



St. Luke the Evangelist  
(Icon from Kazan Cathedral, St. Petersburg, Russia)

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# THE EPISTLE

## OF SAINT PAUL’S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

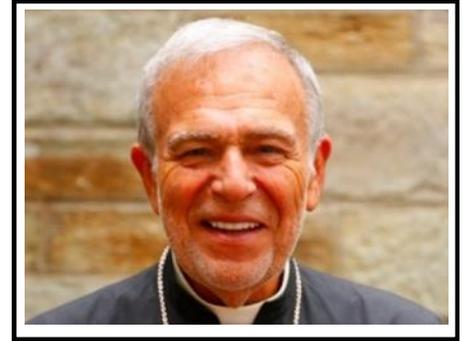
OCTOBER 2014 XXVII NUMBER 9

From the Interim Rector

## Living into Hope

In early September, at the first Rector’s Forum of the fall, I spoke about living into hope, which is the spiritual challenge we face when beginning a new phase in our lives, in this case, the call and arrival of a new rector next year. Most of us live with expectation, for whenever we form a mental picture of something we want or desire or fear, that is in the realm of what is *seen*. Hope is in the realm of the *unseen*, the inner world of faith and belief, for it is what gives us the capacity to move forward into something new, with confidence that the God who has walked with us thus far will surely be there with us every step along the way. One way of imagining this is to remind ourselves of that wonderful prayer, “O heavenly Father, in whom we live and move and have our being...” (BCP, p. 57) Personally, I also find great comfort in reading or reciting Psalm 139, listening to all the wonderful responses to the psalmist’s question: “Where can I go then from your Spirit? Where can I flee from your presence?” The answer is “nowhere,” and the poetic language is so wonderfully rich it makes my heart soar.

We have begun our “difficult conversations,” and the Vestry is continuing them in its next meetings, discussing the theology The Episcopal Church has printed along with the rite for same-sex blessings and marriages, authorized for trial use with the permission of the diocesan bishop and



THE RT. REV'D JIM JELINEK

within the operative civil laws. We shall read through the rite as well, because we Episcopalians do not always seem to know what we think about a matter until we try to frame it in prayer. That act of framing and phrasing reminds us what we know about the heart of God (God’s hopes and intentions), and informs us what prayer, especially blessing prayers, we might offer in a particular situation. You may go on-line to the website of the Episcopal Diocese of Washington to read and download this material, as the Vestry is doing.

I expressed a hope to those assembled at the Forum: that as a community and as individuals who love each other in community, we may help each other not to make *internal ultimatums*, those things we set as inflexible limits—the kind of thing we do when we say, “If that happens/does not happen, then I will do this...” Usually it means, “Then I will leave for good.” [Verbal ultimatums are even more difficult, because when we say something in public we tend to believe we have to go through with it or lose face in some way.]

## THE EPISTLE

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**Our deadline is the first of each month** (for the next month's issue) and articles accepted for the Epistle are subject to editorial revision. Please submit your content in Microsoft Word format. © 2014 St. Paul's Parish, K Street, Washington.

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As a pastor, I have a particular concern for those who are living with a lot of fear about *change or non-change* as a faith community. This is something we need to talk about with each other, and if it is particularly bothersome, we may need to express our views to a Vestry member or to one of the clergy on our staff (there are seven of us, all with good pastoral skills). The Vestry especially needs to know people's thinking about substantive matters, and only you can help them to know what you think and why. The discernment of where St. Paul's mind is on such matters is the work of the Vestry, so it is really up to each of you to make sure you are heard. It will be inappropriate to keep quiet and then claim, "No one listened to me," which is all too common in group situations. This really goes for everyone in the parish; whatever your views you need to express them to the members of the Vestry.

Also, while theological thinking is important, we do not simply live in our heads but also in our hearts. We need to share with each other how change or non-change may positively or adversely affect our lives, both day to day and essentially.

Kris Brown Coleman and I are designing some conversational possibilities to help us do just that, sharing both thought and experience. We plan a format similar to those we had in winter that functioned as part of our survey and data-gathering. These will be held in homes and at church, with facilitators, between now and mid-November. I think we shall be able to have at least one Search Committee member and one Vestry member at each to listen. Sign-up sheets will be posted and announced, like last time.

When I was at St. Aidan's in San Francisco, I visited just about everyone the first year. I found that just about everyone had something they "hated" or "could not stand" about the parish. Not many held their opinions

lightly! So I started asking a simple question, "If such and such bothers you so much, and you know it is very much a part of the life of the parish, why don't you find another parish that does not raise your blood pressure like this?" I think that to a person the answer I got boiled down to: "*because the whole is so good I can put up with my dislike of this.*"

For those of you *on an edge*, is it possible for you to consider that the whole of our community life at St. Paul's is so good that you can live with one or two things with which you do not agree or which you dislike? Frankly, I have been doing that while in disagreement with some of the practices here. You know I do not think Rite I is the best language for evangelism. That's not simply a preference but my judgment. Obviously, that is not something that wants to be looked at right now, and I have backed off in order to engage matters that can

be considered. When I consider the whole of what St. Paul's offers us in community, I can live with things I do not like and with which I have serious disagreement. Can you do that even when something troubles you deeply? Even when you think something may be wrong or wrong-headed? I am not suggesting that you have to change your mind or your opinion, although it may be helpful to change your heart, to accommodate other possibilities and the people who hold them.

The last time St. Paul's had these "difficult conversations," back in the mid-1990s, was extraordinarily difficult and painful and many left, angry, wounded, hurt. It was a time of fracture and rupture and it cost the community a lot. Fr. Sloane arrived and called those here to be attentive to what they held in common rather than those things that divided them. That was a wonderful move, very insightful, and it brought so much heal-

ing and stability and peace. I believe that we here now can also speak clearly on what we hold in common and thank God that that binds us in one body and One Body. Because of this solidity and stability I think the outcome of our difficult conversations will be quite different from what it was twenty years ago.

By referring to that time, I want you to notice something: in those very dark and angry days and hours, God walked with this community to discern a new shepherd and begin the journey anew. In the darkness there was light.

I have great hope for you—for us—now. Do you? Might you?

+Jim Jelinek  
Interim Rector



## A Blessing of Backpacks

Jeff Hual

On September 7 at the coffee hour following the 9:00 Mass, St. Paul's held its first ever Blessing of the Backpacks. This was an opportunity to recognize the students and teachers in our midst and to pray for them and for their new school year. Bishop Jim presided over a liturgy



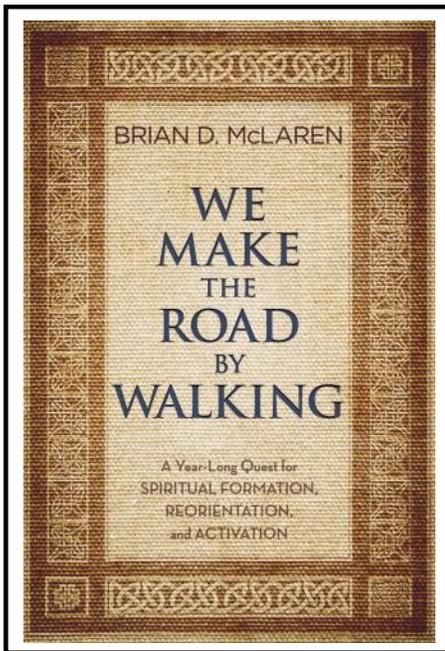
that was prepared especially for the event, which proved to be a joyous occasion in the life of our parish.



Also pictured is our new "Shepherd's Corner," which is an area in our Atrium that is being set up with kid-friendly snacks and activities each Sunday during the 9:00 Mass's coffee hour.



# Adult Formation: People of the Way



Ed Loucks

When Bishop Mariann came to Washington, DC, one of the first things she did was start a reading program, designed to get adults reading recommended books on faith, spiritual growth, and knowledge of Scripture. She recommended the books, and encouraged people in parish churches to form discussion groups to read together, have fellowship, and perhaps learn how to disagree with each other in a respectful manner. These groups would be called “People of the Way.”

We started a group here at St. Paul’s two years ago, and have met regularly during the academic year. We are about to start the third year, and will be reading the book the Bishop has recommended for this year: *We Make the Road by Walking*, by Brian D. McLaren. It bears the enticing subtitle, *A Year-Long Quest for Spiritual Formation, Reorientation, and Activation*.

The book has 52 chapters, one for each week of the calendar year (plus a

few). Each chapter is about 5 pages long—about as long as a Sunday morning homily—and is connected to appropriate selections from Scripture, intended not only to expand our knowledge of God’s Word, but to stimulate discussion among the participants.

Brian McLaren, a leading figure in what has been called “the emerging church,” has been described, even by his opponents, as one who is asking “the right questions.” Not everyone agrees with his answers, and that is where the active discussion begins. Even McLaren is not sure of his answers. As he so often says, “I may not be right, but I know I am on to something.”

In his introduction to the book, McLaren writes: “You are not finished yet. You are ‘in the making,’ You have the capacity to learn, mature, think, change, and grow. You have the freedom to stagnate, regress, constrict, and lose your way. Which road will you take?”

“I’ve written *We Make the Road by Walking* to help individuals and groups seize this moment and walk wisely and joyfully into the future together. It is a work of Christian theology . . . It is also a work of *public and practical* theology—theology that is worked out by ‘normal’ people in daily life.”

“If a spiritual community only points back to where it has been or if it only digs in its heels where it is now, it is a dead end or a parking lot, not a way. To be a living tradition, a living way, it must forever open itself forward and forever remain unfinished—even as it forever cherishes and learns from the growing treasury of its past.”

The clergy and Vestry are working together to enrich the Christian for-

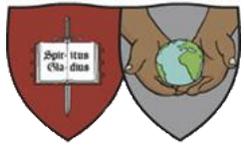
mation offerings for adults. “People of the Way” will be one of those offerings. We will have an organizational meeting the last Tuesday evening in September, right after the 6 PM mass, in Carwithen Parlor. The “co-conveners” are Linda Wilkinson – [ljwilkinson@gmail.com](mailto:ljwilkinson@gmail.com) -- and Ed Loucks – [edloucks@comcast.net](mailto:edloucks@comcast.net). Contact either of these folks for more information.

By “co-conveners,” we mean that Linda and Ed will not be teaching, lecturing, or conducting a formal class in the usual sense. We are simply calling people together and keeping us focused together on the topic at hand. We encourage you to get a copy of the book, but you are welcome if you don’t have a copy. We may not meet every week, and you will not be required to attend every session—just the ones that interest you. There is no age restriction. We regard as “adult” anyone who can read and is interested in being a part of a discussion group.

Come check us out. We could all benefit from your brain—and your heart.



SAINT PAUL'S PARISH  
COMMISSION ON MISSION



**DONATIONS NEEDED**

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

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# Christian Joy: the Joy of Christ

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Fr. Dominique Peridans

The Bible speaks much of joy. In the Gospels, Jesus mentions joy at least 25 times. The Christian life is meant to be a joyous life. This does not mean that the Christian is spared pain and/or sadness. It does mean, however, that, if the Christian life is really a unique participation in the life of God, our pain and/or sadness cannot eliminate the joy that is ours as children of God, for such joy is ultimately the joy of God.

Let us briefly explore Christian joy, and proceed as one does in theology: from human experience to divine revelation, making use of notions gleaned from the former respectfully to glimpse into the latter—for example, from notions of love to the revelation “God is love” (I John 4:8).

The most immediate joy is the *feeling* of joy. In the world of feelings, the most basic feeling is that of love. All the other feelings hinge on love. We hate because we first love. We are sad because we first love. We are joyous because we first love. *Love* is attraction to a “good thing”. And when that which attracts is possessed, there is joy. Joy follows love—which means that, if you want to be joyous, be loving.

The type of “good thing”, of course, determines the type of joy that we experience. *Chocolate* makes for a particular type of joy. *God* makes for another type of joy

Now, we tend to gravitate towards the more immediate “good things”—like the chocolate—the possession of which produces a very tangible joy felt in our bodies. Why do we do this? Why do we get entangled so easily in material and bodily pleasures? Because we move towards them without thinking. They are the path of least resistance, and the joy they cause is more manifest.

The joy experienced in relation to God, Christian joy, is deeper and subtler than this joy.

How is this so? Well, Christ calls us into relationship. Christ invisible and intangible, is our “Good Thing”.

In fact, as God, he is goodness itself, source of all good. And, if we are in possession of Him, then there is a unique joy—ultimately, His joy. Indeed, Jesus speaks of sharing his joy: “*That my joy may be in you, and your joy be complete.*” (John 15: 11)

Beautiful, but how does one access this joy? It is actually quite simple. We have been given a special love (traditionally called charity) that binds us to Jesus. If so, and if joy follows love, then we experience Christian joy when we exercise this love. John says in his gospel (4:16): “*He who abides in love abides in God, and God in him.*” In other words, “He who *chooses to love* abides in God and God in him.” We can choose to love even when we do not feel or feel like it. Know this: wanting to love is already beginning to love. Christian joy is both a gift and an act of the will. Jesus always takes the initiative, of course, but we must respond. Christ comes to us, we say a simple “yes, Lord”, and he works quiet wonders in the heart...



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## Overflowing with Thankfulness: October and Stewardship

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This month at St. Paul’s we will kick off our annual Stewardship Campaign, which will begin Sunday, October 12<sup>th</sup> and conclude Sunday, November 2<sup>nd</sup>. Our committee chair is Marcia Stanford, and committee members include Lucky Ajueyitsi, Deb Loucks, Linda Wilkinson, Jenny Brake, Nancy Work, Michael Welch, Rhoda Geasland and Linna Barnes. Roy Byrd

and Steven Chlapecka will serve as vestry liaisons and Jeff Hual will serve as clergy liaison.

Annual pledging is what makes it possible for us to continue the ongoing ministry of participating in the kingdom of God and the reign of Christ. As a parish this is our primary mission. In fact, as followers of Christ this is part of living into the

Great Commission. Please be on the lookout for further information in the coming days, and thank you for your generosity.



# Discernment, Consensus, and Unity of Spirit



Debra Loucks

*“Trust God’s processes instead of demanding God’s conclusions.”* — Father Richard Rohr, OFM

*“We seek to restore all people to God and to each other through sacramental worship and Christ-like living.”* — St. Paul’s Episcopal Church (K Street) Mission Statement.

At a recent luncheon meeting with Fr. Cobb, I relayed the following story and afterward was asked to write it up for the Epistle.

In my hometown of Wichita, Kansas, I attended Pine Valley Christian Church (Disciples of Christ)—a “Shalom” congregation.

In the 1980s, Pine Valley went through a process that could have been very divisive and split the church. Aid was enlisted from Wichita’s Quaker community to help guide the congregation through a spiritual process of corporate discernment in the presence of God, which created a safe place for consensus. The issue was how to best help Central American refugees who were fleeing civil war in their countries and seeking freedom. There were people

at Pine Valley who questioned the legality of aiding illegal aliens. With the Quaker discernment process the congregation reached consensus.

The outcome was to join the “overground railroad” community that helped immigrants through legal channels by paying a bond for a person caught at the Texas border. These refugees were housed in members’ homes while negotiations took place with either Ontario or Quebec. Upon that person’s arrival into Canada, the bond was refunded to the church and the rescue cycle began again.

It is interesting that Pine Valley did not resort to its typical democratic vote (which produces winners and losers) for this issue, and instead chose the spirit of consensus (no winners or losers, i.e., agreement to proceed ahead one step at a time). Consensus is for people who are genuinely trying to work together, typically based on some shared interest, purpose or calling; it is okay if some interests are divergent, as long as sufficient joint interests are present.

The Quaker way of consensus calls for a cooperative process in which group members develop and agree to support a decision in the best interest of the whole. The purpose is for the membership to achieve unity in its discernment of a decision. Both the practice and the end result are called “sense of the meeting”. *Unity* is not to be confused with unanimity. It is not necessary for every member to fully agree with a decision, but rather for the members to discern that as a body they are called in a particular direction.

Not everyone at Pine Valley agreed with the outcome, but the church was inclusive and inviting,

where one could find a real sense of community. It was inclusive in many (somewhat different) ways: we were all reminded of our baptism into Christ’s body the moment we entered the church, since the baptistry was located directly at the entrance into the church (it reminded one of a sunken jacuzzi with plants on a circular brick ledge—Pine Valley baptized using full immersion); use of pew chairs (instead of pews) that could be removed and allow a person in a wheelchair to physically join the worshipping community in their midst and not “stick out”; Democrats and Republicans (remember this was Kansas!); wealthy and poor; and last, but not least, a few agnostics who attended church regularly and participated in various house churches as well...the list could go on. The use of consensus also strengthened inclusiveness.

Before relaying the above experience, my question to Fr. Cobb was how can the church membership remain intact while we consider female priests and gay marriage at St. Paul’s? Fr. Cobb did not have a ready answer. Perhaps this is one of those times where we are being challenged/stretched to learn how to (once again) trust in God’s process and not demand a conclusion by seeking to restore all people to God and to each other through sacramental worship and Christ-like living.

*“Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind.”* —1 Peter 3:8 (NRSV)



# Celebrating St. Paul's Ministry with the Salvation Army

Cathy Downes

At the end of a Sunday Service a voice from behind called to me: (it was Rhoda Geasland) — “Cathy! You are a strong girl—could you help with the Salvation Army’s meal preparation? It’s just once a month, and we need someone to lift big pots.”

You never know when the call comes to serve, and I must admit I just needed someone to ask me. I had been at St. Paul’s for many months and didn’t quite know how to step further into Parish life.

For me, that was the start of some 11 years of being part of an incredible group of people who have for over 30 years supported the local Salvation Army’s Grate Patrol evening meal. Everyone who has joined and served this ministry over the years has his or her own story of calling and serving.

Did you know that every night, a volunteer group prepares a meal for 100 homeless people to be distributed by the Salvation Army Grate Patrol? Yes, one group does the second Tuesday, and another, the fourth Monday. For 30 years St. Paul’s K Street provided the First Friday meal.

Our meal evolved over the years. For almost all of the time, we cooked a sort of fortified mac-and-cheese with frankfurters, cut vegetables, lots of herbs and hot sauce! Also there was a

bag with a banana, cookies and candies for each person. Over the years, lots of efficiencies and innovations were incorporated to make the meal easy to prepare and clean up afterwards.

I remember stopping at the traffic lights one morning where I would talk with a homeless man who used to frequent the corner. I asked him if he got a meal from the Salvation Army Grate Patrol. He said yes, so I replied, with just a little of the sin of pride: “well, we are cooking for you this evening.” He looked at me, and as the lights changed and I had to go, he yelled out “Mac-and-Cheese!” We were known!

The meal preparation was a great example of many-hands-make-light-work. Behind the scenes folks managed the purchasing or contributed the ingredients. A team of four or five “preppers” (including folks from Carpe Diem) turned up late on a Friday afternoon to cook the meal and bag the goodies. And at about 7pm, the van from the Salvation Army would show up to collect the meal.

The team changed over the years. Sometimes we have been able to run two teams, sometimes just a single long term team, generous folks who have come just once or twice, others who could be relied on to come in an emergency and even the George Washington women’s Lacrosse team for one First Friday!

I know that if I try to name everyone I will misstep and miss someone out. But I do want to acknowledge the contributions of everyone, and most particularly Bill Gettys and John Klein, and Nance Majkowski and Polly Peckham who took over from them as Coordinators. As importantly, I want to acknowledge what has been achieved by all these volunteers — over 36,000 meals to the needy.

Like every ministry, we have been affected by the natural turbulence of people changing jobs, retiring out of area, taking on other demanding commitments. Over the last two years, we have not been able to sustain the needed levels of volunteers. After a long discernment process, it was decided that the time had come where we needed to ask the Army to engage with another volunteer group to take over the First Friday. Lots of emotions were wrapped up in this decision and this was recognized by our leaders.

As a result after our last First Friday meal prep on August 1st, we were surprised by a wonderful ceremony organized by Ann Korky and hospitality support led by CB Woolridge, where we were given copies of the original Mac-and Cheese recipe, and a chance to reflect over great food and company, what has been achieved over the years in following Christ’s entreaty to feed those in need.



Left:  
Handing over the  
last meal to the  
SA Grate Patrol  
drivers

Right:  
Celebrating 30  
years of service.  
Center is Mr. Bill  
Gettys and to his  
left Nance  
Majkowski



# Visitation of Bishop Mariann Edgar Budde

## Sunday, October 5, 2014



For the past two years Bp. Mariann has been part of our ministry team for Ashes to Go—what a blessing to share this with her.

Bishop Mariann is coming! This is a unique ecclesial opportunity. It is an occasion for us to experience a bigger dimension of the church. Indeed, we welcome our shepherd, the spiritual leader of 40,500 Episcopalians in the Diocese of Washington. She was consecrated as such (the ninth bishop of Washington) in November 2011.

Who is Bishop Mariann? Prior to her election, she served for 18 years as rector of St. John's Episcopal Church in Minneapolis. She earned a B.A. in

history at the University of Rochester, N.Y., graduating magna cum laude. She earned both her Masters in Divinity and Doctor of Ministry degrees from Virginia Theological Seminary. Her sermons have been published in several books and journals and she is the author of *Gathering the Fragments: Preaching as Spiritual Practice*, published in 2007. On a more personal note, she and her husband, Paul, have two adult grown sons, Amos and Patrick

What is her role as Bishop? Perhaps, to best put it into richer spiritual context, we can simply quote a document published in 1976 by the Anglican Roman Catholic International Commission, entitled "Authority in the Church":

*The Holy Spirit gives to some individuals and communities special gifts for the benefit of the Church, which entitle them to speak and be heeded (e.g. Eph 4:11, 12; 1 Cor 12:4-11). Among these gifts of the Spirit for the edification of the Church is the episcopate of the ordained ministry. There are some whom the Holy Spirit commissions*

*through ordination for service to the whole community. They exercise their authority in fulfilling ministerial functions related to "the apostles' doctrine, the fellowship, the breaking of bread and the prayers" (Acts 2:42). This pastoral authority belongs primarily to the bishop, who is responsible for preserving and promoting the integrity of the koinonia in order to further the Church's response to the Lordship of Christ and its commitment to mission.*

### Schedule:

7:30 AM—Low Mass  
celebrant and preacher,  
Bishop Jim

10:30 AM—Solemn Pontifical Mass  
celebrant and preacher,  
The Rt. Rev. Mariann  
Edgar Budde



# A visit by our sister parish St. Paul's Knightsbridge

## Sunday, October 26, 2014

We look forward to a visit by several of our spiritual brethren from St. Paul's Church Knightsbridge, in London, including their vicar, the Rev. Alan Gyle. Fr. Gyle will preach at all Masses and will speak at the Rector's Forum. Together we will celebrate "holy mysteries", and we will enjoy fellowship that builds bridges across the Atlantic Ocean.

What is a "sister parish"? It is another portion of the Body of Christ

with which there is a special bond, a bond both discerned and chosen. We obviously share the same patron saint (there is enough of St. Paul to go around!) and we share very similar worship styles and spiritual sensibility. Indeed, they self-describe much as we might. As their website states, they are a "group of people who believe God is to be encountered in honesty of preaching, dignity of worship and in 'the beauty of holiness'". St.

Paul's Church Knightsbridge dates back to the 1840s, and, ever since, has sought to celebrate what the "Oxford Movement" has highlighted for the Anglican Communion: an enrichment of worship by the recovery of the Church's ancient traditions, with a special focus on the gift of and in the sacraments. Our two communities have now had a special relationship for several decades.



# Healing Ministry: New Possibilities for St. Paul's

## Saturday, October 18, 2014 Workshop: "Considering a Call to the Ministry of Healing"

We will be blessed to host a unique workshop (for both clergy and laity) led by the Rev. Joan P. Delamater, from the Diocese of Minnesota, and lay healing minister Dianne DelGiorno. Expect a rich exploration of the nature of the ministry of healing and its bedrock, deep listening—to God, to self, and to others.

We will be free to dare ask, "Am I called to such ministry?" We will consider the place of self-awareness and epiphanies on the spiritual journey and the place of "holy friendships." In taking a look at the communal dimension of healing ministry, we will consider the readiness of a parish (in general and specifically for laity to play their role), the reality of sacred space and time, issues of confidentiality and trust, and ongoing education for both parish and its ministers. We look forward to wonderful participation.

Schedule:

- 9:15 Morning Prayer  
9:30 Holy Eucharist  
10:15 Gather and Greet to Begin the Workshop  
10:30 **Session I: What is Healing and Who Is Called to the Ministry of Healing?**  
Noon Lunch  
12:45 **Session II: What Is the Journey to Becoming a Healing Minister?**  
2:00 Break  
2:15 **Session III: How Does a Parish Prepare for a Healing Ministry?**  
3:30 Closing Prayer

To register or for more information, please contact Fr. Dominique at 202-337-2020, ext. 11 or [peridans@stpauls-kst.com](mailto:peridans@stpauls-kst.com).

## Sunday, October 19, 2014 Rector's Forum Creating a Parish- Centered Healing Ministry

God calls us to be His hands and feet and arms in the world. How is a parish-centered healing ministry a response to such a call? How is a parish readied for such a ministry? How can a parish be deeply fed by it? How has such a ministry lead to unique "spiritual outreach"?



## Search Committee Update: Rector Search Status

In our September report we let you know that the application period for candidates to become our next rector had opened. Since then, the application period has closed, and it has yielded 28 applicants. By the time this edition of the Epistle goes to press, Diocesan staff will have finished its check to make sure the applicants are in good standing with their home dioceses, and the Committee will have received all the applications that pass that first check and will have begun to review them.

Canon Paula Clark, of the Diocesan Deployment Office, took the time to attend a recent meeting of the

Search Committee so she could make sure she understood the wishes of the Committee with respect to receiving every application that passed the initial home-diocese check. While she was there, she was very forthcoming in answering our questions about the process, and we are most grateful for her help. She also described her conversations with her colleagues in other regions as well as with applicants, which make it clear that the Anglo-Catholic community at large had been well aware of our vacancy, and that there has been much networking operating to our benefit.

We remain on schedule according

to our [timeline](http://www.stpauls-kst.com/sites/default/files/062914SearchCommitteeTimeline.pdf). [ <http://www.stpauls-kst.com/sites/default/files/062914SearchCommitteeTimeline.pdf>].

The Committee's next step is to identify the group of applicants to whom we will send written follow-up questions. Although we cannot share applicant-specific information, we will keep the congregation posted on our progress.

Many thanks for your continued prayers for this process.



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# In the Presence of the Blessed Sacrament

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Fr. Jean Beniste

As it says in Psalm 100, we are here at St. Paul's as members of one church, one community. Everyone is called and invited to gather in the house of the Lord, to give thanks to Him, to sing His praises, to bless His holy name, and worship Him in the Blessed Sacrament. The adoration of the Blessed Sacrament is one of the spiritual practices that gathers people every Sunday evening at St. Paul's for Evensong and Benediction.

During my residency here at St. Paul's, I have observed that people come to St. Paul's not only for Masses, or fine music, but also to develop a spiritual practice and devotional life and to meet God through prayer, meditation and adoration in the presence of the Blessed Sacrament. This gathering at Benediction of the Blessed Sacrament has allowed me to ask myself, "What spiritual gift do people find by devoting themselves weekly to this kind of piety? And, why is it important for us to adore Jesus in the Blessed Sacrament?"

As I have been looking for answers, I have discovered that Benedic-

tion of the Blessed Sacrament is a unique opportunity to invite others to come, to have a spiritual experience and to grow spiritually in their life journey. God is our Father and, in some ways like our mother, He cares for us. He is present with us in our journey. The Adoration of the Blessed Sacrament is an invitation from a God who calls all of us to meet Him in a lively, deep relationship and ultimately to transform our lives. Worshiping God in the Blessed Sacrament, we come to meet with a God who is the Creator, Saviour of the world; a God who is Lord and Master of everything that exists in us and around us. He is infinite and merciful love. In this act of adoration, we come to meet with God in his creation, precisely in our brothers and sisters who are close to us.

The Eucharistic Adoration makes visible to us the divine person of our Lord Jesus Christ, present in the Most Blessed Sacrament. God is alive, God wants us to talk to him and God will speak to us. And this conversation, which takes place between us and God in the Blessed Sacrament, is a way to give thanks and praise to God, and to invite Him to abide in us.

Adoration of the Blessed Sacrament is an encounter with Jesus Christ, not only in His humanity, but also in His Divine Being. This meeting is for us a source of infinite wealth that allows us to be closer to God and God to us. In this meeting, God manifests His mercy; He comforts us, and heals us. It is an encounter of love. In this meeting, the Holy Spirit is given to us and we are trained in the knowledge of the love of God. The worship of God in the Blessed Sacrament is a prayer of praise and thanksgiving, that is to say recognition and

thanksgiving for God's goodness, accessible to all.

Through the adoration of the Blessed Sacrament, God calls us in silence to listen with humble and open hearts to Him and to seek His face. God speaks to us and hears us, and in this silence God is present with us. God also invites us to open our hearts to receive Him. He tells us to give Him our burdens, to leave behind our pride, our successes and our failures. Worship is an experience of opening to an authentic relationship with God who is a God of Life, a God who is father and mother of all. In this relationship, the reception and contemplation of the true face of God becomes fruitful and transforms the human soul and person.

Finally, in adoration of the Blessed Sacrament, all of us are called to meet with an incarnate God in the person of the risen Christ; a resurrected Christ who is with us in our worries and concerns; a Christ who comes and soothes our fear, a Christ who comes to bring peace to our world; a Christ who calls all of us and sends us to our brothers and sisters to bring the peace of his resurrection that we celebrate in our encounter here at St. Paul's. All are invited to join us in this spiritual practice.



# OCTOBER ON K STREET

## UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

2	Joan Miller Sylvia Rortvedt	16	Christopher Steven Heron
6	Aidan Crane David Scott	17	Scott Ganz
7	Sarah Schnorrenberg Patrick White Jose Zambrana	23	Elizabeth Schnorrenberg
8	Vernon Tancil Olivia Thomas	24	Patricia Byrd Charles Fletcher
9	Benjamin Best	25	Charlotte Gillespie Wendy Martel Timothy Valadez
10	Alistair Coleman	26	Betty Ajueyitsi
13	Peter Britton	28	Caroline Wood
14	Evelyn Tehaan	29	Benton Crane
15	Kris Brown Coleman Wilfred Keats William L. Ryon, Jr.,	30	Lydia Taylor

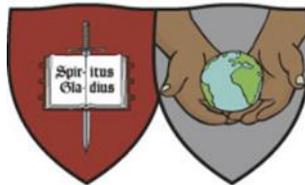


## Give a Little Time to Grate Patrol

*Fr. Jean Beniste, Ministry Resident*

I believe that God calls us to serve and care for one another. In serving others, we walk in the steps of our Lord Jesus Christ and follow His example and words. He said, "Just as you did it for the least of these, you did it for me." (Mt. 25) At St. Paul's we have a wonderful opportunity to serve some of "the least of these," and thus Christ himself, through the Grate Patrol. Each week, the Grate Patrol prepares and delivers almost 400 nutritious breakfasts and coffee directly to people who are sleeping on the streets of Foggy Bottom and beyond.

SAINT PAUL'S PARISH  
COMMISSION ON MISSION



This mission could never be carried out without the efforts of a small army of dedicated volunteers, and there is always a need for new recruits! At the moment, the Grate Patrol is looking for parishioners to write PR blurbs, make sandwich fillings, set up bags and, most critically, deliver breakfasts on Saturday and Sunday mornings. Delivery begins at 6:00 am and takes about 3 hours. New volunteers are accompanied by a veteran "patroller" who will show you the ropes. Give it a try! This is a great



## SPECIAL SERVICES/ MAJOR FEAST DAYS

**Saturday, October 4, 2014**

**Feast of St. Francis of Assisi**

10:15 am Blessing of Animals

**Sunday, October 5, 2014**

**Feast of the Dedication**

7:30 am: Morning Prayer

7:45 am: Low Mass

(The Rt. Rev. James Jelinek,  
celebrant and preacher)

10:30 am Solemn Pontifical Mass

(The Rt. Rev. Mariann Edgar  
Budde, Bishop of Washington,  
celebrant and preacher)

6:00 pm Solemn Evensong and  
Benediction

**Friday, October 31, 2014**

**The Eve of All Saints Day**

6:45 am: Morning Prayer

7:00 am: Low Mass

5:45 pm: Evening Prayer

6:45 pm: Procession and Solemn  
Mass



chance to make friends in the parish and on the street. Contact Tina Mallett [tmallett14@gmail.com](mailto:tmallett14@gmail.com) to find out more about any of these positions.

As you know, worship and outreach are the heart St. Paul's. I want to invite you to become actively involved in our outreach ministries, to fulfill Christ's command to serve one another and to stretch your heart for deeper worship. Please put your hands together with us to build the kingdom of God among us.





# SAINT PAUL'S PARISH

K STREET — WASHINGTON

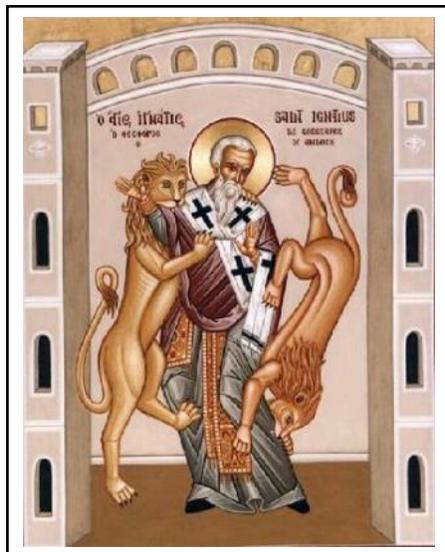
2430 K Street NW  
Washington, D.C. 20037

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

**ADDRESS SERVICE REQUESTED**

**Remember to mark your Calendar:**

**St. Francis Day, Blessing of Animals — Saturday, October 4 at 10:15 am**  
**Feast of Dedication and Visitation of Bishop Mariann Edgar Budde, Bishop of Washington —**  
**Sunday, October 5, Solemn Pontifical Mass at 10:30 am**  
**Eve of All Saints' Day — Friday, October 31, Procession and Solemn Mass at 6:45 pm**



*Icon of Saint Ignatius, Bishop of Antioch and Martyr, October 17*