

Domenico Ghirlandaio 1449-1494,
St. Luke, the Evangelist

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

OCTOBER 2012—VOLUME XXV NUMBER 9

From the Rector

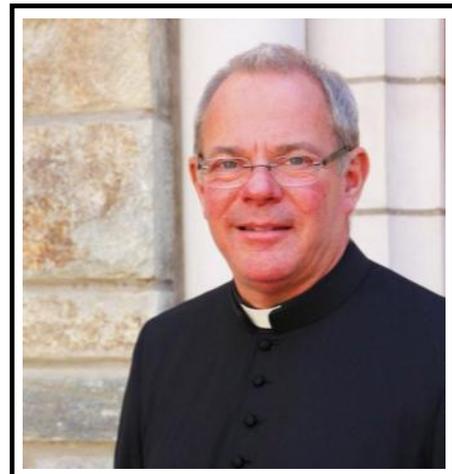
One Body of Christ United

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

Certainly from my point of view, the calendar for October gets messed up a little bit this year because October 1 falls on a Monday. This means that the Feast of the Dedication on the first Sunday of October is relatively late, being October 7. In previous years, I have gone to England immediately following the Feast of the Dedication to attend the October Chapter Meeting of the Guardians at Walsingham. This year all that gets reversed with the way the days of the week fall.

To that end, I shall be in England from September 28 to October 5. I will be visiting our sister parish at St. Paul's, Knightsbridge, on Sunday, September 30. I shall be attending the Guardians Chapter at Walsingham, October 1-3. This year that will also include a 24-hour period of quiet and reflection.

The next day I will be with a delegation from my seminary at Nashotah House to attend the signing of the Covenant at St. Stephen's House in Oxford to celebrate the new cooperative relationship between those two seminaries. This will include the signing of the Covenant and a Solemn Mass, followed by a reception. I shall return to the parish on October 5, and traveling with me will be the Vicar of our Sister Parish of St. Paul's, Knights-



THE REV'D ANDREW SLOANE

bridge, Fr. Alan Gyle. Fr. Gyle will be with us, as always, for the Feast of Dedication and will be the preacher at the 10:30 A.M. Solemn Mass on Sunday, October 7, and the officiant at Solemn Evensong and Benediction that same day at 6 P.M.

Adding to the confusion is the fact that Monday, October 8, is a public holiday, Columbus Day, but I hope that will not discourage people from being at church for the Feast of Dedication.

A reminder that THIS IS THE ONE SUNDAY IN THE YEAR WHEN WE HAVE ONE MASS ONLY and that Mass will be at 10:30 A.M., with Morning Prayer preceding it at 9:45 A.M.

Another slight difference for October this year is that, unusually,

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we will not be designating October as Stewardship Month. We still need a strong emphasis on our stewardship for 2013, but I am aware of a kind of corporate groan when we get to October and everybody sort of says "Oh dear! Stewardship month!" Also, many people are simply not in a position to know what financial commitment they can make in October for the following year, so we will be going all out in the months of November and December to ask you to make your pledges for 2013.

Much more on all of this will come from the Stewardship Committee again chaired by David Schnorrenberg, in addition to his responsibilities as Senior Warden. This is a lot of work for one man. I am very aware of this massive obligation and am very grateful to David. I hope that current members of the Stewardship Committee as well as some new people might step forward to take the leadership in the Stewardship for the years ahead, no matter how large those shoes are to fill!

I hope that the emphasis of our coming together for the Feast of Dedication will be of one united community. In a moment, I shall speak of the very effective workshop we had in August on parish growth with our new Diocesan Canon for Congregational Vitality, Canon Joey Rick. At that, I suggested that one of our challenges is the compartmentalization of our parish life. I suspect that we are by no means unique in this, though our multiple services on a Sunday do provide an additional challenge.

I suspect that in most parishes most people relate to the parish and indeed to the clergy and staff in their own particular slice of the pie, as it were. In other words, a regular attendee at the 9 o'clock Mass tends to be confined to that experience with perhaps little awareness of who goes to or what happens at the other services on a Sunday morning. I think most

people are very unaware of what happens at 6 pm. on a Sunday evening, and vice-versa.

Similarly, I think most people relate to the parish through a particular ministry in which they are involved. Again, they may not have a very clear picture as to what other ministries comprise and who is active in those ministries. Added to that, we have the challenge, as most downtown urban congregations do, of a far-flung community ranging from as far south as Richmond to as far north as Baltimore – a very large catchment area.

I am very grateful to some of you who were present at the workshop who are trying to devise for us an attractive and effective way of presenting on one large piece of paper, a picture of our whole parish life. I am put in mind of St. Paul's brilliant image of the Body of Christ as a human body, where each limb and joint and sinew is essential for the proper working of the body over all. Every one of the baptized people in this parish has an essential function and all of us benefit from that person's contribution, however unnoticed it might be. And indeed, the Body is always weakened by those literally "members" that are not functioning.

So I hope that after this Feast of Dedication we will be very much the One Body of Christ united at St. Paul's, K Street. To that end, it is fitting and challenging for us to come together for one single Mass. The fact that the Mass is at 10:30 requires all people to make an adjustment – something that is not easily done in many people's Sunday morning schedules. I implore you to make the adjustment and to come together as one family at 10:30 to celebrate our community, our mission, our ministry, and to give a warm welcome to Fr. Gyle, and for us to hear what he has to say to us, which, as I say every year, is always done in a way that is elegant, eloquent and effective.

Let me talk a little about the Parish Growth workshop that was held here on August 25. Twenty-five people attended and our workshop lasted from 10—1pm. I have heard nothing but positive comments from those who were there—mostly Vestry members, members of the Ministry Council and members of our staff.

Canon Joey Rick began by asking questions, among them were: "How long have you been here?" and "What keeps you coming back?" Here were some of the answers that were given:

- an intelligent and caring community liturgy;
- a warm and embracing community;
- the intentionality of liturgy and ministries;
- the work of formation;
- a liturgy that is vibrant and supportive as well as outward looking
- liturgy and preaching that is "soul-filling";
- a 365 day a year parish;
- I felt immediately at home and became part of the parish family;
- reliable worship schedule;
- I came for the music and stayed for the Mass;
- This is a home where I find stability, family and a warm feeling;
- I stay because St. Paul's is where I am called to serve.

And some challenges for us to look at and "grapple with":

- We need more people who are present at services to be more involved in the overall life of the parish;
- More families and more children;
- More small groups;
- A lot of the same faces are involved in the same ministries and there is burnout;
- We should have more emphasis on the ministries to our neighborhood;
- Is there an openness to new

ideas?

- Many people are already stretched too thin;
- Many of the people who are here have a predisposition to want to be in this community – what about those who do not have such a prior disposition?
- "STP" equals "Same Ten People": the same ten people doing everything;
- There is a disconnect between different groups' ministries and the congregation's.

These are just some of the initial comments. Canon Rick then talked about the Rick-Warren model for the Purpose-Driven church, which looks at different circles that invest at different levels of their engagement for a congregation. The outer circle are those who find "meaning" in some minimal participation in the life of the congregation and that fills a void they feel within them. The next level would be "community," where people identify themselves with membership. The next level is "commitment" where people will commit themselves to areas of leadership. And then at the center of the concentric circles is what he describes as the "apostolic core."

Then we need to ask these questions: Where are the doors into the various circles? How are they kept open? Who are the people standing there to invite in and open the doors? Who are the doorkeepers? Do we actually invite, or do we simply welcome?

I think that it will be helpful for all the ministries in our parish family to look at this circle and to be very articulate about what doors we provide into and through all of those circles. I have asked all those present, staff, ministries council and vestry, to reflect on what we learned in the course of the day and to come up with suggestions for concrete steps and a plan of action.

Canon Rick then gave us a series of “musts” for parish growth.

1. Create well-manned intentional doors.
2. Signage – people must not feel emotionally or physically lost.
3. Offer an invitation as opposed to just welcome.
4. Appeal to multiple age groups with parallel tracks to different age groups.
5. Are we resource-balanced in terms of time, people, leadership, space and money?
6. Small groups with three levels: Level One – A group with distinct purpose and outcomes; Level Two – e.g., a book study. Level Three – a group that exists over time; there should be multiple types of groups on all three levels.
7. An articulated clarity of purpose; An articulated clarity of identity— Characterization of our parish community as one of joy and hope.

No doubt you will recognize some of these themes already coming out in sermons, weekly emails and from other leadership and ministries.

Canon Rick started us off with a good first punch, as it were. I am delighted that Bishop Mariann will be coming to give us the second punch on Wednesday, November 7, from 6:30 to 8:30 pm again on the theme of parish growth.

What I have outlined here is just a very brief summary of some of the material that was presented at our Workshop, and again you can expect to hear and read much more of that and begin to see some of the fruits of action. I am determined that we do not fall into the inevitable Washington trap of lots of talk and lots of reports and lots of studies and no action!

With many thanks and much love, as always,

Fr. Andrew+



Books We are Reading

Dick Best and Jo Stelzig review two of the books that are currently being read by groups in the Parish



N.T. Wright, *Acts for Everyone, Part One*.

Nicholas Thomas Wright, former Bishop of Durham and one of the pre-eminent theologians of the Anglican Communion, has written a

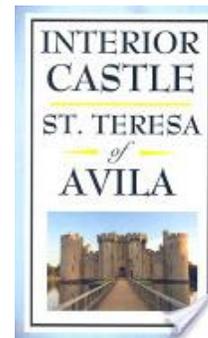
short introduction to the Book of Acts for, as the title says, “everyone.” The purpose is to describe the dramatic history of the church from the Ascension to the ministry of St. Paul to the Gentiles. First the Apostles and their followers, then Jews “from every nation under heaven,” then Samaritans, an Ethiopian eunuch, and, after considerable acrimony, more Gentiles, including Cornelius the centurion, became followers. A prominent role was played by one Saul of Tarsus who initially is adept at ferreting out followers of Jesus for the authorities, but would subsequently have a different role. These are familiar stories but Wright provides a fresh sense of their sheer implausibility and their ultimate logic in the evolution of God’s plan for his people.

There were conflicts and setbacks and martyrdoms, but Wright shows a church marked by four characteristics—the apostles’ teaching, the common life of those who believed, the breaking of bread, and the prayers. His book provides help for today’s Christians in understanding the first of these, the apostles’ teaching. Acts shows how the early Church dealt with competing demands of necessary study and teaching on one hand, and inevitable organizational issues that emerged as the Church expanded—problems of resources and

honesty, of leaderships and dissent. Unsurprisingly, Wright currently the holder of a university chair at St. Andrews in Scotland, is at pains to emphasize the imperatives of study, reflection, and teaching within the life of the Christian community.

Wright’s approach is fundamentally historical; he does not attempt to develop a philosophical system but rather to describe what God has done. Christianity depends on a careful understanding of both the Old and New Testament: God’s work, first among the Jewish people and then for everyone. The Book of Acts describes the crucial link between the life, death and resurrection of Jesus and ongoing life of the Church in the world. The book is relatively short (193 pps.), and Wright’s commentary is thoughtful but accessible. The plan is to cover a chapter or two of Acts each week.

Dick Best



During September this year the *Hic et Nunc* monastic spirituality group at Saint Paul’s very bravely began reading Saint Teresa of Ávila’s classic on prayer *The Interior Castle* (a better

translation from the Spanish title *Las Moradas*, would actually be *The Dwelling Places* or *The Mansions*). I say “bravely” advisedly because it is truly not an easy book, and I understand that the *Carpe Deum* group decided to read it a few years ago, and their attendance gradually diminished week-by-week until they decided to abandon the book. However, as of this writing we have made it through the first

three chapters with no difficulty. The first time I read it, while living in Madrid and having visited many of the sites of St. Teresa's life, I found it very difficult, and it took me a long time to get into it.

Perhaps our *Hic et Nunc* group has made great strides in our spiritual readings and prayer lives to make our reading now rather easy. Also, as Tina Mallett mentioned recently, the translation by Fr. Kieran Kavanaugh, of the local D.C. Carmelite Monastery, is very easy to read, so I highly recommend this version to all of you.

Saint Teresa refers to the journey through seven levels within ourselves (like rooms in a castle – beginning with the wall surrounded by a moat) via contemplative prayer, until we are ultimately united with Christ at the very center of our soul. She acknowledges that it is difficult to make it even into the second dwelling place, and says, "His Majesty [God] knows well how to wait many days and years, especially when he sees perseverance and good desires. This perseverance is most necessary here." She also admonishes what we should do if we give up on praying along the way because we don't seem to be making progress. She says to simply start again. You can find a concise summary of all the dwelling places at christianmystics.com/blog/teresa-of-avila (thank you for this link, Fr. Charles Walthall).

All are invited to join us at *Hic et Nunc* any Monday night after Mass. Contact me (jastelzig@yahoo.com or 703-426-0487) or the parish website for details.

Jo Stelzig



Meeting Jonathan: Our New Seminarian

Hello to all my new friends at St. Paul's! I am taking this chance to write a little more about myself so that you might start to get to know me better as your new seminarian.

I was born in Charlottesville, Virginia and moved up and down the East Coast before landing in Alabama in middle school. My parents are James and Valerie and I have a younger brother, Andrew. I was born and baptized into the Episcopal Church (my grandfather was a priest, though he passed away before I was born), but we did not attend very regularly until we lived in Alabama. This is where I got active in the parish and diocesan youth ministry as a student leader and where I began to understand the Christian faith and experience God, in the Sacraments and in the community of the church. I was active in my faith through college, at Trinity in Hartford Connecticut where I studied English Literature and Creative Writing, as a Camp Counselor at the Episcopal camp in Alabama, and remained active through different jobs and internships. I was blessed to be able to travel some and after spending nine months in the Episcopal Service Corps in Boston, I was called to full time lay youth ministry in Montgomery, AL for nearly 4 years while I discerned towards the ordination process.

I'm now in my second year at Virginia Theological Seminary and am loving it. Getting to spend deep time studying scripture and theology is wonderful and working with my students, faculty, and colleagues gives me great hope for the future of the Episcopal Church. I'm learning much from being active in the life of the community, helping lead worship, serving in outreach, and being together in the fellowship of full-time study.



One of the most exciting things about second year is the start of field education, and I'm so glad to be able to take part in the life of this parish. While I have loved Anglo-Catholic worship and formation for several years now, I have never had the opportunity for regular participation in a parish of this tradition. Worshiping at St. Paul's as well as helping as an acolyte will be precious to me. I know I will learn a lot about liturgy, the beauty of holiness, and the impact this worship has on the life of the congregation and how the Holy Spirit works through it to build this part of the Body of Christ up. I'm also helping out with Pilgrims in Christ. This is another place where I want to learn how committed study and preparation builds up the life of this parish. I get to help out with GWU's Canterbury Club, a college ministry, and this will be helpful for me in figuring out whether I might like to look into college chaplaincy as a possible future calling. I believe my time at St. Paul's will be a critical time of learning as I am formed for ordination and round out the things I learn in class with real parish experience. Glad to begin getting to know everyone and seeing all the ways God is moving at St. Paul's!

In the quiet times of Mass or moments of silent prayer—the Stories of the Altar Window

Katherine Britton



In the quiet times of Mass or moments of prayer, I often find myself focusing on the wonderful stained-glass windows above the altar and wondering about their stories. An educated guess led to the unsurprising conclusion that the windows represented the life of St. Paul, but I was only able to identify a few of the stories: the stoning of St. Stephen and the conversion of Saul on the road to Damascus being the most obvious.

To my delight, it turns out that some years ago Robert L. Thompson put together a small guide to the windows. And even more to my delight, I discovered that our wonderful photographer, Janet Wamsley, had recently done a series of photos of the windows above the altar. These two resources have wonderfully illuminated the windows for me as set out below.

The windows are read from left to right, top to bottom, very much like a book. Indeed, Malcolm Miller, a guide to the stained-glass windows of Chartres, is famous for telling his listeners that in the Middle Ages, when

few could read and fewer still had access to written materials, church windows were the storybooks for the common man. While I have often felt that was slightly odd, since you can make neither head nor tail of the windows if you do not already know the stories, the windows are very much like picture books telling stories in overview and giving graphic details to aid in remembering the stories.

The top three almost cross-like windows are outside the story of the windows, but are a little bit like a preface. At the very top is the book and sword combination that is the symbol of St. Paul. Just below to the left are the Keys of the Kingdom, the symbol of St. Peter but who was very closely associated with St. Paul. The final cross-like window has the winged ox of St. Luke because St. Luke authored the Acts of the Apostles which tells the story of Paul's ministry. The story begins with the top three full windows and continues through the life of St. Paul from the stoning of St. Stephen through his conversion and ministry to his final house arrest in Rome following the sequence set out in Acts.

Window 1 (Left top): Saul of Tarsus consents to the stoning of St.

Stephen, the earliest recorded Christian martyr (Acts 7). Saul is holding the coats of the executioners, showing his deep involvement in the event.

Window 2 (Center Top): On the road to Damascus in his pursuit of persecuting Christians, Saul encounters the blinding light of God and is rebuked by the Lord (Acts 9). He is shown having fallen to the ground, and the Hand of God above him with rays of light descending. The color red dominates this scene symbolizing the presence of the Holy Ghost.

Window 3 (Right Top): Ananias, a disciple of the Lord, baptizes Paul in Damascus, restoring his sight and completing his conversion (Acts 9). From this point on in the window sequence, St. Paul appears in red.

Window 4 (Left Middle): St. Barnabas (shown in green behind St. Paul) introduces St. Paul to the Apostles in Jerusalem and witnesses to Paul's preaching in Damascus in the name of Jesus (Acts 9).

Window 5 (2nd Left Middle): St. Paul preaches at Antioch (see the temple in the Greek temple in the background) after St. Barnabas (again in green behind St. Paul) has brought him there from Tarsus (Acts 11). The



Window 1 (Top Left)



Window 2 (Top Center)



Window 3 (Top Right)



Window 5 (2nd Left Middle)

Window 6 (Center Middle)

Window 7 (2nd Right Middle)

Window 9 (Left Bottom)

pilgrim's staff and water gourd on the ground are the symbols of St. Barnabas.

Window 6 (Center Middle): St. Paul, with St. Barnabas, brings the gift of the Church of Antioch to the famine-stricken Church at Jerusalem and presents it to St. James (in purple) and the elders (three figures behind St. James) (Acts 11).

Window 7 (2nd Right Middle): After an earthquake destroyed the prison at Philippi where Paul and Silas were jailed, St. Paul baptizes the keeper of the prison (identified kneeling with his prison keys in his belt) (Acts 16).

Window 8 (Far Right Middle): St. Paul speaks to the Athenians at Mars Hill using the altar "To the Unknown God" to instruct (Acts 17). Athens is identified by the Acropolis in the background, and the sermon is identified

by St. Paul pointing at a small gold altar as he speaks.

Window 9 (Left Bottom): After his unsuccessful mission at Athens, St. Paul pursues his craft as a tent-maker at Corinth while living in the home of Aquila and Priscilla (seated), who had recently been expelled from Rome as Jews (Acts 20). They later accompanied him to Ephesus.

Window 10 (2nd Left Bottom): St Paul bids farewell (see the handshake) to the church at Ephesus before departing for Jerusalem (Acts 20). The chalice at the bottom of the scene symbolizes faith.

Window 11 (Center Bottom): At Jerusalem, Roman soldiers protect St. Paul from the mob which had become incensed at his preached in the Temple. He defends himself before the people, speaking from the steps of the Roman barracks (Acts 21 & 22).

Window 12 (2nd Right Bottom): Having appealed to Caesar for judgment as a Roman citizen, St. Paul, en route to Rome, reassures those on board ship during the storm (Acts 27).

Window 13 (Far Right Bottom): St. Paul is seen in his house in Rome where he was kept under guard for two years. Paul is shown writing Epistles. This is the final record of his life in the Acts of the Apostles (Acts 28).

The windows were made by D'Ascenzo Studios of Philadelphia beginning in 1949. D'Ascenzo, one of the foremost American producers of stained-glass, used new techniques developed in the early 20th century that allowed the duplication of the glass of medieval craftsmen. D'Ascenzo also produced numerous windows for the Washington National Cathedral and the Cathedral of St. John the Divine in New York.



Window 10 (2nd Left Bottom)

Window 11 (Center Bottom)

Window 12 (2nd Right Bottom)

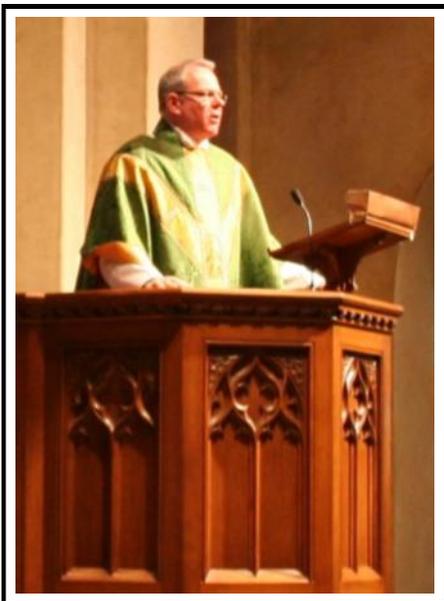
Window 13 (Far Right Bottom)

SERMON SERIES

**THIRTEENTH SUNDAY
AFTER PENTECOST**

**26 AUGUST 2012,
11:15 A.M.**

The Reverend Fr. Andrew Sloane



Fr. Andrew Sloane

Once upon a time I was a theologian. Like most 19 year-old freshmen – a rather smug one – a kind of Mr.-Know-it-All who was very confident about everything. I was confident that I was pursuing theology at the University of Oxford purely as an academic, an intellectual exercise. I was not in the least bit interested in being formed in the practice of the Christian faith. I was equally confident and quite clear that in no way ever would I ever be a candidate for ordination to the priesthood. I was also fairly clear that I had had it with organized religion. I had had it with corporate worship. Since I was 9 for many years, I attended and sang two services a day and attended five services every Sunday. I felt I had had a lifetime of corporate worship by the age of 14.

So freedom at university – no required religion – I was all set. And then I had friends who prevailed upon me to accompany them to church on Sunday mornings. And with my new found freedom, I thought this too would be an interesting intellectual exercise. Oxford offered a gamut of religious experience. So I went with my friend Harry MacDonald to the very Calvinist Presbyterian Church. I went with other friends to the Baptist church. I went to the happy-clappy evangelical church. I went to the very low Church of England church. I went with my tutorial partner to the Roman Catholic chaplaincy, and, eventually, friends took me to a very strange religion. It was called, I discovered, Anglo-Catholicism. And I went to the “spiky” churches in Oxford, chief of which was St. Mary Magdalene. I went there. I looked. I thought, “Well, it’s all too much for me, too many bells and smells, too much folderol and carrying on. Not my sort of thing at all.” I was intellectually more comfortable in the tradition in which I had been brought up in the English Cathedral or in one of the great choral foundations of the

Oxford colleges.

I went eventually to a place called Pusey House, which also claimed to be Anglo-Catholic but didn’t have quite the same excesses of St. Mary Magdalene down the street, and that suited me better and that’s eventually where I landed. But, foolishly, I was invited, one Sunday evening of all times, to attend St. Mary Magdalene again – the place that I had found too excessive. And I went to a service that I had never attended or heard of before. And the service was Benediction of the Blessed Sacrament. I was simply appalled. And as I watched this service unfold, I thought to myself, “Oh my God, those people actually believe that that wafer is Jesus. They have to be nuts!” And I was somewhat disturbed to find the Lady Margaret Professor of Divinity in the congregation at that very service. So, confused and disturbed, I went to the, let’s say, eccentric and rather unpleasant then Principal of Pusey House, and I asked him about this business of a wafer being Jesus, something people called the “real presence.” I hadn’t yet got to sacramental theology. And the priest said, “Well, yes, of course, we believe that; just like they do at St. Mary Magdalene’s down the street, just as the church has for two thousand years.” I said, “Well its nuts!” He said, “What I want you to do is to read the sixth chapter of the Gospel according to St. John, and keep reading it until you get it.” And being a very wise congregant, I did exactly what the priest told me to do! I stuck with the sixth chapter of St. John and eventually I got it. And I too found myself converted to the belief that Jesus Christ is truly, objectively present in the wafer and the wine. That sixth chapter of John for me was a converting experience. It is this sixth chapter with which we have been bombarded for the last several weeks – the so-called “bread of life” sayings. And if it isn’t enough to be bombarded by it on

Sunday mornings, if you are following the Daily Office Lectionary, you will find we are getting exactly the same chapter there too. This is very much the year of the sixth chapter of St. John. It is a chapter that cements for me our belief and practice.

I wonder if you caught in the paper yesterday, in the Washington Post, the article about faith in this country. And at the beginning of the article it talked about one of your great American forebears, the great Thomas Jefferson. He was fond of the Bible, but on his own terms – that which he thought was irrational, he simply cut out. According to his mind, it was irrational and therefore removed. Or could the emphasis be different? According to his mind, it didn't make sense. So, no Moses and the burning bush for Thomas Jefferson!

When I was away on vacation, in some newspaper, I forget which one, I was reading an article about the two candidates for the nomination from the Republican Party for the President and Vice President of the United States. The article was talking about their religion and basically it said this. On one hand, you have someone who actually believes that Jesus came to America. On the other hand, you have someone who believes that a wafer is Jesus Christ. The thrust was: which one of these two crazies do you want to trust. Crazy enough to believe the wafer is Jesus Christ. And so this morning's gospel – the disciples, like Thomas Jefferson, found it too difficult in some cases; they found this teaching offensive, and they wouldn't go about with him anymore. Perhaps because they couldn't intellectually grasp what he was saying. I wonder what Jefferson did with the sixth chapter of John? I wonder what Jefferson did about John 1: 14, "and the word was made flesh and dwelt among us," God becoming human? Surely, that's not rational! And I wonder what Thomas Jefferson did about the stories of

the resurrection, because dead people quite simply are not raised? The two great pillars of the Christian faith – the incarnation and the resurrection – are things that it is impossible to fully grasp intellectually.

So, it seems to me that with beliefs such as these – belief that Jesus is the wafer and the wafer is Jesus – we need to embark upon a journey, a journey to which I have referred many times from this pulpit – a journey that St. Augustine described as the longest journey in the world, a journey from the mind to the heart. Or better, a journey with the mind into the heart. And so St. Augustine's own great motto: "heart speaks to heart," the heart of God speaks to the heart of humanity, to your heart and my heart, because it is through the heart that we tell each other we are in love. Jesus said, "the words I give to you are spirit and life. The flesh is of no avail." Do we see there the invitation to make this pilgrimage, if you will, into the heart?

I would like to suggest to you some characteristics that we can look at to see if you and I are truly embarked upon such a journey. The first characteristic I would describe in this journey is that of the use of our imaginations. We are, as a culture and a society, very analytical. We like to analyze things. We like data. And, of course, if we can think we have analyzed and come up with the data and confirmed, we are somehow in control and in charge. I believe we are neglecting the other part of our brain. Are we actually reluctant now to engage the imagination because that may take us to places which we do not have under control? To engage the imagination. And the lingua franca of the imagination is not data and analysis. It is story. It is myth, not in the sense of a fairy tale, but in the sense of an epic story that tells us the truths about God and humanity. The lingua franca of the imagination is poetry. It

is those things that are expressed and communicated without words. It is music. It is art, and with words, it is poetry, things that capture our imagination. And as we allow our imaginations to be captured, so I believe, we are given the means to make the journey from head to heart.

What else? I think that this journey is in fact about relationship, supremely, relationship with God in Jesus Christ. One of my pet peeves, among many I am sure, is when people, as Christians, describe themselves as "the people of the book" and, thereby perhaps, identify themselves with the other peoples of the Abrahamic faiths. But we are not just the people of the book. We are the people of the person of Jesus Christ. And while the scriptures have a fundamental place in our life of faith, fundamentally it is a relationship with God in Jesus Christ that is or should be what we are about: a living relationship.

Many of you know that I don't personally prefer what I call pseudo Elizabethan, that is the Elizabethan gone wrong of the Rite One of our Book of Common Prayer, to which most people in this Parish are much devoted: "who liveth and reigneth with thee and the Holy Ghost ever one God world without end. Amen." Sounds nice. I actually prefer other translations such as the modern Roman Rite: "through Jesus Christ our Lord who IS ALIVE, and reigns with you and the Holy Spirit, one God for ever and ever." Jesus who is ALIVE, who IS alive, incarnate, crucified, buried, ascended, glorified, is alive and that is the relationship we claim. So to make this pilgrimage of the mind into the heart, we do it in a relationship with Jesus Christ, our Lord and Savior, who is alive.

At the end of today's Gospel, good old Peter gives it to us. "Lord, where else are we going to go? We have come to believe and know that you are the Holy One of God." Two

YOU are Invited!

Jean Litwin

The Benedictine Cell resumed in September for its 8th year. We are a group of people who seek to love and serve God in the Benedictine way of life, integrating into our lives the Benedictine principles of Obedience, Stability, and Conversion of life.

The wisdom of the Rule of Benedict (RB) has guided and nourished innumerable Christians for nearly 1500 years. The RB is concerned with life: what it's about, what it demands and how to live it. It was written by Benedict, a layman and for lay people.

The key to Benedictine spirituality lies in the word "ordinary." It

deals with the everyday stuff of life we face today such as stewardship, relationships, work, authority, community, balance, prayer and even what to wear, what to eat, how to sleep, a what to do if asked to do impossible things.

Whatever our present circumstances, Christ will meet us there. Benedict's rule teaches us to respond to Christ's presence more readily in our very ordinary day. It's for those who wish to enrich their spiritual life in communion with others in an experience of prayer, study and fellowship. It is for those who long for intimacy with Christ and yet find themselves distracted and im-

mersed in practical duties and every day problems which are of deep concern. Benedictine spirituality can be lived by every Christian and is not some esoteric teaching for an elitist group in the church, nor is it something we can obtain by ourselves. Marked by common sense the RB makes success in a person's quest for God seem not only possible but eminently probable.

To register for this class which will meet on the second Thursday of every month, call Jean Litwin at [703-790-1715](tel:703-790-1715) or e-mail jeanlitwin@verizon.net. Pax, Sister Maria Raphael, Oblate, OSB

important verbs there – believe and know – those are verbs of relationship, not of analysis. Believe – English is such an inadequate language in so many ways. Most of us, I suspect, use that word "believe" to mean to give my intellectual assent to – I believe that the world is flat, or I believe that the world is round. I believe in the platform of the Republican Party – admittedly a stupid thing to say in Washington D.C.! Or I believe in the platform of the Democratic Party, and I will subscribe and give them my vote. Somebody in this congregation some years ago made a comment that I have never forgotten – we don't sign the Creed; we sing the Creed. The Creed is not an intellectual affirmation. It is a song of praise about relationship. And so, believe means not just intellectual assent, believe means put your whole trust in. That's not just intellectual, that's relational, and that comes from the heart. Do you put your whole trust in God the Father? Do you put your whole trust in God the Son? Do you put your whole trust in God the Holy Spirit? Believe. We have come to believe to put our whole trust in you, Lord.

And we have come to know. The French, among others, are very wise, aren't they, to have two verbs for the word we translate as "know" – one verb which means to know a fact; the other one is to know a person. And it is the latter that we use here. To know that you are the Holy One of God, not to know about you, not to know about theological formulae, but to know you as the Lord who is alive. A pilgrimage, then, about deep personal relationship with God in Jesus Christ.

What else characterizes this journey? Somewhere in there I think there must be, call it adoration or call it devotion. Those too are words of relationship. They are almost ecstatic aren't they? And they are words, it seems to me, we apply to the most Blessed Sacrament of the altar. It may come as a shock to many of you that every Sunday in this church, we offer that very peculiar service of Benediction – it's a service of pure adoration, adoring, giving our devotion to God in Jesus Christ, veiled in the forms of bread and wine. Where is our devotion from the heart to the real presence of the Lord in the sacrament? Thus, I believe Benediction becomes a

very converting service. I have seen it in this Parish and in the Parish in which I served in New York, where people, barely Christian, come in off the street and they have the same reaction to Benediction that I had: "Oh my God, they think this is Jesus." And what do we say: "Yes, it is!" Devotion. Finally, this sort of faith is a gift. I can give you disciplines. I can give you some guidelines as I have tried to do here to be able to help you in that journey, to help one another. But I cannot give you a recipe and say, follow these orders and cook up this gift of faith, this belief, this trust, in the real presence of Christ in the most Holy Sacrament of the altar. It is a gift. "No-one can come to me," we have just heard, "unless it is granted by the Father." And these are some of the ways I have described in which we can be open, and dare I say, vulnerable, to receive the gift of faith.

So my prayer and my hope for you, for me, for us, are those words of St. Peter, that we may "believe and know."



OCTOBER ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

2	Joan Miller Elizabeth Peckham Sylvia Rortvedt	16	Ralph Braun Christopher Steven Heron Dorothy Spaulding
6	Aidan Crane David Scott	17	Scott Ganz
7	Sarah Schnorrenberg Patrick White Benjamin Wood Jose Zambrana	18	Stephen Kogut
8	Jeanette Simpson Veron Tancil Olivia Thomas	23	Dan Decena Elizabeth Schnorrenberg
9	Benjamin Best	24	Patricia Byrd Charles Fletcher
10	Alastair Coleman	25	Charlotte Gillespie Wendy Martel Timothy Valadex
12	Sarah Barrientos	26	Betty Ajueyitsi
13	Peter Britton	28	Caroline Wood
14	Evelyn Tehaan	29	Benton Crane
15	Kristi Brown Wilfred Keats William L. Ryon, Jr.,	30	Lauren Bell Ian Blank Lydia Taylor John Uhrig Raymond Wertheim



MAJOR FEAST DAYS

Sunday, October 7, 2012

Feast of Dedication

9:45 am Morning Prayer

10:30 am Solemn Mass

6:00 pm Solemn Evensong and
Benediction

Thursday, October 18, 2012

St. Luke the Evangelist

Low Masses at 7 am and 6 pm

Tuesday, October 21, 2012

St. James of Jerusalem

Low Masses at 7 am and 6 pm

Monday, October 29, 2012

St. Simon and St. Jude

Low Masses at 7 am and 6 pm

Deaths:

Louise Hunter Anderson August 20,
2012

Births:

Michael Sebastian Freeland—
September 09, 2012.

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:

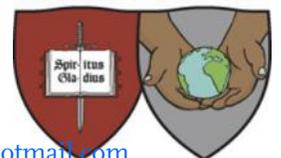
Grate Patrol – Delivery of Breakfast to Washington's homeless population

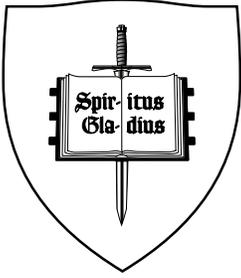
- Food Preparation: 2:30-4:30pm every Friday; Contact Lucky Ajueyitsi: akpoyoma@hotmail.com
- Food Delivery: 5:30am each Saturday & Sunday, Contact Glenn Marsh: Marsh_Glenn@emc.com
- Bag Set-up: Anytime before 3pm Friday; Contact Tina Mallett (202-965-9324 or tmallett@si.edu).

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 Nancie Majkowski at (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

SAINT PAUL'S PARISH
COMMISSION ON MISSION





SAINT PAUL'S PARISH

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**Remember to mark your Calendar—
Feast of the Dedication
October 07, 10.30 am. Combined Mass**

