

ST. PAUL'S EPISCOPAL CHURCH SEATTLE, WASHINGTON



photo © Lara Swimmer



*We are an accepting,
progressive
Anglo-Catholic parish
seeking to renew our people
through worship,
spiritual formation,
engagement in the arts,
and acts of compassion,
to live Christian lives
in today's world.*

Rise up and go to the city and you will be told what you must do.

Dear Friend in Christ:

The members of St. Paul's Episcopal Church in Seattle greet you, and invite you to read the following profile in the same spirit in which we have written it: with prayerfulness, hopefulness, and discerning hearts.

We are searching for a full-time rector who will thrive in our growing community of souls who love beautiful music and elegant liturgy, who serve the people in our neighborhood and those who travel some distance to be with us, who encompass parishioners of many ages, races, points of view, and financial status, who are single, married, with and without children, with and without homes or families, in various states of personal and spiritual development, but all with an abiding love of Jesus Christ alive and at work in the world.

The first part of this profile is our collective voice speaking to you, giving you our best understanding of who we are, how we worship, the qualities we love about ourselves and areas where we are challenged to grow more deeply into the outward expression of God's grace. The second part of this profile is an appendix in which we give you the nuts and bolts of the parish: descriptions of the buildings, diocese and neighborhood, 2013 financials and attendance, current staff, and parish survey data.

Be assured of our prayers for you and your discernment process as you encounter us in this profile of our beloved parish, and as you ask yourself if we are the flock that will inspire the full range of your pastoral gifts. Thank you for your visit to us in this form, and please know how sincerely we trust our benevolent God to lead us all to new and more abundant life, even in the midst of change.

In faith, hope, and charity,

The St. Paul's Profile Committee,
on behalf of the vestry, and our
brothers and sisters in the parish.

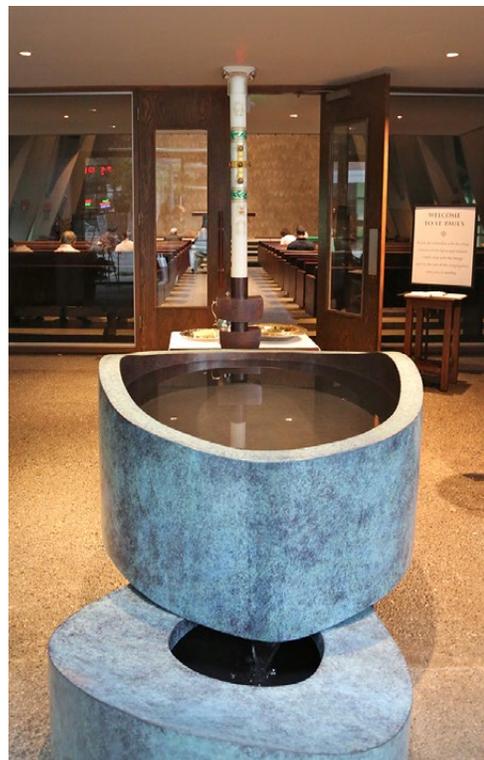
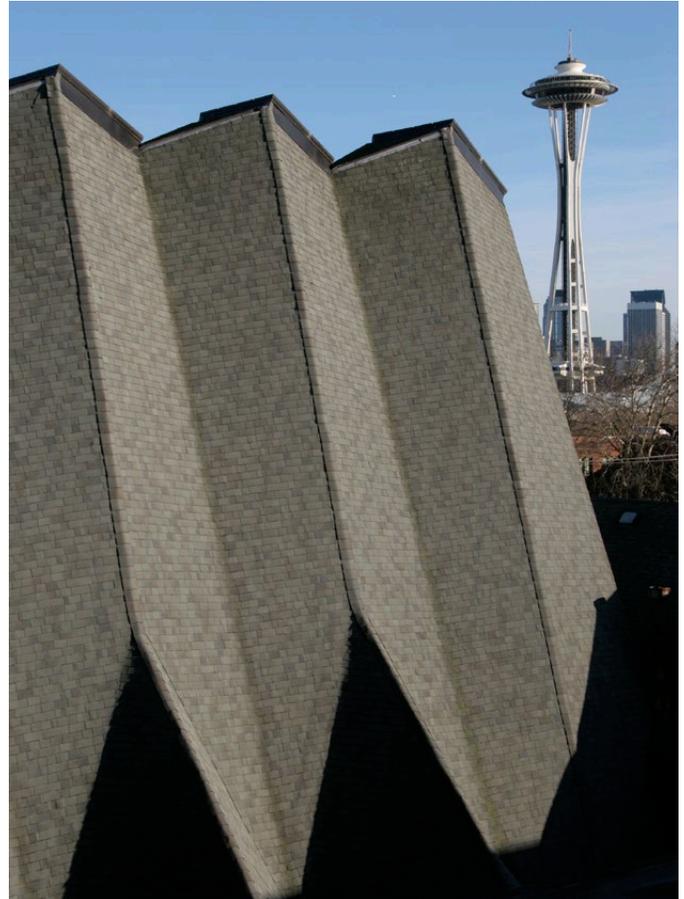


photo by Dot Cellini

St. Paul's Episcopal Church, 15 Roy Street, Seattle, Washington, is an urban parish in the Anglo-Catholic tradition, surrounded by a commercial and residential neighborhood in the midst of a beautiful, diverse city.

We are situated in the Lower Queen Anne neighborhood, walking distance from the Seattle Center and its famous Space Needle. This neighborhood acts as the city's gathering place, where theater, opera, ballet, concerts, sports, and all-city festivals such as Bumbershoot and Folklife take place. Lower Queen Anne is also home to hamburger joints and fancy restaurants, high-end apartments and subsidized housing, assisted living facilities and hang-outs for young professionals. In times of happiness, such as New Year's Eve, or in times of sadness, such as 9/11, the people gather here, at the Seattle Center, to be together. St. Paul's is also walking distance from Puget Sound and the waterfront, known for the Pike Place Market, ferries, cruise ship docks, and tourist attractions. These landmarks and the events surrounding them, such as marathons and ethnic celebrations, mean that anyone might turn up at St. Paul's, from cruise ship tourists, actors, and opera singers, to the homeless who gravitate to the crowds and expansive acres of Seattle Center. We welcome everyone into our community, whether they stay for a service, a meal, or a lifetime.

Our parish consists of about 300 souls, people of varied sexual orientations, ethnicities, and economic levels. Though well known in the city as a gay-friendly church, in recent years we have experienced dramatic growth in



attendance among young families, college students, professionals, retired people, and others who are attracted to our style of worship that engages all the senses as a way into prayer. We tend to be educated, progressive, introverted, and artsy, with a very strong love of sung liturgy, formal worship, and chant. As a parish we are cohesive, committed, and friendly. Each of us has a story of how we found our way to this household—an open, welcoming congregation of God's people. This parish offers a commitment to the saving love of Christ Jesus, without precondition, to all who come, and we believe that the presence of St. Paul's in Lower Queen Anne upholds our neighborhood and its visitors in the abiding light and love of God. ✠

WORSHIP

“In the name of Christ, St. Paul’s is a praying and serving community...” This opening to an old parish mission statement reflects our long-held conviction that the activity of prayer is central to our life together as a People of God. It is our source of energy and renewal, preparing us to do God’s work in the world.

We engage all of our senses in worship. We incorporate song and silence, incense and holy water, language and gestures, vestments and icons in all of our services. The formality of our worship reminds us that we are in a holy place, and that faith and action rest on us as a community. Incense, orisons, and the “choreography of the mass” are the outward, visible signs of the inward, invisible grace of God.

We are seekers and thinkers. We value thoughtful preaching — based upon a rich theology of the Word — as essential to our worship. St. Paul’s is well known for the quality of its preaching, whether a priest, deacon, or a parishioner is called upon to give the sermon. Since we carry the Gospel with us when we leave, we look to our preachers to be gifted interpreters of scripture, and to help us with “wonderings” that lead to insight.

We embrace tradition. Our services have evolved over the years to reflect a range of practices that show various ways of exploring traditional liturgies. While each service has its own character — from the quiet, spoken mass at



7:30 a.m., to the glorious singing and chanting at 9:00 a.m. and 11:15 a.m., to the open, meditative style of 5:00 p.m. mass — all of our services honor the beautiful language and theology of the Book of Common Prayer. Our stability of core practices enables variations in expression among services.



photo by Dot Cellini

“My love for high church brought me to St. Paul’s, but it is the people that I stay for. The liturgy, Book of Common Prayer, icons, incense, and the communal movement of the worshipping body during the service are all pieces of St. Paul’s worship that anchor me to the community. St. Paul’s is the home of my family and a place for me to worship and serve the Lord with the ones I love.”

— Parishioner of two years

We’ve created a new and innovative tradition with our 5:00 p.m. liturgy, begun in 2009. This liturgy offers a more modern and participatory form of worship, but remains grounded in our Anglo-Catholic roots. This service is held in the renovated, more intimate parish hall space, with movable chairs arranged in a monastic, Benedictine choir format with a new ambo and altar. It makes more frequent use of contemporary music and includes an original Eucharistic prayer with expansive language.

Another distinctive aspect of the 5:00 p.m. liturgy is the shared homily, in which members of the congregation can respond to the message of the preacher.

“I love the way the liturgy embraces mystery, the mystery of God and the many questions.”

— Parishioner of one year

We love to sing! Music is one of our greatest and most treasured gifts. Our congregation includes many professional and skilled amateur musicians, both in the choir loft and in the pews. We have an exceptional organist/choirmaster whose musical leadership draws the congregation into the presence of the Spirit. In our sung masses the service, collects, prayers of the people, and psalms are sung or chanted; preludes and postludes, as well as hymn accompaniments are played on our beautiful tracker organ; choral motets are sung a cappella. Our evening liturgy includes service music and hymns that draw on Taizé chant, *The Hymnal 1982*, *Voices Found*, and *Wonder, Love, and Praise*. Preludes and postludes at this service are played by our jazz pianist.



Sunday Services

Our liturgy is incarnational, engaging all of the senses and striving for beauty and dignity, without being rigid, self-conscious, or stuffy. When we come through the front doors of St. Paul's into the narthex, we are greeted by our dramatic baptismal font—a work of art that will accommodate the full immersion of both children and adults. As we enter, we are invited by the waters of baptism to be in the presence of the Spirit, and as we leave, we are reminded

that the Spirit is with us at all times and in all places.

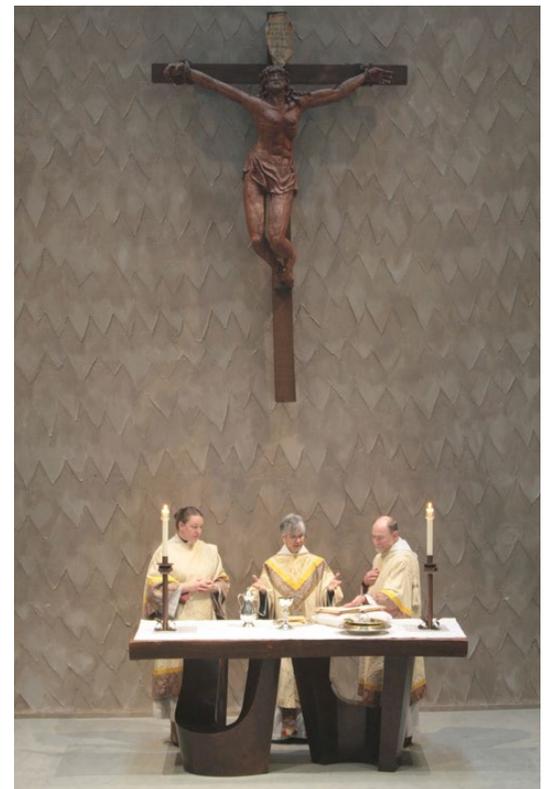
Our liturgies are kept fresh by using a different prayer book form in each liturgical season, while retaining a larger rhythm of joyous anticipation. We change vessels, vestments, and service music with the seasons, and coordinate other apparent and subtle changes as well. A large number of people contribute many hours every week and month to coordinate all that is needed. These include sacristans, acolytes, Eucharistic ministers, flower arrangers, bread

"St. Paul's is a place for me to come for formal prayer. Here I can be included and have a part in the service. I can hear sermons that I can take with me and use in my life. I've made many friends here and they make the family that is St. Paul's important to me."

— Parishioner of 28 years



photo by Dot Cellini



Weekday Services

bakers, singers, and other musicians. Our approach to worship is intentional, with each liturgical action examined for meaning and appropriateness.

A significant part of our worship is the punctuation of the liturgy with periods of silence. These quiet moments focus our attention on what is taking place in the present rather than a rush to the next thing. We listen, we engage, we reflect, we move on, we stay grounded. Participatory silence creates space for each member of the congregation to hear, feel, and know the presence of God in themselves as well as in the corporate beauties of the service.

Within the wide range of styles of worship and outreach in the Episcopal Church we understand ourselves to be an Anglo-Catholic parish. In some quarters that appellation connotes a kind of conservatism that does not give an accurate picture of this congregation. While the term Anglo-Catholic describes the roots of this worship, it also describes a progressive, thoughtful group of people who find the sublime in the rhythm of traditions and the loveliness of the arts—musical, visual, gestural—and who immerse themselves in the treasures of the sacraments.

The opportunity to gather for prayer during the week plays an important role in our parish's self-understanding, and represents a profound expression of worship, self-nurture, and outreach. Benedictine practice and *lectio divina* have been core expressions of spiritual discipline for the parish, and were once expressed in the praying of Morning and Evening Prayer seven days a week. Today, St. Paul's offers two weekday Eucharists, Morning and Evening Prayer services five times a week, and a quarterly Evensong and Benediction. This change in the discipline of weekly communal prayer may indicate a shift in how we live into our Benedictine ethos, or it may indicate an area of future growth as our congregation changes. †

"[St. Paul's is] a place where worship is possible—a place conducive to worship—a place where quietness and stillness create a space largely lacking in the world—a place where the beauty of language is appreciated and where clear thinking is valued."

— Parishioner of 22 years

"As a visitor to this congregation, it was easy to be swept up to fully participate in the liturgy because it was confident, well done and a genuine expression of the spiritual life of the body. It was simply true. This congregation was reportedly half its current size just five years ago. While offering satisfaction for the postmodern's yearning for mystery, from the moment one first read the bulletin – which stated 'if you are unfamiliar with the ritual customs of The Episcopal Church, simply relax with the liturgy and let the rest of the congregation carry you in worship' – it was obvious that this community had a clear understanding of itself and was unafraid to express that identity with grace and confidence in its liturgy."

— Mary Gray-Reeves and Michael Perham, *The Hospitality of God*. New York: Seabury Books. 2011



RENEWAL

The baptismal font at St. Paul's stands at the center of the narthex — reminding, inviting, and challenging us to become new people in Christ, and to live out our baptismal vows every day. At each baptism we renew our vows by answering the celebrant's questions about faith, repentance, forgiveness, and respect with the words: "I will, with God's help." One of the ways we aspire to do this at St. Paul's is to practice what St. Benedict called "radical hospitality" — the active love of our neighbors with our actions as well as our hearts.

Over the long history of our parish, regardless of the ebb and flow of membership and resources, the parishioners at St. Paul's have striven to welcome the sick, hungry, needy, lonely, and rejected as well as seekers for God's love in community. Our recent renovation of the church included a glass-fronted entryway to make this invitation



renew the parish by razing the original church to build on our urban site rather than to move to a wealthier suburban neighborhood. St. Paul's intentional practice of hospitality by living out our baptismal vow to "respect the dignity of every human being" led us to be the first parish in the diocese to elect a woman to the vestry, and then to appoint her as senior warden. During the 1980s, when HIV/AIDS was poorly understood, St. Paul's was one of the first churches in Seattle to welcome people living with HIV/AIDS, to hold liturgies of healing for them, and to offer funerals and burial for those who died of the disease. As the description of our ministry and mission will show, at St. Paul's we try to renew our commitment to Jesus Christ and our baptismal vows, saying "I will, with God's help, and together, "We will, with God's help." ✚



photo by Laura Swimmer

even more clear to our neighbors. During the last search for a new rector, when the parish was much smaller and had fewer resources, we decided nevertheless to raze the old bookstore/rectory to build a labyrinth garden for ourselves and our neighbors in Lower Queen Anne — a public-spirited gift recognized by the city and the many passers-by who use it for rest, conversation, prayer, and renewal. This particular choice reflected an earlier decision by the parishioners of St. Paul's to



photo by Laura Swimmer

MINISTRY AND MISSION

St. Paul's ministry and outreach efforts are a manifestation of many individual talents creating opportunities for corporate service. Our vestry and rectors have traditionally been open to new ideas for service, and many members of the parish have led programs enabling others to participate in God's call to deeper connection to the self, parish, and larger community.

Children and Christian Education

Parents of young children have come to St. Paul's in increasing numbers, in part because we offer Godly Play, a method of Christian education and spiritual direction grounded in the Montessori tradition. This approach uses special materials and storytelling techniques that invite children into scripture and church tradition. Because of growth in the number of children in the parish (we've gone from three children a decade ago to 67 children today) Godly Play is now offered for all three of our larger services. We believe that during the time they are in Godly Play sessions our children are—in a parallel setting—attending the same divine service as the adults before joining us in the sanctuary during the exchanging of the peace and for the Eucharist. We also provide professional nursery care for children under the age of four.

While waiting for our Godly Play and nursery kids to grow older, we've begun preparing for their teen years by initiating the Rite 13 program at 11:00 a.m. on Sundays.



Godly Play

CAN YOU PLAY?

The children attending Godly Play were invited to share what they love about St. Paul's, what they hope for, and what they want to see in our new priest. One of our Godly Play teachers described the conversation, saying, "As I sat with the children and listened to their responses, I heard in their words invitation towards play, connection, and love. They want space to explore and adventure within the walls of St. Paul's, both in new and consistent ways; they want more of what we already have, and they want someone in a rector who they can connect with and who connects with them...and walks through walls, just like Jesus. Oh that we would all dream so big!"

Indeed, we hope with our young people for a priest who takes seriously, engages, and plays with the children at St. Paul's.

In their own words, the children said that they love feasting at St. Paul's—in Godly Play, upstairs at Eucharist, and in the parish hall. They also described loving the organ and music, and one of our pre-teens expressed appreciation for the consistency in worship. Their playful responses to what they hope for the future of St. Paul's showcases both their creativity and mischief; they hope for things including an arcade, a hot tub, Lego Land, a bigger library, and sword fighting.

When asked what they wanted a rector to be like, the children in Godly Play said: "someone who would like video games," "a ghost that could go through walls," "someone who is not mean and talks kindly to us and is friendly," "someone who is funny and thoughtful in their sermons," "someone who will act like a monkey," and "someone who will play." Indeed, we hope with our young people for a priest who takes seriously, engages, and plays with the children at St. Paul's.

This two-year program, modeled on the Jewish Bar/Bat Mitzvah tradition, prepares young adults to enter adolescence with an enduring sense of belonging to a praying and supportive community. We believe that this will be a powerful way of leading our teenagers to a meaningful confirmation of their baptismal vows.

An additional benefit to the parish of Godly Play and Rite 13 is that these programs offer adult formation to parishioners who accept the opportunity to practice this special ministry of storytelling, teaching, and supporting the young people of St. Paul's.

Singers pray twice, according to St. Augustine, and we at St. Paul's hope our children will learn this form of prayer early in life. St. Paul's Choristers is a group of children ages six and up who practice singing on Sundays after the 11:15 a.m. service. This small group has its own choir director who teaches the fundamentals of music, sight-reading, and vocal production, and prepares the children to sing in the Children's Christmas Eve Mass, at the Parish Annual Meeting, and at various other events.

St. Paul's also offers a periodic potluck dinner in the parish hall for families with children. Parents can have discussions and hear speakers on specific topics relevant to childrearing while their children enjoy a playgroup. We find that community, renewal, and respite are as much a form of ministry for parents as for our parish children.



The St. Paul's Choristers performing in the parish hall, June 2014

Adult Formation

St. Paul's focuses on formation through prayer—understanding that prayer takes myriad forms, from singing, studying together, feeding the hungry, serving our elderly and children, arranging flowers, ironing vestments, making coffee for coffee hour and bread for the Eucharist, or weeding the garden where our brothers and sisters in the faith are buried. The formative opportunities described here are only some of the ways parishioners apply themselves to the task of growing in the knowledge and love of God.

St. Paul's parishioners are learners. We tend to think as much as we feel, and we set a high value on Christian education for ourselves and for newcomers. In recent years we have attracted many new members from other faith traditions, so it matters to us that our newest parishioners have the opportunity to know the Episcopal Church and its traditions in transformational ways.

"From liturgies and sermons, to classes and participation in mutual discernment, I am invited into patterns of formation at St. Paul's that shape the way I engage in worship, relationships, and my daily ministry in the world. This formation, centering on Benedictine prayer, the arts, and traditional liturgies, awakens my imagination and invites me to engage the world with curiosity and reverence."

— Parishioner of four years

A monthly "St. Paul's 101" class gives newcomers the opportunity to receive an introduction to the Episcopal Church, and to ask questions about Anglo-Catholicism and liturgies at St. Paul's. Enquirers' classes offer a deeper introduction to Episcopal traditions, faith, and practices. Since we are focused on the promises of baptism—as our beautiful font in the narthex suggests—subjects for our classes are the sacraments, confirmation, reception in the Episcopal Church, and topics requested by newcomers and parishioners.

The Foundations Program features one-time classes on Sundays, or multiple-session classes on Wednesday evenings. Classes are taught by teams of lay and ordained ministers on an array of subjects exploring the faith. Classes have coached parishioners through the Christian understanding of death by the planning of their own funerals, have developed our ability to see God in art in “The Spirituality of the Icon,” and have offered strategies to help the poor by embracing simplicity in “Living Simply so that Others May Simply Live.” We also have an annual Advent Quiet Morning, typically led by poets, and a Lenten preparation course led by an invited speaker.

Mutual discernment groups have also been a powerful source of adult formation at St. Paul’s. We recognize that every member of our parish faces major decisions or questions at certain moments in their lives. We may wonder if we should retire, go into the priesthood, get married, change jobs, have children, or place an ageing parent in a nursing home. St. Paul’s organizes mutual discernment groups led by ordained and lay leaders, to give parishioners the opportunity to explore questions in their lives through prayer and listening with others. Some groups are focused on special topics, such as retirement

“St. Paul’s provides me with a deep and sustaining anchor, giving shape and purpose to my life. It is at the heart of my spiritual practice and journey, providing rhythm and cadence to prayer. Here I cultivate rich personal connections, and am connected in community.”

— Parishioner of eight years



Easter Breakfast, 2014

or religious vocation, and others are open to whatever problem each member wants to discern. The format is carefully constructed to give each member their own session in which the other members listen, focus, pray, and reflect. New groups form once or twice each year and meet regularly for several months. At St. Paul’s we find this loving, thoughtful support at key moments in our lives to be powerful evidence of God’s love for us through community.

Community

As St. Paul’s has grown, we have had to face the fact that we as individuals can no longer know or recognize everyone in the parish. Sometimes we welcome as newcomers people who have been around for a while, or we feel like newcomers ourselves when we go to an earlier or later service than normal.

One strategy for coping with this change is to develop strong communities around each service, with lay leaders who find ways to form strong ties in smaller groups. For instance, in addition to coffee hours held after each liturgy, both the 9:00 a.m. and the 5:00 p.m. communities are invited to participate in monthly social gatherings at a local restaurant or to picnic on the lawns of Seattle Center. Parishioners can also get better acquainted by sharing a meal with a small group through our Dinners for 8 program, which organizes groups of eight people



Easter Breakfast, 2014

“Our son has grown up here and this community continues to shape him as he grows in faith. It has also helped shape us as his parents.”

— Parishioner of 8 years

to take turns hosting each other for dinner. Each year the groups change, giving more people a chance to know each other better.

Welcoming newcomers is an especially important task since we know that people who come through our doors need to be greeted twice in order to risk coming back, and to be further recognized and welcomed in authentic ways that reflect the love of Christ. The system we have devised to accomplish this is through social gatherings for newcomers held monthly in a home setting— at a parishioner’s home during this transition period, but previously hosted by the rector supported by a team of vestry members. Newcomers who have joined the parish tell us that attending one or two of these gatherings was one of the turning points in their decision to become members of St. Paul’s. A warm, informal social visit in a home setting speaks of welcome and family—the personal attention that makes strangers feel known and wanted.

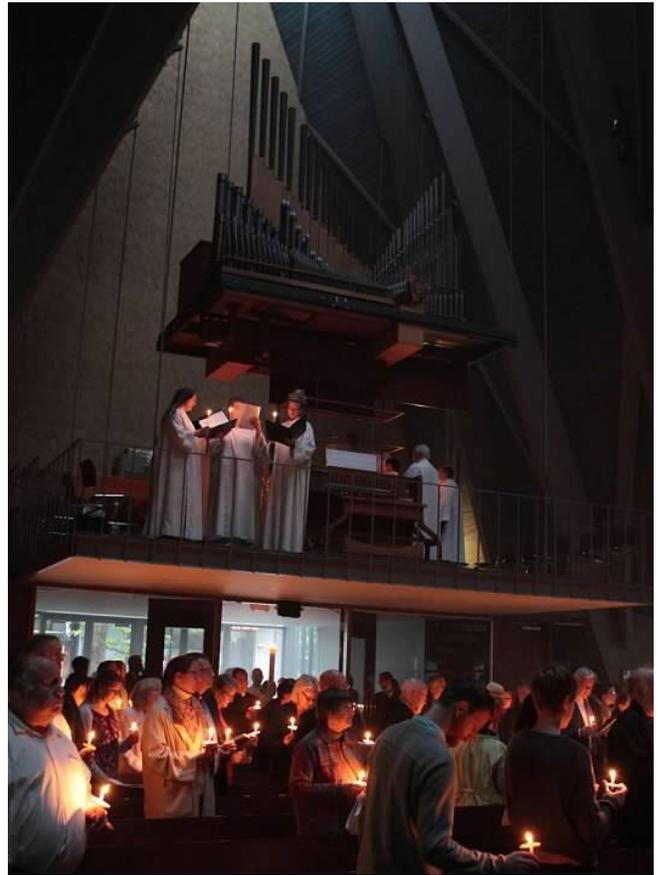
Music and Arts

Over and over again one hears that “what brought me to St. Paul’s was the music” or that the liturgy— especially liturgy sung by celebrant, choir and congregation— “is who we are as a people.” The centrality of music at St. Paul’s is supported by our two choirs: one for the 9:00 a.m. service and one for the 11:15 a.m. service. These choirs lead the congregational singing, enrich the lessons and Eucharistic meditation with motets and anthems, and create the spiritual milieu that characterizes our form of liturgy.

The 11:15 Choir has professional section leaders and consists of about 18 singers. They rehearse and sing at mass weekly during the year. They sing unaccompanied motets drawn chiefly from the Renaissance, with additional repertoire from the 19th through 21st centuries.

“The music at St. Paul’s is central to my experience there and to my spiritual life — whether listening to preludes that calm and ground me, chanting the psalter and being drawn into a living, breathing connection to the communion of saints, or pouring my soul into grand recessional hymns that excite me and inspire me to do God’s work in the world.”

— Parishioner of 21 years



► [Click here for music by the 11:15 a.m. St. Paul’s choir.](#)

The 9:00 Choir is an all-volunteer group of about eight parishioners who sing both accompanied and unaccompanied repertoire drawn mostly from the 20th and 21st centuries. Parishioners are invited and encouraged to develop their spirituality in an applied practice by joining a choir.

Participants in the Artist-in-Residence program at our 5:00 p.m. service provide poetry, photography, music, and other artwork that is integrated into the worship. This liturgy sometimes includes creation of collaborative/ interactive art works with a seasonal theme as a component of worship.

Beyond the music integral to our worship, St. Paul’s has hosted groups of amateur actors for almost 10 years. The St. Genesius Society organized parishioners and friends to present a play in the Centennial Garden in the summer of 2006: “The Wine of the Reluctant Prince” was a fanciful retelling of the wedding at Cana, written by a parishioner. In more recent years, the Umbrella Theater has offered a number of productions by parishioners for parishioners.

St. Paul's Parish Choir
Fall 2014

- September 14 Mary James: Bless the Lord, O my soul
21 Cristóbal Morales: Simile est regnum
- [St. Michael] 28 Gregor Aichinger: Omnes sancti angeli
- October [St. Francis] 5 G.P. da Palestrina: Sicut cervus
12 Francisco Guerrero: Caro mea
19 Arvo Pärt: Tribute to Caesar
26 Maurice Duruflé: Ubi caritas
- November [St. Simeon] 2 Tomás Luis de Victoria: O quam gloriosum
[All Souls] 5 plainsong Requiem
9 Thomas Tallis: Audivi vocem de caelo
16 Richard Proulx: Prayer of the Venerable Bede
- [Christ the King] 23 Healey Willen: O King all glorious
- [Thanksgiving] 27 TBA
30 Peter Hallock: I saw a new heaven and a new earth
- December 7 Orlando di Lasso: Comfortamini
14 Adrian Batten: Lord, we beseech thee
21 Johannes Brahms: Der englische Gruß
- [Christmas Eve] 24 Anstas Holst: See, thou the Virgin-born
Peter Hallock: Lullay my liking
Johannes Brahms: Der Jäger
John Tavener: Today the Virgin
O do not move
The Lamb

11:15 a.m. Choir repertoire list, Fall 2014

The parish has close ties to the professional arts community as well. One of our Priests Associate is an accompanist at rehearsals for the opera. Another long-time parishioner is a video producer. Performers and members of audiences often worship at St. Paul's, in part because we are only a few blocks away from important venues in Seattle Center. And the parish hopes to grow even closer to the arts community.



Scene from "The Wine of the Reluctant Prince."

Service and Outreach

We at St. Paul's are confronted by the inequalities and imbalances of life on our doorstep; for instance, many of the homeless men in Lower Queen Anne spend a good deal of time in the labyrinth garden. We have struggled as a parish with how to answer the problems of homelessness and poverty amidst the pleasures and luxuries of our neighborhood. We know that our formation as God's people in this time and place depends upon our response to Jesus' injunction to perform works of mercy. We have developed some ways of answering this call, and look forward to new inspirations to respond to those who are lonely, hungry, or in physical or spiritual need.

One response to this call takes place every month,



Fatted Calf Café – Summer 2014

when the parish hall is transformed into the Fatted Calf Café, serving a restaurant-quality meal to anyone who joins us. Dozens of parishioners gather to cook, serve, and then dine with 80 to 100 guests, who enjoy linen, china, flowers and home-baked bread at every table. Most of our guests are homeless men and women, and those living on fixed incomes, many who have become deeply known to us. They tell us that they cherish the respect and companionship we offer as much as the food.

"I love the music, the people, the liturgy, the hospitality and diversity. I have a place to find Jesus and also a community of wonderful people"

— Parishioner of 1 year

We also make regular contributions to a local food bank and donate extra food from church events to local shelters. We provide food coupons and bus tickets on request to those in need and our Yes Fund provides financial assistance to members of our local community who are not members of the parish. We contribute to the Rector's Discretionary Fund, which is used to provide emergency assistance to parishioners. St. Paul's continues its long history of commitment to support people with HIV/AIDS by annual participation in the AIDS Walk.

Our Eucharistic ministers carry communion on behalf of the parish family to shut-ins and parishioners who are ill. Our Chalice prayer group meets monthly and prays daily for those on the weekly prayer list, and for those who are added to the list all week long by email requests. The Pastoral Care Team supports those who need ongoing care to recuperate from illness or other crises by forming teams to cook, drive, and visit. We also have small groups of parishioners who are exploring the faith through centering prayer, play writing and production, instrumental performance, and other individual interests. †

"I stay because of the beauty of the way we celebrate the liturgy and the music and the wonderful people of St. Paul's. We are far more welcoming to all than most churches are – we offer God's love to everyone."

— Parishioner of 46 years



Several members of St. Paul's participating with others in the 2013 AIDS Walk, which we participate in each year.

Feeding the Poor at a Personal Sacrifice

by Peter Maurin

In the first centuries
of Christianity
the hungry were fed
at a personal sacrifice,
the naked were clothed
at a personal sacrifice,
the homeless were sheltered
at personal sacrifice.

And because the poor
were fed, clothed and sheltered
at a personal sacrifice,
the pagans used to say
about the Christians
"See how they love each other."

In our own day
the poor are no longer
fed, clothed, sheltered
at a personal sacrifice,
but at the expense
of the taxpayers.

And because the poor
are no longer
fed, clothed and sheltered
the pagans say about the Christians
"See how they pass the buck."

"In our new rector, I'd like to see someone who cares about beauty —and sings well —and who cares about outreach."

— Parishioner of nine years

LOVE AND CHALLENGE

*The qualities we love about ourselves
and areas where we are challenged to grow more deeply
into the outward expression of God's grace.*

God is Love, so we love one another as God loves us,
and so we love God.

We love our liturgy, the beauty of moving together
processing, bowing, moving our hands together
in the sign of Christ's death and resurrection.
We love the beauty of vestments, the sameness of robes,
the order of worship, its structure and harmony.

We love our prayer book, its history, flexibility,
forged to the past, the future, the eternal,
variable, mysterious, dependable, the same.

We love our Bible, its stories and lessons,
its length and seasons, our seasons, our prophets,
miracles, manna, bread, wine, apostles, our Savior.

We love our music, our voices, their voices,
our organ suspended in air, our choirs suspended
in air, our hymns, their hymns, their names:
Hyfrydol, Abbot's Leigh, Wir pflugun,
St. Patrick's Breastplate.

We love our building, its five high windows,
the birds who sit above us, the green-gold glass
that surrounds us, the cross that hangs
before us, the suffering Christ forever
promising to die and rise again,
our garden, His garden, our ashes
in our garden, their garden, ivy,
hydrangea, columbine, salmonberry.

We love each other, our friends, our children,
our partners in coffee, questions, labor, prayers,
our strangers, our oddballs, the guys
who rant, apologize, ask for a handout,
eat with us, tell us stories, our tourists,
our college visitors, their newness, their awe.

We love our sermons, our preachers,
their thinking, their telling, their wonders
and wondering, our listening, our gratitude,
we love our priests, our deacons, our many
many ministers, which are each other.

We love the opera, lutes, harpsichords,
painting, sculpture, icons, dance, drama,
novels, poems, silver, glass, wood.
We love the artists around us, the theaters.
McCaw Hall, Seattle Rep, Cornish,
Town Hall, the right-braininess of life.

We are challenged by growth, by change,
by including everyone who wants inclusion,
by our shyness, our contentment.
We are challenged by the sidewalk of people
who stroll past this miracle on their way
to brunch, never turning their heads.

We are challenged by the opera singers
in the opera house, the actors in the theaters,
the acrobats in Teatro Zinzani, the ballerinas
and ballarinos in PNB—these manifestations
of God who are there and not here,
among us, who love them so much.

We are challenged by money, cash, checks,
pennies, moolah, the old do-re-mi
of operations and legitimate needs,
the tithe, the open wallet, the giving,
the needing, the faith that God will provide.

We are challenged by the mission, direction,
next steps, choices, decisions.
We are challenged by challenges—who shall we be?
Who are you? Will we know you when
we see you? Will you know us when you see us?
Can you sing? ✠

THE PRIEST WE SEEK

Can you sing? We hope that you can — with your mind, heart, and soul, as well as your voice.

We hope to create a choir of intentional Christian love together that reaches deeply into each of us and radiates out into the neighborhood and the world.

We are seeking a priest who can sing beautifully, yet humbly, since the sung liturgy is so much a part of our worship at St. Paul's. We seek a careful, attentive, transparent presider. We want someone who understands the power of music and beauty to worship God and touch the inner being of each worshiper. We seek someone who will enter deeply and fully into our worship traditions, yet bring his or her unique experience to the altar and the pulpit.

We are seeking a priest who has an understanding of the tremendous possibility and responsibility of baptism, and true joy in the spiritual journey. We want someone who can help us to know each other in the wake of dramatic growth that has, in some ways, made us strangers to one another, who can help us take stock of ourselves and grow in ways that will support everyone in the St. Paul's family and everyone we hope will join our family in the future.

We are seeking a priest who is deeply grounded in scripture, tradition, and reason, and also in prayer and in the practice of Christian spiritual disciplines. We want a person who can lead and motivate, but who also values silence and reflection.

We seek a priest who can address, with clarity and sophistication, the complexity and mystery of our faith in sermons and classes for a varied group of motivated seekers.

We seek a priest who is authentic, who genuinely enjoys

both adults and children, and who is able to meet and manage conflict head-on. We seek a priest who reconciles rather than divides. This parish is made up of very passionate and opinionated people. We need a leader who will challenge the parish and be up to the challenge of the parish.

We seek a priest who will help us sharpen our understanding of our role in the world, inspire our passion, and help us become an anchoring presence to everyone in Lower Queen Anne.

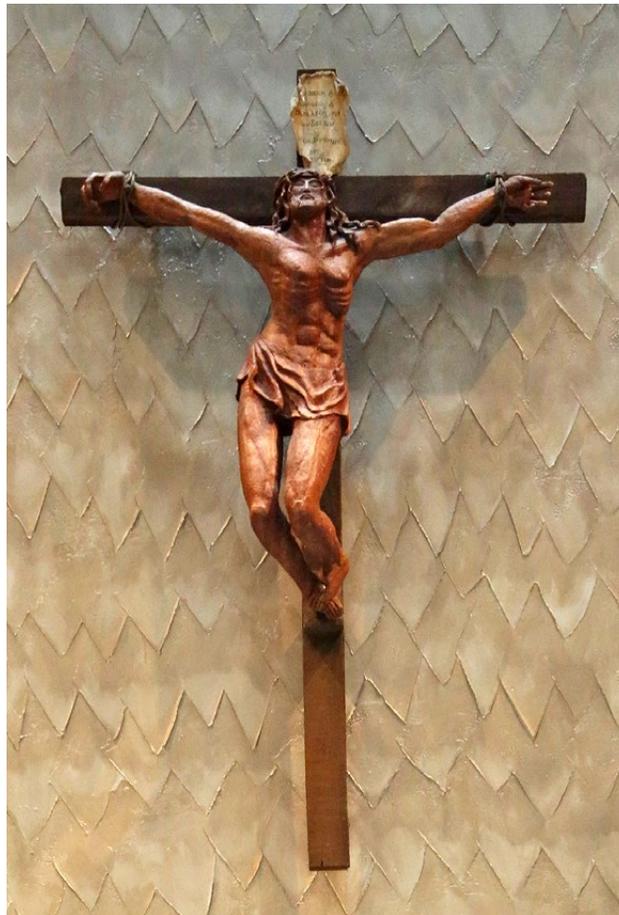
We seek a person with a gift for pastoral care and the sensitivity to know how to apply that gift. We want a priest who is compassionate, who embraces all people as the beloved of God.

And if all this was not enough, we seek a practical person who is organized but not bureaucratic, who can balance a budget, raise money, motivate givers, manage and motivate a staff of volunteers and part-timers,

work collaboratively with the vestry, and give all parishioners participatory roles who want them.

While we realize that no one priest can be all things to all people, we nonetheless seek a priest who can identify with and relish the richness and diversity of this congregation.

We have ideas about what a rector of this place might be like, yet we are open to the workings of the Holy Spirit. We look forward to the continued gifts that God has in store for us. We sincerely hope that the community of St. Paul's will be a place of love, music, and spiritual nourishment to our next rector, as we prayerfully anticipate this person's gifts and ministry to us. ✝



APPENDIX



Window in All Saints' Chapel

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PARISH BY THE NUMBERS: 2013 YEAR-END

From the 2013 Annual Report

Average Service Attendance:

7:30 a.m. = 20

9:00 a.m. = 70

11:15 a.m. = 125

5:00 p.m. = 50

Total: 265

Easter Attendance: 456

Active Baptized Members: 241

Children Enrolled in Godly Play: 65

Baptisms: 13 (12 were ages 16 and under)

Confirmations: 7

Weddings: 7

Burials: 1

From the 2014 Parish Survey

Invitations to Participate in Survey Sent: 419

Responses Received: 122

Consultant's Confidence Level that Survey Results are Representative of Parish: 95%

Age of Respondents:

55 or older: 47%

35 to 54: 36%

34 or younger: 17%

Percentage of Respondents Who:

Have attended St. Paul's for 10 years or less: 61%

Identified as Caucasian: 95%

Hold at least a bachelor's degree: 90%

Live in one or two person households: 80%

CURRENT CLERGY AND STAFF

*Note: All current staff members are engaged in their work at the parish on a part-time basis.
The expectation is that our new rector will be full-time.*

Staff on Payroll

Priest in Charge (Interim)

Assistant Priest during transition for 5:00 p.m. Liturgy

Two Lay Pastors for Sunday Evening Community & Children's Formation

Organist/Choirmaster

Musician for Sunday Evening

Children's Choir Director

Four Choir Section Leaders

Parish Administrator

Sexton

Bookkeeper

Nursery workers

Volunteer Staff

Priests Associate

Deacon

Lead Office Volunteer

Two Developers for 9:00 a.m. and 11:15 a.m. Communities

Pastoral Care Team Leader

Sacristan/Hospitality Team Leader

FINANCIAL INFORMATION

Stewardship Program

Annually a stewardship team consisting of a group of five parishioners, including two or three vestry members, the treasurer, and a non-vestry member from the parish is appointed to develop and implement the parish stewardship program.

The team identifies a theme for the stewardship program, and a letter from the vestry with a pledge card, FAQs, and a return envelope are sent to all parish members and friends of the parish.

The financial campaign is approximately four weeks long and features several Sunday homilies by lay parishioners. The ingathering of pledges along with donations of port wine for communion takes place at a festive coffee hour in mid-November.

Diocesan Assessment History

The diocesan assessment has been timely and paid in full for the last nine years, and is presently current.

Year	Amount due and paid
2009	\$ 52,007
2010	\$ 56,994
2011	\$ 62,661
2012	\$ 60,264
2013	\$ 61,343
Total	\$ 293,269

Operating Pledge History

Year	# of pledges	Amt pledged	Amt collected
2009	118	\$ 276,276	\$ 262,485
2010	121	\$ 284,027	\$ 274,141
2011	132	\$ 295,547	\$ 273,225
2012	137	\$ 326,100	\$ 314,400
2013	131	\$ 319,537	\$ 321,897

2013 Statement of Income and Expense

Expenses		Income	
Assessment	\$ 61,363	Pledges and Collections	\$369,021
Clergy	\$125,851	Grant Income	\$ 35,000
Musician	\$101,162	Additional Income	\$ 21,012
Additional Personnel	\$ 60,510	Total Income	\$425,033
Utilities	\$ 18,314		
Administration	\$ 21,330		
Maintenance	\$ 10,500		
Outreach	\$ 11,000		
Other	\$ 15,000		
Total Expenses	\$425,030		

CLERGY COMPENSATION

Financial Compensation Negotiable within diocesan guidelines. For the determination of financial compensation, St. Paul's Seattle is a Grade B congregation.

Pension Plan Each month the congregation pays the Church Pension Fund an assessment of 18% of the clergyperson's salary, including the housing allowance.

Healthcare and Dental Insurance The compensated clergy of the diocese form a single group for insurance purposes. Each year the Diocesan Insurance Commission researches health care plans to assure that clergy and congregations are offered reasonable health, vision, and dental insurance in view of the current market. From time to time Convention identifies particular sources or conditions for payment. A full description of the current insurance plan is available from the Office of the Bishop.

Vacation St. Paul's offers the national standard vacation for clergy of one month per year.

Continuing Education Diocesan policy states clergy should receive two weeks of paid time for continuing education each year in order to study; this may be accumulated up to a four-week maximum. In 2013, \$1,000 was budgeted by the vestry for continuing education.

Sabbatical Provision Following each five year term of service in a given position, a clergyperson is entitled to request a three- to six-month sabbatical in order to further educational or vocational development. There is currently \$12,007 in the sabbatical fund.

Travel/Auto Account travel and mileage \$1,000 annually in 2014 budget

Other Professional Account \$1,000 annually in 2014 budget

Useful Links

The annual salary scale and congregation grade information:

www.ecwv.org/sites/default/files/2014ClergySalaryScale.pdf

www.ecwv.org/sites/default/files/2014Grades.pdf

The Diocese of Olympia Clergy Personnel Policy Manual:

www.ecwv.org/sites/default/files/CompensationAndBenefitManualForParochialClergy.pdf

A Summary of the health care plans available from the Diocese of Olympia:

www.ecwv.org/sites/default/files/Olympia_Medical_Plan_Comparison_2014.pdf

A Summary of the dental care plans available from the Diocese of Olympia:

www.ecwv.org/sites/default/files/Olympia_Dental_Plan_Comparison_2014.pdf

VESTRY GOALS 2014-2015

1. To continue to navigate this period of transition with our core and identity intact:
 - Maintain clear and open communication with the parish regarding the interim and search process
 - Help facilitate a sense of unity and community so that parishioners feel connected to the parish as a whole
 - Continue to focus on celebrating our Anglo-Catholic identity.
2. To continue to strengthen our financial giving:
 - Create a new Annual Fund / Stewardship Team
 - Initiate a powerful 2015 annual fund drive
 - Define clear pledge goals for 2015 to communicate to the parish, along with our progress toward meeting those goals.
3. To begin to engage with some of the emerging desires of the parish:
 - Consider social action, equipping parishioners for ministry, and fostering relationships among parishioners. What action might we consider taking to begin to encourage growth in these areas?

Senior Warden: Mark Taylor

Junior Warden: Laura Griffin

Vestry Members: Adam Conley, Laura Griffin, Heather Kmitta, Sarah Lenti, David Nienhuis, Nathan Palmer, John Sutherland, Mark Taylor, Christopher Wagner

Vestry Clerk: Nichole Basile

Treasurer: Daryl Schlick



photo by Lara Swimmer

THE DIOCESE OF OLYMPIA

St. Paul's is a part of the Diocese of Olympia, in the state of Washington, a diocese made up of more than 31,000 Episcopalians and 400 clergy in 106 faith communities in Western Washington. The geographic area stretches south from Canada to Oregon and west from the foothills of the Cascade Mountains to the Pacific Ocean.

The diocese is led by the Rt. Rev. Gregory H. Rickel, installed as the eighth Bishop of Olympia in September 2007. He embraces radical hospitality that welcomes all, no matter where they find themselves on their journey of faith. He envisions a church that is a safe and authentic community in which to explore God's infinite goodness and grace as revealed in the life and continuing revelation of Jesus Christ. The Diocese of Olympia is a vibrant diocese with many active ministries impacting local and global communities.

Through the vision and leadership of Bishop Rickel, the Diocese of Olympia has focused missionally in three areas: congregational development; concentrating on those age 35 and under; and stewardship of all creation. Our own trajectory of growth as a congregation throughout the past decade has aligned with this mission. St. Paul's enjoys a healthy relationship with the Diocese of Olympia, and has been and continues to be an active member of the diocese,

with many parishioners serving the diocese in various ways. Clergy of St. Paul's are or have recently been:

- Director of Congregational Development for the Diocese of Olympia, in charge of the College for Congregational Development, the Evangelism Commission, the Congregational Consulting Network and Congregational Grants
- Chair of the diocesan Commission on Liturgy and the Arts, and a member of the Bishop's Task Force on Adult Formation
- A consultant with the Congregational Consulting Network of the diocese, and trainer in the College for Congregational Development

Lay parishioners include:

- The Executive Assistant to the Bishop
- One and sometimes more members of the Diocesan Altar Guild
- A member of the Board of the Mission to Seafarers
- A member of the Diocesan environmental stewardship group



photo by Kevin Johnson

Bishop Rickel with priests ordained in July 2014, including two raised up by St. Paul's.



More information about the Diocese of Olympia, its mission, and ministries under the leadership of Bishop Rickel can be found at the diocesan website, ecwv.org.

PARISH HISTORY

St. Paul's Church was begun as a log cabin mission in 1892 by the early settlers of Queen Anne Town, a neighborhood directly north of downtown Seattle distinguished by a prominent hill featuring many homes with a Queen Anne style of architecture. In 1895 it officially became St. Paul's Mission. In 1903, land for the present site at the foot of Queen Anne Hill—now known as Lower Queen Anne—was purchased and, soon after, the first church building was erected.

During the next three decades, St. Paul's became one of the major Episcopal churches in the city. Several additions, including the still-in-use All Saints Chapel, were made in 1938. In 1940, St. Paul's sponsored the mission that became the Church of the Ascension in the nearby Magnolia neighborhood. In the 1950s, St. Paul's became the first parish in the diocese to elect a woman to the vestry; later she became the first woman senior warden within the Diocese of Olympia.

In the late 1950s the parish raised money for a new church building and considered a site on the top of Queen Anne Hill, in a more residential and upscale neighborhood. After much thought and prayer, Rector John Lockerby and the parish decided to rebuild in the present location, and to renew the parish's commitment to its urban roots and mission. The original 1903 church was razed on July 21, 1962, and our present church—a soaring contemporary wooden structure—was built and dedicated in the summer of 1963.

The Rev. Roy Coulter became rector in 1968 and served until 1981, ushering in the use of the newly revised Book of Common Prayer. In 1982 the Rev. Canon Peter Moore became rector, building on St. Paul's spiritual foundations by deepening the parish's understanding of the centrality of baptism. Under Fr. Moore's courageous guidance, St. Paul's became one of the earliest parishes to actively minister to people with HIV/AIDS—welcoming sufferers and their families, offering Eucharists of healing, burial services, and the burial of ashes in the Bolster Garden at a time when many cemeteries and churches refused burial of HIV/AIDS victims. Another milestone came on July 1, 1986 when the mortgage was burned and the new church building was consecrated.

The Rev. Morris Hauge was called to be rector in 1994, and continued the parish's tradition of excellence in liturgy and preaching. During his tenure, the adult education program broadened and several artistic aspects of the church were enhanced, including landscaping and upgrading the Bolster Garden (which now contains the ashes of more than 75 parishioners), and commissioning a dramatic and beautiful fence, a new pulpit, and a mural for the nursery. Fr. Hauge retired in September, 2002.

During the interim period in 2003, the vestry and parish began the Centennial Garden project to commemorate the parish's 100th anniversary in Lower Queen Anne. Members of St. Paul's joined with the neighborhood community in raising \$70,000 to demolish the old house on

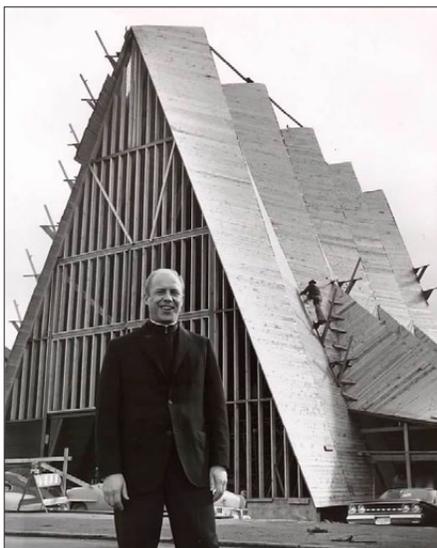


photo by Laura Swimmer

the property, and to construct the garden and a meditation labyrinth modeled after the medieval labyrinth in Chartres Cathedral, France. It was the first permanent, public, outdoor labyrinth within the city limits of Seattle. Bishop Vincent Warner dedicated the garden in October, 2005.

The Rev. Melissa Skelton arrived in February 2005, with spiritual and organizational gifts we greatly needed. As a natural extrovert who attracted outsiders to an introverted parish, her agenda included getting the parish into the black, maintaining and developing the congregation and, in particular, bringing young families to St. Paul's by introducing Godly Play. Recognizing the spiritual strength and yearnings of many parishioners, she began programs to help them understand their own callings, including facilitated mutual discernment sessions for interested parishioners.

A 5:00 p.m. Sunday Eucharist was added in September, 2009 because the principal morning Eucharist was becoming crowded, and the parish wished to live into its mission of making its Anglo-Catholic identity accessible to a broader range of people.

A major renovation of the church building in 2011 was undertaken as the 50th anniversary of the 1962 building approached. The congregation moved downstairs to the parish hall during a renovation of the sanctuary that included expansion of the narthex, along with the creation of a new baptismal font, altar, and window glass and a new



Bishop Warner dedicating the Centennial Garden

accessible upstairs bathroom and ramp. The \$1.5-million project, “Renewing St. Paul’s for the next 50 years,” was funded by an internal capital campaign from 2010 to 2012. The renovated space was dedicated by Bishop Greg Rickel in May, 2012.

Another way that St. Paul’s is called to support the growth of the Episcopal Church in Seattle is by offering the church as a site for Our Lady of Guadalupe, a bilingual, multi-cultural Episcopal church led by Fr. Alfredo Feregrino, who trained at St. Paul’s as a deacon before his ordination. Our collaboration with Our Lady of

Guadalupe began in April, 2014.

St. Paul’s has always been strong in raising up priests and deacons — and now, for the first time, we have raised up a bishop with the election of our rector of the last nine years, Melissa Skelton, as Bishop of the Diocese of New Westminster in Vancouver, B.C. She was elected in November, 2013 and assumed her new role in February, 2014. ☩

St. Paul’s Parishioners Ordained over the Past 35 Years

Priests

- The Rev. Henry Rogers
- The Rev. Bud Raymond
- The Rev. Patricia Walker Sprague
- The Rev. William Parker
- The Rev. William H. Landram
- The Rev. Jay Rozendaal
- The Rev. Catharine B. Reid
- The Rev. Alissabeth Newton
- The Rev. John Forman

Deacons

- The Rev. Mary S. Drew
- The Rev. Richard Buhrer
- The Rev. Stephen Crippen

Bishop

- The Rt. Rev. Melissa Skelton, St. Paul’s Rector, Consecrated Bishop of New Westminster, B.C.



SEATTLE AND THE LOWER QUEEN ANNE NEIGHBORHOOD

St Paul's is located in the Lower Queen Anne section of Seattle, also known as Uptown. Our neighborhood is a vibrant part of this beautiful city, which is experiencing rapid growth in population, business, and the arts—particularly in the neighborhoods that surround St. Paul's: Belltown, Downtown, Upper Queen Anne, Magnolia and Cascade/South Lake Union.

The church building faces Roy Street, a main thoroughfare for the neighborhood that carries heavy pedestrian and vehicular traffic. The unique roofline of the church makes it a landmark in the neighborhood. A few blocks east of the church is the Seattle Center, home of the 1962 World's Fair and the Space Needle. The many acres and public buildings of the Seattle Center house numerous theaters, museums, and arts organizations, and host a variety of annual outdoor festivals drawing thousands of

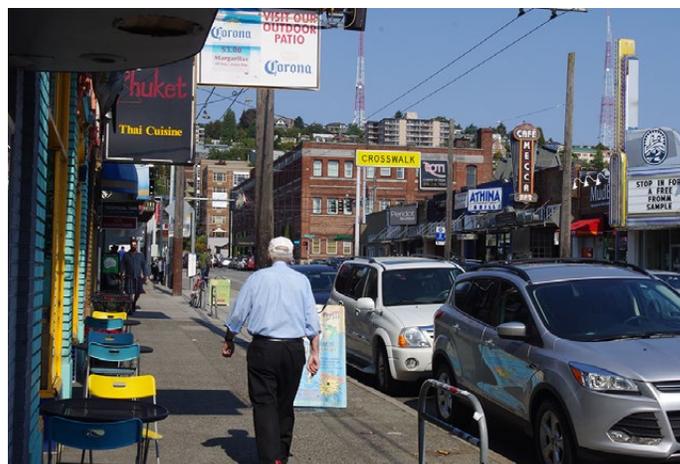
visitors and Seattle residents to our neighborhood. In this urban area with heavy traffic, the church has a very small parking lot, and recent traffic redesigns have resulted in a huge decrease of already limited street parking. Our vestry is currently in conversation with several neighboring businesses to see about using their parking lots during church service hours.

Lower Queen Anne and the surrounding neighborhoods have a range of socio-economic diversity, including single family homes, dense high-rise apartments and condominiums, mid- to low-income housing, and several retirement facilities. In addition, the neighborhood has a significant homeless population served by a number of nearby overnight shelters, emergency services, mental health providers, and social service agencies. In our immediate neighborhood, there are a number of people living on the street who face mental health and addiction problems. Homeless people without temporary shelter are often found sleeping on church grounds. These folks and neighbors on fixed incomes often take part in our worship and our monthly parish meal, The Fatted Calf Café.

Compared to national averages, the involvement of neighborhood people with Christian churches of any denomination is extremely low. In the last 10 years, however, St. Paul's has become a destination parish for the entire city, drawing new parishioners and visitors from as far as 30 miles away—in particular young adults and families with small children. ✚



The neighborhoods around St. Paul's continue to grow in density, with a population of 122,000. Eighty percent of housing units are a part of multi-unit rental structures, and a high percentage of renters are individuals living alone. There are relatively few families with children living here compared to other Seattle communities. Seattle



The roofline of St. Paul's is partially visible behind the Café Mecca sign.

CHURCH BUILDING AND GROUNDS

St. Paul's buildings have been constructed and remodeled over the years to support our ministries and worship. What appears to be one church building is actually two attached structures: the present church, built in 1963, and the chapel, sacristies, Godly Play rooms and offices that were built in 1938 as part of the original church on this site. While there have been occasional areas of remodeling to the main church building, it remains essentially the same as it was in 1963.

In 1958 the parishioners of St. Paul's decided to rebuild the church, which was too small for the congregation. Though a new property had been purchased on Upper Queen Anne—a prosperous area—the community decided, after much thought and prayer, to rebuild at the current location in order to meet the problems of 20th century urban life: to minister to all families, single persons, retired people, and transients. The main body of the present church was designed by architect



Mosaic of Madonna and Child, created by parishioner Jim Jones, using salvaged pieces of the old stained glass windows at St. Paul's.

Robert Theirault and dedicated in 1963. This is the landmark “folding A” structure—a type of architecture consistent with the World's Fair and neighboring Seattle Center. The interior of the church was designed to include a Spaeth organ with exposed pipes, dramatically suspended from the ceiling in an open choir loft.

The present church was remodeled in 2011 by

Seattle architect Susan Jones, and seats about 165 people comfortably. Vividly colored windows were replaced with sea greens and forest blues, reflecting the natural surroundings of the Pacific Northwest. The transparent narthex was extended to the sidewalk so that passers-by can see inside and feel welcome to enter. The pews were stained a deep brown to match the new altar of Douglas fir. A wheelchair-accessible bathroom was also added to the narthex.



The full-immersion baptismal font, designed by renowned local artist and sculptor, Julie Speidel, invites people of all ages to dip fingers and hands into the motion of its holy water. Flowing from one large upper segment to a lower basin, baptismal water moves constantly and freely. The sound of moving water reminds parishioners and visitors of their baptismal vows.

On the east side of the church is the beautiful Bolster Garden—named after the original donors—where the ashes of 77 deceased parishioners are buried. Also on this corner of the church property is the labyrinth and fountain where passers-by and parish members can walk or sit and meditate. This space is surrounded by a lovely garden on the edge of a busy city intersection next to our small parking lot.

The parish hall, below the nave, is where parishioners and visitors gather for coffee hours after services, for meetings, receptions, educational sessions, and The Fatted Calf Café. Its glass walls look out on the east side to the Bolster Garden and on the west to a greenery-lined ramp. At the foot of the ramp is a bike rack for those who use this popular form of transportation. The kitchen in the parish hall is in the process of being updated for the next 50 years, thanks to a generous donation, so that our ministries of hospitality will be fully supported. †

HOW WE GATHERED INFORMATION: THE PARISH SURVEY AND TOWN HALL MEETINGS

In April, 2014, members of St. Paul's were asked to complete the Church Assessment Tool survey, administered by Holy Cow! Consulting. There were 122 responses to the survey, a large enough sample size to have a high level of confidence that responses are representative of the parish as a whole.

The survey consultants stated that "Overall St. Paul's is a healthy, vibrant congregation with clearly-defined priorities for the future that focus on enabling further opportunities for members to deepen relationships with one another and to reach out to those in need."

The culture of St. Paul's was characterized by the survey as a "progressive theological culture that also values tradition and stability along with structure and order in worship."

The responses to the survey also suggested areas where parish life could benefit from the investment of new energy. Across all demographics, the following priorities were identified:

- Create more opportunities for people to form meaningful relationships (for example, small groups, nurtured friendships, shared meals, etc.).
- Expand outreach ministries that provide direct services to those living on the margins of society.
- Develop ministries that work toward healing those broken by life circumstances.
- Work as an advocate for social and institutional change so that society might better reflect the values of the kingdom of God.

- Develop the spiritual generosity of the people to financially support the ministry of the church.

Following the survey, the Profile Committee hosted two town hall meetings in late May and early June. The meetings reviewed the results of the parish survey and listened to the stories, experiences, and insights of 43 parishioners. These town halls included small-group discussions, individual reflection time, and plenary sessions to share responses.

Following the town hall meetings, the Profile Committee also distributed forms to the congregations at all services one Sunday, and invited parishioners to write their thoughts. Dozens responded.

The last phase of information gathering was focused on families and children, as the committee was concerned that they might have been underrepresented in our previous outreach efforts. An online survey based on the questionnaires was distributed to the Godly Play mailing list, and one of the lay pastors for children's formation had a conversation with some of the Godly Play children about what they loved about St. Paul's, what they would want to see more of within St. Paul's, and what they would like our new rector to be like.

These comments and those of the town hall meetings were compiled, and with the survey results, helped form the collective voice of this profile. ✚



"My time as rector at St. Paul's was easily the richest time of my ministry. I was privileged to be able to work with a parish that was deep and well-defined in its Christian and Anglo-Catholic spirituality, flexible in its organizational life and lovable beyond all my expectations. It was a difficult place to leave. The only thing that persuaded me to do so was being elected bishop!"

— The Right Reverend Melissa M. Skelton, 9th Bishop of the Diocese of New Westminster.

