



Masolino da Pasquale, Verkündigungengel

## IN THIS ISSUE

### MEET OUR NEW SEMINARIAN

Introducing Carlos de la Torre— page 3

### COMMISSION ON MISSION

Ann Korky reports on COM's activities in 2012— page 4-5

### ST. PAUL'S THROUGH THE EYES OF AN ARTIST

Rachel Dickey gives the story of the painting of St. Paul's painted by parishioner Bob Cunniff, which now hangs in the dining hall — page 5

### FAREWELL TO FREDERICK MURDOCK, III

Nancy Work reports on Murdock's grateful farewells to St. Paul's— page 6

### ART AT THE SUNDAY FORUM

Read details of the Sunday Forum on April 28, "Religious Painting and the Pre-Raphaelite Brotherhood"— page 7

### THE SENSE OF MISSION: THE HEART OF ANGLO-CATHOLIC EVANGELISM

First Wednesday in Lent Presentation by Parishioner John Orens, Professor of European History at George Mason University — pages 8-13

### BUDGET UPDATES

Graphs of data presented by Vestry to the parish on March 3— page 14

### VESTRY REPORT

Report from January and February— page 15

# THE EPISTLE

## OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

APRIL 2013—XXVI NUMBER 4

From the Priest-in-Charge

## The Luxuries of Eastertide

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

Following the rigors of Lent and Holy Week, I always luxuriate in the simple yet profound joy of Eastertide. One of the things I look forward to the most about this season is the return of descants. Our Director of Music, Robert McCormick, is a superb composer of descants—he certainly knows how to get our sopranos, countertenors, and trebles hitting those high notes! He composed a descant especially for one of our Benediction Hymns, and this added layer of praise during that most mystical of devotions never fails to transport me to the seventh heaven. We are so blessed to have the luxury of such joyful music in our liturgies.

Parishioners and friends of St. Paul's will have the opportunity in Eastertide to luxuriate in the visual arts as well, thanks to the initiative of Nancy Work, who has arranged for a special Sunday Forum on April 28 at 10:15 a.m. in the Dining Hall. David Gariff, a Senior Lecturer at the National Gallery of Art, will be giving a talk entitled, "Religious Painting and the Pre-Raphaelite Brotherhood," with visuals, of course. In addition, Nancy has gone beyond bringing David Gariff to us and made arrangements for him to lead tours of the National Gallery of Art's exhibition, "Pre-Raphaelites: Victorian Art and Design, 1848-1900" on May 14, 15, 16, and 17, all at 1:00 p.m.



THE REV'D NATHAN HUMPHREY

These tours are free and open to all. Look for further details and mark your calendars!

This time of year, we usually do all of our baptizing at the Easter Vigil, but this year our four baptisms are spread out over three celebrations, allowing us to luxuriate in the paschal joy of our Baptismal Covenant. At the Vigil, we welcome into Christ's Church Jennifer Meeks, an adult convert from Buddhism, and Anna Julia Cecere, the first child of Keith and Courtney Cecere, at whose wedding I had the pleasure of officiating. On the Second Sunday of Easter, more commonly called "Low Sunday" because of the low attendance one can expect after the high water mark of Easter Sunday, I am hoping that we will see a few more people at church than aver-

## THE EPISTLE

**Priest-in-Charge**  
**Co-Editors**  
**Parish Administrator**

The Rev'd Nathan J.A. Humphrey  
Katherine Britton, Cathy Downes  
Melva Willis

## THE PARISH

**Priest-in-Charge**  
**Assistant for Pastoral Care**  
**Assistant for Christian Formation**  
**Deacon**  
**Director of Music**  
**Parish Administrator**  
**Address**  
  
**Phone**  
**Fax**  
**Email**

The Rev'd Nathan J.A. Humphrey  
The Rev'd Kyle Oliver  
The Rev'd Tony Lewis  
The Rev'd Eric J. Lobsinger  
Robert McCormick  
Melva Willis  
2430 K Street Northwest  
Washington, D.C. 20037-1797  
202.337.2020  
202.337.7418  
info@stpauls-kst.com

## THE VESTRY

**Senior Warden**  
**Junior Warden**  
**Secretary**  
**Treasurer**  
**Members**

David Schnorrenberg (2013)  
Matthew Leddicote (2015)  
Steven Chlapecka  
Ann Schnorrenberg  
Pattie Kindsvater (2013)  
Scott Spaulding (2013)  
Michael Welch (2013)  
Patricia Byrd (2014)  
Kris Brown Coleman (2014)  
Rhoda Geasland (2014)  
Geoff Suiter (2014)  
Edith Coakley Stowe (2015)  
Richard Best (2015)  
Sarah Stoycos (2015)

**EPISTLEEDITOR@GMAIL.COM**  
**HTTP://WWW.STPAULS-KST.COM/EPISTLE**

**The Epistle** is a monthly publication of St. Paul's Parish. We invite you to submit your articles, photos, and suggestions. Email us at [epistleeditor@gmail.com](mailto:epistleeditor@gmail.com). **Our deadline is the first of each month** (for the next month's issue) and articles accepted for the Epistle are subject to editorial revision. Please submit your content in Microsoft Word format. © 2013 St. Paul's Parish, K Street, Washington.

**VISIT US ON THE WEB AT [HTTP://WWW.STPAULS-KST.COM](http://www.stpauls-kst.com)**

age, at least at the 9:00 service, when Fr. Oliver will be baptizing Virginia Elizabeth Eikel, the second child of Robert and Kate Eikel. While this is the Eikel family's second baptism, it is Fr. Oliver's first, so plan on joining us on April 7 for that special event! The very next week, April 14, we will luxuriate in the fourth baptism of Eastertide at the 11:15 service. I am pleased to announce that the Reverend Doctor Sarah Coakley, Norris-Hulse Professor of Divinity in the University of Cambridge, will be preaching at our Solemn Mass and administering the sacrament of Baptism to her grandson, Arthur James Farwell Stowe, the first child of John Stowe and Edith Coakley Stowe. I will be the celebrant of that Mass and of the blessing of the Font, but Dr. Coakley will administer the baptism proper. Please plan on joining us that morning to celebrate with the Coakley and Stowe families.

Between our baptismal Sundays, the feast of the Annunciation will be observed on Monday, April 8 this year. It is rare that a major feast usually observed on March 25 (nine months before Christmas, if you get my drift) should be postponed a full two weeks, but with Holy Week and Easter Week intervening, the 8<sup>th</sup> is the first liturgically "open" space on the church calendar, and of course we want to remember the event that started it all, for without the Annunciation, there would be no Easter. Accordingly, please join us that day as we luxuriate in a Sung Mass at 6:45 p.m. Celebrating his first Sung Mass with us will be our newest (and youngest) Honorary Assistant, Fr. Norman Whitmire. Our preacher on this occasion will be Fr. Stephen Weissman, whom many of us know from his sojourn with us as a Fellow-in-Residence in February, 2012. Fr. Weissman will be residing in the Rectory through the feast of the Ascension on May 9, helping out with numerous Masses. I am sure you will

all give him a warm "Welcome back."

Eastertide is full of opportunities to luxuriate in the joy of the resurrection, to give thanks for the redemption of humanity made possible through our Lord Jesus Christ, and to rest in the eternal hope this great gift conveys.

Yours in Christ's Service,

N.J.A. Humphrey+  
Priest-in-Charge

---

## Seminarian Update

---

Fr. Humphrey is pleased to announce that Carlos de la Torre will be joining us in the fall of 2013 as our seminarian, returning us to the tradition of having two regular seminarians. Carlos will be the junior seminarian and Jonathan Chesney will be returning as our senior seminarian, with the intention that Carlos will stay on in 2014-2015 as our senior seminarian. They will be serving alongside our Ministry Resident, Jean Beniste, who will be with us for thirty hours a week beginning this fall. Our second Ministry Resident, Jeffrey Hual, will join us in 2014-2015. Here, Carlos introduces himself to us .

---

## Meet Our New Seminarian: Carlos de la Torre

---



It is my honor and privilege to serve St. Paul's as junior seminarian for 2013-2014! I want to take this opportunity to share a little bit about myself in the hope that you may be able to get to know me better.

I was born in Lima, Peru and moved to the U.S. at age five. Once here, my family has relocated to a small town 30 miles outside of New York City, Port Chester, New York. My parents are Juan and Adelaida, and I have an older brother, Miguel, and an older sister, Mireya. I was baptized and raised in the Roman Catholic tradition before being received into the Episcopal Church at the age of 19. During my middle school years, I was educated by Salesian Sisters who had a profound impact on my academic and spiritual life. During my early teen years, I was an active youth member in the Salesian Order, serving in soup kitchens and working with various immigrant communities on a weekly basis. Throughout my work with the Salesian Sisters, I began to develop spiritual practices such as praying the Rosary, devotion towards the Blessed Sacrament, and a commitment towards Christian social justice.

After graduating from high school, I attended Manhattanville College, a small liberal arts college out-

side New York City. At Manhattanville, I majored in World Religions and Philosophy. Throughout my studies I learned about different faiths and traditions, and one of those traditions was the Anglican tradition. My first personal encounter with the Anglican tradition was through Christ Church in Greenwich, Connecticut (the Church that would become my sending parish). After speaking to a priest at Christ Church about the Anglican tradition and the Episcopal Church, I attended Sunday worship, which was for me the final sign that this Church and this tradition was to be my own.

Since joining the Episcopal Church, I have taken on various ministries in the parish, from serving as a volunteer receptionist in the parish office to visiting members of our congregation who were hospitalized. Outside the parish, I have worked with the Office of Latino Ministries of the Episcopal Church. I have served on programs to empower young adults of color in the Church and programs concerning the future of Latino Ministries in the Church as it moves towards ministering to bi-cultural and bi-lingual Latinos.

One of the most exciting things about entering Virginia Theological Seminary has been the opportunity to worship throughout the DC metro area. Experiencing the Mass at St. Paul's can only be expressed as transcendent, which has caused me to return many Sundays. I have also had the great privilege of going out several times on Grate Patrol and being with you for Solemn Evensong & Benediction. I truly desire to learn, experience, and live into the Anglo-Catholic tradition, which I hold so near to my heart. I pray that my time at St. Paul's may be formative and I look forward to serving this faithful community in any capacity possible.



---

# 2012 Commission on Mission Review

---

*Ann Korky*

2012 was a challenging but also rewarding year for the parish's Commission on Mission (CoM) and its efforts to provide opportunities for all of us to engage in "Christ-like living."

**Grate Patrol** remains at the heart of St. Paul's outreach initiatives. This nearly 30 year old ministry continues to provide 200 brown bag breakfasts to people living on the streets of downtown Washington each Saturday and Sunday morning of the year. With an annual budget of just over \$20,000, it would be difficult to sustain this ministry without resources from beyond the parish. This was true more than ever in 2012 when the CoM's allocation from the parish operating budget was cut by a third to \$12,000 due to a drop in overall pledge income. Once again we were able to secure a generous grant (\$10,000) from the International Monetary Fund and for the first time Grate Patrol also received support (\$2000) from the Diocesan Hunger Fund. Thanks to Deacon Eric Lobsinger and Barb Hicks Suiter who prepared those grant applications. And thanks, of course, to the faithful volunteers from within and outside the parish who work each week to prepare and distribute the breakfasts themselves. Additional help is always needed, whether at the "baggie station" in the Atrium, for sandwich making on Friday afternoons or on Saturday and Sunday mornings for distribution.

Another first in 2012 was the provision of Christmas gift bags to our Grate Patrol recipients. Many individuals and organizations within the parish, including the Children's Choir, Hic et Nunc and others, joined together in providing the contents (warm socks, toiletries, small gift items) and assembling the bags. Not only were the bags gratefully received, but the initiative brought a range of parish

communities together in a common effort to serve those most in need. This is a model the CoM intends to pursue in the future as well.

The **Salvation Army First Friday Dinners** also continued in 2012, with teams of volunteers preparing a hot meal for 100 that is delivered by a Salvation Army van to DC's homeless. St. Paul's is responsible for the dinner on the first Friday of each month. No experience is needed, just a willingness to pitch in. New volunteers are always welcome.

Our on-going food drive for the **Foggy Bottom Food Pantry** recently entered its second year. Housed at the United Church at the corner of 21<sup>st</sup> and G Sts., NW, the pantry is open two Saturdays a month and serves 200 people in need each of those days, distributing 12,000 lbs. of canned and boxed food each month. Your contributions of non-breakable (no glass), non-perishable food can be left in the basket at the rear of the nave. Peanut butter, tuna, fruits and vegetables and the like are always needed. Thanks to all who routinely add that extra item to their weekly grocery lists; hungry families and individuals in the DC area are grateful.

The **Georgetown Ministry Center** (GMC) remains a vital resource for the parish as we seek to respond to the needs of individuals who come to us for assistance. The Center provides counseling and other services to individuals in need in the Foggy Bottom/West End/Georgetown area. Our annual contribution of \$1000 allows Deacon Eric to serve as St. Paul's representative on the GMC Board, and he has once again spearheaded the parish's preparations to host GMC's winter shelter again this February. A special thank you to all who joined in providing food and hospitality to our overnight guests.

An additional local ministry that received support (\$2000) from the CoM in 2012 was the **Bishop Walker School**, which provides a tuition-free Episcopal education to boys in the most at-risk areas of the city. We continue to look for ways to build a continuing relationship with the school as it adds one grade each year towards its goal of serving students through the 8<sup>th</sup> grade.

The CoM was also able to maintain the parish's commitment to overseas missions through a combination of generous individual donations, fundraising events, the last of the Carwithen outreach bequest and utilization for the first time in several years of interest earned on the outreach endowment. The last of these provided over \$1200 toward **Deacon Elizabeth and Ben Locker's mission** at the Anglican Seminary in Tanzania, but the bulk of the parish's support for their mission came from enthusiastic individual donors, who gave over \$6000 to support their effort. What a wonderful and heartfelt response!

At **St. Mary's Convent in Malawi**, the parish responded to an urgent request from Mother Miriam for a lead gift to help raise the funds needed to protect the convent from persistent, recurrent thefts. Our \$4000 donation led the way, and the project was completed with gifts from two other parishes in the US. Later in the year we were able to provide an additional \$1500 to support the Sisters in Luwanga in their ministry to AIDS orphans.

There were equally urgent needs at **al-Ahli Arab Hospital** in Gaza, which remains a high priority for Bishop Suheil Dawani, the Episcopal Bishop in Jerusalem. St. Paul's was able to send \$3500 in 2012 to support the hospital's provision of vital medi-

cal care to those in Gaza in greatest need, including children and the elderly. And at **St. Savior's School** in Zarka, Jordan, the first day of the school year brought delight and surprise as the students saw the renovated lavatory facilities that St. Paul's was able to fund. We provided over \$9000 for that project through our Advent appeal in 2011. In 2012, we were able to send the remaining \$3000 of its total cost. The school, and indeed all the humanitarian institutions of the Diocese, engage in Christ's own work of teaching and healing in a most troubled part of the world. The generosity of donors in the parish helps to make that possible in very real and tangible ways.

The CoM would like to thank the parish as a whole as well as those individuals who gave in particular of their time, talent and treasure to ensure that our outreach efforts would not just continue in 2012 but prosper. Resources are likely to be tight again in 2013, but the needs of our neighbors and the most vulnerable abroad will undoubtedly remain. We count on your support as we seek to respond.



## Locher's Laptops!



Repurpose the Laptop you just replaced with a Tablet!!!

The Editors gratefully acknowledge the first offers of laptops to support the Lochers' mission. A few more are needed to prepare a package to send to Tanzania. See March Epistle for details.

If you have a laptop PC younger than 6 years old, running at least Windows XP, which you could offer to support Ben and Elizabeth's mission, we have a contributor who is prepared to pay for packaging and shipping to Tanzania. If you could contribute a laptop, please email [epistleeditor@gmail.com](mailto:epistleeditor@gmail.com) so we can make handover arrangements.

# St. Paul's Through The Eyes of an Artist

*Rachael Dickey*

My parents, who have set a wonderful example of a successful marriage, display a painting of the chapel where they were married in the living room. When my sister, Gwyneth, was preparing for her wedding at St. Paul's, I wanted to give her a similar gift, especially since she and her now-husband, Charles Zakaib, met and grew spiritually at this church. When I asked about whether there was a picture to frame, I found there was none. Nancy Work suggested I ask parishioner and painter Bob Cunniff if he would create one, and he agreed.

Shortly after he began the project, however, Bob was diagnosed with a serious illness. We agreed he should put everything aside and concentrate on getting better. In the meantime, we struck up a true friendship. After about a year, Bob regained his health, finished his painting of St. Paul's and we presented it to Gwyneth and Charles on their two-year wedding

anniversary. The original now hangs in the church's dining hall, while a replica hangs in the couple's living room. I love the rich, vibrant colors and depiction of the tiniest details; from the stained glass windows and little organ stops to the reflections in the shiny floor and the hymnals protruding from pews. It's every bit the St. Paul's we see every week, and to me, embodies love. The painting was inspired by the love between a husband and wife, came about through the love of parishioners for each other and their parish, and illustrates God's love for us all.

In response to a number of queries, Bob has kindly offered to make copies available for sale. Anyone interested in a 16x24" (\$140) or 24x36" (\$200) unframed canvas can contact me by May 15, 2013 at [rachaeldickey@gmail.com](mailto:rachaeldickey@gmail.com).



# Farewell to Frederick Murdock, III: Leaving with Gratitude for 12 Years Serving St. Paul's



Frederick Murdock toasts St. Paul's

## Nancy Work

On Sunday, February 17, St Paul's Maintenance Manager of 12 years Frederick Murdock, III (known affectionately to all as "Murdock") spoke on the Atrium steps after Masses in the coffee hours honoring him. His message was his gratitude to St. Paul's Parish for being able to serve God weekdays in addition to his activities at his own Baptist Church. His words: "Every time I clean the floors, every time I clean the bathrooms, every time I mow the lawn, I feel I am serving God." Murdock reported that Fr. Humphrey had preached a really good sermon that day "on chickens needing to be gathered up" and that he, Murdock, thought everyone in the Atrium thought he was going to preach a sermon, too!

Murdock felt called to work at St Paul's. He recounted the story in his good North Carolina style over breakfast following Mass on his last day at St Paul's on February 28. Fr. Lewis celebrated Mass that morning and led

everyone in the laying on of hands for Murdock at the altar rail and offering prayers for him. Sitting beside Fr. Lewis at breakfast, Murdock related his story of working in a construction job when he had never heard of St Paul's. He arrived for his job early one morning when no one on site had yet arrived and there was nowhere to buy a cup of coffee. Miraculously, he saw "all these people carrying cups of coffee" and asked them where he could buy one too. They pointed him to a spot where coffee was FREE and came with a "bag with a prayer in it!" He thought he was the only one with a prayer in his bag, so he checked three other bags and they too had prayers! It was St Paul's Grate Patrol who reached out to Fredrick Murdock over 12 years ago! Evangelism at work.

Murdock expressed his gratitude to all at St. Paul's. He said he wanted to recognize people by name as he

stood on the Atrium steps and as he shared stories at breakfast his last day, but he was afraid he might leave someone out. He was especially grateful to St Paul's clergy and to the Vestry for extending his job an extra year and his health benefits until he reaches official age for Medicare. His reflection on the blessings of the fire that destroyed his home two years ago was that it provided him a rent-free place to live now. Murdock's gratitude is deep. Murdock will continue doing God's work at home, at his Baptist church, and with his beloved family. He wishes all at St Paul's to know this. We shall all remember his greeting each of us in Christ's love as parishioners and his same greeting to strangers asking for a place to pray.

We are all grateful to Murdock for enhancing our love and faith. He is a model Christian.



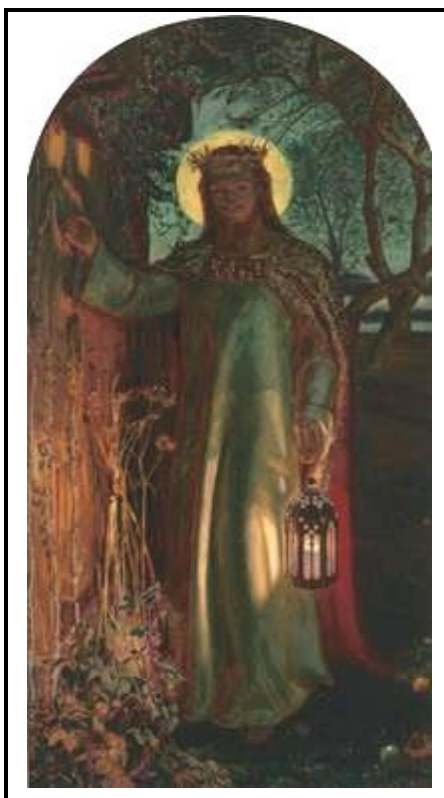
# “Religious Painting and the Pre-Raphaelite Brotherhood” Sunday Forum: April 28, 2013 at 10:15 am

Nancy Work

The National Gallery’s current exhibition “Pre-Raphaelites: Victorian Art and Design” includes powerful religious paintings. The world famous image of Christ holding a lantern, knocking at a cottage door titled, “The Light of the World”, by William Holman Hunt and John Everett Millais’ “Christ in the House of His Parents (The Carpenter’s Shop),” are shown in this article. Other paintings included in the exhibition are Dante Gabriel Rossetti’s “Ecce Ancilla Domini! (The Annunciation),” Ford Maddox Brown’s “Jesus Washing Peter’s Feet,” and William Holman Hunt’s three additional paintings “The Finding of the Saviour in the Temple,”



John Everett Millais, **Christ in the House of His Parents (The Carpenter's Shop)**, 1849-1850  
Oil on canvas, framed: 62 5/8 x 73 3/4 inches, Tate, London



William Holman Hunt  
**The Light of the World**, 1851  
Oil on canvas, 19 5/8 x 8 1/2 inches  
Manchester City Galleries

“The Scapegoat,” and “The Shadow of Death.” The paintings are filled with color, meticulous detail and vitality. Hunt travelled to the Holy Land and his works document his everyday life there.

On Sunday, April 28 at 10:15 a.m., the National Gallery of Art’s David Gariff will present an illustrated lecture “Religious Painting and the Pre-Raphaelite Brotherhood” at St Paul’s in the Sunday Forum. He will address a number of Pre-Raphaelite religious paintings, their iconography and context. The original Pre-Raphaelite artists, who named themselves the “Pre-Raphaelite Brotherhood (PRB),” had historical ties with the Oxford movement.

David Gariff is scheduled to give public tours of the exhibition on May 14, 15, 16 & 17 at 1:00 p.m.. Meet in the National Gallery West Building Rotunda. All are welcome, no reservations necessary. The exhibition closes May 19.

David Gariff is a senior lecturer at the National Gallery of Art, Washington, and an adjunct professor of art history at the Catholic University of America. A specialist in modern and contemporary art and the art of the Italian Renaissance, he has taught art history at the University of Wisconsin, Cleveland State University, Trinity University, and the University of Maryland, College Park, where he received his Ph.D. He was a graduate fellow in Italy at the University of Florence and the University of Pisa, and a Fulbright and Kress Foundation fellow at the Institute for the History of Lombard Art in Milan. Gariff has lectured and written widely on topics related to modern art, film, and the Italian Renaissance. His 2008 book *The World’s Most Influential Painters and the Artists They Inspired* explores the theme of artistic influence and inspiration in Western painting.



# The Sense of Mission: The Heart of Anglo-Catholic Evangelism

John Orens

On 25 July 1833, four men gathered in the rectory of the English village of Hadleigh to ponder the crisis that had befallen the Church they loved. The Anglican Establishment in which they had been ordained was under siege. The State was threatening it, advanced thinkers were mocking it, ordinary people were abandoning it, and many of its bishops seemed unaware of their apostolic authority to defend it. To be sure, there were evangelical Protestants aplenty who lamented this sorry state of affairs, but the emotional Christianity they offered as a remedy seemed to the Hadleigh high churchmen to be little more than cheap grace. Unfortunately, they themselves could not agree on a cure, and their meeting might well have been forgotten had not one of their number been the impetuous Oxford firebrand, Richard Hurrell Froude. Determined to raise the banner of Catholic truth, he returned to the university and spoke to his friends, John Keble and John Henry Newman, who agreed to publish a series of tracts—Tracts for the Times they would be called—to rouse the Church from its torpor and awaken it to its apostolic identity and to its apostolic mission. So was born, from this humble and unpromising beginning, a movement that would revive the Catholic faith, transform the English Church, and change the face of Anglicanism around the world.

It is a story of the highest drama, a story of saints and martyrs, heroes and heroines, and (of course) a story of eccentric clerics whose antics we love to recall on cold winter nights. It

is the story of this parish church. It is your story and mine. But it is a story that has been told so often and with such relish that we are apt to miss the fact that it is also the story of one of the most remarkable evangelical endeavors in the history of the Christian church. Evangelism—sharing the good news of God in Christ—is writ deep in our Anglo-Catholic bones, and should we neglect it, we would be in danger of losing more than our church; we could lose our very souls.

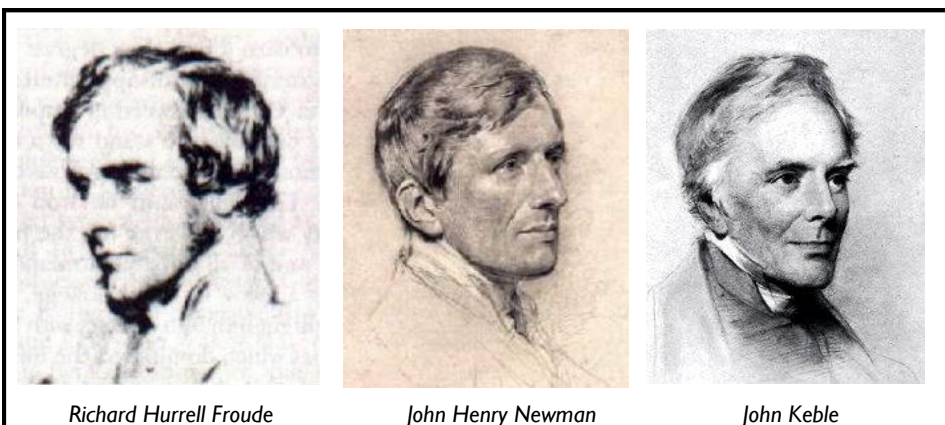
We must hear the story anew and make it our own once more. But how? No mere recounting of great deeds will suffice. Indeed, given the multitude of saints who have gone before us—the ritualist clergy who brought the gospel to the slums, missionary bishops to Melanesia, Africa, and our own Midwest, and monks and nuns who gave their lives ministering to the sick and the indigent—such a recounting would be impossible in a short article such as this. Even if it were possible, we would still be left with the task of gleaning from our crowded chronicle the lessons we need to envision our own adventure in evangelism.

So let us put aside conventional history and seek instead, as our

*Evangelism—sharing the good news of God in Christ—is writ deep in our Anglo-Catholic bones, and should we neglect it, we would be in danger of losing more than our church; we could lose our very souls.*

Oxford fathers would have sought, a narrative of the heart of Anglo-Catholic evangelism; a heart whose metaphorical portals, our former rector would be happy to hear, are none other than our five senses. It is here, at the juncture of the spirit and the flesh, that we shall find the peculiar genius of Anglo-Catholic evangelism, here that we shall find the source of its passion, the reach of its vision, and the challenges to its success.

Our missionary story begins with listening, with a three-fold attentiveness to the voice of God speaking to us in Scripture, in tradition, and in the longing of our fellow human beings, faithful and faithless alike. Anglo-Catholics have not been alone, of course, in heeding Scripture. Long before the Oxford Movement, evangelical Protestants had taken up the biblical mandate to preach the gospel to the ends of the earth, sometimes to



Richard Hurrell Froude

John Henry Newman

John Keble



literally convulsive effect. But many of them had forgotten two gospel truths that the Tractarians and those who followed in their footsteps would recover at great cost. The first was that the summons to repentance could only be truly preached and truly received if it came from a penitent Church, a Church indifferent to political privilege, social status, and academic pretension. "We need awful chastenings," wrote John Henry Newman, if we would minister as did Christ. So it was that Anglo-Catholic clergy would win the hearts of parishioners in the slums of London, New York, and Omaha by living among them, by sharing their poverty, and by putting on Christ, even in the clothes they wore.

A perfect example is the saintly Arthur Stanton who spent his entire life as a priest as the curate of St. Alban's, Holborn, one of the most poverty-stricken parishes in Victorian London. One evening, Stanton made his way to a local workingmen's club where he had been invited to speak. Most of its members were radical secularists, and when his audience saw that he was wearing a cassock, there were howls of protest. Who did he think he was flaunting his spiritual authority like that? Stanton slowly lifted the cassock over his head so



Father Arthur Stanton

that everyone could see that it was riddled with holes. Then he said, "I was told that I would be addressing workingmen, so I came in my working clothes." From that time on, in their eyes he could do no wrong. Now that is Anglo-Catholic evangelism.

But as we all know, and as Stanton surely knew, there is more to putting on Christ than wearing moth-eaten clothes. To put on Christ is the joyful and demanding labor of a lifetime that forms us ever more closely to the divine image. And this is the second gospel truth that Anglo-Catholics recovered: conversion is inseparable from transformation.

Unlike their reserved Tractarian fathers, later generations of Anglo-Catholics could be as forthright as any Baptist or Methodist in summoning sinners to receive Christ as their savior. But whether in remote country parishes, in teeming slums, or on a Pacific atoll, they were careful to insure that the moment of decision was followed by years of incorporation and sanctification through catechesis, daily prayer, weekly communion, self-examination, confession, and absolution.

This was not an easy path—in the hands of insensitive priests it could be downright intimidating—and Anglo-Catholic missions rarely drew the multitudes who flocked to hear Protestant revivalists. But the Catholic movement did take root. Souls were saved and saints were formed.

How did this come to pass? It was not only because our forbears heard the voice of God in Scripture and tradition. It was also because they heard God's voice in the unformed prayers of the men and women in whose midst they lived, many of whom did not even know that they were praying, let alone what they were praying for. So it was that John Henry Newman could cite the novels of Sir Walter Scott, the poems of William Words-

*To put on Christ is the joyful and demanding labor of a lifetime that forms us ever more closely to the divine image. And this is the second gospel truth that Anglo-Catholics recovered: conversion is inseparable from transformation.*

worth, and Samuel Taylor Coleridge's meditations as unconscious anticipations of Catholic truth. Something was astir in the culture—something is always astir—and it was because they had ears that caught this stirring that the Tractarians and successive generations of Anglo-Catholics were able to touch the heart and the mind of their age. And this stirring was not confined to literary inventions. In their poor parishioners' cries for justice, in the scientists' quest for truth, and even in the secularists' bitter doubt, Anglo-Catholics who were willing to listen discerned the Spirit at work. And embracing that Spirit, they led many a soul to the deep and abiding mystery for which all souls yearn.

Here, it seems to me, is an important lesson for our own sometimes awkward ventures in evangelism: it is always wise to listen before we speak. To be an Anglo-Catholic evangelist is to act as something like a spiritual director for those to whom we go. Our first responsibility is not to tell people everything we think we know about God, nor is to drag them to church, although in some cases a little arm twisting would not be a bad idea. Our vocation is to listen for the voice of God speaking through their aspirations and their fears so that they may come to know who deeply loved they already are. It is that dawning awareness that will lead them to church where, as the first rector of the Church of the Advent in Boston put

it—we and they with Simeon and Anna will “see in open vision the glory and the consolation of Israel.”

These are beautiful words of promise, and one in particular deserves our attention: vision. Anglo-Catholic evangelism is not about hearing and speaking alone. It has always been a ministry of seeing and revealing as well. Some of you may remember Matthew Arnold’s description of John Henry Newman’s evensong sermons at the Church of St. Mary the Virgin in Oxford. Wrote Arnold, “I seem to hear him still saying, ‘After the fever of life, after weariness and sickness, fightings and despondings, languor and fretfulness, struggling and succeeding, after all the changes and chances of this troubled, unhealthy state—at length comes death, at length the white throne of God, at length the beatific vision.’”

This was the vision to which the Tractarians pressed, but it was also the vision that they already possessed. Steeped in sacramental mysticism and in the romantic sensibility of their age, they glimpsed God’s glory wherever they turned, as have Anglo-Catholics ever since, sometimes in places the Tractarians would never have dared enter. At the end of the nineteenth century, for example, Stewart Headlam, the radical ritualist who helped bail Oscar Wilde out of prison, saw the grace of God in the scantily clad chorus girls of the Alhambra Music Hall in London. And it was because he saw Christ in them that he was able to reveal Christ to them as the author of their art and the light of their souls.

Or consider the story of how the Church of the Transfiguration in Manhattan earned its nickname, the Little Church around the Corner. In 1870 a New York actor died. This being a time when earnest moralists regarded the theater as disreputable, the rector of the stodgy evangelical

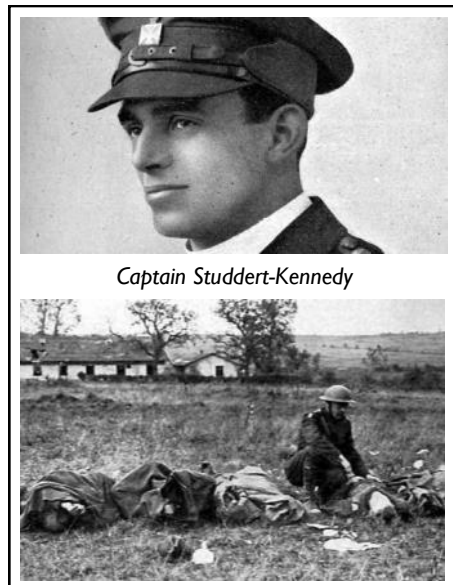
*To be an Anglo-Catholic evangelist...Our first responsibility is not to tell people everything we think we know about God, nor is to drag them to church...Our vocation is to listen for the voice of God speaking through their aspirations and their fears so that they may come to know who deeply loved they already are.*

Church of the Atonement refused to conduct the funeral. Instead, he pointed disdainfully to the neighboring Anglo-Catholic parish of the Transfiguration and remarked, “I believe there is a little church around the corner where they do that sort of thing.” So they did, which is why theater people have been going to that little church ever since. This again is Anglo-Catholic evangelism.

Or rather, this is one facet of that evangelism, for Anglo-Catholics did more than honor beauty and welcome its creators. They embodied that beauty in their worship, fashioning in sight and sound a ceremonial that mirrored for all to see the ineffable splendor of God. It was as if they had re-enchanted the world, and hundreds of thousands would ultimately enter their churches, among them artists and writers and ordinary middle-class people longing for supernal beauty in a bleak industrial age.

But it was not just for aesthetes and for respectable people like you and me that this evangelism of beauty was intended. It was directed, above all, to the despised and the destitute, for the more clearly Anglo-Catholics beheld God’s beauty and the more daring their eyes became, the more aware they were of how painful that beauty’s brilliance is when it shines in

darkness. No one captured this luminous paradox more powerfully than Geoffrey Studdert-Kennedy. While serving as a chaplain to the British army in the First World War, Studdert-Kennedy came across the body of a young German soldier. As he gazed at the dead youth, he later recalled, he saw Christ on the cross crying, “Inasmuch as ye have done it unto the least of these my little ones, you have done it unto me.” “From that moment on,” he wrote, “I have never seen the world as anything but a Crucifix. I see the Cross set up in every slum, in every filthy overcrowded quarter, in every vulgar flaring street that speaks of luxury and waste of life.”



Captain Studdert-Kennedy

*...this is one facet of that evangelism, for Anglo-Catholics did more than honor beauty and welcome its creators. They embodied that beauty in their worship, fashioning in sight and sound a ceremonial that mirrored for all to see the ineffable splendor of God...Anglo-Catholics brought incense and processions, candles and chasubles, vigil lights and altars, revealing Christ to his people, revealing Christ in his people, in order that they might see his house as theirs.*

What Studdert Kennedy understood, what generations of Anglo-Catholic evangelists to the poor and suffering before him had understood, was that the same God whose beauty the Tractarians had seen in nature, the same God who declaimed with actors and danced with chorus girls, lay dying with his children on the battlefield and in the streets.

But how could they know him, these suffering and largely unchurched masses? Mere words would not suffice. They, like we, would have to see him. And so to poverty-stricken parishes in Britain, America, and beyond, Anglo-Catholics brought incense and processions, candles and chasubles, vigil lights and altars, revealing Christ to his people, revealing Christ in his people, in order that they might see his house as theirs. This too is Anglo-Catholic evangelism.

To be sure, this evangelism was not always successful. Liturgy, we Anglo-Catholics need to remember, is not a panacea. But in those back-street churches where it did flourish, the heavenly vision to which John Henry Newman had pointed, took a sacramentally earthy meaning. In Catholic worship the poor saw not only the promise of joy above, but the also the promise of joy below; the image of the new world that God had called them to build.

And as they struggled to do so, they reached out to friends and neighbors who might otherwise never have entered a church door: Anglo-Catholic evangelism. Let me hasten to point out that I am not speaking here primarily of politics, inescapable though they may be. What mattered most to our Anglo-Catholic ancestors—what matters most to us—is unveiling the image of Christ so that men and women may see their own splendor in him. Several years ago, a young woman was murdered only a few blocks from St. James', Capitol Hill. A week or so

*Ours is...also a religion of touch. The water of baptism, the oil of anointing, bread and wine, the very stones of our church building: in these and in countless other ways we Anglo-Catholics have been touched by God's grace so that we may share that tangible presence with others. Bearing the incarnate Lord to the world, which is the work of evangelism, is inseparable from touching broken bodies and broken lives.*

later, the parish marked the feast of Corpus Christi by processing with the Blessed Sacrament to the place where she had died, claiming her death and, even more important, her life for Christ in a witness that was deeply reverent, unashamedly public, and scandalously tangible, just like "Ashes to Go."

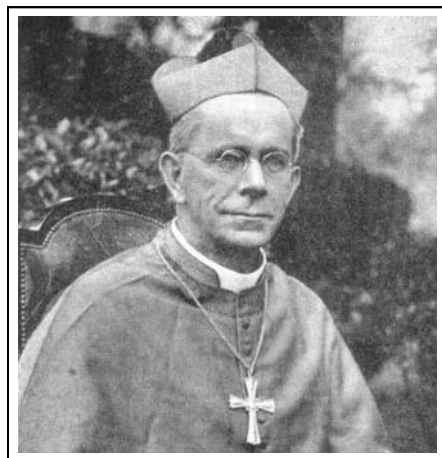
The shared tangibility of these two signs, and of others like them, should give us pause. Ours is indeed a religion of sight and sound, but it is also a religion of touch. The water of baptism, the oil of anointing, bread and wine, the very stones of our church building: in these and in countless other ways we Anglo-Catholics have been touched by God's grace so that we may share that tangible presence with others. Bearing the incarnate Lord to the world, which is the work of evangelism, is inseparable from touching broken bodies and broken lives.

This is something that faithful Anglo-Catholics have understood since the first stirrings of the Oxford Movement almost two hundred years ago. No chapter of our history is more inspiring than that which recounts the self-sacrifice with which clergy and laypeople, monks and nuns, offered their lives, sometimes to the point of death, ministering to the poor, the sick, and the outcast. They founded schools and hospitals, mutual-aid societies and old-age homes. Some parishes, such as Trinity Church, Wall Street, during the legendary rectorship of Morgan Dix, developed programs so extensive that they became

models of the so-called institutional church.

But these Anglo-Catholics never forgot that their tangible labors were far more than relief work. Their ministry of mercy, they understood, was the outward and visible sign of the same incarnate grace offered in the sacrament of the altar. And because theirs was a Eucharistic evangelism, they also understood that it would be costly.

From time to time, Fr. Andrew, Deacon Eric, and I have quoted the closing lines of Bishop Frank Weston's famous speech to the Anglo-Catholic Congress in 1923 in which the outspoken Bishop of Zanzibar pleaded with Anglo-Catholics to leave their tabernacles and to seek Jesus in the poor and the oppressed. These are words worth remembering.



*Bishop Frank Weston*

But elsewhere Weston spoke about the painful joy of our sacramental witness, and those words are also worth remembering. "So many people," he said, "go to communion seeking peace. We go into His pres-

ence, whose hands are marked with the nails, and we ask for peace; and we get no peace because we ought rather to ask for that deeper sense of His presence, as He leads us into war. Reach out your hand to receive His body, and your hand will be marked with the wound. There is always something more in your nature which He wills to mark with the Cross..”

To be fed is to be wounded, and it is only with wounded hands that we Anglo-Catholics can reach out to others, offering the bread that sustains the body and the bread of life that sustains the soul, all the while whispering the psalmist’s invitation, “Taste and see that the Lord is good.”

TASTE AND SEE THAT  
THE LORD IS GOOD;  
BLESSED IS THE MAN  
WHO TAKES REFUGE  
IN HIM.

PSALM 34:8

But will they come to our feast: the poor, the outcast, the longing, and the doubtful? And if they come, will they stay? The answer of history and of our own experience is ambiguous. John Wesley called the Eucharist “the great converting ordinance,” and for a time Methodist practice seemed to confirm this.

The Tractarians and the ritualists believed that restoring the Eucharist to its rightful place as the central act

of Anglican worship was a spiritual necessity and an evangelical imperative. And in some of their parishes, at least, people of all sorts and conditions did crowd the altar. It was the experience of Christ’s real presence that drew many of us to this parish church, and we can scarce imagine how we could live without feeding on God.

But of all the senses, taste has always been the most evangelically problematic. To use Fr. Humphrey’s apt words, what for us has been a stepping stone, for others has been a stumbling block.

Why this should be is a puzzle for which there is no easy solution. But this much, I think, we can say. It is not discomfort with ritual that has made our altars unpalatable. On the contrary, the alacrity with which even the most obdurate Protestants have gobbled up our liturgical paraphernalia—candles, vestments, stone altars, indeed the whole kit and caboodle—demonstrates how effective a means of evangelism our ceremonial can be.

To be sure, there are many people who prefer liturgical simplicity, but that is no bar to sacramental worship. Does the problem then lie with the doctrine of the real presence? Are people put off by our belief that we are eating nothing less than God? Again, in most cases, I think not.

The doctrine is, of course, bewildering; at least, I find it so. And sometimes, as in the Prayer of Humble Access, it is expressed in language that ought to give us all pause. But these days, few of our visitors are concerned with doctrinal niceties, and they are unlikely to give much

thought to the odd turn of phrase. So wherein lies the difficulty?

Perhaps part of the answer is not that we Anglo-Catholics have made too much of the real presence, but rather that we have not made that presence real enough.

Imagine a visitor to a parish other than our own. Unfamiliar with the liturgy, she is at a loss as to what to do and when to do it, but no one offers to help. She makes her way to the altar where she receives a wafer with the consistency of Styrofoam that dissolves in her mouth before she can taste it, and she gets a sip of what purports to be wine. When the service is over, someone offers a perfunctory greeting and directs her to a dismal coffee hour where she is studiously ignored. She has indeed received the body of Christ, but with whom has she communed? God was truly present, but the reality she experienced was disjointed and utterly disincarnate, a kind of half sacrament in which heaven briefly touched earth, but nothing of earth was raised to heaven.

What can our visitors taste of God if we ourselves have lost our savor? In one of his delightful ditties, Hillaire Belloc wrote: “Wherever the Catholic sun doth shine,/ There is laughter and good red wine./ At least I’ve always found it so./ Benedicamus domino.” Earthy food, earthy fellowship, earthy joy: with these our eyes are opened, our ears unstopped, our hands unclenched, and our tongues set free to taste the sweetness of our God. It was on Ash Wednesday that Fr. Humphrey summoned us to what he called “serious fun.” This is serious

---

*What can our visitors taste of God if we ourselves have lost our savor? ... Earthy food, earthy fellowship, earthy joy: with these our eyes are opened, our ears unstopped, our hands unclenched, and our tongues set free to taste the sweetness of our God. .. This is serious fun and this is Anglo-Catholic evangelism, as long as we remember that it is the whole world that has been invited to our feast, not just us and not just people like ourselves.*

fun and this is Anglo-Catholic evangelism, as long as we remember that it is the whole world that has been invited to our feast, not just us and not just people like ourselves. As Lancelot Andrewes reminds us, *"The breaking of bread in the Sacrament is not to be severed from the other breaking of the bread to the hungry."* Just as Christ communicates himself to us, so we communicate ourselves to our poor brethren, thus a perfect communion. And thus, we might add, the perfect fruit of Anglo-Catholic evangelism.

But, as you may have noticed, something is missing. What about the sense of smell? Here I could launch into a discourse on evangelizing with incense, but that is probably something best left for another time.

Instead, I would like to follow the example of Fr. Andrew's farewell sermon and speak about the atmosphere of an evangelizing parish. How might we describe it? The obvious answer is that we have already done so. If our senses are rightly ordered, if we have listened and then spoken, if we have seen and revealed, if we have been touched and have touched others, if we have fed as we have been fed, the atmosphere will already surround us.

But surely, you might say, you can go further than this. Surely, you can find words to describe this mysterious atmosphere of which you speak.

Unfortunately, no words of mine will do. Fortunately, others have been more blessed. Let me then conclude with two word portraits of the atmosphere in which we would live, and move, and have our being. The first will be unfamiliar to most of you. It was written by Oliver Wendell Holmes, no Anglo-Catholic, after visiting the Church of the Advent in Boston. "This," he wrote, *"was a church with open doors, with seats for all classes and all colours alike—a church of zealous worshippers after their faith, of charitable men and women, that took care of its children*

*and never forgot its poor, and whose people were much more occupied in looking after their own souls than in attacking the faith of their neighbors."* You can breathe that in, can you not?

Some of you may remember the second portrait, for I have used it in other talks in the past. But I never tire of it, so beautiful and so touching are its words. It was written by an eight-year-old crippled boy for this catechism class at Thaxted church in the English county of Essex:

*"We cannot all be graceful in body,"* he wrote, *"but God wants us all to be graceful in soul. God wants Thaxted to be a town of people living beautiful and graceful lives, and being generous to each other, in honour preferring one another. Through the gates of baptism we are born into the Church which God puts in Thaxted to show people how to live a graceful life. God gives some people grace of mind, but all of us he will give grace of soul if we humbly and heartily desire it."*

This is what it sounds like; this is what it looks like; this is what it feels like; this is what it tastes like; and, yes, this is what it smells like. This is the root of Anglo-Catholic evangelism, and this is its promised fruit. Even now, its buds are springing forth in this blessed place. God grant that we may see them blossom in all their sacred joy.



## Organ Recital by Robert McCormick 7:30p.m. 26 April



On Friday, April 26 at 7:30 p.m., Robert McCormick will present an organ recital at St. Paul's to benefit the Diocesan Hunger Fund.

The Hunger Fund provides grants to agencies in the District of Columbia and the four adjoining Maryland counties that supply food to hungry, impoverished children and adults in the region.

The program will include Edward Elgar's Organ Sonata, Pierre Cochereaus' *Une messe dominicale*, and an Improvisation by Robert on submitted themes.

Admission is free; your generous donations will be gratefully received.

For further information, contact Josh Stafford: [Stafford@stpaulskst.com](mailto:Stafford@stpaulskst.com); 202-337-2020, ext. 22.

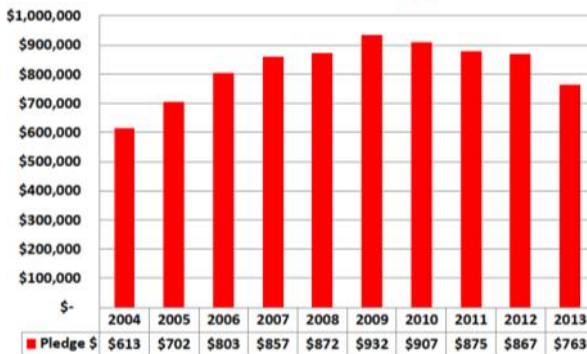


# Graphics Presented at Parish Budget Meeting, March 3

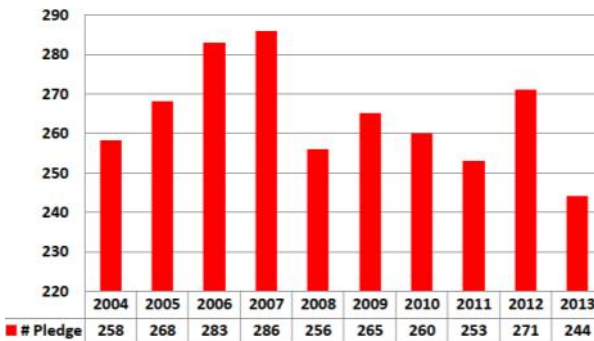
## 2012 Budget vs. Actual

	Budget	Actual	Difference
Income	\$ 935,045	\$ 884,078	(\$ 50,967)
Expenses	\$ 935,024	\$ 899,765	(\$ 35,259)
Surplus (Deficit)	\$ 22	(\$15,687)	

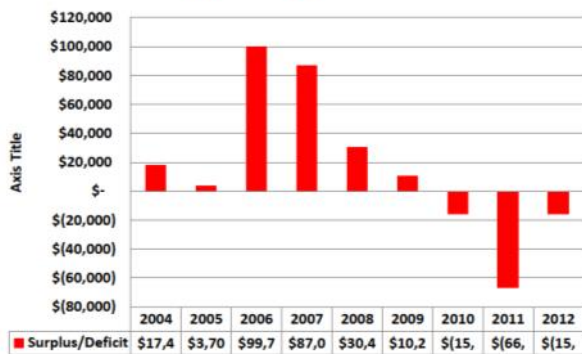
## Financial History Dollars Pledged



## Number of Pledgers



## Surplus/Deficit



## 2013 Stewardship Campaign and Budget

## 2013 vs. 2012 Pledges

	Number	Value	Change from 2012
Increase	86	\$ 318,200	\$ 47,908
Decrease	61	\$ 250,207	(\$ 49,512)
No Change	68	\$ 165,043	\$ 0
New	29	\$ 29,786	\$ 29,786
Lost	56	\$ 132,243	(\$ 132,243)
TOTAL	244	\$763,236	(\$ 104,061)

## 2013 Budget vs. 2012 Actual

	2013 Budget	2012 Actual	Difference
Income	\$ 790,004	\$ 884,078	(\$ 94,074)
Expense	\$ 801,854	\$ 899,765	(\$ 97,911)
Surplus (Deficit)	(\$ 11,850)	(\$ 15,687)	

## Expenses 2013 vs. 2012

Expense	2013 Budget	2012 Actual	Difference
Personnel	\$ 350,106	\$ 555,602	(\$ 205,496)
Plant	\$ 243,514	\$ 215,481	\$ 28,033
Administrative	\$ 96,808	\$ 68,500	\$ 28,308
Ministry	\$ 98,426	\$ 53,452	\$ 44,974
Diocese	\$ 13,000	\$ 6,731	\$ 6,569
TOTAL	\$ 801,854	\$ 899,765	(\$ 97,911)

Further information relating to these graphics is explained in the Vestry Report on the next page.

If you have any questions about these graphics or any of the data presented, you should feel free to reach out to the Wardens or any other members of the Vestry.

Vestry member names and emails can be found on the Parish website at <http://www.stpauls-kst.com/vestry> or on the Vestry bulletin board in the hallway in Pillsbury House.

# APRIL ON K STREET

## UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

1	Kate Eikel Leonard Gentile Ann Korky John Reese Michael Welch Nolan Peters James Stark	13	Douglas Colmery Mark Pierzchala
2	Louis Husser	14	James Melton Sara Lee Menzer Scott Thacker
4	Ella Peters	16	Patrick Kalk
5	Lydia Bakke Linda Stone	17	Atticus Sawatzki
6	Calvert Whitehurst	18	Walter Rhinehart
7	Matthew Whalen Michael Robinson Colin Tooze	19	Clarke Cooper
8	Andrew Benn James Sanderson	20	Charles Zakaib
10	Daniel Oliver Merlin Packard	21	Steven Chlapecka
11	Barbara Hollinshead	24	Matthew Heil
12	Courtney Cecere Bessie Fleming	26	Paul Darmstadter
		27	Dirk Heron Anne Reamer
		28	Elaine Kelley
		29	Catherine Pham Lynne Walker



## MAJOR FEAST DAYS

**Monday, April 8, 2013: The Annunciation**

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass

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

5:45 p.m.: Evening Prayer

6:45 p.m.: Sung Mass



### Transfer in:

Lucian B. Purinton, II  
from St. Luke's, Chester, Vermont

## Vestry Report

*Steven Chlapecka, Vestry Secretary*

Throughout January and February, the Vestry worked diligently to develop and pass a budget that reflected the priorities of the Parish. After spending many hours in workshops and meetings, the Vestry adopted a budget on February 14, 2013 that anticipates a deficit of \$11,850. The 2013 Budget includes increased support for mission and outreach, music, and the Diocese of Washington.

When the budget was adopted, St. Paul's had received 244 pledges for 2013 totaling \$763,236. With the significantly lower resources expected for 2013, the Vestry voted to eliminate the position of maintenance manager and to reduce the position of parish administrator from full-to part-time until October 31, at which point there will no longer be funding for the posi-

tion. On March 3, 2013, the Vestry hosted a parish-wide forum to present the new budget and answer any questions from parishioners.

St. Paul's ended 2012 with a \$15,600 deficit. While St. Paul's ended the year with a deficit, the Vestry's efforts to reduce utility costs throughout 2012 reaped significant benefits with \$15,000 in savings from the previous year.

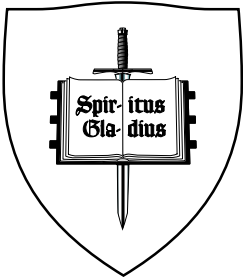
At its regular meeting in February, the Vestry welcomed the Rev. Canon Preston Hannibal, Canon for Academic and Transition Ministries, and Canon Joey Rick, Canon for Congregational Vitality. Canons Hannibal and Rick walked the Vestry through the process of calling and interim rector and the tenth rector of St. Paul's. Both Canon Rick and Rev. Canon Hannibal will be working closely with the Vestry and the Diocese throughout

the entire transition period.

Throughout March, the Vestry continued working on the parish transition process. Having received initial names for the interim rector position, in consultation with the Diocese, the Vestry is proceeding to interview the initial candidates. The Vestry expects to have a more detailed update on the transition for Parish in the coming weeks.

If you have any thoughts or concerns on any parish matters, please feel free reach out to one ore more of the Vestry members. Their names and emails can be found on the Parish website at <http://www.stpauls-kst.com/vestry> or on the Vestry bulletin board in the hallway in Pillsbury House.





# SAINT PAUL'S PARISH

K STREET — WASHINGTON

2430 K Street NW  
Washington, D.C. 20037

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

**ADDRESS SERVICE REQUESTED**

Non-Profit Org.

U.S. Postage

**PAID**

Washington, DC

Permit No. 9962

**Remember to mark your Calendar—  
Feast of the Annunciation, April 8 —Sung Mass at 6:45 pm**



*Fra Angelico, Die Verkündigung, 1430-1432*