

St. Luke the Evangelist  
(Icon from Kazan Cathedral, St. Petersburg, Russia)

# THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

OCTOBER 2017 XXXI NUMBER 9

## BECOMING GOD'S HOPE

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Dear Friends:

I am convinced that somewhere, someday, archaeologists will discover a cave full of lost apocryphal Gospels, each containing blueprints for Rector' Epistle Letters, ordained since the beginning of time. And the "October letter" scroll would invariably focus on two key moments in our annual cycle: The Feast of Dedication and Stewardship Season.

And, as the sun will surely rise in the east and set in the west, both are on our near horizon. The Feast of Dedication will be celebrated Sunday 1st October with one Mass only at 10:30 am. Our guest preacher will be Fr. Nick Mercer, sometime Archdeacon of London and now Honorary Assistant at our Companion Parish, St Paul's Knightsbridge, London. That date will also mark the launch of the 2018 stewardship campaign. This is our time to worship as one parish family, and I hope you will all plan to continue this fellowship and celebration afterwards in the parish hall, and learn about our stewardship plans for the months ahead.

And there I will pause. For it is hard to write the standard, pre-ordained October letter without also reflecting on the monumental events of the last few months. This summer has felt like none other. We were col-



THE REV'D RICHARD WALL

lectively sickened by the racism and violence we witnessed in Charlottesville – and it's stark, unambiguous picture of sin and evil. Nuclear bombs and the terrifying possibilities of nuclear war re-entered public discourse following events in North Korea. And then the destruction and horror of Hurricane Harvey, as homes and lives were literally swept away by forces beyond human control.

Pausing here is crucial, as it is easy for any church – especially during stewardship season – to look only inward. The minutiae of church life and programmatic funding can easily distract us from the world God called us to life in order to serve. We need to pause to ask how God calls us to respond – for respond we must. Responding means some kind of action

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– some kind of transformation – some process of listening carefully for and to God's Word, and then discerning the work of the church. Some acknowledgement that we are all too often complicit in systems of violence and injustice. And a firm resolve that we will not be content with lip service – with a well-placed word in a sermon or prayer, some appropriate nod in an appropriate direction. Right thinking does not let disciples off the hook, and prayer is a conduit to action.

In the midst of another day of this gruesome national news I found myself at a mall in Winston Salem, NC. The rain was torrential and endless, so we bid a hasty retreat for the movie theater. The choice was easy: a movie about an Episcopal priest and parish was too much to resist, despite my English aversion to schmaltz and sentiment.

"All Saints" is based on the true story of remarkable events at the Episcopal Church in Smyrna, Tennessee. The movie begins with a sadly familiar scenario: a new priest arrives with the brief of closing another tiny parish. The number of folks left can be counted on two hands – every last one well meaning, good hearted lifelong parishioners, but crippled by their memories of their past and what once was. They spend their days weeping over old parish picture albums and apologizing to the new rector for their present situation. He, in turn, is torn between the pragmatic wisdom of the bishop and diocesan elders, the sheer fatigue of his new tiny flock, the responsibility of a large building with much land and a huge mortgage, and his urge to build a church.

Suddenly a group of Burmese refugees appear at Sunday Mass – Anglicans seeking a new church home. Gradually the priest discovers that their background is in farming; both they and his parish are in desperate need of income. And yet his

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*God does not call us to worship in isolation, but together – and in parish communities we find our greatest blessings and greatest challenges. Here, in this community, God calls us to do God’s work.*

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church owns huge, unused fields.... While I do not want to spoil the movie plot, filling in blanks is not hard.

I was surprised by the thinking and thoughts jolted by this gentle film. I thought about the gifts and resources God sets before us, if only we set aside our own picture albums, and discern the mode of faithfulness to which we are called today. How are we called to be the help of God? Not by dancing with ghosts, nor by rending our garments, but by facing our context with honesty and excitement, and drawing together our gifts, our resources, and our vision to offer genuine possibilities of transformation and change in individual lives and the world we serve.

The film also carries a timely reminder that success in ministry requires an upside down perspective. Success in ministry is immeasurable - inasmuch as it cannot be determined by counting people or numbers. At one moment the wonderfully elegant and well-coiffed bishop casts his eyes to heaven and cries “budgets, budgets, budgets!”; our priest asks why God thwarts the very work God calls Him to do. Without revealing the ending, their new agricultural ministry does not prove to be a cash cow, or their path to financial stability. But it does

build a church: it brings together disparate people, their talents and resources, and makes them one in and through Jesus Christ and a shared vision.

During this Dedication-Stewardship season we celebrate explicitly and implicitly the value of our community. The quality of relationships I see each and every day in this place amazes and uplifts me. God does not call us to worship in isolation, but together – and in parish communities we find our greatest blessings and greatest challenges.

Here, in this community, God calls us to do God’s work. As we give thanks for this Temple to His glory, and as we fill out another pledge card, we do so not to support or deny a particular mission or ministry, but for the benefit of this entire community: the people of God, both inside and outside our walls. We turn our eyes from what we lack – or used to have but see no longer – and we look all around, and with thankfulness we ask where God leads us next.

This place is neither a venue for arcane rites, nor a forum for recitals: not a museum; not a music hall. We are a living, breathing body – a family – build on and in the Real Presence of Jesus Christ here among us, day by

day, at the altar. We believe that in this Sacrament lies the balm, solution, and answer to this world’s violence, despair, and sorrow. And as we ingest Jesus in Bread and Wine we are sent forth to love and serve the world, in ways impossible were it not for the help of God.

I look forward to greeting you all at Mass.



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# A Calling to be an Acolyte: Meet Max Hazell

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Max Hazell



Of the manifold elements of worship I've witnessed in the Christian Church (Disciples of Christ), the 'acolyte' wasn't one of them. The denomination in which I was ordained, and briefly acted as pastor to a local church, commonly has no other 'office' but minister (if the church is large enough, you'll have more than one minister, just be ready to tack on an associate and/or youth to the front of those officeholders).

Don't get me wrong – there are plenty of folks that help out. There's the small group that shares the Bible readings each week, the person that plays the piano, and, from time to time, a song leader. There was just no dedicated guild of folks that set up the chancel for worship, and did so as actors in the constant drama unfolding in the service.

That might be why I like the acolyte group so much. It was alien and new, but utterly wonderful.

My name's Max Hazell. I know quite a lot of people at St. Paul's K Street, but if I haven't met you, this is a just a few words on how I came to be here, why I love it so much, and what drew me to become an acolyte.

I was ordained a Christian Church (Disciples of Christ) minister in May of 2016. My 'Other Half' and I moved here for his work in the Navy, and we began attending church at St. Paul's K Street soon after. At first, I thought of it as "my partner's church," and not as much mine. After all, I was ordained in another denomination; I obviously had another track laid out for me (or so I presumed).

I enjoyed worship with James, and all of James' friends (many of you), but I wasn't quite connecting with the Anglican way of doing things until I left and assumed the pastorate of a Maryland church. I'm a firm believer in "the family that prays together, stays together," so I would work there throughout the week, lead Sunday service, then go to Evensong with James... and the act of engaging in worship with him and with all of you changed me.

Something about the power, the passion, the love of God, all flowing into worship at the foot of the monstrance... I was enchanted. Passion lit up in me, and I could feel God so clearly and so completely.

I cried, right there in worship, and I'm not ashamed to say it. I felt

God more strongly than than I believe I've ever felt His presence, and it was world-shaking and life-changing.

That's where I knew I wanted to be. I wanted to draw attention to God like that. I wanted to help people find such a burning passion for Christ as I found in that moment, and I wanted to do it as a member of the Anglican Church.

So I left my role as pastor, and came here, to St. Paul's K Street, full time. You welcomed me immediately, and gave me the opportunity to be involved more than I'd hoped. Being an acolyte... that's my opportunity to do what I'm called to do... to help the majesty of worship unfold, and help people draw nearer to God as they take part in it. To help me draw nearer to God, as I take part in it.

And I'm not amazing at my role in it just yet. This is all new to me. But I want to do well, because the task of an acolyte is such an amazing gift to the act of corporate worship. For now, my ministry is far from the pulpit, and more on the floor... but I can feel God much more strongly from there than I've ever felt Him before.

Your welcome to me, your patience with me, and your faith that shines as I come to worship God with you is a gift beyond words.

Thank you for welcoming me here at St. Paul's K Street.

You're a blessing.



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*Being an acolyte... that's my opportunity to do what I'm called to do... to help the majesty of worship unfold, and help people draw nearer to God as they take part in it. To help me draw nearer to God, as I take part in it.*

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# Building Community: Time for a Pledge Campaign

David Schnorrenberg, Stewardship Chair

It's that time of year again – time for a Pledge Campaign. Predictable, just like the liturgical year. You can count on being asked for money each fall. And this autumn is no different.

The 2018 Pledge Campaign commences on Sunday, October 1 – the Feast of the Dedication. The St. Paul's community will gather together for a single Mass at 10:30 a.m. It will be followed by a simple lunch and a Pledge Campaign presentation by the Stewardship Committee. The Pledge Campaign will continue through the Second Sunday of Advent (December 10). For eleven weeks, the parish will undertake its annual effort to raise money to fund the next fiscal year.

The fall pledge ritual is familiar to us all by now. But 2018 will not be the same. It is actually a time for change – two kinds of possible change.

First, there is the kind of change that might bring a reversal in the trend of results of past Pledge Campaigns.

The last eight years have seen a significant decline in the number of people giving to St. Paul's and the amount of their pledges. In 2010, St. Paul's had 260 pledges totaling \$888,000. In 2017, the parish had 182 pledges totaling \$653,000.

The decline in pledges has had a dramatic impact on the budget of St. Paul's. This is not surprising given that pledges fund nearly 90% of St.

Paul's ordinary operating income. St. Paul's is not a parish blessed with a large endowment, investment income, or rental payments. It depends on the generosity of its pledgers each fall during the Pledge Campaign.

Because of the decline in pledge income, in 2017, St. Paul's has used extraordinary, one-time sources of funding to cover what would otherwise be an operating deficit of \$165,000. The biggest source of one-

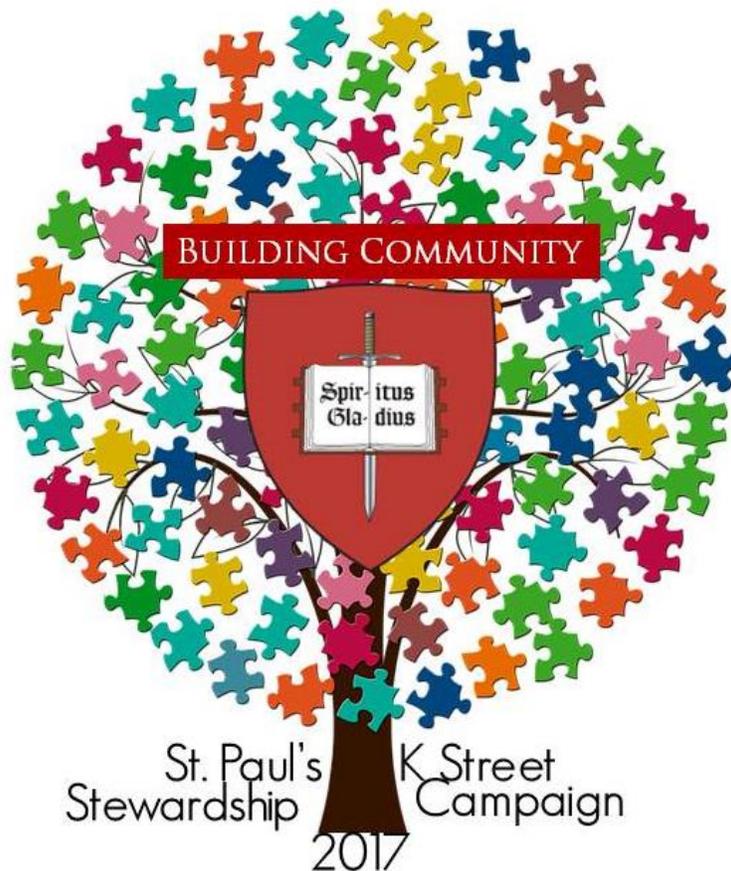
ber of our pledgers, and increased pledge amounts from any current pledgers who can afford to do so, can stem the current tide. We will pray that both might occur.

But overcoming our funding shortfall may be difficult to achieve in just one Pledge Campaign. Indeed, it is possible that St. Paul's may never again see the levels of giving we saw eight years ago.

Thus, St. Paul's faces the possibility of a second kind of change – we might need to adjust to doing less. A cut of \$165,000 to the St. Paul's budget in 2018 would likely necessitate some changes, which could alter the size and scope of St. Paul's current mission and ministries. Facing the possibility of change creates an opportunity for conversation. Hence, the theme of this year's Pledge Campaign is "Building Community." We are inviting collective discussion about who we are and what we want to be as a community. The Pledge Campaign is an appropriate time to talk about what our priorities are as we move into 2018 and to talk about pledging our time, talent and treasure to realize these priorities.

"Building Community" begins on October 1, when our entire community is called together for a common Holy Communion. At that Mass, we will celebrate who we are and pray about who we want to become. All are invited to participate.

It is time to pledge!



time funding comes from using bequests from members of the St. Paul's community who blessed St. Paul's in their wills. Their one-time gifts will not be available to St. Paul's in the future.

Consequently, this year's Pledge Campaign is more important than ever. Perhaps an increase in the num-



# Hospitality@St.Paul's K Street on a Sunday Morning

Linna Barnes

When you look up the dictionary definition of "hospitality" you will find phrases such as: *"the friendly and generous reception and entertainment of guests, visitors, or strangers."* Synonyms run to: *"friendliness, hospitality, warm reception, welcome, helpfulness, neighborliness, warmth, kindness, congeniality, geniality, cordiality, courtesy, amenability, generosity, entertainment, catering, food...."*

We see these synonyms in play every week where a dedicated group of parishioners work to provide food and fellowship on Sundays between the early Mass and 9:00, again between 9:00 and 11:15, and then after the 11:15 Mass. While we don't probably see "entertainment" as part of our remit, you know you have arrived in the world of church coffee hours, when you recognize the voice behind you asking for a cup of coffee as none other than Garrison Keillor. This is just one of the wonderful experiences that the hospitality volunteers at St. Paul's coffee hours get to have regularly. Just think you, too, could serve coffee to the Bard of St. Paul. (Minnesota that is.)

The breakfast fellowship and coffee hours after Mass continues the communion providing a friendly, easy-going space for conversation, catching up on the latest events in our lives, discussing the sermon just heard, or reflecting on the beautiful music just listened to or sung. In many cases, it is the only time when those early for the 11:15 am service meet up with the 9:00 am folks.

Our volunteers for the breakfast fellowship after early Mass in the Dining Room are currently Sharon Watkins and James Kennedy. Linna Barnes, Kathy Dirks, Rhoda Geasland, Tina Mallett, and Anne Windle work to provide the fellowship after the 9:00 Mass in the Atrium. After the 11:15 Mass another crew of workers includes Michael Robinson, Megan Sokolowski, CB Wooldridge, Eric Bonetti, Sylvia Rortvedt, Nyckolaus Wellem, and Sean Robinson.

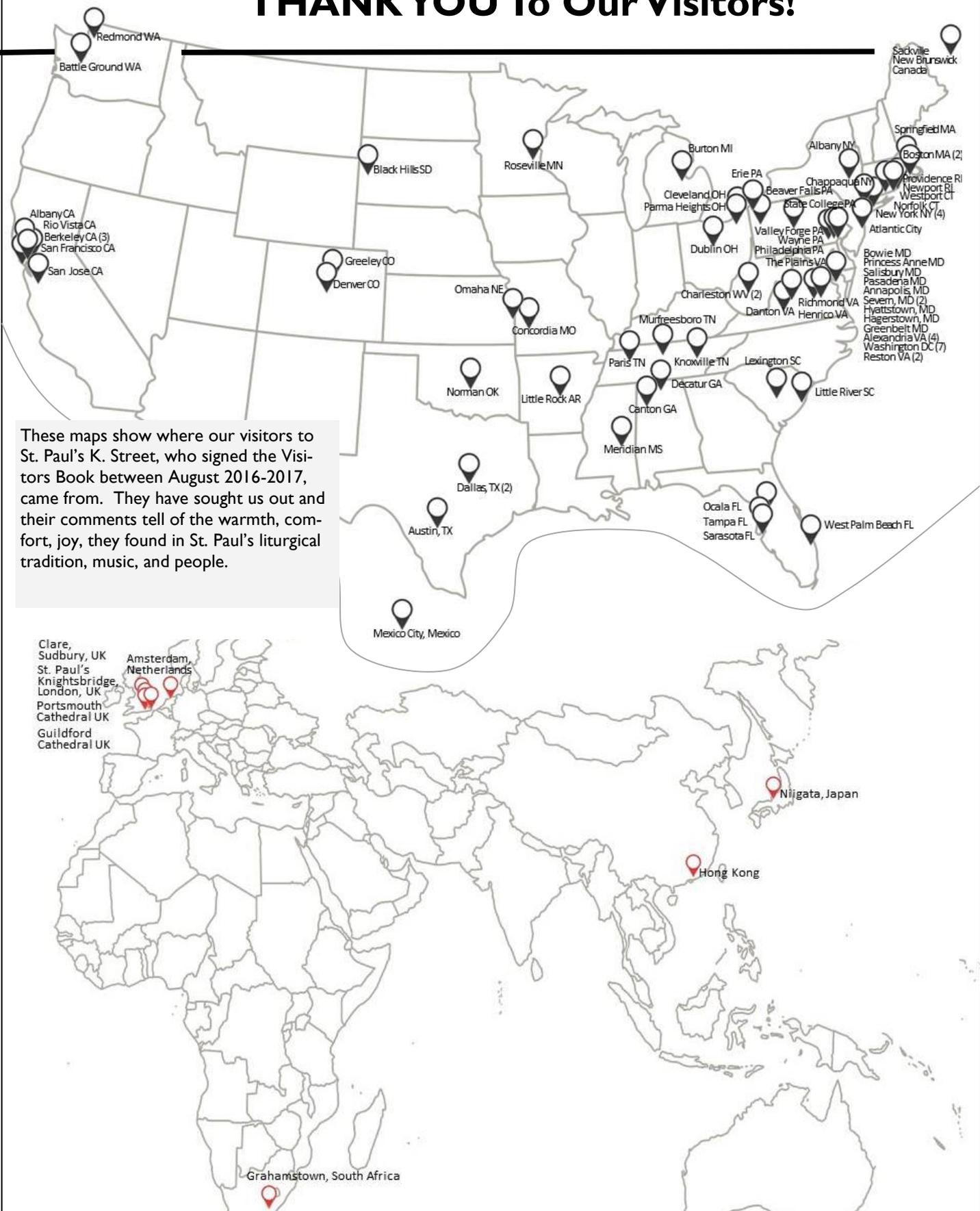
While we all volunteer our time to preparation and serving, many may not be aware that the coffee hours aim to be

entirely supported by donations of cash and contributions of coffee "treats." This comes down to one of the synonyms of hospitality – generosity. To keep this up, we are need of your help in increasing these donations. Also, we are always looking for more volunteers.

Everyone who works in this hospitality effort agrees that one of the most important parts of it is the fellowship that the volunteers have found with each other. It has become a truly joyous way in which to serve St. Paul's because of the fun that the workers have with each other. While everyone has bonded with each other, there is always room for more volunteers in this ministry. Joining any of the groups is as easy as introducing yourself to one of those helping after a service. Soon, you, too, might be able to serve coffee to Garrison Keillor!



# THANK YOU To Our Visitors!



These maps show where our visitors to St. Paul's K. Street, who signed the Visitors Book between August 2016-2017, came from. They have sought us out and their comments tell of the warmth, comfort, joy, they found in St. Paul's liturgical tradition, music, and people.

# A Silence More Musical Than Song

Jeffrey Smith, Director of Music

Temperamental by nature, musicians are acutely attuned to silence – sometimes neurotically so. *My music must be heard! Or: How can you expect me to create my masterpiece with all that din?!* Personalities aside, is there about silence a matter more fundamental, more relevant to our worshipping community?

Our culture pays little heed to shared silence. “Dead-time On Air” is avoided at all costs; it reflects absence, inefficiency or neglect. And there are infinite shades to the character of a silence, many of which are *not* worth our emulating: an angry silence between individuals in conflict; the awkward silence between strangers at a meet-and-greet. But the character of silence we aspire to in worship is a silence not of absence, but of presence. Marcel Marceau was a master of active silence. “Silence,” wrote the great mime, “is full of music.”

Former Quakers lurking amid us do well to remind us of our treasures. One such parishioner recalled Aldous Huxley’s remark that “after silence, that which comes nearest to expressing the inexpressible is music.” But in liturgy, silence is too often left uncultivated, even if the music itself soars. Effective preachers, like our own, are calculating in their use of silence. The space which borders spoken parts of the liturgy can be infused with a musical spirit; or— carelessly—

can subvert the balanced oscillation of Music-Silence-Speech. Stillness before and after music is like a picture frame, without which our focus on the piece itself is somehow maladjusted.

Silence is a practice to be cultivated corporately, before the liturgy begins and at appropriate points within the service. During Mass, the Fraction (where the celebrant breaks the bread) is followed by the only rubric in the BCP which actually mandates silence. It reads, “Silence is kept” as opposed to the more flexible, ‘may be kept’. The significance of the ritual breaking can be matched only with a profound stillness shared by all present. Less obviously, each of our hundreds of Collects is intended to gather up our individual unsaid prayers, and therefore we presume silence after the words, “Let us pray”.

Within a musical composition, brief silences, even momentary ones, can easily escape our attention. But these ‘rests’ are potent; they often form the building blocks of huge, elaborate structures. These micro-silences are not so much interruptions as or-

ganic respiration. Some have described the rests in Beethoven’s music as perhaps even more important than his notes. Surely the most famous rest in all symphonic repertoire is the (empty) downbeat of Beethoven’s Fifth.

Shared silence is best. From my London years, I remember (with the admiration of an outsider) each November 11 at 11:00 a.m.: the mute thousands, hatless with bowed heads, thronged along the city streets. Or, a mammoth Olympic audience, holding their breath as one, during the run-up of a pole vaulter. Or, closer to home, the silence which follows Gabriel Fauré’s *In Paradisum*. Nothing further could amplify that exquisite prayer, “May angels lead them into Paradise and grant them eternal rest.”

Our parish musicians are fortunate to work in a setting where reverent stillness is habitual. In your devotion, your discipline, you cultivate a silence more musical than song.



# Meet our Seminarian Assistant

Seminarian Eric Grubb



Brandie and I have been attending St. Paul's for a little over a year. I am a seminarian from the Diocese of

North Carolina and first visited St. Paul's during my first year at Virginia Theological Seminary. Brandie and I immediately felt at home with the beauty and richness of the liturgy along with the warm welcome from the parish community.

Before moving to VTS, we graduated from Campbell University with degrees in Religion. Soon after graduation we were married at our home parish St. Mary's, High Point, NC. During the year between college and seminary I served as an intern at St. Timothy's, an Anglo-Catholic parish in Winston-Salem, NC as part of my discernment to the priesthood.

Brandie currently works at Christ Church in Old Town Alexandria as a

Parish Ministries Coordinator where she works primarily with the many weddings, baptisms, and funerals throughout the year.

I am thrilled to be serving as the seminarian assistant at St. Paul's for my field education during my middler year. I look forward to participating in the worship, fellowship, and outreach of the parish.

Brandie and I are happy to have found our way to St. Paul's and are looking forward to our continued time here.



## Song of Praise

Fr. Shawn Strout

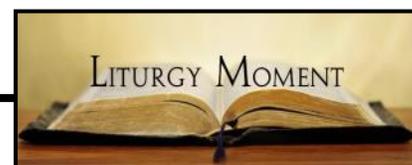
We now return to our journey through the Eucharistic liturgy. When last we left off, we discussed the Kyrie and its relationship to the Litany. We turn our attention to the Song of Praise. At St. Paul's, we invariably use the *Gloria in excelsis* as our song of praise during the seasons appointed for its use. However, both historically and presently in our prayer book, other options were used.

Our earliest liturgical books include a song of praise in the entrance rite. The liturgies of St. John Chrysostom and St. Basil have the Trisagion (*Holy God, Holy and Mighty, Holy Immortal One*). The *Benedictus Dominus Deus* was also used regularly as a song of praise. In fact, like the *Benedictus Dominus Deus*, the *Gloria in excelsis* was originally a canticle used in the Daily Office, giving it a familiarity for congregations. Initial-

ly, the *Gloria in excelsis* was restricted to papal masses. It was not until the eleventh to twelfth centuries that it entered into regular Sunday use for the mass.

In Anglicanism, the *Gloria in excelsis* was originally placed in the entrance rite in the first prayer book of 1549. However, the revisers for the 1552 edition, who were strongly influenced by reformed theology, moved it between the post-communion prayer and the blessing at the end of mass. The 1979 Book of Common Prayer restored it to its original location in the entrance rite.

All of this historical information may be interesting, but what does it ultimately mean for us theologically? A song of praise, be it the *Gloria in excelsis* or some other song, is important in the entrance hymn as it sets the theological tenor of the entire liturgy. During non-penitential



seasons (any season except Advent and Lent), our hearts should be focused on glory and praise to God at the very beginning of the mass. I have said it before, and I will say it again. The idea that some Anglo-Catholics (both clergy and lay) have that somehow we are supposed to be dour and somber during the mass has no place in a liturgy called the Eucharist (thanksgiving)! During the mass, we are receiving a foretaste of the heavenly banquet we will one day fully celebrate with our Lord in heaven. I am quite convinced that will be no dour affair! Nor should it be in the mass. So, let us begin the mass by lifting our hearts in a song of praise!

Faithfully,

Fr. Shawn



# Flower Challenges

William Glass

Hurricane Harvey and Irma never made landfall in the Washington area, but they did have a major impact on flower purchases. Especially here at St. Paul's. And they will for weeks to come.

Up to 85 percent of flowers in the U.S. are shipped from South America. That number jumps to nearly 100 percent for roses, carnations and palms. All those flowers are shipped to ports in Miami, Florida. But after last weekend's hurricane, ships could no longer dock anywhere in Miami.

Hurricane Irma also shut down the airport. After the airport reopened, there was still issue with product being delivered to wholesalers by truck because trucking routes out of the state have been cut off because of storm damage. That's all led to historic flower shortages for U.S. floral wholesalers.

Other recent natural disasters have also been disastrous for the floral industry. Earthquakes in Mexico, hurricanes in Houston and Florida, fires in the west from Washington state all the way through Oregon and to California have disrupted the entire floral industry.

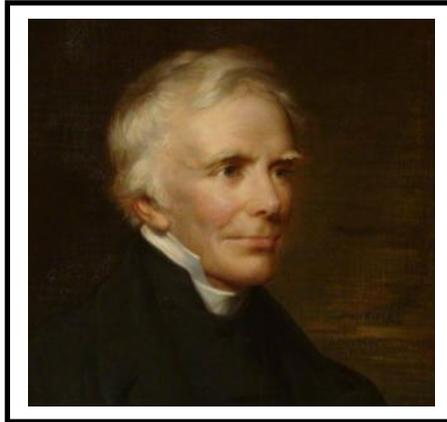
For now the flower guild at St. Paul's can expect delays and changes to orders placed with our wholesaler, in Silver Spring, Maryland. Additionally, we've been told to expect higher prices (around 30% higher) on all flowers. Not just for the time being but as far out as late spring.



# John Keble's The Christian Year

Editors Note:

John Keble was an English clergyman, poet and one of the leaders of the Oxford Movement which is recognized for the development of the Anglo-Catholic liturgy and theology.



Keble took Holy Orders after attending Corpus Christi College, Oxford, and becoming a tutor and university examiner. His literary skills and religious studies came together in his poetry with *The Christian Year* being published in 1827. The work met with "an almost unparalleled acceptance and in 1831, he was appointed to the Chair of Poetry at Oxford.

Victorian scholar Michael Wheeler calls *The Christian Year* simply "the most popular volume of verse in the nineteenth century." ([https://en.wikipedia.org/wiki/John\\_Keble](https://en.wikipedia.org/wiki/John_Keble))

*The Christian Year* provides poems for many Saints and Feast Days. Therefore, we hope to make its poems a regular feature in The Epistle, where a poem fits with liturgical calendar. This first poem (on page 5) is about St. Luke, whose feast day falls in the month of October.



# St. Luke

*Look in, and see Christ's chosen saint  
In triumph wear his Christ-like chain;  
No fear lest he should swerve or faint;  
"His life is Christ, his death is gain."*

*Two converts, watching by his side,  
Alike his love and greetings share;  
Luke the belov'd, the sick soul's guide,  
And Demas, nam'd in faltering prayer.*

*Pass a few years—look in once more—  
The saint is in his bonds again;  
Save that his hopes more boldly soar,  
He and his lot unchang'd remain.*

*But only Luke is with him now: -  
Alas! That even the martyr's cell,  
Heaven's very gate, should scope allow  
For the false world's seducing spell.*

*'Tis sad—but yet 'tis well, be sure,  
We on the sight should muse awhile,  
Nor deem our shelter all secure  
Even in the Church's holiest aisle.*

*Vainly before the shrine he bends,  
Who knows not the true pilgrim's part:  
The martyr's cell no safety lends  
To him, who wants the martyr's heart.*

*But if there be, who follows Paul  
As Paul his Lord, in life and death,  
Where'er an aching heart may call,  
Ready to speed and take no breath.*

*Whose joy is, to the wandering sheep  
To tell of the great Shepherd's love;  
To learn of mourners while they weep  
The music that makes mirth above;*

*Who makes the Saviour all his theme,  
The Gospel all his pride and praise—  
Approach; for thou canst feel the gleam  
That round the martyr's death-bed  
plays:*

*Thou has an ear for angels' song,  
A breath the Gospel trump to fill,  
And taught by thee the Church prolongs  
Her hymns of high thanksgiving still.*

John Keble, *The Christian Year*



# October ON K STREET

## UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

|    |                                      |    |                               |
|----|--------------------------------------|----|-------------------------------|
| 2  | Joan Miller<br>Sylvia Rortvedt       | 23 | Elizabeth Schnorrenberg       |
| 6  | Aidan Crane                          | 24 | Patricia Byrd                 |
| 7  | Sarah Schnorrenberg<br>Patrick White | 25 | Charlotte Gillespie           |
| 9  | Benjamin Best                        | 26 | Betty Ajueyitsi               |
| 10 | Alistair Coleman                     | 29 | Benton Crane                  |
| 12 | Sarah Barrientos                     | 30 | Lydia Taylor<br>Benjamin Kong |
| 13 | Peter Britton                        |    |                               |
| 15 | Kris Brown Coleman<br>Wilfred Keats  |    |                               |



## SPECIAL SERVICES

### Sunday, October 1: Feast of Dedication

NOTE SCHEDULE CHANGE

9:45 am: Morning Prayer

10:30 am: Solemn Mass

6:00 pm: Solemn Evensong & Benediction of the Blessed Sacrament

### Saturday, October 7

10:30 am: Blessing of Animals



**KEEP CALM  
and  
BECOME A  
GRATE PATROL  
DRIVER**

We are short on drivers for weekend breakfast delivery runs!!!!!!

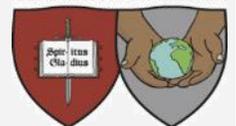
**Could you help out????**

If you can help, please contact Glenn Marsh ([gmarsh338@outlook.com](mailto:gmarsh338@outlook.com)).

Delivery teams meet in the parish parking lot at 5:45 am on Saturday and Sunday mornings and deliver along pre-set routes. Newcomers will be teamed with old hands. You can volunteer for a regular time or as your schedule allows.

**Your help will make all the difference to those in need.**

SAINT PAUL'S PARISH  
COMMISSION ON MISSION





# 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:  
Sunday, October 1, 10:30 am:  
Feast of Dedication, Combined Solemn Mass**

