

EPIPHANY†

— *Seattle* —



A GUIDE TO LENT

2024

Invitation to Lent



Life in the kingdom of heaven means never missing an opportunity to be transformed...more and more into your self. The liturgical calendar is designed for transformation. It is a gym regimen for the soul, where year in and year out we travel the circuit from Advent to Epiphany, from Lent to Pentecost. Some of the seasons are about thanksgiving. Some are about the plotting of life and eternal life. Some are about significant work on the soul. Lent is one such season; Advent is the other.

I invite you not to miss Lent, and more than that, I encourage you to really own it. What does that mean? It means preparation. In the next couple of weeks, find a chunk of time to sit down and think about what you want to step into, or step away from, this Lent. Choose something to fast from. Maybe it is a type of food or drink, or maybe it is a specific food or drink. But make this fast about physical consumption. Give up chocolate or alcohol or Wheat Thins. Next consider taking on the practice of intentional silence. Come to the Sunday afternoon classes to learn more. Finally, make time this Lent for worship. Make a commitment to come to church every Sunday, and, further, to step fully into the *Triduum* (Maundy Thursday, Good Friday, and the Great Vigil of Easter). Maybe muscle up your daily prayer routine a bit as well or make a commitment to pray regularly with your spouse and/or children.

It is our hope that this Lenten Guide is helpful as you plan Lent. Let it be your workout guide as you seek to be further transformed into the person God created you to be.

Lenten Services and Activities



Lenten Inspiration: Daily Practices and Activities to Consider

Daily Practice	Suggested Activity
Monday (fasting)	<ul style="list-style-type: none"> • Eat a vegetarian or vegan meal. • Eat a simple soup supper. • Have breakfast for dinner. • Use up all the produce in your refrigerator (make curry, soup, or pasta).
Tuesday (fasting)	<ul style="list-style-type: none"> • No screen time except for work/homework. • Don't listen to music in the car or bus. • Call a friend instead of checking social media. • Notice what you hear when your devices are turned off.
Wednesday (prayer)	<ul style="list-style-type: none"> • Share things you are grateful for this week. Put them in a jar to read on Easter or make a paper chain. • Write a Thank You note. • Pay for someone else's drink at Starbucks.
Thursday (prayer)	<ul style="list-style-type: none"> • Wake up and pray. • Meditate. • Go to Holy Eucharist. • Write a family prayer. • Read Compline from <i>Hour by Hour</i> or BCP at bedtime.
Friday (prayer/service/fasting)	<ul style="list-style-type: none"> • Do something special together, like watch a movie, play a game, have a dance party, or do an art project. • Put your cellphone away after 5:00 pm.
Saturday (service)	<ul style="list-style-type: none"> • Pick up trash in your neighborhood. • Gather clothes to donate. • Take food to a food bank. • Make soup for the Meals Ministry freezer or a soup kitchen or bake treats for coffee hour at church.
Sunday (rest/prayer)	<ul style="list-style-type: none"> • Go to church. • Spend time doing something that restores your soul.

On Silence

by The Reverend Lisa Ozaeta

The practice of silence is a profound spiritual discipline that has been embraced by various religious and spiritual traditions throughout history. It is a practice that invites us into deep contemplation, allowing us to encounter our true selves and connect with the Divine.

Silence is not merely the absence of noise. It is a sacred space where we can listen deeply, perceive more clearly, and become more aware of the subtleties of our inner and outer worlds. In the silence, we can hear the whispers of our own hearts and the heartbeat of the universe. We can experience the interconnectedness of all things and the sacredness of life.

The practice of silence requires dedication and discipline. It often involves setting aside specific times of day for silence, such as early morning or late at night. It is also important to create a quiet, sacred space for this practice—a space where we can be free from distractions and interruptions.

In the silence, we are encouraged to simply be—to exist fully in the present moment without judgment or expectation. This can be a deeply liberating experience, freeing us from the constraints of our past and the anxieties of our future.

The practice of silence can also be a powerful tool for healing. In the silence, we can confront our fears, release our pain, and find inner peace. We can learn to accept ourselves as we are, with all our flaws and imperfections.

Silence also cultivates humility. As we sit in silence, we realize that we are not the center of the universe. We are part of a vast, interconnected web of life. This realization can lead to a deep sense of gratitude and awe.

The practice of silence is a journey—a journey into the depths of our being. It is a journey that requires patience, perseverance, and courage. But it is also a journey that can bring great rewards—rewards of inner peace, self-awareness, and spiritual growth.

During this Lenten Season, I invite you to undertake a practice of 20 minutes of silence a day. Practicing this for 20 minutes every day for 40 days can have palpable benefits. Consistency is key in cultivating a deeper sense of awareness, calm, and focus. Over time, you will likely notice that you are more present in each moment, less reactive to stressful situations, and more in tune with your inner world. This daily practice can be a catalyst for personal growth and transformation. In our weekly class, we will be sharing our experiences and learning from others.

LENTEN PRACTICE OF SILENCE

Daily Practice

Discover the transformative power of silence this Lenten season. We invite you to participate in a practice of 20 minutes of daily silence. Why silence? In the quiet, we uncover a space for reflection and introspection. This Lenten practice offers an opportunity to disconnect from the noise of daily life, fostering a deeper connection with oneself and a heightened awareness of the sacred.

Weekly Conversation

Each Sunday throughout Lent, we'll come together to share our experiences and find inspiration from each other and in the wisdom of monks and mystics. Weekly gathering is on Sundays at 4:00 in the Christie House Library.

Details

- ✓ Daily Practice
- ✓ 20 minutes
- ✓ Record Insights
- ✓ Join Class
- ✓ Share experience
- ✓ Grow in practice



Class Schedule

We will meet for 4 Sundays during lent to talk about our individual experiences and to learn more about the practice of silence.



Intro to Practice of Silence (2/18)

Understanding the basics of practicing silence. How, When, Why.



Practicum: Day of Silence (2/25)

Exploring the power of stillness and silence in a Day of Silence offered by Diana Bender.



Experiencing Silence with Icons (3/3)

An afternoon retreat contemplating the icons of Christine Bingham. followed by a discussion.



Connection and Presence (3/10)

Exploring the practice so far and discussing how to deal with discomfort or distraction.



Integration and Moving Forward (3/17)

Incorporating silence beyond this lenten practice.

Text Lisa for
more info



425-395-5058

Shrove Tuesday Pancake Supper and Burning of the Palms

February 13
5:30-7:00 pm
Courtyard and Great Hall

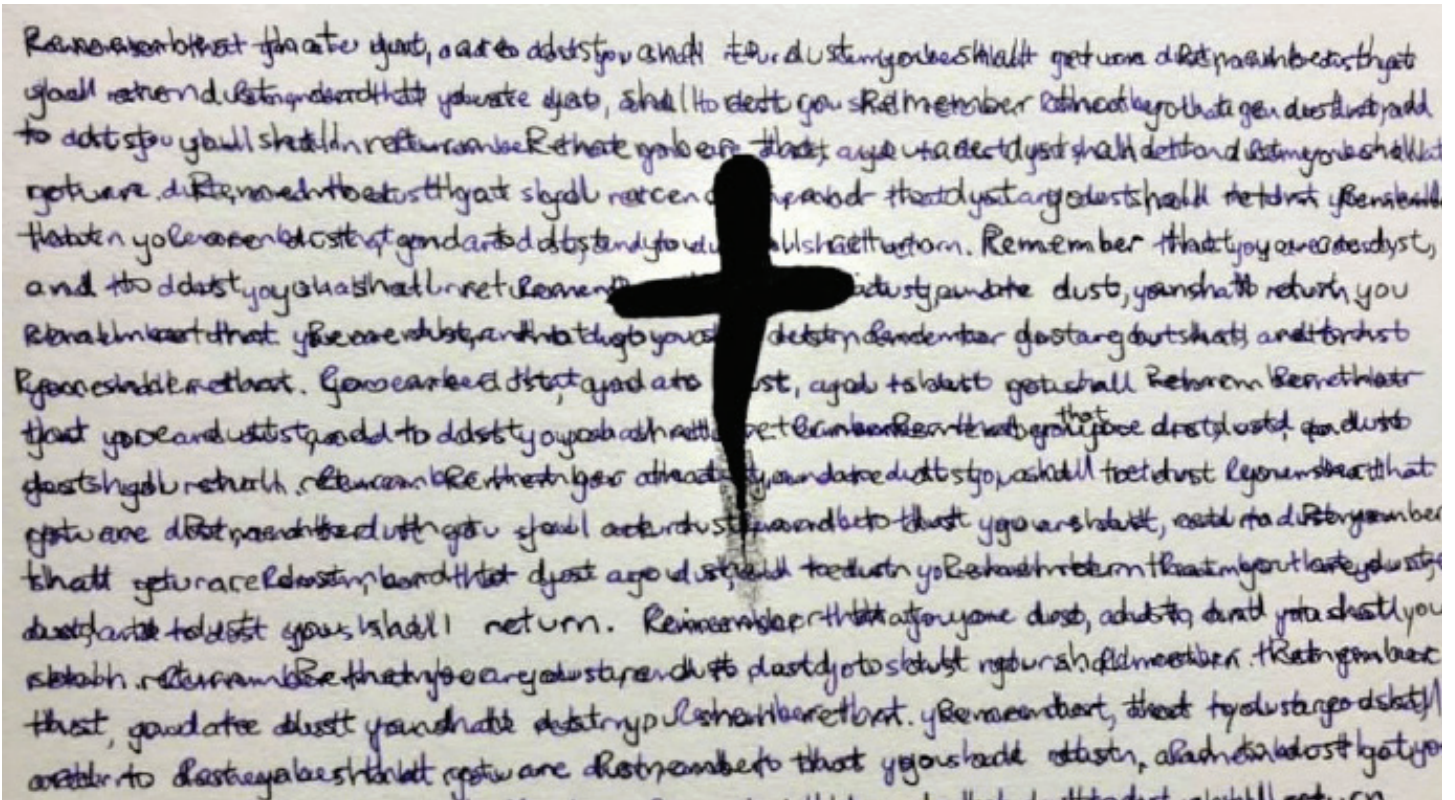


Shrove Tuesday is a traditional feast day before the start of Lent on Ash Wednesday. Because Lent has traditionally been a time of fasting and preparation for Easter, on Shrove Tuesday, Anglo-Saxon Christians went to confession and were “shriven” or absolved from their sin. A bell would be rung to call people to confession. In England, this came to be called the “Pancake Bell” and is still rung today.

According to tradition the Pancake Bell came to be so-called for two reasons. First, Shrove Tuesday was the last opportunity to use up excess eggs and fats before embarking on the Lenten fast, and therefore British folk often prepared and ate pancakes as a way of using up these ingredients. The second comes from a legend about a housewife from Olney in Buckinghamshire who was making her Shrove Tuesday meal in 1445 and heard the shriving bell in the midst of cooking a pancake. In her desire to get to church on time, she rushed out of her home and ran all the way to the church still in her apron, still clutching her frying pan, while flipping her pancake.

From these two traditions comes our annual Pancake Supper. Join us for a delicious meal of pancakes and bacon made by the Men’s Breakfast Group: *The Paradox Between Restlessness and Contentment*.

This event is suitable for ALL ages and a great time to invite friends!



Art by Erika Chang

Ash Wednesday

February 14

7:00 am in the Chapel

1:00 pm at Parkshore

7:30 pm in the Church

On this day, the beginning of Lent, we are marked with the sign of the cross on our foreheads to remember our humanity, as we hear the words, "Remember that you are dust and to dust you will return." This is a service of Holy Eucharist. *Epiphany Choir sings at the evening service.*

Following each service you will have the opportunity to take part in the Sacrament of Reconciliation (private confession). This is one of two days set aside in the Episcopal Church for private confession and fasting.

Lenten Holy Eucharist

February 22 and 29 and March 7, 14, and 21 | 6:00 pm | Chapel

On Thursdays during Lent, we have a Holy Eucharist service at 6:00 pm in the chapel. At these services, we use the daily Eucharistic readings to keep us grounded in the themes of this holy season. We also invite members of the parish to present homilies.

Experiencing Silence with Icons

March 3 | 2:00 - 4:00 pm | Great Hall

Icons have always been a means of tapping into the silence of contemplation; as sacred objects, they invite us to gaze into the Kingdom of God without words. In this retreat, we will meditate on this practice using the iconographic art of Christine Bingham, who has painted depictions of female saints on mirrors, a medium that encourages us to further reflect on our own place in the communion of saints. This afternoon retreat will be facilitated by Diana Bender.

Pray Seattle

March 18-21 | 9:00 am to 1:00 pm | Chapel

During the 40 days of Lent thousands of people will pray for Seattle, its people, churches, government, and institutions. Each week there will be an open prayer room in a different part of the city. Epiphany is participating in a prayer room from March 18 to March 21 in the Chapel, 9:00 am - 1:00 pm. There will be 6 stations set up. You are invited to come and pray through each station using the prayer cards that have been printed and are available to help guide you through the 6 themes. For more information, please contact Amanda at amanda@epiphanyseattle.org.

March 23: Feast of St. Lazarus



9:00: Light breakfast in the Great Hall followed by the Story of Lazarus at 9:30 am.

10:30 am: Holy Eucharist in the Church.

On the liturgical calendar in the Orthodox Church, the day before Palm Sunday is designated as the Feast of Saint Lazarus. Some of you may know that our Rector, The Rev. Doyt Conn, has a particular academic interest in Lazarus, and maintains that Lazarus is the author of the Gospel of John. Come and hear Doyt teach about Lazarus and defend his adherence through evidence within the Gospel of John. This light breakfast is jointly sponsored by the Men's and Women's Ministries at Epiphany.

Breakfast will be laid out at 9:00 am and Doyt will teach from 9:30 am to 10:15 am. At 10:30 am we will celebrate Holy Eucharist in the Church. This will be a wonderful way to begin Holy Week at Epiphany.

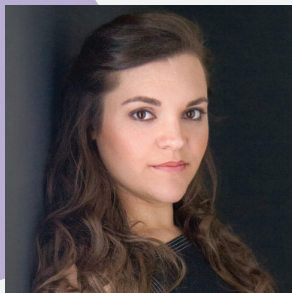
7:30 PM
FRIDAY, MARCH 1

MUSIC AT EPIPHANY PRESENTS

BUXTEHUDE: MEMBRA JESU NOSTRI



SCAN FOR TICKETS



FEATURING

Natalie Ingrisano
Soprano

Jenny Spence
Soprano

John Garlid
Countertenor

Carson Truett Lott
Tenor

Zachary Lenox
Baritone

Dietrich Buxtehude's rarely performed *Membra Jesu Nostri* is a sacred choral masterpiece consisting of seven cantatas, each dedicated to a different part of Christ's crucified body. Five soloists will join baroque instruments and chamber choir led by Epiphany's Director of Music, Zach Hemenway, to present this deeply expressive and beautiful work. Natalie Ingrisano, soprano; Jenny Spence, soprano; John Garlid, countertenor; Carson Truett Lott, tenor; Zachary Lenox, baritone.

EPIPHANY SEATTLE
1805 38th Avenue
Seattle, WA 98122

EpiphanySeattle.org

MUSIC
at EPIPHANY

Holy Week



Holy Week Checklist

Palm Sunday—March 24 | 8:45 & 11:00 am

- Arrive at church 10 minutes before the service to get a palm branch for the procession into the Church.
- Bring a branch you have cut at home, if you prefer.
- Take some palm crosses home with you at the end of the service to keep or deliver to a friend unable to attend Church
- Attend 5:30 Evensong

Monday in Holy Week—March 25 | 7:30 pm

- Stations of the Cross in the Chapel

Tuesday in Holy Week—March 26 | 7:30 pm

- Taizé Service in the Church

Wednesday in Holy Week—March 27 | 7:30 pm

- Tenebrae in the Church

Maundy Thursday—March 28 | *Agape Meal at 6:30 pm* in the Great Hall

Liturgy at 7:30 pm in the Church

Watchnight Vigil in the Chapel

- Sign up to bring something to the Agape meal: You are invited to bring soup, bread, olives, grape juice, or sparkling water to share
- If you are planning to have your feet washed as part of the Maundy Thursday Liturgy, please be sure to wear shoes and socks that are easy to remove. No nylons, please.
- Sign up in the back of the Church for an hour or more of prayer in the Chapel as we keep watch with Jesus throughout the night. Feel free to just show up too; we just want to make sure all times are accounted for.

Good Friday—March 29 | *Liturgy at 7:30 pm* in the Church

Sacrament of Reconciliation (Confession) after the service

- Fast until after the Good Friday Liturgy
- Participate in the Good Friday plunge
- Read the Gospels from The Saint John's Bible in the Fireside Room
- Participate in the private and confidential Sacrament of Reconciliation (Confession) in the Church or Chapel after the 7:30 pm service

Holy Saturday—March 30

- Holy Saturday Liturgy **9:15 am** in the Chapel

The Easter Vigil—March 30 | 8:00 pm *NOTE: There will be incense at this service.*

- Arrive early and meet in the Garden of Remembrance, east of the Chapel
- Bring bells to ring when the Church erupts in Easter joy! Or borrow one from the Church

Easter Day—March 31 | 8:45 & 11:00 am

- Park far away or walk to Church to make room for our guests!
- Sign up to bring an egg dish, fruit, orange juice, and other brunch items to the Potluck Brunch between services
- Easter Egg Hunt beginning in the Courtyard at **10:30 am**
- Attend Evensong at 5:30 pm in the Church

Palm Cross Making at Parkshore | March 20 | 1:00 - 3:00 pm | Christie House Library

All parishioners are invited to join in this Lenten Tradition. Please join members of Epiphany to make Palm Crosses for the Palm Sunday Services. This is a great activity for all ages! Please reach out to Amanda Eap at amanda@epiphanyseattle.org for more information.

Liturgical Rehearsals | March 23 | 12:00 - 2:00 pm | Church

As is the custom at Epiphany, Priests, Vergers, Eucharistic Ministers, and Acolytes scheduled to serve will rehearse the services of Palm Sunday, the Great Vigil, and Easter Sunday. Snacks will be provided.

Palm Sunday

March 24

8:45 & 11:00 am

Holy Eucharist with the Liturgy of the Palms

The Liturgy for the Sunday of the Passion, or Palm Sunday, kicks off Holy Week. The service is about Jesus' triumphal entry into Jerusalem as King of kings and Lord of lords. The crowds go wild! Their Messiah has arrived. Yet Jesus knows that the Messiah they laud is the one they will turn on and kill. His Lordship is not about ruling the world, it is about caring for the eternal human soul. The euphoria of Palm Sunday leaves us feeling good. That is the point of the spiritual exercise of Holy Week; we must start high, so we can go low, and then ascend even higher. It is a pattern of spiritual transformation. It all begins on the top of the Mount of Olives with Jesus on a donkey heading down into Jerusalem.

The services begin with the Liturgy of the Palms, followed by a procession into the church or chapel. If the weather is agreeable, the services will meet outdoors and process through the Garden of Remembrance. Please try to arrive 10 minutes before the service is scheduled, to get a palm branch. You are welcome to bring a branch you've clipped from your yard to carry in the procession.

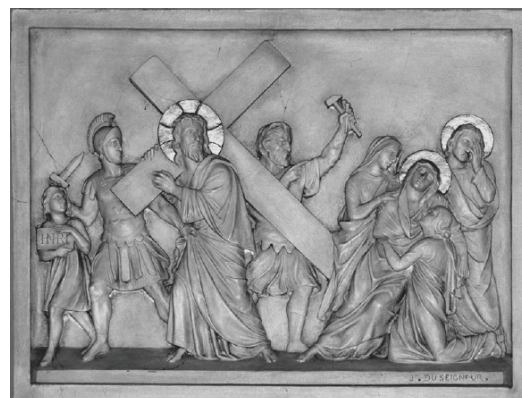
Please consider returning to church for Evensong at 5:30 pm.



Artwork by Patrick J. Murphy

Stations of the Cross Monday in Holy Week

March 25
7:30 pm
Chapel



The devotion known as the Stations of the Cross is an adaptation to local usage of a custom widely observed by pilgrims to Jerusalem: the offering of prayer at a series of places in that city traditionally associated with our Lord's passion and death.

The number of stations—which at first varied widely—finally became fixed at 14. Of these, eight are based directly on events recorded in the Gospels. The remaining six (numbers 3, 4, 6, 7, 9, and 13) are based on inferences from the Gospel account or from pious legend.

Traditionally, the stations are made before a series of plain wooden crosses placed along the walls of the church or in some other convenient place. Because of the architectural limitations of our space, we will remain seated in the Chapel for the stations.

Source: *The Book of Occasional Services*
Art: Margaret Adams Parker (above) and Diane Minnaar (below)





Taizé Style Contemplation & Prayer
Tuesday in Holy Week
March 26 | 7:30 pm | Church

This service is led by the Epiphany Choir. The liturgy that has developed around the Taizé community is primarily for the worship of God, but it is also meant to quiet the soul. This quietness does not happen at once, but gradually during the worship through the repetition of the words of the music, many periods of silence, and the slowly spoken readings – all so that we may have a deep, quiet calm in our hearts. Then we may be still and at peace in the presence of God.

Office of Tenebrae
Wednesday in Holy Week
March 27 | 7:30 pm | Church

The name *Tenebrae* (the Latin word for “darkness” or “shadows”) has for centuries been applied to the ancient monastic night and early morning services (*Matins* and *Lauds*) of the last three days of Holy Week, which in medieval times came to be celebrated on the preceding evenings. The most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church until only a single candle, considered a symbol of our Lord, remains.

Toward the end of the service this candle is hidden (not extinguished), typifying the apparent victory of the forces of evil. At this time of total darkness, the choir will sing Gregorio Allegri’s famous setting of Psalm 51: *Miserere Mei, Deus*. At the very end, a loud noise is made, symbolizing the earthquake at the time of the resurrection (Matthew 28:2), the hidden candle is restored to its place, and by its light all depart in silence.

A Triduum Message From the Rector: Our Common Journey

Dear Epiphany,

I talk a lot about Epiphany being a place for people wherever they are on their spiritual journey. That means something different to everyone, I suppose, which is the hope. But the one journey we Epiphany stalwarts walk together is *The Triduum*.

The Triduum is the word for the three acts of Easter. Act One is Maundy Thursday. Act Two is Good Friday. Act Three is the Easter Vigil. These three services work together as one play to express the depth, meaning, and perspective of what God has done for the world through Jesus. Easter Sunday then becomes the day we throw open the parish to the world. It's the day when people who suspect that there is a bit more to life than they are now living show up. And that is great! It is as it should be! This is when we have the chance to reflect the joy and peace of life lived in the light of God's glory. Easter morning is when we sing at the top of our lungs. It is the day we park far away and give up our regular seat to the newcomers and visitors. We can do this because we have experienced *The Triduum*. Maundy Thursday, Good Friday, and the Easter Vigil are Christ's journey, and our journey is immeasurably enhanced, if not transformed, by following his footsteps. Please make time this Holy Week to experience the great three days of Easter. To experience the entire play can put us on a common path, which is part of God's plan for this holy place we call Epiphany.

Doyt+



The Triduum

Act One

Maundy Thursday

Scene One

Agape Meal

March 28

6:30 pm

Great Hall

While the Maundy Thursday meal has sometimes been linked to a traditional Passover meal, it should be noted that, in the gospel of John this meal is said to have taken place before the Festival of the Passover and thus is not necessarily linked to it. What this meal is unquestionably linked to is Jesus' self-sacrificing love and His call to us to love one another with the same charity and unconditional love that He modelled for us. This form of love is referred to with the Greek word, agape, which also came to refer to the early Christian feasts. We invite you to join us this year for our Agape Meal to enjoy the love of God reflected in the love of this community. You are invited to bring soup, bread, fruit, grape juice, or sparkling water to share. For more information or to sign up to bring something please contact **Amanda Eap** at amanda@epiphanyseattle.org.

Scene Two

Maundy Thursday Liturgy

March 28

7:30 pm

Church

This service recalls the Last Supper of Jesus on the night of his betrayal. It focuses on two major themes: Holy Hospitality and the Institution of the Eucharist.

Holy Hospitality: The Foot-Washing

Coming from the Latin *Mandatum Novum*, or "New Commandment," *maundy* refers to the commandment Jesus gave to his disciples: "Love one another as I have loved you." At this service, Christ's commandment is enacted by the Foot-Washing. After an invitation from the Presider, you may come forward to have your feet washed by the clergy. We encourage you to take part in this beautiful ritual.

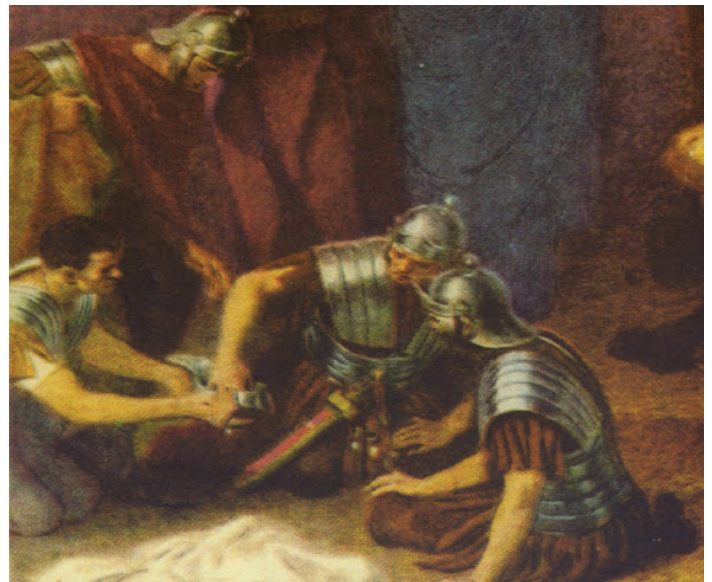


The Institution of the Eucharist

After the Foot-Washing, we proceed with the celebration of the Eucharist. In the sharing of the bread and wine, Jesus asked that whenever they partook of bread and wine, they would do this in remembrance of him. While we understand this practice today in terms of the Holy Eucharist, this thanksgiving and this remembrance of Jesus is something that we are asked to do whenever we share a meal together.

The Stripping of the Altar

The service concludes with the stripping of the altar as an act of preparation for Good Friday. One way to deepen our understanding of the symbolism of this moment is to meditate on the following verse from Psalm 22: "They divide my garments among them; they cast lots for my clothing."



Scene Three

Watchnight

March 28-29

**9:00 pm until noon the following day
Chapel**

During the night on Thursday, a watch is kept before the consecrated bread on the Altar of Repose in the Chapel. The consecrated bread is felt to be the real presence of Christ, and so we keep vigil with Christ in the Garden of Gethsemane on the last night before he is handed over to be crucified. The tradition comes from the question Jesus asked his disciples Peter, James, and John, who kept falling asleep as Jesus prayed in agony awaiting his arrest: "Can't you keep watch with me even one hour?" So we keep watch, praying through the night.

A sign-up sheet to cover all hours for Watchnight may be found in the back of the Church. It is also fine to just show up.

The Triduum

Act Two Good Friday



Scene One

Fasting

March 28-29

*traditionally beginning
after the Agape Meal*

The Book of Common Prayer appoints Ash Wednesday and Good Friday as days of fasting. On Ash Wednesday we fast in imitation of Jesus' fast of 40 days in the wilderness. On Good Friday, we fast in thanksgiving for his crucifixion.

This thanksgiving is best expressed by the Fraction Anthem we have been saying throughout Lent:

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant us peace.

Traditionally, a strict fast such as the Good Friday fast entails eating nothing for the bulk of the day and having a simple meal sometime after one has been to church for the Good Friday Liturgy. Some choose to extend the fast until after the Great Vigil of Easter. If you have medical issues, you should not fast.

Good Friday Plunge

March 29

9:30 am

Madrona Beach

This cold water plunge is timed to coincide with Jesus' last breath on the cross. Valerie Conn, a ritual cold water plunger (every week for the past two years), will guide us through a pre-plunge meditation at Christie House to prepare us for the cold waters of Lake Washington. Then we will carpool down to Madrona Beach parking lot on Lake Washington. Most people will choose to stay in the water 3-5 minutes to feel the effects of the cold and to meditate on the conclusion of the season of Lent. Swimsuits and towels are mandatory; water socks, scuba shoes, swim cap, swim gloves, and hot drinks are optional.

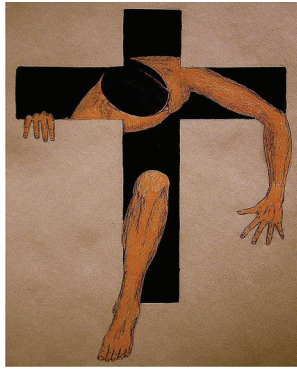
Gospel Read Aloud

March 29

11:00 am

Fireside Room

Deepen your holy week journey by joining us in the Fireside Room on Good Friday to participate in the Gospel read aloud. The Gospels originally came from an oral tradition: listening to them being read out loud from start to finish gives you a different perspective on the life and ministry of Jesus in this holiest of weeks. People will take turns reading the Gospels from *The Saint John's Bible* from start to finish in the Fireside Room. We will begin with the Gospel of John, then go as far as we can into the Gospel of Matthew, taking short breaks every hour. You're welcome to join us for as short or as long as you like.



Scene Two

Good Friday Liturgy

March 29

(11:00 am at Parkshore)

7:30 pm

Church

This Liturgy marks Christ's crucifixion, but it is not a funeral. Instead, the focus is on extolling the glory of the Cross, through which all creation has been redeemed.

The Church is bare and the ministers enter in silence. The Liturgy of the Word concludes with the Choir singing the Passion according to John. The sermon and the *Solemn Collects* follow. In praying the *Solemn Collects*, we pray on behalf of the entire world, for which Christ died.

After the *Solemn Collects*, a heavy wooden cross is brought in by a priest and positioned at the front of the Nave. Time is allowed for worshipers to come forward and venerate the cross by kneeling before it, touching it, standing next to it, and even kissing it.

During the Veneration of the Cross, the Choir sings *The Reproaches*. Christ, in the words of *The Reproaches*, rebukes us. We are to understand these rebukes are directed to all humanity, and that we all, through our sins, are brought to the judgement of the Cross, and are there forgiven and saved by Christ. In response to the saving power of the Cross, we conclude the Veneration by singing the ancient hymn *Pange lingua* (Sing, my tongue, the glorious battle).

The service concludes with a brief communion taken from the bread consecrated the night before at the Maundy Thursday service.

Scene Three
Sacrament of Reconciliation
(Confession)
March 29

In the Church
after the
Good Friday Liturgy
with The Rev. Pam Tinsley

In the Chapel
after the
Good Friday Liturgy
with The Rev. Doyt L. Conn, Jr.

Individual confession, with a priest as representative of God, is available in the Episcopal Church. Such sacramental confessions are private and utterly confidential. This sacrament is a healing way to end the Lenten season for any who wish to be restored to God because their relationship with God has been broken by sin.

For those unfamiliar with the service, the rite may be found beginning at page 447 in *The Book of Common Prayer*.

Holy Saturday Liturgy

March 30
9:15-9:30 am
Chapel

Holy Saturday falls between Good Friday and Easter Sunday. It commemorates the day when Jesus Christ lay in the tomb after his death. It is also known as Easter Eve and is the last day of Lent.

At 9:15 am people gather for a short, simple service of prayers and readings. No Eucharist is celebrated. The organ is silent. Following the service, members of the Altar Guild prepare the church for the celebration of Christ's resurrection.

The Triduum

Act Three

The Great Vigil



The Great Vigil

March 30
8:00 pm

Elaborate and dramatic, this service utilizes all the senses as we recount salvation history and revel in the saving power of God's great mercy in four scenes. *There will be incense at this service.*



Scene One The New Fire

The service begins outside in the Garden of Remembrance (east of the Chapel) shortly after the sun has set. A fire is kindled and the new Paschal Candle is lit from this fire. Candles held by the congregation are lit. The procession moves into the darkened church behind the Paschal Candle. An ancient hymn, the *Exsultet*, is sung.

Scene Two Salvation History

Several Old Testament lessons are now read. The account of the Israelites' crossing of the Red Sea is given particular attention since this event is at the center of the Jewish Passover. Christians believe that Christ, in his death and resurrection, symbolizes the Passover Lamb. Each reading is followed by a hymn and a collect relating what has been read in the Old Testament to the Mystery of Christ.





Scene Three **Baptisms and/or the Renewal of Baptismal Vows**

Since the earliest days of the church, Easter Eve has always been a time set aside for baptisms in which, by God's grace, we baptize people into a new life of Christ. Even when there are no baptisms, we remember our own initiation into the body of Christ through water and the Holy Spirit as we recite the Baptismal Covenant and say the prayers read at our own baptism.

Scene Four **Resurrection**

After the baptism and/or the renewal of baptismal vows, the Presider calls out "Alleluia! Christ is risen!" Then the lights come on, the organ and brass ensemble lead us in an eruption of song, and bells are rung with great fanfare!

***You are encouraged to bring your own bells from home
and join in the ruckus!***

***Cow bells, sleigh bells, hand bells, Christmas bells.
Any bell will do!***

Or borrow a bell as you enter the church!



The service then continues with the first festive Eucharist of Easter, followed by a dessert reception in the Great Hall.

The Sunday of the Resurrection
March 31
Easter Day



Festival Eucharist with Choir & Brass Ensemble
8:45 and 11:00 am
Church

Holy Week concludes with the greatest feast of the Christian year, the celebration of Jesus' resurrection. With unbridled festivity, we pull out all the stops in our liturgy and music.

Join us for a Potluck Brunch
between the 8:45 and 11:00 am Easter services
in the Great Hall. Please contact Amanda Eap at
amanda@epiphanyseattle.org to sign up
to bring an egg dish or other item to the potluck.

There will be Evensong at 5:30 pm, a perfect way to end this joyous day!

Easter Flower Form

This Easter Sunday, the highest celebration of our Christian year, you can remember a special person or event by donating towards our Altar Flower Fund. Perhaps you would like to acknowledge the birth of a baby, or a marriage, or a loved one now departed. You may donate towards one or more lilies, but you are not limited to Easter. We can decorate the altar with a floral arrangement any date of the Sunday closest to that date.

Please complete the form below and send your check to the Parish Office or add it to the collection plate. Remember that during Advent and Lent, only greens are to be used on the altar.

PLEASE COMPLETE FORM BELOW AND RETURN
TO THE CHURCH OFFICE BY TUESDAY, March 26.

Name of Donor: _____

Email: _____

My check is enclosed for purchase of an Easter Lily (make payable to: Epiphany Parish: Easter Flowers)

I wish to be acknowledged in the Easter Sunday bulletin, in memory of:

In thanksgiving for:

For another special Sunday or anniversary during the Church year:

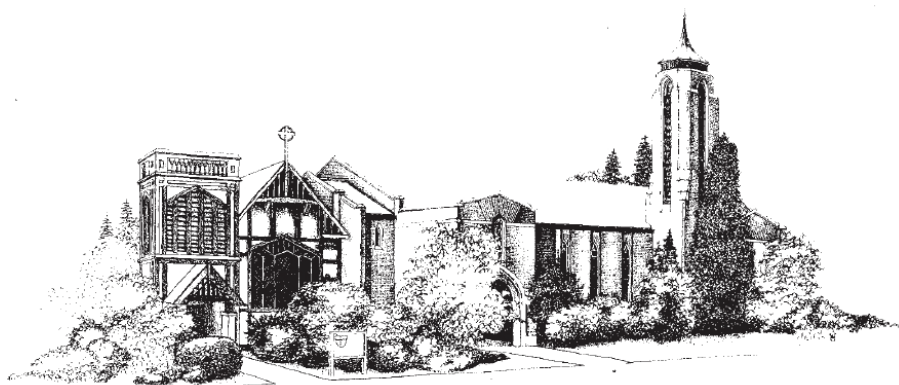
Bulletin message:

Thank you!

EPIPHANY†

— *Seattle* —

1805 38th Avenue, Seattle, WA 98122



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

For more information on what is happening at Epiphany,
please contact Amanda Eap at amanda@epiphanyseattle.org.

www.epiphanyseattle.org