

Conversion of St. Paul (1767) by Nicolas-Bernard Lepicie

# THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

JANUARY 2013—XXVI NUMBER 1

From the Rector

## LAUNCHING INTO A NEW CHAPTER OF EXCITING AND ENTHUSIASTIC GROWTH IN JESUS CHRIST!

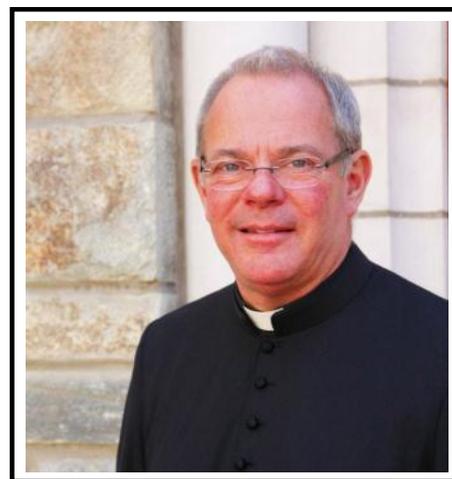
*My dear Parishioners and Friends  
of St. Paul's,*

It is strange to think that this is going to be my last letter to you in the Epistle as Rector of this parish and for once I find myself at a loss for words! My last day with you all will be on Sunday, January 27, when we shall celebrate our Patronal Feast, the Conversion of St. Paul. I shall be leaving for London on the next day, Monday, January 28. I will not assume my responsibilities at St. Paul's, Knightsbridge, until the first day of Lent, Ash Wednesday, Wednesday, February 13.

As you can imagine, at the time of writing I find myself with mixed emotions. My 15 years here serving as your parish priest and Rector have been an enormous gift to me and much of my own identity in life has of course been intricately connected with our common life, ministry and mission as the people of God at St. Paul's, K Street.

To say that this will be a wrench is, of course, an understatement, but having said that I am also filled with enormous gratitude for the joy and privilege of the ministries that we have shared together in this place.

At the same time, of course, I am excited about returning to my homeland and to a city that has always been dear to my heart from an early age.



THE REV'D ANDREW SLOANE

While I don't much look forward to the abysmal English climate, I do look forward to being around good, old, close friends, many of whom I have known for many years — since my boarding school days, in fact. It will also be nice to make this new transition in my life to a congregation which I already know and they already know me, in no small part thanks to the sister parish relationship that exists between the two St. Paul's.

I would imagine that with some distance both emotionally and geographically it might be easier to look back on my time here and think of some way of summing it up at a later date.

At this stage, I will just say that

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ST. PAUL'S PARISH SEEKS TO RESTORE ALL PEOPLE TO GOD AND TO EACH OTHER, THROUGH SACRAMENTAL WORSHIP AND CHRIST-LIKE LIVING.

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**The Epistle** is a monthly publication of St. Paul's Parish. We invite you to submit your articles, photos, and suggestions. Email us at [epistleeditor@gmail.com](mailto:epistleeditor@gmail.com). **Our deadline is the first of each month** (for the next month's issue) and articles accepted for the Epistle are subject to editorial revision. Please submit your content in Microsoft Word format. © 2013 St. Paul's Parish, K Street, Washington.

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together we have grown and changed, and accomplished a lot. I am very aware of my indebtedness to the wonderful members of staff that have served with me and as, together as a team, we have sought to serve you, the parish as a whole. I am fond of telling new priests that one of the things that I have learned in my 25 years as a rector is that the mutuality of ministry between priest and people is a special and powerful thing. While obviously the Rector of a parish exerts some influence on the life and character of the parish, it is also true that this works the other way as well. Namely, that the faithful in the parish exert a huge influence upon the parish priest and rector. That's why I say that we have grown and changed together, and I mean it.

St. Paul's is a happy and healthy parish. It is flourishing on a number of levels. I think that we have learned to live together with our various differences – not least of all on hot-button issues – by remaining focused on what is important, namely our worship of and service to others in the name of God in Jesus Christ. We have learned to listen and respond to the promptings of God's Holy Spirit.

We have grown in numbers, in budget, in buildings, but most importantly as the Body of Christ in this place. I think we have become an open and welcoming community to all and that the authenticity of our worship and our common life is magnetic in its draw of all shapes and sizes, as it were, to identify themselves with this community and to develop their relationship with God here.

The lay and clergy staff, paid and volunteer, as well as our army of lay leaders and volunteers, are in a very healthy place, and I think the parish is now poised for reflection on the parish's identity and continuing identity and purpose and ready to launch into a new chapter of exciting and enthusiastic growth in Jesus Christ.

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There will be a time of transition for those in the parish as well as for me, and it is important to hold onto those people and things that provide stability in a time of discernment., most importantly of course Our Lord Himself.

In the meantime, life continues as usual and we have celebrations and ministries before us in this month. Tuesday, January 1, is the Feast of the Holy Name, and there will be the usual Sung Mass at 10:30 a.m. on that day. This year the great Feast of the Epiphany, which rounds out the Twelve Days of Christmas, falls on a Sunday, January 6, and the normal schedule will obtain in the morning, when I am happy to say that we have a baptism at each Mass, and then in the evening at 6 p.m. there will be the traditional Epiphany Lessons and Carols Service.

As in previous years, we will

transfer our patronal feast, the Conversion of St. Paul, the Apostle, from its calendar date of January 25 to the nearest Sunday, which will be Sunday January 27. As I prepare for my departure, I m very much aware of who and what I am going to miss at St. Paul's. Might I say, as I do leave, that I hope you, too, never take for granted what we have here in so many ways. We are richly blessed in the provision of faithful, dependable and transcendent worship, be it the recital of the Daily Office quietly in the chapel or the magnificence of a Solemn Mass and a Lessons and Carols service. Likewise in our common life of ministry, fellowship, mission and formation. I, with you, rejoice in the highest expectations that accompany our common life here.

I do hope that you will continue to avoid the pitfall of simply taking any or all of this for granted. All of this

comes from the generous giving of so many people in so many ways, giving that is a thank offering back to Almighty God for the considerable gifts and talents that he has deposited in this congregation. And because of that sacrificial giving, God blesses this place and those who serve here, and those who visit here, richly and profoundly.

I hope that you will never cease to give thanks, as I do and will, for God's abundance that he pours to and from this community of faithful prayer and worship and this fellowship of love.

With my gratitude and love in Christ, as always, and particularly.

Fr. Andrew+



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## JOIN US FOR A FAREWELL CELEBRATION HONORING ASSISTANT MUSIC DIRECTOR JOHN BOHL, JANUARY 6

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*Robert McCormick*

As previously announced by the Rector, January 6 will be Assistant Director of Music John Bradford Bohl's last Sunday with us in this capacity. There will be a fond farewell reception following the 6:00 p.m. Epiphany Lessons & Carols service on that day. Please plan to be a part of this heartfelt celebration as we give thanks and appreciation to John for five and a half years of exemplary service to St. Paul's. John's position was scheduled to end in June 2012, but special gifts on top of the annual budget extended this to the end of the calendar year. Even as we say farewell to John, we offer our hopes and prayers for a vibrant and successful 2013 pledge campaign; such a successful campaign will increase the tools the vestry will have available as it considers options for a financially sustain-

able model for music staffing that will allow our transcendent worship and music to continue unabated.

John is one of the most outstandingly talented church musicians of his generation, and it goes without saying that he will be missed greatly, and what he has brought to our common life together not easily replicated. He has enriched us in faith as he shares his faith from the organ console and with the choirs -- many hearts (mine among them) have been deeply stirred by his extraordinary music-making.

On a purely personal note, I am saying farewell to a colleague who has been a trusted musical collaborator and whose advice, support, and friendship have aided my work infinitely as your Director of Music. I could not have asked for a finer musician with whom to work in my four



and a half years to date at St. Paul's. Godspeed, John, and we will look forward to hearing of your successes in the years to come. Your work has left a mark that will not be forgotten by God's people on K Street.

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# Report from Tanzania and the Lochers' Mission

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*Jeremiah Cassidy*

As many people in St. Paul's Parish know, Parishioners Elizabeth and Ben Locher are currently serving as Christian Missionaries in Tanzania, East Africa. I have volunteered to act as a liaison between the Lochers and the parish so that we can keep track of their activities while they are in Africa.

They are now living and working at Msalato Theological College in Dodoma, Tanzania, serving as missionaries under the sponsorship of the Young Adult Services Corps (YASC). The YASC is a program of the Mission Office of the Episcopal Church. YASC sends men and women ages 21-30 to serve beside fellow Anglicans all over the world. On their one-year placements, these young adults strive to follow the example of Jesus Christ by serving others as teachers, counselors, development partners, and in other roles.

Before discussing the Lochers' activities since Elizabeth's ordination to the diaconate and their departure from the United States, I think it would be helpful to provide you with some background concerning the Tanzanian church and the history of Christian mission in Africa so the Parish might gain a sense of context regarding the Lochers' mission.

Any discussion of the Anglican mission in Africa must begin with the Church Mission Society, also, and perhaps more commonly, known as the Church Missionary Society (CMS), a group of evangelistic societies working with the Anglican Communion and Protestant Christians around the world. Founded on April 12, 1799 as the Society for Missions to Africa and the East, the CMS's original members included Henry Thornton, Thomas Babington, and William Wilberforce, the great abolitionist.

The story of Christian mission in Africa includes many inspiring and intriguing figures. Due to the founding of the CMS, the 19<sup>th</sup> Century is considered a golden age of African mission. One of the more interesting figures of that time is John William Colenso, a polymath of Cornish ancestry who became the first Anglican Bishop of Natal in South Africa and had great admiration for his Zulu flock.

Indeed, he became convinced they had a persuasive argument favoring the toleration of polygamy, and said so in an 1862 pamphlet addressed to the Archbishop of Canterbury. Subsequently, the Lambeth Conference condemned polygamy, and the Metropolitan Bishop of Cape Town eventually deposed Bishop Colenso due to this matter and other controversies. Nevertheless, Bishop Colenso retained a loyal Zulu following after his deposition, and it was not until 50 years after his death that the church managed to coax most of the Colensoites back into mainstream Anglicanism. As you can see, schisms within the Anglican Communion are not a phenomenon unique to our time.

Other notable figures include Henry Venn, who was one of the first to set forth the "three-self" doctrine for African mission that was widely adopted by the CMS and other missionary groups: self-supporting, self-governing, and self-propagating. The achievements of Samuel Ajayi Crowther show that Christian mission was not restricted only to Europeans in Africa, and that indigenous Africans also made significant contributions. Crowther was a member of the Yoruba tribe whom the British Navy freed from a slave ship headed for the United States. He eventually settled in Sierra Leone with other Yoruba, and was consecrated as a Bishop in Canter-

bury Cathedral in 1864. He went on to become the Bishop of Niger.

One of the most notable Anglo-Catholic prelates associated with Africa was Frank Weston, the crusty Bishop of Zanzibar from 1908 to 1924. His prophetic call to Catholic social mission is often quoted in Anglican circles, not least by Fr. Andrew, Deacon Eric, and John Orens.

With respect to the two predominant theological threads within the Anglican Communion, the Church in Tanzania has Evangelical and Anglo-Catholic dioceses. There are sixteen dioceses in all. The Universities' Mission to Central Africa, which is quite Anglo-Catholic, arrived in 1864. The CMS, which, as stated above, is Evangelical in character, arrived in 1878. At one time there was a single Anglican province of East Africa, but it was divided in 1970 into the provinces of Kenya and Tanzania.

As to the Anglo-Catholic/Evangelical divide, last summer the Lochers told me and several other parishioners an interesting story. Apparently, there were several Baptist missionaries in Tanzania who had expressed an interest in instituting the practice of the imposition of ashes on Ash Wednesday. They eventually contacted the Anglican Cathedral and suggested an ecumenical service for Baptist and Anglican congregations in the local area that included this ancient rite. The Anglican diocese, however, rejected the proposal as "too Popish." As you must have guessed by now, the Lochers are in one of Tanzania's Evangelical dioceses.

Since the Lochers' arrival in Tanzania in August, they have had some extraordinary experiences. As Ben states on the Lochers' blog, in Tanzania "no one is eager to return home from church for NFL kickoff or a coveted brunch reservation." Instead,



*Lochers home in Tanzania*

African church services often last well over four hours, as Elizabeth and Ben discovered when they attended a service in Mvumi Makulu, a village about an hour away from their home. This was a special service commemorating the departure of the local parish



fling in anyone's first language," but her students are learning it from her in English, which is their third language. Nevertheless, her students are "full of questions," and "burning with curiosity about God."

One of the most astonishing stories from the Lochers concerns Father Peter Fumbi, a recent graduate of Msalato Theological College. Upon graduation, Fr. Peter returned to village life to "spread the good news." Four months after his graduation, he returned to the college to ask for help baptizing the people who had come to his church. Shortly thereafter, three priests and deacons accompanied Fr. Peter to his village. When they arrived, they found 240 people waiting to be

baptized! They had not expected that many. Elizabeth reports that "so much water was splashed around that servers had to continually mop the floor." Elizabeth speculates that this scene must have been like the mass baptisms described in the Book of Acts, "where many felt compelled to receive new life with Jesus Christ."

As the Lochers' extraordinary journey as African missionaries continues, the Commission on Mission will provide you with updates regarding their activities.



*Church day at Mvumi Makulu*

priest, so the service included choirs from five separate churches. According to Ben, "music and dance took center stage" from the beginning of the service, which was in Swahili. Perhaps St. Paul's Parish can take a few tips from this service when Fr. Andrew departs from us next month!

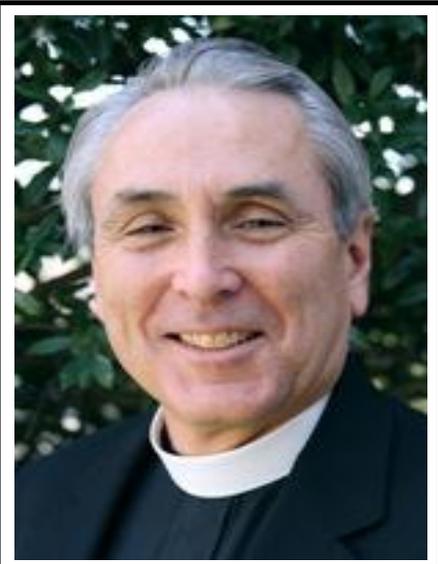
At the seminary, Elizabeth is teaching three subjects this term: New Testament I (the Gospels and Acts), Church History I (500 BC to 1500 AD), and Introduction to Christian Doctrine. Elizabeth reports that she sometimes worries she will "run out of things to say," and that Theology is the class she is "most nervous about." In this regard, she says that "Trinitarian theology is generally baf-



*The 240 baptized on one day*

# Ministry Resident Program—Field Education

*The Rev. Dr. Alvin Johnson, Director*



All six of the MRP congregations have also served, and in many cases will continue to serve, as field education sites for students at Virginia Theological Seminary. The question gets asked many times: how do the two programs compare? We will explore that question this month.

The primary differences between the MRP and traditional FE are as follows: MRP begins in the student's junior year once they have been selected for the program while FE begins in their middler or second year. While FE is not residential, MRP is residential and the program continues one year post graduation, unlike FE. With MRP the resident will work 30 hours per week their senior or third year of seminary while FE students work 12 hours per week in both their middler and senior years. FE has a focus on Sundays while MRP has focus on weekdays and Sundays. Here's where the differences go much deeper in theological formation. With MRP the resident will get a broad range of leadership experiences while with FE the leadership experience is principally with liturgy.

Also, MRP residents will participate in a series of modular learning experiences drawn from parish experience and utilizing the talents of local congregations, dioceses and VTS.

Here are some similarities: both residents and students have continuing involvement with the seminary community for three years. That involvement will include worship, lunch, class and worship and formation meetings. In both cases, residents and students will receive quality supervision from competent professionals, participate in lay committee sessions, belong to a colloquy reflection group, and engage in contextual and intentional learning covenants. Finally, both residents and students will receive stipends to help defray expenses.

As you can see, there are many similarities but also some substantial differences. One way to look at the comparisons is from the perspective of depth of learning opportunities. By design, the accountability of MRP will necessitate more intense focus on the individual and her/his leadership, knowledge of self, and performance.

While on this subject, you might also be interested in who else from Virginia Theological Seminary is involved with MRP? Great question! The Rev. Dr. Allison St. Louis is the Professor of Pastoral Care and the Director of the FE program. MRP loosely rests in the FE department and as a result Allison has been, is and will be continuously involved in this undertaking. Dr. Timothy Sedgwick, Dean of Academic Affairs, is also involved as key representative of VTS and as a personal supporter of the call to reinvent the nature and practice of theological formation of leaders in the church. Others from VTS, including Dr. Joyce Mercer, Dr.

Lisa Kimball, and Dr. David Gortner have and will continue to contribute to the formation of the modular curriculum. The strong support of VTS is critical for this change in formation to grow and thrive.

For more on MRP, the Episcopal Church, modern spiritual life and other topics current today check out Fr. Johnson's blog at [www.ministryresidentproject.org](http://www.ministryresidentproject.org). Next month's topic is "How to thrive: survival and the first mentor."



*The Rev. Dr. Allison St. Louis, Professor of Pastoral Care and Director of Field Education*



*Dr. Timothy Sedgwick, Dean of Academic Affairs*

# St. Paul's Hosts Winter Shelter, February 3-10

Deacon Eric J. Lobsinger

St. Paul's will host the Georgetown Ministry Center (GMC) Winter Shelter from February 3<sup>rd</sup> to the 10<sup>th</sup>. By hosting the shelter, St. Paul's will house and feed ten to twelve homeless guests in the dining hall through the week. The shelter is an opportunity for parishioners to volunteer by cooking meals, serving dinner and socializing with our guests. Usually, parishioners volunteer for one evening during the week.

The winter shelter is actually a "moving shelter" hosted by the GMC member churches, a group of fourteen churches in Georgetown and Foggy Bottom who oversee GMC's full-time outreach to the homeless in our neighborhood. Every winter, GMC churches take turns hosting the shelter for one to three weeks, supplying the space, cooking meals, and staffing volunteers.

This winter's shelter runs from November 11, 2012 to May 30, 2013. Before the start of winter, GMC staff screen all applicants and select ten to twelve people as guests for the winter shelter program. GMC also provides cots and a professional staff member to assist with the shelter.

St. Paul's parishioners who have volunteered in the past know that the shelter evenings can be wonderful social events. The camaraderie of cooking dinner and serving fosters fellowship. Mingling with guests and getting to know some of the homeless in the neighborhood can be an act of enjoyable and sincere hospitality.

Traditionally, St. Paul's also mingles with parishioners from St. Stephen Martyr Roman Catholic Church. As a fellow GMC member church, St. Stephen Martyr sends a



group to cook at St. Paul's for one night during the week St. Paul's hosts the shelter. In turn, St. Paul's always sends parishioners to cook a meal at St. Stephen Martyr for one night when St. Stephen Martyr hosts the winter shelter. This delightful exchange of service ministry reflects ecumenical good cheer between the two parish communities. It can also strengthen our conviction that outreach ministry has the remarkable power to transcend barriers that too often divide us.

As we look toward the year 2013 – and are thinking about what New Year's resolutions to make – consider making a resolution to help out with St. Paul's winter shelter. The shelter is a direct and concrete way to make a significant difference in the lives of people who otherwise would be vulnerable to life on the street. Making this positive difference in the lives of others is what we affirm in our words and actions at every Mass by vowing

to love and serve one another as Christ loves and serves us.

For more information about St. Paul's winter shelter, please contact Deacon Eric ([elobsinger@stpauls-kst.com](mailto:elobsinger@stpauls-kst.com)).



# Story of the Saints in the High Altar Reredos

Cathy Downes

When we are in St. Paul's and we look up at the High Altar to the Reredos (the decorated back Altarpiece), there is Christ on the Cross. The first thing that always strikes me is that he is not alone. He is immediately flanked by Our Lady on the left and St. John on the right. And fanning out to left and right there are eight carved figures.

Interestingly, Dorothy Spaulding in St. Paul's Parish 1866-1966 centennial history, *Saint Paul's Parish, Washington—One Hundred Years*, notes that the Reredos was commissioned because the once the beautiful Chancel stained-glass windows had "been obtained, we became conscious of the fact that the altar had lost its centrality. When one came into the church, the window stood out but one had to strain to see the altar." A donor came forward, Mrs. George A. Randolph, and the work was done in time to be commissioned on All Saints Day in 1950. (Spaulding, 1967, p. 85).

So we know the facts of when, why and what. But who are these attendants and supporters who stand with Christ on the cross? What are their stories? Why were they selected? This month and next, we will look a little deeper into the lives and examples of the figures in our Reredos.

There are eight figures (reading from left to right and top to bottom):

- St. James, Bishop of Jerusalem, to whom St. Peter and St. Paul brought the alms of the Church in Antioch and who presided at the first Council of the Church.
- St. Ignatius, the third Bishop of Antioch, who wrote epistles that defined key doctrines of the Church.
- St. Cyprian, Bishop of Carthage in



the third century.

- St. Athanasius, who as a deacon had been the champion of Catholic faith at the Council of Nicaea.
- St. Columba, Irish monk who came to the north of Britain and represents Christianity in the British Isles before the Mission of St. Augustine.
- St. Augustine of Canterbury, the first Archbishop of Canterbury who came to England as the emissary of Pope Gregory I.
- Bishop Seabury of Connecticut, the first bishop consecrated in the U.S.
- Bishop Harding, who was the third rector of St. Paul's K. Street. (Spaulding, 1967, p. 85-86).

## St. Ignatius of Antioch: "A True Athlete of Christ"

St. Ignatius of Antioch was born in Syria around the year 50 AD. He was a young student of St. John the Apostle, and was appointed by St.

Peter as the third Bishop of Antioch. He is credited with having exceptional influence over the early Church, setting out many of the key components of catholic doctrine written in letters while travelling to Rome to a martyr's death.

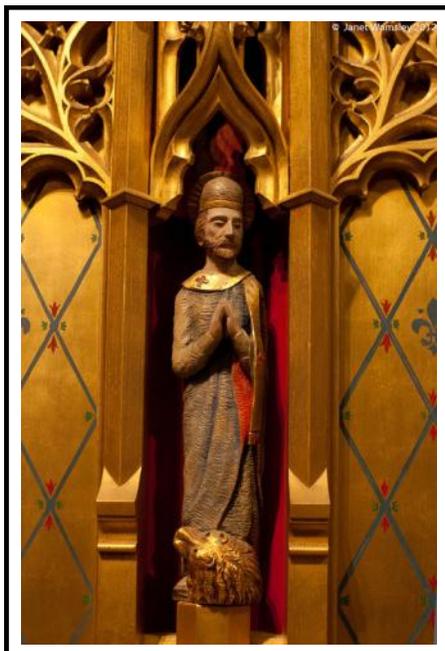
He resisted the suppression of the early Church carried out by the Roman Emperor Trajan, who declared that adherence to Christianity was a capital crime. He was accused before the Emperor himself of being a Christian and encouraging others to become Christians. He was sentenced to be taken to Rome "to become the food of wild beasts and a spectacle for the people." New Advent, Catholic Encyclopedia <http://www.newadvent.org/cathen/07644a.htm>

The journey to Rome took St. Ignatius through Asia Minor and Greece. Along the way, various Christian communities came to meet him and support him. Over the course of the journey, he wrote a number of letters to these communities. Over the centuries, the content and authenticity of these letters has been a source

of controversy. They were challenged by various scholars seeking support for or rejection of different faith traditions. But their significance has never been under-rated. As Cardinal Newman in 1890 remarked, *“the whole system of Catholic doctrine may be discovered in at least outline, not to say in parts filled up, in the course of his [St. Ignatius] seven epistles.”* (The Theology of the Seven Epistles of St. Ignatius," in "Historical Sketches," I, London, 1890).

Among the many Catholic doctrines to be found in the letters are the following:

- the Church was Divinely established as a visible society, the salvation of souls is its end, and those who separate themselves from it cut themselves off from God;
  - the hierarchy of the Church was instituted by Christ;
  - the threefold character of the hierarchy ;
  - the order of the episcopacy is superior by Divine authority to that of the priesthood ;
  - the unity of the Church;
  - the holiness of the Church;
  - the catholicity of the Church;
  - the infallibility of the Church;
  - the doctrine of the Eucharist, which word we find for the first time applied to the Blessed Sacrament;
  - the first time the phrase "Catholic Church" used to designate all Christians;
  - the Incarnation;
  - the supernatural virtue of virginity, already much esteemed and made the subject of a vow;
  - the religious character of matrimony;
  - the value of united prayer ;
  - the primacy of the See of Rome.
- (New Advent, Catholic Encyclope-



St. Ignatius of Antioch, with a carved figure of a lion's head at his feet (Second Top Left)

dia <http://www.newadvent.org/cathen/07644a.htm>

St. Ignatius is not only honored for his key role in setting out the early doctrine of the Church, but also by his personal example in defense of the Church and his willingness and eagerness to seek martyrdom to behave as Christ had behaved. One of his most famous quotes is: *“I am the wheat of God. Let me be ground by the teeth of the wild beasts, that I may be found*



*the pure bread of Christ.”* – St. Ignatius of Antioch, Romans 4. It is thought that about the year 108 AD, St. Ignatius arrived in Rome, where he was put to death, eaten by lions in the Coliseum.

The Catholic Encyclopedia describes St. Ignatius as a “true athlete of Christ.” It goes on to remark: *“The triple honor of apostle, bishop, and martyr was well merited by this energetic soldier of the Faith. An enthusiastic devotion to duty, a passionate love of sacrifice, and an utter fearlessness in the defense of Christian truth, were his chief characteristics. Zeal for the spiritual well-being of those under his charge breathes from every line of his writings. Ever vigilant lest they be infected by the rampant heresies of those early days; praying for them, that their faith and courage may not be wanting in the hour of persecution; constantly exhorting them to unflinching obedience to their bishops; teaching them all Catholic truth; eagerly sighing for the crown of martyrdom, that his own blood may fructify in added graces in the souls of his flock, he proves himself in every sense a true, pastor of souls, the good shepherd that lays down his life for his sheep.”*

Next Month will look at the stories of St. James , Bishop of Jerusalem, St. Cyprian, Bishop of Carthage, and St. Athanasius.



# SERMON SERIES

25TH SUNDAY AFTER  
PENTECOST,  
18 NOVEMBER 2012,  
11:15 A.M.

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Jonathan Chesney, Seminarian

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Jonathan Chesney

I have never given birth...So when I began to prepare to preach on this passage and was drawn to Jesus' words in verse 8, I called upon friends of mine who had, to try to understand what it meant to be in the "beginning of the birthpangs." I heard about the uniqueness of experience of each person and each birth. I heard of healthy children slipping easily into the world, and I heard also of pain, struggle, things gone wrong, and endurance. I heard stories of joy and some of sadness, of hopes met and lost. I heard of grinding pressure and seemingly endless blankets of hurt, nearly to the point of forgetting and then release! Deliverance, the light breaking through, new life in your arms, adrenaline rushing, hearts beating, holding your new heart in your arms, wet, squirming, nothing ever to be the same again, the axis of your world tilted, the future pregnant even more with possibility: a baby... a baby...

We don't tend to focus on the idea of birth in this passage though. In fact, some translators of Mark's Gospel turn the word "birth pains" into simply "woe," or "troubles." But given its use elsewhere literally, as well as other birth and rebirth metaphors throughout the New Testament, I think we can say that Jesus might have wanted and intended this visceral image of birth.

Many commentators see this simply as a way of saying that these wars, earthquakes, and famines are still the beginning of further pain and struggle to come. That is hard to sell as good news; "don't worry, it only gets worse from here!" But it does make sense in the context of this passage, known generally as Mark's Little Apocalypse. Jesus here is speaking of things that make the average Episcopalian nod politely and head for the door: End Times, the Second Coming, the End of the Age. Having grown up

in the church culture of the Deep South, and reacting against The Left Behind Series, and Rapture Predictions, I missed at first that Jesus is actually trying to calm apocalyptic fervor, not stoke it, saying "do not be alarmed; this must take place, but the end is *still* to come." He will remind us later in the chapter to "be alert... Keep awake." Important words as we approach the season of Advent and the temptation to rush into Christmas.

Yet the dire predictions are hard to miss—the Temple, center of religious life for Israel, will fall. Institutions will crumble, nations will conquer and be conquered, the earth itself will quake. All those things that seem like foundations will be revealed as not quite as sound as we let ourselves believe. That is some of what we hear in the Gospel today.

I must admit, when I was told a week or so ago that sermons during these current few weeks were stewardship sermons, I wondered how a passage about Temple stones being cast down could invite people to give to the church...

But Jesus mentions the birthpangs, so it should be only natural that our thought continues on to what happens afterwards, to birth. To new life. To everything changing. To future hope. What is stewardship, really, but the declaration that there is hope, that life will continue, that there is a future worth caring about and taking care of **now**, that will birth new things?

What brings you here, to St. Paul's? How much of a role in your life does it play? Do you connect somewhere into the mission statement, seeking "to restore all people to God and to each other through sacramental worship and Christ-like living?" Are you fed spiritually in this? Do you help feed others in this? Is there something here that seems worth contributing your time, your

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*GOD EMPOWERS GOD'S PEOPLE, US, TO CARRY OUT THE GOSPEL INTO THE WORLD. AND TO DO THAT, WE HAVE TO SHOW UP. WE HAVE TO JOIN IN. THE THINGS WE SAY, THE THINGS WE PRAY, THE THINGS WE CLAIM TO BELIEVE, MUST GIVE BIRTH TO ACTION, TO THROWING OUR LOT IN, TO SHARING OUR RESOURCES FOR GOD'S MISSION THROUGH ST. PAUL'S, WITH OUR MONEY, WITH OUR GIFTS OF LEADERSHIP AND WISDOM, AND WITH OUR TIME.*

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talent, and your treasure to, even amidst the changes, uncertainties, and calamities of the world?

I will tell you, there are times when I imagine I'd prefer sleeping in to getting up on Sunday mornings. There are times during seminary, like staying up late on a Friday night finishing a paper, when I imagine I can find a better way to close out my twenties. But then I get to join the Pilgrims in Christ in their seeking God in their lives and it is palpably holy. I get to spend time with college students in Canterbury Club just beginning to find out who God has created them to be and it is so exciting. I get to join in communion with ya'll in the beautiful mystery of the Holy Eucharist and get just a small taste of the ways God is working through St. Paul's, in the lives of this congregation, in the lives of this city, and in the lives of this world. And I remember instantly why I decided to get involved in this church business and why I stay. And why I'm trying to give myself more and more to the service of God and God's church. It's the best game in town, a place where new life and hope are born.

Times are always a'changing, and change is tough. Transition is hard. I've been walking with this year's Pilgrims class, with whom we are celebrating the Rite of Admission today, and the Pilgrim way requires self-reflection, requires prayer, requires overcoming obstacles. Seek-

ing a deeper relationship with God takes effort; intentionally learning and practicing the Christian faith is not actually easy. And I've only been here for two months and I'm saddened to say goodbye to Fr. Andrew at the end of January; I can only imagine what those of ya'll who've been here worshipping and working with him for all these years are feeling. But we celebrate too! We join in cheering on our Pilgrims, in offering prayer and support for their journey and learn from them for our own continuing pilgrimage. We give many thanks for Fr. Andrew's good work and loyal service and for the excitement of a new chapter in his life and of homecoming. The Holy Spirit always brings great opportunity when she is stirred up and this happens, if church history and personal experience are any guide, most often in times of difficulty and of change. God is doing a new thing! And it's an old thing but it's also always a new thing. God will continue doing new things at St. Paul's. How will you join in?

When we join in, I think God takes delight, like any parent. I think God is a mother, delighting in the small gift of a flower or a dust-bunny or a bug from her toddler. God is a father, smiling at his daughter helping clean the yard, picking up the sticks she drops again every couple of steps. God is our God, sending the Holy Spirit upon us to fill us and inspire us as we pursue the Gospel in and

around St. Paul's parish, asking to join Christ in the Crucifixion and Resurrection, being born to new life and carrying it out into the world to show it to those who have not yet experienced it.

And the simple fact of the matter is, God empowers God's people, us, to carry out the Gospel into the world. And to do that, we have to show up. We have to join in. The things we say, the things we pray, the things we claim to believe, must give birth to action, to throwing our lot in, to sharing our resources for God's mission through St. Paul's, with our money, with our gifts of leadership and wisdom, and with our time. I hope you will prayerfully consider how God might be calling you to join St. Paul's in pledging those things this year. I hope you will feel excited about the vast possibilities of new things, new relationships, new understanding, new purposes, new life, that God constantly offers to us.

Because if conflict, change, earthquakes, and the falling down of foundational things in our lives are the birth-pangs, what will the beautiful, life changing, heart expanding experience of love born incarnate be? What new things will God bring to birth through St. Paul's and through each of us and all of us? **Amen.**



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# News from the Canterbury Club

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*Jonathan Chesney, Seminarian*

I'd like to take my article space this month to speak about one of St. Paul's less well-known (I believe,) mission and evangelism efforts: our involvement with the George Washington University Canterbury Club. On behalf of St. Paul's and with the guidance of Fr. Humphrey, I join in with the Rev. Andrea Martin, of St. Patrick's, and JoAnne Beard, of St. Mary's, as well as a larger leadership board, to work with student leaders to provide a community of fellowship and formation for Episcopal students (as well as those from other backgrounds) at GWU.

I personally believe college and university ministry is critically important and yet unfortunately in many places among the more neglected. It is, of course, one of many goods competing for church attention and resources, but while, traditionally, after a time away young people could be counted on coming back to the church, this is (and has for a while been) no longer the case (and was never a particularly good model of faith formation). While some dioceses and colleges can afford full or part time lay and ordained chaplains, many lump the college age into "young adult" groups, if they have any such group at all.

After several years of working with young people in their late teens and early twenties, I haven't known many other "categorical age groups" who were more curious, open-minded, and interested in the world around them and what a life of faith might have to say to it. I also believe this age group to be especially representative of our current culture: one of deep spiritual hunger without many (to their eyes) trustworthy avenues and means through the institution of the church to explore that hunger.

I believe it to be an especially fertile field for Anglicanism's dynamic offering of ancient tradition, soul-touching liturgy, and intellectual rigor and open-mindedness, if only the church will take advantage of it. St. Paul's, St. Patrick's, and St. Mary's seek faithfully to do this, although the challenges in our particular field are as great as the potential rewards.

Both the two student leaders and I are new this year, and so we began this semester by taking a temperature check, meeting those who participate, and trying to figure out what the needs of the group are. It is a small group, with six or so people who attend with any regularity, and so having a critical mass is one of the challenges. Communicating our presence to the school is also a challenge, as GW is spread across a couple parts of the city and there is no central means of communication. Most of our students hear about us in the bulletins of the participating parishes, but I'm sure there are students of Episcopal or other mainline backgrounds who might be interested but simply don't know of our presence yet.

In getting to know those who show up, we have learned that there is a desire for learning about their faith, especially regarding prayer life. Several of our better and more consistently attended meetings have been workshops on prayer. One student is an aspiring Lutheran pastor and another is a fairly new Christian of non-denominational background, so mixed in with life-long Episcopalians, even with our little group we've had a good diversity of experience for discussion. The students are insightful, interested, and it is exciting to me as a minister to see them faithfully wrestle with God and with the vocational struggles of young adulthood. We've also shared meals together, watched mov-

ies, worshiped together in Evening prayer and Eucharist at St. Mary's, and have attended Evensong at the Cathedral and Lessons and Carols at St. Paul's.

My goal for the spring is, first and foremost, simply continuing to show up and build relationship with the young people who find their way to our group, serving as a resource and friend for any who are seeking a deeper relationship with God. The leadership team and I also want to build some structure and a way to transition student leadership effectively, so that institutional memory can build up and we don't have to re-learn everything every couple of years as the student population changes. As I said, the students that attend generally come through St. Mary's, St. Patrick's, and St. Paul's first, and so I hope we will, in little ways at least, be able to participate in the life of the three parishes, attending special services or events from time to time and providing an experience of the wonderful variety of Anglican identity found in our little community. We also hope to do some outreach, perhaps in conjunction with other Episcopal college groups in the city, or through the parishes, like our dinner prep for the Salvation Army or going out with the Grate Patrol.

It is a foundation-building year (or maybe even foundation preparing) for the GW Canterbury Club, discovering and defining our mission and growing out of it to serve the students of GW and the city around us. I'm grateful to Fr. Humphrey and to St. Paul's for allowing me to spend some of my field education time serving young people in our neighboring college campus. This sort of ministry is often one of sowing seeds and many times not seeing whether they grow or not, though this Advent I believe I'm noticing some sprouts. I'm both learning how to operate in the chal-

lenging situation where the needs of a smaller group are great and where our time and human resources are limited, as well as being blessed by interaction with young, dynamic Christians and seekers, witnessing and being a witness to the way God is moving in their life and the ways their life might move towards God.



## Upcoming Organ Recital

**Organ Recital on Friday evening, January 11, at 7:30 p.m., by English organist Tom Bell.**

**Free with an offering at the door.**

**Stay tuned for further details.**

## Mark Your Calendars!

## Retirement Celebration for Fr. Andrew Sloane



Please join us **Sunday, January 27** to mark Fr. Andrew's retirement and to celebrate his fifteen years of ministry and contributions at St. Paul's.

The celebration will begin immediately following Evensong and Benediction. Stay tuned for more information and an invitation through parish notices later in December.

Questions? Contact Kris Brown Coleman ([krisbrowncoleman@verizon.net](mailto:krisbrowncoleman@verizon.net)) - or - Rhoda Geasland ([rhoda.geasland@gmail.com](mailto:rhoda.geasland@gmail.com))



# Vestry Report

Steven Chlapecka

Throughout November, the Vestry focused on the upcoming parish transition following the announcement of Fr. Andrew Sloane's retirement.

The Vestry has held three special meetings in addition to its regular meeting in November in order to adopt an interim plan for the employment of clergy to provide for the sacramental and pastoral needs of the parish until the next rector is in place, and to celebrate Father Andrew. Currently, the Vestry is working with the Diocese to develop a list of candidates that would have the key characteristics needed to serve as interim rector at St. Paul's. The Vestry has asked Fr. Nathan Humphrey to become priest-in-charge beginning on Feb. 1 and anticipates calling an interim rector by Summer 2013. Additionally, the Vestry has asked Fr. Lewis, an honorary assistant priest, to join the Pilgrims in Christ teaching team to offer a priestly and pastoral presence in that very important part of the parish's common life.

On Sunday, January 27, following Evensong and Benediction, the Vestry and the Parish will celebrate Father Andrew's ministry with us and give him a joyous send-off to England and our sister parish of St. Paul's Knightsbridge.

In the coming weeks ahead, the Vestry plans to regularly engage and update the parish on the transitions through a variety of means. The Vestry expects that the work of calling a new rector will begin sometime in February with the process lasting 12-18 months.

As of the November meeting, the parish still is running an operating deficit due to pledge payments running behind. Looking forward to 2013, the stewardship campaign has received a total of \$490,000 from 138 pledges. The parish relies almost entirely on pledge income for its operating budget and maintaining a vibrant and active church in an urban setting is an expensive proposition. As the stewardship campaign draws to a close in January, the Vestry will create a budget based on

the commitments made through these pledges.

If you have any thoughts or concerns on any parish matters, please feel free reach out to one ore more of the Vestry members. Their names and emails can be found on the parish website at <http://www.stpauls-kst.com/vestry> or on the Vestry bulletin board in the hallway in Pillsbury House.



## YOU ARE NEEDED! - CAN YOU HELP

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:

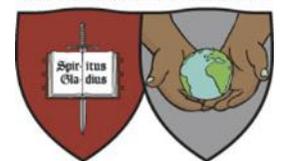
**Grate Patrol** – Delivery of Breakfast to Washington's homeless population

- Food Preparation: 2.30-4.30pm every Friday; Contact Lucky Ajueyitsi: [akpoyoma@hotmail.com](mailto:akpoyoma@hotmail.com)
- Food Delivery: 5:30am each Saturday & Sunday, Contact Glenn Marsh: [Marsh\\_Glenn@emc.com](mailto:Marsh_Glenn@emc.com)
- Bag Set-up: Anytime before 3pm Friday; Contact Tina Mallett (202-965-9324 or [tmallett@si.edu](mailto: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 Nancie Majkowski at ([nmajkows@ngs.org](mailto:nmajkows@ngs.org), 202-857-7115 or 301-513-9563).

**Washington Interfaith Network** (WIN) is committed to training and developing neighborhood leaders, to addressing community issues such as homelessness, poverty, and injustice, and to holding elected and corporate officials accountable in Washington. Volunteers are desired to join in advocacy efforts and represent St. Paul's at meetings. Contact Deacon Eric Lobsinger: [elobsinger@stpauls-kst.com](mailto:elobsinger@stpauls-kst.com)

SAINT PAUL'S PARISH  
COMMISSION ON MISSION



# JANUARY ON K STREET

## UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

1	Linda DeBerry Ranell Schlatter	19	Glen Koontz
4	Thornton Noble	20	William Heron David McGaw
6	Margaret Humphrey Sarah Ryon	21	John Crane Mark Freeland
8	William Buzby Frank Parlier Eric Petersen Emerson Sieverts	23	William Starrett, Jr.
9	Penelope Wilhelm	24	Michael Cunningham Caroline Cunningham William O'Brien
10	Clarissa Dean Laurita Liles Atlee Shidler Jeanne Smith	25	John Malcolm
11	Peter Agnew Catherine Ballinger Linna Barnes	26	Grace Koontz
14	Grace Buzby Edward Loucks	27	Andrew Darmstadter
17	Richard Best Henry Holst	28	David Parker
		31	Meredith Thorberg



## MAJOR FEAST DAYS

### Tuesday, January 1, 2013: The Feast of the Holy Name

9:45 a.m. Morning Prayer  
10:30 a.m. Sung Mass  
5:30 p.m. Shrine Prayers  
5:45 p.m. Evening Prayer  
6:00 p.m. Low Mass

### Sunday, January 6, 2013: The Feast of the Epiphany

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. Epiphany Procession with Lessons and Carols, followed by Evensong and Benediction of the Blessed Sacrament

### Sunday, January 13, 2012: The Baptism of Our Lord

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. Solemn Evensong and Benediction of the Blessed Sacrament

### Sunday, January 27, 2013: Patronal Feast (Conversion of St. Paul)

7:30 a.m. Morning Prayer  
7:45 a.m. Low Mass  
9:00 a.m. Procession and Sung Mass  
11:15 a.m. Procession and Solemn Mass  
6:00 p.m. Solemn Evensong and Benediction of the Blessed Sacrament



## Support Episcopal Relief and Development Hurricane Sandy Relief

Episcopal Relief and Development has established a fund to support recovery efforts in the aftermath of Hurricane Sandy. Consider lending your support to those who were not spared the wrath of the storm.

You can find out more about what Episcopal Relief and Development is doing by going to this URL:

<http://www.er-d.org/Hurricane-Sandy-Caribbean-East-Coast-Oct-2012>; and you can donate at this URL: <https://www.er-d.org/donate-select.php>.





# SAINT PAUL'S PARISH

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**Remember to mark your Calendar—  
January 6 Feast of the Epiphany  
January 13 Feast of the Baptism of Christ  
January 27 Patronal Feast and Celebration of Fr. Andrew's Ministry**



Annibale Carracci (1584) The Baptism of Christ  
in San Gregorio, Bologna.