



Ascension, Francisco Camillo (1651)

IN THIS ISSUE

ST. PAUL'S PARISH 2016 SEABURY HONOREE

Ann Korky is honored by Diocese and Seabury Resources for Aging — page 4

LITURGY MOMENT: WHO ARE THE PRIESTS IN THE LITURGY?

Fr. Shawn Strout — page 5

WELCOME THE NEWLY RECEIVED

Meet Lucas Graves — page 5

MUSIC AT ST. PAUL'S: BLESSING UPON BLESSING

Jeanne Smith gives thanks for the parish ministry of music and the visiting Merton choir — page 6

A BIT OF CAPTIONING FUN

What they might have been thinking and sharing! — page 7

SERMON SERIES

Fr. Peter Pham's "Low Sunday" sermon challenges us to live into the Easter proclamation — page 8

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

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God's Story and Our Story: Exploring our Identity in Christ

Dear Friends,

One of my ministry responsibilities here at St. Paul's is to help coordinate our adult Christian education ministries. We are very blessed to have several of those ministries including our Sunday rector's forums, Sunday Bible study, Tuesday evening Young Adult Bible Study, Adult Catechumenate (aka Pilgrims in Christ and Jesus Train), Silent Retreats and many other such opportunities. We are also very blessed to have a dedicated Christian Education ministry team and a host of talent within our own parish.

Add to those gifts, the space we have with the Common Room, the Guild Room, Carwithen Parlor, the Atrium, the Dining Hall and other nooks and crannies, and we find ourselves to be the beneficiaries of a plethora of riches! All of these gifts excite me greatly, and I thank God for them.

However, the gift for which I am most grateful is the enthusiasm that I have discovered for adult Christian education here at St. Paul's. Believe it or not, not all parishes exhibit this same enthusiasm for Christian education. Having been a "friend of St. Paul's" for many years now, I know that this enthusiasm was inspired and cultivated over these many years both by clerical and lay leadership.

With these gifts and enthusiasm uplifting me, I embarked on discover-



THE REV'D SHAWN STROUT

ing more about past and present adult Christian education ministries here at St. Paul's to begin formulating some ideas for next year. I have met with our Christian education ministry team on two different occasions. I have had multiple conversations with individuals within the parish, as well as several discussions with Fr. Richard and the other staff. In these conversations, I wanted to share two principles that I hope will guide our adult Christian education ministries in the future. I want to share these principles with you as well: concurrency and modality.

What do I mean by concurrency? By concurrency, I mean that we can have multiple adult Christian education offerings happening even at the same time. Sometimes, parishes get

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afraid of having multiple offerings at the same time because they fear a sense of competition among them. I don't agree with that perspective. I see it not as competition but as choices. The reality is that we are all different people with different needs and desires. A "one size fits all" approach to adult Christian education simply cannot work. Therefore, I want to encourage all of us to think about how we might contribute to, not just consume, adult Christian education here at St. Paul's.

How does this play out then? If you have an idea for adult Christian education (a book you might like to read as a group, a Bible study topic, a spiritual practice you would like to explore, etc., etc.), please consider starting your own adult Christian education ministry.

How can you do that? Well here are some suggested steps. First, talk to other people about your idea. See if you can find a small group of 3-4 other people besides yourself who are both interested in the idea and willing to commit a certain amount of time to seeing it happen. Then, come to me and talk to me about the idea. I can help you with the logistics of how to get it communicated to the parish, how to find a room, working through any scheduling conflicts, etc. And then do it!

My suggestion would be to keep it workable, meaning have a time-frame of four, six or eight weeks. Don't try to bite off more than you can chew at first. If the group is wildly successful, you can always keep going. But let's not be afraid to try things. Some of them will succeed greatly. Some of them will do okay. And some of them will flop. That's okay.

The second principle is multi-modality. By that, I mean using different approaches rather than a single approach. Oftentimes, adult Christian education in the parish takes the approach of the lecture for-

I want to encourage all of us to think about how we might contribute to, not just consume, adult Christian education here at St. Paul's.

mat. Everyone piles into a room, sits down, an “expert” gets up to talk and everyone listens with maybe a handful asking questions.

There's nothing wrong with that approach, but its only one approach. What about using videos? Movies? How about having discussion groups? Sharing our stories? What about hands on activities like a group on theology and ecology that goes to Rock Creek for a clean-up day? There are so many ways in which we can approach adult Christian formation besides just the lecture format.

So those are some principles, now for some specifics. This summer, we are going to continue to have adult forums on Sundays but not every Sunday. This summer, we will be exploring some pastoral topics together. These topics will be somewhat “rubber meets the road” topics in which we will explore how our faith informs difficult situations in which we might find ourselves.

On June 5 and 12, we will have an experienced bereavement counselor, Dan Lonteen, join us for two sessions in which we will explore the connections between our faith and grief. For example, if we have the hope of the resurrection, why can grief still be so hard? Then on July 10 and 17, I will facilitate a conversation in which we will explore our faith's response to anxiety. Christ has commanded us not to fret about the future, and yet sometimes anxiety can feel absolutely overwhelming. Finally, in August (dates TBD), Dr. Simona Murnick, a psychiatrist and member of our parish, will explore how our faith relates to our relationships with people who are suffering from substance use disorders. If we are called to have compassion for others, how do we do so

and still maintain healthy boundaries?

Then, next year, we will embark on a yearlong journey with the theme *God's Story and Our Story: Exploring Our Identity in Christ*. We will explore how God's story began with creation and has extended through the Scriptures into the history of the Church to our present day. We will ask ourselves the question, “How does God story affect my story?” And with that question, we will explore our own identities in Christ. This theme will interweave between both our adult forums on Sundays and our adult catechumenal program on Wednesday nights. Let me begin with our Wednesday night programs.

After many conversations about both Pilgrims in Christ and the Jesus Train, I am hoping to combine the positive aspects of both programs. For example, like Pilgrims, our adult catechumenal program will be a curriculum that will build on itself (more on this below). It will also provide for small group conversations. Like Jesus Train, it will include fellowship (with a simple supper) and allow folk to participate at any time rather than only at the beginning.

So the format for our Wednesday night adult catechumenal program will be Mass, a simple supper, a presentation on the topic of the day, table group conversations about the topic, and then dismissal with prayer. We will have different “terms” in which we discuss different topics. Those terms will be as follows:

Michaelmas Term (10/5/16 – 11/2/16) Church history

Advent Term (11/30/16 – 12/14/16) Christian spirituality

Epiphany Term (1/18/17 –

2/8/16) Theology

Lenten Term (3/8/17 – 4/5/17)
Liturgy/Sacramental Theology

Easter Term (5/3/17 – 5/24/17)
Christian Ethics

As for the Sunday adult forums, we will be focusing many, but not all, of our forums on the major narratives from the Old Testament beginning with creation through the prophets. These narratives are foundational for us in understanding God's story and thereby understanding our own stories and identities in Christ.

As always, I warmly welcome your feedback. Please do not hesitate to contact me (strout@stpauls-kst.com) with comments or questions about our adult Christian education ministries. Especially, though, if you have an idea for a ministry that you would like to start, I would be delighted to talk with you about it and see how I can assist you in making it happen.

With great love,

Fr. Shawn



Ann Korky, St. Paul's Parish 2016 Honoree

Seabury Resources for Aging

C.B. Wooldridge

During the month of May St. Paul's Parish gives special THANKS, and CELEBRATES the volunteer ministries of our older adults (the Society of Seniors, Sages Seers and yes, Medicare Magi) for their corporate and individual witness to sacramental worship and Christ-like living in and from this place!

On Wednesday, April 27, 2016, the Diocese of Washington and Seabury Resources for Aging hosted the annual Episcopal Senior Ministry Holy Eucharist at Washington National Cathedral, celebrating the contributions of Parish Honorees.

The Seabury Resources for Aging organization *"provides free or affordable support for older adults and their families, caregivers, and congregations as they navigate the often confusing and unfamiliar transitions that come with aging. Community Services are designed to help older adults stay in their homes as long as possible."* (<http://www.seaburyresources.org/srj/index.php/events/celebrations>)

Each year, the Seabury organization in conjunction with the Episcopal Diocese of Washington, the United Church or Christ Potomac Association, host an annual service honoring older adults who have made a significant impact through service and leadership to their congregations and the community.

The Seabury Resources organization was originally called the Episcopal Senior Ministries, but was renamed quite recently in 2010 as the Seabury Resources for Aging, after Bishop Seabury, the first United States Episcopal bishop who is also represented as one of the figurines honored in our

Reredos behind the high altar.

Ann Korky is St. Paul's Parish 2016 remarkable volunteer who is being honored for her faithful and outstanding service to our congregation, the Diocese and the wider community - local, national and international.

Ann is a retired Foreign Service Officer and uses her diplomatic skills to advocate personal involvement in ministry. She has modeled this ideal in her own life and has ably articulated the theme in many articles for the Epistle, our parish newsletter, and in countless bulletin announcements.

Ann enriches and inspires us with her volunteer work, especially as Chair of the Commission on Mission (CoM), the principal avenue through which the parish engages in "Christ-like living" and offers parishioners and other volunteers the chance for hands-on service to those most in need. The CoM oversees St. Paul's Weekend Grate Patrol and Food Pantry Donations (organized and managed by Ann to supplement neighboring United Church's non-perishable food distribution).

The CoM also partners with Georgetown Ministry Center to host the rotating Winter Shelter and pro-



vides support for the Bishop Walker School in DC plus three overseas missions in Gaza, Jordan and Malawi.

Ann was a member of the recent Search Committee for the 10th Rector of St. Paul's and was a principal author of the parish profile. In addition, she has served on the Vestry and is currently a Chalicer, lector, usher and member of the Flower Guild.

She is a docent at the National Cathedral and also serves on the Board of the American Friends of the Episcopal Diocese of Jerusalem (AFEDJ).

We are grateful for Ann's great commitment to worship and service and for her embodiment of the eucharistic command "to love and serve the Lord."



Who are the Priests in the Liturgy?

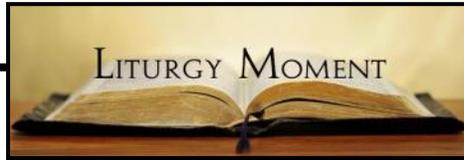
Fr. Shawn Strout

In last month's Liturgy Moment, I concluded by saying, "In the liturgy, we, as priests of the Church, offer praise and thanksgiving and intercede to God for the entire cosmos!" I mentioned that I was not referring just to Fr. Richard, Fr. Jeff, our honorary assistants and me but to all of us. What did I mean by that? Who are the priests in the liturgy?

Of course, we must begin by asking ourselves the more basic question, "What is a priest?" In our English language, this question is complicated as we use one word "priest" to refer really to two different roles. On the one hand, a priest is the person who offers a sacrifice to a deity. The Greek word for priest as in one who offers sacrifice is *hiereus* (in Latin *sacerdos*). We can think of the priests in the Old Testament, whose job it was to offer sacrifices to God. On the other hand, though, our English word "priest" comes from the Old English word *preost*, which was used to translate the Latin word *presbyter* and the Greek word *presbyteros* and means "elder."

In the New Testament, we do not see the Greek word *hiereus* used to refer to a minister of the Church. Instead, it is used to refer to the priests of the Temple in Jerusalem, to Christ and to all believers. Of course, Christ is our High Priest, who offered his life as a sacrifice for us to God once and for all (Hebrews 7). Because of Christ's sacrifice on the cross, no other sacrifice is needed!

But it doesn't stop there! The Church, as the Body of Christ, also participates in Christ's priesthood. I Peter 2:9 says, "But you are a chosen race, a royal priesthood, a holy nation,



God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light." We as the Body of Christ join with Christ in his priesthood! If you were with us for our glorious Easter Vigil service this year, then you welcomed the newly baptized with these words from our Prayer Book: "We receive you into the household of God. Confess the faith of Christ crucified, proclaim his resurrection, and *share with us in his eternal priesthood.*" Through our baptism, we share with Christ in his eternal priesthood!

So who are the priests in the liturgy? The answer is "All baptized Christians!" We all share in Christ's priesthood. We all act as priests in the Mass. Now, you may be wondering, "Wait a minute, Fr. Shawn. I know quite well that I cannot just go up and start saying Mass as a lay person. Only an ordained priest can do that. So what's the difference?" Well, stay tuned for next month's Liturgy Moment and find out!

In Christ,
Fr. Shawn



[Editors Note: Continuing this month, Fr. Shawn will offer a short article on liturgical history and theology in each issue of the Epistle. Fr. Shawn welcomes any questions you might like considered in this article. Please email him with questions or comments at strout@stpauls-kst.com.]

Welcome the Newly Received: Lucas Graves



Lucas Graves (right) and John Herrmann

Although I had been raised as a Lutheran, I stopped going to church soon after moving to the Washington, D.C. area in 1987. Several years ago, my spouse, John Herrmann, who is an Episcopalian, and I attended Mass at St. Paul's a number of times. But it was last summer's changes in the Episcopal Church and the arrival of a new rector that brought us back. Parishioners and clergy alike welcomed us warmly.

In addition to good fellowship, splendid ritual, and beautiful music, we found excellent preaching, sound doctrine, sincere faith, adult formation programs with various interesting speakers, and a firm commitment to corporal and spiritual works of mercy. Almost before we knew it, we were lending a hand ourselves where we could. My reception into the Episcopal Church at the Great Vigil of Easter along with candidates for baptism and confirmation was a deeply moving experience for us both. We are very happy to be part of this special community.



Music at St. Paul's: Blessing Upon Blessing

Jeanne Smith

In the April Epistle, Fr. Richard very rightly thanked everyone—and they are countless—who made this year's Holy Week and Easter worship at St. Paul's so moving and powerful. Without diminishing the wonderful work of everyone else involved, I take this opportunity to note the talent and dedication of our parish musicians. As always, they worked long and hard in rehearsals to prepare to lead and inspire the congregation through the sadness and joys of each liturgy. As always, they came back each night of the Triduum—Maundy Thursday, Good Friday, and Holy Saturday's Great Vigil of Easter—and then again for two Masses on Easter Day. At the end of Easter Week, on the Second Sunday of Easter, they were right back again leading and inspiring us!

Then, most of them got a chance to catch their breath, as the parish celebrated the Feast of the Annunciation on Monday April 4 with a Sung Mass during which Barbara Hollinshead took the role of cantor and also enhanced our worship with two exquisite pieces, Henri Potiron's *Ave Maria* and Francis Poulenc's *Priez pour paix*.

Our fine music program and

excellent acoustics have over the years drawn the interest of a number of impressive visiting choirs. This year on the Third Sunday of Easter, we were blessed with a visit by the Choir of Merton College, Oxford, Mr. Benjamin Nicholas, Director, which sang at both the 9:00 and 11:15 AM Masses. Though they were at the end of their tour—mostly on the east coast—they were still full of youthful energy and sang with skill, sensitivity, and suppleness the mostly 16th Century repertoire. There were more of them than our choir stalls usually accommodate, but if they were uncomfortable, they hid it well. In fact, their singing so inspired the congregation that the Merton College Choir CDs they had brought with them sold out during the coffee hours! And so the singers of St. Paul's finally had a well deserved Sunday off.

4 April (Monday) The Feast of the Annunciation

Sung Mass at 6:45 p.m. (Barbara Hollinshead, cantor)

Missa de Sancta Maria Magdalena — Healey Willan (1880-1968)

Ave Maria — Henri Potiron (1882-1972)

Priez pour paix — Francis Poulenc (1899-1963)

April 10, 2016, The Third Sunday of Easter

Choir of Merton College, Oxford, Mr. Benjamin Nicholas, Director

Sung Mass at 9:00 a.m.

Dic nobis, Maria — Giovanni Bassano (1558-1617)

Tantum ergo — Maurice Duruflé (1902-1986)

Solemn Mass at 11:15 a.m.

Plainsong Propers

Missa bell' amfitrit' altera — Orlando de Lassus (1532-1594)

Anglican Chant psalm

Dum transisset — John Taverner (1490-1545)

Laudate dominum — Francisco Guerrero (1528-1599)



Welcome to the Family of God, Robert Philip Bittinger Eikel





What!
You don't wear
striped socks
under your
cassock!

© Janet Wamsley 2015



Trust Me! With-
out a doubt, this
is the place to
be!



This is
where I put
Harry Potter's
Mischief Man-
aged Map

Some Captioning Fun



Have you
heard the latest
on the Election?
I can't believe
it.

Janet Wamsley 2014



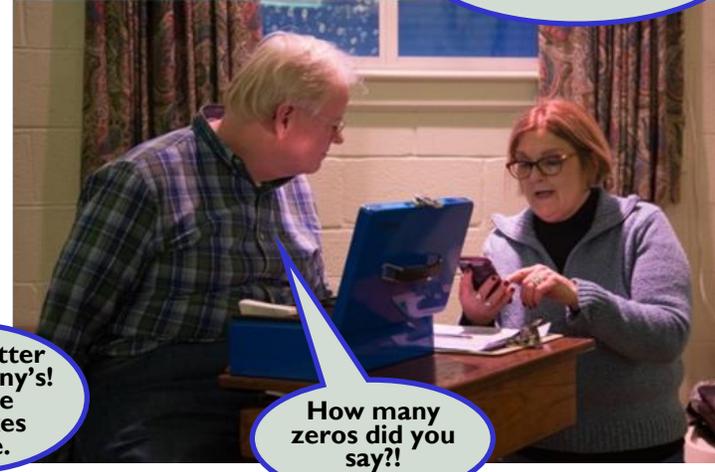
What! What is he
going to do! Not
sure about this.

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Much better
than Denny's!
Double
Pancakes
please.

© Janet Wamsley 2015



How many
zeros did you
say?!

SERMON SERIES

SECOND SUNDAY OF
EASTER
APRIL 3, 2016

“Low” Sunday

The Rev'd Dr. J. Peter Pham



Although the ancient liturgical name for this Sunday is *Dominica in albis* (*depositis*), recalling the day when those newly baptized at the Great Vigil of Easter finally laid aside their white robes, it has long been known in the English-speaking world as “Low Sunday,” signifying that while the Octave Day of Easter is still part of the one great Feast of Feasts, its notes are more restrained than the “high” Day of the Resurrection itself.

However, a cynic might be forgiven for thinking the “low” in this day’s name was a reference to the relative attendance figures: we are all aware of those who didn’t come back this Sunday following the Easter surge which, just one week ago, packed houses of worship across the land—including some that are ordinarily quite empty, like our own Washington National Cathedral, where passes for both Easter morning services were entirely “sold out” by the start of Holy Week.

Why is it that so many people flock to churches on Easter Day, listen to the message that Jesus has been raised from the dead, maybe even make their Easter Communion, and then don’t come back? After all, if you have had the good fortune to have been invited to dinner with someone who had risen from the dead and he or she then asked you to come again the following week, wouldn’t you want to go, especially when the alternative might be staying home and watch Sunday morning talk shows?

As I pondered this, I have come to conclusion that the reason many people don’t come back on the Sunday after Easter is that they don’t really believe that anything unusual has taken place. Something nice, maybe; perhaps even something cheerful and uplifting; but definitely not an honest-to-God resurrection from the dead.

Yet that is precisely the message of the passage from the Gospel of

John which we have just heard (20:19-31). Let us ponder for a moment the sequence of events.

Jesus and his twelve disciples had gathered for the Passover meal on the Thursday we now know as “Maundy.” After the meal, they go to the garden of Gethsemane where Jesus is betrayed by one of their own and arrested; the following day, the Friday we now call “Good,” he is tried, beaten, and nailed to the cross with the title “King of the Jews” written in derision on a placard above his head.

In the meantime, one of the twelve, the one who betrayed him, Judas, had gone and hung himself. Now, on Sunday morning, they discover Jesus’s body is missing, even though they know it had been buried by Joseph of Arimathea. Ten of them—Thomas having gone off somewhere on his own—had locked themselves up in a room, cowering in fear that the authorities would soon come and arrest them too.

And then, Jesus appears to them, saying, “Peace be with you.” He then “showed them his hands and his side.” He came, he stood, he spoke; he was present, audible, tangible. As the director of my doctoral dissertation in systematic theology argued in his Christological *magnum opus*, the showing of the hands and side was not just a bit of theatrics, but, in fact, constituted a critical reaffirmation of the identity of the risen Lord who stood before them with the Jesus whose crucifixion the disciples were all too painfully cognizant of. So perfect is the union between the two natures, human and divine, in the one person Jesus Christ that when he arose bodily in time and space and eventually ascended to his Father, he did so without dropping his humanity. He is forever what we are, just as we are, by grace and adoption, living in expectation of the definitive, glorious transformation into what he is.

And then, when Thomas came back and refused to believe any of the amazing story that the others recounted to him until he could see for himself, Jesus himself returned again to show Thomas his wounds. And, true to his word, Thomas saw and believed. In exclaiming “*My Lord and my God!*” Thomas confesses that the one who was crucified is Lord and God—that he who hung the stars in the heavens was himself hung on the cross, that he really suffered, died, and was raised. The wounds that Jesus showed Thomas—and, through his testimony, to us—are signs of the reality of the Gospel: that God has come to us as one of us and having fought and conquered death—and knows intimately our struggles.

The key to understanding the extraordinary transformation which the disciples underwent is contained in the first lesson of the Mass of Easter Sunday. During the Great Fifty Days of Easter, the Church reads selections from the book of the Acts of the Apostles. In the passage read last week, we have a portion of one of the sermons Peter delivered soon after the Resurrection:

You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him... They put him to death by hanging him on a tree; but God raised him on the third day and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with

him after he rose from the dead. (Acts 10:36-41)

Not to all the people but to us who were chosen by God as witnesses... God did not make the risen Lord manifest to all the people, just to those he had chosen to be witnesses. I would suggest that this is relevant to the discrepancy between the numbers of people who have the opportunity to hear the message of Jesus raised from the dead and those who actually believe that message and, in fact, stake their lives on it.

It is worth noting that in the New Testament record the risen Lord did not make himself known to anyone and everyone. With the particular exception of Saul—who later became Paul—after his Resurrection, Jesus appeared only to those who had been his disciples and believed in him before he was put to death. The Roman cohort never saw him risen from the dead; Caiaphas the high priest never saw him; Pontius Pilate never saw him. Those who saw him were Peter and James and John and Mary Magdalene and several hundred other disciples whose names, for the most part, we do not know.

So it should not surprise us that there are many people who come to church on Easter morning, who see the flowers and hear the music, and who may even receive Communion—all without truly *seeing* the risen Lord. The Resurrection of Jesus was not a proof given by God to stun unbelievers into faith. Rather, it was the vindication of the trust of those who were reeling from the shock of having put their faith in a Messiah who ended up getting crucified. The Resurrection did not create a new faith so much as validated the faith that had already been placed in the One who was hanged on a tree. That is why Jesus showed his wounds to “Doubting Thomas” after the Resurrection. Those who participate in his

Resurrection are those who identify with him in his suffering. Those who will inherit the promise of the Resurrection are those who bear the wounds of Christ.

Today’s first lesson from the Acts of the Apostles (5:27-32) tells us that the disciples overcame the fear that had caused them to lock themselves up in a room that first Easter Sunday. They took the power of the Holy Spirit that Jesus had given them and went out and performed many signs and wonders among the people. But, just as the authorities had been jealous of Jesus, they were also filled with jealousy toward the disciples and had them arrested. But, once again, the presence of the Lord was in the midst of the disciples while they were imprisoned. God sent his angel to open the doors of their cells and set them free so that they could be free to make the risen Christ known to all who would listen. Emboldened, they returned to the Temple and continued their teaching and from there they went out into the world with those who harkened to their message—and changed the course of history. In fact, the transformation of that ragtag band of disciples into a fearless force for the conversion of the world is one of the strongest arguments for the truth of Resurrection.

Yet, as we know, not all were convinced. Many went through the motions, especially as more and more of their fellows around the Mediterranean world and beyond converted to the new faith. It is no secret that the Emperor Constantine’s adoption of Christianity did wonders for the ASA numbers of the fourth-century Church. But we know that there is often quite a difference between what we human beings say on our lips and what we actually show forth with our lives. Thus, then as now, Easter is for most people little more than a vaguely reassuring festival of spring. Is it possible

that the truth is too threatening? Nevertheless, “The Lord is risen indeed!” is not merely a cheerful message about lengthening days of sunshine; it *is* a world-overturning announcement about the radical reorientation of our very existence.

This is a point that needs to be recalled in our time, when, increasingly, faith is pushed more and more into the narrow confines of personal and private life, when the world around us wants to reduce it to a inner *feeling*, a personal search walled off from one’s social sphere, much less any broader horizons. Increasingly, faith is perceived as purely subjective and emptied of any consequential meaning. In such an ambiance, what does it still mean to assert that Jesus Christ, “*the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, Very God of very God,*” not only took flesh in time, but “*was crucified also for us under Pontius Pilate... suffered and was buried... and the third day he rose again*” bodily and showed off his wounds?

Those of us who were here a week ago for the Great Vigil joined in the singing of the Easter acclamation *Christus vincit, Christus regnat, Christus imperat*: “Christ conquers, Christ reigns, Christ rules!” Indeed, if Easter says nothing else, it says that Jesus Christ is Lord. And if he is Lord and if we are Christians, then what he says has a claim upon us. Yes, his teachings are invitations, calls, but they are also *commands*: “*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself.*”

Love thy neighbor. Pray for those who persecute you. Forgive. Feed the hungry. Give drink to the thirsty. Take in the stranger. Clothe the naked. Visit the sick and imprisoned. Care for God’s creation.

This message, these commands—indeed, the very person behind them—today have the same power to make us uncomfortable just

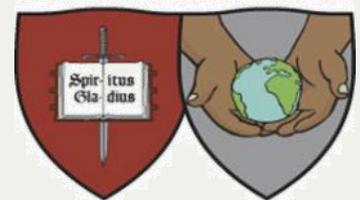
as they and he challenged those who encountered them twenty centuries ago. And yet, as we hear in today’s passage from John’s Gospel, that encounter can be transformative. Having shown them his wounds, Jesus breathed on the disciples, giving them the Holy Spirit so they could go out into the world in his name.

In the waters of baptism, the Crucified and Risen One has marked us as his own, chosen us to be his witnesses, breathing his Spirit upon us. Under the sign of bread and wine, he feeds us with his very life. Thus he says to us as he did to Thomas: “*Blessed are those who have not seen and yet have come to believe... Do not doubt, but believe*”—and act on that belief so that a broken and sinful world “*may come to believe that Jesus is the Messiah, the Son of God, and that through believing [it] may have life in his name.*” Amen.



Got an Hour? Give an Hour!

SAINT PAUL'S PARISH
COMMISSION ON MISSION



Help us help our neighbors: Please consider joining us in:

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

- Food Preparation: 2.00-4.00 pm every Friday;
- Food Delivery: 5:30am each Saturday & Sunday, Contact Glenn Marsh: gmarsh338@outlook.com
- Bag Set-up: Anytime before 2pm Friday; Contact Tina Mallett (202-965-9324 or tmallett14@gmail.com).

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

MAY ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

1	Laura Hanson	16	Ron Grant
2	Larry Cook Bob Kursch Thomas Moreland Eleanor Simpson	17	Ned Sieverts
3	Sarah Buzby Erin Cromer Andrew de Michaelis	18	Edward Britton Jeremiah Cassidy
7	Ted Pewett John Schnorrenberg Janet Wamsley	19	Sophia Haughton
9	Shaun Amos	23	Rev. Larry Donathan Lowell Miller
10	James Spaulding	24	John Bohl
11	Owen Smith	25	Lawrence Campbell Arnitta Coley
12	Sean Byrd Robert Eikel	26	Robert Harley Bear
14	Barry Johnson Benjamin Locher	27	Reginald Wolfe
		28	Gwyneth Zakaib
			✠ ✠ ✠

Eastertide Rector's Forums

May 1 - My Life in Prayer
(Paul Moberly)

May 8 - The Syrian Crisis: A Call for
Interfaith Positive Action
(Fr Hual)

May 15 - Mother Miriam CSM, Superior -
Community St Mary (Eastern Province)
*We welcome back Mother Miriam, and
look forward to hearing news of her com-
munity and their work in Greenwich and
Malawi*



SPECIAL SERVICES/ MAJOR FEAST DAYS

Ascension Day

Thursday, May 5, 2016

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass

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

5:45 p.m.: Evening Prayer

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

The Day of Pentecost

Sunday, May 15, 2016

7:30 a.m.: Morning Prayer

7:45 a.m.: Low Mass

9:00 a.m.: Sung Mass

11:15 a.m.: Procession & Solemn Mass

6:00 p.m.: Solemn Evensong & Bene-
diction of the Blessed Sacrament

Trinity Sunday

Sunday, May 22, 2016

7:30 a.m.: Morning Prayer

7:45 a.m.: Low Mass

9:00 a.m.: Sung Mass

11:15 a.m.: Solemn Mass & Solemn Te
Deum

6:00 p.m.: Solemn Evensong & Bene-
diction of the Blessed Sacrament

In the Octave of Corpus Christi

Sunday, May 29, 2016

7:30 a.m.: Morning Prayer

7:45 a.m.: Low Mass

9:00 a.m.: Sung Mass

11:15 a.m.: Solemn Mass & Benedic-
tion of the Blessed Sacrament

6:00 p.m.: Solemn Evensong, Proces-
sion & Benediction of the Blessed Sac-
rament



SAINT PAUL'S PARISH

K STREET — WASHINGTON

2430 K Street NW 202.337.2020
Washington, D.C. 20037 <http://www.stpauls-kst.com>

ADDRESS SERVICE REQUESTED

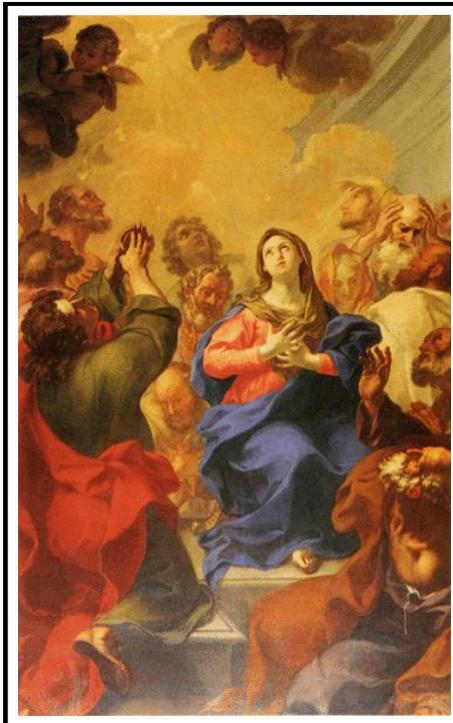
Remember to mark your Calendar:

Ascension Day, Thursday, May 5: Procession and Solemn Mass at 6:45 pm

Pentecost, Sunday, May 15

Trinity Sunday, May 22: Solemn Mass and Te Deum at 11:15 am

**Solemnity of Corpus Christi (translated), Sunday, May 29: Solemn Evensong,
Procession and Benediction of the Blessed Sacrament at 6:00 pm**



Giuseppe Ghezzi, The Pentecost 1697