



The Evangel
Newsletter of Community Presbyterian Church
Lake City, Colorado
Easter 2011

† Centered in Christ

† Cultivated in Community

† Called to Care

Holy Week Services Schedule – All Services Are Ecumenical - All Are Invited

Holy Thursday/Maundy Thursday Services, April 21st

Maundy Thursday commemorates Jesus' Last Supper when he broke bread and gave the cup to his gathered disciples. This was the initiation of The Sacrament of the Lord's Supper. John's Gospel, breaking with the other three Gospels, tells of Jesus washing the feet of the disciples and giving them a new commandment to love one another. Maundy Thursday takes its name from the Latin word, "*mandatum*", meaning "commandment". At The Last Supper Jesus said, "I give you a new commandment, that you love one another. Just as I have loved you, you should also love one another." (John 13:34). Holy Thursday is another name for Maundy Thursday.

The Great Triduum (Latin for "The Great Three Days") begin at sunset on Holy Thursday and extend through sunset on Easter Day. These three days are the absolute climax both of Lent and of the Christian Year. There is no higher point than these three days. These days proclaim the paschal (Passover) mystery, and the saving events of the suffering, death, and resurrection of Jesus.

● **Passover Seder** at the Baptist Church Fellowship Hall is at 6:00 pm

● **Holy Thursday/Maundy Thursday Worship** with The Celebration of the Sacrament of The Lord's Supper, the Veiling of the Cross, and the Stripping of the Church is at Community Presbyterian Church at 7:30 pm

Good Friday Services, April 22nd

Good Friday commemorates the death of Jesus on the cross. The normal Service of Worship is three hours, aligning itself with the three hours Jesus spent on the cross, from noon until 3 pm. Good Friday is named for the great, eternal goodness that resulted in Christ's death on the cross showing God's love and salvation offered to each person in the world. Originally it may have been called "God's Friday".

● **Good Friday Worship** is at Saint James Episcopal Church at Noon

● **Stations Of The Cross** is at Saint Rose of Lima Roman Catholic Church at 5:30 pm

● **A Service Of Tenebrae** (A Service Of Darkness) is at Community Presbyterian Church at 7:30 pm

Tenebrae is a service of "darkness." Candles are extinguished one by one until the darkness is complete. Tenebrae originated in the twelfth century. During this service, the sufferings of Jesus are recalled from betrayal until His burial in the tomb. (It can be observed either following Communion on Maundy Thursday or on Good Friday evening.)

Holy Saturday Service, April 23rd

Holy Saturday is the connective point between Thursday and Friday and Sunday. Saturday observes "The Paschal or Easter Vigil commemorating the time Jesus lay in

the grave. Holy Saturday services are prayer vigils anticipating the rising of Jesus from the dead. Properly understood, Holy Saturday evening is the first service of Easter.

●**The Great Vigil of Easter** (The First Service of Easter) at Community Presbyterian Church at 7:30 pm.

The Paschal or Easter Vigil is a vigil service awaiting the rising of Jesus from the dead. It is held on Saturday evening. During the service, beginning in darkness, the light grows brighter and brighter until the climax of the service with the proclamation that “Christ is Risen. Christ is Risen, indeed!” During the early centuries of Christianity, the events of Holy Week were celebrated in a single service. This service was a vigil that began on Saturday night and continued until the dawn of Easter morning. The saving work of Christ was celebrated with joy and thanksgiving by those early Christian believers. This was a time to baptize new converts, accept them into the Church and welcome and greet the first rays of the Easter morning dawn. This is also where the tradition of “Easter Sunrise” began. It was once believed that the sun danced for joy at the rising of Christ from the dead on Easter morning. The Easter Sunrise also commemorates the journey of the women to the tomb of Jesus on that first Easter morning. Finally, historically, the sunrise each day is seen by the Church as a reminder of the resurrection of Christ from the dead.

The Resurrection Of Our Lord/Easter Sunday Services, April 24th

●**A Service of Holy Communion** at Grace Fellowship at 8:00 am

●**A Service Of Holy Communion** at Saint James Episcopal Church at 8:00 am

●**Easter Morning Community Breakfast** at Baptist Fellowship Hall at 9:00 am

●**Easter Morning Community Worship** with the Lake City Community Choir at the Armory at 10:30 am

●**Resurrection of Our Lord Easter Mass** at Saint Rose of Lima Catholic Church at 4:30 pm

The Great Vigil Of Easter

This year, as an end to Holy Week, we begin a new Service of Worship at CPC. The Great Vigil of Easter is, as it says, a vigil. The vigil is anxiously awaiting the Resurrection of Jesus Christ. We travel back in history to that first Easter when the disciples and women who followed Jesus were in both hiding and mourning. Jesus had told them he would come back from the dead. Would he? Could he? Are not the dead, dead? That first Easter no one knew. They hoped, but they did not know.

The Great Vigil of Easter originally began on Saturday night (Holy Saturday) and continued until the dawn of Easter morn. It celebrated the saving work of Christ and was also traditionally a time to baptize new converts and to greet the first moments of Easter Day. The service begins in darkness and mourning since Jesus is dead and in the tomb. Gradually as the service progresses, there is an increase in light heralding both the approaching dawn and the realization that Christ is alive: “He is Risen, He is Risen indeed,” is the joyful proclamation as we realize that Christ was exactly who He said He was and did exactly what He said He would do (rise from the dead).

Please join us as we begin a new Service of Worship during the glorious conclusion of Holy Week and the celebration of Easter. Move with us in this Service from expectation

to realization, from sadness to joy, from defeat to triumph, from gloom to hope, from gory to glory, and from death to life.

Symbols of the Resurrection

A symbol is a visible sign of something that is invisible. There are many expressions of our assurance of the resurrection of Jesus. Among them are:

- The sun rising each day.
- An empty cross – the cross is empty because Jesus rose from the dead.
- The lily and bulbs – a green and flowering plant that grows from a bulb at Easter each year, apparently appearing lifeless the rest of the year.
- A Peacock. The peacock sheds and re-grows his beautifully colored tail feathers each year.
- A butterfly and cocoon. A caterpillar transforms into a butterfly out of a seemingly lifeless and dead cocoon.
- A phoenix or fire bird. This mythical bird was said to rise from the ashes of fire that burned its old body.

What are Some of the Names For Easter?

The word paschal (pertaining to Easter or Passover) is from *pesah* the Hebrew word Passover. In several languages the word for Easter comes from the same root. *Paques* in French, *Pascua de Resurrecion* in Spanish, *Pasqua* in Italian, and *pask* in Swedish. In the eighth century, the Venerable Bede wrote that the English word *Easter* came from *Eastre*, the Anglo-Saxon goddess whose holiday was on the spring equinox, March 21st.

What are the Easter Colors and What Is An Easter Candle?

White and gold are joyous and festive colors to use at Easter and throughout the Easter season on cloths for altar, pulpit, and lectern and on stoles and banners. A large white candle, called a paschal candle, may be used every Sunday during the Easter Season”

How Long Is the Easter Season?

The Easter Season, also known as the Great Fifty Days, begins at sunset on Easter Eve and continues through the Day of Pentecost. This is a season for celebrating with joy Christ’s resurrection and ascension and the giving of the Holy Spirit on the first Easter (John 20: 22-23) and on the Day of Pentecost (Acts 2).

Ascension Day, when Jesus ascended to heaven, is the fortieth day after Easter. Pentecost, the fiftieth day after Easter, comes from the Greek work for fiftieth, *pentekoste*. Greek-speaking Jews called the Jewish Feast of Weeks the Day of Pentecost. Acts 2 tells how the anxious and fearful disciples, who had gathered on the Day of Pentecost, were filled with the Holy Spirit and thereafter preached boldly the gospel of Jesus Christ.

Why Is a Lamb Associated with Easter?

The Lamb is probably the most strongly Christian of all the Easter symbols. This is for two reasons. The Lamb has no ties to pagan traditions and lambs, like other animals, are born in the springtime. The lamb comes from the Jewish Passover where each family killed a lamb as a sacrifice to God. When Christ became the Passover Lamb for everyone, the lamb became a symbol of his sacrifice on the cross. (*Holidays and Holy Days*, page 62)

What Do Easter Lilies Signify?

The Easter Lily is relatively new to the traditions and customs of the Easter Season. Painters, artists and sculptors through the years have used the white Madonna lily to signify innocence and purity. Frequently, this referred to Mary. In the 1880's, Mrs. Thomas Sargent brought Bermuda lily bulbs to Philadelphia. William Harris saw the lilies and introduced them to the trade. Hence, the Bermuda lily became the Easter lily and spread throughout the country. This Bermuda lily blooms in time for the Easter Season. (*Holidays and Holy Days*, page 63) It is said that the lily looks like a trumpet heralding the good news of the resurrection of Jesus. The tiny bulbs inside the lily are red, signifying the shed blood of Jesus. The lily also blooms in the spring, and then remains dormant until the next spring when it eternally blooms again.

Customs of the Easter Season

Through the years, many symbols and meanings have come to Easter along with many customs. We seek to express Easter in many different ways. As with Advent and Christmas the true meaning of many of the symbols have been passed over or ignored along the way. But the true meanings, the religious ones, are still present if you look deep enough. Throughout Christian history, Christians have always taken customs and traditions of the local area and invested them with meanings for Christians.

Okay, Where Did the Rabbit (or Bunny) Come From?

For instance, the hare, a rabbit, was symbol of a full moon in ancient Egypt. A full moon is always associated with Easter so the rabbit and the full moon because associated with the goddess Eastre. It is in the springtime when not only rabbits but many other animals give birth, new life comes into the world at springtime. The new life of Jesus came into the world at springtime with the dawn of the resurrection. So, as you can imagine it did not take long for the rabbit to become transformed into the Easter Bunny that we know and love so well now. The Easter Bunny is apparently an imported idea from Germany. The task of the Bunny: to take brightly colored eggs to children. The task of the children: to build a nest of grass for the Easter Bunny to lay the eggs in. The nests, of course, have been replaced by brightly colored baskets. Why bright colors? Again, following the dreariness and despair of believing that Jesus was dead and done for, the world radiated with a new brilliance and a new brightness at the dawn of that first Easter Sunday.

How About New Clothes and Easter Bonnets? What Have They To Do With Easter?

On a somewhat more secular, but still most interesting note, the custom of new clothes for Easter, new hats and bonnets also have historical merit as well as a theological meaning as well. It is important to note that until the eighteenth century, Easter came near New Year's Day. That's the old Julian calendar. The Gregorian calendar currently used in the United States did not become a part of the American way of keeping time until 1752. Hence, at the start of the New Year, it was considered to be good luck for the coming year to get new clothes. That's the secular part. The theological part is that the new clothes, hats and bonnets (hats and bonnets were much more in style then than now) was also considered to represent new life in Christ, the new life in The Once-Crucified-And-Always-Risen-Christ. (That's also why baby chickens came to be

associated with Easter: baby chickens are born in the spring, new life. Christ came to life again in the spring, new life.).

Where Did Easter Eggs Come From, and Egg Hunts, and Egg Rolls, and Baby Chicks

The historical part of me also has to mention that King Edward I of England had 450 eggs dyed and gave one as a gift to each of his servants in the England of 1290. In Russia of old, eggs were dyed a bright, deep red. Why red? What color is blood? Red. The bright, deep red signified the blood of Christ shed for us. Some eggs, such as those from Poland and the Ukraine are painted and decorated with elaborate designs and take hours and hours to make. These eggs are called “Pysanki” eggs. Easter Egg hunts began in the 19th century of Britain. Dolly Madison, wife of James Madison, POTUS (President of the United States) began the custom of egg rolling in Washington in 1809. Then it was on the lawn of Capitol Hill. How did it get to the White House. President Rutherford B. Hayes took it there, where it remains today, in the year of our Lord 1870. Baby chicks, like baby rabbits and many other animals are born in the springtime of the year. This suggests new life. The mystery of a chick or, indeed, of life itself emerging into God’s created world suggests the resurrection of Jesus from the tomb. (Grateful thanks to: *Come To Easter: The Customs of the Lenten & Easter Seasons*, compiled by Pat Floyd, Abingdon Press: Nashville, TN, 1998 *Holidays and Holy Days: Origins, Customs and Insights On Celebrations Throughout The Year*, Susan B. Richardson, Servant Publications: Ann Arbor, MI. 2001)

Our Church Is Celebrating 135 Years and We Need Your Help

Our church will be 135 years old June 18, 2011. Those years are filled with a rich history that we want to remember and publish in a small soft cover book. You are a part of this rich history, and we would love to have your remembrances, stories, facts, pictures, and other mementos to be included in the book.

Please send any information you have to cpchistorybook@gmail.com by June 1 or mail it to Community Presbyterian Church, History Book, Post Office Box 184, Lake City, CO 81235. Do not mail any non-replaceable items. Be sure to include your name, address, and phone number in case we have questions. If you would like the items returned, please let us know. We will try to use as many stories and photos as possible, but some of the entries may not be included. If you have any questions, please send an e-mail to cpchistorybook@gmail.com or call Faye Underwood at 970-944-0297 or Mary Farrar at 970-944-5010. We look forward to hearing from you.

Pastor Rick’s Words

It just doesn’t get any better than this. Easter has arrived and it is time for the Church to break forth into unlimited and triumphant joy. Christ is Risen! Christ is Risen indeed! From the very beginning of Christianity, Easter has been the mountaintop experience of the Christian faith.

We have travelled a long journey. From the ongoing tensions with the religious authorities on Holy Thursday (Maundy Thursday) to the horrors of the confrontation with both religious and state authorities of Good Friday, to the lonely vigil at the foot of the cross, to the carrying out of a state sponsored execution, to the deadening sorrow of Holy Saturday when Jesus lay in the tomb and the disciples and the women lay in fear

and mourning we have traveled through the valley of the shadow of death. A long journey is just a few very short days.

And now is there hope? Is there life after death? Can one who is dead return from the dead? He said He would. Could He? Would He? How do the dead live?

Beginning on Holy Saturday evening, there is a vigil awaiting that answer. The Church lies in darkness, the Church lies in mourning, the Church lies in death. And then....hope...is it a dream? Is it possible? Can it be possible? As the Church lies in darkness and death on Holy Saturday, there is a glimmer of light. There is a flicker of hope. The hope grows. The light grows. The darkness begins to recede as darkness must always do in the presence of light. The sorrow begins to turn to joy. Sadness and tears begin to give way to tentative smiles as the mind tries to comprehend what is happening. The fear turns toward peace. The feeling of the absence of God begins to turn toward the feeling of the peace of God. The swords have been put away, the palm branches are back. Gone are the cries of "Crucify Him!". Soon to return are the cries of "Christ Is Risen. He Is Risen Indeed!". The bright light of Life emerges from the dark shadows of death. Where there was no hope, there is now hope. Where there was sorrow, there is joy. Where there was doubt there was soon to be assurance. Where death reigned in power, death was defeated and Life emerged victorious. What the world considered a death, God considered to be Life and even, yes, Life Eternal. The darkness was pushed back, the light came forth. The dead rose. The women see, the men doubt at first. The women are the first witness to the Resurrection. The women who had been so faithful and loyal to Jesus during His life and so faithful and loyal to Jesus in His death, were now again faithful and loyal in His Resurrection. And the women go and tell, and the men catch up and then they begin to go and tell.

And from that first Easter morn, the women and the disciples of Jesus go forth into the world to proclaim the Gospel of Jesus Christ. Doubt is gone. Death has departed. The darkness has been vanquished. The message is proclaimed. He Is Risen. He Is Risen Indeed! is proclaimed to the four corners of the known world.

And those voices from that first Easter morning echo down through the chambers of history into our hearts, and minds and souls and lives to this very day into you, God's people in this time, in this place, in this Church.

Yes, the glorious news is that Christ is Risen. He Is Risen Indeed! This glorious proclamation means that you are the present day disciples of Jesus Christ. As he is gone from the tomb into the highways and byways of life, so each of us are called to go into the highways and byways of life bringing the same Good News that Jesus brought in His life, in His death, in His resurrection, and in the promise of eternal life to come.

Break forth into joy! Break forth into exultation! Bring life from the grasp of death! Shout the Good News! This is the Church's time of celebration, of joy, of wonder, of awe, of mystery, of proclamation, of triumphant. This is the message we bring to the world, a world of hurt and pain: Christ Is Risen! He Is Risen Indeed!

Now, each of us, stand at the entrance to an empty tomb with the women of old. We gaze in amazement and wonder at the miracle of what has happened. And then, like the women, we are told to go from the empty tomb into the fields of the world bearing

the message that death does not have the final word: God has the final word and the final word is Life and Life Eternal forever with God in Jesus Christ.

The symbol of the Moravian Church (one of the Churches with which the PCUSA joined into Full Communion with this year) has the following as its motto: A lamb carrying a cross and the words in Latin: Our Lamb Has Conquered. Let Us Go Forth! This is the truth. This is the proclamation. This is the belief. This is the message. It is a message of wonder and a message of truth. It is ours to share with all we know.

Join in the procession stretching back to that first Sunday. Let us take our place with the apostles, the saints, the martyrs and the believers of all times and all places as we shout with unparallel joy: HE IS RISEN. HE IS RISEN INDEED!

An Account of the Resurrection of Jesus Christ - The Gospel of Peter

But the scribes and Pharisees and elders, being assembled together and hearing that all the people were murmuring and beating their breast, saying, "If at his death these exceeding great signs have come to pass, behold how righteous he was" were afraid and came to Pilate, entreating him and saying, "Give us soldiers that we may watch his sepulchre for three days, lest his disciples come and steal him away and the people suppose that he is risen from the dead, and do us harm." And Pilate gave them Petronius the centurion with soldiers to watch the sepulchre. And with them came elders and scribes to the sepulchre. And all who were there, together with the centurion and the soldiers, rolled thither a great stone and laid it against the entrance to the sepulchre and put on it seven seals, pitched a tent, and kept watch. Early in the morning, when the Sabbath dawned, there came a crowd from Jerusalem and the country round to see the sepulchre that had been sealed.

Now in the night in which the Lord's day dawned, when the soldiers, two by two in every watch, were keeping guard, there rang out a loud voice in heaven, and they saw the heavens opened and two men came down from there in a great brightness and draw nigh to the sepulchre. That stone which had been laid against the entrance to the sepulchre started of itself to roll and gave way to the side and the sepulchre was opened, and both the young men entered in. When now those soldiers saw this they awakened the centurion and the elders – for they also were there to assist at the watch. And whilst they were relating what they had seen, they saw again three men come out from the sepulchre, and two of them sustaining the other, and a cross following them, and the heads of the two men reaching to heaven, but that of him who led them by the hand overpassing the heavens. And they heard a voice out of the heavens crying, "Thou hadst preached to them that sleep," and from the cross there was heard the answer, "Yea." those men therefore took counsel with one another to go and report this to Pilate. And whilst they were still deliberating, the heavens were again seen to open, and a man descended and entered the sepulchre. When those who were of the centurion's company saw this, they hastened by night to Pilate, abandoning the sepulchre which they were guarding, and reported everything that they had seen, being full of disquietude and saying, "In truth, he was the Son of God."

The Other Gospels: Non-Canonical Gospel Texts, edited by Ron Cameron, Westminster/John Knox Press: Louisville, London, 1982.

excerpt from The Gospel of Peter, page 80-81, following this account, the narrative moves on to describe the conversation between Pilate and the centurion guard

and then moves back to the arrival of the women at the empty tomb. The young man who had returned from Heaven is quoted as saying to the women: “Wherefore are ye come? Whom seek ye? Not him that was crucified? He is risen and gone. But if ye believe not, stoop this way and see the place where he lay, for he is not here. For he is risen and is gone thither whence he was sent.”

A Book You Must Read

Rediscovering Values: On Wall Street, Main Street and Your Street - A Moral Compass For The New Economy by Jim Wallis, 245 pages
Howard Books: A Division Of Simon and Schuster

When we start with the wrong question, no matter how good an answer we get, it won't give us the results we want. Rather than joining the throngs who are asking, *When will this economic recession be over?* Jim Wallis says the right question to ask is *How will this crisis change us?* The worst thing we can do now, Wallis tells us, is to go back to normal. Normal is what got us into this situation. We need a new normal, and this economic situation is an invitation to discover what that means. Some of the principles Wallis unpacks for our new normal are:

- *Spending money we don't have for things we don't need is a bad foundation for an economy or a family.
- *It's time to stop keeping up with the Joneses and start making sure the Joneses are okay.
- *The values of commercials and billboards are not the things we want to teach our children.
- *Care for the poor is not just a moral duty but it is critical for our common good.
- *A healthy society is a balanced society in which markets, the government, and our communications all play a role.
- *The operating principle of God's economy says that there *is* enough if we *share* it.
- *And much, much more...

In the pages of this book, Wallis provides us with a moral compass for this new economy – one that will guide us on Wall Street, Main Street, and Your Street. Getting back to the way things were is not an option. It is time we take our economic uncertainty and use it to find some moral clarity. Too often we have been ruled by the maxims that greed is good, it's all about me, and I want it now. Those can be challenged only with some of our oldest and best values – enough is enough, we are in it together, and thinking not just for tomorrow but for future generations.

Jim Wallis shows that the solution to our problems will be found only as individuals, families, friends, churches, mosques, synagogues, and entire communities wrestle with the question of values together.

“We have trusted in the “invisible hand” of the market to make everything turn out all right, and we have believed that it wasn't necessary for us to bring virtue to bear on our decisions. But things haven't turned out all right, and the invisible hand has let go of some crucial ideas – like “the common good”. The common good hasn't been very common in our economic decision making for some time now. And the situation has spun out of control.

I recited Gandhi's Seven Deadly Social Sins to the world's business leaders, because they seemed an accurate diagnostic for the causes of this crisis. The social sins that Gandhi used to instruct young disciples in his ashram were:

- *Politics without principle*
- *Wealth without work*
- *Commerce without morality*
- *Pleasure without conscience*
- *Education without character*
- *Science without humanity*
- *Worship without sacrifice*"

from the book and from Wallis' presentation to The World Economic Forum in Davos, Switzerland, in January 2009

"There has been a war declared on our families, but it has not come from the places and people we have been warned about. It has rather been fought in longer hours, reduced paychecks, distorted measures of success, a relentless pressure to keep up with the Joneses, and a cultural onslaught directed against our children, promoting some negative values that most of us don't want our kids growing up with. The time we spend with our spouses and children is the key investment we make in our most important legacies. For example, how can the values best learned in our religious congregations, service organizations, or Little League stay with our children for the rest of their lives? How do we teach our children the values of compassion, fairness and equality, human dignity, social justice, and community? Few things are more important." (from the book, page 159-160)

Jim Wallis is a bestselling author, renowned speaker and preacher, public theologian and international commentator of religion, public life, faith and politics. He is president and CEO of Sojourners, where he is editor in chief of *Sojourners Magazine*. He regularly appears on radio and television – including shows such as *Meet The Press*, *The Daily Show with Jon Stewart*, and *The O'Reilly Factor* – and is a frequent guest on the news programs of CBS, NBC, ACC, CNN, MSNBC, Fox, and National Public Radio. He has taught at Harvard's Divinity School and Kennedy School of Government on Faith, Politics and Society. He has written eight books, including *God's Politics: Why The Right Is Wrong And The Left Doesn't Get It*, *The Great Awakening* and *The Call To Conversion*.

† God's blessings to each and every one of you †
at this special time!

