



EPIPHANY†  
— *Seattle* —



A Guide to  
**Holy Week**



*2025*

# Step into Holy Week: A Journey of Transformation

As we enter into Holy Week, I invite you to step fully into this sacred time, a journey through the essence of Christianity, compressed into eight extraordinary days.

Throughout the year at Epiphany, we talk about spiritual exercises, the practices that shape and transform our hearts. Our liturgical calendar is one of those exercises, a kind of gym circuit for the human spirit. Year after year, we move through the seasons: Advent, Epiphany, Lent, Pentecost, and Ordinary Time. Each season calls us into deeper reflection, but Lent, in particular, focuses our attention on the state of our soul as formed by the activities of our spirit.

Our soul – eternally and indisputably linked to God – belongs to God. We cannot lose it; we can only give thanks for the grace of it. But our spirit? Our spirit is where we train, where we learn to recognize and respond to that grace. And that is the work of Lent.

Then comes Holy Week.

Holy Week is an eight-day immersion into the final days of Jesus' life, where we walk with him, witness what Jesus did for us out of love, and ask what this means for our own lives. Jesus could have turned away from suffering at any time, but he didn't. He knew that the love of God was greater than the finality of death. He endured so that we might be free, even free to reject the reality, and thus, the love of God.

And so, we enter Holy Week for two reasons: first, to witness God's love; second, to reflect on our own lives in light of Jesus' life. If Jesus were to live your life, your routines, your relationships, your struggles, your work, what stories would Jesus tell?

We prioritize coming to church during Holy Week, fully stepping into the services, and letting them shape us. I can assure you: if you participate in every worship opportunity this Holy Week, your life will be changed. Your relationship with God will be changed. You will come to know your soul more deeply, the strength of your spirit more fully, and the profound, unshakable love God has for you.

And that, after all, is the very heart of our faith.

Come. Step into Holy Week. Be changed.

Doyt+



# Holy Week



*services at a glance*

Holy Week offers an opportunity for us to engage with this most sacred season as Jesus journeys to the Cross and Resurrection. Wherever you are on your spiritual journey, and wherever you may be during this holy time, you have a place at Epiphany.

## **Saturday, April 12: Lazarus Saturday**

Light Breakfast (9:00 am) & Information Session (9:15 am) | Great Hall & Zoom  
Holy Eucharist | Church & YouTube | 10:30 am  
*There will be incense at this service.*

## **Sunday, April 13**

Spoken Service | Chapel | 7:30 am  
Palm Sunday | Church & YouTube | 8:45 & 11:00 am  
Come As You Are | Chapel | 4:00 pm  
Choral Evensong | Church & YouTube | 5:30 pm

## **Monday, April 14**

Stations of the Cross | Chapel | 7:30 pm

## **Tuesday, April 15**

Taizé | Church & YouTube | 7:30 pm

## **Wednesday, April 16**

Tenebrae | Church & YouTube | 7:30 pm

## *The Triduum*

## **Thursday, April 17**

Agape Meal | Great Hall | 6:30 pm  
Maundy Thursday | Church & YouTube | 7:30 pm  
Watchnight Vigil | Chapel  
Begins after the end of the service

## **Friday, April 18**

Good Friday | Parkshore | 11:00 am  
Good Friday | Church & YouTube | 7:30 pm  
*Sacrament of Reconciliation follows the service.*

## **Saturday, April 19**

Holy Saturday | Chapel | 9:15 am  
Easter Vigil | Church & YouTube | 8:00 pm  
*There will be incense at this service.*

## **Sunday, April 20**

Easter Day | Church & YouTube | 8:45 & 11:00 am  
Easter Sunday Choral Evensong | Church & YouTube | 5:30 pm



## Lazarus Saturday

April 12

**9:00 am: A light breakfast followed by an Informative Session on Lazarus at 9:15 am**

**10:30 am: Holy Eucharist in the Church & streamed on YouTube**

In the liturgical tradition of the Orthodox Church, the day before Palm Sunday is Lazarus Saturday, or, as it is sometimes rather ebulliently called, the Saturday of the Holy and Righteous Friend of Christ, Lazarus. Some of you may know that Epiphany's Rector, the Rev. Doyt Conn, has a unique theological interest in Lazarus, and this interest is shared by many in the parish. This year, we will hear from parishioner Barbara Cairns on her journey with Lazarus and where it has led her. We will also participate in a *lectio divina* with Doyt and a *visio divina* with Kate, both based on the story of Lazarus. Following this program, we will gather in the church for a contemplative sung Eucharist, borrowing chants from the Orthodox tradition. There will be incense at this service. This will be a wonderful way to prepare our hearts and minds for Holy Week.



## Palm Sunday

April 13

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.

# Stations of the Cross

## Monday in Holy Week

April 14, 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.

*(Text from the Book of Occasional Services)*



# Contemplative Service in the Style of Taizé

## Tuesday in Holy Week

April 15, 7:30 pm | Church & YouTube

This service is led by the Epiphany Choir and is adapted from a worship tradition that began many years ago at the ecumenical French monastic community of Taizé. It is a quiet service of meditation, reflection, readings, and music. The experience finds its true meaning in the active participation of all assembled by focusing and deepening our faith through the power of prayer. Therefore everyone is encouraged to participate as the Spirit moves them, whether that be in song, prayer, or quiet meditation. It is a service designed to quiet our “busy” souls.

This quietness does not happen all at once; it grows during the worship through contemplation of the candle-lit icons, the repetition of the musical phrases, the many periods of silence, and the softly spoken readings. Near the end of the service, all are invited to come forward to light a candle and stand or kneel before the altar in silent prayer and reflection.

*The altar during a Taizé service at Epiphany:*



*“Contemplation is nothing more than one’s whole person being seized by the reality of God’s love.”*

Brother Roger, founder of the Taizé community

# Tenebrae

## Wednesday in Holy Week

April 16, 7:30 pm | Church & YouTube

The name *Tenebrae* (Latin 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.

It is a dramatic and highly symbolic service featuring the gradual extinguishing of candles and other lights in the church until only a single candle remains, representing the light of Christ. Toward the end of the service, this candle is hidden (but not extinguished), to symbolize 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, the liturgy calls for a loud noise to be made, symbolizing the earthquake that took place at the Resurrection (“And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it.” Matthew 28:2). At Epiphany, this is done with a loud and droning blast of the organ. At this point, the hidden candle is restored to its rightful place, and by its light, all depart in silence.



**Did you know?** The candelabra that the candles at Tenebrae is traditionally referred to as the Hearse. According to *The Catholic Encyclopedia* (1910), this name “is derived, through the French *herse*, from the Latin *herpex*, which means a harrow, and is the same as that now used in connection with funeral processions. The funeral hearse was originally a wooden or metal framework, which stood over the bier or coffin and supported the pall. It was provided with numerous prickets to hold burning tapers, and, owing to the resemblance of these prickets to the spikes or teeth of a harrow, was called a hearse. Later on, the word was applied, not only to the construction above the coffin, but to any receptacle in which the coffin was placed. Thus it came to denote the vehicle in which the dead are carried to the grave.”



# The Triduum



The *Triduum* is the word we use to name 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 *Triduum* puts us on a common path, which is part of God's plan for this holy place we call Epiphany.

## Act One Maundy Thursday

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."

**Scene One:**  
**The Agape Meal**  
April 17, 6:30 pm  
Great Hall

We invite you to start your *Triduum* journey at the traditional Agape Meal which represents 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](mailto:amanda@epiphanyseattle.org) or scan the QR code below to sign up and let us know what you'll be bringing:



**Scene Two:**  
**Maundy Thursday Liturgy**  
April 17, 7:30 pm  
Church & YouTube

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**

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 his followers partook of bread and wine, they would do this in remembrance of him. While we understand this 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." The altar is then solemnly washed and the white shroud of burial is pulled off the cross, revealing it to be wrapped in the black veil of mourning.



## Scene Three: The Watchnight Vigil

April 17-18 | 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 simply show up.

# Act Two

## Good Friday



### **Good Friday Fast: April 17-18**

*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: April 18, 9:30 am Christie House & Madrona Park Beach**

853 Lake Washington Blvd, Seattle  
(down the hill from Epiphany)

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 four 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 Park Beach parking lot on Lake Washington. We will greet the waters of Lake Washington en masse, and 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, towels, and a desire for a communal adventure are mandatory; water socks, swim cap, swim gloves, and hot drinks are optional.

### **Gospel Read-Aloud: April 18, 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 Luke, taking short breaks every hour. You're welcome to join us to either read or just listen for as short or as long as you like.



# Good Friday Liturgy

April 18 | 11:00 am at Parkshore | 7:30 pm at Church & YouTube

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.



## Sacrament of Reconciliation (Confession)

April 18, after the Good Friday Liturgy

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

April 19 | 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 at the Great Vigil of Easter later that night.



*O God, Creator of heaven and earth: Grant that, as the crucified body of your dear Son was laid in the tomb and rested on this holy Sabbath, so we may await with him the coming of the third day, and rise with him to newness of life; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.*

The Collect for Holy Saturday

# Act Three

## The Great Vigil of Easter

April 19 | 8:00 pm | Church & YouTube  
followed by a festive reception the the Great Hall

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! Extra bells will be placed in the pews. The service then continues with the first festive Eucharist of Easter, followed by a festive reception in the Great Hall. You are invited to bring your favorite dessert for this reception! All items need to be dropped off in the Great Hall Kitchen before the service. Scan the QR code to sign-up and tell us what you're planning to bring:

SCAN TO SIGN UP TO BRING FOOD  
THE EASTER VIGIL RECEPTION





## The Sunday of the Resurrection

**Easter Day Festival Eucharist  
with Choir & Brass Ensemble**

**April 20, 8:45 and 11:00 am  
Church & YouTube**

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.

**Easter Brunch | 10:00-11:00 am | Great Hall**

In between the 8:45 and 11:00 am Easter services, join us for a Potluck Brunch in the Great Hall. If you can bring food to the potluck, please contact **Amanda Eap** at [amanda@epiphanyseattle.org](mailto:amanda@epiphanyseattle.org) or scan this QR code:



**Easter Egg Hunt | 10:30 am  
Courtyard**

An Easter Egg Hunt will begin right at 10:30 am for kids aged 0 to 10. We have lots of eggs! And some of those eggs contain candy. And some contain a token for \$2.50 of free candy from Mad Candy Store in Madrona!

**Choral Evensong | 5:30 pm | Church & YouTube**

End your Easter on a quieter note at Choral Evensong, and stay for the festive champagne reception afterwards, as well. The service will feature the following music:

Introit: *Easter Acclamations* (Conrad Eden)  
Canticles: *St. Peter's Cambridge Service* (Carson Cooman)  
Anthem: *Ye choirs of new Jerusalem* (C. V. Stanford)





# 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, APRIL 15.**

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* —



# RELATA™

For over 100 years, Epiphany Seattle has been a place for nurturing the human spirit. While our foundation is Christian, our focus is the human soul. This is why we say: “Wherever you are on your spiritual journey you have a place at Epiphany.” RELATA is for the spiritual, but not necessarily religious, designed to remind us that we are connected by our stories.



LEARN MORE AT [EPIPHANYSEATTLE.ORG/RELATA](https://epiphanyseattle.org/relata)

To be added to the mailing-list for upcoming RELATA sessions, email **Diane** at [verger@epiphanyseattle.org](mailto:verger@epiphanyseattle.org).