



THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

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A HOLY LENT

Dear Friends:

As I prepared to write to you last March I believe we dangled on the precipice of Lent. This year we are well and truly into our 40 day purple pilgrimage through this annual season of silence, reflection and self-examination. And while cars still zoom past our doors, and sirens and noise fill the city, inside here the air has changed. For we — as a family — prepare for a death; and, as we dive into the deepest, darkest, and most moving aspects of our tradition, we know and believe that our lives can change, our minds renew, and our hearts transform.

I ask the staff and vestry to keep these weeks clear of as much management speak or money talk as possible. Not that those things cease to matter — of course, they always do and always will — but our perspective shifts if we clear and focus our vision. The starkness and reality of the death of God helps lift our eyes above and beyond — beyond four walls and utility bills and ministries and programs — to glimpsing the eruption of Christ's Kingdom here on earth. And we see that all that we do here is but one part of this grand vision: a sowing and a building on this corner God entrusts to this parish family we love so dearly.

Many of you ask me for some hints and tips on keeping Lent well. And, of course, I'm always happy to recommend books or attend to the quality of your prayer lives. But over



THE REV'D RICHARD WALL

the years I've also realized that no one Lenten discipline will ever really do more harm or more good than any other: simply try whatever works for you. And if you end up shedding a few pounds or learning something new about life in Christ, then so much the better.

What we must all realize, however, is that Lent is not about us: no quest for a Eureka moment, nor some spiritual mountaintop. It is, instead, a season for the whole church, as we gaze intently at the work God sets before us. We put aside our likes and our dislikes, our preferences and our crutches, as the stark reality of the Cross reminds us of the death which paved the way for our salvation, and the Lord who calls us to follow Him not in isolation, but in the joys and the struggles of Christian community.

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Jerry Cassidy's article in last month's Epistle put this well. He wrote of the recent Winter shelter here at St. Paul's, and the urgency of God's call to Christians to feed the hungry. The piece finished with these words, and I commend them to each of you: *Our shelter guests are not to be seen as object lessons, embodiments of cautionary tales, or, for that matter, as props in the story of our own spiritual development. Instead, they teach us how to love others in the way that Christ shows God's love to us.*

Nothing that we offer is designed to give up spiritual highs or warm glows. The spiritual life is just like any other: highs, lows, and endless periods of drought. We do the work of the Church for this is what God calls us to do, and how love is made real in action. All that we do here — our liturgy, our praying, our service, our fellowship, our joys, our struggles — are just various dimensions of life in Christ. And while we do find spiritual happiness and fulfillment by embracing this hard work, our walk is always towards a larger, grander, corporate vision.

Something that I love about urban Anglo-Catholic parishes is the number of visitors that pass through our doors, especially on weekday feasts: out-of-towners, here for business or pleasure; parishioners from churches beloved to them, but perhaps not offering the full range of liturgical exotica found in places such as this. Something I do not love — and something entirely different — is the newer phenomenon of ecclesiastical tourism: an endless parade around different churches for Sunday morning cherry picking. Ironically, we are largely a beneficiary of this, but it troubles me deeply. And community loses out to curiosity: music lists, Facebook events, finding a Sunday morning worship "experience" that adheres to our personal checklists. And as community

loses, we individually lose the enormity of transformation that belongs only to sharing this journey in and with a family. In a world of individualism, picking and choosing, switching Store A for Store B, endlessly changing options, stopping and starting, it is worth reminding ourselves that Christ calls us to be disciples, and not consumers.

So, mindful that this Epistle is distributed widely, I challenge you to use these days of Lent to make a commitment to a particular church, wherever it might be, and even if only for what remains of these forty days. Being well out of Fall pledge drives allows us to discover all over again that commitment in ways other than purely financial also converts, if only we will see and move beyond ourselves.

I continue to commend to you our Wednesday evenings in Lent. Stations of the Cross is perhaps the most powerful way of immersing ourselves into the events of the Passion, as we literally walk and stop and pray with Jesus in this "visual Bible study." Our Alpha course is helping each of us dive to the heart of evangelism: speaking of our faith and fundamental conviction in Jesus. If our church is to grow — something we all seem to assume we want — then we must collectively learn and grasp this skill.

And here I will stop. For we cannot leap to Holy Week, the Triduum, or Easter, without first completing this Lenten journey. Fr. Shawn and I are here to help every step of the way and to encourage you in reading Scripture, praying daily, making your confession, performing works of mercy — and finding the beauty of new life at the end of this long, purple road.

This comes, as always, with my love and prayers

Fr Richard



Congratulations to Alistair Coleman



Alistair Coleman

Alistair Coleman, member of St. Paul's, is in his first year at The Juilliard School, majoring in composition. Alistair got his start at age six singing in the St. Paul's Choir of Men and Boys, and later served as head chorister. Starting in middle school and over several years, he has had works sung by the choirs of St. Paul's. Last spring, his anthem *A Founder's Prayer*, was premiered by the parish choir under the direction of Jeffrey Smith.

Alistair was appointed Composer-in-Residence of the National Philharmonic Orchestra and Chorale for the 2017-18 season. His new piece for chorus, piano and string ensemble will be premiered by the National Philharmonic at Strathmore on April 28, 2018. Alistair will appear onstage at the piano for the performance. For information about the concert: <http://www.nationalphilharmonic.org/subscriptions-tickets/northern-lights.aspx>

Alistair was recently interviewed by Caitlin Custer for E.C. Schirmer, which has published Alistair's compositions. A few highlights from this wonderful interview, "Connecting Through a Solitary Sport," are shared here, but the whole interview is a great insight into Alistair's creative work. Please follow the links to read more.

<http://www.alistaircoleman.com>

When did you know you wanted to be a musician? A composer? Since music has always been a part of my life growing up, I could not imagine my life without it. I knew from a very young age that I wanted to be a musician, but the idea of being a composer didn't occur to me until I was in middle school. . . Beyond the satisfaction of realizing my musical intentions in a piece, I instantly loved the collaborative process of getting people together to bring a new piece to life. I especially love the excitement of a first rehearsal, because no one knows what to expect, and even though composing can often feel like a solitary sport, it's incredibly fun to work with all kinds of musicians in these collaborative and experimental settings.

Where or when do you feel most inspired to compose? Every day, I love to go for a run or take long walks. As a student at Juilliard, I love exploring New York City, and will often venture to Central Park. These experiences give me time to myself to think about and reflect on the work I'm doing, either in school or in my compositional work. Growing up, my family and I would travel to the Blue Ridge Mountains in Virginia to ski and hike in the winter and summer, respectively. It's an incredibly scenic place, and I've always been inspired when I reflect on my experiences there. My string orchestra piece, *Constellations*, is based on memories of hiking with my family to the peak of one of the mountains to stargaze, where it would be dark enough to see the milky way.

Custer, Caitlin. "Connecting Through a Solitary Sport: Interview with Alistair Coleman." ECS Publishing.com <https://ecspublishing.com/blog/alistair-coleman-interview/> (accessed February 20, 2018).



The Origin Of Lent

Fr. Shawn Strout

Today, our notion of Lent is that it is a penitential season that involves fasting, prayer, and self-examination. We see a change occur in the décor of our nave as we not only move to purple (or violet) for the color but other changes occur as well. We no longer have flowers on the altar. The dorsal curtain covers the beautiful reredos behind the altar with a simple crucifix in front of it. Our music also changes to note the season. Everything seems to point to penitence.

However, the origin of Lent provides a different perspective. Rather than being a penitential season, Lent originally was a pre-paschal season, the season to prepare for Easter. Our earliest liturgical sources indicate that adult baptism was the norm in the Church until the Middle Ages when infant baptism became the norm. The Easter Vigil was the date on which baptisms occurred (unless *in extremis*). We do not have too much liturgical data from our earliest years of the Church regarding a season of preparation for baptism at Easter.

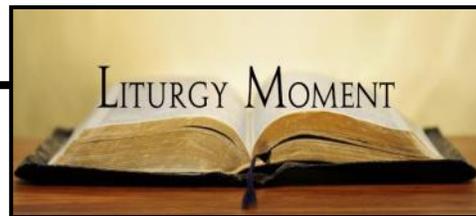
By the fourth century, however, we see a distinctive difference. We must remember that this is the time when Emperor Constantine issued the Edict of Milan, making Christianity not only legal but also popular. Now there were not only religious advantages to being a Christian, there were also social and economic advantages. Thus, the number of adult converts increased significantly during this time. Bishops responded to this increase in converts seeking membership in the Church by providing a period of preparation. This period of preparation eventually became what we now know as the season of Lent.

So, what about penitence? How

did this come to be a part of the Lenten season? Did it just appear out of nowhere? No, it also had an origin in the fourth century. As Christianity became legal, the Church had to deal with what to do with people who had fallen away from Christianity during the times of persecution. Some purists felt that those people had no place in the Church because they had left the Church. However, most bishops agreed on what would become the catholic faith that the Church could extend forgiveness to these persons after a period of penitence. This period of penitence extended to include other notorious sins than just apostasy. This period of penitence originally was much longer than forty days. It could sometimes last for several years depending on the offense. No matter the length, though, it was at Easter that the penitents were readmitted to communion in the Church, and thus, it was the period leading up to Easter that provided the most intense period of penitence.

When the Middle Ages came and infant baptism, often done in the home due to the fear of infant deaths, became the norm, Lent retained this penitential tone to it. Unfortunately, it lost its paschal connections. Eventually, penitence moved from being a very public act before the entire Church to being a very private act between the penitent and the priest. Thus, Lent also became more about fasting, prayer, and self-examination.

With the advent of the Liturgical Movement in the twentieth century and its desire to “return to the sources,” the Church reconsidered the paschal nature of Lent. Now, Lent retains its penitential charac-



ter, but it also involves a season of preparation for those wishing to be baptized. The Episcopal Church now has a catechumenate that lasts through the season of Lent. St. Paul's enhanced that catechumenal program with the former Pilgrims in Christ program.

What does this mean for us today? Well, whether we are preparing for baptism or entering the penitential attitude of the season, we can prepare our hearts to meet Christ. While the act of baptism may be a one-time event, its consequences are eternal. We are adopted as children of God. As we seek to observe a Holy Lent, may we also seek to draw closer to God as his children.



Wednesdays in Lent at St. Paul's

5:30 pm:
Stations of the Cross

6:00 pm:
Low Mass

6:30 pm:
**Dinner and Alpha
Program**



Sacred Space: Ashes-to-Go

Elliot Mackin



As a newcomer to Saint Paul's coming from the Orthodox Church, Ash Wednesday, let alone "Ashes to Go," was somewhat foreign. The idea of bringing an intimate reminder of our shared mortality out into the bustling throngs of the Foggy Bottom metro stop struck me as odd at the very least.

Coming from a highly conservative liturgical tradition, I expected the sacred, or at least the sacramental, to be comfortably confined within the walls of a church or framed by elaborate liturgy. However, having spent a good part of my afternoon this Ash Wednesday assisting as Fr. Shawn and Eric smeared Ash crosses on the foreheads of assorted Washingtonians, I have had to reevaluate my definition of what constitutes a sacred space.

With vestments, thurible, billowing incense, and "Got Ashes?" sign, St. Paul's made this holy day quietly present in the harried minds of so many. I was struck by the diversity of those who came forward to receive ashes. People of differing race, socio-economic background, age, gender, and physical ability, as well as a few who sheepishly asked, "Can I still get ashes if I'm not Christian?" came forward to receive their *memento mori*.

Some traditionalists may under-



standably squirm at the apparent "cheapening" of this rite, distributed on a street corner with no confession or hint of penance. I think I would have too if I had not been there in person. In that moment when each stranger stepped forward to receive their ashes and admonition, time and space seemed to blur, however so briefly, in a way I have always associated with the liturgy. The faces receiving the ashes, sometimes solemn, sometimes joyful, but never indifferent,

reminded me of the profound humanity of this holy day.

While ash is our fate shared as humans, the cross that it forms is our ever-triumphant hope. What I experienced on Ash Wednesday reflects what I have learned in my brief time at St. Paul's: a reverence for tradition coupled with an openness to the world is a potent mix for creating a space for the sacred to flourish.



Return from the Holy Land

Drew Peterson and Sunny Menozzi Peterson



For a Foreign Service family, being “worldwide available” means preparing to serve at any of more than 265 U.S. embassies, consulates, and other posts overseas. Each one is in a place with its own fascinatingly unique culture, but only a few are in the Holy Land. We recently returned to Washington from two years in Israel, where Drew was assistant to the ambassador at the U.S. Embassy and Sunny worked at the Laboratory of Contemporary Urban Design at Tel Aviv University.

Drew’s career as a Foreign Service Officer and Sunny’s as a city planner and formerly as an Army officer have taken us to many far-flung places, but our tie to D.C. endures: we met here in 2006 while Drew was studying at Georgetown and we got engaged here in 2011.

Before our wedding, we looked for a suitable spiritual home for both of us—Drew is a cradle Episcopalian and Sunny comes from a family with Roman Catholic and Polish National Catholic roots. The Anglo-Catholic tradition gradually became for us a place that emphasized the most important things we treasured: the real presence of Christ in the Eucharist, a commitment to the unity of the Church and her teaching, and a profound sense of mission.

Expecting we would spend much time in Washington over the course of

our careers, we sought out Anglo-Catholic parishes in the District. It was not long before we found St. Paul’s, where the sacramental worship, majestic music, and warm welcome quickly convinced us we were in the right place. We were married at St. Paul’s in Eastertide 2013, and though we have been globetrotting since then, it is a blessing to return to our church home in Foggy Bottom.

For us as Christians, spending two years in the Holy Land was a life-transforming opportunity. We lived in Tel Aviv, a city better known for its beaches, cafes, and embassies than for its religious significance to people of any faith. Adjacent to Tel Aviv, however, is Jaffa—the old port city of Ioppa, where Saint Peter received his momentous vision that opened the Church to the Gentiles. Today, Jaffa is home to fine restaurants, bustling markets, numerous churches, and the Church of Scotland’s Tabeetha School, which serves Jewish, Muslim, and Christian—many of them Anglican—children in an environment that emphasizes trilingual education and mutual understanding.

We worshipped in nearby Ramleh at Emanuel Church, the only active Anglican parish in the Tel Aviv metropolitan area; it has a rich evangelical heritage and a low churchmanship. We forged strong bonds with the local Arab Christian community and learned of their challenges and hopes in the context of their place in the global Church. Jerusalem, Bethlehem, and Galilee, which we visited often, can inspire whole lifetimes of study and prayer. Seeing the Holy Sepulcher, the Church of Nativity, and all the sites associated with the life and ministry of our Lord has forever enriched our reading of the Bible and understanding of the Church.

One cannot do justice to the beauty, variety, and sanctity of the

Holy Land in a short article. Some Jews refer to the Land of Israel as “a Living Torah” because of the importance they place on understanding the physical context of the land where God commanded His chosen people to fulfill their covenant with Him. For Christians, coming to know the place where the Godhead revealed itself in human flesh can likewise yield powerful insights.

Based on our experience in the Holy Land, we urge our fellow Christians to go on pilgrimages if they can and to learn more about the Christian communities in the Holy Land, including many essential Anglican institutions educating the young, healing the sick, preaching the Gospel, spreading hope, and building bridges in a land all too frequently riven by strife. The American Friends of the Episcopal Diocese of Jerusalem are active in supporting many of these institutions.

The Holy Land is the cradle of our faith, and the Christians of the Middle East are our brothers and sisters—learning more about both the land and its people, praying for their peace and welfare, and supporting them with our gifts and our charity are essential to building the Church in our day.



2018 Diocesan Convention

Elijah Mills, Delegate

On January 27th, 2018, the delegates of the Episcopal Diocese of Washington convened at the cathedral of St. Peter & St. Paul for the One Hundred and Twenty-Third Annual Convention. For those of you who might not know, the Convention consists of elections to committees and the General Convention, the chance to review and approve the budget of the diocese for the coming year, a vote on amendments or changes to the constitution & canons of the diocese, and the presentation, discussion, and vote on other resolutions. Additionally, this is a chance for the Bishop to speak to the assembled delegates representing the all of the parishes in the diocese (the number of delegates allowed to each parish is based on population). In other words, the Convention is primarily a business meeting to vote or ratify decisions to be made on the diocesan level.

There were three resolutions to come before the 123rd Annual Convention: #1 "On Becoming a Sanctuary Diocese"; #2 "On Inclusion of Transgender People"; and #3 "On the

Gendered Language for God." Although they received varying levels of support, all three resolutions passed.

Resolution #1 was an attempt to declare the Diocese of Washington as a "sanctuary diocese" and that the Diocese would pledge to encourage its "congregations and institutions to serve as places of welcome and healing" and equip the congregations, clergy, &c. in being advocates for the immigrant community. It was noted that this does not have legal force but will serve as a reassuring voice to the immigrant community that the Episcopal Church welcomes them with love and charity.

Resolution #2 was a declaration that the diocese welcomes and affirms all transgender people and encourages the parishes in this diocese to "remove all obstacles to full participation in congregational life." This was passed much like Resolution #1 as an effort to affirm to the community of Washington that the Episcopal Church welcomes all.

Resolution #3, and the one which probably received the most discussion, was originally an effort to submit to the coming 79th General Convention a

revision to the Book of Common Prayer intended to "eliminate, when possible, all gendered references to God and to replace them with gender neutral language" &c. Our very own Fr. Strout offered an amendment to this resolution, which was passed, and changed it (eliminating the above quoted language) to direct the 79th General Convention "if revision of the Book of Common Prayer is authorized to utilize expansive language for God from the rich sources of feminine, masculine, and non-binary imagery for God found in Scripture and tradition..." This modified resolution passed, although by the smallest margin of the three resolutions.

All told, it was a fairly long morning but gave the attendees a glimpse into the governance of the diocese as well as a chance to socialize with people from other parishes and a chance to shop the wares of the vendors on site. St. Paul's five delegates (three lay and two clergy) made the trip to the cathedral there and back together and, I believe, had the best possible experience at the Convention.



Thank You to David Schnorrenberg:

Cathy Downes

I got a letter. You may have got one too. A real, genuine, hard-copy, paper letter! It wasn't an email. It wasn't a text message or IM. It wasn't a LinkedIn Invitation, Instagram, Blog, or Facebook post. It was the real deal, in an envelope addressed to me with a stamp on it and posted into my own actual mail box. Don't get many of them these days do you?

It was from David. It was two hand-written pages. And he shared with me his passion, love and under-

standing of what St. Paul's K. Street means to all of us. And then, each Sunday morning, David joined another Vestry member to greet each parishioner and visitor.

Running the Pledge Campaign is a challenging and high risk task, calling for dedication and faith, as a friend of mine once remarked on confronting a difficult task with that sort of determined face: "Faith manages." Well it does so, but through a lot of time and effort and commitment.

Through David's personal and organizational efforts, the Stewardship



campaign yielded some wonderfully encouraging fruit — including increased average pledge size and 17 new pledges — and allowed the Vestry to pass a budget before year's end. Oh, and at the end of the Pledge Drive...like you, I got another letter from David, thanking me. This is our time to thank him.



SERMON SERIES

QUINQUEGESIMA SUNDAY,
FEBRUARY 11

The Rev'd Richard Wall



Living in Central Pennsylvania meant living on the fringes of paradise for lovers of the outdoors: hiking, kayaking, hunting, camping. Needless to say, I'm no expert on any of those topics – but it was impossible not to appreciate the beauty of the surroundings. The Appalachian Trail doesn't run through the parish, but pops up extensively throughout that diocese – and frequently, visiting another church or priest, we would be led outside and into a forest, and, all of a sudden, find ourselves standing on a small section of this country's best known hike. And, of course, those churches and priests had countless tales of interactions with hikers – the diocese even, for a little while, thought about an Appalachian Trail chaplain.

I'd heard of the trail years back through reading Bill Bryson's book – "A Walk in the Woods": the story of a middle-aged man tackling those 2,200 miles across 14 different states.

Bill Bryson has quite an English following, and I recall hearing him speak when I was a student. My chief memory is that he isn't exactly slim – he describes himself as a *cumbersome sloth*: a man who decides to leave his couch and look less like a cupcake.

So he prepares with all the zeal of a fresh convert. This was to be the start of a new life. He buys all the gadgets and gizmos for the modern hiker; fanatically researches the trail; loads himself down with weighty guidebooks; sets off ready to ford rivers, climb mountains and tackle whatever he might encounter in between.

He begins in Georgia and steps straight into an unknown world. The trees surround him, loom over, press in from every side. The woods choke his view and leave him muddled and confused – no longer with any sense of place or location. *Distance changes* – he writes – *when you take the world on foot*. So for days and weeks he simply wanders, eyes down, following the trail and its markers, clutching his

map, unconsciously crossing state lines, with no idea of where he actually was or what would come next.

You see – all of his studying, all of his purchases ultimately proved useless. Nothing could prepare him for this walk in the woods that stripped him of his bearings and all the signs and comforts that tell us where we are and who we are.

And so his journey continues, day-in day-out, rain, wind or shine – just one foot in front of the other. And then – finally, unexpectedly – the trail opens onto a small, grassy clearing on top of a high mountain. Clear of trees Bill Bryson could see the sun setting, the sky, hills, valleys, rivers, trees, the trail he had been treading – and best of all, a real town, just 6 miles to the north. He could see where he had come from and where he was to go next – and even though he still had no real idea where he actually was – the peace that comes from simply not knowing suddenly came to pass.

This is where we find ourselves every year, three days before Lent begins: on top of a high mountain with a glorious view – a glimpse, in fact, of heaven. Next we climb back down to the valley to make our careful preparations for the next 40 days and nights. We await the somber, quiet, purple wilderness: a time of fasting and praying and walking the way of the cross. We prepare for a time of unknowing, for the isolated uncertainty that self-denial can become. And we remind ourselves of the sheer value we find in the journey itself – in the hard work, in wandering through the wilderness, in following a path. Good things come from hard, difficult work – the blessing of knowing what's important, of understanding that before the crown comes the cross.

As we prepare to begin we stand alongside the Disciples. We watch something extraordinary: as they stand on top of a mountain they see not only Christ Transfigured but also

Moses and Elijah – yet still they are confused; still they are terrified; still they do not understand.

Mark's entire Gospel is like one long season of Lent. At every moment the Disciples behave in just the same way as today: stumped, frustrated, ignorant, unknowing. But – perhaps – their unbelief becomes our good news. Perhaps it helped Jesus to see the heart of human nature – that we will never instantly understand his words and deeds. Perhaps that's why he called fishermen and tax collectors.

Peter is just like us: constantly struggling to understand; to comprehend; to figure it all out. When Peter slips – that's us: we're never on the right path all the time. But his struggles prove there's always hope for us, if we keep trying.

There was much Bill Bryson got wrong on his hike. Early on he ditched his gadgets and guide books as they only weighed him down. He realized that the best tools were the

simplest: a solid staff, a basic map and – most importantly – company along the way.

Those of you who know the book – or saw the movie - will know that he never reached Maine – walking only 880 miles, he didn't even hit half-way. And even though he surrendered, every year he returns to the trail and continues, walking a few more miles, making a little more progress over a few spare days. So he ends his book with these words:

We didn't walk 2,200 miles, it's true, but here's the thing: we tried. And I don't care what anybody says. We hiked the Appalachian Trail.

I've never walked this trail – but I understand his words. Bill Bryson realized that there's reward in the journey itself, value simply in making an effort, achievement in putting one foot in front of another and moving towards a goal. And the same is true for us: if we emerge the other side of Lent with hearts more loving, souls

quicker to forgive, deeper and readier prayer lives – then the next six weeks will have been worthwhile. Worthwhile – even if we stumble and falter and break our rules; worthwhile – even if we pour an evening cocktail or pick up a candy bar or skip the morning workout.

If we can dedicate ourselves to simply making an effort, we will live a good Lent. And then – in one year's time – we will gather here once again on top of a mountain, preparing for another 40 days in the wilderness. And once more we too will pick up where we left off and we will pray – by the grace of God – that once again we will take a few more steps in the right direction. A little more progress along this long, windy, wilderness road, towards Christ's promise of resurrection joy.



January Vestry Report

Scott Spaulding

The Vestry held its regular monthly meeting on January 23, 2018.

Dr. Smith presented a proposal for the Vestry to fund a choir recruitment video. A high quality video is needed, particularly to recruit choristers. Both the music and our stories are important if we are to effectively draw-in people. The Vestry approved using Music Gala proceeds to fund the video.

Dr. Ian Boxall, Associate Professor of New Testament at the Catholic University of America School of Theology and Religious Studies will discuss the Gospel of St. Luke at the Sunday Morning Forums during Lent.

The Alpha Course will be pre-

sented on Wednesday evenings during Lent. The topics are very basic and approachable in nature, and Fr. Shawn hopes the course will give participants the opportunity to practice sharing their faith with others.

Fr. Richard described a busy month of meetings with various groups and committees to discuss matters such as hospitality, receptions for feast days, and mission, as well as the Diocesan Convention.

Ms. Malson asked the Vestry to consider and approve two letters of agreement for Father Shawn and Mauricio Franco. The Vestry approved both.

Mr. Mixer noted that a new drinking fountain was installed on December 20, 2017. Many thanks to Linda Wilkinson and Dick Best for

working closely with the vendor to complete this project.

Mr. Britton reported on progress towards finding a broker to help rent Carwithen House. He noted that it takes between 3 and 6 months to find a tenant for a space such as ours.

Ms. Britton, noted that 2017 pledge collections were strong, and that we ended 2017 with a net surplus (income vs expenses).

Ms. Zakaib noted that the Website Committee received two website concept design options from OpenBox, which are now under review.

Upcoming Vestry meetings are: February 27, 2018, March 20, 2018, April 24, 2018, and May 29, 2018.

MARCH ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

1 Gary Greene	21 Katherine Britton Tina Mallett
4 James Beaty	26 Bronwen Okwesa
7 Frank Taylor	27 Frederick Grill Omotunde Johnson
9 Gordon Clark	29 Nedra Agnew Preston Winter
10 Jeremiah deMichaelis	30 Linda Wilkinson
13 Christian Mixer	31 Christian Crane
16 Robert Groves Cassandra Metzger Larry Toombs	
18 Laura Mixer Charles Toftoy Doug Wood	

HaPpY
BiRtHdAY

Keble's Ash Wednesday

*Else let us keep our fast within,
Till Heaven and we are quite alone,
Then let the grief, the shame, the sin,
Before the mercy-seat be thrown.
Between the porch and altar weep,
Unworthy of the holiest place,
Yet hoping near the shrine to keep
One lowly cell in sight of grace.*

*Nor fear lest sympathy should fail—
Hast thou not seen, in night hours
drear,
When racking thoughts the heart assail,
The glimmering starts by turns appear,
And from th' eternal home above
With silent news of mercy steal?
So Angels pause on tasks of love,*

*To look where sorrowing sinners kneel.
Or if no Angel pass that way,
He who in secret sees, perchance
May bid his own heart-warming ray
Toward thee stream with kindlier
glance,
As when upon His drooping head
His Father's light was pour'd from
Heaven,
What time, unshelter'd and unfed,
Far in the wild His steps were driven.*

*High thoughts were with Him in that
hour,
Untold, unspeakable on earth—
And who can stay the soaring power
Of spirits wean'd from worldly mirth,
While far beyond the sound of praise
With upward eye they float serene,
And learn to bear their Saviour's blaze
When Judgement shall undrawn the
screen?*



The Sunday of the Passion: Palm Sunday

Sunday, March 25, 2018

7:30 a.m.: Morning Prayer

7:45 a.m.: Low Mass with Blessing of Palms

10:30 a.m.: Joint Blessing of Palms & Procession with St. Stephen Martyr Roman Catholic Church; Solemn Mass

Maundy Thursday

Thursday, March 29, 2018

5:45 p.m.: Evening Prayer

6:45 p.m.: Solemn Mass and Procession to the Altar of Repose (All-Night Vigil)

Good Friday

Friday, March 30, 2018

Noon: Stations of the Cross

5:45 p.m.: Evening Prayer

6:45 p.m.: Solemn Liturgy of the Passion

Holy Saturday. The Great Vigil of Easter

Saturday, March 31, 2018

8:00 p.m.: The Great Vigil of Easter with First Solemn Mass of the Resurrection of Our Lord Jesus Christ

The Sunday of the Resurrection: Easter Day

Sunday, April 1, 2018

8:00 a.m.: Low Mass

10:00 a.m.: Choral Matins

11:15 p.m.: Procession and Solemn Mass



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Remember to mark your Calendar:

Palm Sunday, March 25, 10:30 a.m.

Joint Blessing of Palms and Procession from Washington Circle;
Solemn Mass at St. Paul's

Maundy Thursday, March 29, 6:45 p.m.

Solemn Mass of the Lord's Supper

Good Friday, March 30, 6:45 p.m.

Solemn Liturgy of the Passion

March 31, 8:00 p.m.

The Great Vigil of Easter &
First Solemn Mass of the Resurrection

Easter Day, April 1

Choral Matins at 10:00 a.m. with Procession and Solemn Mass at 11:15 a.m.



Mario Palmezzano, Crucifixion of Jesus, c. 1490