



Transfiguration of Christ, Giovanni Bellini

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THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

JULY/AUGUST XXVI NUMBER 7

From the Priest-in-Charge

The Sound of Music: “So long, farewell, auf Weidersehen, goodbye...”

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

A few years ago, we introduced “The Sound of Music” to our daughter. She fell in love with it, and whenever we had a pizza and movie night, she would request it. I can’t count the number of times we watched that movie—which is so long that it covers two videocassettes (yes, we watch it on a VCR). She loved it so much, we bought the soundtrack on CD and listened to it on the way to daycare, then later as she entered school, and on many a vacation road trip. I know the lyrics to “The Sound of Music” about as well as I do the cadences of *The Book of Common Prayer*. Sometimes the songs have driven me batty. Much of the time, however, they bring me great cheer, even though I’m not big on show tunes. I make an exception for the former nun from Salzburg, however.

It should come as no surprise to anyone that I’ve had the lyrics to “So long, farewell, auf Weidersehen, goodbye” in my head most recently. Do you remember the lovely scene where the Captain gives a grand party and the children perform this song for the guests (and later use it as cover for their escape from the Nazis during the Salzburg music festival)? Each child ends the chorus differently, adding to



THE REV'D NATHAN HUMPHREY

its charm.

Believe it or not, we have four people on our staff who are departing over the next month. The first to go is Joshua Stafford, our superb Fellow in Music. He has accepted a call to be the Director of Music of St. Peter's, Morristown, New Jersey, a parish with a fine choral tradition. In his brief time with us, Joshua has assisted Robert McCormick greatly in the Choir School and moved from being with us primarily during rehearsals and at Evensong & Benediction to a regular Sunday morning presence. We will miss him and his talents immensely. Luckily, the parish will see him again in August, as he will be returning to substitute for Robert McCormick while he is on vacation. Please join me

THE EPISTLE

**Priest-in-Charge
Co-Editors
Parish Administrator**

The Rev'd Nathan J.A. Humphrey
Katherine Britton, Cathy Downes
Melva Willis

THE PARISH

**Priest-in-Charge
Assistant for Pastoral Care
Assistant for Christian Formation
Deacon
Director of Music
Parish Administrator
Address

Phone
Fax
Email**

The Rev'd Nathan J.A. Humphrey
The Rev'd Kyle Oliver
The Rev'd Tony Lewis
The Rev'd Eric J. Lobsinger
Robert McCormick
Melva Willis
2430 K Street Northwest
Washington, D.C. 20037-1797
202.337.2020
202.337.7418
info@stpauls-kst.com

THE VESTRY

**Senior Warden
Junior Warden
Secretary
Treasurer
Members**

Matthew Leddicote (2015)
Rhoda Geasland (2014)
Steven Chlapecka
Ann Schnorrenberg
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Richard Best (2015)
Sarah Stoycos (2015)
Katherine Britton (2016)
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Remington Gregg (2016)
Allen Payne (2016)

**EPISTLEEDITOR@GMAIL.COM
HTTP://WWW.STPAULS-KST.COM/EPISTLE**

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in saying to Joshua: "So long..."

Our deacon, Eric Lobsinger, as I hope everyone knows by now, will be getting married on July 20th to Dr. Alice Brooke. Since Alice teaches at a university in England, where she is from, Eric very sensibly is relocating to be with her. He will be undertaking studies at St. Stephen's House, Oxford, where he has been appointed Sub-Dean in succession to former St. Paul's Fellow-in-Residence Fr. Peter Anthony. He is also following Fr. Anthony's footsteps in serving as Assistant Chaplain at Merton College. I hope everyone will turn out for Eric and Alice's wedding on the 20th at 1:30 p.m. The bishop of Missouri, the Right Reverend George Wayne Smith, who has been with us before on Candlemas and to ordain Eric to the diaconate, will be with us to preside over the marriage office and to preach, and I will celebrate a Solemn Mass in his presence. I can think of no better way to spend what just also happens to be my 40th birthday. I still get to have a piece of cake, but the focus won't be primarily on me! July 20th is also the anniversary of the moon landing, so as those of you who attended Annual Meeting know, I've suggested that Eric and Alice choose "Fly me to the moon" by Frank Sinatra as their first dance. On July 28th, after a brief honeymoon, Deacon Eric will return to us for his final Sunday on staff. He will preach and assist at all three Masses and at E&B. We will have an appropriate send-off for him in the Atrium after the 9:00 and 11:15 Masses. Please join us as we all say to Deacon Eric: "Farewell..."

Melva Willis has worked at St. Paul's for over thirteen years, and as you'll read elsewhere in a fitting tribute by Katherine Britton, her value to the clergy, staff, and lay volunteers has been immense. My only consolation is that her departure on July 31st nearly coincides with my own, as I would feel

lost without her! I only wish that I could take her with me to Rhode Island, where the church I will be serving currently has no administrative staff. Melva has asked us not to do anything for her on a Sunday, as she is a member of another church and isn't usually here on Sundays in any event, so if you are around the church Monday through Thursday between now and the end of July, I hope you will take a moment to say: "auf Wiedersehen."

Our fourth and final departure (to my knowledge, at least), is my own. Anne, the children, and I have loved this community of faith. We will miss it greatly. Just as the hills were alive with the sound of music for Maria, so too is this church alive with the sound of music for us. Anne and I have spent nearly eight very happy years at St. Paul's, and as I said in the letter announcing my departure, you have been there for us in our joys and in our sorrows. I hope that many of you will beat a path to Newport, Rhode Island, and find your way to the Zabriskie Memorial Church of Saint John the Evangelist in the Point neighborhood of town. I will always be delighted to hear from or see any and all of you.

At the end of that party scene in



"The Sound of Music," after all the children had sung "Goodbye" from the gallery, all the party guests raise their arms and wave, singing in four

part harmony a final "Goodbye." I look forward with mixed emotions to the equivalent of that moment in our life together on Sunday, August 4th, which we will observe as the feast of the Transfiguration. I will be preaching and celebrating all three Masses that day, and we will have a special Evening-song & Benediction with full choir that evening, with a reception following. I hope if you are in town you will make an effort to join that party and say: "Goodbye."

Yours in Christ's Service,

Nathan J.A. Humphrey+
Priest-in-Charge



Josh Stafford's Farewell



Last summer, much to my amazement, I was appointed Fellow in Music at St. Paul's. This is the kind of place church musicians dream of, where music and liturgy are held to the highest standards. Over the course of this year, my loftiest expectations have been greatly exceeded. St. Paul's has instilled in me a renewed sense of purpose, a greater love of music, and a deeper understanding of faith. I cannot imagine anything more edifying than the singing of hymns here each Sunday. The people of this parish have welcomed me and made me to feel like part of the St. Paul's family.

And now, all too soon, I find myself departing from St. Paul's, having been called to be the Director of Music at St. Peter's Episcopal Church in Morristown, NJ. I am deeply grateful to the clergy and people of this parish, the choirs, and to Robert McCormick for a truly incredible year. I will miss you all greatly.

Sincerely,
Josh Stafford



Gregorian Chant School: "Do you know your Punctum from your Podatus?"

Cathy Downes

What a question—anyone would think I was attending a latin school. In fact, last month, I took the opportunity to attend a Chant School. Yes, a Chant School, not a Charm School, although I am sure I could do with the latter as well!

Over many years my aspiration to be a member of St. Paul's choir has gone unrequited. I have thought about joining other choirs and searches on the web uncovered the Church Music Association of America (CMAA) and its summer schools and workshops.

The CMAA was founded in 1874. It is an association of "Catholic musicians and others who have a special interest in music and liturgy, active in advancing Gregorian chant, Renaissance polyphony, and other forms of sacred music...for liturgical use." (<http://musicasacra.com/>)

Each year the CMAA runs a sacred music colloquium for church musicians in late summer. In recent years, the schools have been run in locations in Texas and Utah, way too far away and expensive for me to consider. However, the CMAA has also run smaller "intensives" in the summer and winter and these are usually offered around the Pittsburgh area.

So after much internal debate, I decided that a bit of "exposure" was good for the soul and enrolled in the CMAA Summer Chant Intensive 2-6 June at the Mary Pappert School of Music at Duquesne University in Pittsburgh. The aim of the Intensives is to train and inspire students towards the goal of continuing the renaissance of sacred music in all forms of the Mass.



Prior musical experience is not required to attend. In fact, being able to read music can be a disadvantage because Chants are not written using the modern five-line staff but rather a very early form of musical notation. Each note or combination of notes (neumes) has a Latin name (punctum, podatus, etc.) and the various squiggles and square blobs with line attachments are the result of being originally penned with a quill pen. You can get an idea of the difference of the musical notation from just this first line of the *Asperges* copied below.

So while being musical and able to sing on key are important, there is a need for singers to "switch off" their nearly automatic ability to "read music" - a bit like learning a new language and trying not to drop back into your native tongue.

The reason for being able to sing on key becomes evident because Gregorian Chant is monophony (all with one voice, as opposed to polyphony where there are two or more simultaneous lines of independent melody).

But I leap ahead a bit—a first question should address the nature of "chant" itself. I am sure many of you who have worshipped in Anglo-

Catholic or Catholic churches appreciate "Gregorian Chant." But for others, this may be an unfamiliar term, and possibly confused with "Anglican Chant"—the form we use at St. Paul's K Street for the Psalms.

Like most things, success has many architects and Gregorian Chant is no exception. While scholars assess that Gregorian chant developed around 750 from a synthesis of Roman and Gallican chant, credit for systematizing musical elements for the Roman Rite and the Daily Office is given to Pope Gregory I (Pope from 590 to 604).



-SPERGES me,* Dómi-ne, hyssópo,

Gregorian Chant is the most, ethereal, transcendent, other-worldly form of singing I know and the CMAA Chant Intensive was a great experience in being immersed in singing with 40 other men and women all in unison, as you would hear in any great Abbey or Nunnery. The musical notation has an almost natural quality that encourages calmness, clarity, and collaboration amongst singers to create a beautiful, utterly at peace sound.



Under the very able leadership of Mary Jane Ballou, the Director of the Cantorae St. Augustine, the resident schola for the Shrine of La Leche in St. Augustine, Florida (an accomplished harpist), we worked our way through Gregorian notation, Latin pronunciation, the eight modes (sequences of notes that are used for different chants) etc. The intensive cumulated in the full choir singing of all parts of service of Vespers at the Epiphany

Catholic Church near the University campus.

There was lots of fun amongst the group of us finding we all shared a desire to learn more about this divine form of church music and just enjoy the fellowship of voices in oneness. Here below is a group of us trying out one of Pittsburgh's recommended eateries—Primanti Brothers Burgers and Fries!



Benediction Meditation Corpus Christi

*Fr. Thomas Williams
Sunday of Proper 5, based on the readings at
Evensong: Psalm 84, Ecclesiastes 6:1-12, Mat-
thew 15:29-39*

Lord Jesus Christ:

How amiable are thy dwellings,
thou Lord of hosts!

This day we have taken you
into ourselves, and we have
become your dwellings.

And as we kneel before you, it
is easy to proclaim, "Blessed
are they that dwell in thy
house; they will be always praising
thee."

But then we go out – we who
do not merely dwell in your
house, but in whom you deign
to make your dwelling-place –
we go out, and we spend our lives
gathering riches that are no riches,
spending our lives on vanity and a
chasing after wind.

Bring us back to your altar, O Lord of
hosts, our King and our God. Bring
us back so that our heart and our flesh
may rejoice in you, the living God.

When we wander away – we are prone
to wander, Lord – when we find our-
selves in a desert of our own making,
have compassion on us. Do not send
us away hungry, toiling for the mouth,



yet our appetite is never satisfied.
Feed us with the true and living bread
that is given at your altar, O Lord of

hosts, our King and our God, the true
bread that comes down from heaven,
even yourself, our Lord and our God.

Though we too often toil for what
does not satisfy, though we are prone
to wander, to spend our lives on vani-
ty and a chasing after wind, yet even
so, we can say, "My soul hath a desire
and longing to enter into the courts of
the Lord; my heart and my
flesh rejoice in the living
God."

Feed us, therefore, Lord
Jesus, with this living bread,
and silence the appetite that
can never be satisfied. Bring
us back to your altar, O Lord
of hosts, our King and our
God. Bring us back again
and again, so that our heart
and our flesh may rejoice in
you, the living God.

How amiable are thy dwell-
ings, thou Lord of Hosts!

And we are those dwellings,
Lord Jesus.

Amen.



June Barnes: Over 50 Years of Service at St. Paul's



Photo by Gwyneth Dickey

Editors' Note:

June Barnes has been a member of St. Paul's for over 50 years. In that time, she has taken part in many church activities, both social and service-oriented. You've probably heard her recently reading lessons at Sunday morning services, or seen her stuffing Grate Patrol baggies in the Atrium. We asked about her parish story:

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

A: I was initially drawn by the music at St. Paul's in the 1960s, when I moved next door to the church verger and his family in what is now the rectory. Ironically, I first learned about St. Paul's some years earlier when I was invited to attend parishioner Bailey Walsh's wedding. The Whitehurst Freeway was under construction, and we drove around in circles for what seemed like hours but never found the church that day.

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

A: I was baptized into the Anglican Church as an infant at Holy Trinity Church, Formby, Lancashire, England, and later attended the church school where both of my brothers and I sang in the choir. It was not uncommon for us to enjoy a sing-along at gatherings of family and friends, many of whom were members of other Protestant denominations or the Roman Catholic Church. I'd often attend services with my friends and came to appreciate their music and fellowship, even appearing in some of their Christmas pantomime productions. My love of music extended to the piano, and I was fortunate to be tutored for a time by Dr. Percy Wadson, Professor Emeritus at the University of Liverpool, who lived nearby.

Q: Was your family a part of St. Paul's and in what ways?

A: My husband Donald was a member of St. Dunstan's but had attended St. Paul's as a teenager. I was confirmed at the Washington National Cathedral in June of 1968, and a few weeks later, Fr. Donald Monson married us at St. Paul's. Our children, Alexandra, Philippa, and Christian, were all baptized here by immersion—in parishioner Nancy Vetterling's giant spaghetti pot—to my knowledge the only immersion baptisms ever performed here at St. Paul's. They attended Sunday school and were later confirmed. They also made the annual trip to St. Michael's summer camp in Shrewsbury, Massachusetts with their friends from the youth group.

Q: What activities have you been involved in at St. Paul's? What is your history at St. Paul's?

A: In our early years at St. Paul's, Donald and I hosted the coffee hour following the 9 o'clock service and were part of many wonderful learning experiences with the "Young Marrieds," who became a special group of friends; some remain here today while others have retired elsewhere, but many continue coming back to us. A labor of love was the annual rummage sale, which allowed Marcia Berrien (RIP) and me to meet our neighbors. Over the years, we had many regulars and got to know their special needs. Sadly, as the neighborhood evolved, the sale was cancelled. Then came food prep activities and working with Mary Jo (RIP) on receptions, bake sales, and fundraising events for the choir. We had so much fun! Currently, I'm a lector and chief baggy stuffer assisting Tina and the great Grate Patrol members.

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

A: Before retiring in 2008, I spent 30-odd years as a legal assistant at Covington & Burling law firm, where my colleagues and I formed the "Nine-to-Fivers." We would walk around the building every Christmas Eve singing whatever carols our co-workers requested. This evolved into giving concerts at area nursing homes and then an original production raising money for Martha's Table and other homeless organizations.

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

A: As you walk through the door of our church, you are surrounded by a palpable consciousness of peace.

During troubling times, this place has proven a haven with caring friends giving support. Besides the wonderful music, we here at St. Paul's are blessed to listen to the best sermonizers. Fr. Andrew Sloane's "three" formula was a fine example; always a treat to hear.

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

A: There is a special energy that builds and pervades St. Paul's during Holy Week, culminating in the presentation of the newly lit altar on Easter. It never fails to move me, year after year, and by the end of Easter Vigil, after singing those glorious hymns, it truly feels like a rebirth.

Q: Tell us about a "humorous

moment" that stands out for you that happened at St. Paul's.

A: One incident personifies the warmth and kindness of our parish family. Some years back, my friend Barbara Jorgenson was being given a birthday party by Parker Hallberg (RIP). Following Sunday service during coffee hour, Barbara ended our conversation by saying she'd see me on Saturday. Six days later, I showed up at Parker's door, birthday gift in hand, only to learn I was a week early. Nonetheless, I was welcomed to dinner and spent an entertaining evening with some newfound friends.

Another incident involved the kids. While visiting seven-year-old Christian's godfather, we heard a hilarious audio recording of a comedy routine depicting an aged minister bumbling through a church service. Kids being kids, my son took to quot-

ing verbatim this routine, including the cadence, during a service at St. Paul's. (Sorry Father!) The whole family was in stitches while trying to quiet a gifted young boy. I guess the apple didn't fall far from the tree. Today, I try to show empathy to our young parents going through similar situations.



Introducing Our Summer Seminarian: Kyle McNeil

Note from Fr. Humphrey

Fr. Peter Anthony has arranged for Mr. Kyle McNeil, a seminarian at St. Stephen's House, Oxford, to be on placement with us from 12 July to 5 August, staying in the Rectory. (Fr. Dussek will be with us from 18 July to 15 August, also staying in the Rectory.)

I am 26 years old, and am training for the priesthood at St. Stephen's House, an Anglican theological college in Oxford, England. I am from Perthshire in Scotland, where my parents farm black Angus beef cattle. Before beginning my training for ordained ministry, I read Ancient History at Durham University in northern England, and it was there that I began to discern a vocation. I hope, by God's grace, to be ordained Deacon in the Summer of 2014.

I am very excited to spend time with the people of St Paul's this summer. Fr. Peter Anthony, our Junior Dean at St. Stephen's House, speaks very highly of the time he spent in Washington. Every new context in



Kyle McNeil, Summer Seminarian

which the Church finds itself presents different challenges and opportunities for mission and growth in Christian discipleship, and I am sure that I will

learn a great deal from your extensive Christian witness - in the liturgy, in your fellowship groups, ministry to children, to the homeless and in countless other ways: I can't wait!



Annual Report: Serious Fun at St. Paul's

Report of the Priest-in-Charge
Annual Meeting
June 8, 2013
N.J.A. Humphrey+

I began my second term as your Priest-in-Charge at the end of January, in the middle of Epiphanytide, with the announcement that I would be encouraging the parish to have some “serious fun.” Serious, in the sense that we have a mission, the mission of the Church to restore all people to God and to each other through sacramental worship and Christ-like living, but fun, in the sense that at its best, the Anglo-catholic tradition is joyful and hospitable. We are serious in our reverent worship, but at the same time we recognize that even the most solemn occasion can have an element of fun that is entirely appropriate and even necessary.

This was certainly the case with Ash Wednesday, when we went outside the walls of the church—and for some of us, myself included, stretched a bit outside our comfort zones—and stood outside the exit from the Foggy Bottom Metro Station to offer the Imposition of Ashes to all comers for two hours during morning rush hour and for two hours during evening rush hour. We were honored to have the bishop of Washington, Mariann Edgar Budde, with us for the morning session. It was a cold morning and a rainy evening, but we had some serious fun even as we were reminded of our own mortality. Part of the fun was standing on the street and offering the Imposition of Ashes St. Paul's style, in copes, with a thurifer and acolytes, and a handful of lay people handing out our Welcome brochure and information about Lent, Holy Week, and Easter, engaging commuters in conversation as the bishop and I in the

morning, and in the evening as Fr. Kyle, Deacon Eric, and I prayed with those who came forward. The depth of our encounters startled us—this wasn't merely “Ashes to Go,” as it has come to be known, but an opportunity for real evangelistic witness and invitation. The bishop and I admitted to each other that we had been skeptical of the whole thing, but we were thoroughly convinced that what we did that morning mattered, not because it garnered plenty of media attention, but because it made a real difference in people's lives, including our own understanding of mission and evangelism.

We continued our serious fun in Lent with our Wednesday Nights in Lent and Friday Nights in Lent series. On Wednesdays, we focused on Evangelism and had some serious fun listening to John Orens present on the history of Anglo-catholic evangelism, followed by Jason Evans, the diocesan missionary for young adults, then our own Fr. Kyle Oliver, who presented on evangelism and storytelling, followed by Canon Joey Rick on evangelism and congregational vitality, and finally David Gortner, Professor of Evangelism and Congregational Leadership at Virginia Theological Seminary. I attended all but Fr. Kyle's session, and thoroughly enjoyed the perspectives and gifts that our presenters brought to that series.

I continued my own brand of serious fun on Fridays in Lent with my eighth consecutive year of “Through Lent with C.S. Lewis' *Chronicles of Narnia*.” Since there are only seven books in the series, I returned to *The Lion, the Witch and the Wardrobe*, a perennial favorite. Kristin Davidson continued to be my right-hand assistant in that program, bringing her own sense of fun to the décor, craft

projects, and graphic design of my presentations.

(Speaking of Kristin Davidson, I am happy to announce that I have appointed her our Coordinator of Children's Christian Formation, in which capacity she will help out with our well-established Catechesis of the Good Shepherd program as well as spearhead a new Children's Chapel initiative during the 9 am service beginning this fall. This is just one of several results of the ad hoc Task Force on Children's Christian Formation that was so ably guided by Fr. Kyle Oliver. Jo Stelzig will be offering some serious fun to youth and young adults interested in a five-week Confirmation Prep course, and Gwyneth Zakaib and Alistair Coleman have begun work on Youth Corps to premiere this fall, as well.)

In Eastertide, our serious fun continued with the Easter Vigil itself, whose joy is indescribable. I was so happy after all the bell ringing during the Gloria that I censed the altar backwards.

Our parish picnic organized by Robert and Kate Eikel continued our serious fun. The rainy weather moved the picnic indoors to the Atrium, but that venue proved a perfect setting for food, fellowship, and laughter. Part of me wishes we could have a Moon Bounce in the Atrium all the time—it was certainly a hit with the kids. Again, thanks go to Kristin Davidson for procuring that and other games we could play indoors. We need more events like this to bring us together, and I am hopeful that the next picnic will be advertised beyond the parish itself and draw in our neighbors from Foggy Bottom and the West End, some of whom joined the party when they saw the sign out front.

Not only did we have just plain fun at the picnic, but it was serious fun in that it helped raise some funds for the Commission on Mission. The Commission on Mission also partnered with the Music Department in sponsoring an organ recital by Robert McCormick to benefit the Diocesan Hunger Fund and I hope you all have your calendars marked for Friday, June 21st as we continue our pursuit of serious fun with a benefit Hymn Sing.

Last month was Older Americans Month. I was pleased to nominate as our parish's honoree C.B. Wooldridge, the undisputed king of fun in this parish. C.B.'s sense of fun is infectious. His many contributions over the years have helped shape our identity as a place of joy as well as reverence. We celebrated his life and contributions at a special service at the cathedral along with other parish honorees from across the diocese.

Also recently, Nancy Work arranged some serious fun for the parish by bringing David Gariff to speak at our Sunday Forum on the pre-Raphaelites and advertised his tours at the National Gallery of Art, as well as a tour of the Durer exhibit by parishioner Andrew Robison. I am grateful for her initiative in this regard.

The list of serious fun things we've done over the past few months and will be doing in my remaining time with you as Priest-in-Charge before the Interim Rector begins on September 1st is practically endless, but I do want to mention how great Corpus Christi was. Just as we prepared for the procession, it began to pour down buckets of rain outside, so it was just as well we didn't go to the expense of hiring a brass band and getting out the canopy, because we would have all gotten soaked. But our indoor procession ensured it did not rain on our parade, and all went beautifully.

As I look ahead to the end of my term as your Priest-in-Charge, I am filled with gratitude for the many people who have worked so hard to keep this parish running smoothly at every level. I could not even begin to name all of you, as my goal was to make this report no longer than an average sermon. Nevertheless, I would be remiss if I did not thank our staff and honorary staff members, Robert McCormick, Joshua Stafford and Bob Motes in music, Melva Willis and Patrick White in administration, our assisting clergy Deacon Eric Lobsinger, Fr. Kyle Oliver, Fr. Tony Lewis, Fr. Randy McQuin, Fr. Peter Pham, and Fr. Randy Haycock, not to mention the revolving door of visiting clergy we have been honored to have among us, either for a special event, such as Candlemas with Bp. Jim Montgomery or Arthur Stowe's baptism with Dr. Sarah Coakley, or for longer periods of residence, as we've enjoyed with Bp. Dorsey Henderson, Fr. Peter Anthony, Fr. Thomas Williams, and Fr. Stephen Weissman—with Fr. Jeremy Dussek returning for Deacon Eric's wedding in July and lending a hand through mid-August to look forward to.

In addition, I want to thank all the ministries of this parish, though I could hardly name them all. We are so blessed to have the able efforts of our Altar Guild, Flower Guild, Acolyte Corps, Ushers Guild, Coffee Hour volunteers, and all of you, by whose gifts of time, talent, treasure and just plain *presence* help to make St. Paul's the parish that it is. Thank you, and may God continue to bless all of us in the coming months.



Fabulous Durer Tour for St. Paul's!



Praying Hands, 1508

Andrew Robison, St. Paul's parishioner and Andrew Mellon Senior Curator of Prints and Drawings at the National Gallery of Art, gave about forty St. Paul's parishioners and

friends a magnificent present on May 29, 2013: a personal tour of the extraordinary Durer exhibition which he curated and which took nearly a decade to organize. This exhibit was based on a rare loan of over 100 Durer drawings, watercolors and prints from the Albertina Museum in Vienna, which has never before authorized such a significant loan to the United States.

In his introduction, Andrew Robison said that Durer knew he was a great artist but that he always knew his talent was a gift from God. As Nancy Work commented, that idea informed many aspects of Andrew's tour as we explored Durer's work on display at the National Gallery of Art, which contributed to our ability to appreciate and be drawn into Durer's work. Andrew shared both his own personal delight in the prints and drawings and his extensive academic knowledge in such an enthralling manner that all of us remained spellbound for two hours. Having already given us so much of his time, Andrew was amazingly gracious in staying on to answer further questions that his tour inspired.

St. Paul's would like to take this opportunity to say a huge "Thank You" to Andrew Robison for so generously providing this wonderful, personal tour of the Durer exhibition at the National Gallery of Art!

Farewell to Melva Willis, Parish Administrator

Katherine Britton



Melva Willis, Parish Administrator

With great sadness, St. Paul's says goodbye on July 31 to Melva Willis, our wonderful Parish Administrator since February 2000. Finding the words for a fitting farewell to Melva has been very hard for me because Melva is such an important part of my St. Paul's life, both as a friend and as a constant support to my roles as Epistle co-editor and Friday receptionist.

For the Epistle, Melva is the font of all information, from how to make the copier work for me to details on parish history, parish birthdays and statistics. Melva makes the job of mailing out the Epistle possible: finding contact information, ordering supplies, providing mailing labels, updating the parish data base, and helping with assembly when she has a lull in her many other jobs.

She always knows how to solve problems. As a receptionist, I know that I can pass the many calls from contractors, suppliers, information seekers, etc. on to Melva. And watching the many other volunteers flow in and out of Melva's office, I know that the kinds of help Melva gives me is

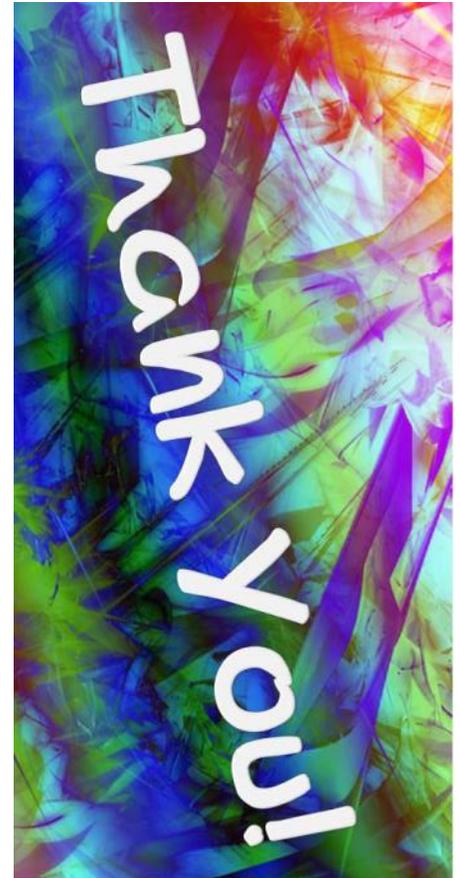
only a tiny fraction of her role at St. Paul's and that without Melva as a steady hand behind our efforts, volunteer work at St. Paul's will be much more difficult.

For many parishioners, Melva's roles as Parish Administrator may be hidden as she is normally not at St. Paul's on Sundays. Yet Melva touches all our lives at St. Paul's through her many, many roles as Parish Administrator. Her official hours are business hours Monday through Friday, but, as Father Humphrey emphasized, she has served St. Paul's 24/7, 365 days a year for thirteen years.

It is Melva who is called and handles security alarms or fire emergencies at any hour of the day or night. It is Melva who spent nights at St. Paul's working with the parishioners and police to secure the building when a person was sneaking in and hiding out overnight in the church buildings. It is Melva who oversaw moving from the old space to temporary space to the new space, and she frequently did the physical moving of boxes and furniture to facilitate the process. It is Melva who was Linda Wilkinson's teammate in overseeing contractors during construction of the new St. Paul's space. It is Melva who arranges for contractors to do ongoing building and equipment maintenance and who ensures that all supplies are ordered. A full list of all Melva's roles over thirteen years would take pages and pages and would require interviewing many, many parishioners. I would probably still leave something out. So, instead, I want just want to say a most heart-felt and rather inadequate, "THANK YOU!"

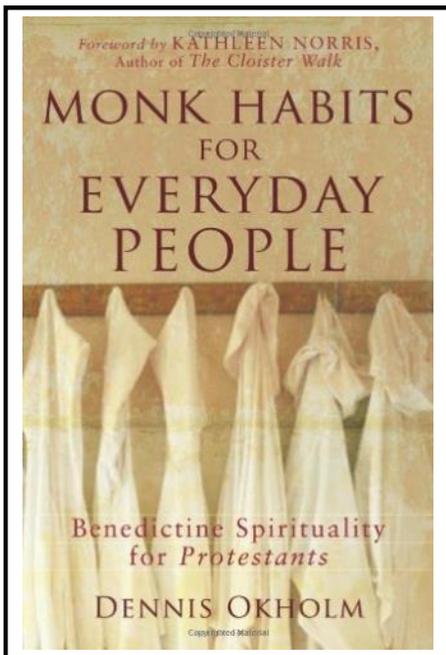
Drawing on my years in

England, it seems that the most fitting toast at Melva's departure is "Three Cheers for Melva, Hip, hip hurrah; Hip, hip hurrah; Hip, hip hurrah," with warmest wishes for this new phase in her life. We will miss you.



Monk Habits for Everyday People

Jo Stelzig



Monk Habits for Everyday People is the title of the book the Hic et Nunc group is reading this summer. Does it mean the members of this parish's monastic spirituality group will be running around dressed up as monks? No, as some of you may recall, some of us tried becoming monks and nuns a few years ago, and learned that it didn't work without an established community with which we were connected. This book helps us as lay people to learn more about how and why we should practice monastic spirituality; i.e., it concerns "monk practices", not "monk clothing." In fact, the sub-title of the book is "Benedictine Spirituality for Protestants," so it is one of the most pertinent books we have read, since this specifically responds to the purpose of our group.

The author of this book, Dennis Okholm, a professor of Theology and Presbyterian pastor, was raised as a Pentecostal and a Baptist. Now he is also a Benedictine oblate of a Roman Catholic Abbey. In studying the Rule

of St. Benedict he found that it has as much to offer Protestants as Roman Catholics. Although Anglo-Catholics may identify more with Roman Catholics than with Protestants in some parts of the book, I believe it offers something of value toward increasing spirituality in the life of anyone.

Okholm notes that people often want a quick fix in achieving sanctification, becoming "consumers of religion rather than cultivators of a spiritual life." By following as much of the prayer life of a monk as possible lay persons can also approach sanctification.

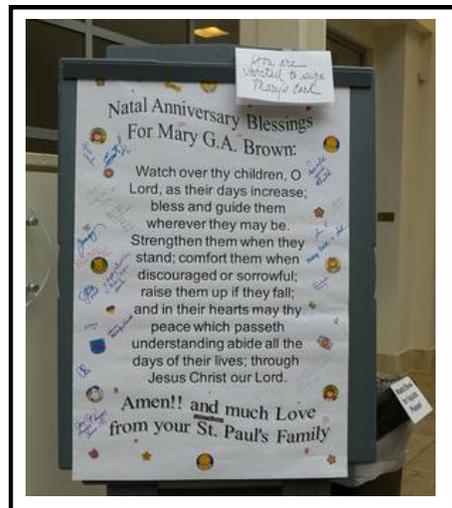
The book examines some of the qualities most stressed by St. Benedict, such as listening, poverty, obedience, humility, hospitality, stability, and balance. Okholm points out their importance in all of our lives. Since stability is unique to the Benedictine rule, it can be puzzling at first, and Okholm points out that for a monk it means remaining a member of his same abbey forever after his final vows. A lay Christian must remain in the church, or as Okholm puts it "stability means being faithful where we are – really paying attention to those with whom we live and to what is happening in our common life."

At this time of transition at St. Paul's it is interesting to note that Okholm advises that churches looking for new pastors should consider St. Benedict's chapter on qualities desired in an abbot. The abbot [or Rector] bears the heavy responsibility of exercising discretion in each circumstance and with each individual, and the leader of a spiritual community must employ wisdom, patience, good humor, imagination, and a host of other qualities and skills in assisting each one under his or her charge toward spiritual maturity.

All are invited to enjoy the hospitality of the Hic et Nunc group to join in the discussion of this book and our other related activities once, from time-to-time, or whenever you can. We meet every Monday evening at 6:30 in Carwithen, and supper is included.



Celebrating Mary Brown



SERMON SERIES

CORPUS CHRISTI
2 JUNE 2013,
11:15 A.M.

The Rev'd Nathan Humphrey,
Priest in Charge



The Rev'd Nathan Humphrey

A Catechetical Homily

One of the things I get to be in charge of as your Priest-in-Charge is worship. This past week, for instance, I spent the better part of one morning making sure we had the right Daily Office readings for Morning Prayer and Evensong for today—the *Book of Common Prayer* doesn't have any specific lections appointed for Corpus Christi, since it's not an official feast of the Episcopal Church. So I had to look to other sources, specifically to what other Anglo-catholic parishes do, which is: When in doubt, do what Rome does. I won't bore you with the details, but sometimes these little liturgical forays are like scavenger hunts. Part of me enjoys them. Part of me thinks they're a colossal waste of my time.

Another thing I get to do is fiddle with the ritual (that is, what we do up there at the altar) and the rubrics (that is, the italicized instructions or explanations found in our printed materials about, how, when, what, where, and why things are to be done as they are to be done). For instance, I fiddled with the ritual for this morning, in that I decided we would have a "solemn entrance" from the back at 9:00 and 11:15, just to underscore the solemnity of the day. For the procession this evening, I had to decide: Shall we spend money on a brass band and have an outdoor procession? If not, shall we use the traditional canopy indoors? While I personally prefer the whole nine yards, we decided this year to keep it simple—well, relatively simple—St. Paul's, K Street simple. So we'll have an indoor procession, and a "virtual canopy" of four torchbearers, since the side aisles are narrow, and legend has it that once upon a time the canopy knocked one of the Stations of the Cross off the wall, which wasn't very edifying to the people or glorifying to our Lord.

Having been raised a fundamentalist, I *do* stop from time to time to ask myself, "Why all this folderol?" Or, as my late mother once asked me, "Why all this...all this...this...*Churchianity*?" And so today, rather than dwelling upon any particular passage of Scripture, as I usually do, I intend to preach something of a "catechetical homily," that is, a sermon designed to explain our faith and practice for those present who may be unfamiliar with it, and to give a personal take on what we do for those of us for whom all of this *Churchianity* may be all *too* familiar, so familiar perhaps as to be taken for granted. I should note that this is not an exercise in apologetics or polemics—I'm happy to engage in those during Coffee Hour—but an exercise in exposition, that is, in explaining what we do and why we do it.

For me, the central truth that Corpus Christi celebrates comes down to a single rubric in the ritual of the Benediction of the Blessed Sacrament. At the apex of the liturgy of Benediction, the Officiant is vested in the humeral veil and ascends to the altar. The Ministers genuflect before the Sacrament, and the Deacon places the Monstrance containing the consecrated Host, the Body of Christ, in the Officiant's hands, which are covered by the humeral veil. The Officiant then turns, holding the Monstrance in front of his face. And then...How would you describe what happens next?

When I first arrived here eight years ago, the Benediction booklet had the simple rubric, "*The Officiant blesses the Congregation with the Sacrament.*" That's straightforward enough. For indeed, the Officiant at that point makes the sign of the cross over the congregation while holding the Monstrance. "*The Officiant blesses the Congregation with the Sacrament.*" A few years ago, however, we revised our liturgical publications for

Evensong & Benediction, and since I was in charge of editing, I contemplated that rubric. Something was off about it. Something wasn't quite theologically *correct* in the *strictest* sense. So I changed it. This evening, if you come to the Corpus Christi celebration, you will find the rubric: "*The people are blessed by the Sacrament.*" This is because it's the Sacrament that does the blessing, not the Officiant. In fact, before Benediction proper, once the Sacrament is exposed in the Monstrance, the Officiant doesn't even bless the incense, because Jesus Christ's Real Presence in the Sacrament is all the blessing anyone or anything needs. The whole point of the humeral veil and holding the Monstrance in front of the Officiant's face is to get the Officiant as much as possible *out of the way*, in effect rendering him a part of the ecclesiastical furniture, an extension of the Monstrance itself. Because in that moment of Benediction, it's all about *Jesus*. And it's all about you, the people, being *blessed* by Jesus's Real Presence in the most holy Sacrament of the altar.

Related to this notion that "*the people are blessed by the Sacrament*" is another thing I changed a few years ago, namely the way in which clergy give blessings during communion. We've tweaked it over the years a bit, because the theology is not self-evident without a little catechesis. But it works this way: If you have not been baptized or do not intend to be a communicant at any Mass, you are invited to come to the rail and instructed by rubric to cross your arms over your chest like this. When the priest comes by, instead of administering the Host, the priest says, "The Body of Christ bless you," making the sign of the cross over you with the Host or the ciborium containing the Body. This admittedly confuses some visitors, who think at first that they are about to be communicated, or

that they've missed the blessing. In most Episcopal Churches, the priest lays hands upon the non-communicant and gives a standard blessing of some sort. And indeed, at more ecumenical occasions and with children, I will do something more explicit. But normally, if you are a non-communicant, I simply sign you with the Sacrament, because in that moment, I am not the one blessing you. Jesus Christ in the Sacrament is. Whenever you receive a blessing from this rail at a Mass rather than communicating, you are given the opportunity of a "mini-Benediction," a personal, individual moment where Jesus Christ in the Real Presence of the Sacrament blesses you.

Deacons and lay chalicists, by the way, don't give mini-Benedictions, but they are instructed to hold the cup in front of each non-communicant and say "The Blood of Christ" before moving on, even if that person has received the Host but declines the cup. This gives the person kneeling the opportunity to worship and adore Christ's Real Presence in the chalice, making it a "mini-exposition." You may have been to a parish where the Sacrament is exposed on the altar for Eucharistic Adoration. Well, that's what this is, but in that moment, it's just for you.

Now, you can choose to ignore or even scoff at such foolishness when the Bread and Wine come by, but we don't mind being fools for Christ's sake around here. So we will persist in giving everyone an opportunity to be blessed by and to worship and adore Jesus Christ in the most holy Sacrament of the altar, at every Mass and at Benediction of the Blessed Sacrament, because in the final analysis, all of this folderol and "Churchianity" isn't about me, or you, or even us, but about Jesus. Or, perhaps a better way to put it is to say that it is only about me or you or us insofar as it is *first* and *foremost* about Jesus; for what we

do here is all about our *relationship* to him, and *through* him, to each other.

This, after all, is the whole point of Benediction—to take that moment between being presented with the Sacrament and consuming it and to stretch that moment out in time. It is my belief that in order to receive the Sacrament as worthily as possible, one must not only approach the communion rail with a clear conscience, but also be given the opportunity to contemplate what it is that one is doing. Benediction is one way of being *intentional* about being communicants. And the best thing about it, to my mind, is not that it *explains* anything. We are not required to *understand* the mystery, simply to *enter into it*. Of course, I personally hope that by entering into the mystery of Christ's Real Presence in the Sacrament, we will all be given the grace to embrace that Presence, to participate in it, and to be moved to share it with others so that others, too, may be incorporated into the Body of Christ.

And so my prayer for all of us on this great feast of Corpus Christi is that, whether we are communicants this morning or not, we may with open hearts and open minds receive Jesus' blessing in the Sacrament, and thereby become a blessing to others. And for those of us who *are* communicants, may our incorporation into the Body of Christ move us to seek out those whom Christ is calling to be incorporated, so that they, too may come to embrace and ever hold fast the blessed hope we enjoy as members of his Body, and also be made partakers of his most blessed Body and Blood.



Vestry Report

Steven Chlapecka, Secretary of the Vestry

At its June meetings, the Vestry elected officers for the 2013-2014 term, and continued to focus on the transition and the regular business of the Parish.

Parish income continues to be higher than budgeted for this point in the year with a \$12,488 surplus. In May, the Vestry hired a part time bookkeeper, Nibe Winston, to assist with financial records and accounting.

Following the May regular meeting, the Vestry announced that it had called the Right Reverend James L. Jelinek, VIII Bishop of Minnesota (res.), to serve as St. Paul's interim rector. Bishop Jelinek's first Sunday will be September 1.

At the annual meeting on June 8, Katherine Britton, Susan Granum, Remington Gregg and Allen Payne were elected to the Vestry. The Vestry

elected new officers for the 2013-2014 term—Matt Leddicotte, Senior Warden; Rhoda Geasland, Junior Warden; Ann Schnorrenberg, Treasurer; and Steven Chlapecka, Secretary.

The Vestry also appointed Ann Korke, Rhoda Geasland, Catherine Williams, Jeremiah Cassidy and Scott Spaulding to the Commission on Mission.

The Vestry expressed its thanks on behalf of the Parish to Fr. Humphrey for his eight years of service and ministry after he announced his resignation from St. Paul's and appointment as the Vicar of the Zabriskie Memorial Church of Saint John the Evangelist in Newport, Rhode Island. The Vestry will host a reception in honor of Fr. Humphrey and his family on August 4 following Evensong & Benediction.

The Vestry continues to focus on the parish transition process and is

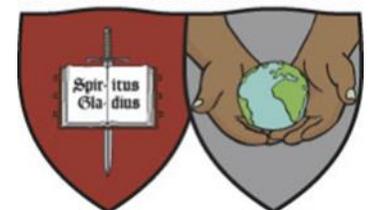
making every effort to sustain the vibrant worship, music, and mission of St. Paul's. The Vestry is working with Robert McCormick to address the music department needs following the departure of Josh Stafford. Over the summer, the Vestry will work to identify and appoint a Search Committee that will work with the Parish and the Vestry to elect and call the tenth rector of St. Paul's. The Search Committee will be able to start its work following the arrival of our Interim Rector, who is charged with helping guide the search process.

If you have any thoughts or concerns on any parish matters, please feel free reach out to any member of Vestry. 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.



CAN YOU HELP?

SAINT PAUL'S PARISH
COMMISSION ON MISSION



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
- 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 at (gwytherstick@gmail.com).

JULY/AUGUST ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

1 Susan Moore Robert Slough	Noah Wallner Jillian Wallner Katie Wallner
3 Joseph Hobson	
4 Sharon Boyl Christopher Ring	3 Hilary Malson
5 Thomas Leggett	4 Kendall Simmons
6 W. Page Dame William Hall	5 Mary Beth Bakke Richard Giarusso Alice Tilson
8 Paul Onstad	7 Michael Barrientos Michael Davis John O'Dowd
9 Sara Mixer	
10 William Glass Laura Schnorrenberg	8 Marjorie Tweed
11 Ann Hyde Kathryn Killeen	9 Roy Byrd
13 Gillian Britton	10 Oghenekevwe Ajueyitsi Marcia Stanford
14 Robert Armidon	11 Ernest Latham
15 Andrew Humphrey Kathleen McGovern Anne Windle	13 Bernard Anderson John Evans
17 Morgan Sammons	14 Clay O'Dell
18 Bill Gettys	15 Alice Hord deMichaelis
19 William Cox	16 Allison Mondel Dennis Hensley
20 Nathan Humphrey	18 Rugel Chiriboga Anna Margaret Hanson Louise Oliver
21 Hannah Leggett Gary Newsome	19 William de Michaelis Emily Nobile
22 David Boulet Hugh Gouldman Matthew Welch	21 Peggy Battle Mary McAllister
23 Cainna Browning Trevor Fortenberry	22 Virginia Northen-Cole Toni MacAlulay
24 Robin Meigel	23 Eileen Johnson
26 George Eatman Carey Lafferty	24 Percival Quintyne
28 Barbara Williams	25 Edie Davis
29 Phillip Landis Amy Roden	26 Charles Fleming Michael Houdek
31 Andrew Zelno	29 Terrence Guishard Brian Nahodil
AUGUST	
1 Matthew Britton	30 Frances Eikel Eric Lobsinger
2 George Keeler Daniela Braw-Smith	31 Catherine Braun Grant Hildebrand Elizabeth Locher



MAJOR FEAST DAYS

Sunday, August 4, 2013: The Feast of the Transfiguration (Observed)

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.: Evensong and Benediction of the Blessed Sacrament

Thursday, August 15: St. Mary the Virgin (Assumption)

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass

5:30 p.m.: Prayers at the Shrine of Our Lady of Walsingham

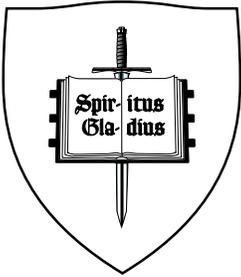
5:45 p.m.: Evening Prayer

6:45 p.m.: Procession and Solemn Mass



Marriage:

Deacon Eric Lobsinger to Dr. Alice Brooke on July 20, 2013



SAINT PAUL'S PARISH

K STREET — WASHINGTON

2430 K Street NW
Washington, D.C. 20037

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

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**Remember to mark your Calendar:
Feast of the Transfiguration — August 4
St. Mary the Virgin (Assumption) — August 15**



Assumption of the Virgin, Titian (1516)