



Hans Holbein the Elder, (1500-01 A.D.)

# THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

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From the Interim Rector

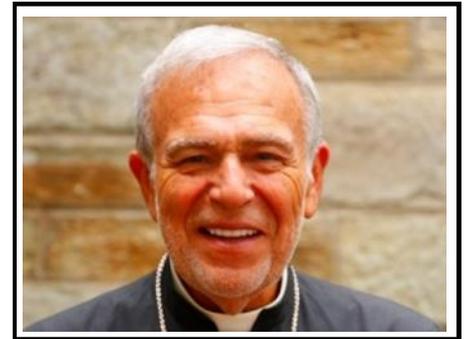
## Sustainability: Supporting the values central to our Spiritual Life

I began this piece early in January, and as I read it again, I did not like the tone. I am trying to address “sustainability,” in other words, how St. Paul’s, as a community of faith, is able to go forward with its long-held values and ways of living out those values: daily office/Mass, deep and profound adult formation, much of this blessed with both beauty and holiness—i.e. music, which can be expensive—and an increased emphasis on children and their families and how we nurture them.

When I wrote about this last year, I received no response; NO RESPONSE. No one challenged me. No one suggested I was being too pessimistic. No one even suggested “the Lord will provide.” Given that such providence from the Lord is not likely to be a 7-figure bequest (which we would gratefully receive—but we love you enough that we would rather have you here Alive, with and among us).

Does this mean that I love St. Paul’s more than you do? I doubt it, for all but a couple of dozen of you have been here well before my time. Does that mean you are each and all in denial about what it takes and will take to sustain the incredibly wonderful dimensions of worship and mission I have been blessed to inherit and be responsible for as your interim? Perhaps. Do think about that.

This is about time and money and the number of people needed to sup-



THE RT. REV'D JIM JELINEK

port the values that you, collectively, affirm as central to your spiritual lives: soulful worship, done with dignity and grace, magnificent music by choirs and organists who themselves are moved by the beauty of it, programs for and inclusion of children, engaging and spiritually provocative preaching and adult formation. We do not have the money and the volunteers to continue to support this as we have in the past.

The good news is that we are gaining new members of all ages. They are joining the parish, whether by transfer or by baptism or confirmation. The not so good news is that some of our long-term members have had to move or withdraw for health reasons, or they have died. Many of these have been very generous in their giving and had the means to do so. Our newer members often have not yet come to those levels of income or still have children at home or in school, and are being as generous as

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they can. There are not enough of them giving at some of the higher levels of the past to make up the difference.

As a parish, we do not live extravagantly. No one is overpaid, certainly not for the work they do, and, except for some contract employees for maintenance and building services, everyone works far more hours per week than expected. Losing Fr. Jean from our ministry team is quite a blow. He has been paid by an educational grant that goes with him, so though we do not lose any money, we lose a full time priest whom we cannot afford to replace. Fr. Dominique ministers with and among us for about 60% of full time and Fr. Kyle about 25%, and you all know how valuable their ministries are to us. We used to have a full time priest assistant, but during the last couple of years the parish ran a deficit to have him. I agreed to a salary that is significantly less than the former rector's, and because I am retired, the parish saves on health insurance and pension, which are covered another way. (I am not at all complaining, but noting the financial reality.) Those savings come close to a half time assistant priest. Your next rector will cost more than I do.

While the need is much greater, St. Paul's has only a half-time administrator, whose time is also compromised by plant maintenance and management issues that are not part of anyone's job description. We contract for our cleaning and repair services for a limited amount of time per week. While we have very able volunteers in the office and in reception, there is more work than they can handle.

Clearly, what we need to sustain our quality of ministry life here at St. Paul's is more income and more volunteers. This may sound like a real "downer" for the next rector to read (which I am sure he will do), but I want to assure him that I believe the

resources and the possibilities are here, and, like any good priest in today's church, he will have to find ways to engage them.

The resources and possibilities are YOU. I hope you will add that to your spiritual reflections during the coming Lenten season. What is God asking of you as an investment of body and soul both to and through St. Paul's and beyond.

+James L. Jelinek  
Interim Rector



## CHANGES IN CLERGY SCHEDULES

Over the past several months, we have had a fairly predictable schedule for celebrating weekday Masses, with each of the seven priests here having fixed days except when travelling. For the most part we have been able to trade off or in other ways substitute for each other when necessary. With Fr. Jean's departure, we shall need to fill two to three Masses a week, and we shall not have him as a backup when someone else is not available. Accordingly, I am having conversations with other priests (including women) to celebrate at the chapel altar, beginning sometime in February. As we have helped others learn how to serve here in the past, we shall do so again. Because women celebrants are new to the parish, and I know some of you will be particularly pleased and others will react differently, I shall try to list our guest celebrants in weekly Notices to help avoid surprises. I can and do promise to be as thorough as possible, but last minute substitutions will occur.

+James L. Jelinek  
Interim Rector

## St. Paul's in Service to Others

### Hosting a Winter Shelter at St. Paul's: January 4-11, 2015

In conjunction with the Georgetown Ministry Center, St. Paul's hosted ten homeless men and women at the Winter Shelter January 4-11, 2015, providing a warm, safe place to sleep, meals and fellowship. Jerry Cassidy was the master organizer and St. Paul's coordinator. Breakfast was arranged by Tina Mallett every morning. Each night a different team of parishioners cooked, served, shared a meal and cleaned up. The meals were amazing, for the fellowship and the food (note the menu in the adjacent picture)!

Thanks to all who made this week possible.



Grace Buzby and Troop 1095 serving a delicious dinner prepared by parishioner John O'Dowd of chicken fricassee, Minnesota wild rice, tossed salad, vegetable gravy for the chicken and rice, and assorted baked goods for dessert. Lots of protein and vitamins.



Youth Corps volunteers (Laura Hanson with father, Todd Hanson, and Grace Buzby with mother, Jill Buzby) and Grace's Girl Scout Troop 1095 (Alex Orli, Mina Ozmi, Rosemary and Spencer Hill with mother, Sarah Campany), all helping at the winter shelter on Jan. 9, 2015.

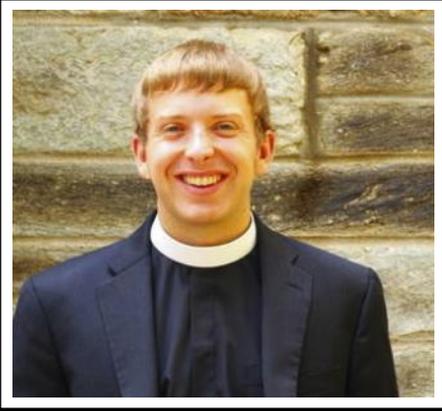
### Volunteering at Bishop Walker School



Pattie Kindsvater with BWS Third Grade Class, Gingerbread House Day 2014

# Reflections on Authority in the Church

Fr. Kyle Oliver



I have recently been working through new scholarship by my friend and mentor Timothy Sedgwick, Clinton S. Quin Professor of Christian Ethics at Virginia Theological Seminary.

Some of you may know Professor Sedgwick from worship (he joins us periodically) or from his visit to the Pilgrims class in the spring of 2012, in which he led us in discussion about moral theology and human sexuality. That is also the topic of his new book, *Sex, Moral Teaching, & the Unity of the Church: A Study of the Episcopal Church*.

Sedgwick is the perfect theologian for a church like St. Paul's. For starters, his own piety has been deeply steeped in the Anglo-Catholic tradition. In fact, he and I have given several VTS forums on the sacrament of reconciliation, a gift of this tradition we believe is too important to ignore.

More importantly, as an ardent non-polemicist, his writing invites readers of all political and theological persuasions into difficult discussions with hospitality and a sense of the big picture. Sedgwick wants us to talk about the important stuff, and he wants everyone at the table to do it. That quality is on prominent display in *Sex, Moral Teaching, & the Unity of the Church*, where he argues that our primary question in divisive matters of moral theology should not be

“who’s right?” but rather “how should we teach?”

With deep experience as an ecumenist (particularly as a member of the Anglican-Roman Catholic Dialogue in the United States), Sedgwick recognizes better than most that “what becomes the teaching of the church from one generation to the next is *what has been received*.” In other words, official church teachings don’t mean much if the next generation does not live into them.

There is a dynamic relationship between the teaching of the church on the one hand and our liturgy and lived reality on the other. *Lex orandi, lex credendi* is the Anglican mantra: our praying shapes our believing. And also, we hope, our living—by the power of the Spirit who leads us into all truth.

I thoroughly recommend this important new study, though I’ll caution that Sedgwick’s writing style is challenging for some (myself included). I discuss the book here at Bishop Jim’s request. At the recent vestry discernment gathering, several of us were helped by a particular passage on *episcopé*: authority for church teaching and oversight.

Sedgwick notes that the “structure of *episcopé* in the churches ... is varied” but is usually a combination of *magisterial*, *synodical*, and *conciliar* authority. Magisterial authority we tend to associate with the pope or some other office-holder, a “magistrate” who makes certain binding judgments. Synodical authority is legislative, as in for instance our General Convention that gathers each triennium to pass resolutions on behalf of the entire Episcopal Church. Conciliar authority is taking counsel, meeting “to pray and worship together and to share and learn from each other.”

In parish life, some of what we

teach and practice is a matter of magisterial authority: rectors have certain well-defined prerogatives like liturgy and pastoral care. Other decisions are synodical, like the passage of a budget by a duly elected vestry.

But so much of a community’s life together is about an authority that comes not from bylaws, canons, and job descriptions but from the everyday give and take of life together. We worship God together. We proclaim the love of Christ together. We pass on our faith and traditions together. We care for our members who are hurting together. And we serve our neighbor together. This is conciliar authority exercised in the very broadest sense, the forging of a community to receive and carry out the *Missio Dei* at this time and in this place.

So as we continue to discern where God is calling us as a parish—our future leadership, our policies and practices, our understanding of ministry and of the human person—I hope we remember that we all have a part to play in the teaching of the faith at St. Paul’s.

Sometimes those with defined official roles will have to make difficult decisions on our behalf. We select vestries, wardens, and rectors to help chart a course for us on our shared journey into Christ. But how we choose to participate in the life and witness of this community, how we claim our ministries, how we respond amid tension and disagreement, how we learn to speak the truth in love and to hear it in like fashion—this is the share in conciliar authority that was given to us by the Holy Spirit in baptism as members of the Body of Christ.

So let us rejoice and be glad in the God who has called us to take counsel together, and entrusted us with the ministry of reconciliation.



# Fr. Jean and his Family say Goodbye and Thank you to St. Paul's

Fr. Jean Beniste



Fr. Jean with Monica, Solange and Anneliese and Bishop Jim at farewell celebration on January 18, 2015

As many of you already know, I'll be moving down to Florida at the end of January. I have been called by my bishop to serve as an Associate Priest at Saint Gregory's Episcopal Church in Boca Raton, and Priest-in-Charge of its mission church, Holy Redeemer in Lake Worth, Florida.

I am leaving St. Paul's with mixed feelings: happy about this opportunity and sad to be leaving such a great congregation where I have so many wonderful friends. As I said before: "I remember when my family and I were shopping for a Church, you welcomed us with open arms — even my fussy baby daughter in the middle of a sermon. You said to us 'Don't worry, they are welcome.'"

In July of 2013, I was fortunate to become the first Ministry Resident Clergy here and I fell in love with the parish and the congregation immediately. I could see from the start the dedicated and committed parishioners and leaders; people here are strong in their faith and in their desire to serve God and one another. All this is expressed in your beautiful liturgies, in other church activities, such as the Adoration of the Blessed Sacrament, Adult Formation, Sunday School, Children's Ministry and Outreach.

The work done here is done with such a pride that it is a truly humbling experience.

The time shared with you has been the best period of my ministry. I learned a lot and I worked with many people with whom I am sure I will remain friends for a long time. I can only wish that my new assignments at Saint Gregory's will give me such rewarding experiences and supportive friends.

There are many memories that I will always treasure in my heart, like the great liturgical feasts, the joyful Christmastide, Holy Week and its spiritual intensity, the baptisms of children, Sunday School—especially the children and the committed teachers, the Catechesis of the Good Shepherd program, Rector Forums, celebrations of the Blessed Sacrament, Evensong and Benediction, Lessons and Carols and the Feast Day of our patron, Saint Paul, among others.

I also cherish more intimate events: the weekday mass, adoration, confessions, listening to the sick as I visited them, the dedication of the volunteers at the Grate Patrol, convivial meals shared together, laughter and fun in the kitchen after coffee hour, etc. I will not forget the departure of members of our congregation, and the grief that many of us experience with their departures.

St. Paul's, K Street will always have a special place in my heart since it is here that I got my first placement as an ordained priest. This is a place where we come to experience God in the sacrament, and in the ministry of clergy and lay people. I can honestly say that this was a wonderful learning experience for me.

I loved celebrating the sacraments with the people of this parish, whether as a seminarian, a deacon, or a priest. I trust that you will give the

same love and support to the new seminarians and MRPs as I take my leave.

My family and I would like to thank all of you for your love, prayers, and support. It is hard to leave, but we know, change is inevitable. Again, thank you for making our time at Saint Paul's a truly enjoyable one and a welcoming place for us all.

We'd like to leave you with a thought from Carrie Jacobs Bond:

*Well, this is the end of a perfect day,  
Near the end of a journey too;  
but it leaves a thought that is big and strong,  
with a wish that is kind and true.  
For mem'ry has painted this perfect day  
with colors that never fade,  
and we find at the end of this perfect day,  
the soul of a friend we've made.*



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Fr. Jean celebrates at Sung Mass on January 18, 2015

# Meet Our New Acolytes

Allen Payne and Michael Vreeland,  
Acolyte Coordinators

Since last Fall, we have been pleased and fortunate to welcome a bumper crop of new acolytes of all ages at St. Paul's, including many newcomers and friends of the parish who frequently worship with us. As we have a demanding Sunday and weekday service schedule, including Holy Day and other special services, we seek additional women and men of all ages to join us in this rewarding ministry.

In the next Epistle, we will highlight new acolytes Lucky Ajueyitsi, Ashley Proctor, Ben McKelvain, and Nicholas Isaacs.



**Jonathan Scolare** (left) I came to St. Paul's in September of 2014, just weeks after moving to Washington, DC. I am a freshman at American University pursuing a degree in International Studies. I love the vibrant, international city life that Washington, DC, has to offer and am thankful for the warm fellowship of St. Paul's Parish. Looking for ways to get involved with the parish, I volunteered to be a Solemn Mass acolyte and also joined Carpe Deum, the 20s and 30s group.

**Peter Kohanski** (right): I am a freshman vocal performance major at The Catholic University of America. I came to Washington in the Fall of 2014 from Connecticut where I had

served as an acolyte at Christ Church, New Haven, which made St. Paul's, K Street a perfect fit as I looked to continue to grow in my spirituality. I have a deep love of early sacred music and a new-found interest in opera, and I aspire to become a professional musician.



**Ben Locher** (left): I was an altar server at St. Paul's from 2007 to 2012, where I married my wife Elizabeth in 2010. Elizabeth and I left in 2012 to work as missionaries for a year in Tanzania. I now attend Grace Episcopal Church in Alexandria, VA where Elizabeth is assistant priest. I work as a Web Developer at Engage, a small digital agency in Old Town Alexandria. Elizabeth and I are expecting our first child in May! I am very grateful for the opportunity to be able to return as an Evensong and Benediction acolyte.

**Ethan McKelvain** (crucifer) is a former member of the St. Paul's Boys Choir who began serving as an acolyte at Evensong and Benediction in November 2014. He is a student at Yorktown High School in Arlington, VA.

**Sarah Mesrobian** (right): I started serving as an acolyte at Evensong and Benediction in November 2014. I first came to St. Paul's when I moved to the Washington, DC area for graduate school at George Mason University in

public policy after graduating from Purdue University in 2013. In my free time, I enjoy spending time at the barn riding my horse.



**Richard Newman** (left): I recently began serving as an acolyte at Evensong and Benediction, although I started attending St. Paul's when I was a teenager. I used to live in Richmond and I would travel to Washington, DC to attend St. Paul's on feast days. Now I live in Alexandria, VA and serve as the organist at Grace Episcopal Church, Alexandria. One of my hobbies is collecting and restoring fountain pens.

**Hardy Johnson** (crucifer): I began serving as an acolyte at Solemn Mass and Evensong and Benediction in October 2014. I live in Harpers Ferry, WV with my partner Shaun Amos, a St. Paul's choir member, having retired there, for the first time, in 2013 from Atlanta, GA where I worked as a school psychologist for 30 years. I now work as a school psychologist in Washington County, MD.

**Owen Gorman** (right) began serving as an Evensong and Benediction acolyte last spring. He joined the Boy's Choir in 2011 and now is a Youth Choir member. Owen is a freshman at Yorktown High School in Arlington, VA, where he plays bassoon in the band, earned a Varsity letter in cross-

country and will row on the freshman crew. Owen is a member of the Virginia Classical League and also is working on his Eagle Scout rank.



**Kyle Babin:** I came to St. Paul's in 2008, when my husband, Robert McCormick, and I moved to the Washington, DC, area. I attend Virginia Theological Seminary as a postulant for Holy Orders in the Diocese of Washington, and St. Paul's is my sponsoring parish. I've recently started acolyting at various services so that I can get some firsthand practical experience at the altar.



**Jacob Hual** is a 6<sup>th</sup> grade student at George Washington Middle School in Alexandria, VA, and is the son of Deacon Jeff and Kerry Hual. Jacob began serving at Sung Mass in January, 2015. He was a Children's Chapel acolyte and sang in the Canterbury Choir at his former parish in Pensacola, FL. He is a Boy Scout, and enjoys fishing, skate boarding, and video games.

## Preparation for Baptism, Confirmation and Reception

### Have you been Confirmed?

Have you encountered Christ in this special outpouring of the Holy Spirit by the laying on of the Bishop's hands? If not, give it prayerful thought. You have nothing to lose.

What is required? To quote the Catechism in the *Book of Common Prayer*:

"It is required of those to be confirmed that they have been baptized, are sufficiently instructed in the Christian faith, are penitent for their sins, and are ready to affirm the confession of Jesus Christ as Saviour and Lord." In other words, one must have been joined to Christ in the traditional sacramental way, and must want to know and love Christ more. Give it prayerful thought, and read about the preparation program here at St. Paul's.

### To those adults who would like to be Baptized or Confirmed or received into the Episcopal Church:

Our Lenten journey leads us to Easter. The journey is not simply a liturgical journey, but a uniquely spiritual journey. Our Lenten journey really leads us to the mystery of the Resurrection, to the Risen Christ. There is however, liturgy, and there are sacraments on which the liturgy is centered. The Eucharist is, in a sense, the sacraments of sacraments. During Holy Week, on Maundy Thursday, we recall the institution of the Eucharist.

During the Easter season, we often also celebrate two other sacraments: Baptism and Confirmation. On Saturday, May 16, during the sixth week of Easter, at the National Cathedral, we will celebrate these two sacraments in a special way. Bishop Mariann will baptize and confirm adults who have been prepared for

such blessing in different parts of the diocese. She will also receive Christians from other denominations whose journey has led them to the Episcopal Church.

Such blessings require deep preparation of the heart and mind. Here at St. Paul's, our "Pilgrims" program has traditionally served as preparation. "Pilgrims", however, is currently on sabbatical. Last semester, "Jesus Train" served as preparation. This semester, "Jesus Train" will be condensed. Thus, in addition to participation in "Jesus Train" (the third, fourth, and fifth weeks of Easter: April 15, April 22, and May 6), we are asking that those adults who would like to be Baptized or Confirmed or received into the Episcopal Church, participate in a few other prayer, fellowship, education, and service activities.

These are the activities:

Lenten Quiet Day: "Encounters with Christ as Revealed in the Gospel of John"

—Saturday, March 7

Evensong and Benediction (at least one time, if never attended)

—Sunday evenings

Grate Patrol (at least one time)  
—Saturday or Sunday mornings

Lenten Fellowship-Enrichment-Prayer series (at least one time)

—Wednesdays during Lent

Before embarking on such preparation, there will be a meeting, with Fr. Dominique, on Wednesday, February 11, at 6:45 PM. Please contact him, if you would like to participate.



# How do I love thee? Let me count the ways



Fr. Dominique Peridans

Lent: an intimately personal yet wonderfully communal journey, a journey “by Him and with Him and in Him” and to Him. The term “Lent” comes from the Old English term *Lencten*, meaning “spring”. What a wonderful metaphor to put into perspective what the Lenten journey ought to be. A spring is a refreshing source. During Lent, we are invited to discover afresh the source, the Source. Lent is about encountering the One who most intimately reveals the Source: Jesus the Christ. “Whoever sees me, sees the Father.” (John 14:9). And, in this encounter, we are refreshed in a way that surpasses understanding.

During Lent we hear talk of discipline and penitence. These can be important, but they are for the sake of love, to express love, and, even more, so to let ourselves *be loved*. Discipline and penitence are about opening wide the door of our hearts and lives to God, who always takes the initiative in love. “We love because he first loved us”. (I John 4:19)

For our theme this year, we are borrowing the first two lines from a well-known poem (Sonnets from the Portuguese #43) by Elizabeth Barrett Browning (1806–1861), written around 1845. Much like the Old Testament Song of Songs, which describes the relationship between God

and His people in terms of human love, we can perhaps transpose Mrs. Browning’s work into the spiritual realm and respectfully make use of it to address God as Lover and to hear God as Lover.

***How do I love thee? Let me count the ways.***

***I love thee to the depth and breadth and height***

***My soul can reach, when feeling out of sight***

***For the ends of being and ideal grace.***

***I love thee to the level of every day’s  
Most quiet need, by sun and candle-light.***

***I love thee freely, as men strive for right.***

***I love thee purely, as they turn from praise.***

***I love thee with the passion put to use  
In my old griefs, and with my childhood’s faith.***

***I love thee with a love I seemed to lose  
With my lost saints. I love thee with the breath,***

***Smiles, tears, of all my life; and, if  
God choose,***

***I shall but love thee better after death.***

This Lent, let us indeed embark, with renewed intention, on a journey of love, to love, to be loved by the One who is love. “God is love”. (I John 4:8) Let me count the ways...

We have a full calendar of rich offerings of prayer, fellowship, education, and outreach/service for everyone. Indeed, we have an array of topics being explored at our regular Rector’s Forums throughout Lent. And, as throughout the year, every Saturday and Sunday morning, we, of course, have a wonderful opportunity to serve, and in so doing, discover the face of Christ there where we might be inclined to see it: homeless persons, to whom Grate Patrol serves meals.

We will have a Wednesday evening series: a wonderful meal served by

fellow parishioners (Jesus Train Team or Vestry or others), followed by a presentation, and closing with a prayer time in the church. Children are invited. They will join us for dinner, have their own program during the presentation, and rejoin us for prayer.

Friday evenings, after the Mass, there will be Stations of the Cross. Midway through Lent, March 20, Stations will be somewhat more “elaborate” with extended reflections.

On Saturday, March 7, we will have a Lenten Quiet Day, led by Fr. Dominique: “Encounters with Christ as Revealed in the Gospel of John”.

Our little contemplative group, *Hic et Nunc* will open their gathering in a special way on Monday, March 9: a monastic-style meal will be served, followed by quiet prayer in the presence of the Blessed Sacrament exposed, and Compline.

On Saturday, March 21, we will have an instructed Mass for children, “Let the Children Come to Me,” to prepare for Holy Week.

In anticipation of the Feast of the Annunciation, on Sunday, March 22, expect an opportunity to discover Mary along the way: a Rector’s Forum, “Mary, Mother of my Lord” and, after a shared bag lunch, a “pilgrimage” to the National Museum of Women in the Arts to explore the exhibit: “Picturing Mary: Mother, Woman, Idea”, for which professor of Art History John Schnorrenberg will be our guide.

For those interested, on Saturday, March 28, there will be a showing of “The Passion of the Christ”. This will be the *recut* version, in which some of the particularly gruesome scenes have been trimmed (it is still intense!). Fr. Dominique will provide theological reflection materials beforehand in preparation.



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# A brief look at the Chasuble and the Cope

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Fr. Dominique Peridans

The vestments used by the sacred ministers in liturgical celebrations derive from ancient Greek and Roman secular clothing. In the first centuries the raiment of persons of a certain social level was adopted for the Christian liturgy. Initially, the liturgical vestments were distinguished from secular clothing, not by their particular form but by the quality of the material and their special decorum. In the course of the barbarian invasions, the vesture of new peoples were introduced into the West which brought about changes in profane clothing. But the Church kept, without essential alteration, the vestments used by the clergy in public worship. In the Carolingian epoch (which began in roughly the 8th century), the vestments proper to the various degrees of the sacrament of orders, with a few exceptions, took on their definitive form, which they retain to this day.

The sacred vestments have an important function in the liturgical celebrations. Firstly, they are not worn in ordinary life, which is significant.

You will not see them at the office or at the opera or at the mall! Their "otherness" helps one to "detach" from the everyday and its concerns and enter into divine worship. Secondly, the ample form of the vestments puts the individuality of the one who wears them in second place in order to emphasize the liturgical role. One might say that the "camouflaging" of the minister's body by the vestments depersonalizes him or her in a way; it is that healthy depersonalization that de-centers the celebrating minister and recognizes the true protagonist of the liturgical action: Christ. The form of the vestments, therefore, says that the liturgy is celebrated "in persona Christi" and not in the priest's own name. He or she who performs a liturgical function does not do so as a private person, but as a minister of the Church and an instrument in the hands of Jesus Christ.

The **chasuble** is the outermost vestment worn for the celebration of the Holy Mass. The Latin origin of the term, "casual", means "little house". The significance is that of being cov-

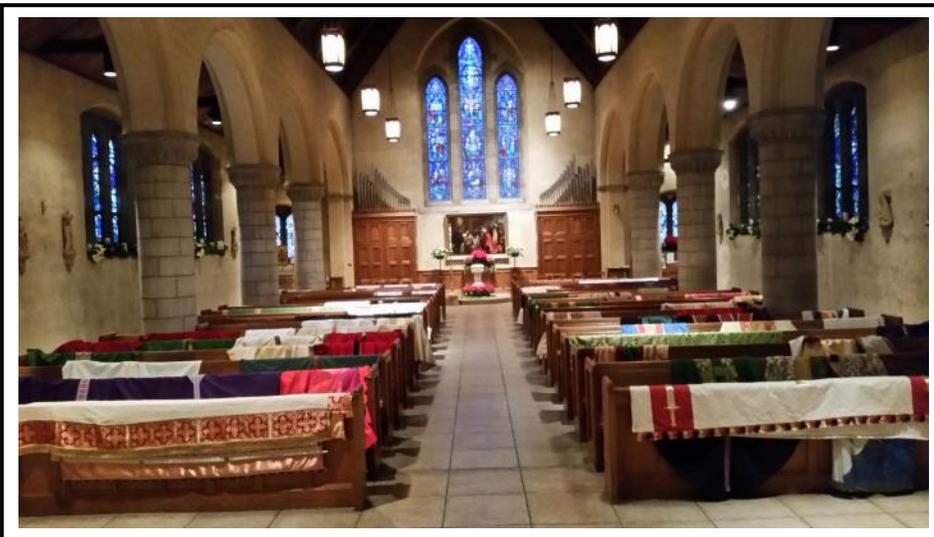
ered or enveloped. There is a traditional prayer (found in our sacristy) for the donning of the chasuble. It references the exhortation in the Letter to the Colossians (3:14): "Above all these things put on love, which is the bond of perfection"—as well as Jesus' words in the gospel of Matthew (11:30). The prayer is: "O Lord, who hast said, 'My yoke is sweet and My burden light,' grant that I may so bear it as to attain Thy grace. Amen".

The **cope** is a long liturgical mantle, open in front and fastened at the breast with a band or clasp. The earliest mention of the cope (from the Latin "cappa", meaning cape) is by St. Gregory of Tours (+594). In Anglo-Catholic circles, the cope is a non-Eucharistic vestment. The cope is more of an exterior vestment. Because the Eucharist is a sacred meal, it calls for an interior vestment. You will see it worn for processions, special blessings and Evensong & Benediction, but you will never see it worn at the altar for the Eucharistic prayer.



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## Showing Our Colors



During a recent cleanup day, Altar Guild members took the entire collection of St. Paul's chasubles on hangars, copes, and altar frontals out of the Middle Sacristy (did you know that St. Paul's has Inner, Middle and Outer Sacristies?) and draped them over the pews in the nave so that the closets and cabinets could be cleaned down to the boards. The unintended result was this spectacular and comprehensive (there are 15 copes and 17 frontals!) display of the liturgical riches we at St. Paul's enjoy piece by piece throughout the church year. If you are interested in learning more about the Altar Guild and its work, contact its leader Kathy Dirks at [kdirks49@hotmail.com](mailto:kdirks49@hotmail.com)

# First Tuesday Fellowship

Rhoda Geasland

One of the many blessings of St. Paul's, K Street is the diversity of our parishioners. We have an overwhelming abundance of intelligent, creative, talented, educated, interesting people. And a large percentage of these are our "older" members.

There are many ways for us to give thanks for our parish blessings, particularly to celebrate this special group and the gifts they bestow on the Parish and each of us every day.

For the past few months I have attended what is often thought of as the First Tuesday "Senior Gathering." This phrasing makes a lot of people (including some who qualify chronologically) back off. The word "Senior" is unfortunately often translated as "old, over the hill, not connected." Enter this group at St. Paul's! Nothing could be further from the truth. What a lively, engaged group of individuals! Their collective academic degrees, professional achievements, and per-

sonal experiences would fill volumes, and produce hours of fascinating reading and story telling. Clearly chronology has nothing to do with their involvement, concern, care of, love for, and ability to continue to contribute to the Parish in so many ways.

The lively monthly gathering is an opportunity to connect with each other and celebrate years of being part of the parish they cherish. But gathering is not all – they are still active investors in St. Paul's activities. And the Parish would be hard-pressed to function without their involvement.

Our "seniors" have for years taken care of the lawn, mowed the grass, watered the plants; they gather every Friday afternoon and make sandwiches (400 every week) for Grate Patrol delivery; they volunteer as receptionists; they sing in the choir and help as music librarians; they are in the parish office every week for administrative duties; they prepare bulletins, keep columbarium records, manage parish

transfers and statistics, keep financial records; they decorate, set-up/clean-up for receptions and coffee hours - and do laundry; they shop and keep kitchen supplies stocked. They are the eyes and ears of building plant maintenance. They are on the vestry, search committee, HR, finance, and pledge committees; altar guild, acolyte leaders and teams, formation leaders, lectors, ushers, greeters; flower guild, hospitality, evangelism, mission/outreach. Even our Interim Rector cannot escape from this impressive group!

Thanks be to God for each of you and your loving contributions to St. Paul's.

All, regardless of age, are welcome to stop by Carwithen Parlor at 10:00 am, the first Tuesday of each month. I guarantee it will lift your spirits, and you will come away smarter!

## Search Committee Status Report

In December and early January, teams of two Search Committee members visited the parishes of the candidates who are still being considered, experienced their celebrations of the Eucharist, heard them preach, and visited with some of the people they named as references. Other reference checks were completed by telephone. The Committee has selected several candidates to travel to Washington to meet with the entire Committee, and also to have discussions with Bishop Mariann. Those visits and discussions, which will take place over the next several weeks, will be the last step before we select the group of candidates who we will send on to the Vestry.

We hope that you will continue to keep the Committee and the candidates in your prayers as we complete our work.



# FEBRUARY ON K STREET

## UPCOMING BIRTHDAYS AT ST. PAUL'S

4	Jeremy Wintersteen	15	Rebecca Wood
5	Adrienne Hensley Alexander Malson Eugene Wilhelm	16	Esmé Pierzchala Constance Watts
7	Solange Beniste Maryan Darmstadter Rachael Gilde	18	Nancy Work
8	Pattie Kindsvater	20	Sybil Boggis C.B. Wooldridge
9	Elizabeth Freeland	21	Martha Evans
11	David Taylor	22	Matthew Leddicotte
13	E. Brooke Reasoner	24	Oghene-Bruru Ajueyitsi Jenny Brake
14	Anneliese Beniste George Buzby	26	Kathleen Cameron
		27	Sharon Watkins

## How do I love thee? Let me count the ways Schedule Lent 2015

Wednesday, February 18

### Ash Wednesday

Masses (7 am, 12 pm, 6:45 pm)

Friday, February 20 (6:30 pm)

### Stations of the Cross

(fellow parishioners)

### Week I

Sunday, February 22 (10:30 am)

### "Lent as Journey"

Rector's Forum (Fr. Peter Pham)

Wednesday, February 25 (6:45 pm)

### "Lent as Pilgrimage"

Fellowship-Enrichment-Prayer

Series (Fr. Peter Pham)

Thursday, February 26 (12-1 pm)

### Silent Prayer

(Fr. Dominique Peridans)

Friday, February 27 (6:30 pm)

### Stations of the Cross

(fellow parishioners)

### Week II

Sunday, March 1 (10:30 am)

**"St. Paul's Matinee: Why 'Noah' (film) Was All Wrong, but 'Dawn of the Planet of the Apes' (film) Was So Right"**

Rector's Forum (Deacon Jeff Hual)

Wednesday, March 4 (6:45 pm)

### "Even the Crumbs are Good Enough for the Dogs"

Fellowship-Enrichment-Prayer

Series (Bishop Jim Jelinek)

Thursday, March 5 (12-1 pm)

### Silent Prayer

(Fr. Dominique Peridans)

Friday, March 6 (6:30 pm)

### Stations of the Cross

(fellow parishioners)

Saturday, March 7 (9:30 am—2:30 pm)

### "Encounters with Christ as Revealed in the Gospel of John"

Lenten Quiet Day

(Fr. Dominique Peridans)

### Week III

Sunday, March 8 (10:30 am)

### "The Passion of Jesus according to Mark"

Rector's Forum (Fr. Tony Lewis)

Monday, March 9 (6:45 pm)

### A Contemplative Evening

(a monastic-style, prepared meal,

Blessed Sacrament prayer,

Compline)

Hic et Nunc

Wednesday, March 11 (6:45 pm)

### "What the World Needs Now (Is Love, Sweet Love)"

Fellowship-Enrichment-Prayer Series (Deacon Jeff Hual)

Thursday, March 12 (12-1 pm)

### Silent Prayer

(Fr. Dominique Peridans)

Friday, March 13 (6:30 pm)

### Stations of the Cross

(fellow parishioners)

### Week IV

Sunday, March 15 (10:30 am)

### "State of the (Parish) Union"

Rector's Forum (Bishop Jim Jelinek)

Wednesday, March 18 (6:45 pm)

### "It is Finished"

Fellowship-Enrichment-Prayer

Series (Professor John Orens)

Thursday, March 19 (12-1 pm)

### Silent Prayer

(Fr. Dominique Peridans)

Friday, March 20 (6:30 pm)

### Stations of the Cross

(fellow parishioners)

Saturday, March 21 (5-7 pm)

### "Let the Children

### Come to Me"

Instructed Mass for Children (in anticipation of Holy Week)

Meal

(Fr. Dominique Peridans and

Deacon Jeff Hual)

### Week V

Sunday, March 22 (10:30 am)

### "Mary, Mother of my Lord"

Rector's Forum

(Fr. Dominique Peridans)

Wednesday, March 25 (6:45 pm)

### "Mary

### and the Mystery of the Cross"

Fellowship-Enrichment-Prayer

Series (Fr. Dominique Peridans)

Thursday, March 26 (12-1 pm)

### Silent Prayer

(Fr. Dominique Peridans)

Friday, March 27 (6:30 pm)

### Stations of the Cross

(by fellow parishioners)

Saturday, March 28 (5-8 pm)

### "The Passion of the Christ: Recut"

Meal and Viewing

(Fr. Dominique Peridans and

Deacon Jeff Hual)



# SAINT PAUL'S PARISH

K STREET — WASHINGTON

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Washington, D.C. 20037

202.337.2020  
<http://www.stpauls-kst.com>

**ADDRESS SERVICE REQUESTED**

## **Remember to mark your Calendar:**

**February 1, Eve of the Feast of the Presentation (Candlemas): 6:00 pm —  
Blessing of Candles, Procession, Solemn Pontifical Evensong & Benediction**

**Tuesday, February 10, Music Benefit Concert: 7:00 pm —  
Charles Humphries and John Bradford Bohl, countertenors**

**February 18, Ash Wednesday: 7:00 am and 12:00 pm — Low Mass; 6:45 pm —  
Solemn Mass (Imposition of Ashes at all Masses)**



*Ashes to Go 2014, Outside GW Metro Station*