

Jesus, Risen from the Tomb  
Ambrogio Borgognone circa 1490

# THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

APRIL 2019 XXXIII NUMBER 4

## The Vision Glorious

Dear Friends,

There is a fact so beautiful and bewildering, so complex and simple, that for centuries the finest of minds – countless thinkers, philosophers, theologians, artists – have simply gazed through a glass darkly. I speak, of course, of the fact of one man rising from the dead. I choose my words carefully: we are convinced that we speak of a fact – no notion, no metaphor, no clever idea – and that this fact of resurrection from the dead changed the entire shape and course of human history.

Over the course of Holy Week we see this fact to be no remote ideal or abstract theory: it is deeply and utterly personal; it makes its home in each heart. All that we are and will become and already have been is swept up within this first and last tenet of Christian faith. As we believe that Jesus rose from the dead, we believe that so too can we.

I urge you to make these days a priority – to allow our Church to worship as a complete family – as we together journey through suffering and death into this joy and miracle of new life. This one week is our time to give ourselves to God completely: if you make the effort – if you open yourselves to these great and mighty acts – you will meet God, and see His love giving even our own lives and journeys some new sense and purpose.



THE REV'D RICHARD WALL

We all, I think, know and feel that Holy Week reveals this church at its finest; it calls forth our best. Amidst a plethora of visiting bishops, choral settings, and exotic flower arrangements, we come together first as brothers and sisters seeking Jesus: finding cure and calm in life's complexities, and peace and hope for troubled spirits. At the altar I will again pray for the souls of those in this family who left this life over this last year – knowing that they remain with us in worship, now seeing and knowing with their eyes the Vision Glorious: this fact of Resurrection.

This comes with my love and prayers

- Fr Richard



### IN THIS ISSUE

#### MEET OUR NEW PARISH ADMINISTRATOR

Hallerin Hill introduced — Page 2

#### LENTEN QUIET DAY: SPACE FOR AWE

Report from Teta Moehs with photos by Janet Wamsley — Page 3

#### CHILDREN PREPARE FOR LENT

CGS activities — Page 3

#### DISCERNMENT AT ST. PAUL'S

Roy Byrd and Tina Mallett describe discernment committees' role for Elijah Mills and Hannah Proctor — Page 4

#### MUSIC ANTICIPATES MEANING

Dana Gioia — Page 5

#### ON MATTERS OF THE SOUL

Wrapping up our journey with "Falling Upward: A Spirituality for the Two Halves of Life," Ed Loucks — Page 6

#### FEBRUARY VESTRY REPORT

Preston Winter — Page 6

## THE EPISTLE

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

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**Assistant Priest** The Rev'd Fr. Shawn Strout

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**Junior Warden** Anne Windle (2021)

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**Treasurer** Katherine Britton  
**Members** John Orens (2019)  
Michael Robinson (2019)  
Preston Winter (2019)  
Gwyneth Zakaib (2019)  
Ed Britton (2020)  
Patricia Byrd (2020)  
Matthew Leddicotte (2020)  
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## Introducing our New Parish Administrator



Hallerin Hill, II is thrilled to be our new Parish Administrator. Almost a Catholic convert himself, Hallerin has a heart for the Anglo-Catholic tradition and looks forward to using his gifts to joyfully support and manage such a vibrant parish.

Prior to joining St. Paul's, Hallerin worked on staff as the Executive Assistant for Christian Education at Independent Presbyterian Church in Birmingham, Alabama, serving 2,300 members.

A Tennessee native, Hallerin received his Bachelors in Violin Performance from The University of Tennessee, Knoxville, graduating Cum Laude.

Outside of work, Hallerin enjoys being outdoors, volunteering, attending concerts, and spending quality time with friends and family.

Please stop by and say hello anytime!



# Lenten Quiet Day: Space for Awe

*Teta Moehs*

On Saturday, March 16, the St. Paul community was invited to pause and reflect at Lenten Quiet Day. Organized by Hannah Proctor and Janet Wamsley, approximately 20 people of all ages enjoyed this wonderful experience.

This year, we were invited to refocus and reflect in a unique way. After

brief introductions and coffee and snacks, we moved through different activity tables at our own pace. The various stations introduced multi-dimensional and creative ways to reflect on our faith, accompanied by an art or craft activity and texts with questions to guide us.

For example, working with clay and reflecting on the passage: "We are

God's handiwork, created in Christ Jesus for good works that God has prepared beforehand so that we would live in them..." Other work stations included drawing or explored the sacraments, enabling us to interact with and think about biblical themes in a new way. Small notebooks provided a way to jot down ideas that can be continued in the coming weeks.

After an hour and a half at the interactive stations, our group gathered again to share insights gained about what the Lenten journey means personally. All agreed that they felt refreshed and renewed by this experience and time together. Rosary and Mass followed, and the group said their farewells at 1 p.m.

Thank you, Hannah and Janet for preparing everything so thoughtfully and beautifully! It was an inspiring way to start the weekend and will accompany us throughout Lent.



## Children Prepare for Lent

*Hannah Proctor*

To kick off Lent, families gathered in one of the CGS atriums to make prayer chains. Each child selected strips of paper on which were printed short prayers, prayer prompts, or Scripture verses. The light purple strips represent the fast days of Lent, while the dark purple strips are for Sunday Feast days. We included a white strip of paper to represent Easter. The kids enjoyed gluing or stapling the bits of paper into the chains in correct weekly sequence, and promised to faithfully tear one off each day and pray the prayers as we count down to Easter.

I'll admit, our family has been lackadaisical about faithful chain tear-

ing, but when we remember, and catch up to the current day, there is always joyful jostling as we choose between the handful of paper strips and decide who gets to pray which one. A few days ago, I providentially selected a strip that contained a prayer about discernment, which touched my heart.

Spending Lent literally unfettering and loosening (paper) chains has been enlightening and enriching, and, for our family at least, has highlighted things about ourselves and things about this world that we hadn't contemplated before.



# Discernment at St. Paul's

Roy Byrd, Chair, Parish Discernment Committee for Ordination to the Priesthood

## St. Paul's Discernment Committee for Ordination to the Priesthood

On 10 March, congregants at the Sung Mass witnessed the commissioning of Lucky Ajueyitsi, Roy Byrd, Katherine Dirks, Grant Hildebrand; and Lindsay Raffetto, as members of the Parish Discernment Committee for Ordination to the Priesthood. Over the past year, our aspirant, Elijah Mills, consulted with parish clergy about a possible call to the priesthood. Convening a discernment committee is the first step in a multiphase discernment process within the Diocese of Washington.

A local discernment committee is formed during the *reflection and clarity* phase of the process. The objective is to encourage and assist the aspirant in discerning how his or her personality, gifts in ministry, and life experience correspond to the qualities the Diocese seeks in a priest.

The current ordination process recognizes the uniqueness of each Diocese of the Episcopal Church. The discernment process of the Diocese of Washington is tailored to the diocese's needs. The focus is not merely whether an individual is called to the ministry of priests but also whether the aspirant's set of gifts and experience are a match for the unique challenges of priesthood within the Diocese. The assumption is successful applicants will, upon ordination, return to ministry as priests within the Diocese.

There are seven qualities the Diocese seeks in a priest: *compelling spiritual life and a passion for the Gospel; ability to communicate the Gospel in ways that people and communities find engaging and relevant to their lives; spiritual maturity, self-awareness, and authenticity; ability to lead, organize, and equip others in*

*ministry; entrepreneurial leadership; the ability to lead congregations through change; and a willingness and ability to be vocationally flexible.*

Over the next several months the committee will meet with Elijah and together prayerfully reflect on his personality, gifts in ministry, and life experience; and how they do, or do not correspond to the qualities the Diocese seeks in a priest. At the conclusion of this phase of the discernment process, Elijah, the Rector, and each member of the committee will offer a thorough documented reflection on his qualities.

If he decides to continue onto the next phase of the discernment process, the committee's feedback, Rector's recommendation, and a personal statement from the aspirant are forwarded to the Diocesan Review Group. Its work concluded, the parish discernment committee then disbands.

To learn more about the discernment process for ordination to the priesthood visit the following link: <https://www.edow.org/ministries-and-networks/commission-on-ministry/called-to-the-priesthood>

Tina Mallett, Chair, Parish Discernment Committee for ordination to Diaconate

## St. Paul's Discernment Committee for Ordination to the Permanent Diaconate

Hannah Proctor is discerning a call to the permanent diaconate.

As described on our diocesan website (edow.org), "Deacons work [in a non-stipendiary capacity] as a link between the Church and the world. They discern people's needs, hopes, and concerns and empower faith communities to respond. Bishop Mariann has made the work of deacons a priority in the diocese. Deacons are deployed from the bishop's office to develop collaborative ministries at the

parishes they serve. They are network builders—linking neighborhoods to local parishes in order to grow faith communities. At services, deacons assist bishops and priests in the liturgy by reading the gospel, inviting the confession, setting the altar for Eucharist and offering the dismissal. Deacons in the diocese are led by Archdeacon Sue von Rautenkranz."

Hannah is in the first stages of discernment, meeting over a six month period with her Local Discernment Committee – parishioners June Barnes, Tina Mallett, Teta Moehs, Chris Ring and Penelope Wilhelm. They are using a manual prepared by the diocesan Commission on Ministry (available on the EDOW website) to explore her call to ordination and alignment of her gifts with the needs of the diocese.

Our guide and point person in this stage of the process is Deacon Mary McCue, who serves at Ascension and St. Agnes.

Please keep Hannah and her Committee in your prayers as they try to hear where the Spirit is leading Hannah and how her gifts are best used to build up the Church.



## Celebrating February Birthdays at St. Paul's



# Music Anticipates Meaning

Dana Gioia

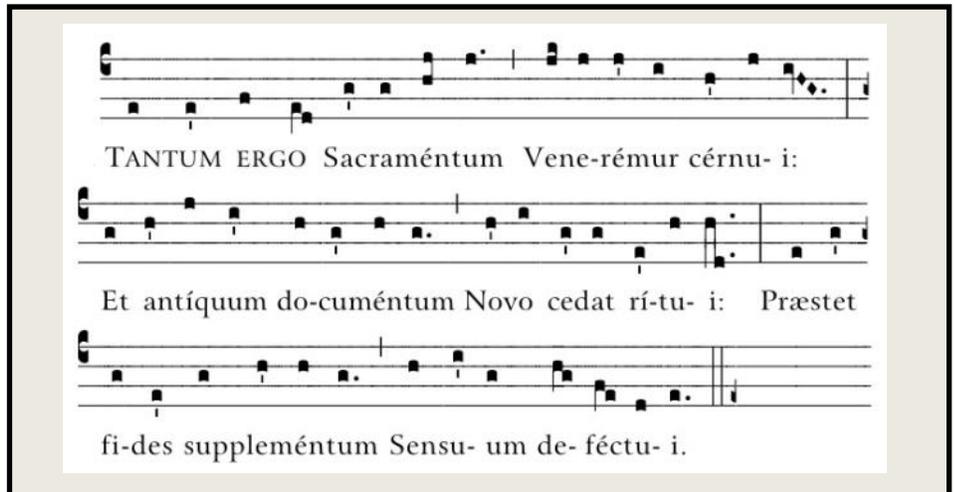
Dana Gioia is currently Judge Widney Professor of Poetry and Public Culture at the University of Southern California. He served as Chairman of the National Endowment for the Arts between 2003 and 2009. The full version of this article appeared in the journal *First Things*, June 2017.

When I was a child in a Los Angeles parochial school, we began each morning with daily Mass. American Catholics have a different sense of sacred music from Protestants. Singing is less central to our traditions of worship. At Benediction, however, hymns played a central role. Hearing St. Joseph's mighty organ fill the capacious church gave me a physical thrill. It was the most powerful live music I had ever heard. Add to that titanic rumbling the voices of seven hundred kids singing in Latin, and you will divine my wonderment.

As the priest opened the shining tabernacle and placed the consecrated host in a golden monstrance, we sang a short hymn in veneration of the Eucharist. This hymn, the *Tantum Ergo*, has haunted me for the past sixty years.

By third grade, I had the text indelibly memorized, though the only word I understood was *sacramentum*. The literal meaning of the words seemed unimportant compared to the experience of singing. I sang it in a blissful trance. It always ended too soon.

As an adult, I can't accurately judge whether that experience was spiritual or aesthetic. I suspect that those two categories of perception are more interdependent than most people believe, especially in a child. I do know from my earliest memories that *Tantum Ergo* struck me as penetratingly sublime. Those two minutes were more beautiful than anything



outside the church doors on the ugly streets of my hometown. The hymn acquired private meaning—a web of deep longings and associations, of intellectual and spiritual awakenings that I didn't yet understand.

In college I discovered that the intricately rhymed verses had been written by St. Thomas Aquinas for the new feast of Corpus Christi the year before Dante was born. The poem, therefore, dates to a specific moment in Western culture. It appeared just as Latin was about to give way to Italian as a literary language, and the Middle Ages were moving toward the Renaissance. That fact now seems significant to me.

I was raised in a Spanish-speaking neighborhood by Italian immigrants and assimilated mestizos who worshipped in Latin in a city whose official language was English. Latin was not a dead language; it was simply the one reserved for sacred things—like singing—in a place full of competing dialects. No, *Tantum Ergo* didn't feel foreign. Old words brought over from an old world were my daily reality.

Over the years I have learned that I was not the only kid deeply affected by the hymn. Over lunch at the USC faculty club, I mentioned the hymn to

the historian Kevin Starr. After singing the first stanza, he provided a theological exposition in his booming voice. “*Praestet fides supplementum,*” Dana! ‘Faith provides a supplement for the defects of our senses!’ Conversation stopped at nearby tables.

The old practices, as Aquinas noted, give way to new rites (*Et antiquum documentum, / Novo cedat ritui*). By the time I finished high school, we had folksy anthems composed by amateur Jesuit musicians. If hell has a hymnal, these tunes will fill its opening pages. Hardly anyone sang.

For me, *aggiornamento* became *addio*. After graduating from high school in 1969, I stopped going to Mass for nearly twenty years. I never left the Church. I just stopped showing up. The hunger remained, unsatisfied. Finally, in middle age, I accepted the bad music as punishment for my sins and rejoined as a communicant.

As an artist, I learned something else from the Latin hymns—that art is mysterious. The literal sense of a song or a poem is only part of its meaning. Our intuition often outpaces our intellect, and music anticipates meaning. He who sings prays twice, sometimes unaware.

# On Matters of the Soul

Ed Loucks, Convener

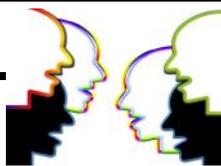
As you read this, we have wrapped up our multi-month long study of *Falling Upward* by Fr. Richard Rohr. We will have selected a new book to be the anchor of our free-flowing, unstructured and high-energy multi-logs on matters of spiritual growth. Here are a few quotations from Rohr's concluding chapters. As you reflect on these thoughts, be mindful of the fact that the "second half of life" is not based on age in years, but on steps in the direction of spiritual maturity:

- Daily life now requires prayer and discernment more than knee-jerk responses toward either the conservative or liberal end of the spectrum. (pp 118-19)
- The eight beatitudes speak to you much more than the Ten Commandments now . . . Courthouses are good and necessary first half-of-life institutions. In the second half you try instead to influence events, work for change, quietly persuade, change your own attitude, pray, or forgive instead of taking things to court. (p 119)
- In the second half of life, it is good just to be a part of the general dance. We do not have to stand out, make defining moves, or be better than anyone else on the dance floor. Life is more *participatory* than assertive, and there is no need for strong or further

self-definition.

God has taken care of all that, much better than we ever expected. (p 120)

- At this stage, I no longer have to prove that I or my group is best, that my ethnicity is superior, that my religion is the only one that God loves, or that my role and place in society deserve superior treatment. I am not preoccupied with collecting more goods and services: quite simply, my desire and effort—every day—is to pay back, to give back to the world, a bit of what I have received. . . . I try now, as Elizabeth Seaton said, to "Live simply so that others may simply live." (p 121)
- In the second half of life, we do not have strong and final opinions about everything, every event, or most people, as much as we allow things and people to delight us, sadden us, and truly influence us. We no longer need to change or adjust other people to be happy ourselves. Ironically, we are more than ever before in a position to change people—but we do not need to—and that makes all the difference. (pp 122-23)
- It always deeply saddens me when [some] folks are still full of themselves and their absolute opinions about everything. Somehow they have not taken their needed place



in the social fabric. We need their deep and studied passion so much more than their superficial and loudly stated principles. We need their peace more than their anger. (p 123)

- Your concern is not so much to *have what you love* anymore, but to *love what you have*—right now. This is a monumental change from the first half of life, so much so that it is almost the litmus test of whether you are in the second half of life at all. (p 124)
- Most of us tend to think of the second half of life as largely about getting old, dealing with health issues, and letting go of our physical life, but the whole thesis of this book is exactly the opposite. What looks like falling can largely be experienced as falling upward and onward, into a broader and deeper world, where the soul has found its fullness, is finally connected to the whole, and lives inside the Big Picture. (p 153)

The journey to the second half of life begins when a person chooses to follow Jesus Christ, but that is just the beginning of the journey. Some people have this entry experience early on life; others find the narrow path later in life. Sadly, some never grow beyond the first half. Everyone travels at their own pace. We are all guided by the Holy Spirit. We all do the journey more effectively, more completely, more joyfully, in a community of others on the same journey.

## February Vestry Report

Preston Winter

The Vestry held a regular monthly meeting on February 26th, 2019. Fr. Richard began with the Rector's report, which included discussion about the preparations for Lent and in particular, the Lenten Wednesday series. In

addition, the Feast of the Annunciation will be held with a 6:45pm mass.

The Treasurer had delivered a written report, which the Vestry voted to accept this report without changes. The Executive Committee (Mr. Schnorrenberg) reported that they had

made a decision to increase hourly pay for caregivers in the nursery in order to ensure we can retain workers.

Following these reports, Anne Windle reported on the recent meeting of the Finance & Investment



# APRIL ON K STREET

## UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

1	Kate Eikel Michael Welch John Reese James Stark	12	Bessie Fleming
2	Louis Husser	13	Mark Pierzchala
5	Lydia Bakke	14	James Melton Sara Lee Menzer
6	Calvert Whitehurst	16	Patrick Kalk
7	Michael Robinson	19	Clarke Cooper
8	Kenwin Benn James Sanderson	20	Charles Zakaib
10	Daniel Oliver	21	Steven Chlapecka
11	Lucian Purinton	23	Sophia Mui-Welch
		26	Paul Darmstadter Nathan Brown
		28	Elaine Kelley
		29	Soo Pham Lynne Walker

HaPpY  
BiRtHdAY



Committee. The Committee met on February 5<sup>th</sup> and discussed the amount of funds that should be maintained in cash accounts, and whether to creating a separate reserve bank account. The Vestry continues to prioritize growing the endowment and will also prioritize longer term planning.

Recommendations from the committee include 1) establish a legacy committee and 2) hire contractor to conduct a building assessment.

Ms. Windle also reported on the Buildings and Grounds Committee. There are some serious concerns about the HVAC system and possible recommendation for a service package that would cover minor repairs and visits, as recent repairs have been quite expensive and have not provided a longer-term fix for many of these problems.

Following these discussions, Fr. Richard shared that the Parish Ad-

ministrator Position has been filled. Hallerin Hilton Hill will begin work on March 18.

The Annual Parochial Report was also reviewed and approved. This is a report to the Diocese that details attendance, pledge income, etc.

The bulk of the discussion during the meeting was related to the Diocesan Convention presentation by Tony Morgan on "The Unstuck Church".

The Vestry discussed where we are as a parish in terms of growth and decline, and how we might think about the next 5 years to better increase our mission, ministry and outreach. The Rector and Vestry members agree that we should take deliberate action in this regard, beginning an intentional exploration of this methodology to guide us along the path.

The meeting adjourned with a few announcements, and the next meeting is set for March 26<sup>th</sup>.



### Palm Sunday

**Sunday, April 14, 2019**

7:45 a.m. Low Mass with Blessing of Palms

10:30 a.m. Ecumenical Blessing of Palms & Procession from Washington Circle, followed by Solemn Mass  
4:00 p.m. Solemn Evensong & Benediction of the Blessed Sacrament

### Wednesday in Holy Week

**April 17, 2019**

6:45 pm: Tenebrae

### Maundy Thursday

**Thursday, April 18, 2019**

5:45 p.m. Evening Prayer

6:45 p.m. Solemn Pontifical Mass of the Lord's Supper, followed by all-night vigil at the Altar of Repose;  
*The Bishop of Washington, Presiding & Preaching*

### Good Friday

**Friday, April 19, 2019**

12 Noon Stations of the Cross —

*Confessions heard following*

5:45 p.m. Evening Prayer —

*Confessions heard following*

6:45 p.m. Liturgy of the Day

### Holy Saturday

**Saturday, April 20, 2019**

4:30 p.m. Service of Light *For Children & Families* — *Open to all*

8:00 p.m. The Great Vigil of Easter,  
*The Rt. Rev. James Shand, Presiding & Preaching*

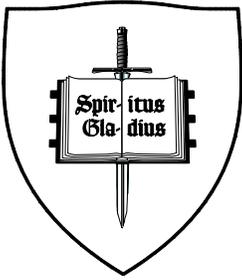
### Easter Day

**Sunday, April 21, 2019**

8:00 a.m. Low Mass

10:00 a.m. Solemn Choral Matins,  
*Easter Egg Hunt following*

11:15 a.m. Procession and Solemn Mass,  
*The Rt. Rev. James Shand, Celebrating and Preaching*



## SAINT PAUL'S PARISH

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### **Remember to mark your Calendar:**

**Palm Sunday, April 14 10:30 a.m.**

Ecumenical Blessing of Palms and Procession from  
Washington Circle; Solemn Mass at St. Paul's following

**Maundy Thursday, April 18, 6:45 p.m.**

Solemn Pontifical Mass of the Lord's Supper, *The Bishop of  
Washington, Presiding & Preaching*

**Good Friday, April 19, 6:45 p.m.**

Solemn Liturgy of the Day

**April 20, 8:00 p.m.**

The Great Vigil of Easter,  
*The Right Reverend James Shand, Presiding & Preaching*

**Easter Day, April 21**

Choral Matins at 10:00 a.m. with Procession and Solemn Pontifical Mass at 11:15 a.m.,  
*The Right Reverend James Shand, Celebrating & Preaching*



*Mario Palmezzano, Crucifixion of Jesus, c. 1490*