



Presentation of Jesus at the Temple, Hans Holbein (1500-01)

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

FEBRUARY 2014 XXVII NUMBER 2

From the Interim Rector

Sustainability: Our life as a congregation is always about “together.”

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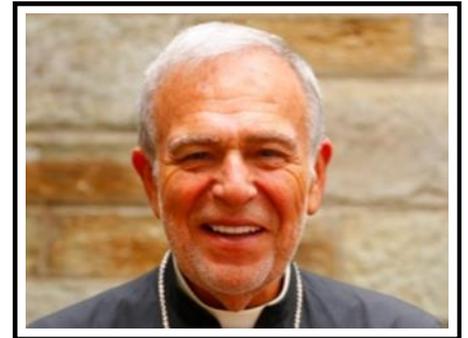
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Every parish has things to look at during a time of transition. Some of them are long-standing ways of doing things that have not been reconsidered for a while. We did that last month when we were asked to move the early service on Christmas Eve from 6:30 p.m. to an earlier time. A parent of young children said that the 6:30 Eucharist ended after bedtime for most children that age. I consulted with those who work most closely with the liturgy to see if there were any major obstacles, and while people named a few problems, we were able to work them out, change the time, and – wonder of wonders – everyone who spoke to me said the change, the new time, was really good for them.

That one was rather simple, even though it meant consulting with four or five groups and many people. I am glad and grateful this change was so well received. It seems that when we have an opportunity to help out some among us to be a part of the community more easily, like the young parents, most of us are willing to change some of our habits, even traditions.

Somehow, I don’t think it would have been as easy to move the “Midnight Mass!”

There are other “changes” that are more subtle. Over the years many folk have retired from our liturgical ministries – music, altar guild, acolytes,



THE RT. REV'D JIM JELINEK

flower guild, brass polishers. Some found the commitment too strenuous; others too time-consuming for a new period in their lives; others moved away or died. So our core strength in these ministries has diminished: fewer people are trying to do the same amount of work. That is true in other areas of parish life as well.

This is an issue of sustainability. How can St. Paul’s sustain the quantity and quality of ministries we have committed ourselves to in the past and have become accustomed to? Do we still value them enough to continue them?

We could, perhaps, make some economies of time that might not be too noticeable. A few examples:

- Brass polishing takes one person 12 hours every two weeks, 2 persons 6 hours every two weeks. We could decide to polish the brass only once a month.
- Washing and ironing linens –

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purificators, corporals, lavabo towels, etc – takes many hours per week. We could use paper napkins and towels and save that time.

- We could change Solemn Masses to Sung Masses when we have trouble scheduling enough acolytes, or only have incense and a thurifer twice a month at both the 9 and 11:15.
- We could plop two \$12.99 bunches of flowers from a local grocery into vases rather than go through all the effort (and money) it takes now, not to mention the magnificent gifts of vision, art and skill our flower guild contributes – every bit as glorious as our musicians.

Have you winced at the thought of any of these? I haven't even named the possibility of cutting services or diminishing music. And no, I am not suggesting we do so. We have already made cuts in staff, and we cannot "run this place" on fewer than we have now. In fact, now we do not keep up with the basic minor maintenance, like changing light bulbs or checking circuit breakers when we have a problem. There is no one to whom we can delegate many rather simple things. A significant gap is in phone coverage in reception where we are "covering" a little more or a little less than half the hours we indicate a live person will answer the phone.

St. Paul's has functioned well over the years with a lot of quality volunteer time – much of it behind the scenes. I don't know if this was truly "*volunteering*" in the past or *RECRUITMENT* by the rector and others; probably both. I do know that we are not getting many new volunteers. None of our liturgical ministries has anywhere near the "bench strength" we used to have.

Another problem – this one regarding "recruitment" – is that Fr.

Shakespeare and I are too new to know whom to try recruiting, and in our busy schedules the ones we see most are those who currently volunteer most.

We have to keep asking ourselves these questions around sustainability – and I shall, both in liturgical and other areas during this year. Right now, I have named several areas in which we greatly need more people serving. Does this speak to you? Does the Spirit have your name on a ministry here? And are you listening?

If you are interested and available to serve in any of these areas, please call/write the person named, discuss it, and if it seems right, volunteer/jump in!

- Acolytes/Servers – Michael Vreeland (mwvreeland@verizon.net), Allen Payne (apayne71@comcast.net)
- Altar Guild – Kathy Dirks (kdirks49@hotmail.com)
- Flower Guild – David Boulet (dvdboulet@hotmail.com), Billy Glass (bahsharoon@yahoo.com)
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In most congregations, 20% of people do 80% of the work. No business can succeed that way, nor can a school, a social service agency or a hospital. NOR CAN ST. PAUL'S. Let's change this – together.

Our life as a congregation is always about "together."

+Jim Jelinek
Interim Rector



Meet Frank and Lydia Taylor



Frank and Lydia Taylor joined St. Paul's Parish in mid 2012 transferring from St. Mary's Parish located in Foggy Bottom. Prior to joining St. Mary's Parish, the Taylors were long time members of the Church of the Epiphany on G Street in Washington, D.C. Having visited St. Paul's Parish for nearly two years, Frank and Lydia were immensely impressed with the parish's traditional Anglican service and the parish's music ministry, dear to Lydia's heart.

Both Frank and Lydia are native Washingtonians, having met in the first grade. They have been married for nearly fifty-seven years. They celebrated their 55th wedding anniversary in June 2012. After successfully graduating from the Sherwood School of Music and the University of Chicago in 1957, Lydia returned to Washington, D.C., and married Frank in June 1957. They immediately left Washington, D.C., and moved to El Paso, Texas where Frank was stationed at the White Sands Missile Range in New Mexico. Their eldest son, Philip (also a member of St. Paul's Parish) was

born in El Paso, a year later.

Upon finishing his tour of duty in New Mexico, Frank and Lydia returned to family and friends in Washington, D.C. Lydia began her teaching career in the District of Columbia Public School system. Another son, Frank, was born in December 1961. Several years after the birth of Frank, Lydia returned to teaching in the D.C. public school system for the next forty two years as either an elementary class room teacher or as a music teacher. After military service, Frank worked for the Department of the Navy's Oceanographic Office for thirty seven years. After retiring from the federal government, Frank worked for another twelve years with Northrop Grumman before finally retiring. In retirement, Frank and Lydia spend their time between their homes in Fort Washington, Maryland and Cabo San Lucas, Mexico.



The Making of the Lamb: Book Launch, March 2

Robert Harley Bear



You are Invited! Book Launch and Parish Luncheon at St. Paul's—Sunday, March 2—Start at 10:30 am.

Come dressed in character if you like—perhaps as a druid, a Roman, an Iron Celt, or a character out of the New Testament. That's optional. My publishing company will sponsor a free brunch that will be served in two sittings to accommodate people from both Masses.

I have a short video that should generate some lively questions. This will be the first pre-publication event where the book will be available for purchase (no obligation), and I will be happy to sign them. If the parish decides to burn me as a heretic, please hold off at least until everyone attending the 11:15 has had a chance to eat and get their book signed.

According to Julius Caesar, the Celts he encountered liked to fight wearing nothing more than blue war-paint, but if that's your costume, please add a speedo—at least. If you want to see what late Iron Age Celts wore when they weren't fighting,

check out my website: www.makingofthelamb.com. Click on "Legend Trails" from the main page.

The Making of the Lamb brings to life a legend that Jesus came to Britain during the missing years between the ages of twelve and thirty that are not covered in the Bible. That's where the druids and Celts come in. On a deeper level it seeks to drive home the significance of Christ's death and resurrection by having young Jesus confront and ultimately accept his destiny to die a shameful and painful death at an early age to save a broken humanity.

I tried to make my book a reflection of thought provoking experiences I have had at St. Paul's, particularly Pilgrims. We meet Jesus at the age of twelve as he is teaching in the Temple. He doesn't start out very compassionate, but we see him grow. As readers experience Christ's imaginary pilgrimage, perhaps some will be inspired to embark on their own.

I began writing my book when I was preparing for baptism through Pilgrims. *The Da Vinci Code* was freshly published. Much as I enjoyed it, I recognized its back story as one of the Church's earliest heresies. I heard some commentators say that it didn't matter much whether Christ died on the cross. EXCUSE ME! It then struck me that there wasn't much of an effective response from the organized Christian community. That's when I realized that my book needed to be more than a travelogue. I remember Edie Davis telling the Pilgrims Class how heretics were people trying to get to God in their own way. OK, we should love them. I'm down with that. But where is it written that the heretics get to have all the fun?

I am thrilled to launch my book at St. Paul's. I was reborn here, and you

guys have all had a hand in changing my life. Many of you helped with the book too. I believe all of that got poured into *The Making of the Lamb*. Next month I will write on some ideas for using thought-provoking fiction for evangelization.



Bishop Jim Reviews *The Making of the Lamb*

Robert began with a question: we only see Jesus from birth to about two years of age, again 12 years of age, and not again until 28-30 years old. What happened? What did Jesus do, what happened to him inside and out between the ages of 12 and 30?

There is no history of that time in Jesus' life. We, the Church, tell no stories – officially – about that time. There are legends. One of them places Jesus in the Britain of his time, even before the Roman subjugation later in the first century.

Robert's imagination is rich and provocative, and he wrestled with the all-important question of Jesus' awareness of what it meant to be the Messiah and whether he thought he was the Messiah of prophetic history in his time.

Robert gives us a novel laced with theology, yet a novel, not history, and, therefore, we should read it to enjoy and glean insights for our spiritual journey, not theological arguments.

Join us for launching of Robert's novel during the Rector's Forum on March 2.



What a Team! — Meet the Altar Guild

Every time we gather to worship and we are drawn in by the beauty of the altar, the congregation sees the results of the Altar Guild's faithful service. We owe a huge debt of gratitude to all the dedicated members of the Guild, pictured below, who work behind the scenes. Read the June 2012 Epistle article, to see the many tasks the Altar Guild undertakes. Could this be a ministry for you?

Hear some of the reasons to join:

"I like being in on the planning of the services, and then sitting in back of the church and seeing it all come together in a beautiful Mass."

"I work on the Altar Guild be-

cause of its contemplative nature, and it is a honor to be allowed to participate in the liturgy this way. I wish I could come up with something lighter, but it is much like asking a deacon why he decided to pursue his path. It is not to be taken lightly."

"I like being in the Altar Guild because it gives me an opportunity to serve with others as we prepare for the celebration of the Liturgy. I like to think of it as a ministry of hospitality and welcome to all who come to worship at St. Paul's."

"When life was a zoo, serving on the Altar Guild gave me a quiet space to be with the Lord. Even if my prayer life was a disaster, I could fold a vestment or clean a chalice and find peace

in those simple acts when I wasn't capable of much more."

"What I love about the altar guild is the privilege of caring for all the beautiful and meaningful items used in our worship, being of service to...."

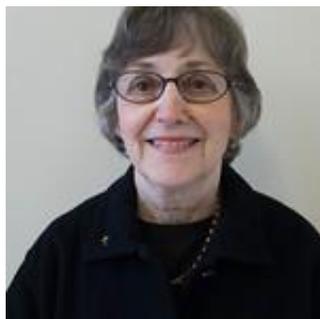
Continued on page 7



Mary Brown (Retired)



Arnita Coley



Edie Davis



Kathy Dirks (Altar Guild chair)



Pattie Kinsvater



Nance Majkowski



Tina Mallet



Susan Moore



Liz Ryon



Jo Stelzig



Lynne Walker



Penelope Wilhelm



Janet Wamsley

St. Paul's Choristers: Making Joyful Music



Laura Hanson, Head Chorister, Girls' Choir

You have no idea what you're missing! St. Paul's Girls' Choir is awesome! I have been in the choir for eight years, and am now Head Chorister of the Girls' Choir. When I started, I was very shy and did not really know the music or the order of service. I have been able to make friends in the Girls', Boys', and the Adult Choir.

I have had good experiences with the music directors over the years, but especially with Mr. McCormick, who has given me tons of encouragement and support. I have had the chance to sing very challenging music, learn performance skills, and learn how to be part of a group. I feel I have become a confident, independent musician.

We rehearse twice during the week and before Evensong on Sunday. Rehearsals can be long, but they aren't boring. The music and Mr. McCormick's unique sense of humor really make them fun.

I have been on three choir trips, to New York, Philadelphia, and Richmond. We have usually sung two services, visited museums, and been fed suppers by the host parishes.

In New York, we stayed at the Warwick Hotel, and sang at the Cathedral of St. John the Divine and at St. Mary the Virgin (also known as

"Smoky Mary's"). The girls got to shop at H&M. In Philadelphia we saw and heard the multi-story organ in what used to be Wanamaker's Department Store, and had a tour of the organ from the organist, who is a friend of Mr. McCormick's. The choristers really get to know each other.

We've also had the opportunity to meet other choristers when we hosted the Girls' Choir from Richmond, Virginia, and the choirs from Hereford Cathedral, England.

Even after I graduate from choir next year, I want to come back to sing with the adult choir. I love singing here, and I hope to have a career in music. I very strongly recommend joining the choir. It is a great experience for young and teen choristers, both boys and girls!



Ella Peters

My experience in the choir has changed me as a musician and as a person as well. I've been a musician since I was five, but I'm now a much better reader because of choir. I enjoy being able to sing in Latin, because it's a cool language. Evensong is so fun to sing that the service never feels really long.

I've changed as a person because of choir. When I first entered the choir, I didn't know many people there. Now that I have been there for a while, I have made a lot of new friends. That is one thing that is really important to me. It's great to enjoy making music with my friends, and I know that people enjoy what the choir does.



Reasons to Join the Altar Guild, cont'd

our clergy, and the camaraderie among Altar Guild members. I grew up watching my mother serve in this ministry and noticing the special reverence she brought to it and brought away from it. I hope I may do the same!"

"Being an Altar Guild member is making a contribution to the worship life of St. Paul's, but doing it completely behind-the-scenes. The work of our group serves every person in the parish."

"I have been polishing brass and silver at St. Paul's for about 7 years. It is a joy to see how the brass and silver pieces sparkle after they have been polished. Caring for the brass and silver is a service and offering to the church. At St. Paul's, our worship is enriched by the beauty that surrounds us. We find it in our liturgy, the vestments, the linens, AND the brass and silver pieces on the altars and in our processions. Come join me in the endeavor to help maintain the beauty found at St. Paul's!"

"After having helped in the Sacristy, I leave the church with a feeling of satisfaction and happiness for a chance to serve. The ministry of being in the Altar Guild is part of my stewardship to the parish and to our Lord."

SERMON SERIES

**EPIPHANY
6 JANUARY 2014,
6:45 P.M.**

Isaiah 60:1-6
Psalm 72:1-7, 10-14
Ephesians 3:1-12
Matthew 2:1-12

The Rev'd Elizabeth Locher



The Rev'd Elizabeth Locher

Happy Epiphany! As we have spent the last 12 days celebrating Christmas, and now continue to celebrate the Incarnation of our Lord on this feast today, I have been helped, personally, in my celebration by the fact that I've spent nearly all of this last week with the same Christmas carol stuck in my head. But stuck gloriously in my head! It is not the most well-known of Christmas songs, but I think it is one of the loveliest. It's called "Tomorrow Shall Be My Dancing Day," and in it, Jesus sings a song describing His Incarnation as a dance. And I ask you to please humor me as I sing two of its verses!

*Tomorrow shall be my dancing day
I would my True Love did so chance
To see the legend of my play
To call my True Love to my dance*

*Sing Oh my Love, Oh my Love
My Love, my Love
This have I done for my True Love*

*In a manger laid, and wrapped I was
So very poor, this was my chance
Betwixt and ox and a silly poor ass
To call my True Love to my dance*

*Sing Oh my Love, Oh my Love
My Love, my Love
This have I done for my True Love*

What is so astonishing to me about this song is the phrase in the mouth of Jesus to describe the person He is calling to Him – He says, "This have I done for My True Love."

That phrase is such a *romantic* phrase. It makes me think of old love songs, and Disney movies, truly!

But not in a bad way. It's a phrase of deep joy. Of delight and fulfilment. It says, "I have found him or her, the one whom I love."

It's also a phrase of life transformation. This is *the person* – my true love – whom my heart and soul have been waiting for all my life. This is *the person* I was meant to be with. This is the person my soul is longing for.

And so what fills me with wonder

when I hear this song is that in it we have Jesus using the phrase "my true love", to describe *you*. You, in particular. You are the one His soul longs for, and yours longs for Him.

The phrase "my true love" is not really directed in general at "all humanity" or "my chosen ones." But you, as an individual, are the one that Jesus is seeking and longing for. You are the cause of His deep joy, and you are the one He is ready to change and lose His life for. He is deeply, utterly, in love with you.

And everything – His whole life, His humble birth in a stable, His travelling and teaching and healing, and His conflict with the Pharisees and other leaders, His abuse at the hands of crowds and Roman soldiers, His struggling up a lonely hill in Jerusalem, and His offering of His life on a cross — All of this was for you. These events are the story of His life, told to help you know who He is, and how deeply He loves you.

I once heard a bishop preach on this idea, from this pulpit in fact! He said it in a way that seemed shocking, and yet which, in my heart, I recognized as truth. He spoke of the Incarnation and in particular, the Crucifixion, and he said, "If you were the only human being who ever lived, God would have done this for you."

So deep is His love for each one of us.

As the song goes, Jesus says "This" – the Incarnation – "This was my chance - to call my True Love to my dance." With the story of His life and love Jesus calls us to Him. Calls us to respond with the same love for Jesus, our souls' True Love. The one who loves us most deeply, and whom we can love above all else.

He yearns for us, and our souls yearn for Him, whether we know it or not. "Come join me," He says, "I have done this all to invite you into my love."

I think our response to this invita-

tion can feel just like the first stirrings of a new love as we might experience it with another human. A stirring, an energy, a passion in our heart. A constant state of astonishment and joy that we have found this incredible person, *and* that *they* are rejoicing just as much in us! We feel a radiance that seems to brighten the whole world around us – so that everything is beautiful, so that we hardly want to sleep and miss any of it.

And we find that response to God in the Prophet Isaiah's words in the Old Testament reading today – that God's love and blessing, God's radiance, causes us to be radiant – to shine with the same love, the same light, that is planted and takes root in us and then just glows for all the world to see.

For *all* the world to see. Today is the feast of the Epiphany, known also as the "Manifestation of Christ to the Gentiles." Our Gospel reading this evening tells the story of the Wise Men from the East, which is the story of the first Gentiles – the first people outside the people of Israel – to hear of Jesus, of God come to us.

These wise men are often seen as signs that God's love shown forth in Jesus Christ was directed, not just towards a chosen few, as it had originally seemed, but to each and every person, in every corner of the world. The Magi came from far off, informed by signs in heaven which they saw far in the East, where God first called out to them.

We know little of the journey of the wise men, though it was probably long, hard, confusing, and yet to them it must have been deeply important, to inspire them to go on this journey with no clear knowledge of what exactly they would find at the end. We know little about their response – what they thought or understood when they arrived, or what they did after returning to their own country.

But St. Matthew does tell us this

about their internal life when they found the place where Jesus was – he says, "They were overwhelmed with joy."

Overwhelmed, flooded, overflowing with joy, a joy that must have spilled out of them and touched the people around them. The radiant joy and love of Christ took root in them in that moment, I believe, as they began, little by little, to realize and know in their hearts who and what this Child was. Their souls' true love.

They worshipped Him. Gave gifts that are gifts for a king and God – gold, and incense, and myrrh as well, for one who would die.

They worshipped Him as God, and yet not as a distant, magnificent but unfathomable God far off on His throne in heaven. They worshipped Him as a tiny baby, physical and vulnerable and so very near. And still so unfathomable. A God you could see and touch. A God who knowingly entered a world of cold and darkness, pain and danger, to be near us, because He loves us.

To be near each person who stood around that manger, falling in love with God. And I hope and believe they, too, began to grasp the astonishing Truth that He had come for each of them. That this little baby could look on them with eyes full of love and that this love was for them and for all those whom they had left behind in the distant east – their friends, wives, children, allies, enemies.

That is another amazing thing about Jesus' particular love for each of us. That just as it transforms each of us and makes us radiant, turning toward God like flowers turn toward sunlight, Jesus loves the person next to us with that same delight, that perfect, particular love that says they, too, are infinitely precious to Him.

And so can we, who are loved and united to Christ, catch a glimpse of *that* love, too?

Can we recognize in our families,

at our school and work, and in the people we pass in the streets, can we recognize other humans for whom Christ was born and died? Other people that Jesus gazes on and calls "My True Love," too? Can we glow as brightly with joy that Jesus loves them, as well?

And can we help them feel that love, if they don't know it themselves? Since we are beloved of God and we are the Body of Christ, can we love with Christ's love, which has been poured into us, so that every person might see and know that they are precious, longed for, and beloved?

I pray that in our own lives of light and darkness, our times of joy and love and faith and even sorrow and doubt, we might find the strength to let God's love shine through us, so that no one ever need doubt that they are Beloved. Amen.





We Want to Hear from You!



As part of the search process for a new Rector, St. Paul's parishioners are being presented with multiple opportunities to share with the Search Committee and Vestry, and with each other their thoughts and desires about the Parish's search for a new Rector.

The survey provides one of those opportunities for parishioners to share their perspectives on who we are as a parish, into what sort of community we hope to grow, and what qualities we might seek in a new Rector to support us in that growth. The information gathered through the survey will assist the Search Committee in describing St. Paul's in a Parish Profile to be placed on the Parish Website

and shared with prospective applicants.

The focus of the survey questions is to gather information that is easily quantifiable. In the ensuing round of discussion groups, more complex issues can be addressed and feedback given to the Committee and Vestry to add to the breadth and depth of the Parish Profile and look forward to the future of the parish. And as always, members of the Committee are available individually to hear whatever parishioners wish them to know, and the Committee email account (kstreetsearchcommittee@gmail.com) stands ready as well.

Thank you for participating fully in this process. The greater the participation, the more useful will be the results. We expect to share the survey results with the Clergy, Wardens, Vestry, and interested members of the Parish. Your thoughtful and engaged participation, your continuing prayers, and the guidance of the Holy Spirit will be critical for this process of corporate discernment.



Welcome a Newcomer: Wear Your Nametag

Bill Ryon (borrowing from another parish)



Ten reasons to wear your Nametag:

- #10 name tag is cheaper than a tattoo.
- #9 Wearing a name tag makes for a friendlier church.
- #8 You will be more approachable if you wear a name tag.
- #7 Even if you forget a name, you can still read it!
- #6 A name tag makes it easier to introduce you to someone.
- #5 A name tag makes visitors feel comfortable.
- #4 You can make a friend in less than 30 seconds if you wear a name tag.
- #3 You are immediately identified as an ambassador of our church. Friendly always wins.
- #2 Name tags are NOT about you. They're about everyone in the world except you.
- #1 Everyone likes to hear their name!



SAINT PAUL'S PARISH
COMMISSION ON MISSION

DONATIONS NEEDED

Cuts in the federal food stamp program make food pantries all the more essential. Our food drive for the Foggy Bottom Food Pantry continues. Cans of fruit, vegetables or other non-perishable items can be placed in the basket near the baptismal font.

FEBRUARY ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

3 Elizabeth Ann Freeland	15 Rebecca Wood
4 Jeremy Wintersteen	16 Esme Pierzchala Constance Watts
5 Adrienne Hensley Alexander Malson Eugene Wilhelm	17 Aitzol Azurtza
6 Andrea Benn	18 Drew Peterson Nancy Work
7 Solange Beniste Maryan Darmstadter Rachael Dickey	20 Sybil Boggis C.B. Wooldridge
8 Pattie Kindsvater	21 Martha Evans
9 Elizabeth Freeland C. Perrin Radley	22 Matthew Leddicotte Peter Schlatter Stasia Schlatter
11 David Taylor	24 Oghene-Bruru Ajueyitsi Jenny Brake
13 E. Brooke Reasoner	26 Kathleen Cameron
14 William Burns Annelise Beniste George Buzby Karin Tooze	27 Sharon Watkins



SPECIAL SERVICES/ MAJOR FEAST DAYS

**Sunday, February 2, 2014: The
Presentation of our Lord Jesus Christ
in the Temple:**

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. Blessing of Candles, Pro-
cession, Solemn Evensong & Benedic-
tion

A Solemn Requiem Mass for the repose of the soul of John Herbert Uhrig

October 30, 1943—December 25, 2013



11 a.m., February 22, 2014
at St. Paul's Episcopal Church
2430 K Street NW
Washington, DC

In lieu of flowers, donations in honor
of John may be given to the Music
Department of St Paul's Church.



St. Paul's strives to apply our talent, time, and treasure to reach out and uplift those in need both in our neighborhood and across the world. We welcome your involvement in:

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

- Food Preparation: 2.30-4.30pm every Friday;
- Food Delivery: 5:30am each Saturday & Sunday, Contact Glenn Marsh: Marsh_Glenn@emc.com
- Bag Set-up: Anytime before 3pm Friday; Contact Tina Mallett (202-965-9324 or tmallett@si.edu).

First Fridays – On the first Friday of each month, St. Paul's provides an evening meal for 100 homeless persons to be delivered from a special Salvation Army vehicle. Preparation help is needed (5:30 - 7:00 pm in the church kitchen). Contact Cathy Downes (gwytherstick@gmail.com).



SAINT PAUL'S PARISH

K STREET — WASHINGTON

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Washington, D.C. 20037

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

ADDRESS SERVICE REQUESTED

Remember to mark your Calendar:
Sunday, 2 February: The Presentation of Our Lord Jesus Christ in the Temple
Blessing of Candles at Evensong & Benediction



Presentation in the Temple, Gentile da Fabriano (1423)