

St. Paul's Angel Chapel, Rose Window

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

SEPTEMBER 2018 XXXI I NUMBER 8

Lex Orandi, Lex Credendi, Lex Vivendi As we Worship, So we Believe, So we Live

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Dear Friends,

Forget fussiness, obscure rubrics, and even glorious music: first and foremost Anglo Catholic liturgy and worship is a demand for action — and as it always has been, so shall it ever be. Those of you with even a rudimentary knowledge of the history of our tradition will know countless inspirational stories of catholic minded clergy and parishes taking root in some of England's most devastating slums and, through their belief in the Incarnation and faith in the Blessed Sacrament, transforming the world around them: schools, hospitals, housing, orphanages.

The call of Christ never changes, but the world around us does – and constantly. And, as much as I might wish otherwise, we no longer live in Victorian England, but in a world where needs are as intense but with - and thankfully — a bigger and stronger secular charitable zeal. The needs of the world are no longer left only to the Church.

And yet the call of Christ never changes, and the litmus test of the efficacy of our liturgy and music is how we are individually and corporately transformed: how we go from here enflamed to serve this world Christ died to save; how we too find



THE REV'D RICHARD WALL

Jesus in the highways and byways, and kneel down to wash His feet. This means being directly called into the ministry of Jesus; it is not for the faint-hearted, for we ourselves will be transformed.

The work and mission of the Church must be ever creative and agile: how do we look beyond ourselves and our walls and serve Jesus in ways that are genuinely transformative to those in desperate need of love? In this day and in this age, what does it mean to feed the hungry and stand for the dignity of every human being?

It is time for us to rethink our approach to mission; time to listen once again to the voice of Jesus and

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hear what it is — uniquely, specifically — that we can offer to God. We need to find new ways for our parish to be excited about new mission. Many of our existing ministries are beautiful and deeply moving — Grate Patrol, Winter shelter, and we must continue to support them as best we can. Equally, we have to be realistic that only a small number of parishioners participate in, for example, Grate Patrol — and unsurprisingly so, given the hours of operation. And yet we are all invited to share in being Christ's hands and feet. How are we being called?

I hope that a parish conversation can emerge around this fundamental ingredient of Anglo Catholic life and witness: forums, discussions, seminarian work. Part of this will be re-examining the existing structures by which parish mission is currently operated and negotiated; my hope would be to widen doors into this conversation; shift emphasis away from the financial and bureaucratic; increase parishioner participation. It is, first and foremost, a resolution that we are not content to stay inside a beautiful sanctuary, but to constantly hear the voice of Jesus and look beyond ourselves, finding our salvation also in relationships outside these walls.

Blank pages are exciting. I am open to all ideas and possibilities, and I would like to share with me your own hopes and dreams. To get the ball rolling, let me share some of my own early thoughts:

i. Mission means more than activity; its scope embraces the more fundamental witness of presence and accessibility. Now that staff have moved "downstairs" I would like us to imagine how our doors could — at times — be literally open. How to make our walls more porous. Could we open our Atrium during certain weekday mornings and afternoons? Could we offer something specific during those times

We are all invited to share in being Christ's hands and feet. How are we being called?

— or perhaps something more fundamental such as intentional welcome, hospitality, a friendly face?

2. My second thought stems from my first. How can our space be better used by community groups? For example, Twelve Step programs have a strong history of meeting in Episcopal churches. Is this something we might consider? This challenges us to exercise a stewardship of space, asking us to use every square foot as best we can to support and further our mission, with the same prayer and discernment that we deploy each dollar. We will always have what we need to do what we must.

3. Our summer seminarian, Dave Wyly, wrote recently about his visit to Bishop Walker School (<http://bishopwalkerschool.org>). I am strongly committed to doing what we can as a parish to support this incredible place. It costs \$18,000 to fund one student for one year. Thanks to 20% of upcoming Music Gala proceeds again being designated for BWS, I am hopeful that we will reach this target in 2018. Equally, our support and relationship can and should stretch beyond dollars. Two of our parishioners are faithful BWS volunteers; I know the huge difference they both make to that place. I am keen to organize a tour for K St parishioners to see something of this extraordinary work and spark thoughts and conversations about new engagement.

4. It's time to completely reconsider our foreign mission support, with the goal of new relationships that represent genuine points of connection and solidarity between those of us here on K St and Anglicans across the world. Of course, the need here is

infinite. We cannot do everything, but we can always do something. Fr. Shawn and I would like to investigate the possibility of a second companion parish, perhaps an Anglo-Catholic parish ministering in a part of the world that urgently needs support, and to find new ways of strengthening Christ's Body.

5. We live in a city with a range of marvelous non-profits, offering all kinds of opportunities for partnerships: homeless shelters, supporting refugee families, focused collections — the opportunities are endless. Sometimes we are called not to reinvent the wheel, but to support good work happening elsewhere.

These are not proposals: more ideas to get the ball rolling. Equally, brainstorming has its limits: ideas have to be "doable" and come with our own names attached. But I am excited and energized by a sense of new mission — because doing God's work will always be exciting and energizing.

Over the weeks ahead please look out for ways to dive into this discussion; in the meantime please start thinking and praying. How is God calling you?

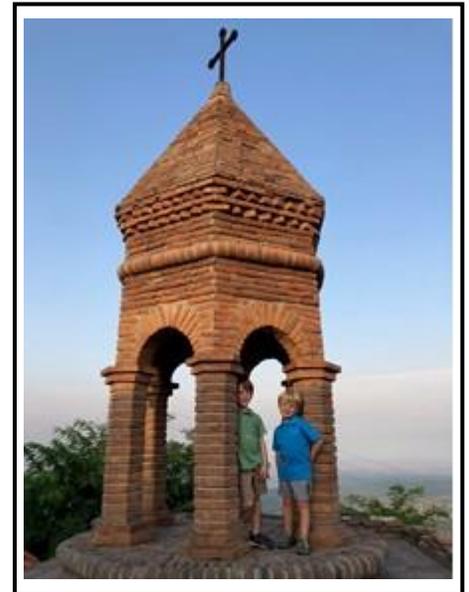
This comes, as always, with my love and prayers

- Fr Richard



CGS Summer Learning — Fun and Formation

While the Catechesis of the Good Shepherd was on summer break, Ezra and Simon Winter travelled with their parents to the Republic of Georgia. Their exciting trip included a wonderful visit to an Orthodox monastery.

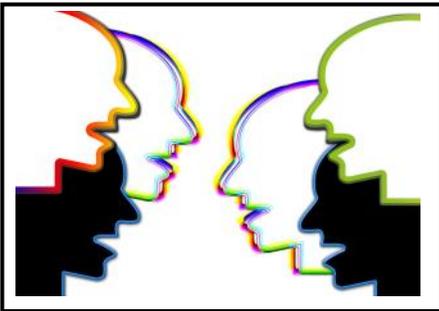


On Matters of the Soul

Ed Loucks, Convener

Our little fellowship and spiritual growth group has completed its second season.

Here are some of the highlights. We gather between 6:45 and 7:15 p.m. on most Monday evenings. The arrival time varies due to work schedules and traffic issues. As we gather, we chatter happily about our lives and what's new. Then, about 7:30, we ring a Tibetan singing bowl and read together a passage from the Hebrew Book of Common Prayer (AKA the Psalms). We light a candle to remind ourselves that, where two or three are gathered together in Christ's name, He is in our midst.



Our conversation centers on the chapter we were assigned for the week. The multilogue is wide-ranging, frequently digressing, but nobody gets heartburn about that. The energy level is high. Everyone is listening to the others and all are courteous. The formal part of the discussion ends pretty close to 8:30. We read together a prayer from the BCP. We usually hang around and visit for another half hour.

Our group is founded on the principle that spiritual growth is much more likely to take place in community, not in isolation. A "group" is two or three people gathered in the name of Jesus. We find that a group larger than 8 or 9 people makes it more difficult for everyone to participate. New

groups are forming. You can start one. It's not hard.

We are all teachers. We are all learners. We do not seek answers. We have a convener—a handler of logistics and someone who keeps the wheels of discussion rolling. We agree to disagree with civility. We listen for understanding, for making suggestions, not advice, no "you shoulds." We have succeeded at this for two seasons so far.

Each member of the group is encouraged to read Scripture each day. A portion of Scripture is sent to each member by email—short enough to be read prayerfully using the pattern of *lectio divina* – that is, divine reading. We read each daily selection slowly, *listening* for the message, then take a few moments to *reflect* on what the message is for us. We move from reflection to *prayer*, asking God's help in *obeying* what the Scripture is teaching us. The Bible was not designed for speed readers, and we are not rewarded for consuming vast quantities of the Bible at one sitting.

The Scripture selections may come from the Daily Office or from a reading in a devotional book. They do not duplicate the readings of Sunday mass. You can be a recipient of this "daily bouquet" All we need is your email address. It's free!

The Great Commission tells us to (1) preach the Gospel, (2) make disciples, and (3) teach them all the commandments I have given you.

What is a disciple? Someone who follows Jesus—who tries to live as Christ lived. What were the disciplines Jesus practiced? Here are some:

Prayer	Luke 6:12
Study	Luke 2:41-52
Love	John 13:34-35; John 15:12
Forgiveness	Matthew 18:21-22; Luke 23-34

Obedience	Luke 22:41-42
Silence	Mark 6:30-31
Humility	Philippians 2:5-8
Fasting	Matthew 4:1-11
Confession	1 John 1:8-9; James 5:16
Solitude	Mark 1:35
Fellowship	Luke 22:14; Hebrews 10:24-25
Worship	John 4:21-24

There are others. You can find them and add them to the list. Are we obligated to practice each of these disciplines? You might consider them to be like gardening tools for your spiritual garden. You select the right tool for the need of the moment, with the help of the Holy Spirit. There are at least two that are mandatory for daily use—prayer and Bible study.

So what are the commandments of Jesus that we are supposed to practice in "Christ-like living?" You might start with Matthew 25:37-40, where the clever lawyer wants to know which of the commandments is the most important. Then take a look at the Sermon on the Mount (Matthew 5, 6 and 7). Listen to Jesus in Matthew 11:28-30 when He calls us to follow Him. Read meditatively the many parables of Jesus, especially Luke 10 (the good Samaritan) and Matthew 25:31-46, about the sheep and the goats before the throne of judgment. How about the lesson Jesus gave to Martha and Mary in Luke 10? And the ultimate command of Jesus – "Follow Me." (Luke 9). Or the example of Christ in washing the feet of His disciples (John 13). There are more.

There is a caution here: the disciplines are not to be used legalistically. Jesus said, "My burden is easy; My yoke is light." They are not to be used as methods of exclusion or holy bullying. When we see someone slip, we reach out a hand of encouragement, lift them up with a smile, dust them

off, and walk with them for a while. That's what our small group is learning how to do.

The greatest enemy of spiritual growth is "busyness." The most intimidating obstacle to "Christ-like living" is our hyper-competitive, materialistic culture. The spiritual journey is a life-long challenge. Becoming a Christian, joining the church, is the *beginning* of the pilgrim journey. This journey is more easily traveled in the company of others who are on the same journey. Too busy? We don't *have* time—we *make* time. We can always make time for what we want to do badly enough. Let us *want* to follow Jesus.

So what is ahead for our small group? We will gather again the Monday evening after Labor Day weekend. We're not sure yet where we'll be meeting, but we'll let you know. We'll consider together what kind of book we want to look at in the coming weeks. If we decide the book we have chosen isn't the right one, we can choose another one any time. We are not locked into a curriculum set by someone outside our group. We are in this together—a group of adults striving to find our way with the help of the Holy Spirit. So far, it is working beautifully! Thanks be to God!

Pray for us!



Carpe Deum — Formation and Fun

Rachel Harber, Coordinator

This summer, *Carpe Deum* has been working through a study of the Twelve Disciples, using "The Twelve Disciples" by Douglas Connelly.

We started the study with a look at what it means to be a disciple versus an apostle, and each week we have dived into an individual apostle's role in Christ's ministry.

For our final session, Fr. Shawn joined us to talk about the concepts of ordination and modern discipleship.

After walking through the study, the common thread we have found is that Jesus called twelve men who were all flawed but who all had potential, and who He believed could help build his Kingdom after he left this world. Their weaknesses became strengths when transformed through their encounters with Christ, and we are called to carry that on in the present day.

Our members comment:

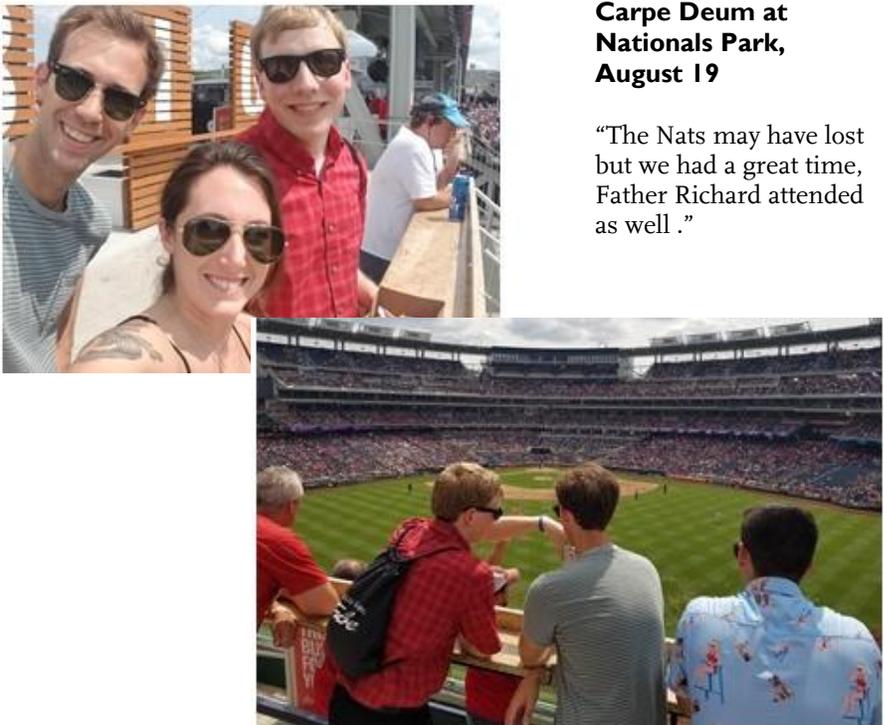
"Carpe Deum's study of "The Twelve Disciples" sparked lively discussion and has grown my understanding while prompting me to look at the subject in ways I would have been unable to on my own. I highly recommend this group and encourage more people to join us in our next series starting soon." — Elijah Mills

"Carpe Deum has provided stimulating discussion from an engaging group of people" — Drew Peterson

"The group provides a wide range of perspectives from people of all different backgrounds" — Jonathan Scolare

"I have learned far more about the twelve disciples through this group than I could have imagined in another setting, and even more importantly I have truly enjoyed getting to know the people in the group and discussing how we can build our little corner of God's kingdom together at St Paul's K Street." —

Trevor Fortenberry



Carpe Deum at Nationals Park, August 19

"The Nats may have lost but we had a great time, Father Richard attended as well."

Little Lambs

Alison Winter, Catechist

We are delighted to use our beautiful Catechesis of the Good Shepherd classrooms during the week again this year for the Little Lambs class.

Catechesis of the Good Shepherd is our rich, Montessori-based Christian formation for children offered on Sunday mornings during the school year.

On Tuesday mornings this fall, young children and their parents from around the city will gather to spend time in the peaceful, joyful environment of our toddler classroom. Eight children and their moms have signed up to participate this fall. The program has reached more than 20 families since we started it in 2017. This is a unique outreach of St. Paul's, the only church in DC with a Catechesis of the Good Shepherd classroom designed just for toddlers.

The children, 18-36 months old, practice focus and concentration, learn

vocabulary of the church and liturgical seasons, and consider the awe and wonder of the world.

The children are learning in this time, of course. (Children are always learning!) But the weekday mornings also set aside a special place and time for the parents to learn alongside their child, see ways to incorporate faith and prayer into family life, and find their own awe and wonder with young, active (and sometimes exhausting) children.

"If we want to help the child draw nearer to God, we should with patience and courage seek to go always closer to the vital nucleus of things. This requires study and prayer. The child will be our teacher if we know how to observe." — Sofia Cavalletti, developer of the Catechesis of the Good Shepherd



Commission on Mission Update

The CoM and our mission organizations gratefully acknowledge and thank Parishioners and Friends of Mission for their generous donations.

Through the Commission on Mission, St. Paul's Parish recently disbursed \$24,000 through a combination of designated gifts from parishioners and friends (\$11,033) and funds allocated in 2017 to CoM from the parish budget for mission (\$12,967).

The gifts were made as follows:

Local:

Georgetown Ministry Center and Homeless Shelter - \$3,000
Bishop Walker School - \$1,500

Foreign:

St. Mary's Convent, Malawi – scholarships - \$6,500
American Friends of the Episcopal Diocese of Jerusalem:

- 1) al Ahli hospital in Gaza (the only medical facility in Gaza) – \$6,500
- 2) St. Saviour School, Zarka, Jordan (an ecumenical co-educational school, including blind children, in an Episcopal church) - \$6,500

In addition, the Parish funds Grate Patrol costs of approximately \$20,000 per year from designated gifts and the Parish mission budget.



A Weekend With Fr. Stuart Hoke

Saturday 8th - Sunday 9th September

Saturday 8th September - Prayer Lunch

11:30 - Rosary
12 Noon - Angelus & Low Mass
12:30pm - Lunch & Address, "Our Shelter from the Stormy Blast: Spiritual Reflections on 9/11"

OUR SHELTER FROM THE STORMY BLAST: SPIRITUAL REFLECTIONS ON 9/11

As a priest on staff of Trinity Church Wall Street in New York City, the Rev. Dr. Stuart Hoke happened to be stand-

ing under the North Tower of the World Trade Center when it was attacked on September 11, 2001. In addition to narrating his eyewitness accounts of the day's events and the recovery efforts that followed in his parish church and neighborhood in the ensuing months, Dr. Hoke will also reflect on the significant learnings that emerged from the ashes and how this touches all of us as we learn to navigate life in the 21st century.

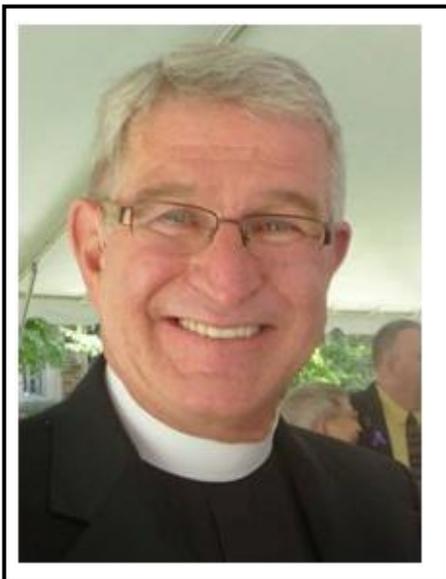
Sunday 9th September - Forum & Pulpit

10:15am Forum - ADDICTION:

THE CHURCH'S ROLE IN THE WORK OF RECOVERY

Fr. Hoke will address alcoholism & addictive illness, and particularly the spirituality of addiction—using his own experience, strength and hope as a springboard for considering this cunning, baffling and powerful illness—along with the spiritual and emotional gifts that come in recovery.

Fr. Hoke will also preach at 9a.m. and 11:15a.m. Masses on Sunday 9th.



Fr. Stuart Hoke

Born in Memphis TN, and raised across the Mississippi River in northeast Arkansas, the Rev. Dr. Stuart Hoke is a priest of the Diocese of New York who retired in 2008 as Executive Assistant to the Rector of Trinity Wall Street and Missioner to St. Paul's Chapel at Ground Zero.

After graduating from Southern Methodist University in Dallas, Dr. Hoke attended the Episcopal Divinity School in Cambridge, Massachusetts, where he received the Master of Divinity degree. Ordained in 1972, Hoke has served congregations in Oklahoma, Texas, Arkansas and New York. In 1996, Dr. Hoke completed the Master of Sacred Theology degree at New York's General Theological Seminary, and was awarded the Doctor of Theology degree in the spring of 2000.

In his extensive work for the past 30 years in the ministry of recovery,

Hoke has been a frequent conference and retreat conductor throughout the Episcopal Church; and currently serves as an Adjunct Professor at New York's General Seminary where he has pioneered two courses on the Church's role in the treatment of alcoholism and addictive illness. He also works with congregations and dioceses when and where there are issues with impaired clergy. Recently the Episcopal Church presented him the "Sam Shoemaker Award" for service in the field of addiction and recovery.

Fr. Hoke now resides in Little Rock, back at home with many friends and family members scattered throughout the state. As a retired priest, he currently serves on staff at Trinity Cathedral in Little Rock, and continues his mission in the work of spiritual recovery.



Meet our 2018-2019 Seminararians

Rachel Harber



Rachel Harber is a native of Nashville, TN but attended high school and college in Texas, where she graduated from Texas Tech University with a degree in Creative Writing, Communication Studies, and Political Science.

After graduation she relocated to Washington D.C. to take a job with a Texas member of the U.S. House of Representatives. While working as a Congressional Staffer, she took on the role of Children's Director at National Community Church, and it was during this time she heard the call to ministry.

Rachel entered Seminary in the Fall of 2016 to pursue a Master of Di-

vinity at Wesley Theological Seminary, and will be entering Virginia Theological Seminary in August to complete her studies.

Rachel has a passion for Church History, specifically the Christian mystics, and enjoys hikes with her black lab mix Lily, yoga, writing, and cooking.



Doug Worthington



my M.Div. studies. I am a second-career seminarian, having taken the better part of 30 years to finally discern God's call to the priesthood. I retired from a 25-year career as a corporate attorney in the pharmaceutical industry when I entered VTS.

I was raised in the Presbyterian tradition but became aware, in my mid-30s, that this wasn't completely feeding me spiritually. I walked into an Episcopal church, which became my sending parish, one Sunday eleven years ago and at once felt that I'd found my spiritual home. In the last few years I have been on a journey—liturgically, spiritually and missionally—toward a more Anglo-Catholic faith, and I think this is why the SPKS community speaks to me so profoundly.

My husband Jim and I live in Asbury Park, NJ, which is a shore town that's staging an amazing come-back. Jim lives there full-time in order to continue his career as the general manager of a large restaurant. We see each other two weekends a month

during the school year, and you will probably see him here from time-to-time on Sundays. Unfortunately, our 15-year old dog Joe-Joe can't make these trips, and I miss him.

I very much look forward to these next two years at SPKS, and to meeting and being with all of you. I know we all, by God's grace and as God's people, have before us a wonderful opportunity to worship, to learn, to serve, and to grow.



I am delighted to be saying hello to the good people of SPKS. I first attended mass on the Feast of the Assumption last year, and I immediately knew that this was the parish I wanted to serve as a seminarian. I am both glad and thankful to begin that work now.

I am a middler (second-year student) at Virginia Theological Seminary in Alexandria, where I am concentrating in Christian spirituality as part of

Quiet Service Behind the Scenes Day in and Day Out

Kathy Dirks

Day in and day out, the Altar Guild goes quietly along, looking after St. Paul's. In addition to setting up for and cleaning up after each service, the Guild washes and irons the linens, orders the candles, wine and wafers, and polishes the silver and brass. Taking care of St. Paul's is a fulltime job that calls for a dedicated, and trustworthy group of the parishioners, willing to work on weekdays, as well as weekends.

Saturday duties include selecting the frontal and vestments, in accordance with the ordo calendar. The church is then checked to make sure it is clean and everything is in order (amazing what some folks leave in the pews and the fonts!)

We make sure candles are available at the votive rack, and the St. Michael stand.

Sundays we wash the vessels and put them, and the vestments, away. On weekdays we clean-up after the early morning mass.

Some of this work is done in twos, while some members work alone. We gather in larger numbers for big projects such as the steaming and hanging of the dossal curtain for lent, setting-up for the Easter Vigil, polishing the silver, and "sewing bees," where we repair vestments and frontals. On occasion we go to brunch together and just enjoy each other's company.

The Guild recently started a new project, in which we are photographing each frontal, vestment, and all the silver and brass. This is being done for insurance purposes, as well as for the record. Other special projects have been the replacement of the kneeling cushions at the high altar,

and the purchase of the new Lenten frontal for the Angel Chapel.

We have openings in Guild for new members this fall, and would like to begin training in October. If you are interested, please let a member of Guild know, so we can get together and talk.



Altar Guild Members:

Armitta Coley
Edie Davis
Kathy Dirks, chair
John Herrmann
Amanda and Stephen Hungerford
Pattie Kindsvatter,
Tina Mallett
Hannah Proctor
Lindsay Raffetto,
Scott Spaulding
Lynne Walker
Penelope Wilhelm
Linda Wilkinson



In their own words — Why we serve:

Once a month, I join Penelope Wilhelm in the acolytes' sacristy and polish brass and silver for four or five hours. Why? The first reason is Martha-like: it has to be done and I can do it. The second: it is an act of devotion to God and the church. The third: I like spending time with Penelope, talking about everything from personal history to current events to Anglo-Catholic theology.

— John Herrmann

I love serving on the altar guild because who WOULDN'T enjoy getting their hands on all those gorgeous vestments and altar sets, am I right?! I also take very seriously the washing of the vessels after Mass, value the quietness in the sacristy, and, yes, I even appreciate the sweatiness of the used amices, because they represent sacrifice from our many dedicated altar servers.

— Hannah Proctor

Serving on Altar Guild is a kind of devotional practice for me. I love being in the church when everything is quiet, getting things ready for the following day's Masses and making sure the church is clean and orderly. It's an opportunity to express my love for our church and for God through a few moments of quiet service.

— Lindsay Raffetto

From: St. Paul — To: St. Barnabas

Cathy Downes

I don't know why, but I thought it would be just a logistical matter to pack up, disconnect, cancel accounts, etc., put my life in a shipping container, and four (yes, four) suitcases and leave Washington D.C. After all, this was just a matter of getting organized, making lists and lists of things to do.

Yes, it would be physically demanding. After all, I had lived in the area for 15 years. I had become an American, and adopted the cultural practice of supporting the U.S. economy through regular shopping binges. So, inevitably there would be a lot of "stuff" to pack and lots of decisions and action.

But in all this rush and bustle, I forgot that I was packing up my life, not just my clothes, books, furniture, fittings and fixtures. This was a disconnection I was not ready nor prepared for. Ironically there was no packing possible. This was something that I could not carry away with me. This was the family of St. Paul's K. Street.

This was 15 years of friendships, shared experiences, baptisms witnessed, funerals attended, festivals celebrated, hymns, sung, choir anthems and motets quietly sung from the pews, moments of peace, and calm, joys and sorrows, hours of helping and being helped.

What a thing to have taken for granted! Yet I had. The Church is purpose-designed to provide a sense of constancy and continuity between the past, the present and the future; or always "being there."

But beyond the beauty and seeming permanence of our buildings, is a community of people working together, finding and pursuing common cause and sharing daily and weekly a certainty of experiences. These bind us together and embolden us to open

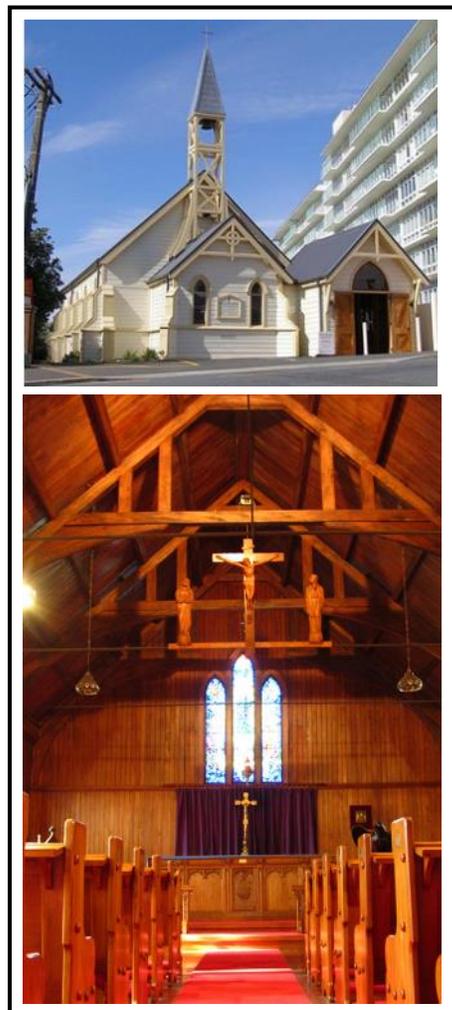
ourselves up to others.

The last few weeks in June made me inordinately aware of what the community of St. Paul's K Street has come to mean in my life. Packing up was no easy matter.

At the same time, I knew that my journey was not into the unknown. My journey 's end would be with another wonderful community of Christ's Church—the community of St. Barnabas Roseneath, Wellington, New Zealand. This is a community that I left 15 years ago, in coming to Washington D.C. and St. Paul's K. Street. In a curious piece of serendipity, the two journeyers who journeyed together, Paul and Barnabas to spread the Gospel, have played the most pivotal roles in my Christian life.

It was so heartening to receive the response from one of my friends from St. Barnabas, Roseneath, that I would be returning —she had told the congregation on the previous Sunday and there had been whoops of delight and cheers. My St. Barnabas family had "loaned" me to St. Paul's K. Street, and now it feels like my St. Paul's family is "loaning" me back to St. Barnabas.

St. Barnabas Roseneath is a small community (by comparison with St. Paul's K. Street). And the Church is a small, intimate, entirely wooden building perched on one of Wellington's many hills. It has some beautiful stain glass windows, most particularly the Ascension window above the Altar, where Christ walks towards the congregation through encircling rays of sunshine. St. Barnabas is one of the few parishes in New Zealand worshipping in the Anglo-Catholic tradition. It has worked through the various modern theological minefields with a confident commitment to inclusivity. Currently, it is between priests and is seeking its next leader.



Many of my friends whom I left 15 years ago have passed on, and there were many new faces in the pews on my first Sunday. But the welcome was warm and happy. One dear old friend insisted that I should have been back in the choir that Sunday!

After so many years together working on the Epistle, my co-editor, Katherine, has allowed me to continue to stay involved with St. Paul's K. Street, supporting her in getting the Epistle out each month. In this small way, I hope to continue to be part of the wonderful St. Paul's family.



SEPTEMBER ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

2	John Presley Ann Schnorrenberg	18	Sidney Bakke
3	Susan Granum Wallace Spaulding Dennis Tosh	19	Josef Simpson
		21	Austin Bakke
5	Wallace Babington Jonathan Coleman	22	Jonathan Doster Bryan Marcus
6	Katherine Dirks Tedd Pawlik	23	Simon Winter
7	Virgil Benn	24	Eno Ajueyitsi Benjamin Coleman
9	James Barrientos Michael Freeland	28	Monique Grant



WORSHIP SERVICE SCHEDULE The Sunday summer liturgical schedule continues THROUGH SEPTEMBER 3, as follows:

7:30 a.m. *Angelus* and Morning Prayer
7:45 a.m. Low Mass and Sermon
10:00 a.m. Parish Mass and Sermon
4:00 p.m. Evensong and Benediction of the Blessed Sacrament

The Sunday regular service schedule RESUMES ON SEPTEMBER 9, as follows:

7:30 a.m. *Angelus* and Morning Prayer
7:45 a.m. Low Mass and Sermon
9:00 a.m. Sung Mass and Sermon
11:15 a.m. Solemn Mass and Sermon
4:00 p.m. Evensong and Benediction of the Blessed Sacrament

PLEASE NOTE THAT SUNDAY EVENSONG WILL CONTINUE TO BE AT 4:00 P.M. PERMANENTLY.

ALSO NOTE, THE TUESDAY SERVICE SCHEDULE WILL REMAIN PERMANENTLY AS CURRENTLY SCHEDULED: *ANGELUS* & MORNING PRAYER AT 9:15 A.M., FOLLOWED BY LOW MASS AT 9:30 A.M.

FEAST OF DEDICATION Sunday, October 7

10:30 a.m. Parish Mass with parish luncheon following



FRIDAY, SEPTEMBER 28 | ST. PAUL'S PARISH, K STREET

shine

2018 FALL MUSIC GALA

Join us to celebrate and support the rising stars of the St. Paul's Parish Music Program and the Bishop Walker School.

EVENTS

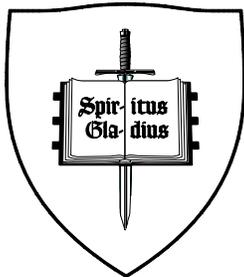
- "Galaxy Lounge" Champagne Reception for Major Supporters and above - 6:00 pm
- Concert - 7:00 pm
- Gala Reception and Silent Auction with live jazz - following concert

ADMISSION
Suggested Donation for Admission: \$50 (\$25 students)

BECOME A SPONSOR

\$5000+	Leadership Circle
\$1000-4999	Benefactor
\$500-999	Major Supporter
\$250-499	Patron
\$100-249	Contributor
\$25-99	Friend

Register at www.stpauls-kst.com/music-gala-2018



SAINT PAUL'S PARISH

K STREET — WASHINGTON

2430 K Street NW
Washington, D.C. 20037

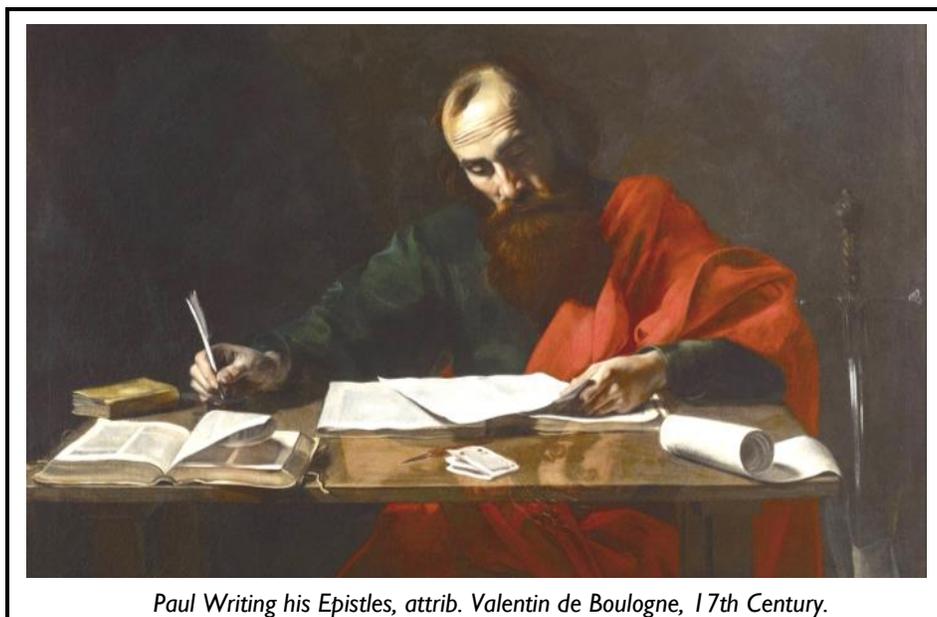
202.337.2020
<http://www.stpauls-kst.com>

ADDRESS SERVICE REQUESTED

Remember to mark your Calendar:

Feast of Dedication, Sunday, October 7: 10:30a.m.

Combined Parish Mass with Luncheon following



Paul Writing his Epistles, attrib. Valentin de Boulogne, 17th Century.