



Verkündigungengel, Masolino (early 1400s)

# THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

MARCH 2015 XXVIII NUMBER 3

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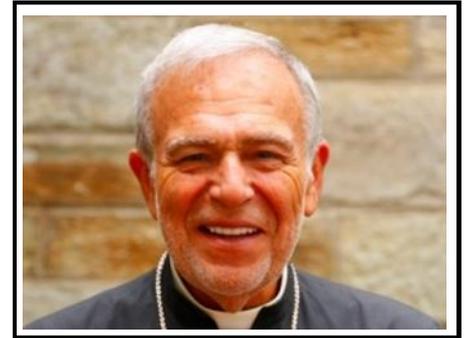
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From the Interim Rector

## Discerning a Call

Recently, I did two Rector's Forums on how we clergy go about listening to and discerning a call, and people who were there said they found it very helpful, so I thought I might share just a few pieces from it.

As a young priest, my mentor was a wonderful priest with whom I worked very well and whom I trusted deeply. He shared with me an adage about listening for a call to a particular ministry that goes like this: *"When the rewards are clear, and the call is vague, WATCH OUT! The devil is lurking. When the rewards are vague, and the call is clear, WATCH OUT! The Spirit is stalking."* Rewards may be money, prestige, or even being near one's dying parents during their last days or years. The point is, that is all about you (me)! The *call* is about the mission of that particular congregation, what the Holy Spirit is calling them to continue and to be open to with their next rector. The congregation, through the work of the Search Committee and the Vestry, will have done some serious discernment about this, and are looking for someone who can share the vision, bring something more to that, and help them to respond to God as a faithful community. A seasoned priest may also perceive some other arenas in which the parish needs to grow. Similarly, members of the congregation may perceive some dimensions in which the priest needs to grow. Growing together will be one of the marks of a healthy call. That does not mean there will not be disa-



THE RT. REV'D JIM JELINEK

greement or even conflict, but how they deal with it together will be a sign that they are trying to live in the Spirit.

In addition to discerning the call (mission) for the next several years, the candidates for Rector will be asking themselves some other questions as they meet with Search Committee and later Vestry, such as: are these folks representative of the whole of the parish? Why do they love the parish? How do they now function as a community? Do you like them? Could you love them? What *don't* you like about the parish/situation? If that does not change, can you live with it, with grace? What most excites your spirit in the possibility of this call? Do you want to be called?

### A Few Observations about St. Paul's Vestry and Search Committee

I am deeply moved by their prayerfulness and commitment, the amount of time they spend at this work, the way the Vestry minds its own work and the daily life of the parish, lets the Search Committee do its part, and is waiting patiently (most of the time!) to receive names for their part. Both of these bodies have be-

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Richard Best (2015)  
Matthew Leddicotte (2015)  
Edith Coakley Stowe (2015)  
Sarah Stoycos (2015)  
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come healthy communities within the larger community of St. Paul's, and they speak openly and honestly with each other. So many of them are at a time in their lives where they can and do make a commitment to pray in community in the offices or the Eucharist one or more days a week besides Sundays. They are all people of faith and of prayer. They know the rest of you, maybe not as intimate friends, but the kinds of things that you need and want in your spiritual journey, and they want to help that to happen here at St. Paul's, for your good and the good of all of us.

As I write, the Search Committee has one more visit with a candidate, and then will do their prayerful deliberations and make their recommendations to the Vestry. I find it so very heartening that Jeanne Smith spoke with so much confidence when she told us that the candidates are each and all wonderful priests. The question now is, which one best fits St. Paul's at this time? I am so glad we have these people on both bodies doing this discernment for us. We are blessed. A little word of gratitude and encouragement at this time might be good for them to hear.

### **Newcomers**

Over the years I have learned that a parish can grow in an interim period, although so many members of most parishes generally think that is not true. A parish grows when it is living life honestly with each other, having those "sacred conversations" that every congregation needs to have, and with the intention of staying in community even when it may seem difficult.

I do not know whether we have had a net growth during these past 18 months. That is a little hard to say, for we have done a paring down of the parish list during this time and many who have moved away, died or transferred over the past few years have been removed. We have had a combi-

nation of about twenty-some transfers of households or deaths of individuals since I have been here, most of those transferring having moved out of town and now lamenting the loss of St. Paul's. A few have been angry. We have also gotten at least as many who have started coming regularly and are making decisions to join the parish, some by baptism or confirmation/reception, some by transfer, and some with pledges but not taking any other official step. Susan Granum does a wonderful job welcoming people every week and sending them emails, inviting their questions, giving contact information and inviting them to come again and pray with us. We get new people every week, sometimes visiting from out of town, but many times "checking us out," having al-

ready visited our website and been drawn in by it. So many of these "shoppers" do return, and soon we become a part of their lives and they a part of ours.

We have Newcomers' Nights at the Rectory about every three to four months. Susan coordinates them, with the participation of Emily Lanza, the new chair of the Commission on Evangelization, CB, some other volunteers and three or four of our clergy team. It is tough work: we eat good cheese and crackers, drink good wine, talk with each other over the food, and then gather in the living room to introduce ourselves to the whole group (usually about 20 or more), and we tell people what they can find here and what they can ask for from us as a faith community—worship, pastoral

care and education for children and adults. What fascinates me are these important things: 1) we usually have an age spread from the 20s to the 80s, and sometimes children come along with their parents; 2) some of them come from the suburbs and some walk to church from the neighborhood (so we are both a "destination church, and a neighborhood church [and we cannot afford to be only one of those]); 3) as on Sundays at coffee hour, the conversations are between people who may not be in the same age range or have any other obvious similarities. If welcoming is your gift and sharing what St. Paul's means to you and why you love it is your joy, then join us!

+James L. Jelinek  
Interim Rector

## Music Benefit Concerts at St. Paul's

Robert Motes

"Ode on the Death of Henry Purcell" was the title of the program offered on Tuesday, February 10, 2015, as the second of three concerts in the Winter Concert Series at St. Paul's. Countertenors Charles Humphries and John Bradford Bohl were joined by Organist Robert McCormick, Cellist Lori Barnet, and Recorders played by Anne Timberlake and Meg Owens in a concert that featured the works of Henry Purcell, John Blow, John Ernest Gailliard, Oswald, and Anon.

Some 75 people were treated to such familiar works as Purcell's "Sound the Trumpet" and "Strike the Viol," beautifully sung by Messrs. Humphries and Bohl. Mr. Humphries offered very informative information that helped 'set the stage' for the pieces being performed. In addition to some familiar works, the audience was treated to a rarely heard work by John Ernest Gailliard that featured Cellist Lori Barnet and

Organist Robert McCormick.

The musical highlight of the evening came when all of the musicians joined forces for John Blow's '

"Ode on the Death of Henry Purcell." Purcell, a student of Blow, had succeeded him as Organist of Westminster Abbey, and the two developed a strong friendship. Purcell's unexpected death in 1695 was a great loss for Blow and moved him to set the text by John Dryden into this famous work.

The proceeds of each of the concerts in the Winter Series are being

used to support Music at St. Paul's. With deep thanks to Charles Humphries and the generosity of both patrons and performers, this concert raised over \$1500 to help offset the cost of the Boys and Girls Choir's recent tour to Philadelphia.

The third and final concert in this series takes place on Friday, March 27, 2015. "Leçons de ténèbres," by François Couperin, uses texts from the Lamentations of Jeremiah for Maundy Thursday, Good Friday and Holy Saturday. Mr. Bohl joins Mr. Humphries again in this mesmerizing piece of French Baroque with Maestro Robert McCormick making a



*The beneficiaries:  
St. Paul's Boys and  
Girls Choir on tour  
at St. Mark's in  
Philadelphia.  
February 2015.*

# Georgetown Ministry Center Update



*Cassidy Family serving dinner at the GMC Winter Shelter hosted at St. Paul's, January 4-11, 2015*

*Jeremiah Cassidy*

In the November 2014 Epistle, Ann Korky, the Co-Chair of the Commission on Mission (CoM), provided a brief history of the CoM and an overview of the CoM's ministries and various collaborations both here in our city and abroad. In this article, I will provide a little more detail regarding the Georgetown Ministry Center (GMC), a local non-profit organization with whom CoM has worked for many years.

We can trace GMC's roots back to the winter of 1984, when an elderly homeless man named Freddy died of exposure in an icy phone booth on a street in Georgetown. At that time, many in the community saw Freddy's death as a symptom of the city's growing homelessness crisis, and as a spur to action and an appropriate community response. In 1987, Georgetown University and the Georgetown Clergy Association founded GMC, organized a governing Board of Directors, and began raising start-up funds. Shortly

thereafter, GMC hired its first social worker.

Over the last 28 years, GMC has grown to include a successful drop-in center, weekly street outreach, and a winter shelter that offers safe haven from the streets to our most withdrawn and vulnerable homeless neighbors. In 1995, GMC became part of the DC Initiative, Washington's comprehensive plan for fighting homelessness within the city. GMC's unique presence in Georgetown makes it an essential part of the net of services directed to the city's homeless population.

GMC's Board of Directors consists of representatives from a dozen local congregations in the general Georgetown vicinity as well as two additional members who represent the residential and business communities. As St. Paul's GMC representative, I am currently a member of the Board of Directors and Chair of the Subcommittee on Board Governance and Development.

Of course, given the scope of GMC's activities, the need to raise funds is critical. During the course of the year, GMC relies on three major fundraising events to supplement its budget: the "Taste of Georgetown" street fair; the "Spirit of Georgetown Benefit" gala; and the "Georgetown 5K Race Against Homelessness." Unfortunately, "Taste of Georgetown" had a net loss of \$5,000 last year, but our generous friends from the Georgetown Business Improvement District still provided us with a check for \$20,000. With respect to the 5k race, we had 335 registered runners, and raised \$13,572. GMC's fundraising calendar year culminates with the "Spirit" gala, where we honor a member of the community who best demonstrates a commitment to engage with the problems faced by our homeless neighbors. GMC gave the 2014 Spirit award to Jocelyn Dyer, GMC's outgoing Board Chair and a parishioner of St. John's Episcopal Church, Georgetown. The gala had 200 attendees and raised \$70,000.

At some level, these fundraising numbers are impressive. Unfortunately, as an aftershock from the 2008 financial crisis, GMC has lost the support of our biggest sponsor, Fannie Mae, whose Help the Homeless funds had been critical for GMC. The absence of these funds has had a severe effect on GMC and several other local nonprofit organizations.

As to policy, GMC advocates a "Housing First" approach. "Housing First" is a recent innovation in social policy regarding human services programs that treat the homeless. Under this approach, social service organizations see housing as the first priority for homeless individuals or families, and other issues that might affect the individual or family as secondary matters that should be addressed after

housing has been secured. In essence, homeless advocates predicate this policy on empirical data showing how difficult it is to help the homeless resolve whatever issues they might have, such as psychiatric or substance abuse problems, while they are still living on the street, and that these problems are more likely to be resolved in a stable environment.

As most people in the parish know, one of GMC's most important initiatives is the winter shelter program. Because the 2014-2015 winter shelter is currently on-going, I do not have any data to provide to you regarding this season's shelter. Last winter season (2013-2014), over the course of five months (141 nights), 10 local congregations, including St. Paul's, supported by 270 volunteers, housed 10 residents at a time and 14 different homeless individuals during the course of the winter.

This year, St. Paul's Parish hosted the winter shelter from January 4-11, 2015. St. Paul's Youth Corps (see photos in February 2015 Epistle) and many other people from the parish volunteered to help. We also had volunteers from outside the parish, such as the Georgetown Knights and our friends from St. Stephen the Martyr.

All who volunteered agreed the shelter was a great success. Further, we all agreed on the importance of the Winter Shelter Ministry, both on a practical and spiritual level. Clearly, we are protecting our shelter guests from the harsh winter weather and potentially saving lives. But we also show them, despite what must often seem to be a society that is largely indifferent to their plight, that there are people who care about them and have not forgotten they are God's children. Our collaboration on winter shelter within the parish and with other groups outside of St. Paul's over the last several years is really in the best spirit of Christian fellowship and shows the good that churches and



*Volunteers from St. Stephen the Martyr*



*Georgetown Knights with Parishioner Pamela Bogdanoff serving at GMC Winter Shelter*

other groups can do when they work together.

If you are interested in volunteering or contributing to GMC, you can contact me directly from the parish's website by clicking on the GMC link below. I have also provided a link to GMC's website, as well as a link to a recent USA Today article regarding the homeless that includes a few quotes from Gunther Stern, GMC's Executive Director.

GMC@stpauls-kst.com  
<http://georgetownministrycenter.org/>  
<http://www.usatoday.com/story/news/nation/2014/08/27/mental-health-homeless-series/1425283/>



## Joe Hobson Honored



*Joe Hobson receives NFBV Award*

Joseph W. Hobson received the prestigious Seville Allen Award at the 2014 State Convention of the National Federation of the Blind of Virginia (NFBV), hosted in Hampton, VA, November 7-9, 2014.

The presentation was announced and bestowed at the annual state convention banquet on Saturday, November 8, 2014, by (the then) NFBV President, Dr. Fredric K. Schroeder, Ph.D. The Seville Allen Award is the highest personal award given to a NFB of Virginia member.

The award is presented on an annual basis by the discretion of the state president. The award is named in memory of the late Seville Allen, who was the first vice president of NFB of Virginia and a longtime leader in local, state and national blind initiatives.

Joe received the award for his outstanding contributions to helping advance the independence of people who are blind in the local and state communities, as well as exceptional service to the state affiliate.

Congratulations to Joe on this high honor!



# Children at St. Paul's

Robert Eikel, Catechist for GGS Level I

During Epiphanytide, the three-to-six-year-old children in Level I of CGS have been exploring Jesus' parables of the Kingdom of God. They have heard the Scripture and worked with materials that present the parables of the mustard seed (Mark 4:30-32), the precious pearl (Matthew 13:44-46), the hidden treasure (Matthew 13:44), the grain of wheat (Mark 4:26-28), and the leaven (Matthew 13:33).

The children particularly enjoyed the work that presents the parable of the leaven. We read the Scripture together, then mixed two batches of dough from flour and water. To one we added yeast, and after a few minutes we could see that the dough with yeast was bubbling and growing while the other was dull and lifeless. Then we baked the living dough into tasty bread, which rapidly disappeared!

In the CGS room, called the atrium, the children are free to choose the

work that appeals to them. So, while some children were exploring the parables, others set up our model altar, worked with the puzzle wheel of the church calendar, and explored the geography of the Holy Land. We close our atrium time each Sunday by gathering at the prayer table for prayers and songs.

During Lent, our main text will be Psalm 23:1: "The Lord is my shepherd." The children hear the parable of the Good Shepherd, and work with a model of the shepherd and His sheep. The children also can work with a model of Jerusalem to re-live the events of Holy Week and work with a model upper room to meditate on the Last Supper.

All are welcome to observe the atrium and learn more about CGS. Please contact catechist Robert Eikel ([reikel@reikel.org](mailto:reikel@reikel.org)) to schedule a visit.



# Ashes to Go

Katherine Britton

For two hours in the morning and two hours in the afternoon on Ash Wednesday, St. Paul's took "Ashes to Go" to a very cold street corner outside Foggy Bottom metro station. Nearly 550 passers-by broke their rush to work or exercise or school or home to have the sign of the

cross marked in ashes on their foreheads. The clergy person (bishop or priest or deacon) asked each person his name, administered the ashes with the words, "*N, remember that thou are dust and unto dust thou shalt return,*" and then placed a hand on the person's shoulder and said, "*And remember, God loves you.*" It is a moment that seems not just liturgical, but fundamentally sacramental.

The responses of those who

stopped ranged from smiles to tears to spoken thanks to a sense of quiet reflection. Many said what a blessing we were offering. What I, and I believe most of us who took part, felt was that we were blessed by the participants' coming forward — God's presence seemed very close in their emotional responses. As Bp. Jim commented, "I only wish everyone at St. Paul's could each spend ten minutes watching to see the impact of this ministry."



# Diocesan Convention Report

*Charles Zakaib, St. Paul's Convention Delegate*

On January 30-31, 2015, the Episcopal Diocese of Washington held its 120<sup>th</sup> Convention. The agenda included the election of diocesan committee members and alternate delegates to General Convention, presentation and adoption of the 2015 budget, and consideration of three resolutions.

Bishop Robert Wright of Atlanta was the keynote speaker—his theme of “Daring Greatly” referenced St. Paul and his fearless efforts to spread the Gospel and disturb the status quo, Bp. Wright challenged parishes to experiment with their ministries as they seek to bring the changeless Christ to a changing world.

In her address, Bishop Budde encouraged parishes to strive for what seems impossible and to take heart that the one who began a good work in us will bring it to completion. She remarked on the large number of parishes that are focusing on building youth ministry and formation programs and noted that the Diocese now has a full-time missionary for youth as well as a young adult missionary.

Bishop Budde said that, as we seek to grow the church in a changed cultural and social environment, we

need to experiment with new models of ministry. She suggested a new model is needed for the organization of parishes within the diocese to help parishes work together more and see the work of the diocese as a collective effort.

The Committee on the Constitution and Canons and the Campus Ministry Task Force each presented reports. The Task Force proposed the creation of a diocesan advisory group for campus ministry that would work with parishes near university campuses. The advisory group will create an annual plan, assist in fundraising, and provide resources to parishes.

President of the House of Deputies, the Rev'd Gay Jennings, previewed the likely big issues for the upcoming General Convention. The primary issue was proposed structural changes for the Episcopal Church. Other issues included the report from the marriage task force and the possible reduction of the suggested diocesan pledge to the Episcopal Church from 19 percent to 15 percent. The Rev'd Jennings also presented the House of Deputies Medal to Jim Naughton for his work as the founder and editor of The Episcopal Café.

The first resolution before the Convention concerned the implementation of Sustainable and Responsible Investment (SRI) principles for Diocesan investments. It was withdrawn as an SRI Committee has been created.

The second resolution encouraged the Diocese to continue its efforts to eliminate racism and to turn its attention to the fight against racism in the nation's policies, legal systems, and law enforcement. It proposed that the Diocese submit a resolution to the General Convention affirming that sentiment and encouraging the establishment of dialogues with law enforcement agencies. The resolution passed easily.

The third resolution asked the Diocese to submit a resolution to the General Convention to express concern over violence in the Holy Land, encourage Israelis and Palestinians to engage in talks, and encourage Episcopalians to boycott products that supported or were manufactured in Israel's settlements. Discussion of the resolution centered on the perceived one-sided nature of the resolution. A substitute amendment included language addressing both Israeli and Palestinian actions and did not include a boycott. The substitute amendment passed by a vote of 95-48 with 17 abstentions.

## Με ταπεινή ευγνωμοσύνη



*Bernard Anderson*

Με ταπεινή ευγνωμοσύνη (Greek for ‘With Humble Gratitude’), I extend to my family at St. Paul's my deepest appreciation for your years of love and support. Your expressions through prayers, gifts and your presence at my Ordination to the Sacred Order of Deacons have been a powerful image of the St. Paul's community as a window of God's Grace on my journey. I am grateful for you and I Love You! Thank You!

(See Save the Date on p. 11 for Details on Ordination to Priesthood)

# SERMON SERIES

FOURTH SUNDAY OF  
EPIPHANY,  
FEBRUARY 1, 2015

## One Who Had Authority

*“They were astonished by his teaching, for he taught them as one who had authority, and not as the scribes.”*

—Mark 1.22

The Rev'd Fr. Randall McQuin



Fr. Randall McQuin

To this day I remember the single, most-humiliating sermon I ever preached. I was in divinity school, assigned to work at Saint Paul's Episcopal Church in Fairfield, Connecticut. When I finally got the chance to preach there, I let them have it. I was so pleased with myself afterwards that I repeated the sermon in chapel in front of my homiletics professor. He met me at the door. “You know, McQuin, most of the time when preachers think they're being prophetic, they're just being obnoxious.”

“Obnoxious?” I said, that morning after Chapel. Wasn't I being Nathan the Prophet, speaking truth to power?

“McQuin,” Professor Muehl said, “Go read the first chapter of Mark's Gospel and then come and tell me what you learn.” So, thoroughly chastened, I went back to my room and re-read the entire Gospel of Mark. This is what I found: The opening chapter is set in Capernaum, the home town of Saint Peter. Jesus had gone into the synagogue there and was teaching. And in verse 22 Mark writes: “The people were astounded at his teaching, for he taught them as one having authority, not as the scribes.”

The words jumped out at me, for this was a curious statement for Saint Mark to make. Surely the teachers of the law—the scribes—had the ultimate authority. Jesus was always saying to those he healed, “Go and show yourselves” to them. They were the leaders. They had deep learning. They were revered for their knowledge. They were, in many respects, the arbiters of Truth.

Certainly the teachers of the law had that type of authority much more so than Jesus had. The teachers of the law believed they had the right to judge people. So how could Mark say,

then, that Jesus taught as one who had *real* authority? Perhaps, I thought, there is more than one kind of authority. Certainly, one type—exhibited by the teachers of the law of old—is where someone expects people to respect him or her simply *because* of the position they hold.

Indeed, some people demand authority because of their title or the role they have played in the church. Some of these folk are clergy, some are laity. Regardless, though, of who seeks to wield it, that kind of authority can be a dangerous and even ungodly thing. More to the point, as Deacon Jeff pointed out last Sunday, that kind of authority is contrary to the example of Christ. You'll recall from Saint Paul's famous words in the second chapter of Philippians, that Christ, “being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant.” (Philippians 2.6-7)

And so, when Mark says, “[Jesus] taught them as one having authority,” that is a reflection on Jesus' *authentic* authority. Jesus was humble and as fully human as he was fully divine, and Jesus allowed people to meet him in *their* humanity. But because they had become so used to being told what to do—or else!—by the teachers and scribes and lawyers, we read in verse 22 of the first chapter of Mark that the people were “astounded at Jesus' teaching.” This notion of astonishment is a strong word. The word in the original Greek almost has the connotation of putting people into shock. Such was the strength and power of Jesus' authority. *This* kind of authority had not been seen before!

And what *did* they see? Mark tells his readers that intertwined with Jesus' preaching were his actions. Jesus cast out an evil spirit; he went to Peter's house and healed his mother in law. Jesus reached out, filled with

*In short, all the manifestations of Christ reveal to us that with Jesus, the wisest course of action is always this: expect to be astonished and count on being loved.*

## Final Search Committee Report

compassion, and physically touched a leper. You realize that that was never done. Never. But Jesus touched lepers without hesitation. And in each of these vignettes, these sufferers were in some particular way restored to health, to wholeness and to reconciliation. So when Jesus spoke, people heard him in the context of what he had done and how he had treated the least of them. Truly, they heard him speak “as one who had authority.”

I reported back to Professor Muehl. People need to hear from the preacher more than just erudition, I said. I acknowledged that it is easy and tempting to get caught up in academic, theological and political debates. And I still believed, I told him, that there *is* a time and a place for all of these things. But the ultimate issue—for preacher and congregation alike—the ultimate issue is whether we are prepared to hear Jesus speak to *us*—in sermons, in our actions, and in our lives as one with *true* authority and then to live accordingly.

“But Professor Muehl,” I said. “Jesus said some hard things too. It wasn’t all ‘good shepherds’ and ‘easy yokes.’” And at that, he finally smiled. “You preach every day, not just in the pulpit. We all do. Every one of us—clergy and laity alike—we preach to at least one person the only Gospel they’ve ever encountered. How you live your life, how you treat them *is* your sermon. They will hear everything you say and take everything to heart, whether in the pulpit, or at the dinner table, or in their hospital room. Your sermons will open minds and move hearts *if*—but only if—they *first* believe that you love them.

Otherwise...”

“I know, Professor Muehl,” I said. “Otherwise, I’m just being obnoxious.”

“Well, I was going to say otherwise you will be preaching without ‘authority.’”

And so here we are, having seen once again all the manifestations of Christ as he has been revealed. He is the Holy Child to be adored by shepherds, angels, and Wise Men, and cherished by Simeon and Anna. He is the Son of God to be worshipped as the heavens burst, the Spirit descends and the voice of God thunders. Jesus is the Savior to be followed. He is the Lord to be obeyed and the Healer to be trusted. And now we add to all the manifestations of Christ that Jesus is the *Teacher*, the one who instructs, inspires, and leads with real and true authority.

In short, all the manifestations of Christ reveal to us that with Jesus, the wisest course of action is always this: expect to be astonished and count on being loved.



In February the remaining candidates to become our next Rector came to Washington to meet the entire committee in formal interviews and informal social gatherings where we could all get to know each other better. In addition to their interchange with the committee, the candidates were able to see our facilities, including the rectory, and get a feel for the neighborhood. Before they arrived, each candidate had a telephone conversation with Bishop Mariann, who has assured us that our search process has served us well, judging by the quality of our remaining candidates.

At the end of February we will make our final decision on the candidates and inform the Vestry of that decision, marking the end of our work and the beginning of the Vestry’s discernment. The whole Vestry and the whole search committee are to meet on March 3 to complete the transfer of information.

We are convinced that the Holy Spirit is at work in this process. There have been a number of moments when we have been clearly aware of the Spirit’s presence in our work, whether by an unexpected event that seemed to guide us in a certain direction, or by the very real sense of being in a holy presence. We pray that all of our fellow parishioners and friends of St. Paul’s will take strength and comfort from our experience as we await the results of God’s work in this place. Please continue to keep the Vestry and the candidates in your prayers.



# The Third Temptation: “All These I Shall Give to You”



Fr. Dominique Peridans

The temptations of Christ occur in the desert. The desert is a metaphor for aloneness, aloneness *with*, intimacy with the God in Whom we believe yet do not see, the God to whom Jesus leads us. Saint John Chrysostom (+407) says: “*Not only Christ was led into the desert by the Spirit, but all God’s children who have the Holy Spirit.*”

The Gospels (Matthew and Luke which transmit the temptations of Christ) also suggest that when we follow Jesus into the desert, that is, when we respond to the invitation to intimacy with God, temptation awaits us. Why? Because what Jesus experiences, Jesus’ disciples experience. Satan, ultimate source of temptation, actively refuses those associated with Jesus. Satan’s preoccupation is that of turning *away* those who are turned *towards* Jesus.

What *are* temptations? Temptations are *un*-loving possibilities that present themselves, and, if pursued, can, because they are unloving, lead us astray from our intimacy with God and consequently from our true selves. We are tempted to turn away in different ways. Among them are those ways that we witness in the temptations of Christ: gluttony, pride, and vainglory (it can, of course, be

argued that the three temptations of Christ were also other temptations).

These are three of our weak spots, which make it hard for us to love, upon which anyone who does not want us to love can play. In the end, Satan does not want us to love. He thus seeks to entangle us. Saint Ambrose (+397) says, in going into the desert to be tempted, Jesus “set an example to us, showing that the devil envies those who strive for better things.”

Before we take a quick look at the third temptation, vainglory, let us first dare to ask why God even lets us be tempted. It seems almost to be a pastime of His! Indeed, we pray regularly, “Lead us not into temptation”. Saint Thomas Aquinas (+1274) says, “There is no danger in giving the devil such an occasion of temptation; since the help of the Holy Spirit, who is the Author of the perfect deed, is more powerful than the assault of the envious Devil.”

Note that, despite the wording of the Lord’s prayer, strictly speaking, God does not *lead* into temptation, but certainly *allows* temptation.

Why does God allow temptation? It can only be for a greater good, with the help of the Holy Spirit, the author of the perfect deed. The allowance of temptation perhaps suggests that intimacy with God is more precious to God than our moral perfection, which is often what we are seeking when we ask to be spared temptation: “Lord, don’t let me do anything bad!” The primacy of divine intimacy over moral perfection, however, does not mean, of course, that we just let ourselves unravel morally! But our eyes ought to be fixed on our loving Lord present more than on any image of our morally perfect selves and on our efforts related thereto.

We are all vulnerable to *vainglory*.

Vainglory is about being the center of attention. As is the case with all temptations, it is an expression of selfishness. And as is the case with all temptations, it is fundamentally good in due proportion. When healthy self-love, healthy acknowledgment of one’s goodness, healthy welcome of other’s recognition of our gifts become *dis*-proportionate, that is vainglory. It is this disproportion that leads the psalmist rightly to ask “Why do you love vanity?” (Psalm 4:3)

And there is more to vainglory. It is broader and perhaps deeper than vanity—as we currently think of vanity. Vanity most often has to do with looks. *Vainglory* has to do with acknowledgment of anything, looks included. Vainglory goes further than and distorts healthy acknowledgment; it entails a turning in on oneself, which makes it the opposite of magnanimity, which, Thomas Aquinas says, “implies a stretching forth of the mind and heart to great things.”

We fall into vainglory when we seek acknowledgement for stupid things or for itself. We are vulnerable to this because we are made to be loved, and being loved implies a certain admiration by the person who loves us, which is such a wonderful thing to experience! The right context for acknowledgement and admiration is love. If we take it out of context, however, things can and will go awry.

How does one combat vainglory? Humanly speaking, by exercising right judgment, by seeking to love, by entering into relationships with persons who see us as we are and, therefore, celebrate our gifts and help us humbly to see our growing edges. Divinely speaking, as children of God, we are to adore God. If we direct our admiration towards God, the One most worthy of it, everything falls into

# MARCH ON K STREET

## UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

- |   |   |
|---|---|
| 1   Gary Greene   | 19   Edith Stowe  |
| 2   Monica Beniste  | 21   Katherine Britton<br>Tina Mallett<br>Naomi Pomerantz |
| 4   Betty Eckart  | 22   Anna Chiriboga                                       |
| 6   Alistar Freeman   | 25   Suzanne Cox  |
| 7   Frank Taylor  | 26   Bronwen Okwesa                                       |
| 8   Robert Jones  | 27   Frederick Grill<br>Omotunde Johnson                  |
| 9   Jo Stelzig<br>Gordon Clark  | 29   Nedra Agnew<br>Preston Winter                        |
| 10   Jerry deMichaelis  | 30   Linda Wilkinson                                      |
| 13   Chris Mixer  | 31   Christian Crane<br>John Orens                        |
| 16   Robert Groves<br>Cassandra Metzger<br>Larry Toombs                               |   |
| 17   Sean Callaghan   |   |
| 18   Laura Mixer<br>Eugene Stone<br>Charles Toftoy<br>Theresa Valadez<br>Douglas Wood |   |



perspective and our hearts expand. Notice the response of Jesus to Satan in the third temptation: "The Lord, your God, shall you worship and him alone shall you serve." The will of God is that we adore Him, and thereby enter into intimacy with Him. In our intimacy with God, we can rise above temptation, for we "stretch forth our minds and hearts" in uniquely luminous and loving ways.

Our patron Saint Paul also speaks to this question. Let us close with an exhortation of his: *Finally, draw your strength from the Lord and from his mighty power. Put on the armor of God so that you may be able to stand firm against the tactics of the devil. For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of*

*this present darkness, with the evil spirits in the heavens. Therefore, put on the armor of God, that you may be able to resist on the evil day and, having done everything, to hold your ground. So stand fast with your loins girded in truth, clothed with righteousness as a breastplate, and your feet shod in readiness for the gospel of peace. In all circumstances, hold faith as a shield, to quench all (the) flaming arrows of the evil one. And take the helmet of salvation and the sword of the Spirit, which is the word of God. With all prayer and supplication, pray at every opportunity in the Spirit.* (Ephesians 6:10-18)



## SPECIAL SERVICES/ MAJOR FEAST DAYS

### Wednesday, March 25, 2015: 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

### Sunday, March 29, 2015: Palm Sunday

7:30 a.m. Morning Prayer  
7:45 a.m. Blessing of Palms and Low Mass  
10:30 a.m.: Procession from Washington Circle and Solemn Mass  
6:00 p.m.: Solemn Evensong and Benediction



## SAVE THE DATE, Please!

(God willing and the People consenting)  
**The Ordination of  
The Reverend E. Bernard  
Anderson, Jr.  
to the Sacred Order of  
Priests**

Thursday, 9 July 2015, 7pm  
St. John's Episcopal Church  
Ellicott City, Maryland



# SAINT PAUL'S PARISH

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

**March 25, Feast of the Annunciation: 6:45 pm — Sung Mass**

**Friday, March 27, Music Benefit Concert: 7:00 pm —**

**Charles Humphries and John Bradford Bohl (countertenors)**

**Sunday, March 29, Palm Sunday: 7:45 Low Mass with Blessing of Palms; 10:30 Procession  
from Washington Circle and Solemn Mass (NOTE: Single combined service)**



*Palm Sunday 2014*