

Architectural And Historic Survey



432

Identification

STREET ADDRESS: 1701 University Avenue

MAP & PARCEL: 9-141

CENSUS TRACT AND BLOCK:

PRESENT ZONING: R-3

ORIGINAL OWNER: Trustees of St. Paul's Memorial Church

ORIGINAL USE: Church

PRESENT USE: Church

PRESENT OWNER: Trustees of St. Paul's Memorial Church

ADDRESS: 1701 University Avenue
Ch'ville, VA 22903

HISTORIC NAME: St. Paul's Memorial Episcopal Church

DATE / PERIOD: 1924-27

STYLE: Jeffersonian Revival

HEIGHT (to cornice) OR STORIES: 1, 2 storeys

DIMENSIONS AND LAND AREA: 44,400 sq. ft. (one acre)

CONDITION: Good

SURVEYOR: Bibb

DATE OF SURVEY: Winter 1982

SOURCES: Bernard Chamberlain, "Historical Sketch of St. City/County Records Paul's Memorial Church" The Daily Progress, Special edition 4/13/1962

ARCHITECTURAL DESCRIPTION

St. Paul's Episcopal Church is six bays long and three bays wide with a narthex with full-height portico. It is set on a high foundation of brick laid in 5-course American bond with a stepped water table. Wall construction is of brick laid in Flemish bond. The medium-pitched gable roof is covered with fiberglass shingles and has Baltimore gutters and an entablature with dentiled cornice. Windows are double-sash, 12-over-12 light, with architrave trim, stone sills, and entablature with pediment. The narthex is somewhat shorter and its roof continues into a full height pedimented Roman Doric portico with an entablature with triglyphs and dentiled cornice. The square central entrance tower projects slightly into the portico. It has a cornice and Chinese Chippendale roof balustrade. Upon this is set a conical wooden cupola with louvered air vents and 8 pilasters supporting an entablature and copper stepped dome with a Greek cross. The central entrance in the base of the tower has a pair of 8-paneled doors with a 7-light rectangular transom set within a paneled entry recess with an entablature and a pediment supported on scroll brackets. In each side bay there is a single door and 3-light transom with architrave trim. The interior is pilastered and has paneled wainscot and a cornice with dentil moulding. The ceiling is gently arched. There is no balcony or gallery. The chancel is semi-octagonal in shape. Interior doors are also 8-paneled and have pediments supported on scroll brackets. A wing containing a chapel is one bay wide and covers the rear half of the western elevation. It is somewhat shorter than the main block and its entablature lacks the dentil moulding. On the facade, two pilasters carry on entablature and pediment above a pair of 8-paneled entrance doors with a 5-light rectangular transoms. The 1926 cornerstone is in the wall of this wing. A 1955 addition covers the eastern elevation of the church at the basement level only. It has half-round wheel windows. A stone parapet cornice and Colonial Revival roof balustrade conceal a flat roof. A slightly shorter wing covers the rear elevation and is flanked by 2-storey side wings of the same height. It is set on a low foundation, and wall construction is also of brick laid in Flemish bond. The gable roof has a plain boxed cornice and pedimented gables. There is a large interior chimney in the west wing and an interior end chimney in the east wing, both with caps and stringcourses. The rear elevation of the central section is three bays wide with tall circular-headed double-sash windows. Windows at both levels of the flanking wings are double-sash, 6-over-6 light, with architrave trim, jack arches, and black louvered shutters. A one-storey flat-roofed vestibule in the southeast corner replaces an arcaded open entrance porch.

HISTORICAL DESCRIPTION

Plans were begun in 1908 for the establishment of an Episcopal Church at the University. The following year the Rev. Hugh McIlhany, Jr. purchased the J. Edgar Chancellor House for the use of the church (City DB 23-233). The house was demolished, a wooden church building was erected immediately, and the first service was held on September 18, 1910. That building was enlarged in 1915 and eventually moved to Fifeville in 1926 to be used as a mission. Ground had been broken for the present building in 1924, the cornerstone was laid on April 13, 1926, and the building was dedicated on September 18, 1927. It was consecrated on January 15, 1950. The design on the church was chosen from two prepared by architect Eugene Bradbury. The Greek cross and balustrade on the tower were added in 1955, and the basement-level east wing was built c.1959. The chancels of both church and chapel were remodeled by Milton Grigg in the 1960's.



VIRGINIA
HISTORIC LANDMARKS COMMISSION
SURVEY FORM

File no. 104 70
Negative no(s). ~~564~~
5124 (31A)

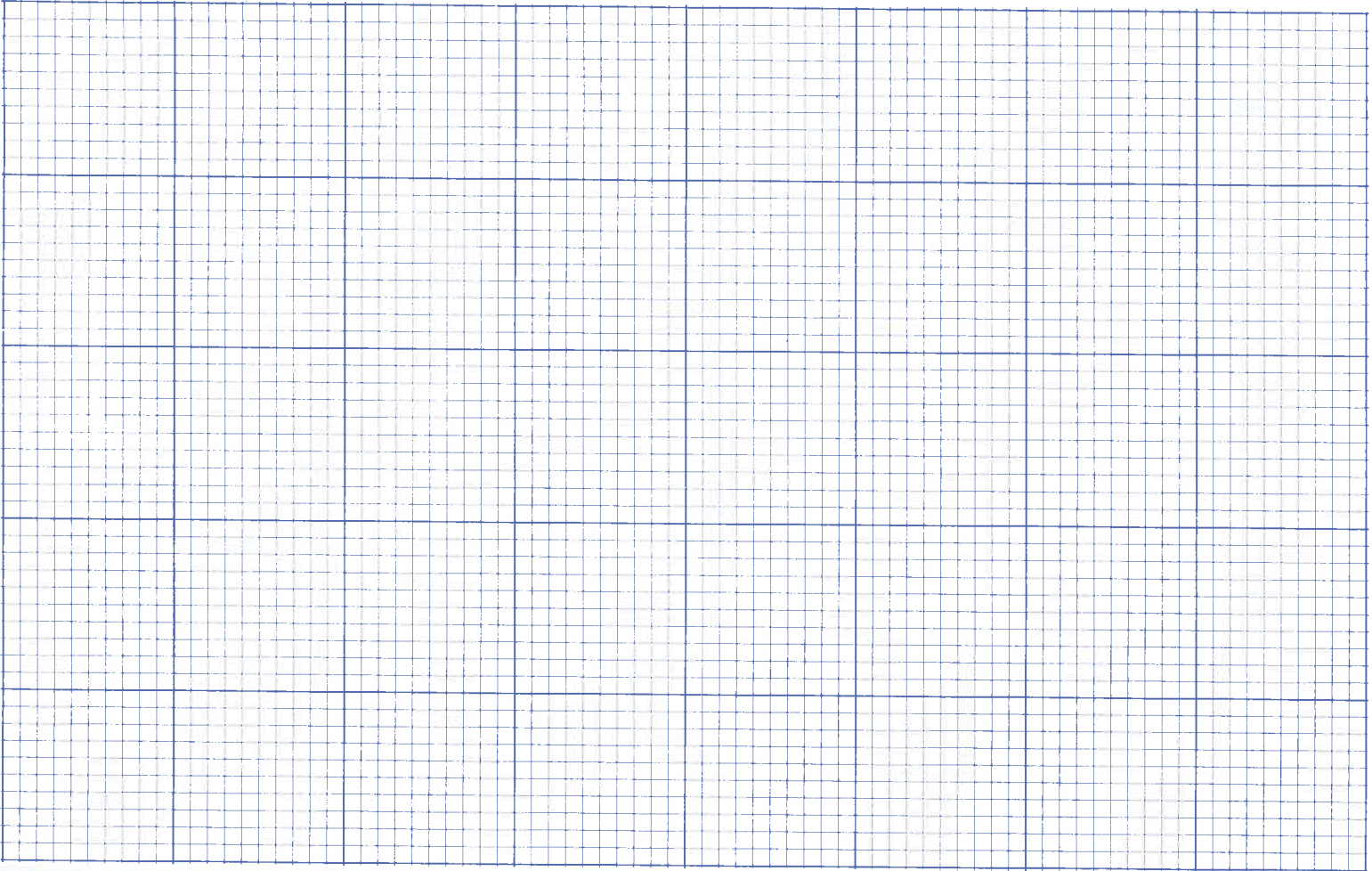
Historic name <u>St. Paul's Memorial Church</u>		Common name	
County/Town/City <u>Albermarle/Charlottesville</u>			
Street address or route number <u>1700 University Ave.</u>			
USGS Quad <u>Charlottesville West, Va</u>		Date or period <u>1920</u>	
Original owner		Architect/builder/craftsmen	
Original use			
Present owner		Source of name	
Present owner address		Source of date	
		Stories <u>1 story</u>	
Present use <u>church</u>		Foundation and wall const'n	
Acreage		Roof type <u>gable roof</u>	
State condition of structure and environs <u>good</u>			
State potential threats to structure			
Note any archaeological interest			
Should be investigated for possible register potential? yes <u> </u> no <u>X</u>			
Architectural description (Note significant features of plan, structural system and interior and exterior decoration, taking care to point out aspects not visible or clear from photographs. Explain nature and period of all alterations and additions. List any outbuildings and their approximate ages, cemeteries, etc.) <u>Pressed brick (Flemish bond); one story (tall interior space); gable roof (slate); 3 bays; full height pedimented porch. Greek Revival. Central tower, round cupola, Louvered openings, chinese chippendale balustrade, copper roof on dome. Large crucifix on top of the cupola. Columns at the porch are Roman Doric. Central main entrance with pediment and transom, minor entrances to each side of main entrance. These also have transoms. The church has a full entablature with triglyphs (doric). East side - cryptoporticus form with concrete balustrade (small entablature). Side entrance on west side - pediment and transom.</u> <u>Addition:</u> <u>Pressed brick (Flemish bond); 3 stories; hip roof (slate); 5 bays. Colonial Revival. c. 1977. Entrance in west bay (french doors) 1st and 2nd levels - all windows are 8/12 double sash under jack arches. 3rd level - 6/8 double sash.</u>			
Interior inspected? <u>no</u>		(
Historical significance (Chain of title; individuals, families, events, etc., associated with the property.)		(

Sources and bibliography
Published sources (Books, articles, etc., with bibliographic data.)

Primary sources (Manuscript documentary or graphic materials; give location.)

Names and addresses of persons interviewed

Plan (Indicate locations of rooms, doorways, windows, alterations, etc.)



Site plan (Locate and identify outbuildings, dependencies and significant topographical features.)



Name, address and title of recorder
B. Bozhan University of Virginia Graduate Student

Date
3-7-80

City of Charlottesville - Rugby Rd.-University Corner H.D.

DEPARTMENT OF HISTORIC RESOURCE
RECONNAISSANCE SURVEY FORM

DHR Identification Number: 104-0133-0022

Other DHR Number: 104-70

Property Date(s) 1924-1927

PROPERTY NAMES

St. Paul's Memorial Church

EXPLANATION

Historic/Current

County/Independent City: Charlottesville

State: Virginia

Magisterial District:

Tax Parcel: 9-141

USGS Quad Map Name: CHARLOTTESVILLE WEST

UTMs of Boundary:

Center UTM:

Restrict location and UTM data? N

ADDRESSES

Number	Thoroughfare Name	Explanation
1701 -	University Avenue	Current

Vicinity: Town/Village/Hamlet: Charlottesville

Name of National Register Historic District:

Rugby Road-University Corner Historic District

Name of DHR Eligible Historic District:

Name of Local Historic District:

Physical Character of General Surroundings: City

Site Description/Notable Landscape Features:

On large, elevated corner site with church above street level, at northwest corner of intersection of University Avenue and Chancellor Street. Several medium to large deciduous trees stand on parcel, including deciduous tree that appears to be at least 100 years old; boxwoods in side yard, near site of Cocke House (removed in 1974). Brick retaining wall along front and part of northeast side.

Ownership: Private

NR Resource Type: Building

WUZITS

Seq. #	# of	Wuzit Types	Historic?
1.0	1	Church	Historic

TOTAL: 1
 Historic: 1
 Non-Historic: 0

PRIMARY RESOURCE EXTERIOR COMPONENT DESCRIPTION

Component	#	Comp Type/Form	Material	Material Treatment
Chimney	2	Interior end	Brick	
Cornice	0	Boxed	Wood	
Foundation	0	Continuous	Brick	5-course Amer.Bond
Porch	1	1-story, 3-bay	Wood	Classical Revival
Roof	0	Gable	Asphalt	Shingle
Walls	0	Masonry	Brick	Flemish Bond
Window(s)	0	Sash, double-hung	Wood	6/6
Window(s)	0	Sash, double-hung	Wood	8/12
Window(s)	0	Sash, double-hung	Wood	8/8
Window(s)	0	Fanlight	Wood	
Steeple	1	Square	Brick	W/ Cupola

INDIVIDUAL RESOURCE INFORMATION

SEQUENCE NUMBER: 1.0 WUZIT: Church

Primary Resource? Yes

Estimated Date of Construction: 1924-1927

Source of Date: Local Records

Architectural Style: Classical Revival

Description:

St. Paul's Episcopal Church is three bays wide, six bays long, with a full-height three-bay Doric pedimented portico; it is topped with a steeple rising over the narthex. There is a two-story rear section which extends into a later addition to the northwest that is three stories tall. The main body of the church has an entablature with wide frieze board, pediments over the side windows, and three two-leaf entrances in the front facade, with paneled doors, multi-light transoms, and pediment on scrolled brackets over the main, central entrance. The steeple is crowned with a Chippendale balustrade, and the cupola is round, with louvered panels separated by pilasters, and capped by a dome with a cross on top. Along the southeast side of the building is a 1955 addition, rising to basement level, with fan light windows, and a flat roofedged by a stone cornice and Colonial Revival balustrade. The rear addition has pedimented gables at the southwest and northeast end, one facing onto Chancellor Avenue, and a three-bay-wide gabled section with a pediment, projecting slightly from the rear wall. The later addition is hip-roofed, with plain boxed cornice.

Condition: Excellent

Threats to Resource: None Known

Additions/Alterations Description:

Rear addition, probably built in the 1950s (between 1941 and 1969), for education wing; low addition along southeast wall of sanctuary built c. 1959; church and chapel chancels remodelled in 1950s; Greek cross and balustrade added to tower in 1955 (Bibb 1982).

Number of Stories: 1.0

Interior Plan Type:

Accessed? No

Interior Description:

SEQUENCE NUMBER: 1.0

WUZIT: Multiple dwelling

Primary Resource? Yes

Estimated Date of Construction: 1902

Source of Date: Site Visit/Written

Architectural Style: Colonial Revival

Description:

Rectangular form, three bays wide and six bays deep, composed of double-pile main block and two-story, two-bay rear addition; hipped roof broken by gabled dormers on main block. Three dormers on front and one on each side, each with multi-light double-hung sash unit with round-arched lintel containing Gothic tracery; two on the rear with plain six-over-six-light double-hung sash units. The front and side dormers have cornice returns on fluted pilasters. Second- and first-floor windows have stone jack arches, and those in the main block have keystones. The one-story, three-bay entrance porch at the centrally-placed entrance has a flat roof on Tuscan columns, with Chippendale railing. The entrance door is paneled, and flanked by diamond-light sidelights over panels and topped by a fanlight, all under an elliptical arch with stone corner blocks. The bay over the entrance contains a multi-light door with transom, accessing the porch roof. The bond work in the walls is varied: the main block has six courses of stretchers alternating with with a course of stretcher-header brickwork; the addition has six-course American bond on the rear and eastern walls.

Condition: Good-Excellent

Threats to Resource: None Known

Additions/Alterations Description:

Two-story addition built soon after the main block (by 1907). Blinds have been removed; entrance porch on rear of addition removed.

Number of Stories: 2.5

Interior Plan Type:

Accessed? No

Interior Description:

SEQUENCE NUMBER: 1.0

WUZIT: Administration Bldg.

Primary Resource? Yes

Estimated Date of Construction: 1904-1905

Source of Date: VDHR Survey File

Architectural Style: Classical Revival

Description:

Two-story center block, five bays wide and topped with gable roof, flanked by one-story gabled wings, three bays wide. In antis entrance portico at three central bays, three bays wide, full-height, with two Composite columns in center and edged with Composite pilasters, also found at outer corners of center section; portico fronted by full-width concrete steps. Wings terminate in three-bay pedimented porticoes on their end walls, in Doric order. Full entablature on all three sections, with dentils and wide frieze.

Center section's gable ends pedimented, with multi-light round window in each; pediments over porticoes in wings contain fanlights. Front facade of center section has varied fenestration, including double-hung six-over-six sash on second level, and twelve-over-twelve sash on first floor. All windows have ornate Classical Revival surrounds; the first floor windows have triangular pediments. The entrance is two-leaf, with transom, topped by broken arched pediment; over it is an inset plaque with frame, ingraved "Madison Hall". The wings have twelve-over-twelve double-hung sash. A brick

rear wing gives the building a T-shaped footprint: it is two-story, hip-roofed, and six bays deep with shallow full-height extension on back wall, has pilasters articulated in brick, and six-over-six double-hung sash windows; a pyramidal-roofed cupola rises from the roof, which is edged in an entablature with wide molded frieze. The building is on a raised basement of cast concrete with horizontal banding, to give the appearance of stone block; basement windows are three-over-three.

Condition: Excellent

Threats to Resource: None Known

Additions/Alterations Description:

Apparently the rear wing has been altered, as it appears on Sanborn maps as one story in height through 1920 (on later maps height indication is illegible). Originally built as YMCA, the building has been adapted to use as offices for the president of the University of Virginia.

Number of Stories: 2.0

Interior Plan Type:

Accessed? No

Interior Description:

SEQUENCE NUMBER: 1.0

WUZIT: Other

Primary Resource? Yes

Estimated Date of Construction: 1900 ca

Source of Date: Site Visit/Written

Architectural Style: Other

Description:

Madison Bowl is an athletic playing field about two acres in size, at lower elevation than the adjoining streets to the northwest and southeast (Rugby Road and Madison Lane, respectively), and properties to the northeast. It has sloped sides leading up to the streets to each side and buildings at the northeast end, and is partially edged with shrubs. It may have been created at about the time Fayerweather Hall was finished, in 1894, as the University of Virginia's gymnasium; or it may have been built when Madison Hall was constructed between 1902 and 1907 at the southwest end of Madison Bowl as a Y.M.C.A. (Sanborn 1907, 1913, 1920, 1929, 1941, 1969; O'Dell, 1983).

Condition: Good

Threats to Resource: None Known

Additions/Alterations Description:

Madison Bowl contained tennis courts by 1929, and these were removed by 1969.

Number of Stories: 0.0

Interior Plan Type:

Accessed?

Interior Description:

Relationship of Secondary Resources to Property:

None.

DHR Historic Context: Religion

Significance Statement:

St. Paul's Episcopal Church, built 1926-27 on the site of a c. 1910 church

built to serve as an Episcopal Church at the University of Virginia, was designed by Eugene Bradbury. It is prominently sited across University Avenue from the University's Central Grounds, and is an important feature in the Rugby Road-University Avenue Historic District.

GRAPHIC DOCUMENTATION

Medium	Medium ID #	Frames	Date
B&W 35mm Photos	14648	4 - 5	3/10/1996
B&W 35mm Photos	14648	16 - 27	3/10/1996
B&W 35mm Photos	14648	14 -	3/10/1996

BIBLIOGRAPHIC DATA

Sequence #: 1.0 Bibliographic Record Type: Survey, DHR
Author: O'Dell, Jeffrey M.
Citation Abbreviation:
Virginia Historic Landmarks Commission (VHLC) Survey
Notes:

Sequence #: 1.1 Bibliographic Record Type: Map
Author: Sanborn Map Company
Citation Abbreviation:
Sanborn Fire Insurance Maps, Charlottesville, VA
Notes:
1907, 1913, 1920, 1929, 1941, 1969. University of Virginia Alderman
Library Government Documents.

Sequence #: 2.0 Bibliographic Record Type: Survey, Other
Author: Bibb, Eugenia
Citation Abbreviation:
City of Charlottesville Architectural and Historical Survey
Notes:

Sequence #: 2.1 Bibliographic Record Type: NRHP Form
Author: O'Dell, J.M., w/Charlottesville Community Development staff
Citation Abbreviation:

Notes:
1983; on file, VDHR Archives and City of Charlottesville Department
of Community Development.

CULTURAL RESOURCE MANAGEMENT EVENTS

Date: 3/10/1996
Cultural Resource Management Event: Reconnaissance Survey
Organization or Person: Smead, Susan E.
ID # Associated with Event:
CRM Event Notes or Comments:

MAILING ADDRESS

Honorif:
First :
Last :
Suffix :
Title :

Company: St. Paul's Memorial Church/Episcopal

Address: 1700 University Avenue

City : Charlottesville

State: VA

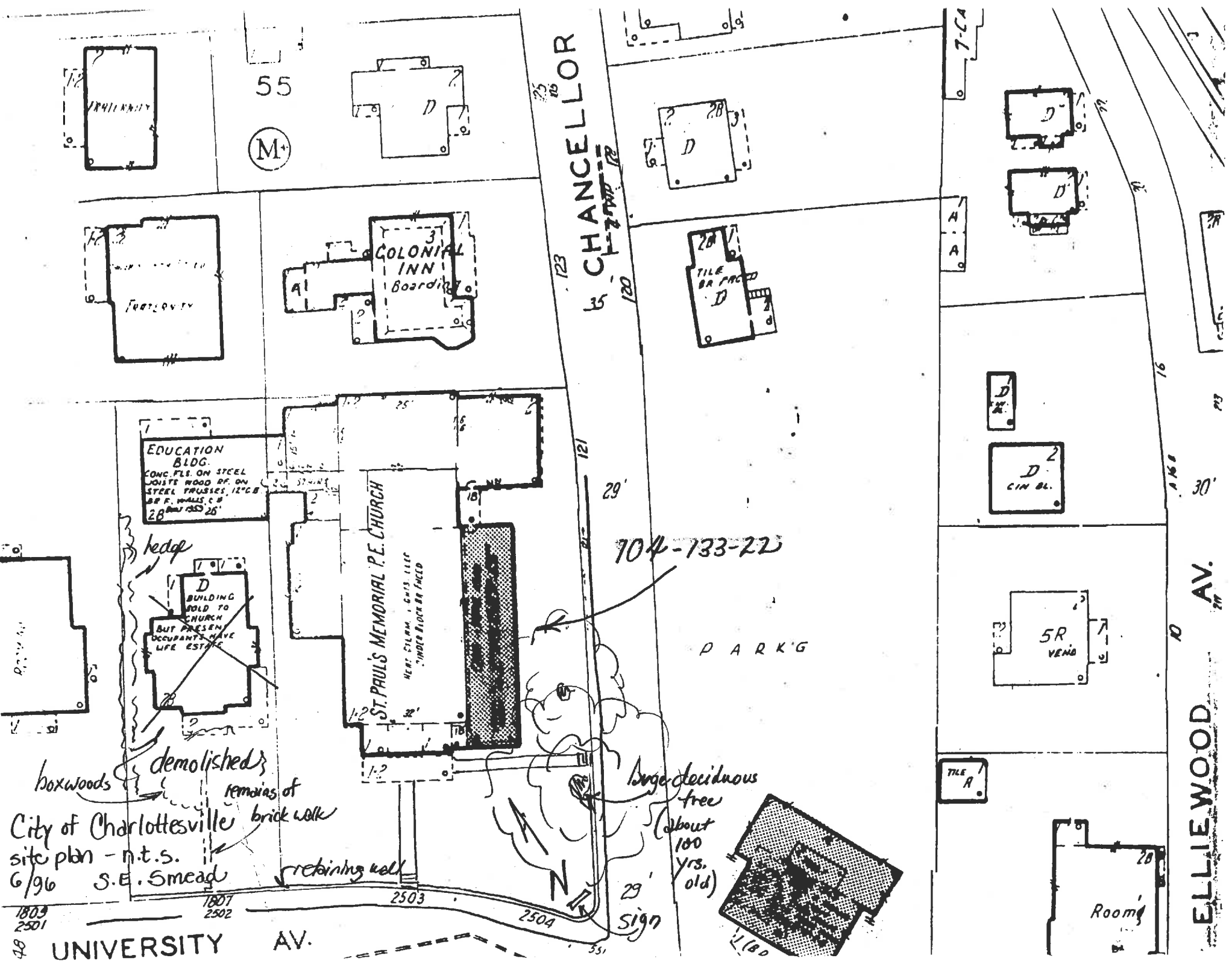
Zip : 22903- Country: USA

Phone/extension:

Individual Category Codes:

Mailing Address Notes:

Surveyor's Notes:



City of Charlottesville
site plan - n.t.s.
6/96 S.E. Smead

UNIVERSITY AV.
1809 2501
1807 2502
2503
2504

CHANCELLOR

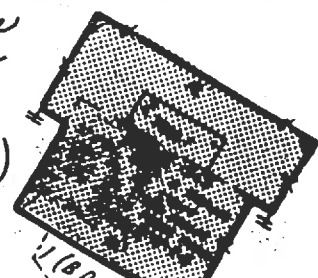
ELLIEWOOD AV.
10

104-133-22

PARK'G

Large deciduous tree
(about 100 yrs. old)

Sign



CHARLOTTESVILLE



1" = 100'

SECTION:

9



VIRGINIA
HISTORIC LANDMARKS COMMISSION
HISTORIC DISTRICT SURVEY FORM

File No. 104-130

Negative no(s). 7296, 7234

2 of 2

Street address 1700 University Ave. (should be 1701)
Town/City Charlottesville

Historic name

Common name

Material

<input type="checkbox"/> wood frame (siding: <input type="checkbox"/> weatherboard, <input type="checkbox"/> shingle, <input type="checkbox"/> aluminum, <input type="checkbox"/> bricktex, <input type="checkbox"/> _____)
<input checked="" type="checkbox"/> brick (bond: <input checked="" type="checkbox"/> Flemish, <input type="checkbox"/> stretcher, <input type="checkbox"/> _____-course American, <input type="checkbox"/> _____)
<input type="checkbox"/> stone (<input type="checkbox"/> random rubble, <input type="checkbox"/> random ashlar, <input type="checkbox"/> coursed ashlar, <input type="checkbox"/> _____)
<input type="checkbox"/> log (siding: <input type="checkbox"/> weatherboard, <input type="checkbox"/> shingle, <input type="checkbox"/> aluminum, <input type="checkbox"/> bricktex, <input type="checkbox"/> _____)
<input type="checkbox"/> stucco
<input type="checkbox"/> concrete block
<input type="checkbox"/> enameled steel
<input type="checkbox"/> other: _____

<input type="checkbox"/> cast iron
<input type="checkbox"/> terra cotta
<input type="checkbox"/> glass and metal

Number of Stories	Roof Type	Roof Material
<input type="checkbox"/> 1 <input type="checkbox"/> 2 1/2 <input type="checkbox"/> 1 1/2 <input type="checkbox"/> 3 <input checked="" type="checkbox"/> 2 <input type="checkbox"/> _____	<input type="checkbox"/> shed <input type="checkbox"/> mansard <input checked="" type="checkbox"/> gable <input type="checkbox"/> gambrel <input checked="" type="checkbox"/> pediment <input type="checkbox"/> parapet <input type="checkbox"/> hipped <input type="checkbox"/> flat <input type="checkbox"/> other: _____	<input type="checkbox"/> slate <input type="checkbox"/> tile <input type="checkbox"/> wood shingle <input type="checkbox"/> pressed tin <input checked="" type="checkbox"/> composition <input type="checkbox"/> not visible <input type="checkbox"/> standing seam metal <input type="checkbox"/> other _____

Dormers	Number of bays — Main facade
<input checked="" type="checkbox"/> 0 <input type="checkbox"/> 3 <input type="checkbox"/> shed <input type="checkbox"/> hipped <input type="checkbox"/> 1 <input type="checkbox"/> 4 <input type="checkbox"/> gable <input type="checkbox"/> _____ <input type="checkbox"/> 2 <input type="checkbox"/> _____ <input type="checkbox"/> pedimented	<input type="checkbox"/> 1 <input type="checkbox"/> 4 <input checked="" type="checkbox"/> 7 (total) <input type="checkbox"/> 2 <input type="checkbox"/> 5 <input type="checkbox"/> 8 <input checked="" type="checkbox"/> 3 front <input type="checkbox"/> 6 <input type="checkbox"/> _____

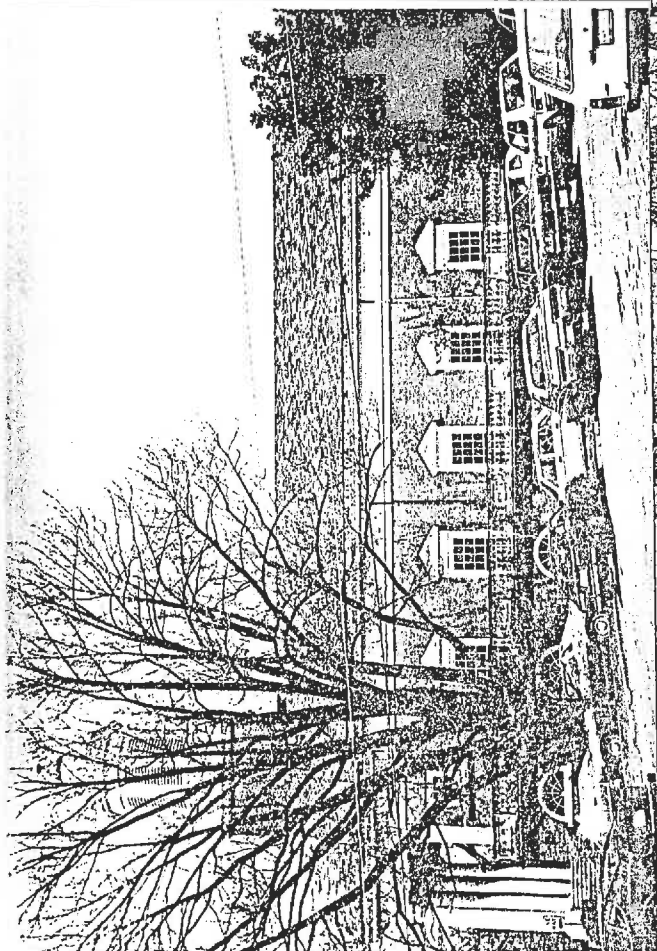
Porch	Stories	Bays	General description
<input checked="" type="checkbox"/> yes <input type="checkbox"/> no	<input type="checkbox"/> 1 <input type="checkbox"/> 3 <input checked="" type="checkbox"/> 2 <input type="checkbox"/> _____	<input type="checkbox"/> 1 (center) <input type="checkbox"/> 2 <input type="checkbox"/> 4 <input type="checkbox"/> 1 (side) <input checked="" type="checkbox"/> 3 <input type="checkbox"/> _____	

Building type

<input type="checkbox"/> detached house	<input type="checkbox"/> garage	<input type="checkbox"/> government	<input type="checkbox"/> industrial
<input type="checkbox"/> detached town house	<input type="checkbox"/> farmhouse	<input type="checkbox"/> commercial (office)	<input type="checkbox"/> school
<input type="checkbox"/> row house	<input type="checkbox"/> apartment building	<input type="checkbox"/> commercial (store)	<input checked="" type="checkbox"/> church
<input type="checkbox"/> double house	<input type="checkbox"/> gas station	<input type="checkbox"/> railroad	<input type="checkbox"/> _____

Style/period _____ Date _____ Architect/builder _____

Location and description of entrance



Source

Surveyed by

Date

1-171 ✓

annexed 1916

44,400 sq ft
R-3

#432

St. Pauls Mem Epis Ch
1701 Univ Ave

St. Pauls Mem Ch trustees

plat 221-463

216-501

37-37

ACD B 109-222

see DB 216-496 & 501, 221-450

combined w/ 9-142 for 1975-

1, 2, 3 story

brick found & walls, some shingle gable roof
dem house 1607 Univ Ave 1974

church built 1926, good const

3-story Sunday Sch wing (west) 1959

2- " east wing

porch wing (east)

1967 - ~~addn to ch~~; re-roofed - fiberglass

1973 - dem. bldg. on former 9-142

1959 - 3-5 Sunday Sch

1955 - balustrade; cross & finial to dome

St Pauls Epis Prog

frame 1908, enlarged 1908¹⁵

→ Fifeville 1926

present 9/18/27

addn 1960

see Sanborn & Barringer re: Chancellor houses

Bicen. Prog. 4/13/62, p. 2

- 1/7/1908 Bishop Robt A Gibson suggested a church at UW
9/18/1910 1st service in wooden St Paul's Chapel
10/1/11 " pastor, Rev Hugh M McElhenny died
1915 wooden chapel enlarged
1926 chapel moved to Fifewille as a mission
9/18/1927 1st services in new church, on same site as old
9/15/1960 education bldg & parish offices dedicated

Bernard Chamberlain's history

~~The Rev Robt A Gibson became Bishop~~

- lot on West Main near 14th purchased
1908 Bishop Gibson initiated plans for organizing a church
Rev Hugh M McElhenny, ^{later first rector} sec YMCA, in charge of raising funds ^{den 10/9/10}
1909 West Main lot sold & present lot bought fr est of Prof W E Peters
1910 temporary wooden bldg erected; 1st service 9/18/10
1924 ground broken for new church; Prof Robt Montgomery, B. ed
supervised construction
4/13/26 cornerstone laid
9/18/27 dedication
1955 brick cross on steeple, gift of President Newcomb
1/15/50 church bldg consecrated after debt was paid off
7/1950 "altar area improved" & new altar in chapel, Milton Brigg

other

ready

also 26-225
~~20-488~~

~~thru~~ St Paul's

37-35 Mrs E Lij J Hartman (wid) & Miss Anna P Jordan
11/15/1920 trustee of St Paul's mem ch of U Va
lot w/ingsta 73' on Chancellor St x 126.3' on N x 134' on S,
bounded by Roswell on N, ~~15'~~ 15' alley
part of ACDB 151-338, 4/19/1911, Bartlett Bolling Stal -> trustee

ACDB 215
109-220 AC Chancellor, atty in fact for Eustathius A. Chancellor, Thos S¹ & Lula B
9/15/1891 Chancellor, & JC Chancellor; & for self w/ wife Carrie W
-> Wm E Peters \$10,350
"house & lot occupied by J Edgar Chancellor as a residence at the
time of his death, & also a lot in rear of sd residence"
Lot 1 on plat p 222; 142' on Univ Ave x 237.2' on Chancellor Ave

City DB Calvert Walker McElhany (wid) -> Trustee of St Paul's mem ch
23-233 at U Va, F'ville Parish
7/19/1911 bought by Hugh McElhany, Jr, for use as church
McElhany has died (City WB 1-317)
2 parcels on 13th St West, fr C B Sinclair 1908 (19157)

26-225 Trustees of St Paul's -> All investment to ~~Robt A Gibson~~
3/28/1914 deed of trust
(1) 13th St
(2) 96 1/2' x 125' on Univ Ave, same as
17-193, 1906, - ~~Robt A Gibson~~ ^{John E} Gibson -> ~~Trustee~~ ^{Robt A Gibson}
24-278, 1911, Robt A Gibson -> Trustee

ACDB Bartlett + Meta Bolling, Channing M + Alma B Bolton, WM + Maudie R
151-338 Lile, James M + ~~E~~ Linore M + B Page, + HW Hickey

8/19/1911 → (some of same), Trustees of St Paul's Church at a Va
was purchased for church
~~lot~~

same as 141-54, 10/1/1909, for Jas W, Wm E, + Don Preston Peters

151-338 B. Bolling, C Bolton, W Dale, J Page, H Hilday
1911 (all trustees of ch) → ch
same as 141-54, 1909, for J Peters, W Peters, & D Peters

141-54 Prof. Wm. E. Peters residence at death
same as 109-218, 1897, for ~~the~~ Chancellor
" " 126-280

incl dwelling house, fraternity house, 2 all mpts
subject to leases to Phi Kappa Psi & Mon E by For

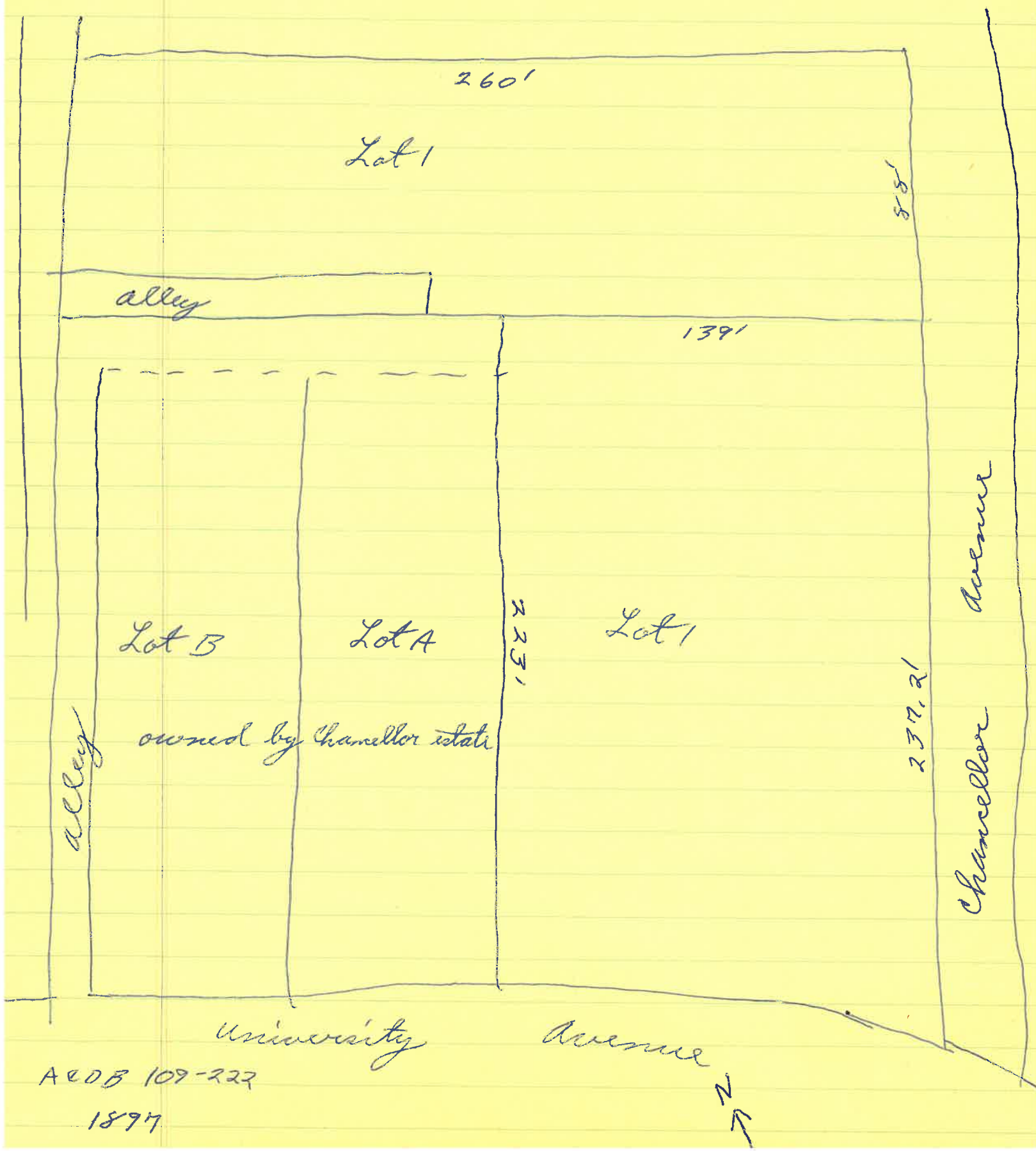
for Univ/Chan St NNE 231' to gate, NNE 88', NW 260' to
10' alley, SSW 71' to 14' alley, SE 94', SW 14', SE 32',
SSW 223' to Univ ave,

109-218 Chancellor's farm → Wm E Peters \$10,350
1897 part of land, incl "house & lot occupied by J Edgar
to Chancellor at time of his death & also a lot in rear of
"residence lot"
Lot 1 on plat

City DB ~~trustee of Church~~ → Mrs. M. E. Elhaney → trustee of church
23-233 2 lots on 13th St West
1911 same as 19-157, 1908, Sinclair → M. E. Elhaney
bought for church

City DB 23-233
Chancellor → McElhaneey
1909

ACDB 141-54
Peterson → trustees
1909
↓
ACDB 151-338
trustees → church
1910



St Paul's

1-storey

high found. - ~~or~~ ^{or} ~~clms~~ stepped water table

brick - Flem bond all sides

med gable roof, ~~shingles~~ ^{asphalt shingles}, Batt. gutters, entab w/ dentiled cornice

sides 6 bays long: 12/12 windows w/ architrave, frieze, & ^{cornice} ped

sq rect base set on rear of narthex agst front of main block,
cornice; Chin. chip. bal, ~~round lantern~~ ^{conically belled} w/ 8 pilasters
w/ lowered air vents bet, simple entab, copper (?) dome ~~to~~
stepped at base; topped w/ vase on finial



~~portico~~ narthex w/ (or) door ^{pedimented} portico covers most of facade

8 stone or conc steps

4 door columns

entab w/ triglyphs; dentiled cornice
molding in pediment

3 bays wide: center ^(in tower) proj sl, pr 8-paneled door w/
7-l rect transom in paneled screen, ~~screen~~
arch surround, plain frieze, Δ pediment without dentils
on scroll brackets

side bay: single door, 3-l transom, arch, not recessed

sl shorter rear wing covers elevation, 1-story

Roof has broad cornice, no dentils or frieze or arch

Flem bond; low found by now

rear sl 3 bays wide; tall ^{circular} ~~rect~~-headed double-sash windows
at 1st level

large circular air vent in rear red brick gable

E wing of rear wing: 2-story + basement

same hgt; same roof w/ ^{brick} gable end on Chancellor;

pr large int end chin of eave + stringcourse;
low found by now

3 bays long ^{front 4 rect}; 6/wind w/ arch trim, wooden sills, jack arches,
black lowered shutters, shorter 2nd level

W 2-bay wing

large int chin of eave + stringcourse

1-5 flat-roofed vestibule in SE corner

entab without modillions

pr 6-panel door, 7-l rect transom, jack arch

(I think this replaced an arched porch after 1953.)

basement-level addn ^{along} E w/

terrace at 1st level

7 bays (incl narthex); ^{large} half-round wheel window, com sill

stone (~~or com~~) cornice + Col Rev bal (unus)

jack-arched door on facade

Chapel W wing covers last 3 bays

1 bay; entab lacks dentils; sl shorter

on facade; battered pilasters support simple entab w/ Δ ped
over pr 8-panel doors w/ 5-l rect transom

3 bays end, same 12/2 wind, but w/ frieze + cornice, no ped
~~large~~ circular lowered vent in stucco ped on W

1926 cornerstone

interior : rect ; ~~gently~~ central & side aisles ; no balcony
gently arched ceiling, entab w/ dentiled cornice
pilasters ; paneled wainscot
pale yellow plaster, white trim
8-paneled doors w/ pl frieze & dentiled Δ ped supported
on small brackets
semi-act chancel

newer 2-storey + basement bldg far west near
Flem band slate hip roof
jack-arched s/s all 3 levels

Chapel

round-arched ^{for pillston} semi-ovt chancel
door matches central door

" for sanctuary in 6th bay also matches
men Robert Edwin Blanton Jr 1902-1924

• died trying save 4 boys for drowning

windows match

portals in chancel

THIS SHORT HISTORICAL SKETCH WAS COMPILED BY

BERNARD P. CHAMBERLAIN

1974

HISTORICAL SKETCH OF ST. PAUL'S MEMORIAL CHURCH

St. Paul's Memorial Church at the University of Virginia--for that is its official name--occupies the front part of the 1700 block of University Avenue in the City of Charlottesville, Virginia, that is, the space fronting on this continuation of Main Street between Chancellor Street and Madison Lane and extending back to the further side of a twelve foot alley. It also owns the former Rectory property and an adjacent parking lot on the east side of Chancellor Street, opposite the Parish House. Its present staff consists of a Rector, the Rev. David J. W. Ward; an Associate Rector, the Rev. Leonard Roberts Graves; an Organist and Choir Director, Mr. Donald G. Loach; an Assistant Choir Director, Mrs. Beverly Breckinridge; an Executive Secretary, Mrs. Gloria G. Hereford; a Secretary to the Rectors, Mrs. Martha G. Nelson; and a Financial Secretary, Mrs. Anne R. Loach. The Rector and the Associate Rector also serve as Chaplains to the Episcopal Community of the University of Virginia. The Chapel of the Church is a memorial to Bishop Robert A. Gibson, Bishop of the Diocese of Virginia in the early 1900's, and bears his name.

St. Paul's may be classified today as a large urban church, and as such subject to a decline in growth, but it represents a significant development from its beginning in the early years of this century as a Chapel for the Episcopal students of the University of Virginia.

In the early 1900's the only Episcopal Church in the Charlottesville Community was Christ Episcopal Church in downtown Charlottesville. In founding the University, Mr. Jefferson (as he is generally spoken of hereabouts) made the University free of religious associations hoping that the various denominations would establish seminaries nearby. The University Chapel, 18 years in the building and completed in June, 1890, was non-denominational, had no regular services in it, and was used primarily--as it is today--for official functions, weddings, and funerals.

On becoming Bishop Co-adjutor of the Diocese of Virginia on November 3, 1897, the Rt. Rev. Robert A. Gibson determined that he would devote his main effort in what he considered the two most neglected areas in the Diocese: (1) the unchurched people in the Blue Ridge Mountains and (2) the Episcopal students at the University of Virginia, then the largest denominational group (about 300 in number). The University was recognized as a fruitful training ground for future

leaders of the church, both clerical and lay. After being made the Diocesan Bishop in the early 1900's, Bishop Gibson continued zealously his work for the building of an Episcopal Church near the University.

Through financial contributions from some of his friends in Richmond, notably Mr. Joseph Bryan and the Misses Stewart of "Brook Hill," Bishop Gibson acquired a lot on West Main Street, near 14th Street. He then held in 1908 a meeting at the University to formulate definite plans for a church. At this meeting the Rev. Hugh M. McIlhany Jr., Ph.D, who had been ordained priest in 1906 and who was currently serving as Secretary for the Y.M.C.A. at the University, was put in charge of raising money for the proposed church. In fact, Mr. McIlhany on seeing the great need for a church for the students who were away from their home churches, had offered his services to the Bishop. In 1909 the Main Street lot was sold and the present corner site at University Avenue and Chancellor Street, then the property of the estate of the late Professor W. E. Peters, was purchased. University Alumni and "friends of St. Paul's" from all over the Diocese were solicited for funds, and with official Diocesan help a temporary wooden chapel was erected on this site in 1910. The church was designated as a memorial to all Episcopal students who had ever attended, or who in the future would attend, the University of Virginia.

The first service held in this chapel was on September 18, 1910. The Rector, Mr. McIlhany, was assisted at this service by the Rev. Henry B. Lee, the Rector of Christ Church, Charlottesville, and by Bishop James B. Funsten, of Idaho. The main address was by Dean William A. Barr, of New Orleans (whose son, F. Stringfellow Barr, was a sometime Professor of History at the University). On October 9, 1910, less than a month after the dedication of the Chapel, Mr. McIlhany died, from an infection. His hand carved cross was used on the Chapel Altar as a permanent reminder of his wonderfully effective work in helping Bishop Gibson succeed in his great endeavor.

Upon Bishop Gibson's recommendation the Rev. Beverley D. Tucker, Jr., son of the Bishop of Southern Virginia, and an alumnus of the University, was chosen as Dr. McIlhany's successor. He served as Rector and Chaplain with great distinction from February 1, 1911, until June of 1920. He was married in the Chapel on April 20, 1915, to Miss Eleanor Lile, daughter of an active Vestryman of St. Paul's, William Minor Lile, Dean of the University's Law School. Bishop Gibson officiated. In 18918, when U. S. Base Hospital 41 was organized at the

University of Virginia for service in France in World War I, Mr. Tucker sought a leave of absence in order to be the Chaplain of that unit. Leave was granted, and, as might be expected, he was a pillar of strength to both the Base Hospital 41 and personnel and to the hundreds of patriots who passed through this hospital at St. Denis in France. (The compiler of this sketch was an enlisted man in this unit.) After his return in the early summer of 1919, "Bev" Tucker, as he was universally known, continued to serve St. Paul's, especially in his work among the students, until great pressure was brought upon him to teach at the Virginia Theological Seminary. To the great regret of the whole community he left in June, 1920, for new duties at the Seminary. Later, it may be noted, he was consecrated as Bishop of Ohio.

The next Rector was the Rev. Noble C. Powell, also an alumnus of the University, under whose leadership the present church and church plant were constructed. He served from September 1, 1920, to January 25, 1931. He also was married at St. Paul's, to Miss Mary Wilkins Rustin, a lovely young lady of his congregation, sister of the Church's recent Secretary, Jennette H. Rustin. For the middle part of his ministry here Mr. Powell had as an assistant the Rev. Arthus B. Kinsolving, II, also an alumnus and a member of another family of clergymen and bishops (his father was Bishop of Brazil). "Parson" Powell and "Tui" Kinsolving, as they were affectionately known, brought the student work at the University to its peak of effectiveness. Mr. Kinsolving was here from 1924 to 1927. He left to become Chaplain at the U. S. Military Academy at West Point. He also became a Bishop later on, of the Missionary Diocese of Arizona.

The campaign for the permanent church here was well organized. Contributions were sought from friends throughout the Diocese, from University alumni everywhere, from the Diocese itself, and, of course, from the local congregation. Student organizations furnished helpers in making appeals for the church before alumni groups and others. People were encouraged to have memorials in the church, and many such were subscribed. From the Vestry, Professor Robert Montgomery Bird was most helpful, especially in examining the plans for and in checking construction of the buildings. Ground was broken in 1924, the cornerstone was laid on April 13 (Jefferson's birthday), 1926. Completion of this plant came about in 1927, at an overall cost of \$241,000.00. The Dedication on September 18, 1927, was a very impressive service. Among the distinguished participants were: the Rt. Rev. John Gardner Murray, Presiding Bishop of the Episcopal Church; the Rt. Rev. Henry

St. George Tucker, Bishop of the Diocese of Virginia; the Rt. Rev. Beverley D. Tucker, Bishop of Southern Virginia; the Rt. Rev. Arthur C. Thompson, Bishop Co-adjutor of the Diocese of Southern Virginia; the Rt. Rev. Robert C. Jett, Bishop of Southwestern Virginia; and the Rt. Rev. Arthur S. Lloyd, Bishop Suffragan of New York. The preacher was the former Rector, the Rev. Beverley D. Tucker, Jr.

There was great sorrow through the community when "Parson" Powell resigned as of January 31, 1931, to become Rector of Emmanuel Church, Baltimore, Maryland. Incidentally Mr. Powell later became the third alumnus of St. Paul's to become a bishop. After serving as Dean of the Washington Cathedral, he was elected Bishop Co-adjutor of the Diocese of Maryland in 1941. He later became the Bishop.

For a year, 1931-1932, while the Vestry sought a successor to Mr. Powell, the Priest-in-Charge, under a locum tenens arrangement, was the Rev. William Gerow Christian. For a person in a known temporary assignment, Mr. Christian did a commendable job.

On September 1, 1932, the Rev. William H. Laird, then an assistant at Bruton Parish Church, Williamsburg, and also an alumnus of the University, became Rector, and coming in with him as an Assistant was the Rev. Charles Smith. "Bill" Laird was at St. Paul's until April 1, 1947. Charles Smith left on June 30, 1933, and the Rev. Alfred Seccombe, like "Bill" Laird, a former University athlete, came in as Assistant Rector and Chaplain on July 1, 1939. He remained until December 1, 1949, when he went to Yale University as a Chaplain. Then, on July 1, 1941, the Rev. Stephen R. Davenport, another ex-athlete of the University of Virginia, began his service as Assistant Rector and Chaplain. World War II having begun and the University of Virginia Medical School having sponsored another U. S. Army Medical Unit, this time Evacuation Hospital No. 8, "Bill" Laird was asked to be its Chaplain, and like his predecessor, "Bev" Tucker, he sought a leave of absence. This was granted and he went with this unit to North Africa and eventually to Italy. "Steve" Davenport became Priest-in-Charge. Mr. Laird arrived home and resumed his duties in November, 1945. Mr. Davenport went to a parish in Kentucky shortly after that date. In 1947, having turned down several earlier calls, Mr. Laird accepted a call to St. Peter's Church in St. Louis, Missouri. He left with many regrets and best wishes on April 1, 1947. There followed another hiatus, involving visiting ministers and lay readers, until a successor was found.

On September 1, 1947, the Rev. Theodore R. Evans, who had been previously called to St. Paul's but had declined, became the new Rector and Chaplain. During his tenure the upsetting circumstances incident to the racial desegregation of schools took place. St. Paul's had some difficulties in weathering this period of adjustment but finally resolved most of the situations. Assisting "Ted" Evans during his ministry here were the Rev. Barton Lloyd from 1948-1950, the Rev. Samuel Wyllie from 1951-1954, and the Rev. David Cammack from 1955 on. Mr. Evans resigned his pastorate here on July 1, 1961, going to a church at Brewster, Massachusetts on Cape Cod. Incidentally, "Sam" Wyllie is now Bishop of the Diocese of Northern Michigan, the fourth St. Paul's alumnus to become a bishop.

Following Dr. Evans' departure "Dave" Cammack served as Priest-in-Charge until he accepted a call in Berryville, Virginia, as of July 1, 1963. Thereupon while considering the future of St. Paul's the Vestry obtained the services of Mr. John A. Beckwith, a Professor at the Virginia Theological Seminary, as locum tenens Priest-in-Charge. During the long and deliberate search for a new "team" at St. Paul's Mr. Beckwith through kindness, gentleness, and good preaching, endeared himself to St. Paul's congregation. Of course, during this period little contact was maintained with the students at the University.

Finally, the Vestry gave a call to the Rev. Harcourt E. Waller, an ex-Marine Captain and a minister long associated in college work, chiefly in Florida. He accepted and agreed to begin his ministry here on August 1, 1962. His choices of assistants were two, the Rev. Charles A. Perry, for the field of graduate and married students, and the Rev. Richard H. Baker, Jr. for work with undergraduate students. Charles Perry came on August 1, 1963, and "Dick" Baker came on February 1, 1964. "Dick" Baker, by the way, was the son of the Rt. Rev. R. H. Baker, Bishop of the Diocese of North Carolina, who was an alumnus of the University.

This team introduced many innovations, some of which pleased some members of the congregation and displeased others. Among these innovations were activist participation in local social problems, housing, poverty, race relations, adoption of the new Trial Liturgies in the Church services, and the shifting of church furniture. On the non-controversial side of the coin were strong sermons, excellent educational classes conducted by Charles Perry, and a new dialogue with undergraduate students. The ministers and their attractive wives were

personally very well liked by the congregation and by the University Community, but a basically conservative congregation found it difficult to accept so many innovations as rapidly as they were introduced. This situation caused a few transfers of older members to other churches, and in time led to the resignation of his pastorate by Mr. Waller as of July 1, 1969, and his acceptance of a call to be Rector of Christ Church in Charlotte, North Carolina.

In the meantime Charles Perry had gone to be Chaplain at the University of Indiana on March 31, 1968, and the Rev. David J. W. Ward, an Englishman who was then in Chicago, was called in his place; and "Dick" Baker had gone to be Chaplain at Oberlin College in Ohio on May 26, 1968, and was succeeded by the Rev. Roderick D. Sinclair, a University of Virginia alumnus, in the summer of 1968.

On Mr. Waller's resignation there was another long and hard search for a new "team." It was realized that both Mr. Ward and Mr. Sinclair were available, but the Vestry had to canvass the field of eligible persons thoroughly. After extended deliberation Mr. Ward was chosen Rector and Chaplain and he accepted as of January 1, 1970, pledging that he would try to bring about reconciliation in the congregation. On March 21, 1971, "Rod" Sinclair left to become Chaplain at Alabama Polytechnic Institute (Auburn). His place became filled in time by the Rev. John S. Ruef, a pleasant and scholarly man who was doing especially well here in adult Christian education until he received a call to educational work for the Diocese of Western New York and felt that he could not refuse it. He came on August 1, 1971, and left on July 30, 1972. During this time, however, the Diocese assisted St. Paul's financially in employing a Deacon for a two-year training program. The Deacon employed was the Rev. Frank H. Moss, III, a recent graduate from the Virginia Seminary, and son of the Rev. F. Frank H. Moss, Jr., who served several churches in this Diocese. In John Ruef's place the Rector called the Rev. Leonard Roberts ("Bob") Graves from Virginia Beach, Virginia. Frank Moss moved on to Grace Church, Utica, New York in January of 1972 and "Bob" Graves came in as of August 15, 1972. Thus, the team now is Ward and Graves.

During these periods briefly outlined above St. Paul's has done many worthwhile things. The Greek Cross on the steeple, the gift of former President John Lloyd Newcomb, second President of the University, was erected in 1955. A preaching mission by Mrs. Gert Behanna was held in 1963 and another by evangelist Brian Green in 1964.

In 1936 when the church plant debt had been reduced to \$44,000.00 the Diocese under the leadership of Bishop Henry St. George Tucker undertook to help St. Paul's raise funds and pay off the Church debt so that the Church building could be consecrated. St. Paul's congregation was asked first to raise at least \$10,000.00 of this fund. This the congregation did. Thereupon the Bishop assembled committees of the Diocesan Council and the University Alumni and they elected an Executive Committee to raise \$50,000.00 (including the congregation's \$10,000.00) over a period of years for the retirement of the Church's debt and for some repairs. The members of this Executive Committee were the following: The Rt. Rev. Henry St. George Tucker, D.D., ex officio Chairman; the Rev. Beverley D. Tucker, D.D., General Chairman; C. Braxton Valentine, Secretary; Harry Frazier, Jr., Treasurer; Rev. William H. Laird; Rev. Noble C. Powell, D.D.; the Very Rev. Arthur B. Kinsolving, II; Bernard P. Chamberlain; Julien H. Hill; W. Frank Powers; and John M. Taylor.

This effort was successful and in a notable service on January 15, 1950 this Church building was consecrated. The principal speaker on this occasion was the Rt. Rev. Beverley D. Tucker, Bishop of Ohio.

Somewhat later a further campaign was undertaken locally to "Beautify" the Church. The sum of \$35,000.00 was raised and under the careful and talented direction of Architect Milton Grigg, of the St. Paul's congregation the altar area was greatly improved, the walls were painted green, and a new altar was installed in the Gibson Memorial Chapel.

The emphasis of the Church has changed with the years, in that the missionary effort among the University students is now only a coordinate part of its activity. In so far as this is true the church has broken faith to some extent with many of its beneficent friends.

However, it can be truly said that under good planning and effort on the part of both of our Rectors and Chaplains many students have been brought into the life of this church. Students sing in the choir, teach in the Church School, serve on several Parish Commissions, and in this session particularly there has been a marked resurgence of attendance by students at the various church services. Quite a few students this year are showing interest in Seminary training.

A PROFILE



St. Paul's Memorial Church

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PREFACE

The following profile of St. Paul's Memorial Episcopal Church is an autobiographical account of the life and style of a particular community of Christians. Its primary purpose is to serve as an accurate representation of the parish for those members of the clergy who might wish to investigate the position of Rector, and its secondary function is to provide a picture and story of St. Paul's for communicants and other friends of the past, present, and future.

The profile includes: a brief description of the local community; a short parish history; a characterization of the life of St. Paul's, who we are and what we do; a statement of goals; and a profile naming qualities we want in a Rector. It has been composed by the Search Committee and approved through advice, review, and consent by the Vestry.

The Search Committee has diligently sought out opinions from the congregation -- both individually and collectively -- and has conscientiously searched through parochial records. No autobiography can be absolutely objective, but the Committee has faithfully done its best to present a fair and accurate portrait of St. Paul's Memorial Church in 1980.

INTRODUCTION

THE COMMUNITY

St. Paul's Memorial Church, located in the small but cosmopolitan city of Charlottesville, Virginia, surrounded by the beautiful rolling countryside of Albemarle County (115 miles southwest of Washington, D. C., and 70 miles west of Richmond) is situated directly across the street from the Grounds of the University of Virginia. The church's location serves as a stimulus for many of its activities; indeed, one of its primary missions has always been to minister to the faculty, staff, and students of the University.

Charlottesville covers approximately 10-1/2 square miles, with about 40,000 people, and Albemarle County contains close to 740 square miles, with 50,000 citizens. The population numbers somewhat belie the stimulating characteristics of the community, which is rich in history and in opportunities for participation in music, art, drama, education, sports, and recreation. Albemarle County is the birthplace of Thomas Jefferson, and here he built his handsome mountaintop home, Monticello, and in 1819 established the University of Virginia, which at one time had a governing board that included Thomas Jefferson, James Madison, and James Monroe. Today the University has a coed student body of over 16,000, and employs more than 9,000 residents of this area. The University with its outstanding undergraduate, graduate, and professional schools offers innumerable occasions for members of the Charlottesville-Albemarle community to share in their offerings of educational, cultural, and recreational events. (See Appendix A).

HISTORICAL SKETCH OF ST. PAUL'S

The history of St. Paul's Memorial Church began in the thoughts of the Rt. Rev. Robert A. Gibson, who, on becoming Bishop Coadjutor of the Diocese of Virginia in November of 1897, decided to devote his main efforts to the unchurched people in the Blue Ridge Mountains and the Episcopal students at the University of Virginia. After becoming Diocesan Bishop in the early 1900's, Bishop Gibson continued working toward his goal of an Episcopal church near the University, and in 1908 a meeting was called to formulate definite plans. A lot on West Main Street had previously been acquired by Bishop Gibson through financial contributions from some of his friends. At the 1908 meeting the Rev. Hugh M. McIlhaney, the secretary for the Y.M.C.A. at the University, was put in charge of raising funds for the new church and was appointed minister-in-charge. The Main Street lot was sold, and the present site at the corner of Chancellor Street and University Avenue was acquired. Funds were forthcoming from University alumni and friends throughout the Diocese, and in 1910 a temporary wooden chapel was completed with the first service held on September 18th of that year. The church was dedicated as a memorial to Episcopal students who had attended and would in the future attend the University of Virginia.

The untimely death of Mr. McIlhaney in October of 1910 led to the election of the Rev. Beverly D. Tucker, Jr., as Rector. He served as Rector from 1911 to 1920, taking a leave of absence in 1918 to be Chaplain to the U.S. Base Hospital 41 (organized at the University) in France. He left St. Paul's in 1920 and later became Bishop of Ohio.

The next Rector was the Rev. Noble C. Powell, who served from 1920 to 1931. During the middle part of his ministry, Mr. Powell had as his assistant the Rev. A. B. Kinsolving II. Both men were later to become Bishops. During the ministry of Mr. Powell, funds were raised, and the present church building, parish hall, and rectory were completed with an impressive dedication service held on September 18, 1927. Under Mr. Powell work with University students flourished. He resigned in January of 1931 to become Rector of Emmanuel Church, Baltimore, and later Bishop of the Diocese of Maryland.

1931-23 saw the Rev. William G. Christian acting as priest-in-charge under a locum tenens arrangement.

The Rev. William H. Laird became the next Rector in September of 1932 and served until April 1947, with a leave of absence to serve as Chaplain to the 8th Evacuation Hospital (organized at the University) in North Africa and Italy. During Mr. Laird's ministry he had as assistants at different times the Rev. Charles Smith, the Rev. Alfred Seccombe, and the Rev. Stephen R. Davenport. Mr. Davenport served as priest-in-charge during Mr. Laird's leave of absence.

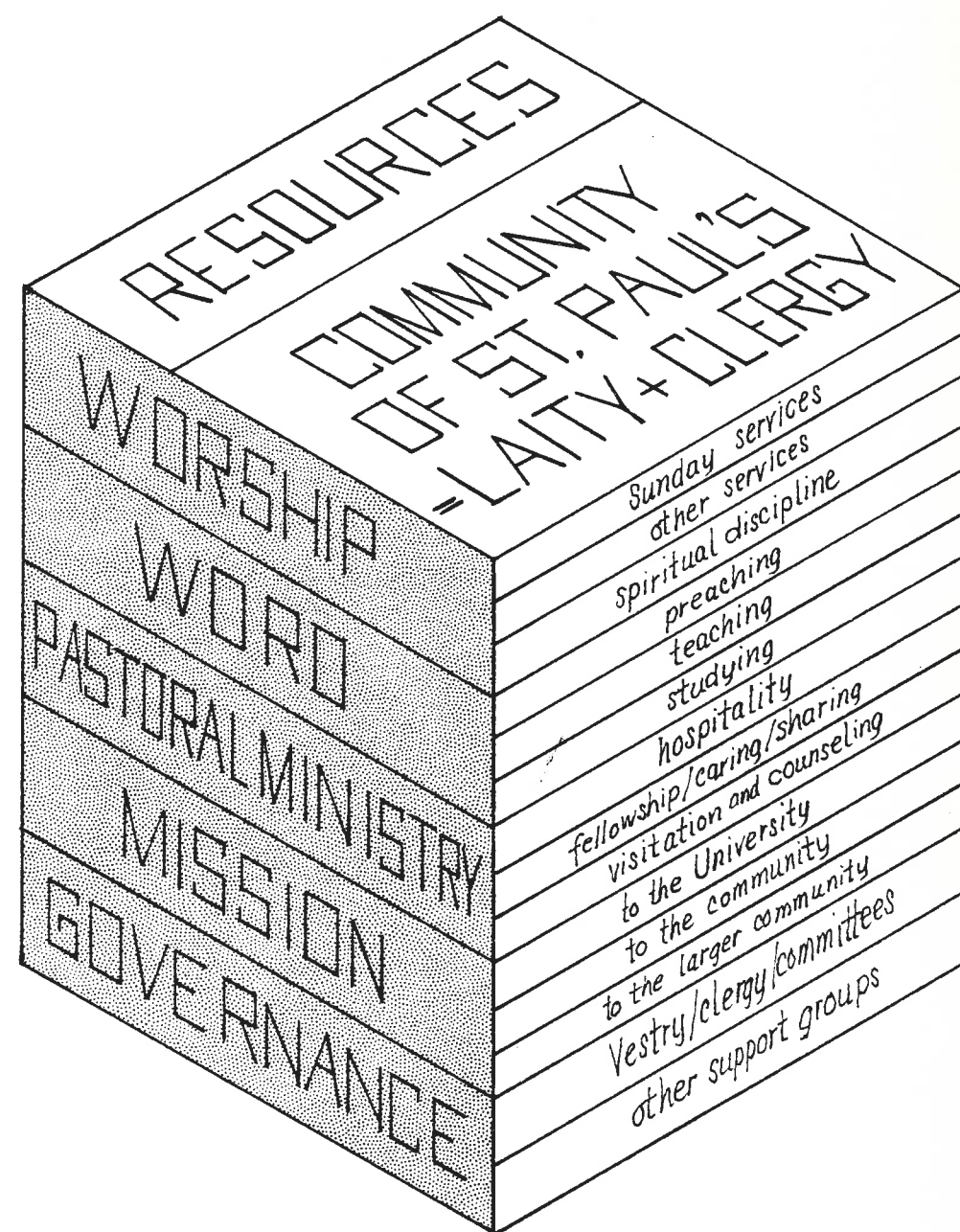
Mr. Laird accepted a call to St. Peter's Church in St. Louis in 1947 and was succeeded by the Rev. Theodore H. Evans. Assisting Dr. Evans during his ministry were the Rev. Barton Lloyd (1948-51), the Rev. Samuel Wylie (1951-54), and the Rev. David Cammack. During Dr. Evans' ministry the Sunday School wing was added to the church property. Mr. Wylie was later to become Bishop of the Diocese of Northern Michigan. Dr. Evans resigned his pastorate here in July 1961, and Mr. Cammack served as priest-in-charge until July 1962. From the time of Dr. Evans' departure, Mr. John Q. Beckwith, a professor from Virginia Theological Seminary, served as a locum tenens priest-in-charge.

In 1962 the Vestry called the Rev. Harcourt E. Waller. The Rev. Charles Perry and the Rev. Richard H. Baker, Jr., were his assistants. These two men were later succeeded by the Rev. David J. W. Ward and the Rev. Roderick D. Sinclair. The Cocke property and the Booker property were acquired during Mr. Waller's time as Rector, giving St. Paul's an entire front block on University Avenue.

Mr. Waller resigned in July 1969, and in January 1970 Mr. Ward was chosen as Rector. Mr. Sinclair left in March of 1971 and was succeeded by the Rev. John S. Ruef. The Diocese assisted St. Paul's in the employment of a Deacon, the Rev. Frank H. Moss III. Mr. Ruef left in July of 1972 and was succeeded by the Rev. Leonard Roberts Graves. Mr. Graves was succeeded by the Rev. David H. Poist, who came to St. Paul's in June of 1977. In November of 1972, the Rev. Charles W. Carnan also assumed duties as a part time assistant. Mr. Ward's wife, Constance, was ordained to the priesthood during their stay at St. Paul's, and she served as an assistant to the Rector. Mr. Ward resigned as Rector in October of 1979, accepting a call to Grace Church in Providence, Rhode Island. Mr. Poist serves as Associate Rector. During Mr. Ward's ministry, in addition to the ordination of Mrs. Ward, the ordination of the Rev. Margaret Jefferson was held at St. Paul's, as was the Regularization of the ordination of the Rev. Allison Cheek.

This sketch has necessarily been brief, dwelling mostly on the tenure of office of those clergy connected with St. Paul's and the various stages in the building of the property. The real history has been in the interaction of the clergy, the laity, and the community as St. Paul's has developed from Bishop Gibson's idea to

its present state. As in most church families, there have been times of great joy and deep sadness, times of frustration and bitterness, times of reconciliation and heartwarming fellowship. The difficult period incident to the closing of public schools in the '50's and later desegregation of these schools caused some polarization within the church family. The great number of liturgical changes introduced in the '60's along with activist participation in local social programs such as housing, poverty, and race relations, while welcomed by many, displeased others and caused some loss of support. St. Paul's has come through this with a heightened awareness of the issues involving social and liturgical change. With a theme of reconciliation running through the last few years, the church has become more of an open congregation, unafraid of examining new ideas, and having a greater feeling of warmth and participation among its parishioners.



The Life of St. Paul's

This figure illustrates and outlines the following section concerning the life of St. Paul's. The community and resources comprise "who we are"; and worship, the Word, pastoral ministry, mission, governance (and corresponding subheadings) comprise "what we do in Christ's Name."

THE LIFE OF ST. PAUL'S: WHO WE ARE AND WHAT WE DO IN CHRIST'S NAME

WHO WE ARE

.. So then, you are no longer strangers and sojourners, but you are fellow citizens with the saints, and members of the household of God...

Ephesians 2: 19

THE COMMUNITY OF ST. PAUL'S

St. Paul's is a eucharistically-centered church in which a diversity of interests, professions, and expressions of faith are bound together in close community. We are a university church where both the mind and the spirit are nurtured. Our life reflects the conviction that the Son leads us to the Father along many paths.

The character of our congregation is influenced, in important ways, by the presence of the University; slightly more than half of the 500 active members are drawn from it, and many students, mostly non-members, attend services while some participate in other activities of the church. Apart from the students, we are mostly families, including many one-parent families (see table below); still, over one-third of our membership is single men and women. We are middle to upper-middle class, mainly professional and predominantly women (about 70%).

The Congregation of St. Paul's Memorial Church

Member communicants (names on active rolls)	
84 two-parent families.....	168
81 confirmed children.....	81
66 (approx.) younger children.....	66
TOTAL	315
18 single-parent families.....	18
24 confirmed children.....	24
14 (approx.) younger children.....	14
TOTAL	56
26 single men.....	26
115 single women.....	115
TOTAL	141
TOTAL Member communicants	512
Non-member communicants (all receive newsletters; some pledge)	
101 families (single- and two-parent)	-
single persons	-
TOTAL Non-member communicants	388
Total number of member and non-member communicants	900

We are a community in which lay participation and leadership has expanded and grown stronger in recent years. Although most of our parishioners share in the life of the church principally through church attendance, many (about one-third) participate in other church activities and take more active roles in the worship services.

Participation in Organized Activities of the Church

WORSHIP		PASTORAL MINISTRY	
Chalice bearers.....	14	Membership Committee.....	20
Liturgical Commission....	6	Visitation Committee.....	12
Choir.....	27	MISSION	
Community Night planners.	12	Booker House.....	7
Cursillo.....	26	Hospice Study Group.....	12
Cross of Nails.....	54	Christian Corporate	
Ushers.....	53	Responsibility.....	4
Acolytes.....	22	Order of St. Luke.....	3
WORD		GOVERNANCE	
Wednesday night homilies.	10	1700 Society.....	68
Education for Ministry...	44	Altar and Flower Guilds....	61
Adult Bible class.....	15	Vestry.....	18
Sunday-School teachers...	11	Executive/Finance	
Youth Group leaders.....	5	Committee.....	5

Individual Participation in Organized Church Activities
Beyond Church Attendance

NUMBER OF ACTIVITIES PER PERSON	NUMBER OF PARTICIPATING COMMUNICANTS		
	Members	Non-members	Total
1	81	39	120
2	39	13	52
3	22	2	24
4	11	1	12
5	10	0	10
6	7	0	7
7-9	7	0	7
TOTAL	177	55	232

For many years St. Paul's has benefited from the presence of a rector and at least one associate rector. In the 1960's we had a second associate rector. However, dwindling resources and declining support from the Diocese and National Church have necessitated trimming the staff, so that for the past ten or more years we generally have operated with a rector, an associate rector, and a part-time assistant rector. There are realistic limits as to what can be accomplished by two full-time persons, and some areas of our ministry have diminished. Nonetheless, St. Paul's has been particularly fortunate in having clergy who have encouraged and promoted lay ministry and also in having non-parochial clergy in the congregation who supplement the regular clergy.

RESOURCES

In terms of resources, St. Paul's has impressive facilities with a neo-classical building incorporating simplified details to represent the Jeffersonian style of the University (nave with seating capacity of about 500, chapel with capacity for about 80, and six downstairs offices); a parish hall (with large meeting room, lounge, library, kitchen, and student apartment); a Christian education building; and the Booker House, directly facing the University of Virginia.

Another church building, the former rectory, is located in the adjacent city block across from the church. Recently valued at nearly two million dollars, and debt-free, our property enjoys almost continual use in service both to the community and to the University, in addition to its use by the Church. Care and maintenance of these facilities places a heavy demand on the resources of St. Paul's.

Financially, St. Paul's is largely supported by about 200 giving units (see Table below). Most of our income (62%) goes for staff salaries, all of which are modest but comparable with those of the University faculty and staff. In addition to the two full-time clergy and the assistant, the Church employs two secretaries (one full-time and one part-time), four musicians (one choir director and an assistant, and a junior choir director and an assistant), and a part-time director of Christian education. Operating expenses account for another 28% of our income, leaving only 10% for outside giving. (See Appendix B).

Participation in the Financial Support of the Church

	Number of giving units	Amount pledged	Average gift
Every-member Canvass	201	\$114,000	\$567
Venture in Mission	99	\$ 43,000	\$434

WHAT WE DO IN CHRIST'S NAME

WORSHIPWorship Services

The number of occasions for corporate worship in any week is quite large, and the kinds of services are diverse. However, the majority of the services center around the Eucharist, celebrated in a variety of liturgies.

Schedule of Weekly Services

Type of Service	Average attendance Fall 1979
Sunday morning	
8:00 Holy Eucharist	30
10:00 Holy Eucharist	276
Weekday Holy Eucharist	5
Wednesday night	
Evening prayer or Holy Eucharist	40
Community supper	80

The clergy, with the Liturgical Commission, plans special services and responds to worship concerns of the parishioners.

Sunday morning

Because St. Paul's is a eucharistically-oriented congregation, both Sunday morning services are, or include, a celebration of the Eucharist, for which the

1979 Prayer Book is the basis. It seems clear that a large majority of the congregation favors the new book, although there are some who continue to prefer the 1928 Prayer Book.

Worship at the 8:00 a.m. service always follows Rite I, and on some Sundays of each month the service begins with a shortened Morning Prayer. The service is brief and simple; there is no sermon and no music. Many of those who prefer the early service are uncomfortable with Rite II and the more informal style of the 10:00 a.m. service.

The 10:00 a.m. service follows Rite I on the first and third Sunday of the month, and Rite II on the others. On first Sundays, the service begins with a shortened form of Morning Prayer. On Sundays when Rite I is celebrated, the elements are consecrated at the high altar and received at the altar rail; for Rite II services, the priest stands facing the congregation at an altar (table) on a dais just below the chancel steps. At these services the congregation receives the elements standing in a square around this altar. In both services, lay persons serve in a variety of capacities, such as bearing the chalice, reading the lessons, and leading Prayers of the People.

Apart from the wording used and the location of the altar, 10:00 a.m. services are very similar to each other. Both are characterized by a kind of relaxed formality. We take seriously the solemnity of the occasion and give expression to that solemnity by proper vestments, by a procession with two crosses, and by a generally dignified celebration of the service. At the same time, the celebration is relaxed enough to permit the sense that we are expressing our own praise and thanksgiving, not simply engaging in ritual. Opportunity is often given during the Prayers of the People for spontaneous petition or thanksgiving, and these opportunities are taken with increasing frequency. During the Peace, two or three minutes of holy chaos ensue (this doubtless seems longer to some than to others) in which various expressions of affection are widely exchanged. There is a sense that the traditional and personal merge and are both enlivened by the Holy Spirit.

Music plays a prominent role. There is always a gradual anthem by the choir, frequently a communion anthem by the choir, junior choir, or both. The choir director and choir are excellent and frequently sing ambitious music for special occasions. Although a few parishioners feel the music is "too professional," most members of the congregation give it a high rating as a positive contribution to the liturgical life of St. Paul's.

Other services

Holy Eucharist is celebrated Monday through Friday throughout the academic year at 7:45 a.m. There is also Holy Eucharist at 12:30 p.m. on Tuesday and a Tuesday afternoon service of meditation at 5:30. On Wednesday evening at 5:30 is a service that is either Holy Eucharist or Evening Prayer, during which a homily is presented by a layperson. This service is followed by a pot-luck supper which, in turn, is usually followed by some type of program.

Special services are held on the principal feasts and fasts of the Christian year, such as Christmas, Ash Wednesday, and Holy Week. At services such as those on Easter, total attendance exceeds 1,000 persons. Special musical programs are sometimes planned when other feasts, such as All Saints, fall on a Wednesday. In

addition, the clergy hold regular house communions in the homes, apartments, and dormitory rooms of parishioners.

Spiritual Discipline

Between 50 and 60 persons, mostly members of St. Paul's, belong to the Community of the Cross of Nails. Small groups of about ten persons take on a common discipline of silence, prayer, and meditation that is practiced daily and shared monthly. Our chapter was begun two years ago, and in the summer of 1979 twelve members made a pilgrimage to Coventry Cathedral, the mother church for this Community.

Members of Cursillo number nearly 30, and many have been active in this renewal movement, serving as members and rectors of Cursillo teams. Several reunion groups meet weekly to share, and small Ultreyas are held monthly. For those involved, Cursillo is an important part of their life in the church.

Evaluation: Worship at St. Paul's shows a great deal of vitality both in the intensity of the congregation's involvement and in the variety of the occasions for worship. There is a strong sense that the Eucharist is the Christian service of worship, although a small number would prefer a return to Morning Prayer. No form of service pleases everyone, and some people are uncomfortable with Rite II while others would object if it were discontinued. The present arrangement seems to meet the needs of all and offers many opportunities for variety in worship style.

THE WORD

Preaching

St. Paul's is a church that has come to expect able preaching, owing particularly to the efforts of its most recent priests. The members of the clergy staff, and non-parochial clergy have proclaimed forcefully and compellingly the gospel and its implication for our lives in terms addressed to both the minds and hearts of the congregation. One index of our interest in sermons is the popularity of sermon reprints.

For the past several years the clergy of St. Paul's has worked actively at enlarging the role of the laity in speaking and teaching the Word. Since last year, for example, brief homilies have been presented by members of the congregation during Evening Prayer on Wednesday nights. These messages have spoken movingly and with clarity on a great range of topics of personal concern. That our priests have been willing to assume a background, supportive role in this endeavor has been important in the spiritual growth of these laypersons and of the congregation at large.

Evaluation: Clearly, preaching is an important area of concern to the people of St. Paul's. At times there are complaints that a particular sermon is too intellectual, that another is not directly Biblical in its perspective, that another is not oriented toward spiritual concerns, not Christ-centered, or not relevant to current social problems. Fortunately there is ample evidence that each listener comes from a unique background experience in that we hear a great

diversity of comments. Rating systems for "good preaching" vary widely among us, but we are strongly united in our desire for effective sermons that motivate, reassure, comfort, and inspire us as we receive further insight into the meaning of "Christ among us."

Teaching

Our Christian education program is varied in content, format, and strength. Because we have one 10:00 service on Sunday morning and because we believe it is important for all members, including children, to share in receiving communion, our Sunday School program and Adult Education begin after that service. Those who regard the educational program as more than satisfactory see principally the adult program which, for a long time, has enjoyed the reputation of being both interesting and valuable. Ordinarily about three choices of studies are available during this period. According to some, these choices too often stress issues to the neglect of Biblical studies; for others, social action is accorded too little attention. Nevertheless, Adult Education is considered by most members to be a real strength in our program and attendance generally reflects this interest.

Unfortunately, the same is not true for Sunday School, in spite of the talents and experience of the small cadre of eleven devoted teachers. Of the approximately 80 Sunday School-age children at St. Paul's, about 60 are enrolled in the Sunday School (excluding the high school students in the Youth Group). With so few children in grades K-8, grade groups are combined (K-1, 2-3, etc.) to insure an adequate number of students in each class. Excellent, stimulating, albeit demanding lesson materials in which Biblical study is emphasized were prepared by two members of the church. By combining age groups and offering little in the way of teaching aids and resources, we have compounded the teachers' problems. Furthermore, because of our Sunday morning schedule, teachers are prevented from participation in the Adult Education program. While some may question the learning value of Sunday School for children, none would deny the value of growing together in the body of Christ and developing a sense of Christian community and expectation. Although the main responsibility for this lies in the hands of the parents, the Church must continue to provide leadership, encouragement, and prayerful, informed support.

In its third year, the Adult Bible Class is lay organized and lay conducted, and meets for an hour before the worship service every Sunday morning. Stemming from a need for continuity that is not always possible with the Adult Education program following the worship service, approximately twenty persons meet to reflect on the meaning and application of God's Word as presented in the International Lesson Series.

High school students at St. Paul's meet Sunday evenings, but not on Sunday morning. About two-thirds of the eligible young people participate in the Youth Group, whose activities include Bible study and reflection on personal needs, singing and celebration, and not infrequently a fair share of socializing and fun. These young people enjoy playing a part in the organization of a region-wide (Region 15) convocation of high school-age Christians; and several have attended retreats patterned after Cursillo weekends.

In addition to the more or less standard offerings on Sunday, St. Paul's has served as convener, organizer, and host for numerous other educational ventures.

Koinonia programs for the community at large have considered such topics as Carl Jung, death and dying, hospices, and the image of Christ as depicted in films. Workshops have been conducted in clown ministry, journal keeping, and worship and the dance. Seminars have involved such persons as Brother David Stendl-Rast and Morton Kelsey. Lenten Studies in cooperation with other University parishes have been held for the past several years, although they are being discontinued in 1980. Retreats for faculty Christians have been held annually for the past three years, again in conjunction with other campus parishes. For those participating, these teaching programs have been diverse and exciting.

Evaluation: The Adult Education program on Sunday morning, while usually good, still leaves room for improvement and strengthening. In recent months we have moved from the model in which more than one choice was offered and in which three courses ran simultaneously to a "one large group" concept. A few people still prefer the former. Topics most frequently suggested for Adult Education are Bible study, church history, the application of our faith to everyday life, and an inquirer's class for newcomers seeking to find where they stand in the Christian faith and whether St. Paul's is the fellowship in which that faith might flourish.

Some of the problems of the church's Sunday School program already have been alluded to. There is concern by many that this program is not receiving enough attention and that as a consequence the church is losing an important opportunity to engender its values in its youth. If possible, scheduling should be restudied, and parents should examine their own level of commitment in terms of the value of Christian education for their children. Despite the apparent current success of the Youth Group, some parents decry the absence of a Sunday morning program for high school students.

Studying

The newest and one of the most exciting educational developments in the Episcopal Church is the Education for Ministry (EFM) program, a four-year, in-depth program in which the core curriculum of the School of Theology of the University of the South can be obtained by groups of laypersons studying where they live. At St. Paul's this course of study has attracted 44 members, who are divided into five small groups or classes ranging from the first to the fourth year of study. Each group meets weekly with a mentor to discuss scripture and church history, examine personal theology and problems of daily living, grow in the knowledge of God in addressing those problems, and worship together.

PASTORAL MINISTRY

By "pastoral ministry" we mean both the expression of personal concern for each other -- a ministry shared by clergy and laity -- and concern for the health and unity of the whole body of Christ. During the '60's, the unity of St. Paul's was badly strained by divisions over contemporary issues. The efforts of the clergy over the past ten years have been successful in healing those divisions. The congregation feels that we must now strengthen the part of both clergy and laity in the expression of our mutual concern.

Hospitality

St. Paul's regards itself as a warm and open fellowship where everyone, including newcomers, is made to feel welcome, but the reality is not always equal to our perceptions. While many of us go out of our way to greet visitors, others do not. There are times when someone expresses a feeling of exclusion from the life of St. Paul's because he or she is a single person, but we always strive to assimilate those with different lifestyles -- e.g., families, students, singles -- into our community while we recognize and minister to their different needs as well.

Fellowship/Caring/Sharing

Perhaps the most notable quality of St. Paul's is our strong sense of fellowship or community, a gift for which we are thankful. In addition to worship, a number of regular and occasional activities strengthen community bonds. Every Wednesday about 80 of us gather together for community activities which include Evening Prayer or Holy Eucharist, supper, and program, creating an atmosphere in which spiritual growth is cultivated and a sense of community is strengthened. Small groups such as the Cross of Nails foyers, Cursillo reunion groups, and the EFM study groups have proven to be invaluable settings for mutual sharing and caring. Camping retreats into the nearby mountains are held in the spring and fall. Those of us who have recently passed through personal or family difficulties and tragedies can attest to the love and understanding received from the body of the Church.

Visitation and Counseling

At St. Paul's, home visitation has been confined chiefly to times of individual need, and clergy, as a rule, have not visited homes regularly -- to the dismay of many. Recently, a group of about twelve parishioners formed a Visitation Committee with the express purpose of visiting Episcopalians in the hospital -- a service to the larger community as well as our own. Members of this group have just completed a short course in hospital visitation given by one of our non-parochial clergy.

Although the largest share of counseling is done by the clergy, laypersons also are involved as individuals and in more formal roles. Some serve as leaders and counselors in Alcoholics Anonymous and Offender Aid and Restoration, and University faculty members often counsel students on personal as well as academic problems. The Rev. Margaret Jefferson's ministry to the elderly includes many members of St. Paul's, but much of her ministry is to the community beyond St. Paul's.

Evaluation: An often-heard comment is the insufficient pastoral attention given the membership by the clergy, especially in the area of home visitation. Although St. Paul's probably is not unusual in this respect, we nevertheless view it as a serious problem to be faced. A recently-formed Membership Committee of about twenty parishioners is considering approaches and ways to widen the community by drawing more of our members into the body and helping them feel at home here. At the same time, we realize that it is only through the prompting of the Spirit that we can become a truly unified body in Christ.

MISSIONTo the University

St. Paul's was formed in 1912 in response to the need for an Episcopal church near the University. For the following 40-50 years its ministry was chiefly to that community, most of whom, faculty and students, lived nearby. In the 1950's and 1960's, as the University, its students, and its faculty became more and more dispersed and our concerns became more and more focused on the social injustices in the community at large, the membership and character of St. Paul's ministry changed. Furthermore, in recent years, as at most colleges, the role traditionally played by Canterbury and Westminster student groups has been assumed by parachurch organizations such as Inter-Varsity Christian Fellowship, the Fellowship of Christian Athletes, and locally by the Christian Study Center. Add to that the church's conscious effort to grow into a "holy fellowship" in which there is no programmatic difference between student and non-student, and the result is a low-key ministry to a modest number of faithful young Christians. The quality of this ministry is reflected in the comments of students who have said they feel more a part of St. Paul's than of their own home church.

Other than publicizing our existence at the beginning of the fall semester at registration and with a church picnic for students, St. Paul's formal program for students is largely a passive one of making services and resources available. Twenty to fifty students attend Sunday services, and on special occasions, such as the Lessons and Carols service before Christmas, the numbers triple. Although the number of students participating in the community nights every Wednesday is small, we feel the meaningfulness of that participation is lasting.

Aside from these regularly scheduled services, St. Paul's provides a varied menu of opportunities for members of the University community. Occasional workshops, seminars, and retreats are aimed partly, though not specifically, at the interests and needs of University students. For a few interested faculty, the church is affiliated with other local churches in a United Ministries program; this group meets monthly to consider topics of concern to the faculty Christian, and sponsors an annual retreat in January for faculty members from colleges and universities in Virginia. At a time when quiet study space is scarce, the church has set aside two of its rooms for that purpose. Our church sexton currently is a student who lives in a small apartment at the rear of the Parish Hall, an arrangement of mutual benefit.

At one time in the church's recent history, counseling students was the overriding activity of our clergy. Although that demand has diminished noticeably with the expansion of professional services at the University, the need for providing the individual student with spiritual guidance and assurance remains a significant responsibility for both ordained and lay ministers.

In 1978, St. Paul's established a residential Christian community in a large old residence owned by, and adjacent to, the church. Known as the "Booker House" (for the original owner, a former parishioner of St. Paul's), its purpose is to "...provide a place for exploration of personal and interpersonal spiritual journeys. The members of the house will participate in the creation of a residential Christian community and are invited to share in a creative interchange with the larger St. Paul's community." -- a mouthful, but in reality a group of thirteen young people on a creative experiment in coming together as one body in Christ.

Evaluation: It is appropriate that our outreach to the students center on bringing them into the family of St. Paul's; they should not be segregated into programs which do not involve the whole community of the church. We should, perhaps, be more tuned to the issues and concerns of the University community and explore new ways to serve that community according to the example of Christ. Considering our strategic location across the street from the University, we feel that perhaps we have not been the outspoken prophets or preachers of God's Word that Christ charges us to be.

To the Community

St. Paul's supports a limited but significant ministry to the community. Individual members are involved in various ways, and a few function collectively on commissions or committees.

Committee for Corporate Christian Responsibility: This committee is concerned with appropriate Christian response to basic human need, both local and global, and it considers possible programs of outreach for St. Paul's. Its most recent activities have been its leading role in the introduction of a school breakfast program in the city's school system and the initiation of St. Paul's Southeast Asian Refugee Project. With the help of Bread for the World and other resources, the Committee has also attempted to understand the causes of poverty and hunger in the world and to confront the question of whether our comparatively extravagant and wasteful way of life might contribute to the poverty of others. A year ago the Committee presented a three-part program on world hunger in the Adult Education series and asked for an offering of letters to Washington regarding foreign food and reform. The interest in public food policy continues.

Hospice Study Group: Primarily enablers rather than initiators, this group of twelve was formed "to study in the area of death awareness and education; to consider the possibility of forming a Hospice Support Group to work with those who are terminally ill or are closely related to someone dying; and to consider catalyzing the formation of a resident hospice in Charlottesville." In the spring of 1979, this group participated in a hospice seminar that included a presentation by Dr. Cicely Saunders, renowned leader of the hospice movement in Great Britain.

Koinonia: A national ecumenical activity that locally was begun in St. Paul's, this group is governed by a board of twelve members, six of whom are members of St. Paul's. It sponsors educational outreach to the community and to the University, and many of its programs tie in closely with those of the church.

Although not supported directly by St. Paul's, one of our communicants, the Rev. Margaret Jefferson, has her ministry with the elderly in the Charlottesville-Albemarle community. We benefit from her insights concerning the needs of our senior citizens. At the other end of the age spectrum, young hospitalized Episcopalians from out of town and without family or friends nearby are visited by members of the Youth Group on Sunday morning.

Alcoholics Anonymous, Al-Anon, Alcoholic Prevention Center, Head Start (for children), and the Chancellor Street Pre-School all meet regularly, have offices, or conduct some part of their program at St. Paul's. Other organizations periodically use our facilities, too. The doors of the church have always been

open as a sign of our commitment to community needs.

Evaluation: During its heyday of social concern, St. Paul's was a source of rivers of healing and reconciliation for the community. (This was not without its price to the church.) Individuals from the congregation were obedient as the Lord's servants in initiating and supporting such things as summertime activities and educational opportunities for underprivileged children, low-cost housing for the poor, and programs of Offender Aid and Restoration. However, like most persons, communities, and churches, our vision eventually turned inward. Spiritual renewal and introspection are essential, but our sense of mission faded in the process. We are reminded that it is only in comforting that we are comforted, and it is only in loving that we are loved. We know that many of our members are deeply involved as caring individuals in responding to community needs, but many of us still sense an unmet corporate responsibility for a Christian ministry of service to others. Our recent commitment to the cause of Vietnamese refugees offers hope for the revitalization of our common spirit of mission -- service to others rooted in obedience to Christ.

Our community outreach should flow from our spiritual life centered in Christ. There is some feeling that while we have done well in reacting to crises in the community and the world, we should begin to move away from this toward more specific, long-term involvement in social action. We need direction in our outreach, and we need a facilitator for individual involvement. St. Paul's should encourage and support opportunities for Christian concern evidenced in good works as well as financial commitment. Specific suggestions for organized involvement include a soup kitchen, hospice, "adopt-a-grandparent" program, and a program for youth to assist older members with physical activities.

To the Larger Community

The involvement of St. Paul's in the world is difficult to assess. As a church St. Paul's is composed of persons who are prayerfully searching for their own answers to such questions as the ordination of women, capital punishment, homosexuality, and stewardship of our resources. Our commitment to justice and our willingness to step forward boldly was witnessed by the ordination of three of our sisters in Christ at St. Paul's in 1976. We are, however, not always so unanimous in our Christian proclamation.

St. Paul's realizes it is one part of a larger church body and maintains an active interest and participation in regional and diocesan affairs. Members and clergy from St. Paul's are either currently serving or have recently completed terms as Treasurer, Representative to the Diocesan Executive Board, President, and Dean of Region 15, and serve on numerous diocesan committees. (See Appendix C).

Support for mission beyond the church and beyond the community is expressed most plainly in the recent Venture in Mission program. Although we are short of the dollar goal set for us, we believe that our financial commitment for the next three years reflects a sincere concern for the needs of those beyond our walls. Per capita, we're not doing badly. An important part of each church's mission should be in outreach, and we must prayerfully examine our lives, our resources, and our commitment to service in Christ's name as we enter the decade ahead.

Evaluation: Other than our participation in regional and diocesan activities and missions, we expect that most members regard their mission responsibilities

to the larger community as an individual matter, although it remains an institutional concern.

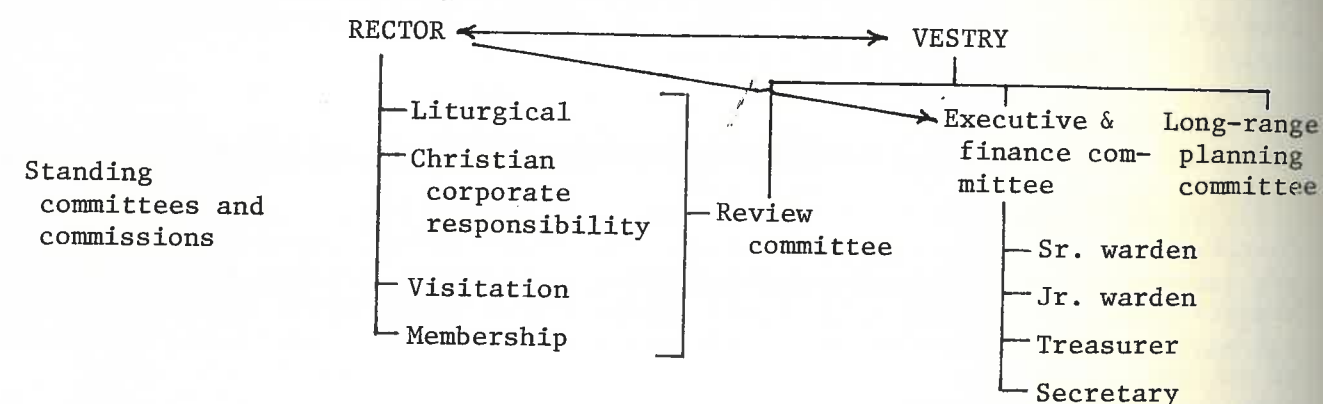
GOVERNANCE

VESTRY/CLERGY/COMMITTEES

Our description of St. Paul's activities testifies to the active involvement of both clergy and laypersons in all of the important programs of the church. We do not hire the Rector to do the Lord's work for us; we are engaged in a shared ministry. Our commitment to sharing is borne out in the governance of the church's affairs.

As the chart below shows, lay and clergy influences are intended to be co-equal. Once, having been called by the Vestry, the Rector is responsible for directing the ongoing program of the church through the staff, the several standing commissions, a number of ad hoc committees, and the Executive and Finance Committee. The Rector, through the Canons and by delegation of the Vestry, is recognized as the ultimate source of ecclesiastical authority in the life of St. Paul's.

Organization chart for St. Paul's Memorial Church



Elected by the congregation and accountable to it, the Vestry calls the Rector, to whom it delegates the responsibility for directing St. Paul's program. It retains specifically the functions of planning (both at long and short range) the future programs and role of the church and reviewing the current and past effectiveness of its activities. The Executive and Finance Committee, chaired by the Senior Warden, includes the clergy and laypersons elected by the Vestry to take action with respect to property management, personnel matters, budgets, financial management, administration of the program, and other routine aspects of governance.

Although the relationship between clergy and lay leadership (or between the Rector and the Senior Warden) will vary with the style and personality of the incumbents, it is our intent to encourage a continuation of the shared ministry which has characterized St. Paul's in recent years.

OTHER SUPPORT GROUPS

In addition to the Vestry and committee involvements, there are a number of other lay opportunities that contribute to the ongoing life of St. Paul's.

1700 Society: Formed in 1977, this group -- named for the address of the church -- is a response to the limited resources available for the maintenance and upkeep of our physical plant. Divided into eight functional platoons, nearly 70 members of St. Paul's scrub, mop, and dust in their weekly cleanup of the church.

Altar and Flower Guilds: More than 60 talented and dedicated people devote their time in preparation of the altar for all services -- weekdays and Sundays.

Every Member Canvass (EMC): In 1979, over 50 persons participated in visitations. Owing to their diligence, St. Paul's increased its pledges by 18% while at the same time collecting pledges for \$42,000 for Venture in Mission. Of course, this year the visits were more than requests for financial support because information concerning the members' views of the status of St. Paul's also was solicited.

Ushering, coffee-making, counting money, Lesson reading, presenting the elements: Many members of the church play seemingly small but vital roles in these various activities of worship and fellowship. Their participation is important to the health of the body.

Evaluation: Efforts have been made in the last few years to husband our resources more wisely. In spite of the efforts of the 1700 Society and the hiring of a student sexton, we have run a deficit for the last several years, and the lack of money is reflected in the slow but perceptible deterioration of our church property. The most recent EMC is encouraging, but more effort is still needed.

St. Paul's weekly newsletter, mailed to everyone in the congregation, carries notices of church-related activities, as does the bulletin on Sunday, but many feel we need to do more work in public relations. Periodic publicity focused on a particular St. Paul's activity inviting participation by giving date, time, location, and purpose of meeting would do much to match diversely-talented communicants with services that need performing.

GOALS FOR ST. PAUL'S CHURCH

St. Paul's has been engaging in the process of self-examination and goal-setting for a number of years. Since 1971, the Vestry has used both planning and review committees to help us to look forward and backward at church programs. In 1976, the Planning Committee submitted a lengthy report to the Vestry on the future of St. Paul's, and that effort has been updated periodically. This statement reflects our current views as we address the task of calling a new Rector.

Our primary and over-arching goal is our commitment to retain the strengths of our ministry at St. Paul's. We define that ministry most broadly as enabling all of God's people to engage in a spiritual journey toward ultimate fulfillment in an environment of loving, sharing, and caring. The milestones in that journey may not be the same for all, but the process should have regard for the humanity as well as the divinity of the travelers.

We regard the strengths of St. Paul's -- expressed in general terms -- to include:

- a shared ministry
- pastoral ministry
- a strong liturgical tradition
- diverse membership
- a strong sense of community

Our ministry at St. Paul's is shared between clergy and laity. We believe the community of St. Paul's can best grow through ministering to the spiritual, social, intellectual, and sacramental needs of all its members under the guidance of a Rector who can recognize our diverse talents and who will unleash the energy that is present among us. We would like to continue our spiritual journey towards a fuller participation in fellowship, teaching, learning, praying, and worshipping together. We see this as a means to grow in Grace, understanding, joy, helpfulness, and openness to His Word and ministry to His people. We would expect, then, that St. Paul's Christ-centered ministry would provide an even greater source of meaning and become more integral in the life of each of its members.

We attach great importance to the shared pastoral ministry, which we define as "Christians being in relationship with one another." We see the need to expand plans and programs to develop the church's mission of giving nurture, sustenance, and leadership to the particular needs of specific elements of our constituency and to others in the larger community.

We want to retain the spirit of liturgical variety made possible by the resources that are available to us, with clergy and laypersons together finding creative outlets for worship. At the same time, we recognize the need to continue a liturgical tradition which provides meaning for the entire congregation. We see the liturgy of the Word through a continuation of a strong preaching tradition to be a significant means by which each member of the parish family will receive inspiration and commitment to service.

A PROFILE

It will be important for the new Rector to recognize and capitalize on the diversity of our congregation. We would expect that he or she would regard the myriad talents, ages, circumstances, and lifestyles as an asset, enabling each member of the church to make a significant contribution, individually and corporately. At the same time, it should be recognized that this diversity poses a significant challenge to fulfilling a wide range of needs.

In pursuing the primary goal as we have defined it above, we recognize a number of certain measurable objectives that will help contribute to the attainment of that goal.

Christian Education

The teaching and preaching tradition in the church is one of the most vital aspects of participating in and carrying forward the Christian faith. Therefore, we expect to devote significantly more energy and resources to developing programs of Christian education employing both Biblical and contemporary themes for adults and young people. It is difficult to state these objectives in quantifiable terms, but we know that both clergy and laypersons should do more to enhance our various endeavors in Christian education.

Outreach

We expect to engage St. Paul's more actively in both ecclesiastical and secular affairs outside our walls. This contemplates leadership in Regional, Diocesan, and National Church affairs. It also involves more outreach in Charlottesville, Albemarle, and the world to work with other churches and agencies on behalf of those in need.

University Ministry

St. Paul's is recognized as "the University church" for Episcopal students. What does this term imply in terms of a separate ministry or different sorts of outreach to this identifiable sub-group of our congregation? We need to address this key issue as an immediate objective.

Growth and Stewardship

By 1990 we want to double the number of giving units to 400, to be accomplished primarily by attracting the loyalty of many present communicants who are not known to the Treasurer. If this can be done, our budget (in 1980 dollars) should approximate \$250,000 in pledge income and \$275,000 for total resources.

By the time our budget objective of \$275,000 is attained, we should be devoting 25% of these resources to outside giving, including our pledge to the Region and Diocese.

We should also establish an endowment fund to provide resources for significant capital improvements. By 1990 we should be allocating \$10,000 a year from our budget for these programs, as well as accommodating gifts and bequests.

Clergy Staffing

With that increased level of giving, we want to increase the staff to include more full-time clergy or professional equivalents and other support personnel. We also recognize the need for a full-time sexton.

Shared Ministry

Our commitment to a shared ministry is clear, but we need to develop a more effective system to mobilize the volunteer time and talents of the laypersons whose potential energy is our greatest source of strength. Coordination and communication are objectives for which we strive.

THE RECTOR

We, the people of St. Paul's, want the Rector to be a person who will lead us by constantly encouraging the ministry of others. We want a leader who can inspire us to use whatever talents we have been given so that together in a shared ministry we can get on with God's work.

There are areas of parish life in which we would like the Rector to focus particular attention and for which we think that person should possess certain skills. We want a good preacher -- one who is literate, provides insight, is capable of speaking on a variety of topics illustrated with both Biblical and other references, and can clearly communicate his or her convictions. We want the Rector to be involved in our educational programs; the Church School needs inspirational leadership from the clergy, and Adult Education would certainly benefit from occasional clergy teaching. We want a pastor who possesses the necessary compassion, counseling skills, energy, and organizational ability to visit parishioners in their homes, make crisis visits, and counsel. We desire a priest who is experienced in using the 1979 Book of Common Prayer, who is willing to organize a wide variety of worship services from those with traditional liturgies to the occasional folk mass, and who appreciates and encourages the use of excellent music in worship services. We would like the Rector to have skills in organization, program planning, and management -- in being able to work through others. We want to be encouraged in our ministry to the University; we would like to be stimulated by someone sensitive to community needs to become corporately involved in active response to those needs and to participate in the work of Region 15 and the Diocese.

The person who can involve us in all the above named activities needs to have a clear concept and strong personal conviction of what it means to be a Christian. The Rector must be able to forge a community while respecting the diversity within it. He or she should be able to recognize and utilize the skills and talents of others -- remaining warm and friendly while keeping a sense of humor.

The Rector should have a degree from a recognized seminary and should have had some experience as a rector or assistant in a large church. We would prefer that he or she have had some association with college ministry, a demonstrated community involvement, and knowledge of planning Christian education.

We prefer that the age of the Rector be between 30 and 55.

St. Paul's Memorial Church regards itself as a vital Christian community. We ask our Rector to love us, nurture us, and lead to our strengths.

APPENDIX A: THE COMMUNITY

Charlottesville-Ablemarle shows itself a community that cares about, and conscientiously attempts to respond to, the needs of all its citizens through an active United Way organization, an outstanding volunteer rescue squad, and several subsidized housing projects. CROP walks and Heart and Cancer Fund drives evoke enthusiastic involvement, and members of St. Paul's are often found in the forefront of such activities. Offender Aid and Restoration for those incarcerated in the local jail, Trinity Church pre-school and day-care center, and Camp Faith, a summer day-camping experience for disadvantaged youth, are community programs at the inception of which St. Paul's members were especially active.

The public schools of both the city and county are good, and educational alternatives are available in three private secondary schools and several private primary, pre-school and day-care programs. The public school system includes a vocational-technical high school; Piedmont Virginia Community College offers a variety of two-year courses of study in both vocational and academic areas; and the University of Virginia serves, as its founder envisioned, as the capstone of the state's educational system.

Two city locations and several others throughout the county house public library resources. Charlottesville boasts of arts and crafts center, and several small art galleries are located throughout the area in addition to the University's Bayly Museum. There are several active theatre groups.

Charlottesville and Albemarle County have many churches of different denominations. Fifteen parishes (21 churches) comprise Region 15 of the Diocese of Virginia.

The city and county provide many and varied recreational programs. Public parks include small "sitting parks"; two large city parks, which include picnic areas, tennis courts, playing fields, and golf courses; many public playgrounds; three city swimming pools (two indoor); two large county parks with picnic and swimming areas. There are also several private clubs which offer extensive recreational opportunities. Nearby state and national parks and recreational regions encourage hiking, rock climbing, and camping, and there are skiing areas less than 50 miles away.

Shopping opportunities abound. Retail outlets include the old downtown area, which the city has now made into a lovely, open, bricked-over mall with trees, flowers, and fountains, where the municipal band gives summer outdoor concerts. There are many small shopping centers and three large ones.

The natural, physical beauty of this central section of Virginia is made up of much open "green space," of gently rolling hills and the more distant horizons of the lovely Blue Ridge Mountains. The weather invites outdoor enjoyment with hot summers, heavenly springs, colorful falls, and moderate winters. Springtime awakening here is magnificent.

So far, so good -- perhaps too good. The foregoing description rings true for probably most of the members of St. Paul's, but we realize it is much too rosy for many others who live here. We want to be constantly reminded of our responsibility toward, and we want to be prodded into active concern and responsiveness to the needs of these others.

A PROFILE

APPENDIX B: ST. PAUL'S MEMORIAL CHURCH APPROVED BUDGET FOR 1980

	Budget 1980	Budget 1979	Actual 1979
RECEIPTS			
Open Plate	12,000	13,000	14,254
Pledges	112,000	95,000	100,449
Rents	17,000	14,090	15,610
Total Receipts	141,000	122,090	130,313
DISBURSEMENTS			
Diocesan Pledge	11,000	9,000	9,000
Discretionary Fund	2,600	2,600	2,470
Other	3,000	2,500	945*
Total Outside Giving	16,600	14,100	12,415
Clergy Personnel			
Salaries	25,435	32,770	28,839
Pension	6,325	7,859	7,053
Auto	4,120	4,819	4,183
Health/Life Ins.	2,500	3,286	3,083
Housing	9,700	11,890	10,352
Rector Search & Moving	8,000	0	0
Rector supplement & pension	920	0	0
Supply Clergy	900	0	0
Total Clergy Personnel*	57,900	60,624	53,510

*The figures in this section are based on 1/2 Rector plus an Associate.

Operating	0	0	0
Advertising	400	350	355
Altar	0	0	0
Audit	1,200	1,205	524
Christian Education	2,500	2,451	2,131
Salaries & FICA	150	150	80
EMC/Stewardship	230	230	173
Kitchen	50	50	12
Library	16,500	16,380	6,745
Maintenance (incl. painting & organ repair)	2,500	2,000	2,128
Janitorial	200	0	0
Membership	1,200	1,110	860
Music	7,700	6,899	7,001
Salaries & FICA	3,200	3,400	3,135
Office	13,500	12,456	12,967
Salaries & FICA	2,500	3,000	2,129
Taxes and Insurance	2,300	1,825	2,082
Telephone	750	750	465
Travel	300	300	216
University Work	8,500	7,800	7,016
Utilities	670	622	621
Va. Churchman	100	100	108
Youth	64,450	61,078	48,748
Total Operating Expenses	138,950	138,802	114,673
Total Budgeted Disbursements	2,050	(13,712)	15,640
Receipts in Excess of Disbursements			

*An additional \$1,050 was paid out in 1980 for outside giving for 1979.

VISITORS AND NEWCOMERS

Please detach and place in the alms basin or hand to an usher. Keep the other half of the card for your information.

- I'd appreciate being on the mailing list for the weekly Newsletter. My name and address are *printed* below.
- I am a newcomer to the community. I moved here from
- I'd like to become a member of this congregation. I am now a member of Church. in
- Please send for my Letter of Transfer.
- I wish to enroll my child in Sunday Church School or in the Youth Group.
- I want to make a pledge to this Church.
- I would like to be called on by
..... a member of the clergy
..... a lay person in this parish
- I would like to talk to the clergy when convenient for both of us.
- I am a student in my year, studying

Name

Address

..... zip

Telephone

Other Members of My Family

.....

.....

.....

Date



WELCOME

To St. Paul's Memorial Church

Historical Background

St. Paul's Memorial Church began in 1910 as a small wooden chapel. The Chapel, built on the present property, was created as a place of worship for the Episcopal students at the University of Virginia. The Chapel was quickly outgrown, and plans were developed for a larger permanent church. On September 18, 1927, the opening service in the present church took place.

St. Paul's historic mission and outreach has always been to serve the students, faculty and staff of the University of Virginia. However, over the years the composition of the congregation has evolved to include a rich diversity of people: young and old, contemplative and activist, University and town.

Central to the life of St. Paul's Parish is the worship of God as a faithful Christian community through a variety of liturgical expressions: some traditional, some contemporary, some experimental. St. Paul's is a liturgical parish celebrating the Holy Communion as the primary Service on Sundays, as well as every weekday from September to May. The Eucharist is our chief means of witnessing to the presence of Christ in our lives, in the common life of this parish, and in the world about us. We invite you to join in the worship and life of St. Paul's.

ST. PAUL'S MEMORIAL CHURCH

Episcopal

1700 University Avenue
Charlottesville, Virginia 22903
(804) 295-2156

The Rev. David Poist, Rector and Chaplain

SERVICES

Sunday

8:00 a.m. and 10:00 a.m.

Monday — Friday

7:45 a.m. (September — May)

Tuesday

12:30 p.m.

Wednesday Community Night

5:30 Service

6:00 Pot Luck Supper

6:45 Program or Activity

CLERGY AND STAFF

The clergy and staff are available to serve and help you. Please telephone the Parish Office (295-2156) for an appointment, or for information about Baptism, Confirmation, Marriage, burial, home or hospital Communion, or pastoral counseling.

CHURCH SCHOOL

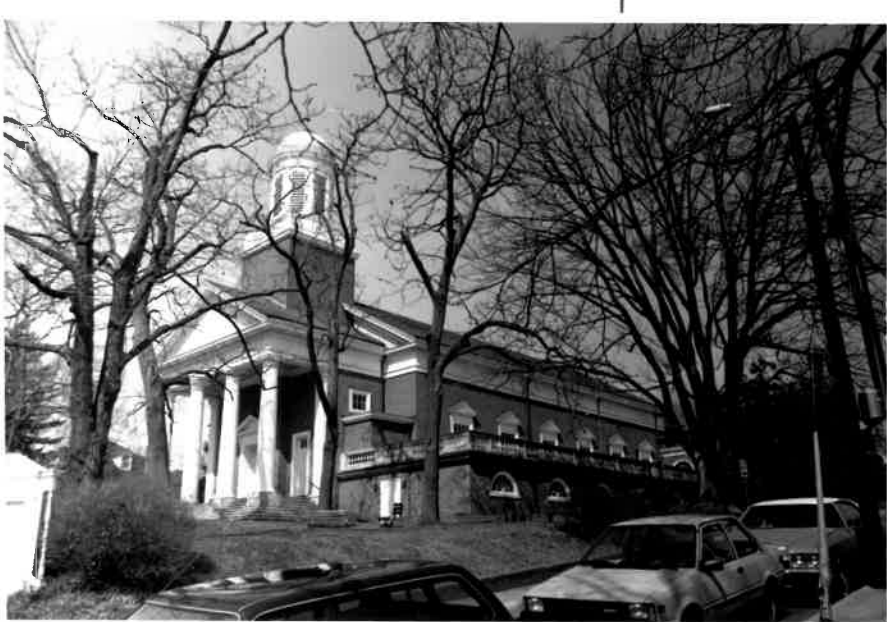
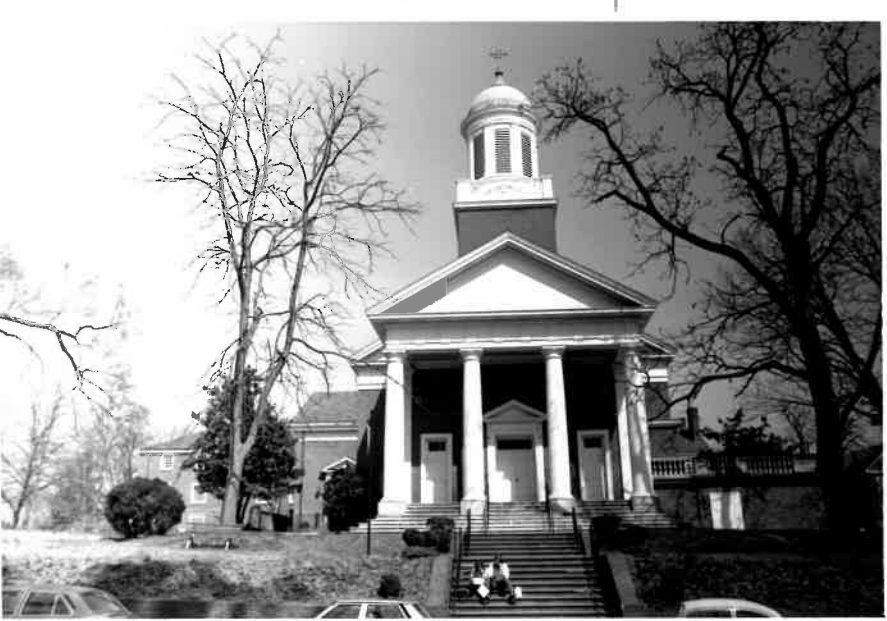
Children leave for Church School immediately after receiving Communion, except on the first Sunday of the month, when there is a Children's Service at 10:00 a.m. in the Lounge. Church School classes are available for grades 1 — 8. Nursery care is available for younger children on the lower level of the Church School Wing.

LET US HEAR FROM YOU

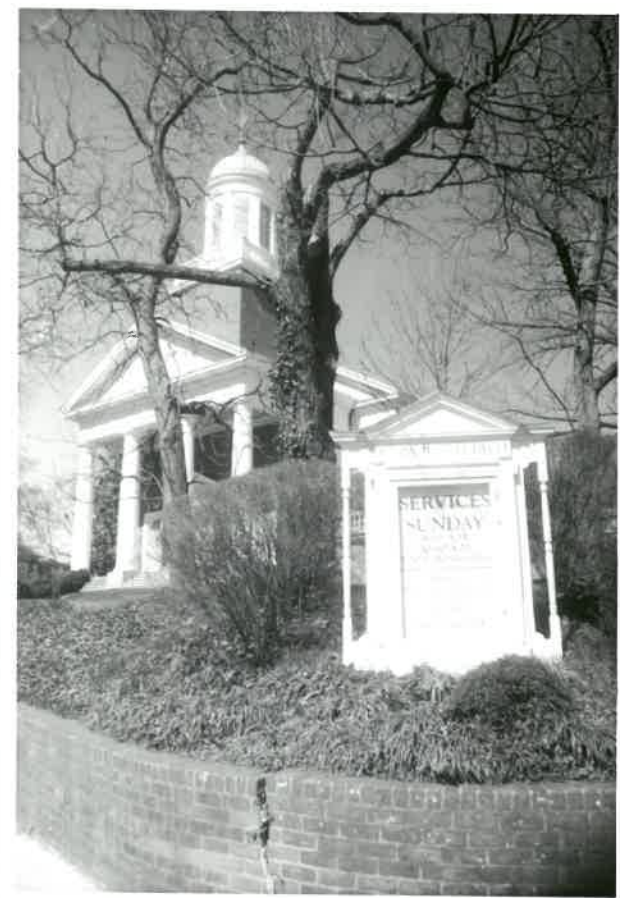
The voices of the clergy are heard every Sunday, but what about your voice? Is there something you would like to say? Please let this card be your voice. Take a minute to fill it out and place it in the alms basin or give it to an usher. We want to hear from you.

- I wonder if the clergy know that
..... is sick
..... at home?
..... in Hospital?
..... I wish someone would call on
.....
..... I wish we would pray for
.....
..... I would like to offer my skill or talent in
.....
..... I would enjoy getting to know some of
the people of this parish.
..... I wish a sermon would be preached on
.....
..... I have moved. My new address is *printed*
on the other side.
..... I would like to know more about the ac-
tivities of this parish. I am especially in-
terested in
.....
..... I would like to be called on by
..... a member of the clergy
..... a lay person in the parish

OTHER THOUGHTS:
.....
.....







Date 3/10/96 File No. 104-133-22
 Name J. Paul's Memorial Episcopal Church
 Town Charlottesville 1701 University Avenue
 County _____
 Photographer S. E. Smead
 Contents 15 exterior views