



Parish Guide

Newsletter of The Church of the Epiphany
Washington, DC

November 2006
Vol. CXXXXXI, No. 19

Rector's Journal

By the Rev. Randolph Charles



All Saints' Sunday. November 5 is All Saints' Sunday, when we celebrate the fullness of the Christian faith community.

We remember those who have died and affirm those who are living in the faith. We recall Paul's words that all are saints when they live in the faith, and that includes us. It is also a particularly appropriate day to incorporate new Christians into the body of the church. **There will be two baptisms at 11:00, and new parishioners will be welcomed at both Sunday liturgies.** Please let the parish staff know of anyone who is interested in membership at Epiphany. **There will also be an All Saints' GIG (God Is Good) at 10:00 in the Willard Room.** GIGs are for people of all ages and types, and they are hopefully fun, faithful, and interactive.

Annual Parish Meeting. Our Annual Parish Meeting will be held on November 12, immediately following the 11:00 Eucharist. There will be a pot-luck lunch, time for table talk, and the election of new vestry members. At annual parish meetings, we do three things. We build community through sharing a meal and spending time with people we know and people we have just met. We focus on the mission of our parish through the discussion of the ministries that we are called to do and the future directions we may be called to move in. And we raise up faithful leadership for our parish through discernment and election. With all that is going on at Epiphany, this will be a very important parish meeting, so please plan to attend.

Sunday 11:00 Liturgy. Over the past several months, we have been experimenting with several changes in the 11:00 Sunday liturgy. The Worship Ministry Team has been discussing the trial usage, and we have asked for and received comments from parishioners. Now we have settled into the following pattern that we believe works well: a few minutes of musical instruction before the liturgy begins to assist the congregation in its singing; the choir and liturgical leaders sitting in the nave during the Liturgy of the Word so that they can be more included in faith formation; the Prayers of the People providing more space and guidance for worshiper participation; using offertory sentences that remind us of God's hand in all of Creation; adding a Communion hymn; providing at least three options following the Dismissal – begin fellowship in the church during the Postlude and continue in the parish hall, move to the front of the church to hear the Postlude better, or move out onto the streets of the city. I hope that parish liturgies, whatever form they take, will continue to nurture and challenge us all to do the ministry of Christ in the world.

"GOD WANTS OUR FRIENDSHIP" Retreat with William Barry, S.J. January 19-21, 2007

As part of our mission to "assist individuals and groups at Epiphany in listening for the guidance of the Holy Spirit," the Discernment Ministry Team will travel to **The Jesuit Center in Wernersville, PA** for a weekend silent, guided retreat with William A. Barry, SJ, entitled "God Wants Our Friendship." Here is the description printed in the retreat brochure:

"Jesus reveals to us the heart of God. Jesus voices God's desire as He makes this declaration of friendship to His first disciples and to everyone who will read these words of His: 'I shall no longer call you servants because a servant does not know his master's business. I call you friends because I have made known to you everything I have learned from my Father.' (John 15:15)."

Fr. Barry is a world-renowned author, teacher, and spiritual director who helps others through education, religious formation, and counseling. If you would like to join us for the weekend of January 19-21, 2007, please let us know by using the sign-up sheet posted on the Discernment Ministry bulletin board near the water fountain, or telephone the church, 202-347-2635. The cost for the weekend is \$150 with a \$75 deposit due right away. Space is limited so please let us know of your interest. We hope to form carpools to travel to the center.

Note: The deadline for submitting articles to the December Parish Guide Newsletter is Wednesday, November 22

Parishioner News

We celebrate these new beginnings and accomplishments:

“Let us give thanks to God for all God’s gifts so freely bestowed upon us.”

Elijah Samuel Moulton, grandson of Beatrice Moulton, was born September 28, 2006
Rex Dalton Tatchell, son of Peter and Robin, brother of Barratt,
was baptized on October 1
Courtney Michelle Tardd and Dwayne Aaron Wright were married on October 21, 2006

We remember those who have died

“Into your hands, O merciful Savior, we commend your servants.”

Mildred Keth, mother of Thom Wolf and mother-in-law of Emily Van Loon,
died October 4, 2006

We remember these persons in our prayers:

For the members and family members of Epiphany who serve in troubled areas of the world, especially
Robert Curriss, Charles W. Kean, and Keith Scoon;

For all who seek healing, especially: Ed Adams, Margaret Barge, Phil Converse, Theresa Davies, Floyd
Godfrey, Bertha Harrison, Linda Horrigan, Cornell Jackson, Jessie Kindley, William Person, Norwyn
Rowe, Eric Steele, Sara Ellen Swatt, and Marelyn Tank;

For Aaron, Anne Alexander, Jim Argodale, Beverly Bachemin, Adam Beattie, Winston Blackman,
Robert Blaine, Wanda Brewer, Brianna, Helen Burg, James Capen, Marian Cover, Elena Curriss, Brian
Dillard, Mary Eager, Ken Ferber, Andrew Ferrill, Kit Galdi, Michael A. Guido, Fred Gustafson, Jane
Haldane, Denise Hammes, Kathryn Hardie, Elizabeth Henderson, Mike Henderson, Ed Henderson,
Millicent and Bill Hutt, Jacqueline Jenson, Rick Knettel, George Kurtz, Luis Lopez, David Lyman,
Mike Magee, Annie Maly, Frank Marlowe, Claudia McClannahan, MeShaun, Jeanette Michael, Adilia
Moran, Bonnie Murphy, Hubert Nedd, Israel Rafalovich, Allene Robinson, Philip Rowland, Wanda
Rucker, Todd Shaw, Leslie Smith, Jr., Walter Stumpf, Crystal Taylor, Raul Tovares, Minnie Vassallo,
Ofelia Vitek, Maureen Waters, Dee Wertlein, Carmen Williams, Regina Williams, Thelma, Evie, and
those on the Narthex Prayer List;

We celebrate these November Birthdays:

Holland Rhodd, Nov 1; Judy Lokerson, Nov 2; Kathrine Ebert and Cora Fosdick, Nov 3; Alex
Whitehead, Nov 5; Linda Mascall, Nov 8; Beth Howell, Nov 9; Marge McNaughton-Ayres and A.J.
Schmidt, Nov 10; Nancy Chandler, Ryan Charles, Melanie Eversley, and Kate Stone, Nov 12; Arlene
Riley, Nov 13; Michelle LeBumbard, Anne Schmidt, Dee Shafer, and Mimi Tanguum, Nov 20; Jessica
Beels and Sarah Papazoglakis, Nov 21; Chris Witter, Nov 22; Aaron Dillard, Nov 24;
Toni Schmidt, Nov 25; Peggy Palmiter, Nov 26; and Anne-Marie Jeffery, Nov 30.

*The monthly “Parishioner News” acknowledges the transitions in life, accomplishments of our members,
and the times of celebration. Please tell us of your news by phoning the parish office or emailing us at
info@epiphanydc.org.*

Hard or Easy

By Christian M. Clough, Director of Music Ministries

One of the most challenging tasks of church music directors is providing a mix of liturgical music that satisfies the needs of people with diverse abilities, as well as diverse tastes. Since we introduced Anglican chant as our psalm-singing pattern for the Fall, we have talked a lot about accessibility and congregational participation, and it is in light of these conversations that I am writing about the task of balancing complexity and simplicity in our music.

As I wrote in my September column, I believe that Anglican chant is a truly wonderful musical tradition. Those of us who grew up in the Episcopal Church in the days before the 1979 *Book of Common Prayer* will have some dim memory of singing the Venite and other canticles to Anglican chants that were probably repeated week after week, much as we sing repeatedly the same settings of “Glory to God” and “Holy, holy, holy.” Those folks who sang in Episcopal Church choirs in those days might have prepared an Anglican Chant setting of each Sunday’s psalm.

There is the secret to success with Anglican chant (and so much other music, too): Prepare! There is a steep learning curve to Anglican chant, unless one sings the same words to the same music every week. To prepare each Sunday’s psalm, the Choir and I have been spending over 30 minutes learning the music, familiarizing ourselves with the words, and then working diligently to sing them clearly, expressively, and musically. I believe that there are two justifications for this degree of attention to the psalm: 1) so that we may perform it in such a way that the music heightens the drama and meaning of the words, and 2) so that our confidence will give confidence to those in the congregation who are singing with us.

I had an experience while studying in England that gave me new sympathy for worshipers who don’t read music. I was worshipping at St. Paul’s Cathedral in London one day, and it came time to sing a hymn. Now, St. Paul’s is very large, and lo! it has very swimmy acoustics in which it’s hard to pick out any sound clearly. Add to that the fact that the English almost never print the melody of the hymn, but usually just the words; without the printed music in hand, I was as challenged as those who don’t read music. Then, the English have an odd tradition of introducing a hymn by playing only the first phrase of the music, rather than a whole verse straight through, so you don’t get to hear the whole thing before you are expected to sing it. (It is assumed that everyone knows all the tunes.) In addition, the English tend to use a different pairing of

hymn tunes with texts familiar to us Americans. And, finally, to top it all off, the tune was one of those fiendishly difficult ones with irregular long notes that soar to the heavens, then plunge unexpectedly to great depths before leaping back up to unfamiliar places. Suffice it to say that I was grateful that the text was five stanzas long, for I finally was able to approximate the melody on the last go-round. It was an utterly frustrating experience.

The problem church musicians face is that quite often (though far from always), complex music is just so darned lovely! I offer Bach’s music as the quintessential example. Those who hear it recognize its complexity, and those who perform it can’t deny it. Complexity requires more work and more preparation, but usually yields greater rewards. When we choose more difficult music for church, we hope that our worshipers will find those rewards. And, as often as possible, we try to assist in the learning process. That assistance may come in as simple a form as a clear introduction of the melody, or it may involve a rehearsal before the service.

This does not mean that only complex music has merit. Complexity does not always result in beauty, nor does simplicity always lead to banality (much of Mozart’s music, and many of our folk melodies, are both simple and exceedingly beautiful). Beauty and banality exist in both. When planning our worship music, I always search first for beauty and meaning, then try to balance simplicity and complexity for a variety of effects and the satisfaction of different needs and desires.

As we continue to sing our psalms to Anglican chant through the rest of this liturgical season – and as we approach new hymns and service music in the months and years to come – I hope that you will recall my experience at St. Paul’s Cathedral, and remember that I do think of you when selecting music. When the music is hard, and you have some choice words on your tongue, look for the beauty that is there in word and song, and add your voice, looking for your reward.

ECO Tip of the Month — from Epiphany’s Environmental Stewardship Ministry Team
Replace your paper towels with something better....

You can cut down on the number of paper towels you use by putting worn out cotton T-shirts to good use. Cut old, 100% cotton T-shirts into squares and use as you would a paper towel. They are more absorbent and durable than paper towels and can be used as dishrags and general cleaning rags, too. Wash them with a normal load of laundry, and use them again and again and again.

Katrina Krewe Reflections

By Teresa Hobgood, Mission Team Member



Arriving in New Orleans on a warm, sunny, Saturday morning, several of us entered the sparse quarters of the St. Mary's Dominican Conference Center on tree-lined Broadway Street in uptown New Orleans with a bit of anxiety about what the next few days would be like. Our separate rooms at the Conference Center were small with twin beds, soft mattresses, sturdy wooden desks, chairs and dressers — reminiscent of not-so-modern college dormitory rooms. One major difference was that bathroom facilities were shared only among occupants of two rooms rather than occupants of fifteen or twenty rooms. As the week wore on, we began to appreciate our housing arrangements at the Center. Audubon Park and the Audubon Zoo were within walking distance of the Center. The park lined with oak trees and a golf course in the middle provided a tranquil setting for the people of New Orleans. Bikers, runners, cyclists, and walkers of all ages, shapes and hues could enjoy the open, free park. Dotting its green, lush spaces were workout stations. It was hard to imagine that a little over a year ago this park was used as a helicopter port by the National Guard and rescue workers to help the victims of the devastation wrought by the levees breaking.

Sunday morning as we drove toward the St. Peter Claver Catholic Church to make a joyful noise with other worshippers, we came across more boarded-up buildings, fewer tree-lined streets, and deserted communities. Though the Church, founded in 1920, had sustained some damage, its foundation appeared to be pretty intact. Its stained-glass windows and the bright light inside the church were uplifting.

Toward the end of the 2 ½ hour service, we stood humbly with many young families to receive Holy Communion. As dusk approached, we began looking for a grocery store to buy water, bread, fruit and sandwich meat for lunch during the week. Drug stores like Rite Aid and Walgreen's were relatively easy to find, but we drove for several miles before finding a grocery store. It dawned on me that with so few people having returned to New Orleans, stores simply couldn't open again without having workers to ring up purchases on cash registers, to keep the floors clean, and to stock the shelves.

On Monday morning, we attended a 45-minute orientation session on the history of New Orleans at the parish house of St. Andrew's Episcopal Church, located less than a mile from St. Mary's. At this session, we

met our gutting crew leaders and learned about the kaleidoscope of people that lived in New Orleans; the Spanish influence on the architecture in the French Quarter; the fact that the number of Hondurans living in New Orleans is the second largest after the capital, Tegucigalpa; the city existed over a hundred years without a major flood; and the difference between a Cajun (descendants of persons from Nova Scotia) and a Creole (a native south Louisianian of black ancestry). All of this lush history provided an important context for what we were about to experience.

After the history lesson, we discussed briefly the intake process the Episcopal Diocese of Louisiana used to identify people most in need of assistance in gutting their homes (mostly elderly and sick); and, in cases where the homeowners were present during the gutting process, the importance of refraining from conveying in conversations with them that we would fix their problems, despite an overwhelming desire to do so. Listening sympathetically was key. We discussed how items were to be separated and piled on the street for FEMA to collect and remove in the coming days. We were told that homeowners had a deadline to gut their houses. Otherwise, their homes would be demolished without any compensation. No citywide development plan had been approved. One can only imagine what it would be like not knowing a year after Katrina whether your neighborhood would ever be rebuilt; whether you would ever be reunited with family and friends; and whether city services would ever be fully restored in the most poverty-stricken areas.

As we entered our first battered house on Dupre Street in Mid-City on another sunny, warm day, with a group of extremely committed, bright young gutting crew leaders, we shook hands with the homeowner and I recall her first words in her soft-spoken voice, "God Bless You" as she smiled. Living in a FEMA trailer parked next to her home, she exuded hope, strength, and courage. As we walked up the few steps leading to her house and opened the door, my eyes immediately gazed on unsalvageable personal possessions, including the crosses on her living room wall, pictures of the Last Supper, old photographs high atop her mantle above the fireplace, a Concordance, and nearly half a dozen Bibles. Because of the mold and dust, we were required to wear safety goggles, respirators, and gloves inside the houses. I found myself picking up a ladder and gently removing the picture of the Last Supper affixed very loosely to a nail in the wall and placing it neatly on the pile of debris.

Continued next page

Dan, the senior gutting crew leader, had been in New Orleans for about ten months assisting families. It was readily apparent that he knew how to break houses down. During the first phase, large and then smaller items were removed from the houses and placed in the grassy area of the sidewalk and the street. Dan and his crew drove trucks full of crowbars, shovels, wire cutters, ladders, sledge hammers, and wheelbarrows. He instructed us to separate the hazardous materials from clothes, shoes, and books. We removed food, pots, and pans from shelves with shovels. With the dust accumulating, the mold everywhere, and rusty nails exposed, we were thankful for the protective gear. It was not easy work, made all the more difficult by the lack of toilet facilities. A portable potty would have been considered a luxury. Despite my thirst, I found myself drinking water sparingly.

Moving from the living room to the kitchen and the bathroom, I was struck by the dozens of washcloths, towels and glasses the homeowner had accumulated. I could imagine family members and even strangers dropping by to ask for a cold drink and a chance to freshen up.

By the end of the day, we had stripped the house of the remaining personal possessions. The computer books in one of the bedroom closets were among the debris piled high outside; hair spray had been removed; bills stacked on the upper shelf of a closet, shoes and ties, and a medicine cabinet were removed. Still, it was difficult for me to take a pick-axe and tear down the walls on that first day. The equipment we used was similar to a laundry list of items for demolition experts. Loading wheelbarrow after wheelbarrow, as labor-intensive as it was for us, I realized that it would have been doubly tougher for homeowners, seeing virtually all of their physical possessions literally reduced to trash.

Early on, I found out that plaster is much more difficult to remove and heavier to lift, load onto wheelbarrows, and unload on the curb than sheetrock. One of our crew leaders informed us that plaster contains three layers. I found myself separating pieces of wood from the plaster and the sheetrock, putting it in piles and carrying it out to the sidewalk to lighten the load. We slid a piece of wood vertically across the front porch steps to make it easier to haul the debris from the house to the curb. Sliding down the wood slant wearing clunky construction boots was a bit of a challenge for all of us. We returned to the house on Dupre Street the following day to remove the remaining molding, then the plaster and sheetrock. Burners from the stove and the hazardous materials we had segregated from other items and placed on the curb the previous day had been removed. We

learned that periodically, people, probably desperate for funds, would rummage through debris to pick up copper and other metals that could be sold to generate income.

We also found ourselves removing sheetrock from a shotgun house located in Gentilly near the Industrial Canal. Shotgun houses in New Orleans are comprised of a few rooms lined up in a row with no hallways, and are said to derive their name from the ability of someone to fire a shotgun with a pellet that could travel from the front door out the back door of the house. What struck me about this house owned by an elderly Hispanic woman was the relative ease with which we were able to tear down its walls and ceilings. Unlike the first house we had gutted, in this shotgun house, mold had accumulated from the floor to the ceiling. As we took one of our daily 45-minute water breaks to remove our respirators, gloves, and safety glasses, I glanced briefly at the contents of the debris on the sidewalk, noticing an aspirin bottle, a large plastic container of semi-sweet chocolate syrup, and a purple comb, and realized that the occupants of this home probably led normal lives until August 29, 2005.

As Glen drove on Chef Menteur Highway, I noticed row after row of shells of buildings, a shoe repair sign hanging off its hinges, an empty Budget Inn Express, and a dilapidated veterinary hospital. Despair turned to hope when I noticed a laundry mat with a freshly painted "Open" sign in front of it. In the middle class neighborhood of Lakeview, we entered a rambler with little damage to its foundation. Our crew removed some of the insulation and plywood from the home. Dan emphasized that not only the poverty-stricken needed help. He was right, of course. The sixty-year old owner of the rambler had lost his twenty-five year old daughter in the hurricane. His marriage had also crumbled. In focusing on the loss of real and personal property, I had almost forgotten about the emotional devastation that didn't limit itself to people living below the poverty line.

During dinner on Wednesday, Aidan, Glenn, Kevin, Randolph, Sarah and I reflected on our experience gutting homes for several days and responded to Randolph's questions regarding how we felt about our experience; and in particular; what we liked the best; the least; and what we learned.

Several times, Randolph described New Orleans as a city of much joy and pain. Thursday was definitely a day full of both emotions. During the afternoon, we savored the taste of the fried chicken, biscuits, and fruit-punch soda the owner of the fourth house we gutted had brought the group. She was hospitable, warm, and gracious. This was a far cry from what we had experienced earlier in the day.

As we virtually completed removing all of the debris from the house on Dupre Street, a neighbor began to yell indignities at us. Seeing the debris strewn onto the street must have triggered awful memories in him that he just as soon wished he could have forgotten.

Our last house was in the lower Ninth Ward around the corner from the destroyed home of one of rock-and-roll's greatest stars, Fats Domino. We learned that the husband of the woman seeking assistance from the Episcopal Diocese to gut this house had suffered a stroke. She had read about the work of the Diocese from an ad at Walgreen's. Of the five homes we had either gutted or had begun to gut, this last house was the most difficult for me to tear down. Throughout the week, we traveled through streets with street signs, functioning traffic lights, and other indicators of a normal existence. However, the lower Ninth Ward was different. In fact, as we rode in the mini-van and took the Slidell exit to reach our destination, I sensed that we were about to view the devastating effects of Hurricane Katrina in unimaginable proportions.

Unlike the previous sunny days, Friday was cloudy and cool. Our gutting crew team leader, Julianne, was calm, professional, patient, and attentive, fully aware of what we were about to face. Unlike the other houses, none of the contents of the house had been removed. Complicating the removal operation was the fact that we had learned from the next-door neighbor who was living in a trailer with his wife that a fire had destroyed the contents of the house before Hurricane Katrina had struck. Rooms were dark, and there were times when we couldn't see what we were removing.

Surveying the exterior of the house and the surrounding area, my fellow parishioners and I focused on the fact that these were homes, neighborhoods once full of children playing ball on wide streets, attending school and churches located close by. These now boarded-up buildings and stores were all visible as a child's charred football pads; choir gowns, plastic baby dolls, and ironically, a First Alert fire alarm were removed from the house. After we removed the personal possessions, I felt my greatest sense of accomplishment when Julianne and I removed the gas oven without having to yell for help from the steady hands of our male helpers. "Hauling is my calling" we would say several times.

We were joined in the early afternoon by a fifteen-member church group from Houston. As work wrapped up Friday afternoon and Dan closed the door of the house, I recall watching him drain the water from the water heater in the empty house. Watching the

steady drip of the water on the floor reminded me of the horrible surge residents had experienced after the levees broke. The following day, Glenn, Kevin, and I would be boarding the plane, as the church group from Houston would be busy removing wood, plaster, and sheetrock from the house in the Lower Ninth Ward until only its shell remained.

I cannot honestly capture my week-long experience and all of its impressions in such a short article. Whether it was drinking a very small cup of coffee at the Rue de la Course at 7:45 am, our morning ritual; whether it was observing the splinters, scratches, and dirty clothes we all had accumulated at the end of the day; whether it was taking turns using the washer and dryer in the laundry room on the second floor of the Conference Center or witnessing the entrepreneurial spirit of the guy taking pizza orders as we were eating our sandwiches at lunchtime, the bond we shared for seven days will never be forgotten. The faces of the people of New Orleans will never be forgotten. They continue to need our help and support!

Samaritan Ministry News

Samaritan Ministry of Greater Washington will be one of the 180 beneficiaries of the 19th annual The Fannie Mae Foundation Help the Homeless Program. Since 1988, the Help the Homeless Program has raised more than \$54.5 million for nonprofits that serve homeless people and those at risk of becoming homeless. That record of commitment to the community is quite impressive, won't you agree?

The Welcome Table is a Sunday program. Homeless people and those at risk of becoming homeless need services every day of the week. Samaritan Ministry helps to meet those needs. You can help extend the helping hand of The Church of the Epiphany to Samaritan Ministry by walking or supporting others who walk in the walkathon.

The Walkathon is always the Saturday before Thanksgiving, this year Nov 18 on the National Mall. It's a beautiful time of year to stroll the mall with hundreds and hundreds of other committed, concerned D.C. neighbors. See the web site www.helpthehomelessdc.org, choose Samaritan Ministry of Greater Washington as the beneficiary program.

The Welcome Table Thanksgiving Dinner - 2006

The leaves are changing. It's getting cooler. It is getting to be that time again. What time? It's time for The Welcome Table Thanksgiving, a dinner for the downtown poor the evening before Thanksgiving and a fundraiser for the Welcome Table breakfast program. The church is not participating in the Help the Homeless Walkathon to raise money for the Welcome Table, so support The Welcome Table Thanksgiving Dinner. Get the word out. Pick up some of the flyers for the dinner from the church, or copy the one below and give some to your friends and co-workers. **The dinner will be on**

**Wednesday, November 22, 2006 at 5 pm
at The Church of the Epiphany,**

THERE ARE SEVERAL WAYS TO PARTICIPATE!!!

You can sponsor dinners for our guests, come and eat with our guests, or volunteer to help out. Join us for a time of thanksgiving and fellowship.

The Welcome Table Thanksgiving Dinner!

Fill out this form by Monday, November 20, and return it to the church office at 1317 G St. NW, or contact Anne-Marie Jeffery, Urban Missioner, at 202-347-2635 ext.21/ ajeffery@epiphanydc.org.

Wed., November 22, 2006 at 5 pm

___ # of dinners I would like to sponsor (\$15 each) *Make checks to The Church of the Epiphany, write WT Thanksgiving in the memo line*

___ I would like to attend (\$15 each)

___ I would like to volunteer to help with preparations, serving, or clean up.
Circle how you prefer to volunteer.

Name: _____

Ph or

Email: _____

Wear Your Nametag - Do I Have To?

By Susan Walker, Program Associate

I recently heard about a book called, *Hello, my Name is Scott: Wearing Nametags for a Friendlier Society*. When Author Scott Ginsberg attended a convention during his college days, he decided to keep wearing the "Hello, My Name Is" tag he was given, just to see what would happen. He discovered that not only did he meet more people and that they were friendlier to him, but that *he* became friendlier and more outgoing towards others. He learned that when people know your name, there is a tendency to smile more and to be more polite and outgoing. Somehow, name tags give us permission to relate to one another more freely. For Scott, name tags became the beginning of his career writing books, speaking at conferences, and, of course, developing a website.

What are our motivations for wearing name tags at Epiphany? And, just as important, what are our resistances to putting on a name tag? How do you feel about wearing one? Is it a burden? Would you rather remain anonymous? Do you feel nametags are unnecessary because you have been a member for so long? These are all reasons not to take the time to put on a name tag. But in fact, there is always someone who will appreciate seeing your name and not have to guess or act as if they know your name. For many of us, *hearing* a name is insufficient to *seeing* it printed. When a name is just on the tip of my tongue, the name tag can trigger memories and associations about the other person.

Besides the incentives to be friendlier, we can also look to scripture to tell us something about what it means to know another by name. On the day of the Resurrection when Mary Magdalene encountered a man she thought to be the gardener, Jesus called her by her name, and immediately she knew this was her Teacher. (John 20:16) When Jesus met Simon he changed his name to Cephas, which means Peter. (John 1:42) For each of these disciples, being known by his and her name was a mark of belonging - something we all desire.

Name tags say something about our own sense of belonging. And by wearing a name tag we are also practicing hospitality. When we call each other by name, we are saying that we care enough to know one another more personally. And when we hear our name called, we are reminded of our belonging to this community.

Being intentional about community building means making a point to welcome each and every person who comes through our doors on Sunday morning. When we live from the central belief that God is with us, actively working to assist us as we reach out to everyone, we honor God in our midst when we wear nametags. That small gesture of putting on your nametag because it will help someone else feel more at ease is a way to build communion with one another.

So next Sunday, come in the parish hall either before or after church and put on your name tag! If you don't find yours, make a note on the pad of paper at the storage rack, and you'll find a tag waiting for you next week. You will be helping yourself and others feel a sense of belonging.

There's a Lot Going On Here!

Mary Dail, Parish Administrator

At the Design Charrette in September, I was asked to give an overview of weekday activities at Epiphany. The more events I mentioned, the more events came to mind. Fellow staff members even chimed in with a few meetings or activities that I had omitted. In the end, a rather lengthy litany of weekday and evening uses of Epiphany's buildings had been recited. I was out of breath, and those in attendance were somewhat astounded at all that goes on here on a regular basis.

As we begin to think seriously about how to renovate our space, it seems like a good idea to let everyone know how our buildings are used throughout the week when most parishioners are not here. For the most part, there are four types of space use: Daily use of office space, regular meetings, special events, and the Tuesday Concert Series.

Daily Use of Office Space. In addition to the office space used by Epiphany staff including the volunteer positions of Counters, Archivist, and Front Desk Assistant, there are four non-profit organizations that have offices in the Parish House and one that uses the gym. **The Center for Pastoral Counseling** sees clients at Epiphany Monday thru Thursday. The **Street Sense** newspaper houses its editor and staff writers here and distributes papers to its vendors from Epiphany. **Youth Service Opportunities Project (YSOP)** occupies an office for its staff and uses the gym to house youth groups who come into town for week-long service-learning Work Camps. Each Work Camp group provides a dinner for 40 homeless men and women which is cooked and served in our kitchen and parish hall. They host about 20 groups each year, mostly during school vacations. **The Committee of 100 on the Federal City** has an office at Epiphany. **Ford's Theatre** rehearses its productions in the gym each season from August through March.

Regular Meetings: There are three 12-Step groups that meet one - three times each week at noon. **AA** meets Monday, Wednesday, and Friday. **Al-Anon** meets Tuesday and Wednesday. **SLAA** meets Thursday. **The Committee of 100** has several sub-committees that meet each month at various times during the day. In addition, the **Street Sense vendors** meet one afternoon a month. Beginning in December, the **Downtown Islamic Association** will hold a weekly prayer service in the parish hall.

On weekday evenings, most events are for Epiphany groups: Fellowship and Light, various committees, prayer groups, and choir rehearsal. Occasionally, a performance group will schedule an evening rehearsal.

Special Events: Most of our special events are weekend evening concerts or recitals. However, from time to time we provide space during the day for workshops, seminars, special meetings, and receptions. Recently, Paramount Pictures held a catered lunch for nearly 400 extras and crew at Epiphany during the filming of a movie in downtown Washington.

Tuesday Concert Series: Through considerable effort by our Director of Music Ministries and with the financial assistance of grants, we offer the Tuesday Concert Series at 12:10 nearly every week, with a break at Christmas. The performers usually arrive between 9:00 and 10:00 to settle into the performance space, rehearse, and relax a bit before the concert. They use the parish hall for warming up instruments and voices and to store their personal items until they leave after the performance, usually by 1:30.

The Egg

By Tripp Jones, Leader, Renovation Ministry Team

Renovation Ministry Team Members: Jill Bezek, Randolph Charles, Mary Dail, David Downes, David Hamill, Tripp Jones, Pat Pickering, Ed Riley, and Gloria Said



One of my favorite musicals is "1776," which recounts the actions of the Second Continental Congress leading up to July 4, 1776, when America declared her independence from Great Britain. All the familiar figures are there - Thomas Jefferson, John Adams, and Benjamin Franklin. One of the songs they sing after drafting the Declaration of Independence is "The Egg," where in pondering the new country about to be created, they describe themselves as "playing midwives to an egg."

I must confess a similar feeling in recent weeks as the Renovation Ministry Team continues its work in choosing a final plan for the renovation of the church and parish house. After submitting all the parish

Continued on the next page

Shrine Mont Fall Weekend

By Brady Bowling, participant

I wish everyone could have joined us for these three days of fellowship, prayer, good food, and thoughts on keeping the Sabbath, but all who attended hope that bringing back some of the ideas we received over the weekend of September 22nd can bring a bit of Shrine Mont back for everyone.

The theme for the weekend was *Keeping the Sabbath*: what does Sabbath mean, and how can we keep Sabbath more faithfully, both as individuals and as part of the Epiphany community. Led by our seminarians Ann Gillespie and Joe Hensley, the retreat explored four statements to try to better understand the meaning of Sabbath:

- God has sanctified us, made us HOLY
- We work better when we REST in God
- In order to free others, we need to be FREE
- Sabbath is an act of FAITH: we are not God

These thoughts led us to suggestions for incorporating the Sabbath more fully into Epiphany. We considered two questions, 1) At what times in your life have you had a Sabbath or Sabbath-like experience? and 2) What practices might lead you into that experience of being sanctified by God? The ideas flew quickly from these two points. I hope the list below is just a starting point as you consider the meaning of Sabbath in your life. So, in no particular order, here are our suggestions:

Ideas for Individuals

- * Sabbath does not necessarily equal Sunday.
- * Baby steps are ok – we grow slowly and should be realistic about any Sabbath plan.
- * It helps to have consistent and structured practices.
- * Put your Sabbath practices on the calendar, and let others know that those times are Sabbath times.
- * Reflect on the previous day or week. Or examine our current consciousness as part of a Sabbath practice.
- * Pray the hours or the Daily Office.
- * Sabbath Walks – set out without a particular direction in order to experience God’s creation.
- * Whatever the practice, it needs to be done with integrity, and not just an outward show.
- * Consider a day without news or media of any sort.

Ideas for Epiphany

- * Hold each other accountable. Find a Sabbath buddy at Epiphany!

- * Identify communal Sabbath times. Perhaps the existing Wednesday Fellowship and Light service is already a Sabbath time? What is the rhythm of the parish Sabbath times?
- * Introduce Epiphany to various spiritual discipline practices. We don’t necessarily come to the Sabbath naturally, and need training as a congregation in techniques like contemplative prayer.
- * Offer more retreats, especially ones that don’t involve travel.
- * Examine our current Sunday morning schedule. Does it interfere with our really keeping Sabbath?
- * Add information about Sabbath practices to the Parish Guide.
- * Remember to balance a search for Sabbath discipline with individual freedom.
- * Can we make keeping Sabbath a defining part of belonging to Epiphany?

It’s a big list, with a lot of questions to think about. The retreat ended with our writing down some of our new Sabbath commitments and leaving them in a sealed envelope to be opened the following week. I’ve struggled with some, found peace with some plans too ambitious, and I’m sure I’ve completely forgotten about the last one I wrote down! As I think about incorporating Sabbath more fully into my life, I hope this article will encourage you to think about Sabbath, its current place in your life, and ways for us all to keep the Sabbath more fully.

“The Egg” Continued from page 8

feedback received through questionnaires and the design charrette, we are beginning to hear back from the architects with some preliminary plans. Now comes the difficult task of picking and choosing the ideas that best match our objectives. We also must consider the money factor in assessing which ideas we can realistically fund.

In the original time frame of Phase I of the Renovation, the culminating activity was to be the presentation to the Renovation Ministry Team of a final proposal by the architects on November 13. We are going to strive to make that happen as we continue our deliberations over the next several weeks. If we cannot reach consensus in that time, we will continue trying until we do, which may take us into 2007. Perhaps after Vestry approval, it might not be bad to use the Feast of the Epiphany as a targeted date for when we can present the final renovation plan to the congregation. In the meantime, “We’re waiting for the egg to hatch.” Stay tuned.

Urban Missioner's Log

By Anne-Marie Jeffery

Franklin Shelter News. Good news! I have good news. Last month I wrote about the Committee to Save Franklin Shelter and the efforts that Epiphany and other churches in the area were making to assist them in their fight to save Franklin Shelter from being turned into a hotel. On Wednesday, October 11, I got an email from Jesse Smith, president of the Committee to Save Franklin Shelter, saying that God was great. He had just received the news from Brenda Donald Walker that the hotel development contract for Franklin School, where the shelter is housed, is being pulled, and it will remain in the homeless services inventory. Renovations will take place, and the Deputy Mayor's office has committed to involve residents in the planning for programming and renovation. It was amazing news. I think we were all ready for a long fight and many meetings with DC council members to show our support for what this committee was trying to do, and then, all of a sudden, it was over. Jesse couldn't stop smiling for at least a few days.

The committee members are elated. They know, however, that it is not over. Franklin Shelter needs to be renovated. In its present state it does not meet the requirements for a shelter. It needs more bathrooms, air conditioning, and other updates. The committee members were very grateful for our support, and we are going to continue our support as they step into the next phase and make sure the renovation does happen. The shelter will remain under the auspices of Catholic Community Services, which has embraced the idea of turning Franklin into a model facility. As David Pirtle, a member of the Committee to Save Franklin Shelter, said in an email to the churches helping, "Now we need everyone's support more than ever. We need to guarantee, first, that the city comes through on its promise to renovate the building, and second, that changes are made in the way the shelter is run so that the homeless population in the downtown corridor has the kind of facility that they require and deserve." Epiphany will continue to be involved with the Committee to Save Franklin Shelter. We hope that one day you will hear the good news that the Franklin Shelter in DC is a model facility which truly helps people to get back on their feet to live their lives to their fullest potential.

Street Church News. However, I have other good news – about Street Church. Many of you saw the article about Street Church in our diocesan newspaper. This article was picked up by *Episcopal Life*, the national Episcopal paper which goes all over the country. Since then, people have been sending us notes and money, telling us how much they appreciate this ministry. We have had contributions from Glenview, KY, Lancaster, NH, Torrance, CA, Morgantown, PA, and Memphis, TN, and some notes that

I have found very touching. I wanted to share a couple with you:

I was so moved after reading about your Street Church ministry in Episcopal Life. Keep up the good work. The enclosed check isn't for a lot but I hope it helps.

Bless you for your ministry outdoors to the poor and marginalized. If you are ever in the Memphis area, please stop by St. Mary's Cathedral. We need to start a similar ministry here.

These notes made me realize that what we do here is touching other people's hearts and maybe calling them in a similar direction. We are reaching out, not just in the DC area, but across the country.

We have been doing Street Church for 8 months now. We started out not knowing how we were going to pay for lunches and wondering if anyone would come. People have been sending us money. We have a regular crowd of 30-40 people who come to worship. More come to eat. Other churches are becoming partners in this ministry, which is what we had hoped for. The Church of the Redeemer in Bethesda, MD has been providing one lunch each month. Several of its parishioners are regulars at Street Church. When she can, their rector, Susan Burns, leads the service. Jocelyn Irving, the rector of the Church of the Atonement in SE Washington comes once a month with a couple of parishioners. We also have participation from St. David's in NW Washington, with at least one parishioner being a regular and the church's assistant, Jennifer McKenzie, stopping by from time to time. This ministry is growing, and it has been amazing to see God at work through it. As Jesse Smith, the president of the Committee to Save Franklin Shelter said, "God is great."

Training for Eucharistic Ministers Scheduled

On Sunday, November 26 after the 11 o'clock liturgy, there will be a training session for all Eucharistic ministers, those currently serving and those who are new. With the changes we are experiencing in liturgy, this will be an important time for all of us to be together and ask the questions that can clarify what we do for theological, as well as practical reasons. We will meet in the chancel area of the church. We look forward to seeing everyone presently serving and welcoming new ministers. If you are interested in learning more about this ministry of administering the bread and wine at both the 11am and 8am services, please speak to Randolph Charles, Anne-Marie Jeffery, or Susan Walker.

November 2006 Calendar

The Church of the Epiphany

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1 All Saints' Day 10:00-3:00 Labyrinth 10:00 Staff Meeting 12:00 AA 12:00 Al-Anon 12:10 Holy Eucharist 6:30 Fellowship and Light – The Dream of God	2 All Souls' Day 12:00 SLAA 12:10 Holy Eucharist 7:30 Choir Rehearsal	3 8:00 -5:00 Diocesan Racial Reconciliation Workshop 12:00 AA 12:10 Holy Eucharist	4 11:00 - 1:00 Installation of The Rt. Rev. Katherine Jefferts Schori as Presiding Bishop National Cathedral
5 All Saints' Sunday 7:00 NA/AA 7:15 Welcome Table Bible Study 8:00 Holy Eucharist 8:45 The Welcome Table 10:00 All Saints' GIG/Choir Rehearsal 10:45 Liturgical Leaders Meeting 11:00 Holy Baptism/Godly Play 12:15 All Saints' Feast	6 12:00 AA 12:10 Holy Eucharist 12:30 Contemplative Prayer 6:00 Finance Resource Team	7 12:00 Al-Anon 12:10 Tuesday Concert Series	8 10:00-3:00 Labyrinth 10:00 Staff Meeting 12:00 AA 12:00 Al-Anon 12:10 Holy Eucharist 6:30 Fellowship and Light – The Dream of God	9 12:00 SLAA 12:10 Holy Eucharist 7:30 Choir Rehearsal	10 Church and Parish Office closed in observance of Veterans' Day	11
12 The 23rd Sunday after Pentecost: 7:00 NA/AA 7:15 Welcome Table Bible Study 8:00 Holy Eucharist 8:45 The Welcome Table 9:45 Seminarian Committee Meeting 10:00 Choir Rehearsal/Envelope Please 10:45 Liturgical Leaders Meeting 11:00 Holy Eucharist/Godly Play 12:15 Annual Parish Meeting	13 12:00 AA 12:10 Holy Eucharist 12:30 Contemplative Prayer 6:00 Renovation Ministry Team	14 12:00 Al-Anon 12:10 Tuesday Concert Series 6:00 Group Spiritual Direction	15 10:00-3:00 Labyrinth 10:00 Staff Meeting 12:00 AA 12:00 Al-Anon 12:10 Holy Eucharist 6:30 Fellowship and Light – The Dream of God	16 12:00 SLAA 12:10 Holy Eucharist 7:30 Choir Rehearsal	17 12:00 AA 12:10 Holy Eucharist 1:00 Anglican Association of Biblical Scholars	18
19 The 24th Sunday after Pentecost 7:00 NA/AA 7:15 Welcome Table Bible Study 8:00 Holy Eucharist 8:45 The Welcome Table 10:00 Choir Rehearsal/Getting Ready 10:45 Liturgical Leaders Meeting 11:00 Holy Eucharist/Godly Play 12:15 Coffee Hour 12:30 OPALS Luncheon 12:30 Ann Smith/Andrew Marshall wedding	20 12:00 AA 12:10 Holy Eucharist 12:30 Contemplative Prayer	21 12:00 Al-Anon 12:10 Tuesday Concert Series 7:15 Choir Rehearsal	22 10:00-3:00 Labyrinth 10:00 Staff Meeting 12:00 AA 12:00 Al-Anon 12:10 Holy Eucharist 5:00 Welcome Table Thanksgiving Dinner	23 Church and Parish Office Closed in Observance of Thanksgiving Day	24 Church and Parish Office Closed in Observance of Thanksgiving Holiday	
26 Christ the King -The Last Sunday after Pentecost 7:00 NA/AA 7:15 Welcome Table Bible Study 8:00 Holy Eucharist 8:45 The Welcome Table 10:00 Choir Rehearsal/Thanksgiving GIG 10:45 Liturgical Leaders Meeting 11:00 Holy Eucharist/Godly Play 12:15 Coffee Hour 12:30 Eucharistic Ministers' training	27 12:00 AA 12:10 Holy Eucharist 12:30 Contemplative Prayer	28 12:00 Al-Anon 12:10 Tuesday Concert Series	29 10:00-3:00 Labyrinth 10:00 Staff Meeting 12:00 AA 12:00 Al-Anon 12:10 Holy Eucharist	30 St. Andrew the Apostle 12:00 SLAA 12:10 Holy Eucharist 7:15 Choir Rehearsal		

FELLOWSHIP & LIGHT - THE DREAM OF GOD

During November we will continue our discussion of *The Dream of God* by Episcopal teacher, lay preacher, and theologian, Verna Dozier, who argues that religious leaders too often ignore social justice to focus instead on spirituality. **God's dream is that "His people would follow Jesus and not merely worship him"**. Come and be challenged by this prophet of the Church.

BOOKS ARE AVAILABLE FOR \$10 EACH

Here is the schedule for each Wednesday evening:



6:30pm - We meet in the Willard Room for a simple supper of soup, bread, and fruit. A \$3 contribution helps with the cost of the meal.

7:00pm - We gather for worship in the church, darkened except for the chancel area which will have low lighting and candles.

7:30pm - Each Wednesday evening program will include a presentation and time for discussion focused on these chapters of the book:

November 1: Chapter 3, The Rejection of the Dream

November 8: Chapter 4, The Temptations of the Church

November 15: Chapter 5, The Persistence of the Dream

The Rev. Randolph Charles, Rector

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