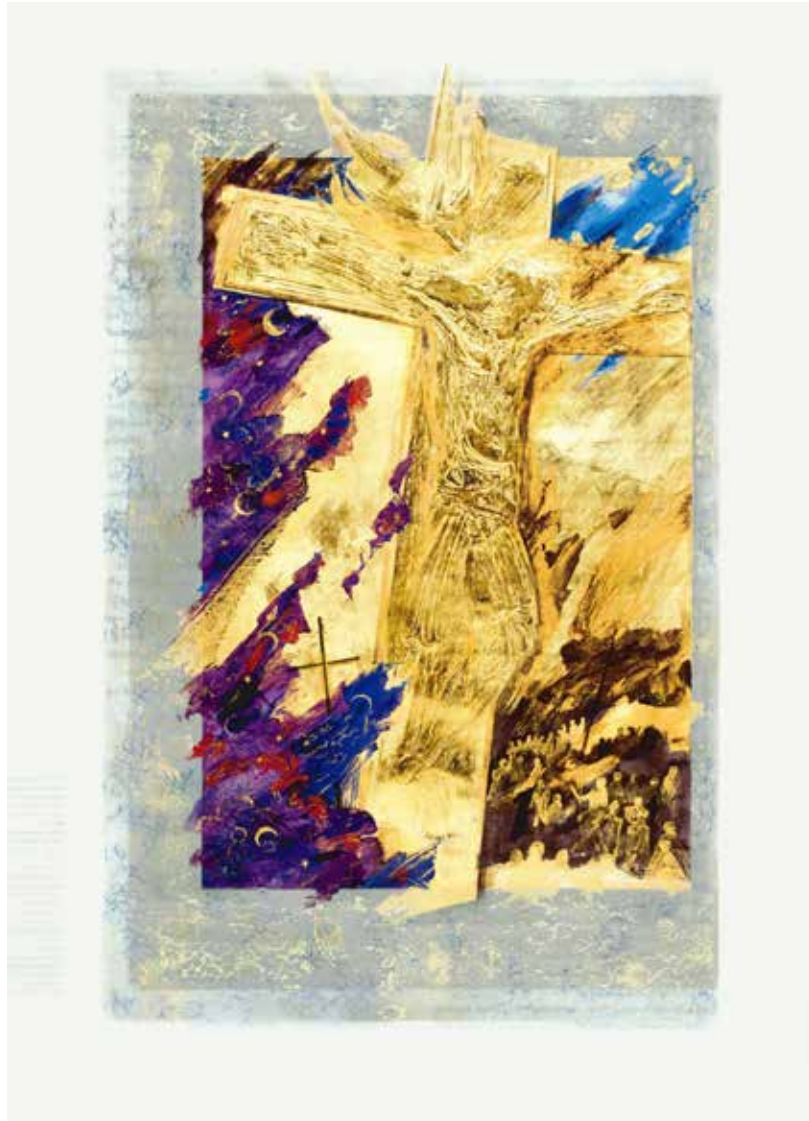


# EPIPHANY†

— *Seattle* —



## GOOD FRIDAY

APRIL 10, 2020 AT 7:30 PM

## **40 Days Done, 40 Yet to Come**

Dear Epiphany,

It can hardly be surprising that the origin of the word “quarantine” comes from the days of the plague in the 14th century. When a ship would arrive at the port of Venice it was required to moor off one of the smaller islands for 40 days to let any onboard plague abate before coming to the city docks. “*Quaranta*” is Italian for 40. The choice of 40 days was of course taken right from the Bible. Parishioner Lex Lindsey brought this “coincidence” to my attention last week, and its meaning still resonates with me.

Forty days from March 23, the day we were put under a stay home order by Governor Inslee, would put us at May 2. That, it turns out, is the day we remember St. Athanasius, the fourth-century Bishop of Alexandria, Egypt, who fiercely defended the church against the heresy of Arianism... and so you ask, “What is that?” The heresy of Arianism is the belief that while Jesus was divine, and indeed the most divine in all of creation, including angels and archangels, and worthy of human worship and praise, he was not co-equal with God. Athanasius disagreed, vigorously. He argued the Trinity. And what I find so interesting about Athanasius’s theological conclusion is that it is as much intuition and prayer, as it was Biblical exegesis.

His observation was simple: If this is God’s creation, then as such, this place reflects something core about its Architect. What it reflects is that relationship is primary. And if relationship is primary, then relationship is somehow core to the Maker... and so, we have Father and Son and Holy Spirit, one God. Athanasius, scholars might tell you won this argument as much through political calculation as theological clarity, which, actually, proves his point... that relationship is primary. So primary, in fact, that these political relationships helped extricate him from exile 5 times for over 17 years, as this argument with Arianism raged on.

Even though our current “exile” is different than Athanasius’s, our COVID crisis (and it is indeed ours) has been a flare that lit up the reality that relationship is primary. If we have experienced nothing else during these days of quarantine, it is that we are indisputably interconnected. We rely on each other in ways we’ve never had to before. The corona virus has taught us that. It is the point of the forty days of Lent, as well; to focus our attention on our primary relationship, that is between us and God. In Lent we go without, we shift habits in a way that causes us to meditate on our relationships. We contemplate and consider what we really need...and what we really don’t. We practice abstinence to deepen our appreciation for God.

This is what Jesus did, wrestling with his internal temptations at the beginning of his ministry (Mt 4:1, Mk 1:12, Lk 4:1); and at the end he finished teaching his disciples in Ephraim before his entry into Jerusalem on Palm Sunday (Jn 11:54). I hope Lent has been a time of solid internal reflection and self-examination for you. With these 40 more days (actually 40 + 2, as of the latest order) in front of us, I encourage you to think on the relational reality of the world, and how God is calling you to re-engage it.

Peace upon your soul.  
Doyt+

*Cover Art: Transfiguration, Donald Jackson with contributions from Aidan Hart, Copyright 2002, The Saint John's Bible, Saint John's University, Colledgeville, Minnesota USA. Used by permission. All rights reserved.*

# THE GATHERING

**The Collect of the Day** *said by all*

*Priest* Let us pray.

**Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.**

## THE LITURGY OF THE WORD

*The people sit for*

**The Lesson**

**Hebrews 4:14-16; 5:7-9**

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him.

**Lector** The Word of the Lord.

**People** **Thanks be to God.**

*The people remain seated for*

**Psalm 22 (1-11)**

plainsong

My God, my God, why have you forsaken me?  
and are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer;  
by night as well, but I find no rest.

Yet you are the Holy One,  
enthroned upon the praises of Israel.

Our forefathers put their trust in you;  
they trusted, and you delivered them.

They cried out to you and were delivered;  
they trusted in you and were not put to shame.

But as for me, I am a worm and no man,  
scorned by all and despised by the people.

All who see me laugh me to scorn;  
they curl their lips and wag their heads, saying,

“He trusted in the LORD; let him deliver him;  
let him rescue him, if he delights in him.”

Yet you are he who took me out of the womb,  
and kept me safe upon my mother’s breast.

I have been entrusted to you ever since I was born;  
you were my God when I was still in my mother’s womb.

Be not far from me, for trouble is near,  
and there is none to help.

*The people stand for*

**Hymn 158** (stanzas 1 - 3)

Ah, holy Jesus

*Herzliebster Jesu*

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to  
2 Who was the guilt - y? Who brought this up - on thee? A - las, my  
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,  
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,  
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,

1 by thine own re - ject - ed, O most af - flict - ed.  
2 I it was de - nied thee: I cru - ci - fied thee.  
3 while we noth - ing heed - ed, God in - ter - ced - ed.

words: Johann Heermann (1585-1647)  
music: Johann Cruger (1598-1662)

*The people are seated for the first part of the Passion, which is sung by the choir.  
We invite you to consider closing your bulletin and simply listening to the sung story of the Passion.*

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The crowd answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Therefore Pilate said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but they all cried out, "If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation of the Passover; and it was about noon. He said to them, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed him over to them to be crucified.

*All stand.*

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of a Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I thirst." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

*All kneel. Silence is kept.*

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross during the sabbath, especially because that sabbath was a day of great solemnity, they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once there came out blood and water. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another scripture says, "They shall look on him who they have pierced."

## Sermon

The Reverend Doyt L. Conn, Jr.

*Reflective silence and stillness are kept after the sermon.*

*The people stand for the prayers.*

### **The Solemn Collects**

*Priest* Dear People of God: Our heavenly Father sent his Son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world:

For its unity in witness and service;

For our Presiding Bishop Michael, and all bishops and other ministers  
and the people whom they serve;

For Gregory our Bishop, and all the people of this diocese;

For all Christians in this community;

That God will confirm his Church in faith, increase it in love, and preserve it in peace.

*Silent Prayer*

*Priest and People* **Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. Amen.**

*Priest* Let us pray for all nations and peoples of the earth, and for those in authority among them:

For Donald Trump, the President of the United States;  
For the Congress and the Supreme Court;  
For the Members and Representatives of the United Nations;  
For all who serve the common good;

That by God's help they may seek justice and truth, and live in peace and concord.

*Silent Prayer*

***Priest and People* Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. Amen.**

*Priest* Let us pray for all who suffer and are afflicted in body or in mind:

For the hungry and the homeless, the destitute and the oppressed;  
For the sick, the wounded, and the crippled;  
For those in loneliness, fear, and anguish;  
For those who face temptation, doubt, and despair;  
For the sorrowful and bereaved;  
For prisoners and captives, and those in mortal danger;

That God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

*Silent Prayer*

***Priest and People* Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. Amen.**

*Priest* Let us pray for all who have not received the Gospel of Christ:

For those who have never heard the word of salvation;  
For those who have lost their faith;  
For those hardened by sin or indifference;  
For the contemptuous and the scornful;  
For those who are enemies of the cross of Christ and persecutors of his disciples;  
For those who in the name of Christ have persecuted others;

That God will open their hearts to the truth, and lead them to faith and obedience.

*Silent Prayer*

**Priest and People** Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. Amen.

*Priest* Let us commit ourselves to our God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

*Silent Prayer*

**Priest and People** O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquillity the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

## THE VENERATION OF THE CROSS

*When the cross is in place, the Presider proclaims*

*Priest* Behold the wood of the cross  
**People** on which was hung our salvation.

*The Priest offers the following obsecration before the cross:*

*Priest* Lord, by this sweet and saving sign, defend us from our foes and thine.  
Jesu, by thy wounded feet, direct our path aright;  
Jesu, by thy nailed hands, move ours to deeds of love;  
Jesu, by thy pierced side, cleanse our desires;  
Jesu, by thy crown of thorns, annihilate our pride;  
Jesu, by thy silence, shame our complaints;  
Jesu, by thy parched lips, curb our cruel speech;  
Jesu, by thy closing eyes, look on our sin no more;  
Jesu, by thy broken heart, knit ours to thine.  
And by this sweet and saving sign, Lord, draw us to our peace and thine.



*The people remain kneeling for silent prayer as desired or  
they may venerate their own cross.*

*The people remain kneeling.*

**The Reproaches** *sung by the choir*

*words: Liber Usualis, 1896/Solesmes*

O my people, what have I done to you? How have I offended you? Answer me!  
I led you out of Egypt, from slavery to freedom, but you led your Savior to the cross.

O my people, what have I done to you? How have I offended you? Answer me!

**Trisagion**

Holy God

Holy and Mighty

Holy immortal One, have mercy upon us.

For forty years I led you safely through the desert. I fed you with manna from heaven,  
and brought you to a land of plenty; but you led your Saviour to the cross.

**Trisagion**

What more could I have done for you? I planted you as my fairest vine,  
but you yielded only bitterness: when I was thirsty you gave me vinegar to drink,  
and you pierced your Savior's side with a lance.

**Trisagion**

I opened the sea before you, but you opened my side with a spear.  
I led you on your way in a pillar of cloud, but you led me to Pilate's court.

O my people, what have I done to you? How have I offended you? Answer me!  
I bore you up with manna in the desert, but you struck me down and scourged me.  
I gave you saving water from the rock, but you gave me gall and vinegar to drink.

O my people, what have I done to you? How have I offended you? Answer me!

I gave you a royal sceptre, but you gave me a crown of thorns.

I raised you to the height of majesty, but you have raised me high on a cross.

O my people, what have I done to you? How have I offended you? Answer me!

**Trisagion**

# THE COMMUNION

*The people remain kneeling.*

## **The Confession of Sin**

**Priest** Let us confess our sins against God and our neighbor.

**People** **God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.**

## **Absolution**

**Presider** Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit, keep you in eternal life. **Amen.**

*The people stand.*

## **The Lord's Prayer**

**Priest** As our Savior Christ has taught us, we are bold to pray.

**Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.**

## **The Invitation to Communion**

**Priest** We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.

*From the earliest days of the Church, it has been the custom not to celebrate the Eucharist on Good Friday. However, Communion is administered from the reserved bread that was blessed at an earlier time. No wine is administered, in keeping with the penitential nature of this fast day.*

*All are invited to receive the Holy Communion from their reserved sacrament.*

Hail, true Body, born  
of the Virgin Mary,  
having truly suffered, sacrificed  
on the cross for mankind,  
from whose pierced side  
water and blood flowed:  
Be for us a foretaste [of the Heavenly banquet]  
in the trial of death!

O sweet Jesus, O holy Jesus,  
O Jesus, son of Mary,  
have mercy on me. Amen.

(Sung in Latin)

The people kneel.  
Hymn 172

Were you there when they crucified my Lord?

Were You There

1 Were you there when they cru - ci - fied my Lord? Were you  
 2 Were you there when they nailed him to the tree? Were you  
 \*3 Were you there when they pierced him in the side? Were you  
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh! \_\_\_\_\_  
 there when they nailed him to the tree? Oh! \_\_\_\_\_  
 there when they pierced him in the side? Oh! \_\_\_\_\_  
 there when they laid him in the tomb? Oh! \_\_\_\_\_

Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,  
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?  
 trem-ble. Were you there when they nailed him to the tree?  
 trem-ble. Were you there when they pierced him in the side?  
 trem-ble. Were you there when they laid him in the tomb?

words: Afro-American Spiritual  
 music: Afro-American Spiritual; harm. Charles W. Douglas (1867-1944)

*Priest* Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, now and for ever. **Amen.**

***General Offering contributions on Good Friday support the ministries of the Episcopal Church in Jerusalem and the Middle East.***

Your pledge commitment remains very important for the ongoing operations of Epiphany. While we are not gathered in person we ask that you continue to honor your pledge commitment on a regular basis.

You may use the following link to pay your pledge and/or contribute to the Diocese of Jerusalem.

<https://onrealm.org/EpiphanyParish/give/Sunday>

You can give via text message using your cellphone (standard text rates do apply). To do this, send a text to **73256** with the code "**EPIPHANYSEATTLE**" and the amount you would like to give e.g. \$50. You will receive a text reply with a link. Follow the prompts to complete your gift

**PARISH PRAYER LIST**

**WE PRAY FOR THOSE WHOSE BIRTHDAYS FALL BETWEEN APRIL 12 AND APRIL 18**

Miles Ewing, Jean Viereck, Marshal McReal, Kari Glover, Caleb Millar, Celeste Hyde, Bill Wurts,  
Madison Minnetti, Charlotte Hutton, Eun-Gyong Lee-Rossow, Leslie Evans, Bill Ingham,  
John Starbard, Alida Oles, William Wertz, Julie Hutcheson, Rochelle Yuen, Lauren Wearsch

**WE PRAY FOR THOSE ON THE DIOCESAN  
CYCLE OF PRAYER**

St. James, Kent  
St. Columba, Kent

**WE PRAY FOR THOSE IN OUR PARISH WHO ARE  
ILL OR GRIEVING**

Cheryl Morgan, Jessica, Eileen Riley, Ma-nu, Jim Smith, Ann Briggs, Patty Chemnick,  
Ida Neary, David Jones, Marylyn Vincent, Tyler Carter, Jane McFeely, Brooke Erwin, Rochelle Wright,  
Helen Arnold, Bob Ryan, Barb Ryhter, Vicky Young, Sara Reid, Carin Le-Rogers, Edward Bewayo,  
Marilyn Allen, Eric Merrifield, Chuck Osterlind, Tom Rohm, Nan Thomas, Patricia Leigh, Brian Nicoll,  
Gretchen, Fred, Alex Polson, Claudia Johnson, Edward Johnson, Cecil White, Issam Bahri, Anne,  
Mary Jane Anderson, Barbara Cairns, Darlene Hermes, Susan Pitchford, Jaden Whitney, Seth Finken,  
Eric, Brooke Erwin, Dan Langley, Richard Hayward, Patricia Wearsch, Miriam, Jeannine,  
Gladys Bostick, Ed Emerson, Margie Kates, Christopher Villiax, Devin Clarke,  
Peder and Jaime Schmitz family, Javier Israel Casio Gomez, Chantal Melin,  
Dan Langley, Richard Hayward, Daniel Burkhalter

**FOR THOSE WHO HAVE DIED**

Rogie Dickey, Terry Hughes

*From time to time we edit this list. If a name was inadvertently removed, and you would like it to be re-added, or if you would like to add a name to the parish prayer list, please contact Diane Carlisle at [verger@epiphanyseattle.org](mailto:verger@epiphanyseattle.org).*

Are you or a loved one in need of some extra, tender loving care? Pastoral Care Ministries at Epiphany can reach out through a written prayer, a Eucharistic visit, a phone call, a greeting card, a bouquet of Epiphany flowers, a prayer shawl, and/or a meal delivered. Please contact **Robin Mondares [rmondares@gmail.com](mailto:rmondares@gmail.com)** or The Reverend Ruth Anne Garcia **[rgarcia@epiphanyseattle.org](mailto:rgarcia@epiphanyseattle.org)**.

***Serving This Evening***

*Rector* The Reverend Doyt L. Conn, Jr.  
*Director of Music* Zachary Hemenway  
*Epiphany Choir*  
*Head Verger* Diane Carlisle

# Save the Date

## Vacation Bible School



Epiphany **Vacation Bible School** will be held the week of July 13-17 from 9:00 am - noon. VBS is for children who are currently in PreK through 5th grade. The cost of VBS will be \$40/child or \$60 total for two or more children. The theme of VBS will focus on Creation care.

The Epiphany Music Academy is also offering **Music Camp** on VBS afternoons from 1:00 - 4:00 pm. There will be an hour between the two programs for lunch and recess. The Music Camp will be \$250 for the first child, and \$175 for each additional child.

Please watch for registration information for both in the next week! If you have any questions in the meantime, please contact **Naomi Woodrum** at [nwoodrum@epiphanyseattle.org](mailto:nwoodrum@epiphanyseattle.org) or **Dr. Wyatt Smith** at [director@epiphanymusicacademy.org](mailto:director@epiphanymusicacademy.org).

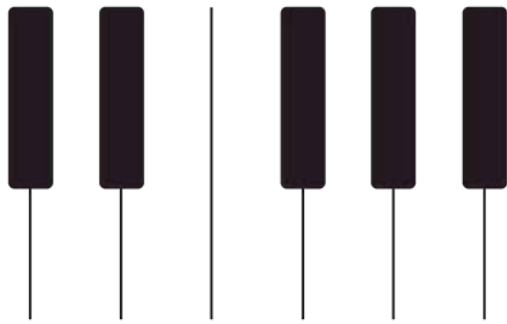
## Music Camp



As stated above, the Epiphany Music Academy is offering a half-day Music Camp from 1:00 - 4:00 pm on July 13-17. There will be an hour between the morning sessions of Vacation Bible School and Music Camp for lunch and recess. The Music Camp will be \$250 for the first child, and \$175 for each additional child.

The following week, July 20-24, the Epiphany Music Academy will offer an all-day camp from 9:00 am - 4:00 pm. The second week of Music Camp will be \$400 for the first child, and \$325 for each additional child.

Please direct any questions to **Dr. Wyatt Smith** at the email address above.



# EPIPHANY MUSIC ACADEMY

In this time of physical distancing, the Epiphany Music Academy is offering virtual options for individual lessons and courses. In the Spring Term, the Academy is offering four different online courses, held via Zoom, at various times and days of the week. For complete course descriptions and schedule, and to learn more about the Academy, visit our website at [EpiphanyMusicAcademy.org](http://EpiphanyMusicAcademy.org). If you have any questions, please do not hesitate to email the Academy Director, **Dr. Wyatt Smith**, at [director@epiphanymusicacademy.org](mailto:director@epiphanymusicacademy.org).

## Music Theory I

Music Appreciation (Grades 5-8)

Music Appreciation (High School & Adults)

Composers Through Time: Bach and Beyond

Piano  
Voice  
Organ  
Violin  
Cello  
Flute  
Guitar  
Trumpet  
Jazz Piano  
Harpsichord  
Music Theory  
Music Appreciation



[www.EpiphanyMusicAcademy.org](http://www.EpiphanyMusicAcademy.org)

## **Parish Staff**

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The Rev. Doyt L. Conn, Jr.	<i>Rector</i>
The Rev. Ruth Anne García	<i>Vicar</i>
The Rev. Dr. Peter Strimer	<i>Assisting Priest</i>
Jad Baaklini	<i>Communications Minister</i>
Diane Carlisle	<i>Director of Administration &amp; Head Verger</i>
Pam Demian	<i>Senior Accountant</i>
Amanda Eap	<i>Hospitality and Security Minister</i>
Zachary Hemenway	<i>Director of Music</i>
Gieth Phou	<i>Sexton</i>
Laura Rodde	<i>Chief of Staff</i>
Laura Sargent	<i>Engagement Minister</i>
Wyatt Smith	<i>Associate Director of Music &amp; Music Academy Director</i>
Linzi Stahlecker	<i>Intern</i>
Elizabeth Walker	<i>Director of Formation</i>
Naomi Woodrum	<i>Youth Formation Minister</i>
Kenzie Beard	<i>Children's Ministry Staff</i>
Sabrina Lee	<i>Children's Ministry Staff</i>
Anna Seng	<i>Children's Ministry Staff</i>
Kim Tran	<i>Children's Ministry Staff</i>
Rochelle Yuen	<i>Children's Ministry Staff</i>

## **Volunteer Professionals**

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Margie Einstein	<i>Stewardship Coordinator</i>
Ed Emerson	<i>Treasurer</i>
Bill Forbes	<i>Buildings and Grounds</i>
Rowena Mondares	<i>Clerk to the Vestry</i>
Doug Oles	<i>Chancellor</i>
Thomas Foster	<i>Director of Music Emeritus</i>
Carole Terry	<i>Artist-in-Residence in Music</i>

## **Volunteer Ministry Leaders**

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Ann Beck	<i>YWCA Cleanup &amp; Teen Feed</i>
Diana Bender	<i>Discernment</i>
Ben Bradstreet	<i>Minyan</i>
Terry Carlisle	<i>Operation Nightwatch</i>
Sally Clarke	<i>Altar Guild</i>
Susannah Dhamdhare	<i>Meals Ministry</i>
Sue Draper	<i>Book Study</i>
Pieter Drummond	<i>Meditation</i>
Mike Evans	<i>Service &amp; Outreach</i>
Karen Forbes	<i>Women of Epiphany</i>
Alice Foreman	<i>Flower Ministry</i>
Michael Fraas	<i>Visitation Ministry</i>
Michael Glass	<i>Yoga</i>
Julie Moberly	<i>The Saint John's Bible</i>
Robin Mondares	<i>Pastoral Care</i>
Laurel Nesholm	<i>Art Guild</i>
Eileen Riley	<i>Service &amp; Outreach</i>
Jonathan Roberts	<i>C. S. Lewis Minyan</i>
Mark Rossow	<i>Camping Ministry</i>
Mike Simmons	<i>Ushers</i>
Trish Stone	<i>All Threads Together</i>
Mary Anne Ward	<i>Raise Your Voice</i>

## **Vestry**

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Sherilyn Peterson - Senior Warden	
Brooke Bascom	Brian Boyle
Phil Carter	Scott Hitch
Andrea King	Doug Marshall
Judith Mayotte	Zach Miller
Julie Moberly	Warren Morrow
Lauren Wearsch	



*Wherever you are on your spiritual journey,  
you have a place at Epiphany.*