



Scenes from the Life of Christ (4),
Mariotto de Nardo, 1394-1324

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

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ALPHA — EXPLORE LIFE, FAITH, AND MEANING

Who is Jesus? Why did Jesus die? How can I have faith? Why and how do I read the Bible? Why and how do I pray? These questions lie at the heart of our experience as Christians. During our Lenten season, we will explore these questions through a course called Alpha. Begun in 1990 in the UK, Alpha now runs in 169 countries, has been translated into 112 languages and is used by Orthodox, Roman Catholic, Anglican, and Protestant churches alike. It is a course that gets to the heart of the matter by asking these fundamental questions.

What is different about Alpha from other formational programs is WHO answers the questions. In other formational programs, including our own Bread for the Journey and Sunday Forums, experts have come from various universities and seminaries in the metropolitan Washington, DC area to lend their expertise to answer questions. In Alpha, YOU will answer the questions. What do I mean?

Alpha will run much like our Bread for the Journey series has already run. We will have Low Mass at 6:00, followed by a Simple Supper at 6:30. At 7:00, Fr. Richard and I will take turns introducing one of those questions above. With a brief presentation, we will open the topic but not with the intention of answering the question for you. Rather, we



THE REV'D SHAWN STROUT

will simply lay the foundation for the real work that will be done in small groups.

With the help of trained hosts, each table/small group will discuss the question for that evening. The purpose being not so much to get the "right answer," but rather to enter the exploration. Everyone will have the opportunity to discuss these questions and how they impact their lives. Of course, no one is required to participate, but everyone is encouraged to do so if they wish. These small groups are a powerful way to hear how faith has impacted each of us and to tell our own story of faith as well.

For some of you who may be newer to the Christian faith, these questions may seem right on target with questions you've been asking

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yourself. I hope you will join us for Alpha. You are most welcome!!

For others of you who have been a Christian for a longer period of time, you may feel like you know the answer to these questions. That is great! Alpha will provide you the opportunity to share those experiences with others in a safe space. You will begin to learn evangelism.

St. Paul's will be focusing a great deal on evangelism in 2018. What is evangelism? Is it thumping a Bible or yelling at people on a street corner with a bull horn? No, not at all. Evangelism is simple. Every time you tell a friend about a new restaurant that you love or a new movie that you've seen, you are evangelizing. Evangelism is sharing good news. For Christianity, evangelism is sharing the good news of Jesus Christ. The subject of our evangelism is very important, mind you. Evangelism is not sharing the good news of St. Paul's or the good news of Anglo-Catholicism. Evangelism is sharing the good news of Jesus Christ.

How do we do that in way that doesn't involve thumping Bibles or bullhorns? Alpha is one way. During Lent, we will practice sharing the good news of Jesus Christ with each other in our Alpha groups. From this experience and practice (after all, evangelism does take practice), some of you may feel called to share Jesus Christ with a friend, a neighbor, a family member or who knows who after this experience. Some of you may even feel called to start your own Alpha group in your home, a coffee shop, or other venue nearby. We have all the materials you would need including videos that you can use instead of the personal talks that we will give.

This year during Bread for the Journey, we have been discussing the idea of a New Oxford Movement. We have wondered what it would be like if St. Paul's were the catalyst for just

such a new movement. However, one person must be at the heart of any such movement – Jesus Christ! Without Jesus Christ, a New Oxford Movement would be no more than some pretty lace and liturgy.

Whether you are new to the Christian faith, exploring the Christian faith, or a seasoned member of the Christian faith, join us for Alpha! You will have the opportunity to ask questions and explore ideas of the faith in a safe space. You will also can share your own faith with others in that same safe space.

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age (Matthew 28:19-20).” Christ gave this command to his disciples just before he ascended back into heaven. He gives this command to us, his disciples, today. However, it is not a command without a promise. He promises that he will be with us “to the end of the age.” We are not alone. Christ accompanies us, teaches us, strengthens us, and gives us the peace to be his witnesses in the world.

Join us this Lent for Alpha!

Faithfully,
Fr. Shawn



Wednesdays in Lent

5:30 pm: Stations of the Cross
6:00 pm: Low Mass
6:30 pm: Dinner and Alpha Program

Nursery Coordinators — Changing of the Guard



Eleanor, Josef, Evelyn and Jessica Simpson

THANK YOU to Jessica Barrett Simpson for more than 5 years of amazing service as the St. Paul's Nursery Coordinator. Jessica has been responsible for all the behind the scenes work necessary to ensure that the parish can operate a regular nursery: interviewing and hiring nursery workers, making sure they all have the necessary qualifications, reviewing the pay scale, signing off on all time sheets, scheduling workers both for regular Sundays and special

services, making arrangements when nursery workers are unexpectedly unable to come in, communicating with parents about the nursery, and covering a myriad of details that pop up.

Jessica is now retiring as nursery coordinator. The parish is incredibly grateful to Jessica for her dedicated service.

Please welcome Amanda and Stephen Hungerford as the new nursery coordinators.



Stephen, Amanda, Rebecca and Katherine Hungerford

Conductor for a Day

Michael Discenza (b. 2006) conducted the Evensong Choir on Sunday, January 14. He was the recipient of the "Conductor for a Day" item purchased at last September's music gala. Michael chose his repertoire, coached with Dr. Smith and led the choir in Phillip Moore's Third Evening Service and 'O Thou, the central Orb' by Charles Wood.

Three cheers for our guest conductor!



Winter Shelter 2018

Jeremiah Cassidy

This year, St. Paul's Parish hosted the Georgetown Ministry Center's annual winter shelter from December 31, 2017, to January 14, 2018. Some of you may recall that our former Interim Rector, Bishop Jim Jelinek, provided a "State of the Parish" report to the Epistle Newsletter shortly before his departure for Wisconsin. In that report, he stated "there are not as many of us connected to [Winter Shelter] as in the past."

If Bishop Jim had been here last month during the shelter, I am certain he would have been pleased. This year, our parish's participation was outstanding. For the first time in many years, our Parish hosted the rotating shelter for two weeks, rather than for just one week, as we have done in the recent past. Everyone did a fantastic job of greeting our guests, serving meals, and socializing with them.

While our volunteers are too numerous to mention here, I believe our "house chefs" warrant specific kudos for all of the extensive preparation involved in providing dinner for 15 shelter guests and parish volunteers. Please, then, tip your hat and raise your glass for our chefs: Rhoda Geasland, Laureen Vance, Tina Mallett, Katherine Britton, Anne Windle, Scott Spaulding, Octavia Johnson, and Allison and Preston Winter. These chefs provided truly delicious meals that included chili, chicken, lasagna, carrot soup, pasta with meatballs, and several delicious casseroles.

In addition to our parish volunteers, other members of our community volunteered to assist with the shelter we hosted, including the Quorum Group, the Church of St. Stephen the Martyr, the St. Francis (Potomac) Youth Group, and the Georgetown Business Improvement District.

Clearly, winter shelter protects our shelter guests from the harsh winter weather and potentially saves lives. But the Winter Shelter is not just about sustenance and warmth on a purely material level. It is also about joy, and inclusion, as well as an assurance to those among us who experience acute suffering that they will not be ignored or forgotten. As Winter Shelter volunteers, we try to show our guests that there are people who care about them and have not forgotten that they are God's children.

Also, we must not let our focus on what we have done for our shelter guests obscure what they have done for us. Our shelter guests are not to be seen as object lessons, embodiments of cautionary tales, or, for that matter, as props in the story of our own spiritual development. Instead, they teach us how to love others in the way that Christ shows God's love to us.



Family Opportunities for Ministry

Allison Winter

Parenting young children in Washington, D.C., has many challenges, but I am also discovering so many wonderful opportunities. One of them has been the chance to meet and serve the homeless through St. Paul's. We walk by homeless people nearly every day on our way to school or church, and children — wonderfully — have not yet learned to turn a blind eye.

My first-grader made the pointed observation this year that Jesus's birthday should really be about giving things to the homeless, not getting presents for ourselves. (To be clear, he was quick to add that he really, really still wanted toys and presents!) We connected with Tina Mallett and helped add socks and candy to the Grate Patrol bags for Christmas Eve. It was one of our favorite mornings of winter break. (Besides Christmas, and opening presents, of course.)

We volunteered for the winter shelter for the first time in 2016, even though I had some reservations. It would be a late night for my young kids (now 7 and 4) — starting when

they would usually be getting ready for bed. At home, they are not always the most polite dinner guests. There is sometimes screaming. Running laps around the table is not unheard of. And even at their best, at 6 and 3 years old, they were not ones to edit themselves — would they say or do something inappropriate?

I was really nervous.

What I discovered was a night of connection that squashed my fears and exceeded my best expectations. The children loved serving food, walking around to the tables to offer dessert (no running or screaming, shockingly), and hearing rave reviews of the meal. They used their budding Spanish to connect with residents who spoke little English. They laughed at everyone's jokes. They made jokes. They made friends.

My older son, Ezra, resolved to make bracelets for all his new friends on his rubber band loom, and we went back a few nights later so he could share them.

When the winter shelter rolled around this year, no one in our family was nervous. The boys remembered it from last year and were thrilled to

volunteer again. They had strong opinions about the menu (chocolate chip cookies were necessary), and they were eager to get there early and welcome each person as they came in. This is not how it usually goes for us — when guests ring our doorbell at home, my children cackle wildly and run upstairs and hide from them. The winter shelter brought out the best in my kids. They loved serving the food, and Ezra made new friends... and new bracelets.

I had wondered what we would talk about and what the children would say. What we all discovered was that conversation came easily. Around those tables, it did not matter what we had done that day or where we were sleeping that night. It broke down barriers and helped us shed any preconceptions that the homeless are somehow "other." It was wonderful Christian community -- holding hands to pray, sharing a meal, sharing stories, sharing jokes... and sharing friendship bracelets.



A Word from the Parish Photographer

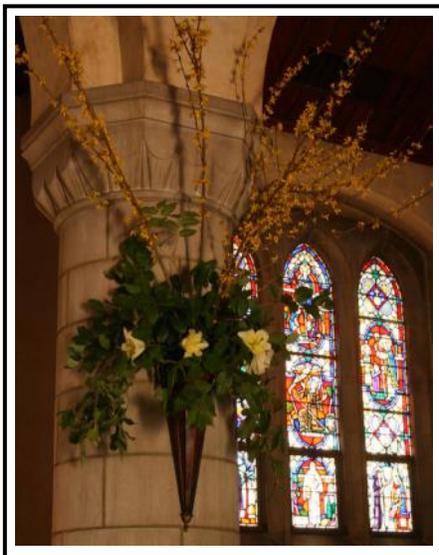
Janet Wamsley



I never really set out to have a ministry of photography. But I consider it an honor and a blessing to be able to photograph the life of St. Paul's.

I'm seeking to capture the moments when we are involved in the rich liturgical and community life of this parish. Photos are a way of bringing the past into the present, and of making a moment part of the experience of people who weren't present at the time. Fr. Sloane once told that in some sense, this makes photos sacramental, in that it makes the events in them present for the community now and in the future.

I began in the photography 2009 with the dedication of our new space. I'd taken a few photos on pilgrimages before then, but documenting the parish life really began with the decorating for Easter 2009. My goal was to show the hard work that went into putting the decorations into place, so we could better appreciate the beautiful flowers we saw on Easter.



I expanded the occasions I photographed in 2012 when Fr. Yearwood brought a volume of the St. John's Bible to St. Paul's. Up until that point, I'd been reluctant to photograph services in progress, but that encouraged me to get permission to take a photo of the deacon proclaiming the Gospel.



Fr. Peter Pham also helped by asking for photos of his vestments when he celebrated the 25th anniversary of his ordination on Trinity Sunday 2015. That challenged me to look for another place where I could be close to the action, but out of sight of the congregation.



I look for the moments that are typically St. Paul's (the more smoke, the better!), as well as the behind the scenes activity that makes our rich liturgical and community life possible. I try to document the event without getting in its way, and without changing it. I consider it a compliment that only one child has ever asked me if I'd like him to pose, and I have a rule that I won't use flash in the nave during a service, ever.

By way of training, I've taken several dozen Washington Photo Safari workshops and completed the New York Institute of Photography Professional Photography course. I also attended a Jay Maisel Photography Workshop in New York City, where we looked for the light, color and gesture of the photos we took. I also attended a week-long Seeing the Word retreat at St. John's University in 2012. We explored *visio divina*, and visual arts as a form of spiritual meditation. I continue to seek to grow in my ability to capture the moments I see as a photographer, and in the awareness of looking for the spiritual in what I see.

I am grateful for the support and encouragement so many of you have offered, and I look forward to continuing to record the life of this parish.



Voluntary Service

Dr. Jeffrey Smith, Director of Music

In Anglican argot (perhaps perpetuated to befuddle newcomers) *Voluntary* is more commonly heard than the more American, *Prelude* and *Postlude*. I like the word *voluntary*, as it suggests how this music relates to the liturgy itself. It also suggests that the primary role of the organist is to accompany the service; all else is egg in one's beer. The French terms, *Entrée* and *Sortie*, more precisely reflect what this music is designed to do. In Germany and Scandinavia, music *before* the service is rare; but this is balanced by an expectation that all will sit to listen to the postlude — an 'involuntary', as it were. The word 'voluntary' suggests to me the optional nature of the thing. For there are times where the organ could and should remain silent, following the Ash Wednesday liturgy, for example, or after "*In Paradisum*" at a Requiem Mass. At the 1937 funeral of Louis Vierne, the great organ of Notre Dame remained silent, draped in black crepe.

Selecting voluntaries involves a large degree of creativity and sometimes some guesswork. Need all Postludes be loud and flashy? All Preludes whisper-soft? At Washington Cathedral, Paul Callaway customarily played the Widor *Toccata* on Easter Day—before the opening hymn! In our muddling middle-way, we Anglican organists draw on many sources, particularly the Lutheran chorales and music (often French) derived from Gregorian Chant. Not all of these melodies are well known in America, so we might link a congregational hymn, say "Savior of the nations, come" to an organ piece derived from it. Ideally, it's satisfying to select organ music from the same era and nationality of the choral music, but this is not al-

ways possible. Renaissance choral music has no equivalent in organ literature because the instruments of that epoch were only to flower fully in the late 17th century. A curiosity about the early Calvinists is that, while they very much approved of organ-building (highly evident in Holland's many gorgeous and lovingly-preserved instruments) these were heard only outside of the service itself, lest human virtuosity distract from the Word of God. Congregational singing was unaccompanied, but at least these magnificent baroque organs gathered no dust.

Much of published organ literature originated as improvisation, whether Bach's hymn introductions (*Choralsvorspiele*) or the *Stations of the Cross* by Marcel Dupré. In France, one hears organ literature more often in recitals than at liturgies. "Voluntaries" are improvised and could not by definition be repeated. This 'highly adjustable music' is more practical than published works for on-the-spot liturgical needs. In Paris I recall witnessing the organist of Notre Dame improvise a blazing

Toccata to close Vespers, which morphed seamlessly into a new style and key as the *Entree* to the Mass which was to follow.

Many colleagues would differ, but I do not see this music as 'part of the service'. Nonetheless — and perhaps confusingly — I do appreciate quiet attention in respect of it. And perhaps I contradict myself again in saying that applause after organ music in church doesn't feel right, except at recitals. (Besides, some of the most applause-worthy pieces—in terms of difficulty—are actually quiet movements, say, from Bach's Trio Sonatas, rather than those flash n' dash barnburners.) In those churches where parishioners actively greet one another during organ music, I always feel self-conscious about playing; is music at cross purposes with building community? In those churches where a spirit of meditation is cultivated before and after a service, voluntary offerings have their place. I think of it as a privilege to offer them.



One of Holland's most celebrated organs, a 1738 marvel in the St Bavo Church of Haarlem, played upon by Handel, Mozart, and in continuous use today.

Children's Celebrations at Christmas and Epiphany

Allison Winter



Come to the manger! Children at the 4 pm Christmas Eve service were given figures from the nativity and processed forward to place them in the crèche before the Gospel reading.

The children had a wonderful time celebrating Epiphany in the Catechesis of the Good Shepherd classes. They saw and smelled real frankincense, myrrh, and gold and discussed their meaning as unusual gifts for an extraordinary baby!

We read the Adoration of the Wise Men, and children walked around the classrooms and found gifts they would like to give Jesus. They created a beautiful menagerie on a mat in front of the prayer table: flowers, musical instruments, a globe, a chalice, sheep. We sang songs together — two requests were "Bright Morning Star" (with Americans Sign Language) and "The People Who Walked in Darkness."

The Thursday morning parent-toddler class also celebrated Epiphany in story and song. We read a book and



worked with figures to tell the story of the visitors to Jesus. They sang an enthusiastic rendition of "He is the King of Kings" with shakers, bells, and other musical instruments. The children made and decorated paper crowns with stars. They baked bread with gold sprinkles and stars and shared it for a snack with star-shaped cheese slices.

Christ is born! O come let us adore him!



St. Paul's Choristers: Flash Mob for Epiphany



Foggy Bottom Metro

Washington D.C.

Kate: "We sang some wonderful carols: *O Come All Ye Faithful*, and the *11 Days of Christmas* — because it was the 11th day." (Flash mob was on Jan. 4, the day before our Eve of Epiphany service.)
Michael: "It was kind of funny, but that was the whole point."
Eudora: "It was really interesting to see which people liked our singing."



Aiden: "It was awkward to do in the metro"
Sebastian: "I liked it, but sad that more people didn't listen. It was fun to dress up like the 18th century."
Ailene: "It was fun to wear cassocks in the metro."
Bea: "It was kind of embarrassing, but fun."
Adam: "The acoustics would have been good if not for the trains coming in. Doing it with everyone there made it fun."

SERMON SERIES

SOLEMNITY OF THE CONVERSION OF ST. PAUL THE APOSTLE JANUARY 21, 2018

The Rev. Richard Wall

Editors' Note: Given the constraints of the format, the sermon has been excerpted.



As Christians - as human beings - our story finds its place within the endless narrative of God; its start in His creative act; and its method and meaning in the life, death and resurrection of Jesus Christ. As the Church for which Christ lived and died our story is sustained, charged and directed by Christ's abiding presence in the Sacraments - that mystery in which the great sacrifice of Calvary is made present over and over again on our altars.

And yet we are more than merely human - more than simply Christians - more even than Episcopalians. We are members of *this* Church: members of a family dedicated to a particular name, life and saint: the Apostle St. Paul. And as bearers of his name, our particular story finds its home not only in this man's teaching and writing and theology, but first and foremost in his own life and journey and story.

Today I do not want to think so much about the before or the after of his conversion, but about the how. For God is not subtle. God grabs our attention to adjust our direction, to shape what we see.

Allowing God to stop us, re-shape us, redirect us, turn us around, and allowing the possibility of conversion, begins with the act of blinding, of creating space for new life and purpose. Allowing God to guide our vision - seeing spiritually - means both a turning away and a turning towards; both a forgetting and a new awareness - a new awareness of how God is living and moving and breathing in our midst - ways that are sometimes barely noticeable, but infused with Christ's own presence.

Today I want to talk about what I see, and where and how I believe God is directing and leading us, and how I see Christ alive and present here in ways we may not immediately see.

What do I see?

First, I see a place that understands the primary and only purpose of our existence is the worship of Jesus Christ and that everything else - all the rest of it - flows from this sacramental encounter. Everything we do or discuss or decide as a parish must fit that framework - or it is worthless.

Second, I see with hope and I see with optimism. Hope is a theological virtue. Our fathers tell us that hope is necessary for salvation. Faith, our patron writes, *is the substance of things hoped for...* The opposite of hope is the sin of dismay; and dismay alone can destroy hope.

This week - just like every other week - I see so many reasons to be thankful and grateful and optimistic. But do we always see that? Do we always see the life, energy and hope? Do we always see how much people here give of their time and talent, as well as their treasure? Let me blunt: many churches would give their proverbial right arms to face our challenges.

I see this parish in the wider context of Anglo-Catholic parishes. Unlike many, we rely on parishioner giving, on the faith of the living. And that, to me, is a strength. In the context of the wider family, we are generally larger in number and our vision is wider - we start in the sanctuary, but our life begins rather than begins and ends at the altar. And so in addition to the beauty of holiness that supports and changes our lives, we seek and serve Christ in the poor, offer formation from cradle to grave, and delight in children in our midst.

I value the shape of our orthodoxy - we are not wishy washy about our faith in Jesus, perfectly God and perfectly man, or the professions of the Creed. But nor are we narrow minded. And nor are we monochrome. There is beautiful diversity here - and we can be "Anglo-Catholic" and we can be "orthodox" - but without closing doors.

In the sea of churches across this

I see with hope and I see with optimism.... I see so many reasons to be thankful and grateful and optimistic. But do we always see that? Do we always see the life and energy and hope? Do we always see how much people here give of their time and talent, as well as their treasure?

city, we must know who we are - and we must celebrate, rather than suppress, our Anglo-Catholic identity. So I see two key steps as we think about the future.

First: who are we today? And who is our neighbor today?

Second: we look at what we already have - the plethora of ministries and liturgies, some thriving, some gasping for life. And we ask how we revitalize what we already have. And that means recognizing we cannot be all things to all people, however hard we try.

Thinking about liturgy: I see life and growth and energy around Solemn Mass and traditional liturgy, in our acolyte corps and in weekday feasts. I'd like to share what we do - introduce this beauty of holiness to those who do not yet know the love of Jesus. And while websites and social media are important, I don't just want to share electronically or virtually - but visibly and boldly - what about more outdoor processions? What about taking the Sacrament to the streets? And while difficult questions wait about daily Mass, I'd like to start a Saturday lunchtime Mass drawing on ancient parts of our tradition, and preceded by rosary. Again, this is where I see and hear life and energy and interest.

Some people have asked me to think about the Sunday 9am Sung Mass and possibly consolidating the Sunday schedule. Equally, I want us to be optimistic. I want us to imagine how we might revitalize that liturgy - give it every chance before considering. For example, could there be a connection between Sunday 9am and our young choristers?

This year we'll implement a summer schedule. There will be two Mass-

es each Sunday morning - one with music and one without - and that will be it. Fr Shawn, Jeffrey and I are responsible for figuring how that shakes out liturgically and musically. And we will find out what it feels like to worship together not just twice a year, but over a period of time.

Music speaks - or sings - for itself. We know the importance of this music program for this parish church - and I know that everything we hear played or sung in this place is an act of faith and devotion. The chorister program is a major outreach beyond our walls - it forms young Christians in an extraordinary and enduring way. Not just outreach to families - it is mission and ministry on our part that doesn't boil down first and last to recruitment or pledge cards. Already we are seeing development in leaps and bounds since Jeffrey arrived - a summer camp in particular, and even a flash mob at Foggy Bottom Metro. Watch this space.

I see life and energy in this church being a place of spiritual growth. We need to learn to talk about and share our faith - it's the final frontier of Anglo Catholicism. So this Lent we have the Alpha course - just five Wednesday evenings, and I want each and every person here to try their very hardest to make that a priority. You'll hear myself and Fr Shawn and Eric talk about some aspect of our faith - and then, in small groups, over food, you get your turn. This course has changed lives and churches across the world and can we dare believe that the same could be true here.

Then in the Fall we turn to catechesis - on entering and immersing ourselves into not only this denomination and church, but also life in Christ, and I'm very excited to teach those ses-

sions. This is all in partial response to interest we hear in more opportunities for faith formation, catechesis, incorporation. Now we need you to attend and to support - especially in the Fall, I'm going to need a lay team, and I'm going to need people to step up.

I see life and energy in our demographics - and particularly by the number of young adults. This is something visiting clergy never fail to notice - because it's unusual. And young adults consistently identify traditional liturgy and choral music as the chief initial draws to a place like this, followed by the friends they then make. I said earlier that we cannot be all things to all people - but I want young adult ministry to be named a major parish goal because I believe our bishop when she urges parishes to invest in strengths rather than weaknesses - what we have, rather than what we lack; who we have, rather than who we lack.

You don't need me to rehearse all over again the importance of mission - of feeding the hungry - for catholic Christians. We all know that we adore Christ in the Sacrament, and we seek and serve Him in the slums. I see opportunity here to do much more. We need opportunities for service that are realistic about schedules and are about more than money - more than writing cheques or mailing cheques or scraping over slices of budgets. Our primary mode of mission must be practical - active - a ministry of doing. Of giving the unlovely and the unloved the dignity that is theirs in Christ.

I see our major opportunity for mission tied up with our buildings, and our almost endless space. In the short term we must investigate leasing Carwithen House - right now we do not need that space but we do need

FEBRUARY ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

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

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The Purification of the Blessed Virgin Mary: Candlemas

Friday, February 2, 2018

6:45 a.m.: Morning Prayer

7:00 p.m.: Low Mass

5:45 p.m.: Evening Prayer

6:45 p.m.: Blessing of the Candles, Procession with Solemn Mass, with the Rev. James Farwell, professor at VTS, preaching.

Ash Wednesday

Wednesday, February 14, 2018

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass with Imposition of Ashes

Noon: Low Mass with Imposition of Ashes

5:45 p.m.: Evening Prayer

6:45 p.m.: Solemn Mass with Imposition of Ashes



the income. But long term let's think creatively about how our buildings can become part of our mission. When the Winter Shelter arrived a few weeks back I finally saw our space being used properly. I'd like to see the kitchen updated to help feed groups of people canteen or buffet style. I'd like to see laundry facilities and showers for the use of the homeless. Even longer term, I'd like to see Carwithen filled with bedrooms and bathrooms and young people discerning their vocation through spending a year living right here in an Anglo-Catholic parish and in Washington DC. What a gift it would be to the entire church if we could help foster vocations to ministry in places such as this by teaching the fundamentals - the beauty and rigor of worship, hand in hand with ministry to the last and the least.

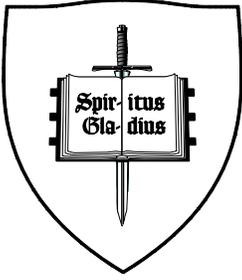
Ultimately, of course, the specifics are unimportant. First and most

crucially I see the God who does not abandon his church, but leads and guides. Sometimes this will not be smooth - sometimes we will be sent crashing to our knees - sometimes we too will see darkness all around, if only for a season. Yet we know from St. Paul that challenge converts. And in our challenge - in our scrambling - we suddenly see with new eyes. Sometimes God grabs our attention - sometimes God makes us think - sometimes God makes us talk - and sometimes God moves us - to newness, to difference, to freshness. Dare I say away from a ministry of maintenance and preservation and eyes cast 10, 15, 20 years in the past - but to something life giving and life changing - and new.

Of course - some things will always stay the same. So let me end by saying simply this... At the end of the day there is a beautiful and perfect

simplicity to the catholic faith and a beautiful and perfect simplicity to the ministry of the church - the celebration of the Sacraments; the proclamation of the Gospel; the feeding of the hungry; the reconciliation of the penitent; the consolation of the sick; the ministry to the dying; and a relentless and prophetic voice against human misery and injustice. And it is by this metric and this mystical metric alone that we will one day be judged. We must stay focused on these priorities of the Church that require our lives, our selves, our all: worship, mission, witness, service, pastoral care, and fellowship. When we are focused in these ways then we are and we always will be at our very best, for then we are at our most faithful. May St. Paul - the apostle struck blind by God - pray with us and for us as we continue his work.





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ADDRESS SERVICE REQUESTED

Remember to mark your Calendar:

**Friday, February 2, 2018, Purification of the Blessed Virgin Mary (Candlemas):
6:45 pm Blessing of Candles, Procession, Solemn Mass**

**Wednesday, February 14, Ash Wednesday:
7 am and 12 noon, Low Masses with Imposition of ashes;
6:45 pm Solemn Mass with Imposition of ashes**



*Presentation of Christ in the Temple,
Giovanni Bellini, circa 1490-1500*