

# The Anchor

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## On the Anniversary of the Dedication of a Church

O Almighty God, to whose glory we celebrate the dedication of this house of prayer: We give Thee thanks for the fellowship of those who have worshiped in this place; and we pray that all who seek Thee here may find Thee, and be filled with thy joy and peace; through Jesus Christ our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, one God, now and forever. *Amen.*

### Grace & Holy Trinity Church

*an Episcopal parish on Monroe Park*



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## Letter from the Director of Formation



Dear Parishioners and Friends,

As Grace & Holy Trinity celebrates its Centennial, I am deeply aware of how grateful I am to have been part of its story for three of its hundred years.

Three years ago, I was finishing Virginia Commonwealth University's (VCU) graduate program in performance pedagogy. As the pandemic swept the country and my husband and I observed a strict lockdown, we took frequent walks around the Fan, admiring the neighborhood, and talking about our futures and the role of God in our lives. We had both felt called to ministry at one point or another, and I wondered in that last academic year, was God calling me now?

After graduation, I remembered those conversations, and looked at open positions within the Diocese of Virginia. There, I found the job listing at Grace & Holy Trinity Church (GHTC), a short walk from my apartment, and I applied. After barely a month, my career in ministry had begun.

I believe that God is always with us, even when our minds are full of doubt, anxiety, and uncertainty. In the last year, GHTC has faced its share of difficult times. And yet God is here, and has always been with us, in this beautiful neighborhood, in this beautiful church.

My experience at this church has taught me to deepen my trust in God, even (perhaps especially) when the way ahead is not immediately clear. Now, as I move into my vocation as a mother, I pray that God will someday call me to ministry again. And I pray that this parish can feel God's call as it moves into the next chapter, and, God willing, the next hundred years.

In Christ,

Kate Given

# Worship \_\_\_\_\_

## The Evolution of the *Book of Common Prayer* 1928 – 1979

The  
Book of  
Common  
Prayer

On the day in 1924, when the people of Grace Church left the building that stood at Foushee and Main and came west to their new home at Holy Trinity, the Church was still using the edition of 1892. The edition of the *Book of Common Prayer* (BCP) that we now speak of as the “Old Prayer Book” was still four years in the future. Fast forward 42 years to 1966, and trial liturgies began to come down from the General Convention to be tried out and considered for another new edition of the BCP.

By way of background, once we had thrown off the shackles of the British crown in 1775 and established ourselves as an independent nation, it became clear that the Anglicans in the new USA needed a book of our own. In 1790, we got one. This is how it began:

### **The Ratification of the Book of Common Prayer**

“By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this Sixteenth Day of October, in the Year of Our Lord One Thousand Seven Hundred and Eighty-Nine.

This Convention having, in their present session, set forth *A Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church*, do hereby establish the said Book: And they declare it to be the Liturgy of this Church: And require that it be received as such by all the members of the same: And this Book shall be in use from after the First Day of October, in the Year of Our Lord one thousand seven hundred and ninety.”<sup>1</sup>

The Reverend Charles Joy, one of our resident experts on Episcopal church history, talks about the process of the revisions to the 1928 version as they began to emerge in 1966 when he was in Seminary in Alexandria. At that point, the liturgies were indeed different, but the language was not new. The Prayers of the People, for which there are now Forms I through VI, don’t appear in those forms in the 1928 litanies, and there were many revisions made by the Convention and its participants. He remembers this particularly lovely

thing that was included in one trial version: “For those who farm the fields and tend the woods; for those who gather the harvests of the land and the waters; and for all the fruits of thy creative bounty.” It was there, and then, whoosh – in the next version, it was gone.

Charles made the seriousness of purpose in the process abundantly clear. The development of the newer edition was arduous and thoughtful. Its process was directed by the Standing Liturgical Commission of the General Convention, which is the governing body of The Episcopal Church. Every three years, it meets as a bicameral legislature that includes the House of Deputies and the House of Bishops, composed of deputies and bishops from each diocese.

The first full crack at putting together the new edition was made up of proposed versions of Morning Prayer, Evening Prayer, and the Holy Eucharist, and was called “The Green Book.” When asked about that title, Charles smiled and said, “Because it was green!” Next came “The Zebra Book.” (I didn’t ask.) Upon their first reading of the final submission, the Convention approved the draft, which carried the word “Proposed” in its title, in the 65th Convention in 1976. Final approval and acceptance had to wait. Three years later, at the 66th, the Proposed Book of Common Prayer was given final approval.

If you are interested in reading more about the process, you can go to the Archives of the Episcopal Church at [episcopalarchives.org](http://episcopalarchives.org) and search for “Reports to the General Convention,” and then scroll down to find the Standing Liturgical Commission’s report for that year. I came away from my admittedly limited research with a newfound respect for the intentions and thoughtful diligence that resulted in *The Book of Common Prayer, 1979*. On a personal note, I may have to forgive them for jettisoning the St. Margaret’s School prayer, which led the Family Prayer section in the 1928 edition.

– Ann Norvell Gray

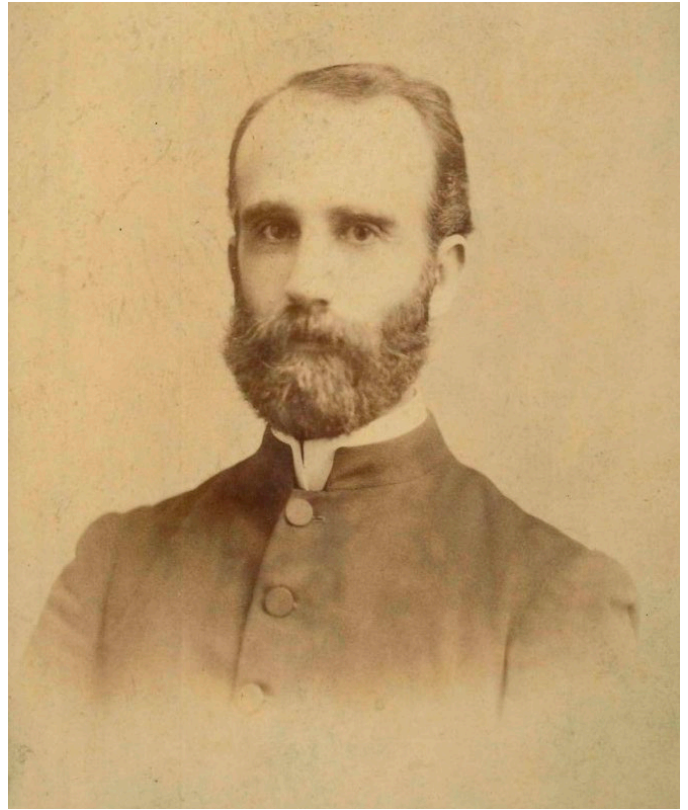
<sup>1</sup> Ratification, *The Book of Common Prayer, 1979*, p. 8



# Education

## A Visual Introduction to GHTC's First Rector John James "J.J." Gravatt D. D.

There is a curious omission from the recently augmented gallery of portraits of former Grace & Holy Trinity Church rectors that hang in the main entrance hallway and the library. It's curious because the rector who doesn't appear is the rector who served longer than any other, and is the only GHTC rector to die in office. That rector was John James (almost invariably "J.J.") Gravatt, D. D.



During his tenure, three of the most notable events in the church's existence occurred. Moore Memorial Chapel's first rector, Robert A. Gibson, became Bishop Coadjutor of Virginia; the present church building was completed, its construction debt retired, and the building consecrated; and in 1924, Grace Church and The Church of the Holy Trinity merged to become Grace & Holy Trinity Church. This June, we are observing the centenary of that merger.

J. J. Gravatt was born in Port Royal in 1853, the son of a physician. He was educated by private tutor at the Preparatory Department of the Virginia Theological Seminary, and entered the Seminary in 1871. In 1876, he graduated first in a class of 17, and was immediately dispatched by Bishop Whittle as deacon to take charge of St. John's Church, Hampton, Virginia.

St. John's, then and now the oldest Anglican parish in continuous existence in America, was first established in 1610. The church building was completed in 1728, survived battering in the American Revolution and the War of 1812. The Civil War left nothing standing of the building but its walls, and the congregation



John James "J.J." Gravatt at the Seminary (*above*). Gravatt circa 1885. Hampton History Museum (*right*).





**J. J. Gravatt D. D. circa early 20th Century.**

scattered. If the youthful, inexperienced new rector was in any way intimidated by this, it isn't evident. A 1910 history of the parish notes that while Mr. Gravatt was rector, the number of communicants grew by 393%, and a comparable increase in material betterments included a parish house, a rectory, a new pipe organ, and a church bell. The new communicants included Indigenous Americans enrolled in the "Indian education program" at what is now Hampton University. Mr. Gravatt created and led a ministry to these students, for whom an abrupt transition from camp on the western plains to college in Tidewater Virginia must have involved an unsettling culture shock. What may be his only surviving literary work is an 1881 account of one of several recruiting trips to South Dakota for the Hampton program.

Mr. Gravatt resigned St. John's in the fall of 1893 to become rector of Moore Memorial Chapel, which became The Church of the Holy Trinity. He was a firm and steady hand at the helm of the church, and was much loved by his

parishioners. One of his first acts as rector was to persuade the Vestry to abandon existing plans for construction of a new church building and engage the architect whose work is the wonderful surroundings we worship in every Sunday. At his 10th anniversary in 1903, parishioners' gifts included a complete chest of table silver and a handsome mahogany china press. Material improvement of the church accompanied growth in the number of communicants. One account published in the Times-Dispatch in 1923 reported that Mr. Gravatt had presided over an increase of 859%, from 150 souls to 1,289.

By November of 1923, Dr. Gravatt had been awarded a Doctor of Divinity degree by Richmond College, and had served diligently and successfully as rector of important Virginia parishes for 47 years, 30 of them at Holy Trinity. His wife, Indie, whom he married in 1879, had died in 1911. His children, one of whom, his namesake John James II, would be ordained in 1939 as Bishop of Upper South Carolina, were grown and gone. So that November, he tendered his resignation to the Vestry, to be effective the following June. The Vestry refused to accept it, assuring him of their steadfast "very warm appreciation and esteem."

If Dr. Gravatt was disappointed by this, it didn't have time to gnaw at him. The work that would accomplish the merger of Grace and Holy Trinity churches began the next month, when the Vestry directed him to meet with Dr. William H. Burkhardt, the rector of Grace Church, and work out a plan acceptable to both for consolidation of the congregations of the two. At the end of March of the next year, Holy Trinity's congregation approved the plan. It included a provision that Dr. Gravatt and Dr. Burkhardt (whose portrait does hang in our library) serve as co-rectors of GHTC. Dr. Gravatt would retire to become rector emeritus after a year, thus missing his own target retirement date by less than a year.

On March 14th, 1925, Dr. Gravatt died suddenly, right before he would have become rector emeritus. With his wife, he is buried in Hampton in the St. John's cemetery. Of the parish house built by GHTC in 1929 and dedicated as a

memorial to him, only a few obscure traces now remain.

This brief sketch of Dr. Gravatt's life is offered to introduce images of the man who, a century ago, led the union that we celebrate this year, and is responsible for setting in motion what this Church is today. In these images, I see a slender figure with a high forehead, fashionable sideburns, an intense gaze, and a serious facial expression. It is a pity that smiling for portraits was not also in fashion at the time his were made.

– Jim Featherstone

## Mission

At the 10:30 a.m. service on June 2nd, where we would usually offer the Prayers of the People, we instead took this Litany from the Book of Occasional Services. In it, the congregation is led through our prayers for the coming year as we welcome new leadership, and remember our responsibilities as “God’s heartbeat” in the world.

## A Litany of God’s Mission for the Church

Holy God, in whom all things in heaven and earth have their being,

*Have mercy on us.*

Jesus the Christ, through whom the world is reconciled to the Father,

*Have mercy on us.*

Holy Spirit, whose glory fills the world and searches the depths of God,

*Have mercy on us.*

Holy Trinity, one God,

*Have mercy on us.*

From blind hearts and petty spirits that refuse to see our need for your love,

*Savior, deliver us.*

From pride, self-sufficiency, and the unwillingness to admit our own need of your compassion,

*Savior, deliver us.*

From discouragement in the face of pain and disappointment, and from lack of persistence and thoroughness,

*Savior, deliver us.*

From ignorance, apathy, and complacency that prevent us from spreading the Gospel,

*Savior, deliver us.*

O God, we pray for the gifts of ministry. Inspire our minds with a vision of your kingdom in this time and place.

*Hear us, O Christ.*

Open our eyes, that we may see your glory in all creation.

*Hear us, O Christ.*

Open our ears, that we may hear from every mouth the hunger for hope and stories of refreshment.

*Hear us, O Christ.*

Open our lips, that we may tell in every tongue the wonderful works of God.

*Hear us, O Christ.*

Open our hearts, that we may discern the work to which you call us.

*Hear us, O Christ.*

Send us with your Good News into our neighborhoods, communities, and all parts of the world.

*Hear us, O Christ.*

Strengthen us, that we may each accomplish the work you give us to do.

*Hear us, O Christ.*

Sustain and encourage all who minister in your name in lonely, dangerous, and unresponsive places.

*Hear us, O Christ.*

Open the hearts and hands of many to support your Church in this and every place.

*Hear us, O Christ.*

# A Collect For the Mission of the Church

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you, bring the nations into your fold, pour out your Spirit upon all flesh, and hasten the coming of your kingdom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

## Parish Life

### The Rev. Shirley Smith Graham on the Church as an Organization of Souls



The Reverend Shirley Smith Graham,  
*Transition Minister for the Diocese of Virginia*

On the morning of Sunday, May 21st, The Reverend Shirley Smith Graham, *Transition Minister for the Diocese*, came to give us some things to think about when welcoming The Reverend Doctor Brent Alan Melton, GHTC's soon-to-be-arriving Priest-in-Charge. There is no doubt that the upheavals of the last year have been hard on our church life, and on us as people trying to live into our own commitments. So she talked to us about our preparation to welcome this new person as he arrives, and how we might best keep our energy focused on the tasks at hand in a helpful and loving way.

Given the relatively small size of the group, it would have been possible to arrange the room more like a circle than like a theatre, but even so, her message was clear. We are all surely carrying some form of sorrow or pressure or uncertainty about the events of the last few years, but our calling now is as it has always been, to follow Christ's commandment to love each other as we are loved.

"Churches are organizations," she said, "and ministry is all about relationships." One way of looking at it is to think of each person as a "capital I" and not as a lower-case "i" when addressing each other. We all know that stress tries to deprive us of our best selves, and awareness of that human fact is important. She used the phrase "soft on people, hard on issues" as a reminder to stand shoulder to shoulder and assess problems collegially rather than competitively. And she reminded us to be careful of "triangulating" when needing to bring up things that need resolution, by going to the principal source rather than to someone who is peripheral to the solution.

So we are grateful to The Rev. Graham for reminding us of our ethical foundation as beloved members of the body of Christ, and to set aside anything that prevents us from welcoming Brent Melton with open arms and open hearts. Now, it is our responsibility to accept the opportunity for self-examination, and to approach this new season we've been given with maturity, gentleness, and grace.





# Grace & Holy Trinity Church

## Church Staff

The Rev. Paul Evans  
*Associate Rector*

The Rev. Stephen Y. McGehee  
*Priest Associate for Pastoral Care*

The Rev. Russ Kerr  
*Campus Minister & ☩*  
*Pace Center Student Engagement Coordinator*

Stanley M. Baker  
*Assistant Choirmaster & ☩ Organist*

Roland Boone  
*Sexton*

Judy F. Bowman  
*Financial Secretary & ☩ Administrative Assistant*

Tyler Brady  
*Communications Associate*

Dr. Elizabeth Melcher Davis  
*Choirmaster & ☩ Organist*

Lauren Frazier  
*Parish Administrator*

Barbara Hobson-Simpson  
*Receptionist*

Kyle Reed  
*Communications Associate*

Abigail Stinnett  
*Children's Choir Director*

## Vestry

Meredith McGuire, *Senior Warden*

Chuck Bleick, *Junior Warden*

Mike Joyce, *Treasurer*

Mary Ann Blankenship, *Register*

Jane Carlson, Judy Carlson, Maurice Cole, Lisa  
Dawson, Dan McNamara,  
Marshall Morton, Mason New, Nick Sollog,  
Fielding Williams, & Kathy Wommack

## Lay Ministry Leaders

Dan McNamara, *Acolytes*

Jean Jumet, *Altar Guild*

Mary Cay Kollmansperger, *Belize Mission Team*

Meredith McGuire & Terry Hathaway

*Caroling in Monroe Park*

Mike MacDowell, *Chalice Bearers*

Nancy Smith, *Christmas Ministry*

Glenn Moore & Christy Ellis, *Circles RVA*

Jodie Pully, *Episcopal Church Women*

Catherine Perrin, *Flowers for the Church*

Maurice Cole & Deborah Cole, *Foyer Groups*

Crystal Jonkman, *Greater Richmond Children's Choir*

Lisa Dawson, *Greeters*

Susan Hankins, *Holy Strollers*

Sandie Hale & Karin Walker, *Hospitality Committee*

Beth McClelland & Mary Ann Blankenship

*Lectio Divina*

The Rev. Jack Sutor, *Lectionary Group*

Ann Norvell Gray, *Lectors*

Chuck Bleick, *Men's Group*

Nick Sollog, *Parents' Night Out*

Judy Carlson, *Parish Forums*

Betsy Featherstone, *Prayer Shawls & Needlers*

Billy McGuire, *Property Committee*

Mary Douglas Erikson, *Shining Examples*

Molly Howle & Porsche Pierson, *Red Door Ministry*

Shelley Thompson, *St. Andrew's School*

Judy Carlson & Mary Ann Blankenship

*Spirited Readers Book Club*

Cathy Saunders, *Spirited Sisters*

David Hetherington, *Sunday Breakfast*

Laura Lee, *Sunday Fundays*

Terry Hathaway, *Youth Formation*

Neely Dykshorn, *Youth Mission Project*

Kathy Wommack, *Ushers*