



Conversion of Paul, David Teniers The Elder (1582-1649)

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

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Pilgrimage to Resurrection



THE REV'D RICHARD WALL

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Dear Friends:

There's something about the New Year "flip" that I always find intriguing: the color and exuberance of the Christmas season giving way to the cold austerity of January. Excess and merry indulgence suddenly switch to a secular Lent, as we get set for one more self-improvement project: diet; exercise; economizing.

Those of you who join me for early morning battles with treadmills and ferocious instructors clad in lycra know that this is the season for gyms to explode - packs of people with firm-to-tepid resolve clad in brand new shorts with sparkling white sneakers suddenly descending *en masse*, wandering the exercise rooms, trying to decide what exactly they are supposed to do. Next, the gym "boom" is followed by the gym "flop": and, in fact, regulars are encouraged to stay the course, to be undeterred by sudden crowds, as soon everything will be back to normal. And yet, ironically, it is the January 1 crew who keep the exercise industry afloat: they who sign up for twelve full months; who purchase clothes and sneakers and towels; who work out for maybe (maybe) a month - and then - life, work, sheer fatigue resume control - and one more gym membership goes paid but unused.

It's worth considering, as here we have a metaphor, an image for both the spiritual life, and our relationship

with churches. Buying a gym subscription will not make us fit. Likewise, we can pay our pledge, make sure our name is entered on rolls, be the proverbial "pledging member" - and still our souls stagnate. We can be glad that our church says and does all that she should; decide that Mass is said and liturgical schedules are as they ought to be; be satisfied that our community pays reasonable attention to the needs of the poor - but without ever actually giving of ourselves. Or we can attend to the task and the work of growing spiritually - and here is something of a Sisyphean task: committing ourselves to endless cycles of effort, work, sacrifice, and failure if we are to be serious about this business of transformation. For personal transformation is exactly that: something no church, no individual, no priest can achieve on your behalf. On the

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same note of exercise, remember how St. Paul described the life of discipleship precisely as athletic endurance: *I have fought a good fight, I have finished my course, I have kept the faith.*

The New Year's industry is fueled by this universal sense of incompleteness. Think of a perpetual itch; a sense of unrealized potential; a capacity for change of improvement that, deep down, we know is possible - if only.... In my mind's eye the Magi were men who felt this restlessness, felt this sense of incompleteness - despite a lifetime of success and achievement. Again, in my mind's eye I wonder how long the bright star waited over their homes, a gentle, kindly light, reminding them of a possibility they could no longer ignore. So their longing for God compels them to follow - to leave behind comfort and familiarity - and to embark on a journey with an unknown destination. I cannot imagine the route this journey took, but I am sure it was not linear - twisting, turning, winding, up, down, through, across - and stopping constantly to recalibrate; to realign their path with this bright star in the sky. We do know that sometimes their journey faltered and took wrong turns: they seek the Son of God first in the corridors of power, but find him in a stable - and then, the Gospel records, return home by another way.

The bright star in the sky, calling both shepherds and kings to discover new life, speaks powerfully to me at this time, as we prepare to consider a refreshed strategic plan and vision for this place we love dearly. "Refreshed" is important: we are not throwing out babies with bathwater or tinkering with fundamental facets of identity. Rather we are calling out the brightest and best of who we are, and then giving core values clarity, new life and meaning. Asking where and how we are now being led; how we best use all that God gives; what possibilities and potential we too can no longer ignore;

how and where we best focus. The Magi's restlessness and unwillingness to settle - their decision to follow a particular star - illuminates what it means to be a people of pilgrimage - and how we can better attend to this primary task of following.

You may have heard our bishop speaking recently of "revival". Our minds perhaps initially close, as we sense guitars and shudder. But think again, for this is a curious noun: an improvement in condition or strength; something becoming active or important again; something old now new or popular. What would Anglo-Catholic revival look like? Our traditions becoming stronger, bolder, more confident, more public? Ancient rhythms of prayers and patterns of life and living active and vital once again? Revival doesn't mean reinventing the wheel, or catholics becoming

protestants: but it does mean finding the best of all that God gives so we may use these gifts joyfully, fruitfully, and with focus and purpose. Ultimately reviving, perhaps, that image and likeness of God within us, in which we were each made.

Something of an epic spiritual event is being planned by our diocese to begin and accelerate this work - a Revival Eucharist, to be held Sunday 26th January, 2pm, Entertainment & Sports Arena. The preacher will be Presiding Bishop Michael Curry, known to many as the "Royal Wedding Preacher"! Churches across the diocese will be changing their usual Sunday schedules to allow as many of us as possible to be a part of something wonderful. It's important for us as a parish family to gather with our sisters and brothers for this time of joy and revival, and I ask as many of

you as possible to join me at this important Eucharist. Tickets are free and can be obtained by visiting www.edow.org/morejesus

Benedict taught us that beginning again is part of this Christian life - just like those faces reappearing and vanishing and reappearing on treadmills. Another word we could use would be "repentance" - "metanoia" - that invitation to turn away from one thing and towards another - away from all that diminishes and destroys, and towards our Heavenly Father who teaches us how to love. It is the constant dynamic: the endless, winding pilgrimage towards the place of our own resurrection by coming again and again unto the Altar of God. I look forward to seeing you at Mass.

This comes, as always, with my love and prayers

- Fr Richard



Highlights from November and December

All Saints' Day with Bp. Knudsen



Advent Lessons & Carols



Stanford Magnificat in G: The Beauty of Evensong

Maddie Murnick

Every chorister knows the opening of Stanford's Magnificat: the quick eighth notes and the opening fourth that soars to a high G, making every building ring- from a tiled shower to an arched cathedral. It's often the most coveted, most prepared-for, and most nerve-wracking solo a chorister will encounter. Sunday November 9, it was sung by K St chorister Michael Discenza at evensong. But why does it speak to us so strongly?

Mary was a young woman when she sang the Magnificat, so it's evident why Stanford, among many others, chose to start the piece with a treble voice. Same goes for the Nunc, led by a grounding bass solo echoing Simeon's voice.

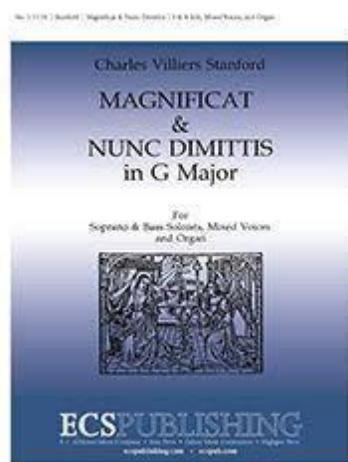
In the Magnificat, the soprano soars above the choir while in the Nunc, the bass solo vibrates below, but in both movements the soloist leads and the choir echoes. When I hear the opening of the Magnificat with a single soprano voice, followed by the quiet response from the choir, I am reminded of the power of Mary's words. They ripple throughout all generations in the same way a single voice introduces the words, and the music echoes through all four parts of the choir. In my mind's eye, a picture forms of choirs across the world and ages with Mary at the center leading them. The choir's repetition of the soloist's initial phrase is the sound of the words sinking into our hearts, where they will resound as long as choirs sing her song.

While the Magnificat opens with the nervous energy of Stanford's many ascending and descending eighth notes, the Nunc has a far more slow and gravitating opening, accurately reflecting the difference in age and

attitude of the movements' two speakers. When I hear the bass solo sing "Lord, now lettest thou thy servant depart in peace" and the choir's quiet descending echo of the final three words, I can see Simeon, old and experienced, probably bearded, as clearly as if he is actually there. And, in truth, he is. Because his words transcend time, and the echo of the choir reminds us of that miracle in an amazing way. They are living words, and Stanford in G proves this to us. The words of Mary and Simeon join with ours, creating an inseparable whole through all places and time, uniting us, if briefly, with eternity.

It's like when you see a play, and there's a hazy screen separating scenes from two different storylines. First you see young Mary singing the Magnificat, the lone voice speaking new and revolutionary words. Then a light from behind the screen turns on and you can suddenly see a multitude echoing her words, their figures blurred by the screen.

And then suddenly, in the play's conclusion, the screen lifts and the past and present become one eternity. That is the beauty of Stanford in G. That is the beauty of Evensong.



Savannah Ponder Ordained

Linda Wilkinson



Tina Mallett, Savannah Ponder, CB Wooldridge, Linda Wilkinson

Tina Mallett, CB Wooldridge and Linda Wilkinson represented St. Paul's at the ordination to the diaconate of Savannah Ponder on Saturday, November 16, 2019. Savannah served as acolyte for the daily Mass at St. Paul's this summer. Savannah served as a reader for Advent Lessons & Carols on December 9.



Christmas at St. Paul's

Janet Wamsley Photographer



Vestry Adopts 2020 Budget



David Schnorrenberg, Senior Warden

On December 17, the Vestry adopted a budget for 2020. The budget is balanced, with projected income of approximately \$926,000 and projected expenses in approximately the same amount. The expense side of the ledger falls into following six categories (with their approximate portion of the budget indicated parenthetically): (1) personnel expenses (40%), (2) plant expenses (27%), (3) administrative expenses (6%), (4) ministry expenses (20%), (5) strategic planning expenses (2.5%), and (6) Diocesan pledge (4.5%). Ministry expenses are subdivided into six categories: (1) music; (2) worship; (3) formation; (4) evangelism; (5) pastoral care; and (6) mission outreach. Each category of expense is addressed below, following an explanation of the parish's anticipated income.

Pledge Income. As in prior years, the budget is largely driven by the amount of pledges received during the annual pledge campaign, which concluded on November 30, with pledges continuing to arrive in December. As of the Vestry's December 17 meeting, the pledges from the 2020 pledge campaign were less than the amount received for 2019. However just as occurred in 2019, the Vestry expects additional pledges will come in during the coming year. This may result in 2020 pledge income being roughly consistent with 2019.

In budgeting projected income for 2020, the Vestry took a conservative approach in forecasting pledge income for 2020 at \$577,000, after taking into account the possibility for some underpaid pledges, which is a potential occurrence that the Vestry budgets for every year. The \$577,000 in projected pledge income is \$12,000 less than the pledge income of \$589,000 in the 2019 budget. Yet, like last year, pledg-

es will represent a significant portion of the parish's income. In 2020, pledges constitute approximately 62% of the parish's projected income.

Plate Income. The Vestry supplemented pledge income with a projection of income from plate collections during 2020, including the annually significant collections on Easter and Christmas. The Vestry budgeted \$57,000 to plate income for 2020, representing a \$3000 increase over the 2019 budget. The Vestry felt comfortable with a modest increase based on the recent historical trend in the parish's plate income. Plate income constitutes approximately 6% of budgeted income.

Income From Internal Funding Sources. The Vestry utilized various internal funding sources to supplement the parish's operating income. The internal sources included endowments intended for specified purposes that, as in past years, will be used to fund seminarians, adult formation, and the music program. These endowments will supply \$19,500 to the 2020 budget, or approximately 2% of budgeted income. In addition, consistent with the resolution passed by a prior Vestry, the Vestry elected to draw just under 3% in income from parish investments (a combination of the parish reserve fund, certain special funds, and the General Endowment) to fund the operating budget. This amount is less than the 4% authorized by a prior Vestry resolution as roughly equivalent to taking interest income from the parish investments without invading principal. The parish investments will supply \$36,300 to the 2020 budget, or approximately 4% of the income budget.

Funds raised in the 2019 Music Gala will supply approximately \$43,000 to the 2020 budget, roughly 4.5% of budgeted income. Of this,

\$10,000 will be used for mission outreach to provide funds to the Bishop Walker School, and approximately \$33,000 will help fund the budget for parish music expenses. Finally, the internal funding sources include approximately \$10,000 from various parish cash accounts intended for dedicated purposes that fall within the operating budget, including, for example, contributions given to support hospitality such as Sunday morning coffee hours.

Income From External Funding Sources. The 2020 budget includes significant income from external sources. Chief among these will be income from the Acton Academy for the building space the parish makes available to the school. After completing repayment of the borrowing done from the General Endowment to enable the Acton rental, the 2020 income from Acton will \$136,800, roughly 15% of the parish's budgeted income. In addition, the Vestry anticipates approximately \$19,000 in additional income arising from other building usage, including usage by Foggy Bottom West End Village. This represents about 2% of budgeted income. Finally, the parish has been blessed for the second year in a row with funding from a charity golf tournament that will enable the continued operation of our Hunger Homeless ministry. The amount of this gift was \$28,000, contributing about 3% of the 2020 budgeted income.

Personnel Expenses. The total personnel budget for 2020 is approximately \$370,000. This amount covers compensation for a single priest (the Rector), the parish administrator, the music director, a family ministry coordinator (not yet hired), and a bookkeeper paid by the hour. As part of its personnel budget, the Vestry approved a 2.6% cost-of-living salary

increase recommended by the Diocese. Besides salary, the budget covers additional compensation such as health insurance and pension expenses. The personnel budget for 2020 is approximately \$7000 more than the 2019 budget. The increase is due primarily to the cost-of-living increase, higher insurance and pension costs, the anticipated hiring of a family ministry coordinator to minister to young families and oversee youth formation, and the need to fund a full year of employment for the parish administrator, the position having been funded for only 10 months in 2019. These expense increases slightly exceeded the significant cost saving from not having a second priest on staff.

Plant Expenses. Plant expenses were budgeted at \$253,000 for 2020. The budget covers expenses such as building maintenance and repair, cleaning, custodial supplies, insurance, and utilities. The largest budgeted expenses include utilities (\$93,500), building/grounds maintenance and repairs (\$56,000), and cleaning service (\$33,000). Overall, the plant budget is approximately \$14,000 more than 2019. The increase is primarily driven by higher anticipated expense for routine maintenance and upgrading of parish facilities associated with the retention of a professional property manager.

Administrative Expenses. The 2020 budget for administrative expenses is \$57,400, which is about \$1000 less than in 2019. These expenses cover the basic needs of running the parish office, such as paper, postage, telephone service, computer expenses, and auditor expenses.

Music Expenses. Music continues to be a significant portion of the parish budget. Considering both the compensation for the music director and the music ministry expenses, the total anticipated spend on music will be \$193,342, or approximately 21% of the 2020 budget. The Vestry adopted

a music budget that will enable the same level of liturgical choral support as offered in 2019. Generally speaking, this will include during the non-summer months, six paid section leaders at Sunday 11:15 Mass, Sunday Evensong & Benediction, and major Feast Days, as well as four paid section leaders at the Sunday 9:00 Mass. During the summer months, there will be six paid section leaders at the Sunday morning 10:00 Mass. The Vestry focused this year on improving compensation for paid choir members. The Vestry understands that St. Paul's has been paying rates less than market value for some period of time. Therefore, Vestry authorized a significant increase in choir compensation as part of its 2020 budget. Though the new compensation level remains short of what the Vestry understands to be market value, it represents a significant step toward market rates.

Worship Expenses. The Vestry budgeted approximately \$16,000 to worship expenses to cover costs such as supply clergy, seminarians, visiting clergy, candles, and altar supplies. The Vestry increased the budget for supply clergy to cover for the Rector's vacation. This is necessary given that the parish now has only one paid priest on staff.

Formation Expenses. The formation budget for 2020 is \$6000. This represents a slight increase over the 2019 budget to allow funding for outside educators to cover work previously done by the assisting priest on staff.

Evangelism Expenses. The evangelism budget for 2020 is \$4300. This amount mostly funds expenses associated with the parish website.

Pastoral Care Expenses. The pastoral care budget for 2020 is \$18,000. It has two components. First, it funds the nursery care for Sunday mornings and major Feast Days. Second, it funds parish hospitality, including Sunday morning coffee hours, recep-

tions, and parish lunches. The Vestry elected to increase the hospitality budget this year to \$10,000, up from \$5000 in 2019. The Vestry intends to fund more parish-wide fellowship events in 2020.

Mission Outreach Expenses. Mission outreach expenses are \$41,000, or approximately 4.5%, of the 2020 budget. The Vestry funded three expenditures – (1) \$10,000 for the Bishop Walker School, representing the funds raised for this purpose at the 2019 Music Gala, (2) \$28,000 for the Hunger Homeless ministry, made possible by the contribution from the charity golf event, and (3) \$3000 in funding for Georgetown Ministries, sourced from the parish endowment for outreach.

Strategic Planning Expenses. The Vestry provided \$22,600 in the 2020 budget to fund strategic planning. Of this, \$2600 will fund the parish's participation in the Consortium of Endowed Episcopal Churches, an association of similarly situated parishes from around the country that the Vestry hopes will serve as source for future ideas for the parish. It also represents an opportunity for St. Paul's to share its vision of the Church with other parishes. The balance of the budget for strategic planning is reserved for future initiatives that might arise out the strategic planning currently being done by the Strategic Planning Committee and the Vestry. The Vestry wants to have room in the 2020 budget to fund any promising initiatives.

Diocesan Pledge. The parish's pledge of funding to the Diocese in 2020 will be \$40,000. This represents a \$5000 increase over 2019. The amount is approximately 4.5% of the parish budget, which is short of the tithe that the Diocese suggests, but does not mandate. The Vestry understands that most parishes pledge in excess of 5% of their operating budget to the Diocese.

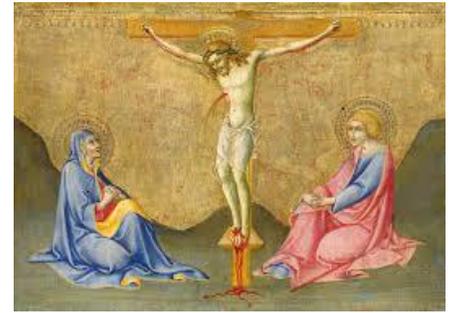
St. Paul's Parish 2020 Budget

	2019 Budget Updated	2020 Budget
INCOME		
Plate	54,000	57,000
Pledges	589,000	577,000
Total Stewardship	643,000	634,000
Hospitality	4,500	2,000
Formation	1,000	
Building Use	3,500	3,000
Total Regular Income	652,000	639,000
Foggy Bottom West End Village	15,900	15,900
Net Acton Rental Income	100,000	136,800
Investment Income General	42,000	36,300
Investment Income Special Endowments	14,600	19,500
Transfer from Rectory Fund		2,000
Music Income	72,200	48,600
Hunger Homeless Golf Tournament	25,000	28,000
TOTAL INCOME	921,700	926,100
EXPENSE		
TOTAL PERSONNEL	363,628	370,247
STEWARDSHIP EXPENSES		
Total Administrative Expense	58,440	57,400
Total Plant Expense	239,500	253,000
TOTAL STEWARDSHIP EXPENSES	297,940	310,400
MINISTRY EXPENSES		
Total Worship	11,900	16,100
Music		
Choir Compensation Total	65,070	75,510
Supply Organist Total	5,000	6,700
Organ & Piano Maintenance	6,000	6,000
Organ Intern	23,200	-
Program expenses	5,600	6,600
Choir Tour	6,000	-
Professional Development Total		2,640
Total Music	110,870	97,450
Total Formation	5,000	6,000
Total Evangelism	5,300	4,300
Pastoral Care	13,000	18,000
Total Mission Outreach	34,000	41,000
TOTAL MINISTRY EXPENSES	180,070	182,850
STRATEGIC PLANNING EXPENSES		
Strategic Plan Initiatives	8,500	20,000
Consortium of Endowed Episcopal Parishes (CEEP)		2,600
TOTAL STRATEGIC PLANNING EXPENSES	8,500	22,600
DIOCESAN PLEDGE	35,000	40,000
TOTAL EXPENSE	885,138	926,097
BALANCE	36,562	3

Upcoming Formation Opportunities

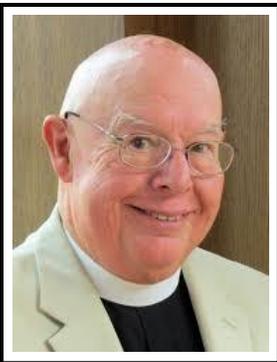
Sundays in March, Rector's Forum at 10:15 am in the Rector's Office "The Passion Narratives," Commentaries with Art, by Ian Boxall, PhD

Dr. Ian Boxall returns to St. Paul's to offer a series of commentaries with art on the Passion Narratives. Dr. Boxall is currently an Associate Professor of New Testament at Catholic University. He was formerly Senior Tutor and Tutorial Fellow at St. Stephen's House, Oxford (1994-2013). His New Testament commentaries are widely published.

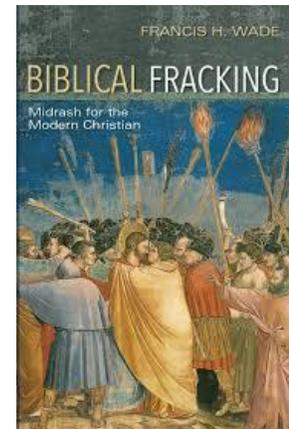


"The Crucifixion," Sano di Pietro (c 1445/1450)
National Gallery of Art, Washington

Saturday, March 7, Lenten Quiet Day, 10:30 am—3:00 pm in the Nave Holy Week Behind the Scenes: "Exploring the Minds of Judas, Caiaphas, Pilate" Meditations with the Rev. Dr. Francis H. Wade



The Rev. Dr. Francis "Frank" Wade is a Graduate of The Citadel and the Virginia Theological Seminary. He served congregations in his native West Virginia from 1966 until he was called as Rector of St. Alban's Parish adjacent to the Washington National Cathedral, where he served from 1983 until his retirement in 2005. His sermons and meditations are widely published, most recently *Biblical Fracking: Midrash for the Modern Christian*.

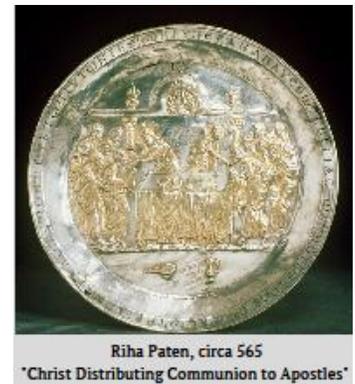


Saturday, March 21, St. Paul's Lenten Museum Tour, 2 pm at Dumbarton Oaks Museum "Liturgy and the Arts of Byzantium" with Warren Woodfin, PhD



Dr. Warren Woodfin is currently Resident Fellow in Byzantine Studies at Dumbarton Oaks Museum.

The Museum is located at 1703 32nd St NW, Washington, DC 20007



For further information on any of the above formation opportunities, contact Nancy Work at worknwl@gmail.com.

On Matters of the Soul



Ed Loucks, Convener

In November, our chapter began with a quotation of one of history's most well-known anti-heroes, who said:

Everything in Christ astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world, there is no other possible term of comparison. He is truly a being by himself....I search in vain in history to find the similar in Jesus Christ, or anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature, offer me anything with which I am able to compare it or to explain it. Here everything is extraordinary.

Who is this remarkable saint? You guessed it, of course! His name is Napoleon Bonaparte. He doubtlessly had ample time to reflect after Waterloo as he sat by the sea tossing pebbles of St. Helena into the waves.

He must have made the discovery that Philip Yancey describes for us in this chapter. He writes, "Jesus came to earth 'full of grace and truth,' . . . and that phrase makes a good summary of [the message of the gospel of St. John]. First, grace: in contrast to those who tried to complicate the faith and petrify it with legalism, Jesus preached a simple message of God's love. For no reason—certainly not because we deserve it—God has decided to extend to us love that comes free of charge, no strings attached, 'on the house.'" *The Jesus I Never Knew* (p. 95). One can often wonder why we Christians have such a hard time with the concept of grace.

Yancey goes on, and perhaps this is where some of the complications begin. He writes, "Despite this emphasis on grace, no one could accuse Jesus of watering down the holiness of

God....He broadened murder to include anger, adultery to include lust, theft to include coveting. 'Be perfect, therefore, as your heavenly Father is perfect,' he said, setting down an ethical standard no one could reach." (pp 95-96). That's the truth. Thanks be to God for grace!

How do we deal with scripture that appears to contradict itself? That's what we seek to do in formation communities. We learn to think and act not in "either/or" terms but in "both/and" terms. Most of us try to resolve apparent contradictions because paradox is disconcerting and frustrating. Working things out in community helps us grasp both ends of apparently paradoxical truths.

The late Eugene Peterson tells us, "Christians don't simply learn or study or use Scripture: we *assimilate it*, take it into our lives into such a way that it gets metabolized into acts of love, cups of cold water, missions into all the world, healing and evangelism and justice in Jesus' name, hands raised in adoration of the Father, feet washed in company with the Son." (my emphasis) Try assimilating Scripture. Try using a modernized rendition of the *lectio divina*—(a) listening, (b) reflecting, (c) praying, (d) obeying.



Our fellowship and spiritual growth group concluded the year 2019 by wrapping up our consideration of Chapter Six in Philip Yancey's book, *The Jesus I Never Knew*. We spent several weeks on this chapter entitled "Beatitudes: Lucky Are the Unlucky." The chapter is loaded with thought-provoking and discussion-producing ideas (not that this group has difficulty getting into warm and friendly multilogue!)

Yancey includes a satirical rendition of the Beatitudes, created by the

British Bible scholar, J. B. Phillips, that apply to the kingdom of this world (p.113):

- Happy are the "pushers": for they get on in the world.
- Happy are the hard-boiled: for they never let life hurt them.
- Happy are they who complain: for they get their own way in the end.
- Happy are the blasé: for they never worry over their sins.
- Happy are the slave-drivers: for they get results.
- Happy are the knowledgeable men of the world: for they know their way around.
- Happy are the trouble-makers: for they make people take notice of them.

The group quickly discerned that these are the behaviors that are rewarded in our western culture—that are the theme of the "first half of life" described by Fr. Richard Rohr, whose book, *Falling Upward*, we studied together last year. In that book, Fr. Rohr describes the first half of life is all about winning, beating the competition, making good impressions on "important people," accumulating material things, getting our kids in the prestigious universities, etc.

The Beatitudes taught by Jesus in the Sermon on the Mount teach a rather different message, one that most of us had to admit we struggle with. One that we found quite challenging was "Blessed are the pure in heart." Wow! Jesus has already told us that if we even *think* lustful thoughts, we have already sinned. Martin Luther has famously said, "Concupiscence is insuperable." In plain English, that means there is no way to overcome evil thoughts from barging into your head at inopportune moments. Will power does not work. Scrupulosity, the effort to overcome impure thoughts by pharisaical legalism and

JANUARY/ FEBRUARY ON K STREET



UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

January	February
1 Linda DeBerry Amelia Williamson	4 Jeremy Wintersteen
6 Liz Ryon	5 Alexander Malson Eugene Wilhelm
8 William Buzby Frank Parlier Eric Petersen	6 Andrea Benn
9 Penelope Wilhelm	9 Elizabeth Freeland
10 Hannah Proctor Jeanne Smith	11 David Taylor
11 Peter Agnew Catherine Ballinger Linna Barnes	13 E. Brooke Reasoner
12 Sarah Evans Brown	14 George Buzby
13 Joshua Eaton	15 Becky Wood
14 Grace Buzby Edward Loucks	16 Constance Watts Esme Pierzchala
16 Stephen Caracciolo	18 Nancy Work Drew Peterson
17 Richard Best	19 James Moxness
21 John Crane Mark Freeland	20 Sybil Boggis C.B. Wooldridge Marcia Anderson
24 James Kennedy Ann Martin William O'Brien	21 Martha Evans Warren Woodfin
27 Celeste Peterson	22 Matthew Leddicotte
28 Jane Holloway	24 Oghene-Bruru Ajueyitsi Jenny Brake Alex Rodriguez
31 Mildreth Thorberg	26 Kathleen Cameron Max Hazell
	27 Sharon Watkins Rhoslyn Zakaib

HaPpY
BiRtHdAY

Upcoming Special Services

The Feast of the Epiphany

Monday, January 6, 2020

5:45 pm: Evening Prayer

6:45 pm :Procession & Solemn Mass –
reception following

The First Sunday After Epiphany:

The Baptism of Our Lord

Sunday, January 12, 2019

7:30 a.m. Morning Prayer

7:45 a.m. Low Mass

9:00 a.m. Sung Mass

11:15 a.m. Solemn Mass

4:00 p.m. Epiphany Lessons and Car-
ols, followed by Benediction of the
Blessed Sacrament

The Solemnity of the Conversion of

St. Paul, Our Patronal Feast

Sunday, January 21, 2019

9:45 a.m. Morning Prayer

10:30 a.m. Procession and Solemn
Mass

4:00 p.m. Solemn Evensong and Ben-
ediction of the Blessed Sacrament

Diocesan Revival Sunday,

January 26, 2019

7:30 a.m. Morning Prayer

7:45 a.m.: Low Mass

10:30 a.m.: Choral Matins & Holy Eu-
charist

2:00 p.m.: Diocesan Eucharist with
Presiding Bishop Michael Curry

(Sports Arena, Southeast)

4:00 p.m. Evensong

The Purification of the Blessed Virgin

Mary: Candlemas

Sunday, February 2, 2019

7:30 a.m.: Morning Prayer

7:45 a.m.: Low Mass

10:30 a.m.: Solemn Mass &

Candlemas Ceremonies

4:00 p.m.: Solemn Evensong and

Benediction of the Blessed Sacrament

fundamentalist guilt-mongering rules,
will fail very time.

What works? Clinging to the
promise of God's love and forgiveness,
which is greater than the sins we com-
mit when we violate the spirit of the
Beatitudes. Yancey concludes the
chapter with what he considers to be
the summation of the spirit of the Be-

atitudes: Blessed are those who hun-
ger and thirst for righteousness, for
they shall be filled.

Our group will not meet again
until after the holidays, but when we
gather in January, we will continue
with The Sermon on the Mount, with
Yancey's commentary to stimulate us.





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Remember to mark your Calendar:

Monday, January 6, Epiphany: 6:45 pm Procession and Solemn Mass

January 12, Baptism of Our Lord: 4 pm Epiphany Lessons & Carols

January 19, Solemnity of the Conversion of St. Paul, Patronal Feast:

10:30 a.m. Combined Service, Procession and Solemn Mass

January 26, Diocesan Revival Sunday:

10:30 a.m. Combined Service, Choral Matins and Holy Eucharist

February 2, Candlemas:

10:30 a.m. Combined Service, Solemn Mass & Candlemas Ceremonies



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