



Assumption of the Virgin by Palma il Vecchio

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# THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

JULY/AUGUST 2018 XXXI I NUMBER 7

## EXCERPTS FROM ANNUAL MEETING ADDRESS

As I thought about a themes and motifs for these words my mind took me by surprise. For I thought about particular moments over the last twelve months that have brought me to my knees—moments where I have seen the incredible love the people of this parish have for one another.

Love is shown most truly in sheer spontaneity, and one of the most humbling and beautiful opportunities of my vocation is to witness those moments of spontaneity—where I watch Christians reach out and love their neighbor in ways that could never be prescribed or premeditated. How many times have I seen the people of this place reach out and catch one another—and rely on one another—depend on one another.

It makes the whole concept of Christian community real. It makes me believe in this place more than all those things for which we are best known—clouds of incense, perfect pitch, a weekly schedule beats most Cathedrals. It makes the Real Presence truly real—the real presence of Jesus Christ not only on this altar throne, but also in the hearts of His faithful people.

I am truly thankful for each one of you. Every year when we crunch numbers for the diocese I see how almost everybody in this place offers back not only their treasure, but also their time and their talent. And, in particular, honorary clergy, staff, and our outgoing vestrymen and wardens.

In January I preached a sermon



THE REV'D RICHARD WALL

about what I believe our keys areas of strength to be. Number One: Anglo-Catholic identity and practice, and how we must seize and uplift this glorious tradition and charism with boldness and loud voices and confidence—accepting that for some this is foolishness, and for others it is life changing. I talked about weekday feasts and Sunday mornings and Sunday evening Benediction and offering this city something that very often cannot be found anywhere else nearby. And with that—of course—comes responsibility. I talked about investing in the heart of who we are and investing in our visibility. I talked about not wanting to be chaplain to an ideal or an idea or a memory—but to embrace what God is doing right now—to discern, to embrace, to cooperate—to look at all that goes so well here—all that we have to celebrate—the countless ways God blesses us—and how God now calls us forward.

## THE EPISTLE

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**Co-Editors** Katherine Britton, Cathy Downes

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**The Epistle** is a monthly publication of St. Paul's Parish. We invite you to submit your articles, photos, and suggestions. Email us at [epistleeditor@gmail.com](mailto:epistleeditor@gmail.com). **Our deadline is the fifteenth of each month** (for the next month's issue) and articles accepted for the Epistle are subject to editorial revision. Please submit your content in Microsoft Word format. © 2018 St. Paul's Parish, K Street, Washington.

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I talked about choral music as the next major factor in both our identity and appeal—the chorister program as our major outreach and formation ministry beyond our walls: a program that does not boil down to pledge cards or worship attendance—but forming young Christians in this distinctive and glorious way.

I reprinted that sermon in the Epistle as I believe that understanding our core strengths is the key to understanding both our identity in the present and our future direction. You see: identity is a living concept. It is not static. Identity is not built on a particular schedule, nor a reaching back, nor an anxious bereaving of what once was. I want our identity to fix both eyes ahead and march forward and be confident and proud and excited about each and every one of our core strengths. For in times such as this we have to know who we are and who we are not; invest in who we have rather than who we lack: the number of Episcopal parishes with comprehensive ministry, with a cradle to grave vocation is diminishing, and rarely to be found in urban ministry. Programming in each and every church is going to be different and unique and specialized.

We focus on our own areas of struggle and need and change, but the experience of the wider church reminds us again that gratitude is our first instinct as Christians. While our budget may be smaller, the fact remains: it is a bigger budget than many bigger churches receive. I am grateful to each one of you for your support of this parish—and the extraordinarily encouraging number of new and increased pledges this year.

Financial challenges and questions may well be the bane of any vestry, but they have a strange way of casting light and bringing focus. They force us to think carefully about questions of identity, in ways that preclude wishful thinking or nostalgia. They

help boil away the fog and the fuzz and the froth and ask us what we really need to be who we are, and who Jesus calls us to be. I sometimes think that we pour so much time and energy and effort into particular schedules or ministries out of some skewed sense of duty or identity: it may even be that financial challenges prove to be a liberation.

It may be the case that we make further cuts—losing a second stipendiary priest would mean an end to daily mass—or, at least, a complete revision of our daily mass schedule—but, again, might that not also be an opportunity—a way to widen our doors—to be realistic about people and lives and schedules, and how we may best encourage weekday eucharistic devotions in as many lives as possible.

We have now functioned on 1.6 priests for almost two years—the smallest clergy staff that we have known in a very long time. Time after time I'm seeing people step up and take leadership—coming through and embracing mission and ministry as the work of the people, rather than the work of the staff. Thank you. Let's not talk about volunteering in churches—let's talk instead about ministry—your individual ministries, and the time and talent you each offer to God. Thank you—each of you—for your ministries.

And so I cannot promise you a time machine—but that's not what God wants for any church anyway. What I can promise you is a faithful, loving Anglo-Catholic church, with a congregation who love one another and the world we are called to serve. I'm excited to see how our core strengths of liturgy and music lead and guide us as a blueprint for the future—how that will play our musically—or in mission—or in formation, especially as we move into the Fall.

I find my mind falling in some

keys areas:

First, Carwithen House. We've signed a 3 year lease with Acton, and the lease may be extended for 2 more years. I think most of not all of you know what's happening and why it's happenin—we've been talking about this for several years now. I'm glad to see space being used, and used well. I'm glad that our walls are becoming porous—all day long some in-and-out, families and children, the church increasing its community profile. I'm glad that offices will now be visible and accessible and our Atrium busy and energetic. I believe that this not first and foremost about money—what's important here is ministry and people and the opportunities this big step brings.

Whatever the future might hold, the key is this: we are not going to revert to what once was; not to a big empty building of quiet offices and unused rooms. Not leasing this space means discerning — imagining — praying—about how God calls instead. There are wonderful ways the space and our parish could intersect. Could Carwithen provide space for intentional young adult community— young people in discernment? I can't think of a better setting than an urban, Anglo Catholic parish in the heart of DC with a rhythm of daily worship. Carwithen is in some ways our endowment—not just a possible source of income, but a spiritual endowment—the source of so much possibility. Let's use it wisely.

Second, we need to find budget stability. Stability is a spiritual practice—a virtue—that Benedictine sense of being calm and settled. It doesn't mean complacency, it doesn't mean settling for less than we should—but it does mean finding a place where we continue from one year to the next without panic or anxiety. Financial stability would allow the Vestry to talk about bigger questions than short term financial panics. Who are we?

What are we? Where do we want to be? And, again, where we want to be is not first and foremost about numbers, people, dollars - but asking how and where God calls us now.

Third, last year we had the best stewardship campaign I can imagine. We need to continue the theme of Building Community. I'd like to see an emphasis both on building AND belonging. Each and every person is here as this is how God calls - and that means you are wanted and needed *and belong* in the best sense of the word—here, always, for a reason. Making a pledge is a basic unit of belonging—and I think we need to focus on a 100% participation goal.

Fourth, I am very happy with the direction of adult formation. During Lent, we ran a very fruitful Alpha course. We talked about our faith - and that's a skill and comfort we need to collectively grasp if we are to grow. Later this year I will return to catechesis—this will not simply be a rerun of the Pilgrims course—our resources don't allow for that, but nor do I think that mimicking the past is always the best decision for the present. We will be using some of those same resources, and in units or blocks looking at some of the fundamental steps in following Jesus.

Fifth, I would like a significant amount of attention to be paid to the area of mission. We have some very beautiful and inspirational missions rooted in this parish. Grate Patrol is a marvelous example of Anglo-Catholic faith in practice. I was enormously encouraged by parish support for the Winter Shelter, which this year increased from a one to two week commitment. I have a strong commitment to Bishop Walker School and support for that extraordinary place will never be up for discussion. But we could be doing more. We could be doing much more—and, let's face it, the credibility of our worship, our ritual, our music, our doctrine, our faith rises or falls on

how we go from here and serve the poor. We need more opportunities, more participation. For example, we talk a lot about Grate Patrol, but only a small number of parishioners participate. I'd like to reexamine the whole area of foreign mission—to find some ministry that doesn't start and stop with dollars. And perhaps it's time to reexamine the structure by which our parish mission is discerned and operates.

I was reminded recently of some words from Fr Philip North—Bishop of Burnley, and a sometime visitor to this parish. Here's what he said:

*We are all trying massively hard to renew the Church. We are working like crazy, we are praying like mad, we are trying every new idea under the sun. Yet the longed-for renewal does not seem to come. In fact decline just seems to speed up. Why? Why are we struggling so much? I want to suggest that the answer is quite a straightforward one. It's because we have forgotten the poor.*

If we are to find the revival and growth we all at least think we want we have to find new ways of remem-

bering the poor. In the here-and-now how do we meet the poor? How can we change ourselves? How do we serve Christ in those struggling to make good? How do we wash feet?

There are no obvious answers; a great deal of creativity and discernment are inevitable. I'd like this to be an area that at least initially receives some solid vestry focus to review what we are doing and why we are doing it in light of what we could be doing and why we could be doing it. And I'd like to see that vestry conversation become a parish conversation and that parish conversation become a new and expanded vision and opportunity. Above all, not something to make us feel good, or make us more appealing, or tickle our consciences—but some way we can genuinely, authentically, do the work of Jesus. And that's all, ultimately, we should be doing anyway.

As we look to the future we can be confident that we are a strong community rooted first and foremost in faith and Jesus and formed by our experience at the Altar. We can accept that some things are changeless and eter-

nal—and some are not. But any church has to ask: where is God calling us to newness? And what are we called to give back to God? We must never be driven by numbers, but sometimes questions or trends or opportunities emerge that are hard to ignore. For example—we pretty much filled the church on Easter Sunday for Choral Mattins. What should we read into that? What can we learn?

In some ways I am both inspired and haunted by words of John Keble—a priest who, of course, never abandoned this Church—never swam the Tiber, never found somewhere more in line with his tastes. Instead he said this: “If the Church of England were to fail, it should be found in my parish.”

There can be no better or worthier vision for our parish than this. To do that honestly we need each other if we are to know Jesus—we need one another to grow and learn—we need one another to have life. In this family I find myself growing; I find myself challenged—and I find life—and I find Jesus. I thank God for each one of you.

## Meet our Summer Seminarian

David Wylly



David will be joining SPKS for an 8-week internship beginning in July. He has completed 2 years of study at Virginia Theological Seminary and is scheduled to graduate in May 2019

with his Mater of Divinity Degree. He has been the Seminarian for the past year at Grace Episcopal Church in Georgetown.

David is Candidate for Holy Orders in the Diocese of Southwest Florida sponsored by St. Hilary's Episcopal Church in Ft. Myers. Prior to hearing God's call to attend seminary David attended Troy University in Troy, AL received a Bachelor of Science Degree in Sports Medicine/Athletic Training and then attended the University of South Florida and earned a Master of Arts Degree in Physical Education.

He worked for seven years in the field of Sports Medicine with posi-

tions in Outpatient Physical Therapy Clinics and Professional Baseball including three seasons in the New York Yankees Organization. David then transitioned into and spent the next fourteen years as an Orthopedic Sales Representative selling Total Hip, Total Knee, Total Shoulder, and Orthopedic Trauma Implants for two major Orthopedic Manufacturers.

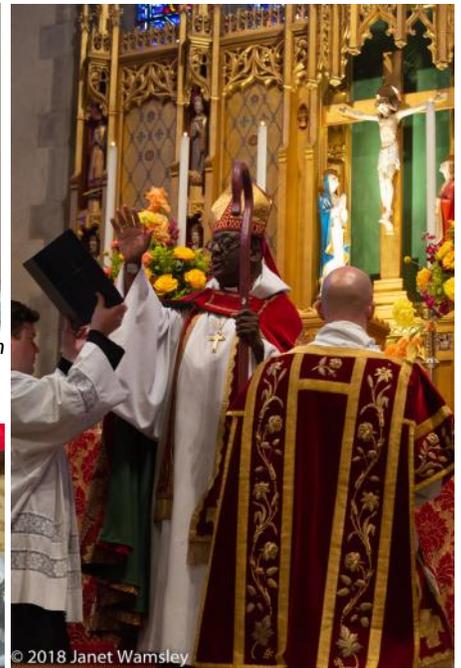
David is married to his wife of 9 years Nadine and together they have six children Ethan, James, Samantha, Reagan, Jillian, and Jackson. In his leisure time David enjoys cooking, fishing, and spending time with his lovely bride.



# St. Paul's Celebrates: Corpus Christi and Ss. Peter & Paul



Confraternity of the Blessed Sacrament Hosts Reception at Corpus Christi (above); Hospitality Team Hosts Reception for Solemnity of Ss. Peter & Paul (below)



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# St. Paul's Welcomes: Confirmations and Receptions 2018



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Wamsley

Janet Wamsley

The Rt. Rev. Carl Wright, Bishop Suffragan of the Armed Services and Federal Ministries, Presides and Celebrates at the Solemnity of Ss. Peter and Paul  
 Welcome the newly confirmed: Diana Marsh, Greg Cumber, Ellen Cumber, and Max Hazell.  
 Welcome the newly received: Stephen and Sandra Caracciolo

# St. Paul's Serves: Weekly Friday Grate Patrol Prep



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# Celebrating Choristers and Their Families

*Dr. Jeffrey Smith, Director of Music  
Remarks at end-of-year dinner*

First, a word to the parents. (Choristers: you have permission to eavesdrop.)

In last weekend's Wall Street Journal, former presidential speechwriter Peggy Noonan titled her Op-Ed, 'We must improve our trust'. Noonan looks at the declining American confidence in all institutions and growing mistrust of all leadership. She writes that "it's time to see our mighty institutions, with their noble facades—the grand marble court house, the soaring cathedral—for what they are: secretly frail and in constant need of saving. When you're young and starting out, you imagine institutions are monoliths- big, impervious to your presence. Later, having spent time within, you know how human and flawed it all is, and how it's saved each day by the wisdom and patience—the quiet heroism—of a few. Be one of the few."

So, I'd like to thank our choir parents for demonstrating the qualities that Noonan advocates: wisdom, patience and a quiet heroism. There are many heroes in this room. And not a few are under five feet tall. It brings me joy.

So, now a word to the choristers. (Parents: you have permission to eavesdrop.)

This year, as it happens, our investiture of choristers coincides with our saying farewell to choristers and the end of our choir season. And that reminds me of how contradictory, complex and often difficult change is.

At the end of a school year, we may think to ourselves that 'next year just won't be the same.' And we're right! But because all of us grow and find new strength and new skills and passions and friendships, we needn't

be afraid. I'm sure that our departing choristers, Lizzie, Adam, Maddy and Sebastian would want each of you to carry on strongly next year. Because that's what they did, when their older peers departed. It's not *their* choir. And it's not *my* choir either.

I'm going to introduce you some thoughts from a man who was a great influence on me: Bishop Barry Valentine. Bishop Valentine was the interim rector here in 1997. He was a very funny, very brilliant, (very tall!), and a very loving man. He loved the choristers at Evensong. Now, the year that Bishop Valentine was with us, February 14 fell on a Sunday; can you imagine some of the organ improvisations? I'm going to read to you bits of a sermon Bishop Valentine preached in June of 1997, describing an event which took place in this room 20 years ago:

"Last Sunday," said the Bishop, "after Evensong we had presentations at a dinner upstairs. At one point a departing chorister, 12 year-old Andy, was invited to come forward. Andy was given---much in the way they retire hockey player's jerseys---his own battle-scarred Hymnal to keep. When I chatted with Andy afterwards, he told me--and I wasn't surprised-- how much he enjoyed the choir and enjoyed the other boys. (He didn't mention the girls!) Dr. Smith was visibly dismayed at losing this youngster at the peak of his ability. Unfortunately, Andy's family is to be transferred overseas on diplomatic service. But last Sunday, on his way out of the building, Andy looked over his shoulder at his younger friends and said an extraordinary thing: 'When I come back, I'll be a bass.'

"Andy reminded us," Bishop Valentine continued," even as a 12 year-old, that change is always going on in us, physically, mentally, emotionally

and spiritually. Whether I like or not, I am a changing person. Change, whether I like it or not, also goes on outside of me, impinging upon me. The significant question is-- how do I deal with that in a Godly and creative fashion. Whatever else may be appropriate, anxiety is not. Fearful withdrawal is not. Timid evasion is not. I need an inner peace, and inner poise, which doesn't deny change ---after all, Andy didn't expect to sing descants forever!--- but that tells me that, within the providence of God, I can live with change, I can indeed grow with it. So as we face today's changes, let's remember that boy leaving the choir too soon, who said calmly to us: 'When I come back, I'll be a bass.'"



*Blessing for departing choristers :  
Sebastian Purcell, Maddy Murnick, Lizzie  
Discenza, and Adam Wilcox*



*Investiture of new choristers:  
Beatrice Neal, Will Petretta, Willie  
Marschner, Mary Fairbanks, and Felix Zook.*

# Chorister Valedictories: Adam Wilcox and Maddy Murnick

Adam Wilcox



St. Paul's is D.C.'s best kept secret, but thanks to a good dose of Providence, I found myself at my first rehearsal 6 years ago. After a month or so, I began singing services, donning the smallest cassock in the vesting room. People would ask why I spent all that time just to sing in a choir. But this tight-knit group is special, and its beautiful music is a true offering to God. As my years come to a close, it is *your* turn to carry on the tradition; but first, I want to share some thoughts that may help. St. Paul's has taught me the importance of working together as one under a leader, and St Paul's has given me the opportunity to memorize many wonderful Psalms.

What would happen if we sang an anthem with no organ, no pitch pipe, and no conductor? While we might make a better account than some choirs, the result would certainly be less than ideal. Edmund Burke, the father of modern conservatism, saw the same principle at work in government. The French Revolution's emphasis on personal freedom seemed good at first glance, but liberty, writes Burke, must be "combined with government...public force...peace and order" Liberty imparts no benefit if it lacks restraint. A choir works in

the same way. Without a director who brings us together, our music could never achieve its fine standard.

From a theological standpoint, the hardest part of evensong is also the best. Many find the Psalms boring, but if we dig deeper, they are mines of wisdom. As Dietrich Bonhoeffer, the great pastor who resisted Hitler, wrote: "All prayers of the Bible are such prayers which we pray together with Jesus Christ, in which he accompanies us, and through which he brings us into the presence of God." Some today have emphasized that prayer is nothing more than an outpouring of emotions, but the Psalms and the Lord's Prayer suggest otherwise, for did not the disciples themselves ask Jesus to teach them how to pray rightly? So I think it's important to memorize the Psalms. By singing them weekly and paying close attention to the words, I notice that a verse pops into my head as I write a paper or hear a story. Almost every day, the Psalms remind me of God's purpose, even in hard times.

Leadership and the Psalms may seem strange topics for a farewell speech, but I believe that both are essential to a life well lived. I hope you will grasp hold of the gifts that you are being given in choir, learning and enjoying for many years to come. This choir takes great dedication, yes, but also imparts gifts that will last a lifetime. And so I'll close with a Psalm verse

"The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever."

But finally, a piece of advice to the boys: if you want to sing on into your old age like me, avoid the Bass Clef, stay off the red meat, and only drink organic milk!

Maddy Murnick



## A FAREWELL TO THE CHORISTERS

The St. Paul's choristers are some of the most brilliant and talented people I have had the privilege to know. Serving this parish alongside them for the past seven years has been an honor, and one which I will never forget.

If you have ever attended Choral Evensong (If you haven't, I strongly recommend it), you know that right before the Benediction, the choir sings an anthem. In the booklet it reads: "Anthem. The ministers prepare for the Sacrament while an offering is received." When I started singing Evensong, I thought this "offering" referred to the choir's singing. And even though I now know my eight-year-old brain's understanding wasn't accurate, I still choose to interpret it that way. Our singing is an offering to God's people.

It's just like food and water; people need to encounter something incredible and beautiful every once in a while to remind them of the things that make life meaningful. For this reason, I consider singing in a choir like this an act of service. I know the boy and girl choristers will continue to share this sacred gift freely long after I have left the choir.

I am deeply touched by the sincere and heartfelt goodbyes I have re-

### Maddy Murnick Valedictory cont'd

ceived from my fellow choristers and parishioners. It is a reminder of how music and singing can connect people.

Some of my most treasured memories took place in the choir room, not only singing together, but also laughing together, crying together, and simply being around the talent and passion that even the smallest choristers radiate. They are my greatest inspiration, and without them I would not be the person I am today or any person I will become in the future.

I'm so grateful to this generous parish for supporting the choristers and the music program here at St. Paul's K St. What you have created here is very special: a group of children whose purpose is to praise God and serve others through song.

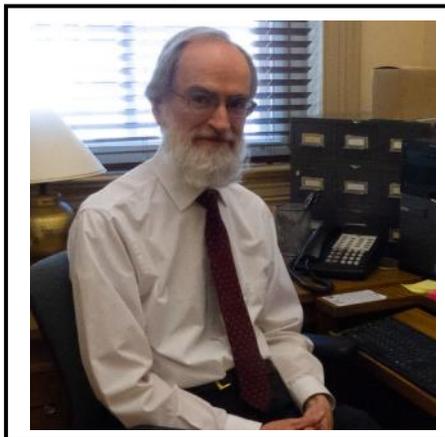
The memories I've made here will always be a part of me. They will be a comfort to me when I'm sad, an inspiration when I need one, and a reminder of the power music and singing can have to impact a life like mine.



## St. Paul's Music Reference Library

Dr. Jeffrey Smith, Director of Music

Few would imagine the untold hours fellow parishioner Joe Ewbank has spent in our music reference library. Joe moves seamlessly from preparing Grate Patrol bags to cataloging the *opera omnia* of Palestrina-- which speaks to the interwoven nature of our ministries. I invite you to visit the collection and to join me in thanking Dr. Ewbank for his extraordinary service. *Jeffrey Smith*



Joe Ewbank

Have you ever wondered whether a Norwegian congregation using the 1985 *Norsk Salme Bok* could sing "Dear Lord and Father of mankind" (to Parry's tune *Repton*)? "Amazing Grace"? "Kum ba yah"? (The answer to all three is Yes.) Would you like to find out whether there's a solo in Samuel Coleridge-Taylor's *Scenes from the Song of Hiawatha* that you could prepare for your next audition? (The answer is Probably yes, unless you're an

alto.) Or, more practically, would you like to explore the differences between the Roman and the Ambrosian chant traditions for a Sunday or Feast Day of your choice?

St. Paul's music reference library, housed in a windowless room next to the office of the Director of Music, contains resources to answer these and many similar queries. The core of the collection was left to the parish by John Uhrig, former member of the parish choir and editor of many of the chant versions still in use in the parish's worship.

Among the resources in the collection are eclectic selections of books about music, particularly church music, and liturgy; books of liturgical texts with and without plainsong settings; and an extensive collection of hymnals. Musical scores run the gamut from the complete works of Palestrina; to a large collection of octavo anthems, masses, and canticles; and numerous larger choral works both sacred and secular. A well-worn copy of *The New Grove Dictionary of Music and Musicians* and a twenty-nine year run of the *Journal of the American Musicological Society* round out the holdings.

If you want to know more about the collection, contact Director of Music Jeffrey Smith at [jsmith@stpauls-kst.com](mailto:jsmith@stpauls-kst.com).



## Thank You Commission on Mission Volunteers

Rhoda Geasland

No outreach or mission endeavor would be successful without volunteers. This is especially true for St. Paul's Hunger/Homeless programs: Grate Patrol, Winter Shelter, Food Bank.

Grateful thanks to faithful volun-

teers who keep the programs running. And special thanks to two parishioners who are moving away:

Cathy Downes – volunteer extraordinaire - Salvation Army dinner coordinator and cook, egg boiler for Grate Patrol, Food Bank delivery coordinator. We wish you God speed as you settle into your new life and adven-

tures in New Zealand. We will miss you, and not just for all you do for our Parish and those in need.

Michael Vreeland – Your quiet, unassuming service to outreach at St. Paul's. We wish you much happiness in your new life in Germany. You will be missed, and not just for your work with outreach.

# I Believe

Fr. Shawn Strout

In the last article, we discussed the role of Scripture in the liturgy, particularly the role of our lectionaries. We recognized that the public reading of Scripture was very important to Thomas Cranmer, the principle architect of the first two Prayer Books of the Church of England.

The next liturgical unit is the sermon or homily. Much could and has been said about the role of preaching in the liturgy. I would make two quick points. First, as liturgical Christians, we do not see the sermon as the climax of the Eucharistic service. Some of our less liturgical sisters and brothers in Christ do see it as such, and thus it is the longest portion of the liturgy for them. Instead, we see the reception of Holy Communion as the climax of our service, and the sermon is meant to support that climax. Second, because we use a lectionary, the preacher is constrained to a certain degree to preach from those selections. This constraint may seem stifling to the preacher who is used to greater liberty. However, it can be a source of inspiration because the preacher is preaching within a tradition.

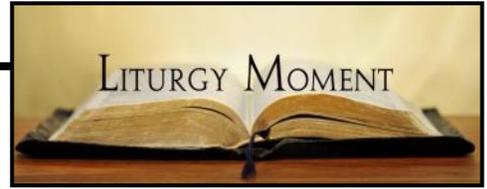
The recitation of the Nicene Creed comes next. This portion of the liturgy has been controversial since the eighteenth century with the rise of the Latitudinarians in Anglicanism. Among other issues, the Latitudinarians critiqued the use of creeds in the liturgy. Initially, their critique centered on the use of the Athanasian Creed, especially its anathemas. However, it grew to include a critique of any creed in the liturgy. Even today, there are members of the Episcopal Church who wish for the creeds to either be removed from the Prayer Book entirely or at least to be made optional.

So, why do we have the recitation

of the Creed in the liturgy? Well, historically, the creeds played a role in Christian initiation. Both the Apostles' Creed and the Nicene Creed were both used during baptisms. Today, we use an interrogatory formula of the Apostles' Creed for baptisms and then renew our Baptismal Covenant during Confirmations and Receptions. However, originally the Nicene Creed was also used for baptisms.

The Nicene Creed first entered the Eucharistic liturgy in 589 with the third Council of Toledo in Spain. The purpose was to remind converts from Arianism, the belief that Christ is not equal with God but rather was the first created being from God, of their orthodox faith. However, it was not universally used in the liturgy for quite some time. It would take centuries, in fact, for it to spread throughout most of western Christendom. Interestingly, the Church in Rome was one of the final holdouts and did not accept the Creed in the Eucharist until the eleventh century and then only on Sundays and certain feasts. This reticence to include the Creed was not due to a lack of orthodoxy on Rome's part but rather a strong resistance to any kind of liturgical change. The Church in Rome has been among the most liturgically conservative in all western Christendom.

Do we still need the Creed in the liturgy today? I would argue quite vehemently that we do. In fact, I would argue that we do for the very reasons why it was first developed in the fourth century and subsequently used in the liturgy in the sixth century in Spain – to combat Arianism. While Arianism in its classical form does not really exist today, a different form of Arianism is still very present even within the Episcopal Church. Some members of the Episcopal Church, including priests and even some bish-



ops unfortunately, believe that Christ is not uniquely and distinctively the second Person of the Holy Trinity. The argument often takes the form that Christ is an example of a human being who became so divinized as to be like God as much as a human being can be but not fully God. Thus, the Church still needs to be reminded of our orthodoxy even today!

But I would add another reason why I believe the Creed should remain a part of the Eucharistic liturgy. There is a corporateness to saying the Creed together as a community that is important. I have heard preachers respond to people who are struggling with the tenets of the Creed by saying, "It's okay if you cannot believe all the parts of the Creed. It's not your Creed. It's the Church's Creed. We will say it for you." There is great truth in that statement! I am sure nearly everyone has struggled with some part of the Creed at some point in our lives. I certainly have. But the comfort and strength of saying it communally is that I am surrounded by the faithful who will buoy me when my faith flickers. The practice of singing the Creed at St. Paul's only emphasizes this communal aspect even more. I cannot tell you how many times as deacon of the Mass that I have nearly forgotten my cue to walk into the midst of the congregation to prepare for the Prayers of the People because I am so caught up in singing the Creed. It is very powerful for me!

The Creed need not be a dry, uninspiring checklist we go through every Sunday. Instead, it can be a source of strength, hope, and community as we proclaim it together!



# May and June Vestry Reports



Preston Winter and Ed Britton

## May Vestry Meeting, May 29, 2017

At the May 29th Vestry meeting, the Rector began with his report, focused on preparations for Corpus Christi and the visit of Bishop Carl Wright. The Buildings and Grounds Committee previewed repairs to the HVAC system as well as recent flooding that occurred in some of the rooms during recent heavy rains. The parish is exploring an insurance claim for this incident.

The Finance and Investment Committee is preparing its drafts of the policies that will govern its operations and decision making. These will be passed onto the next Vestry to be finalized and adopted.

The Treasurer then reported on recent work regarding individuals who are authorized to approve expenditures, as well as a change to the operating practices for the Commission on Mission, with the goal of moving the Parish donations to mission-related activities onto the budget. This change in accounting practices was approved by the Vestry.

The Nominating Committee presented its proposed nominations for election to the Vestry, (all voted in at the June Parish Annual meeting) and arrangements for the Annual meeting.

Ms. Zakaib gave an update on the Website, which is now in production. The Task Force is working to review existing content, to be transferred to the new site.

Finally, Mr. Britton gave an update on the Acton Academy zoning application, which was recently approved. This will allow Acton to move forward with its plans to open the school in September. On a related note, Fr. Wall also previewed the schedule for moving out of Carwithen House, which will take place on June 27-28. Funds have been approved to pay for these moving ex-

penses, to be reimbursed by rent payments once the school is in place.

Fr. Wall closed the meeting with a prayer and set the next meeting as June 25th, following the Annual Meeting.

## June Vestry Meeting – June 25, 2017

The Vestry met on Monday, June 25. It was the first meeting with new Vestry members Mary Beth Bakke, Drew Peterson, Lindsay Raffetto, Michael Robinson, and Anne Windle. Continuing Vestry members are Ed Britton, Pat Byrd, Matthew Leddicotte, John Orens, David Schnorrenberg, Preston Winter, and Gwyneth Zakaib.

The Vestry elected David Schnorrenberg as Senior Warden, Anne Windle as Junior Warden, and Katherine Britton as Treasurer. Election of a Secretary was deferred until a future meeting.

The Rector reported that in the past month, there were two funerals; the annual meeting occurred; The Right Reverend Carl Wright, Suffragan Bishop for the Armed Services and Federal Ministries, visited the parish for the Solemnity of Ss. Peter and Paul; there is a summer seminarian, Dave Wyly, from Florida; and there will be two seminarians beginning in the fall, Doug Worthington, from New Jersey, and Rachel Harber, from Virginia.

The Treasurer reported that current financial performance is generally on track. She emphasized, however, that the budget contemplates expenditures that are in excess of the parish's current income, even after the 4% annual draw from accumulated parish funds and bequests authorized by the Vestry. She quantified the budgeted deficit for the current calendar year as approximately \$90,000, with such amount covered only by

drawing down the principal amount of accumulated funds and bequests. She also noted that the line item of \$10,000 for evangelism has so far not been used.

Mr. Britton reported that a license agreement with Acton Academy for the Carwithen building was in final negotiation and would be presented to a special meeting of the Vestry once it was in final form. He also reported on the proposed retention of Borger Management to manage Carwithen and the arrangements with Acton. The Vestry authorized the Executive Committee, together with Jeanne Smith and Chris Mixer, to exercise approval rights in respect of Acton Academy proposals for space renovation, signage, and outfitting of the grassy area west of the church. The Vestry authorized additional funds for legal expenses associated with the Acton license.

The Rector reported on the move of parish operations currently located in Carwithen to the parish's other buildings. He addressed the disposition of unneeded furniture and equipment.

Mr. Leddicotte reported that the parish's arrangements with Foggy Bottom West End Village generally remain unchanged except that, for purposes of flexibility, they have been converted to a month-to-month basis.

Ms. Zakaib reported that the contractors for the new parish website are still working on the functionality of the calendar, plus other items.

The Rector noted that a special meeting of the Vestry would be required to approve the proposed Acton license agreement, probably after the Parish Mass on Sunday, July 8 or 15. The next regular Vestry meeting will be on Tuesday, August 28 at 6:30 p.m.



# JULY/AUGUST ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

## JULY

3   Joseph Hobson	5   Mary Beth Bakke Richard Giarusso
4   Christopher Ring	7   Michael Barrientos Michael Davis John O'Dowd
6   W. Page Dame	8   Marjorie Tweed
9   Sara Mixer	9   Roy Byrd
10   William Glass Laura Schnorrenberg	10   Oghenekevwe Ajueyitsi Marcia Stanford
11   Katherine Hungerford Kathryn Killeen	11   Ernest Latham
13   Gillian Britton	13   Bernard Anderson John Evans Hardy Johnson
15   Anne Windle Christopher Wright	14   Clay O'Dell
16   Lucas Graves	15   Alice Hord deMichaelis
17   Maddy Murnick	16   Dennis Hensley Allison Mondel
18   John Gettys	18   Anna Margaret Hanson Rugel Chiriboga Louise Oliver
19   Michael Vreeland Pamela Wright	19   William de Michaelis
22   David Boulet Hugh Gouldman	22   Antoinette MacAulay
23   Trevor Fortenberry	24   Percival Quintyne
24   Robin Meigel	25   Edie Davis
31   Andrew Zelno	26   Charles Fleming Michael Houdek

## AUGUST

1   Matthew Britton	30   Madelon Zakaib
2   George Keeler Anna Maria Sant'Anna	31   Grant Hildebrand
3   Hilary Malson	
4   Teta Moehs	

HAPPY  
 BIRTHDAY



### The Assumption

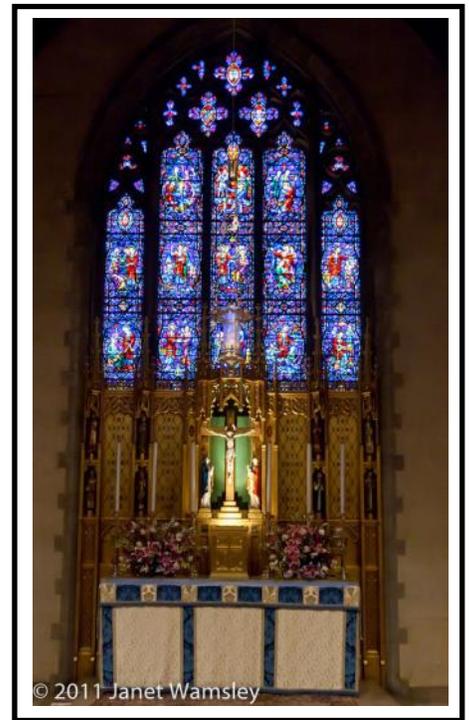
Wednesday, August 15, 2018

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass

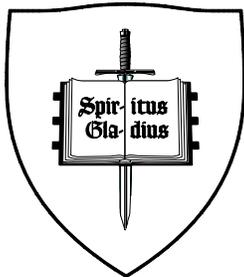
5:45 p.m.: Evening Prayer

6:45 p.m.: Procession and Solemn  
Mass



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# SAINT PAUL'S PARISH

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**ADDRESS SERVICE REQUESTED**

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

**Feast of the Assumption, Wednesday, August 15, 6:45 pm:**

**Procession and Solemn Mass**

