

EPIPHANY

Church of the Epiphany April 2020

The Little White Church on the Corner

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Clergy Clatter

When I was in seminary, one of the required classes in the core curriculum was "Homiletics" (preaching). It was held in an old chapel that they called the Oratory. It met twice a week, and at each session, two students preached on an assigned text. We then picked each other apart, unmercifully. I later learned that they were training us to be non-defensive when we got out into congregations with people criticizing our preaching. By the time we finished three years of that class, we had pretty thick skin. Some of us enjoyed Homiletics, and some of us dreaded it.

During my senior year, a video tape recorder came on the market, and the school bought it. It was made by Apex, and used a reel to reel tape that was about three inches wide. It was a big heavy box of a thing, with a great big camera on a rolling tripod. Each time it was started, it had to be "calibrated", which was kind of like tuning in to an old test pattern. Of course, it was black and white, with a grainy picture, and it would sometime skip over stuff, or sound and picture would get out of sync, but for the first time we could see ourselves preaching. It was horrible. Picking each other apart was one thing, but this added the element of picking ourselves apart. And we all discovered that we were much more critical of ourselves, than each other.

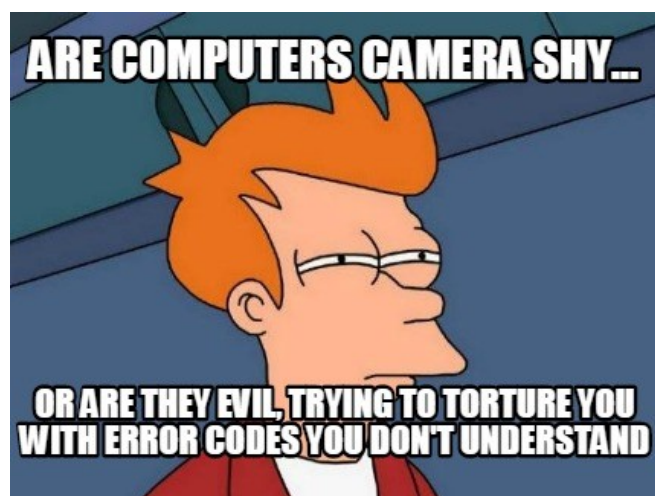
This was when I discovered that I was a little camera shy, and that I had no desire or intention of ever being a televangelist when I got out into the big bad world. Well, guess

what! I made it for 50 plus years, but then came coronavirus, and the whole world got flipped upside down. And I suddenly, very quickly, had to get a handle on You Tube, Zoom, Facebook Live, Live Streaming, and a whole new language. When I do a service on YouTube, I try to keep it down to 30 minutes or less. But it can be played back at any time, and it can be paused, and as John Childers say, "I like it because I can skip over the stuff I don't like." You can't do that sitting in a pew.

Well, thanks to Buddy Pate and John Moscoe, we had our first Zoom vestry meeting. It went amazingly well. It was good to see and hear folks again. And we're working on more YouTube services. And I guess by the time this is all over, I will be over my camera shyness. I still don't like playing it back and looking at myself. So if I goof. Don't tell me. I might have to look.

Stay well, folks.

Richard+



Vestry Highlights

March 2020 Vestry

- ♦ Reported: Audit complete and sent to the Diocese.
- ♦ Reported: 2 of 3 security lights repaired by Dominion Energy. 1 is pending repairs.
- ♦ Reported: May 9th Safe Church Training probably will not be held.
- ♦ Adjusted Centennial Celebration Committee as follows: Jim Fisher, Mary Shaffer, Joyce Williams, and Ariel Fernandez.
- ♦ Approved: Continuation of all pay and salaries through April, to be reevaluated at the April 16th Vestry meeting.
- ♦ Approved: Reschedule of April meeting to April 16th and at 6:30 PM instead of 7:00 PM.
- ♦ Approved: Purchasing a 1 year Zoom Account.
- ♦ Discussed: Methods of receiving Pledge payments and Contributions during the COVID-19 restrictions.

2 Todd Bissonnette
 3 Tina Wright
 4 Laurie Coffman
 5 Otto Pebworth
 Linda Swain
 8 Chris Boswell
 10 Betty Ann Christiansen
 11 Nell Steckman
 16 Rosie Cronin
 17 JoAnne Davis
 20 Gini Scott



Christ has triumphed!

Tomb, thou shalt not hold him longer;
 Death is strong, but life is stronger.
 Stronger than the dark, the light;
 Stronger than the wrong, the right.
 Faith and hope triumphant say,
 Christ will rise on Easter Day.

—Phillips Brooks



EPISCOPAL
DIOCESE
of Southern Virginia

[God says]: "When the earth totters, and all its inhabitants, it is I who keep steady its pillars." (Psalm 75:3)

Yesterday Gov. Ralph Northam of the state of Virginia announced a mandatory stay-at-home order effective until June 10 in an effort to stem the tide of rising coronavirus cases and deaths during the global pandemic. Many have asked how the governor's order will affect churches in the Diocese of Southern Virginia. The order does not change the guidelines that have previously been given except to say that they are now mandated. To that end, the following directives for our churches are and remain in effect:

- ♦ Church services continue to be suspended until further notice and likely not before June 10. Churches are encouraged to provide on-line worship experiences of their own if they are able, and to employ and make available for home use resources accessible through the diocesan website. If you need assistance, the diocesan office stands ready to help you.
- ♦ Parking lot gatherings in cars for worship or otherwise, or any gatherings of more than ten people, are not permitted. As reported in the Virginian-Pilot following the governor's press conference yesterday, Gov. Northam "said Monday that Virginia isn't looking to put people in jail, but that anyone gathering in groups larger than 10 could be charged with a class 1 misdemeanor, which carries up to a year in jail and a \$2,500 fine." The governor emphasized that "we are in a public health crisis, and we need everyone to take this seriously and act responsibly," stating that "our message to Virginians is clear: stay home." We model being Christian citizens when we adhere to the governor's order.
- ♦ Church offices may remain open to respond to the indigent who are seeking assistance, so long as not more than 10 people are present at one time and they maintain six feet of physical distance from one another.
- ♦ Food and clothing banks and other outreach efforts that address basic human needs may remain open subject to the same restrictions on social distancing and numbering of staff and guests.
- ♦ Clergy, musicians, lay ministers and audio/visual technicians may continue to go to church to record or livestream services provided that are 10 or fewer are present.
- ♦ Day schools are to remain closed. Childcare may remain open with priority given to children of workers deemed essential, subject to the same limitations on

social distancing and number of staff and children.

♦ **FUNERALS:** In the event of a parishioner death, families should be encouraged to delay funerals. Funeral homes have been mandated to offer services only to immediate family members (to include spouses, children, parents, grandchildren, siblings in that order and limited to not more than 10). Churches are directed to do likewise.

It does seem perhaps that the earth is tottering and the people are in turmoil. We must remind each other that God established the pillars of this earth and holds them firm. God keeps us steady even if we are tempted to be afraid. Let us not forget the source of our strength and pray for His love and mercy on a daily basis as we continue to be the church during this confusing time. May God bless you and continue to hold you steady and firm in His most loving, all-encompassing hands.

Yours faithfully in Christ,
+Susan



Church of the Epiphany Service Schedule for the week of April 5th:

April 5- Palm Sunday - YouTube Video.

April 9 - Maundy Thursday - YouTube Video.

April 12 - Easter Sunday - YouTube Video.

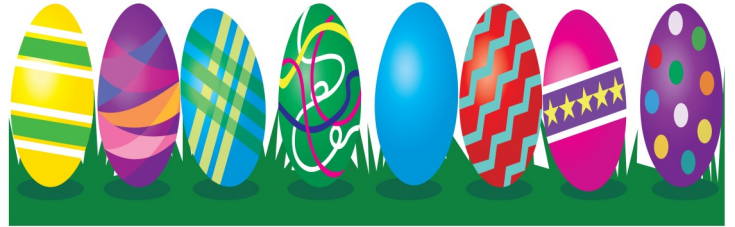
Be on the lookout for emails giving the details and links for the services on YouTube featuring our favorite priests, Richard Bridgford and Julia Ashby



Epiphany Prayer List

*Linda Armstrong
Sheila Brinck
Jerry Cronin*

*Kevin LaPointe
Ray & Nell Steckman
Grace Strid*



Good Friday Offering

Again this year we will join other Episcopal churches by designating our Good Friday offering to the Anglican Church in Jerusalem. This is a long-standing tradition in the Episcopal Church. Please be generous with a designated mail-in offering.

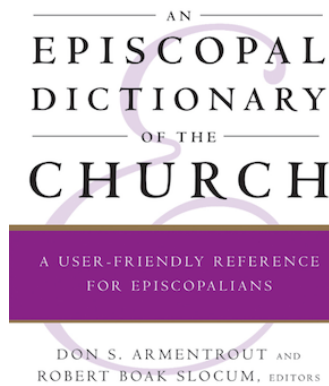
Episcopal Diocese of Southern Virginia

"Friend" the diocese at www.on.fb.me/diosova. Visit the Diocese website at www.diosova.org, and its YouTube channel at www.youtube.com/user/TheDioSoVa.



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The Sunday before Easter at which Jesus' triumphal entry into Jerusalem (Mt 21:1-11, Mk 11:1-11a, Lk 19:29-40) and Jesus' Passion on the cross (Mt 26:36-27:66, Mk 14:32-15:47, Lk 22:39-23:56) are recalled. It is also known as the Sunday of the Passion. Palm Sunday is the first day of Holy Week. Red is the liturgical color for the day. The observance of Palm Sunday in Jerusalem was witnessed by the pilgrim Egeria in about 381-384. During this observance there was a procession of people down the Mount of Olives into Jerusalem. The people waved branches of palms or olive trees as they walked. They sang psalms, including Ps 118, and shouted the antiphon, "Blessed is he who comes in the name of the Lord!" The Palm Sunday observance was generally accepted throughout the church by the twelfth century. However, the day was identified in the 1549 BCP as simply "The Sunday next before Easter." The blessing of branches and the procession were not included. The 1928 BCP added the phrase "commonly called Palm Sunday" to the title of the day. A form for blessing palms was provided by the Book of Offices (1960). The 1979 BCP presents the full title for the day, "The Sunday

of the Passion: Palm Sunday" (BCP, p. 270). The liturgy of the palms is the entrance rite for the service. The congregation may gather at a place apart from the church and process to the church after the blessing of the branches of palm or other trees (BCP, p. 270). The liturgy of the palms includes a reading of one of the gospel accounts of Jesus' entrance into Jerusalem. The branches may be distributed to the people before the service or after the prayer of blessing. All the people hold branches in their hands during the procession. Appropriate hymns, psalms, or anthems are sung. The Prayer Book notes that the hymn "All glory, laud, and honor" (Hymns 154-155) and Ps 118:19-29 may be used (BCP, p. 271). The Hymnal 1982 also provides "Ride on! ride on in majesty!" (Hymn 156) and "Hosanna in the highest" (Hymn 157) for the procession at the liturgy of the palms. The Hymnal 1982 provides musical settings for the opening anthem, the blessing over the branches, and the bidding for the procession (Hymn 153). The procession may halt for a station at an appropriate place such as the church door. The BCP provides a station collect which may be used (p. 272). The palm liturgy may be led by a deacon or lay reader if a bishop or priest is unavailable.

When the service includes the eucharist, the liturgy of the palms is followed by the salutation and the collect of the day. The service changes focus abruptly from the triumphal entry into Jerusalem to the solemnity of the Passion. In the 1979 BCP, the Passion gospel is drawn from one of the three synoptic accounts of the Passion, one of which is appointed for each of the three years in the eucharistic lectionary. The Passion gospel is announced simply, "The Passion of our Lord Jesus Christ according to _____." The customary responses before and after the gospel are omitted (BCP, p. 272). The Passion gospel may be read or chanted by lay persons. Specific roles may be assigned to different persons, with the congregation taking the part of the crowd (BCP, p. 273). It is customary to observe a brief time of silence when the moment of Jesus' death is described by the narrator. The Hymnal 1982 provides a variety of hymns concerning the Passion, including "Sing, my tongue, the glorious battle" (Hymns 165-166), "O sacred head, sore wounded" (Hymns 168-169), and "Were you there when they crucified my Lord?" (Hymn 172).

The Thursday in Holy Week. It is part of the Triduum, or three holy days before Easter. It comes from the Latin *mandatum novum*, "new commandment," from Jn 13:34. The ceremony of washing feet was also referred to as "the Maundy." Maundy Thursday celebrations also commemorate the institution of the eucharist by Jesus "on the night he was betrayed." Egeria, a fourth-century pilgrim to Jerusalem, describes elaborate celebrations and observances in that city on Maundy Thursday. Special celebration of the institution of the eucharist on Maundy Thursday is attested by the Council of Hippo in 381. The Prayer Book liturgy for Maundy Thursday provides for celebration of the eucharist and a ceremony of the washing of feet which follows the gospel and homily. There is also provision for the consecration of the bread and wine for administering Holy Communion from the reserved sacrament on Good Friday. Following this, the altar is stripped and all decorative furnishings are removed from the church.

The feast of Christ's resurrection. According to Bede, the word derives from the Anglo-Saxon spring goddess Eostre. Christians in England applied the word to the principal festival of the church year, both day and season. 1) Easter Day is the annual feast of the resurrection, the pascha or Christian Passover, and the eighth day of cosmic creation. Faith in Jesus' resurrection on the Sunday or third day following his crucifixion is at the heart of Christian belief. Easter sets the experience of spring-time next to the ancient stories of deliverance and the proclamation of the risen Christ. In the west, Easter occurs on the first Sunday after the full moon on or after the vernal equinox. Easter always falls between Mar. 22 and Apr. 25 inclusive. Following Jewish custom, the feast begins at sunset on Easter Eve with the Great Vigil of Easter. The Eastern Orthodox Church celebrates Easter on the first Sunday after the Jewish pesach or Passover (which follows the spring full moon). Although the two dates sometimes coincide, the eastern date is often one or more weeks later. 2) Easter Season. See Great Fifty Days.