



Assumption of the Virgin Mary, El Greco, 1577

THE EPISTLE

OF SAINT PAUL'S PARISH—K STREET

AN EPISCOPAL CHURCH IN THE DIOCESE OF WASHINGTON

JULY/AUGUST 2019 XXXIII NUMBER 6

Annual Meeting Address

Editor's Note: This is an abbreviated version of remarks delivered by Fr. Wall at the Annual Meeting on June 15. Please contact him if you would like a copy of the full remarks.

We come to our Annual Meeting relatively fresh from Holy Week and Easter – the time we come fully alive as parish. Everybody knows their part; everybody does their work well, enthusiastically and joyfully – and something of incredible mystery and beauty becomes real. Although we are busy through all this, I don't sense stress or fatigue but rather spiritual happiness that comes when we do what God wills us to do. Compare that with those parts of our life together that not only are smaller but seem to generate constant stress. This tells me something primary and fundamental about our life and our mission. How can we take that to inform use of resources, to give clarity in identity and purpose?

Nothing is more important than joy and gratitude. When joy is lacking we must always pause and ponder. And today I feel joy and gratitude. I am grateful for so much and especially for all who minister in this place, both staff and congregation.

I'm also grateful for David Kirby and Acton Academy and the different ways their presence has enriched our life. We now have space being used, and being used well. And the income generated by Acton is essential. It means this year we have a balanced budget. Jesus calls us to this kind of



THE REV'D RICHARD WALL

stewardship that is faithful, but also wise and creative.

The budget is balanced but allows for very few choices. Many expenses are fixed: utility bills have to be paid; buildings have to be maintained; bulletins have to be printed and copied; and so on. Mission this year is funded solely by grants and gifts. The gala provided \$30,000 for routine operating costs of the music program.

This is a difficult time to be the church. Our pattern of 8-10 years of decline is a familiar story. We can be resigned, which is a sure path to death. Or we can sit around and talk about how things should be. Or we can try to do something about it and to face what it means to be the church in 2019 with wise and creative hearts.

Challenges the church writ large faces are data driven. But the church is part of the mystery of God; we have a commission and a purpose that goes beyond words, let alone numbers.

IN THIS ISSUE

UPDATE: NEW VESTMENTS FROM BLESSED CANDLE DONATIONS

Deb Loucks — Page 5

CHORISTERS TAKE UP THEIR INSTRUMENTS!

Jeanne Smith — Page 6

NEW BEGINNINGS

Eric Grubb — Page 7

VISITING PARISH CHURCHES

Syvia Rortvedt — Page 8

MAY/JUNE VESTRY

Strategic planning, new Vestry members, elected officers — Page 9

ON MATTERS OF THE SOUL

Ed Loucks — Page 10

HONORING PATRICK WHITE IN SYDNEY, AUSTRALIA

Simon Polson — Page 10

DAVE WYLY ORDINATION

Invitation — Page 11

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
[HTTP://WWW.STPAULS-KST.COM/EPISTLE](http://WWW.STPAULS-KST.COM/EPISTLE)

The Epistle is a monthly publication of St. Paul's Parish. We invite you to submit your articles, photos, and suggestions. Email us at epistleeditor@gmail.com. **Our deadline is the fifteenth of each month** (for the next month's issue) and articles accepted for the Epistle are subject to editorial revision. Please submit your content in Microsoft Word format. © 2019 St. Paul's Parish, K Street, Washington.

VISIT US ON THE WEB AT [HTTP://WWW.STPAULS-KST.COM](http://WWW.STPAULS-KST.COM)

Even so: we have to face the future with courage and with honesty and tell the truth about ourselves. Why are we here? Why are we doing all that we do? These are fundamental questions and I'm not sure that we currently have a clear answer. Could it be that God calling us to some kind of newness in some extraordinary and exciting and unique way? And how extraordinary and exciting it would be to discern this divine will and then invest ourselves in bringing this to pass.

Having read and discussed with staff and Vestry, "The Unstuck Church" by Tony Morgan, let me share what I find helpful:

First, some of the characteristics of churches in decline resonate: An 8-10 year pattern of decline; a determination to keep on doing what we are doing, but the pattern of numerical decline continues; a schedule, ministries, programs beyond our capacity and needs; constant stress at the governance level as we cannot afford what we do in dollars or manpower; trying to be all things to all people; exhausting complexity.

Second, some issues and questions have been danced around for years. The answer to date has been to simply try harder and "event ourselves" out of decline. The vision is to maintain the status quo, ideally with more people, which means running to stand still and leaves room for nothing else. We need to shift from short term solutions for perceived scarcity to thinking about 1, 3, 5, 10 year goals.

Third, any church is designed for the results that it's currently getting. We can apply that concept to liturgies, ministries, programs – each is designed for the results that it's currently receiving. Another way to put it: if something is shrinking or struggling, what do we learn from that? Can we learn something more than blame or regret or absolution or fear? If a ministry is growing, thriving, what do we see there? What can we learn? Who do

we see, rather than who do we do not see or who we wish we could see?

Fourth, if we are prepared to face some changes, we too can become unstuck. I see extraordinary potential and love in this place. Much of our complexity could be made so much simpler. The idea of revisiting our mission statement - of asking where and how God calls us now - of setting aside the perpetual stress, the old chestnuts, the familiar dilemmas, and committing ourselves to a renewed vision and sense of purpose is exciting. Doing God's work is exciting.

I, the Wardens and the staff are ready to do this work. We cannot do this and keep everybody happy. We can only do this if we accept that we cannot meet every need or wish or preference. This will not mean abandoning our piety or devotion or ethos. It may mean doing less of something; or increasing resources in others; or finding ways of making our systems and schedules simpler; or walking in directions that we are yet to imagine, in response to a sense of call.

Ultimately we have a choice. If our priority is preservation, for a while at least, we can focus on maintaining. And that's legitimate. We can figure out a way to coast. Or, if we feel called to a season of growth, we can invest ourselves in that, accepting that it will mean doing what we must for this is what we believe God asks us to do, and devoting ourselves to a narrower but clearer and more specific sense of future hopes and goals.

I am talking about entering a phase of strategic planning focused on the future that will look at where we see growth and energy and promise and go from there. I need your support as we do this. I need you to stand alongside me and the Vestry and I need your prayers for this church to be the very best that it can be.

Our bishop believes strategic plans need external consultants, and I believe she is right. We need to be

held accountable; to have mirrors held to faces; to have our own personal silos pointed out; to have somebody help us act on what we already know. So we have a contract with Kirby Smith Associates who will be working with a group of seven beginning soon after Labor Day to form a vision and plan for the future. The work will take around six months. When that plan is complete, they will present that plan first to the Vestry and then to the parish.

What do I see? With a 101 caveats, let me share some thoughts that I personally will take into this process.

First, I've spoken before about where I see life, growth, energy, hope, promise, and newness - around the Solemn Mass and choral music. When we ask newcomers how they find their way here the answer is nearly always one or both. In these ancient traditions people find some glimpse of the marriage between heaven and earth, and, I believe, the possibility for personal transformation. I am moved when people describe to me what they find during Solemn Mass, and the words are always different. But I hear a sense of calm and peace - a vision of a bigger world, a world with meaning and purpose, somewhere deep within the care and precision and beauty of all they see and hear.

I value the shape of our orthodoxy - we are not wishy washy about our faith in Jesus, perfectly God and perfectly man, or the professions of the Creed. But nor are we narrow-minded or monochrome. There is beautiful diversity here: we can be "Anglo-Catholic" and "orthodox" without closing doors. So we welcome female clergy and two men stand before the altar - and, even if our minds struggle or wonder, we remain a part of this family. That's something unique about this place, and never to be taken for granted.

We have to know who we are and

celebrate, rather than suppress, our identity. I find in newcomers a sense of curiosity - an instinct, I believe, to be nurtured, not suppressed. Visiting clergy always comment on the number of young adults in this parish or on the health and vitality of the acolyte corps. Over and over, in conversations with young adults, I come across minds a little more conservative than older generations but also open minds, with a passion for traditional liturgy.

Hence, two of my biggest priorities are Sunday mornings and week-day feasts. Priority in terms of how we use resources and of ensuring that on Sunday mornings and on high and holy days we are at our very best: to know and claim who we are and what makes this place unique and special.

Second, it is likely that before too long this will be a one priest parish. And what our honorary assistants can do here is diminishing: Fr. Lewis is not well; Fr. Pham job takes him regularly to Africa. When that reduction in clergy presence occurs that will mean a big change both for me and for the parish. But - it will be OK and OK to let some things go. There will be an immediate change and reduction in the weekday Mass schedule. What we currently do will be beyond our capability - in many ways, it already is. The rest of it I will navigate - I'm not totally sure how, but nor am I overly concerned. This will feature in our planning process.

Fr. Shawn is finishing up his doctorate and, I believe, before too long will secure some kind of academic position. When that occurs a little money might be freed up, and the planning process will, I hope, give some direction to how that money could be used to support the renewed vision and mission of this place. I don't want that money to just be absorbed or used to promote the status quo. If it's used for staffing, whether a lay person or a priest, how could we

use it creatively? Can we focus and target well? Could it be used to help better minister to families? Could it be used for a renewed focus on mission or community engagement? Or for young adult ministry?

Third, some thoughts about our buildings.

Acton Academy moving into Carwithen meant all of us moving out. This was a very positive move, not only logistically, but also in end result. The staff can operate much more effectively in our new locations where we are visible, reachable and living alongside everything and everyone else. This is essential for the health of the parish.

In terms of the buildings and space I'd like to address the following:

Carwithen space is now being used and has purpose. We are learning to live and function with much less space. We aren't there yet. We are not using the space that is available as well as we might. For example, there is no dedicated meeting space for adults. We need to do some demanding big picture discerning about how we best use the space we have for the work God calls us to do.

If we want to think about new ministries, feeding the hungry, new community engagement, we need a plan to gut our kitchen and start from scratch. And maybe a little cosmetic work in this church hall. If even I realize we need a new kitchen, it's urgent.

We need to contemplate the time, energy, money we devote to constant HVAC maintenance. We need to look into the cost of a brand new system. Maybe a plan can anticipate the right timing for a capital campaign to address HVAC, kitchen, reworking some current space to meet updated, renewed needs of our mission and vision. Or recommend ways to fund part of that more immediately.

Fourth, we have a wonderful ministry of welcome, coordinated by Susan Granum. Susan does incredible

work welcoming, following up with newcomers, contacting ministry leaders, planning newcomers' receptions. I'd like to us to focus on what comes next – that process of formation, integration, connecting, discernment, helping individuals find where and how God calls them to be here. I'd like us to investigate or revisit a training program called Invite – Welcome – Connect run by Sewanee.

Fifth, spiritual transformation and growth for individuals and the community is crucial. We are responsible for being a church of God serving the mission of Jesus Christ. And that shapes everything. I'd like to think about a program called Renewal Works. I'd like us to work on a corporate Rule of Life, what we each commit to individually as being a part of this place: a rule of prayer, service, stewardship, relationships, of belonging.

Sixth, I'd like us to work on our horizontal relationships. In a parish, vertical relationships with the rector, priest, or music director can sometimes prevail. We need to keep intentionally building community – working on being together, worshipping together, studying scripture together in groups where we meet different people, form different relationships, across demographics, age groups, ministries, and so on. Perhaps we could think about dinner groups. Or a Lent book study.

Finally, I would love to see a renewed energy in mission and community engagement. This is something so primary – doing the work of Jesus. Every single person in any church should have some kind of meaningful connection with serving the poor. In 2019 it may mean partnering with and better supporting local non-profits. Look no further than the GMC or Bishop Walker – I can't think of better examples of doing the work of Jesus. If we were to renovate the kitchen and hall, could that be done with mission

in mind?

I believe the time is right to do this work. I sense a readiness across the parish – staff, vestry, congregation – to thinking realistically but hopefully about the future and opening themselves to trying something a little different.

I do not know what the plan will say. I do know this: first and foremost we need to get behind it. This is a marvelous opportunity. Second, it cannot only be conceptual - a list to drop onto staff members' desks and say have at it. This will need all of our effort and leadership. The clergy cannot and should not be chairing ministry committees. If the parish wants, for example, renewed mission, then I am with you utterly and totally, but I cannot do it for you. This will need our sacrifice and our willingness to sign onto a strong, compelling vision, rooted in our discipleship and faith in Jesus, honoring each and every aspect of our complete life together, and focused on that deeper, beautiful question of what it is that God now asks - invites - demands. What matters is our faithfulness in the present moment; our stewardship of the present moment; how we plant and grow and water God's Kingdom; and our critical concern for Christians yet to come.

If I had to focus in on one moment here that is my greatest joy, my deepest privilege, it must be giving Benediction. In that moment, for me - here, in the joys and challenges, the beauties and complexities of this place - suddenly, briefly, everything makes sense, and my heart lifts to the Lord. Yet the monstrance sits beyond and above us calling out to us that this is neither a secular body nor only a shrine but a temporary home for a pilgrim people who exist to truly follow Jesus. In this spirit I dedicate to God all that has gone before and all that now waits ahead.



Update: New Vestments from Blessed Candle Donations

Deb Loucks

On behalf of the St. Paul's Altar Guild, we would like to thank all those who made donations for blessed candles (including Paschal Candles from the Silent Auction). Because of your generosity, we were able to purchase 3 new weekday chasubles (total received for candles to date is \$1,341). We would also thank those who donated to the drive to buy a new tunic and dalmatic for vestments used on Sundays in Pentecost. Both the weekday chasubles and the tunic and dalmatic have been delivered. The new white weekday chasuble is already in use, and the others soon will be.

All proceeds from candle donations received by June 30 will go to the vestment fund. After that date, the proceeds from candle donations will go to the general Altar Guild fund and be used for the purchase and repair of frontals, as well as vestments, and other items used in worship. The blessed candles will be available once or twice a month after services in the atrium for a donation (there is not a set price).

Again, we thank you for your interest and your help in keeping worship at St. Paul's beautiful.

To start at the beginning, the inspiration for our blessed candle donations comes from Colonial Williams-

burg, Virginia. A few years ago while visiting the Bruton Parish Church bookstore, I purchased a few candles that had been burned during a service in Bruton Parish Church, for use in our home during our Daily Office. I liked the idea of burning candles from a sacred space so much that I replenished my supply with a mail order from their parish bookstore. When I ran out of their candles yet again, I had an "Aha moment" and thought, "Why can't I use candles that have been blessed and burned in St. Paul's sanctuary and support my own parish church at the same time?" After some research and with Fr. Richard's blessing, along with the kind help of Kathy Dirks and C.B. Wooldridge, the Altar Guild started saving candles. When we saved enough, we began offering blessed candles for donations after services. The goal was to use the funds raised to replace chasubles for the weekday and Saturday noon masses. Around this same time, we also offered candles from our very own Patrick White (May he Rest in Peace and Rise in Glory) that were blessed by Fr. Richard, followed by an addition of Paschal Candles blessed and burned in St. Paul's nave in years past (the latter for donations via Silent Auction).

Nowadays, Ed and I make donations regularly to St. Paul's Parish for

blessed candles, which we use during our Daily Office. The candles in front of my Grandpa Schwind's traveling communion box (left photo) are from Patrick's collection, the tapers along our icon wall and the short one burning atop our "candle mass" (far right) are from St. Paul's.

As a side note, our "candle mass" started out as a sand candle that Ed's son, Rob, made when he was at summer camp more than 40 years ago. It took a few years for Rob to persuade his dad to burn the sand candle, but eventually Ed did and, as anticipated, it left a hole that Ed filled with a votive. One swirly, colorful pattern after another emerged and the candle grew into a large mass of free-flowing wax.

These days, when a blessed St. Paul's candle is too short, it is placed on top of the "candle mass" and when lit, the blessed wax melts in rivulets onto the "candle mass" where it continues to grow and change with each new addition.

I have become very attached to the idea of lighting blessed candles from my own parish church. For me, these blessed candles are a combined representation of the Light of Christ, our parish family, and the daily corporate prayers. I hope that you will have had an opportunity to use blessed candles from St. Paul's, or plan to do so sometime soon.



This is one of our prayers offered during the Daily Office:

Prayer for the Parish

Heavenly Father, pour down Thy Holy Spirit upon this church and parish, and grant us a new vision of Thy glory, a new experience of Thy power, a new faithfulness to Thy Word, a new consecration to Thy service, that through our renewed witness Thy Holy Name may be glorified; through Jesus Christ our Lord. *Amen.*



Choristers Take Up Their Instruments!

Jeanne Smith



We were accustomed to hearing them sing like angels, but on Friday evening, May 24, 2019, to top off a lovely spring day, a discerning audience filled the St. Paul's atrium to be charmed out of their socks by a delightfully eclectic program of instrumental selections performed by the girl and boy choristers of St. Paul's K Street, partnered on occasion by musical parents. As we reviewed the printed program before the concert, we were intrigued to note that we were about to hear not only music composed as early as the 17th century, but also two 21st century pieces—composed by choristers! If you missed this concert but read to the end of this report, you will certainly vow never to miss another!

The cast, in order of appearance:

The choristers filed in to “Belfast Hornpipe,” a traditional Irish folk melody played on the piccolo by Michael Discenza, assisted by Beatrix Neal on percussion.

As the choristers do not customarily hear applause after their predictably lovely offerings at Sunday Evening and Benediction, the first order of business was a hearty round of applause in recognition of the choristers’ hard work and dedication throughout the academic year.

Next, Michael Discenza, now on flute, and Carolyn Huff on piano performed J. S. Bach’s “Allegro (from Sonata No. 3 in E-Flat Major).”

Then we were treated to variations on “Greensleeves” with Felix Zook on piano and Faith Zook on violoncello. They gave us variations of tone and texture, beginning with solo piano, followed by cello on melody accompanied by piano, and finally piano accompanied by cello.

Nico Murnick on clarinet was next up, giving us Tchaikovsky’s “Chanson Triste” accompanied on piano by sister and former chorister Madeleine Murnick.

An interval of light educational entertainment followed in which Nicholas Quardokus (also known as Mr. Q) invited guesses from the choristers as to the identity of a somewhat odd-looking box on legs in the atrium. It turned out to be a clavichord, on which Mr. Q demonstrated its dramatically quiet tone and expressive flexibility.

Returning to the evening’s program, Carolyn Hoff took up her oboe and presented us with the evocative *Rondo-Pastorale* movement from the Vaughan Williams “Oboe Concerto,” accompanied by Mr. Q on piano.

Next, Aiden Stanton-Brand on solo violin presented the spritely Allegro from Vivaldi’s Concerto in G minor, Opus 12.

Willie Marschner gave us some historical context for Paul Simon’s version of the 16th Century German Folk Melody that we now know as “O Sacred Head, Sore Wounded,” (Passion Chorale) and sang to his own guitar accompaniment.



Former Chorister Adam Wilcox then favored us on the piano with a powerful rendition of Rachmaninoff’s Prelude in C-sharp Minor

The next two offerings were composed by choristers:

String Quartet No.1, Opus 2 was composed by chorister Jolie Snavelly and played by the composer on viola, Aidan Stanton-Brand and Ailene Neal, violins and Beth Neal, violoncello.

The second chorister/composer was Michael Discenza, who played his “Dodecaphonic Study No. 1” on flute, accompanied by Jeffrey Smith on piano. Michael favored the audience with some helpful background on 12-tone music and used a number of different techniques on the flute as he performed the piece.

Kangarooing wildly from Dodecaphonics back to J.S. Bach’s “Jesu, joy of man’s desiring” (“Jesu bleibet meine Freude” from Cantata No. 147), we heard this perennial favorite performed by Ailene Neal, violin; Gloria Burkhardt, flute; Beth Neal, violoncello; and Jeffrey Smith, piano.



As if all this wonderful music weren’t enough, the great J. S. Bach himself appeared at the front door of the atrium and joined the festivities. Bearing—in spite of lace-adorned costume and period wig—a strong resemblance to Mr. Q, he favored us with a rendition of his own Prelude No. 1 in C Major—on the CLAVICHORD! We were all forced to be super quiet so that we could hear the dulcet tones of that delicate instrument.

To send us off in a festive mood, we finished up with a performance of bluegrass music by the Foggy Bottom Boys, joined by JSB on the clavichord.

Next time something like this happens, do not get left out!!



New Beginnings

Eric Grubb



The Rev’d Eric Grubb and Brandie Grubb, June 8, Phillips Chapel, Greensboro

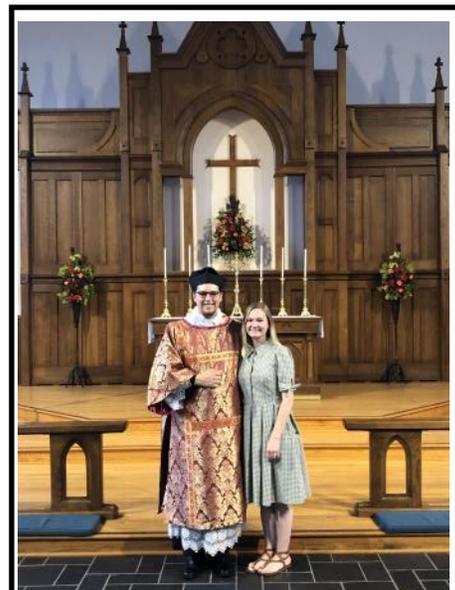
On June 8th at Phillips Chapel in Greensboro, NC, I was ordained to the Diaconate. It was an incredible day full of excitement and anticipation. The liturgy was beautiful and meaningful. That, along with the solemnity and weight of the vows, made the day feel something like a wedding.

One part of the liturgy that stood out to me was during the “Examination,” where the Bishop describes the role of a deacon and the demands of the order. We were told, “You are to make Christ and His redemptive love known, by your word and example, to those among whom you live, and work, and worship. [...] At all times, your life and teaching are to show Christ’s people that in serving the helpless they are serving Christ himself” (BCP 543). I think this serves as a fitting description of the mission of the church for all the faithful and not just priest and deacons. If you have never had the opportunity to attend an ordination you should read through the liturgies in the Book of Common Prayer pages 512- 547 as they truly are wonderful liturgies.

My first Sunday as a deacon was on Pentecost at St. Timothy’s in Winston-Salem where I did an internship before seminary. I thought of you all at St. Paul’s as St. Tim’s is an Anglo-Catholic parish. My first mass as a deacon was a solemn high mass - maniple and biretta included.

It is still hard for me to believe that my three years at VTS have come and gone so quickly. I am immensely grateful to have spent all three years at St. Paul’s. I so quickly found my home in the ancient rhythms of prayer and worship — along with your warm welcome and hospitality. I learned so much from serving at St. Paul’s and am so grateful for the friendship and mentorship of Fr. Richard and Fr. Shawn. I do not doubt that when looking back, I will be able to say that it was St. Paul’s that taught me how to be a priest.

Brandie and I pray for you often and miss you terribly. We hope to see you soon.



Eric and Brandie, St. Timothy’s, Winston-Salem

Visiting Parish Churches

Sylvia Rortvedt



St. Michael and All Angels, Up Marden, Sussex

I walk up the churchyard path past a pair of towering yews and precariously tilting headstones. Holding my breath, I grasp the large iron door handle. It requires a little jiggling and then opens and I step into the gloom. What hits me first is the smell: old books, candles, stone, mold, lilies from the recent Easter flowers, dust and damp and maybe bats. And then the quiet, interrupted by a ticking clock or bells on the quarter hour. I sit in a pew and am enveloped by the presence of the many thousands of souls who have prayed in this place for nearly a millennium.

That's my favorite kind of old English church, and if I have to walk to it — nestled in a dell near Exmoor, or on a cliff facing the sea in Dorset or across a marsh in Essex — so much the better. For 16 years I have been exploring England through visits to parish churches, using Simon Jenkins' book *England's Thousand Best*

A highly detailed road map book is my other traveling companion, with occasional assistance from Google

Maps. Many of the churches are hard to miss, dominating their villages, while others are hidden among trees down a single-track road. While many parish churches are still regularly open, the notice boards and websites of locked churches frequently identify nearby key holders. On my most recent visit, a former rectory next door, a nearby almshouse, the farmhouse across the field, the Costcutter shop across the road and an adjacent pub provided the keys I was seeking (and in the last instance, a good Sunday roast as well).

What started this hunt for 1,000 churches? In 2005 I took a one-week course in Oxford on "how to read an English parish church" and I was hooked. Walk around the exterior first and look for signs of alterations over the centuries. Notice how the building materials vary by region, and the window styles by centuries. Who were the people memorialized in marble, brass or alabaster? Imagine the interiors vividly painted, and look up for angels



Fragments of medieval stained glass, St. Mary and St. Michael, Trumpington, Cambridgeshire

on the roof. What commands or advice are written on the walls? Interpret the stories carved on the wooden pew ends. Find the hourglass used to time the length of a sermon, or the plaque with the names of change ringers who rang a peal of minor 5040 changes in three hours in 1907. There is always much to delight in and wonder about.

Frequently there are people in the churches. The woman arranging flowers who tells me stories of her London childhood during the Blitz. The seasoned organist who interrupts his



Wonderful windows at St. Mary, Lawford, Essex



Angels on the roof at St. Peter, Upwell, Norfolk

practice to tell me about his childhood in that church, including the tricks he and fellow choristers played on the choirmaster. The workman applying lime plaster who gives me a quick education in dealing with damp. The sexton facing the challenge of (protected) bats in a (protected) historic church building. The Isle of Sheppey dock workers at the church flower fair who interview me (“our international visitor”) for the parish magazine and show me the view from the roof. The church warden who has just discovered that someone left a box of

baby kittens in the back of the church.

I always do three things before I leave the church. I record the date and check off the church in my book’s list. I sign the visitor’s book. And I leave a donation in the box or wall safe near the door. If I can coordinate my visit with a service, that’s a bonus.

How am I doing with that list of 1,000 churches? I count only those I have actually gotten into, and am now at 695. And I’m already planning the next adventure...Isle of Wight, perhaps?

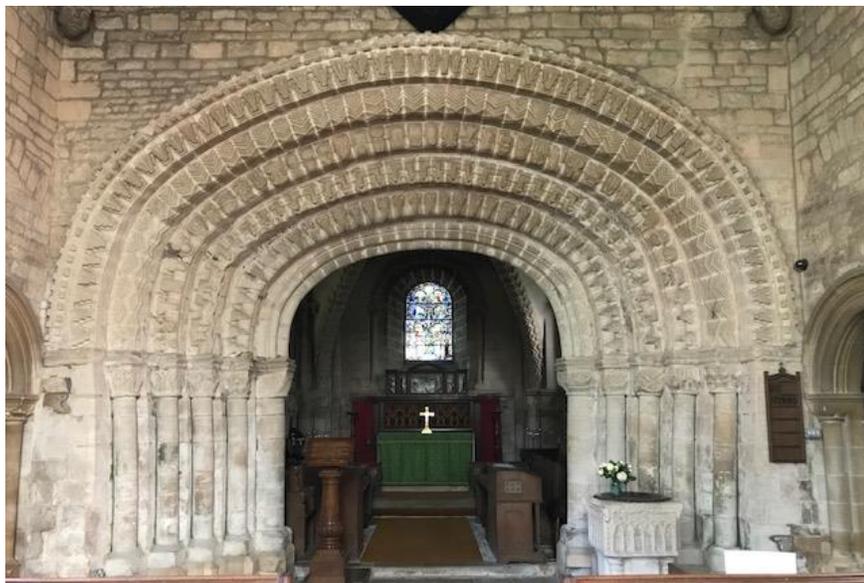
The regular May Vestry meeting was held on May 28, 2019. The key action item from that meeting was the approval of entering into a strategic planning process and engaging an outside consultant to lead the process. The firm Kirby-Smith Associates was engaged thereafter.

At the Annual Meeting on June 15, 2019, four new Vestry members were elected to three year terms:

- Jerry Cassidy
- Kris Brown Coleman
- Jon Doster
- Doug Wood

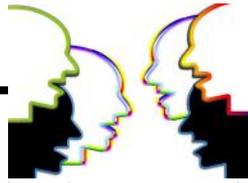
The rector thanked the outgoing Vestry members John Orens, Michael Robinson, Preston Winter, and Gwyneth Zakaib for their service.

On June 17, 2019, the annual organizational meeting of the Vestry was held along with the regular June meeting. The Vestry reelected David Schnorrenberg as Senior Warden, Anne Windle as Junior Warden, Katherine Britton as Treasurer, and Kahn Branch as Secretary.



12th-century Norman chancel arch, St. Peter, Tickencote, Rutland

On Matters of the Soul



Ed Loucks, Convener

Our Monday night fellowship and spiritual growth group concluded its third season. We will take a break this summer, and reconvene in the fall. We will choose our next study book after Labor Day. Stay tuned!

The members will consider a number of study book options. The only constraint is that the book must be on the topic of spiritual growth. We think of spiritual formation as a two-part process: first, Christian education—classes taught by clergy and other qualified individuals, Bible studies, formal training programs such as Education for Ministry (EFM). The second part is an ongoing process of spiritual growth in small communities of two or more people. Christian education opens the door to Christian maturity by providing basic information about our faith, introducing people to Holy Scripture, church history, tradition and liturgy. Christian education is a critical launching platform to the journey ahead as we go through the door.

We go through the door and begin a life-long journey to spiritual maturity—to transformation into being genuine disciples of Christ. This journey is made difficult by the multiple distractions provided by the secular culture in which we live—a culture which emphasizes competition, accumulation, recognition, praise of other people, awards and achievements. Henri Nouwen, whose book our group just finished—*The Way of the Heart*—writes, “. . . solitude, silence, and prayer allows us to save ourselves from the shipwreck of our self-destructive society. The temptation is to go mad with those who are mad and to go around yelling and screaming, telling everyone where to go, what to do, and how to behave. The temptation is to be-

come so involved in the agonies and ecstasies of the last days that we will drown together with those we are trying to save.” (p. 92)

How to protect ourselves from this onslaught? By being in community with others on the path toward “Christ-like living.” In the Great Commission, Jesus tells us to preach the Gospel, making disciples, teaching them to obey all the things He has taught us. Our patron, St. Paul, in Ephesians 4:11-16, tells us that we all have different gifts, which we must give to our community in order to equip the saints to help one another to grow in Christ. Spiritual maturity does not happen in isolation. One hour a week gives us a taste, but not the whole meal that we need. In community we can teach one another how to take information and education from our heads to our hearts.

The following traditional Celtic prayer is worthy of your reflection:

“Lord, help me now to unclutter my life, to organize myself in the direction of simplicity.

Lord, teach me to listen to my heart; teach me to welcome change instead of fearing it.

Lord, I give You these stirrings inside me:

I give You my discontent

I give You my restlessness

I give You my doubt

I give You my despair

I give You all the longings I

hold inside

Help me to listen to these signs of change—of growth;

To listen seriously and follow where they lead

Through the breathtaking empty space of an open door.

Amen.”

Honoring Patrick White in Sydney, Australia

Simon Polson

I made a donation to the Restoration Fundraising Appeal for Christ Church St Laurence, Sydney, in memory of Patrick Justin White IV. I think he would have loved to visit this church, and I can think of no other person in whose name I more wished to make the offering.

The church is 180 years old and the current restoration process is a “once in a century” affair. We are celebrating solemn high mass under full scaffolding, as the attached pictures show. But currently all is on track to re-dedicate the church, to the Glory of God, in late September of this year. How extraordinary to think that, by then, it will have been very nearly a year since Patrick left this world and was received into heavenly glory.

Unfortunately, the scaffolding prevents processions from taking place. And the organ has had to be wrapped in plastic and cannot be played. And you cannot see the heads of the evangelists on the fresco. And the incense gets trapped under the scaffolding and floods the building very quickly.... It is all a lot of fun!!!



For more photos of restoration at Christ Church St. Laurence go to:

https://www.facebook.com/pg/ChristChurchStLaurence/photos/?tab=album&album_id=2348716681851997

JULY/AUGUST ON K STREET

UPCOMING BIRTHDAYS AT ST. PAUL'S PARISH

JULY		AUGUST	
3 Joseph Hobson	22 David Boulet Hugh Gouldman	9 Roy Byrd	
4 Christopher Ring	23 Trevor Fortenberry	10 Kevwe Ajueyitsi Marcia Stanford	
6 W. Page Dame	24 Robin Meigel	11 Ernest Latham	
9 Sara Mixter	31 Andrew Zelno	13 Bernard Anderson John Evans Hardy Johnson	
10 William Glass Laura Schnorrenberg		14 Clay O'Dell	
11 John Coates Katherine Hungerford Kathryn Killeen		15 Alice Hord deMichaelis	
13 Gillian Britton	2 Anna Maria Sant'Anna	16 Dennis Hensley Allison Mondel	
15 Anne Windle Christopher Wright	3 Hilary Malson	18 Anna Margaret Hanson	
16 Lucas Graves	4 Teta Moehs Alex Casanas	19 William de Michaelis	
17 Maddy Murnick	5 Mary Beth Bakke Richard Giarusso	22 Antoinette MacAulay	
18 John Gettys	7 Michael Barrientos Michael Davis John O'Dowd	25 Edie Davis	
19 Michael Vreeland Pamela Wright	8 Marjorie Tweed	26 Charles Fleming Michael Houdek	
		30 Madelon Zakaib	
		31 Grant Hildebrand	

BIRTHDAY
 Happy

By the Grace of God
The Right Reverend Dabney T. Smith
Fifth Bishop of the Diocese of Southwest Florida

Will Ordain to the Sacred Order of Priests

David Frederick Wyly, Jr.

In Christ's One Holy Catholic Church
Saturday, the sixth day of July
in the year of our Lord 2019
at eleven o'clock in the morning

St. John the Divine Episcopal Church
 1015 East Del Webb Boulevard
 Sun City Center, Florida

Your prayers and presence are requested

Reception following
Clergy: Cassock, surplice, and red stole



Upcoming Special Services



The Assumption
Sunday, June 9, 2019
 6:45 a.m.: Morning Prayer
 7:00 a.m.: Low Mass
 5:45 p.m.: Evening Prayer
 6:45 p.m.: Procession and Solemn Mass



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:

Thursday, August 15,

Feast of the Assumption:

Procession and Solemn Mass at 6:45 pm.



Dormition of the Virgin Mary, Fra Angelico, c. 1425