



Verkündigungengel, Masolino (early 1400s),

THE EPISTLE

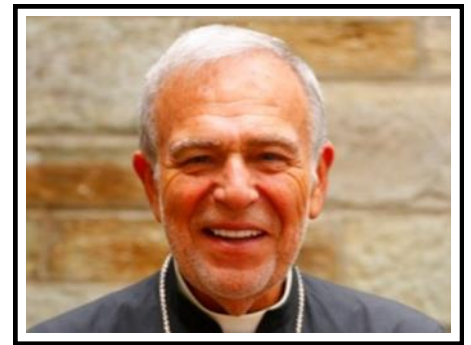
OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

MARCH 2014 XXVII NUMBER 3

From the Interim Rector

Difficult Conversations — We shall trust the Holy Spirit



THE RT. REV'D JIM JELINEK

In most households or families there are some conversations that are difficult to have, and particularly around sexuality and sex. Each parent has his or her inner values formed by the households and neighborhoods (including faith communities) where s/he has been nurtured, and their children are being formed by them and the society that surrounds them. The conversations become even more difficult when cultural norms are changing, as was true in the lifetime of many of us as our culture considered the morality and normality (not the same!) of sexual relations outside of marriage — and let's not complicate this by suggesting one or both is married. Sometimes other forces cause us to question what is a higher value, like when senior citizens started living together, rather than get married, in order to keep pensions and social security income intact. The Church never pronounced that this was OK, nor did we exclude people from communion for "living in sin" both unabashedly and unrepentantly, and with no intention of change. In times and situations like this, we have gone back to our Bibles and earlier theologians to look for justification or another way to interpret/understand Biblical moral theology.

In some congregations there were

fruitful and helpful conversations about such matters, while in others we shied away from them as indelicate or prying into the personal lives of others, a kind of "don't ask, don't tell" of another era.

In our western society, for the past three or four decades in various circles, a conversation has been going on about homosexuality and homosexual persons. Can one be a whole person as a homosexual, even if sexually active with a partner? What happens if two homosexual persons fall in love? Can that be of God? Or is that simply the baser desires of the flesh? If it is of God, then what should society/the Church do about it, how should we respond?

This has been the subject of numerous private conversations at St. Paul's over the past few decades, and I have already received requests to

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We shall trust the Holy Spirit to guide us...[in] whatever discernment we may do, which may include keeping St. Paul's practice the same, or making a complete change, or doing something in between. The outcome is between the people of St. Paul's and the Holy Spirit.

either bless a same-sex relationship or to marry them. In church.

I have replied that what I do as a priest, a "person of blessing," is between me and the bishop under whom I serve and the diocesan and societal laws which prevail. All of that and more contributes to a priest's moral and ethical values. This would be the case if asked to do such a thing in a home, a garden, etc.

I have also said that though I am responsible for the liturgical and worship and spiritual life of the congregation, and though the altars of St. Paul's belong to God, I do not think it appropriate to hear vows at them when the congregation has never discussed this together and tried to come to a common understanding of what is God's will about this in general (that is, are we in a time of a further revelation than was the mind of the Church for almost two millennia?), and what might we consider to be God's will for St. Paul's.

It is time for the conversation.

We need to have this conversation, but I think it would be helpful if we do so after a series of presentations from theologians, whether seminary professors or others whose experience and thinking about experience is helpful to hear. We are planning an extended series of Rector's Forums which will be recorded and transcribed so that everyone will have

access to them, each Forum including a presentation and time for questions of clarification by the speaker. (We shall have ground rules about debating the speaker, etc.). Our discussions and conversations will come later, when we shall have had the various presentations.

We shall trust the Holy Spirit to guide us in forming a plan for the discussions and whatever discernment we may do, which may include keeping St. Paul's practice the same, or making a complete change, or doing something in between.

The outcome is between the people of St. Paul's and the Holy Spirit. No matter what I think, my responsibility is to ensure that we have this conversation and that the presentations be as balanced as possible as a whole, allowing each speaker to present according to his/her point of view.

Pray for each other and for us as a faith community.

+Jim Jelinek
Interim Rector



Tuesdays in Lent — Cultivating Life at St. Paul's

Cultivating is a word related to the care and preparation of land for the growing and flourishing of crops. Jesus often used the language of agriculture in reference to the life of discipleship. The notion of preparation and growth are significant for the Church, and in a time of transition, capture something of our approach to the way we examine our life together at St. Paul's.

Lent is traditionally a season that includes instruction and formation. As part of our Lenten practices, we will gather on Tuesday evenings to



explore the ways discipleship and faithfulness are being cultivated for the ongoing and future life as St. Paul's. Each topic will be co-presented by members of the staff and lay leaders.

Schedule

Tuesdays in Lent at 6:30 p.m. in the Dining Room — potluck dinner (except March 25, Feast of the Annunciation) and discussion

Cultivating Life through . . .

1. Worship and Liturgy — March 11
2. Mission and Outreach — March 18
3. Evangelism and Communication — March 25
(To follow Annunciation Mass — *no dinner provided that evening*)
4. Education and Formation — April 1
5. Leadership and Stewardship — April 8



All are Invited to Join these Lenten Conversations!

Evangelization through Fiction

Robert Harley Bear



Imagine a fisherman setting up a fish tank at the water's edge and then inviting the fish to jump in. I have heard that described as the Episcopalian concept of evangelization.

The “unaffiliated” and “spiritual, but not religious” are the fastest growing religious groups out there. Why aren't all these doubters and questioners beating down the doors of Episcopal churches generally and St. Paul's in particular? The Episcopal Church has much to offer doubters and questioners. It is the most truly non-denominational denomination to be found — one that cannot even figure out if it is Protestant or Catholic. To borrow a phrase from Good Queen Bess, we are prepared to offer a warm welcome without trying to “open a window into mens' souls,” but to many, we are just another church out to brainwash them with doctrines.

For many on the outside, the believers appear to be the outermost circle of any church community, but the reality is different. I once chanced upon an article saying that a significant minority (roughly 40%) of the clergy in the Church of England harbored significant issues with the Biblical version of Christ's death and resurrection. Even Mother Theresa wrote letters throughout her life expressing strong doubts about God and her faith. For me, the Pilgrim's Class

could not be more aptly named, because we really are all pilgrims supporting each other on our pilgrimage to find our beliefs and faith, and we do not necessarily all end up at the same place.

Thought-provoking fiction can be used to actually show that there is a place in church for people who wrestle with the fundamental precepts of Christian faith. Pick a novel that you find fun and thought-provoking (not necessarily mine); talk to people about how the struggles in the book mean something to you; invite them share what those struggles might mean for them.

Thought provoking fiction can also be a good way just to break the ice. People may avoid church because they fear being preached at. It helps to be as non-threatening with them as possible, and I cannot imagine a more non-threatening way to approach someone than mentioning that you read a fun and thought-provoking novel.

Thought-provoking novels can be useful tools for evangelization even if you do not agree with them very much. You could use the Da Vinci Code to spark a discussion on whether Jesus really died on the cross.

I hope to get a lot of questions and comments about evangelization at the upcoming book launch on March 2. The main reason that I wrote *The Making of the Lamb* was to make the case in a fun way, by showing rather than telling, what traditional Christian teachings have to offer. For my book to gain any success, the Jesus I portray will need to be someone that readers will want to get to know.



Making of the Lamb
Book Launch and Parish
Luncheon

Sunday March 2 at St. Paul's
Program starts at 10:30 am

Free lunch sponsored by Eirth
Publications at 11:15 am and
12:30 pm

Books available for purchase
Book signings—Costumes
Optional—Lively discussions

Book Review

Excerpted from Foreword:

“Bear imagines a teenage Jesus in this exquisitely penned, believable coming-of-age tale....”

Bear's Jesus is impetuous, playful, brave, and deeply philosophical. Physical and spiritual growth occur as Jesus matures into a young man, compares his beliefs to that of the Druids, and ultimately must choose his destiny—peacefully live out his life in secluded Britain, or return to the Roman Empire to die on the cross to save humanity.

Jesus's recurring private conversations with God increase in intensity as the father gradually reveals to the son his potential destiny, leading to a final, powerful showdown. Jesus reacts as expected—with anger and anguish at the choices laid out before him. He is also shattered by the realization that he will not play the role he once hoped for, to conquer the Roman Empire and sit as an earthly king....

This is an exquisitely penned, believable coming-of-age tale. By the end, even biblical purists may have to pinch themselves to remember it's fiction.”

Full review available at <https://www.forewordreviews.com/reviews/the-making-of-the-lamb/>

More reviews:
www.makingofthelamb/review.htm

Hospitality: An Invitation to Join In



Michael Robinson, Megan Sokolowski, Sylvia Rortvedt, C.B. Wooldridge at 11:15 Coffee Hour



Linna Barnes and Ann Windle at 9:00 Coffee Hour

Sylvia Rortvedt

Hospitality. It is a word regularly included in our prayers — “for the hospitality, evangelization and pastoral care our parishioners daily undertake.” We experience it often, in the coffee hours after Sunday Mass and receptions following celebrations and special services. Since my earliest association with St. Paul’s, hospitality has been a two-way gift of offering and receiving welcome and connection.

The *Oxford English Dictionary* defines hospitality as “the act or practice of being hospitable; the reception and entertainment of guests, visitors, or strangers, with liberality and goodwill.” Following the holy hospitality of the Eucharist on Sundays, we gather as a community — members as well as “guests, visitors or strangers” — to enjoy the refreshment of food, drink, and conversation. The liberality and goodwill demonstrated in the refreshments brought by parishioners for the coffee hour are legendary.

“Only connect...” That quotation appears on the title page of E. M. Forster’s *Howard’s End*. Who hasn’t experienced the uneasiness of walking into a large party, wondering if you will know anyone or whether anyone will talk to you? Our coffee hours and receptions offer the opportunity for that connection to begin and flourish. A compliment on a piece of cake leads to the introduction of the baker. A child eyeing a pastry tray leads to a conversation with a parent. An appreciation for the musical offering accompanies a choir member’s cup of tea. A person walking past on K Street notices that something is going on inside the church; people are gathered inside and connecting. Something is happening here.

As a newcomer to St. Paul’s, volunteering for hospitality events helped me to connect and develop friendships within the parish, and then to provide that same opportunity for newer members. It offers a way to participate in the welcome we

strive to extend to all who join us for worship – members, seekers and visitors alike.

Are you a baker, a schmoozer, an organizer, a tidy-upper? The hospitality team seeks all varieties of talent in our mission of welcome and connection. There are opportunities for service both before and after the 9am and 11:15am Sunday Masses and for our special worship celebrations. The time commitment is flexible, and the reward is immediate (and delicious). If you’d like to know more about how you can share your gifts for hospitality, please contact the Hospitality Team Leaders Linna Barnes (9am) at barneslinnam@aol.com, or Michael Robinson (11:15am) at mirobins202@hotmail.com.



Lent Madness 2014: The Sainly Smack Down!

Editors' Note: For those of you who took part in last year's Lent Madness, jump straight to the link to participate this year: www.lentmadness.org. If this is new to you, read the description below courtesy of the event's founder, the Rev. Tim Schenck.

Grit, determination, perseverance. These are the traits, along with the obvious one — holiness — that will be needed to win the 2014 Lent Madness Golden Halo. Based loosely on the NCAA basketball tournament, Lent Madness pits 32 saints against one another in a single-elimination bracket. It is also a wildly popular online Lenten devotion designed to help people learn about saints. If you did it last year, you will know why. If you didn't, try it this year!

Lent Madness began in 2010 as the brainchild of the Rev. Tim Schenck, an Episcopal priest and rector of St. John's Church in Hingham, Massachusetts. Starting in 2012,

Schenck partnered with [Forward Movement](#) (the same folks that publish *Forward Day by Day*) executive director the Rev. Scott Gunn,

and Lent Madness went viral.

Here's how it works: on the weekdays of Lent information is posted at www.lentmadness.org about two different saints. Each pairing remains open for 24 hours as participants read about and then vote to determine which saint moves on to the next round. Sixteen saints make it to the Round of the Sainly Sixteen; eight advance to the Round of the Elate Eight; four make it to the Faithful Four; two to the Championship; and the winner is awarded the coveted Golden Halo.

The first round consists of basic biographical information about each of the 32 saints. Things get a bit more interesting in the subsequent rounds as we offer quotes and quirks, explore legends, and even move into the area of saintly kitsch. It's fun, it's informative, it's the saintly smack down!

This year Lent Madness features an intriguing slate of saints ancient and modern, Biblical and ecclesiastical. The 2014 heavyweights include Thomas Merton, Catherine of Siena, J.S. Bach, David of Wales, John Wesley, Harriet Beecher Stowe, and Jo-

seph of Arimathaea. The full bracket is online at the Lent Madness website.

New this year is the publication of the [Sainly Scorecard -- The Definitive Guide to LentMadness 2014](#). Available through Forward Movement, it contains biographies of all 32 saints to assist those who like to fill out their brackets in advance, in addition to a full-color pull-out bracket.

This all kicks off on "Ash Thursday," March 6. To participate, visit www.lentmadness.org, where you can also print out a bracket for free to see how you fare or "compete" against friends and family members. Like that other March tournament, there will be drama and intrigue, upsets and thrashings, last-minute victories and Cinderellas.

If you're looking for a Lenten discipline that is fun, educational, occasionally goofy, and always joyful, join the Lent Madness journey. Lent needn't be all doom and gloom. After all, what could be more joyful than a season specifically set aside to get closer to God?



There's Still Time to Get on Board — The Search Committee Wants to Hear From You!

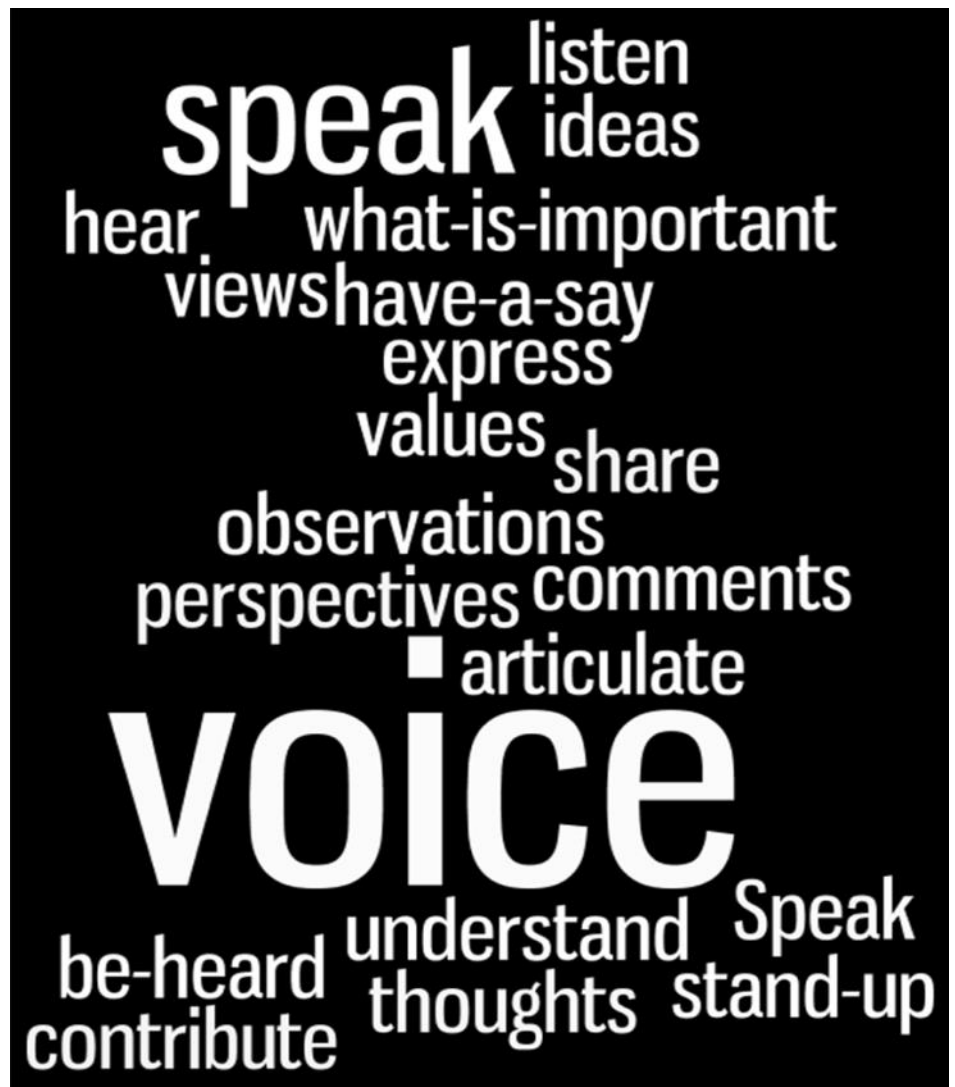
Jeanne Smith, Search Committee Co-Chair

Discussion Groups: We still welcome your input!! The discussion groups being offered by the Vestry and the Search Committee should be winding up when you read this, but there should still be time for you to get in on one. The last ones on the schedule at this writing are on Friday, February 28, 7 p.m. in NW DC, Host: Richard Best; Saturday, March 1, 6 p.m. in Springfield, VA, Host: Charles Zakaib; and Sunday, March 2, 1:00 p.m. at St. Paul's, Host: Remington Gregg. Signup sheets are in the Atrium by the bus. All aboard!!

The early response of those who have thus far participated has been very positive; people seem to appreciate having the chance to get to know more parishioners, share their hopes and concerns for the future of St. Paul's, and reflect together upon why we are here. One participant said it was a "faith-affirming" experience!



Parish Survey: By the time you read this, you should have received notice of another way to tell the Search Committee what you want us to know: the parish survey (<https://www.surveymonkey.com/s/StPauls2014Survey>). Most of you will have received by email a link to the electronic version, which is the one we hope most everyone will use, as that will make tabulation of results easier, quicker, and more accurate. If the electronic version won't work for you and you have not received a hard copy by U.S. Mail, please call the parish



office (202-337-2020) to request one. If you have questions, just ask Ann Korky, Tina Mallett, Laurel Malson, Jim Meeks, Chris Mixter, Jeanne Smith, Scott Spaulding, Michael Vreeland, or Charles Zakaib. The deadline for submitting responses is March 10.



Email and person-to person input: If there is anything you want the committee to know that doesn't seem to fit into either the discussion group process or the survey, please feel free to send an email to kstreetsearchcommittee@gmail.com, or buttonhole a Committee member to see about getting together for a chat. We want to hear from you!!



SERMON SERIES

5 EPIPHANY 9 FEBRUARY 2014

Isaiah 58:1-9a, (9b-12);
Psalm 112:1-9, (10);
1 Cor 2:1-12, (13-16);
Matthew 5:13-20

Jonathan Chesney, Seminarian



Jonathan Chesney

I wouldn't be surprised to hear that some of you are online church nerds like me and read various of the Episcopal and Anglican blog and news websites, but I don't really know how aware the average non-church nerd is of the larger changes in demographics of those who go to church and those who do not.

I'd guess that many though have seen some of the mainstream articles on the rise in percentage of those who are religiously non-affiliated (which includes the much discussed "spiritual-but-not-religious,) especially among the younger generations. People argue over this and what the numbers actually mean and how much is or is not the church's fault. Some scholars believe this period of time we live in is one of the next huge shifts in the life of the Church, equivalent to the Reformation. The new atheists welcome the death of faith and some Christians from the global south point out that it is merely the end result of the Western embrace of secularism, and that the centers of Christianity will now be in Africa, South America, and parts of Asia. Prophets on both the Left and the Right are often united only in foretelling doom if the Church does not heed their calls.

There has especially been a large flurry of articles on the Generation Y, also called the Millennials, those born from around the early 1980s to the early 2000s, and a cottage industry has grown out of analyzing why more and more fall away from the church or never come at all and what might be done to work against this trend. Many are doing their best to share wisdom they pray will help the Church raise up its young and share the Gospel with those who have not heard it.

In the Epistle section today, Paul is continuing to address the church in Corinth regarding wisdom and where it may be found. The epistles can be

While still frustrating, I do find it helpful to be reminded that the church has been struggling from day one. And yet, somehow, has gone on.

difficult to follow in a weekly lectionary; like the gospels, they were intended to be heard in a single sitting, but we are more familiar with the story of Jesus than any one epistle's lines of thought. The church in Corinth struggles with internal division, focusing on non-central aspects of their spiritual life, and the influence of cultural patterns and values that are at odds with the Gospel. While still frustrating, I do find it helpful to be reminded that the church has been struggling from day one. And yet, somehow, has gone on.

In the preceding passages, Paul has chastised the Corinthians for dividing into factions and reminds them that Christ crucified is God's wisdom and power, even if it seems like a stumbling block, like foolishness according to the world's notions of wisdom and strength.

And he continues on in today's reading reminding the Corinthians that when he first came to them, he did not come with persuasive rhetoric or charisma, as much of society at the time regarded as essential for the wise, but in weakness and trembling. Paul brought only the message of Christ crucified and writes that this is the reason the Corinthians believe, that in the proclamation of the Gospel the Spirit of God moved within them and among them and it is this action their faith rests on God's action and not Paul's persuasion.

But then, for all that, from the line "Yet among the mature..." to the end of the reading, Paul launches into

a discussion of mature wisdom, hidden things, spiritual and unspiritual understanding. I do not disagree when one scholar calls this passage “by any account one of the most difficult in the letter.” This is because Paul seems to move in the opposite direction of what he was just saying, speaking not of wisdom but then... speaking of wisdom, and gives later Gnostics a proof-text speaking of secrets and hidden wisdom. I am persuaded by an argument that Paul is writing ironically here, which is hard for us to hear out of the Corinthian context, but that in the logic of his argument, he is using their own language of wisdom to point out that they are not spiritually mature, because the wisdom of God would lead to unity in love and not the division or over-fascination with spiritual gifts.

As usual with Paul, this is a thick text; there is a lot going on and a lot of potential meaning between the lines that we could discuss. I won't pretend to have the fullest understanding of all the details and I can commend good commentaries if you want to know more; but what I am hearing in this passage and what I hope you hear today is that “we have the mind of Christ.”

We have the mind of Christ.

Paul, in this letter, will go on to try to show the Corinthians that they are failing as a church to live according to the mind of Christ and will invite them to live into it again.

As we as individual disciples and we as the gathered Eucharistic community have the opportunity to do every day.

This church has begun and will continue for a few weeks to meet in

What I hope you hear today is that “we have the mind of Christ.”

parish transition discussion groups to have an open exchange of ideas about its future, both as we continue our search for a new rector and on our journey of faith in general. If you haven't yet, everyone active in the life of the parish in any way is warmly invited to sign up in the atrium for a convenient time and location to participate. There are several questions posed, but it seems to me most come out of a desire to know generally, from your perspective, who St. Paul's Parish is and why that draws you here and what the most important things God is doing through St. Paul's are.

Paul centers his Gospel on God's act of Christ's work on the Cross, without any input from us. God has broken into the world in a way that defies our wisdom, that defies our strength and we can only come into it because of God's love for us. This message of Paul's is why he was able to plant and impact community after community of fellow disciples. I believe this has been a message St. Paul's Parish has continued to share and I believe we can continue to do this in the future, by continuing to have the mind of Christ. Paul explains this more fully in Philippians 2:5-11, inviting us to

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death- even death on a cross.

To follow Christ is to join ourselves to him in this way, in the Paschal mystery which is God's action in Jesus' life, death, and resurrection, both what Christ did and the pattern the Holy Spirit continues in the

But as we ask ourselves who St. Paul's Parish is at its most irreducible level, what witness do we make to this neighborhood and city, to the diocese and larger church, to fellow Christians and to those who do not know Christ or believe in God, my prayer is that we will ground ourselves in Paul's wisdom: God has acted and in Christ we are invited into that continuing act.

Church in Sacrament and worship. It is in living like we believe death has been defeated. It is the pattern that begins to form in the life of our sister Julia in baptism this morning. We follow Jesus' example of emptying himself and we can trust Paul, trust the long lineage of faith, that God has acted, and God will act and fill us with his Spirit.

And knowing how the Spirit of God has come to you, moved in you and your life and the life of those around you at St. Paul's, and sharing those stories will be critical for that sought-for future.

Those demographics I noted at the beginning are important; fewer people going to church and fewer children who start out in church come back on their own. It gets harder each year to meet the previous year's budget and it is hard to make hard choices about which ministries, which activities get the funding available. It is harder to find enough volunteers. The larger church in the USA is slimming down. We have

Sermon Series, continued

relied too long on the assumptions of the past, so we find ourselves in many ways hard-pressed and rushed to adapt. There is lots of advice, lots of wisdom as to how to address the challenges of being a church in today's world.

And some of it will be wise and helpful. We will have to discern which is.

But as we ask ourselves who St. Paul's Parish is at its most irreducible level, what witness do we make to this neighborhood and city, to the diocese and larger church, to fellow Christians and to those who do not know Christ or believe in God, my prayer is that we will ground ourselves in Paul's wisdom: God has acted and in Christ we are invited into that continuing act.

The future of St. Paul's will not be found in calling the best rector for this parish, or in meeting ideal budget levels and numbers of pledges, as helpful and as wonderful as those things would be. St. Paul's future will be in continuing to join in on God's act: in taking on the mind of Christ, which is emptying ourselves, as individual disciples and as a Eucharistic Community, pouring ourselves out in love for that work and for the life of the other. That is patterning our lives, our thoughts, our practice on the Paschal mystery; that is the wisdom of God that is stumbling block and foolishness to the world. That utterly risky emptying of self and opening up fully to God; Christ-like living ener-

gized in Sacramental worship; that is evangelism, that is where God seems to consistently act in our world today, that is what it means to preach Christ crucified, that paradoxical hope for the world.

This will mark and change our whole life. Realists will think us fools. Nonbelievers will think us crazy. Our families will make comments. Our wallets will be empty. Our lives will not be secure in the worldly sense... But the unloved will know love. The lost will be found. The prisoner will know freedom. The dead will know life. And these things will be true, both for those who meet Christ through you and through St. Paul's Parish, and for you yourselves.

That is what it means to be called by Christ to be the light of the world, blazing forth, as Madeleine L'Engle writes, the Light that is so lovely that strangers and visitors will want with all their hearts to know the source of it. That is the future of St. Paul's.

Hays, Richard, *First Corinthians*



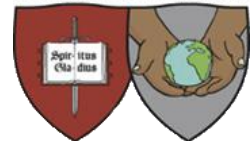
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Stewardship



Thank you to all who have pledged so generously to the life and ministry of St. Paul's in the coming year. If you haven't pledged yet, it's not too late! You can pledge on line or use forms still in the atrium. We want to hear from everyone to ensure the ongoing vitality of the parish.

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.



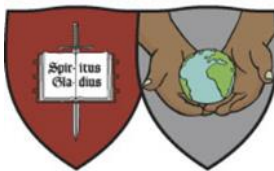
MARCH ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S

1 Gary Greene	19 Edith Stowe
2 Monica Beniste	21 Katherine Britton Tina Mallett Naomi Pomerantz
4 Betty Eckart	22 Anna Chiriboga
6 Alistar Freeman	25 Jane Cox
7 Frank Taylor	26 Bronwen Okwesa
8 Robert Jones	27 Frederick Grill Omotunde Johnson
9 Jo Stelzig	28 Michael Guishard Bette Spencer
10 Jeremiah deMichaelis	29 Nedra Agnew Preston Winter
12 Michael Cunningham	30 James Rich Linda Wilkinson
13 Peter Martin Christian Mixter	31 Christian Crane John Orens
16 Robert Groves Cassandra Metzger Larry Toombs	
17 Sean Callaghan	
18 Laura Mixter Eugene Stone Charles Toftoy Douglas Wood Theresa Valadez	



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).



SPECIAL SERVICES/ MAJOR FEAST DAYS

Wednesday, March 5

Ash Wednesday

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass & Distribution of Ashes

12:00 p.m.: Low Mass & Distribution of Ashes

5:45 p.m.: Evening Prayer

6:45 p.m.: Solemn Mass & Distribution of Ashes

Tuesday, March 25

Feast of the Annunciation

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass

5:45 p.m.: Evening Prayer

6:45 p.m.: Sung Mass, the Rev. Elizabeth Orens, preacher

Transfers In

Linda C. Ewbank from Chapel of the Cross, Chapel Hill, N.C.

Joseph Ewbank from St. James' Episcopal, Hendersonville, N. C.

Shaun McClellan Amos from Cathedral of St. Philip, Atlanta, GA

Hardwick S. Johnson, Jr. from Cathedral of St. Philip, Atlanta, GA

Juliana Walton from St. John's Episcopal, Jackson, WY

Stephen Mead from St. Mark's Episcopal, Honolulu, HI

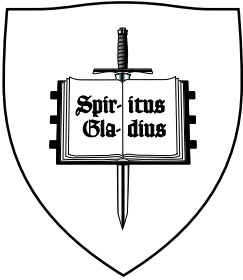
Deaths

John Uhrig

Dorothy Spaulding

Baptism

Julia Sanchi



SAINT PAUL'S PARISH

K STREET — WASHINGTON

2430 K Street NW
Washington, D.C. 20037

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

ADDRESS SERVICE REQUESTED

Remember to mark your Calendar:

**Wednesday, March 5: Ash Wednesday, Low Masses at 7:00 am and 12:00 noon
Solemn Mass at 6:45 pm**

Distribution of Ashes at all Masses

Tuesday, March 25: Feast of the Annunciation, Sung Mass at 6:45 pm



Annunciazione, Leonardo da Vinci (circa 1472)