

EPIPHANY†

— *Seattle* —



THE SECOND SUNDAY AFTER EPIPHANY

HOLY EUCHARIST
JANUARY 16, 2022 AT 8:45 AM

A Learning Church

Dear Epiphany,

Last Sunday, Doyt preached about the visible and the invisible realms of our existence, a topic he admitted to having touched upon before: on July 21, 2019, to be precise. I remembered the date because that sermon was my very first introduction to the kind of church that Epiphany aspires to be, when I attended a 5 o'clock service as a visitor and heard Doyt preach for the first time.

I remember thinking how delightfully strange that sermon was—you weren't quite sure where it would take you next, but you found yourself really enjoying the ride.

That fateful Sunday, I had no idea that I'd be joining this vibrant community as your Communications Minister, but I was certain of one thing: Epiphany is a place that does not shy away from big ideas.

If you don't remember that sermon from 2019—or even last Sunday's, for that matter!—or if you're visiting us today as I did back then, don't worry: you can find our whole preaching corpus on our website at EpiphanySeattle.org/sermons. This and other developments we've made and continue to make in Epiphany's online offerings all constellate around that very same vision and mission I intuited all those years ago: Epiphany is a learning church.

This means that Epiphany is a church where we come to learn. Sometimes this process looks like unlearning: perhaps you are in the midst of deconstructing the theologies you grew up with, or maybe you are here to shed light on the blindspots of your socio-cultural milieu. Most of the time, this process looks like relearning: hearing the good news of Jesus Christ again and again, being in relationship again and again, learning about our individually unique and utterly irreplaceable part in God's grand scheme repeatedly—a process that, we hope, leaves us refreshed, renewed, and re-membered every Sunday.

In this way, Epiphany is a learning church in another sense as well: it is where we come to learn how to be and do church.

When I think of this second sense of the learning church, I think of the work of urban geographers who study cities like Seattle as "learning assemblages," or vast processes of "translation, coordination, and dwelling." These are big ideas, for sure, but they're also the basic stuff of church.

This little house of God we inhabit Sunday after Sunday is a microcosm of the mystical City of God. Here, we learn to translate between heaven and earth; here, we learn to coordinate between self and neighbor; here, we learn to dwell in the interstices of the visible and invisible realms—right here, on the corner of Denny and 38th, at the intersection of God's Kingdom right now and yet to come.

Jad Baaklini
Communications Minister

Dear Epiphany,

We worship as acknowledgment that there is a God; that God is bigger than we are; that God made us, cares about us, and loves us; and so, in joy and gratitude, worship is the time-honored way of saying thank you. We worship at set times to honor God, saying by our actions that, while God is always with us, once a week we will subjugate our plans, patterns, and desires to show up for God. If you think about it, two hours a week for God, given that God is God, is rather a modest obligation. We worship in community, because we are made in community, for community, to care for the world as community. We do so in the pattern of our liturgy, because liturgy is an exercise, fine-tuned over the generations, to orient our will with God's will, and to refresh our soul. Like any exercise, the liturgy reforms our will, slowly, over time, with effort, and by God's grace. It acts upon us imperceptibly, and then, like learning a language or mastering a sport, we find one day that not only have we fallen in love with worship, but we have become more whole and healthier and our best selves because of it. Below are some answers to some regularly asked questions about worship. I hope this bulletin is helpful.

Doyt+

What is worship?

Praising God as a community, summed up in the Opening Acclamation:

*Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid:
Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly
love you, and worthily magnify your holy Name, through Jesus Christ our Lord.*

Why do we call worship "liturgy"?

"Liturgy" is a Greek word that means "the work of the people." As Soren Kierkegaard wrote, "It is like a drama: The clergy, ministers, and musicians are the prompter, the people are the actors, and God is the audience." Liturgy is the work of giving thanks to God for all things and growing into the people God called us to be. This work is organized around an ancient calendar, called the liturgical calendar, designed to match worship to the life of Jesus. Through the recurring patterns we are formed and reformed by the stories of Jesus' life, so that our life, by imitation and association, is immersed in the presence of God.

Why do we order the service the way we do?

The mechanism of worship offers all people an avenue through which to engage their greatest worship gift. There is silence for the meditative. There are physical postures for the kinesthetic person. There are art and architecture for the aesthetically oriented and music for those who sing or those so moved by music. There is food to taste and candles to gaze upon and (at some services) incense to smell. There are words of scripture for those captivated by story, and there is analysis through sermons for the intellectually oriented. There is intercessory prayer and silent prayer and a moment in the prayers to offer personal praise and petitions. There is physical touch through the greeting of the Peace. The order of Episcopal service is designed to include the different charismas of all people.

Why is it so regular?

There are at least three reasons for the regularity of worship. One, like any exercise, we are only changed by it through repetition. That is why we call Epiphany a gym for the human spirit. Two, it reminds us of God, that God is God, that God loves us, and that we live in the Kingdom of God. Joy is the hoped for the response to this reminder. And three, in a world that is full of change, the regular routines and rhythms of worship reflect the regular rhythms and routines of life in the Kingdom of God as so ordered and ordained by God to build trust between God and humanity.

Eucharistic Background

Eucharist comes from the Greek word "eucharista" which means "thanksgiving." The Eucharist is "The Great Thanksgiving" in which we meet God in the ordinary substances of bread and wine. When we partake of the Eucharist we share in the life of Jesus Christ and become partners with him in his life, death, and resurrection. Names for the Eucharist include: The Lord's Supper, The Holy Communion, The Holy Eucharist, The Mass, and The Holy Liturgy. Jesus instituted the Eucharist on the eve of the great feast of the Passover of the Jews. This took place on the night before he was crucified and is commonly referred to as The Last Supper.

Preparation of the vessels and vestments

A priest vested for the Eucharist may wear an alb, a cincture, a stole, and a chasuble. Each of these garments has its own history and its own symbolic significance. Added together, a vested priest resembles a dressed-up gentleman of the late Roman Empire—the time and place where Christianity first took institutional root. As a way of continuing this tradition of dressing up to worship God, some people find putting on their “Sunday Best” a symbolic way of carrying on the legacy of bringing your best self into the presence of God.

Alb: The alb is the white robe worn by clergy and lay ministers who serve at the altar. Its white color symbolizes purity. It was originally an undergarment, and true albs even today are made to be worn under other vestments. Here, we wear “cassock-albs,” which are heavier than true albs and are often ornamented and made to be seen.

Cincture: The cincture is the rope belt that sometimes goes around the waist over the alb. The cincture, like most of the vestments, has an obvious practical use, in this case as a belt. It has also come to be invested with symbolic significance, representing the whip with which Jesus was flogged, or the rope Jesus said would pull his followers where they were needed, or the virtues of chastity and self-restraint as seen in monastic garments.

Stole: The stole is a mark of office used by clergy on sacramental occasions. Deacons wear the stole diagonally, over the left shoulder; priests wear them either hanging straight, or crossed at the waist. Stoles come in the various liturgical colors—white, red, green, blue, and purple. The stole symbolizes the yoke of Christ, which is put on by the priest or other clergy person who is preparing to preside at a sacrament, and is a reminder that the true minister of every sacrament is the One we all serve. Like other vestments, the history of the stole is practical as well as symbolic: it traces its roots to scarves worn by clergy in cold northern climates.

Chasuble: A chasuble is a liturgical poncho worn by priests and bishops and is an exclusively sacramental vestment. It descends to us from ancient Rome; it was the overgarment, richly ornamented and worn for warmth as well as elegance. It is reminiscent of attire for an upscale Roman dinner party. As the early church struggled to find its place, and learned to follow Saint Paul’s admonition to be in but not of the world, it doubtless seemed wise to adopt the appearance of those who made the rules. Over time, the chasuble has come to have symbolic significance; it is often said to recall the seamless robe worn by Jesus at the time of his arrest and passion. Like stoles, chasubles generally follow the liturgical color scheme.

In addition to vesting the liturgical leaders, we also prepare the altar for the Eucharist.

The following items are set out in readiness:

Chalice: The Chalice is the wine-cup. It is usually shaped like what we think of as a wine glass, with a stem and a round “foot,” but it need not be—Colonial chalices, for example, were sometimes shaped like tankards. While the chalice may be intricately worked and elaborately ornamented, as a sign of reverence for its contents at communion, its only essential function is to be a cup from which the consecrated wine may be drunk.

Paten: The paten is a plate, used to hold consecrated bread when it is being distributed at communion.

Hosts: We use communion wafers, or “hosts.” These are made of wheat and water, and so are very small loaves of unleavened bread. They are convenient to use and do not leave crumbs; their drawback is that they do not seem like real bread. Sometimes, therefore, churches use pieces of bread torn from an ordinary loaf.

Wine: Any kind of wine made from grapes may be used; we generally use port.

Linens: Various linens are set out ready for communion; the one people are most likely to notice is the purificator, with which the chalice bearer wipes the lip of the chalice between communicants. The significance of the purificator is hygienic, not particularly liturgical. The linen on the altar is called the corporal, as it is meant to catch the crumbs of the consecrated bread—corporal comes from “corpus,” meaning “body,” in this case the Body of Christ.

An induction loop is provided for the benefit of hearing aid users.
To use please switch your hearing aid to "T."

THE GATHERING

This service is livestreamed over the internet. If you do not wish to be seen in the video please see an usher for appropriate seating.

We invite you to help create the experience of silence before our service.

Our hope is to calm our hearts as we prepare to enter into an intensity of shared presence.

Thank you for turning off all electronic devices.

Voluntary

Dawn Hymn

Alan Hovhaness (1911-2000)

Welcome and Announcements

Introduction

Typically, when Episcopalians gather for public worship on a Sunday, we have a service of Holy Communion, also known as the celebration of the Holy Eucharist. We do this because this is the way Christians have worshiped since the earliest days of the Church. When Jesus instituted the first Eucharist at the Last Supper, he commanded all of his followers to continue the practice. It is the clearest, strongest way we know to tell the story of Jesus' death and resurrection, and to maintain our bond with him and with one another.

Episcopal worship uses The Book of Common Prayer as its primary source. The texts and patterns of worship in the prayer book are derived from the earliest surviving texts of ancient Christian worship, updated and expanded as times and circumstances have evolved. Our bulletins are crafted using the words from the Book of Common Prayer, but in a format easier to navigate. The common words of the prayer book express our most deeply held beliefs, keep us connected to the timeless elements of Christian tradition, and allow us to participate as more than just listeners.

A Eucharistic service has two main parts: The Liturgy of the Word and The Liturgy of the Table. The word liturgy comes from the Greek language and means "the work of the people." In The Liturgy of the Word we gather in the Lord's name, proclaim and respond to the Word of God, and pray for the world and the Church. We do this not as a group of spectators watching a group of performers, but as the people of God acting together, each with our appointed part to play.

At the sound of the bell, all rise.

*The **COLLECT FOR PURITY** long ago was one of the prayers said privately by the priest. But it is appropriate to be heard by the whole congregation as a way of asking God's grace in preparation for worship, and so since 1549 it has been said aloud as a collect. A "collect" is simply a prayer said to "collect" the thoughts and prayers of all present.*

Presider Blessed be God: Father, Son, and Holy Spirit.

People And blessed be God's kingdom, now and for ever. Amen.

Presider Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

Hymn Rehearsal

Singing is one of the ways in which we praise God in community. When we sing, we join in one voice with all present, with all who have sung before, and with all who will sing God's praise in the future. The act of singing as a congregation is an exercise of trust. We trust that our fellow worshipers in the pews will sing with us, and we also trust that others will sing for us when we are unable.

Hymn 7

Christ, whose glory fills the skies

Ratisbon

1 Christ, whose glo - ry fills the skies, Christ, the true, the on - ly Light,
2 Dark and cheer-less is the morn un - ac - com - pan - ied by thee;
3 Vis - it then this soul of mine! Pierce the gloom of sin and grief!

Sun of Right-eous - ness, a - rise! Tri-umph o'er the shades of night:
joy - less is the day's re - turn, till thy mer - cy's beams I see,
Fill me, ra - dian - cy di - vine; scat - ter all my un - be - lief;

Day-spring from on high, be near; Day-star, in my heart ap - pear.
till they in - ward light im - part, glad my eyes, and warm my heart.
more and more thy - self dis - play, shin - ing to the per - fect day.

Words: Charles Wesley (1707-88)
Music: melody from *Geystliche gesangk Beuchleyn*, 1524

*The **COLLECT OF THE DAY** is a prayer specific to the day. Sometimes the collect picks up on a theme from the appointed readings; other times it is geared to events being commemorated in the liturgical calendar. At other times the collect raises a theme for the day that is not picked up elsewhere in the service, unless perhaps in the sermon.*

Presider The Lord be with you.

People And also with you.

Presider Let us pray.

Almighty God, whose Son our Savior Jesus Christ is the light of the world: Grant that your people, illumined by your Word and Sacraments, may shine with the radiance of Christ's glory, that he may be known, worshiped, and obeyed to the ends of the earth; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, now and for ever. Amen.

THE LITURGY OF THE WORD

The people sit.

In this part of The Liturgy of the Word, we sit in order to listen to readings from the Bible. It is our custom to stand, sit, or kneel at different parts of the service. Most of these postures are optional, but we find them useful in helping to worship with our bodies and not just our minds. Typically, we follow the biblical Jewish and Christian traditions of standing to praise God and to pray, sitting in order to listen, and kneeling in order to express penitence or devotion. If you have a physical condition that makes any of these difficult, you are always welcome to adopt a more comfortable position. You may also notice that some people engage in various acts of personal devotion, such as bowing or making the Sign of the Cross. These also are optional, used by some in order to enhance their individual experience of worship.

That said, you may notice that the Priests and altar party all bow together and cross themselves at the same time. This unity of personal piety reflects the team orientation of the altar party. It is Epiphany's custom, or to use the formal term, "customary" to bow and cross at particular points in the service. This customary has developed at Epiphany over time, and has become the tradition of this particular church. Because the liturgical team serves to magnify and extend the actions of the Presider, they all match the Priest's movements in bowing and crossing.

*for
further
reading*

We use a fixed pattern of scripture readings, called a lectionary, which allows us to hear most of the Bible within a three-year period. Our Revised Common Lectionary is used by the Roman Catholic Church, the Episcopal Church, and most mainstream Protestant churches. This lectionary makes sure that nothing important is omitted, and that preachers don't overlook some passages in favor of others.

It has long been a tradition among Christians that lay people (non-ordained) read the first lessons. We all participate in singing or saying the Psalm, or it is sung by the choir. The Psalms are the ancient hymnal of the Jews and capture the emotional ups and downs of life.

The final reading at a Eucharistic service is always from one of the four gospels: Matthew, Mark, Luke, or John. Christians have long given special importance to the gospels because that is where we hear directly the words and actions of Jesus. We express this importance by having an ordained clergy person do this reading and by standing when we listen to it. The Gospel is often read out of a special book, and sometimes that book is carried out into the midst of the congregation, just as Jesus was the embodiment of God dwelling among us. If a deacon is present, it is the deacon's prerogative to read the Gospel lesson.

Ezra blessed the Lord, the great God, and all the people answered, "Amen, Amen," lifting up their hands. Then they bowed their heads and worshiped the Lord with their faces to the ground. So they read from the book, from the law of God, with interpretation. They gave the sense, so that the people understood the reading.

And Nehemiah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, "This day is holy to the Lord your God; do not mourn or weep." For all the people wept when they heard the words of the law. Then he said to them, "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength."

Lector The Word of the Lord.

People Thanks be to God.

The people stand to sing

Sequence Hymn 126

The people who in darkness walked

Dundee

1 The peo - ple who in dark - ness walked have seen a glo - rious light;
 2 To hail thy ris - ing, Sun of life, the ga - thering na - tions come,
 3 To us the prom - ised Child is born, to us the Son is given;
 4 His name shall be the Prince of Peace for ev - er - more a - dored,
 5 His power in - creas - ing still shall spread, his reign no end shall know;

1 on them broke forth the heaven - ly dawn who dwelt in death and night.
 2 joy - ous as when the reap - ers bear their har - vest trea - sures home.
 3 him shall the tribes of earth o - bey, and all the hosts of heaven.
 4 the Won - der - ful, the Coun - sel - lor, the might - y God and Lord.
 5 jus - tice shall guard his throne a - bove, and peace a - bound be - low.

Words: John Morrison (1749-98)
 Music: melody from *The Cl. Psalmes of David*, 1615

The Gospel

Luke 4:14-21

Gospeler The Holy Gospel of our Lord Jesus Christ according to Luke.

People Glory to you, Lord Christ.

Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. He began to teach in their synagogues and was praised by everyone.

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

Gospeler The Gospel of the Lord.

People Praise to you, Lord Christ.

Sermon

The Reverend Doyt L. Conn, Jr.

Reflective silence and stillness are kept after the sermon.

Following **THE SERMON**, which is usually based on at least one of the scripture readings, we maintain a prolonged time of silence and stillness.

This space is made available to remind the congregation that the sermon is a conversation, as well as a theological reflection. The purpose of this time is to reflect on the words of the sermon, and how they connect to our own lives.

THE CREED is an ancient statement of the corporate faith of the Christian Church and has been in use in a form much like the one we know since the year 381 CE (Common Era). It has been and is used by the whole church—Anglican, Catholic, Orthodox, and Protestant. The Creed affirms God as Trinity: Father, Son, and Holy Spirit, and also affirms the creative and redemptive work of God. Other specific portions of the Creed reflect issues that were of profound importance to the church in the fourth century, but which may seem more remote today, such as whether the Son is or is not of the same "substance" as the Father. We begin our recitation of the Creed by saying "We believe," rather than "I believe," because what we are doing in the Creed is joining our common faith with the faith of the church across the world today and over the centuries. The Creed reflects what we, as the whole church, believe God to be. Struggles or reservations that any of us individually may have about particular aspects of the Creed can coexist with that long and broad common witness.

*for
further
reading*

If you struggle with the words of the Nicene Creed, it may be helpful to: A) picture in your mind stepping into a 2,000 year-old river of Christian community, which continues to flow into the future. As you stand there in that past, present, and future of humanity, sense your soul being washed in unison by the love of God. B) Remember that the Creed was written to quell a controversy at a particular moment in history, and that while this controversy may seem immaterial today, we too have our controversies that may well seem immaterial to future generations. The core point of the Nicene Creed is the acknowledgment of the Trinitarian God, and while the exact nature of this God as articulated by three persons, Father, Son and Holy Spirit, is unknown, we do know that God is a relational God, whose unity is immune from any given controversy. The Nicene Creed reminds us that the church too, should strive toward a divine unity beyond any passing controversy. For just as the silliness of the controversy fomenting in 381 CE passed, so too will whatever controversy we are experiencing at this time pass as well... and God will remain God.

The people stand to say

The Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

***THE PRAYERS OF THE PEOPLE** enact the response of faith to what has come before: in light of what we believe, we ask God's blessing and help for the church, the world, ourselves, and each other. The prayer book provides various forms for the prayers but encourages individual congregations to modify those forms, or replace them, to suit their own needs.*

The intercessor and people pray responsively.

The Prayers of the People

God calls on us to follow Christ in all the world. Let us earnestly call on God to hear our prayers for the needs, concerns, and hopes of all people.

For the church of Jesus Christ in every place.

Lord, graciously hear us.

For Greg, our bishop, for priests, deacons, and all who minister in Christ.

Lord, graciously hear us.

For all who struggle to establish greater peace upon earth, especially those who serve in the military, those on missions of hope and mercy, and their families.

Lord, graciously hear us.

For the sick and the suffering, especially Barbara, EliseTerry, Nova, Sue, Cheryl, Lyn, Marj, Patty, and those suffering from COVID-19,

Lord, graciously hear us.

For those who rest in Christ, and for all the departed.

Lord, graciously hear us.

For those on our hearts, offering intercession and solace, comfort and healing, praise and thanksgiving, for those we now name silently or aloud.

The people may add their own petitions.

Lord, let your loving-kindness be upon them;

Who put their trust in you.

The Presider offers a concluding Collect.

O God, who sent Jesus among us, hear the prayers of your people, and make us into new wine for the glory of your kingdom; through Jesus Christ our Lord. **Amen.**

*Before we come to God's table, and in faithful response to all we have done so far, we acknowledge our need for God's grace and forgiveness by **CONFESSING OUR SINS**. After the confession, the Presider declares God's forgiveness to penitent sinners. The generality of confession and absolution is appropriate for common worship. We, as individuals, and the church as a community, stand in constant need of repentance and forgiveness. The confession becomes a trap though, if we see it in transactional terms: if, without any real self-inquiry or intention to change, we mouth the words and pocket our absolution. The confession is a prayer and must be approached prayerfully.*

Moreover, sometimes a general, corporate confession is not what our souls need, and a general assurance of pardon does not bring healing. The Episcopal Church allows individual confession with a priest as a representative of God. Such sacramental confessions are utterly confidential. While many Episcopalians never make a spoken, or an "auricular," confession, many others do, and such confession is a venerable part of our tradition. It was Queen Elizabeth I of England who said of individual confession, "All may; none must; some should." If after the general confession and absolution your soul is still troubled, consider a non-obligatory preliminary conversation with your own clergy, or any other priest. To have a better sense of how individual confession (also known as *The Reconciliation of a Penitent*) works, two forms of it can be found in the *Book of Common Prayer*, pages 447 and 449.

The Presider continues

We pray also for the forgiveness of our sins.

The people kneel. Reflective silence is kept.

Said by all

**Have mercy upon us,
most merciful God;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

Presider Almighty God have mercy on you, forgive you all your sins through our Lord 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 Presider exchanges **THE PEACE** with the congregation, and then the people exchange the Peace among themselves. In the early Church, people greeted each other with the Kiss of Peace. Today in the Episcopal Church, we greet each other with an embrace or a handshake and exchange words of peace. We are to approach God's table in love and charity with one another. It is important to note that the Peace comes after the confession and the absolution and before the prayer of consecration and the receiving of Communion. This is intentional! Jesus reminds us (Matthew 5:23) that before we come to the altar of God we are to ask from and grant forgiveness to those from whom we are estranged. The exchange of the Peace is a ritual reflection of this state of reconciliation. As with all of our rituals, of course, this exchange of Peace has only as much integrity as we allow it.*

As the first act of the drama closes, and we prepare for Holy Communion, the exchange of the Peace is a good time to ask ourselves: Am I at peace with my neighbor and in the peace of God?

The Peace

Presider The peace of the Lord be always with you.

People And also with you.

The ministers and people greet one another in the name of Christ.

THE LITURGY OF THE TABLE

The second part of the worship drama is *The Liturgy of the Table*. We begin *The Liturgy of the Table*, or *Holy Communion*, with an **OFFERTORY SENTENCE**. This is a line from scripture that helps make the transition from the practical, behavioral nature of *The Liturgy of the Word* to the mystical, ethereal nature of *The Liturgy of the Table*.

We normally have **OFFERTORY MUSIC**, which is an offering to acknowledge that God gives us the bounty we have. This is a musical offering to God. The whole worshipping body is the recipient of this gift, and as such there should be little movement or casual conversation during this time.

During the Offertory Music a financial collection is taken. The word for the financial gift we promise to make each year to the church is "tithe." This financial pledge has a two-fold purpose: 1) It acknowledges, through the symbolism of money, that what we have (meaning all of what we have) has come from God and will return to God. By the grace of God we were born into our circumstances, into our families, bodies, and capabilities. The tithe is a considered acknowledgment of what God had done for us individually. 2) To give away money moves our mind from a place of scarcity to a place of abundance. What we learn when we give away money is that there is still enough and, indeed, more than enough. Paradoxically, a miserly mentality toward money ensures scarcity. And so, the spiritually mature(ing) person enters into the spiritual discipline of the tithe by generously giving to the Church.

for
further
reading

You might ask, "Why give to the Church and not somewhere I can have impact?" The tithe to the Church is quite different from other acts of philanthropy. Philanthropy is directed toward personal interest and connection with the intention of personal impact based on a person's power and capacity. The tithe is an action of thanksgiving to God for the personal power and capacity you have been granted by God. The tithe is employed by the Church for worship, education, and community, all in an effort to bring us to our best selves and to reveal the Kingdom of God. The church will keep at this work until God wraps up the entire enterprise.

Offertory Sentence

Presider May all the earth give you worship and praise, and break into song to your name, O God, Most High.

Your pledge commitment remains very important for the ongoing operations of Epiphany. You may scan the QR code below to make a donation to the Sunday Offering or the Hunger Basket.



Christ, whose glory fills the skies,
Christ, the true, the only light,
Sun of Righteousness, arise,
Triumph o'er the shades of night;
Dayspring from on high, be near;
Daystar, in my heart appear.

Dark and cheerless is the morn
Unaccompanied by thee;
Joyless is the day's return,
Till thy mercy's beams I see;
Till they inward light impart,
Glad my eyes and warm my heart.

Visit then this soul of mine;
Pierce the gloom of sin and grief;
Fill me, Radiance divine,
Scatter all my unbelief;
More and more thyself display,
Shining to the perfect day.

The word Eucharist means "to give thanks." There are four essential actions that take place, in imitation of Christ, in every version of the Eucharist. These actions together form the "shape of the Eucharist." They are:

Prepare *The bread and wine are prepared.*

Thank *A prayer of thanksgiving is said.*

Break *The consecrated bread is broken.*

Give *The bread and the wine are given to the people.*

These actions are inspired by the actions of Jesus at the Last Supper. Jesus took bread, gave thanks for it, broke it, and gave it to his disciples, in the same pattern that our Eucharist still reflects. Likewise he took, gave thanks for, and gave to his disciples the cup of wine. Our Eucharist combines the taking of, giving thanks for, and distributing the bread and wine because we observe Jesus' command to "do this in remembrance of me" as we share the sacramental bread and wine. We are not, though, staging a reenactment of the Last Supper. Jesus and the disciples would have had a meal between the bread and the wine; in our worship, the bread and the wine come together.

Prepare: *During the OFFERTORY MUSIC the bread and wine are prepared. Up until this time they are no more special than any other bread and wine. Part of the wonder of the Eucharist is that God enters into the everyday things of the world when they are dedicated to God. Either leavened or unleavened bread may be used. We use actual wine, just as Jesus did and as he commanded us to do. A little water is added to symbolize the water that poured out of Jesus' side after his crucifixion. We use vessels made from precious metals as a way of honoring the importance of Communion. We use linen cloths on the altar in ways that are very similar to the way in which you might use special napkins and tablecloths at a fancy dinner party. In fact, both scripture and Christian tradition often compare Communion to a great heavenly banquet or feast of all the saints.*

Thank: THE GREAT THANKSGIVING begins with the ancient greeting, “The Lord be with you,” and continues after the response with the words “Lift up your hearts”—in Latin, sursum corda. The sursum corda has been the joyous beginning of Eucharistic prayers since the third century, and it serves to remind us that everything that follows is offered as a thanksgiving to God. The presider says most of the prayer with his or her hands in the orans (“prayer”) position: outstretched and uplifted. This is considered the most ancient form of prayer. It connotes an openness and acceptance toward God. It is in no sense limited to priests, nor to the Eucharist. The focus of the Presider is always on what is happening or being said behind the altar. In this way the priest is directing the congregation to what is most important in any given moment of the Great Thanksgiving.

Eucharistic Prayer A

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give God thanks and praise.**

Presider It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your son Jesus Christ our Lord.

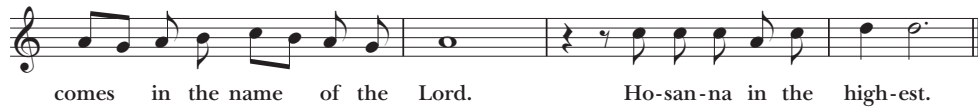
The **SANCTUS** is the song of the angels and archangels, “Holy, holy, holy Lord, God of power and might...,” while the Benedictus is the acclamation immediately following, “Blessed is he who comes in the name of the Lord.” We do not put words in the mouths of the angels: the Sanctus comes from Isaiah 6, when the prophet saw the Lord in the Temple attended by angels; the words of the Sanctus were what he heard the angels singing. The clergy and some others bow during the Sanctus, because the angels in Isaiah were said to have covered their faces in the presence of the Lord—a practice our bow reflects.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Sanctus sung by all

Mathias

Ho - ly, ho - ly,
 ho - ly Lord, God of power and might,
 heaven and earth are full of your glo - ry. Ho-san-na in the
 high - est. Bless - ed is he who



The Presider continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

When we come to the words "On the night that he was handed over to suffering and death...", the Presider touches the bread and the wine. All of the bread and wine to be used is on the altar throughout the prayer. A sacrament always involves the grace of God, and it always also involves a thing, a created something: bread and wine at Eucharist, water at baptism. Sacraments are a place where the spirit of God touches us in our physical being. The priest touches the bread and the wine as a sign that God's spiritual presence is poured into these real, tangible objects; and the priest who does that action while recalling the words of Christ is part of a succession going all the way back to Christ: ordained and consecrated by a bishop who is in a line of bishops reaching back to the apostles who were with Christ in an upper room in Jerusalem, sharing that last supper. The words "body and blood" can unintentionally call to mind ancient pagan rituals of sacrifice as action to appease an angry God. It is important to remember, however, that Christianity is the child of Judaism, not paganism. The metaphor of body represents a unique creation designed by God, and blood the vitality given by God. At the Eucharist, in the body and blood of Christ participants willingly seek Jesus' design and vitality in their lives. It is common at the end of the prayer for the Presider to hold the bread and the wine up together, to elevate to God that which is God's. The bread and wine together in that way have become among the most common symbols for the Eucharist.

Presider

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Presider and people

Christ has died.

Christ is risen.

Christ will come again.

Presider

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him.

Presider and people

Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

Presider

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

People AMEN.

Presider And now, as our Savior Christ has taught us, we are bold to pray,

The Lord's Prayer *said by all*

**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.**

Break: "FRACTION," like "fracture," simply means "break." After giving thanks, the priest breaks the consecrated bread. Breaking the bread is functional: bread is broken so that it may be shared. But this is no longer only bread; it is also now the Body of Christ. In the history of the church there has been some controversy over exactly what this means. In the Episcopal tradition it means (for simplicity's sake) the real presence of Jesus. So the breaking of this bread may remind us of his real presence as a person who chose to die on the cross for the reconciliation of the world.

Breaking of the Bread

The Presider breaks the consecrated Bread. A period of silence is kept.

Fraction Anthem

Schubert

Je - sus, Lamb of God: have mer - cy on us.

Je - sus, bear - er of our sins: have mer - cy on us.

The image shows a musical score for a Fraction Anthem by Schubert. It consists of two systems of music. Each system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#), and the time signature is 4/4. The lyrics are: "Je - sus, Lamb of God: have mer - cy on us." and "Je - sus, bear - er of our sins: have mer - cy on us." The music is written in a simple, hymn-like style.

Je - sus, re - deem - er, re - deem - er of the world:
give us your peace, give us your peace.

Give: COMMUNION is now shared with the congregation. Together the bread and the wine are an outward and visible sign of an inward and spiritual grace – the traditional definition of a sacrament. Everyone in attendance is encouraged and invited to receive Communion by coming forward to the altar. The ushers will guide you. A priest or Eucharistic Minister will give you a wafer of bread, placing it on your outstretched hands for you to eat. Then a priest or Eucharistic Minister will give you the wine by offering you the chalice. It has been Christian practice to drink communion wine from this common cup, and you may do so by grasping the chalice at the bottom and tipping it slowly. Though there are no recorded cases of any illness ever being spread through the common cup, we recognize that some may prefer not to drink from it for various reasons. You are welcome to receive the bread only (and not the wine), or to have the minister dip your bread in the chalice and then place it on your tongue. This is called intinction. After you have received Communion, you may return to your seat for quiet prayer and contemplation.

The Invitation to Communion

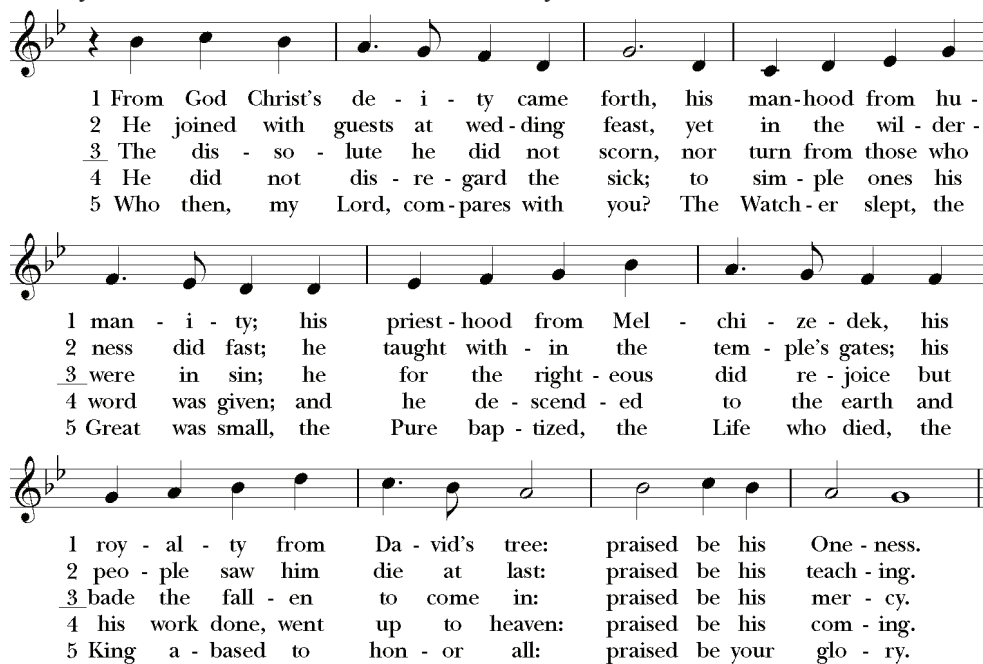
Presider The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

All are invited to receive the Holy Communion. It is your choice as to whether you receive Holy Communion or a blessing. You may receive Communion or a blessing at one of the standing stations in the front of the nave or proceed to the altar rail. The bread will be placed in your palm. You may consume the bread and then drink from the chalice (please grasp the bottom of the chalice firmly and guide it to your lips); or, you may leave the bread in your palm for the chalice bearer to dip it into the wine and place it on your tongue. The people's response to receiving the bread and the wine is "Amen." Gluten-free wafers are available at the altar rail. To indicate to the Eucharistic Minister that you would like a gluten-free wafer, please present your hands palms down. Those who do not wish to receive communion are invited to come forward for a blessing, indicated by crossing your arms over your chest.

At the Communion
Hymn 443

From God Christ's deity came forth

Salem Harbor



1 From God Christ's de - i - ty came forth, his man-hood from hu -
2 He joined with guests at wed - ding feast, yet in the wil - der -
3 The dis - so - lute he did not scorn, nor turn from those who
4 He did not dis - re - gard the sick; to sim - ple ones his
5 Who then, my Lord, com - pares with you? The Watch - er slept, the
1 man - i - ty; his priest - hood from Mel - chi - ze - dek, his
2 ness did fast; he taught with - in the tem - ple's gates; his
3 were in sin; he for the right - eous did re - jice but
4 word was given; and he de - scend - ed to the earth and
5 Great was small, the Pure bap - tized, the Life who died, the
1 roy - al - ty from Da - vid's tree: praised be his One - ness.
2 peo - ple saw him die at last: praised be his teach - ing.
3 bade the fall - en to come in: praised be his mer - cy.
4 his work done, went up to heaven: praised be his com - ing.
5 King a - based to hon - or all: praised be your glo - ry.

Words: Epjrem of Edessa (4th cent.)
Music: Ronald Arnatt (b. 1930)

Following Communion the altar is cleared in much the same way as you might clear your own table after dinner, removing the dishes and cloths and storing any leftovers. Leftover consecrated bread and wine are reverently stored away in the ambry or tabernacle and are available to carry to those who have not been able to attend the service. A lighted candle by the ambry or tabernacle signifies that there is reserved sacrament inside.

The Presider then leads everyone in saying the postcommunion prayer. This prayer thanks God for the blessing of the Eucharist and acknowledges the life and power it gives us to go out and be co-creators with God in the Kingdom of God.

The people stand.

Postcommunion Prayer

Presider Let us pray.

God of abundance, you have fed us with the bread of life and the cup of salvation; you have united us with Christ and with one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.

The Blessing

May Christ, the Son of God, be manifest in you, that your lives may be a light to the world; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. **Amen.**

At the conclusion of the closing procession is the dismissal, which formally closes the worship with a call for us to go as Christ's servants out into the world. It reminds us that the purpose of worship is not simply to encourage and build ourselves up, but for all of us to be empowered and sent forth as ministers of Christ. The final act of our common worship will be the voluntary played on the organ. During the voluntary the congregation is asked to maintain quiet so that those who wish to hear the voluntary and reflect on the service just completed may do so. The voluntary is another musical offering given to God and as such applause is discouraged. Following the voluntary the congregation departs and is encouraged to converse with fellow parishioners and visitors at the coffee hour.

Hymn 371

Thou, whose almighty word

Moscow



1 Thou, whose al - might - y word cha - os and dark - ness heard,
 2 Thou who didst come to bring on thy re - deem - ing wing
 3 Spi - rit of truth and love, life - giv - ing, ho - ly Dove,
 4 Ho - ly and bless - ed Three, glo - ri - ous Trin - i - ty,

and took their flight; hear us, we hum - bly pray, and, where the
 heal - ing and sight, health to the sick in mind, sight to the
 speed forth thy flight! Move on the wa - ters' face bear - ing the
 wis - dom, love, might; bound - less as o - cean's tide, roll - ing in

Gos - pel day sheds not its glo - rious ray, let there be light!
 in - ly blind, now to all hu - man - kind, let there be light!
 gifts of grace, and, in earth's dark - est place, let there be light!
 full - est pride, through the world, far and wide, let there be light!

Words: John Marriott (1780-1825)
 Music: Felice de Giardini(1716-96)

Dismissal

Minister Let us go forth into the world, rejoicing in the power of the Spirit. Alleluia. Alleluia.

People Thanks be to God. Alleluia. Alleluia.

Voluntary

Toccata

Theodore Dubois (1837-1924)

Serving this day

Rector The Reverend Doyt L. Conn, Jr.

Director of Music Zachary Hemenway

Associate Director of Music Dr. Wyatt Smith

Head Verger Diane Carlisle

Verger Tamara Lamb

Lector Ann Kurtz

Acolyte Nash Cochran

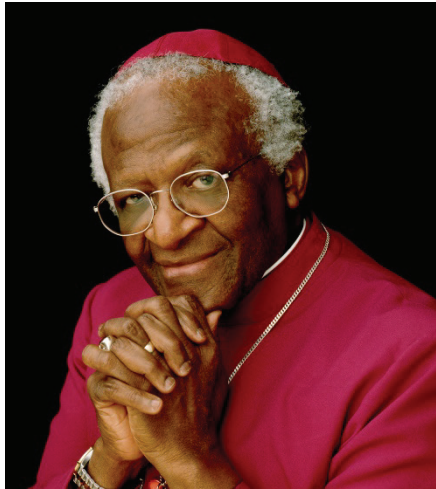
Eucharistic Ministers Ann Beck, Steve Day, Margaret King

Ushers Scott Davies, Pete Melin, Trish Stone

Epiphany Choir

Flowers Sandra Darling

Altar Guild Sally Clarke



On January 16, 2022 at 5:30 pm, Epiphany will celebrate the life of Archbishop Desmond Mpilo Tutu. This is a worthy celebration because of who he was, what he did, and what he taught. It is an appropriate memorial made more poignant in that it is celebrated on the weekend we remember Dr. Martin Luther King, Jr.; Archbishop Tutu, as providence ordains, was himself the recipient of the Martin Luther King, Jr. award for Non-Violence in 1986. Both Archbishop Tutu and Dr. King lived their lives as true God-bearers, true followers of our Lord Jesus Christ. Like you and me, like Archbishop Tutu and Dr. King, we are not perfect as followers of Jesus. Even still, Christ is our light, our direction, our aspiration, and

our inspiration. In the case of Dr. King and Archbishop Tutu, they were that light brightly lived out.

But the celebration of the life of Archbishop Tutu also meets us close to home, here at Epiphany. Dr. Judith (Judy) Mayotte, a parishioner at Epiphany, was a dear friend of the Archbishop and his family. She served on The Desmond Tutu Peace Foundation board and, while living in Cape Town, taught at The University of the Western Cape, where the Archbishop had long served as its Chancellor. On Fridays, Judy was among a group who attended Eucharist, celebrated by the Archbishop, in the chapel of Saint George's Cathedral in Cape Town followed by breakfast together at a coffee shop in Saint George's Mall. They remained close friends.

And so, Judy helped Diane Carlisle and Zachary Hemenway craft a lovely service that includes some of the Archbishop's favorite hymns, readings from his books and lectures, and anthems from South Africa. The service structure is very similar to our Lessons and Carols service with Eucharist at the end.

This worship service is designed for you to invite friends who might have been inspired by Archbishop Desmond Tutu to join us.

I hope you do so.

Doyt+



EPIPHANY MUSIC ACADEMY

**Piano | Organ | Harpsichord | Voice | Flute | Recorder | Guitar
Trumpet | Bassoon | Saxophone | Clarinet | Violin | Cello**

Lessons at any level are available through the Academy for any one age five and above.

Study music with some of the finest teachers and performers in the country.

Scan the QR for more information or email Academy Director, Dr. Wyatt Smith,
at director@epiphanymusicacademy.org.



PARISH PRAYER LIST

WE PRAY FOR THOSE WHOSE BIRTHDAYS FALL BETWEEN JANUARY 16 AND JANUARY 22

Alex Wang, Miles Christensen, Nancy Bain, Allison Sander, Audrey-Ann Rossow,
Barbee Crutcher, Mary Anne Howard, Grace Clarke, Steve Sander

WE PRAY FOR THOSE ON THE DIOCESAN

CYCLE OF PRAYER

St. Stephen's, Longview
St. Peter's, Seaview

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

Cheryl Morgan, Eileen Riley, Patty Chemnick, Marylyn Vincent,
Marj Baker, Chuck Osterlind, Steve, Wayne Schuh,
Maggie Martin, Joan Burkhalter, Phil Jolly, George Selders,
Leslie Ann Hay, Maggie, Lyn White, Anne Anderson, Amber Gregory,
Emerson Salovaara, Lynn Pitchford, Lillian Bridges, Bill, Dee Dickinson,
Samuel Williams, Jeannine Black, David Weatherford, Kathleen DeYoung,
Tsultrim, Bob Jones, Lynn Manley, Sandra, Ted Mondares, Mimi, Charlie,
Kelly Smith, Megan, Patricia Wearsch, Heather, Kim Stephanie Hanna, Hal Moore,
Betty Falskow, Norma Rosenthal, John, Patricia, Leeanna Rogers, Lowell Erdahl, Alice Foreman,
Sue Cary, Sue Draper, Terry Carlisle, Nova Jones, Elise

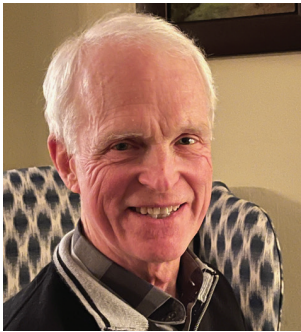
Are you or a loved one in need of some extra, tender loving care? Pastoral Care Ministries at Epiphany can reach out through a written prayer, a Eucharistic visit, a phone call, a greeting card, a bouquet of Epiphany flowers, a prayer shawl, and/or a meal delivered. Please contact Diane Carlisle at verger@epiphanyseattle.org

Vestry Nominees



Mary Kimball

Epiphany has been a special place for Mary these past ten years or so, through worship, Service & Outreach opportunities, yoga, Sacred Ground, and her beloved Small Group (5 years and going strong!). Mary's work and career has been in public service, as a consumer advocate on energy issues. She is also passionate about personal finance and reducing the racial wealth gap. She enjoys running, walks with her family dog, reading, and traveling with her husband and teen sons.



Dwayne Shearer

Dwayne is a long-time Seattle resident. He and Lorelle are lucky to have their children and grandchildren nearby. Dwayne retired in 2021 from a career in product development, managing research and development for a large paper packaging company. Until recently Dwayne was co-chairman of a King County Superior Court restorative justice team, responsible for North Seattle. Currently, he is involved with a house remodel and enjoys biking, travel, bridge, and skiing with his 5-year-old grandson. Dwayne is actively supportive of Lorelle's educational volunteer endeavors.



Jennifer Peguero Williams

A California native, Jennifer moved to the Madrona neighborhood in 2016 and found a welcoming and warm community at Epiphany shortly after their arrival. At Epiphany, she has enjoyed being in a small group, attending classes, and growing in her faith. Most recently, attending and being a part of the family service with its growing community has been particularly special. A finance professional, she enjoys reading, learning, and spending time outdoors with her daughter Sophia when not working.



Alec Williamson

Alec last served on the vestry of Epiphany 20 years ago. He has enjoyed various sub-communities/small groups gatherings at Epiphany that allow vulnerability as they share their lives and reach out for support from our community. He is a father that has just become an empty nester with both daughters off to college this fall. He is slowly stepping away from his financial planning firm where he has been for the last 12 years and shifting some of those energies to overseeing a family farm in California. Alec enjoys tennis, skiing, and biking for his hobbies.

Music at Epiphany 2022

Concerts

Pictures at an Exhibition | Dr. Robin McCabe, piano | Friday, January 28, 2022 | 7:30 pm

Dr. Robin McCabe, internationally-renowned pianist and Professor of Piano at the University of Washington, will perform the original solo piano version of Modest Mussorgsky's well-known Pictures at an Exhibition. Beginning with the famous Promenade and ending with the majestic musical depiction of the Great Gates of Kiev, this performance by Dr. McCabe should not be missed! A reception will follow the concert.

An Evening at Versailles | Byron Schenkman & Friends | Friday, March 25, 2022 | 7:30 pm

Byron Schenkman, harpsichordist, will be joined by Joshua Romatowski on Baroque flute and Adaiha MacAdam-Somer playing the viol. Together they will perform a delightful program of French Baroque trios including Francois Couperin's Concert Royal No. 2 and Jaques Morel's Chaconne, among others. A reception will follow the performance.

Choral Evensong

Choral Evensong is one of the Anglican Communion's particular gifts to the world and has found a renewed popularity among churchgoers and music lovers. Epiphany Parish is pleased to offer Choral Evensong most Sundays and Thursdays at 5:30 pm in the church, both in-person and livestream. A reception follows Evensong on Sundays.

Evensong Recitals

Come early to Choral Evensong to enjoy an extended prelude-recital by some of the wonderful organists right here in the Puget Sound, performed on Epiphany's Noack pipe organ. All pre-Evensong recitals are at 5:00 p.m.

January 23

Naomi Shiga

St. Andrew's Episcopal Church, Tacoma

March 13

Michael Kleinschmidt

St. Mark's Cathedral, Seattle

May 15

Sheila Bristow

Church of the Redeemer Episcopal, Kenmore

Organ Vespers

Organ Vespers is a curated worship opportunity that brings together evening liturgies from both the Episcopal and Lutheran traditions. Led by an officiant, cantor, and organist, Organ Vespers will offer space for participation in singing congregational hymns and meditation during organ works based on texts or themes of the day. These services will take place in Epiphany's historic Chapel, featuring the Pasi pipe organ, and will stand in place of Choral Evensong, beginning at 5:30 pm.

February 20

April 3

The Feast of Martin Luther, observed | Music by Buxtehude, Osterland, and Harbach

The Fifth Sunday in Lent | Music by Pinkham, Scheidt, Sandresky, and te Velde

For more information about these musical offerings and more, visit www.epiphanyseattle.org.

EPIPHANY
Seattle

A Prelude to Evensong: Organ Recital

Naomi Shiga
from St. Andrew's Episcopal Church, Tacoma

Epiphany Seattle
January 23, 5:00 pm

MUSIC AT EPIPHANY

Pictures at an Exhibition

DR. ROBIN McCABE, PIANO

January 28
7:30 pm

EpiphanySeattle.org

This Morning at Epiphany

Adult Formation - Sharing Stories From Hard Times | 10:00 am | Great Hall and Zoom

A Learning Church

Doyt speaks often of Epiphany as a "learning church." What does that mean for us, how do we experience it, and how does it help us in our spiritual journey? Hard times strengthen the Church: they push us to share our struggles and joys as the community of faith that Jesus intended. This winter we're doing a new kind of Adult Forum that will provide an opportunity for this kind of sharing. Rather than focusing on a presentation with only a short time for discussion, we're going to have short presentations and devote our time to roundtable discussions. This seven week series begins on January 9, 2022 (with a pause on January 30 for the Annual Meeting). There's much wisdom in this community. Join us, and help spread it around!

The Third Lesson

1 Corinthians 12:12-31a

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts.

Weekly Offerings at Epiphany

Chapel Open | Monday through Friday | 9:00 am—4:00 pm | Chapel

The chapel as a place for prayer is open during the week. Come by and sit in this sacred space. Occasionally the chapel will be closed for other events; during these times we will open the church. Look for signs at the door.

Hatha Yoga | Wednesdays | 10:00 am | Zoom

Michael Glass

This is a free class with an all-levels approach. Beginners are welcome. Be sure to get out your yoga mat and to wear loose comfortable clothing. This class meets every Wednesday. Contact Michael Glass at glass.michael@comcast.net for more information and the Zoom link.

All Threads Together | Thursdays | 10:00—noon | Christie House Library

Bring your latest needle craft project to our weekly meetings of fellowship and fun. We work on individual projects as well as prayer shawls and hats for local ministries. All are welcome!

Choral Evensong | Thursdays | 5:30—6:30 pm | Church and YouTube

Sung at the close of day in cathedrals and churches throughout the world, Choral Evensong is a service of Evening Prayer, derived from the ancient offices of Vespers and Compline. The choir sings the traditional evening prayers of the church that have been offered for centuries, while the congregation listens, joins in the hymns, and adds their own prayers to those of the choir. *Resumes January 16*

C. S. Lewis Minyan | Thursdays | 8:30-9:30 am | Christie House Library and Zoom

We are restarting this minyan with a discussion of *Mere Christianity*. If you are interested in the Minyan, please email Jonathan Roberts at Jonro@RPrime.com, and he will send you weekly discussion notes and Zoom coordinates so you can attend remotely, if you so choose.

Bible Study | Fridays | 10:30—11:30 am | Great Hall and Zoom

The Bible is the core document that defines the framework in which followers of Jesus live. And so, this class is not just about becoming familiar with the Bible, it is about unpacking it and pulling it apart, and seeking out links and allusions and associations between one part of the Bible and another part of the Bible. This Bible study is a journey into words and meaning and characters, and the context behind them. We do not rush things in this class, and furthermore, because of the slow pace and our theological orientation, you can drop in and quickly find your way, even if you haven't been attending the class. Come be part of this Biblical quest of Christian meaning, understanding, and relevance with the Rev. Doyt Conn. All are welcome. Contact Diane Carlisle at verger@epiphanyseattle.org for information and the Zoom link.

Parish Staff

The Rev. Doyt L. Conn, Jr.	<i>Rector</i>
Jad Baaklini	<i>Communications Minister</i>
Diane Carlisle	<i>Director of Administration & Head Verger</i>
Pam Demian	<i>Senior Accountant</i>
Amanda Eap	<i>Hospitality and Security Minister</i>
Bryan Fiehler	<i>Audio Visual Minister</i>
John Garlid	<i>Music Administrator</i>
Zachary Hemenway	<i>Director of Music</i>
Emily Herivel	<i>Guided Liturgy for Families Coordinator</i>
Gieth Phou	<i>Sexton</i>
Laura Rodde	<i>Chief of Staff</i>
Laura Sargent	<i>Engagement Minister</i>
Dr. Wyatt Smith	<i>Associate Director of Music & Music Academy Director</i>

Volunteer Ministry Leaders

Ann Beck	<i>YWCA Cleanup & Teen Feed</i>
Diana Bender	<i>Discernment</i>
Terry Carlisle	<i>Operation Nightwatch</i>
Phil Carter	<i>Ushers</i>
Sally Clarke	<i>Altar Guild</i>
Susannah Dhamdhere	<i>Meals Ministry</i>
Mike Evans	<i>Service & Outreach</i>
Karen Forbes	<i>Women of Epiphany</i>
Alice Foreman	<i>Flower Ministry</i>
Michael Fraas	<i>Afghan Refugees</i>
Michael Glass	<i>Yoga</i>
Clip Kniffin	<i>Men's Ministry</i>
Robin Mondares	<i>Pastoral Care</i>
Nancy Morrow	<i>Parkshore Ministry</i>
Laurel Nesholm	<i>Art Guild</i>
Eileen Riley	<i>Service & Outreach</i>
Trish Stone	<i>All Threads Together</i>

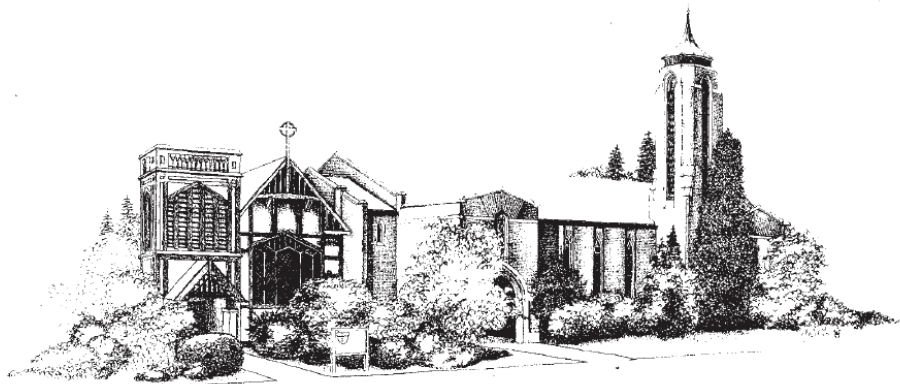
To find out more about all of our ministries go to
epiphanyseattle.org/engage.

Volunteer Professionals

Margie Einstein	<i>Stewardship Coordinator</i>
Ed Emerson	<i>Treasurer</i>
Bill Forbes	<i>Buildings and Grounds</i>
Thomas Foster	<i>Director of Music Emeritus</i>
Kelli Martin	<i>Sermon Editor</i>
Doug Oles	<i>Chancellor</i>
Sherilyn Peterson	<i>Clerk of the Vestry</i>
Susan Pitchford	<i>Off-site Anchorite</i>

Vestry

Doug Marshall - Senior Warden	
Lauren Wearsch - Junior Warden	
Julie von Koschembahr - Member-at-Large	
Vernon Barback	Brian Boyle
Andrea King	Judith Mayotte
Kelli Martin	Zach Miller
Warren Morrow	Alvin Moseberry
Eleanor Nelson	



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