



8:45 AM

HOLY EUCHARIST, RITE II

Sunday, September 20, 2026

*The Seventeenth Sunday  
after Pentecost*

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

EPIPHANY

## Welcome

Welcome to Epiphany. Christian worship is a practice that forms us over time: through prayer, Scripture, music, silence, and sacrament, we are shaped more deeply into the life and love of Christ. You do not need to understand everything—or believe everything—to begin. At Epiphany, we prioritize belonging over believing, trusting that faith grows within a community where there is room for questions, doubt, discovery, and wonder. Wherever you are on your spiritual journey, you are welcome to participate as fully as you wish, and to allow the rhythms of worship to become familiar in their own time.

## Service Schedule

### Sunday Schedule

**7:30 am** **Contemplative, Rite II** – *no music*

**8:45 am** **Holy Eucharist, Rite II** – *modern language with organ, choir, and sermon*  
*Sunday school and Nursery available*

**11:00 am** **Holy Eucharist, Rite I** – *traditional language with organ, choir, and sermon. Incense is used.*  
*Nursery available*

**4:30 pm** **Holy Eucharist, Rite II**  
*Modern language with piano and sermon*

**5:30 pm** **Choral Evensong, Rite I**  
*Traditional language evening prayer with organ and choir. Incense is used.*

## From the Director of Communications



Dear Epiphany,

Today's lectionary brings us the tension of earthly things vs things heavenly, and I cannot help but reflect on the sense of dread that many of us feel around AI's alignment problem. Doyt will be preaching on this very topic from a Kingdom of God perspective. For me, the tension comes out of what this binary opposition appears to be telling us at first glance. It's the type of surface reading that lulls some Christians into believing that care for this world is a low priority, because it's the next world that matters most.

A closer look, however, shows us that the opposition isn't between heaven and earth; it's between what passes away and what endures forever. Yes, most of what's passing is earthly. People come and go, nations rise and fall; all is vanity, the writer of Ecclesiastes tells us: the wind blows to the south and goes around to the north; around and around goes the wind, and on its circuits the wind returns. It would be foolish to grab onto wind, so we ask God to grant us the wisdom to know the difference. But it would be a mistake to confuse what endures with what's otherworldly. The Kingdom of God is right here, right now, and heavenly things are in this world too. Heavenly things are incarnate, just as God walked among us, first as a child, and then, as a man condemned to die a criminal's death: heavenly things are human things like love, mercy, charity, and faithfulness. They are as solid as the earth we stand on, and while they require our constant care, they do not pass away when we do.

And so, as we scramble to solve AI's alignment problem, what are we actually aligning with? Vanity and vapor, or things that endure? If we mistake power, profit, and productivity at all costs with permanence, we may find ourselves holding fast to nothing at all. "Is there a thing of which it is said, 'See, this is new'? It has been already in the ages before us." (Ecc. 1:10)

In Christ,  
Jad Baaklini

# THE GATHERING

Voluntary Solemn Melody

H. Walford Davies (1869-1941)

Introit

Psalm 29:2

George Thalben-Ball (1896-1987)

Give the Lord the honor due unto his name.

Worship the Lord with holy worship. Amen, Amen.

*At the sound of the bell, all rise as able.*

## Worship Instructions

When the text of this worship bulletin is in bold, it is spoken or sung by all.

Though posture cues (standing, sitting, or kneeling) are provided, we invite you to adopt whatever posture is comfortable for you.

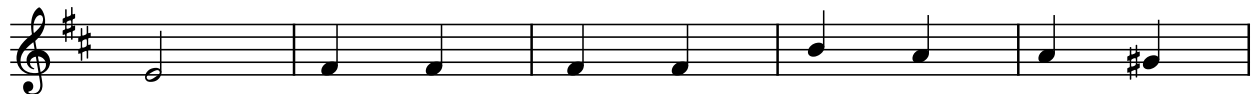
An induction loop is provided for the benefit of hearing aid users. To use, please switch your hearing aid to "T."

Hymn 410 Praise, my soul, the King of heaven

*Lauda anima*



1. Praise, my soul, the King of hea - ven; to his feet thy tri - bute
2. Praise him for his grace and fa - vor to his peo - ple in dis -
3. Fa - ther - like he tends and spares us; well our fee - ble frame he
4. An - gels help us to a - dore him; ye be hold him face to



bring; ran - somed, healed, re - stored, for - giv - en,  
- tress; praise him still the same as ev - er,  
knows; in his hand he gen - tly bears us,  
face; sun and moon, bow down be - fore him,



ev - er - more his prai - ses sing: Al - le - lu - ia,  
slow to chide and swift to bless: Al - le - lu - ia,  
res - cues us from all our foes. Al - le - lu - ia,  
dwell - ers all in time and space. Al - le - lu - ia,



al - le - lu - ia! Praise the ev - er - last - ing King.  
al - le - lu - ia! Glo - rious in his faith - ful - ness.  
al - le - lu - ia! Wide - ly yet his mer - cy flows.  
al - le - lu - ia! Praise with us the God of grace.

## Opening Acclamation & Collect for Purity

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.

The **Opening Acclamation** gathers us into worship by proclaiming God's presence and inviting our response. Our first prayer is directed to God, asking that our hearts be opened and our intentions rightly ordered for worship.

The *Gloria* is an ancient hymn of praise, rooted in the song of the angels at Jesus' birth (Luke 2:14) and expanded by the early Church, taking its fuller form by the fourth century. In singing it, we join Christians across time in giving glory to God and are drawn into the Church's unending praise of the Triune God.

## Gloria

Gloria in excelsis

William Mathias

Glo - ry to God in the  
high - est, and peace to his peo - ple on earth. Lord God,  
heaven - ly King, al - might - y God and Fa - ther, we wor - ship you, we give you thanks, we praise you  
for\_ your glo - ry. Lord, Je - sus\_ Christ, on - ly Son of the Fa - ther, Lord God,  
Lamb of God, you take a - way the sin of the world: have mer - cy on us, you are  
seat - ed at the right hand of the Fa - ther: re - ceive our prayer.  
For you a - lone are the Ho - ly One, you a - lone are the Lord, you a - lone are the  
Most High, Je - sus Christ, with the Ho - ly\_ Spi - rit,  
in the Glo - ry of God the Fa - ther. A - - - men.

The *Collect of the Day* is a concise prayer that collects the themes of the liturgy and the season, addressing God, naming a divine attribute, and asking for grace in light of it. It helps focus our worship by giving voice to the Church's prayer for that particular day and shaping how we hear the Scriptures that follow.

## Collect of the Day

**Presider:** The Lord be with you.

**People:** And also with you.

**Presider:** Let us pray.

**All:** Grant us, Lord, not to be anxious about earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to hold fast to those that shall endure; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

*All are seated for the Lessons.*

# THE LITURGY OF THE WORD

## Reading      Philippians 1:21-30

To me, living is Christ and dying is gain. If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; but to remain in the flesh is more necessary for you. Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, and are in no way intimidated by your opponents. For them this is evidence of their destruction, but of your salvation. And this is God's doing. For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—since you are having the same struggle that you saw I had and now hear that I still have.

Reader:      The word of the Lord.

People:      **Thanks be to God.**

*The people stand to sing.*

## Hymn 551      Rise up, ye saints of God *(sung by the choir)*

*Festal song*



1. Rise up, ye saints of God! Have done with les - ser things, give
2. Rise up, ye saints of God! His king - dom tar - ries long: Lord,
3. Lift high the cross of Christ! Tread where his feet have trod; and



heart and soul and mind and strength to serve the King of kings.  
bring the day of truth and love and end the night of wrong.  
quick - ened by the Spi - rit's power, rise up, ye saints of God.

*The **Liturgy of the Word** is one of the two great movements within the Eucharist, alongside the Liturgy of the Table. Here the Church is gathered and formed by the stories of God before coming to the altar to share in the sacrament.*

*Word and Sacrament belong together: the Christ proclaimed in Scripture is the same Christ encountered in the breaking of the bread.*

*The **readings** move through the breadth of the biblical witness and culminate in the Gospel, which holds a place of particular honor because it proclaims the life and words of Jesus Christ. Through this pattern, the Church places its own life within the larger story of God, remembering who we are, whose we are, and the world into which we are placed.*

*The people remain standing.*

The **Gospel** is read from the midst of the people as a sign that Christ is present among us.

In the Gospel we encounter Christ himself: his life, teaching, death, and resurrection, toward whom all of Scripture points.

**Gospel**      Matthew 20:1-16

**Gospeler:**    The Holy Gospel of our Lord Jesus Christ according to Matthew.

**People:**      **Glory to you, O Lord.**

Jesus said, "The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last."

**Gospeler:**    The Gospel of the Lord.

**People:**      **Praise to you, O Christ.**

**Sermon**

*The Reverend Doyt L. Conn, Jr.*

The **sermon** draws on the scripture readings bridging ancient word with the Christian today. Crafted by a team to ensure thoughtful exegesis, consistent theology, and shared language, it is followed by extended silence for personal reflection.

Space is provided for any notes you may wish to take.

*The people stand.*

## Creed

**All:** 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 **Creed** is the Church's statement of faith, rooted in the early centuries of Christianity and shaped by the great councils of the fourth century. In reciting it together, we affirm the general framework of our faith and our unity with the Church across time and space.

## Prayers of the People

Intercessor: Before we offer gifts at the altar, let us offer prayers for all those in the church and the world who need justice, mercy, and reconciliation.

*The people remain standing or kneel.*

Intercessor: For Sean, our presiding bishop, Phil, our bishop, and for all who minister in Christ, and for all the holy people of God, let us pray to the Lord.

**All:** **Glory and praise to you, O living God.**

Intercessor: For all believers who put their trust in the incarnate Son of God, let us pray to the Lord.

**All:** **Glory and praise to you, O living God.**

Intercessor: For the leaders of the nations and all in authority, and for peace and justice, let us pray to the Lord.

In the **Prayers of the People**, the Church turns its attention outward, bringing before God the needs of the Church, the world, our community, those who suffer, and those who have died. By praying for concerns beyond our own, we participate in the Church's priestly vocation: holding the joys, sorrows, and needs of the whole human family before God and trusting them to God's mercy and care.

**All:**           **Glory and praise to you, O living God.**

Intercessor: 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, let us pray to the Lord.

**All:**           **Glory and praise to you, O living God.**

Intercessor: For all first responders, especially our urban and wildland firefighters: that God may protect and strengthen them during this season of heat and wildfire danger, and bring them safely home to their families, and watch over all those threatened by wildfires, let us pray to the Lord.

**All:**           **Glory and praise to you, O living God.**

Intercessor: For the sick and the suffering, especially Judy, Caleb, Jeannie, Natasha, Ben, Matthew, Anna, Janet, John, Tara, Thomas, Alex, Pam, Ted, and Peggy, for the hungry and the oppressed, and for the dying and the dead, let us pray to the Lord.

**All:**           **Glory and praise to you, O living God.**

Intercessor: 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.*

Intercessor: Lord, let your loving-kindness be upon them;

**All:**           **Who put their trust in you.**

*The Presider offers a Concluding Collect.*

Presider:    Loving God, who commands us to do what is right and good, hear the prayers we offer you this day that all peoples may approach your holy table in peace and unity; through Jesus Christ our Lord. **Amen.**

*In the confession, we tell the truth about ourselves before God, trusting not in our goodness but in divine mercy. Absolution is the Church's declaration that in Jesus Christ, forgiveness is freely given.*

## Confession of Sin

Presider:    Let us humbly confess our sins unto Almighty God.

**All:**           **Most merciful God,**  
**we confess that we have sinned against you**  
**in thought, word, and deed,**  
**by what we have done,**  
**and by what we have left undone.**  
**We have not loved thee with our whole heart;**  
**we have not loved our neighbors as ourselves.**  
**We are truly sorry and we humbly repent.**  
**For the sake of your Son Jesus Christ,**  
**have mercy on us and forgive us;**  
**that we may delight in your will,**  
**and walk in your ways,**  
**to the glory of your Name. Amen.**

*The people stand.*

## The Peace

Presider:    The peace of the Lord be always with you.

**People:**     **And also with you.**

*In the Peace, we are reconciled to one another before coming to the Lord's Table. This is more than a greeting: it is a sign of the communion Christ creates among us.*

The minsters and people greet one another in the name of Christ. The people are then seated.

## Welcome & Announcements

# THE LITURGY OF THE EUCHARIST

## Offertory Sentence

Presider: Ascribe to the Lord the honor due his Name; bring offerings and come into his courts. (Psalm 96:8)

Anthem Dear Lord and Father *Charles Hubert Hastings Parry (1848-1918)*

Dear Lord and Father of mankind,  
Forgive our foolish ways!  
Reclothe us in our rightful mind,  
In purer lives Thy service find,  
  
In deeper reverence, praise.  
In simple trust like theirs who heard  
Beside the Syrian sea  
The gracious calling of the Lord,  
Let us, like them, without a word  
  
Rise up and follow Thee.  
Drop Thy still dews of quietness,  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
  
The beauty of Thy peace.  
Breathe through the heats of our desire  
Thy coolness and Thy balm;  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind, and fire,  
O still, small voice of calm.

## Invitation to Holy Communion

Presider: We now turn our attention to the altar, where we first witness, and then share in, the very becoming of God among us: first as bread and wine, then within ourselves through that bread and wine, and finally out into the world through the lives we live. Everyone is welcome to receive Communion at this table.

## The Great Thanksgiving

Presider: The Lord be with you.

**People: And also with you.**

Presider: Lift up your hearts.

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

Presider: Let us give thanks unto our Lord God.

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

*The offertory is the time during the service when we give offerings to God, acknowledging that all we have comes from God. The choir offers their gift of music, while the congregation is offered an opportunity to express gratitude through a monetary offering. This offering is complementary to the annual pledges made by members, as an outward and visible symbol of thanksgiving for of God's generosity to us. Money placed in the hunger basket at Communion supports our outreach ministry of feeding those in need. You may use the QR code, either during the anthem or later at your convenience, or place your offering in the offering plate as it is passed.*



*The Great Thanksgiving is the central prayer of the Eucharist. We give thanks for our creation, redemption, and sanctification, and recall God's saving acts as the Church has done since its beginning.*

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. For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. 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:

The *Sanctus* joins our praise to the worship of eternity. In this song, earth and heaven, body and soul, meet in adoration before God's holiness and glory. This is the moment when we join in singing this hymn with all who have come before us, all who are with us, and all who will come after us.

## Sanctus

Sanctus

William 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 comes in the name of the Lord.  
 Ho - san - na in the high - est.

*The people remain standing or kneel. 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.

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 all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

**Christ has died.**

**Christ is risen.**

**Christ will come again.**

## Words of Institution:

We remember Jesus' words and actions at the Last Supper. As Christ commanded, the Church continues to take, bless, break, and give the bread that feeds the eternal soul.

**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.**

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. **AMEN.**

## The Lord's Prayer

**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.

## Breaking of the Bread

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

Fraction Anthem      Christ our Passover

John Abdenour

Choir

Al - le - lu - - ia. Christ our Pass - o - ver is

5 All

sac - ri - ficed for us. There - fore let us keep the feast. Al - le - lu - ia.

*We ask the Holy Spirit to sanctify the gifts of bread and wine and to sanctify us also. The Eucharist is not only about what happens to the elements, but about how God includes a people into the Trinitarian dance of God.*

*The Lord's Prayer, given by Jesus to his disciples, is the fullest expression of Christian doctrine and the apex of the entire Eucharist prayer.*

The **broken bread** reveals the space Christ has made for us through which to enter into the life of God.

*The traditional Agnus Dei ("Lamb of God") accompanies the breaking of the bread. It proclaims Christ as the sacrificial Lamb who reveals God's mercy and peace, joining the the bread and wine to the mystery of Christ's death and resurrection.*

All are invited to receive the Holy Communion. You may receive Communion or a blessing at the standing station 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. Self-intinction is strongly discouraged by the Episcopal church. The people's response to receiving the bread and the wine is "Amen." Gluten-free wafers are available. To indicate to the Eucharistic minister that you would like a gluten-free wafer, please present your hands palms down. If you would prefer to receive a blessing instead of communion, please indicate this by crossing your arms over your chest.

*The blessing sends us forth with God's promise and favor. We do not leave worship alone; we go in the name of the Triune God.*

## 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.

## Motet

Ave Verum Corpus

*Stephanie Martin (b. 1962)*

Hail, true Body, born of the Virgin Mary,  
having truly suffered, sacrificed on the cross for humankind,  
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 stand as able.*

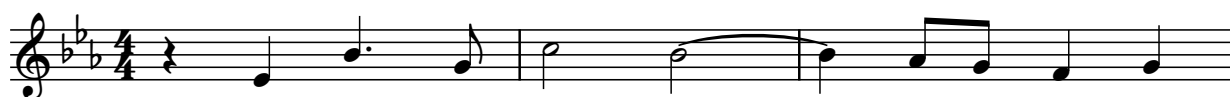
## Postcommunion Prayer

Presider: Let us pray.

**All: Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

## The Blessing

Presider: May God bless you and keep you. May God's face shine upon you, and be gracious to you. May God's countenance be upon you, and give you peace. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit—the God who loves you, who really, really loves you—be with you now and forever more. **Amen.**



1. Go forth for God; go\_\_\_\_\_ to the world in
2. Go forth for God; go\_\_\_\_\_ to the world in
3. Go forth for God; go\_\_\_\_\_ to the world in
4. Go forth for God; go\_\_\_\_\_ to the world in



peace; be of good cour - age, armed with heaven - ly\_\_ grace,  
 love; strength - en the faint, give cour - age to the weak;  
 strength; hold fast the good, be ur - gent for the right;  
 joy; to serve God's peo - ple ev - ery day and hour,



in God's good Spi - rit dai - ly to in -  
 help the af - flict - ed; rich - ly from a -  
 ren - der to no\_\_ one e - vil; Christ at  
 and serv - ing Christ, our ev - ery gift em -



- crease, till in his king - dom we\_\_\_\_\_ be - hold his\_ face.  
 - bove his love sup - plies the grace\_\_ and power we need.  
 length shall o - ver - come all dark - ness with his\_ light.  
 - ploy, re - joic - ing in the Ho - ly\_\_ Spi - rit's power.

## The Dismissal

**Minister:** Go in peace to love and serve the Lord.

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

*After the procession has led the way out of the church, we invite you to remain for the Voluntary or depart quietly.*

*The dismissal reminds us that the liturgy continues in daily life. Having encountered Christ here, we are sent to love the world and all who live in it.*

## Voluntary Tuba Tune

*Norman Cocker (1889-1953)*

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**LAUDA ANIMA:** Text: Henry Francis Lyte, 1793-1847. Music: John Goss, 1800-1880. **FESTAL SONG:** Text: William Pierson Merrill, 1867-1954. Music: William H. Walter, 1825-1893. **LITTON:** Text: John Raphael Peacey, 1896-1971. Music: Erik Routley, 1917-1982.

## Sunday Forum: The Year Ahead

Sunday, September 20  
10:00 am  
Great Hall

It has become our tradition at the 10:00 am Sunday Forum the week after the Annual Fall Picnic to gather as a parish family and reflect on what has happened over the past few months and share what is unfolding in the year ahead. Doyt will be our speaker for this gathering. Come ready to hear about the details of the campus preservation and enhancement project, including plans to move the vesting room and the return of a bridal room beneath the church. Come with your questions and a sense of the wonderful fullness of spirit alive at Epiphany Parish.

## Sunday Morning Bible Study

Sunday, September 20  
10:00 am  
Upper Room

Led by Ben Bradstreet and Kyler Granados, this communal study meets every Sunday except the first of the month to build biblical literacy and spiritual insight. The hope is to enhance biblical literacy, personal spiritual insight, historical context, and a practical guide for how to bring scripture into one's heart. One book from the New Testament will be studied this Fall. No registration required.

## 20s & 30s Gathering

Sunday, September 20  
12:15 - 2:00 pm  
Fireside Room

Are you in your 20s or 30s and looking for a chance to connect, catch up, and meet others in the Epiphany community? We'd love to have you join us! Come gather with us for a relaxed time of fellowship, conversation, and dreaming together as we look ahead to the upcoming program year. Light bites will be provided; we ask you to bring your favorite soft beverages. For more information, please contact **Cadence** at [cgranados@epiphanyseattle.org](mailto:cgranados@epiphanyseattle.org). RSVP below:



## Evensong Talk

Sunday, September 20, 6:30 pm  
Church

Every third Sunday immediately following Evensong, join Director of Music Zach Hemenway for a 15-minute talk about the service you just experienced. Epiphany is one of only a few churches in the United States where Choral Evensong is sung weekly year-round. Each month, Zach will take you deeper into a different aspect of it: its history, its structure, how the music is chosen, and more. Come discover why this centuries-old service still has so much to offer us today.

# Sunday Forum Kate's Sabbatical

Sunday, September 27  
10:00 am  
Great Hall

The Rev. Kate Wesch has returned from sabbatical. The summer break offered Kate the gift of stepping away from familiar rhythms; to rest, pay attention, and listen for what might emerge. Join her as she shares photos and stories from her travels, reflects on what surprised her along the way, and considers what she's carrying with her as she returns.

## Women's Retreat Group

Saturday, October 3  
8:30 - 11:00 am  
Great Hall

The next Women's Retreat Group meeting will be October 3 in the Great Hall. Come at 8:30 am for light snacks and fellowship, 9:00 for the meeting. We will hear a presentation from parishioner P. Makary Pasquesi titled "Grace, Mercy and the Afterlife: Different Early to Medieval Church Views on the Eternity or Non-Eternity of Hell." Please join us! To register, contact Valerie Conn at [valerie.conn@gmail.com](mailto:valerie.conn@gmail.com).

## Blessing of the Animals

Sunday, October 4, 11:00 am  
Church

This cherished tradition welcomes animals of all kinds into the sanctuary to be blessed, reminding us of the deep connection between creation and the Creator. During the 11:00 service people will be invited to bring their pets forward for a blessing.

All dogs must be on a leash. Other pets must be in carriers. We suggest that dogs sit on the main floor of the Nave and cats and other pets sit in the balcony. Following the service our fellowship time for pets and people alike will be in the front of the church.

## 20s & 30s Financial Literacy

Sundays in October | 10:00 - 11:30 am | Christie House Library

A four-session class for parishioners in their 20s and 30s who want to get more comfortable with how money actually works. Each session tackles a different foundational topic, led by financial experts from within the parish.

- **October 4: Budgeting** — practical tools for tracking income, controlling spending, and building margin.
- **October 11: Business Literacy** — foundational concepts for understanding how businesses work, whether you're an employee, entrepreneur, or investor.
- **October 18: Investing** — the basics of saving, compound growth, and long-term wealth-building.
- **October 25: Theology of Money & Stewardship** — a conversation with Doyt on what Scripture says about wealth, ownership, and our role as stewards rather than owners.



# The Rector's Bible Study: Singing in the Dark

Fridays, 10:30 am | Christie House Library & Zoom

The Psalms are the oldest prayer book in the world, and still the most honest. This fall, we'll spend twelve weeks with twelve psalms that together cover the full terrain of human experience: creation and death, joy and rage, desolation and adoration, pilgrimage and worship. Along the way, we'll discover why these ancient Hebrew poems have sustained Jewish and Christian communities for three millennia, and why they still speak.

Whether you're new to the Psalms or have prayed them your whole life, you'll find something here that surprises you. Join us this fall for *Singing in the Dark*. To join by Zoom, contact **Diane Carlisle** at [dcarlisle@epiphanyseattle.org](mailto:dcarlisle@epiphanyseattle.org).

## Wednesday Morning Meditation

Wednesdays  
7:30 - 8:00 am  
Chapel

Wednesday morning meditation returns to Epiphany. Join Michael Megalli and John Neff in the Chapel for a simple half hour: a brief opening and short reading, twenty minutes of silence together, and a few minutes to reflect before the day begins. Drop in — no experience required. Questions? Contact **Michael** at [megalli@live.com](mailto:megalli@live.com) or **John** at [johnneff1860@gmail.com](mailto:johnneff1860@gmail.com).

## The Spiritual Exercise of Learning Scripture

Wednesdays  
7:30 am  
Fireside Room

Memorizing parts of the Bible is an excellent practice for spiritual growth. It allows you to have Gospel truths ready at all times, whether your day brings you joy, heartache, or a friend in need of encouragement. We will be using the Topical Memory System (TMS) curriculum from NavPress. Drop in whenever you're able; no prior experience is required.

## C. S. Lewis Minyan

Thursdays, starting October 15  
8:40 am  
Christie House Library & Zoom

The C. S. Lewis Minyan will resume on Thursday, October 15. We're returning to Narnia by reading "The Magician's Nephew," which is chronologically the first book in the series. Drop in — no experience required. Questions? Contact **Jonathan Roberts** at [jonro@rprime.com](mailto:jonro@rprime.com).

# PILGRIMAGES TO THE UK

Epiphany Parish • Journeys of Faith Across Britain • July and August 2027

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## 1. Rochester to Canterbury — Walking Pilgrimage

~60 miles • 8–10 miles/day • Ideal first pilgrimage & introduction to long-distance walking

**July 24 through August 2, 2027:** Following the ancient pilgrim route through the North Downs, this journey moves at a walking pace of 8-10 miles a day, steady enough to challenge, gentle enough to welcome first-time pilgrims. Along the way, we build in intentional time inside village churches and both great cathedrals, treating each stop as a place of prayer rather than a photo opportunity (although you will be able to take photographs!). The heart of this pilgrimage is the inner journey: walking as a spiritual discipline, letting the rhythm of footsteps become a kind of moving prayer as we draw closer to Canterbury, one of Christianity's oldest and most storied destinations.



## 2. Winchester to Canterbury — Bus Pilgrimage

Winchester → York → Lincoln → Cambridge → Canterbury • and more! • no hiking required.

**July 21 through August 2, 2027:** Designed for those who want to go deep into our Anglican heritage without long days on foot, this pilgrimage travels by coach across England, visiting the cathedrals, churches, and holy sites that shaped the English church, from Winchester's ancient roots, north to York and Lincoln, then south through Cambridge before arriving in Canterbury. Expect time in each cathedral and church, conversation about the history and theology that formed Anglican identity, and a pace that leaves room for rest, reflection, and fellowship along the way.



## 3. Melrose to Holy Island — Walking Pilgrimage

~85 miles • 10–12 miles/day • Borders Abbeys Way & St Cuthbert's Way • Five ruins.

**August 4 through August 16, 2027:** This walk follows part of the Borders Abbeys Way and picks up St Cuthbert's Way through the quiet farmland and hills of the Scottish Borders, passing the evocative ruins of five medieval abbeys along the route. The pace is unhurried, built for silence, prayer, and noticing, culminating in the crossing of the historic Pilgrims' Way, the tidal causeway path across the sands to Lindisfarne (Holy Island), timed carefully with the tides. It ends where Celtic Christianity took deep root in Britain, on the same shores St Cuthbert once walked. Walkers need to be in good physical shape.

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For more information or to sign up for a pilgrimage:

Contact **Diane Carlisle** at [dcarlisle@epiphanyseattle.org](mailto:dcarlisle@epiphanyseattle.org)

# Music Formation

## CHORISTERS

*Wednesdays, 4:45 - 6:00 pm · September 10 start*

Children who love to sing are invited to join our Choristers program, a tuition-free choral training program rooted in the Anglican choral tradition and built on the Royal School of Church Music curriculum. Led by our music staff, the program welcomes children and youth ages 8 and up. No prior musical experience is required, just an eagerness to learn, age-appropriate reading proficiency, and a commitment to the rehearsal schedule. Choristers rehearse weekly and participate in worship throughout the program year, performing at either the 8:45 am or 11:00 am services twice a month, alongside Epiphany's Adult Choir.

Along the way, choristers build vocal technique and music-reading skills, explore repertoire spanning a range of styles, periods, and cultures, and develop teamwork, discipline, and leadership. Those who show strong commitment and financial need may also qualify for a full instrumental lesson scholarship through the Epiphany Music Academy. No religious affiliation or church membership is required to join—choristers of any background, or none, are welcome.



### QUESTIONS? WE'D LOVE TO CONNECT.

**Laura Sargent**  
Music Department Coordinator  
[lsargent@epiphanyseattle.org](mailto:lsargent@epiphanyseattle.org)

[epiphanyseattle.org/choristers](http://epiphanyseattle.org/choristers)

## EPIPHANY MUSIC ACADEMY

*A community music school for all ages and abilities · Est. 2019*

Founded in 2019, the Epiphany Music Academy is open to the Seattle community and beyond—for all people, regardless of age, ability, or ambition. Lessons and classes are taught by area music educators well known in their field for performance, teaching, and education, and make use of Epiphany's extensive facilities and instrument resources. The Academy complements the parish's existing choral and instrumental programs, including full instrumental scholarships for choristers who demonstrate strong commitment and financial need.



### QUESTIONS? WE'D LOVE TO CONNECT.

**Kathea Yarnell**  
Administrative Manager  
[info@epiphanymusicacademy.org](mailto:info@epiphanymusicacademy.org)

[epiphanymusicacademy.org](http://epiphanymusicacademy.org)

## Serving this Day

The Reverend Doyt L. Conn, Jr, *Rector*  
The Reverend Kate Wesch, *Parochial Vicar*  
Diane Carlisle, *Director of Worship*

The Epiphany Choir  
Zachary Hemenway, *Director of Music*  
Laura Sargent, *Associate Director of Music*

Vergers: Scott Robertson  
John Robinson  
Eucharistic Ministers: Ann Beck, Greg Finger,  
Alvin Moseberry  
Acolyte: Miles Moseberry  
Lector: Frank Lawler

Ushers: Jenny Cummins, Pete Melin  
Altar Flowers: Sandra Darling  
Altar Guild: K Robinson

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The Altar flowers today are given  
To the Glory of God  
and in Memory of the 14th Anniversary of my Dad's Death  
and in Thanksgiving for Moira's 19th Birthday  
from Brad Neary

## Parish Prayer List

**We pray for those whose birthdays fall between September 20 and September 26**

Bill Hoppin, Will Ketcham, Moira Neary, Samuel Quinones, Meri Nelson, Jonathan Roberts,  
Bob Friend, Luke Bisyak, Ellie Jaquet, Katie Ewing, Cliff Burrows

**We pray for those on the Diocesan cycle of prayer**

St. Mark's, Montesano  
Chaplains on the Harbor, Montesano

**We pray for those in our parish who are ill or grieving**

Eileen Riley, Lynn Manley, Alice Foreman, Barbara Lock,  
Jessica Khan, Janet Salisbury, Libby Goldstein, Jill Miller,  
Tracey Osterlind, Tara Lee, Robert Bergman,  
John Cary, Peter Mourer, Meriweather Campbell, Les,  
Pam Tinsley, Alex, Jerilyn, Frank Krejci, Kai Bery, Alvin Moseberry, Sr.,  
Howard Gasaway, Sr., Tom Larsen, Emily Kellam, Mary Jo, Cindee,  
Herb Marlow, David Young, Helen Arnold, Marsha Wells, Ted Mondares,  
Maura, Chris, Mary Hall, Steve Wood, Kathy Countryman, Janet Hoehne,  
Eleanor Nelson, Laura, Brent Firth, Maddie, Kody, Janet Ketcham, Elizabeth Campbell,  
Sonya, Melissa, Sally Clarke, Dawn Friend, Becky Sargent, Bill Meyer,  
Anna B. Collins, Ray Urwin, Ben Logan, Suzanne, Bill, George, Judy Woods, Natasha Main, Jeannie Gravenkemper, Caleb  
Millar, John McJennett

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 flowers, a prayer shawl, and/or a meal delivered. Please contact Diane Carlisle at [dcarlisle@epiphanyseattle.org](mailto:dcarlisle@epiphanyseattle.org)

## Parish Staff

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|                            |                                                              |
|----------------------------|--------------------------------------------------------------|
| The Rev. Doyt L. Conn, Jr. | <i>Rector</i>                                                |
| Jad Baaklini               | <i>Director of Communications</i>                            |
| Tim Beggs                  | <i>CAYA Music Minister</i>                                   |
| Karen Berry                | <i>Parish Administrator</i>                                  |
| Diane Carlisle             | <i>Exec. Assistant to the Rector and Director of Worship</i> |
| Amanda Eap                 | <i>Parish Life Minister</i>                                  |
| Bryan Fiehler              | <i>Audio Visual Minister</i>                                 |
| John Garlid                | <i>Music Administrator</i>                                   |
| Cadence Granados           | <i>Lay Ministry Coordinator</i>                              |
| Zachary Hemenway           | <i>Director of Music</i>                                     |
| Zoe Jordan                 | <i>Campus Caretaker</i>                                      |
| Gieth Phou                 | <i>Sexton</i>                                                |
| Andrew Ranson              | <i>Business Manager</i>                                      |
| Laura Rodde                | <i>Chief of Staff</i>                                        |
| Laura Sargent              | <i>Associate Director of Music</i>                           |
| The Rev. Peter Snow        | <i>Assisting Priest</i>                                      |
| The Rev. Irene Tanabe      | <i>Assisting Priest</i>                                      |
| The Rev. Pam Tinsley       | <i>Assisting Priest</i>                                      |
| The Rev. Nan Waldie        | <i>Assisting Priest</i>                                      |
| The Rev. Kate Wesch        | <i>Parochial Vicar</i>                                       |

## Volunteer Ministry Leaders

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|                     |                                             |
|---------------------|---------------------------------------------|
| Ann Beck            | <i>Teen Feed &amp; Chaplain Mirabella</i>   |
| Diana Bender        | <i>Discernment</i>                          |
| Susan Bisyak        | <i>Altar Guild</i>                          |
| Holly Boone         | <i>Service &amp; Outreach</i>               |
| Brook Berry         | <i>Men's Ministry</i>                       |
| Terry Carlisle      | <i>Operation Nightwatch</i>                 |
| Phil Carter         | <i>Ushers</i>                               |
| Valerie Conn        | <i>Women's Retreat Group</i>                |
| Jenny Cummins       | <i>Tiny Homes</i>                           |
| Ted & Jeanne Ederer | <i>Chaplains Parkshore</i>                  |
| Karen Forbes        | <i>Women's Retreat Group</i>                |
| Alice Foreman       | <i>Flower Ministry</i>                      |
| Kelli Martin        | <i>Chaplain Horizon House &amp; Skyline</i> |
| Pete Melin          | <i>Tiny Homes</i>                           |
| Brad Neary          | <i>Archivist</i>                            |
| Laurel Nesholm      | <i>Art Guild</i>                            |
| Jill Rinde          | <i>All Threads Together</i>                 |
| Jonathan Roberts    | <i>C. S. Lewis Minyan</i>                   |
| Lorelle Shearer     | <i>Meals Ministry</i>                       |
| Karen Summerville   | <i>Grief Ministry</i>                       |

To find out more about all of our ministries go to [\*\*epiphanyseattle.org/engage\*\*](http://epiphanyseattle.org/engage).

## Vestry

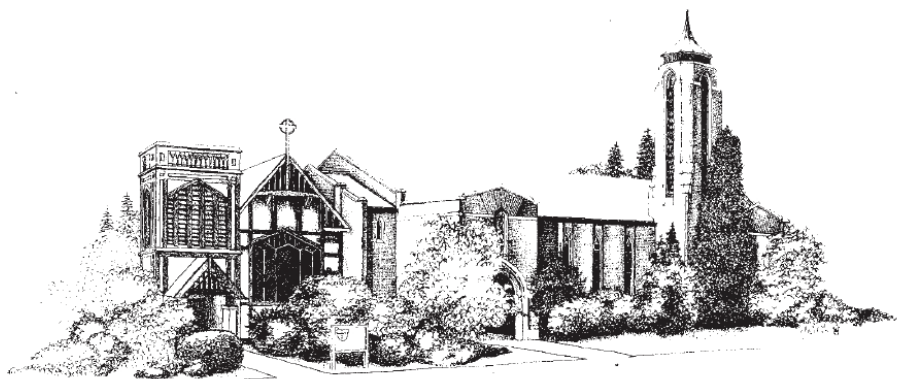
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## Volunteer Professionals

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|                        |                                   |
|------------------------|-----------------------------------|
| Debbie Anderson-Brooke | <i>RELATA Program Director</i>    |
| Terry Carlisle         | <i>Buildings and Grounds</i>      |
| Bill Forbes            | <i>Buildings and Grounds</i>      |
| Camille Hayward        | <i>Sunday School</i>              |
| Jim Marlow             | <i>AI Advisor</i>                 |
| Doug Marshall          | <i>Treasurer</i>                  |
| Doug Oles              | <i>Chancellor</i>                 |
| Susan Pitchford        | <i>Spiritual Director</i>         |
| Jill Rinde             | <i>Capital Campaign</i>           |
|                        | <i>Construction Administrator</i> |
| John Starbard          | <i>Capital Campaign Chair</i>     |

|                                   |                |
|-----------------------------------|----------------|
| Sarah Beshlian - Senior Warden    |                |
| Travis Salisbury - Junior Warden  |                |
| Camille Hayward - Member at Large |                |
| Susan Bisyak                      | George Brumder |
| Barbara Cairns                    | John Cary      |
| John Friedman                     | Michael Fraas  |
| Julia Putnam                      | Ian Scott      |
| Wendy Sefcik                      |                |



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