



Entry of Christ into Jerusalem, Pietro Lorenzetti (circa 1320)

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

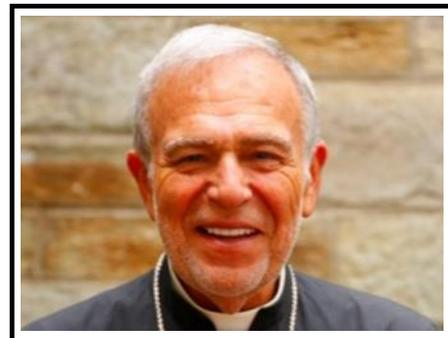
APRIL 2014 XXVII NUMBER 4

From the Interim Rector

Opening our hearts to grace

Every once in a while I hear outbursts of anxiety, sometimes out and out fear about our life together in the parish and the coming future. That is pretty natural in community and maybe especially so in communities of faith. When we look at the disciples, they had a good number of fearful moments. One of the most familiar is the time in the boat on the Sea of Galilee when the wind came up and they were buffeted about. They were so frightened they had to awaken Jesus who was asleep in the stern, oblivious to it all. He told them what he often did: "Be not afraid." Was it his words, or the calming of the wind, which reassured them more?

Certainly the disciples were afraid in the Garden and just after Jesus' arrest and being taken from them. Most of them seemed to stay out of sight during the trial and crucifixion. We are told bluntly that on Easter night they were all gathered together in a room which was locked "for fear of the [authorities]." Again, when Jesus appears, he tells them: "Be not afraid." They seem to gain courage with Jesus' presence in the days until the Ascension, but on that day they could not take their eyes off the sky where Jesus has disappeared until two men in white spoke: "Men of Galilee, why do you stand there looking up into an empty sky?" If they had been longing to disappear with Jesus, the question brought them back down to earth,



THE RT. REV'D JIM JELINEK

and they went to rejoice in the Temple, praising God daily.

During the time until Pentecost they came together in new ways as a band of followers. They elected Matthias as a replacement for Judas Iscariot, and they seem to have been prepared for the Day of Pentecost, even though they knew their "all" would be needed and demanded of them.

Jesus was also afraid at times. We do not see it much before Holy Week, but there it is profound. I remember a passage in Robert Harley Bear's novel *The Making of the Lamb* when Jesus becomes clear what God is asking of him—all of him. He cries out so woefully, powerfully and terrified that the top of the mountain splits. That is a fiction, but it parallels Jesus in the Garden of Gethsemane after the Passover meal, his last supper with the disciples. In Luke 22, two verses are footnoted as not occurring in important early manuscripts, but were so well known in the second century that

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THE EPISTLE

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they are considered to reflect first century traditions about Jesus' suffering. Verse 43 reads: "And being in an agony, he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground." That is a level of fear we call terror, to be agitated enough to sweat blood—rare, but possible as I heard many years ago.

What do you think was Jesus' biggest fear—pain and suffering, anguish at increasing weakness and life ebbing out of his crucified body, the loss of friends, the loss of a future, the possible abandonment by God?

Any one of those is enough to terrify most of us, and in the end stages of life we often face some of those things all at once, as Jesus did. Yet we face them, usually, in the course of things, a progression in the life-death cycle. Jesus, unlike most of us, like true martyrs, chose to say "yes" to God's most profound call. I think we need to consider that while in his body he had overwhelming spiritual depth and power and he could have, and probably did, guess what consequences might ensue for him. Yet I doubt he had either foreknowledge or that his Christ-mind was totally (what do we say?) available? Informed? Omniscient. There is a greater dimension to the Risen Christ, glimpsed in the post-resurrection appearances and revealed to humanity ever more over the centuries since then. I belabor this to say that Jesus' fear in the Garden and on the Cross was real, and that he had to contend with it, process it, cope and deal with it just as we have to do with our fears.

All but one of the early heresies about Jesus, I believe, had to do with Jesus' humanity. Our ancestors were so willing to make him fully divine—an attempt which is folly because it goes against God's will, and is dangerous because it takes Jesus, the fullness of Jesus, away from us, whose very na-

ture the Christ took on.

So how did Jesus deal with his fear? He tried to share it with his disciples for human upholding and support. Most of us usually find some friends and family with whom we can do that, as I have experienced with, I think, every person I have known on the last part of this life's journey. But this did not work for Jesus in any significant way—they slept in the Garden, some ran away, some denied knowing him. Yes, his mother and John stood very near at the foot of the Cross, but they were helpless. Jesus was alone.

Jesus also prayed. He asked earnestly that the cup be taken away, that it not be his to drink. The cup was his suffering, His sweated blood, the blood he would shed from the thorns, the spikes and the sword. Did God say anything or was there nothing but silence, as if to say, "That is the one thing you may not ask of Me"? Whatever he heard or did not, it was still his cup to drink. Jesus had offered himself again, each time he prayed, "Thy will be done." So this was not his will—at first. Jesus bent to it, accepted it, took it on, lived it. We see that in the ensuing night and morning. We *hear and feel* it—all of his will concentrated together, and consecrated—on the Cross. The fear is not all gone: "My God, my God, why have you forsaken me." But he bears it, and in the midst of a horrible dying: dehydration, sapping of strength, physical pain too gruesome to ever describe in a pulpit, he finds the strength and compassion to forgive a thief, to nurture his mother and a disciple and to give his soul to the Very God, the Awesome God who has asked this of him.

The Greek word "patior," the root for "patience," means "to suffer well." I doubt that "stiff upper lip" qualifies. That is too removed and stoic. Suffering well or bearing something well

has to do with embracing the pain or the fear, which is what Jesus did. That is God's invitation to us as well.

Most of us have nothing as extraordinary or profound as Jesus' call, although given our human feelings and limitations, it often feels that way to us. I do not want to diminish felt suffering; it is reality for us, whether it can be compared to something life-threatening or not.

Yet I do want to urge the praying needed, the conversation with, and especially our listening after we have vented our fear and frustration. What strength is God offering us during that listening? How might we say "yes" to the burden of trial and sorrow? How might we open our eyes to see the grace being offered us? How might we open our frightened hearts to receive that grace?

So many of the grand souls I have walked with in the last stages of the journey have learned to face their earlier fears this way rather than run away from them, and when the time came they found grace in the moment of ultimate fear. We just commended the soul of one of them to God, our brother Bob Cuniff. Bob learned this within our community. Can we receive any of this back from him?

What do you fear about the future, particular our parish future, and how can we reassure you with Jesus' words, "Be not afraid"?

+Jim Jelinek
Interim Rector



Welcome Newcomers

Susan Granum

On the door of our Reception Office are painted these words from the Rule of St Benedict:

"All guests who present themselves are to be welcomed as Christ, For He himself will say: I was a stranger and you welcomed me." Matthew 25:35

As someone who works with visitors and newcomers, I am happy to tell you that St Paul's continues to attract lots of both. I think this is unusual in a parish in transition. People sense a healthy and welcoming place when they come here. It speaks to our way of "worshipping the Lord in the beauty of holiness" that is a bit different and not found in every church.

There have been 11 new membership transfers to our rolls in the past year. There were 10 receptions and confirmations at the Great Vigil of Easter last year, and there will be more this year. We must be doing something good and well.

I invite you during Lent and especially the Triduum and Easter Day to look for the new faces especially the ones standing on the periphery at coffee hour. Try to remember when you first arrived at St Paul's. It is easy to forget what the experience is like to look for a new church or be a visitor at a church service. The thing you don't forget are those who welcomed you. So as a certain former rector used to say, break out of your holy huddles and find someone you don't know to talk with!

May one of your Lenten Rules of Life be to have a welcoming spirit to everyone who would enter the front door of St Paul's.



Processional Crosses: Dick van OsKeuls' Legacy

Patrick White



Patrick White with largest processional cross

It is an old joke in the Episcopal Church that the one hymn that should never be used in an entrance procession is *Who Are These Like Stars Appearing?* Well, thanks to the bequest of our late parishioner Dick Van OsKeuls (who with the assistance of Ted Pawlic, installed the slate floors in the sacristy and sacristy hallway), we have three new stars soon to be appearing in our processions in the form of crosses. They vary greatly in size and design. The smallest is 4 feet 1 inch high, which makes it ideal for younger (and greatly older!) acolytes, and the largest is more than twice that at 8 feet 8 inches.

The largest and, in my opinion, most beautiful of the three was produced jointly by Dick and by Davis d'Ambly. Davis is the Philadelphia-based ecclesiastical artist who executed our Walshingham altar triptych, our banner, and many of our vest-

ments. He also designed the organ trumpet cases at the rear of the nave. (If you visit his website you can see some of the most beautiful contemporarily executed vestments imaginable!)

This cross (in the adjacent picture to the left) is in the shape of a *cross quadrante*. Central to the cross is a painting of the Lamb of God, in a traditional depiction which is easily recognizable. The lamb is holding a banner of St. George. (The St. George flag is the worldwide symbol of the Anglican communion.) In squares at the end of each arm and at the top and foot are the symbols of the four evangelists: Matthew (an Angel), Mark (a Lion), Luke (an Ox), and John (an Eagle). The staff is spotted with orbs and studded with triangular-headed iron nails. There are two handholds with fabric-braided surfaces, and terminates with a gold orb. The back of the cross has precious and semi-precious stones that are mentioned in the Bible, including agate, amber, amethyst, chalcedony, chrysoprase, jasper, and pearl.

The smallest of the crosses is constructed of gilded wood and like the back of the large cross is encrusted with stones found in the Bible. The cross sits atop an orb which also is surrounded by stones. The staff is



black wood and around it, rather in the manner of a barber-shop pole are double strips of red leather. It may make a perfect processional cross to lead the children in and out of Mass for their special sermon time.

The third cross is, I think anyone who sees it will agree, the most eccentric processional cross imaginable! The staff is chartreuse-painted bamboo (garnered from a prodigious bamboo grove in Dick's back yard). Along the staff crawl silver-gilt beetles (*All Things Bright and Beautiful, All Creatures Great and Small*). The cross atop the staff is covered in silver gilt and is studded with real pearls. (Dick's younger sister was at the time of constructing the cross a very senior flight attendant and flew the Beijing route twice a month. She brought Dick back the permissible number of pearls on each flight, and Dick painstakingly affixed them over a period of time to the cross with silver-colored shirt pins provided by Paul McKee!) Because it is so unusual, it is probably likely to be used only occasionally. The blessing of the creatures on St. Francis' Day comes to mind – remember the beetles! Those of you who were at Dick's Mass of Resurrection will remember this cross (indeed no one who has seen it is likely to forget it) standing at the side of the pulpit. Bishop Jelinek referred to it in his memorable eulogy.

Dick was one of my closest friends for over a third of a century. He was a very talented man: a musician, artist and firstly an architect. He loved gothic church architecture, and I learned so much from him about church architecture and art. He once dragged me along a side aisle in an English cathedral and said "look up, that is the oldest groin arch in the world." He also was a generous man. I once expressed a yearning for an eleventh edition set of Encyclopaedia Britannica, and he searched tirelessly in used

book stores for one and gave it to me as a present. He gave much time to this parish, working as a volunteer music librarian, receptionist, and reader, among other things. At the St. Paul's concert for AIDS relief in the 1980's, he had his piano shipped down and tuned for the occasion.

If you haven't seen the sacristy and hall floors, go and look. Don't miss the stone inserts from holy places that he either brought back himself or dragooned others into doing. (And don't miss the amusing "sacristy rat" etched into the floor in the middle sacristy. That, too, is Dick's doing!)

Once, somewhere in England, Dick and I came upon a tomb where the epitaph read: "He was an ornament to his age." At Dick's 40th birthday party in the College of Preachers, I mounted the little pulpit in the refectory (to everybody's relief my only time to say anything from a pulpit). I went there to give a toast to Dick. I give it again today: "He was an ornament to his age!"



Juan Pineda with processional cross

Pledging is important: Stewardship and the 2014 Budget

Allen Payne



The Vestry approved a 2014 parish budget in January of \$863,711 in income and \$850,979 in expenditures, for a projected surplus of \$12,732. Total income is based in great part on projected pledge income of \$730,431, a figure that approximates actual 2013 pledge receipts.

Where we are now.

The 2014 Stewardship Campaign thus far has yielded about \$687,000 in (undiscounted) pledges. Thus, without additional income, we face the possibility of a substantial 2014 deficit (preliminarily, a \$50,000-\$65,000 deficit). Further significant reductions in 2014 budget expenditures are not out of the question, but would be extremely difficult to achieve.

Highlights of the 2014 budget.

On the income side, new sources of income support the operating budget: outside organizations are underwriting programs (as in the Ministry Resident Program) or making donations (e.g., relating to Foggy Bottom/West End Association). Other parish-generated funds now are incorporated into the operating budget

(e.g. Choir Gala proceeds and earnings from several Special Endowments that support specific activities or functions for which endowment funds can be used).

On the expenses side, the Rector Search Process is fully funded; funding is provided for Interim Assisting Clergy (about 3/4 time equivalent); a full-time position of Assistant Music Director (1/2 time)/Interim Parish Administrator (1/2 time) has been established; "catch-up" and "partial catch-up" increases for the Music Director and compensated singers, respectively, have been provided; and a mortgage payment line item has been added.

What's next?

The importance of making a pledge in support of the parish's mission and ministry cannot be overstated – certainly if you are a member, but also if you are a supporter, frequent or occasional visitor, or at-distance friend. It is not too late to pledge, so don't stay on the sidelines! If you have any questions or would like further information about this year's budget, ask the Treasurer or a Vestry member.



Editors' Note: The amounts in this article reflect slight updates since the Stewardship Update article (page 7) was written.

Getting the Sacrament at Home — More than Once

Owen Smith

I shall look for the lost one, bring back the stray, bandage the wounded and make the weak strong. I shall be a true shepherd to them. (Ezekiel 34:16)

The tradition of parishioners carrying the sacrament to members of the church transcends a thousand years. The Episcopal Church has modified its position on this several times during modern times. After years of debate, the Church clarified its position in 1985 that Lay Eucharistic Visitors (LEVs or EVs) would be representatives of the Body of Christ—the Parish—in its delivery of the Sacrament to those who could not attend the main Mass.

To clarify, LEVs DO NOT substitute for priests. Rather, they bring you the Sacrament after being commissioned at Mass to do so by the congregation and the priest. The objective of

the parishioners is to have those absent mutually share in their feast.

Priests are not commissioned by the parish to provide the Sacrament at each offering. They provide it according to their judgment and training.

Thus, when you receive the Sacrament from a fellow lay EV, you are receiving it as your parish commends to share it on the same day. It may be a Sunday or a Wednesday, etc., but it will be sent forth from a Mass with the parish's commission that it be administered as they have received it.

Historically, at St. Paul's, the lay EVs kneel at the Communion rail, receive the commission of the parish to carry the Sacrament to the person who requested it. The Celebrant will place the Sacrament in a special container and send us forth in silence to provide it as quickly as possible to the recipient. We will arrive, provide the

service and Sacrament, and quickly conclude our visit.

Typically, lay EVs do not serve parishioners in the same week that clergy has provided the Sacrament.

Those who are at home and want to keep in touch with the church may, also, choose to ask for a lay visitor—a person who just comes for a social visit.

St. Paul's cares for its community, so, if there is something you can suggest we offer differently—or in addition, please write us at pastoral-care@st-pauls.com. If there is a specific interest in receiving services for lay EV visits or participating, you may reach me at osmith511@cox.net. (Owen Smith)—or at 703-964-6260.



Search Committee Update

Jeanne Smith, Search Committee Co-Chair

First and foremost, thank you, thank you, thank you to every one of the 226 people who submitted a response to the parish survey, and to the multitudes who attended discussion groups. The Search Committee has read, marked, learned, inwardly digested, and met to discuss the survey input and the reports from the discussion group recorders. As you may recall, however, the work of the Search Committee is just one part of a multi-faceted process that is the ultimate responsibility of the Vestry—which will also be reviewing the results—and includes not only the survey results and discussion group reports, but also other input parish-



ioners have given and will give to the c o m m i t t e e — kstreetsearchcommittee@gmail.com. Accordingly, any attempt by the Committee to summarize what we have received thus far would be premature. Do rest assured, however, that the time and thought that parishioners have devoted to the process thus far is a powerful witness to our corporate commitment. Please stay tuned and keep in touch.



SAINT PAUL'S PARISH
COMMISSION ON MISSION



DONATIONS NEEDED

Cuts in the federal food stamp program make food pantries all the more essential. Our food drive for the Foggy Bottom Food Pantry continues. Cans of fruit, vegetables or other non-perishable items can be placed in the basket near the baptismal font.



A Cardboard Cathedral for Christchurch

Cathy Downes

At Christmas, I visited family and friends in New Zealand. This included attending St. Michael's and All Angels Anglican Church in Christchurch for Christmas midnight Mass. St. Michael's and All Angels is one of the few churches in Christchurch that survived the 2010 earthquake and successive destructive aftershocks, being largely of wooden construction. Not so fortunate was Christchurch's beautiful neo-Gothic Cathedral.

I toured around the city with my family showing me all the damaged buildings including the Cathedral. The 2010 quake destroyed the main tower and side parts of the structure and aftershocks brought down the great Rose Window as you can see in these photographs.

The Cathedral was begun in 1856 by the first European settlers. It took over 40 years to complete funded by gifts of land, money and work from the settlers themselves.

This made me think of visits to Cathedrals in this and other countries. There is always an unmistakable majesty, strength and grandeur about them. How can you avoid the sense that only God is "large" enough to inspire such buildings in the minds and hearts of their architects, engineers, construction teams, patrons, donors and worshippers?

I remember from social studies at school that two things define a city—it must be of a certain size of population and have ...a cathedral. While I can't do the calculations for comparing building costs and wages between the 1850s and 2014, Anglicans in Christchurch, New Zealand confront a huge task in recreating the Cathedral. Not only the cost of a new building, but the added expense of making it earthquake resistant.



Christchurch Anglican Cathedral before and in the aftermath of the 2010 Earthquake

It will be a long time before funds can be raised to either restore the old Cathedral or build a new one. But this deeply wounded city and community needs a Cathedral. The very presence of a cathedral is part of putting the city on the road to recovery.

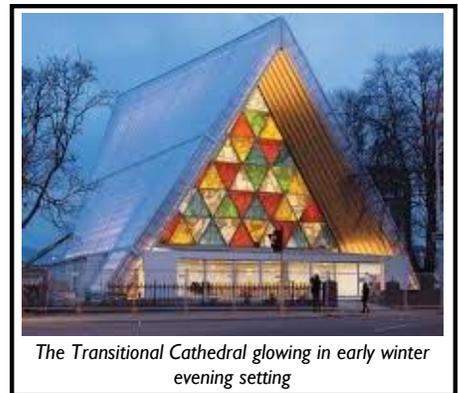
Enter Shigeru Ban—"ecological" architect. Famous for his innovative work with cardboard tubing as a building material (low-cost, low-waste, and low-tech, recyclable and replaceable) in DIY refugee shelters for use in distressed areas following catastrophic disasters, Ban proposed a design for a temporary Cathedral for Christchurch.

Two years later, and after some

building challenges, the "Transitional" Cathedral of Christchurch was opened in August 2013 on the site of the first Anglican Church (St. John the Baptist) built of permanent materials in Christchurch in 1850. (The old Church had been damaged in the earthquake and had had to be demolished.) (http://en.wikipedia.org/wiki/Cardboard_Cathedral)



Shigeru Ban



The Transitional Cathedral glowing in early winter evening setting

The Transitional Cathedral is constructed from 98 equally-sized cardboard tubes and 8 steel shipping containers! It is expected to survive for upwards of 50 years and is now the most earthquake-proofed building in the city.

The building seats approximately

700 people, and has a magnificent triangular window made up of colored glass triangles etched with images from the Rose window of the original Cathedral.

The Dean of Christchurch Cathedral remarked that *“Cathedrals are places of spiritual exuberance and quiet beauty.”* And the transitional Cathedral is no exception. When I visited the Cathedral at Christmas, there was no doubt that Shigeru Ban’s design and unique construction techniques are worthy of the great Cathedral builders of centuries past.

There is a spacious serenity in the transitional cathedral that in a way made me think of Psalm 46:10—*“Be still, and know that I am God.”* Amidst the jack hammers breaking up concrete and the bulldozers and wreckers that are demolishing and clearing so much of the central parts of Christchurch; amidst the continual shakes and earth tremors, there is now a cathedral place and space for the city’s people to renew their calm purpose and be restored by the presence of God’s grace.

Postscript: On 24 March it was announced that Shigeru Ban is the winner of the 2014 Pritzker Architecture Prize, for his work, including the Christchurch Transitional Cathedral.



Christ's Cross of Cardboard in Christchurch's Transitional Cathedral

Mission: A Time of Giving

Ann Korky, COM Chairperson

At its March meeting, the Commission on Mission (CoM) approved donations to three of the ministries supported by the parish. In large part, these gifts reflect donations from individual parishioners that were designated for these specific purposes.

Previous years’ Good Friday donations coupled with a small amount of CoM funds from operating budget will allow us to respond positively to recent requests from St. Savior’s School in Jordan and the al-Ahli Hospital in Gaza.

St. Savior’s was the first school in the Diocese of Jerusalem to mainstream blind students in its regular classrooms. The music program is one in which both sighted and blind children participate with enthusiasm and great joy. Our \$2300 gift will fund a keyboard and other equipment to allow this program to proceed.

In Gaza, electricity cuts leave the hospital in constant need of funds to purchase fuel for the generator that provides vitally needed electricity. Our \$1000 will run that generator for over a week.

Late last year, we hosted a visit from Mother Miriam who spoke

about plans to build a nursery school at St. Mary’s Convent in Malawi. We set a goal for ourselves of providing sufficient funds to build and equip the school’s infirmary, a total of \$6510. The enormously generous response from individual parishioners brought in well over \$5000. With some additional funds from the CoM allocation in the operating budget, we will shortly be sending Mother Miriam a check on the parish’s behalf to cover the entire cost of the infirmary.

Finally, the Commission approved an initial \$1000 gift this year to the Bishop Walker School in Southeast D.C. The school, founded by the Diocese of Washington in memory of Bishop John T. Walker, offers a tuition-free education to boys in the city’s most at-risk neighborhoods. Two St. Paul’s parishioners volunteer at the school on a regular basis and others have joined in volunteer events. We continue to look for ways to build our partnership with this important institution.

Thanks to all who, individually and corporately, have made these gifts possible. Children in Washington; Luwanga, Malawi; Zarka, Jordan; and the Gaza Strip all will benefit.



SAINT PAUL’S PARISH
COMMISSION ON MISSION



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;
- 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 Juliana Walton (flyingmtngrl@gmail.com).

Diocesan Silent Retreat: 25-27 April

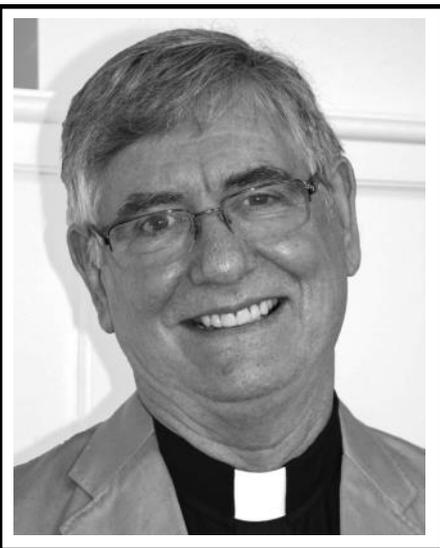
Silence! Beauty! Rest!

Silence in this noisy age is a precious gift. Give yourself the gift of silence the weekend of April 25-27. Refresh your soul. Renew your spirit. Deepen your relationship with God.

Every year the Diocesan Retreat Committee offers opportunities for people in all stages of their faith journey to spend time in prayer, contemplation and communal worship at the Bon Secours Retreat and Conference Center at 1525 Marriottsville Road, Marriottsville, Md.

ALL ARE WELCOME, regardless of diocese or denomination.

Join the Rev. Dr. Samuel A. Mason as he leads the retreat based on the theme, "How do we grow into our faith as adults?" To register, see details at http://www.edow.org//Retreat_flier_April_2014v2.pdf. Registration closes April 18 (revised date).



Rev. Dr. Samuel A. Mason

We will be looking at the cycle of changes that are inevitably a part of our growth as mature Christians. Our resources will be the church's liturgical calendar and the notion of stability and change in the Benedictine Rule. This will be an opportunity to enter the quiet and listen for God's

call for growth in our lives. We will also reflect upon the lives and growth of some who have gone before and how they have understood and described their experience.

The Rev. Dr. Mason is a native of Alabama. He is a graduate of the University of the South. After two years in the Peace Corps in the Marshall Islands, he obtained his masters from Virginia Theological Seminary, and his doctorate from Drew University. He has been rector of several parishes in Alabama and is currently associate for pastoral care at St. Paul's, Alexandria. He is also an Oblate of the Order of Julian of Norwich.

Bon Scours Retreat and Conference Center is fully accessible and is in a most attractive setting, with an out-door labyrinth and woodland walks.

WHAT HAPPENS AT A SILENT RETREAT?

Registrations for the retreat begin at 5 p.m. on Friday, April 25, followed by a fellowship gathering and supper. After orientation and the first meditation, Compline (a short service) will be said, and the SILENCE begins.

Throughout Saturday, there will be services, including Holy Eucharist, and meditations. The afternoon is free for reflection, rest and reading until Evening Prayer, supper, a third meditation and Compline.

Sunday morning follows Saturday's pattern. SILENCE will end with the Eucharist. The retreat concludes with lunch.

Retreat experiences are different for everyone. Many are fulfilled by participating in services as a service leader or reader. Others use the weekend for rest and renewal and quiet reflection, or reading. Whatever it is that is right for you is encouraged. Nothing is REQUIRED.

Saying Farewell to Fr. Shakespeare



From Fr. Shakespeare:

I wish to thank the staff and people of St. Paul's for your hospitality and graciousness you have displayed in my time with you as an interim assistant. On Palm Sunday, I begin a new post as the interim Rector of St. Francis Episcopal Church, Great Falls, VA. I leave St. Paul's with a deep appreciation for the way God is honored through worship, service, and the good will I have witnessed while journeying with you. I wish you all the best.



From Bishop Jim:

I am happy for Fr. Shakespeare's call to be the interim in another parish, and I believe the people there will be very blessed to have him. During the short time he has been here, he has brought some wonderful spiritual reflections, good pastoral care and a personal warmth and presence that have blessed us greatly. I shall miss him, and I know those of you who have gotten to know him will miss him as well. On behalf of all of us, I say, "Go with God, our brother, and remember you are in our thanksgivings and our prayers."



APRIL ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

1	Kate Eikel Leonard Gentile Ann Korky 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	Michael Robinson Colin Tooze	19	Clarke Cooper
8	Andrew Benn James Sanderson	20	Charles Zakaib
9	Stefanie Siebeking	21	Steven Chlapecka
10	Daniel Oliver Merlin Packard	24	Matthew Heil
11	Lucian Purinton Barbara Hollinshead	26	Paul Darmstadter
12	Courtney Cecere Bessie Fleming	27	Dirk Heron Anne Reamer
		28	Elaine Kelley
		29	James Kiefer Catherine Pham Lynne Walker



SPECIAL SERVICES/ MAJOR FEAST DAYS

Sunday, April 13

Palm Sunday

7:30 a.m.: Morning Prayer

7:45 a.m.: Blessing of the Palms and Low Mass (The Rt. Rev. James L. Jelinek preacher)

10:30 a.m.: Procession from Washington Circle and Solemn Mass (The Rt. Rev. James L. Jelinek, preacher)

6:00 p.m.: Solemn Evensong and Benediction

Thursday, April 17

Maundy Thursday

9:00 a.m.: Morning Prayer

5:30 p.m.: Shrine Prayers

5:45 p.m.: Evening Prayer

6:45 p.m.: Solemn Liturgy of the Lord's Supper (The Rev. Kyle Oliver, preacher)

(All night vigil in the Angel Chapel begins immediately after Mass until the Solemn Liturgy on Good Friday)

Friday, April 18

Good Friday

9:00 a.m.: Morning Prayer

Noon Liturgy of the Day, followed by Stations of the Cross (The Rt. Rev. James L. Jelinek, preacher)

5:45 p.m.: Evening Prayer

6:45 p.m.: Solemn Liturgy of the Day (The Rev. Lloyd Alexander Lewis, preacher)

Saturday, April 19

Holy Saturday

9:15 a.m.: Morning Prayer

9:30 a.m.: Liturgy of the Day

4:30 p.m.: Children's Liturgy of Light (in the Angel Chapel)

8:00 p.m.: The Great Vigil of Easter (The Rt. Rev. James L. Jelinek, preacher)

Sunday, April 20

Easter Day

9:00 a.m.: Sung Mass (The Rt. Rev. James L. Jelinek preacher)

11:15 a.m.: Procession and Solemn Mass (The Rt. Rev. James L. Jelinek, preacher)

Confessions during Holy Week

During Holy Week, certain times have been scheduled for confessions (see below). As always, if these times are not convenient, individual confessions may be scheduled at a mutually agreeable time by contacting a priest directly.

Holy Monday, April 14

7:30 a.m.: Confessions (Bishop Jelinek)

5:00 p.m.: Confessions (Fr. McQuin)

Holy Tuesday, April 15

7:30 a.m.: Confessions (Bishop Jelinek)

5:00 p.m.: Confessions (Fr. Oliver)

Holy Wednesday, April 16

7:30 a.m.: Confessions (Fr. Oliver)

5:00 p.m.: Confessions (Bishop Jelinek)

Maundy Thursday, April 17

5:00 p.m.: Confessions (Fr. Oliver)

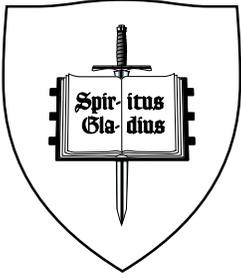
Good Friday, April 18

11:00 a.m.: Confessions (Bishop Jelinek)

5:00 p.m.: Confessions (Fr. Oliver)

Holy Saturday, April 19

2:00 to 2:30 p.m.: Confessions



SAINT PAUL'S PARISH

K STREET — WASHINGTON

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Washington, D.C. 20037

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

ADDRESS SERVICE REQUESTED

Remember to mark your Calendar:

April 13: Palm Sunday

April 17, 18, and 19: Maundy Thursday, Good Friday and Easter Vigil

April 20: Easter Sunday



Last Supper, Duccio di Buoninsegna