



Giotto di Bondone, The Ascension, 1305

THE EPISTLE

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Dear Friends:

A Facebook post from a bishop hit me like a wet fish early on Easter Monday: *Easter is a season, friends. 49 days to go!*

She is, of course, quite right, and the reminder is timely. After the liturgical marathon of Holy Week the Day of Resurrection can feel like something of a graduation ceremony: a liturgical finishing line, and now we may sleep, eat chocolate, and drink gin.

The pattern of the Triduum and Easter is the structure and rhythm of the entire Christian life: the dynamic of journeying, suffering, dying, and rising. Rather than being linear - a straight, fixed line from A to B - this pattern is circular; over and over it turns again and again. We suffer, we die, we rise; we suffer, we die, we rise. And just as surely as we wave palms, wash feet, and cry *Crucify*; so it is that each and every year we devote fifty full days to the joy, confidence, and adoration that Jesus Christ's defeat over death gives to all who call themselves Disciples.

Last year I devoted this letter to suggesting that we approach Eastertide with the same intentionality and grit as we approach Lent: that these fifty days are just as much an opportunity to care for our souls as the previous forty. My point is this: Resurrection is a discipline and an art just as much as the traditional Christian disciplines of prayer, fasting, and so on.



THE REV'D RICHARD WALL

This means that Resurrection is something we must practice - something to which our hearts and minds must attune - lest we somehow stay stuck in Good Friday's seduction and lure.

And, of course, this is not just one more opportunity for individual self improvement. For churches too also can and should practice the art of resurrection: remaining keen for glimpses of Christ's work in our own midst, often in the smallest and strangest of ways. Look no further than the passages from Acts which we hear on Eastertide Sundays, and the pictures we find of the young Jesus Movement living in the freshness of Easter and Pentecost. Hearing these passages reminds me a little of my rollercoaster experience at King's Dominion last summer: the story of the new church exudes energy, vitality,

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and vision: women and men set alight by the Spirit, and devoting their lives to this new mission.

You heard me talk earlier this year about the manifold signs of resurrection life that I see in our midst: all around the Spirit groaning and moving, and God blessing this place with newness and opportunity. Seeing our church so full and alive on Easter Sunday was, to me, one more sure and certain sign of Christ's continuing presence.

And yet God also can take us by surprise. Recently we were approached by a husband and wife team, eager to found an Acton Academy here in DC, and hopeful that we might be able to provide space via Carwithen for a small Montessori School. In successive Annual Meeting addresses, I have spoken of my hope to find better and more creative ways to utilize our copious space. The Vestry and I listened carefully to their presentation, and especially heard their excitement in possible overlaps between their mission and ours. Acton is proposing a small primary day school, with 18 young children initially, in Carwithen, with some time daily in the upstairs dining hall, and on the West Lawn.

Could this be another resurrection moment? Bluntly: any possibility which brings families and young children onto our campus with regularity is, to my mind, a resurrection possibility for any church. Many of you have heard me talk before of empty corridors, empty rooms, and a wonderful campus brimming with opportunity, but that currently lacks vision - and my fervent hope that our buildings start to be used, and filled with life and movement. Churches need to be alive not only on Sunday mornings, but also Monday through Friday too. And while the opportunities for natural connections with school families are endless, I for one relish any chance to help children develop a

familiarity for being near to and around places of worship.

This will mean a literal emptying of Carwithen House. And yet, ironically, staff relocation is itself a resurrection opportunity - a "moving down" becoming a "lifting up" of our visibility and accessibility. Again, you know by now that I dislike the current office configuration - clergy and church offices are invisible and inaccessible, save for those who possess the gnostic knowledge of how to enter a building that rivals Fort Knox. My tongue is, of course, firmly in cheek - but the point is serious. Those who walk past see an empty Atrium, let alone a man wearing a white collar. Sometimes I spot people, hands to face, peering through glass doors. Seeing life and energy and movement - not only from the school, but also by the church staff - would be a wonderful blessing on this entire place and our community profile.

I hope as part of this that we can expand our use of the beautiful Atrium space - complimented by so many visitors, and the envy of visiting clergy, and yet generally empty during the week. Could this be a place for meetings, fellowship, and formation? Could weekday hospitality relocate to this space? Better yet - with staff downstairs - could we literally and spiritually open our doors? Could our space be an endless exchange of ministry and activity, coming and going, inviting the world bustling by outside to step inside and find Jesus?

And finally, the source of so much anxiety and discussion: money. But I leave this to last as, in the greater scheme of things, this is by far the least important factor. Money follows ministry; ministry does not follow money. Within two years we project a significant annual injection of capital on the order of \$120,000, after costs and expenses. During conversations around the parish - about why ministry *x* does not receive more funds, or

why we are not doing *a, b, or c* - I often wonder if we have collectively grasped that our annual budget is in a \$100,000 deficit; that we are balanced on the generosity of the dead, rather than the stewardship of the living. Of course, there are ways in which we clearly could make cuts, but I sense the mood of the parish is to explore all available opportunities before making decisions that could not easily be reversed. I know how much prayer, effort, and energy went into funding and renovating Carwithen: there is something appropriate in this space now being used to support the overall mission and ministry of the parish.

Of course, these funds will be a blessing and a help, but not an ultimate solution. And our work of discernment must continue: continuing to tell the truth about ourselves and who we are, rather than who we wish we were. We must continue to identify with honesty and invest with courage in where we see vitality and new life, rather than where we do not; to nurture and grow what we have and possibilities we see, rather than bewail what we—or this neighborhood—lacks.

The relationship currently being negotiated is for three years, with a possible two year extension. And then: who knows? A future vestry could extend. Or we could follow some completely different vision: you may recall a sermon in which I suggested that Carwithen could be a home of residential formation for those discerning a possible vocation to priesthood. Whatever happens, the current configuration cannot and will not continue.

As I write, the process is underway by which any school may lease space and open premises: an endless procession of contracts, zoning exceptions, licenses, and so on. There is no rock solid guarantee that this process will reach easily completion, although we are all hopeful. Likewise, emptying Carwithen and relocating offices will

be a lengthy, stressful process. I promise that there absolutely will be glitches, delays, and transition issues. There will be days when phone calls are not easily answered, or internet access limited. And yet I equally believe that, as with any other move, glitches shall too pass, and we quickly find ourselves settled and happy with "business as usual". If the rhythm of the Triduum teaches us anything it is the hard work and effort that new life, energy, and vitality demands.

One especially exciting aspect of this vision involves our campus incorporating both a Montessori School and Foggy Bottom West End Village. Again, details are still to be determined and configured: but there is something energizing about this place housing programs serving the full spectrum of human life, from cradle to grave.

I believe this is an exciting time for this community. And yet something I love best about St Paul's is how the regular ministry and rhythm of the church will continue unabated, no matter what is happening outside the Sanctuary. In May we celebrate a cacophony of feast days: The Ascension on Thursday 10th May, where our guest preacher at the evening solemn mass will be Fr. Stuart Kenworthy, formerly of Christ Church Georgetown. Please also mark the Feasts of Pentecost and the Most Holy Trinity, on the two Sundays following.

As with last year I will be returning to England for a fortnight in May, to spend time with family and my oldest friends. My grandmother fully intends to hit 100 this year, and I'm looking forward to seeing her - still happily in her own home. Please pray for me, as I shall pray for you.

This comes, as always, with my love and prayers

- Fr Richard



All-night Vigil at the Altar of Repose

Editors' Note:

As always at St. Paul's, parishioners stood watch before the Altar of Repose in the Angel Chapel through the night of Maundy Thursday into Good Friday. Some came for a few minutes, some for an hour — and this year, two for the whole period from the Maundy Thursday service to Stations of the Cross on Good Friday. Sometimes there was a solitary watcher, sometimes several. All kept watch in silence and reverence in the garden prepared with devotion by the Flower Guild to be a fitting setting for the Altar of Repose. Below, James Moxness and Max Hazel reflect on their all-night vigil this year.

James G Moxness II and Harry 'Max' Hazell II

This year, we committed together to stand a full overnight watch at the Altar of Repose, from the conclusion of the Maundy Thursday Mass celebrating the last supper until the Stations of the Cross at noon on Good Friday. Our goal in this was two-fold: to take the opportunity to sit with the presence of Jesus Christ in the Sacrament of the Altar, and to spend our time in silent meditation on the sacrifice that Jesus made (a meditation as-

sisted with reading various works of theology over the hours that passed; see below for references).

The experience was challenging and meaningful in ways both expected and unexpected. To touch on some of the highlights: the beauty of the vigil in part was that the quiet, the dim light, and the flora of the side chapel fixated attention inexorably forward to the Sacrament, and in turn to a meditation on Christ's sacrifice, which let the chapel fade away to let me sit in the presence of our Savior.

This night-long watch provided a period of time to meditate on the meaning of what 'presence' is, not just in the Sacrament, but in the Risen Christ. At the end of everything, sacramental presence is a gift to us, freely given, a memorial of the *only* sacrifice sufficient to redeem us to Him. The bread and the wine, made body and blood by the Holy Spirit, are the most perfect and most essential gift to give us peace that the world cannot give; in this way, the Garden of Repose was an excellent earthly vehicle for reminding us to focus for-

ward, to the altar, and in turn to God.

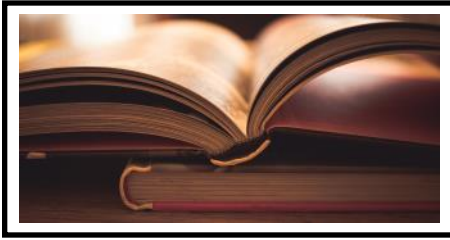
Yes, the mind drifts, and the body rebelliously demands sleep, and we are nobody to judge Apostles Peter, John, or James for struggling to stay awake, but amongst all our frailties, He remains there as the Cornerstone, unperturbed.

That was the gift of standing watch which I take with me well after that night: that we can be with Him, not just in quiet, not just in beauty, not just in a beautiful space of colorful glass and sturdy stone and white linens and gilt wood, but also in spaces of struggle and noise beyond the spiritual splendor of the Church, in the unvarnished world. We do this in part through memory, the image of the body and blood in bread and wine, but more through the Eucharist itself in weeks before and after the vigil, repeated as often as we can, such that we cannot help but remember that Christ dwells with His Church and we with Him.

That was the best gift of 'Standing the Mid-Watch' with Christ: a deepened and more personal appreciation



for the power of His presence, not just one night, but always.



Works read whilst standing watch:

Joseph Cardinal Ratzinger (Pope Benedict XVI), *“Behold the Pierced One: An Approach to a Spiritual Christology”*

Sir Thomas More, *“The Sadness of Christ”* (written while he was imprisoned in the Tower of London by King Henry VIII)

St. Alphonus Maria de’Liguori, *“The Clock of the Passion of Our Lord Jesus Christ: With Considerations on the Passion”*

St. Alphonsus Maria de’Liguori, *“Visits to the Blessed Sacrament”*

Fulton Sheen, *“Wartime Prayer Book”*

NT Wright, *“Spiritual and Religious: The Gospel in An Age of Paganism”*

NT Wright, *“The Day the Revolution Began”*

GK Chesterton, *“What’s Wrong with the World”*

GK Chesterton, *“The Man Who Was Thursday: A Nightmare”*

Scott Hahn, *“Swear to God: The Promise and Power of the Sacraments”*

April Vestry Report



Chris Mixter

The Vestry held a regular monthly meeting on April 24, 2018.

In the Rector’s Report, Fr. Richard highlighted the upcoming special services, beginning with Ascension on May 10 and continuing through Trinity Sunday. Fr. Richard also described the summer service schedule.

Ms. Malson presented an Executive Committee Report that included the EC’s approval of the refurbishment of the window frames outside the Foggy Bottom Association office.

In the Buildings and Grounds segment of the agenda, the Vestry expressed support for replacing the parish’s incorrect and deteriorating exterior signs, and had a general discussion of design alternatives.

In the Treasurer’s Report, Ms. Britton informed the Vestry that 2018 year-to-date revenues and expenses are generally in line with the budget.

The Vestry took three actions related to the upcoming rental of Carwithen House:

1. It appointed the Executive Committee, joined by Mr. Mixter, as the Chair of the Buildings and Grounds Committee, to deal with proposed tenant improvements (i.e., those to be paid for by Acton School) to parish property.
2. It allocated up to \$15,000 from undesignated bequests for expenses associated with relocating the parish administrative offices, with the detailed disbursements to be approved by the Executive Committee.
3. It directed the Treasurer to restore to undesignated bequests, as soon as practicable after Carwithen

House rental receipts begin, any amounts actually expended from (a) the \$15,000 authorized for office relocation expenses, as well as (b) the \$25,000 previously authorized for legal expenses related to the negotiation of the Carwithen House letter of intent and lease.

Fr. Richard reported on Acton School’s progress toward obtaining ANC and zoning approval for its use of Carwithen House and the West Lawn, and Mr. Britton reported on the status of a lease for the property, which will closely follow the letter of intent already signed between the parish and Acton School.



The Word of the Lord

Fr. Shawn Strout

We have been slowly making our way through the liturgy of the Holy Eucharist. Our last discussion centered on the Collect of the Day. This now leads us to the lessons. As we discuss the lessons, we must also discuss the lectionary. As a liturgical church, we do not simply pick and choose which lessons we might hear each Sunday. There are traditions for whom that is the case, but not our tradition. In our tradition, we use a lectionary.

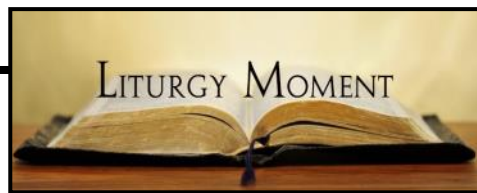
The tradition of appointed readings for each Sunday extends back to the earliest years of the church. Lectionaries, as in books that contained the readings, were not used initially. Instead, marks were made on the manuscripts (remember there was no printing press back then) of the Scriptures to indicate when a lesson was to begin and when it was to end. Eventually, the incipits, that is the beginning portion of each Scripture, was placed in a manuscript of its own.

By the time we get to the late patristic and early medieval periods, we begin to see books contain the lessons themselves. The evangeliary was a book that contained the Gospel lessons. The epistolary contained the epistle readings, and the antiphonary contained the antiphons for the choir. Separate books were necessary because these lessons were read or sung by different people, i.e. the priest or deacon for the Gospel, the subdeacon for the epistle, and the choir for the antiphons.

One cannot speak of the lectionary without also simultaneously speaking about the liturgical calendar as the two are intimately intertwined. The lessons are appointed for particular days, and those days are deter-

mined by the liturgical calendar. By the time we get to the Sarum Missal in the late Middle Ages in England, the lectionary and the calendar have become a complicated mess. It was so complicated, in fact, that another book had to be produced called the *Pica* or sometimes the *Pie* to sort it all out. This was in large part because the calendar had become so full of feast days that overlapping feast days would occur along with octaves bumping into octaves and all kinds of complexities. The priest would have to reference the *Pie*, which is no easy book to decipher itself, to figure out which feast to celebrate and thus which Scripture readings to use.

Thomas Cranmer, the principal architect of the first and second Books of Common Prayer, sought to rectify this mess. One of his principal aims in reforming the liturgy was to provide for what we call *lectio continua* for the Scripture readings. *Lectio continua* means “to read continuously.” Part of the problem with all the feast days was that the lessons would jump among different portions of Scripture. In addition, legends about saints and other readings often took the place of Scrip-



ture lessons. Cranmer believed very strongly that the people of God needed to hear the Word of God. So, one of his first reforms was a reform of the lectionaries for the Daily Office and for the Mass (later called the Lord's Supper).

Cranmer's original lectionary for the Daily Office literally began with Genesis and Matthew in Advent and went through Malachi and Revelation by the end of the Season after Pentecost without taking any breaks for Sundays or principle feast days. His lectionary for the Mass was similarly structured, although it did account for principle feast days (which had been drastically reduced in the first prayer book). Cranmer's primary concern was for Morning and Evening Prayer as he saw those as the bedrock of the public liturgy of the church. Daily mass was uncommon at that time, although it did occur in cathedrals. The original line up for a Sunday would be Morning Prayer (or Matins) followed by the Litany followed by the Ante-Communion (the beginning of the Mass until the Prayer for the Whole State of Christ's Church) and then Communion following only if communicants had presented themselves, which was not as often as today.

Today, we inherit much of Cranmer's lectionary for the Daily Office with some modifications for Sundays and principle feast days. However, the lectionary for the Mass has changed significantly. After the Second Vatican Council, a desire to include more Scripture in the lectionary for mass arose. This desire spread ecumenically. It first led to the Common Lectionary, which was an ecumenical project

to formulate a lectionary available for all churches. One of the big changes was the introduction of readings from the Old Testament (or Hebrew Scriptures). In the old Mass lectionary, the readings were principally from the epistles and gospel with only rare exceptions (notwithstanding the Psalter, of course). Now, a third reading was introduced from the Old Testament.

Eventually, the Common Lectionary was updated to the Revised Common Lectionary, which provides for two tracks during the Season after Pentecost. One of the tracks provides an Old Testament reading that fits thematically with the Gospel. This is the track we use here at St. Paul's. The other track is more of a *lectio continua* through portions of the Old Testament and does not seek to relate to the Gospel passage.

Thus, the lessons we hear every Sunday (or every day in the Daily Office) have an involved history behind them. This history illustrates how important the reading of Scripture is to the liturgy of the church. One of the constitutions of the Second Vatican Council called *Sacrosanctum Concilium* speaks of Christ's presence being manifest in the reading of Scripture in the liturgy. Thus, Christ is not only present in the Sacrament of the Altar but also the Sacrament of the Word. The Word of God is present in the proclamation of the Word of God! Therefore, I would encourage you not to be so concerned about understanding every nuance of the Scriptures being read. Instead, look for Christ in the proclamation of the Word of God. We will find him if we only seek him.



Meet St. Paul's Youngest Acolyte

Allison Winter

Ezra Winter is the newest and youngest member of the acolyte corps. He is a boat-bearer at the 9 a.m. Mass.

Ezra is 7 years old and a first-grader at a DC Public Charter School. He studies English and Spanish, and is writing a story in Spanish about acolytes. His favorite subject is math and P.E. He likes "riding my bike, being an acolyte, and coming up with engineering plans."

He was baptized at St. Paul's at the Easter Vigil on April 23, 2011. He has been a member here ever since.

Here are some of his thoughts on his new role at St. Paul's:

What is your role as an acolyte?

I'm a boat-bearer. I carry the incense. You can get burned being the boat-bearer, but it's actually pretty fun.

Do you like being an acolyte?

Yes!

What do you like about it?

That I get to have communion first.

What else do you like?

Oh, that I can get burned.

You like that it's a little dangerous?

Yes.

Is it an important job to be an acolyte?

Yes!

Would you recommend that other kids try it?

Yes! Because it's fun!



St. Athanasius—A Saint of Pure Persistence

Editors' Note: The series of Epistle articles on the High Altar Reredos begins with an overview in the January 2013 Epistle. Reredos saints previously presented in the series include: January 2013, St. Ignatius of Antioch; April 2013, Bishop Seabury; September 2013, St. James of Jerusalem; January 2015, St. Cyprian; December 2015, St. Augustine of Canterbury; and March 2016, Bishop Harding.



Cathy Downes

The saints and bishops embedded in the High Altar Reredos were all selected for the roles they have played in shaping the Church over the centuries — through the choices and sacrifices they made, the actions they took, the weaknesses they turned into strengths, the failings that they overcame, or the defenses they put up against all sorts of challenges and threats to their mission and their lives.

In these respects, when you start to research St. Athanasius, it becomes quickly clear why he was chosen for our Reredos. Known as St. Athanasius the Great, St. Athanasius I of Alexandria, Bishop of Alexandria, he is recognized as one of the critical Christian theologians and early Church Fathers,

the noble Champion of Christ, Father of Orthodoxy.

Born between 296-298, in Alexandria, St. Athanasius came of age as a young scholar and Deacon under the Bishop of Alexandria in a fluid time of evolving Christian theology with attendant schisms and conflicts.

The Bishop of Alexandria took Athanasius right into the middle of one such conflict that would define all his works and life from that time on. Not surprisingly, at its heart was trying to make sense and meaning of Jesus' death and resurrection, to address the central question—who is Jesus? What has become known as Christ's Divinity,

The view of one priest, Arius of Libya was that Jesus was, as Pope Benedict XVI remarked in a [2007 general audience](#), *"...not a true God but a created God, a creature 'halfway' between God and man who hence remained for ever inaccessible to us."* Other Church leaders of the day did not subscribe to this view. To address the widening schism, Emperor Constantine called the first Ecumenical Council, the Council of Nicaea in May 325 A.D.

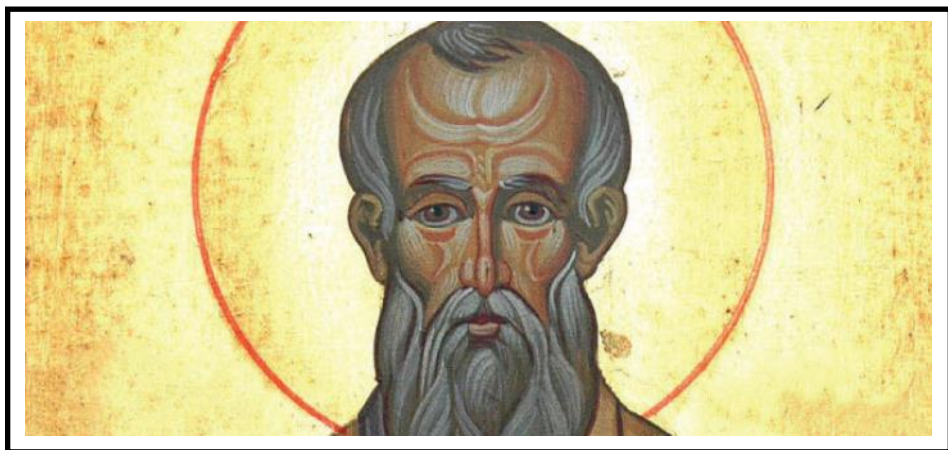
St. Athanasius attended the Council as secretary to the Bishop of

Alexandria. While biographers differ on the role he played at the Council of Nicaea, many see him as critical in arguing the case for recognizing Christ as "of the same substance" as the Father, with the Holy Spirit, three in one. As Pope Benedict XVI remarks: *"...the Son, the Logos, is 'of the same substance' as the Father, he is God of God, he is his substance."* It is this concept that was accepted by the Council and became the core of the Nicene Creed.

However, Arius and his followers did not accept the Council's decisions and for many years leveraged the power of successive Emperors to protect their viewpoint and persecute those church leaders who supported the Council of Nicaea's decisions.

Most particularly, they levelled their attacks on St. Athanasius who became Bishop of Alexandria in June 328. He served in this position for 45 years until his death in 373.

Due to the machinations of Arius and his followers, 17 of those 45 years was spent in five exiles. All the while, he dealt with trumped-up charges and frequent threats to his life. He continued his earlier writings on the Incarnation, and added other works that have guided the church, for example his annual Festal letters, and what



became a early Church “Best Seller” biography of St. Anthony, one of the earliest Christian monks.

Perhaps, [Clifford](#) in his entry on St. Athanasius in the 1907 edition of the Catholic Encyclopedia, best summarizes our Saint when he observes: *“He was by instinct neither a liberal nor a conservative in theology. Indeed the terms have a singular inappropriateness as applied to a temperament like his. From first to last he cared greatly for one thing and one thing only; the integrity of his Catholic creed. The religion it engendered in him was obviously...of a passionate and consuming sort. It began and ended in devotion to the Divinity of Jesus Christ.”*



Welcomed at Mount Ennon Baptist Church

Fr. Richard Wall and Anne Windle

On March 10, 2018, Fr Richard, Patrick White and Anne Windle attended "Becoming a Contagious Church," a day of learning for clergy and convention delegates of the Episcopal Diocese of Washington hosted by Mount Ennon Baptist Church, a megachurch with a largely black congregation in Clinton, Maryland. Delman Coates, the senior pastor at Mount Ennon, had delivered the sermon at the Diocesan convention in January at the invitation of Bishop Budde, and subsequently agreed to host the education day.

The campus is situated in rural Prince Georges County, and is large, clean, well maintained – with even a large store and a great parking lot! We were struck by the welcome we received – the greeters introduced themselves by name, and handed us a bag containing mugs, pens, water, and a DVD of recent worship. Pastor Coates emphasized that anybody in any kind of ministry or leadership must have strong enthusiasm for the church, and a heart that loves Jesus. The church offers exactly the same service three times each Sunday morning – although the form of that worship and liturgy varies significantly from week to week. Each Monday the prior day’s worship is evaluated and planning begins for the next Sunday.

The mission statement of Mount Ennon is "Gather, Grow, Give and Go." Pastor Coates spoke of some principles for becoming a contagious church: the bait we use depends on the fish you hope to catch; never take audience for granted; be spiritually multilingual, appealing in different ways to different groups; a congrega-

tion doesn't have to be homogeneous to worship together.

His thoughts on evangelism were especially thought-provoking – and possibly contrary to conventional wisdom. Clergy and leadership, he said, waste hours and days trying to attract specific populations – such as students at the local music college. And then, if they finally persuade a few to come inside, they wonder why they never return. Evangelism, on his model, is primarily something "inward" rather than "outward": focusing on growing green grass within the church walls – and then "sheep beget sheep".

Despite 20 full-time staff, the church does not run an annual stewardship campaign or pledge drive – but there is a basic expectation that members tithe 10% of their income. The church now accepts contributions by text message, which has proved popular and helpful. Communion is also available by mail, a dozen wafers at a time.

As to practices of a contagious church such as Mount Ennon, Pastor Coates stressed that biblical models of governance and servant leadership are critical; that the leadership team protects its chemistry at all costs; that leadership is relentless about evaluation, and openly embraces change.

How all of this translates into practice at an Anglo-Catholic parish such as St. Paul's will require further discussion and contemplation. What is certain is that the leadership of Mount Ennon's could not have been more generous of their time and experience, and that will leave a lasting impression. Visit them online: <http://www.mtennon.org>



MANILA HOUSE PRESENTATION AND RECEPTION

Have you wondered about the bronze plaque at the entrance of *Carwithen House*?

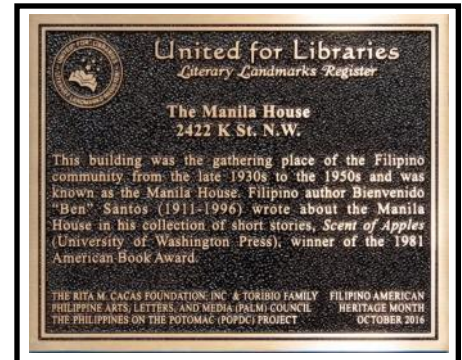
Carwithen House used to be called the *Manila House*, the gathering place of the Filipino community from the late 1930s-1950s. The plaque honors Filipino author, Bienvenido “Ben” Santos (1911-1996), who documented the community in his book, *Scent of Apples*, and received the 1981 American Book Award.

This is the first time a Literary Landmark is designated in honor of a Filipino-American writer by the American Library Association. The Manila House is the fourth structure to be designated a Literary Landmark in Washington, DC. The three other structures designated a Literary Landmark are the Founders Library, Howard University (1997); The Jefferson Building, Library of Congress (1998); and the Frederick Douglass National Historic Site (2007).

Please come and learn about the history and stories of the *Manila House* on **Sunday, May 6**. The presentation will begin around 10:15 a.m. in the parish Dining Hall, after the 9:00 a.m. Mass and before the 11:15 a.m. Mass. After the 11:15 a.m. Mass, please join us for a light reception in the parish Atrium.

Learn about the dedication ceremony at St. Paul’s last year at: <http://rmcacas.foundation/manila-house-literary-landmark.html>

For more information, please contact the organizers (See sponsors listed on the plaque) at WDCFilipinos@gmail.com



Parish Annual Meeting



**Wednesday,
June 20, 2018**

The Annual Parish Meeting will be held on Wednesday, June 20, 2018 at 6:30 p.m., following Low Mass at 6:00 p.m. Please save the date.

There are five vacant seats on the Vestry to be filled by election at the Annual Meeting. If you wish to nominate a parishioner to stand for election, please contact a Nominating Committee member by **May 17**. The parish by-laws require that to be eligible for election to the Vestry a person must be 16 years or older, a communicant in good standing of the Episcopal Church, and a current pledger at St. Paul’s. The candidate must also, of course, be willing to serve! If you have any questions, please contact a member of the Nominating Committee—Co-Chair Laurel Malson, Co-Chair Jeanne Smith, Chris Mixter, Scott Spaulding, and Patrick White.

MAY ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

1	Laura Hanson James Alexander Baumgarten	16	Ron Grant
2	Larry Cook Thomas Moreland Eleanor Simpson	18	Edward Britton Jeremiah Cassidy
3	Sarah Buzby Andrew de Michaelis	19	Sophia Haughton
7	Ted Pewett John Schnorrenberg Janet Wamsley	20	Alan Glosh
9	Shaun Amos	23	Lowell Miller Thomas Barrientos
10	James Spaulding	25	Arnitia Coley
12	Sean Byrd Robert Eikel	26	Robert Bear
13	Natalie Rathvon	27	Arden Shafer
14	Barry Johnson	28	Gwyneth Zakaib
		30	J. Michael Cutshaw

HaPpY ❖ ❖ ❖
BiRtHdAY

Pixabay Free Images (<https://pixabay.com/en/happy-birthday-text-happy-birthday-967160/>)

SAINT PAUL'S PARISH
COMMISSION ON MISSION



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

Could you help out????

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

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



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



Ascension Day

Thursday, May 10, 2018

6:45 a.m.: Morning Prayer

7:00 a.m.: Low Mass

5:45 p.m.: Evening Prayer

6:45 p.m.: Procession & Solemn Mass,
The Rev. Stuart Kenworthy preaching.

The Day of Pentecost: Whitsunday

Sunday, May 20, 2018

7:30 a.m.: Morning Prayer

7:45 a.m.: Low Mass

9:00 a.m.: Sung Mass

11:15 p.m.: Procession and Solemn Mass

6:00 p.m.: Solemn Evensong & Benediction of the Blessed Sacrament

The Feast of the Most Holy and Undivided Trinity

Sunday, May 27, 2018

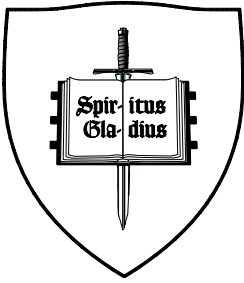
7:30 a.m.: Morning Prayer

7:45 a.m.: Low Mass

9:00 a.m.: Sung Mass

11:15 p.m.: Solemn Mass with Te Deum

6:00 p.m.: Solemn Evensong & Benediction of the Blessed Sacrament



SAINT PAUL'S PARISH

K STREET — WASHINGTON

2430 K Street NW
Washington, D.C. 20037

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

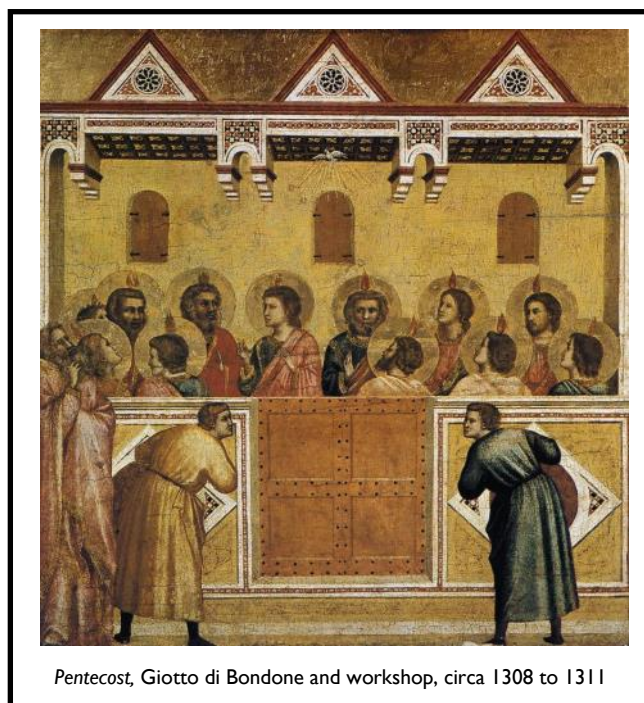
ADDRESS SERVICE REQUESTED

Remember to mark your Calendar:

Ascension, Thursday, May 10: 6:45 p.m. Procession & Solemn Mass

Pentecost, Sunday, May 20

Trinity Sunday, May 27



Pentecost, Giotto di Bondone and workshop, circa 1308 to 1311