

Icon: All Saints' Day Parade

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

NOVEMBER 2016 XXX NUMBER 10

BEARING ONE ANOTHER'S JOYS AND BURDENS

Dear Friends:

This is something of a virtual letter, and writing to you; for, as you read this, I will be somewhere in the Holy Land, with just under 30 parishioners and friends of St Paul's. And so I write to you from mid-October, behind my desk in DC.

Fall is a happy time to be at St Paul's. Some reading this may be surprised, as November — traditionally stewardship season — is typically a time for clergy and vestry anxiety to run high. Perhaps as I continue in ministry, and notch one stewardship campaign after another on my belt, I do not become complacent, but certainly sanguine. After all, stewardship is not fundraising, but speaks to the heart of God's goodness to us, and to the heart of our faith: a holy endeavor that touches both heaven and earth. Rather than dreading the sight of pledge cards, I hope they give you all an opportunity to consider how God works and the Spirit moves in your life — a time to contemplate both this sacred place, and how you currently use all that God gives. Stewardship season is not a time to apologize, but an invitation to renewal, and I encourage you to seize it.

You've heard me and countless others talk about the special significance that stewardship has here in this place: the final number that vestry is given will determine what we can and



THE REV'D RICHARD WALL

cannot do in 2017. We can only plan to spend what parishioners promise to give. The good news is that you have a strong and committed vestry, and it is a huge privilege for me to walk and work with these twelve people. And during budgeting season I know that they will do their work well: prayerfully, carefully, and with a delicate balance of fiduciary responsibility and vision. While I do not yet know what 2017's budget will look like, I do know that Anglo-Catholic ministry and mission will continue for the 151st year.

On that note — as we do our holy arithmetic individually and corporately — we must remember that the basic unit of discipleship and measure of faithfulness is our ability to look beyond ourselves — to do the work of Jesus in feeding the hungry. Many of our ministries may well provide their

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own opportunities for mission and formation, but we stand only a single hair away from theological semantics if we empathize those ministries over against Christ's first call to serve the poor. Every year we must look honestly at how much of our money we send away from here — and how much more God challenges us to do.

Stewardship season always has the feel of a journey — starting out at a given point, but facing something uncertain and unknown. And yet this, in a sense, is the whole rhythm of discipleship. All we can do with certainty is commit ourselves once again to God's mercy and grace, and commit ourselves to lives of self sacrifice and prayerful discernment.

This motif of Christian journey is front center of my mind as I prepare to travel to the Holy Land. All kinds of familiar anxieties rush through my mind: what to pack? Will it be hot or cold? Will there be decent tea? Will travel logistics work out well? Closer to home, we all face increased workloads before time away; worries about smooth sailing during our absence; and, of course, the proverbial groaning desk on our return.

And yet for centuries Christians have left behind their daily lives to undertake some kind of pilgrimage. I remember learning in A-Level English that Chaucer begins his 'Canterbury Tales' by describing the sweetness of springtime — and then explaining how this surge of life awakens in us a peculiar desire — namely, to go on pilgrimage. And so Springtime was the season when medieval Europeans would leave behind their creaturely comforts and set out on enormous journeys risking disease, robbery—even death, in order to look at the relics of saints or to stand in some holy place. Setting out on long pilgrimages to holy places — which meant risking some danger — gave bodily expression to spiritual movement, acting out physically the process of conversion. A

pilgrimage is the whole human story in microcosm — and a reminder that our Christian life is built on movement.

Once I'm back in DC the pilgrimage will only continue. I have previously shared the three major priorities that the Vestry and I have set for these twelve months. The search for a new Music Director and the process of strategic planning will continue. Both processes are, in a sense, open ended — none of us yet know how they will conclude. But we can rest easy knowing that it precisely through this kind of movement — pilgrimage — that the will of God gradually unveils. To some the workings of the Church may seem slow and excessively ponderous — but it is our collective and enduring experience that discerning the voice of Christ requires that slow, deliberate, prayerful listening. A commitment to the journey and pilgrimage itself, rather than an easy leapfrog to the end.

The third priority is that of our 150th anniversary celebrations — a year long journey of looking back and honoring our past, as a way of understanding the present and imagining the future. I am bowled over by the work of Ann Korby and the Sesquicentennial Committee. We could not have made a better start than with our Feast of Dedication's Solemn Pontifical Mass and Luncheon on October 2nd — and the joy of seeing both church and parish hall full. My thanks to so many of you — and particularly to our "Gospetality" Crew. I profusely thanked Bishop Nathan Baxter for his presence and preaching, which I know spoke powerfully to many of you.

The next morning at 6:30am I was exactly where I always am on Monday mornings at 6:30am — vesting in the Sacristy, greeting our acolyte Fred, and preparing to recite Matins and celebrate Mass. Monday mornings are, to me, the special moment of the week — the smell of incense hanging in the air, alongside countless prayers

offered only hours earlier. I think yet again of the advice an elderly faithful priest gave to this precocious curate: Anglo Catholicism has little to do with Sundays, and everything to do with Monday mornings.

And so there we gather — a tiny group of us — those whom St. Paul named "saints" — and go once again unto the altar of God. In the darkness of Monday dawns, we behold and adore the Word once again made flesh. As the Sacrifice of Calvary is represented we offer with it ourselves — our souls and our bodies — our best aspirations and our worst failures.

Strengthening and growing this church has nothing to do with more pledge cards or bodies in pews; no connection to programs or gimmicks; not even musical or rubrical perfection. It is simply this — Monday Morning Catholicism. Or, more simply, our individual and corporate commitment to the practice of our religion and the discipline of our faith. Our recitation of Divine Offices; our attendance at Mass; our corporeal works of mercy; our financial support of God's mission; our personal spirit of self-sacrifice. This kind of commitment — a commitment that reverberates at every level of our lives — is what it will take, I believe, to see the renewal we all say we desire.

Friends: I am honored and delighted to share this pilgrimage with you. Every day I thank God for each and every one of you, and for the sense of love and family that you show to me over and over again, in countless different ways. I love this church and this place, and could not imagine being anywhere but right here. I look forward to walking with you and sharing this pilgrimage — bearing one another's joys and burdens — for many years to come.

This comes, as always, with my love and prayers

- Fr Richard



By the Grace of God and the
people consenting
The Right Reverend Mariann
Edgar Budde
Bishop of Washington
will ordain to the Sacred
Order of Deacons
in Christ's One Holy Catholic
and Apostolic Church

Kyle James Babin
Marcella Rose Gillis
Cara McKinney Rockhill
Serena Wille Sides
Teresa Faye Terry
Richard Mosson Weinberg

on Saturday, November 12,
2016, 10:00 a.m.
at the Cathedral Church of St.
Peter and St. Paul
3101 Wisconsin Avenue, NW,
Washington, District of
Columbia

Your prayers and presence are
requested.

Clergy: White Stoles

Reception to follow.

Clergy planning to process
please rsvp to Cheryl Wilburn
at cwilburn@edow.org
by November 4, 2016

Following Christ to Transformation: Here and Now

Editors' Note:

John Orens shared this as a short sermon / meditation, during Morning Prayer at the recent Vestry retreat. It was very well received. Fr. Richard thought that the parish as a whole should have the opportunity to share these insights.

Charles Marson is not a name familiar to most of us. Apart from the rector and a few aficionados of Anglo-Catholic history, I doubt that anyone at St. Paul's knows who he was. This is a shame because Marson was a notable member of that heroic band of late nineteenth-century Anglo-Catholics whose exploits have become the stuff of legend. He was a tireless champion of the poor and a defender of sacramental worship. He was an avid collector of English folk music, and without his labors many a haunting melody would have been lost forever. He was also a devastatingly effective controversialist. He denounced greed, skewered heresy, and castigated ecclesiastical pomposity, especially the pomposity of bishops.

Nowhere was his caustic wit more brilliantly displayed than in his essay on "Huppim, Muppim, and Ard." You might well ask "Who or what are Huppim, Muppim, and Ard?" This was the very question that thousands of English children in church and state schools were expected to answer as part of their religious education. And to Marson's dismay there were hundreds just like it: questions about the latitude of Beersheba, about the identity of St. Bartholomew, and above all about the details of St. Paul's second missionary journey. Boys and girls know all about Alexander the coppersmith, wrote Marson. "But take any of these children and ask them what one do to make life nobler and less sordid? How may there be increase of grace? They simply look puzzled. Ask them how one worships

and whom. They are silent." And so, he lamented, "the people are destroyed for lack of knowledge. . . . They know all about Abraham except the way to his bosom; all about David except his sure mercies; all about St. Paul except the faith which he preached and which justified him."

How had the Church come to this pass? How could the clergy have designed so misguided a curriculum? The answer, Marson bitterly observed, was that Huppim, Muppim, and Ard had been bred into their very bones by their teachers and, yes, by their bishops. Consider, he said, the questions their fathers-in-God asked prospective ordinands: Where was Nob? Examine the foreign policy of Ahab; Comment upon "Moab is my washpot"; Explain clearly the heresy of Nestorius. What possible purpose could these questions serve? What were schoolmasters, parish clergy, and bishops looking for? The obvious answer is that they were looking for signs, evidence that their charges were ready for confirmation, for ordination, for the Christian life. And for such high purposes, the signs they sought were wrong, every last one of them.

The Gospel of John tells us that after Jesus had fed the five thousand, the crowd, far from being satisfied, demanded yet another sign from him as evidence that he was indeed the messiah. It is easy to misread this story and to blame the crowd for seeking after signs. But St. John sees nothing wrong in this. After all, as biblical scholars like to point, his gospel is a gospel of signs. The problem is that the crowd is seeking the wrong sign. They want a miracle; they want Jesus to fill their bellies so they can go their own way, as selfish, as self-satisfied, as unchanged, and as unredeemed as they were before. And so they are blind to the sign that stands before

them: Jesus himself. His life, his love, his vulnerability is the only miracle that could possibly satisfy them. But to see it they would have to acknowledge their own vulnerability. To see it they would have turn aside from their own way and follow him into the land of change and transformation. And this they would not do.

What then of us, the people of St. Paul's? Must we not ask ourselves what sign we seek? What sign might we offer—what sign might we be—to others? As we all know, we expect much from our clergy, from the vestry, and from one another. And much is expected of us from our bishop and from the wider Church. We are expected to be efficient, to be transparent, and to be masters of the delicate art of personnel management. We are expected to keep the church cool in summer and warm in winter. And, of course, we are expected to increase our numbers: more parishioners, more money, more programs, so that we can have more parishioners, more money, and more programs. Many of these expectations are commendable; some are canonical. But apart from the bread of heaven, as ends in themselves, they point only to the land of Huppim, Muppim, and Ard (who, by the way, were three of the twelve sons of Benjamin). What sign then should we seek? What sort of sign should we be? And for whom should we be that sign? I cannot formulate an answer, certainly not one that is strategic, straightforward, and quantifiable. What I do know is that the answer has been vouchsafed us, and when we find it, it will be deep, demanding, and glorious.

Many of us remember the words with which Bishop Frank Weston concluded his famous speech to the Anglo-Catholic Congress in 1923. Over the years it has been quoted countless

times in our forums and in our pulpit, Weston summoned his audience to leave their tabernacles so that they might look for Jesus on the highways and byways of life; to look for Jesus among the poor, the ragged, and those seeking good, and when they found him to wash his feet. To seek this sign is to find this sign, and to find this

sign is become this sign. This is a great mystery and in it may lie a vocation for our parish more earthshaking that we can imagine.

In 1973 Kenneth Leech, one of the most prophetic Anglo-Catholic voices of the past half century, gave a sermon at Canterbury cathedral to mark the fiftieth anniversary of Bish-

op Weston's speech. He concluded with a summons that is now ours to ponder. We need a new Oxford movement, he pleaded, a second Anglo-Catholic revival. "But we cannot wait for it come from Oxford, and it will not come from there. It could begin now and it could begin here."



Why I Give Time, Talent and Treasure to St. Paul's

Anne T. Windle

As a member of the Stewardship Committee, I recently volunteered to do an article for the Epistle as to why I give time, talent and treasure to St. Paul's. Immediately after I made this offer, I decided I had lost my mind. How was I going to explain? I had no idea, except to use the trite "St. Paul's is family to me" line. Well, of course, it is, but I suspect I am hardly unique in that feeling. So I was at a loss what to write about until last Tuesday evening.

I live in Foggy Bottom and I arrived home about 7:30 p.m. I stopped by St. Paul's because I had to pick something up from the reception room. I had forgotten that it was the evening for Choral Compline, which I had not intended to attend. I walked into the atrium and was greeted by C.B., who handed me a program. I explained I wasn't staying, but then something happened. I was drawn in to the sanctuary by an almost physical force.

The sanctuary lighting was very dim, the choir of six voices plus Robert was seated in the Angel Chapel, out of sight but not hearing, and the smell of incense, which has permeated the very walls, was gently in the air. There was an icon of Jesus on the steps to the altar, surrounded by votive candles. This service was completely performed by the choir, so for the next half hour I just sat and was transported as all of my senses were gently caressed.

At the end of Compline, I went to

the atrium, where CB was hosting a little reception. I told someone I felt as relaxed as if I had just had a really good massage, and realized I hadn't thought about work for a half hour. It then hit me, this is why I give of my time, talent and treasure. The Anglo-Catholic traditions embodied at St. Paul's are precious to me, and I want to maintain them for myself and for those who come after me. A church authority (Fr. Wall) recently told me that there are only approximately 13 Anglo-Catholic parishes in the country. What we have at St. Paul's is unique, and for me, worth preserving. It's not everywhere I can have a lively discussion with someone about Tenebrae, and have him not only know what it is but be as excited about it as I am.

I'm sure many people, even in the larger Episcopal Church, think those of us at St. Paul's, and Anglo Catholics in general, are odd ducks. I mean, we sing what we could say, cross ourselves frequently, and have conversations about things like Tenebrae. But if we are odd ducks, so be it. St. Paul's is the pond I have chosen to swim in, and I will continue to give of my time, talent and treasure to see that this wonderful Anglo-Catholic haven continues to exist, no, thrive, now and into the future.



SAINT PAUL'S PARISH

This Month in St. Paul's History

November 5, 1950

Dedication of the High Altar, Reredos, Calvary and Tabernacle.

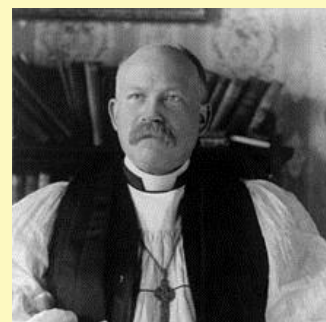


November 8, 1867

Cornerstone of Old St. Paul's, designed in the Victorian Gothic style, is laid on 23rd Street, off of Washington Circle.

November 10, 1908

Rev. Dr. Alfred Harding, 3rd rector of St. Paul's, elected 2nd Bishop of the Diocese of Washington.



Advent Quiet Morning

Saturday 26th November
Watch & Pray
With Br Steven CR -
Community of the Resurrection,
Mirfield, England
Beginning with 7:45am Morning
Prayer and 8am Low Mass

How can you pledge? You can do it online on the St. Paul's website, or by putting a hard copy pledge in the offering plate, and or by mailing your hard copy to St. Paul's Parish, 2430 K Street, NW, Washington, DC 20037, ATTN: Pledge Treasurer.

St. Paul's Strategic Plan

Roy Byrd, Chair, Strategic Planning Committee

During September the Vestry announced the formation of a Strategy Working Group (SWG) to begin formulating the St Paul's Strategic Plan 2017—2020. So why do we need a strategic plan? For starters we are in a different place today than we were in the recent past and this is true for all aspects of our parish life, from clergy, music, ministries, outreach, administration, parishioner demographics; as well as changes in our relationship with the Diocese and the surrounding community. Similarly, like every other parish in the Diocese and the Nation we are grappling with a decline in religious belief, church affiliation and worship. We have a rich and authentic Anglo Catholic tradition that inoculates us in some instances but can also be daunting for the unchurched.

While there are some procedural similarities, we are not developing strategic business plan. The SWG will be guided by the Episcopal Church Foundation (ECF): *Strategic Planning for Your Church*. The purpose here is to seek God's Will for a ministry or church and to act in faith on what has been discerned. The process will answer three central questions: where are we as a parish; where do we want to go; and how do we get there. It forces us to take inventory of our strengths and weaknesses as we discern God's calling for this parish—His Will versus our individual and collective agendas. Think of the strategic plan as our response as a community of faith, recognizing that we might not be able to do everything at once. The strategic planning process enables us to work together toward common goals in furtherance of our ministry and discipleship.



The St. Paul's Strategic Plan will guide the life of our parish over the next five years and will move us from a maintenance status—internal focus on preserving what we have—to a mission focus. In other words it will enable us to seek new ways to engage the parish, to build relationships in the wider community; and work toward the fulfillment of Christ's message of love in the world. The outcome of the process will be a set of realistic documented strategic initiatives or focus areas. Underpinning each initiative, resourced and measurable tasks. The plan is intended to be a living iterative document; an executable roadmap, rather than a mere list of lofty goals.

The Vestry Chair is Roy Byrd, Vestry Co-Chairs are Gwyneth Zakaib, John Orens, and Chris Mixter. The process is organized into three stages. Each stage is led by a Vestry Co-Chair to address one of the three central questions. Stage-I, "*Where We Are as a Parish?*" led by Gwyneth Zakaib began in October. It builds upon a foundation of completed work including the *2015 Vestry Report on Administration and Operations*, *2014 Bishop's Report on St. Paul's*, and the *2014 Parish Profile*. Stage-II will be led by John Orens and addresses the second question, "*Where do We Want to Go?*" Vestry Co-Chair Chris Mixter will lead the examination of the final question in Stage-III, *How do We Get There?*

The goal is to rollout the St. Paul's Strategic Plan 2017—2020 at the June 2017 Annual Meeting. If you are interested in learning more about the strategic planning process or think you might like to participate in one or more of the planning stages contact Roy Byrd by email at rrbyrd@comcast.net.



SERMON SERIES

20TH SUNDAY AFTER
PENTECOST
OCTOBER 2, 2016

The Rev'd Mark Beale
St. Alban's Anglican Church
Balmoral, Auckland,
New Zealand

Co-Editor Note:

Rev'd Beale is part of the clergy team at [St. Alban's Anglican Church](#) which is an Anglo-Catholic Parish. On a recent family visit to Auckland, Cathy Downes attended services at St. Alban's and asked Father Mark if he would share his sermon of Sunday 02 October.



Each Sunday as we gather together for worship and listen to the readings of Scripture there is an underlying principle that needs to be applied to our understanding and interpretation of what God is saying to us. When Jesus is asked to summarise the bases of the law he says: *"You shall love the Lord your god with all your heart soul and mind and likewise you shall love your neighbour as yourself."*

When St Paul reaches to the pinnacle of his thinking in 1 Corinthians 13 he says *"that if we act without love we are simply a gong booming and a cymbal clashing."* And in Galatians 5 we are told that what the Spirit brings is love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control.

So this becomes the litmus test for our personal growth and that of the church community. It is in this spirit that we measure and understand the readings from Habakkuk where we hear that the upright person will live by their faithfulness and from 2 Timothy Paul who reminds us to fan into a flame the spirit that God has given us. He also challenges us to look after something precious and to guard it with the help of the Holy Spirit that lives in us. In the Gospel reading Jesus challenges us to increase in faith by fulfilling our duty as His servants. We approach these challenges with Love, the love of God.

One day the great Michelangelo attracted a crowd of spectators as he worked. One child in particular was fascinated by the chips flying and the sound of mallet on chisel. The master was shaping a large block of white marble. Unable to contain her curiosity, the little girl inquired, "What are you making?" He replied, "There is an angel in there and I must set it free."

As Christians at our confirmation or conversion we were handed a large cold white marble block called religion. We must then take the mallet in hand and set to work. Now there are

many names for religion. Sometimes we call it our faith. Jesus spoke in terms of the Kingdom of God. We say we are the Church, Christians, or Disciples. There are many names but in the end they all describe the same thing. We are a people of Faith, faith in Christ to be sure; a faith that calls us to live in the way of love.

We are not a business or institution. We do not sell or produce anything. We serve no worldly authority. We come to a church building made by people, to come before God seeking that we may fan into a flame the spirit of Christ that has been born in us. And that through the ancient traditions of the liturgy, the actions and words of worship, we may continue to be born anew in the ways of love.

The words and actions of the liturgy can become for us the mallet that brings out of us the person that God created us to be, a person who imitates the way of Christ, the way of love. The words and actions of the liturgy can become for us the mallet that shapes within us a life of faith, a faith that makes what seems impossible; become the reality of everyday life.

Be careful in not making excuses for not having faith or living by love. I have read that Dorothy Day, a co-founder of the Catholic Worker movement and an extraordinarily faithful laywoman, was often approached by people who said things to her like, "You are a saint," "You are so special - a true gift of God as a person." She hated that! She was quite gruff with those who suggested these things. She'd say, "No, I'm not! I'm no different from you. If you value what I do, go do it yourself. You could, you know." She detested being set apart from others because she saw it as a cop-out, a way for people to rationalize why they were not more devoted to easing the suffering of the poorest.

The disciples were this way — they saw before them what their faithfulness would require and declared

that they didn't have enough faith to consider such choices. "Excuses, excuses," Jesus tells them. We say "I don't have enough faith to be the kind of person Jesus calls us to be..." Jesus says, "Sure you do."

The way of love may seem impossible to us, but Jesus assures us that even if we have just a minute bit of faith, the size of a mustard seed, that with His Spirit we can love as he would have us love, unconditionally and without judgement.

Many a Christian in the past has shown us the way—one of the greatest poems written by John Milton as he dealt with the onset of blindness:

*"When I consider how my light is spent
I fondly ask (so he won't scold me)
If God demands day-labour light
denied?"*

John Milton's contention with himself as he thought on his blindness was not simply a complaint and a chastening. He was in anguish not only at his loss of sight but at his inability to serve God as he thought he should. But, Milton found through his loss not only the resignation to abide it but turned his mind with a startling clarity of thought and vision to writing his most memorable work: Paradise Lost:

*"Be strong, live happy and love, but
first of all
Him whom to love is to obey, and
keep
His great command!"*

We can often judge ourselves harshly as we experience, as the disciples did, our own lack of faith. We can often judge others harshly as we see their weaknesses and lack of faith. But if we allow just the small amount of faith that is within us to be fanned into the flame of what we have inherited, we can be a part of our greatest work, just as Milton discovered.

In some ways the latter part of today's gospel really gets to the heart of how we should respond to the call of God on our lives. This reading is

one of Jesus' least familiar sayings, and it's one of his most confusing, and one of his toughest: "We are merely servants: we have done no more than our duty"

One preacher, Terrence Johnson, was so frustrated with this parable and saying of Jesus as he sought to prepare a sermon on it, that he ended up writing Luke a letter which became his sermon. *"Dear Luke, You're a terrific writer, and through the years I've become more appreciative of your Gospel (along with your second volume, The Acts of the Apostles). There's a wonderfully human touch to your writing, even in the midst of the mysterious. Your story of the birth of Jesus is a masterpiece; and our churches have listened to children read it for many Christmases. Your inclusion of the parable of the Good Samaritan is a literary jewel. And the resurrection appearance to the two disciples on the road to Emmaus is one of the most intriguing and touching of the post-resurrection stories.*

I like your Gospel, Luke; but I'm having some real difficulty with your little parable about the farmer and his slave. It's not exactly a heart-warming story, nor is it a mountain-peak experience of Bible reading. How could you write something like that?! Look again at how you end it: "When you have done all that is commanded you say, 'We are unworthy servants; we have only done what was our duty.' Now doesn't that sound like a real downer!"

Our understanding of this demand can only be in the context of real love or Lovers, because for lovers Duty Is Only Natural. Ask any parent who gets up at 2:00 a.m. and then at 3:00 a.m. and then at 3:30 a.m. to answer the cry of a sick baby. Lovers never ask: *"What's the least I can do?"* There is a poster that shows a little guy carrying a young boy nearly as big as he is, saying, "He's not heavy; he's my brother." Are these lovers looking for a medal? No. They're only doing

their duty. And it's natural.

Our relationship to Christ is like this. For although Jesus may have been cracking a small joke when he portrayed how ludicrous if the master served the slave, yet that reversal of roles is just what happened in the Upper Room when the Master served the disciples, washing their feet. It was symbolic of his entire ministry, including the cross.

For me these readings are saying in terms of the concepts of love and faith—just Go Ahead and Do It. Slowly I have realized that I do not have to be qualified to do what I am asked to do; that I just have to go ahead and do it, even though I can't do it as well as I think it ought to be done. This is one of the most liberating lessons of life.

This week we remember the wonderful life of St Francis, a man who simply just obeyed the command of God and got on and did it. He loved God with all his heart mind and soul and loved his neighbour as himself.

When, during the Crusades, he was captured by the Saracens, St. Francis challenged the imams to prove which was the true religion. "Light a bonfire," Francis reportedly said to the Sultan, "and have your imam enter the fire along with me. Whoever emerges from the flames unhurt, his God is the true God." The Sultan thought it was a good idea; his imam not so much. So much was he moved by Francis' faith, the faith of a mustard seed, the Sultan gave him and his friars safe passage passes to travel unhindered in Muslim territories.

Let us then live the faith we are called to; let us live in the ways of love. Let us, as a church, be a people who do the impossible because we step out in faith. Let us be a people who experience the miraculous work of God because we are living in faith and love.



September Vestry Report



Ann Korky

The Vestry held its regular monthly meeting on September 27. Fr. Richard noted that Mary Brown made a \$100,000 bequest to the parish, increasing our currently unallocated total bequests to \$213,000. Roy Byrd offered to work with the Treasurer, Katherine Britton, to develop recommendations for the October Vestry meeting on the possibility of creating a general endowment using these funds.

Fr. Richard updated Vestry members on the Music Director search, noting that there is now information on the parish website about the search. The anticipated start date for the new Music Director is July 1, 2017.

The new adult formation programs have been launched. Both the Sunday Forum and Wednesday evening “Bread for the Journey” will feature a range of excellent speakers. All are encouraged to take advantage of these programs, which Fr. Shawn has worked hard to organize.

Vestry meeting dates were set for the rest of the year—October 25, November 29 and December 20.

The Executive Committee approved the purchase of two computers (for \$2400) to replace aging models whose software is no longer supported by Microsoft. The Committee also highlighted its hope that the “Friends of St. Paul’s” can be revitalized as part of our 150th anniversary efforts. The Music Task Force will present its report to the Vestry at its October meeting. The Executive Committee is also continuing to review the use of the parish parking lot during the work week to ensure that Diocesan guidelines are being followed.

The Treasurer noted that one additional pledge has come in, making

the total 203. The budget has been updated to reflect actual start dates and salary/benefit costs for newly hired employees. This provides a small cushion for the remainder of 2016. The Vestry voted to amend the budget to provide \$4000 for Communications Administration and to rename last year’s Fall Ministry Fair Fund the “150th Anniversary Fund” and make the \$711 in it available for expenses connected with the sesquicentennial.

The Vestry approved the recommendation from the Buildings and Grounds Committee that we seek bids for a building resource study, as suggested by the Diocese. Such a study would provide details on the status/life expectancy of major systems in our physical plant, like roofs, HVAC, etc. Completion of such a study would help the Vestry better assess the possibility of installing solar panels on the roof as a means of reducing our utility bills.

The annual Stewardship Campaign is underway. Pledge packets, with information as well about the Sesquicentennial Fund, have been mailed. The formal launch will take

place Sunday, October 2 at the Feast of the Dedication. The strategic planning process has also begun. Roy Byrd noted that the first open meeting was held. He also thanked Gwyneth Zakaib, John Orens and Chris Mixter for agreeing to chair each of the successive phases of the process.

Ann Korky reported on the progress made in preparing for our 150th anniversary celebration, including creation of the Sesquicentennial Fund and installation of a banner on the nave façade. Response to the October 2 kick off lunch has been strong, with 140 adult tickets sold. A number of non-parish Lectors have confirmed their participation in our Lessons and Carols services, including clergy from churches with historic links to St. Paul’s. Work is underway to add a “St. Paul’s at 150” section to the website.

Finally, the Vestry approved a letter of support for Kyle Babin’s ordination to the Diaconate.



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: 5:45 am each Saturday & Sunday, Contact Glenn Marsh: gmarsh338@outlook.com
 - Bag Set-up: Anytime before 2 pm 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.

November ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

3	Michael Sieverts	18	Paul McKee
4	Jeffrey Davis	19	Elijah Christian Mills
7	Calvin Morrow	22	Genevieve Thomas
10	Rosi Meza-Steel	23	John Stowe
11	Henry Darmstadter	24	Nevin Brown
12	Canon James Daughtry Fr. Tony Lewis	25	Ezra Winter
13	William Leggett Macie Lynn Glosch	29	Richard Morrison



PARISH UPDATE SINCE MARCH 2016

Transfer In: Sarah E. Brown from St. Barnabas, Omaha, NE; Mark Wright from All Souls', Oklahoma City, OK; Wallace Babbinton from All Souls' Memorial, Washington, DC; John Herrmann from St. Paul's, Duluth, MN; David Lucas Graces received from St. John's Lutheran, Asheboro, NC; John Murton received from the Church of England; Megan Murton received from the Lutheran Church; James Kennedy from Calvary Church, Washington, DC; Jonathan Drake from National Cathedral Congregation, Washington, DC.

Transfers Out: Susan Moore to St. Paul's, Alexandria, VA.

Baptisms: Richard Morrison, Elijah Mills, Robert Bittinger, Arden Safer, Amelia Williamson.

Deaths: William Ryon, Phyllis Laumaillet, Mary Brown, Robert Sargent, David Eld.



SPECIAL SERVICES/ MAJOR FEAST DAYS

All Saints' Day

Tuesday, November 1, 2015

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass

5:45 p.m.: Evening Prayer

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

All Souls' Day

Wednesday, November 2, 2015

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass of Requiem

5:45 p.m.: Evening Prayer

6:00 p.m.: Low Mass of Requiem

Christ the King

Sunday, November 20, 2015

7:30 a.m.: Morning Prayer

7:45 a.m.: Low Mass

9:00 a.m.: Sung Mass

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

6:00 p.m.: Solemn Evensong & Benediction of the Blessed Sacrament

Thanksgiving Day

Thursday, November 24, 2015

9:45 a.m.: Morning Prayer

10:30 a.m.: Sung Mass

First Sunday of Advent, November 27, 2015

7:30 a.m.: Morning Prayer

7:45 a.m.: Low Mass

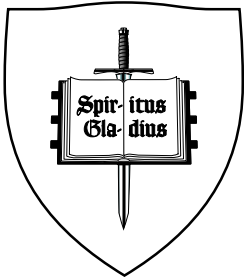
9:00 a.m.: Sung Mass

11:15 a.m.: Solemn Mass

6:00 p.m.: Advent Procession with

Lessons & Carols, followed by

Benediction of the Blessed Sacrament



SAINT PAUL'S PARISH

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ADDRESS SERVICE REQUESTED

Remember to mark your Calendar:

All Saints' Day, Tuesday, November 1

All Souls' Day, Wednesday, November 2

Feast of Christ the King, Sunday, November 20

Advent Procession with Lessons & Carols, November 27

