

Domenico Ghirlandaio 1449-1494,  
St. Luke, the Evangelist

# THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

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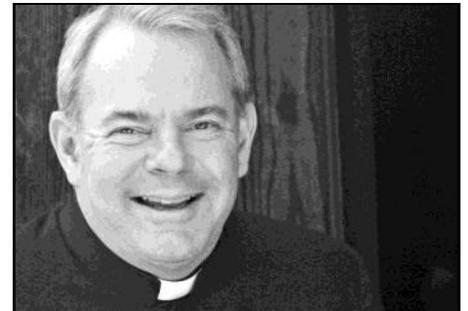
From the Rector

## BREATHING IN AND BREATHING OUT OF DIVINE LIFE IN SPIRIT

My dear Parishioners and Friends of St. Paul's,

This is the first cover letter I have written in many months, and after a month back home I am now firmly back in the saddle and implanted in reality! Let me just once more reiterate my gratitude to the parish for the extraordinary experience of my 6-month sabbatical leave.

It will be important for us to "debrief" and have conversations about my time away both to fill you in on what happened to me and also to hear from you what you learned about yourselves in my absence. To that end, I will set aside four Sundays of the Rector's Forum, namely October 9, 16, 23 and 30, the Sundays in October after the Dedication, to give us an opportunity to have such a conversation. The Lilly Foundation provides some helpful questions for our mutual reflection. I will make that the basis of our conversations. I do hope those of you who are not otherwise committed on Sundays between 10:30 and 11:00 a.m. can be part of that, which I hope will be an important experience for us all. I remain very grateful to Fr. Humphrey and the staff and other leadership who did such a splendid job in my absence.



THE REV'D ANDREW SLOANE

On the first Sunday of October we will, as always, celebrate our Feast of Dedication. And as in recent years, we will continue the tradition of **ONE MASS ONLY** at 10 a.m. on that day. Part of that tradition has become the presence of Fr. Alan Gyle, the Vicar of our sister parish in London, in our pulpit on that day, and this year will be no exception.

I am tremendously grateful to Fr. Alan for his willingness to be with us once again, most especially after his and his parish's extraordinary hospitality to me during my month with them in April. Fr. Alan is elegant, eloquent and effective in the pulpit as I have said before, and we will, as always, benefit from his words of wisdom and encouragement. I am pleased, too, that Fr. Alan will be able to be the officiant at Solemn Evensong and Benediction on the evening of the

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Feast of Dedication, October 2. His visit will be all too brief, only two nights. But even such a short visit puts flesh, as it were, on our sister parish relationship.

As some of you are aware, he and I inherited the sister parish relationship and we were both somewhat skeptical about its usefulness and its future. In fact, I believe the relationship has grown and flourished, and the presence of our people in their pews and their people in our pews from time to time speaks of our mutual witness and ministry that is similar in so many ways.

It was a huge privilege to be part of that parish's life for the month of April and not least of all I thoroughly enjoyed being the Honorary Curate and referring all the problems to the Vicar! I hope you will be present to meet and greet Fr. Alan on October 2 both at Mass and at Evensong and Benediction.

Again as in previous years, that day will mark the launch of our stewardship campaign for pledges for 2012. I am grateful to David Schnorrenberg, our Senior Warden, who has agreed to take on the not inconsiderable burden of the Stewardship Chair for this year. The whole parish is invited to a sit-down lunch as guests of the vestry, in the dining hall following the Dedication Mass on October 2 and at that time David will be making some presentations with regard to our financial picture both for this year and for next year. So please mark all these events on your calendars.

One of the features of my 6-month sabbatical was the presence of a number of Fellows, both lay and ordained in the parish, and from what I can gather – there can be more discussion on the Rector's Forum in October – this has been a mutually beneficial experience. For the next couple of months we will have with us another visiting Fellow, David Wortman, and you can read a brief sketch of his biography elsewhere in this Epistle. David

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is the Director of Music at St. James Church on Madison Avenue in New York City and has chosen to spend his 3-month sabbatical immersing himself in the life of our own parish. I know you will give him a warm welcome and we are grateful to him for pitching in and working hard in so many ways.

Likewise, we have with us for the rest of this “season,” through next June, our Organ Scholar, who is in residence in Carwithen House, Chris Lynch. Chris has already established himself as an integral part of our music program and I am delighted that he will also be in our Pilgrims Class this year preparing for confirmation at the Great Vigil of Easter. I know you will also give him a warm welcome and offer him your customary hospitality. We should be grateful that people are drawn to spend time with us and to give so generously of their time and talent. None of these people receives any compensation, although in some cases we are able to provide housing, thanks to the lounge in Carwithen House, and I hope that we are all shall express our gratitude and appreciation for their time and talent.

All these visitors are always struck by the fullness of our life in this parish, and I am struck again by the same thing as I return from my absence. Our worship schedule is full and rigorous and second to none, and I think that’s just the way it should be in a parish that would call itself Anglo-Catholic. The beauty of holiness is a hallmark of our life together. However, there is always a danger that that will be the only hallmark of our Catholic witness and identity and that would not be being true to our roots. As I mentioned in my sermon on September 11, I am often asked what it would mean to be an Anglo-Catholic. It does not mean just to have six candlesticks, crucifixes, tabernacles, pretty vestments, lovely music and a beautiful

church – important as these things are in our life. As I said from the pulpit, to be an Anglo-Catholic means to take seriously and profoundly the Incarnation and all its implications. The fact that the second person of the Trinity takes on human nature in its entirety except for sin bestows a divine dignity on all human life and so in the Catholic context, as I am fond of saying, “matter matters.” In addition to an almost Benedictine quality of the rhythm of worship in an Anglo-catholic parish, there should also be a sense of reaching out. I have often described this as the lungs of the parish and we have talked about the reasons for coming to church is to be sent out from church. The breathing in and breathing out of divine life in spirit. At every Eucharist we are remembered, put back together again as the Body of Christ for purpose precisely of being sent out:

‘Go in peace to love and serve the Lord.’ etc. Deacon Eric recently encouraged us to be involved in the ministry of the Grate Patrol. I have asked Deacon Eric to be sure to challenge us to be involved in our outreach ministries every time he is in the pulpit. This is his Diaconal role—to build bridges between worship, mission and ministry. But he can only build those bridges with our response. Social outreach is an integral part of the Anglo-catholic witness and mission. It should be as unthinkable for us not to be involved in our mission and outreach in major ways, both at home and abroad, as it would be to have a Solemn Mass with no beautiful music. It is all part of the authentic DNA of Anglo-catholicism and is in danger of being lost in so many places, including here. I shall be working with the Commission on Mission in the year ahead to re-ignite our passion for mission in and from this parish church and you will be hearing much more about that.

You will be hearing a great deal about Christian stewardship in the month ahead, October has been “Stewardship Month” since I came here nearly 14 years ago – and much of this will involve specifics about our financial situation both for the current year and for our projected income and expenses for next year. Let it be said here that our pledging of our money is an essentially Christian act for the good of our souls and not just for the supply of a budget that enables mission and ministry and witness. It is good for us to give, for to give freely and generously is to portray that we are but stewards of all that we are and all that we have. As I have said many times before, stewardship is all that we do with all that we are and all that we have after we say “I believe.” It will be the role of the clergy preaching on Sundays in October to provide this most important spiritual context for the whole business of stewardship.

By way of advance notice, please note that Tuesday, November 1, is, of course, All Saints Day and there will be the usual Procession and Solemn Mass here at 6:30 pm. in conjunction with the clergy and people of Ascension and St. Agnes here in Washington. In turn, we are invited to join their clergy and people at their church at 12<sup>th</sup> and Massachusetts Avenue on Thursday, November 2, for joint observance of the commemoration of the faithful departed with their usual Solemn Requiem at 7pm.

I hope we have all returned from our summer refreshment refreshed indeed and ready to immerse ourselves in worship, fellowship, formation, mission and ministry in the months and years ahead.

With my gratitude and my love, as always, in Christ,

Father Andrew



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# Monastic Spirituality at St. Paul's: *Hic et Nunc* (Here and Now)

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## Sister Lydia

In last month's Epistle as part of the spread on Formation activities at St. Paul's, *Hic et Nunc* contributed a short description of the group's activities. Are you among those who might have had your curiosity piqued and wanted to know more? "What is this *Hic et Nunc*? Not another group with a Latin name!" This group is simply the evolving group that started out a couple of years ago as the "Monastic Discernment Group", which was originally made up of individuals who thought they might have a calling to the monastic life, and of other individuals who recognized the importance of the possibility of forming a monastic community here at Saint Paul's K Street. Now, although we don't exactly have a monastic community -- one nun can hardly be called a "community" -- several of the members of that original group, minus some of them, plus more who have joined over time, continue to meet on Monday evenings.

We have learned that monastic spirituality can be practiced to some degree by all, whether or not they feel called to be monks or nuns. We come together on Monday evenings to learn to appreciate and grow in silence, holiness, devotion and fellowship through the study of monastic spirituality. Those who are able to arrive early enough begin the evening with the regular weekday evening services in the church: Shrine Prayers at 5:30, followed by Evening Prayer and Mass. Then at 6:30 we gather in the Carwithen Parlor, and begin with the reading of a part of the Rule of St. Benedict. During a shared pot-luck dinner we read from the Rule of the

Communities of Jerusalem -- the group which Fr. Sloane discovered in Paris, and which was founded there at the Church of Saint Gervais. Incidentally, it was the inspiration of these flourishing communities which ignited the current interest in monasticism here at Saint Paul's.

After dinner we continue with a discussion of the book we are reading. We most recently discussed Thomas Merton's *Contemplative Prayer*, and in late September began *Sacred Reading: The Ancient Art of Lectio Divina* by Michael Casey, an Australian monk. Both of these books can be ordered via the St. Paul's website at <http://www.stpauls-kst.com/hic-et-nunc>, and the parish will receive a percentage of the sale.

And, the best is yet to come. At 8:00 we proceed to the church to practice what we have been studying with half an hour of silent prayer, and ending at 8:30 with the beautiful service of sung Compline. We finish and begin the Great Monastic Silence at about 8:45. (Silence ends the next morning at Morning Prayer for those who keep the silence.)

So why "here and now" (*hic et nunc*)? It is St. Benedict who speaks of balancing the sacrifices of the monastic life with experiences of deep happiness here and now through the love of God, and the expression "here and now" comes up frequently in our discussions. The culture of our society is very much concerned with here and now. But we are very much counter-cultural. Our life witnesses to a foretaste of what is to come, but that witness is carried out in the "here and now." In his book "Here and Now" Henri Nouwen beautifully expresses the meaning of here and now in this way:

*Eternal life. Where is it? When is it? For a long time I have thought about eternal life as a life after all my birthdays have run out. For most of my years I have spoken about the eternal life as the 'afterlife,' as 'life after death.' But the older I become, the less interest my 'afterlife' holds for me. Worrying not only about tomorrow, next year, and the next decade, but even about the next life seems a false preoccupation.*

*Wondering how things will be for me after I die seems, for the most part, a distraction. When my clear goal is the eternal life, that life must be reachable right now, where I am, because eternal life is life in and with God, and God is where I am here and now.*

*The great mystery of the spiritual life -- the life in God -- is that we don't have to wait for it as something that will happen later. Jesus says: 'Dwell in me as I dwell in you.' It is this divine indwelling that is eternal life. It is the active presence of God at the center of my living -- the movement of God's Spirit within us -- that gives us the eternal life.*

*When eternal life is our clear goal it is not a distant goal. It is a goal that can be reached in the present moment. When our heart understands this divine truth, we are living the spiritual life.*

Come share in any or all of our Monday night program any time you can. (Call ext. 39 to get into the building if you arrive after Mass.) If you have questions please contact Sister Lydia at 202-337-2020, ext. 42 or [jastelzig@yahoo.com](mailto:jastelzig@yahoo.com).

# FLOORED! - 2 Down, 2 to Go!

**Dick van Os-Keuls**

*Editors Note: In the February edition of the Epistle, Dick van Os-Kuels wrote of the installation of the first of four decorative stone inserts planned for the slate floor at the head of the stairs connecting the basement with the sacristy corridor. These stone inserts are being brought from the Holy Land. The first was acquired and given by Matthew and Rebecca Welch of this parish, currently residing in Washington D.C. It was delivered to Washington by Bill Prather and the late Robert Maddox over a year earlier, and Dick van Os-Keuls completed engraving in Greek letters: Capernaum. Dick provides us here with the story about the second stone insert.*

The most recent embellishment on our sacristy corridor floor is a square incorporating a stone from near the place of Our Lord's birth in Bethlehem. I worked out the design, sought approval from the Vicar and did much of the fabrication of pieces. But, as in previous similar installations, there are many people to acknowledge and thank.

The Reverend Canon John Peterson, sometime Dean of St. George's College, Jerusalem and an occasional visitor to the parish, kindly selected and acquired the second stone for us. It was quite a bit larger than we needed, so we have "leftovers" to share. Dr. William Prather of this parish persuaded Canon Peterson to get it for us. Bill then brought it from the Middle East to Washington D.C. My friend the Reverend Dr. John Barklay Burns, a Presbyterian clergyman who has taught religion and philosophy at nearby George Mason university, provided the translation of "Bethlehem" into Hebrew. However, John's computer letters were quite small and I needed better models for

letters big enough to carve into the slate flooring. For this I sought guidance from the staff of the Washington Hebrew Congregation and was graciously helped by Marla Banov, executive assistant, Ellen Share, librarian and Gertrude Trachtman—who made certain we knew that Bethlehem is *two* words in Hebrew. Theodore Pawlik of the parish cheerfully helped fabricate parts (of which there are more than 30—the white star is primarily Ted's work), assisted with the messy and complicated installation, remembered to pray before we started and made sure I had something for lunch, all of this while cooking his weekly 500 eggs for the parish's Grate Patrol homeless meal program! Finally, our parish administrator Melva Willis kindly tracked down some of our stored materials and tools during Murdoch's absence due to jury duty.

If you seek out the stone from Bethlehem, you'll easily spot the eight-pointed star of white marble. The actual stone is in the center, cut and polished roughly to a circle about two inches in diameter. Randomly sized and shaped pieces of Indian slate, which is the basic floor material of our whole sacristy and vicinity, make up the background. The general effect is intended to suggest rays of starlight emanating from the center. The inscription is also worked into the background slate. It is "Bethlehem" rendered in "modern" Ashkenazy, i.e., European Hebrew. **בית לחם** In a modest way our star installation recalls the ancient star, made of silver and having fourteen points, deep within the Church of the Holy Nativity in Bethlehem in the very place that is venerated as the site of Jesus' birth and maintained by the Greek

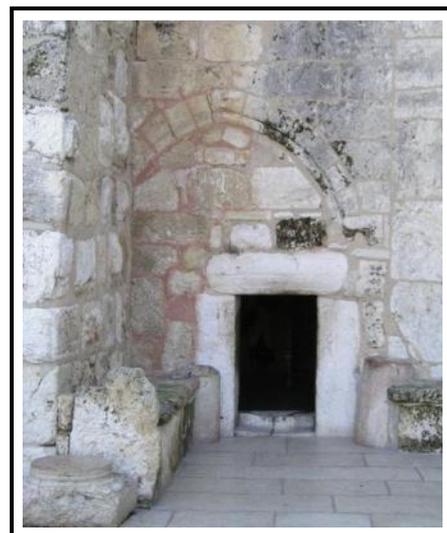
Orthodox Church.

Our "relic" is of extremely hard stone, making it difficult to work with. Investigation by Parish member Robert Groves has confirmed that the stone is a type of agate, quite commonly found in the Holy Land.

Our next "holy rock" installation will be a stone from Jerusalem, already in our possession. It will be placed between the Capernaum stone and the St. Paul "three fountains" heraldry. Idea sketches are being prepared for presentation to the clergy and vestry. It is my hope that "Jerusalem" will be in place on the floor before the start of Advent this year.

To complete the sequence of stones representing the various eras of Our Lord's life, a stone from Nazareth (which we have yet to acquire) is planned for the south (direction of the parking lot) end just before the steps up to the sacristy doors. Although this will be the last piece of the narrative to be installed, it will represent the beginning—the Annunciation.

✠ ✠ ✠



Entrance to the Church of the Nativity, Bethlehem.

# A Fellow's Reflections

Professor John Foster, III



My sincere gratitude! It was a pleasure, an honor, and a privilege to serve as a Fellow-in-Residence during July and August. I hope that my residency as a Teacher-in-Christ has been a blessing for St. Paul's parish as it has been for me and a gift from God. Three statements of your parish's values inform and influence me as I continue to discern God's call on my life as a postulant for the Vocational Diaconate in the Diocese of South Carolina. First, your mission has had a profound influence on me, for the statement reads, "*St. Paul's Parish seeks to restore all people to God and to each other, through sacramental worship and Christ-like living.*" When I returned to my parish and faculty position at Coker College, I returned stronger in my faith and my walk with Christ. Second, each day at the Low Mass in the prayers there is a prayer for the hospitality and evangelism of St. Paul's. From the first to last day of my residency at St. Paul's, I felt that each parishioner treats visitors and the many homeless people I saw at various liturgies as if they were meeting Christ. There is a statement on the door of the reception area that reflects that sentiment so

well. Finally, the sign posted on the rear doors, "*The mission field begins here,*" is a constant reminder for me as a postulant for the Vocational Diaconate that though my service at the altar during the Eucharist is central to the Mass, my service outside the parish doors will bring those who have not been restored to Christ through sacramental worship to Him and to share in our corporate worship.

As a Fellow in the Teacher-in-Christ program, my primary responsibility was to offer an Adult Faith Formation program that would have the potential to be a sustainable parish program. I was pleased that for three consecutive evenings we had 15-20 participants for each lecture/discussions of Eliot's life and works. Yet, upon reflection, teaching the life and works of Eliot during a three week period was a most ambitious task. After committing to offer this series, I quietly asked myself "what were you thinking." However, it was pleasure to discuss weekly with the participants several of Eliot's poems, "The Hippopotamus," "A Song for Simeon," "The Journey of Magi," and an attempt to consider and discuss *The Four Quartets*. As I reflect on what I learned with the participants in those rich discussions is that the attributes we aspire for as Christians, Eliot describes in his poetry. Eliot comments, "for only in humility, charity, purity – and most perhaps humility - can we be prepared to receive the grace of God without which human operations are vain." It is my hope that either through your Adult Faith Formation classes, through reading groups, or through your independent study that you continue to study during the coming year the poems that reflect Eliot's Anglo-Catholicism.

One evening, we had a lively

discussion on Eliot's definition of conversion. For Eliot rejected the idea that becoming a Christian provided a pat solution to or an escape from the world's problems, or made one's life simpler and easier. We struggled with Eliot's definition. Yet, upon reflection, I feel we recognized that Eliot desired a disciplined spiritual life, and as Spurr suggests in his text, *Anglo-Catholic in Religion: T.S. Eliot and Christianity*, that Eliot's poetry and spiritual life reflected the fourth beatitude in Matthew's gospel, "who hunger and thirst for righteousness." As I considered Eliot's perspective, it is clear that in our frequent attendance at Low Mass, The Shrine Prayers, Morning and Evening Prayer, and glorious liturgies on Sunday, that we too "hunger and thirst for righteousness."

Yet, for me it was not my lectures that I shall remember the most. It is the friendships I made. Everyone made me feel not only welcomed but each parishioner made me feel that I was at home. Since my return home, I often think of the Community of St. Paul's Daily Morning Mass breakfast group. This fellowship along with invitations to lunch, the National's Baseball Game, and the invitations to museums and events in the DC area made me feel at home.

My other goal while in residence was to serve as an acolyte. I want to thank the Acolyte Guild of St. Paul's for their patience with me as I attempted to learn intricacies of the liturgy.

Finally, there is always that one experience that makes a profound impact you. For me, it was working with Tina Mallet and the Grate Patrol ministry volunteers. I knew about this ministry before I came to St. Paul's, but I could never have imagined how preparing a meal for people who have nothing would have such an enormous impact on me. I looked forward to each Friday for the

## CHOIR PROFILE: CHRISTOPHER DIECK—MUSIC AND (NOT OF) THE STARS!!

After three years away from singing, Christopher Dieck is very happy and excited to be singing with the choirs at St. Paul's K Street. Chris started singing at the age of six at St. John's Episcopal Church in Gloucester, MA under Barbara Bruns then Gretchen Longwell. He attended Wesleyan University in Middletown, CT where he double majored in astronomy and music, focusing his music studies on the history, notation, and performance of medieval and renaissance music. While at school he sang baritone and counter-tenor with the choirs of Trinity Church on the Green, New Haven, CT under Walden Moore. Even with all his experience with choral music, Chris chose to find a way to earn a living outside of music and stayed at Wesleyan to earn his Master's degree in astronomy, which he now puts to use working at the US Naval Observatory as an astronomer.

Chris came to St. Paul's because it was recommended by many as a place for great Anglican music in Washington. Finding that the music staff included John Bohl, whom he already knew as a fantastic musician from the many Royal School of Church Music summer courses they attended together, was an added incentive to audition. The wide variety of music sung at St. Paul's greatly appeals to Chris as he is a huge fan of early polyphony, yet also a sucker for many sounds of the last 150 years. Having had the pleasure of singing with the choir for a few months now, Chris knows he has found a good place to continue to meaningfully sing the music that he loves.



opportunity to prepare the bags. Though I did not physically participate in distribution process, the preparation work and the time I spent with the volunteers on each Friday afternoon was very meaningful. I would encourage each parishioner to spend one Friday afternoon preparing the bags for distribution. I can assure you that you will be blessed.

In Eliot's play *The Rocks*, he recognizes that the church serves the needs of the community and the

individual. Yet, of course, he recognizes that there are world views that may challenge the church. Further in Section II, he poses the following question, "What life have you have if you have not life together? There is no life that is not in community, And no community not lived in praise of God." As I reflect on my experiences as a Fellow at St. Paul, feel restored and stronger in my walk with Christ.

## FRIENDS OF ST. PAUL'S HOME COMING

Bob Kursch

What would it be like if we did not have St. Paul's Parish in our lives? What if we had to move from the Washington area and live elsewhere? I do not know about you, but it would be a difficult thing for me not to have at least the weekly experience of going to Mass at St. Paul's. To be a member of St. Paul's is a life changing event. So, if you cannot be an active member, or live elsewhere, there is the option of being a member of the Friends of St. Paul's (FOSP). The FOSP includes long time members who have moved out of town, some who are members of a different parish but want to keep in contact with us, and in one case I know a friend of the parish who visited just once and was so taken with the liturgy, music and preaching that he has been of member of the FOSP since that time.

This year's FOSP Home Coming for all members is on the Eve of All Saints' Sunday, on Saturday, November 5th. This year we are inviting the members of the parish to be part of this happy occasion, so that we can reunite with old friends or become acquainted with unknown members of FOSP and make new friends. The day will include prayers at the Shrine of Our Lady of Walsingham and Evening Prayer, then a catered dinner in the Atrium followed by an exciting and fun time hymn sing led by our Music Director, Robert McCormick.

Please mark the date on your calendars and join in this special occasion. Look in the weekly Parish Notices for exact times and details for when tickets for the dinner go on sale.

# SERMON SERIES

May 15, 2011

## EASTER 4

The Rev'd Thomas Williams  
Professor and Chair of Religious Studies,  
Professor of Philosophy, University of  
South Florida, Assisting priest, Saint Mark's  
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Fellow-in-Residence  
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THE REV'D THOMAS WILLIAMS



# I DON'T REMEMBER ASKING FOR A SHEPHERD

✠ I speak to you in the Name of God:  
Father, Son, and Holy Ghost. *Amen.*

I don't remember asking for a shepherd. A friend would be nice. A big brother, maybe, who will stick up for me when I need it but will otherwise leave me alone.

Or how about this:

The Lord is my mascot;  
therefore can I lack nothing.  
I shall invoke him when I  
search for greener pastures,  
and he followeth me wherever  
I am pleased to lead him.  
He shall adorn my soul,  
and bring a pious gloss unto  
my pathways by his Name's use.  
Yea, though I walk through the  
valley of shadowy decisions,  
I shall fear no contradiction.  
For thou affirmest me in my  
Okayness  
thy cultural cache and thine  
emotional resonance comfort  
Me.

You get the idea.

It is Good Shepherd Sunday, and the imagery of Christ the Good Shepherd has long been beloved of Christians. We will this day dedicate and bless a very fine painting of Christ the Good Shepherd, and it is right and proper and glorious that we may do this in honor of the Catechesis of the Good Shepherd.

But let us make sure that we know how to read this image. If Christ is the Good Shepherd – “I am the Shepherd, the Beautiful One,” as Archbishop Temple translates it – then we are the sheep. Not cute, fluffy, adorable stuffed animals. Cute, fluffy, adorable stuffed animals don't need a shepherd.

We are dirty, stupid, self-willed:

Prone to wander, Lord, I feel it,  
Prone to leave the God I love.

I am in need of guidance, in need of a quick, sharp pull from a stiff, unyielding shepherd's crook. I want to use Jesus as a friend, or a big brother, or a mascot.

I don't remember asking for a shepherd, because I don't remember fessing up to being dirty, stupid, and self-willed.

It's a wonder Good Shepherd Sunday is so popular, actually. I think it may be because it has such good hymns.

In today's Gospel the Lord does not merely identify himself as the Shepherd, the Beautiful One. He identifies himself as the Gate for the Sheep. As far as I know, Sheep Gate Sunday has never really caught on among Christians. (No good hymns.)

So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.”

And who are the thieves and bandits? The popular answer is that they are false teachers, which is certainly comforting to those of us whose theology is so admirably correct. But is that right? Do not we come in and go out, go about our business, not through the Gate of the Sheep, which is Jesus? When we indulge that harmless flirtation that is not so harmless, when we sport with a colleague's reputation by passing along that irresistibly juicy bit of gossip – when we make our plans, weigh our



## SERMON RECORDINGS NOW ONLINE

[HTTP://WWW.STPAULS-KST.COM/SERMONS](http://www.stpauls-kst.com/sermons)

options, set forth on our adventures – all without taking every thought captive to obey Christ, do we not come in and go out, not through the Gate?

So we are the thieves and bandits. The Lord of Life is gloriously risen, yet we come only to steal and kill and destroy the abundant life that he has come to give us. The Good Shepherd offers us pasture, and we would rather jump the fence, though we know there is no greener pasture to be found.

Well, this has turned out to be a rather sober sermon, hasn't it? More like Lent than Easter. But though the Shepherd, the Beautiful One has burst forth from the tomb with light and power and overwhelming life, he holds that stiff, unyielding shepherd's crook in a nail-scarred hand:

He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds [we] have been healed

We can continue in the bizarre fence-jumping to which we are so addicted – or we can bend our stiff necks to the quick, sharp pull from the shepherd's crook, and "return to the shepherd and guardian of our souls," and suffer ourselves to be placed on his shoulders and carried along the paths that he chooses for us – our wise, and beautiful, and demanding Shepherd and Lord, Jesus Christ, to whom, with the Father and the co-eternal Holy Ghost, be ascribed, as is most justly due, all might, dominion, majesty and glory, world without end.

*Amen.*



### **St. Paul's Parish Pilgrimage to the Shrine of Our Lady of Walsingham and Visits to Edinburgh, Scotland and Lindisfarne (Holy Island) April 20-30, 2012**

If you are interested in this special opportunity to participate in the planned 2012 Pilgrimage to the Shrine of Our Lady of Walsingham and associated visits to Edinburgh and Lindisfarne, reservation requests are now being accepted. Information on the itinerary for the pilgrimage, costs, additional optional extras, and a reservation request form can be downloaded from the Parish Website: <http://www.stpauls-kst.com>.

Please complete the reservation request details, and send the form and a deposit check (payable to Mr. David L. Eld), for \$200 per person, to Mr. David L. Eld, 25813 S. Hollygreen Dr., Sun Lakes, AZ 85248. If you need more information, Mr. Eld can also be contacted on e-mail- [eld.david@yahoo.com](mailto:eld.david@yahoo.com) Telephone- 703 597 5635.

**PLEASE MAKE RESERVATIONS AND MAIL DEPOSIT  
CHECK BY OCTOBER 30TH, 2011.**

## New Fellow-in-Residence — Davis Woltman



Dr. Wortman is Director of Music and Organist at St. James' Church, Madison Ave, in New York City. He is presently on sabbatical leave and joined our Fellows-in-Residence program in September. He will be at St. Paul's until mid-November.

Dr. Wortman has been an organist, recitalist, conductor, organ design consultant and educator in a for over 25 years. Prior to his appointment at St. James', he was Organist and Choirmaster at The Cathedral Church of St. Matthew, Dallas, Texas. He received a thorough grounding in church music through graduate studies at the Yale University Institute of Sacred Music, followed by post-graduate studies at Yale Divinity School. He received his Bachelor of Music degree from Stetson University, and his Doctorate of Musical Arts from the Manhattan School of Music. He is a parishioner of The Church of the Resurrection in New York.

He has been a friend and colleague of Robert McCormick since Robert's tenure at The Church of St. Mary the Virgin in New York and is pleased that Robert encouraged him to join us for this time.

# Vestry Report: New Security System, “Benchmarking” the Parish

## Robert Eikel, Vestry Secretary

At its August meeting the Vestry discussed building security and decided to invest in a new closed-circuit security camera system. For the past several months, an unidentified person or persons has been regularly staying the night in the parish building, likely in the basement. When the motion detectors set off the alarm, the interloper flees and has long departed before the police arrive in response. One individual has been barred from the church premises, but this has not stopped the intrusions.

In light of the situation, the Vestry decided to spend \$18,000 to install three cameras on the main level of the building, four cameras in the basement, and nine cameras on the outside of the building. These will supplement the existing cameras at each entry door. The Vestry concluded that, even in the parish’s difficult budget situation, the safety and integrity of our property, personnel, and parishioners trumps financial considerations. Security is always an issue at urban parishes, and the Vestry wants to maintain St. Paul’s

welcoming “open door” policy as much as possible. The new camera system is intended to deter intruders, and enable the police to apprehend them, without appearing unwelcoming to the neighborhood.

The Transfiguration Challenge brought in nearly \$50,000 in new pledges for 2011, for a total of \$875,000 for the year. As reported last month, however, larger-than-expected building repair expenses give the parish a projected 2011 budget deficit of about \$35,000. For 2012, an increase of about 10% in total pledges is needed to maintain current expense levels, increase staff compensation by about 2% in line with the cost of living, and budget realistically for building repairs; more would be needed to increase the Diocesan pledge, which now is a token \$10,000, or the parish’s contribution to homeless ministries. Finally, the mortgage balance now stands at approximately \$412,000.

The Vestry also discussed prospects for parish growth. This will be a continuing theme through 2011 and 2012. The Vestry received a report comparing St. Paul’s to six

“benchmark” parishes within the diocese that have similar levels of membership and pledging. St. Paul’s has fewer pledgers than the others, and unlike them has not grown its number of pledgers since 1995. However, the average pledge amount at St. Paul’s has grown dramatically in that time, from under \$1,500 to just over \$3,500. This is much higher than any of the “benchmark” parishes and has enabled St. Paul’s to sustain its mission and ministry despite a lack of overall parish growth.

Among the “benchmark” parishes, the Vestry focused on St. Columba’s as an example of parish growth that is possible. St. Columba’s nearly quadrupled its number of pledgers 1975-2005, while substantially increasing its average pledge.

Vestry meetings are usually held every fourth Tuesday of the month and are open to visitors. Times and location are listed in the Parish Notices. Vestry meeting minutes and contact information for Vestry members, are on the parish website at <http://www.stpauls-kst.com/vestry>.

## YOU ARE WANTED!

St. Paul’s strives to apply our talent, time, and treasure to reach out and uplift those in need, both in our neighborhood and across the world. Our domestic outreach includes the following ministries, and we welcome your involvement:

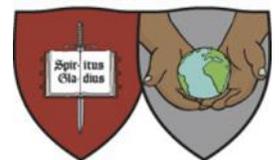
**Grate Patrol** – Delivery of Breakfast to Washington’s homeless population

- Food Preparation: 2:30-4:30pm every Friday; Contact Lucky Ajueyitsi: [akpoyoma@hotmail.com](mailto:akpoyoma@hotmail.com)
- Food Delivery: 5:30am each Saturday and Sunday, Contact Glenn Marsh: [Marsh\\_Glenn@emc.com](mailto:Marsh_Glenn@emc.com)
- Bag Set-up: Anytime before 3pm Friday; Contact Tina Mallett (202-965-9324 or [tmallett@si.edu](mailto:tmallett@si.edu)).

**First Fridays** – On the first Friday of each month, St. Paul’s provides an evening meal for 100 homeless persons to be delivered from a Salvation Army vehicle. Preparation help is needed (5:30 - 7:00 pm in the church kitchen). Contact Nance Majkowski at ([nmajkows@ngs.org](mailto:nmajkows@ngs.org), 202-857-7115 or 301-513-9563).

**Washington Interfaith Network** (WIN) is committed to training and developing neighborhood leaders, to addressing community issues such as homelessness, poverty, and injustice, and to holding elected and corporate officials accountable in Washington. Volunteers are desired to join in advocacy efforts and represent St. Paul’s at meetings. Contact Deacon Eric Lobsinger: [elobsinger@stpauls-kst.com](mailto:elobsinger@stpauls-kst.com)

SAINT PAUL’S PARISH  
COMMISSION ON MISSION



# OCTOBER ON K STREET

## UPCOMING HOLY DAYS AND BIRTHDAYS AT ST. PAUL'S PARISH

1   Margaret Dietrich Abigail Schutte	19   Philip Merrill
2   Joan Miller Elizabeth Peckham Sylvia Rortvedt	22   Helen Clark
6   Aidan Crane David Scott	23   Dan Decena Elizabeth Schnorrenberg
7   Sarah Schnorrenberg Patrick White Jose Zambrana	24   Patricia Byrd Charles Fletcher Elizabeth Orens Elinor Schutte
8   Jeanette Simpson Vernon Tancil	25   Wendy Cocks Charlotte Gillespie
9   Benjamin Best	26   Betty Ajueyitsi
10   Alistar Coleman	28   Caroline Wood
13   Peter Britton	29   Benton Crane
14   Evelyn Tehaan	30   Lauren Bell Ian Blank Gay Hanna John Uhrig Raymond Wertheim
15   Kristi Brown Wilfred Keats William L. Ryon Jr.,	
16   Ralph Braun Christopher Steven Heron Dorothy Spaulding	
18   Stephen Kogut	



## SPECIAL SERVICES AND MAJOR FEAST DAYS

*Sunday, October 2*

### FEAST OF DEDICATION

Morning Prayer 9:15 A.M.

Solemn Mass 10:00 A.M.

Preacher The Reverend Alan Gyle,  
Vicar, St. Paul's Parish,  
Knightsbridge, London

Solemn Evensong and Benediction  
6:00 P.M.

*Tuesday, October 18*

### ST. LUKE THE EVANGELIST

Low Masses at 7 A.M. and 6 P.M.

*Monday, October 24*

### ST. JAMES OF JERUSALEM (TRANS.)

Low Masses at 7 A.M. and 6 P.M.

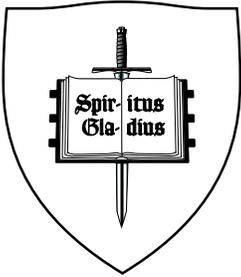
*Friday, October 28*

### ST. SIMON AND ST. JUDE

Low Masses at 7 A.M. and 6 P.M.

## PASTORAL CARE NEEDS?

Please make your needs known to the Pastoral Care Team: by completing one of the blue pastoral care cards found in the pews and placing it either in the offering plate or in the box provided at the Visitors' desk in the atrium; by telephoning 202 337 2020 and leaving a message on extension 31; by emailing [pastoralcare@stpauls-kst.com](mailto:pastoralcare@stpauls-kst.com); by going to the website, [www.stpauls-kst.com](http://www.stpauls-kst.com), click on "ministries", then "pastoral care request." If you would like to volunteer to be part of the pool of pastoral care volunteers providing assistance please email [pastoralcare@stpauls-kst.com](mailto:pastoralcare@stpauls-kst.com)



# SAINT PAUL'S PARISH

*K STREET — WASHINGTON*

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**Remember to mark your Calendar—  
Feast of the Dedication October 2, 10am Mass,  
and Parish Luncheon**

