

CHURCH OF THE EPIPHANY

UPCOMING

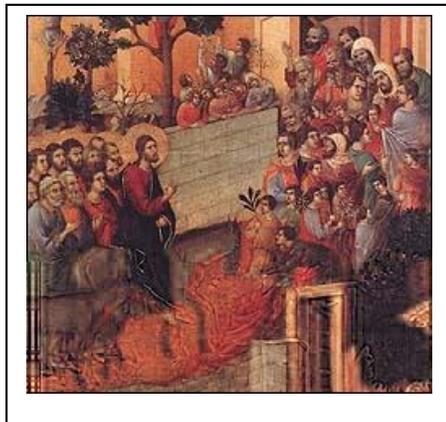
April 13th, Palm Sunday 8 and 10:30 am.

April 17th, Maundy Thursday liturgy followed by the all night watch, 7pm.

April 18th, Good Friday Stations of the Cross 12 noon, Veneration of the Cross 7pm.

April 19th, The Great Vigil of Easter (our first Easter Service) 7pm.

April 20th, Easter Service 10:30 am (No 8:00am service).



“Jesus has now many lovers of the heavenly kingdom but few bearers of His cross.” Thomas A Kempis

(Duccio, Triumphal Entry, 14thc.)

Almighty and everliving God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

8:00

10:30 Chalice

10:30 Lector

April 13	Sylvia Sidlow	George Serwenda	Fr. Oja	Gabi Pezoa
April 20	No 8:00	John Burtness	Fr. Cheo	Dan Hoglund
April 27	Sylvia Sidlow	Antonio	Fr. Oja	Grace Ann Westergren
May 4	Dwight Colemere	Shirley Johnson	Fr. Cheo	Liam McKissick
May 11	Sylvia Sidlow	Anita Ben-Obi	Fr. Oja	Amida

Church of the Epiphany
100 Colorado Blvd.

Denver, CO 80220 Fr. Stace Tafoya, Rector 303 229 0208

Fr. Jose Vilar, Assistant 787-463-4833

Holy Week will be as follows:

April 13th, Palm Sunday 8 and 10:30 am.

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Bring your bells to the Easter Vigil and Easter Sunday!

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A Brief Explanation of Holy Week

The Sunday of the Passion: Palm Sunday

Holy Week begins with the Sunday of the Passion: Palm Sunday. The dual nature of the liturgy is evident from its title. A special liturgy begins with a procession of the congregation and the blessing of the palms, commemorating the triumphal entry of Jesus into Jerusalem. The Gospel reading is the complete story of the Passion. The service underlines the contrast between the crowd's joyous greeting of their king and then their condemnation of him—the contrast between shouts of “Hosanna” and “Crucify him!”

Maundy Thursday

Thursday in Holy Week is called Maundy Thursday, from the Latin for *mandatum novum*, "a new commandment": John 13:34: After Jesus washed the feet of the disciples he said “A new commandment I give you, that you love one another. Just as I have loved you, you also should love one another.” It marks the beginning the Great Three Days leading up to the proclamation of the resurrection at the Easter Vigil.

The Gospel from John 13 speaks of love and service, which are expressed in the ceremony of Foot-washing. By washing his disciples' feet, Jesus displayed the self-emptying love God shows for the world - a sacred example of love. Nothing and no one is to be beneath them, and by this undifferentiating love the world will know that the disciples belong to Jesus.

The Eucharist commemorates the first Eucharist at the Last Supper and includes the reservation of sacrament for Good Friday. During the Easter Triduum, sacrament is not to be reserved at the main altar. So during the Maundy Thursday service, sacrament consecrated for use on Good Friday is "reposed" to a special altar set up in the Nave which is fittingly called "The Altar of Repose." We observe a watch, prayer throughout the hours of the night, where we pray for one hour at a time at the altar of repose.

Good Friday

Stations of the Cross or the Way of the Cross

The term "Stations of the Cross" refers both to a series of fourteen representations of events on Christ's journey to the Cross and the popular devotion of passing before them in meditation on Christ's sacrifice. The devotion reflects the practice of pilgrims to Jerusalem who, from earliest times to the current day, have followed the way of the Cross from the house of Pilate to Calvary and wished to re-enact this journey on their return home. We do the stations around the Nave at noon on Good Friday.

Veneration of the Cross

One wonders why it's called Good Friday when it commemorates a very dark day, indeed. The name comes from "God's Friday," and on God's Friday, we commemorate the Crucifixion. It is a continuation

of the Maundy Thursday service and begins in silence as the night before ended in silence. In the early church pieces of the True Cross were revered at this service, and the cross over the altar was draped in black. The Liturgy has four parts: the Word of God (with the Passion according to John), the Solemn Collects (which date back to the 4th century and are an early form of the Prayers of the People), the bringing in of the Cross and Veneration, and Communion from the Reserved Sacrament.

Easter Vigil

Since the early days of the church, Easter eve was a time set aside for baptisms. They were elaborate, dramatic services carefully timed to coincide with the proclamation of the Resurrection, symbolizing a new light shining, a new beginning. The Great Vigil is one of the most dramatic services the church offers. A study in contrasts, it begins in the darkness. As the congregation waits in the darkened church, the paschal candle is lit from a special fire. The procession then moves into the church following the paschal candle, and hundreds of candles held by congregation, choirs, lay ministers and clergy are lit. An ancient hymn, the Exultet is sung. The Exultet is an ancient chant which reminds us of our links to the Israelites' exodus from Egypt. Several Old Testament lessons are read, one of which is always the wonderful story of the parting of the Red Sea, and songs are sung. These lessons and songs trace the history of our redemption from the time of creation up through the prophets. The promise of redemption is further realized in the Sacrament of Baptism, and finally realized with the words proclaimed by the deacon at the conclusion of the baptisms: "Alleluia. The Lord is Risen." The lights come on. The organ plays. Bells are rung in a great fanfare to indicate that this is indeed a festival. (Worshippers are encouraged to bring their own bells from home and to join in.) When the church is fully bathed in light, we then celebrate the first festive Eucharist of Easter together, as the light of Christ returns to our midst!

(From the Anglican Church News Service edited for our purposes)



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