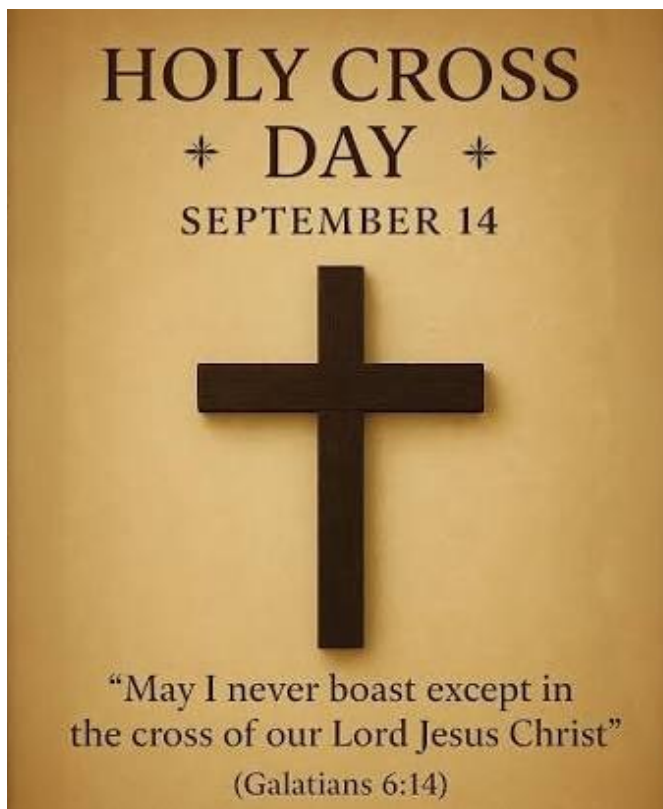




SEPTEMBER 2026



THE EPISCOPAL CHURCH OF THE EPIPHANY

*The mission of the Church of the Epiphany is to offer a home to all
those who are seeking God's unconditional love.*



From the Vicar

When I was growing up in Alabama, Labor Day meant two things, one good, one bad: college football season would be starting soon but so would school. For me and the kids my age, Labor Day wasn't so much of a holiday as it was a defining moment in time. Sure, our fathers and other grownups usually had the day off, but the significance of the day was lost on us.

Labor Day had its origins in the late 1800s, when trade unions and the labor movement began to grow. It began as an effort to recognize the American labor force and its contributions to the prosperity of the United States.

At the time, many in the labor movement felt American industrialists were taking unfair advantage of the working class. Even though slavery had been abolished in the United States, other forms of unfair labor practices, such as tenant-farms, were implemented to replace the free labor that this abolition ended.

Progressive laws were slowly passed, reducing the hours someone was required to work each day, restricting child labor and establishing minimum wages. Many states passed laws establishing a holiday to recognize the contributions of the labor movement. In addition to getting a day off, Labor Day parades were held in many cities.

In Europe, May 1 was recognized as International Worker's Day in 1886, but due to this day's connection with socialism, the first Monday in September was officially chosen by Congress in 1894 as a holiday for federal employees. Over time, every state, the District of Columbia and all U.S. territories recognized the holiday.

As I noted earlier, the United States abolished slavery with the 13th Amendment of the U.S. Constitution, which was ratified in 1865. The amendment reads, "Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. Section 2. Congress shall have power to enforce this article by appropriate legislation."

While most modern nations and civilized people recognize the evil in slavery, this was not always the case. In Biblical times, slavery was a part of life.

In the New Revised Standard Version of the Bible (the translation we use for our Sunday readings), the word "slave" appears 144 times in Hebrew Scripture (the Old Testament) and 122 times in the New Testament. In Genesis alone, it can be found 36 times, while the Gospels of Matthew and Luke include the word 35 and 32 times, respectively.

The Hebrew and Greek words that are translated as “slave” can (and have been) translated as “servant” or a similar term in other Bible versions. For instance, the word “slave” only appears twice in the King James Version, once in Jeremiah and once in Revelation.

In the NRSV translation of Exodus 20:17, in the listing of the Ten Commandments, those things one shall not covet included the neighbor’s “male or female slave,” while King James lists one’s neighbor’s “manservant, nor his maidservant...” in the same commandment.

To be clear, whether the word is translated as “slave” or “servant,” the meaning is involuntary servitude.

But then we get into the word used by Jesus and in many of Paul’s letters. There, slavery is a choice.

Matthew 6:24 records Jesus saying, “No one can serve two masters, for a slave will either hate the one and love the other or be devoted to the one and despise the other. You cannot serve God and wealth.”

In John 8:23, Jesus tells his followers, “Very truly, I tell you, everyone who commits sin is a slave to sin.”

Paul wrote in his letter to the Romans (6:16), “Do you not know that, if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?”

Paul told the congregation in Corinth, “For whoever was called in the Lord as a slave is a freed person belonging to the Lord, just as whoever was free when called is a slave belonging to Christ.”

In the Acts of the Apostles (16:17), a woman described Paul and Silas, “These men are slaves of the Most High God, who proclaim to you the way of salvation.”

To be a slave of the Lord is a choice. It is servitude but not involuntary. When Jesus, Paul or others in the New Testament use the terms “slave” or “slavery,” they are calling their listeners to be as obedient to the Lord as slaves are to their owner.

The term “laborers” is also used by Jesus to describe his would-be disciples.

“Then he said to his disciples, ‘The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest.’” (Matthew 9:37-38)

“For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.” (Matthew 20:1)

In observance of Labor Day (and every other day), let us be laborers for the Lord.

Father David+



WORSHIP SCHEDULE

September 6 - The Fifteenth Sunday after Pentecost

10:00 a.m. Holy Eucharist followed by Potluck Lunch

September 13 - The Sixteenth Sunday after Pentecost

10:00 a.m. Holy Eucharist followed by Vestry Meeting

September 20- The Seventeenth Sunday after Pentecost

10:00 a.m. Holy Eucharist followed by Healing Service

September 27 - The Eighteenth Sunday after Pentecost

10:00 p.m. Holy Eucharist followed by Healing Sounds, St Joseph Hall

October 4 - The Nineteenth Sunday after Pentecost

10:00 a.m. Holy Eucharist followed by Potluck Lunch



LECTOR SCHEDULE

September 6 - The Fifteenth Sunday after Pentecost

1st Reading - Kat Ivanov

2nd Reading - Cathy Clothier

September 13 - The Sixteenth Sunday after Pentecost

1st Reading - Melanie East

2nd Reading - Ginny September

20- The Seventeenth Sunday after Pentecost

1st Reading -

2nd Reading - Kat Ivanov

September 27 - The Eighteenth Sunday after Pentecost

1st Reading -

2nd Reading - Melanie East

August Property & Maintenance Report

Projects

- ◆ We are still waiting the installation of handrails for the handicap ramp and front steps as the contractor continues to have some delays.
- ◆ The work continues on the Labyrinth. Any help is welcome.
- ◆ The paint for the new doors on St. Joseph Hall and the garage shed has been acquired and will be painted.
- ◆ The kneelers in the choir pews need repair.
- ◆ Three church pews need the seats reupholstered.
- ◆ The security lights on the church and St. Joseph's Hall are in the works.
- ◆ Design for the direction sign for the church on 85 has been approved and we are seeking quotes.
- ◆ The Door and lock for the garage shed has been repaired.

If you would like to assist on a project, or know of something else that needs attention, please let me know.

Maurice Phillips, Property Chair

EPIPHANY's BIRTHDAYS and ANNIVERSARIES



Jessie Warren Sep 1st
Bobby Stark Sep 3rd
Dan Miheich Sep 5th
Chun Bryant Sep 8th
Gene Lawney Sep 8th
John Misiewicz Sep 12th
Sharon Lundy Sep 19th
Sandra Lukert Sep 23rd
Buni O'Brien Sep 24th
Jay Procino Sep 26th
Herselie Hendrix Sep 26th



Kelly and Michael Andrews Sep 1st
Bill and Elizabeth Gilliam Sep 7th
John and Linda Misiewicz Sep 21th
Reid and Christine Wakayama Sep 24th

Becoming Beloved Community

7:30 AM Light breakfast and check-in
8:00 AM Worship begins

Lunch will be provided. If you have dietary restrictions or accessibility needs, please let us know ASAP, so that we can make accommodations.

Questions (by September 21, please), contact Joe McDaniel at (415) 225-9066 or Mcdanieljoe43@yahoo.com

Racial Reconciliation Sacred Conversations

Saturday, September 26, 2026

7:30 AM - 4:30 PM

St. John's Episcopal Church
200 Whetstone Street
Monroeville, AL 36460

Register by September 21 at
<https://tinyurl.com/53t987bp>
or scan the QR code



Join us for a workshop that will provide insights into the causes and effects of racism. We explore unconscious bias, prejudice, white privilege, and ways to work together to Become the Beloved Community. This offering is required for those in parish leadership (such as vestries) and at the diocesan level (including serving on commissions, committees, agencies, or boards). It also qualifies for eight hours of clergy training/education for those who complete the full-day course. There is no fee to participate, but it requires the commitment to be engaged for the full day. The workshop is limited to no more than 30 participants, but we must have at least 12 registrants in order to hold the workshop.



Presented by



[www.diocgc.org/
racial-justice-and-reconciliation](http://www.diocgc.org/racial-justice-and-reconciliation)



A Weekend of Fun & Fellowship in Support of Camp Beckwith

September 25 - 27, 2026

Friday Night: 6:30pm Dinner and Music

Saturday: Activities all day, BBQ lunch,

Diocesan Ultreya, Football shown at the Wilson Hall screened porch

**Saturday Evening: 6:00 pm Music with the Modern Eldorados
6:30pm Low Country Boil**



EPIPHANY'S FAVORITE RECIPES

Homemade Vanilla Extract *by Jane Seifert*

Ingredients:

- $\frac{3}{4}$ to 1 ounce Vanilla Beans (about 8 beans)
- 1 Cup 80 proof Vodka (or bourbon, brandy, Rum)
- 8 ounce bottle or jar with a tight seal

Directions:



1. Using a sharp knife, slit the vanilla beans so the beans are exposed.
2. If the length of the vanilla bean doesn't fit in your bottle or jar, cut the vanilla bean into smaller pieces.
3. Place the beans into the bottle or jar.
4. Pour the vodka into the jar over the beans. A funnel helps. Use a little extra vodka, if needed, to fully submerge the beans.
5. Seal the jar or bottle and shake a few times.
6. Store at room temperature out of direct sunlight. Shake about once a week or two..
7. You can use the extract in 6 months, but 12 or more is better.
8. As you use your extract, you can refill with a little vodka each time and give a shake after refilling and before each use. If you don't have any more alcohol to refill, remove the beans completely.
9. Unused aged vanilla extract (with the beans) will last several years. If it smells good, it is good to use. Aged extract without the beans will last indefinitely. After using the extract and adding more alcohol the beans will eventually need replacing when flavor becomes less intense. Simply add fresh beans, shake, and continue to use/refill.

Please remember in your prayers:

Addice Thomas, Addison Hendrix, Amy & Anthony Lehatto,
Barbara Procino, Becky Simmons, Betty Schwartzkopf,
Brenda Faulkner, Buni O'Brien, Charlotte Boutwell, Debbie Evans,
Debbie and Jim Larson, Dennis Jackson, Donna Andrews,
Eddie Stevens, Florie Angelini, Herselie Hendrix, Jeff Evans,
Kat Ivanov, Kerrie Schwartzkopf, Linda Williams, Lynn Smith,
Melanie East, Nancy Delierre, Nikole Webb, Phyllis Alles,
Richard Mazerat, Rocky Robinson, Sharon Lundy, Susan Cole,
Ward Hendrix, and Warren Seifert

The Episcopal Church of the Epiphany

424 Garden Street

Crestview, Florida 32536