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THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

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Advent Waiting: An intense, intentional engagement with the present moment and the world God calls us to serve.

I wonder how many of you have caught a busy bus somewhere in Middle England? Those of you who have not are truly missing out on a special Dance of the British: the art of the queue. It's hard to explain, but somehow a group of people effortlessly slide themselves ("queueing") into a beautiful and patient order. Nobody hustles or jostles; nobody jumps or cuts in; everybody instinctively moves to one side, with helping hands outstretched, when elderly travelers appear. And — of course — being England — not one soul knows exactly when or even if the next bus will appear.

There is good news within these perfectly ordered, perfectly angled lines: good news that perhaps we have not completely lost all patience; that deep within our collective DNA lurks the art of waiting. Think about it: the world turns on immediacy and instant satisfaction, and we are schooled to expect the same. Anything else — anything less — somehow falls short, and exacerbates the gentlest soul. Perhaps it's part of life on the 24/7 information superhighway — a world that no longer sleeps or even pauses.

I noticed much the same in the recent election campaign. Regardless of ideology or party politicians appeal to promises rooted in either the present moment, or the very immediate



THE REV'D RICHARD WALL

future. What they might do in their first week in office; how soon extra dollars may appear in our checks. The bigger picture has become much smaller, much narrower, as we satisfy ourselves with the lowest hanging fruit.

And so Advent comes as something of a shock — or perhaps a gift, an intentional disorienting then reorienting of our vision and our priorities. For as days shorten and skies darken we find our gaze lifted from the here-and-now, and instead cast in a multitude of different directions. Yes, we know that we prepare for the coming of Jesus Christ, the Light of the World, in a stable in Bethlehem. Yet Advent is more than prelude or preparation: it shakes our gaze. For with one eye we look back, to the days of Israel's great

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prophets, watching and waiting for the Day of Jesus Christ; with the other we look ahead to a day and hour no man knows, but which Scripture testifies will surely come to pass — the day when God's purposes will finally and fully be realized. It is the liturgical distilling of time: this blend of the past, the present, and the not yet, all in a single moment.

Of course, the world outside shakes with seasonal stress and anxiety. We search for more hours, more dollars, for the perfect holiday celebration. Christmas music has already filled stores for weeks. Clergy know how often spirits and emotions break at what is supposed to be a happy time. Inside the Sanctuary the world is different — but not separate, not detached. Instead we find in the darkness, stillness, and silence a different perspective — wider eyes — a longer vision. Something that sets the here-and-now within a much bigger picture: within, in fact, the context of eternity. It reminds me that the primary mode of our formation is not study courses or small groups but the liturgy and liturgical experience itself. And in Advent we are taught how to wait. We see that waiting is not passive, not idle, no Sunday snoozing on sofas — but, in fact, an intense and intentional engagement with the present moment and the world God calls us to serve.

I try to learn a little something from Protestants. And there is no finer place to start than the writings of the eminent and epic Swiss theologian Karl Barth. Professor Nigel Biggar characterizes Barth's ethical system and thinking as "the hastening that waits". In other words: right human action is that which is able to hasten in the service of humanity by waiting prayerfully upon God.

This Barthian dialectic characterizes well the dynamic at the heart of

In stillness and silence we create space both for God to speak and for us to listen. What might you hear?

Advent action. Our busyness, our good intentions, our bustling must be rooted in an intentional silence, listening, and waiting. And they all must be placed in service not to ourselves and our myopia, but to the good of humanity. Is it, I wonder, continuing the work of Israel's prophets — a crying out of God's Yes to humanity and a crying against all that diminishes this humanity — all injustice and oppression?

Our seasonal waiting is not in a high tree or a deep hole, but with both feet in the world outside. It is a painful waiting — a waiting that stretches each one of us, and demands our very best. This ecclesial schooling — this reformation and reorientation of eyes and hearts — enables us to jump into Christmas noise and cheer, but to stay rooted in God's purposes, and called back to our primary mission.

We all think, I suppose, that we want to grow deeper in our relationship with this child to be born. We all accept that spiritual lives growing and improving would bless our lives in a

plethora of ways. Advent is our opportunity, and I invite you all to accept this invitation from the Church. In our overworked, frantic, tense lives please take the chance to step back - to quieten the buzzing and beeping and even the tweets for just a few weeks; to dim the endlessly breaking news. For to hear God we must learn to be quiet; to see God's new thing we must learn how to pause. For God arrives quietly, covertly: a child in a tiny manger; a thief in the dead of night. Even the Resurrection itself was a hidden, silent, unseen miracle.

In the noise and hustle of DC, and in a year of divisive rhetoric and shocking violence, an Advent Quiet Day strikes me as essential. This year's will be held Saturday 8th December - the Feast of the Immaculate Conception, starting at 10:15am, and concluding somewhere around 3pm. Our conductor will be Fr. Michael Witczak, a Roman Catholic priest and Professor of Liturgical Studies and Sacramental Theology at CUA.

There will, of course, be all the usual components of a quiet day: offices, mass, litanies, conferences, rosary. We will all learn something from Fr Witczak's addresses, benefit from additional opportunities for prayer, and perhaps even make our Confession.

But first and foremost I encourage those of you who have never before experienced a quiet day to try something different — to allow Advent to disrupt lives, routines, and the furor of December Saturdays, simply by showing up. I promise you: you will find something within these quiet few hours that will stay with you for weeks to come. It is, perhaps, simply in the act of sitting for a period of time in intentional silence; sitting in this place where for decades people have prayed in joy and in sorrow but now without music, movement, preaching — simply in emptiness and silence. In stillness and silence we create space both for God to speak and for us to listen. What might you hear?

This comes, as always, with my love and prayers

- Fr Richard

Welcome Home and Congratulations!

C.B. Wooldridge

At Morning Mass on Friday, May 18th, at the High Altar, Fr. Tony Lewis welcomed home the Reverend Alexandra (Gurr) Conrads. She read the Gospel and preached at the Mass.

Mother Conrads is a daughter of this Parish, having grown up in our very own church school. Earlier in the week she returned to the Washington area from California, where she and her husband live, to attend commencement at Virginia Theological Seminary, her Alma Mater. The Seminary conferred on her the degree of Doctor of Ministry.

Following Mass, CSPDM (Community of St. Paul's Daily Mass) sponsored a festive celebration in the dining hall to honor the Rev. DOCTOR Alexandra Conrads!

Her Thank You note reads: *"Thank you very much for the most fabulous and perfect graduation party that anyone could have ever hoped for: an event of a lifetime that I will NEVER FORGET!"* Congratulations to the Rev. Dr. Alexandra Conrads!



I Sing A Song of the Saints of God

Allison Winter, Catechist

Thank you to all who organized and participated in our children's procession for All Saints Sunday. Children and their families carried objects or pictures that reminded them of a special relative or friend, or of a favorite saint. We are thankful for those — past and present— who share the light of Christ with us.



We look forward to celebrating Advent with the parish. On Advent 1, Dec. 2, we will host an intergenerational Advent morning during the Sunday forum. Participants can make Advent wreaths and prayer cards, and we will reflect together with a meditation around a prayer table. Children and their parents will also take turns lighting the Advent wreath this year at the 9 am mass.

Advent is a special time in Catechesis of the Good Shepherd, our children's formation program. We contemplate the prophecies of Christ, the Great Light that has come unto the world. Children have the opportunity to work with infancy narratives. We read scripture passages and children can work with small figures to demonstrate the Annunciation, Visitation, the Nativity, the Adoration of the Shepherds, and the Journey of the Wise Men. Children can absorb these stories by moving figures and hearing the scripture over and over.



A d v e n t

*Why, then, in sad and wintry time,
Her heavens all dark with doubt and crime,
Why lifts the Church her drooping head,
As though her evil hour were fled?
Is she less wise than leaves of spring,
Or birds that cower with folded wing?
What sees she in this lowering sky
To tempt her meditative eye?*

*She has a charm, a word of fire,
A pledge of love that cannot tire;
By tempest, earthquakes, and by wars,
By rushing waves and falling stars,
By every sign her Lord foretold
She sees the world is waxing old,
And through that last and direst storm
Descries by faith her Saviour's form.*

*Yet is He there: beneath our eaves
Each sound His wakeful ear receives:
Hush, idle words, and thoughts of ill,
Your Lord is listening: peace, be still.
Christ watches by a Christian's hearth,
Be silent, "vain deluding mirth,"
Till in thine alter'd voice be known
Somewhat of Resignation's tone.*

*But chiefly ye should lift your gaze
Above the world's uncertain haze,
And look with calm unwavering eye
On the bright fields beyond the sky,
Ye, who your Lord's commission bear,
His way of mercy to prepare:
Angels He calls ye: be your strife
To lead on earth an Angel's life.*

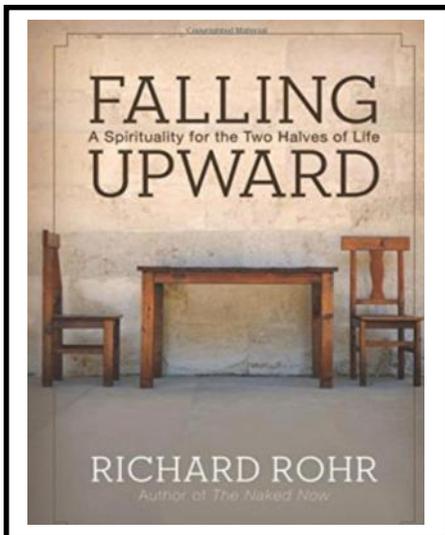
*Think not of rest; though dreams be sweet,
Start up, and ply your heaven-ward feet.
Is not God's oath upon your head,
Ne'er to sink back on slothful bed,
Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call?*

John Keble, The Christian Year

On Matters of the Soul

Robert Bear

We're at it still, discussing Richard Rohr's *Falling Upward: A Spirituality for the Two Halves of Life*.



Rohr says we spend life's first half establishing our place in the world. The second half brings us deeper—seeking love, joy, peace, opening to God, or whatever rocks our boat. Just finished Chapter 2, “The Hero and Heroine’s Journey”—more on that soon.

In class we speak our minds, maybe getting more out of that than what we read. I don't necessarily totally buy Rohr's concepts. I'm not against a call to look beyond our place in the world to focus on something deeper. I am not sure whether he's saying that life divides neatly into halves or what sequence they occur in.

Maybe I focused more on deeper values in my younger days than I do now. I often associate Idealism with the youthful; is Rohr limiting his search for wisdom and values to aged and decrepit elders? Who knows? Rohr wrote a short book that goes on forever. I keep trying to figure out what I just read and what it means.

In the midst of vast cerebral

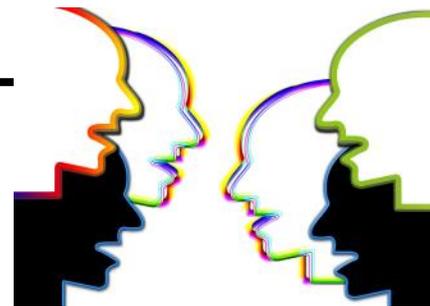
wanderings across minimal paper pulp, out pops Chapter 2. The hero's journey is a literary formula—something I understand. I used it to write a fictionalized account of Jesus as a teenager. Applying that formula to Rohr's two halves of life—that is the task that now has fallen onto me.

See what I just did? Took this boring book report and plopped down a task on myself—almost a quest. Wasn't that fun? That's how the journey typically works, starting with a hero living in his comfortable world. When first challenged to leave home, he typically declines, but then he's pushed out in search of a salvation elixir, against all odds. The hero tests his mettle against minions of the nemesis, helped along by mentor and allies—Oh My! Mentor dies, and then comes the climax, the one-on-one nemesis encounter. Our hero wins and grabs the elixir. Wrap up the loose ends, and there's our masterpiece!

Not quite. And what does this have to do with finding God somewhere in life's second half? Hang onto your hats; here goes.

The hero's journey is a container. It's not worthwhile if the author just adheres to the container itself. Content must go inside.

Authors make choices, emphasizing some plot elements, skipping over others. Take the hero's initial choice to embark. Luke Skywalker maxes out the formula agonizing over that in *Star Wars*, telling Obi Wan how he has too much on his plate to fight the Empire that he hates. Tolkien's Frodo Baggins does it less so; he doesn't even know what he's in for when he agrees to take the ring to a tavern just outside his Shire and meet Gandalf there. In *the Wizard of Oz*, Dorothy doesn't make a choice at all, literally driven by the wind, as the twister



picks her up in Kansas and plops her down on a wicked witch. Rohr might say that these are first life-half issues.

Authors should use the formula to build a tale transforming the hero. Luke Skywalker grows from naive farm boy to Jedi. Frodo and his friends return to the Shire as hobbits of consequence, sweeping away a left-over villain without any help. Dorothy gains deeper understanding of the value of home. These heroes transcend the formulaic journey; that's only the container. Their transformation is the content. Maybe Rohr would say that embarks heroes on life's second half.

Not all heroes make it that far, and neither do some people. I enjoy tales of James Bond, but I never noticed his deep transformation.

In fiction and life, we have containers and content. Finding our place-in-life container, in life's first half according to Rohr, is important but not all there is. What matters is what we put inside.



Community Building and Parish Clean-Up

On a very wet Saturday, October 27, 2018, under the inspiring leadership of organizer Linda Wilkinson, a formidable team of twenty-two St. Paul's parishioners had a very successful day sprucing up the Parish.

Despite the unrelenting rain, the team was busy inside and out.

Inside, they vacuumed all the crevices in chapel, choir and nave; dusted chapel, choir and nave; polished pews, choir stalls and communion rails; straightened and redistributed books in pews, clearing trash; cleared and organized coat closets and

Mass booklet/music closets in rear of nave; cleared and organized cabinets under tract rack; cleaned wax droppings in nave and sacristy; polished tables in guild; cleared and organized hospitality carts in atrium; repaired the projection screen in dining hall; repaired and rehung the black out curtain in dining hall; cleaned and organized the Pillsbury kitchen; organized the music CDs in the 2nd floor hallway; and gathered items to be sold or given away!

Outside, they weeded the front gardens; spread mulch on gardens in

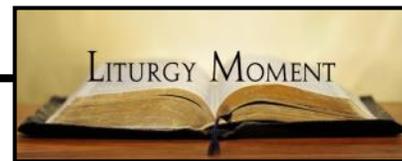
front of Carwithen House; cleared the spent flowers from the triangular garden in the parking lot; cleared weeds from the parking lot; and weeded the columbarium.

The team was rewarded for their labors by a delicious lunch of homemade soup, cheese and bread prepared by Anne Windle. It was a wonderful time to be community together.

Thank you all!!!



Is Advent a Penitential Season?



Fr. Shawn Strout

For many of us, the answer to that question is immediately, “Yes, of course it is.” And yet when we take a closer look at the season of Advent, we see no call for penitence as we do in the season of Lent.

For example, in the invitation to the observance of a holy Lent, the officiant says, “Dear People of God: The first Christians observed with great devotion the days of our Lord’s passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism.” (BCP, 264-265) Clearly, Lent is a penitential season. However, we have no similar invitation in Advent.

One might reply, “What about the Advent collects?” Indeed, they do tend to contain penitential themes.

For example, the collect for Advent I says, “Almighty God, give us grace that we may cast away the works of darkness ...”

The collect for Advent II has a similar theme. “Merciful God, who sent thy messengers the prophets to preach repentance and prepare the way for our salvation: Give us grace to heed their warnings and forsake our sins ...”

Advent III continues with “because we are sorely hindered by our sins, let thy bountiful grace and mercy speedily help and deliver us ...”

Finally, Advent IV exhorts, “We beseech thee, Almighty God, to purify our consciences by thy daily visitation ...”

With these collects setting what certainly appears to be a penitential tone, we could get the impression that Advent is indeed a penitential season. However, we can also think of many

other collects during the liturgical year that call us to repentance as that is a foundational theological theme in Christianity.

Furthermore, most liturgical scholars believe that the early origins of Advent were associated with the unitive feast of January 6th. The early church celebrated the birth of Christ, the epiphany and the baptism of Christ on a single day, January 6th. Like the Easter Vigil, this day was a day preferred for baptisms. Thus, a period of preparation for baptism developed before January 6th just as it did before the Easter Vigil, turning into what is now known as Lent. When the celebration of the nativity of Christ moved to December 25th in the West (remaining on January 6th in the East, however), so did this period of preparation and became Advent.

To further complicate matters, in the sixth to seventh centuries, Irish missionaries, known for their penitential preaching, influenced the church in Gaul such that the eschatological dimension of Advent took prominence. Because they were preaching that one must do penance to prepare for Christ’s second coming, the season of Advent took on a penitential tone. Eventually, this included the removal of the Gloria and the introduction of fasts.

But is penance the only way for us to prepare for Christ’s return? Our Roman Catholic sisters and brothers make an important statement about the character of Advent in their **General Norms for the Liturgical Year**. “The season of Advent has a twofold character. It is a time of preparation for Christmas when the first coming of God’s Son to men is recalled. It is also a season when minds are directed by this memorial to Christ’s second coming at the end of time. It is thus a

season of joyful and spiritual expectation (no. 39).” Thus, it is wholly correct for us to consider Advent as a season of preparation. But is it a season of penitence?

Perhaps our famous Anglican adage might assist us once again when it comes to the question of Advent as a penitential season. “All may, none must, some should.”

If spending the four weeks of Advent in penance will assist you in preparing your heart to receive Christ, then perhaps you should.

If spending the four weeks of Advent in joyful expectation will prepare your heart to receive Christ, then perhaps you should.

Advent is a liminal season as it closes one church year to begin another and thus it can hold in tension penance and joy as it holds in tension the first and second comings of Christ.

Faithfully,

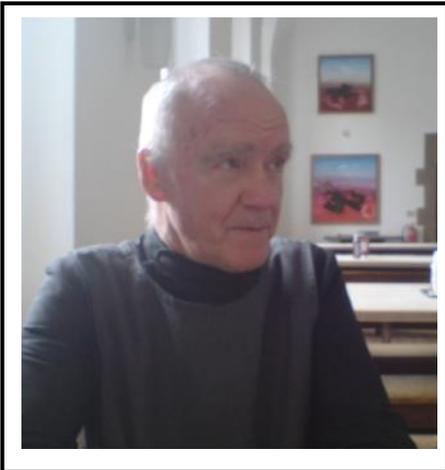
Fr. Shawn



SERMON SERIES

THE TWENTY-SIXTH
SUNDAY AFTER
PENTECOST,
NOVEMBER 18, 2018

Fr. Nicolas Stebbing, Community
of the Resurrection, Mirfield



“Day after day the priest offers the same sacrifices which can never take away sins.” So writes the author of Hebrews in today’s epistle.

The Jewish people in the time of Jesus knew they were sinners. If they were good Jews they offered sacrifices in the temple to have their sins forgiven. Yet, as the writer to the Hebrews says – how could the sacrifice of bulls and goats take away sin? It needed something much better than that. It needed the sacrifice of the Son of God. That is what we have.

Sin, and the forgiveness of sin, was at the heart of Jewish religion. It is at the heart of Christian religion too. Jesus speaks often of sin and the need for forgiveness. The Prodigal Son, the Woman taken in adultery, the Woman who washed Jesus’ feet are all stories that encourage us to confess that we are sinners and to know the wonderful joy of forgiveness.

St. Paul also keeps reminding his new Christians how they were once lost to sin, to drunkenness, carousing, fighting and the worship of idols. Some of them, like the Corinthians, seem to have brought a lot of their sinful ways into their new religion. St. Paul knew that he was also trapped by sin. At first sight this was surprising; he had been a devout Jew. He kept the Law strictly. He didn’t break the Ten Commandments in any obvious way. But he was arrogant, proud, self-righteous. He thought his keeping of the Law would put him right with God. He was wrong. Only by casting himself on the mercy of God could he find forgiveness and freedom to live as a joyful Christian. Do we have that same freedom?

Are we sinners? Yes, I am afraid we are. I certainly am. St. John says, *“If we say that we have no sin we deceive ourselves and the truth is not in us.”* Are we big sinners? In the eyes of the world we are probably not.

We don’t do the things that hit the headlines. But in God’s eyes it is probably different. Jesus makes it clear over and over again that the Pharisees who kept the law so well were sinners. They were self-righteous, mean spirited, selfish, lacking in compassion. They cared for the Law. They didn’t care for people. Their sins were well hidden from people around them, and from themselves. Those are the kinds of sins we need to look for within ourselves. They are not easy to spot. They are good at hiding themselves. As we approach Advent and Christmas we need to be looking for those destructive sins that keep us away from God.

Where does sin start? I believe it starts with selfishness. Babies are born utterly selfish. Slowly, if they are well brought up, they grow to be less selfish. None of us ever completely loses that instinct to care first for ourselves. St. Francis de Sales said, *“Selfishness in us dies an hour after we do.”* So we are selfish. We need to look for ways to overcome that selfishness.

Zimbabwe, where I come from, is a poor country. That is, the majority of the people are very poor. But there are some terribly rich people too. They live in massive houses, houses like palaces. They drive expensive cars. They show off their wealth in every way they can. I can’t ask them to help us support orphan kids. I can’t get near them. They have dogs, and security systems, and armed guards to keep people like me away. The way they make their wealth helps no one. It just makes the rest of the people poorer. They don’t care about the poor. They don’t give to the poor. They call themselves Christians but they do not seem to notice that Jesus said, “Blessed are the poor.” He never said, “Blessed are the rich.” Of course some rich people do give money away, but is it enough?

In one story Jesus praised an old woman who gave two pence to the temple because it was all she had, and he criticized the others who gave what they could easily spare. He told one rich man to give away everything. He did have rich friends – Joanna the wife of Chuza who provided food and lodging for him and his disciples, or Joseph of Arimathea who cared for his body.

Jesus doesn't dislike the rich. He loves them as his own, but he does want them to learn to love, to learn to be generous, to learn how much good they can do in the world with the money they have and to discover how much they can enjoy helping the people whom God loves.

We are all rich. The pocket money I get even as a monk is more than most people in Zimbabwe have to live on. And I have lovely friends who spoil me rotten. But actually, my greatest wealth is in the people I meet in Zimbabwe, the orphan kids, the wonderful old ladies in church, the poor people who struggle to help each other survive. I know some other wonderful people in England who are usually not well off, but give what

they can to help my kids made a good start in life. Real wealth is not about how much we have in the bank, or how big our house is. It is what we do with that money. Real wealth comes from giving, not from keeping. Keeping is meanness. Giving is fun. Giving opens our hearts to others. Giving welcomes other people into our lives.

Giving to our kids in Zimbabwe completely transforms their lives into the lives that God wants them to have. It also changes us. We become more generous. We become more loving. And we enjoy seeing young lives change.

So to return to today's epistle: we do have a priest who can gain forgiveness of our sins, and that priest is Christ. We also have the sacrament of confession by which we can show that we really mean it when we say we are sorry. That is a most certain route to knowing the forgiveness of sin.

Hebrews goes on to speak of "entering the Holy Place by the blood of Jesus" and here we are in the Holy Place about to go up to the altar to receive the Body and Blood of Jesus. We are so fortunate. Are we ready for

this great privilege? Have we searched our hearts for the selfishness, the lack of compassion that may prevent Christ entering our hearts? Will we be ready for it by Christmas at least, when we shall have had time to think carefully about ourselves and see where the different kinds of selfish sins hang out? And what can we do to change?

The writer of Hebrews tells us at the end, "let us spur one another on to love and good deeds." What will be the good deeds that show we have really listened to the words of Christ? May they start with care for the lovely young people we support in Zimbabwe?





Editors' Note: Fr. Stebbing also spoke at the Sunday Forum on April 30, 2017. In the Forum, he described the work of TARIRO which aims to provide hope and health for Zimbabwe's Orphans. His full presentation can be watched at <http://stpauls-kst.com/formation/sunday-forums-2016-2017>.

Carpe Deum

Rachel Harber, Seminarian Assistant



On Saturday, October 20, *Carpe Deum*, St. Paul's group for young adults, had a hiking and contemplative prayer day at Scott's Run Nature Preserve.

In the photo: Back row: Hannah Scolare, Laura Fernandez, Jonathan Scolare, Thomas Duncan, Trevor Fortenberry, Alex Casanas. Front row: Alex Duncan, Lily the dog

Remembering Loved ones at Christmas

Susan Granum, Flower Guild

Christmas is the season when we often think of our loved family and friends. Many people like to remember or honor them by donating to the Christmas Flower Fund. This may be done by using the envelopes in the pews and writing who you would like remembered on the back. Their names will appear in the Christmas service sheets. This along with all donations helps to make the beauty of the flower decorations possible from Christmas Eve through Epiphany.

The Flower Guild is already at work planning this year's decorations. We always need extra help at this time. It isn't necessary to be an arranger. Help conditioning flowers, sweeping, vacuuming, cooking or bringing lunch to hungry workers is all greatly appreciated.

Please contact Susan Granum at susangranum@gmail.com or Billy Glass at bahsharoon@yahoo.com for more information.



October Vestry Report

Ed Britton



The Vestry held its regular monthly meeting on October 23.

The Rector updated the Vestry on upcoming services, including All Saints Day, All Souls Day, and the Feast of the Immaculate Conception, to be observed as a quiet day in Advent.

The Rector reported that the Emmaus program is being well received, and represents an important initiative of the parish in spiritual formation. The Rector noted the contributions of Edie Davis and Jeanne Smith in organizing and conducting the Emmaus events.

The Rector reported that the working group on mission, including seminarian Doug Worthington and Vestry member Drew Peterson and Lindsay Raffetto, had met and discussed projects for the parish. The winter shelter, which is one of the most widely supported ministries of the parish, will return in Christmastide, with a corresponding need for parish members and friends to provide evening meals or other support.

The Rector reported that Grate Patrol had been the beneficiary of a charity golf tournament organized by longtime volunteer Charlie Weiss. The tournament raised \$25,000 for the support of the Grate Patrol ministry. [See article in November Epistle]

Finally, the Rector called upon the Vestry to pause to remember the contributions to our community life of Patrick White, long not only a member of the parish but a fixture of parish life. The Rector said that a Solemn Requiem Mass for Patrick would be celebrated early in the new year, with



DECEMBER ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH



4	Jean Groves Debra Loucks	23	Bibi Persaud
8	Devon Hill David Schnorrenberg John Murton Thomas Raffetto	25	Lucky Ajueyitsi
11	Helen Zughuib	27	The Rev. Dr. J. Peter Pham Jessica Simpson
13	Douglas Purvance	28	Michael Fili Lesley Cross
15	Sarah Zygmunt	29	Gabriel Benn
20	Edward Perlman	30	Nathan Williamson
21	Beverly Dame Robert Menzer David Webber	31	Anne Catherine Sloss

HaPpY
BiRtHdAY

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October Vestry Report, continued

arrangements to be finalized after consultation with Patrick's family.

Katherine Britton, as Treasurer, reported that year to date financial results are in line with expectations as to both income and expenses. She noted, however, that year end building maintenance needs may exceed the so-far authorized budget.

The Rector, reporting on behalf of David Schnorrenberg as chair of the stewardship committee, reported on the progress of the pledge campaign and asked for assistance from Vestry members in reaching out to members and friends of the parish and being available at the "pledge table" in the atrium during the campaign.

Anne Windle, as Junior Warden, reported on behalf of the Executive Committee of the Vestry on repairs

authorized to the boilers and costs incurred in connection with the population of the new parish website. Anne also presented revised policies for the Vestry Finance and Investment Committee that had been prepared by an ad hoc committee chaired by Roy Byrd, which the Vestry then approved.

The Vestry discussed means of enhancing compliance with the parish's alcohol policy and ways in which the hospitality ministry could be supported and enhanced.

The next meeting of the Vestry will be in the Guild Room on Tuesday, November 27 at 6:30 p.m.



The First Sunday of Advent Sunday, December 2, 2018

7:30 a.m. Morning Prayer
7:45 a.m. Low Mass
9:00 a.m. Sung Mass
11:15 a.m. Solemn Mass

The Immaculate Conception Saturday, December 8, 2018

10:30 a.m.: Quiet Day (Including Low Mass, Rosary, Litany of Our Lady, Conferences)

The Second Sunday of Advent Sunday, December 9, 2018

7:30 a.m. Morning Prayer
7:45 a.m. Low Mass
9:00 a.m. Sung Mass
11:15 a.m. Solemn Mass
4:00 p.m. Advent Procession with Lessons and Carols, followed by Benediction of the Blessed Sacrament

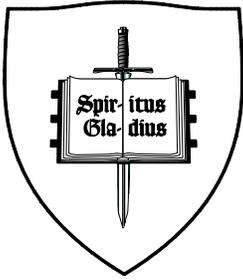
Christmas Eve Monday, December 24, 2018

4:30 p.m. Sung Mass
11:00 p.m. Procession, Blessing of the Creche, and Solemn Mass

Christmas Day Tuesday, December 25, 2018

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





SAINT PAUL'S PARISH

K STREET — WASHINGTON

2430 K Street NW
Washington, D.C. 20037

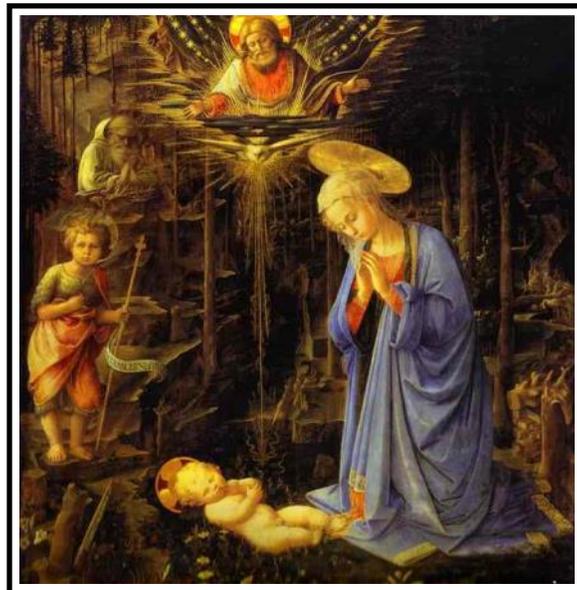
202.337.2020
<http://www.stpauls-kst.com>

ADDRESS SERVICE REQUESTED

Remember to mark your Calendar:

December 2 and 9: 4 pm Advent Lessons & Carols

**December 24, Christmas Eve: 4:30 pm Sung Mass and
11 pm Procession, Blessing of the Crèche and Solemn Mass**



Fra Filippo Lippi c. 1459