



Adoration of the Shepherds  
Agnolo Bronzino 1540

# THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

DECEMBER 2015 XXVIII NUMBER 11

From the Rector

**Advent — a gift from the church to our souls ... glimpsing Christ's coming in the most unexpected of ways, and the unlikeliest of places.**

## IN THIS ISSUE

### CHILDREN, THE ALTAR AND THE LITURGY

Robert Eikel reports from Catechesis of the Good Shepherd — page 4

### RIDING THE JESUS TRAIN

A report from Hannah Ceen on this year's Fall adult formation program — page 5

### LOVE'S RESPONSE: REAWAKENING TO GRATITUDE

Reflections from Jeanne Smith — page 6

### ST. AUGUSTINE OF CANTERBURY

Exploring the story of one of St. Paul's reredos saints — pages 8 - 9

### MEET OUR JANUARY ORGAN SCHOLAR

Introducing Rees Roberts from Oberlin Conservatory — page 10

Dear Friends:

I write to you mid-November, but knowing these words will be read whilst aboard the train hurtling towards Christmas. And we will all, in our different ways, be immersed in the annual December frenzy of shopping, socializing, planning, and preparing.

We hear the usual grumbles around the secularization of Christmas: celebrated now seemingly universally as a season of peace and goodwill, of giving and receiving, of spending time with our nearest and dearest. Personally, I do not object to the razzmatazz all around: how else can we comprehend or respond to the magnitude of the event we approach? Thank goodness the world around is at least doing *something* – at least not *ignoring* – perhaps the greatest moment in human history.

Coming from a country that, of course, does not celebrate Thanksgiving, Christmas is England's annual shot at what here straddles both November and December holidays: a time to gather the extended family unit, eat turkey, be happy, watch children have fun.

And this no longer involves Midnight Mass. The theologian Linda



THE REV'D RICHARD WALL

Woodhead argues that Christmas is now something quite different: "the ritual celebration of family life." And yet her point is no good news for secularism – since she also acknowledges that, carol concerts and nativity pageants are increasing in popularity. People, she writes, no longer cement themselves in preformed slabs of religious identity, but treat religious traditions as reservoirs of resources – and so mine and explore, grasping hold of all that seems personally useful and meaningful.

Her perspective seems to offer encouraging news: that people are at least open to the *possibility* of Christ-

## THE EPISTLE

**Rector** The Rev'd Fr. Richard Wall  
**Co-Editors** Katherine Britton, Cathy Downes

## THE PARISH

**Rector** The Rev'd Fr. Richard Wall  
**Ministry Resident** The Rev'd Fr. Jeff Hual

**Assisting Priests** The Rev'd Frs. Tony Lewis, Randy McQuin, J. Peter Pham

**Director of Music** Robert McCormick  
**Assistant Director of Music/  
Parish Administrator** John Bradford Bohl

**Address** 2430 K Street Northwest  
Washington, D.C. 20037-1797

**Phone** 202.337.2020  
**Fax** 202.337.7418  
**Email** office@stpauls-kst.com

## THE VESTRY

**Senior Warden** Laurel Malson (2018)  
**Junior Warden** Remington Gregg (2016)  
**Secretary** Jack Raffetto  
**Treasurer** Katherine Britton (2016)  
**Members** Susan Granum (2016)  
Allen Payne (2016)  
Roy Byrd (2017)  
Steven Chlapecka (2017)  
Todd Hanson (2017)  
Edward Loucks (2017)  
Chris Mixter (2018)  
Jeanne Smith (2018)  
Scott Spaulding (2018)

**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. © 2015 St. Paul's Parish, K Street, Washington.

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

mas. Into this void the church must speak quietly but clearly – preaching a meaning and message of Christmas that many have simply now never heard. Perhaps this is one of our greatest strengths at St Paul's – our willingness to preach the fullness of the catholic faith, while never ignoring the complexities and confusions of human life.

And so we can speak unashamedly of God becoming incarnate – taking flesh in a stable in Bethlehem, a child born to save us from our sins. We can invite people into the drama and mystery of salvation, speaking both of the reality of human sin, and then always, relentlessly, the message of redemption – the good news of God in Christ, and God in the hearts of His Children. Always remember the truth of Emmanuel: God is with us.

Part of our witness to the world is this time of retreat and preparation – of finding in our faith the way and wherewithal to step back from hustle and bustle and find a different way of being. I speak, of course, of this season of Advent – truly a gift from the church to our souls. In stillness and silence we prepare for the coming of Our Savior. These are weeks of listening and looking – of glimpsing Christ's coming in the most unexpected of ways, and the unlikeliest of places. Only if we pause and quieten can we see God's new thing, the thief always arriving in the dead of night. Are we each ready to greet him?

In this edition find details of special Advent opportunities offered here at St Paul's. Mary is our guide through Advent, so I urge you to attend Solemn Mass for the Feast of the Immaculate Conception, Tuesday 8<sup>th</sup> at 6:45pm. Years ago an elderly priest told me that keeping the Immaculate Conception with the pomp and ceremony it demands is one litmus test of a catholic parish. I urge you to live into your Anglo-Catholic identity, and help keep these tradi-

---

*Only if we pause and quieten can we see God's new thing, the thief always arriving in the dead of night. Are we each ready to greet him?*

---

tions alive, by attending Mass on this important date.

This year's Advent Quiet Day – Saturday 12<sup>th</sup> - will give a more focused opportunity to retreat, refresh, and reset. In 5 short hours we will cover all the essentials of lengthier retreats – worship, silence, eating, spiritual addresses, rosary. I will lead this year's Quiet Day, and deliver the addresses. We begin at 9:15am, conclude at 2:30pm, and please bring along your lunch.

In the midst of special Masses, quiet days, Sunday forums, the regular rhyme and rhythm of life here at St Paul's continues, with our daily recitation of the Offices and celebration of Mass. If you do nothing else this Advent: pick a weekday Mass, and make that your discipline as we approach God's great gift – a gift transcending all possible adequate response, but try we must. I am concerned about poor attendance at weekday Masses, not primarily because of viability questions then raised, but my deeper prayer that every member of this church establish their working week – somehow, in some way – around the Eucharistic Sacrifice.

However we respond, God comes, and God continues to come – sometimes with fire and wind, other times with a silence and peace that confounds our human understanding. During this time of preparation, be reminded that everything we have – all that we are – is one more gift from God: life, love, health, family, friends. As God comes we are invited to give ourselves back – to make a sacrifice of ourselves to Him. We humans have a way of making these things so difficult, when Advent's answer is simple: listen, watch, and wait. And then allow God to disrupt our lives over these few weeks.

Advent brings a particular kind of discernment and prayer to Episcopal parishes, as this is our time for vestries to set budgets for the approaching calendar year. A budget is not just a set of figures, but an offering to God: an integrated vision of all that we hope to be and do over the approaching twelve months.

Budgeting carries a particular poignancy and challenge for this parish, due to our particular funding mechanism. Unlike some parishes, we have no pot of gold, no external means of income that provides our funding. Our income comes from you – from the money you give to your church, formalized in your pledge. Every aspect of church life – clergy, music, building expenses, utility bills – is funded by your pledge. No exceptions. Now Fathers Dominique and Kyle have moved on, we must fund and find a second priest, if we are to maintain the current sacerdotal model and schedule.

This makes the annual work of budgeting weighty. We can only plan for what we know can be funded – nobody wants to make deficit budgets a norm. The work of vestry is to look at pledged income for the approaching year, and prayerfully decide how that money can best be used. This unavoidably means some prioritizing, assessing needs, and making difficult decisions. Over recent years income has noticeably declined – and we should not be surprised, as our experience mirrors the experience of our denomination. But if income continues to decline, then more cuts will inevitably follow. We cannot spend what we do not have. I urge you to consider this reality of parish life as you consider – or reconsider – your pledge for the upcoming year. Scripture calls us to tithe to our church – to

give back 10% of our income – and I will happily talk to anybody about how this works in my own life and stewardship.

Budgeting sounds daunting, but it provides a splendid opportunity for parishes to refocus, reassess, and regroup. It forces us to ask difficult questions of ourselves, our mission, ministry; it demands that we define and consider our identity once again – asking what is essential to the life of a catholic parish, and what is simply pleasant. It also sets before us the perennial challenge of looking beyond ourselves and our immediate needs and gazing instead outward: considering our mission beyond our walls, as we respond to Christ's admonition to feed the poor. Perhaps the real litmus test of catholicity has nothing to do with feast days, rubrics, or sacred music – but, instead, how a parish serves the Real Presence of Jesus in the surrounding poor, as well as in the Sacrament of the Altar. Please pray for parish leadership during this time of prayer and discernment.

I am excited to be with you through this holy season, and to celebrate my first Christmas at St Paul's. This, I believe, is a parish worth celebrating – something of which we can each be proud. Somebody recently remarked that while questions about resources remain, this is fundamentally a happy place. I pray that over Advent and Christmas time you may find happiness in and from your parish church: the happiness that flows from the Word made Flesh.

This comes, as always, with my love and prayers

Fr Richard



# Children, The Altar and the Liturgical Year

Robert Eikel

All the work and activity of the CGS atrium comes from one of two places: Scripture and liturgy. The catechists make known to the children Jesus' presence in Word and in Sacrament, with an emphasis on the concrete historical reality of His ministry. In the Fall, the catechists introduce the children to two liturgical fundamentals: the altar and to the liturgical year.

One of the most prominent features of the atrium is a model altar, scaled down to the size of a child. Here the children learn to prepare the altar with fair linen, cross, and candles; learn to name the paten, chalice, and other articles of the altar; and learn that the altar is a special table for God's special meal. Older children learn about the Real Presence of Jesus in the reserved sacrament in the tabernacle, signified by the lit sanctuary lamp — all by working with child-scale models.

Similarly, the first presentation of the liturgical year uses model chasubles in the five colors of the year:

white, purple, blue, green, and red. The children can place the chasubles on stands and learn their meanings: white is for the great feasts of Christmas and Easter, purple and blue are for the preparation times before the feasts, green is for the "growing time" after the feasts, and red is for Pentecost.

The children then can move on to the circular liturgical calendar puzzle. The puzzle has 52 small pieces, one for each Sunday of the year; six larger pieces for the seasons of the year; and three pieces for the principal feasts of Christmas, Easter, and Pentecost. The catechists use the puzzle to introduce the seasons of the year, and the child can work independently with the puzzle to master the names and relationships of seasons, feasts, and colors.

St. Paul's is privileged to be able to offer this thorough, and thoroughly catholic, catechesis to its youngest parishioners. The catechists welcome all adults of the parish to observe, work, and learn in the CGS atrium. Please contact

Robert Eikel ([reikel@reikel.org](mailto:reikel@reikel.org)), Allison Winter ([allisonannewinter@gmail.com](mailto:allisonannewinter@gmail.com)) or Preston Winter ([preston.winter@gmail.com](mailto:preston.winter@gmail.com)) to learn more.



# Riding the Jesus Train — Fall 2015

Hannah Ceen and Epistle Editors

Who is Jesus? For that matter, who is Mary? And what about the Holy Spirit? Wait...me? Proclaim the Gospel? You mean...evangelism?

For six weeks, this fall's iteration of the Jesus Train brought people together to explore such questions, covering topics from the most basic elements of our faith to some of the most challenging questions we face as Christians.

The evening sessions started with a special, shared meal for 30 to 35 people each time. A huge thank you to all who made the wonderful meals possible: Hannah Ceen and Juliana Walton for cooking, Simona Murnick for providing bread and salad, CB for his gift of organization and inspired railroad car dining arrangements, Virginia and Brian Schaap for serving, Jo Stelzig for greeting and coffee, and Patrick White and his team of helpers for doing set-up and clean up.

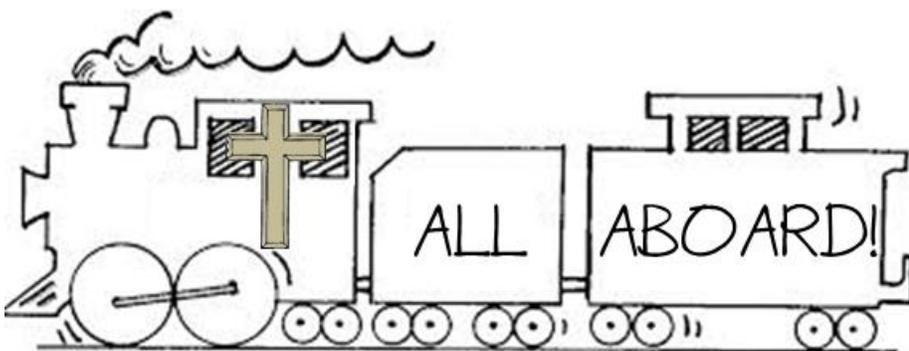
After dinner, one of the clergy gave a thought-provoking presentation, following which we broke up into small groups. In the small groups, we discussed our thoughts on the subject, brought up questions, and learned from one another. We closed with either Compline or a Taizé-

inspired prayer service, before heading back out into the world.

This year's Jesus Train provided multiple "tracks," to ensure that those who had attended last year would be challenged with new concepts. Some of the sessions kept both Jesus Train veterans and newbies together, however. For example, all of us joined to hear Professor Orens' presentation on the Oxford Movement and to take part in the Quiet Day with Brother Steven, CR, in which we were introduced to approaching Mary in daily life.

While by no means exhaustive, the variety of topics discussed during the six weeks of the Jesus Train was intended to broaden people's understanding of the Episcopal Church and Christianity as a whole. From Fr. Jeff's introduction to the overwhelming proof supporting the Christian faith to Fr. Richard's clarification on what evangelism looks like for Episcopalians, the voyage was a varied and enlightening one.

The discussions answered a lot of questions, and brought up many new ones. Now the question is: What's next? Where will the next adult formation voyage take us?



## Advent Quiet Day



Led by Fr. Richard Wall  
Saturday, December 12  
9:15 am — 2:00 pm

In the midst of seasonal noise and bustle our Quiet Day offers opportunity to pause, reflect, and pray: to dedicate ourselves once again to the Word made Flesh.

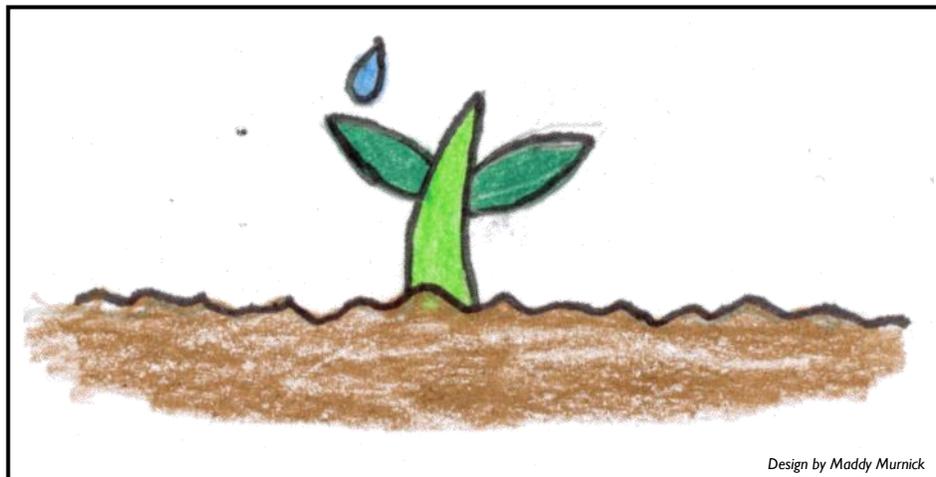
The day's itinerary includes all key components of a longer retreat: times of prayer, the Eucharist, spiritual conferences led by Fr Richard, and periods of extended silence. Sacramental Confession will be available for those who wish.

Please bring a brown bag lunch — drinks will be provided.

---

# Love's Response: Reawakening to Gratitude

---



Here is the final installment of the Stewardship Committee's individual testimonies as to why they value St. Paul's. This one is by the Stewardship Chair, Jeanne Smith.

My time at St. Paul's thus far has fallen into roughly three categories: singing in the choir, participating in Pilgrims in Christ, and serving in parish leadership. There's a thread throughout these three; see if you can find it!

**The Parish Choir:** I had the great joy of singing in the choir beginning in 1987. I was drawn in to St. Paul's through the choir. Though I had been an Episcopalian since the age of two and had a strong enough musical background, I was almost totally unfamiliar with the Anglo-Catholic tradition. As it turned out, the beauty of the liturgy, the support of my fellow musicians, and the depth of the devotion of the people of the parish added new depth to my musical offering and to my faith.

**Pilgrims in Christ:** In the course of the six years I spent in this one

adult formation ministry I was a member of the teaching team, sponsor of candidates for Baptism and Confirmation, and a companion to some looking only to grow in their knowledge of God. In these roles I got to know many new parishioners and hear their stories, stories that continued to evolve as the weekly meetings provided the opportunity not only for learning, but also for forming community. Among the blessings I received doing this work are theological enrichment, new and lasting friendships, deeper understanding, greater confidence, a more open heart, a greater awareness of the presence of Christ in everyone, and others too numerous to name.

**Parish Leadership:** After a few years with varied leadership responsibilities (Vestry member, Stewardship Chair, Junior and Senior Warden, and Search Committee Co-Chair), I have come to have a new view of the parish. It's a wider view than I could ever have had in the previous work I had done in the choir or in Pilgrims. It is a

daunting responsibility to be in some small way responsible—with God's help and in loving collaboration with fellow leaders—for the health and well being of the entire parish.

**The Thread:** Have you found it yet? The thread is that no matter how each of us chooses to serve this parish, we are all in this together; we are a community blessed with a variety of gifts shared in mini-communities and in corporate worship. For me, those mini-communities have been choir, Pilgrims, and vestry/committee work, all of which have endeared this parish and its people to me, and for which I will always be not only deeply grateful, but also eager to give substance to my gratitude.



---

*[N]o matter how each of us chooses to serve this parish, we are all in this together; we are a community blessed with a variety of gifts shared in mini-communities and in corporate worship.*

---

## Farewell and Best Wishes to Fr. Dominique Peridans



On Sunday , October 25, St. Paul's said thank you to Fr. Dominique for his wonderful year with us. Starting November 1, Fr. Dominique began his new venture as Priest-in-Charge at Ascension and St. Agnes. While we are sad to see him leave St. Paul's, we are excited for him in his new position still in Washington. So as we bid him farewell and best wishes, we also look forward to seeing him around St. Paul's in the coming year as we explore the possibilities of closer ties between the our two parishes.



## Advent Lessons and Carols: December 6

Now among our parish's most cherished traditions and best attended services, each year on the First and Second Sundays of Advent, our combined choirs offer Advent Lessons & Carols at 6:00 p.m. in place of Evensong.

The service is literally a procession, with the choirs beginning in candle-lit darkness in the Atrium, gradually making their way from the rear of the nave to the front, and then to the choir stalls and finally within the altar rails, ending in brilliant full light as all sing, "Lamb of God, the heavens adore thee ... by the pearly gates in wonder, we stand and swell the voice of thunder."

Alongside beloved Advent hymns sung by all, the choir offers great music of the season, this year including works of Philip Ledger, Robert McCormick, Robert Lehman, Stephen Caracciolo, Edward Bairstow, James MacMillan, Francisco Guerrero, and Jonathan Dove.

Benediction of the Blessed Sacrament follows. Join us (this year on November 29 and December 6), and arrive early to get a good seat!



## Hell & How to Avoid It

Rector's Forum: December 6  
Fr. Richard Presenting

Advent is traditionally a season for Christians to ponder The Four Last Things: Death, Judgement, Heaven, and Hell.

Advent is the perfect time to ask what scripture and tradition actually teach about life beyond the grave. Will we each be sent to eternal paradise OR endless damnation? And if not-then what?

*Please note that this is an opportunity for those absent to hear Fr Richard's Theology on Tap presentation.*

## Commission On Mission Reminders



# HELP WANTED

ACCEPTING ALL APPLICATIONS

### Dec 12 Saturday

Gift bag assembly following the Advent Quiet Day

### Jan 03-10, 2016

St. Paul's hosts the Georgetown Ministry Center Winter Shelter

Your help is needed for all these events.

Contact Ann Korkey ([akkorky@gmail.com](mailto:akkorky@gmail.com)) for more details.

# St. Augustine of Canterbury—Apostle to the English

Cathy Downes

## Which Augustine?

What's in a name? Well a lot actually. It's that time of the year for looking at another of the figures that have been carved for the St. Paul's reredos. We have looked at St. Ignatius, Saint James of Jerusalem, also known as James the Just, Saint Cyprian and Bishop Seabury. That leaves, Saints Augustine, Athanasius and Columba, and finally Bishop Harding, the third rector of this parish.

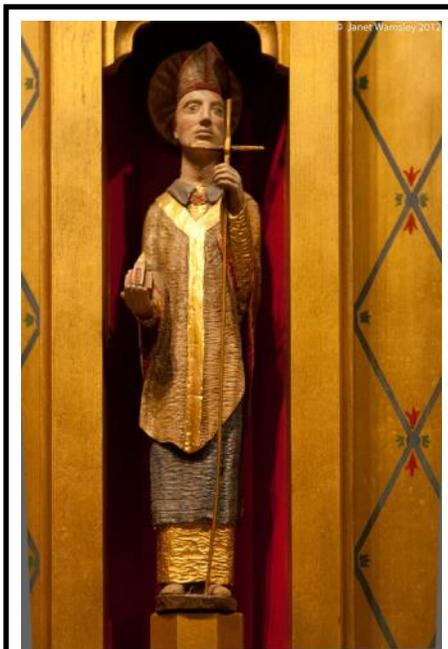
So I settled on looking into Saint Augustine. Being as dependent as any current student upon the internet, and most obviously Google, I typed Saint Augustine into a Google search and got 14 million, 800,000 hits in just .55 seconds. Just love technology!

So I set off downloading all sorts of materials, from all sorts of websites, and reading and reading...and reading and soaking up all the perspectives and information I could. After arranging all these materials and setting to distilling their essence into this short two page article, I thought I needed a quick check back with Dorothy Spaulding's St Paul's Parish 1866-1966 which lists the eight figures in the niches of the reredos.

I got a shock—I had the wrong Augustine! How could Google fail me so badly. After all 14 million 800,000 hits couldn't be wrong...could they? Yep!

There are two Saint Augustine's of note—Augustine of Hippo, one of the Christian Church's earliest and critical theologian, and Augustine of Canterbury, who was the first Archbishop of Canterbury. Well, back to Google—this time....only 451,000 hits in 41 seconds. It turns out that Saint Augustine of Canterbury is also called

Saint Augustine the Less to distinguish him from Saint Augustine, the theologian.



St. Augustine of Canterbury,  
St. Paul's reredps.  
(Bottom row, second from left)

I had the privilege this last weekend to attend the wedding of the daughter of a family friend. The wedding was held in the Heinz Chapel of the University of Pittsburgh. While the wedding ceremony was everything that is so beautiful and speaking of love and commitment that any wedding ceremony should be, I was distracted the most magnificent reredos at the high alter of the Chapel. I couldn't resist after the ceremony to sneak up to the choir pews and take a picture of the reredos. It contained four Saints in separate niches. When I checked out a brochure on the Chapel, sure enough, the Saints were listed—John, Peter, Paul and “James the Major.”

James the Major! Had I made another mistake? I wrote in the Epis-

tle about James the Just, James, the brother of Jesus, James the first bishop of Jerusalem. Ah no. James the Major, is also known as James the Greater, one of Jesus' apostles, to distinguish him from James the Just.

This is by way of a long introduction to looking at Saint Augustine of Canterbury, who while given the extra title of Augustine the less to distinguish him from Augustine of Hippo, also acquired his own more distinguishing name of Augustine—Apostle to the English. And also to foreshadow that having “got to know” St. Augustine of Hippo, I hope to include an article on Augustine the Greater in a later edition of the Epistle.

## Early Life of Saint Augustine of Canterbury

Most accounts say little about Augustine's early life, only that most probably he was a Roman citizen of a “better class” and became first a monk and then prior of the Benedictine monastery of Saint Andrew in Rome, founded by Saint Gregory the Great, who would go on to be Pope.

In early 596 A.D. Pope Gregory put into action a missionary plan for the conversion of the peoples of England. The aim was to convert the pagan Anglo-Saxons who had invaded England, and to re-integrate the original Briton and Celtic Christians, who over the earlier centuries had developed “usages” which differed from Rome.

To carry out his plan, Pope Gregory selected 40 monks for the mission and appointed Augustine as their representative and spokesman. Given the views about England of the time as “ridden with fogs, swamps and kings with unpronounceable names”(1) we can't be certain of how

enthusiastically Augustine embraced his task.

The group of missionaries arrived in northern France in August 596 with their fears heightened by “tales of uncouth islanders” and stories about the perils of the sea crossing. In face of reluctance to continue from his compatriots, Augustine agreed to return to Rome and appeal for Gregory “to think again.” However, Gregory had the bigger picture in mind and had also had better strategic intelligence than the band of monks. He had received information that some of the Kings and Chieftains would welcome Christian missionaries. He reinforced Augustine’s sense of mission and authority as leader, naming him as Abbot of the missionaries and sent him back to collect his followers.

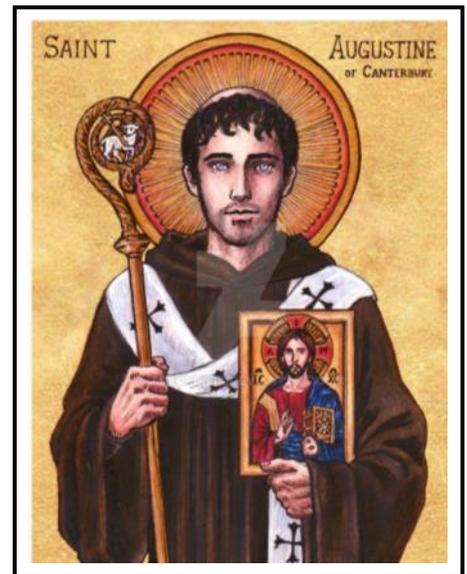
The group landed on the Isle of Thanet in 597, which was in the jurisdiction of Ethelbert, King of Kent. This was a propitious, as Ethelbert, although a pagan, had married the a Christian daughter of King Charibert of the Franks, Bertha. One of the conditions for her marriage was that Ethelbert allow her to practice her religion freely.

Ethelbert received the missionaries in an open air setting near his capi-

tal of Canterbury. The setting was chosen in “deference to the king’s dread of Augustine’s possible incantations.” (2) Apparently, Augustine’s preaching was convincing enough not to be outright rejected by Ethelbert, who assigned the missionaries housing in Canterbury, and permitted them to evangelize.

In their house, Augustine and his missionary monks established the routine of the Benedictine rule and started an apostolic ministry of preaching. “The evident sincerity of the missionaries, their single-mindedness, their courage under trial, and, above all, the disinterested character of Augustine himself and the unworldly note of his doctrine made a profound impression...”(3) on Ethelbert, who within the year sought baptism. Unlike other Kings of the day, he did not force his soldiers and retainers to convert, with the result that with the efforts of Augustine and his missionary monks, apparently on Christmas Day 597, some ten thousand people were baptized in the Swale river.

Augustine sent news of his progress in converting the Anglo-Saxons, and returned to France where he was consecrated as the first English Bishop by the Metropolitan of Arles.

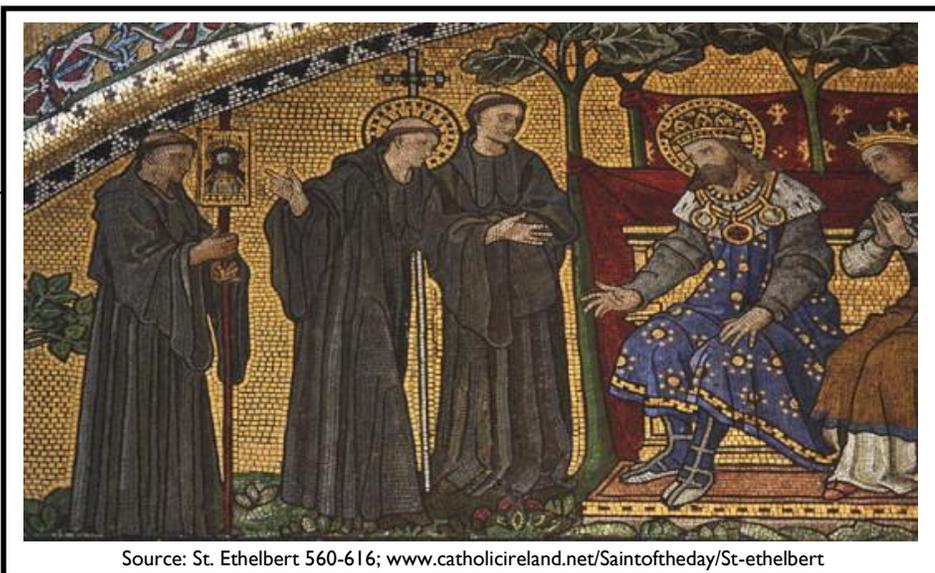


For his part, Pope Gregory sent a new group of missionary monks, as well as “sacred vessels, altar cloths, ornaments for churches, and vestments for priests and clerks and also many books.”(4)

As importantly, Gregory sent back responses to a number of questions posed by Augustine about administration and governance of the Church and clergy in England. Much of this correspondence related to the second missionary task given to Augustine—to restore the Briton and Celtic Christian churches to the practices of the Roman church.

In this task, Augustine had much less success. While he was able to establish a church structure and organization (creating dioceses, and consecrating bishops for London, Rochester and York, and a monastery and cathedral at Canterbury), his efforts to persuade the representatives of the Celtic churches were unsuccessful.

The schism hinged around Augustine’s unwillingness to compromise on three issues: agreement on Rome’s practice of setting the date for Easter, the method for administering the Sacrament of Baptism, and the active support of the Celtic and British church leaders in converting pagans



Source: St. Ethelbert 560-616; [www.catholicireland.net/Saintoftheday/St-ethelbert](http://www.catholicireland.net/Saintoftheday/St-ethelbert)

amongst the Anglo-Saxons who were their sworn enemies. As a result, Augustine was unable to obtain from the Celtic bishops their conformity and their acknowledgement of him as their Archbishop.

Augustine was better suited to the task of converting the pagan Anglo-Saxons, following Pope Gregory's astute guidance that instead of destroying pagan temples, they should be "Christianized" and retained. Instead of denigrating pagan festivals, these should be "overlaid" with Consecration Rites and feasts for Martyrs.

Despite his failure with the Celtic bishops, Augustine continued to consolidate Christianity and the administrative structure of the Church in Ethelbert's Kingdom. At the same time, it seems, he was an adviser to Ethelbert in drafting some of the earliest Anglo-Saxon laws.

Augustine's missionary ministry was short (only 7 years) when he died in 604. But in that short time, following Pope Gregory's vision and plan, he crafted and secured the foundations for the Christian and catholic faith and church amongst English-speaking people.

Notes

- 1 Saint Augustine of Canterbury (<http://www.benedictineoratory.com/ministries/st-augustine/>)
- 2 St. Augustine of Canterbury (Catholic Encyclopedia, <http://www.ewtn.com/library/mary/avgcante.htm>)
- 3 Ibid. St. Augustine of Canterbury, Catholic Encyclopedia
- 4 The Venerable Bede quoted in Endnote 1.



## Meet Rees Roberts, Organ Intern



Rees Roberts will be a Church Music Intern with us in January.

A native of Little Rock, Arkansas, Rees is in his second year of study at

the Oberlin Conservatory, as an Organ Performance major. At Oberlin, he studies organ with Dr. Jonathan Moyer, and harpsichord with Mr. Webb Wiggins. He also sings in the Collegium Musicum, Oberlin's premier choral ensemble, specializing in the performance of early sacred music of the Renaissance, Tudor, and Baroque eras. As an intern with us, Rees is fulfilling a January independent project requirement for his degree program at Oberlin.

Rees has had the opportunity to study recently with Marie-Louise Langlais, widow of Jean Langlais, and Sylvie Marlet of the Conservatoire de Paris. He has also performed in masterclasses with Liuwe Tamminga, and Jean-Baptiste Robin.



## Do You Know Someone going through a Difficult Time?

Do you have a friend, neighbor, co-worker, or relative who has been struggling with the loss of a loved one, loneliness, cancer, a layoff, relocation, divorce, a spiritual crisis, recuperation, single parenthood, or any of countless other life challenges?

Our Stephen Ministers can provide them with the focused care, encouragement, and support they need to make it through the crisis. If you know of someone who is hurting, talk with our Stephen Minister Leader, Owen Smith:

[osmith511@cox.net](mailto:osmith511@cox.net),  
[\(703\) 964-6260](tel:7039646260).

He can talk with you about how we can connect the person you know with one of our Stephen Ministers. It's a great way for you to show how much you care!



# DECEMBER ON K STREET

## UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

1   Jackson Cox		Robert Menzer David Webber
2   Janice Fulger	25	Lucky Ajueyitsi Brooks Randolph
4   Jean Groves Debra Loucks	27	The Rev. Dr. J. Peter Pham Jessica Simpson
8   Devon Hill David Schnorrenberg	28	Michael Fili Lesley Cross
11   Helen Zughaib	30	Arthur Stowe
15   Mitaire Ojaruega Sarah Zygmunt	31	Virginia Eikel Anne Catherine Sloss
16   Tarpley Long		
21   Beverly Dame		✠ ✠ ✠



## SPECIAL SERVICES/ MAJOR FEAST DAYS

### The Second Sunday of Advent Sunday, December 6, 2015

7:30 a.m.: Morning Prayer  
7:45 a.m.: Low Mass  
9:00 a.m.: Sung Mass  
11:15 a.m.: Solemn Mass  
6:00 p.m.: Advent Procession with Lessons & Carols, followed by Benediction of the Blessed Sacrament

### The Immaculate Conception Tuesday, December 8, 2015

6:45 a.m.: Morning Prayer  
7:00 a.m.: Low Mass  
5:45 p.m.: Evening Prayer  
6:45 p.m.: Procession & Solemn Mass

### Christmas Eve Thursday, December 24, 2015

4:30 p.m.: Sung Mass  
11:00 p.m.: Procession, Blessing of the Crèche, & Solemn Mass of the Nativity

### Christmas Day Friday, December 25, 2015

9:45 a.m.: Morning Prayer  
10:30 a.m.: Procession & Solemn Mass

### The Circumcision of Christ Friday, January 1, 2016

9:45 a.m.: Morning Prayer  
10:30 a.m.: Sung Mass



## Rector's Forum



December 6  
"Hell & How to Avoid It"  
*Fr. Richard*

December 20  
"God Sent His Son: Theology for Christmas"  
*Fr. Peter Pham*

December 13  
"Praying with Mary through Poetry"  
*Kathleen Staudt, PhD.*  
*Adjunct Faculty MDiv Program and DMin in Christian Spirituality, VTS*

December 27  
No Forum (Christmastide)

Got an Hour?  
Give an Hour!

SAINT PAUL'S PARISH  
COMMISSION ON MISSION



Help us help our neighbors: Please consider joining us in:

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

- Food Preparation: Friday afternoons, Contact Ann Korke : [ak-korky@gmail.com](mailto:ak-korky@gmail.com)
- Food Delivery: 5:30am each Saturday & Sunday, Contact Glenn Marsh: [gmarsh338@outlook.com](mailto:gmarsh338@outlook.com)
- Bag Set-up: Anytime before 2pm Friday; Contact Tina Mallett (202-965-9324 or [tmallett4@gmail.com](mailto:tmallett4@gmail.com)).



# 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**

**Remember to mark your Calendar:**  
**Advent Quiet Day, December 12, 9:15 am to 2:00 pm at St. Paul's**  
**Christmas Eve, December 24, 4:30 pm: Sung Mass**  
**Christmas Eve, December 24, 11:00 pm: Procession, Blessing of the Creche, and**  
**Solemn Mass of the Nativity**  
**Christmas Day, December 25, 10:30 am: Procession and Solemn Mass**

