

# THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

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Jean Bourdichon 1475-1521, Matthew the Evangelist

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## IN THE COMPANY OF THOSE WE LOVE BUT SEE NO LONGER.

Dear Friends,

I delivered this sermon at the funeral service for Rob Cox on August 5. Many who attended felt that this sermon spoke to the whole parish. In that spirit and with the consent of the family, I share this sermon with all of you .

Fr. Richard

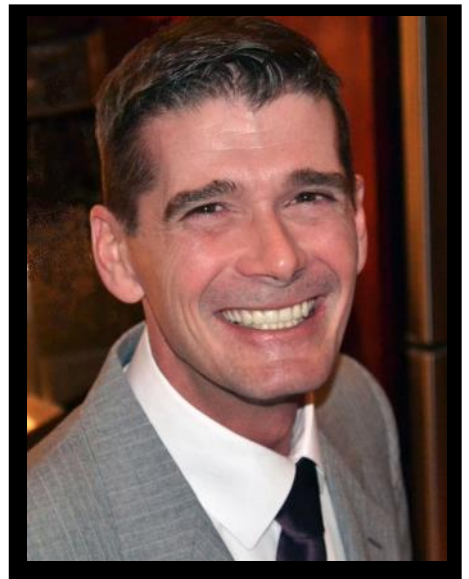
Had any of us wondered one year ago — six months ago — two months ago — how we might be spending today, none of us would have expected or even imagined this. And yet: here we are. We gather in the face of loss that strikes to the very depths of our souls - senseless illness; loss without meaning; loss without control; loss without fairness; loss without purpose. And of this I am certain. For I believe and know in my heart that this is not God's will — this fills no higher purpose — God did not desire this to happen.

And yet — still — even in pain and grief and confusion, we gather here. We do as Christians have done for centuries: we come unto the altar of God; we enter this temple to His holiness; we ascend the mysteries of the heavenly places — of things unseen, that which we shall never control. We enter a place where Jesus lives — where a candle burns by day and night — a place where souls lay themselves bare before God. You see: this



THE REV'D RICHARD WALL

place transcends both death *and* life - inside here, our mortality and grief find no explanation, no solution - but still, always, comfort, assurance, and



Robert Scott Cox

ST. PAUL'S PARISH SEEKS TO RESTORE ALL PEOPLE TO GOD AND TO EACH OTHER, THROUGH SACRAMENTAL WORSHIP AND CHRIST-LIKE LIVING.

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**Co-Editors** Katherine Britton, Cathy Downes

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hope. For here God is present — present with Rob in death; present with you in grief — present through this mystery of love. And the mystery of this love that will not let us go settles by our side, as we continue on this same journey, to the end we cannot see.

One of the greatest privileges and critical duties of priesthood is sharing the most important moments of other people's lives — moments of joy; moments of sorrow. And for us, as catholic Christians, death is not the end of living, but the climax of our entire Christian life: a moment containing the threshold between two worlds — and for which our entire life has been a preparation. An act of faith and hope and love — and part of our following of the man who laid down his own life out of the mystery of love.

I hadn't met Rob before — but I'd heard an awful lot before him, and I felt as if I already knew him. You see, birds of a feather really do flock together — not only in bad ways, but also in good — and I could not imagine Jim marrying somebody who I would not like. And so there Rob sat in Sibley Hospital with this terrible illness, but still somehow looking a million dollars — hair great, teeth gleaming. And exuding that natural friendliness, that willingness and ability to connect with whoever found himself alongside his bed.

Hospital rooms are not the sum totals of our story — and nor their conclusion. But they are places of truth. When people face a devastating diagnosis we glimpse the heart of who they really are very quickly - somehow, we are able to glimpse their entire life. I knew within minutes that this is a good man — a man who cares about other people, able to see above and beyond and around the challenges he faced.

We talked about his childhood and family in New York, baseball, catering, Marymount. But we chiefly

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*I believe the Requiem Mass is the most beautiful celebration of God's love. It accepts the depth of human grief, but then carries our pain to the heights of heaven. Every human emotion is honoured and accepted — and then taken and redeemed. Redeemed by and with and in the greatest story ever told — the life and death of Jesus — the Man of Calvary, who plummeted the depths of agony.*

---

talked about other people — and we talked about faith. Rob didn't fear pain or death or the there-beyond — but he was worried about those he was leaving behind — and his love for his people was so utterly and incredibly visible. As I watched Rob and Jim I wished I could show all those couples who come to people like me asking to be married — for I knew that this is what Christian marriage looks like — not some contract, but a sacrament — something only possible in and through the love and the will of God. Something so strong that even at our last hour, our final thought is for the person we love.

When I talk to people like Rob I realize that there are different ways of following Jesus. He wanted to talk about faith — and, believe me, this is not usual — but he never questioned the fact of God. Never questioned the fact of Jesus. There was no fear of standing on the brink of nothingness. Instead, he implicitly and explicitly knew all this to be true — there was something deep inside Rob — something stretching all the way back to his catholic childhood — that fundamentally believed and trusted. And while he questioned some parts of church teaching (who doesn't?), clearly he knew himself to be a child of God. When I asked if he was afraid of dying he said, "well, I'm annoyed!. And I'm worried about those I'll leave behind. But I know I'll be with my parents again, and you have no idea what that means to me."

You see, God is not an idea or an opinion or a belief — but reality itself. Time after time I've sat alongside peo-

ple moving from this world to the next and watched their grasp of this reality enlarge, focus, deepen for they begin to hear the music of heaven. I know that Rob left this life with Jesus in his heart. And in that little room at Washington Hospital Centre, with rain and thunder raging outside, I knew that Jesus knelt by that bed, hand in hand with his mother, alongside a host too great to number, waiting to carry their friend home.

I believe the Requiem Mass is the most beautiful celebration of God's love. It accepts the depth of human grief, but then carries our pain to the heights of heaven. Every human emotion is honoured and accepted — and then taken and redeemed. Redeemed by and with and in the greatest story ever told — the life and death of Jesus — the Man of Calvary, who plummeted the depths of agony. Here, in silence, we watch and wait with His Mother, the Queen of Sorrows, she whose heart was pierced.

And yet at the altar we remember Christ's gift of love to us on the night before His own suffering — his gift of love in bread and wine. Gifts through which his love stays with us — remains present, remains real — in good times and in bad. Gifts of bread and wine which stretch the whole gambit of human experience and emotion — from the reality of death to the joy of new life; from crucifixion to resurrection; the promise that dying will never be our end. Here the curtain between heaven and earth slips away; here we reunite with the souls of the departed — all of us, together with the entire heavenly host, praising and

adoring the Lamb who sits upon his throne, giving thanks to the God who makes all things new.

I know and believe in my heart that this love continues to surround Rob — this love will not let him go, and has not let him go. And in this love, in this mystery, our lives do not end — and all you who love and grieve Rob already know and believe this in your hearts to be true. In this love he wakes up in a place of life and light and peace. And his years are now complete — now fulfilled — so he stands and sees with his own eyes the mystery of the vision glorious finally unveiled.

St. Paul, patron of this place, taught us that love never ends. Love never dies. This love today surrounds us — it lifts us, fills our lungs. It hangs in the air we breathe. And to all of you in your grief and sorrow let me say this: remember that you are loved. Loved by a love which is fierce and passionate and transforming.

As we pray for Rob today we pray too for ourselves — for being our truest selves means being in the company of those we love but see no longer. And next we give thanks: for we know that the faithful departed now live in Jesus Christ, and they are bound to us in one faith, one hope, and one love. And, as for me, I pray that when my hour arrives, when St Peter suddenly calls my name like a thief in the night, that I too might greet my creator with the courage and the compassion of Robert Cox.



# Choir Camp 2017 - Intense, but not in tents!

Jeffrey Smith

Nineteen of our boy and girl choristers spent a week together at our day camp, 14-20 August. The choristers enjoyed private coaching in voice production and musicianship. They shared several sessions with Fr Richard, with discussions of their unique



There were team-building games, free time and exuberant table-football matches.....

calling and what it means for them day-to-day.

The choristers also offered Even-song on four midweek afternoons, with officiant, lector and cantor roles shared among them, and sung at the Feast of the Assumption and two choral services on 20 August.

The talent show, *Live from K Street: it's Saturday Afternoon!* featured original compositions by three choristers, poetry recitations of Shakespeare and Lord Byron.

A brief excerpt from skit premiered, with roles deliciously over-played by chorister mimics):



Learning and laughter abounded....

*'Director of Music' chats to 'Choir Mother':* "This week will be intense."

*Choir Mother (fretfully)* "But where will you put these tents?"

*DoM:* "All over; the choir room, nave, practice rooms"

*CM (appalled):* "So...they'll be singing in tents?"

*DoM :* "As I said; in both present and future tense!"

*CM (anxiously):* "But how can we possibly afford these new tents?"

*DoM (obviously):* "No worries. It'll make SENSE when we bring out the incense.....

[Exit DoM]

*CM (running behind):* "But, but wait! What about the fire hazard?....."

The choristers then closed the show with that song beloved in all orphanages: "It's a Hard-Ruff life [*beat-beat*] for us!"

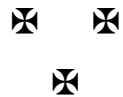


They rehearsed extensively and prepared for the upcoming season....

© 2017, Janet Wamsley



The choristers worked on the Grate Patrol preparation.....



A trip to King's Dominion....



including the rides....

# On Matters of the Soul—Almost a Year Old

Ed Loucks

Last fall, a small group of spiritual seekers gathered in the Common Room to explore together the meaning of spiritual formation. The group was a mixture of cradle Episcopalians, recovering fundamentalists, mainline Protestants and people of no strong religious tradition. We chose a book to guide our discussions – *Prayer: Does It Make Any Difference?*.

The author, Philip Yancey, is not a theologian or an ordained clergyman. He is a Christian journalist, an evangelical of a progressive stripe. He admits he is no expert in the subject of prayer, which is why he picked the topic. He arrives at no conclusions or strong recommendations—he leaves that to the reader. He listens to people talk, like a good journalist, and tells their stories. He opens the door to loosely structured, wide-ranging and energetic multilogue in a small group.

Our group of 6 people gathered most Monday evenings for the last 9 months. The ideal group size is 5 to 8 people. We find that less than 5 lowers the breadth of ideas expressed, and more than 8 enables some people to dominate while others can remain on the sidelines. If the group gets too large, we will consider splitting into two groups.

So, what did we learn? First, we learned that spiritual growth is a life-long process. No one gets a certificate of completion at the end of the book. We continue on. Second, spiritual growth does not occur in isolation; it occurs in community. It happens when people are willing to listen and learn from one another, and when we disagree, to do so gracefully. Third, it's okay to simply say, "I don't know!"

We also learned that Episcopalians are quite comfortable with communal, prescribed prayer. We need to

get more comfortable with private, personal, extemporaneous prayer as well. We need both forms of prayer. The road to spiritual growth is paved with prayer.

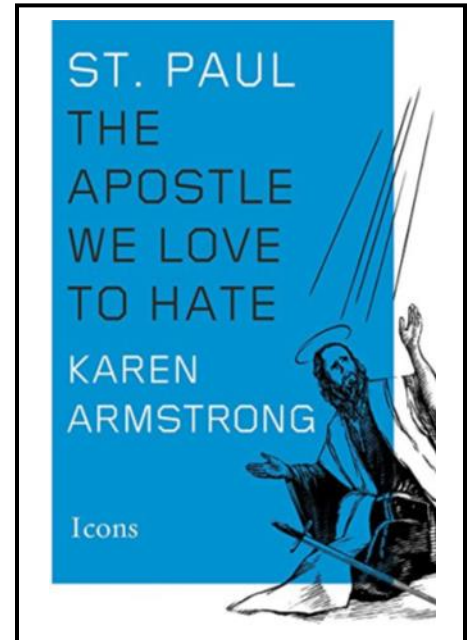
What is the purpose of a small group such as this? When Bishop Mariann preached in St. Paul's last January, she said: *"Spiritual practices are those things we do that help us become the kind of people who can hear God's voice, feel the presence of Christ, and be open to the Holy Spirit's guidance. Our practices are what we can do to help narrow the gap between the person that we are and the person God calls us to become . . . . And like most things that take time to cultivate, the fruits of our practices may not be evident to us until we need them most. If we haven't cultivated them in small ways over time, it's hard to play catch up."*

Our Church Mission Statement includes the phrase "Christ-like living." This is a life-long learning process. It is not an achievement. There is no point of arrival, no graduation ceremony. The group has no authority figure. It has a convener who handles logistics. Decisions about what comes next are made by the group.

So, how did we decide on our next book. Referring again to Bishop Mariann's homily: *" . . . knowing that I would be here today, I picked up a book I've wanted to read for a long time: St. Paul: The Apostle We Love to Hate, by the brilliant world religions scholar Karen Armstrong. It was exactly what I needed to read, and I cannot commend it to you highly enough. You will never think of your patron saint in the same way again, and his life story, as told by her, will be a source of great inspiration."*

Members of our group immediately bought, read and recommended

the book at our last planning meeting. We agreed to go with it. We begin on September 11<sup>th</sup>, 7PM in the Common Room. You can order the book from Amazon.com for about \$10.



Karen Armstrong is a very different person than Philip Yancey. She is an historian, not a journalist, but, like Yancey, is a superb writer. Born in 1944 in Worcestershire, England, raised a Roman Catholic, she entered a convent at the age of 18. She left the convent after 7 years, having been the victim, she says, of physical and psychological abuse, and entered Oxford University. She has written dozens of books, papers, radio programs, and scholarly lectures. She has been awarded the Order of the British Empire by Queen Elizabeth. Her approach to the Christian faith has a taint of the skepticism typical of scholars, especially historians, but she has some eye-opening insights that we will enjoy discussing in our small group.

Come join us!



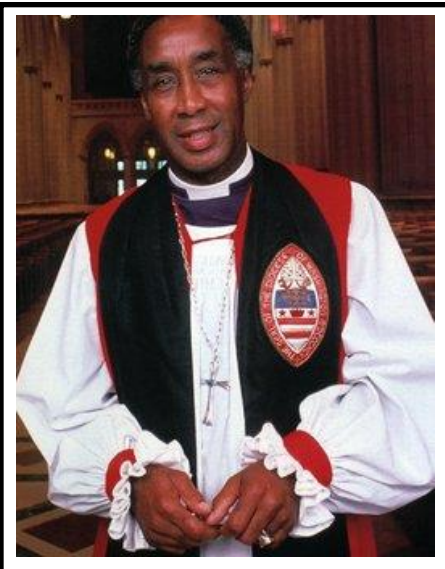
# Caring, Citizenship, Fairness, Respect, Responsibility and Trustworthiness



*Editors' Note: For some years St. Paul's Commission on Mission has supported The Bishop Walker School ("BWS"). Parishioners Patty Kindsvater and Sylvia Rortvedt volunteer regularly at BWS. Many parishioners have donated school supplies. Twenty percent of funds raised by the fall Music Gala will be directed to the BWS. Since many St. Paul's parishioners — especially those new to the area — do not know much more, this seemed an important time to seek a more detailed overview of the school's history, mission and vision.*

*Ian Keener,  
Assistant Director of Development,  
The Bishop John T. Walker School for Boys*

The Bishop John T. Walker School for Boys was organized under the leadership of Bishop John Bryson Chane in 2006 as an initiative of the Episcopal Diocese of Washington in response to the serious educational and social challenges facing African American boys in low-income communities east of the Anacostia River.



The school—named in honor of the first African American bishop of the diocese—is rooted in the traditions of Episcopal education, a progressive educational approach, and an appreci-

ation for the unique ways in which boys learn.

The Bishop John T. Walker School for Boys formally opened in 2008 with a single class of four year olds and a small staff consisting of Project Director, James Woody, three classroom teachers and an administrator, and the Reverend Kwasi Thornell, who served as chaplain. The school was located in the basement of St. Phillip's Episcopal Church in Anacostia. In 2009, the school hired its first Principal, Angela G. Garcia and promoted Mr. Woody to the position of Executive Director.

In 2010, after completing a \$2.8 million renovation of the facility, the school moved to the Church of the Holy Communion at 3640 Martin Luther King, Jr. Avenue, SE in the Congress Heights neighborhood, one of the most underserved neighborhoods in the city. BWS continued to expand its program and add a grade each year until reaching 6<sup>th</sup> grade.

The Holy Communion site currently serves grades Kindergarten to Second. In the fall of 2013, BWS opened a second site where the third through sixth grades are housed.

Located at 2683 Douglass Road, SE, the site is a temporary location for the Upper Primary School. The school currently serves 90 students in grades Kindergarten to Sixth.

In 2012, the board of the Town Hall Education Recreation Arts Campus (THEARC), an award-winning arts, recreation, healthcare and social services complex, chose the Bishop John T. Walker School for Boys as its preferred partner to provide education to boys on their campus. THEARC's Phase III building, which is scheduled to open in January 2018, will house the Bishop Walker School on the second floor. The first floor will be occupied by Children's National Medical Center and the third floor will be occupied by Apple Tree Learning Institute. This partnership will enable students to enjoy the wide array of resources available at THEARC, including a gymnasium, a state-of-the-art theater, the Boys and Girls Club of Greater Washington, Levine Music, the Phillips Collection, the David Lynch Foundation, the Washington Ballet, and Children's National Medical Center.

At the Bishop Walker School, we have created a learning environment



(THEARC Phase III Building Model)



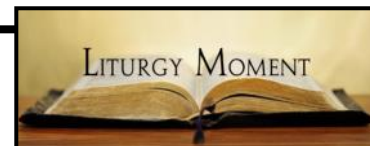
in which every child is safe, nurtured, and known. Our program stresses the development of the whole child. We are able to do so through small class sizes and active, hands-on learning opportunities. Support services ensure that our boys from underserved neighborhoods are able and ready to learn when they come for class. Our program includes three meals a day to provide the nutritional basis necessary for brain and intellectual development. Morning and after care ensure our students have a safe and enriching environment while their parents work. Health, vision, and dental screenings remove physical barriers to academic achievement. Summer learning opportunities stave off summer learning loss. All of these program supports also contribute to the stability of our students' families.

Social and moral education is just as important as intellectual education at BWS. As an Episcopal school, we embrace our faith and the varied faith traditions of our students. We also spend a great deal of time talking to our students about what it means to be a gentleman.

A Bishop Walker School gentleman embodies the character traits of caring, citizenship, fairness, respect, responsibility, and trustworthiness. Through community worship, character education, and community service, our students' self-awareness, spirituality, and connection to others are deepened.



# Making Liturgical Connections around the Globe



In August, I was not away on vacation but away at two conferences, both of them in the lovely city of Leuven, Belgium. The first conference was for the International Anglican Liturgical Commission (IALC), and the second was Societas Liturgica, an international and ecumenical gathering of liturgical scholars and practitioners. I thought I'd share my experiences of these two conferences with you for this month's Liturgy Moment.



The first conference was the IALC. This group was first formed of the Anglican members of Societas Liturgica and has grown to include representatives of provincial liturgical commissions. In our case, that would be the Standing Committee on Liturgy and Music. I became a member of this organization when I also became a member of Societas Liturgica.

At the IALC conference, we began by talking about bivocationality and its impact on liturgical scholarship. Bivocationality is defined in different ways by different people. For some, it means a person who has two callings. I would be among this group as I feel a strong call both to parish ministry and to academic ministry. For others, it simply means that one has two jobs,

often because one (i.e. being a priest or a professor) is inadequate to pay the bills.

In addition to bivocationality, we also discussed rites of communal reconciliation. This topic may come up at the next Lambeth Conference. It is particularly relevant for countries, such as ours, that have wronged another people, such as indigenous or enslaved persons. We struggled with this topic because we wondered if a rite of communal reconciliation can be celebrated if the persons harmed are not present and/or not ready to reconcile. This will be a topic of continuing conversation.



St. Peter's, Leuven, Belgium

Finally, we received reports from other provinces and the work they are doing. It was exciting to hear about the amazing things happening across the Anglican Communion in terms of liturgy. For example, the Province of Southern Africa has published a series of liturgical resources called "Celebrating Sunday under Southern Skies in an African Voice." Also, the province of Japan is undergoing prayer book revision at this time.

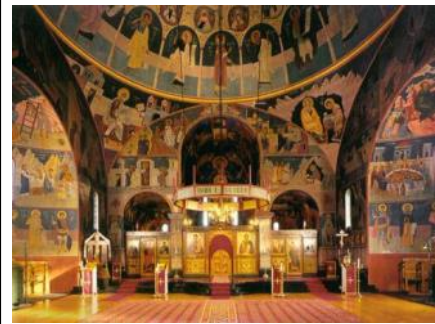
The second conference I attended was Societas Liturgica. It was an international and ecumenical conference. We had people attend from all over the world including Anglicans,

Roman Catholics, Reformed, Methodists, Lutherans, Orthodox, Mennonites and many more. The theme of this conference was sacramentality. It is always amazing to discuss the sacraments with people from such different traditions. It certainly expanded my own view of them.

I was fortunate enough to be selected to present a paper at this conference, entitled "The Importance of the Ordo for Sacramental Theology: Communion without Baptism as a Case Study." The "ordo" is the order, rhythm, or flow of the liturgy. It includes the flow of a particular rite, such as the Eucharist, but it also includes the flow of the liturgy among the rites, which was the point of my paper. I argued that sacramental theologians need to pay attention to the ordo in their work, or they may encounter gaps, deficiencies, and outright errors. Communion without baptism is the practice of inviting people who are not yet baptized to receive communion. I argued that by paying too little attention to the ordo, proponents of this practice have failed to address important sacramental questions. It was my first conference paper, and I'm glad it went very well. I was asked to submit it for possible publication. We shall see.

It would be next to impossible for me to summarize all the papers that I heard over the course of this conference, so I won't attempt it. Instead, I'll talk about our excursion. We had the joy of going to the monastery of Chevetogne, which was founded by Dom Lambert Beaudoin. Dom Beaudoin was one of the founders of the Liturgical Movement and instru-





Chevetogne Abbey (Monastery of the Holy Cross)

mental in assisting the Roman Catholic Church to enter the Ecumenical Movement. This monastery has both a Latin rite chapel and an Eastern rite chapel, which both perform the prayer services for the day. I attended a fascinating workshop on incense in which the monk described how they have been able to visually graph different scents. This new ability has shown them that scents correspond to musical notations in terms of how they can mix and match harmoniously. It was quite fascinating!

I thoroughly enjoyed my time in Leuven, Belgium. It was a very busy time with the day often starting at 7:30 am for morning prayer and ending around 9:00 pm after the presentations. I am very grateful to have gone, and I hope I can continue to share what I learned during this time with all of you.

Faithfully,

Fr. Shawn



# The Virtue of Friendship

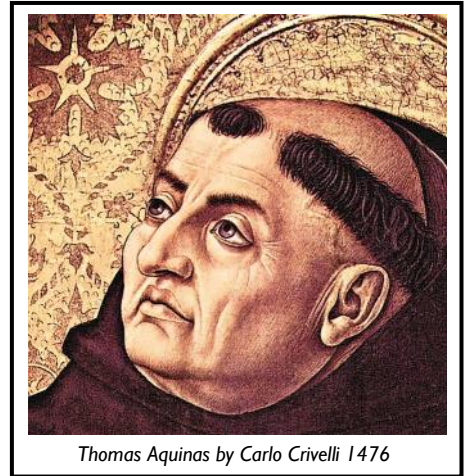
Seminarian David Goldberg

I am so thankful to Fr. Wall, my lay committee members, Allen Payne the acolyte coordinator, and the whole of St. Paul's Parish for graciously supporting me in my Field Education work. While I have fulfilled my field education requirement, I will continue on at St. Paul's in an "informal" capacity throughout the coming year. I look forward to participating in the liturgical life of the parish as well as preaching and teaching on occasion. For these past couple of years, St. Paul's has been a spiritual refuge for me, as it has been for so many.

Here I am invited to leave behind the busyness of daily life and encounter "the real world": a universe imbued by grace, sacrament, prayer, and, most importantly, friendship. It is this latter virtue, the virtue of friendship, that I wish to reflect on more deeply.

This year I have elected to write my master's dissertation on Thomas Aquinas's doctrine of friendship. I will argue that Thomas's understanding of friendship, or *amicitia*, enables a generous engagement with the thought of pagans, Jews, and Muslims, that distinguishes Thomas among medieval contemporaries.

Of course, the Angelic Doctor probably never had a personal encounter with a pagan or a Muslim, and if he were to happen upon a Jewish person his engagement would have been limited by the repressive restrictions of his age. Nevertheless, in the writings of philosophers and theologians such as Aristotle, Avicenna (Ibn Sinna), and Rabbi Moses Maimonides, Thomas found sources of truth and dialogue. A casual read through Thomas's writings finds them littered with citations of these men.



Thomas Aquinas by Carlo Crivelli 1476

Thomas does not consider "the other" to be a menace; rather, he recognizes something of the Divine Light in the wisdom of his non-Christian neighbors. He goes so far as to (tacitly) depart from the most preeminent of Christian theologians, St. Augustine, by suggesting that non-Christian virtue is more than "splendid vice," and contains within it the seeds of charity. In fact, one of Thomas's most striking claim is that "charity is friendship." This recognition is engendered by an expansive appreciation for friendship. Thomas implicitly recognizes his non-Christian interlocutors as friends because "they have the good in common" and because they are beloved of God, as all persons are beloved of God and bear His vestige. My work with Thomas reminds me that friendship with God does not preclude friendship with those who are different than me. What's more I am invited to hone my faith by sharing in the fellowship that their friendship provides me.

I thank you for your friendship toward me and I pray that our fellowship may grow to embrace all of God's people in the bonds of charity, that species of friendship that excels all others.



# August Vestry Report



Ann Korky

St. Paul's Vestry met August 22, with the Rector chairing and Fr. Shawn Strout also present. After adoption of the agenda and approval of minutes from the May and June meetings, Fr. Richard presented the Rector's report, noting that the summer months had been a busy time for the clergy, with significant pastoral needs arising unexpectedly. The new organ scholar has arrived, and a very successful choir camp just concluded with 19-20 enthusiastic participants. The Commission on Evangelization will be relaunched in September, with Matthew Leddicotte as the Vestry Steward.

Fr. Shawn reviewed the schedule for adult formation in the coming year, for both the Sunday Fora and Wednesday evening "Bread for the Journey" sessions. Sundays will continue to focus on scripture with presentations on the synoptic Gospels and the Book of Acts. He also noted that there were Sundays available for additional programs and encouraged groups within the parish to come forward with proposals for presentations/discussions. Wednesdays will look initially at the history of the Oxford Movement. In Lent, we will experiment with the "Alpha" program and turn afterwards to consideration of a new Oxford Movement and what role St. Paul's might play in such an effort.

The Executive Committee reported on its approval of expenditures to repair the ceiling and walls in the Atrium (\$3500) and refinish the entry doors from K St. into the Atrium (\$1750). The Vestry was very receptive to the proposal from the Ryon family that a gift given in Bill's memory be

used to fund a lecture series focused on adult formation and spiritual growth, causes which were central to Bill's own life and work. The Executive Committee also presented an organization chart identifying Vestry Stewards for various aspects of parish life; it will be posted on the Vestry bulletin board. The Vestry approved the membership of the standing committees for Stewardship, Finance and Investment, Personnel, and Buildings and Grounds.

The Vestry received with thanks the Treasurers Report and approved motions to close out the Rectory utilities fund (using the proceeds to defray in part the website redesign), to identify individuals authorized to approve expenditures for specific parish activities, and to have the budget reflect an individual donation to cover \$3,000 in choir salaries for Evensong and Benediction during the summer months.

David Schnorrenberg reviewed the timetable for the annual Stewardship Campaign. Kick off will take place on Sunday, October 1 when we will observe the Feast of the Dedication, and the campaign will end December 10.

Jeanne Smith noted that the Finance and Investment Committee will meet August 30.

Gwyneth Zakaib reported on the website redesign effort. A contract has been signed and an initial meeting is set for August 23. Surveys have been sent to the Vestry as well as to the parish as a whole to help guide the contractor's work.

Finally, the Vestry discussed how best to focus Phase III of the strategic planning effort. Chris Mixter will circulate a revised document that will inform his committee's approach.



## A Blessing of Backpacks

On Sunday, August 27, during the coffee hour following the 9:00 am Mass, all students and teachers, regardless of age or grade level, were invited to bring their backpacks, briefcase, etc. for a blessing. There was a brief liturgy including a special prayer and blessing for students and teachers. It was an opportunity for us to recognize the ones in our midst who are in the process of learning, as well as those who have dedicated their lives to teaching.



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# September ON K STREET

## UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

2	Vincent Chiriboga John Presley Ann Schnorrenberg	11	Diana Ogilvie
		18	Sidney Bakke
3	Susan Granum Wallace Spaulding Dennis Tosh	19	Josef Simpson
		21	Austin Bakke
5	Wallace Babington Jonathan Coleman Barry Maguire	22	Jonathan Doster Bryan Marcus
6	Katherine Dirks Jonathan Gregoire Tedd Pawlik	23	Daithi Minns
		24	Enogene Ajueyitsi Benjamin Coleman
7	Virgil Benn		
9	James Barrientos Michael Freeland	28	Monique Grant



## SPECIAL SERVICES

**Wednesday, September 6, at 7:30 pm**  
**St. Alban's , Annandale**  
 Ordination of Paul Moberly to the Sacred Order of Priests by the Rt. Rev. Thomas Clark Ely, Tenth Bishop of Vermont.

**Sunday, September 10, at 4:00 pm**  
**Church of Ascension & St. Agnes, Washington**  
 Institution of the Rev.. Dominique Peridans, as 18th rector of the Church of Ascension & St. Agnes, the Rt. Rev. Mariann Edgar Budde, Ninth Bishop of Washington, presiding.

**Saturday, September 16, at 2:00 pm**  
**St. Paul's K Street**  
 Solemn Requiem Mass for David A. Parker

**Blessing of the Animals**  
**Saturday, October 07, 2017**  
 10:30 a.m.  
 [NOTE later start than last year]

*Music Gala*

**SEPTEMBER 29, 2017**  
**FRIDAY | 6:30 – 11 PM**

Champagne Reception for Major Supporters  
 Concert by the Parish Choir, Girl and Boy Choristers  
 Reception and Silent Auction

*Childcare will be provided, as will food and fun activities for older children*

**Tickets: \$50**  
*Tickets will be available for purchase in August and September*

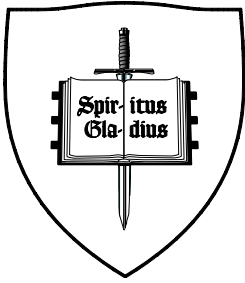
**Become a volunteer or sponsor!**

For information on opportunities to support the gala, please email the gala committee at [stpaulskstgala@gmail.com](mailto:stpaulskstgala@gmail.com).

If you are interested in joining the gala committee, please contact Kris Brown Coleman at [krisbrowncoleman@verizon.net](mailto:krisbrowncoleman@verizon.net) or Todd Hanson at [toddhanson44@outlook.com](mailto:toddhanson44@outlook.com).

For more information about the music program, please contact Jeffrey Smith at [jsmith@stpauls-kst.com](mailto:jsmith@stpauls-kst.com).

**ST. PAUL'S PARISH (EPISCOPAL)**  
 1430 K STREET NW  
 WASHINGTON, DC  
 (202) 337-2020



# SAINT PAUL'S PARISH

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

**ADDRESS SERVICE REQUESTED**

**Remember to mark your Calendar:  
Saturday 7 October 10:30am  
Blessing of the Animals**

