



St. Paul's Angel Chapel Window

# THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

SEPTEMBER/OCTOBER 2019 XXXIII NUMBER 7

## A New Season of Mission and Ministry

Dear Friends:

I'm delighted to greet each of you as we move into a new season of mission and ministry. So many of you have, I know, spent the summer in a myriad of exotic ways - and, as you settle back into routine and schedules, I am happy to welcome you back home to St. Paul's.

We believe in a God who commands us to rest, and who built pause and reflection into the deepest rhythm of Creation. Recreation is, quite literally, an act of re-creation: a way of making ourselves new. I've had opportunity recently to preach on the commandment of Sabbath rest: attending to the sheer enjoyment of being one of God's children.

Yet rest and recreation exist only as part of a cycle. The opportunity to pause and shift our gaze, to broaden our horizons and refresh our spirits, positions and energizes us to do the work God now calls us to do. And I am excited for this work to now begin in earnest.

It's a great relief to me that each church I have served stays wide awake during the hot months. And St. Paul's is certainly no exception: the person who told me to expect a slower pace has much to answer for! Our summer began, quite literally, with a major flood in the basement: 10 minutes of Old Testament style rain that caused months of clean-up and repair. I'm thankful for Hallerin, for the Buildings & Grounds Committee, and for countless other parishioners, CGS Catechists, and others who rolled up



THE REV'D RICHARD WALL

their sleeves and helped make this right.

Bishop Mariann - as well as the by-now-famous "Unstuck Church" thinking - teaches us that crises - "holy interruptions" - are opportunities. And, in ways that astonish me still, even a flood brings opportunity. Read elsewhere in this Epistle how the necessary work in some of our small basement rooms gave opportunity to reconsider best use of space, consolidate, and produce a new meeting room. I think this can comfortably accommodate 7-8 people; one parishioner commented to me today that it looks straight from the pages of Architectural Digest! Please also be sure to spot the new basement flooring.

Another major part of our summer was the transition of Fr Shawn, our Assistant Priest, from his role here to a full-time position at VTS. Thank you to all who came out to wish him well and gave generously to his

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## THE EPISTLE

**Rector** The Rev'd Fr. Richard Wall  
**Co-Editors** Katherine Britton, Cathy Downes

## THE PARISH

**Rector** The Rev'd Fr. Richard Wall  
**Assistant Priest** The Rev'd Fr. Shawn Strout

**Assisting Priests** The Rev'd Frs. Tony Lewis, Randy McQuin, J. Peter Pham

**Director of Music** Jeffrey Smith  
**Parish Administrator** Hallerin Hill, II

**Address** 2430 K Street Northwest  
Washington, D.C. 20037-1797

**Phone** 202.337.2020  
**Fax** 202.337.7418  
**Email** office@stpauls-kst.com

## THE VESTRY

**Senior Warden** David Schnorrenberg (2020)  
**Junior Warden** Anne Windle (2021)

**Secretary**  
**Treasurer** Katherine Britton  
**Members** Ed Britton (2020)  
Patricia Byrd (2020)  
Matthew Leddicotte (2020)  
Mary Beth Bakke (2021)  
Drew Peterson (2021)  
Lindsay Raffetto (2021)  
Jerry Cassidy (2022)  
Kris Brown Coleman (2022)  
Jon Doster (2022)  
Doug Wood (2022)

[EPISTLEEDITOR@GMAIL.COM](mailto:EPISTLEEDITOR@GMAIL.COM)  
[HTTP://WWW.STPAULS-KST.COM/EPISTLE](http://WWW.STPAULS-KST.COM/EPISTLE)

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purse; and, speaking personally, thank you to all those who reached out to me



with words of positive encouragement and offers of help as we face a greatly reduced clergy staff team. As I have told each of you: I neither worry, nor am I dismayed, as we are doing the work of God: and God always equips to do the works He calls to do. This is an amazingly gifted and creative parish. I am hopeful, and I am confident.

Again, the "holy interruption" principle validates itself. Fr Shawn departing frees a significant - but by no means large - sum of money. It would be easy for this money to be inhaled in a hundred different ways; I want this resource to stay dedicated to the ministry of this church. To that end, part of these funds are being used to fund a new and experimental position: initially a one-year part-time Family Ministry Coordinator. My primary hope for this position is to offer ministry and dedication to our families and children. While the loss of a second priest poses enormous challenges, I'm excited to see new life come from the opportunities it presents.

Thanks to Hallerin's efforts this summer, we now have a new website up, running, and live. This website is less content heavy, and more focused beyond our walls towards, we hope, those new to our community - a tool of evangelism, and an invitation inside. I'm sure tweaks, changes, experi-

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ments will still occur, and teething problems receive necessary dental work. But this is another enormous step forward for our parish and mission, and I'm grateful to all those who made this happen.

Summer is also a time to plan. We have a first-class set of formation opportunities waiting for us as we move into Fall. Professor Ian Boxall (my old seminary tutor at St Stephen's House, and now at CUA) will lead a Sunday morning series on the Book of Revelation. I'm moving forums from the Parish Hall and into my office, taking advantage of the extra space now available. Beginning in October, there will also be a Tuesday morning room Bible Study (details to follow).

Wednesday evenings in October will see a *Back to Basics* course - for Christians of five minutes or fifty years. Christian formation does not function like a college degree and graduation, nor as solely the domain of the young. In fact, it is an endless task - the work of a lifetime - as we immerse ourselves more deeply in the life of God, attending to the task of "putting on" Christ. It is one unavoidable way of attending to our spiritual health, just as we may visit gyms and book annual physicals to care for our bodies. It seems to me - and this applies to all of Christendom - that the revival we seem so sure we want will occur not through modernizing liturgy, nor by imposing corporate structure, but when we dedicate ourselves to learning about Jesus Christ. If we are to grow then we must commit ourselves to this work of formation. Equally important, Christian formation is also fun - coming together, getting to know old and new members of this family, talking about life and faith, learning about Jesus is, I believe, always a gift - especially at a time and in a city where we so desperately need to hear words of peace and joy and good news.

Kris Brown Coleman and her

team have spent the summer planning 2019's Music Gala, to be held Friday, September 27. There are a multitude of ways we need your support: sponsorship, donation of auction items, buying tickets, attending - and inviting others. A Music Gala is a wonderful way to invite friends, family, neighbors to "come and see" something of this place that we love so dearly. The Music Gala generates so much good - supporting and allowing the music program we know and love to continue, and giving the parish a wonderful excuse to have a party. Galas build community, and remind me that Jesus bloomed at banquets, receptions, dinners, and any occasion human beings are together and happy.

Looking ahead, a date for your calendars. All Saints Day in 2019 will be Friday 1st November, Solemn Mass at 6:45pm. We will be joined by The Right Reverend Chilton Knudsen, Assisting Bishop in this Diocese. Bishop Knudsen served as Bishop of Maine, and most recently assisted in Maryland.

While we are immersed in fall programming, staff recruitment, formation, galas, and the primary task of worship, another kind of discernment and ministry will be committed to, grappled with, and immersed in prayer. This is the work of visioning, and much has already been said and written about and around this task. Working with Richie Musser from Kirby Smith a group of us will set ourselves to the task of asking where God now calls, and how we reach that place. I'll be joined by our Wardens, David Schnorrenberg and Anne Windle, along with Kris Brown Coleman, Roy Byrd, Lindsay Raffetto, and Dr. John Orens. We expect to begin work in the second week of September. At some point - hopefully fairly early 2020 - an all-parish meeting will be convened where Richie will present our work and be open to feedback.

Please know that I view this primarily as spiritual work. It's easy to get caught down rabbit holes of anxiety - about a particular ministry; a liturgical schedule; some facet of identity; what Person A is doing or not doing; what should or should not be happening with this or that. And in so doing we miss the bigger, more exciting questions, as well as glimpsing the subtle ways God moves in our midst. Visioning involves stepping back - and beginning once again with the most basic questions: why are we here? What are we called to do? How do we best adapt? How do we best use all God gives to support that vision?

After all, we exist neither as a business, nor as a secular non-profit. We exist as part of God's mission - called into life by no less than Jesus Christ, who graces us with His perpetual presence. There is no higher calling, no deeper honour, and no greater reward. This means our purpose is neither to turn a profit nor to grow for the sake of growth - and, indeed, counting will never tell the entirety of God's story.

Recently a parishioner made me aware of reflections on contemporary Anglican parish ministry coming from England, including the Dean of my old college in Oxford. These reflections are encouraging and influencing my own, and I hope to share more, perhaps even from the pulpit. Suffice to say, I am reminded again that our grand vision can only be sheer grandness of the Kingdom of God, and our particular vision can only be to form some sign of that Kingdom in this particular corner of DC. The language of the secular, corporate world can help us - it can challenge, it can call out our best, help us to state and clarify our mission and purpose, using resources in the best possible ways: but, still, our care must be for quality alongside quantity; to serve communities, rather than simply convert individuals into members. We are neither

an organization nor a corporation, but part of a divine society. Plans and structures are essential, but still we need space for the unpredictable, for the twisting and turning of the Holy Ghost, and the Lord who appears as a thief in the night. We must plan; we must also be prepared for divine surprise.

Clergy feel this is distinctive ways: a growing emphasis on management and leadership techniques; metrics focused on growth; secular leadership models designed to promote growth. It's fascinating, and offers much to learn and deploy. Yet I'm also acutely aware that the task of any priest is first

to care for souls - individual souls, and the souls of communities we are called to serve. With the help of God we seek to care for and love people in the way that Christ would. Ministry can never become a secular profession, nor the priest a 9-5 secular manager: more those called to follow Jesus through their parishes, wherever He may lead - from the longest parishioner to the beggar on the street corner. One reflection described a priest burying an unknown indigent, treating the man as one of his own - a temple too of the Holy Spirit. This made me pause, for I too have witnessed these moments, in the very best of parish

ministry.

That love and care for people has always been at the heart of Anglo-Catholicism. And I know, moving forward, it will be at the heart of the mission and ministry of this place. If we are to use the language of vision, perhaps we begin exactly here: that we be known first as a family with extraordinary, heartfelt love for one another.

In that spirit, this comes with my love and prayers

- Fr Richard



## Summer Chaplaincy at Georgetown University Hospital

Rachel Harber, Seminarian

A requirement for ordination is completion of a unit of Clinical Pastoral Education (CPE). This consists of serving in the role of chaplain, most often in a hospital setting. And that is what I spent my summer doing. I had heard “word on the street” that the CPE program at Georgetown University Hospital was the best program in town, and that prompted me to apply, interview, and accept a position at the Jesuit founded institution. The mission statement of the hospital is the idea of *cura personalis* or care of the

whole person. And that is what I experienced at Georgetown. From the red coats that direct patients coming in the doors, to the custodian staff, to the nurses and doctors, there is an ethos at Georgetown that breathes ministry. As part of the Pastoral Care Department I was part of the hospital care team that took seriously the mission to care for the whole person. Their bodies were attended to, and through the chaplains at the hospital so were their souls and hearts.

There are all kinds of things you hear about CPE; most often they are

horror stories and woes from other classmates who talk about how the CPE experience rips you apart and tears you down, the residents and full time chaplains guard their territory and are unhelpful to the interns, and that the experiences of patient deaths and on-call shifts is draining and hard to handle. This is not at all what I experienced. I found the residents and full time chaplains to be places of support and insight. They came along side the interns and cared for us and processed with us. There were seven interns total from various religious denominations—United Church of Christ, Presbyterians, a Carmelite Friar, a Catholic deacon from Uganda, a Methodist, and a Catholic layperson. Over the course of the summer we built a bond of friendship and helped speak God’s truth into one another as we grew and matured into our own pastoral presence and gained newfound authority and confidence in ministry. But I did not just learn from the other staff and interns. The patients poured into and taught us just as much as we were there to pour into them, and the deathbed experiences? They were not traumatizing. Rather they were humbling moments where I



Summer Interns at Georgetown University Hospital (Rachel Harber right front)

was welcomed in to walk with a family through a vulnerable and emotional time. The context of ministry in a hospital is like nothing else I have ever experienced.

I was visiting with a patient and a family member and they described to me the idea of “hospital time” and how they had come to adjust to it. They defined this as the experience of waiting in undefined amounts of time; it holds in it the process of a next test, a next procedure, an awaited result or next administration of meds—and most often the amounts of time described by a doctor or nurse or care team member are vague and always longer than they actually say. This idea became a framework, which I experienced and encountered throughout the summer and it impacted the way I saw the context of ministry. The hospital environment is a place of waiting and transition and uncertainty and in this place we seek to see what ways God is going to move and how that time of waiting can give fruit to something that no one expected they would encounter when coming to the hospital (whether for planned or unplanned reasons).

Each intern was assigned to two units and it was our daily routine to visit our floors and go from room to room introducing ourselves to patients and assessing what their spiritual needs might be. I’m someone that likes to be prepared; I want to know I am walking into a situation equipped, but what I learned from CPE was the ability to be prepared for not being prepared. When you walk up to a patient room you have no idea what you might be walking into, what pain or trauma or sorrow is on the other side of the door, or even what joy and blessing and sacred moments might occur. Because of that I had to depend fully on God’s presence, and I began a practice of sitting in the chapel and praying over each encounter the day would hold and asking the

Holy Spirit to speak and move through me. It was a lesson of learning to cooperate and lean on God who ministered with and through me.

In addition to assigned units we each had two to three on-call shifts a month. This consisted of holding the pager and being the go-to chapel when codes are called or patients have an emergency need, and most often when a death is occurring or has occurred. If you had your shift during the weekend this meant you were the only chaplain there for the entire hospital. This was kind of mind blowing; that they trusted us to minister. It was empowering because there was no one to turn to and make sure you are making the right decision, no one looking over your shoulder, it’s just you and God and the hospital room. This experience transformed me.

I learned to trust the tools that I already had and learned how to harness and use them in an intentional way. I gained a new feeling of empowerment and experienced a feeling of growing into authority that I had never felt in my ministry before. I learned to guide spiritual conversations and ask deep and probing questions—so much so that I began to catch myself going “chaplain” on friends, family, and neighbors. It grew my skills in being able to jump directly into matters of faith and spirituality with an adept and sharp insight in order to open up details of a patient’s heart and life in order to speak into them the healing love of God. I also learned to more deeply articulate and appreciate my own Anglican faith and theology, and two experiences stand out.

The first is when I was visiting a patient who was sharing a story about how she serves people in her life, and it struck me that she was living out the Eucharistic theology of the Book of Common Prayer: how God became tangible in Christ, who then left for us his presence in the Eucharist, which we receive in order to then go be sent

and extend that presence to the world. I was so struck by this that I told her about our theology and that it was so moving and energizing to see her living out what we are called to be as Christians. And this encounter actually inspired me to rewrite a sermon I was working on in order to share with my community how what we gather to do in worship is meant to act on the way we are in the world.

In addition to this I have come to deeply appreciate the liturgy of our faith in new ways, especially in the form of the Ministry with the Sick book. This appreciation formed during an on-call shift when I was called to a deathbed. I prayed extemporaneously with the family, but at a certain point I felt something structured was needed. I was so grateful to have the ritual of my church and be able to turn to Prayer of Commendation at Death to help minister to a family that was going through a significant life event. In this moment I realized the power ritual can have as markers in the human journey.

CPE at Georgetown transformed me as a person and as a future priest. I am grateful to the other interns, staff, nurses, doctors, and patients who impacted me, poured into me, and trusted me. On my last day at CPE I felt sadness at the idea of no longer being at the hospital, of no more patient encounters, and while I still feel I am called to parish ministry I learned that pastoral care is dear to my heart and working with patients in a hospital setting is something I want to always make time for in my ministry. As I move forward into the fall semester I am actually staying on at Georgetown to help fill in for on-call shifts when they need extra coverage. I feel honored and blessed that the Pastoral Care Department recognized my gifts and is welcoming me to continue as part of their team, and I look forward to the future ways God will show up in patient encounters.

# A Parish Picnic to Remember

Gwyneth Zakaib

On August 25, parishioners gathered at St. Paul's for a picnic to celebrate the end of summer and beginning of a bright new school year. The day started out with impeccable weather, sunny but not too hot, a perfect respite from the heat and humidity the week before.

The festivities began during Mass with a Blessing of the Backpacks, thoughtfully organized by Ali Winter.

After Mass, parishioners were greeted in the atrium by a festive picnic space, expertly set up and decorated

ed by our own CB Wooldridge. Red-checked cloth covered tables encircled a buffet, complete with hotdogs grilled to perfection by master chef Laureen Vance, fixings bought by Linna Barnes, and delicious sides, sandwiches, and desserts donated by generous parishioners. Linna, CB, Megan Sokolowski, Michael Robinson, Sylvia Rortvedt, Scott Spaulding, Tina Mallet, and Gwyneth Zakaib served food and desserts while parishioners laughed together and enjoyed each other's company.

Out in the side yard, children blew bubbles, waved a parachute, and

caught (or dodged) flying beach balls while Janet Wamsley skillfully captured the day in photos.

Afterwards, volunteers brought leftover food to the Georgetown Ministry Center, an endeavor organized by Michael and Jerry Cassidy, while Kahn Branch, Jonathan Scolare, Elijah Mills, Susan Dirstine, James Moxness, and many others helped clean up.

A good time was certainly had by all. Thank you to everyone who made the day so special, including everyone who came and enjoyed, and to Charles for doing double-kid duty while I was otherwise occupied!



# Remembering Fr. Daughtry, RIP

Fr. Richard Wall

Sermon delivered at Requiem Mass held at St. Paul's on Saturday, July 27, 2019

I should begin by stating the obvious. I never met Fr. Daughtry – I would not even recognize him in the street. When he began his ministry here I wasn't alive, and by the time he moved on I'd just about reached 6<sup>th</sup> Grade. But I also know that many, if not all of you, knew him, and he knew you. I know that today we gather to pray for a priest who had a tremendous impact not only on this place, but also on you, and countless others besides.

Recognizing and knowing are two different things – because I still think I know Fr. Daughtry. You see, churches are more than stones and bricks and mortar – these walls are in the best sense porous – they're shaped and molded and fashioned by the prayers of all those who knelt before us in this place. St Peter puts it well: these are living stones; the prayers they contain, however far past, remain alive, energetic, active, surrounding all of us in our own age who stop here and shiver and pray.

I cannot imagine how often Fr. Daughtry prayed in this place – and prayed as priests do, very early in the morning, late at night, away from schedules and masses and congregations. Prayed in hope and joy and thanksgiving; prayed in frustration and sorrow and confusion. And prayed suddenly – prayed for people of this place whose lives changed in the blink of an eye – people whose lives suddenly turned on disaster, tragedy, horror. His prayers are a part of the fabric of this place, and when I am here, alone, praying, I know that my prayers are joined to his.

I know him too through you – I know him through all of you who are part of this parish through his life and

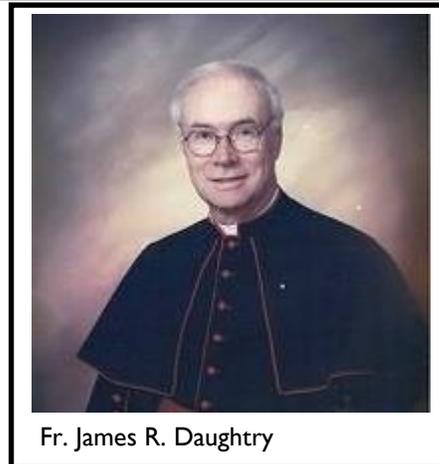
example and ministry. We come to know the Gospel of Salvation through witnesses, and I see how he shaped the believing of so many people here – how in him you were able to glimpse Jesus and the love of God, and began lives of faith that 30 years later still stand strong.

Now 1974-1989 was a very different era of church history. You don't need me to tell you: across the board, lots more people – a society that better embraced Church on Sunday mornings – parishes as focal points for community, social gatherings – the role and influence of priests much stronger. These were fruitful years – you'll see outside information about each year of Fr. Daughtry's tenure – and these years are full of life and energy – doing – growing – building – planting. Please take a look at the displays – I think you'll spot some familiar names and memories.

Having said all that: we'd be wrong to assume these were easier times. At the very beginning of his ministry here, 11 women were ordained to the priesthood in Philadelphia; two years later General Convention authorized the ordination of women. And then, shortly after that, came the revision of the Prayer Book and the BCP 1979. These were rocky years throughout the entire church – and, I believe, he navigated them smoothly and well.

The point is, of course, that in any day, any age, no matter the trends, the politics, the opportunities, the cultural shifts – the vocation of the priest in some sense remains the same. And so, again, I feel I know Fr. Daughtry, just as I feel I know any priest who serves a parish such as this.

First, I know he loved Jesus deeply and intensely, and I know that he believed the tenants of the creed, the central doctrines and dogmas, from the very bottom of his heart. If he did-



Fr. James R. Daughtry

n't he wouldn't have wanted to be here for 5 minutes, let alone 15 years – to do all this, you have to believe. There is no room in Anglo-Catholicism for priests with weak or rocky or agnostic faith – we have to look people in the eye from the altar, from the pulpit, so that even in their uncertainty, their doubt, their seeking and searching, they can see that we believe – they can see what I believe – and that we believe all of this to be completely and utterly and beautifully true.

Second, I know he celebrated the Sacraments with joy and humility and awe. I know his heart leapt with joy at each baptism, each confirmation. I can only imagine how many people were set on the road to baptism, to confirmation, by his ministry. And who knows how often he stood at these altars, celebrating the Sacrifice of the Mass – each and every time, beholding the glory of Jesus Christ, then sharing that glory with those he was called to serve.

Third, I know that pastoral care mattered to him deeply – bringing that presence of Jesus into the ups and downs and everyday life. I know from so many stories how he cared for prisoners, the last and the least. I think he saw in every face a child of God and that, of course, is the great equalizer. When you see the face of

God, nothing else matters – history, status, bank balance, social class. His heart was with the people of this parish and his heart was in the worship.

Fr. Daughtry did as I am doing now - presiding over a requiem – countless times. What he believed and trusted for so many children of God we believe and trust to be true for him. For now he sees with his own eyes all that he spent his life serving and preaching and proclaiming – the truth of God – the Vision Glorious. And as we pray for his soul and celebrate once again the Sacrifice of Calvary – the reality of death and the joy of resurrection – he too stands once again alongside this altar, as part of a company too great to number, worshipping the God in whom all things are made new.

Bishop Henderson – who did field ed here 1975-1977 – wrote this: *Just about everything I know about the ordained ministry of the Church I learned from Fr. Daughtry. If I have done anything good as a priest and bishop of the Church, it is rooted in what he taught me, how he lived, and who he is.*

It reminds me of something Bishop Baxter said at a clergy conference in Central PA. Some of the larger parishes were searching for rectors, and halfway through lunch the bishop took to his feet and suddenly said this “I know we have some big openings; I know some of you have suggestions; I know some of you are interested. So let me say this: I don’t care what the job is – or who can work wonders with Facebook or graphics or write fabulous sermons or sing beautifully. Every single priest in this diocese must have a pastor’s heart.”

And that’s my parting word about Fr. Daughtry: above all – he lived and loved and served here with the heart of a pastor. And I pray that those of us who follow him at this altar may find the hope and grace to do and be the same.

## Undercroft Flood Update

Anne Windle, Junior Warden

As many parishioners are probably aware, in May the undercroft flooded as the result of a heavy spring rain, causing significant damage, particularly to the floors and lower walls. Fortunately, insurance covered the cost of all the repairs we needed to make.

We used the opportunity to re-think the use of the space, discard unused items and generally clean house and spruce up. The undercroft area beneath the sanctuary, containing the Foggy Bottom-West End Village office and three small rooms, was refloored with a waterproof wood laminate, repainted white and the built-in cabinets removed from the former vesting rooms because they had retained and been damaged by water during the flood.

The Flower Guild, with particular help from Jennifer Crier Johnston, downsized, reorganized and consolidated Christmas decorations and other Guild supplies from three storage areas, including the women’s vesting room, down to the Guild closet and a portion of the boiler room. The men’s and women’s vesting rooms were consolidated to one room, which will be outfitted with modular racks and storage. A window was put in the vesting

room and meeting room doors, in compliance with diocesan child safety guidelines. The room rented by the Village for storage was moved to the room closest to the Village office because a vent between the two rooms allows sound back and forth. The middle room was converted to a much needed small meeting room, offers an informal, comfortable meeting space and can accommodate six to eight people. It is available for booking through the Parish Administrator, Hallerin Hill.

The undercroft beneath Pillsbury House, which currently houses the Catechesis of the Good Shepard classrooms, sustained significant damage to the lower walls. Repair work could not be undertaken until materials from the Village and Flower Guild, which were being stored in the large classroom during renovation, were moved back to their storage rooms. The wall board on the lower walls was replaced and repainted, and was finished in time for the beginning of the church school year on Sunday, September 8.

We invite you to visit the undercroft next time you are in the building to see the recent changes and improvements. If you have questions, see the Rector or one of the Wardens.

## July/August Vestry Notes



The Vestry held its summer meeting on Sunday, August 18. The Vestry approved the following:

- Funding to hire a new part-time Family Minister Coordinator.
- The 2019 Music Gala to support the music ministry at St. Paul’s and Bishop Walker School.

- A Parish Luncheon on October 6 for the Feast of Dedication.

On September 10, the Vestry, together with the Strategic Planning Committee, will meet for the first time with Kirby-Smith to begin the visioning process.



# A St. Paul's Scavenger Hunt

Maddy Murnick, with help from St. Paul's choristers, prepared these clues for a treasure hunt for a farewell party for Organ Scholar Nick Quardokus

The five clues took players around the St. Paul's neighborhood. See if you can figure out where they went. (Answers on p. 11)

## Clue I

GREAT! WE AT our next stop!  
(Don't forget to pick up a drink before you leave)

## Clue II

(Hint try singing it)

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African-American Spiritual

Moderately

## Clue III

7867 29 843 67426 78677  
(Hint: use your phone)

## Clue IV

Though Tallis was a genius, he wouldn't be able to find number 1101 without the *gracious light* to guide him.  
(Don't forget to pick up the items waiting for you when you arrive.)  
(Hint: Consult a hymnal)

## Clue V

On K street played one Mister Q  
He sat on a bench not a pew  
Ne'er flaked on the choir  
to eat \_\_\_\_\_ and \_\_\_\_\_  
Good luck, Mister Q, We love you!  
(Please pick up the items waiting!)  
(Hint: Remember the rule of Limericks., and you will find a place to eat.)



## A Weekend with Father Stuart Hoke October 26 - 27

### Saturday, October 26 - Prayer Lunch

11:30am - The Most Holy Rosary  
12 Noon - Angelus & Low Mass  
12:30pm - Lunch & Address

### Passage to India: A Spirituality of Pilgrimage

With apologies to E. M. Forster.... With commentary, photos, and insights gleaned from several travel experiences within the Asian sub-continent, Fr. Hoke will share portions of his latest pilgrimage to India and beyond.

Pilgrimage is an intentional journey from where we are to where God would have us, always with the provisos that we expect the unexpected; that we learn to let go and let God; that we set our own agendas aside, and allow the divine to set the stage; and that we keep in mind that every moment on pilgrimage is pregnant with an epiphany of God.

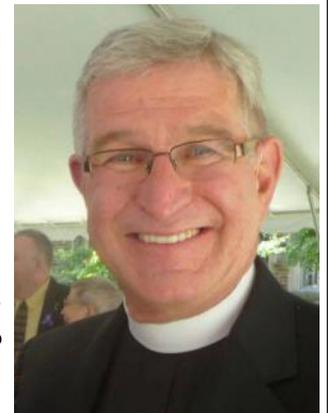
### Sunday, October 27 - Forum & Pulpit

10:15am - Sunday Forum

### Addiction: A Family Disease

Fr. Hoke will pick up where he left off last year in addressing addictive illness and recovery. This year his focus will be the "family disease" of addiction. Mothers, fathers, sons and daughters, and even members of the greater family, suffer significant dis-ease when living with an active addict or alcoholic. Hoke will address the spiritual dynamics at play in the family, and the ways recovery can help those who are afflicted.

Fr. Hoke also will preach at both the 9:00 am and 11:15 am Masses on Sunday, October 27.



## Understanding Mary

Suzanne Gartner

I was reared Presbyterian. In that denomination, Mary was not placed in a position of great attention. She was the Mother of Jesus – no small honor, responsibility and, ultimately, a glorious burden – but not a person I believed was to have a special focus in any worship service. Since being introduced to Evensong and Benediction, I've seen that at St. Paul's there is a greater prominence of Mary in worship. Fr. Richard has given sermons on Mary and repeatedly shown the specialness that she occupies in the panorama of his personal faith.

I have had an internal wrestling match about the role of Mary and that of Jesus, since regularly attending the beautiful E&B service. In the Roman Catholic Church, to which my late husband belonged and where all four of our children and our thirteen grandchildren were baptized and confirmed, over the years I have seen and heard much about "Our Lady." I have seen the consistently reverend devotion given her. Additionally, I've heard that we should pray to Mary to intercede on our behalf with God for this or that need. However, I have remained more Presbyterian where Mary is concerned. I've always thought that it was Jesus' "job" through the Holy Spirit to be our intercessor. In a scriptural context: for me, Jesus was "the Way," not Mary.

At the Feast of the Assumption, Fr. Richard's face showed an internal joy that made him glow. Suddenly, I had – a revelation? – a new awareness? I pondered anew: What am I going "to do with" Mary in my spiritual journey? Is there a way to "honor" Mary without "worshipping" her? I'd never before entertained that idea. I now consider myself to be a work in progress where Mary is concerned. She is part of my spiritual journey.

## On Matters of the Soul

Ed Loucks, Convener

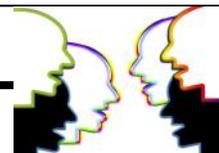
Our Monday night fellowship and formation group is about to begin its fourth season together. So what have we learned in our past three seasons together? (Warning: you've probably seen some of these bits before, but, as Groucho Marx used to say, "Don't stop me if you've heard this one before—I'd like to hear it again myself.")

For starters, in the Great Commission we are *commanded* by Jesus to "make disciples," helping one another to obey His commands. St. Paul tells us that we each have different gifts to be used to "equip the saints for the work of ministry, for building up the body of Christ." The mission statement of St. Paul's parish is to "seek to restore all people to God and to each other through sacramental worship and Christ-like living."

We don't think Jesus was giving us some nice suggestions, that we ought to give them a try when we feel like it. He gave us a *commandment*. So, how do we go about doing this?

And we do it in community—a small group of people who learn to trust one another over time/ We learn from each other, we acknowledge the different gifts we each have, we recognize that each of us travels on the path at different rates, that we are not competing with each other, but we all have the same objective – to be disciples of Jesus.

What does that look like? It looks like we are involved in a life-long process of becoming like the Christ. Here are some of the disciplines He practiced when He was physically on this earth: silence, solitude, fasting, prayer, submission, humility, obedience, study, fellowship, confession, worship, service. Think of these as gardening tools in your garage. You are not expected to use all of them all the time—just the right one when it is needed.



There are two of these disciplines that we *must* use each day; prayer and study. We are told to "pray without ceasing." This does not mean badgering God with ceaseless requests. Praying is less about us talking and a lot more of us listening. Study, or spiritual reading, does not suggest speed-reading vast segments of scripture each day, but meditate on a carefully selected portion of God's Word, perhaps using this updated version of the *lectio divina* – (1) listening, (2) reflecting, (3) praying, and (4) obeying. The scriptures can be understood more clearly if we dig into some of the writings of holy men and women who have wisdom and helpful advice to share with us. This might mean getting up fifteen minutes earlier in the morning, but it can be done.

Our group could be called "Christian formation for busy people." My mother drilled into my head that we can always make time for what we *really* want badly enough to do. Formation cannot be accomplished in a few hours on Sunday morning. We must ask ourselves, "Where does God go between Sundays?"

So how do we do "Christ-like living" during the week? There is a big difference between "witnessing" and "proselytizing." The latter is high-pressure salesmanship, which most people find off-putting. Witnessing is walking your talk. My dad used as his motto—"I must so live Jesus Christ that others will be compelled to think of Jesus Christ," He never said it was easy, but when he died – at work – one person who had worked with him for fifteen years told me that he had never met a man he thought was a Christian until he met my dad.

A monk who lived in a monastery near a little village in France was walking along the street one day, and was

## UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

### SEPTEMBER

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

HAPPY BIRTHDAY

### OCTOBER

- 2 | Joan Miller  
Sylvia Rortvedt
- 6 | Aidan Crane
- 7 | Sarah Schnorrenberg
- 9 | Benjamin Best
- 10 | Alistair Coleman
- 12 | Sarah Barrientos  
William Begley
- 13 | Peter Britton
- 15 | Kris Brown Coleman  
Skip Keats
- 17 | Sally O'Brien
- 23 | Elizabeth Schnorrenberg
- 24 | Patricia Byrd
- 25 | Charlotte Gillespie
- 26 | Betty Ajueyitsi
- 29 | Benton Crane
- 30 | Lydia Taylor

## Upcoming Special Services



### Feast of St. Michael and All Angels Sunday, September 29, 2019

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

### Feast of Dedication Sunday, October 6, 2019

- 9:45 a.m.: Morning Prayer
- 10:30 a.m.: Solemn Mass
- 4:00 p.m.: Solemn Evensong & Benediction of the Blessed Sacrament

**NOTE: ONE MASS ONLY for Feast of Dedication**

approached by a villager. "What do you do all day?" he was asked. "Oh, I fall down, and I get up, and I fall down again, and I get up again. Sometimes I need help. That's what I have brothers for." We all need a community of compassionate travelers on the same journey—toward Christ-like living.

Dr. Martin Luther King, Jr., often ended his talks with what he called an old slave prayer: "O God, I ain't what I ought to be and I ain't what I'm gonna be, but thanks to You, I ain't what I used to be." *That* is transformation



How did you fare? Answers to Scavenger Hunt Clues:

- Watergate
- River Inn
- Organ
- Trade Joe's (1101 25th St.)
- Baked and Wired



# 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:**

**Friday, September 27: Music Gala**

**Sunday, October 6,**

**Feast of Dedication: Combined Parish Mass at 10:30 a.m.**



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