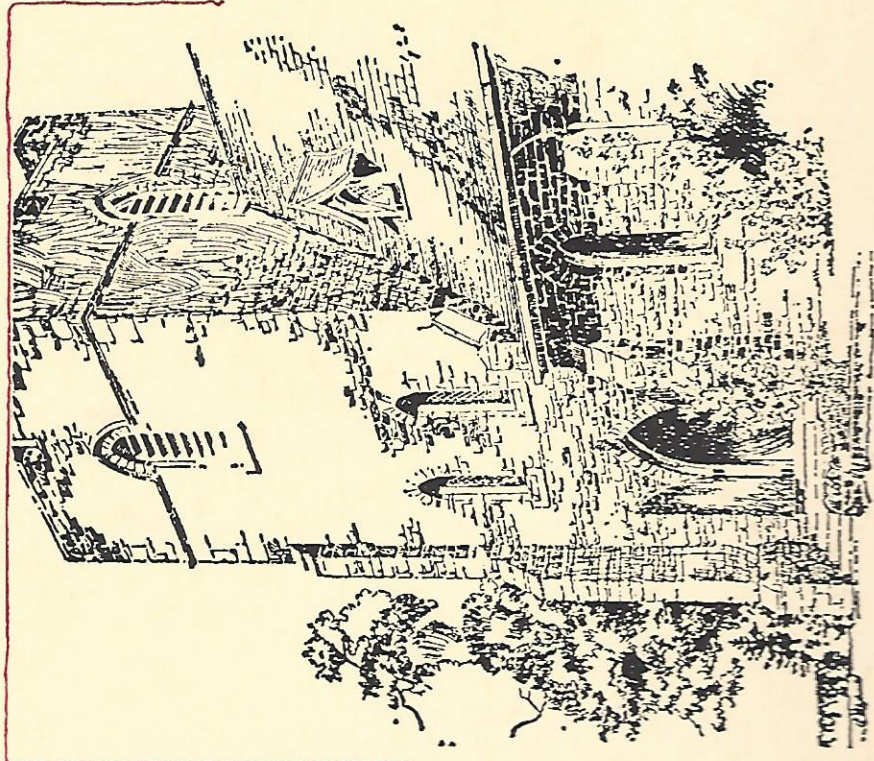


THE STORY OF

ST. ALBAN'S



1854-1979

OUR 125th YEAR

During the last Roman persecution in England in the early years of the 3rd Century a provincial soldier named Alban sheltered a hunted priest. Seized by the Military, Alban surprised his officers by admitting that he was a Christian convert. He chose to pay the death penalty rather than deny allegiance to Jesus Christ.

Preface

This 125-year history of St. Alban's is a story of a Christian family, of many families and of many individuals gathered in His name.

It relates to baptisms, confirmations, ordinations, marriages and burials. It is the story of Christmas, of Easter, of all religious days. It embraces the dedicated service of twelve rectors and uncounted priests, deacons, seminarians. It tells of the loving labor of thousands of lay persons, a multitude of organizations, some long in tenure, some of only temporary duration, and it deals with generosity both great and small.

St. Alban's roots run deep. In a formal sense, it came into being in 1854 on April 30, the second Sunday after Easter, when it first opened its doors for a sermon and service of Holy Communion. The following year — on May 25, 1855 — St. Alban's parish was organized under laws of the State of Maryland. The church was offered for consecration as a "free church," free of debt, where anyone could worship without paying the price for a pew.

Its parish boundaries were officially recognized by the Diocese of Maryland as being "bounded on the south by the borders of 'Georgetown' on the west by the Potomac river, on the east by Rock Creek and on the north by the boundary lying between the District of Columbia and the State of Maryland."

Its outreach has been much broader and has been felt around the world.

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The Beginnings

Despite the official record, it is difficult to say exactly when St. Alban's began.

This entry in an old family record may have marked the beginning:

"Joseph Nourse, born in London, England, Tuesday, July 16, 1754, in ye morning at 8 o'clock; Christened Sunday, July 29; Godfathers, Mr. Joseph Burton and William Gregory; Godmother, Elizabeth Nourse."

St. Alban's beginning may have been later on a day in 1813 when Joseph Nourse, first Registrar of the Treasury under George Washington, walked a wooded hill overlooking the farm he had purchased at the junction of Woodley Lane and Tennytown Road (now Wisconsin Avenue). He called the hill Mount Alban because it reminded him of the sloping hillside in Britain where a Roman soldier named Alban was martyred for proclaiming his faith in Christ. When Joseph Nourse reached home that day he told his children that one day a church should be built on the hill, a wish he often repeated and lived to pass on to his grandchildren. They remembered.

Perhaps the beginning was the day in 1841 when the Rev. Dr. Joseph Spencer and "several other Baltimore gentlemen" bought the Nourse estate following the death of its owner. They built a church school for boys which they called St. John's Institute. It opened in 1846, quickly failed, and closed the following year.

Or perhaps the beginning was in 1848 when the Rev. Anthony Ten Broeck moved his school from Orange, N.J., into the schoolhouse he rented from the bankrupt St. John's Institute. The Rev. Ten Broeck turned a room of the schoolhouse into a chapel and invited people of the neighborhood to worship there.

The neighbors came. Among them was the gentle Miss Phoebe Nourse, granddaughter of Joseph Nourse. She was born in "The Highlands," an estate north of the Joseph Nourse property which he had purchased for son.

Miss Phoebe attended the little schoolhouse chapel regularly until her failing health kept her at home. When she died in 1850 in her 24th year, left a small box inscribed "To be given to the Rev. Mr. Ten Broeck as beginning of a fund for a free church at Mt. Alban." In the box were many dollars in gold which Miss Phoebe had earned from the sale of her needlework.

More offerings followed. Title was obtained to a half acre of land in name of St. Alban's Parish. Ground was broken for the church by a group of schoolboys on March 13, 1851. Three years later, with the help of the Nourse family and neighbors, the church was completed.

It was a tiny structure, built of wood, with benches to seat about two hundred people. It had a bell, painted glass windows, and an Altar of black walnut. It cost "not far from three thousand dollars." Such were the beginnings.



CHAPTER II

The Early Years

The Rev. Wentworth L. Childs 1853 - 1860

In October 1853, by invitation of those worshipping at St. Alban's and at the desire of the Bishop of Maryland, the Rev. Mr. Childs assumed the Missionary charge at the Parish.

The church was not fully completed. In the spring of 1854 the finishing touches were added, and on April 30 of that year the church was opened for the first time for a service of Holy Communion.

Early parish statistics are surprising, considering the difficult conditions of the period, the scattered population of the neighborhood, and the fact that few of those living within the parish limits were church goers. Despite such discouragements, the year 1854 saw 13 baptisms and 8 confirmations. Parochial offerings came to \$551.75, mission offerings to \$21.00.

The first vestry meeting held in the church on Easter Monday, April 9, 1855, formally elected the Rev. Wentworth L. Childs as the first rector of St. Alban's.

Early in his ministry, a parochial school was started through the efforts of Miss Rosa Nourse in an old carpenter shop near the church. Later a gift of \$1,000 from Rosalie Morris of Philadelphia, a kinswoman of the Nourses, enabled Miss Rosa to build a little school house across Tennytown Road from the church.

She taught neighborhood children there for almost 30 years until the building of accessible public schools made her work no longer necessary.

The Rev. Mr. Childs died on December 14, 1860.

The Rev. William Christian 1861 - 1864

The Rev. Mr. Christian entered upon his new ministry on April 7, 1861. Five days later, on the 12th of April, the first gun was fired at Fort Sumter, marking the start of the Civil War.

St. Alban's Parish, situated on the very edge of the border state of Maryland and comprising families whose sympathies lay with opposing sides in the conflict, might well have become a hotbed of passion, violence and distrust. Yet, the congregation worshipped together in brotherly affection and conflicting loyalties apparently left no scars.

Parish records of those troubled years contain a letter addressed by the Vestry to Mr. Christian, whose ill health prompted him to tender his resignation. An excerpt follows:

"As vestrymen and members of the congregation, we are unwilling that the relationship which has existed between us should end with-

out some expression of the sorrow that is hereby caused in our hearts. Sorry that so vigilant a Soldier of Christ should be withdrawn from the field in this hour of religious danger; sorrow that a voice should cease which, during the evil days that have been upon us, has been heard sounding only the call of the Gospel of love, when alas, so many professing the same Master have lent their tongues to the passion of strife; sorry that you should be such a sufferer; sorrow that we should be forced to part with one to whom as rector, friend and neighbor we had become so much attached."

The Rev. Mr. Christian left the parish in the fall of 1864.

The Rev. John H. Chew 1864 - 1881

St. Alban's third rector was the Rev. Mr. Chew who entered upon his duties on Whitsunday of 1865. During the interim the Rev. R.W. Lowrie, a deacon, had carried on the services and the work of the church.

Mr. Chew was a grandson of Bishop Claggett, and his paternal grandfather, Samuel Chew, was a man of prominence in the Revolutionary period.

The new rector and his family were the first to occupy the first rectory, a wooden structure built on land which Miss Rosa Nourse purchased for that purpose. The half acre lay south and slightly east of the present rectory.

The community to which St. Alban's ministered in those years was as tattered even as today, although for different reasons. There were no automobiles, of course, and the long abandoned trolley line on Wisconsin Avenue had not yet been built. Distances were very real obstacles to communication.

The Tennytown Road was famous for its clouds of dust in summer and for deep mountains of clay mud in spring and winter.

Mr. Chew's rectorship covered a period of 16 years. They were years during which he and the congregation were permitted to follow quiet and peaceful paths of usefulness while broadening the mission of the little church they loved. The record speaks of "the loftiness and beauty of his character as a Christian gentleman, his zeal and the charming culture which characterized his every act."

Mr. Chew resigned in April 1881 because of ill health.

The Rev. Neilson Falls 1881 - 1895

The Rev. Mr. Falls was called to the rectorship on August 7, 1881. He had a large family and the salary which the church could then afford was insufficient for his needs. He hence was obliged to continue in a government position while in service at St. Alban's.

Despite his dual responsibilities, Mr. Falls' 14 year tenure with the parish was marked by a rare faithfulness in the maintenance of the services of the church. St. Alban's first vested choir — composed of boys — was among his accomplishments.

During his rectorship the steady growth of the city northwestward began to make itself felt.

President Cleveland in 1885 purchased an estate a short distance to the north of the church for use during the summer months. While the first family was in residence there, Mrs. Cleveland regularly attended St. Alban's. This fact, was of interest to the public and was given considerable newspaper notice. An article of the time gives a good description of St. Alban's as it then existed:

Within a short distance of Oak View, the President's summer home, is the Church of St. Alban's. It is a modest structure, built of wood, painted brown and stands a little way back from the Tennytown Road in a grove of trees.

The Church . . . could lay no claim to being either fashionable or pretentious. The most conspicuous feature of its interior is a gigantic stove with a long ungainly pipe which stretches entirely across the ceiling and finds an outlet in the roof over Mrs. Cleveland's head.

The walls were plainly plastered and the floor carpeted only in the aisles except on the side where Mrs. Cleveland sat. The pews were plain wooden benches with big stiff backs and near the Chancel were two large shields with religious notices in white paper letters. In size, the interior of the edifice is small. One hundred and fifty people would probably test the seating capacity.

In November, 1895, Mr. Falls tendered his resignation, feeling that the work of the parish required more active service than it was in his power to provide.

The Rev. Philip M. Rhinelander 1895 - 1896

A year went by without a rector. The Rev. Mr. Rhinelander then accepted an informal call from the Vestry, a call which later was made formal and was duly recorded in the December, 1896, Vestry minutes.

Mr. Rhinelander remained only seven months. But during his brief residence he succeeded both in reawakening the congregation's interest in the church's work and in introducing a sense of order and discipline.

One of his first accomplishments was to organize for the first time a Chancel Guild to provide for the proper care of the Chancel and Altar. He also reorganized the boy's choir.

Washington had become a separate diocese in 1895 and the following August Bishop Satterlee, the first Bishop of Washington, wrote the St. Alban's Vestry in part:

"I have felt it my duty to the Diocese of Washington to transfer the Rev. Philip Rhinelander from St. Alban's to the Pro-Cathedral.

You need no assurance from me that the welfare of St. Alban's Parish lies very near to my heart. I regard it as one of the most important points of the whole Diocese and shall care for it as a church which I believe has a future before it, and therefore I want to nominate to the Vestry as Mr. Rhinelander's successor the Rev. G.C.F. Bratenahl who is also a clergyman of marked ability, energy and consecration of life."

Rev. G.C.F. Bratenahl 1897 - 1911

The Rev. Mr. Bratenahl started his tenure in June, 1897.

The next year was of great significance in the history of the Diocese of Washington as well as the parish. For in that year "The Alban", the old course estate, was purchased by the National Cathedral Foundation as the site for the proposed National Cathedral of Saints Peter and Paul.

The relationship between the parish church and its neighbor is believed to be unique. Long-time senior warden, Albert W. Atwood, wrote in his book, "These Eighty Years", published in 1961:

"As far as I know there is no other case in this country of a wholly independent and separate parish church occupying ground within the close of a great major cathedral. But St. Alban's was there half a century before the Cathedral was even thought of".

From the very beginning of his service as rector, Dr. Bratenahl took a deep interest in strengthening and enlarging the mission work of the parish. The full story of missions unfolds in Chapter VI, but it was under his strong leadership of Dr. Bratenahl that St. Alban's major mission effort came into full flower.

In his 14 years as rector, Dr. Bratenahl built up a strongly organized parish and practical results of his ministry were everywhere evident.

During 1904, the 50th Anniversary year of St. Alban's, there were 69 baptisms and 30 confirmations. There were 327 communicants, 29 Sunday School teachers, 349 Sunday School students, parochial offerings of \$477 and mission offerings of \$557.

In the first 50 years of its existence, the parish had recorded 841 baptisms and 341 confirmations.

Dr. Bratenahl resigned in December, 1911, to take up the Secretaryship of the Third Department of the General Missionary Council.

CHAPTER III

The Warner Years

Dr. Charles T. Warner 1912 - 1948

The Rev. Dr. Warner, then vicar of St. Colomba's Chapel established by St. Alban's, was elected rector of the mother church in January 1912. The 37 years of his rectorship were marked by extraordinary parochial development and growth.

The erection of Guild Hall, encasement of the church in stone, its enlargement, the building of Lych Gate, and erection of the first section of Satterlee Hall all came to pass during Dr. Warner's ministry. So, too, did the development of mission chapels described elsewhere in this history.

The vitality of spiritual life in the parish was evidenced in ways beyond expanded properties and the steady growth of missions.

One was the response of young men to the call of the priesthood. The *Chronicle* for May 2, 1915 announced that two young men had been admitted as postulants and that three others were completing their studies for ordination. One of the latter, N.S. Binsted, later became Missionary Bishop of the Philippines.

In the year just prior to the outbreak of World War I, St. Alban's reported 73 baptisms, 143 confirmations, 553 Sunday School students and 1174 communicants. The parish led the Diocese in baptisms and confirmations, was second in the number of Sunday School students and third in the number of communicants.

During World War I, as the nation's capital, Washington naturally was a center of activity and quickly became crowded with soldiers and civilian war workers.

The religious and social welfare of these newcomers was a matter of concern to all churches, but St. Alban's had a more immediate responsibility than most because the War Department established within its parish boundaries a large encampment of Army Engineers on the grounds of American University at Massachusetts and Nebraska Avenues. Thousands of men were stationed there and St. Alban's had the task of making them feel at home.

One of Charles Warner's parishioners has left this reminiscence of his long tenure as friend and counselor:

"Parson Warner" left a warm and active parish made up of many who could trace their membership back to the Founders of St. Alban's in 1854, and of others attracted over the years by the rector's pastoral charm. His was the ability to weld old timers and newcomers into a concerned fellowship of actively involved Christians.

Mr. Warner was not outstanding as a preacher, but he was a true disciple of his Lord, a warm friend and counselor. He loved to bring others into that discipleship and St. Alban's grew in membership and in community service.

He knew his flock by name, and they knew him, for he was with them in their homes, in the hospitals in their sicknesses, and in their businesses and professions. He was four times President of the Rotary Club.

Thirty seven years in one parish is a long rectorship, but for St. Alban's and Charlie Warner it was a warm and rewarding relationship. When pastor and people really care for and about each other, the love of God in Jesus Christ becomes the binding force that enables creation to go on.

Charles Warner during his lifetime was, for those who knew him, an inspiring rector and a beloved personal friend. He reached the hearts of thousands and helped bring them to God. He taught all who came to know him to practice their religion in caring for others.

To see St. Alban's today is to remember 'Parson' Warner with love and affection and to thank God for his life and affection amongst us.

Dr. Warner died January 17, 1949. The present rectory is dedicated to his memory.

CHAPTER IV

The Later Years

Dr. E. Felix Kloman 1949-52 (and 1956-69)

Few could have met successfully the challenge of succeeding Parson Warner. Felix Kloman was one of those few. His warm handshake, infectious smile and outgoing personality proved to be the perfect complements for a smooth transition.

A measure of the love and respect he instilled in parishioners is shown by the fact that Dr. Kloman served two separate terms as rector, returning to St. Alban's "by popular demand" after the untimely death of The Rev. Robert Trenbath who had succeeded him in 1952.

Dr. Kloman brought to St. Alban's a unique combination of skills. As a deacon in 1925, he went to Liberia as a missionary after a brief stop in England to study tropical hygiene and to be ordained to the priesthood at St. Paul's. Returning to his country in 1927, he served for 11 years as assistant at Grace Church in New York; then became rector of historic Old Christ Church in Philadelphia.

He was called to St. Alban's in 1949, to serve a church that had grown to become the largest in the diocese. He brought with him a reputation as an able administrator, a compassionate priest and an "organizer" who could command devoted support from parishioners.

He placed heavy accent on Christian education, both the young and their parents alike. He introduced monthly square dancing to Satterlee Hall, which also housed an athletic club, Boy Scouts and Cub Scouts, the Opportunity Shop and the Super 60's.

Ecumenism became a reality when Dr. Kloman helped arrange monthly dinners at neighborhood churches so parishioners could learn the similarities and differences among various faiths.

In the field of missions, he invited young Bill Murakami from Japan, now a rector there, to spend a year at St. Alban's. For numerous seminarians, he provided field training that benefited both the students and the parish and many of his trainees became outstanding clergymen, including Joseph Heistand, David Rich and Robert Atkinson who went on to become Bishops.

Drawing on his experience with vestry assistants at Grace Church in New York, Dr. Kloman in 1960 formed St. Alban's Vestry Associates, a group that met monthly, often assumed responsibility for the Every Member Canvass, and provided a "pool" for the selection of future vestrymen.

Dr. Kloman believed strongly in the use of volunteers. The ladies of the parish cooked and served hundreds of dinners, worked daily at the Opportunity Shop, raised funds at annual bazars and were always available to serve on the Altar Guild. Volunteers lined up to serve as ushers, and lawyers and doctors met for corporate communions and breakfast Sunday mornings.

It was Dr. Kloman's position that one is never too young nor too old to pledge. He encouraged every member of a family to do so, and as a result the number of pledges soared to nearly 1200.

The late "Major" James Hawley, a retired government official who for years served without pay as full-time parish administrator, once described an incident that testifies to Dr. Kloman's persistence.

When Bob Trenbath arrived as rector, he wanted to install glass doors in the narthex into the church, but a glass company strongly recommended against it. Years later Dr. Kloman proposed to do the same thing. Major Hawley told him of the past experience, repeated the advice that the project was impossible, and retired to his office satisfied that the matter was settled. The next thing he knew, a truck was backed to the church and our glass doors were installed! "Never use the word *possible* in front of Dr. Kloman," was the Major's advice to one and all.

After first serving for three years as rector, Dr. Kloman became Dean of the Virginia Theological Seminary in Alexandria. He agreed reluctantly to serve a limited period to help the seminary adjust to its rapid growth and to establish a firmer financial and curricular foundation. His father and an uncle were graduates, his grandfather had been a trustee, and Dr. Kloman himself was president of the alumni association.

After Mr. Trenbath's death, his Virginia Theological Theological assignment accomplished, Felix Kloman returned as St. Alban's Rector. Two years later, he underwent surgery for cancer of the larynx.

"I thought this would make it impossible for me to be rector of a large and active congregation," he recalled later, "but the congregation said they wanted me—voice or no voice." He learned to speak and to preach with the aid of a voice-amplifying system.

Parishoners of this era remember the warmth of his friendship, his willingness to face the social crises of his time by stimulating thoughtful discussion, the soundness of his theology, and the mutual devotion of Olivia and Felix Kloman for each other and for their children.

Dr. Kloman was honored at a service commemorating the 40th anniversary of his ordination. Later, when he retired, a single letter to parishoners and friends from the Wardens and the Vestry brought in sufficient funds to enable the parish to buy a lifetime home for the Klomans.

Some of Dr. Kloman's recollections of highlights of his two ministries in Mount St. Alban are contained in a later section of this history.

The Rev. Robert Trenbath 1952 - 1956

The Rev. Mr. Trenbath became rector in June of 1952. He is remembered as a warm pastor, a good preacher and teacher, a wise counselor and a capable administrator.

It was during his ministry that plans were laid to complete Satterlee Hall by an addition that doubled its size. Funds were raised for that purpose and construction work began. Work also was started on the new Rectory dedicated to Dr. Warner.

The 100th anniversary of St. Alban's Parish was observed in 1954. A highlight was an Old Timers Dinner, which attracted many who had seen the parish grow both in size and community influence over the years. A history of the parish covering its first 100 years was published for distribution at the centennial observance.

Robert Trenbath was outstandingly successful in deepening the spiritual foundation of St. Alban's and to prepare it for the days of change which he saw ahead. He particularly wanted the church building, Guild Hall and Satterlee Hall to be open to the community, and a witness in stone to the Lord's concern for all his children.

A contemporary of Mr. Trenbath has noted:

"His vision and enthusiasm were contagious and called forth the best in the congregation. He saw the celebration of the parish's anniversary as an occasion for renewal and rededication to Christ's service. And he saw the raising of funds for the enlargement of Satterlee Hall and improvements to the church and Guild Hall as an opportunity to let St. Alban's minister more effectively to the congregation and the community."

Though Mr. Trenbath's untimely death on January 1, 1956, brought his ministry to a too-early end, his spirit and vision remained in the hearts and minds of the congregation he served.

Dr. E. Felix Kloman 1956 - 1969

Looking back on his two terms as rector, Dr. Kloman set down these recollections of his days on Mt. St. Alban:

"What stands out in my memories is not any *one thing*, but *people* — a wonderful group of young and old, rich and poor, from all stations of life. Many were part of "Parson" Warner's parish and, like him, had learned to love and serve their Lord with great joy.

"From 1912 until his death in 1949, Dr. Warner bore the title of rector of St. Alban's, but primarily he was "the Parson". As a pastor he guided the parish during years of change, from a small church serving a semi-rural community into a great city parish with all its attendant problems

opportunities. Such was his love for and devotion to his Lord that all who came in touch with him learned to love the Lord also.

It was into such a parish of warm, loving, outgoing followers of the Lord that I was welcomed as rector in 1949. The fruits of Parson Warner's ministry were evident everywhere in the church and two parish schools, but most prominently in *people*. Rectors have a way of coming and going, but people remain. Even in a city parish affected by the mobility of modern American Life, there always has been a strong nucleus to carry on.

When I arrived as rector, one of the first people I came to know was David Quick, the sexton. David had come to St. Alban's in 1946 following the death of Alfred Only who had been sexton for more than 30 years, and thus had come under the influence of Parson Warner.

Few can realize as much as a rector what a valuable asset a real sexton can be. David Quick was one of the best! Like Dr. Warner who had inspired him, David was able to express his love of the Lord through his service in and through the parish. The congregation, young and old, were *his* people. He was ever ready to lend a hand; nothing was too much trouble.

David's warmth and sterling Christian service were typical of that of the entire congregation — all members of "that great company of all ages who love the Lord and serve Him with courage and joy." They made up the Church School Staff and teachers, the three choirs for the services at 11:15 A.M. on Sundays in church, Satterlee Hall, and the Little Sanctuary; the adult choir at 11:15 A.M., the church guild, the acolytes, the Daughters of the King, the Daughters of the King, the Rector's Women of St. Alban's, the Opportunity Shop Volunteers, the Young Adult Group, the Vestry, the Vestry Associates and the Library Committee.

"What a noble army! What a privilege and joy to serve with them!

Members of the congregation were to be found in the city, in national government, in the armed forces, in business, in education and in law and medicine. They served on the Cathedral Chapter, the School Boards, the Cathedral Altar Guild and flower committee, the Cathedral ushers, the Herb and Flower Shop and Diocesan and National Church committees.

"Bishop Binsted was our Missionary in Japan and later in the Philippines, and Rhea Gertrude Pumphrey had a similar role in Alaska. Members of the State Department and Armed Forces serving overseas carried St. Alban's with them around the world and we rejoiced and gave thanks for their services.

"In the Book of Isaiah we read the prophecy that 'a man shall be as the shadow of a great rock in a weary land.' The figure is taken from the desert where a rock can be seen standing against the blowing and shifting

sands and giving shelter to life in its lea. Such were the prophets of old and such is Jesus Christ supremely for all of us. The metaphor is an apt one for St. Alban's.

"Witness the rock-like quality of the lives of such as Parson Warner, David Quick, Miss Sally and Albert Atwood, Frank Bell, Miss Addie Brown, Earl Clark, Miss Mollie Manly, Major James Hawley, to mention only a few of those who now are part of the glorious company of the 'Communion of Saints' who surround us today.

"When times are hard, commitment difficult and discipleship burdensome, we need their witness and encouragement. As the old Psalmist sang:

"Fret not thyself because of the ungodly; neither be thou envious against the evil doers. Put thou thy trust in the Lord, and be doing good. Commit thy way to the Lord and put thy trust in Him."

"So, let us Praise the Lord and press on with high courage and great joy as those called to share through Jesus Christ in God's ongoing creation."

The Rev. Robert Estill 1969 - 1973

Bob Estill, who served as Rector for four years, was called to the parish from the Deanship of the Cathedral at Lexington, Kentucky. An individual of charm, poise and friendliness, he carried on the tradition of pastoral responsibility so characteristic of St. Alban's spiritual leaders through the years.

Mr. Estill excelled as a preacher. Always at ease in the pulpit, he was skilled at making carefully-selected points while avoiding technical or theoretical references.

Teaching was his forte and he particularly enjoyed that aspect of the rector's responsibilities. But he also was exceptional as a pastor and counselor. His patience, tolerance and kindness produced the warm interrelationship so necessary for successful counseling.

In 1973 Mr. Estill accepted an offer from the Virginia Seminary which gave him an even wider opportunity to use his exceptional teaching talents.

The Rev. A. Theodore Eastman 1973 -

Ted Eastman was called to St. Alban's on September 1, 1973, from the position of rector at the Church of the Mediator in Allentown, Pennsylvania. But he was no stranger to Washington or Mount St. Alban, having been a student at the Virginia Seminary and later on the staff of the Overseas Mission Society, with headquarters only a short distance from the church.

However, there was a need for adjustment in the fellowship at St. Alban's, as the new rector expressed it in his first annual report on May 1974:

"During the past eight months you have managed to get yourself a new rector . . . Some of you are having trouble coming to terms with a new personality and a new style of leadership . . . This is a time for me to get acquainted with you as well. I find that there are too many people, too many names, too many faces."

Some five years later it could be said that St. Alban's was being led by on seven separate fronts:

a worshipping community — St. Alban's always has taken public worship seriously. It has been committed to high standards in preaching, music and liturgical action including increasing appreciation of the charism as the primary act of Christian worship and the wide use of lay leaders in planning and leading worship.

a community of learners — The individual Christian reneges on his calling when he fails to continue to sharpen his understanding of the faith. This has been recognized and steps taken to improve educational efforts of the parish.

a training congregation — The parish's educational responsibilities extend to those called to the ordained ministry, and St. Alban's long-standing assistance in training seminary students was re-emphasized in 1975-76 when John Kitagawa and Vienna Anderson were given stipends, considerable supervision from the rector, and a tremendous amount of guidance and support from lay training committees.

a caring congregation — It has been a constant battle within St. Alban's to keep size and diversity from allowing it to remain a community of semi-strangers. Because of the shifting population, there is an estimated turnover of 15% to 20% annually in the congregation.

a serving congregation — Chapter VI records the story of the Outreach programs of the parish. However, it should be added that St. Alban's, within its available space, utilities and volunteers, has built an enduring bridge between the church and the city around it.

a risk-taking congregation — Anxieties and conflicting opinions notwithstanding, St. Alban's has permitted God's spirit to push its congregation in uncomfortable directions. Most of the community-oriented programs came into being over strong objections and nagging doubts. The issue of the ordination of women was an academic question for St.

Alban's until a woman seminarian came into its midst to help deal with attitudes. Prayer Book revision was unsettling, but the parish continued to address the process in order to remain at the center of the church which is to come.

Although much discussion and thought have gone into the resolution of the Revised Book of Common Prayer issue during Mr. Eastman's rectorship, it may be of interest to record that the following letter was addressed to all members of the parish by the Rev. Charles T. Warner in 1929:

"The Revised Book of Common Prayer is at hand and while there are not many changes yet, there are some. We have thought it well to have an evening with the Prayer Book in Satterlee Memorial Hall Friday, this week, November 28th at eight o'clock."

As a sharing congregation — St. Alban's has become increasingly a community which shares responsibility and leadership. One of Mr. Eastman's major contributions has been in this field. He sees the ministry as belonging to the whole people of God with the clergy and staff helping to bring that ministry to fruition.

Such is the state of St. Alban's as it reaches the end of its 125th year.



CHAPTER V

Communion of Saints

A quaintly phrased obituary was published in the *Georgetown Advocate* in 1850. It was an announcement of the death of Miss Phoebe Nourse, and it read:

DEATH

In Our Vicinity, D.C.

On the 13th inst., a young lady — in lieu of her name I send you her character, from an intimate knowledge of it; although should you make enquiries to verify it, of the votaries of vanity and fashion and folly, they would all say: *We* did not know her, *she was not one of us*; but go to the pastor of her church, he will say she was among the most precious of my flock; to the teachers of the Sunday Schools, they will tell you, she sustained us all in our duties by her right example and her efficient aid; to the poor scholars of those schools, and they will unanimously exclaim we all knew her, we all loved her, we all lament her loss to us. In the circle around her residence at The Highlands, as far as her delicate feet would sustain her, every ancient and infirm and poor man and woman and child, of whatever color, will tell you she visited us; she clothed us; she fed us; she often stood by our bedside and cheered and comforted us!

Such was one who has been this day removed at an early age from the family in which she was a pure fountain of living water, and from many scenes of social life, all of which her Christian example was adapted to improve.

From her tomb in the beautifully situated cemetery of the Episcopal Church of Rock Creek, her gentle Christian spirit seems solemnly to invite some kindred souls to the inheritance of her duties and to the performance in future of her late favorite parts in the great and mysterious Drama of Human Life and Death!

The history of St. Alban's first 125 years is a record of thousands upon thousands of "kindred souls" who have accepted that inheritance and, as caring and caring members of a Christian family, have built upon it with their own acts of love and devotion.

Space does not permit an enumeration of their names but all are included in the parish roster, in the listing of Wardens and Vestry members, on the rolls of the Women of St. Alban's and its varied branches, the Ushers' Guild and the Vestry Associates, the Church School and the Choirs, and all other groups on Mount Alban from Acolytes and Boy Scouts to the office and custodial staffs.

Many of those same names are enshrined in memorials of glass, wood and stone, of pewter, bronze and silver and brass which have given added beauty and meaning to the worship by Miss Pheobe's "kindred souls."

Dr. Brahtenahl, then Dean of the Cathedral, observed in his sermon at . . . Alban's 75th anniversary celebration that the scriptures define Saints as those who are consecrated to God and the parish should rejoice in the greatness of its numbers.

He said he had found his term as rector that "there was a singularly beautiful preservation of family life at St. Alban's"; that his parish register would have one family name entered with "ditto, ditto, ditto," down the whole page; that many of the church pews were "filled by an entire family."

Despite the mobility of modern society, St. Alban's still has that "singularly beautiful preservation of family life." Its register pages still have an abundance of "ditto's" and entire pews still are filled by entire families the 9:15 service and on festival days. Many of today's parishioners represent the second, third, fourth and fifth generations to worship on the hill.

The young and the elderly, fathers and sons, mothers and daughters, aunts, uncles and cousins, confirmed bachelors and spinsters, the widowed and the adopted have all shared in the living reality of Joseph's dream and his young granddaughter's dying wish.

What was said at St. Alban's service of consecration by the Rev. Mr. Childs, its first rector, 125 years ago transcends time and has even more meaning today:

"In view of the small number engaged in this undertaking, of the faith and patience required in its prosecution, and of the results attained, there is reason to exclaim with humble thanksgiving, 'What hath God Wrought!'"

CHAPTER VI

St. Alban's Missions

St. Alban's not only looks out over Washington from Mount Alban, but has gone out into the city, to found five chapels or mission churches. Four of these are today active and healthy parishes on their own, testimony to the foresight of Christians who looked beyond their day into the future.

Yesterday's story of initiative and courage, here briefly told, is a challenge for St. Alban's today, now 25 years into its second century.

At the start, St. Alban's itself stood on the western frontier of the capital city of a young and growing country. With the energy of the frontiersmen who helped make the nation great, the clergy and parishioners of St. Alban's looked beyond their Lych gate to develop the areas of service beyond.

Here, mission by mission, are the "children" of St. Alban's.

Saint Columba's

Under the third rector of St. Alban's, the Rev. John H. Chew, only 20 years after the establishment of the church, systematic efforts were under way to set up missions to care for the more distant parts of the parish.

In 1874, services were held in Tenleytown. They first were held in a Baptist church, then in the Tenleytown Hotel, and later, when the weather was fair, in the open air under a great oak tree on land given by William D. C. Murdock.

At the first of these services, Miss Sally Wahn of Philadelphia gave 20 dollars for the beginning of a chapel fund. In 1875, a small structure was built. This was Saint Columba's first building, located in what then was one of the most populous areas in St. Alban's parish.

For 30 years St. Columba's was served by St. Alban's rector. Then, in 1906, the Rev. J. Neilson Barry was called to devote his full time to St. Columba's as vicar.

By 1911 it was necessary to double the seating capacity of the chapel. A large tower was added, fitted with a seven hundred pound bell, the gift of John R. McLean of "Friendship."

When the chapel was consecrated late in 1916, 42 years of devoted effort had come to fruition. Five years later the energetic and growing congregation was able to take over the financial support of the chapel and its work.

In recognition of St. Columba's coming of age, the rector and the vestry of St. Alban's offered their support should St. Columba's want to undertake the responsibility of becoming a separate parish.

"This unselfish action," said the Auxiliary Vestry of St. Columba's, "causes us both pleasure and pain . . . We are mindful at the same time that we owe our existence to the Mother Church from whose loins we came and whose tender and watchful care nurtured us through years of doubt, uncertainty and adversity."

The Diocesan Convention of 1924 acted favorably on St. Columba's petition and the new parish was created. Thus, after 50 years, St. Alban's oldest chapel graduated into independence.

St. George's

Creation of the St. Columba's Parish removed from St. Alban's congregation a second neighboring chapel, St. George's, where work had been carried on for more than a quarter century.

Located in the Fort Reno area, this mission for blacks was begun modestly in a simple dwelling, loaned for the purpose by Mrs. G.W. Magruder. Through the efforts of Mrs. E.M. Colegate, assisted by the ladies of the St. Monica's League, a church school with 75 pupils was soon established. Later, a night school for adults under the direction of William Brown was started and 28 men and women were present for its first session.

The simple facilities of the mission were strained to the breaking point. Many people crowded into the limited quarters that it is stated on one occasion that people were "scarcely able to use their arms."

And for a permanent building was acquired in 1903 and subsequently a simple but adequate building was built. Within a decade the debt on the chapel was paid off. By that time the work of the mission had so progressed that a deaconess was assigned to St. George's to take charge of its night school and day nursery and of industrial training being carried on there.

The work at St. George's, so hopefully entered upon and so successfully conducted, succumbed to the natural shifts in population in a large way. The black families moved out of the Fort Reno area to other parts of District and the mission was closed.

Happily the name still remains as that of another parish mission chapel located at Second and U Streets.

Saint David's

A third mission was started in 1900 in "Temperance Hall," a rather ramshackle building on Conduit Road (now Mac Arthur Boulevard). The hall was rented to St. Alban's for church services and as a church school.

Subsequently, through the gift of Mr. and Mrs. J. Barton Miller, the building was acquired by the parish, together with its contents consisting of a piano, 50 chairs, benches, a stove, desk, table and two lamps.

The property obviously was in a sad state of disrepair. A contemporary account describes it as "very draughty at present, owing to broken panes and loose sashes."

In 1908, the building was enlarged, redecorated and fitted with new furniture and electric lights. A year later the chapel was moved about 200 yards to a lot given to the parish by Miss Bessie J. Kibbey. The cornerstone for a new hall was laid in September 1909 and the structure was completed and in use by the beginning of the next year.

The Rev. Norman S. Binsted, later Bishop of the Philippines and himself a "St. David's boy," served in the chapel as vicar. The vicarage was built in 1919, the parish hall eight years later.

In 1949, almost a half century after St. Alban's gave it birth, St. David's became an independent parish.

All Souls'

St. Alban's established its fourth mission in the Woodley Park section in 1911.

Actually, the founder was the Rev. Dr. James McBride Sterrett, for many years professor of philosophy at Columbian University (now George Washington University), who had devoted 28 years to teaching. He was 64 years of age when he undertook the work of the new All Souls' mission, but he set to the challenge with all the zest and enthusiasm of a young man just entering his ministry.

From the start All Souls' was more independent financially than the other missions. The mother church contributed altar cloths, altar vessels and similar gifts, but St. Alban's was not financially responsible for All Souls'.

Population increased rapidly in the Woodley Park area and in only two years the little mission chapel became a separate parish, ceasing to be an "independent mission" within St. Alban's parish limits.

The fact that Dr. Sterrett himself stood ready to build the church and contributed many thousands of dollars to that end, influenced the Diocesan Convention in changing its status from Mission to Parish in 1913.

The fifth mission, too, was begun in 1911. St. Patrick's, unlike All Saints', was definitely St. Alban's financial responsibility through its early years.

On the first Sunday in October of 1911, church services and a church school were inaugurated at what was then designated 22 Foxhall Road. A which had been the private burying ground of the Lingan family was transferred to St. Alban's Vestry by Mrs. Elizabeth G. Calvert and her sister, Miss Cornelia P. Randolph, as the site for St. Patrick's Chapel. For two years, the chapel was housed in rented quarters. Then a vigorous campaign was begun to raise funds for building.

As a fund raising device, space for the projected structure was sold at cents a cubic foot. A Christmas gift of \$350 completed the fund. The cornerstone was laid May 3, 1914 and by the end of summer the structure was ready for occupancy.

A parish hall was erected in 1927 on land bought by the Vestry. Thirty years after the mission was started St. Patrick's became an independent parish. The last of St. Alban's children had grown to maturity.

The record of St. Alban's and its missions, satisfying for the past, is challenging for the future. The physical resources available were usually considerable and often pitiful in the light of the opportunity. What was lacking was more than made up for by gifts of the mind and of the spirit. There was a fine statesmanship in the way these missions were set up and nurtured. Local autonomy was encouraged and granted as soon as practicable in every case.

The so-called "Auxiliary Vestry Act," drawn up by Richard Henry Widdisborough and adopted by the Vestry in 1914, provided that each congregation should select an auxiliary vestry of which the vicar of the chapel should be an ex-officio member "charged with responsibility for and entitled to the administration (by and with the consent and assistance of the Rector and Vestry of the parish) of the local and financial affairs of their respective congregations."

This farsighted arrangement was a matter of mutual benefit, both to Alban's and the chapels. It developed a local leadership qualified to take over when the fostering care of the mother church was removed.

The chapels extended the influence of St. Alban's over a vast area that was to become densely populated in an amazingly brief period. Had it not been for the timely effort of St. Alban's, many neighborhoods would have been deprived of facilities for Protestant Episcopal worship.

In their trials and tribulations, the chapels offered not only a fine training school for lay leadership and activity but also for the development of

effective priests of the church. Their influence has been felt both locally and far afield.

In these days of greater resources and vastly augmented personnel, surely such achievements of the past century will not be allowed to rest unobserved in the archives of the parish. Opportunities still exist, demanding full dedication to meet the needs of an age where every parish has become a new frontier.

Foreign Missions

In its long life St. Alban's has been interested in many missionaries in the foreign field. But its primary concern and support went to Bishop Binsted, and rightly so. From boyhood until his retirement, Bishop Binsted had a close identification with St. Alban's.

Norman Spencer Binsted was born in Toronto, Canada. He came to the United States at age 11 and literally grew up at St. Alban's. He attended the Virginia Seminary, was a St. Alban's assistant when Dr. Warner was rector, and headed St. David's chapel as vicar for two years. Appointed Missionary to Japan in 1915, he became Bishop of the Missionary District of Tohoku, Japan in 1928, and Bishop of the Philippines in 1940. Interned by the Japanese during World War II, he and Mrs. Binsted were rescued by the U.S. Army in 1946.

Bishop Binsted's See covered 115,000 square miles, and included some 40 institutions, hospitals, schools, orphanages, colleges and a theological seminary in addition to churches and chapels, many of which he founded or for whose growth he was largely responsible.

During his long tenure of missionary effort, Bishop Binsted was assisted financially by St. Alban's largely through the effort of the Women's Auxiliary, now the Women of St. Alban's.

The Church Buildings

The original church was offered for consecration on May 24, 1855, approximately one year after the first church service of Holy Communion was held.

At a cost of approximately three thousand dollars, it was built from a design furnished by F. Willis of New York. It had wooden seats to accommodate 200 people. The nave ran two-thirds of the overall length; the chancel the remaining one-third.

Parishioners entered by a south porch where the baptismal font now stands. A stone font stood by the door. The windows, all of painted glass, were made in New York City. The bell was given by a member of the Vestry.

The church remained unchanged until 1898 when the old stove was removed and a new furnace installed.

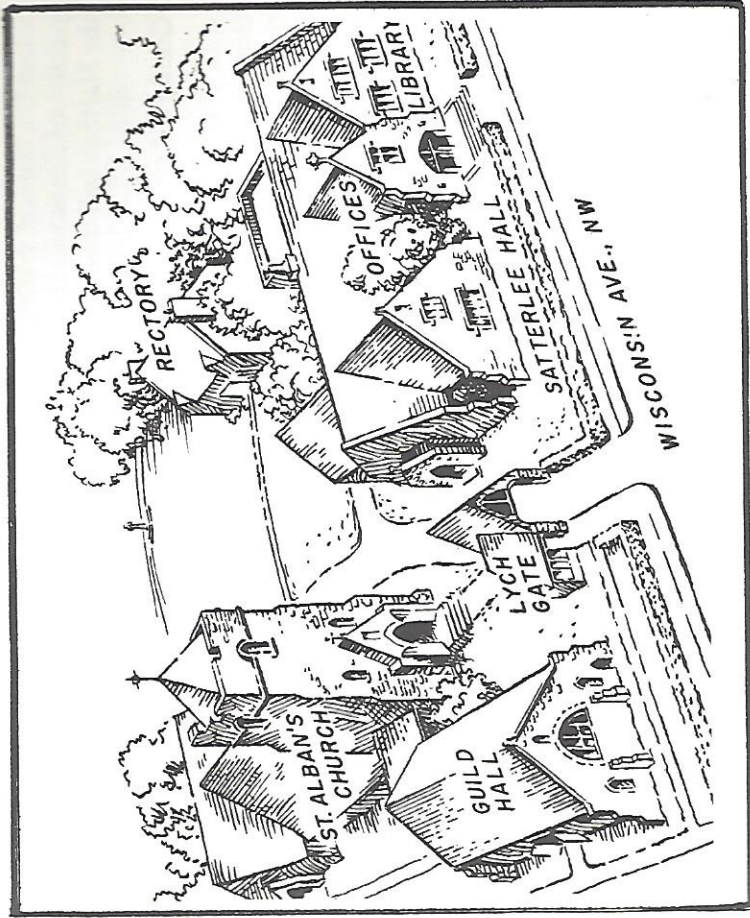
The stove had been a conspicuous detractor from the beauty of the church. It also had caused interruption of services because, during winter months, it seemed to require fresh fuel at least once during every service. As recorded that "Uncle Billy" Reade, the faithful black man who was a member of the church for many years, usually replenished the fire at his own appointed time, entirely oblivious of the fact that the rattle of fuel and the bang of the stove door might be spoiling the climax of a carefully prepared sermon.

Replacing of the church's heating system was followed shortly by plans for enlarging the structure. The chancel, choir and vesting room were moved as far toward the east as possible and the added space was used for additional seating.

In June of 1912, a Resolution was adopted by the Vestry, in memory of Mrs. Louise Oakey Bratenahl, endorsing a plan to enclose the historic wooden church in stone. The project was to be a memorial to the beloved wife of the one-time rector. The Vestry suggested that upon the completion of the stone work a brass tablet be placed in the vestibule with these prescribed words:

"This Church has been rebuilt in stone to the glory of God and in loving memory of Louisa Oakey Bratenahl, and all those servants of Christ in this parish who from their labors rest."

The service on All Saints Day, 1912, was a memorial service for those who had died during the year. At this service a memorial tablet was unveiled in memory of Mrs. Bratenahl (now located on the east wall of



the Narthex) and the first offering was taken for the work of encasing the church in stone. Among the offerings made at the service was forty dollars in gold, the same amount left by Miss Phoebe Nourse to start a church on the hill. So great was the interest that in 18 months, \$10,000 had been given for the stone encasement.

An unforgettable offering was made by a little boy in the Industrial Home School where children could earn small sums by doing extra chores. The money was kept in a bank and each child had a bank book. When one little chap, aged eight, learned of the fund drive he asked the school matron how much money he had in the bank. She told him he had eight cents, and he gave all eight pennies toward the Memorial. It was one of the first contributions received and the youngster's loving sacrifice is built into the stones of St. Alban's.

Several stages of alterations occurred from 1912 to 1924. The first in a 1912 design was to enclose the church in stone, and add the north and south transepts. The 1924 stage called for extension of the nave by one bay, addition of the Narthex and bell tower, and construction of a new chancel.

Ground was broken for the stone work on St. Peter's Day in 1914, and by All Saints Day of that year the original nave had been encased and the two transepts completed. World War I delayed further work until 1922

When the chancel was enclosed. A final contract was let in 1924 for completion of the work. A bay was added to the west end of the church and a Narthex bell tower constructed.

Guild Hall

In 1911 the *Chronicle* carried the announcement of the proposed erection of Guild Hall "to the Glory of God, for the benefit of the entire neighborhood, in memory of those servants of the Lord who have entered into rest, chief among whom are Miss Mary Nourse and Miss Rosa Nourse, whose legacies to St. Alban's Parish enable the work to be begun."

The sum of \$9,000 was received in 1912 from the Trustees of the Nourse Estate. Together with gifts from parishioners, the fund was used to erect a Gothic structure of Potomac granite trimmed in Indiana limestone.

The building subsequently was upgraded, including installation of new windows on the north and south facades and the conversion of a former balcony with windows overlooking the hall into what is now the clergy dining room.

Guild Hall, locale of Sunday's Adult Forums, also retains its initial purpose of serving the neighborhood. It is the home of the Community Open Line, a polling booth for D.C. primaries and elections, and is available for other community activities.

Lych Gate

A lych gate, common in Britain in the 1500's, usually was made in stone and wood and had a high pitched roof and open sides. Normally the gates were built at the entrance walkway to a church or a cemetery to provide space for the arrival of a coffin. "Lych" in Saxon means a corpse. Origin of the Lych Gate at St. Alban's developed somewhat differently. In 1901, The Wisconsin Avenue trolley line was extended so that cars from Georgetown would run just beyond St. Alban's. With a car stop at the gate, funds were raised to erect a shelter in bad weather for a constantly increasing number of riders. It was completed in 1926.

Rectory

The present rectory, built as a memorial to Dr. Charles Tinsley Warner, was opened for the first time on May 10, 1953. It replaced a wooden rectory that was 90 years old.

It was the aim of the Building Committee at the time to provide a solid, substantial home that would last for many years, that would harmonize with the existing church structures, and would be appropriate to the surroundings in the Cathedral Close.

The recreation room and study were provided for parish purposes. The rector's study was originally furnished with funds raised at a Strawberry Festival.

The building was designed by the staff of W.C. and A.N. Miller and was built by that company at cost — approximately \$51,000.

Satterlee Hall

Satterlee Hall was built in two stages, intentionally. The original hall, designed by William Demming, included only the north end of the building; the hall with the basement gymnasium, the lounge and all of the kitchen. This was built in 1928 and the south end was left unfinished, sealed in stucco rather than stone. The remainder was built in 1957 to a design drawn by Leon Chatelain, Jr.

The need and purposes of the enlarged Satterlee Hall were well set forth by the Rev. Robert Trenbath in his message preceding the campaign for funds:

"Ever since coming to St. Alban's I have been aware of certain basic physical needs that would make our program here more easily carried through. The first is the need for classrooms for our Church School; the second, for two or three rooms, attractively furnished, that would serve as an inviting place for smaller groups of 20 to 40 people to meet; the third, for more adequate storage space for choir vestments; the fourth, for office space on ground floor level for the clergy and clerical staff, making them more easily accessible to the many people who come to our offices."

At the Service of Dedication of enlarged Satterlee Hall, held on Sunday, October 27, 1957, Senior Warden Dr. Albert W. Atwood set forth an objective which has guided the parish ever since:

"St. Alban's is determined to make the most of this now greatly enlarged parish hall. The Bishop has often said, and I think it has been published in a diocesan survey, that St. Alban's has the most active program in relation to its physical equipment of any parish in the diocese. We can put it the other way and say our physical plant has been the most limited in relation to our program of any parish.

"Now, at last, we have taken a great step forward in making this ratio a more normal one. But this is no time for boasting, for complacency and self satisfaction. The finest plant in the world does not make a great church. What will make this building really useful in the sight of God, and what will make this dedication memorable, will be the spirit and zeal with which we use these new facilities. My prayer today is that St. Alban's press forward with even more zeal than in the past to make its every activity, physical and spiritual, contribute that much more to the greater glory of God."

Stained Glass Windows

Dr. Warner received the following letter from a parishioner on March 9, 1942:

"Yesterday morning as I waited in church for the beginning of the service, I looked at the windows over the Altar. They were only a dark, drab conglomeration of bits of glass; no form, no color, no life, only a restless unhappy jumble. The service began and as it progressed, the daylight — God's daylight — began to come through those bits of glass, giving them slowly, so very slowly, shade and form; at first just an outline, then bit by bit each fitted into its own spot, and before the service was finished the middle window had become our Christ, suffering for and with us. The side windows showed first the faces, and the figures were still shadowy when I left the church.

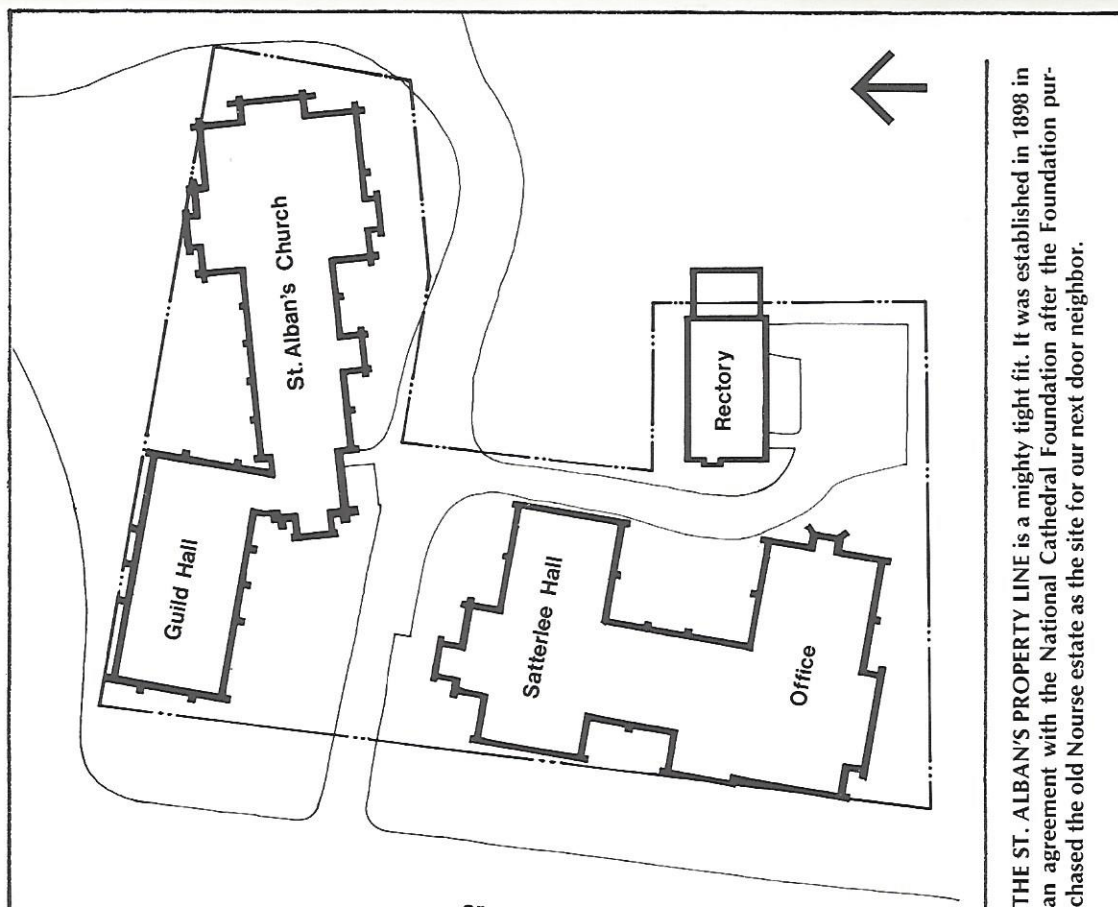
"It seemed to me symbolic and very hopeful. Now we are in the dark maelstrom, but if we can only have Faith and Courage and be guided through by God's Service, His light will sometime again gleam through and show us Christ and His Way. If we follow this way guided by that light, all the broken pieces will become the wonderful, coherent, peaceful whole.

"I pray that God will give me and all His people the courage to have faith and strength to go on to that day."

The three stained glass windows that inspired the letter depict the crucified Christ in the center panel with the Virgin Mary on His right and St. John the Younger on the left. All three are by artist James Hogan and were completed and installed in 1941.

The Christ window, adapted from a painting by Van Dyke, is dedicated to the memory of Henry Yates Satterlee, the first Bishop of Washington. The window to Mary is in memory of Bishop Harding; the St. John window in memory of Bishop Freeman.

In the two transepts are the St. Alban's window and windows that honor Saints for whom four of its missions were named — Columba, David, George and Patrick.



THE ST. ALBAN'S PROPERTY LINE is a mighty tight fit. It was established in 1898 in an agreement with the National Cathedral Foundation after the Foundation purchased the old Nourse estate as the site for our next door neighbor.

Following is a brief description of these and other windows of stained glass which are now in place, arranged to correspond with numbers on the chart:

Above the Altar

1. CHRIST - 1941 — James Hogan, artist.
Adapted from a painting by Van Dyck. Like the other two Altar windows, it is traditional in style and typical of the early 1900s.
2. ST. JOHN - 1941 — Hogan.
The young Saint to whom Christ entrusted his Mother. The sun and moon partially covered by Clouds symbolize passing of light into darkness. Neutral rock colors suggest death.
3. VIRGIN MARY - 1941 — Hogan.
Indications of mental anguish are revealed in Mary's expression and clasped hands. The foliage suggests passing of the summer of life. Deep robe colors contrast with a pure blue sky, a symbol of hope.

South Side of Altar

4. ST. JOHN, the Apostle - 1944 — James Powell & Sons, Ltd.
The eagle above the canopy and the cup with snake are symbols of this Apostle. The red rose contrasts with the predominant blue of the Altar windows.

Outside the Sacristy

5. ST. ANDREW - 1944 — Powell & Sons.
This patron Saint of Scotland and Russia was martyred on a cross in the shape of an "X" which is visible behind him. Andrew tells Christ that there is a young boy with five loaves of bread and two small fish to feed the multitude.

North Side of Altar

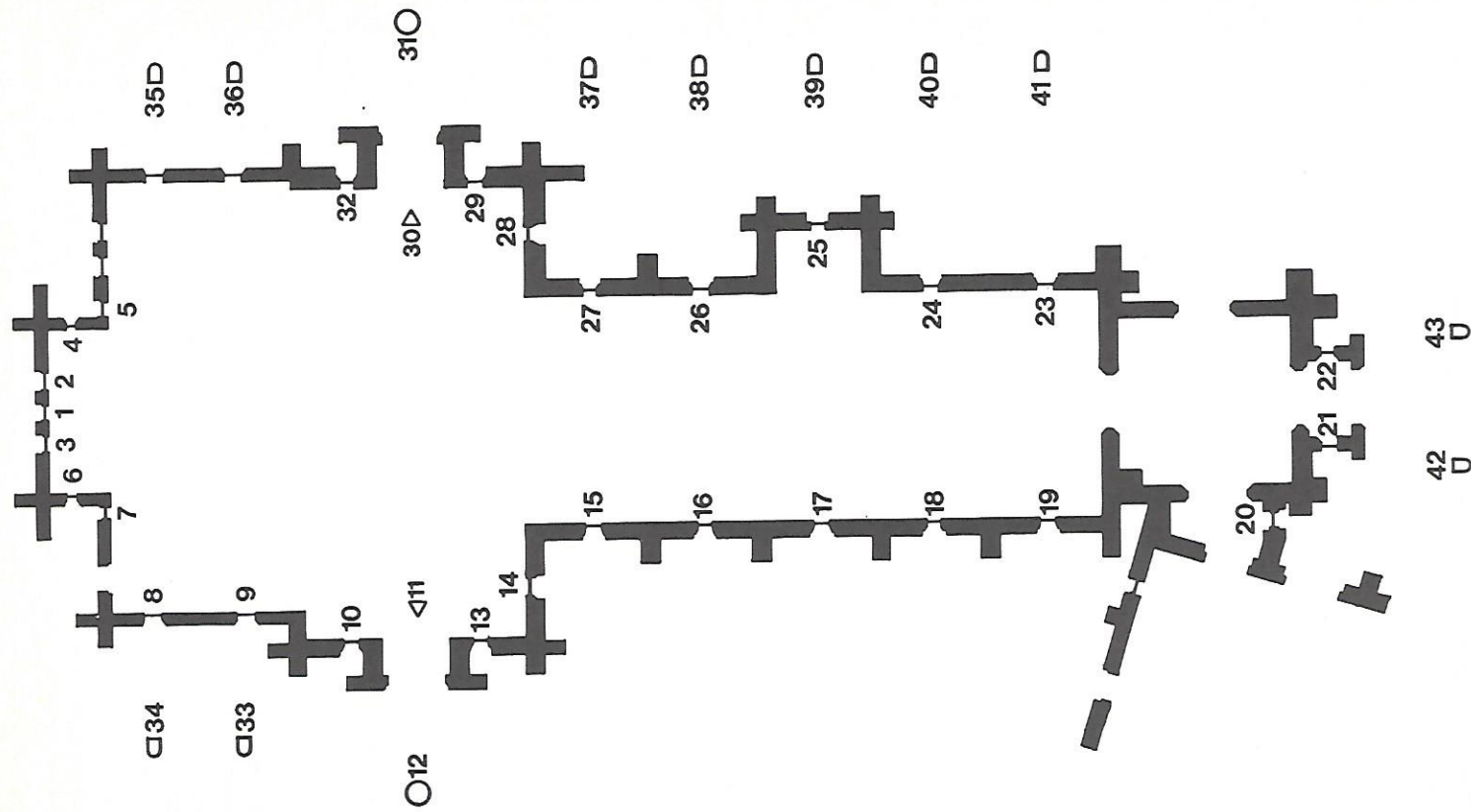
6. ST. STEPHEN - 1938 — Powell & Sons.
St. Stephen is shown with the collective emblem of martyrs — palm, crown and sword.

Outside the Robing Room

7. ST. PETER - the 1930s — White Friars, Ltd.
Christ confers on St. Peter "the keys of the Kingdom of Heaven." St. Peter is shown below kneeling before Jesus.

the Robing Room

8. ST. ANNA - 1932 — White Friars.
Her outstretched hands indicate that she has just heard the good news of the Virgin's blessedness. The lily symbolizes girlhood.



9. ST. CECELIA - 1928 — White Friars.
The patron Saint of Music, she carried a box with organ pipes. Traditional deep robe colors and gothic arches are typical of this period.

North Transept

10. ST. COLUMBA - 1944 — Powell & Sons.
Columba took the faith from Ireland to the Island of Iona as suggested by the boat scene. He is one of four saints in the two transepts chosen to reflect the influence of the Anglican Church in America. (Windows 13, 29 & 32).
11. ABSTRACT DESIGN (above door) - 1968 — Efreim Weitzman, artist.
The work was inspired by the rhythmic repetitive pattern of the Rose window in the South Transept. (Window 31). The artist said, "I placed color in a free and painterly fashion within the confines of a fairly symmetrical drawing."
12. ROSE WINDOW - 1972 — Willet Stained Glass Window Co.
The colors and glass were fused in the kiln in the manner of medieval artists to complement and reflect the Rose Window in the South Transept.
13. ST. GEORGE - 1944 — Powell & Sons.
St. George usually is depicted in a more military manner, but the donor wished to reflect the peace-loving nature of the person to whom it is a memorial. The St. George Cross at the top has been an English badge since the Crusades.
14. ST. PATRICK - 1917 — R. Geissler, Inc.
Traditional Irish symbols of shamrock, green robe and snakes and all present.

North Wall of Nave

5. ST. MICHAEL - 1938 — White Friars.
An Archangel identified by his wings, St. Michael is seen as a champion in struggles against the devil.
6. ST. HILDA - 1920 — Geissler.
This Saint founded Whitby Abbey shown in the distance. Caedmon mentioned on the book she carries was an historian.
7. ST. AUGUSTINE - the 1920s — Geissler.
The first Archbishop of Canterbury who brought Christianity to England. The coronation chair is one of his emblems.
8. ST. JOSEPH of Arimathea - 1941 — White Friars.
Wearing Hebrew attire, this Saint is preaching on the Island of Avalon. According to legend he brought the Thorn, the Holy Grail and a piece of the Cross to Glastonbury.
9. ST. AIDAN - 1928 — Geissler.
A monk on Iona, St. Aidan was chosen to evangelize northern England. He later was consecrated Bishop of Lindisfarne.

Narthex

Three scenes from the life of Christ:

20. AN OLDER CHRIST - 1946 — White Friars.
"Well done, Thou good and Faithful Servant, Enter now into the joy of the World." The saying is from the parable of the Talents. The window is in memory of a parish sexton who served the church for over 30 years.
21. YOUTHFUL CHRIST - 1933 — White Friars.
"Come Unto Me" is from Jesus' teachings to those who did not repent. He tells them they will be refreshed by following Him.
22. BOY CHRIST - 1931 — White Friars.
"The Son of God" met with the teachers in the Temple; when asked of his parents: "Didn't you know that I had to be about my Father's Business?"

South Wall of the Nave

23. ST. PAUL - 1926 — White Friars.
St. Paul holds a teacher's scroll. The boat is symbolic of his travels by water to Greece and elsewhere to preach to the gentiles.
24. ST. MARGARET - 1944 — Powell & Sons.
A typical Scottish scene with landscape and castle in the background. Below the Saint gives food and clothing to the poor.

At the Baptistry

25. BAPTISM OF CHRIST - the 1940s — White Friars.
St. John the Baptist is typically clad in a rough garment and holds the words of God: "This is my Son in whom I am well pleased."

South Wall of the Nave (continued)

26. ST. JOHN THE BAPTIST - the 1930s — E. Sanborn Studio.
St. John is bearing a lamb, a shepherd's crook and a scroll. The words "Ecce Agnus Dei" means "Behold the Lamb of God."
27. THE ANGEL GABRIEL - the 1930s — Sanborn.
Gabriel means "God is Might." A dove is seen between the Angel and the Virgin in the Predella.

South Transept

28. THE VIRGIN MARY - the 1920s — Sanborn.
The five petal roses on her sash denote her joys: The Annunciation, the Visitation, the Nativity, the Presentation, and young Christ preaching in the Temple. Below is the Easter scene.
29. ST. DAVID - 1947 — Powell & Sons.
The patron Saint of Wales, St. David is another of the four Saints of the Anglican Church represented in the transepts.

30. ABSTRACT DESIGN above the south door - 1968 — Weitzman. This window is similar in design and feeling the one over the north door. (Window 11).

31. ROSE WINDOW - 1950 — Willet Stained Glass.

The colors and their symbolic meaning were inspired by medieval stained glass windows. The dominant note is the gold cross on a ruby ground denoting divine love. It is shown against blue which symbolizes celestial wisdom and steadfastness.

32. ST. ALBAN - 1947 — White Friars.

The British martyr for whom our church is named. In the Predella he is seen about to be beheaded because he proclaimed Christ and refused to worship Roman deities.

Choir Clerestory North Side

33. AIR

34. FIRE

Choir Clerestory South Side

35. WATER

36. EARTH

All four windows were done in 1959 by Irene and Rowan LeCompte.

Nave Clerestory (South Side only)

37. JOSHUA - 1946 — Powell & Sons.

Joshua, the Old Testament warrior, is shown with helmet, spear and shield.

38. MOSES - 1928 — Benoit Gilsoul.

Moses holds the tablets of the law, his hands covered with a shawl so they do not touch the sacred stone. The small figure at the bottom is Moses kneeling before the burning bush.

39. KING DAVID - 1978 — Gilsoul.

The crown on his head indicates his kingship over Israel. The harp symbolizes his role as composer of the Psalms.

40. ST. ANN - 1978 — Brenda Belfield.

In simple design and color, St. Ann is depicted teaching the Virgin Mary to read.

41. ST. LUKE - 1939 — Rowan LeCompte.

St. Luke is shown writing a portion of his Gospel for the Book of Acts. The winged staff symbolizes the medical profession.

Balcony

2. BISHOP WHITE - 1947 — White Friars.

First Bishop of the Diocese of Philadelphia. He returned to England after the Revolution to be reconsecrated.

3. BISHOP SEABURY - 1947 — White Friars.

He was the first Bishop of Connecticut and, like Bishop White, returned to England for reconsecration.

CHAPTER IX

Music

The First Hundred Years

Woven into the story of the choirs and the music at St. Alban's services is a spirit of self-sacrifice and dedication that has been carried down for more than a century.

The musical beginnings centered around the wife of the Rev. Wentworth L. Childs who came to the church as rector in 1853. She was St. Alban's first organist. There was no vested choir; those who led the singing sat in the front pews.

Some years later a regular choir was organized. All of its members were women.

A new organ — one pumped by hand — was installed in 1891. Mrs. Frank Middleton, who had been directing the choir with her daughter's help for the preceding five years, organized a boys vested choir that same year. It was said to have been only the second such choir in the city.

Mrs. Middleton continued her work for many years. In 1903, she was succeeded by her son, J. Clark Middleton. By that time, a full-fledged parish music program was in existence.

In the early 1900's the St. Alban's choir participated in many special events, most notably the laying of the Foundation Stone of the Cathedral, the dedication and first baptism at the large font, and the funeral of Bishop Satterlee.

In 1902 a larger organ was purchased, this one powered by a water pump. By 1904 Mr. Middleton had two choirs; one a group of men and boys who sang on Sunday mornings, and the second, a girls' choir, which sang on Sunday evenings.

In 1913, a parish Choir Chapter was organized to define the needs of the choir and to raise money for its programs which sometimes included outings as well as music.

Plans for a new organ were presented in 1926 with the estimated costs between \$15,000 and \$18,000. When the instrument was installed, the choir became more organized, electing officers and setting schedules. By

32, it even had a monthly paper. *The St. Alban's InChoirer*, edited by the then Choirmaster, Mr. Nash. (A few years later the *InChoirer* became the official publication of the D.C. Chapter of the American Guild Organists).

The choir in the 30's and 40's gave concerts of more difficult music by major composers. Mozart's *Requiem* and Mendelssohn's *St. Paul* represented a steady development from the choir's earliest days when it sang only hymns, chants and responses.

When Mr. Nash retired in 1949, after 17 years as choir director, the choir presented him a live pig for reasons no longer clear.

In 1952, at an innovative music night, choir members and congregants joined to sing, to listen and to compose. One composition was subsequently used as the Offertory.

Choir budgets for the earliest years are not available, but in 1910, the annual church budget lists the amount for the choir as \$933.42. By 1923 had risen to \$2,000 and by 1953 to \$4,725.

53 To the Present

In 1950, Dr. Kloman established a Music Committee for the first time in the history of the parish. Robert Gray was its first chairman.

The committee advises the Rector, Wardens and Vestry on the musical needs of the parish and provides a forum for the discussion of new programs, budgets and other matters related to the music program. Now, as chairman, the committee is made up of parishioners with particular interest in and/or expertise in musical matters, representing as much as possible all age groups and points of view within the parish.

In 1952, coinciding with the appointment of Dr. Trenbath as Rector, Mrs. Emily Pearse was engaged to play the organ and direct the choirs. She inherited a Senior Choir of men and women and a choir of young people named "The St. Cecilia Choir" which had been established some years earlier.

Under Mrs. Pearse's direction, the music program flourished. A high point was the 100th Anniversary Celebration in 1954. The festivities were adorned by a commissioned anthem composed for the occasion by Richard Dirksen, Associate Organist-Choirmaster of the Cathedral.

Mrs. Pearse resigned in 1960 and Norman Scribner was engaged to become Director of Music. He also accepted concurrently the positions of Assistant Organist of Washington Cathedral, Chapel Organist of the Albans School for Boys and Director of the American University Chorale. Although he subsequently resigned the latter three positions, he remained Director of Music for the parish.

The decade of the sixties was a period of change for St. Alban's as well as for the Church as a whole. Many musical innovations were tried. While some were rejected, others were incorporated into the permanent life of the parish.

Among the activities and innovations:

- An increase of the professional contingent of the Senior Choir from four paid singers to a double quartet of eight paid singers.
- Renaming the St. Cecilia Choir the St. Caesarius Choir and inclusion of male as well as female members. This choir sang at the early services.
- Establishment of a Children's service in the Little Sanctuary of the St. Albans School for Boys, held concurrently with the early service in St. Alban's Church proper. These services were held from 1964 through 1969 and Mrs. Barbara Kline was engaged as Assistant Organist to play for them.
- Enlargement of the Junior Choir under the leadership of Mrs. Jesse McCardell. Mrs. McCardell resigned as Junior Choir Director in 1966 and was succeeded by Mrs. Kline.
- The offering of many special musical services and events, including several years of monthly Musical Evensong Services with full choir. Professional guest instrumentalists were included on special occasions.
- Expansion of the repertoire of the music program, including many compositions of the 20th Century.
- A gradual enlargement of the music budget reflecting the increased musical activity.

The early seventies saw a gradual decrease in activity of the St. Caesarius choir and even further development of the Junior Choir under Mrs. Kline. By 1973, the Junior Choir had expanded considerably in both numbers and age range, and had assumed full musical leadership for the early services.

A Parish Volunteer Choir was organized in the 70's to provide musical leadership for summer services. This group of volunteers has contributed increasingly to parish life and has become an indispensable part of the overall music program.

In 1976 it was decided to replace the organ that had begun to falter after 48 years of service. A new instrument was designed by Roy Perry in consultation with Mr. Scribner and Richard Dirksen of the Cathedral. The first component, the console, was installed in memory of Charles C. Glover, Jr., through contributions of his children and funds were being sought for piping and other components as this history was written.

Organizations

During the past 125 years, many organizations came into being as a part of parish activities or under parish auspices. Some long since have disappeared as neighborhood needs changed and as church programs evolved. Others have continued to this day.

The years just before and after the turn of the Century were particularly active in this regard. Here are some organizations formed in that period.

- Chancel Guild — on All Saints Day, 1896.
- Women's Auxiliary and the Parish Guild — on Feast of the Conversion of St. Paul, 1900.
- Daughters of the King — on Feast of the Purification, 1900.
- Girls' Friendly Society — on Feast of the Annunciation, 1900.
- Brotherhood of St. Andrew — on St. Andrew's Day, 1900.
- The Chronicle — on St. Michael and All Angel's Day, 1901.
- The Rector's Aid (formerly St. Mark's Friendly Society) — on St. Michael and All Angels Day, 1902.

On the following pages are descriptions of current organizations and activities that foster fellowship and closer relationships within the parish, those with the primary aim to reach out to the larger community and St. Alban's doors.

Men of St. Alban's

In the early 1900's, women's activities in the Episcopal Church commonly were blanketed under the title of a Women's Auxiliary. The primary purpose was to encourage missionary work.

The women of the church generally were divided into circles of ten or twelve. They met once a month, often to review a book, to hear news of the parish, and to become better acquainted with each other. In those days four different organizations related to women: the Women's Auxiliary, the Parish Guild, Daughters of the King, and the Girls' Friendly Society.

By the mid-forties and early 50's these circles and groups gradually were disappearing.

In 1949 Dr. Kloman formed a Board of the Women of St. Alban's, consisting of representatives from all women's groups within the parish. The purpose was to keep members of the different women's organizations informed of each other's activities and to promote harmony, eliminate overlapping, and to create a sense of working together.

Today, the Board of the Women of St. Alban's is far more than an information exchange for the women of the parish. It has become a financial

aid board with responsibility for the thoughtful disposition of income, primarily from the flourishing Opportunity Shop which was started in 1955. All women of the parish ultimately determine final use of these funds which in 1978 totaled more than \$25,000.

Rector's Aid

The Rector's Aid celebrated its Golden Anniversary in 1977.

It was in September, 1927 that 29 women met to find ways and means to help the rector with projects for which no funds were budgeted or otherwise available. The Rector's Aid was created "to assist at all times, and as far as humanly possible, the Rector of St. Alban's Parish in the work of the parish as he sees fit."

The annual fall bazaar was, until 1978, one of the more lucrative Rector's Aid projects. From funds provided by the bazaar over the past 15 years the following services have been provided:

More than \$15,000 raised to help pay off mortgages on parish properties, \$3,000 to repair the patio, \$2,500 to repair the organ, \$1,935 for glass doors in the church vestibule, more than \$30,000 for fire alarm and audio systems, painting, church repairs, office equipment, choir robes, prayer books, and chairs, tables and interior decorating for Satterlee Hall, \$3,950 for outdoor landscaping and the outdoor bulletin board, \$3,100 for an automobile, and many other items of significance and importance.

Ushers Guild

Mary Nourse, daughter of Joseph Nourse, is believed to be St. Alban's first usher. In the 1800's she sat across the aisle from the entrance, now the Baptistry, and jumped up to assist newcomers to a comfortable location. Her sister Rosa rang the bell announcing each service.

No doubt in the belief that ushering, as someone has commented, is "the highest form of service to God and man next to Ministry of the Gospel and Music," a group was formed early in the 1900's to meet, greet and seat communicants. Pews finally were installed in 1927 to replace the high-backed benches of earlier days.

A report of 1954 notes that there was "a major problem of seating the increasing numbers of people who came to the church that God built." Six teams of six to eight ushers each were formed to resolve the problem. Each team served for one month twice a year, with special assignments at Easter, Christmas, weddings and funerals.

In the mid-1960's ushers commenced passing the offering plates which members of the Vestry formerly had done. It should be noted that, after a lapse of nearly 125 years, the ladies again are assisting in ushering.

When the Church Bell speaks on Sunday, an usher is pulling the cord. To assist in emergencies, ushers have available a first aid kit, cot and

needle chair. In 1975 a symbol was designed for the Usher's Guild. It was fish (with style) to represent the Biblical fishermen. One usher has made this comment:

"When performed in an attitude of reverence, order, dignity and with a spirit of friendliness, cordiality and graciousness, ushering is a most rewarding experience. A smile has proven to be an exceptional asset to create a receptive atmosphere for worship.

"The Ushers are on the firing line. They meet the members of the congregation each Sunday, first before the service and then immediately afterward. If the sermon upsets a member, he or she is likely to tell an usher first and the preacher second."

Needlepoint Guild

In 1963, a group of parishioners organized a needlepoint show in Satterlee Hall that featured a showing of several treasured pieces lent by the Ethiopian Institution.

The Women of St. Alban's voted to underwrite for the group five rail kneelers following a design prepared by Patience Gibson in her p in Georgetown. The design depicts the many flowers that grow on unt Alban. Legend has it, that when St. Alban was beheaded, the hill re his martyrdom took place was immediately covered with flowers a church later was built amidst them.

Many other pieces of needlepoint followed the initial five kneelers and needlepoint classes were popular for several years.

Day Care Center

The Day Care Center, a non-profit corporation serving the families of working parents, opened its doors in September, 1972. It has grown from an initial student body of 25 children to the present maximum of 52. Started as a response to a pressing community need for a quality all-day program for preschoolers, the center draws students from the entire metropolitan area as well as the immediate neighborhood.

A grant from the D.C. Department of Human Resources enables the acceptance of 20 low-income families. Grants from private foundations, Women of St. Alban's, and fund-raising efforts provide scholarship support for 12 middle-income families who are unable to afford the full cost of care. The multi-economic "family" is rounded out by 20 families who pay their full share.

Washington Preschools, Inc., provides financial support and technical assistance for this and four other multicultural day care centers. The parish's donation of rent free space has been a major contribution to the center each year.

The center occupies the Sunday School rooms on the 3rd floor of Satterlee Hall. The play yard is on the north side of the church. Careful selection of durable educational equipment, a low teacher-child ratio, and child-centered curriculum have combined to make the young child's day away from home an educationally and emotionally positive experience.

Metropolitan Police Boys and Girls Club

In April 1967, through efforts of Associate Rector Andy Keady, a former policeman, and Dr. Kloman, Police Boys Club No. 8 was established in the gymnasium of Satterlee Hall.

The club is open to boys and girls from ages six to 18. Current membership is more than 800, comprising children living within the 2nd District.

Police officers are assigned to assist the civil supervisor in teaching and/or coaching athletics, arts and crafts and acting as a father or big brother to many of the members. Of the membership, approximately 20 per cent attend either the lower or upper school of St. Alban's.

The relationship between the club and the parish has been most satisfactory, even though the space available for club activities is small and cramped.

Troop Five, Boy Scouts of America

Fifty years ago, in December of 1929, St. Alban's through three chosen committeemen — Henry Bell Hodgkins, P.S. Fletcher and George Emmons, Sr. — applied for a charter for a Boy Scout troop. The following spring a charter was granted and the troop was assigned the number 5. Clarence Graham was the first scoutmaster and initial contingent was 14 members strong.

In January, 1932, following the resignation of Mr. Graham, Henry Hodgkins and Gresham Marmion served successively as Scoutmasters, until John H. Bayless took over the reins in June, 1933. He led the troop for the next 25 years, and won the coveted Silver Beaver Award. During this period, too, Major James Hawley lent stalwart support to the group. Several times during the years of World War II the troop's membership exceeded 100.

In 1958, Mr. Bayless stepped down and turned the Scoutmaster's tasks over to Charles H. Volkman, a former Eagle Scout in the troop. He has continued as troop leader to the present time.

Troop 5 has seen 104 of its members designated Eagle Scouts. On its membership rolls have been some of the outstanding men of the area from all walks of life and from all the professions.

Joeline Community Center

The Pipeline Community Center began as a small coffee house in 1968. A few parishioners, young and old, obtained the use of Guild Hall for the center which began with folk music, then moved slowly towards rock as the music changed. It became the gathering place for young people, largely from the Northwest area.

Now in its eleventh year it has had a very unique ministry to the youth in the area. It has endured many physical revisions in its program to meet ever changing needs of youth.

A Creative Arts Center was conducted in the summers of 1970 and 1971. The venture was highly successful and made it obvious that there was the need for such a center year round. It was at this point that it was decided to become a community center as well as a coffee house to meet a wider variety of needs. A coordinator was hired and the center was in full swing by the spring of 1971. Programs had an appeal to people of all ages (pottery, drama and square dancing, for example) and promised to be productive in closing the generation gap. Since then, there have been coordinators, each presenting a different personality and a different role of leadership.

The venture has been a process for St. Alban's young people to reach out to others and draw them in. A most successful outreach and inreach program, it has touched the lives of thousands of young people. During almost nine years of its 11-year history, direction and ministry is guided by the Rev. Richard T.C. Peard, then associate rector. He viewed its activities in this way:

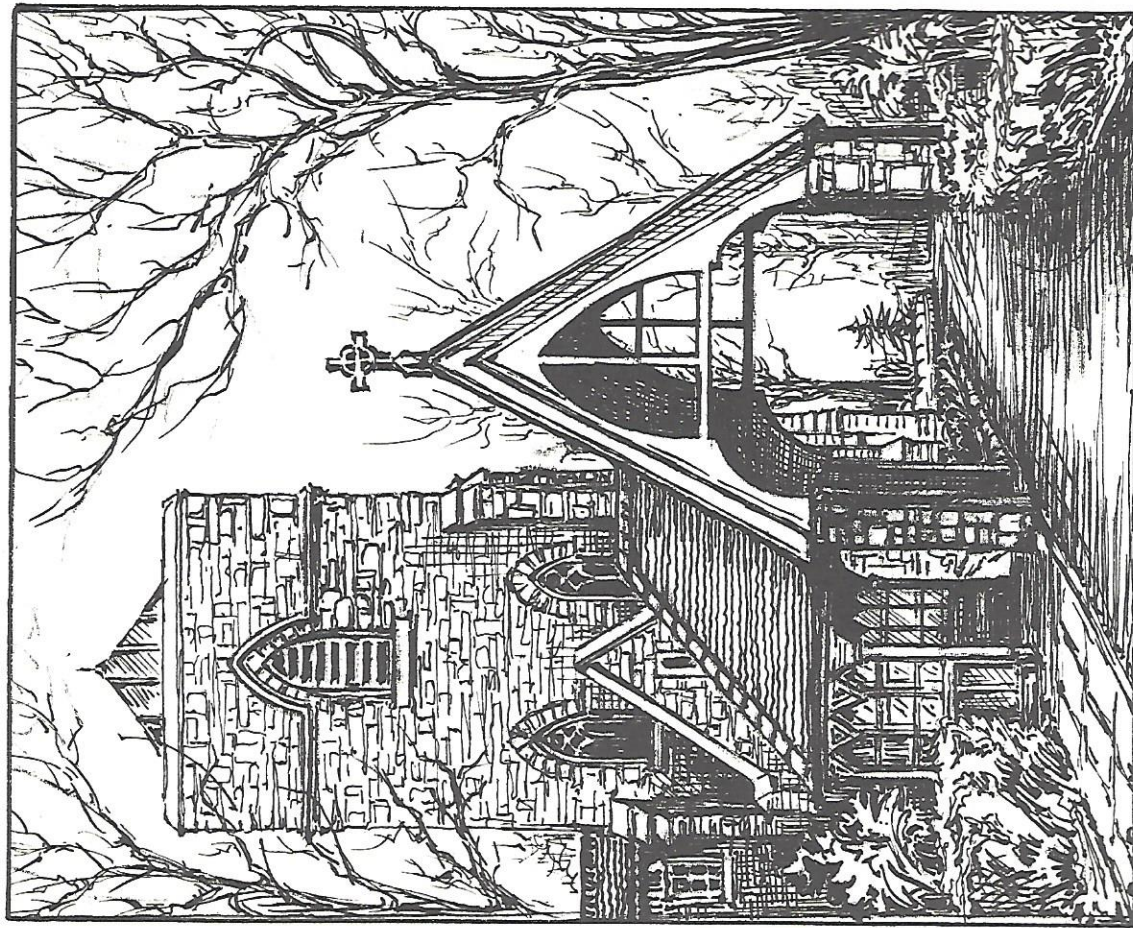
"Young people would hear of the coffee house and give it a try; then learn of the Youth Forum, a group which met weekly for serious discussions. Once the Forum became part of their lives, they would want to become part of church activities. In this way the coffee house, the Youth Forum and the parish became linked in a most positive way."

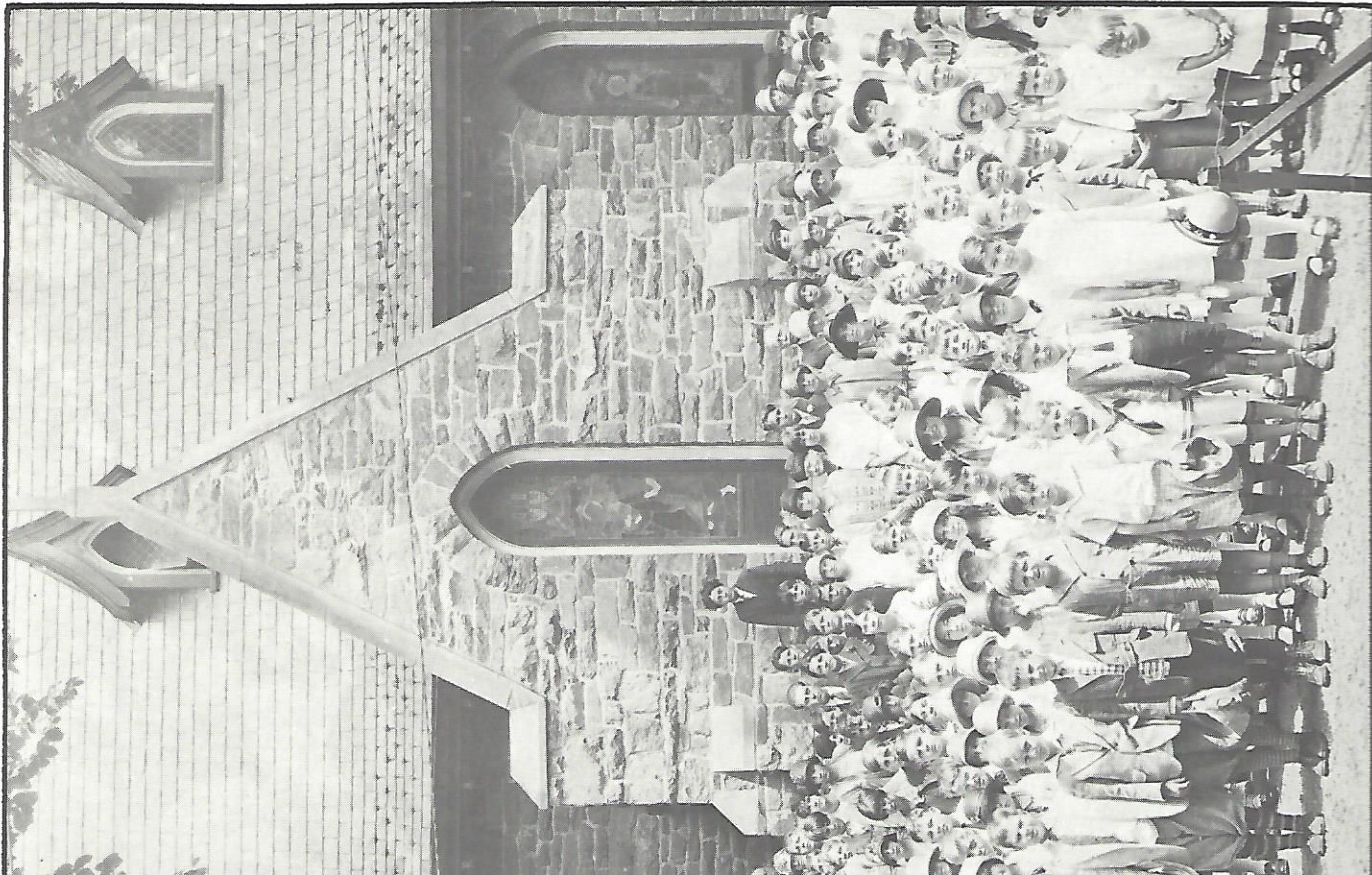
Super Sixties Center

The current Super Sixties Center is part of a nation-wide, federally financed program which provides nutritionally-balanced hot lunches for anyone 60 years of age or older. There are no fixed charges, but participants are expected to make cash contributions, according to their ability. Proceeds are turned back to the government to augment the program.

The center bears the same name as an earlier Super Sixties group that was operated quite successfully on a voluntary basis.

In 1973 the Episcopal Diocese of Washington was requested by the District Government to set up and administer a number of these program centers in the northwest area of the city. St. Alban's, a logical choice because of its strategic location in a neighborhood with large numbers of





CHURCH SCHOOL CLASSES have always been popular. Here's an undamaged portion of an early 1920s photograph found in the parish archives.



IT WORKS! As Anne Constantinople, a volunteer on his office staff, tries to muffle the sound Dr. Kloman tests the bell that replaced the one that cracked after 100 years of calling parishioners to service. The new bell was installed in the early 1950s during an early spring snowfall.



LADIES DO THE HONORS at the ribbon cutting for the formal opening of the enlarged Satterlee Hall back in 1957. Perhaps YOU are in the picture.

older residents, was asked to host one of them.

With Vestry approval, facilities in Satterlee Hall were made available, and the program was inaugurated in March of 1974. Five days a week from 10 to 2 o'clock, the center offers not only a nutritious lunch, but also recreational and educational features making use of outside talent.

To assist with activities and the serving of catered meals, the Center relies on a large volunteer staff from both within and outside the parish; many volunteers are from nearby Annunciation Parish. The center has grown along with the Diocesan project and now is one of the largest of the 12 Diocesan sites. Active membership is close to 100 and 40 to 50 meals are served daily.

Choral Arts Society

In the fall of 1965, Music Director Norman Scribner was asked by Dr. Howard Mitchell of the National Symphony, to recruit and prepare a choir and to conduct performances for the Symphony's annual offering of Handel's *"Messiah."* The 120-voice choir, recruited by open auditions, was formally organized the following fall as The Choral Arts Society of Washington.

It has continued to the present day to present performances of the larger repertoire for choir and orchestra both on its own and in collaboration with other musical organizations. It rehearses regularly from September through May in Satterlee Hall and presents a four-concert Season Subscription Series in the John F. Kennedy Center for the Performing Arts. It also offers a Community Program to bring live choral music free of charge to many not otherwise able to hear it.

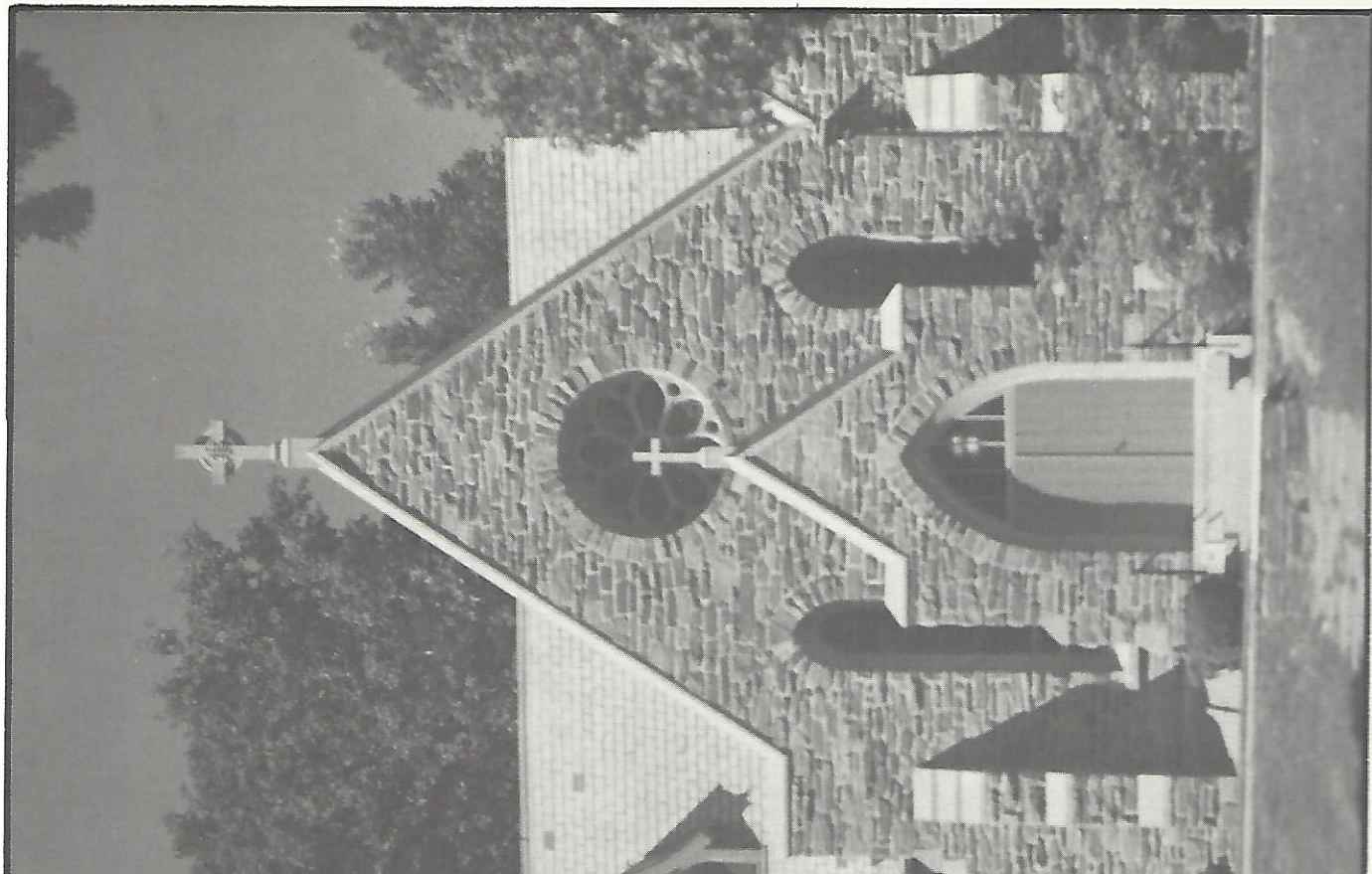
Library

The excellent Parish Library dates back to the death of Bishop Satterlee in 1908. At that time, Mrs. Satterlee gave a considerable number of the Bishop's books to Dr. Warner. Additional titles were purchased for study during each Lenten period, and afterward were donated to the parish.

But there was no effort to formalize the Library until July of 1951 when Dr. Kloman proposed a theological library.

The parish, it seemed, had the remnants of the Lenten library, plus The Sylvan Caesar Carpenter Memorial Library consisting of some two hundred books.

About 500 volumes all told, were on hand in 1951. After carding and classification they were made available to those members of the parish who were interested in the study of Christianity and of their church. The library also served as a reading room and study hall for the neighborhood.



For many years a Library table was maintained each Sunday in the annex. In more recent times, a Library cart has been maintained in Satterlee Hall following the last Sunday service.

The library, open to any member of the parish, now consists of some 200 volumes under the following Selection criteria:

Basic Reference Books

1. Dictionaries of the Bible and Biblical commentaries.
2. The Bible, Prayer Book, Hymnals and other liturgical texts.
3. Religious History — (all religions) and histories of the Episcopal Church and of St. Alban's Church.

Classics of Christian literature including works of individuals outside the Christian ethic if their writings achieve truly wide international attention.

Current religious literature of interest to the general Christian reader, much of it reflecting current theological, ethical or other themes.

Christian Education.

Biographies of religious leaders and other church-connected individuals as well as laymen whose lives have been inspirational, or who have substantially contributed to the moral improvement of society.

Books connected with current study themes of programs sponsored by the parish. These include devotional readings, social problems, religious architecture.

Orthotics Anonymous

The Friendship Group, one of the oldest in the Washington Area, was formed in May of 1948 as an affiliate of the International Fellowship of Friends which operates in 99 countries. Its purpose is to advance sobriety through "a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from Alcoholism."

Open meetings held each Wednesday in Satterlee Hall draw approximately 200 people.

Ever since its inception there has been a close working relationship between the Friendship Group and the several rectors that have served Alban's during that period.

The Friendship Group has expressed its gratitude to St. Alban's, saying that the use of Satterlee Hall has "significant meaning to many of us who responded to the message and continue to recover there under the healing power of a living God."

CHAPTER XI

Administration

A vital, active parish draws its strength from strong spiritual roots. But that base must be buttressed by a well-organized, efficient operating team to carry out the church's mission.

St. Alban's has been fortunate from its earliest days in having administrative guidance of a high order. Here is a look at some of the mundane but important "housekeeping" details.

Growth Fund

St. Alban's traditionally has had an endowment fund into which gifts and bequests were accumulated for investment. Since the objectives of this fund always had been somewhat vague, the Vestry in 1974 acted to spell out policies and regulate the investment program by renaming the fund the St. Alban's Growth Fund. The purpose is to further the expansion of the parish and its programs in three basic ways:

1. To provide income to support the annual budget.
2. To serve as a temporary internal loan fund to support parish operations during periods of low cash flow, and
3. To serve as a reservoir of money for extraordinary non-recurring needs.

The investment objective is growth of capital, but its resources also are augmented in several ways:

1. Through gifts and bequests from parishioners.
 2. Through the addition, at the Vestry's discretion, of any funds remaining at the end of a budget year and from other sources, such as special offerings.
 3. Through the addition of an unspecified gift to the All Saints Fund.
- At the end of 1978, the St. Alban's Growth Fund totaled \$405,000.

ver the past 20 years, the costs of operating the parish, reflected in annual budgets, have increased steadily from about \$100,000 in 1957 more than \$250,000 in 1978.

come from pledges has changed to meet this need, rising from about 000 in 1957 to more than \$230,000 in 1979. During this period, how- , the character of parish support has changed dramatically. The cal pledge has increased from about \$90 in 1957 to more than \$370 in 9. A decline in the number of pledges has been equally dramatic, pping off from a high of more than 1,200 in 1968 to about 530 as we our 125th year.

estimated parish income from all sources at 10 year intervals:

1909	\$ 7,900
1919	8,060
1929	26,000
1939	35,000
1949	50,000
1959	160,000
1969	189,000
1979	283,000

Insurance

it was not until June 28, 1942, that the parish, by action of the Vestry, k out insurance to protect its physical property. Today the total perty value for insurance purposes is close to 3 million dollars. This ludes the church building, its stained glass windows and all contents, ild Hall and Satterlee Hall and their contents, and the Rectory.

Roster of Wardens

Senior Warden

1866 - 1867	John Davidson
1867 - 1877	Charles Weaver
1877 - 1917	James B. Nourse
1917 - 1926	Edward Brooke
1926 - 1947	Peter Bisset
1947 - 1950	James E. Eckloff
1950 - 1960	Albert W. Atwood
1960 - 1966	D. Randall Buckingham
1966 - 1969	Millard F. West
1969 - 1975	C. Donald Griffin
1975 -	J.H. Fielding Jukes

Junior Warden

1866 - 1867	Charles Weaver
1867 - 1870	James L. Kervand
1870 - 1872	John Chichester
1872 - 1877	James B. Nourse
1877 - 1886	Richard L. Ball
1886 - 1887	John Collins
1887 - 1889	John L. Weaver
1889 - 1892	Edward Brooke
1892 - 1894	Thomas G. Haviland
1894 - 1898	Walter T. Weaver
1898 - 1900	David F. Weaver
1900 - 1904	Judge Emory F. Best
1904 - 1917	Edward Brooke
1917 - 1920	Col. Richard Douglas Simms
1920 - 1926	Peter Bisset
1926 - 1928	Dr. W. Sinclair Bowen
1928 - 1942	Peyton B. Fletcher, Sr.
1942 - 1947	James E. Eckloff
1947 - 1950	Albert W. Atwood
1950 - 1952	George Bisset
1952 - 1954	Herbert M. Bingham
1954 - 1959	A. Gray Dawson
1959 - 1963	Carey Winston
1963 - 1966	John C. Pyles, Jr.
1966 - 1967	Carey Winston
1967 - 1970	E.C. Shepherd III
1970 - 1973	Charles K. Stott
1973 - 1976	John F. Shanklin
1976 -	Carey Winston

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