

THE WEEKLY WORD

EPIPHANY PARISH OF SEATTLE . MARCH 25, 2013

The Easter Service

Maundy Thursday, Good Friday, the Great Vigil of Easter

Dear Epiphany,

This is Holy Week, and I must say I am ashamed of how it snuck up on me. For the last forty days I have sped through Lent, hanging onto my disciplines through the grit of my will and the strength of my spirit. They have been an inconvenience this year more than an action of catharsis and contemplation. I suppose some Lents are like that. In particular this Lent, I added time to my prayers. I committed to 22 minutes of silent prayer each morning. I set my alarm to measure the discipline. Many days as I sat there in silence, my mind whirled with what needed to be done, and the minutes dragged on, like a weight in the water of a speeding boat. There were moments most days when my body yearned to jump up and get going, and by the will of spirit I would forbid it. I would hold the stillness until the impulse passed. And in this way, thankfully, there were moments when I slipped into the space of prayer. The body acquiesced and the mind slowed its paces and I found silence and solitude. But on most days that wasn't the case. So I did what is counter-intuitive, which is what I usually do when I am trying to hear the will of God for my life. I added time to my iPhone alarm. I went to 24 minutes then 25 minutes. Three extra minutes might not seem much-- fair observation. Remarkably though, the longer sessions of enforced silence and solitude seemed to speed by more quickly. In the end, all of the sermons got preached, letters written, classes prepared for and taught, and the kids fed and delivered to their schools and activities.

And still, even as I write this I wonder if I can and will allow myself to drift back to my old ways of interrupted prayers, of appeasing the body by jumping up, of appeasing the mind by feeding its incessant whirl, by checking the boxes and meeting the deadlines. Or will I have learned in some new way the truth that by honoring God, God will honor the work I have been given by God. To put it this way makes the question sound silly.... If I honor God, will God honor the work God has given me? Of course, how could it be oth-

continued...

erwise? The trap, I suppose, is when I confuse the work of my kingdom with the work of God.

My guide towards God's kingdom is measured by the fruits and flowers left in the wake of my labor. This can only be seen by walking backward into the future. This is my trust walk. When I am always straining to see where God is leading me, I mostly miss what God has done for me, and in the same way has done through me. When I find myself bushwhacking my way forward it usually means I am blazing a perimeter around my own kingdom. When I walk backwards into the future I know I am moving with my God if I see flowers blooming along the path I have just taken.

Admittedly, my hindsight is not 20/20. I have an imagination just as God does, and I can see rocks as fruit and eroded ground as flowing rivers. God gave us this creative power, just as God gave us the freedom to blaze our own trails. This creativity is best suited to see what God is doing, and this freedom is most fully exercised when we walk backwards into the future. But, it is our choice. At all times and in all places and almost all ways, it is always our choice. There is one exception. There is one choice that God did not let stand as final in the blind march of human self-orientation... it is the choice of RESURRECTION.

God even allowed us to go so far as to kill God, but God did not stay dead. Rather God used death to journey to the farthest corners of purgatory (that is, run down the most isolated of human paved trails) to make God's presence known. The Easter service is organized to bring our souls in alignment with this one rebellious act of God, which defied our freedom and overpowered our imagination, RESURRECTION.

We walk this God rebelling action by walking the great Triduum of Easter. This is the Easter service, one service with three acts. They are Maundy Thursday, Good Friday, and the Great Vigil of Easter. It is the one time a year when we fully turn to God and say thank you for loving us and leading us and defying our wills this one time. It makes all the difference, if we let it!

And so, I invite you, or should I say, strongly encourage you to come to the Easter service, the Triduum of Easter, one service with three acts: Maundy Thursday, Good Friday, and the Great Vigil of Easter. It is a celebration that turns us back to the path we are walking upon in the hopes of seeing the fruit and flowers God has spread there

for us. It is the celebration too, that inspires us to stay the course and brave the impulses that drive panicked replies to our anxious bodies and fickle minds. Each year Easter can move us a bit more, maybe only the distance of 180 seconds, but the new space may be just the space needed to more fully know the joy of God in our lives.

Doyle

Holy Monday	Evening Prayer Lay Homilist: James Cowan	6-6:30 pm, Chapel
Holy Tuesday	Evening Prayer Lay Homilist: Diana Bender	6-6:30 pm, Chapel
Holy Wednesday	Meditation	8:30-9 am, Chapel
	Taizé with Epiphany Choir*	7:30 pm, Church
Maundy Thursday	Agape Meal*	6:30 pm, Great Hall
	Maundy Thursday Liturgy* with Epiphany Choir & Choristers	7:30 pm, Church
	Watchnight	9 pm—Friday Noon, Chapel
Good Friday	Meditation	8:30-9 am, Chapel
	Good Friday Service	1 pm, Park Shore
	Good Friday Service* with Epiphany Choir	7:30 pm, Church
	Private Confession Sacrament of Reconciliation	After the 7:30 pm service, Chapel
Holy Saturday	Holy Saturday Service	12:30 pm, Chancel
	The Great Vigil of Easter* with Epiphany Choir followed by Dessert Reception	8 pm, Church
Easter Sunday	Easter—Festival Eucharist with Brass Ensemble & Epiphany Choir	8 am, Church
	Easter Brunch*	9:15 am, Great Hall
	Easter—Festival Eucharist with Brass Ensemble & Epiphany Choir*	10:30 am, Church
	The Great Easter Egg Hunt	11:45 am, Meet in the Great Hall

We Need Your Help and Contributions During Holy Week and Easter!

+ Maundy Thursday +

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.

The evening begins with the Agape Meal in the Great Hall at 6:30 pm followed by the service in the church at 7:30 pm.

We need the following

- + 4 meatless pots of soup + 2 people
- + Cheese and crackers *to help with kitchen clean-up*
- + Grape Juice + 2 people
- + Red Wine *to help put away tables and chairs*
- + Bread
- + Olives
- + Fruit

+ Easter Vigil +

Elaborate and dramatic, this service uses all the senses as we recount salvation history and revel in the saving power of God's great mercy. The service includes fire, water, baptisms, lights, organ and brass! The service concludes with the first festive Eucharist of Easter, followed by a sparkling beverage reception in the Great Hall.

We need the following

- + Sparkling Juice + 2 people
- + Champagne *to help during the reception*
- + Desserts + 2 night owls
- + Fruit *to help clean up*



+ Easter Brunch +

Join us for a potluck Easter Brunch at 9 am, between the two morning services.

We need the following

+ 17 Quiches or Stratas

+ 12 Fruit Salads

+ 6 Plates of Breakfast Bread

PLEASE CONTACT EMILY IN THE PARISH OFFICE
AT 206-324-2573 OR
EPIPHANYPARISH@EPIPHANYSEATTLE.ORG
**TO SIGN UP FOR ANY OF THE HOLY WEEK CALLS FOR HELP
AND CONTRIBUTIONS.**

Son of a Preacher Man

Epiphany's Preacher's Kids Tell (Almost) All

Presenters: Jim Marlow, Wellesley Chapman, Ben Linder

Date: Sunday, April 7

Time: 9:15 a.m. - 10:15 a.m.

Location: Great Hall

Did you ever wonder what it's like to be part of a priest or minister's family? A panel of Epiphany parishioners who are also preacher's kids (moderated by a preacher's kid) will discuss what it's like to see things—good and bad—from the other side of the pulpit.

Calligraphy by Trish Stone, inspired by a James Cowan homily

Music for Celebration...

As someone who has sung in choirs for literally as long as I can remember (I believe it was pre-k), I am SO excited for Holy Week! Services every day from Wednesday Taizé through Easter involve copious amounts of *wonderful* music, driven by the adult choir, and the choristers even join for Maundy Thursday!



Singing in church has always given me such joy, satisfaction, a lifted spirit, and a sense of accomplishment. This week is one of the biggest reminders of the integral, *essential* role of music in spiritual life. The songs we learn as youngsters teach us, introduce stories, focus our minds on the message, lighten our hearts and bring comfort - even as we mature. The music we experience in church as adults can inspire and focus our soul. And while we in the choirs always work for excellence in our music performances, the reality is that we are doing more than singing; we are building community, strengthening our spirit and celebrating with those who hear it!

Consider having your child join the Choristers Sunday mornings, 9am-10am and make singing a regular, essential, joyous part of their journey!

Kathea Yarnell
choristers@epiphanyseattle.org
425.272.5972

SUNDAY LECTIONARY CORNER

March 31, 2013—Easter Sunday

Acts 10:34-43 *or* Isaiah 65:17-25,
Psalm 118:1-2, 14-24
1 Corinthians 15:19-26 *or* Acts 10:34-43
John 20:1-18 *or* Luke 24:1-12

http://www.lectionarypage.net/YearC_RCL/Easter/CEasterPrin_RCL.html

SAVE THE DATE

Registration will begin immediately after Easter

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Annual Epiphany Women's Retreat

Friday May 17 - Sunday May 19, 2013

***Listening Deeply to Ourselves, Each Other,
and the Natural World***

Facilitated by Trudy James, MA



St. Andrew's House, Hood Canal



Trudy James has a Master's degree in Religious Education from Union Theological Seminary in New York City. She is a retired hospital chaplain who spent twenty years training and supporting faith based volunteer care teams. She has facilitated a wide range of retreats including Cursillo, Episcopal Healing Professionals, AID's support, and Heartwork Seeking and Listening Retreats at the Whidbey Institute.

More information about the retreat, Ms. James, and registration to follow in April! *If you have any questions, please contact Julia Putnam 206-522-9035 or The Rev. Kate Wesch 206-324-2573.*

MUSIC CORNER:

Worship in the style of Taizé (*pronounced Téh-zay*)



The form of worship based on that of the community of Taizé is a quiet, meditative and devotional experience consisting of readings, accessible repetitive music, and profound periods of silence. Participation can be active or passive as long as the worshipper is open to the mysterious wonder of God.

The Taizé community is an ecumenical monastic order in the village of Taizé, just north of Cluny in the Burgundy region of France. The brothers come from about 30 countries across the world. The monastic order has a strong devotion to peace and justice. It was founded in 1940 by Brother Roger Schutz, a Swiss Protestant monk. Brother Roger opened the existing small building, only miles south of the separation that line that divided the war-torn country in half, Roger's home became a sanctuary to countless war refugees seeking shelter. This community is recognized one of the world's most important sites of Christian pilgrimage.

Three times a day, everything on the hill of Taizé stops: the work, the Bible studies, the discussions. The bells call everyone to church for prayer in the spacious worship space built in the early 1960s.

Currently more than 100,000 of mainly young people from all over the world make pilgrimages to pray and sing together with the brothers of the community. Scripture is read in several languages. In the middle of each common prayer, there is a long period of silence, a unique moment for meeting with God. Underlying their experience, they are encouraged to live in the spirit of kindness, simplicity and reconciliation.

Singing is one of the most essential elements of Taizé worship. Short songs, repeated again and again, give it a meditative character. To open the gates of trust in God, nothing can replace the beauty of human voices united in song. This beauty can give us a glimpse of "heaven's joy on earth," as Eastern Christians put it. As the words are sung over many times, this reality gradually penetrates the whole being. Meditative singing thus becomes a way of listening to God. It allows everyone to take part in a time of prayer together and to remain together in attentive waiting on God, without having to fix the length of time too exactly.

Through this music, little by little, our being finds an inner unity in God. They can continue in the silence of our hearts when we are at work, speaking with others or resting. In this way prayer and daily life are united. They allow us to keep on praying even when we are unaware of it, in the silence of our hearts.

Worship in the style of Taizé is practiced in countless churches and meeting places throughout the world. It has become a language of worship to those of many cultures and backgrounds.

-Tom Foster

HOLY WEDNESDAY TAIZÉ SERVICE
with Epiphany Choir

7:30 pm in the Church

Childcare provided from 6:30—9 pm

Nicola Davies, My Epiphany Story

A small town in northeast Texas. An Egyptian father and a British mother. Living in the land of Southern Baptists was interesting...I didn't always feel that we quite fit in. Here was one more reason why: we were "Episcopalian" and nobody with a southern drawl can pronounce "Eeee-ps---kail--whaaaaat?"



Coming from the Church of England and Christian Orthodox traditions, my parents joined the Episcopal Church when they moved to the United States, a year before I was born.

I was baptized as an infant and confirmed as a teenager at Epiphany Parish (Commerce, Texas). I watched my parents in their reverence and devotion to God. I have vivid memories of helping my mom with her altar guild duties. My dad served on the Vestry. We hosted Coffee Hour, attended midweek potluck suppers, and worshipped regularly. These activities were part of our family rhythm. This became the context in which I could begin finding my own meaning.

The priest at our church was a tall, strong, broad-shouldered man with a deep and booming voice. I met Phillip when I was 8 years old, and over the years, our relationship became one that only God could have created – spiritual mentor, amazing friend, close and loving confidante. With an honorary father/daughter relationship, there are not adequate words to frame the truly sacred bond we shared. I'd ride my bike to the church and just hang out with him. Phillip is the person I went to every time I needed to hear "Darlin', nobody ever promised life would be fair." He would talk to me about things that seemed beyond my comprehension, but in a way that indicated he knew I would someday grasp their meaning. He offered reassurance, as I watched, listened, and became aware of continuous grace in my life. From heaven, he continues to influence my life today.

What an honor it was to watch Phillip serve God - and to stand next to him at the altar as an acolyte. (I still keep my faded acolyte training manual in my hope chest as a special treasure.) As a substitute organist, I learned in high school that God didn't grimace every time I played a wrong note. Again, reassurance of love that was greater than my understanding!

In college and law school, I became “too busy” for regular church attendance. Then my Goddaughter, Kristen Nicola, was born. Wow... Phillip and his wife had named their daughter after me. Not only that, they were asking me to play an important role in her Christian upbringing. When a priest asks you to be a Godparent to his own child, you pay attention. Thus, even when I wasn’t attending church every Sunday, I stayed connected.

I met Scott, and he wasn’t Episcopalian. (I know!) We took turns attending the other’s church-of-choice. When we became engaged, I put my foot down. The wedding had to be in an Episcopal church with Phillip officiating. We were married at Epiphany Parish (Seattle) in 2000.

Yet the same challenge remained. We needed to bridge a gap: the richness of the Episcopal liturgy was foreign to Scott – yet nothing else measured up for me. Each of us had high expectations for a church home. We tried nearly every Episcopal church in the Seattle metropolitan area and miles beyond. Disappointed, we took a break.

In 2009, we were grieving the death of a very dear friend and instinctively knew we could seek comfort at church. Late one Saturday night, we looked on the internet and read that Epiphany had a new rector. The next morning, we showed up, dropped Kaiden in the nursery, received a warm welcome from Doyt, and settled in to experience something beautiful that helped heal our souls. We also had an inexplicable sense that we had found what we were looking for. Alleluia!

It is with God’s grace that my life has been filled with many amazing people and not one, but two Epiphany Parishes!

Here at Epiphany-Seattle, the flame of my childhood wonder continues to glow with radiance. Scott, Kaiden and I appreciate being part of this wonderful community. It is clear the Holy Spirit is at work in our lives here. The blessings of love, guidance and friendship are continually beyond our comprehension. Thanks be to God.

My Epiphany Story, A Series

We’re relishing our new venture here at Epiphany, the telling of personal stories of our own journeys to and our experiences of Epiphany. We hope you've enjoyed the stories you've read so far. We are inviting you to share your own (or your family’s) Epiphany Story about what Epiphany means to you. Just 300-500 words. We’ll edit for clarity with your approval. Please send your story to Anna White at annaflwhite@me.com. Thank you, *Anna White*

Epiphany is here!

By Holly Boone

“Epiphany is here!”

What the young clerk at MacPherson’s Fruit and Produce meant was that my gray Prius was in the parking lot with the hatchback raised, ready for the usual Wednesday morning produce order to be loaded.

But last Wednesday morning I heard him a little differently: Epiphany is *here*, I thought, here in South Seattle. As two young men loaded the cases of broccoli, napa cabbage, oranges, bananas, winter greens and other produce into my car, I kept saying to myself, *Epiphany is here*. I felt a little lump catch in my throat and some tears sting my eyes.

When I pulled up at the Cherry Street YWCA food bank, clients were already forming a line. I heard someone shout, “Epiphany’s produce is here!” The food bank volunteers, some of them young people from Seattle University, quickly unloaded my car and I was soon on my way home.

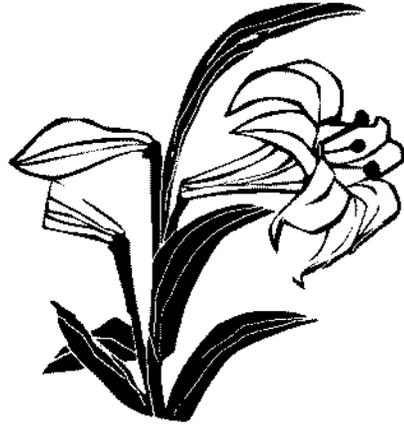
This is what it means when you put money in the little basket on the way to communion: You not only put fresh produce on the shelves of the YWCA food bank. You send Epiphany forth into the world. Thanks be to God.

Do you have a Wednesday morning free?

We can always use more volunteers to deliver produce. It involves a drive to MacPherson’s on 15th Ave South on Beacon Hill and then delivery to the Cherry Street YWCA just off MLK. Delivery would take about an hour and a half any time before 10:00 AM. A full load of produce fits in a mid-size sedan, station wagon, or hatchback compact car. Interested? Please contact Laura Blackmore (laura@blackmoreconsulting.com). Thanks for thinking about it!

EASTER FLOWER FUND

During our Easter services, we decorate our church with Easter lilies. You can remember a special person or event this Easter by donating to the Epiphany Parish Flower Fund. Perhaps you would like to acknowledge the birth of a baby, a marriage or a loved one now departed, to be acknowledged in our Easter service bulletins.



Contributions to the Flower Fund are also gratefully accepted and acknowledged throughout the year. Donations of any amount are welcome.

Thank you for your consideration of the Epiphany Parish Flower Fund.

PLEASE COMPLETE THIS FORM AND RETURN TO THE CHURCH OFFICE BY **WEDNESDAY, MARCH 27.**

Name of Donor _____

Phone # _____

My check is enclosed for purchase of an Easter lily.
(Make payable to *Epiphany Parish* with *Easter Flowers* on the memo line in the lower left hand corner of your check.)

I wish to be acknowledged in the Easter bulletin,
 in memory of or in thanksgiving for:

For another special Sunday during the church year: _____

Bulletin message: _____

Returning to the Sacrament of Reconciliation: A Guide for Four Sets of Circumstances

*A series from [http://onlineministries.creighton.edu/
CollaborativeMinistry/Lent/Returning-to-Reconciliation.html](http://onlineministries.creighton.edu/CollaborativeMinistry/Lent/Returning-to-Reconciliation.html)*

Preparing, planning and celebrating

The greatest fruit in the Sacrament of Reconciliation will come if we take the time to prepare well. It takes real prayer and grace to come to this Sacrament well. It takes planning to say what we want to say well. This all part of the time of grace that allows God to work in us and prepare us for a grace filled encounter. Finally, it is so important to come to the Sacrament as a celebration. This is an occasion for great joy and deep peace. It is a time of sincere expectation of grace to be given to us. Whatever Penance the priest offers us - "as a remedy for the healing desired" - we can all come forth from the Sacrament, giving thanks and praise for this experience of power of the Incarnation, Life, Death and Resurrection of Jesus touching my heart this day. This was all for me and it was for this moment. When we say "Amen" to this grace and open our hands and heart to then receive the Eucharist and say "Amen" again, we experience the full meaning of the Communion with Jesus given to us in these two Sacraments together.

Sacrament of Reconciliation

Date: Good Friday, March 29
Time: After the Good Friday Evening Liturgy
Location: Chapel

Private and 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 446 in *The Book of Common Prayer*.

PARISH PRAYER LIST

WE PRAY FOR THOSE WHOSE BIRTHDAYS FALL BETWEEN March 24 and March 30: Lex Lindsey, Charles Nolan, Shannon Polson, Gretchen Campbell, Oscar Edebohls, Francine Hanlon, Gilbert Anderson, Gavin King, Mark Smedley, Chris Youtz, Mark Hutcheson, Theresa Dowell, and Jim Marlow.

WE PRAY FOR THOSE ON OUR CYCLE OF PRAYER: Joan Thacker; Allan Truer; Jean Viereck; Peter & Marylyn Vincent; and Davis & Elizabeth, Matthew, and Rosalie Walker. We pray for St. George (Maple Valley) and St. Luke (Renton).

YOUR PRAYERS ARE ASKED FOR CONTINUED HEALING AND STRENGTH FOR THOSE IN OUR PARISH WHO ARE ILL OR GRIEVING: Paul, Bette Sprague, Coralie Swanson, Connie Gaines, Barbara Ward, Barbara Himmelman, Ginger, Kay Schack, Veronica, Ashle, Bob Bergman, Piper Simmons, Sid Malbon, Gregg Waddell, P.J., Tom Pelphrey, Jamie, Kathy, Yamy Xolocotzi, Dougald MacMillan, Anne, Adrian, Cyril Urwyler, Tim Murray, Alice, Laura, Anthony, Cassie, Cindy, LaVerne Green, Erik Grafe, Hannah Moderow, John Baker, David & Diane Libbey, Jack Roberts, Mary Cecile, Carl Putnam, Nikki, Ellen Gimbel, Edwina, Eileen Riley, Peg Sherwood, Bonnie, Bill Williamson, Baby La John Gonzalez, Colleen Terry, Liza, Roy Enriquez, Charlotte Hutton, Andrea & family, Mark Jensen & family, James Bryant, Helen Arnold, Peter, Jean, Shannon Ries, Jerre, Jessica, Will Gluck, the Torrance Family, Ruth, Marjorie, Johnny Gene and Beverly Saulsbury, Joey Johnson, Mark, Jeanne Edwards, the Robinson family, Jolene, David, the Hawkes family, Jean, George Fisher, Edna Heatherington, Marie Claiborne, Jane Ewing, Ruth Dalton, Linda, Rain, Lauren Riker, Alan Fowler, Scott Gehring, Donta Rogers, JoAnne, George Harrington, Nina, Carolyn du Pen, Bill, Laura, Jim, Carla, Stan, the Davies family, Marilyn, Bob Shupe, the Bush family, Margaret, Theresa, Kathleen, Ashley Hays & family, Elizabeth Lemke, Gloria Allen, and Sherry Garmand.

WE PRAY FOR THOSE WHO HAVE DIED: Phyllis Nippler.

*Occasionally we review and cull the prayer list. If we have removed someone in error or you would like to have someone removed or added please contact Emily in the Parish Office. The same invitation applies for birthdays.
206-324-2573 or epiphanyparish@epiphanyseattle.org*