



Botticelli, (1445-1510) *The Nativity*

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

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From the Rector

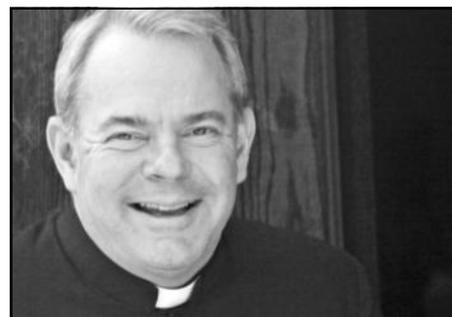
GREAT THEMES OF TIME AND MAJESTY AND GLORY AND HEAVEN AND HELL AND PREPARATION!

*My Dear Parishioners and Friends
of St. Paul's,*

As I write this at the end of October, we have already had – at least in Washington – our first sign of snow and in other parts of the Northeast considerable amounts of snow with power outages. And so it is that October does indeed seem like December as I write!

The Rector's Forum got under way in October, as always. We had what I thought was a very constructive four weeks looking at the results and implications of my recent sabbatical leave. In November, we had our Visiting Fellow, Dr. Davis Wortman, Director of Music and Organist of St. James Church on Madison Avenue in New York City, make three very interesting presentations on "Preaching to the Choir." Looking at the whys, wheres and wherefores of some of the music that is offered here.

On the four Sundays of Advent, I have invited our parishioner, Matthew Welch, to speak to the Forum under the title "The Calloused Hands of Christ." In this series Matthew will discuss how Christian ministry in a broken world illuminates both God's



THE REV'D ANDREW SLOANE

redemptive love and accomplishes Christ's vision of people redeemed. Using his two-year experiences in Jerusalem reporting on the abuses of human rights and religious freedom for the U.S. State Department, Matthew will explore how to exercise our faith through mission work - both in our neighborhoods and in the wider world - and how, in so doing, our appreciation of Christ can become deeper. If we are to be "practicing Christians," what does that look like to those with us in the wilderness? How does our living out our faith mirror Christ? Is mission the fruit of our faith or merely a byproduct?

In the final session, I shall lead the discussion of how this series will have an impact on the mission and outreach of this parish. This will also

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be a thrust of our Wednesdays in Lent series next year. I am committed in the months and years ahead to reigniting our passion for mission and outreach which, in order for us to be authentic, must be a hallmark of our Anglo-catholic faith and practice. When the Mass ends, the service begins! I am very grateful to Matthew, now a postulant for Holy Orders in this Diocese, for giving us his time and talent to report passionately on his own experience, and I hope to inspire a like passion for outreach and justice and peace in us. You will also have heard him from the pulpit, giving us an address at Mass on a Sunday, November 27th.

This year the First Sunday of Advent will be the last Sunday of November, so December finds us in the glorious season of Advent. I probably say this every year, but while this is one of my least favorite seasons in terms of climate, this is one of my most favorite seasons in terms of the church calendar. Our sights are raised to think of the Great Last Things and the Second Coming of our Lord Jesus Christ. I remember a few years ago being accosted by somebody waiting at the bus stop on my way to Georgetown as I walked and they asked me if I was ready for the Second Coming of Our Lord Jesus Christ. I answered, "Yes indeed, come and see us on the first Sunday of Advent, next Sunday, at 11:15 a.m.!" It's a time of year that puts things in perspective for us and it is no accident that this marks, of course, the start of the Christian calendar year. It is sheer genius, I think, to start the year by looking at The End. As T.S. Eliot said, "In my end is my beginning." The great themes of time and majesty and glory and heaven and hell and preparation, among many other things, make this season for me so inspiring. In my mind, the preparation for

Christmas, the Feast of the Incarnation itself, the Nativity of Our Lord Jesus Christ on Christmas Day, is a secondary if nonetheless important and pleasant aspect of the season!

Many of you are aware of our partnering with the Awareness Foundation based in London under the supervision of our friends, Bishop Michael Marshall and Father Nadim Nassar. St. Paul's will be hosting the annual meeting of the American Awareness Board on Thursday, December 1, at 11 a.m. If you are around that day, you will see various distinguished visitors and I know you will give them a warm welcome. I am hoping that the Board members will be able to attend Evening Prayer and Mass that evening after our meeting – at least those who do not have to return home immediately.

So the First Sunday in December, December 4, is in fact the Second Sunday in Advent. We shall be offering on that evening at 6 p.m. the second of our Service of Advent Lessons and Carols. Some years ago this service became so popular that we began to offer this same service twice, on the first two Sundays of Advent. I would venture to say that we could actually offer it three times and still have full houses for them all – that is an observation, not a prospect! There is something about this service that resonates deeply with the church and unchurched alike. And these services have nothing to do with “the holiday season”! I find it interesting again that these great and majestic themes have such a resonance with people. I suspect that these services are those in the course of the year that attract the most visitors and so have an important evangelistic outreach as well as a liturgical celebration and the proclamation of the Gospel. I often like to think that if I were Our Lord Jesus Christ (!), I would choose precisely the time of Advent to return,

when most of the church is looking in entirely the wrong direction. Not so here, I am pleased to say!

There are many ways to observe the season of Advent. Not least of all, we should remain constant in our corporate worship and the privilege and discipline of our Sunday morning worship most especially. As in Lent, it may also be an appropriate time for you to consider taking on an extra Mass in the course of the week, and as you well know, Monday through Friday there are two Masses offered each day, as well as a 9:30 a.m. Mass every Saturday. I really urge you to consider this, and as I have said from the pulpit recently, regular attendance at weekday Masses offers us a wonderful opportunity for inner transformation. It is, I think, very much to the inner life that we are called to look in this season of Advent, as we prepare our souls to face our judge and our redeemer.

Another way to observe Advent is to take part in our Advent Quiet Day. This will be led by me on Saturday, December 17, beginning with Morning Prayer and Mass at 9:15 and 9:30 a.m. and ending with Simple Benediction at 2:30 p.m. I am always amused by the way we call it a Quiet Day when in fact it is just a quiet few hours. Nonetheless, it does provide us with an opportunity to withdraw from the hectic, demanding and sometimes overwhelming schedule and overwhelming expectations of the lead-up to precisely the “holiday season.”

The title for the Quiet Day is *Visio Divina*. This is a title that is “stolen” from the new curricula that have been developed at St. John's Abbey in Collegeville, Minnesota, surrounding the completion of the extraordinary St. John's Bible. The Smithsonian Magazine described the production of the St. John's Bible as “one of the extraordinary undertakings of our time.” St.

John's Abbey commissioned Donald Jackson, a world-renowned calligrapher, to complete a hand-written and hand-illuminated version of the Bible. The manuscript is written on calfskin vellum. It takes roughly a day's work (between 7 and 13 hours) to write a single page. The finished project has used approximately 250 skins for 1150 pages. The script has been written using quills hand cut by the calligraphers, certain passages being exclusively illuminated under the direction of Donald Jackson, one of the world's leading calligraphers. We shall have the privilege of hosting a facsimile of one of the volumes of this Bible for the season of Advent here at St. Paul's. The volumes of the Gospels and the Acts of the Apostles will be used liturgically on Sunday mornings and will also be placed open on the Altar during our Advent Lessons and Carols service. There will also be supervised opportunities for members of the congregation to look more closely at this facsimile following the liturgies of Advent. St. John's has produced some wonderful material to use for what they are calling “*Visio Divina*.” This is obviously a play on the phrase “*lectio divina*” – a discipline of holy reading and reflection that is essential to the Benedictine way of life. *Visio divina* provides the same opportunity for reflection on scripture through looking at and meditating on the illuminations that are included in this St. John's Bible.

I shall be using just two illuminations for two meditations in the course of the day. The first will be “Messianic Predictions,” and will look at the scripture passage of Isaiah 7: 13-14, 9:6-7, and the illustration from the St. John's Bible within that text. The second meditation will be “Word made Flesh,” a reflection John 1: 1-5, 10-14 and the illumination that accompanies that passage in the text. With the re-

ceipt of the gift of a proper projector, we shall be able to project these illuminations on a screen in the church and these illuminations will provide us with material for meditation in the course of the day. There will be a led reflection as well as, obviously, a time of silence for us to make our own personal reflection.

There is a whole curriculum based on these illuminations and this curriculum was introduced to a few of us by Fr. Kirtley Yearwood, a former seminarian and priest associate here at St. Paul's, whose job is now at St. John's Abbey and College to introduce this material to the Episcopal Church at large. We will see how the Advent Quiet Day goes and I am hopeful that this sort of reflection on this extraordinary work can find a place in our formation life in the months and years to come. So I offer the Quiet Day as an opportunity for an Advent discipline and exercise as well as the opportunity to receive your feedback afterwards as to our pursuing other ways to reflect on *Visio Divina*. All of this very much ties in with my own themes from my sabbatical leave, not in terms of manuscript illuminations but in terms of other kinds of art work. I think this is an exciting development in a world

that is starving for the religious imagination to be fed and expectant of an encounter with God through beauty.

The Feast of the Nativity itself falls on a Sunday this year, Sunday, December 25th. That means actually a fairly easy liturgical schedule for once! The years preceding and following such an alignment are always a bit of a challenge, so enjoy it while it lasts this year! We will have our usual Christmas schedule: On Saturday, December 24, Christmas Eve there will be the usual Sung Mass at 6.30 p.m. with our choirs of boys and girls. The traditional so-called Midnight Mass will be at 11 p.m. and will be a Procession and Solemn Mass with the parish choir. On Sunday, December 25, there will be one Mass only, at 10:30 a.m. and that will be a Procession and Solemn Mass that will be followed immediately by Benediction of the Blessed Sacrament. There will be no afternoon or evening services on Sunday, December 25. Please watch out in parish notices and on the website for confession times that are available to you prior to making your Christmas communions.

By way of advance notice, the Feast of the Holy Name, the secular New Year's Day, January 1, also falls on a Sunday this year. On that Sunday the normal schedule will obtain in the hope that everybody will have had a restful evening and night the day before! I am pleased that my old friend Fr. David Houlding from London will be staying with me for the New Year's weekend and that he will be in the pulpit for us on Holy Name at 9.00 and 11.15am. Many of you will remember that he is always not only edifying but also greatly entertaining—usually at my expense!

Our next scheduled day for baptisms will be the Feast of the Baptism of Our Lord on Sunday, January 8, and I am aware of one baptism for the 11:15 a.m. Mass that day. If there are any

others being considered I need to know at your earliest opportunity, please.

A number of Feast Days occur in December. We have traditionally here, in my time, and we shall continue this year to observe first and foremost the days of Advent in Advent commemorating the minor saints. This, it seems to me, provides us with a robust flavor for the Advent Season. One Prayer-Book holy day that falls during the season of Advent is always the Feast of St. Thomas the Apostle, this year on Wednesday, December 21st, and the usual Low Masses at 7 a.m. and 6 p.m. The Twelve Days of Christmas, contrary to popular secular belief, do not precede Christmas Day itself but of course succeed it! In a very real sense the Twelve Days of Christmas are all holy days and they are scattered with commemorations of major saints: St. Stephen on December 26, St. John on December 27, the Holy Innocents on December 28, the Feast of the Holy Name on January 1st, all culminating in the great Feast of the Epiphany on January 6th. I wonder if in order to redress the balance provided by the secular "holiday season," you might consider attending a Mass on each of the Twelve Days of Christmas? In my last parish I always encouraged this and we had plenty of people precisely to undertake this and we were able to sing some carols at the evening Masses all the way through the Twelve Days of Christmas, a capella. It would be nice to do here if enough people show up! Just a thought.

This is a busy season in the church year, but one that is, I think, about powerfully holy things. I hope that we can keep our focus on these things while the rest of the world plunges itself down the slippery slope of the Gadarene swine into a secular holiday season, with all the stresses, anxieties and unrealistic expectations

that come with that. I hope that this season of Advent can sanctify our time together and your time as individuals and as families at home and at work.

I am enormously grateful to all who work so hard for the upbuilding of the church and the extension of the kingdom in and from this place. Of course, in this place not only our limited parish staff, but also those who give voluntarily of their time and talent in so many ways and so many ministries across the board. Let me here also pay tribute and give thanks on your behalf to our honorary assistant clergy, who are very much part of our sacramental and pastoral life. They work quietly behind the scenes and are faithful in their presence at the altar: Let me here just list those who are a gift to the parish in this particular way.

Father Perrin Radley, Father Tony Lewis, Father Randy McQuin, Father Randy Haycock, Father Douglas Greenaway, Father Charles Walthall, Father Thomas Bauer, Father Robert Gillespie, and our latest happy addition, Father Peter Pham. Some of these good priests you see assisting us on Sunday mornings and others you will see only if you come to weekday Masses. I and we are enormously privileged to have such a variety of gifted, talented and faithful priests as part of our corporate life here and I would just like to pay tribute to them for all that they do and all that they are for all of us.

So all the clergy and staff wish all of you every blessing in this holy season of Advent and a joyous and blessed Christmas when we get to it.

With much love and gratitude in Christ, as always,

Father Andrew



New Honorary Assistant: Father J. Peter Pham



Fr. J. Peter Pham is a priest of the Diocese of Quincy. Before his recent move to Washington to assume the directorship of the Africa program at a nearby policy research institute and an advisor to the U.S. government, he was senior vice president of a foreign policy research organization in New York City and honorary assistant at the Church of the Resurrection on Manhattan's Upper East Side.

Fr. Pham was educated at University of Chicago, Princeton Theological Seminary, Institut Catholique de Paris, Gregorian University in Rome, and University of London.

He is the author of over 300 articles and reviews as well as the author, editor, or translator of over a dozen books—his study of political violence in the Democratic Republic of the Congo won the 2008 Nelson Mandela International Prize for African Security and Development.

He has been married since 2007 to the former Soo Yee, a forensic accountant and litigation consultant. Email: drjppham@aol.com.



Grate Patrol Corner

Barbara Hicks

We were delighted that the Grate Patrol's work was included in Caitlin Miller's Dawn to Dusk photo essay of St. Paul's. Let me introduce the members of our team shown in the picture: George Vincent (with the white beard) and Charlie Weiss — two of our indispensable delivery drivers.



"They say I look like Santa Claus." ...George Vincent doesn't mind the association. He's one of Grate Patrol's most faithful deliverers, and is on a first-name basis with many of our patrons. Once a month or more, he and his business partner drive their construction contractor's pickup down from Maryland in the wee hours to deliver breakfasts. Two non-parishioners, they perform one of the most critical services of our ministry — they have learned the delivery route, and can do it unaided.

Charlie Weiss, the other half of the dynamic duo of delivery, has this to say about the work:

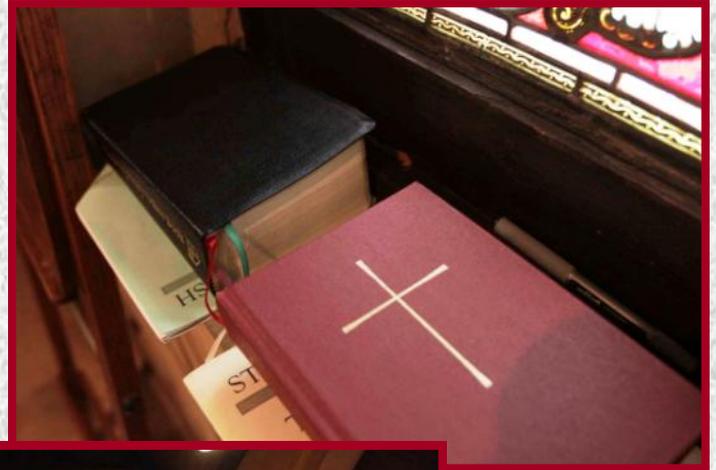
"I wake up at 4:45am on a weekend morning questioning my sanity. Four hours later, I have an energy which is beyond words. After the 40th "God Bless You" from these grateful people, you realize your greater purpose and become keenly aware of the blessings in your life."



Corcoran Student Photo Essay: Dawn to Dusk at St. Paul's

Photographs by Caitlin Miller

Editors' Note: In October, Corcoran student, Caitlin Miller, spent two days at St. Paul's, taking photographs of parish activities for her student project—a photo essay of life at St. Paul's from Dawn to Dusk, based on these eight photos. They were submitted without commentary. In the Grate Patrol Corner, supra, you will find more information on volunteers, Charlie Weiss and Greg Vincent, shown below distributing the coffee and food.



Vestry Report: Financial Challenges-Hospitality Needs

Robert Eikel, Vestry Secretary

At its October meeting the Vestry adopted new policies on staff health insurance, elected delegates to the diocesan convention, started planning to revitalize the hospitality ministry, and received reports on the 2011 budget and the mortgage.

Since the summer, the Vestry, and Finance and Human Resources Committees have discussed changes to the parish's current policy of paying 100% of health insurance premiums for all staff. Most parishes do not pay the full cost of health insurance, and the national average for all employers is about 75%. The rapidly increasing costs of health insurance over the past decade have placed an increasing strain on the parish budget.

The Vestry decided that starting in 2012, the parish will cover 75% of health insurance premiums for full-time employees and their families,

and 75% of health insurance premiums for part-time employees. The parish also will provide a one-time salary adjustment so that our staff do not suffer an effective pay cut in 2012 with the shift to a cost-sharing model.

The Vestry elected Susan Moore and Matthew Leddicotte as delegates to Diocesan Convention for a two-year term, and George Keeler, Cynthia Efird, John Stowe, and Sarah Stoycos as alternates. They will represent St. Paul's in voting on diocesan business, including the election of delegates to General Convention in 2012. Feel free to talk to any of them about the convention and the issues before it.

The Vestry discussed the Hospitality committee, which organizes Coffee Hour and receptions after special services and events. The committee does not have a chair, and there are no current volunteers to organize receptions, although Coffee Hour re-

mains strong. The Vestry stewards for Pastoral Care, Geoff Suiter and Pat Byrd, will work with the Commission on Evangelization to create a plan to revive the Hospitality ministry. Please talk to Geoff or Pat if you have ideas to share, or if you feel called to work on this important ministry.

Finally, the Treasurer reported to the Vestry that higher-than-expected utility costs and building repair expenses give the parish a current deficit of \$62,070. The balance on the mortgage is just over \$398,000. Our lender has offered, and the parish has agreed, to extend the interest-only period of the loan through February 2013. This will allow the parish to use the \$58,000 in capital campaign payments expected in 2012 to pay down the mortgage principal before the loan begins to amortize.



SERMON SERIES

19TH SUNDAY AFTER
PENTECOST

23 OCTOBER 2011

THE REV'D ANDREW SLOANE

The Culture of GOD

In the name of the one true living God, the Father the Son and the Holy Spirit.

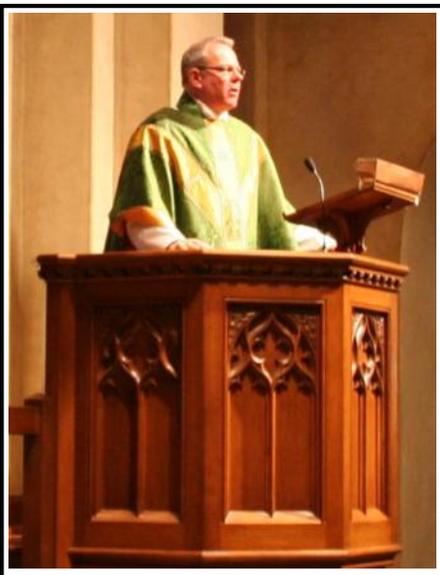
The Culture of God. That was an intriguing phrase that I first heard probably some eight or nine years ago in the living room of Bishop Michael Marshall when he was the rector of Holy Trinity, Sloane Street in London, in a three-way conversation between him and Father Nadim Nassar and myself. Father Nassar spoke of the Culture of God, and I spent most of the conversation thinking to myself what does that mean? What does he mean by the culture of God? And I think I am right in saying that that conversation was the seed that gave birth to what is now known as the Awareness Foundation.

The Culture of God. I think it means in the end what is God like? How does God operate? What are the values of God that make God, God. The Culture of God. And then that begs the question, what does the culture of God have to do with you and me? Can we, do we want to participate in some way in the Culture of God? For that, surely, is the whole point of the incarnation and therefore of sacramental worship - Divinity partakes of humanity. Why? Quite simply so that humanity can partake of Divinity - humanity - you and I - might participate, can we say then, in the culture of God.

As I wrestled with that phrase over the years, recently two things have occurred to me to help unpack what that culture is, and indeed our participation in it. The first is my experience over probably as many years as since that conversation, through my participation from time to time in the life of the Communities of Jerusalem at their

Mother House at the Church at St. Gervais in Paris. I spent a month of my recent sabbatical just down the street from that church so that I could attend its daily mass and office. And several years ago on my last sabbatical I had the privilege of spending an afternoon with Father Pierre Marie, the Father founder of that community, now interestingly, I understand, the fastest growing religious community in the Roman Catholic Church. And in my conversation with him, I asked him, what do you think are the keys to what is so magnetically attractive about your community in terms of vocations to it, and in terms of your worshipping community where the on the whole "Godless Parisians" seem to flock for worship. And he said, quite simply, there are two things - we are a community of prayer, and we are a community of love. If you would just hold those two phrases - a community of prayer and a community of love for a moment in relation to the culture of God and our participation in that culture.

The other thing that has assisted me only in this past week is the Oxford English Dictionary. And it's taken me eight or nine years to figure out the one place I might look to understand the "culture" of God is to look up the word "culture" in the Oxford English Dictionary. I got round to that eventually nine years later this past week. And it was as always, very interesting. The word "culture" as I have just suggested that is used in this context, how God is, how God lives, how God operates, what are God's values, does not appear at all in any of the definitions given to us in the Oxford English Dictionary. There, there is talk, of course, of the culture of soil, the culture of seeds and culture in terms of civilization. But what do you suppose is the first meaning and therefore, I assume, the preferred meaning of the word



Photograph by Laurita Liles

SERMON RECORDINGS ONLINE

You can listen to this sermon, as well as past sermons preached at St. Paul's, online. Sermon podcasts are also available.

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



“culture”? It is actually a religious reference, and the first meaning the OED gives us is “worship.” Culture is worship. And if it took me nine years to figure out to look up that word in the Oxford English Dictionary, it has taken me 58 years to make that connection. “Culture” is of course “worship” because the word culture comes from the latin word cultus, which means worship, from which we get the words cult, cultic, and of course occult. Culture as worship.

And then I thought to myself, well how does that work? Does God worship himself? That doesn't seem right somehow. And then I thought, well come off it Andrew – God is three in one. What does worship mean? Worship means to give worth to; to give value to; and to proclaim that value. That's what we do when we worship here. We give worth to Father, Son and Holy Spirit, and we proclaim that value in our own lives corporately and individually.

So can God, in fact, worship God's self? And I think the answer to that in a strange way is “yes.” Father, Son and Holy Spirit – a culture of mutual worship, whereby each person of the Trinity, gives equal worth and honor and value to the other. A worship of mutuality or a mutuality of worship – the Culture of God. A culture of honor, worth and value. And so it seems to me, worship becomes the initial bridge, the initial potential connection between our own culture as individuals and as a Christian community and our participation in the

culture of God. And yes, I think it begins, as our mission statement says with sacramental worship.

I love the image that the Orthodox Churches have of the churches where worship is taking place, being lifted up into heaven is their core for the not inconsiderable duration of the liturgy. The community lifted up into heaven to participate in the culture of God, to participate in the worship of heaven, to participate in the worship of God himself, to be put back down again to infuse the world and mission and ministry that must, if worship is authentic, issue from that.

“Therefore with Angels and Archangels and the all the company of heaven, we laud and magnify thy glorious name, evermore praising thee and saying, Holy, Holy, Holy is the Lord God of Hosts, Heaven and earth are full of his glory.” Lifted up in corporate worship to participate in nothing less than the glory of God himself to be put back down to be channels of that glory when we leave the place of worship. Participating in the worship of heaven and participating, I am suggesting, in the worship as it were of Father, Son and Holy Spirit. The Culture of God.

And if that is true of our corporate sacramental worship, surely it must also be true of our personal prayer. As you know, I never liked the phrase “private prayer.” I think it is nonsense. There's no such thing in the Christian life as any private prayer. It's personal and my and your personal prayer directly affects one with the

other – so it cannot be private. How do we see our personal prayer? In our Pilgrims in Christ group at the moment, we are reading a book by Margaret Guenther, on the Practice of Prayer, and in that she wisely suggests to us that prayer is in fact a participation in the conversation that God is having with God's self. The conversation, if you will, the three-way conversation of Father, Son, and Holy Spirit, into which you and I are invited to participate.

What a wonderful image of prayer, that your and my all too often pathetic adoration and thanksgiving is, in fact, lifted up into the adoration and thanksgiving that exists between the divine Trinity itself. Our confession, our supplication, as St. Paul tells us, is transformed as the Spirit lifts our spirit, joins with our spirit, whereby we cry with that same spirit, the Holy Spirit, the third person of the Trinity, “Daddy” “Father.” So we participate in and enjoy the very same intimacy that exists between the three persons of the Trinity.

And so how helpful that is in your and my personal prayer life. It takes us off being dependent upon our own exercises, dependent on our own competence. But rather we are dependent on our ability to let ourselves be lifted up, to let go and to participate in that conversation, in that culture of God, in the vocabulary of the culture of God. We do well to remember too that, as has been said, the language of God is silence.

A community of prayer – the culture of God and our participation in that culture. Secondly, Pierre Marie said, a community of love. And if you and I were asked to somehow define the culture of God, surely that is where most of us begin. God is love. His culture is a culture of love. It is presumably no accident that the Christian God is a triune God; that the Christian God is in God's self, a com-

munity and not an isolated individual. So God loves within God, equally, and harmoniously, each giving fully for the sake of the other.

And how do we know that? Because the Father in the power of the Holy Spirit sends the Son, and the Son shows us the culture of God, and the cross shows us the love of God, and shows us that it is in direct



The Holy Trinity
Hendrick van Balen the Elder, 1573-1632,

contrast to the way that you and I most likely love. I wonder if you love like I love – conditionally. “I’ll love you if you” ...fill in the blank – “if you love me back.” “I’ll love you – what’s in it for me? Tell me that and then I will love you.” Or “I won’t love you because...fill in the blank.” But the love that is at the heart of the definition of the culture of God is a love that is the opposite of that; a love that is entirely self-sacrificial, self-giving; a love that exists entirely for the well-being and wholeness of the other, and so pulls the rug on love that is self-centered, and ultimately dependent on self-gratification.

The culture of God and our participation in that culture whereby you and I are potentially transformed and become ourselves, by grace, transformative.

Now, what, you are thinking to yourselves, has any of this got to do with stewardship? Because you are sitting there thinking to yourself, this is a Sunday in October, and I am sure you have already worked out as I have that there are actually no less than five Sundays in October for us to con-

sider stewardship from this pulpit. Another thrilling prospect, I’m sure! But in the end I think it has everything to do with stewardship. Stewardship is the sign of our giving back to God of his gifts of time, talent, and money. It becomes a sign of the extent to which you and I have allowed ourselves to participate in the culture of God, to be transformed by that culture in our own culture, and to be transformative witnesses within the culture of our own society and our own day.

And so I think I am right when I have said and continue to say, there is an essential relationship between stewardship and evangelization. Come across a transformed and transformative community, immersed in the culture of God, like the Community of Jerusalem at St. Gervais - like us? - and you will find it is like a magnet, attracting people irresistibly to a life where transformation is a reality made concrete because of the evident participation in the culture of God - itself an authentic and transforming reality.



YOU ARE NEEDED! - CAN YOU HELP?

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. We welcome your involvement in:

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

- Food Preparation: 2.30-4.30pm every Friday; Contact Lucky Ajueyitsi: akpoyoma@hotmail.com
- Food Delivery: 5:30am each Saturday & Sunday, Contact Glenn Marsh: Marsh_Glenn@emc.com
- Bag Set-up: Anytime before 3pm Friday; Contact Tina Mallett (202-965-9324 or 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 special Salvation Army vehicle. Preparation help is needed (5:30 - 7:00 pm in the church kitchen). Contact Nancie Majkowski at (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



DECEMBER ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

1 Gregory Capaldini	Linnie Condon
2 Janice Fulger Elisabeth Braw	Sarah Zygmunt
3 Anne Abbott	16 Tarpley Long
4 Jean Groves Anne Stone Debra Loucks	21 Beverly Dame Phillip Kronstein Robert Menzer
4 Philip Schlatter	22 Thomas Hardy
8 Devon Hill David Schnorrenberg	24 Seth Bruin
9 Hazel Neill	25 Lucky Ajueyitsi Michelle Freeland
11 Robert Bullock Peter Yeager Helen Zughuib	27 Fr. Peter Pham Jessica Simpson
13 Douglas Purvance	28 Lesley Cross Margo Williams
15 Mitaire Ojaruega Kalyn Bruin	29 Gabriel Benn
	31 Anne Catherine Sloss

Parish Statistics

Married: Wendy Cocke and Patrick Martel — October 29, 2011

Baptism: Benjamin Bellaire Wood — November 6, 2011

Birth: Benjamin Bellaire Wood — October 7, 2011

Death: Harry Green — November 2, 2011

Transfer In:

Catherine Ann Pham from Church of the Redeemer, New York City, NY

Janet D.P. Wamsley from Church of the Apostle, Fairfax, VA

Carey Anne Lafferty from Church of the Good Shepherd, Silver City, NM

Brooks Randolf from Church of St. John the Evangelist, Stockton, CA

Transfer Out:

Benjamin C. Kong to Saint Paul's Memorial Episcopal Church, Charlottesville, VA

PASTORAL CARE NEEDS?

Please make your needs known to the Pastoral Care Team. Also, let them know of others who may need their assistance.

You can complete one of the blue pastoral care cards found in the pews and place it either in the offering plate or in the box provided at the Visitors' desk in the atrium. You can telephone 202 337 2020 and leaving a message on extension 31; or email pastoralcare@stpauls-kst.com, or go to the website, 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.



MAJOR FEAST DAYS

Wednesday, December 21, 2011

St. Thomas the Apostle

7.00 am Low Mass

6.00 pm Low Mass

Monday, December 26, 2011

St. Stephen, Deacon and Martyr

7.00 am Low Mass

6.00 pm Low Mass

Tuesday, December 27, 2011

St. John, Apostle and Evangelist

7.00 am Low Mass

6.00 pm Low Mass

Wednesday, December 28, 2011

The Holy Innocents

7.00 am Low Mass

6.00 pm Low Mass

SPECIAL SERVICES

Sunday, December 4, 2011

6.00 pm Advent Procession with

Lessons and Carols, *reception*

following

Saturday, December 24, 2011

Christmas Eve

4:45 pm Confessions

5:30 pm Prayers at the Shrine of our

Lady of Walsingham

5:45 pm Evening Prayer

6:30 pm Procession, Blessing of the

Creche and Sung Mass, *reception*

following

11:00 pm Procession and Solemn

Mass, *reception following*

Sunday, December 25, 2011

Christmas Day

9:45 am Morning Prayer

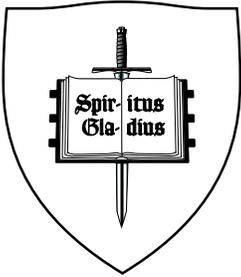
10:30 am Procession and Solemn

Mass and Benediction of the

Blessed Sacrament

Note: No Evensong





SAINT PAUL'S PARISH

K STREET — WASHINGTON

2430 K Street NW
Washington, D.C. 20037

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

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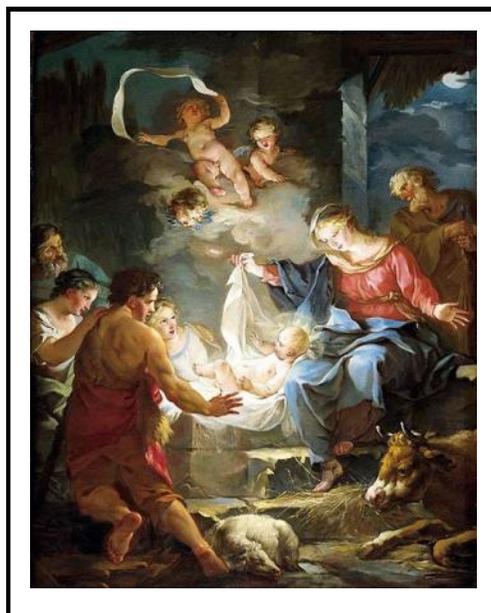
Permit No. 9962

Remember to Mark your Calendars!

Christmas Eve, Saturday, December 24

6:30 pm Procession, Blessing of the
Creche and Sung Mass

11:00 pm Procession and Solemn Mass



Jean-Baptiste Pierre Marie, (1714-1789)
The Nativity

Christmas Day, Sunday, December 25

9:45 am Morning Prayer

10:30 am Procession and Solemn Mass

Note: No Evensong