



# Parish Guide

Newsletter of the Church of the Epiphany

August 2009

## Warden's Corner

*Tanya Washington, Senior Warden*

The Episcopal Church recently concluded its 76<sup>th</sup> General Convention, held July 8-17 in Anaheim, California. The national Church meets at General Convention every three years to discuss and vote on resolutions on important matters to the Church and to pass a budget. Several members of Epiphany attended in various capacities. One was our rector, the Rev. Randolph Charles. Randolph served as a clergy delegate for the Diocese of Washington. Every diocese is represented at General Convention by its bishop and eight deputies—four clergy and four lay people, who in turn vote on resolutions in the House of Bishops and the House of Deputies. Convention, however, is not just a legislative and business meeting. It is an opportunity for Episcopalians from throughout the country to come together for worship and fellowship. I talked to Randolph recently to find out more about his experience at Convention and why the average parishioner like me should be interested in what happened.



Randolph served on the Urban and Social Concerns Committee, and on that committee's Economic Justice subcommittee. The committee met daily and evaluated and recommended for consideration by the two Houses resolutions related to issues such as poverty, ministries to Latinos and Native Americans, racism and slavery in the Episcopal Church, and HIV/AIDS. Resolutions recommended by this committee, and in some cases ultimately approved by Convention, included supporting ministries to Latinos, Native Americans, addressing health issues for war veterans, and allowing bishops in dioceses in states where same-sex couples can legally marry to offer pastoral care to those couples. This resolution ultimately was combined into a final version, Resolution, #D025, which included three main points: it reaffirms the full participation of the Episcopal Church in the Anglican Communion; affirms the full inclusion of gay and lesbian persons in the life of the Church; and

recognizes and honors the call of gay and lesbian persons in committed relationships to serve at all levels of ordained ministry.

Randolph observed that this resolution reflected the sense of the Convention that this situation is one of both/and, not either/or: the Episcopal Church as pro-Anglican and pro-inclusion. On the other hand, a resolution calling on all Episcopalians to work for the repeal of the federal Defense of Marriage Act and against similar state statutes was defeated. Other resolutions passed addressed the development of new liturgies, the environment, and the ethics of the economy.

*Continued on page 4*

# BOOKS - 'N - BITES

**THE CHURCH OF THE EPIPHANY**

**USED BOOK  
& BAKE SALE**

**Sunday, August 16, 12:15pm – 3pm**

**Monday, August 17, 10am – 6pm**

**Tuesday, August 18, 10am – 6pm**

**Epiphany's Parish Hall  
1317 G St., NW  
Metro Center, 13<sup>th</sup> and G Sts., NW**

**[www.epiphanydc.org](http://www.epiphanydc.org)  
202-347-2635**

Note: The deadline for submitting articles to the September *Parish Guide* newsletter is Wednesday, August 26. Send them to [swalker@epiphanydc.org](mailto:swalker@epiphanydc.org).

# Parishoner News

## **We celebrate these new beginnings and accomplishments**

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

Michelle Rhodd started in a new position for the International Restaurant Association as the Director for Board Operations and Strategy.

Sandi Ingram has moved to Dahka, Bangladesh where she will serve in the State Department for two years.

Day Dodson has been called to serve as Christian Education Consultant to St. Andrew’s, Arlington through December. Day was also elected to the AAEC, Alumni/ae Executive Council at Virginia Theological Seminary.

Paul Shinkman has a new position as reporter for the Saudi Press Agency, covering the State Department and the Pentagon.

## **We welcome these persons into the life of our parish:**

*“All praise and thanks to you, most merciful Father, for adopting us as your children, for incorporating us into your holy Church, and for making us worthy to share in the inheritance of the saints in light.”*

Charles Browning, Clay Riley, Lea Adams, Kristin Lipke, D.J. Coles, Alex Stout, and Bernadette McFadden

## **We remember those who have died**

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

Katherine Rowe, Evie and Priscilla Rowe’s mother, who died June 18;  
David Krache, brother of Evelyn Krache Morris, who died;  
Shirley Golden, Kevin’s mother, who died July 9;  
Greg Volgas, who died July 17.

## **We remember these persons in our prayers:**

For the members and family members of Epiphany who serve in troubled areas of the world, especially Jim McCarthy and Floyd Tappin;

For all who seek healing, especially Calvin Braithwaite and Mason Liddell; and for Mike Dougherty, Junior Jones, Velma Martin, Jesus Ramirez, Jenny Robison, Pete and Evelyn Scrimger, Ed Somers, Bob Sexton, and those on the Narthex Prayer List;

For those who suffer in these hard economic times;

## **We celebrate these August birthdays:**

Carolyn Bledsoe, August 1; Niko Dietsch, August 2; Karen Rowe, August 7; Orlando Taylor, August 9; David Hamill, Emily Van Loon, Sandi Ingram, and Andrew Lyman, August 10; Bonnie Irvine and Rory Kerns, August 13; Tripp Jones, August 14; Pam Moffat, Anne Breitenbach, and Morgan Briscoe, August 15; Meredith Nelson, August 16; David Ger, August 22; Paul Shinkman, August 23; Michelle Rhodd and James Rogers, August 25; Juan Estrada, August 26; and Emily Golden, August 30.

*The monthly “Parishoner News” acknowledges the transitions in life, accomplishments of our members, and the times of celebration. Please tell us your news by phoning the parish office or emailing us at: [swalker@epiphanydc.org](mailto:swalker@epiphanydc.org).*

## A Mideast Extravaganza

Larry Ellis, Pastoral Care Ministry Team

Wouldn't it be great to learn more about the time of the Tzars in Russia? What a period of great power, trouble, aristocracy, and opulence that was. Recently, there has been much written about heads of state traveling and providing their counterparts and/or royalty with gifts, as when the Obamas visited with the British royal family and exchanged gifts.



*Helmet with Mask, Iran, 16th century*

OPALS (Older Persons with Active Lifestyles) is sponsoring a tour of the Smithsonian Sackler Gallery exhibit *The Tzars and the East: Gifts from Turkey and Iran in the Moscow Kremlin*. The exhibit involves sixty-four objects that were offered as lavish gifts and tributes by the Ottomans and Safavids to the Russian Tzars through their embassies, diplomatic missions, and trade delegations. Ranging in date from the late 16th century to the late 17th century, the works include seldom-seen arms and armor, bejeweled ceremonial vessels, and regalia intended for the Russian court or the Orthodox Church. As part of the tour, we will learn about the reasons for such extraordinary gifts, their artistic and cultural impact, and their aesthetic value. The ceremonial etiquette they inspired became a defining characteristic of the Russian court in the 17th century.

**The tour will take place on Sunday, August 16, at 1:00 pm.** We can leave from Metro Center to arrive at the Smithsonian station. **The tour is available to all parishioners, family, and friends. Please sign up on the sign-up sheet that will be available in the parish hall during coffee hour, or call Larry Ellis at 703-567-0971.**

I am looking forward to a great tour of a great exhibit.

## Epiphany's **OPALS** (Older Persons with Active Life Styles)

Will meet for a potluck lunch  
**Sunday, August 2**  
after church in the Willard Room

Please bring a dish to share  
We will begin at 12:30pm  
See you then!

## SAVE THE DATE!

### It's not too soon to start planning your trip to Shrine Mont

Epiphany's annual parish weekend is  
October 9-11.

The theme for this year's weekend is "Making Room for God and Each Other." How do we make room for God in our worship community and in our homes, our work, and social lives? How does making room for God help us to make room for one another?



Explore these questions and more in the beautiful, peaceful setting of Shrine Mont. Whether it's a hike up the mountain to get up close and personal with the fall foliage, or relaxing on the porch with a good book or conversation, Shrine Mont has something for everyone. And, the food is home cooked and plentiful. We may even plan an evening bon fire with s'mores!

If you'd like to contribute to the planning or want more information, please contact a member of the Shrine Mont team: Ann Gordon, Olivia Gray, Karen Rowe, and Susan Walker. Registration forms will be coming soon.

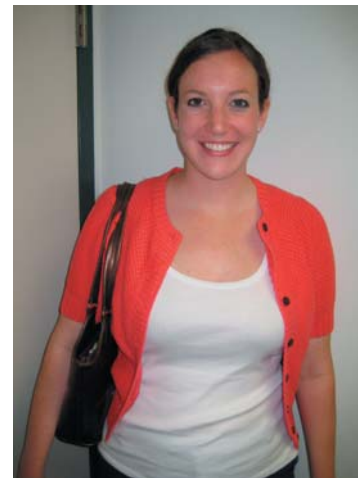
# Epiphany Welcomes These New Members



David Ger



Sonya Smith



Kristin Lipke



Alex Stout and  
Bernadette  
McFadden



Maggie and Clay Riley  
Liam and Finn Riley  
Seminarian Family



Francis Johnson

*Warden's Corner, continued from page 1*

Randolph's sense during the discussions at Convention on resolution #D025 that it was faithfully discerned, and reflected, among other resolutions, a recognition that significant demographic changes are taking place within the Church and the larger society.

The current economy is also affecting Convention, which reduced its next three-year budget by 14%. Another major focus of Convention was mission: how can the Episcopal Church be more mission-oriented beyond the parish doors, and where is the Holy Spirit leading us. Randolph noted that all three of these issues are affecting Epiphany as well, as we discern what God's will is for the future of our community.

*For more information:*

Official website of the Episcopal Church, USA: <http://ecusa.anglican.org/>

Episcopal Life Online news service: [www.episcopalchurch.org](http://www.episcopalchurch.org)

# Presiding Bishop's letter to the Church on General Convention

July 22, 2009

My brothers and sisters in Christ:

The 76th General Convention is now history, though it will likely take some time before we are all reasonably clear about what the results are.

We gathered in Anaheim, as guests of the Diocese of Los Angeles, for eleven full days of worship, learning, and policy-making. The worship was stunning visually, musically, and liturgically, with provocative preaching and lively singing.

Our learning included training in Public Narrative, as well as news about the emergent church, in the LA Night presentation.

We welcomed a number of visitors from other parts of the Anglican Communion, including 15 of the primates (archbishops or presiding bishops), other bishops, clergy, and laity.

You can see and hear all this and more at the Media Hub: <http://gchub.episcopalchurch.org/>  
The budget adopted represents a significant curtailment of church-wide ministry efforts, in recognition of the economic realities of many dioceses and church endowments, which will result in the loss of a number of Church Center staff who have given long and laudable service. Yet we will continue to serve God's mission, throughout The Episcopal Church and beyond. This budget expects that more mission work will continue or begin to take place at diocesan or congregational levels. Religious pilgrims, from the Israelites in the desert to Episcopalians in Alaska or Haiti, have always learned that times of leanness are opportunities for strengthened faith and creativity.

As a Church, we have deepened our commitments to mission and ministry with "the least of these" (Matthew 25). We included a budgetary commitment of 0.7% to the Millennium Development Goals, through the *NetsforLife*® program partnership of Episcopal Relief & Development. That is in addition to approximately 15% of the budget already committed to international development work.

We have committed to a domestic poverty initiative, meant to explore coherent and constructive responses to some of the worst poverty statistics in the Americas: Native American reservations and indigenous communities. Justice is the goal, as we revised our canons (church rules) having to do with clergy discipline, both as an act of solidarity with those who may suffer at the hands of clergy and an act of pastoral concern for clergy charged with misconduct.

The General Convention adopted a health plan to serve all clergy and lay employees, which is expected to be a cost-

savings across the whole of the United States portion of the Church. Work continues to ensure adequate health coverage in the non-U.S. parts of this Church. The Convention also mandated pension coverage for lay employees.

Liturgical additions were also included in the Convention's work, from more saints on the calendar to prayers around reproductive loss.

What captured the headlines across the secular media, however, had to do with two resolutions, the consequences of which were often misinterpreted or exaggerated. One, identified as D025, is titled "Anglican Communion: Commitment and Witness to Anglican Communion." It

- reaffirms our commitment to and desire to pursue mission with the Anglican Communion;
- reiterates our commitment to Listening Process urged by Lambeth Conferences of 1978, 1988, and 1998;
- notes that our own participation in the listening process led General Convention in 2000 to "recognize that the baptized membership of The Episcopal Church includes same-sex couples living in lifelong committed relationships 'characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God'";
- recognizes that ministry, both lay and ordained is being exercised by such persons in response to God's call;
- notes that the call to ordained ministry is God's call, is a mystery, and that the Church participates in that mystery through the process of discernment;
- acknowledges that the members of The Episcopal Church, and of the Anglican Communion, are not of one mind, and that faithful Christians disagree about some of these matters.

The other resolution that received a lot of press is C056, titled "Liturgies for Blessings." The text adopted was a substitute for the original, yet the title remains unchanged. It

- acknowledges changing circumstances in the U.S. and elsewhere, in that civil jurisdictions in some places permit marriage, civil unions, and/or domestic partnerships involving same-sex couples, that call for a pastoral response from this Church;
- asks the Standing Commission on Liturgy and Music, and the House of Bishops, to collect and develop theological and liturgical resources for such pastoral response, and report to the next General Convention;

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## Street Church: Looking Ahead and Looking Back

Brenda Morris

Epiphany's Street Church is entering a new phase, as Randolph explores the possibility of involving "mission partners" in our ministry with the poor and homeless in Franklin Park. Similar to the program being developed for the Welcome Table, outside groups will be invited to take part in Street Church and to support the ministry by covering food costs for the week that they participate. This exciting initiative will help build up the resource base for Street Church and allow for a wider sharing of the rewarding experience Street Church offers. It also affirms my sense of Street Church as a vital ministry, solidly grounded and ready to grow, and provides an occasion for me to recall the many blessings I have received as volunteer with the ministry since 2006.

I remember when I first heard about Street Church being intrigued by the idea of worshipping in a city park. I think the idea appealed to me as a way for a shy person like myself to testify to my faith in public -- to respond to the Gospel call to witness, as well as the call to serve. Street Church has filled that need and in the process has given me the chance to work with a wonderful group of volunteers, people who come week after week in all kinds of weather, eager to live out their understanding of the social-justice dimension of the Gospel. Their faithfulness, generosity, and good spirits are an inspiration to me. It has also been a privilege to meet the priests who volunteer at Street Church, to hear their homilies, and to witness their ministry among the poor and homeless.

Finally, I am grateful for the chance I've had to meet members of the homeless community and to benefit from the life wisdom many of them have. Sometimes, in the park, I look around our circle and ask myself: If I were in need, could I keep my spirits up, be generous in my prayers and fair-minded enough to wave latecomers ahead of myself as I await the call for seconds? I'm not sure I would do as well as many of our Street Church friends routinely do. Of course, there are some troubled and troubling individuals in this population, as in most others. But these individuals have lessons to teach me too, and many times (if I'm honest) I see that their flaws are not very different from my own. Recently, during the Prayers of the People, a man offered a hate-filled petition. I was appalled, as most of us were, that our prayer time had been abused. A moment later though, I felt myself getting angry at that angry man! Once again, I had learned something about our shared humanity and our common need for grace, a spiritual gift to add to all the others Street Church has given me.

## Breaking Bread for Justice: Our First Session

Caroline Klam, Justice Ministry Team

A question from our evaluations: How did this program benefit you?

- *"Bringing together different folk with a large variety of experiences and talents. It has started to open my eyes to the enormity of the problems and challenges of the downtown poor."*
- *"Any program that allows homeless people a chance to present themselves as articulate individuals and to voice their concerns is absolutely a positive thing. As a member of that community, I have found it was too easy to judge the community by its least attractive members (both before and since I became homeless). So it's too easy for me, imagine how easy it must be for the general public."*

Every single one of the participants in the first session of **Breaking Bread for Justice** indicated that they would recommend the program to other parishioners and members of the downtown poor. Our first three meeting session was completed in June and was extremely well received by all participants. We had nine Epiphany parishioners and eight downtown poor who attended all three meetings together. The session began with a little trepidation and timidity for most participants at the first meeting, and ended with a wonderful celebratory spirit of community, commitment to continued relationship building and a shared sense of purpose at the third meeting.



Breaking Bread for Justice is a program that brings together a small group of parishioners and downtown poor to share a meal after church on three Sundays. The purpose of this group is threefold, to 1) develop relationship between persons through a shared experience, 2) promote mutual understanding of life experiences of persons from disparate backgrounds and 3) identify opportunities for the promotion of justice for the downtown poor. The group is facilitated by a Justice Ministry team member and includes one-on-one sharing with table partners followed by group sharing. Each meeting lasts for two hours and includes

opening prayer, closing prayer, a shared potluck meal, the one-on-one sharing and the group sharing. The meal is served family style, to encourage our belief that we are all of God's family and all equal.

We are in the process of forming the next two groups - the second session, scheduled for the Sundays of **August 9th, 16th, and 23rd**, and our third session, scheduled for the Sundays of **September 20th, 27th, and October 3rd**. Each Sunday the group meets from 12:30 to 2:30 in the Willard Room. Epiphany parishioners who participate are responsible for bringing a potluck dish each week for sharing with the group. Clean-up is shared by all at the end of the meeting. We kept to a tight schedule and each Sunday everyone left on time.

If you would like to be a part of the upcoming Breaking



Bread for Justice sessions, please let one of the members of the Justice Ministry team know: Randolph Charles, Joanne Charles, Katherine Ebert, Ann Gordon, Caroline Klam, Eric Sheptock, and Lisa Wilson. We look forward to sharing with you.

*Presiding Bishop's Letter, Continued from page 5*

- asks those bodies to invite comment and participation from other parts of this Church and the Anglican Communion;
- notes that bishops may provide generous pastoral responses to the needs of members of this Church;
- asks the Convention to honor the theological diversity of this Church in regard to matters of human sexuality.

The full text of both resolutions is available here: <http://gc2009.org/ViewLegislation>. I urge you to read them for yourself. Some have insisted that these resolutions repudiate our relationships with other members of the Anglican Communion. My sense is that we have been very clear that we value our relationships within and around the Communion, and seek to deepen them. My sense as well is that we cannot do that without being honest about who and where we are. We are obviously not of one mind, and likely will not be until Jesus returns in all his glory. We are called by God to continue to wrestle with the circumstances in which we live and move and have our being, and to do it as carefully and faithfully as we are able, in companionship with those who disagree vehemently and agree wholeheartedly. It is only in that wrestling that we, like Jacob, will begin to discern the leading of the Spirit and the blessing of relationship with God.

Above all else, this Convention claimed God's mission as the heartbeat of The Episcopal Church. I encourage every member of this Church to enter into conversation in your own congregation or diocese about God's mission, and where you and your faith community are being invited to enter more deeply into caring for your neighbors, the "least of these" whom Jesus befriends.

**The Most Rev. Katharine Jefferts Schori**  
*Presiding Bishop and Primate*  
 The Episcopal Church

### How Are We Doing?

*These figures reflect the income portion of Epiphany's 2009 budget as of June 30, 2009.*

<b>The Church of the Epiphany</b>	<b>Budget</b>	<b>Budget</b>	<b>Actual Income as of</b>
June 30, 2009 Report	<b>2009</b>	<b>Year To Date</b>	<b>6/30/2009</b>
50% of Annual Budget Income			
<b>Pledges and Offerings</b>	345,000	172,500	163,303
<b>Plate and Contributions</b>	30,000	15,000	19,056
<b>Grants</b>	120,000	60,000	17,600
<b>Sponsorships</b>	35,000	17,500	17,627
<b>Fundraisers</b>	20,000	10,000	2,195
<b>Property Use</b>	90,000	45,000	48,823
<b>Investments</b>	140,000	70,000	21,680

## An Update on Grants For This Calendar Year

Mimi Tangum, Resource Developer

The Church of the Epiphany has received award letters from grant-making organizations—both private foundations and the District of Columbia Government—over the past few months, and especially during June and July. I'm happy to say those awards total **\$45,075** to date, and include dollars for all three of our outreach projects: The Welcome Table, the Tuesday Concert Series, and Street Church.

Those generous grant-makers, to all of whom Epiphany is very grateful, and the projects they are supporting this year include the following:

### **The Church of the Holy Comforter, Vienna, for Street Church: \$7,200**

Holy Comforter also has awarded a grant of \$7,200 for Street Church in 2010 and, again, in 2011. Epiphany is very grateful to the Rev. Libby Gibson and the entire Committee that reviewed grant proposals and awarded these three consecutive grants.

### **All Souls Church, Washington, DC, for Street Church \$1,000**

### **The Hunger Fund of the Diocese of Washington, DC, for The Welcome Table: \$1,875**

The Hunger Fund receives at least double the number of proposals to which it is able to make awards. Although we had requested considerably more dollars, we are grateful for what the Hunger Fund was able to do for The Welcome Table this year.)

### **The John Edward Fowler Memorial Foundation, for The Welcome Table: \$10,000**

The past two years, the John Edward Fowler Memorial Foundation made grants of \$5,000, respectively, to The Welcome Table. We are pleased and grateful for this year's doubling of that amount.

### **The Morris and Gwendolyn Cafritz Foundation, for The Welcome Table: \$10,000**

This is Epiphany's first year to receive funding from The Morris and Gwendolyn Cafritz Foundation. We are extremely grateful to be among those funded this year.

### **The DC Commission for the Arts and the Humanities, for The Tuesday Concert Series: \$1,000**

This grant enabled Epiphany to bring to concert-goers three groups of musicians whom we would not have



been able to bring otherwise: Hoag-Kelley-Pilzer for Norway's National Day: *Syttende Mai*; the Swiss duo, Sam Burckhardt, tenor-saxophone, and Stephan Grieder, organ; and Ron Warren, Native American flutes and keyboards specialist.

### **The MARPAT Foundation, for The Welcome Table: \$15,000**

This is our second consecutive-year MARPAT grant. The Foundation is helping us both sustain and improve The Welcome Table—improve service to Ward 8, especially—for which the Foundation has our great thanks.

### **AWARDS TO DATE: \$45,075**

We also have pending grant applications at the following organizations:

Bruton Parish of Williamsburg, a small grant, if funded, for The Welcome Table; The Clark-Winchcole Foundation, for partial support of The Welcome Table; The Dreyfus Foundation, for partial support of The Tuesday Concert Series; The Abell Foundation, for a major grant for partial support of The Welcome Table.

We are working on other grant proposal opportunities, as well. Thus, although we know there are never assurances, we feel confident that we'll meet all our outreach budgets, which amount to more than \$167,000—all of which we rely on being funded by grants and sponsorships—by December 2009.

## **Mission Partners – An Invitation to Experience Epiphany's Welcome Table**

By Day Dodson

Mission Partners is an exciting new program that shares the riches of our ministry at Epiphany with other faith communities. Small groups of 12-15 are invited to participate in the Welcome Table, including the activities offered before worship, the Welcome Table Eucharist, and breakfast. Epiphany facilitators help the groups explore how they have encountered God in Christ throughout the morning, and what preconceptions about the working poor have been challenged. Participants are asked to contribute the cost of the breakfast (\$500) on the day of their visit.

A Mission Partner brochure is included in this issue of the Parish Guide, either as an attachment, or inserted. For more information, or to volunteer as a facilitator for this program, contact Day Dodson at [daydodson3@comcast.net](mailto:daydodson3@comcast.net) or (703) 216-1026.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>Church of the Epiphany August 2009 Calendar</b>						<b>1</b> 7:00 & 2:30 YSOP - Youth Power Partnership
<b>2 The 9th Sunday after Pentecost</b> 7:00 NA/AA 7:00 Welcome Table Bible Study 7:30 Welcome Table Choir 8:00 Welcome Table Holy Eucharist 8:45 The Welcome Table 9:10 Welcome Table Choir 10:45 Liturgical Leaders 11:00 Holy Eucharist 12:15 Coffee Hour 12:30 OPALS Pot Luck Lunch	<b>3</b> 7:00 YSOP 12:00 AA/SLAA 12:10 Contemplative Eucharist 1:15 Muslim Prayers 2:30 YSOP 6:00 Come & See Ministry Team	<b>4</b> 12:00 Al-Anon 12:10 Tuesday Concert 1:00 Street Church 1:15 Muslim Prayers 2:00 Street Sense Vendors 2:30 YSOP-Asbury UMC 5:30 Financial Stew. Ministry Team	<b>5</b> 10:00 Labyrinth 10:00 Staff 12:00 AA/ Al-Anon 12:10 Healing Eucharist 1:15 Muslim Prayers 2:30 YSOP 2:30 Street Sense Writers 6:00 Summer Evenings of Prayer	<b>6 The Transfiguration of Our Lord</b> 12:00 SLAA 12:10 Holy Eucharist 1:15 Muslim Prayers 2:00 Street Sense Vendors 2:00 YSOP-Asbury UMC 6:00 Street Sense New Volunteer Orientation	<b>7</b> 12:00 AA 12:10 Holy Eucharist 1:15 Islamic Prayer Service	<b>8</b>
<b>9 The 10th Sunday after Pentecost</b> 7:00 NA/AA 7:00 Welcome Table Bible Study 7:30 Welcome Table Choir 8:00 Welcome Table Holy Eucharist 8:45 The Welcome Table 9:10 Welcome Table Choir 10:45 Liturgical Leaders 11:00 Holy Eucharist 12:15 Coffee Hour 12:30 Breaking Bread for Justice Epiphany Excursion 1:00 Energy Audit	<b>10</b> 12:00 AA 12:10 Contemplative Eucharist 1:15 Muslim Prayers	<b>11</b> 9:30 Committee of 100 12:00 Al-Anon 12:10 Tuesday Concert 1:00 Street Church 1:15 Muslim Prayers 2:00 Street Sense Vendors	<b>12</b> 10:00 Labyrinth /Staff 12:00 AA/Al-Anon 12:10 Healing Eucharist 1:15 Muslim Prayers 2:30 Street Sense Writers 6:00 Street Sense Editorial Board	<b>13</b> 12:00 SLAA 12:10 Holy Eucharist 1:15 Muslim Prayers 2:00 Street Sense Vendors 6:15 Justice Ministry Team	<b>14</b> 12:00 AA 12:10 Holy Eucharist 1:15 Islamic Prayer Service	<b>15 Saint Mary the Virgin, Mother of Our Lord Jesus Christ</b>
<b>16 The 11th Sunday after Pentecost</b> 7:00 NA/AA 7:00 Welcome Table Bible Study 7:30 Welcome Table Choir 8:00 Welcome Table Holy Eucharist 8:45 The Welcome Table 9:10 Welcome Table Choir 10:45 Liturgical Leaders 11:00 Holy Eucharist 12:15 Books 'n' Bites 12:30 Breaking Bread for Justice/OPALS Tour 12:45 Questions of Faith	<b>17</b> 10:00 Books 'n' Bites 12:00 Committee of 100 12:00 AA/SLAA 12:10 Contemplative Eucharist 1:15 Muslim Prayers 6:30 Worship Ministry Team	<b>18</b> 10:00 Books 'n' Bites 12:00 Al-Anon 12:10 Tuesday Concert 1:00 Street Church 1:15 Muslim Prayers 2:00 Street Sense Vendors	<b>19</b> 10:00 Labyrinth /Staff 12:00 AA/Al-Anon 12:10 Healing Eucharist 1:15 Muslim Prayers 2:30 Street Sense Writers 6:00 Urban Ministry Team	<b>20</b> 12:00 SLAA 12:10 Holy Eucharist 1:00 DC Coalition on Homelessness 1:15 Muslim Prayers 2:00 Street Sense Vendors	<b>21</b> 10:00 SS Vendors 12:00 AA 12:10 Holy Eucharist 1:15 Islamic Prayer Service 6:00 Epiphany Course	<b>22</b> Epiphany Course
<b>23 The 12th Sunday after Pentecost</b> 7:00 NA/AA 7:00 Welcome Table Bible Study 7:30 Welcome Table Choir 8:00 Welcome Table Holy Eucharist 8:45 The Welcome Table 9:10 Welcome Table Choir 10:45 Liturgical Leaders 11:00 Holy Eucharist 12:15 Coffee Hour 12:30 Breaking Bread for Justice	<b>24 St. Bartholomew</b> 12:00 AA/SLAA 12:10 Contemplative Eucharist 1:15 Muslim Prayers	<b>25</b> 12:00 Al-Anon 12:10 Tuesday Concert 1:00 Street Church 1:15 Muslim Prayers 2:00 Street Sense Vendors	<b>26</b> 10:00 Labyrinth /Staff 12:00 AA/Al-Anon 12:10 Healing Eucharist 1:15 Muslim Prayers 2:30 Street Sense Writers	<b>27</b> 12:00 Committee of 100 12:00 SLAA 12:10 Noonday Prayer 1:15 Muslim Prayers 2:00 Street Sense Vendors 2:30 Street Sense Board	<b>28</b> 12:00 AA 12:10 Holy Eucharist 1:15 Islamic Prayer Service	<b>29</b>
<b>30 The 13th Sunday after Pentecost</b> 7:00 NA/AA 7:00 Welcome Table Bible Study 7:30 Welcome Table Choir 8:00 Welcome Table Holy Eucharist 8:45 The Welcome Table 9:10 Welcome Table Choir 10:45 Liturgical Leaders 11:00 Holy Eucharist 12:15 Coffee Hour	<b>31</b> 12:00 AA/SLAA 12:10 Contemplative Eucharist 1:15 Muslim Prayers 6:00 Vestry					

## Hearing You Sing

Christian M. Clough, Director of Music Ministries

If you have worshiped at Epiphany at 11 AM almost any Sunday this summer, you probably have sung, or listened to others sing one hymn with no accompaniment. As we continue to nurture congregational singing and to learn new hymns, I have returned to an old practice, known as “lining out” the music, in which the song leader sings a line of a hymn or psalm that the congregation then sings back. According to *Grove Music Online*, the method originated within Protestant nonconformist churches, beginning “in England in 1745 as an aid for the illiterate.” The article continues: “Lining out had disappeared in England by 1800 but it is practised [*sic*] today by Gaelic-speaking congregations in the Highlands and Western Isles of Scotland, by urban congregations of Gaels in Glasgow and Edinburgh, and in some Baptist churches in the rural south-eastern USA.”

Of course, my rationale for lining out hymns is not because a large number of us are illiterate, but rather for two other reasons: 1) many people today do not know how to read music, or don’t do it very well (Well, okay, that might be called “musical illiteracy”), and 2) not all people learn best the same way, and some people learn better by hearing and repeating than by reading.

I have very much enjoyed hearing your voices unmediated by organ or piano, singing in community as people have done in homes, schools, churches, fields, demonstrations, and many other gathering places for thousands of years. Likewise, I am gratified when, after singing just two verses of a new hymn in call-and-response fashion, we continue to sing the rest of the hymn together, unaccompanied, with beautiful simplicity. As we strive to enliven our worship, we can note with pride one more area in which you, the people of Epiphany, have claimed greater congregational participation.

### MUSICAL EVENTS IN AUGUST & EARLY SEPTEMBER

We continue to encourage our members to share their talents in worship with God and the people of Epiphany. Marcia Doerr, parishioner, Epiphany Choir member and saxophonist, comes back with her “horn” on 2 August to play two accompanied saxophone pieces during the 11 AM service. On 23 August, Christina Raia, parishioner, Epiphany Choir member and flutist, will sing a solo at the Offertory (Maybe we can get her to play the flute sometime...).

Pipe organs illicit more curiosity than most other musical instruments, in large part because they are so complicated, and because playing them is so athletic-looking. For the Tuesday Concert Series program on 1 September, I will offer a demonstration-recital on the Epiphany organ, interspersing comments about the organ between several popular and accessible pieces of organ music. This will be my first solo performance on the Tuesday Concert Series.

### EPIPHANY’S CHOIRS

The Welcome Table (WT) Choir continues to sing at the 8 AM Sunday service throughout the summer. If you would like to sing with the WT Choir, either regularly or occasionally, please meet us in the Parish Hall at 7:30 AM. on Sundays. Planning for upcoming weeks happens in the Willard Room just after WT Breakfast on Sundays.

The Epiphany Choir (which sings at the 11 AM service throughout the academic year) resumes rehearsals on Thursday 10 September at 7:15 p.m. in the church. The first Sunday the Epiphany Choir sings is 13 September. If you are interested in singing with the Epiphany Choir, please contact me so I can give you more information about our schedule.

## A Faith Story by Summer Intern Peter Thompson

I am Peter Thompson, and I've just spent the last six weeks here at Epiphany as part of the Lilly Summer Discernment Institute. Before starting at Epiphany, I spent a week at the University of the South in Sewanee, with the twenty other interns in the program, all college students from across the country. We heard from prominent guest speakers, worshipped together and met in small groups to discuss our callings and the work of God in our lives.

In one of these discussions, a fellow participant revealed something that had been bothering her for quite some time. She told us that, coming from a secular background, she had never considered herself a religious person. Nonetheless, she admired people of faith and wanted to cultivate in herself the sense of love and calm she observed in them. But she could not force herself into a belief system. "Sometimes I have these great, spiritual moments," she told us, "where I feel at one with everything. But other times I don't." And then she turned to us for help. "How can I make myself really, truly believe in something?" she asked. "How can I make those moments last?"

These questions deeply resonated with me and I have been thinking about them throughout my entire internship here. How do we deal with an unpredictable, uncontrollable God? How do we make sense of the world when our emotions and allegiances change so rapidly? Like my friend in Sewanee and, I suspect, many of you, I, too, struggle with the ups-and-downs in my faith, the impermanence of the spiritual and transcendent in my life. I want God to be reliable and predictable; I can't deal with the fact that he moves at his own speed and on his own timetable. I wonder why moments in which life has made so much sense to me can't last forever, why sometimes I can feel so safe, secure and optimistic, while at other times I feel so lonely, afraid and cynical.

These questions take on special significance as I consider pursuing ordained ministry after college. In conversations, I often refrain from telling people what I'm thinking about because I don't want to experience their response. Some people think it's wonderful, but I receive my share of quizzical looks. As hard as it is for me to handle, I think these skeptics have a point: the church is not a perfect institution, the priest's life can be a hard one and my own intentions and qualifications deserve careful scrutiny. Indeed, if priests are supposed to conduct themselves in a holier manner and have a more certain faith than all the rest, I'm not sure I belong in their company. I am fickle and flawed—nice and kind in one moment, nasty and judgmental in the next. And my faith is on shaky grounds. I spend an awful lot of time in churches, reading and talking and singing about God, but I regularly ask myself, "How can you believe this nonsense?"

So, maybe I'm exactly the wrong person who should be considering the priesthood, or maybe I'm only human. It could be that my good and bad qualities aren't all that different from each other and that my weaknesses are only evidence of my need for God in the first place. I'm reminded of the impressively lengthy tour of the church Tripp gave me during my first week here. When we got to the balcony, we stopped for several minutes to gaze at the large window above it that depicts the Feast of the Epiphany, the moment in which Jesus was worshipped by both shepherds and wise men. Tripp explained how the shepherds—representing the Jews—and the wise men—representing the Gentiles—both ascribed ultimate power to Jesus. Two radically different belief systems and cultures—clashing forces that seemed so impossible to reconcile—found complete closure in a vulnerable baby. Standing there, I thought, "perhaps this is what all challenges and conflicts are like. Maybe when the world seems so polarized, so divided between good and evil, all of that confusion and mess is pointing towards something altogether different from our human definitions and categories—something that is at once so much smaller and so much greater than everything else."

## Epiphany Excursions

*Deb Greenbush*

The results of the Epiphany Excursions surveys are in! Responses were received from 31 parishioners. Thanks to all who expressed an interest but it's not too late to turn in a response if you decide you are interested in participating.

The most favored activities were movies, concerts, museums, and theater in that order. The next favored activities were pot-lucks, the Kennedy Center (Millennium Stage), lectures & sports (a tie) and lastly day trips. Most favored times were Saturdays and Sundays, with Sundays after church the overwhelming preference (25).

To kick off this ministry, I am proposing an excursion that combines three favored activities: a concert, a museum and eating!

On **Sunday, August 9 at 3 pm** the National Portrait Museum will be hosting another free concert in their Steinway Series. The museum is within easy walking distance of the church and the Metro.

The concert starts at 3 p.m. (tickets available at 2 p.m.). We can have lunch in the museum's Kogod Courtyard after the 11 a.m. service. You may purchase your lunch there or if you prefer bring your own. For those of you who may not be familiar with the Courtyard, they have a nice salad bar, good soups and sandwiches. We can enjoy the museum until concert time or just chat - or both! If some prefer to just attend the concert or just come for lunch, that is fine, too. Look for the sign up sheet on Sunday.

I look forward to see you on the 9th.

The Rev. Randolph Charles, Rector

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