



Christmas at St. Paul's

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

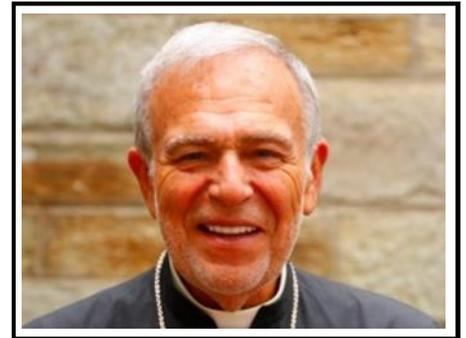
AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

DECEMBER 2014 XXVII NUMBER II

From the Interim Rector

TO COME...COME TO

For years we observed the season of Advent in church with the same liturgical color we use for Lent, a dark, bluish-purple, (except for the third Sunday, which was rose-colored to go with the epistle for that day, "Rejoice in the Lord always"). I think the purple influenced our predecessors in significant ways. It became a season only slightly less penitential than Lent, with similar restrictions about diets, the use of flowers, etc. That's neither good nor bad, but it tends to take away from the real message and meaning of the season, which is a preparation for what is to come: the birth of the Christ. As such, Advent (the Latin root "advenire" literally means "to come") is an invitation into waiting and expectancy, into hope and discernment, looking deeply into what is to see the hand of God at work within creation, doing a new thing. We at St. Paul's seem to be getting better at this, given the time we are spending in discerning the mind of Christ among us and a new rector for us. [Note: in many Anglican Churches around the world, the color being used increasingly frequently is a somewhat deep blue, often called "Sarum blue" after the Latin name for Salisbury. If I remember correctly, that tradition began in England sometime between the advent of Christianity in the British Isles in 52CE and the arrival of Augustine of Canterbury as a "missionary bishop"



THE RT. REV'D JIM JELINEK

in 597CE.]

Advent is also a time when we may "come to," as the prodigal son came to his senses. We may have experiences in which we come to a clearer sense of who we are, what motivates and drives us, what our primary values really are (especially about money and things) as we approach the days of giving and receiving gifts and parties and favors. If we actually make time for listening and waiting, we may see the ways in which we keep God out of the center of our lives or let God in for just a little while, until we feel a bit too crowded. Participating in our Advent Quiet Day (or one at another parish which is more convenient with regard to date and distance) might be a worthwhile adventure in "coming to." Another adventure might be to choose a day in the week to attend either morning or evening prayer and the Mass that follows. (If you choose the

IN THIS ISSUE

ADVENT LITURGICAL PRACTICES

Using Liturgy to reflect the immanence of God— page 3

DEEPENING TIES TO ST. PAUL'S KNIGHTSBRIDGE

Report from discussions following the presentation by Fr. Alan Gyle— page 3

THE SACRAMENTS: THE GESTURES OF CHRIST

Fr. Dominique explores the nature of the sacraments — page 4-5

PROFILE OF A LONG-TIME PARISHIONER

Q&A with Linda Wilkinson, a parishioner since 1972 — page 6

RECTOR SEARCH UPDATE

Search Committee report — page 7

STEWARDSHIP UPDATE

Stewardship Committee reports on progress of 2014 campaign — page 7

MAJOR BEQUEST

St. Paul's receives major bequest from Ronald Pitcherello — page 7

BECOMING A SAINT

Sermon preached on All Saints' Sunday 2014 by The Rev. Deborah Meister, Rector of St. Alban's parish— page 8-9

ORDINATIONS FOR ST. PAUL'S SEMINARIANS

Celebrating Matthew Welch, Jeff Huall, Jonathan Chesney and Bernard Anderson — page 10

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This is the time of year when we are called to practice receiving—. . .to recognize that all the most important things are gifts: love, hope, healing, faith, family, friends, life itself.

early morning, breakfast and fellowship is available afterwards.)

Advent reminds us how much God is always seeking to “come to us,” to give us back to ourselves, to give us the Christ Child as a gift to fill our hearts and souls and minds. This is the time of year when we are called to *practice receiving*—for that is something few of us have any natural talent for. We are more practiced at claiming, or grasping or even taking sometimes we have to be knocked over the head or knocked on our behinds to recognize that all the most important things are gifts: love, hope, healing, faith, family, friends, life itself. We *practice* by receiving a baby with open arms, moved by its helplessness, its beauty, its wonder, and we do this so we may receive the baby as he grows into the man on the cross, arms open wide to receive us all with love—no matter what!

How often have many of us made New Year's Resolutions to start off on a better foot, particularly with healthy eating, exercising, learning patience? Advent I, November 30th this year, is the Church's New Year's Day. Perhaps a resolution to practice what will help us to receive the Christ yet once again might be more fruitful than trying to lose something (like weight) later. Some ideas for practicing receiving can be found on the diocesan website at <http://www.edow.org/article/preparing-for-advent-2014/>.

+James L. Jelinek
Interim Rector



Advent Liturgical Practice: Emphasizing the Immanence of God

Sisters and Brothers in Christ:

As part of our explorings and considerations during this interim period, I have left some of liturgical matters until now, and it is time we share some new and old experiences together.

I am aware that during both Fr. Martin's and Fr. Daughtry's tenures as Rector, many of our liturgies were celebrated with the priest facing the congregation. There was not a lot of happiness with that in the church, given that the altar had to be moved frequently, and there were other things that made it inconvenient and awkward. I can see long-term solutions to that, with regard to moving the retable against the reredos and then moving the altar out far enough so the priest could celebrate from either side. That is too complicated (and also expensive) during an interim period, although at some time in the

parish's future that will be very much worth considering. It seems that it was common practice during those aforementioned rectorships to celebrate facing the people in the Angel Chapel, with the altar moved out from the retable/reredos. I have been told that Fr. Sloane moved that altar back again during his tenure for the sake of consistency with the high altar. I do not have the same devotion to consistency that he does. During his tenure and during this interim, we have done instructed eucharists at the chapel altar for Pilgrims, but not often for other occasions.

Advent-Christmas-Epiphany are often referred to as "incarnational seasons," and during them we change to Eucharistic Prayer B, as a way to emphasize Immanuel/God with us. It seems to me particularly appropriate to change our liturgical practice to an emphasis of the immanence of

God. Most of the year we emphasize transcendent God who becomes immanent, and in this time we shall emphasize the immanent God who is so much more that he transcends. The chapel altar will be moved for the first weekday Eucharist in Advent through the evening Eucharist on Shrove Tuesday. During this time, presiders will do a profound bow rather than a genuflection at the appropriate places. ("Disembodied heads" look strange, and bows are just as reverent.) We shall also move the credence to the other side, to continue serving the altar from the right, and the cushions for the servers will be moved as needed.

I hope this will be a helpful growth experience in your prayer lives.

+James L. Jelinek,
Interim Rector



Deepening our Sister Parish Ties

Editors' Note: On Sunday, October 26, I a group of eight members of our sister parish St. Paul's Knightsbridge came to St. Paul's K St. to explore deepening our ties as sister parishes. As part of their visit, Fr. Gyle gave a presentation following which there was an energetic discussion of possibilities for the future, as described in the following notes prepared by Jeanne Smith.

1. The idea of enriching the sister relationship between the two parishes through joint projects, pilgrimages, and visits could be good for the ministries of both parishes.
2. Joint/mutual prayer keeps us connected.
3. Given the logistical difficulty of actually participating in each other's established programs--except for the obvious occasional visit--how about discerning something on different turf, such as in the Middle East, which

might start with a joint pilgrimage partly to identify a specific and mutually compelling need.

4. A participant asked whether SPKB was affiliated with Forward in Faith and the like. Fr. Alan replied that SPKB was so diverse in its makeup that they found it best for the parish as a whole to remain unaligned and inclusive, but to leave those decisions to individual parishioners. He said it was important to recognize and name difference but to cultivate unity.

5. A suggestion was made to compare websites and social media sites to get to know each other better.

6. It was suggested that we use our relationship to link to the larger church and focus on ways/projects/goals that tie us to the whole Body.

7. We were reminded that Fr. Alan joined the Edinburgh portion of our

most recent pilgrimage to Walsingham to fruitful effect.

8. We were reminded also that visits from SPKS parishioners to SPKB have been fruitful as well.

9. Fr. Alan suggested that our transition gives us the opportunity to look afresh at the relationship between our two parishes, and suggested that the new rector will need time to evaluate it as well. He also reminded us that one consideration for the new rector could be the presence of our former rector on staff at SPKB.

All in all, it was a very positive discussion, with many people participating. If this were the only group involved, I would say that SPKS is very interested in continuing--and enriching--the relationship.



The Sacraments: The Gestures of Christ

Fr. Dominique Peridans
Jesus Train, November 8, 2014

I experienced many a Christian denomination during my spiritual journey. And, as much as I believe Jesus works through everything He can, and as alive as many of these various churches were: drums, big screens, power preaching, warm fellowship, great social action, something always seemed to be missing I was propelled to continue my search. It was when I found the *sacraments* that I no longer needed to search.

What are these things called “sacrament,” these peculiarly “Catholic” rituals, or, better, these mysterious “somethings” wrapped in ritual? They can be considered mysterious guaranteed places of encounter with Christ: Saint Augustine defines them: “Visible signs of an invisible reality.” As many of you know, there are seven of them. To be more precise, actually, in the Catechism of the Book of Common Prayer (BCP), we speak of two primary sacraments, explicitly recorded in the Scriptures as established by Jesus, and five sacramental rites. My theological brain struggled with this as I prepared to be received as a priest in the Episcopal Church. When I asked Bishop Mark Dyer, my mentor, how to situate this distinction (which, for me, seems to consider the sacraments in unfortunate quantifiable terms, he responded, “One cannot quantify God’s gifts. It really makes more sense, in the end, to speak seven sacraments.” We shall speak of seven sacraments established by Jesus either explicitly or *in promise*.

Regarding the latter: “in promise,” is important to say that in the Christian tradition, not everything is explicit from the outset, and so not everything is in black and white in the Scriptures. To think in such terms is to ignore the reality of the Church, i.e., to ignore the

fact that there was first the Church before there were the Scriptures. Things were first carried in the heart of the Church, i.e. the hearts of believers, and from their hearts emerged the Scriptures and the Sacraments. Every Christian—knowingly or unknowingly trusts that early community, trusts the promise Jesus made not to abandon the Church, trusts that the Holy Spirit guides in some way. The same Spirit that guided the Church regarding the Scriptures guided the Church regarding the Sacraments.

What are the Sacraments? They imply visible signs, symbols. Symbols point to an invisible reality. These symbols, however, do not simply point to an invisible reality. These symbols *communicate* an invisible reality. The Catechism in the BCP asks the question, “What are the sacraments?” The answer: “The sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we received grace.” The invisible reality is grace and, beyond the gift of grace, the Giver of grace, God, God incarnate, Jesus. And we believe that Jesus promises to respond faithfully to our celebration of these rituals: “given by Christ as sure and certain means.” In other words, when we “do in remembrance of.” He is there, for He is faithful love.

Thus, the sacraments are guaranteed places of encounter. Sounds too good to be true, *n’est-ce pas?* Well: the *effects* of the encounter depend on our cooperation, of course.

If the sacraments are, so to speak, places of encounter, then they are about relationship. They only make

sense in the context of this personal relationship with Christ to which we are called. Now, relationships are based on *communication*, on sharing. The nature of a relationship can be determined by what is communicated, by what is shared. Golfing buddies have a certain type and degree of friendship. Persons who have only met over the Internet have a certain type and degree of friendship. Two people who deeply share their hearts, of course, have an intimate relationship. Our relationship with Christ, a relationship in which he always takes the initiative, is also based on communication, on sharing.

Now, when we think of communication in relationships, however, what most often, most spontaneously comes to mind is the use of *words*: talking or writing or text messaging... Think of the hundreds of words that you utter or use each day, significant of insignificant: words, words, words. Words communicate *thoughts*.

If, however, we consider real human interaction, we notice that there is more to communication than just words, that we communicate with more than just words, that we communicate more than what words communicate. There is more than verbal communication (or its written form). There is *non-verbal* language. Think for a moment how much non-verbal language you use each day. Think of how replete your day is with what we call *gestures*: from smiles to snapping fingers to some choice gestures used when driving.

Gestures communicate what words communicate only with great difficulty: the things of the heart. The

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deepest, most engaging gestures communicate *love*, which words *surely* communicate only with great difficulty—as poetic as one may be.

The big question is: how does Jesus communicate? With Jesus, too, what most often, most spontaneously comes to mind is the use of *words*. We think of the *Bible*. If, however, Jesus is communicating with us, *humans*, would He not communicate using both words, *and* non-verbal language so characteristic of the human experience? Would He not if He is truly seeking to communicate with *us*? The Episcopal Church believes He does. The Episcopal Church believes God indeed shares Himself *with our whole person*.

Hmmm:

God is light (1 John 1:5)
—the mind—words.

God is love (1 John 4:8)
—the heart—gestures.

The Sacraments are the non-verbal language of Jesus, the *gestures of Christ*. If so, they, destined for the heart, are a more intimate communication, beyond words—which, by the way, explains the silence of the Eucharist, and the different tone of *sacramental* liturgy—as distinguished from the service at a mega-church, for

example.

Envision a characteristic gesture of love: the embrace, and tell yourself that, in the Sacraments, Jesus does something like that. Each Sacrament is a unique spiritual “embrace.” If this is true, then, without the Sacraments, objectively speaking, something is missing in our relationship with Jesus, there is an intimacy that is lost. Imagine your relationships without gestures. *Impossible*. You would struggle without them, you would struggle to express love. You would struggle to receive love.

The same holds true in a relationship with Christ. Hence Jesus’s words regarding the most intimate of the sacraments, the Eucharist: “*Unless you eat of the flesh of the Son of Man and drink His blood, you have no life within you.*” (John 6:53) Jesus is expressing in extreme terms the importance of gestures in love, because He comes to love us. And he is suggesting that something of the *depth* of intimacy to which we are invited will not be had without the gesture that is the Eucharist.

Indeed, one need but listen to a few of the Saints testify to this:

Peter Julian Eymard (+1868):

“The Eucharist is the supreme proof

of the love of Jesus. After this, there is nothing more but Heaven itself.”

Angela of Foligno (+1309):

“If we but paused for a moment to consider attentively what takes place in this Sacrament, I am sure that the thought of Christ’s love for us would transform the coldness of our hearts into a fire of love and gratitude.”

John Chrysostom (+407):

“How many of you say: I should like to see His face, His garments, His shoes. You do see Him, you touch Him, you eat Him. He gives Himself to you, not only that you may see Him, but also to be your food and nourishment.”

It is indeed all about encounter and, therefore, relationship and, therefore, intimacy. How blessed we are to be called by such a loving God. It is my hope to explore with you a few of the individual sacraments. Keep an eye out for future reflections.



ADVENT QUIET DAY

Love Enfleshed:

Finding God in the Silence and in the Ordinary

Advent is a season of great expectation, of great preparation for great gifts. Join us for a Christocentric silent retreat. For a few hours, in a special way, entrust yourself and all your cares to the Word made flesh, in the midst of what has become a terribly busy and noisy time. Our mini-retreat will include Mass, sacred reflections, silent and corporate mid-day prayer, a monastic-style meal, spiritual direction or the Sacrament of Reconciliation for those who may wish, all enveloped by the silence of divine love.

Date: Saturday, December 13, 2014

Time: 9:30 AM—2:30 PM

Leaders: Fr. Dominique Peridans

Liz Ward, Director of Shalem Institute’s Spiritual Guidance Program Class.

Place: St. Paul’s parish, 2430 K St., NW

Cost: Free-will offering.

Registration: office@stpauls-kst.com

Profile of Long-time Parishioner Linda Wilkinson



Linda Wilkinson

Q: When did you come to St. Paul's and what brought you here?

A: My family started coming to St Paul's in 1972 after we moved to Rockville, Maryland from Jacksonville, Florida. The rector at that time, Fr. James Richards, was my mother's priest at Grace Church, Merchantville, New Jersey when she was young and he prepared her for confirmation. She wanted us to have a relationship with the person who was most influential in her spiritual life. The liturgy was much more formal than I was used to, but I loved the music and ritual and soon became hooked.

My father was on the vestry and my mother was the leader of the Fellowship Council. My younger brother and sister were married here. My family continued to worship here until they moved to other parts of the country. When I moved to Centreville to be closer to work, it never crossed my mind to leave St. Paul's. St. Paul's is one of the main reasons I have not moved from the area – in fact for several years I've been threatening to move in closer.

Q: What was your church background before you came to St. Paul's?

A: I have always been an Episcopalian. The church was always a constant in my life. My family moved around a lot due to my dad's work with refrigerated freight on the railroads, so I expe-

rienced a range of different Episcopal churches. Even though the churches had different worship styles, I felt at home in any Episcopal church. In my early days, it was general practice to have Morning Prayer as the main Sunday service with Holy Eucharist one Sunday a month. Even though I am happy that today the Eucharist is the central service in most Episcopal churches, whenever I read Morning Prayer, I can still hear the canticles being sung by the congregation in my early parishes and I am transported.

Q: What did you and do you love about St. Paul's? What has kept you at St. Paul's?

A: I love that there is serious joyfulness in the liturgy, that all aspects of the service – prayers, readings, sermons, hymns, anthems, candles, incense, silence – work together to focus the mind and spirit on the love of God. I love that the people sincerely care about each other and are intentional in their worship and study. I love that there is a sense of daily ongoing prayer from this place. I love that we have a wide group of people who are friends, honorary clergy, fellows, and seminarians that enrich our lives and provide mutual support.

Q: What activities are you involved in at St. Paul's?

A: I am currently co-coordinator of the First Tuesday Morning Fellowship, chair of the Building Committee, a member of the Stewardship Committee, a Greeter, and a (not entirely infrequent) member of the Community of St. Paul's Daily Morning Mass. I enjoy participating in morning and evening prayer and shrine prayers whenever I am able. Over the years I have had two terms on the vestry, been Senior Warden, Social committee chair, on Archives committee, and was a mentor for Education for Minis-

try. One of my most fulfilling and demanding roles was parish liaison for the 2009 construction project that created the atrium space and incorporated the Carwithen and Gray buildings. I know every inch of St Paul's more intimately than I might wish to.

Q: What is/was your occupation outside of St. Paul's?

A: I worked at the Student Loan Marketing Association (Sallie Mae) in Information Technology – data warehouse and systems development. Taking early retirement in 2004 (at 50!) has allowed me to be available to immerse myself in two of my great loves – St Paul's and travel. Some of my most meaningful trips have been with St Paul's folks – twice to the Holy Land and multiple times to England (the other "holy land"). Last year I visited Bhutan and India and recently returned from a trip to Germany and Poland with my sister, tracing the steps of our Schwenkfelder ancestors as they made their way from Silesia to Pennsylvania.

Q: If you were talking with someone outside St. Paul's, what would you share with them to encourage them to come?

A: I love that when you step into the church you sense that there is something holy there – there is a Real Presence. Even on a weekday, you smell the lingering scent of incense, the candles remind you that prayers are always being offered, in the stillness you receive the gift of peace. Come and find yourself immersed in the holy mystery of God.

Q: Tell us about a "magic moment" for you in your faith journey at St. Paul's, an experience that really meant a great deal to you.

A: As a reaffirming member of Pilgrims in Christ, the year-long catechumenate program, I processed with our

group at the Great Vigil of Easter. Everyone in the congregation is holding candles in the otherwise darkened church. We are singing the litany of saints. As we are circling in the aisles, we pass by face after glowing face. We are surrounded by the "cloud of witnesses" and the great company of heaven. I feel uplifted and supported by such a sense of community and oneness that can only be like that of the holy Trinity.



Observing All Souls' Day



Photo by Scott Spaulding, Nov. 3, 2014

Rector Search Update

The Search Committee remains on its schedule. In November we conducted Skype/phone interviews of the candidates who remain in the process.

The next step is to discern the candidates we wish to visit, check their references, and send the visit list to Church House for the Oxford background checks, which can take as many as six weeks. At the same time, we will be scheduling the visits, which we hope to conduct during December.



Stewardship 2014

*Marcia Sanford and Michael Robinson,
Stewardship Co-chairs*

This year, with Bishop Jelinek's guidance, and Jeff Hual's assistance, the Stewardship Committee tried something new. We had a shorter public campaign that culminated on Sunday, November 2, with parishioners presenting their pledges during one of the three Masses. We hope that most, if not all, of you who pledged, found the event as moving as we did. Parishioners collectively placed their pledges in a basket at the crossing, and the basket then was placed on the altar. By embracing stewardship in this manner, members of St. Paul's made a public commitment, as a community, to God and to each other, in thanksgiving for all that we have received as a parish. Thanks to all of you who have pledged.



Our Stewardship Campaign for 2015, however, is still very much underway with 134 pledges made as of November 19th, totaling approximately \$502,996. We are behind last year's figures in terms of number of pledges and total dollar amount, so if you have not yet pledged, won't you please fill in a form available in the Atrium or pledge online at <http://www.stpauls-kst.com/stewardship-giving/make-pledge-commitment-2015>? We need your support to ensure the continued growth of the Parish's mission and ministries. If you give regularly through plate giving, please consider committing to a pledge.

St. Paul's Receives Major Bequest from late parishioner Ronald R. Pitcherello

R. Allen Payne, Senior Warden

The Vestry is pleased and grateful to announce the receipt of an unrestricted bequest of \$352,923 from the estate of long-time parishioner Ronald R. Pitcherello. A final distribution from the estate in the mid-\$30,000 range is expected by year's end.

Ron, who died at the age of 88 in October 2013, was baptized at St. Paul's in 1956. He lived for many years in Georgetown with Richard Spaulding, also a long-time parishioner, who was received at St. Paul's in 1961 and who preceded Ron in death in 2008.

A working group appointed by the Vestry will make recommendations in December regarding the use

of this substantial bequest, along with \$52,078 remaining from several other prior bequests. The Vestry's Roy Byrd is the convener of this working group, which includes Parish Treasurer Ann Schnorrenberg, Endowment Board Chair Jerry de Michaelis, Finance Committee Chair Linna Barnes, and Legacy Society head Jim Sanderson.

Funds from these bequests will be used toward the achievement of the longer-term financial goals and interests of the parish - not to support normal operating costs. Please consider including St. Paul's in your estate planning and your wills, whatever your age or financial status.



Called to be Saints

Editors' Note: On All Saints' Sunday, November 2, 2014, Katherine had the pleasure of joining her mother at St. Alban's church, where she is a parishioner. Opportunities to worship together as a family are always special, but this occasion was particularly so because she was so inspired by the sermon preached by St. Alban's rector, the Rev. Deborah Meister. She was delighted that Rev. Meister has graciously allowed us to share her sermon with St. Paul's.



The Rev. Deborah Meister, Ph.D., Rector
St. Alban's Episcopal Church

Thomas Merton, the monk whose best-selling memoir and other writings have encouraged millions in faithfulness, wrote of a time when he was young and he was wandering through New York City with one of his friends, walking and talking, on one of those long, aimless rambles you have when you're in your twenties, and which you tend to miss for the rest of your life. As they went through a construction site, his friend asked him, "What do you want to be, anyway?" And Merton did not feel he could say that he wanted to be a famous writer or a professor (both of which were true), so after some hesitation he replied, "I don't know. I guess what I want is to be a good Catholic." His friend pressed him, asking, "What do you mean?" and Merton, who had giv-

en it very little thought, became very confused and stammered out some kind of incoherent answer, until finally his friend told him, "What you should say is that you want to be a saint."¹ Merton was flabbergasted. That sounded even more audacious than wanting to be a famous writer. But his friend pressed him further, "Don't you believe that God will make you what he created you to be, if you will consent to let Him do it?"

Don't you believe that God will make you what he created you to be, if you will consent to let Him do it?

"I want to be a saint." It's not something most of us say easily, if at all. It's not even easy to say from this pulpit, although we do sing it, don't we? Join me if you know this one: *I sing a song of the saints of God, patient and brave and true, Who toiled and fought and lived and died for the Lord they loved and knew. And one was a doctor, and one was a queen, and one was a shepherdess on the green: they were all of them saints of God and I mean, God helping, to be one too.* (Hymn 293) Did you hear what you just said? I mean to be one too.

It's easier to sing than to say, isn't it? I think the music carries us along until we don't quite know what we're saying -- and that's not an accident. It's a kind of grace, in which delight carries us past our ordinary limits, our self-consciousness, our false propriety, and allows us to feel more and to dream more than we ever could on our own. I think that's how Christ works, too: he opens our heart to see this world or someone in it, really to see the beauty that is in them, and then we get so caught up in tending them, in meeting their needs, that we do all kinds of things we did not know we could do, and other things that we knew we could not do, and when we

look back on it all, we see that it was all grace, that Christ was with us all along, and we did not even know it at the time. God was working in us to make us what God created us to be, and we were so engaged with what we were doing that we forgot to prevent God from doing it.

Today is the feast of All Saints, and it's a good day to remember our true vocation. We are all "called to be saints,"² and that is a good thing, because the world needs more of them. You only have to look around the world five minutes to see how broken it is: war, disease, ambition, pollution, untruthfulness, severe inequality...the list goes on and on. For many people (sometimes even for us), those things are, themselves, reasons not to believe. If God were real, they think, God wouldn't let this happen. (Have you ever thought that? I have.) But here's a paradox: for us who claim to follow Christ, or who try to, these things evoke an entirely different response: If the world is this broken, I have to throw myself into the balance, because God is real and hope is real and people need to be able to see that. People need to know that there is a God who sees, who listens, and who responds, even if it's only me God sends.

The saints are those people who run forward while everyone else is running away. (We saw a few of them at the Boston Marathon, didn't we?) They are the people who give of themselves while everyone else is taking, who invest in others when most people have written them off as hopeless. They are ordinary people, people who struggle with their temper and are conquered by their desires, people who are brilliant and stubborn and

1. Thomas Merton, *The Seven Story Mountain* p.260.
2. Rom 1:7, I Cor 1:2

“I want to be a saint”... it’s easier to sing than to say... the music carries us along... It’s a kind of grace in which delight carries us past our ordinary limits, our self-consciousness, our false propriety, and allows to feel more and to dream more than we eve could on our own.

courageous, people who get tired and cranky and hungry and who feel lost and alone and ashamed -- but they are people who do not give up. They allow God to expand their hearts, and God flames out from them in glory.

When we bring Troy and Dudley and Mac and Jack to the baptism font today, that is what we are doing: we are making saints. We are breaking those four people wide open to the grace of God in such a radical way that from this moment on, God will dwell in them -- and that’s not a metaphor. God will dwell in them, and God also dwells in you. Underneath the stuff of your daily life, deep in the mystery of your heart where you cannot see it, there is a spark of light that is beginning to grow.

Jesus said, *“Let the little children come to me, ...for it is to such as these that the kingdom of heaven belongs.”* (Mark 10:14; Matt 19:14; Luke 18:16) I have never understood that saying (and perhaps that’s a good reason not to talk about it in front of a lot of people), and I have wrestled with it a long time. I have read commentator after commentator, and I have to say that most of it is drivel. They write about the trust of children, the way they just know that their next meal is coming. They write about how kids get absorbed in their play and simply forget the real world. The commentators forget that the children Jesus was addressing were not pampered middle-class children in the late twentieth and early twenty-first century, but kids who lived in poverty and whose parents struggled to find food and who worked alongside the adults and who had buried siblings by the time they

were five and who did not, in fact, know that food is coming, or when.

But when I think about what Jesus might have meant, the only thing that makes any sense at all to me is this: children know whom they love, and they do not let go. They will run up to their parents and climb on them and cling to them and beg for attention and drive them half crazy, but it’s all because their love is urgent and immediate and it must be given and it must be received. They want to be with the person they love. And they know whom they do not love, and they don’t waste their time with them. That’s a saint: a person who knows what is good and who clings to it with everything that is in them, because they know that God is doing exactly the same thing: that God is clinging to us.

St. John writes, *“Beloved, we are God’s children now; what we will be has not yet been revealed.”* (I John 3:2) He is speaking of the mystery in which we dwell every day: that we are ordinary people, even the best of us, and yet, we have been claimed by God. God has made us with God’s hands and washed us in his water and marked us on our foreheads and God has a claim on our lives. From the

moment of our baptism, we belong to God, and yet, we do not know what God has in store for us. Whatever we are now, the end of our story lies not with us, but with God, and it’s not about our own puny faithfulness, which falters and grows and dims; it’s about God’s mighty and eternal faithfulness, which does not falter or fade, and which the darkness shall not overcome.

And so we do not lose heart. Whatever burdens you are carrying today, whatever failure or grief weighs you down, remember this: God is not done with you yet. Whatever mess is around you, whatever fear is in the very air we breathe, remember: God is not done with us yet. Whatever the challenges you think you cannot meet; no matter the forgiveness that you cannot yet give; whatever work of love you have conceived in your heart but are afraid to try, remember: God is not done with you yet. That spark of grace that was planted in your heart is nothing less than the very spirit of God, and it yearns to flame out from our simple lives and make all our ruins blaze.



Whatever burdens you are carrying today, whatever failure or grief weighs you down, remember this: God is not done with you yet. Whatever mess is around you, whatever fear is in the very air we breathe, remember: God is not done with us yet. Whatever the challenges you think you cannot meet; no matter the forgiveness that you cannot yet give; whatever work of love you have conceived in your heart but are afraid to try, remember: God is not done with you yet.

Ordinations for St. Paul's Seminarians!

Invitations



God willing and the People consenting
The Right Reverend Heather E. Cook
Bishop Suffragan of Maryland
will ordain

Emmett Bernard Anderson, Jr.

To the Sacred Order of Deacons in Christ's One,
Holy, Catholic, and Apostolic Church
on Saturday, the tenth of January
at two o'clock in the afternoon

Cathedral of the Incarnation
Episcopal Diocese of Maryland
4 East University Parkway
Baltimore, Maryland

Your prayers and presence are requested
Clergy: red stoles
A reception in the undercroft follows the service



GOD WILLING AND THE PEOPLE CONSENTING
THE RIGHT REVEREND SANTOSH K. MARRAY, D.Min; D.D.
ASSISTANT BISHOP OF ALABAMA

WILL ORDAIN

JONATHAN COLTON CHESNEY

TO THE SACRED ORDER OF PRIESTS
ON
THURSDAY, DECEMBER 4, 2014

AT SIX O'CLOCK IN THE EVENING

HOLY TRINITY EPISCOPAL CHURCH
100 CHURCH DRIVE
AUBURN, ALABAMA 36830

YOUR PRAYERS AND PRESENCE ARE REQUESTED
RECEPTION TO FOLLOW

THE FESTAL COLOR IS RED

Ordinations



On Saturday, November 8, 2014, Matthew Welch, postulant from St. Paul's, was ordained to the diaconate by The Rt. Rev. Mariann Edgar Budde, Bishop of Washington, at the Church of the Epiphany. On the following Sunday, November 9, Matthew preached eloquently at all services at St. Paul's.



On Saturday, November 22, 2014, Jeff Hual, Ministry Resident at St. Paul's, was ordained to the diaconate by The Rt. Rev. Philip M. Duncan, II, Bishop of the Central Gulf Coast, at Christ Church Cathedral in Mobile, Alabama.

DECEMBER ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S

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

Advent Lessons and Carols: November 30 and December 6

One of the most powerful and popular services of the year at St. Paul's: Advent Lessons & Carols. Duplicate services are offered at 6:00 p.m. on Sunday, November 30, and Sunday, December 7.

Arrive early to ensure a good seat. Our combined choirs sing works of Palestrina, Philip Moore, Gareth Tresseder, Stanford Scriven, Darke, Gibbons, Bruckner, and Gerre Hancock.

Benediction of the Blessed Sacrament follows.



SPECIAL SERVICES/ MAJOR FEAST DAYS

Sunday, December 7 2014

The Second Sunday of Advent

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.: An Advent Procession with Lessons and Carols (Sung by the combined choirs)

Christmas Eve

Wednesday, December 24, 2014

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

11:00 p.m.: Procession and Solemn

Mass of the Nativity

Christmas Day

Thursday, December 25, 2014

9:45 a.m.: Morning Prayer

10:30 a.m.: Procession and Solemn

Mass



Rector's Forum: Revised December Schedule

December 7

Life in Haiti - *Fr. Jean*

December 14

The Church in Haiti - *Fr. Jean*

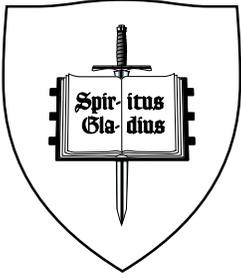
December 21

No forum (Advent Holiday)

December 28

No forum (Christmas Holiday)





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 13, 9:30 am to 2:30 pm at St. Paul's
Christmas Eve, December 24, 4:30 pm: Procession, Blessing of the Creche, and Sung Mass
Christmas Eve, December 24, 11:00 pm: Procession and Solemn Mass of the Nativity
Christmas Day, December 25, 10:30 am: Procession and Solemn Mass

