



The Transfiguration by Pietro Perugino (1500)

THE EPISTLE

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From the Interim Rector

“Because there is one loaf, our many-ness becomes oneness.”



THE RT. REV'D JIM JELINEK

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Last evening's Corpus Christi celebration was quite moving, and we had larger attendance than usual at Evensong, Procession and Benediction. The music was profound, both complex and simple, and somehow Robert always finds the best pieces to communicate our faith with beauty, sometimes with power, and sometimes with a delicate sweetness.

This is a time when we recognize the Real Presence of Jesus Christ in Bread and Wine. “Real Presence” is the way we Episcopalians most like to describe the essence of the Eucharist, which we celebrate daily here at St. Paul's. We use language like “holy mysteries,” “the spiritual food of the most precious Body and Blood of our Lord Jesus Christ,” and we describe ourselves as “very members incorporate in the mystical body of thy Son.” There are those in our society who think we live in a fantasy world in even

considering the wonders of this, which is not so different from the reactions to Jesus when he first started talking to his followers about eating his flesh and drinking his blood. Many of them thought he was crazy, and even his family wondered about that on a few occasions. Many followers fell away and could go no further with him down this path. They had liked his humanitarian message, his calling the wealthy to account, his calling the powerful to repent, but this eating and drinking his body and blood was way too much, over the top.

I am not sure that cannibalism was a familiar term, but the concept of eating the flesh of one's strongest opponent or drinking his blood in order to take on his strength and prowess in battle is so primitive that it is clear many early humans thought



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this way and practiced it. Are we modern-day cannibals? Perhaps, in the sense that we, too, want life in all its fullness, strength and survival. Survival for us is the possibility of living beyond the narrow confines of present-day thinking, present-day limitations, even the grey borders between life and death.

The impulse is the same, for we all want to live on. Look at the elders we love so much who keep plugging away in their nineties, sure there is yet something more to taste and experience, and something more to give back. This survival instinct/passion is not merely the drive to outlast others, nor simply the wish to taste and experience more, and yet it bears some of those characteristics. Why would we concern ourselves about resurrection if we did not think there was more to life than what we tangibly experience, and more to life than this earthly one?

Real Presence. I keep coming back to that in my thinking. As much as that is our commonly-held theology, I have never heard it mentioned in any other parish as much as I have heard it here. Reserving Jesus' Body, the Bread of Life, in the tabernacle on the altar and acknowledging it every time we enter and leave the church with a genuflection or a profound bow instills yet more reverence, for we "practice" being in the presence of the holy. And while every place created by God is holy, we do not often really think of that until we acknowledge holiness in particular places.

Some of us are newer at the practice of presence and some of us have been doing it for a very long time. We sometimes do it so automatically that we miss the meaning for a while, as in saying the Lord's Prayer. And then something happens that jars us, and we know all over again why we do this. The obeisance is more heartfelt or the words of the prayer have new dimensions to them. Perhaps it is a time of

crisis, perhaps a time of intense longing or deeply felt hope, but all is fresh again.

I have recently asked the clergy, acolytes and chalice bearers who serve at the altar with me not to genuflect immediately after receiving the Eucharist and just before taking it to the altar rail to serve the congregation. I did not do it to deprive them of something, but to invite them to think of our worship experience in another way. My thinking goes like this: in the moment we receive Jesus Christ, His Real Presence, we are in a moment of one-ness with Him that is extraordinary. His Real Presence is right there before us on the altar, but it is also right there within—at the same time.

My concern is that we may be denying the fullness of what we have taken in, in that moment, as if somehow the Real Presence in us is losing its power, its shelf-life, its reality. My hope is that we can stop for part of a moment to take in the wonder of what is happening, to rejoice and delight in it. We'll get back to our sins soon enough, but this is a moment of transformation and healing and joy and

awe.

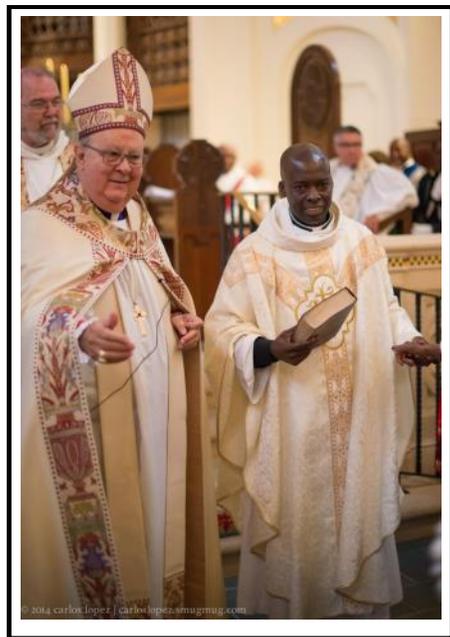
I invite you, as you return to your pew, to stop for a second to look back at the altar and the Body and Blood that are there, and rather than genuflecting or bowing, simply acknowledge the Presence you are now a part of. Eugene Peterson in his book *The Message*, one of my favorite versions of the Bible for hearing it in fresh ways, translates the end of yesterday's lesson from Paul's *First Letter to the Corinthians* in this way: *"Because there is one loaf, our many-ness becomes one-ness—Christ does not become fragmented in us. Rather we become unified in him. We do not reduce Christ to what we are; he raises us to what he is. This is what happened in old Israel—those who ate the sacrifices offered on God's altar entered into God's action at the altar."*

So do we. Every time we eat and drink, we do it so that he may come again. Deo gratias!

+Jim Jelinek
Interim Rector



Ordination of our Ministry Resident Jean Beniste



On Saturday 31st of May 2014, on the Feast of the Visitation, at Trinity Episcopal Cathedral Miami at 11:00 am, the Rt. Rev'd Leo Frade, Bishop of the Episcopal Diocese of Southeast Florida ordained our Ministry Resident (MRP) Rev. Jean C. Beniste as a priest. The Benistes (Monica, Jean, Solange and Annelise,) would like to take this opportunity to give thanks to God and to the Saint Paul's community for being present in Jean's ministry and for your hospitality. And finally thank you to the Rt. Rev'd. James Jelinek, our interim rector, and Father Tony Lewis for being with us on this great day. Together as one community, let us give thanks to Almighty God who chooses men and women among us for service to brothers and sisters in the church.



The Bishop Walker School Third Grade Field Trip to Department of Justice

Michael Robinson

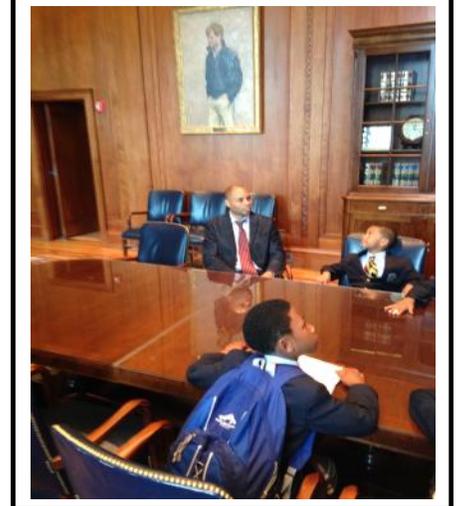
Several weeks ago, fellow parishioner Pattie Kindsvater sent Scott Spaulding and me an email asking for our help. Pattie volunteers at the Bishop John T. Walker School for Boys. She told us that the school's third grade class was learning about the three branches of Federal Government and noticed how many lawyers work in the Executive Branch. Their teacher, Desmond Williams, decided to include a unit about careers in the legal profession. Pattie reached out to Scott and me because we are lawyers with the U.S. Department of Justice, hoping we could help plan a field trip to the Department to give the boys a sense of what practicing law for the Federal Government was like.

Scott and I knew very little about the Bishop Walker School (BWS), or

what third graders would be able to grasp about the legal profession. But their extremely dedicated teacher, Mr. Williams, assured us that his students would understand a great deal. And he was right.

BWS is a school of the Episcopal Diocese of Washington for disadvantaged boys. The school currently spans junior kindergarten through 4th grade, and will eventually grow to include 8th grade. The students, who come from in and around the Anacostia region of the city, attend BWS on a tuition-free basis. The school prides itself on its small class size and teacher-to-student ratio, and indeed the BWS third grade comprises only 9 students who are 8-9 years old. The boys learn that education is the key to opportunity, and the faculty encourages them to set goals for university and professional achievement.

Taking our cue from their teacher, Scott and I planned a "moot court," or mock argument, for the students on the subject of chocolate milk in schools, followed by a tour of the Main Justice building. We proposed an argument over a fictitious Department of Agriculture regulation banning chocolate milk in schools that receive federal funding because of the high sugar and calorie content of chocolate milk. We divided the class into two groups, and asked them to choose representative judges to join a seasoned Justice Department attorney as chief judge, and to come up with questions pro and con on the subject



of chocolate milk in schools. A colleague and I argued each side of the issue. The questions were sophisticated and tough: "If you're so in favor of chocolate milk, why not just pass out chocolate candy?" one student asked my opponent, who argued in favor of overturning the ban; "If you think extra sugar or calories is so bad, why not ban everything but water?" another asked me. These are exactly the kinds of common sense questions we might have gotten from actual federal court of appeals judges!

Scott and I were unable to secure an interview with the Attorney General, but we nonetheless were able to visit his office and sit around his conference table. His secretary explained the mural opposite the Attorney General's chair, "Justice Denied," which reminds him of the work he still has to do. On our tour, the students were surprised to find a mural of Jesus among the "law givers" depicted outside the Department's Great Hall. The students were pleased.

Wherever we went in the Department, the boys turned heads. They certainly looked smart, dressed in their sharp blue blazers (with their school crest), their blue and gold regimental ties, and their khaki pants! Lawyers, security guards and support staff all wanted to know who they were.

The BWS third-graders impressed attorneys from the Department's Association of Black Attorneys who came to speak to them about how they became lawyers. And the students impressed Scott and me. Since their trip, we have learned that a number of St. Paul's parishioners volunteer their time and talent at BWS. I know they would be happy to have more.

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New beginnings Beyond Holy Cross Monastery



Hello Friends and Family!

Now that it is official here at Holy Cross Monastery, I wanted to let all of my FB "family" know that I have elected to NOT continue onto the Novitiate here at the monastery, but return to the fields of the pipe organ and church music. This transition will take place this coming Monday, June 2. I will be spending a number of weeks at the home of my dear friend Bryan Kirk in Glens Falls, New York (near Lake George) while I search and interview for church positions and other music-related jobs. I'll also be doing a bit of substitute organist work in the Glens Falls area.

While I won't go into detail here, I do want to say that my six months here, under the watchful, caring, and loving eyes of the 15 monks here at Holy Cross, has been incredibly beneficial to my entire being. The "postulant" stage, the first six months, is truly a time of testing and "trying of one's monastic vocation" to see if the lifestyle, schedule, mental and emotional demands, the discipline of prayer and contemplation, and the work are suitable to the individual who tries out the monastic path. For me, while my intentions were good and my first couple of months were productive and happy, it became soon clear to me that NOT being a musician/organist left a

hole in my heart larger than I could cope with and this new life, as a young monk, was simply not the right fit, as much as I really wanted it to be. It was through my work with the Superior and the Novice Master and our monastery counsellor that I began to identify what my true "essence" is: that of a musician who deeply loves making music of all kinds in a church and on the concert stage. For me to have re-discovered why God has put me on this earth is immensely gratifying. I am fully and firmly convinced that THIS is my true vocation and calling, and I return to the organ bench with great enthusiasm and excitement. In this regard, so emphasize the monks, my discernment has been successful.

I'm grateful to so many people who have supported and encouraged me and walked with me on this monastic journey: my Washington DC friends and colleagues, especially Scott Matthias; the congregation and choir of National City Christian Church; the clergy and members of St. Paul's K Street in DC; each one of the incredible, God-filled brothers here at Holy Cross Monastery who guided me and loved me so well; and especially my parents and siblings who support and love me, no matter what it is I do.

I'll send a message out again when I have "landed" in Glens Falls and know what all my new contact info will be. Please keep me in your thoughts and prayers as I look for a new place of work.

My thanks and very best wishes to you all! I look forward to my re-entry "into the world" and am eager to get properly caught up with you all over the summer months!

Charles Miller

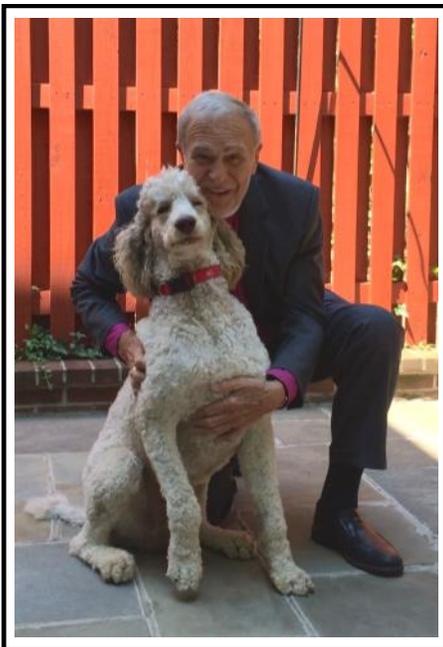
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Personal Note from Bishop Jim

Many of you have asked whether I have gotten a new dog, and some of you here who attend St. Paul's have met him. I got him four weeks ago today (May 31), and we have been enjoying the delight of getting to know one another. Ezekiel is a delight! I call him by his full name, but some call him Zeke, and others call him Ezee. He answers to all of them. Ezekiel is a silver beige standard poodle and a big boy, over 75 pounds, and about two inches taller and a little longer than Nico. He has all the characteristics I have come to know and enjoy in poodles, including the ability to be very calm indoors which means that I can bring him to the office with me since he likes to be wherever I am. However, you are not likely to see him in the church itself, since dogs at the altar do not really serve the liturgy well!

Again, your kindness and care has been wonderful, and the healing continues. Thank you.

+Jim Jelinek



July 6 Rector's Forum

What Kind of Flourishing Does God Desire for Gay and Lesbian Christians?

In the Rector's Forum on July 6, Fr. Martin Smith will endeavor to assist us in the ongoing work of clarifying our convictions about the kinds of intimacy God blesses in the lives of gay and lesbian folk, and the kind of personal spiritual and moral formation that the Church should be offering. If our position is that God desires all gay and lesbian believers to abstain from sex, what kinds of formation and support shall we offer those facing that demanding path? If our position is that God blesses sexual intimacy in the context of committed relationships, what kinds of formation and blessing responsibly support that path of commitment? If we have gotten used to a kind of 'gray area' of uncertainty, what responsibility should we now take for offering clearer guidance, especially to serious enquirers who are 'out' and wondering what kind of way of life receives holy encouragement among members of this Christian community?



COE: Farewells and New Initiatives

Emily Lanza

The Commission on Evangelization (COE) would like to give a big thanks to Kyle Babin for all the work he has done leading COE these past few years. COE events such as Ashes-To-Go and the development of St. Paul's website have flourished under Kyle's leadership and have enabled COE and St. Paul's to reach out into the wider community.

As we start this new chapter, COE has brainstormed additional ideas about not only increasing awareness of St. Paul's in the neighborhood but also serving our local Foggy Bottom community. Ideas ranging from organizing local blood drives and parish garage sales to offering child-care for local mothers to have a "day-out" enable St. Paul's to serve as a community center both spiritually and physically.

As we look outward, it is important to remember that evangeliza-

tion can start within the parish. In the upcoming months, COE will sponsor a new evangelization opportunity: "Let Us Keep the Feast." On certain Prayer Book Holy Days, everyone attending the evening Mass will be invited to share a simple meal in the atrium. Parishioners will be asked for a small donation (maybe \$5) to cover dinner for themselves and a guest, so please invite a friend to join you! We want to incorporate saint-inspired themes in the evening and welcome your ideas with regard to special foods, table decorations, entertaining quizzes, etc., while keeping it simple. The goal is to honor the heroes of our faith, learn more about their inspirational lives, enjoy each other's company and introduce newcomers to our wonderful parish. Stayed tuned for more details.



Fr. Dominique Peridans Joins Staff



I am very pleased to announce that Fr. Dominique, who has been serving as weekday supply since January and as a temporary successor to Fr. Lyndon Shakespeare since he left in mid-April, has accepted my invitation to join the staff as an assistant priest. At present, he and I are working out his letter of agreement, which will include both his duties and remuneration, so this is in process, and I hope to have it in place by July 1st. Fr. Dominique will continue to participate in liturgies in all capacities, both Sundays and weekdays, and will be doing much of our planning for and some of the teaching in our adult education and formation programs, including the Rector's Forum, Quiet Days, Lenten Program, and Inquirers' Class/Catechumenate in both the spring and fall (which will serve us next year while Pilgrims is on sabbatical). He will also serve in pastoral care, in some supervision of our seminarians and Ministry Residents, and, as in the ordination vows, "other duties to be assigned." These are areas where Fr. Dominique has many strengths and much experience. Many of you have met him, participated in Eucharists he has celebrated, and heard him preach, and have spoken very highly to me about him.

+Jim Jelinek
Interim Rector

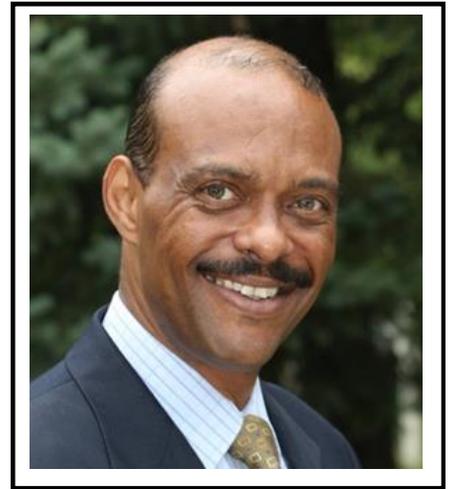
Bernard Anderson: Moving on to serve as Ministry Resident in Ellicott City

Bernard Anderson

In September, 2006, Lawrence and I made our first trip to DC knowing that we were about to embark on a life-changing course. With a list in hand of parishes to visit, our first Sunday was spent in worship (Solemn Mass and Evensong-Benediction) at St. Paul's. We didn't visit any of the other parishes on that list and upon returning to Florida to begin our 'Good byes' to our home, families, friends and careers – the primary solace and comfort in bringing closure to our native beginnings was the sure sense of Christ's presence in the community we found here at St. Paul's.

Although I officially entered the discernment process towards ordained ministry in the Diocese of Maryland, St. Paul's remained Lawrence's home parish and will always be for both of us – our first 'home away from home.' After being granted postulancy, I recall a seminarian encouraging me to "never forget what got you to seminary." I took that advice seriously and my first request of St. Paul's before beginning seminary was to permit me to continue to serve as an Acolyte for weekday Mass, Evensong & Benediction and special services. The blessing to continue in service has been a source of strength, encouragement and on-going spiritual rejuvenation for me.

As I now begin my last year in seminary and my Ministry Residency at St. John's Parish in Ellicott City, MD, on July 1, I find myself having to face another transition – this transition ending my ability to serve at St. Paul's in the capacity which I have tried to do. Besides being our first 'home away from home,' the parish family of St. Paul's has modeled for me (us) how a community of faith can be such a profound icon of God's grace. Thank you,



St. Paul's, for being a beacon of support in our lives and the 'wind beneath my wings' through discernment and my seminary formation and training. This very holy place and family in Christ has actualized for my journey what our Lord meant when he said: "For whoever does the will of my Father in heaven is my brother and sister and mother." (Matt 12:50)



SAINT PAUL'S PARISH
COMMISSION ON MISSION

DONATIONS NEEDED

Cuts in the Federal food stamp program make food pantries all the more essential. Our food drive for the Foggy Bottom Food Pantry continues. Cans of fruit, vegetables or other non-perishable items can be placed in the basket near the baptismal font.

SERMON SERIES

**OPENING EUCHARIST OF
THE ASSOCIATION OF
ANGLICAN MUSICIANS
(AAM),
HELD AT ST. PAUL'S,
16 JUNE 2014, 10 A.M.**

**The Rt. Rev'd Eugene Taylor Sutton,
Bishop of Maryland**



The Rt. Rev'd Eugene Taylor Sutton

The Two Calls

Matthew 28:16-20

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshiped him; but some doubted. 18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 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, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."

Core membership loss of over 8%. Uncertain leadership, with no strategic plan for growth. Loss of energy, lack of vision, with little basis for optimism in the face of a culture that appears to be increasingly hostile to the faith.

The Episcopal Church in the 21st century? No, I'm talking about the world of Jesus' disciples at the end of the Gospel according to Matthew. In those days immediately following Jesus' resurrection, the Christian movement was at a very precarious stage, and it was not at all clear it was going to survive. How could it? Many of its followers and adherents had fallen away due to disillusionment, and religious and social pressures. The Twelve were now The Eleven due to the betrayal and suicide of Judas - representing the loss of 8.3% of its core members. The organization, such as it was, had no undisputed leader, no secure funding scheme, no sound administrative or board structure, and no strategic plan for the future - surely giving rise, I'm sure, to calls for "restructuring". Sound familiar?

It's in that context of spiritual and emotional malaise that Jesus gives his most famous farewell charge" to his successors. The gospel lesson as-

signed for today is one of the best known scriptural mandates for the mission of the church. It's called "The Great Commission", so named because it is when our Lord calls, or "commissions", his followers to go into all the world to make disciples, baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to cling to everything that Jesus commanded them. The Church has heard that call to mission very clearly, and while it has been sometimes misunderstood and abused as a basis for cultural, racial and religious imperialism, it has also given rise to the spread of the good news of Jesus everywhere - as well as the establishment of schools, hospitals, and institutions promoting justice, reconciliation and peace. Whenever the Church forgets the Great Commission it does so at its peril, and it has served as a warning to the Church to not succumb to those inevitable self-serving tendencies to become nothing more than a religious social club for insiders.

But the call of the "Great Commission" contained in verses 18 through 20 - the ones assigned for this day after the Feast of the Trinity - tell only part of the story. There were actually *two* calls given by Jesus on those final days to his disciples, and both calls are absolutely necessary for the health and growth of the Christian movement. Do you want to know what that other call is? You would have to go back a few verses to read the entire account of what our Lord directed his disciples at the close of Matthew's gospel, beginning at verse 16, which reads:

"Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshiped him; but some doubted."

The first call, then, of the resurrected Jesus was to go to Galilee, to go

to the mountain. This call was first made to the women at the empty tomb; in verse 10 Jesus tells them to "go tell my brothers to go to Galilee; there they will see me." In other words, the first obligation of the disciples of Christ was to go home, and look for Jesus there. There, on the mountaintop - as has been true throughout the Scriptures - is where God is always revealed in a significant way. It was true for Moses on Mt. Sinai where he spent 40 days and nights communing with The Lord before he was ready to receive the Law to give to the Israelites. It was true for Elijah who on the mountain had to listen to the "still small voice" of God to strengthen him for the hard journey below. It was true for Peter, James and John who could only see the full glory of the Lord on the face of Jesus on the Mount of Transfiguration before they could begin their mission of going into the towns and villages teaching, healing, driving out evil and proclaiming the advent of the reign of God on earth.

And it was true for the disciples in today's lesson as well, serving as the prerequisite for hearing the Great Commission. In other words, before they could hear that Second Call to go and make disciples everywhere, they first had to hear his First Call to go to the mountain and worship.

Is not this a crucial reminder for The Episcopal Church at this present time? Are we all that dissimilar to our spiritual ancestors in their moments of personal and/or communal weakness?

You're familiar with the figures, the numbers that seemingly tell a depressing story of a steady, deep and continuing decline of the Church. But that story can and should be challenged at every opportunity. In April of last year, Dean Ian Markham, president of Virginia Theological Seminary, gave a much noted address at

the annual convention of the Diocese of Delaware in which he countered the "conventional wisdom" that the Episcopal Church has been in unbroken decline for the last fifty years, and that its future promises more of the same. He correctly points out that in the decade before 2002, the Episcopal Church actually *grew* in average Sunday attendance by 18,000 worshippers.

I remember well those days at the dawn of the 21st century when religious social scientists and church sociologists were openly talking about why was it that The Episcopal Church and the Evangelical Lutheran Church in America (ELCA) alone among the Mainline Protestant denominations was experiencing numerical growth - however slight - at least, not *declining* in worship attendance. The Diocese of Maryland was growing then, as well as the Dioceses of Washington, Virginia, Delaware and several others.

The indications, of course, are that we grew then because we were known as the Church that *worshipped well*...emphasizing ancient prayers and rites, beautiful liturgies and music that lifts the soul out of the everyday into the glorified presence of a resurrected Lord. If the Episcopal Church was known for anything in those years, it was *that*.

But then something happened around 2002 and 2003 that changed the public's perception of the Episcopal Church. Do you remember? That was the period when the conflicts flared up in full force around the full inclusion in the church of all God's people, and in particular celebrating the gifts that gay and lesbian Christians bring to our common life. In 2003, my friend Gene Robinson was elected bishop of New Hampshire, which caused a firestorm in the church here and in the Anglican Communion. We began fighting, and many members - including substantial parts of four dioceses - left the

Episcopal Church. Of course, we continued to gain new members, but that did not make up for the loss of those who left.

The point I'm making is that the Episcopal Church in the public's mind became more identified with conflicts, property disputes, fighting, and sex than it became known for its distinctive embodiment of *worship*. In short, in an era of sound bites, quick opinions, and superficial allegiances, the Episcopal Church lost its *brand*.

But there is good news here. Unlike many of our brothers and sisters in other Christian denominations, we Episcopalians are coming to the end of those troubles. Those members who are still unhappy with our church-wide stances on inclusion have already made the calculation that this is not the issue that is going to drive them away, and more importantly, *their children are not at all likely to leave the Episcopal Church because of our openness to the presence and gifts of all people*.

My brothers and sisters, I submit to you that repeated calls to "just focus on mission" is seriously missing the boat on what has been behind our institutional losses of membership and attendance. The "Go, therefore..." of the Great Commission is a very important call to the whole church—but it is the *second* call. The *first* call at the end of Matthew's Gospel is to go to the mountain, meet Jesus there, and worship Him. Sadly, in the Episcopal Church at this present time, we hear very little about that first call.

This issue of the "first call" is very personal for me...it goes to the heart of the matter as to why I am an Episcopalian. I was born in this city of Washington, and my faith was nurtured at a large, black and vibrant congregation in the center of the black community. What this means is that I sang, clapped, swayed, stomped and shouted my way into the Christian

faith - for which, of course, I am eternally grateful!

By my high school years, however, this way of worshiping no longer worked for me. Already by then, I was wary and weary of the constant demands for a highly charged emotional response on my part as the evidence that the Holy Spirit was present. I was tired of the anti-intellectualism, the easy answers to complex issues, the focus on individual gifts of performance rather than on the majesty of God, and the lack of a worshipful connection with the ancient past and the lives of our spiritual forbears in faith.

After a brief period of "atheism" - to the extent that a 17 year-old struggling with his faith *could* be an atheist - I came back to the faith. But where to worship? I literally went to dozens of churches, from storefronts to large sanctuaries, Protestant and Catholic Churches, black and white, rich and poor. It wasn't, however, until I stepped into the Church of the Ascension & St. Agnes - that venerable downtown Anglo-catholic parish - that I found my "home." I didn't understand much about what was going on liturgically at that morning's mass; it was a whole new world for me. But I did know that what was happening

there helped me to connect with the Holy in a way that I had never experienced before - without having to check my mind at the door! Who said that an African American urban kid of 17 years old couldn't be attracted to the tradition of liturgy that has stood the test of time for 2,000 years?

My brothers and sisters, this bishop believes that our parishes need to focus more on their community's *worship* as the vehicle for the kind of evangelism that works for us. The problem for the Episcopal Church is not that we are neurotically and unhelpfully fixated on music and liturgy. Rather, the problem for us from an evangelical and church growth stance is that we are not focused *enough* on our worship.

Good worship consists of its own "three legged stool": music, liturgy and preaching. Each leg of that stool is important, and if one of them is weak than the other two will not be able to stand for long. The truth is no matter how earnestly a church may pour itself into serving its community (which, as I said earlier, is a good thing), *if the preaching is uninspiring, the liturgy is sloppy, or the music is barely listenable, then that church will shrink and eventually may have to close its doors as a worshipping com-*

munity.

This means that growing churches are going to have to spend *more* of their time, money and other resources on having a good music program — not less. They are going to have to spend more time developing good liturgical practices for their services, not less. And they are going to have to insist that their clergy spend more time, effort and training on becoming good preachers, not settling for mediocre preaching.

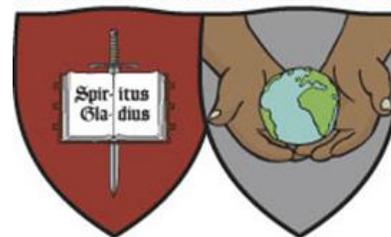
Ultimately, the reason for this turn, or "return," to worship isn't to maintain market share. It's not to make us "feel" good, or to achieve some vague spiritual high. The reason the Episcopal Church must focus on worship is to prepare itself to make disciples of all nations. It is to take seriously the first call of Jesus before the great commission to "go to the mountain, see Jesus there, and worship him."

To God be all honor, glory and praise forever. Amen.

+Eugene Sutton
Bishop of Maryland



SAINT PAUL'S PARISH
COMMISSION ON MISSION



St. Paul's strives to apply our talent, time, and treasure to reach out and uplift those in need both in our neighborhood and across the world. We welcome your involvement in:

Grate Patrol – Delivery of Breakfast to Washington's homeless population

- Food Preparation: 2.30-4.30pm every Friday;
- Food Delivery: 5:30am each Saturday & Sunday, Contact Glenn Marsh: Marsh_Glenn@emc.com
- Bag Set-up: Anytime before 3pm Friday; Contact Tina Mallett (202-965-9324 or tmallett@si.edu).

First Fridays – On the first Friday of each month, St. Paul's provides an evening meal for 100 homeless persons to be delivered from a special Salvation Army vehicle. Preparation help is needed (5:30 - 7:00 pm in the church kitchen). Contact Juliana Walton (flyingmtngirl@gmail.com).

JULY/AUGUST ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S

JULY

1 Susan Moore Robert Slough	2 George Keeler Noah Wallner Jillian Wallner Katie Wallner
3 Joseph Hobson	3 Hilary Malson
4 Sharon Boyl Christopher Ring	5 Mary Beth Bakke Richard Giarusso Alice Tilson
5 Thomas Leggett	7 Michael Barrientos Michael Davis John O'Dowd
6 W. Page Dame William Hall	8 Marjorie Tweed
8 Paul Onstad	9 Roy Byrd
9 Sara Mixer	10 Oghenekevwe Ajueyitsi Marcia Stanford
10 William Glass Laura Schnorrenberg	11 Ernest Latham
11 Ann Hyde Kathryn Killeen	13 Bernard Anderson John Evans
13 Gillian Britton	14 Clay O'Dell
14 Robert Armidon	15 Alice Hord deMichaelis
15 Andrew Humphrey Kathleen McGovern Anne Windle	16 Allison Mondel Dennis Hensley
17 Morgan Sammons	18 Rugel Chiriboga Anna Margaret Hanson Louise Oliver
18 Bill Gettys	19 William de Michaelis Emily Nobile
19 William Cox	21 Peggy Battle Mary McAllister
21 Hannah Leggett Gary Newsome	22 Virginia Northen-Cole Antoinette MacAlulay
22 David Boulet Hugh Gouldman Matthew Welch	23 Eileen Johnson
23 Cainna Browning Trevor Fortenberry	24 Percival Quintyne
24 Robin Meigel	25 Edie Davis
26 George Eatman Carey Lafferty	26 Charles Fleming Michael Houdek
28 Barbara Williams	29 Terrence Guishard Brian Nahodil
29 Phillip Landis Amy Roden	30 Frances Eikel
31 Andrew Zelno	31 Catherine Braun Grant Hildebrand Elizabeth Locher

AUGUST

1 | Matthew Britton



SPECIAL SERVICES/ MAJOR FEAST DAYS

Wednesday, August 6: Feast of the Transfiguration

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass

5:30 p.m.: Prayers at the Shrine of Our Lady of Walsingham

5:45 p.m.: Evening Prayer

6:00 p.m.: Low Mass

Friday, August 15: St. Mary the Virgin

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass

5:30 p.m.: Prayers at the Shrine of Our Lady of Walsingham

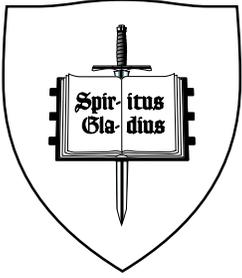
5:45 p.m.: Evening Prayer

6:45 p.m.: Procession and Solemn Mass (music of Louis Vierne and Pierre Vilette)



REMINDER NEW TRIAL TIME FOR EVENSONG & BENEDICTION

For July and August, Evensong & Benediction will be at 5:00 p.m. on Sundays.



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:
Feast of St. Mary the Virgin — Friday, August 15,
6:45 pm Procession and Solemn Mass**



The Assumption by Pieter-Paul Rubens, 1626