



ST. MARY'S EPISCOPAL CHURCH

39TH AVENUE & MARYLAND
PHOENIX, ARIZONA

SUNDAY OF THE PASSION: PALM SUNDAY
29 MARCH 2026, 10:30 A.M.
Sung Mass

Welcome to St. Mary's!

We are very glad you are with us today. No matter who you are, where you have come from, or where you are on your faith journey, you are welcome here. If you are new to Episcopal liturgy, we hope this leaflet will be helpful in your participation, and that over time this liturgy and our service to God will become more familiar to you. Please participate as you feel comfortable. If you have any questions about our liturgy, the Episcopal Church, or St. Mary's, please speak with Mother Samantha.

Preparing for Worship

Please silence all cellular devices as we prepare to enter this time of communal prayer. The complete Order of Mass is found in this leaflet including readings from Holy Scripture. Portions spoken by the people are in bold print.

If you are a visitor today, we invite you to fill out a welcome card and introduce yourself to one of the clergy following Mass today. You are always welcome at St. Mary's. If you are looking for a parish home, we hope you will find one here.

The Chapel and Sanctuary presence lamps are given to the Glory of God and in memory of Carole and Matthew Kellerman by the Kellerman Family.

MUSIC OF THE MASS

The setting of the Ordinary of the Mass is the *Missa Marialis (Mass IX)* adapted by Charles Winifred Douglas (1867-1944).

We invite all to keep a prayerful atmosphere in the Church before Mass.

VOLUNTARY

The Word of God

At the sound of the bell, all rise as the choir sings

ANTIPHON *Hosanna filio David* and PSALM 118:19-23

Hosanna to the son of David: blessed is he that cometh in the Name of the Lord. O King of Israel: Hosanna in the Highest.

19 Open for me the gates of righteousness; *

I will enter them; I will offer thanks to the Lord. *Ant.* Hosanna.

20 "This is the gate of the Lord; *

he who is righteous may enter." *Ant.* Hosanna

21 I will give thanks to you, for you answered me *

and have become my salvation. *Ant.* Hosanna.

22 The same stone which the builders rejected *

has become the chief cornerstone. *Ant.* Hosanna

23 This is the Lord's doing, *

and it is marvelous in our eyes. *Ant.* Hosanna.

OPENING ACCLAMATION

℣ Blessed is the King who comes in the name of the Lord;

℟ Peace in heaven and glory in the highest.

Celebrant Let us pray. Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. Amen.

THE GOSPEL

Matthew 21:1-11

Deacon The Lord be with you.

People **And also with you.**

Deacon ††† The Holy Gospel of our Lord Jesus Christ according to Matthew.

People **Glory to you, Lord Christ.**

Deacon And when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If any one says

1 Thou art the King of Is - ra - el, thou Da - vid's roy - al Son,
 2 The com - pa - ny of an - gels is prais - ing thee on high;
 3 The peo - ple of the He - brews with palms be - fore thee went;
 4 To thee be - fore thy pas - sion they sang their hymns of praise;
 5 Thou didst ac - cept their prais - es; ac - cept the prayers we bring,

Repeat Refrain

1 who in the Lord's Name com - est, the King and Bless - ed One.
 2 and we with all cre - a - tion in cho - rus make re - ply.
 3 our praise and prayers and an - thems be - fore thee we pre - sent.
 4 to thee, now high ex - al - ted, our mel - o - dy we raise.
 5 who in all good de - light - est, thou good and gra - cious King.

The stanzas may be sung by choir alone or alternately by contrasted groups; all sing the refrain.

Words: Theodulph of Orleans (d. 821); tr. John Mason Neale (1818-1866), alt. Music: *Valet will ich dir geben*, melody Melchior Teschner (1584-1635), alt.; harm. William Henry Monk (1823-1889).

STATION AT THE DOOR

All gather at the doors of the church. The Crucifer strikes the doors with the base of the processional cross and the celebrant says,

Lift up your heads, O mighty gates! Lift them high, O everlasting doors! and the King of glory shall come in!

One Who is this King of glory?
People The Lord, strong and mighty! The Lord, mighty in battle!

Upon hearing no response, the crucifer strikes the doors again, and the celebrant says

Lift up your heads, O mighty gates! Lift them high, O everlasting doors! And the King of glory shall come in!

One Who is this King of glory?
People It is the Lord! The God of hosts! He is the King of glory!

Upon hearing no response a second time, the crucifer strikes the doors yet again, and all shout

LIFT UP YOUR HEADS, O MIGHTY GATES! LIFT THEM HIGH, O EVERLASTING DOORS! AND THE KING OF GLORY SHALL COME IN!

One Who is this king of glory?
A child It is the Lord God of all creation; emptied of majesty, humble and obedient; He is the King of glory.

The doors swing open, and all sing

IN PROCESSION AND AT THE CENSING, HYMN

The King's Majesty



1 Ride on! ride on in ma - jes - ty! Hark! all the
2 Ride on! ride on in ma - jes - ty! In low - ly
3 Ride on! ride on in ma - jes - ty! The an - gel
4 Ride on! ride on in ma - jes - ty! Thy last and
5 Ride on! ride on in ma - jes - ty! In low - ly



1 tribes ho - san - na cry; thy hum - ble beast pur - sues his
2 pomp ride on to die; O Christ, thy tri - umphs now be -
3 ar - mies of the sky look down with sad and won - dering
4 fierc - est strife is nigh; the Fa - ther on his sap - phire
5 pomp ride on to die; bow thy meek head to mor - tal



1 road with palms and scat - tered gar - ments strowed.
 2 gin o'er cap - tive death and con - quered sin.
 3 eyes to see the ap - proach - ing sac - ri - fice.
 4 throne ex - pects his own a - noint - ed Son.
 5 pain, then take, O God, thy power, and reign.

Words: Henry Hart Milman (1791-1868); alt. Music: *The King's Majesty*, Graham George (b. 1912). Copyright © 1941 H.W. Gray, division of Belwin-Mills Publishing corp. copyright renewed. Used with permission. All rights reserved.

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Let us pray. Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

The People are seated for the Readings and the Tract.

THE FIRST READING

Genesis 12:1-4

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves." So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran.

Lector The Word of the Lord.

People **Thanks be to God.**

My God, my God, look upon me: why hast thou forsaken me: and art so far from my health and from the words of my complaint? O my God, I cry in the daytime, but thou hearest not: and in the night season also I take no rest. And thou continuest holy: O thou worship of Israel. Our fathers hoped in thee: they trusted in thee, and thou didst deliver them. They called upon thee, and were holpen: they put their trust in thee, and were not confounded. But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people. All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying, He trusted in God, that he would deliver him: let him deliver him, if he will have him. They stand staring and looking upon me: they part my garments among them, and cast lots upon my vesture. Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns. O praise the Lord, ye that fear him: magnify him all ye of the seed of Jacob. My seed shall serve him: they shall be counted unto the Lord for a generation. They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made. (*Ps. 22*)

THE EPISTLE

Romans 4:1–5, 13–17

What then shall we say about Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.” Now to one who works, his wages are not reckoned as a gift but as his due. And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness. The promise to Abraham and his descendants, that they should inherit the world, did not come through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression. That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants—not only to the adherents of the law but also to those who share the faith of Abraham, for he is the father of us all, as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

Lector The Word of the Lord.

People **Thanks be to God.**

The People stand for the hymn.

FOR THE GRADUAL, **HYMN 168**

Herzlich tut mich verlangen

The People may be seated for

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, "Sit here while I go over there and pray." He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?" At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me.

But all this has taken place, so that the scriptures of the prophets may be fulfilled.” Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’” The high priest stood up and said, “Have you no answer? What is it that they testify against you?” But Jesus was silent. Then the high priest said to him, “I put you under oath before the living God, tell us if you are the Messiah, the Son of God.” Jesus said to him, “You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”

Then the high priest tore his clothes and said, “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?” They answered, “He deserves death.” Then they spat in his face and struck him; and some slapped him, saying, “Prophecy to us, you Messiah! Who is it that struck you?”

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, “You also were with Jesus the Galilean.” But he denied it before all of them, saying, “I do not know what you are talking about.” When he went out to the porch, another servant-girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.” Again he denied it with an oath, “I do not know the man.” After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent betrays you.” Then he began to curse, and he swore an oath, “I do not know the man!” At that moment the cock crowed. Then Peter remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought

back the thirty pieces of silver to the chief priests and the elders. He said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to it yourself." Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

At the verse concerning Golgotha, all stand as able and remain standing for the remainder of the Passion.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull) [*here stand*], they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last.

Here all kneel in silence for a time.

At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

The People are seated for the Sermon.

THE SERMON

Br Lee Hughes OP

THE PRAYERS OF THE PEOPLE

Intercessor In peace, let us pray to the Lord, saying, "Lord have mercy."

After every petition, the People respond

Intercessor ...we pray to you, O Lord.

People **Lord, have mercy.**

Intercessor Rejoicing in the fellowship of the ever-blessed Virgin Mary, and all the saints, let us commend ourselves, and one another, and all our life to Christ our God.

People **To you, O Lord our God.**

The Celebrant adds a concluding collect.

THE PEACE

Celebrant The peace of the Lord be always with you.

People **And also with you.**

All may greet each other in the name of the Lord. All are seated for the welcome and notices.

The Holy Communion

The Celebrant says an offertory sentence. As the Altar is prepared, a collection is taken to support the work and ministry of St. Mary's Episcopal Church. An offering may be made via PayPal via the QR code below. Thank you for supporting God's mission in this parish.



The Celebrant continues with the appointed preface. The People sing the Sanctus & Benedictus.

Celebrant ...who for ever sing this hymn to proclaim the glory of your name:

SANCTUS & BENEDICTUS

Mass IX

Ho - ly, ho - ly, ho - ly, Lord
God of Hosts: Hea - ven and earth are full
of thy glo - ry. Glo - ry be to thee, O Lord Most High.
✠ Bless - ed is he that com - eth in the name of the Lord.
Ho - san - na in the high - est.

The People kneel as able.

THE CANON OF THE MASS

The Celebrant continues with Eucharistic Prayer A (BCP 361–363). At the appropriate time following the words of institution, the people sing the Memorial Acclamation.

Celebrant Holy and gracious Father...
Therefore, we proclaim the mystery of faith:

Celebrant and People

Christ has died. Christ is ris - en. Christ will come a - gain.

The Celebrant continues the prayer, concluding with:

Celebrant ...by him, and with him, and in him, in the unity of the Holy Spirit, all honor and glory is yours, Almighty Father, now and for ever.

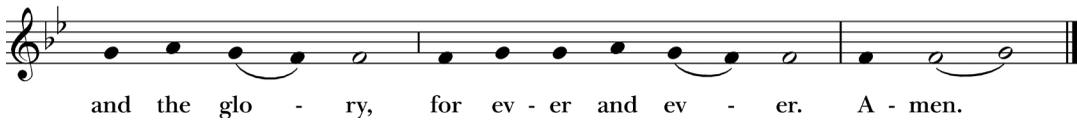
People



Celebrant And now, as our Savior Christ has taught us, we are bold to say:

THE LORD'S PRAYER

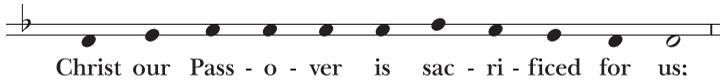
Our Fa - ther, who art in hea - ven, hal - low - ed
be thy Name, thy king - dom come, thy will be done,
on earth as it is in hea - ven. Give us this day our
dai - ly bread. And for - give us our tres - pas - ses,
as we for - give those who tres - pass a - gainst us. And lead
us not in - to temp - ta - tion, but de - liv - er us
from e - vil. For thine is the king - dom, and the power,



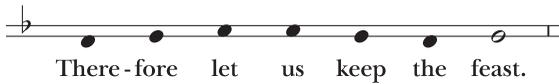
and the glo - ry, for ev - er and ev - er. A - men.

The consecrated Bread is broken, and a moment of silence is kept. Then, the Priest and People sing responsively

THE FRACTION ANTHEM



Christ our Pass - o - ver is sac - ri - ficed for us:

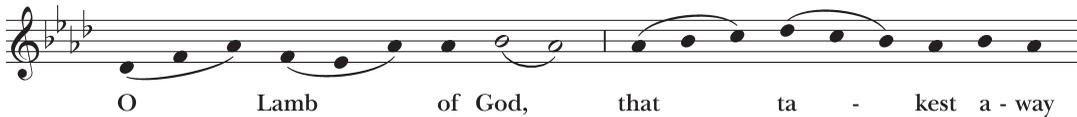


There - fore let us keep the feast.

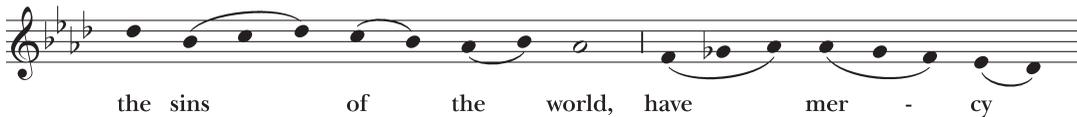
As the second Chalice is prepared, the Priest and People sing

AGNUS DEI

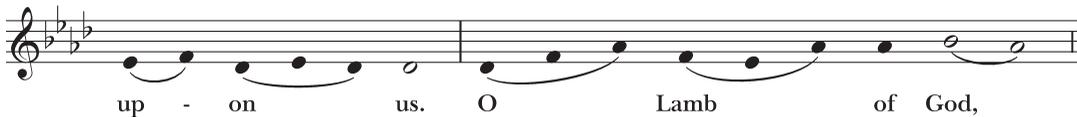
Mass IX



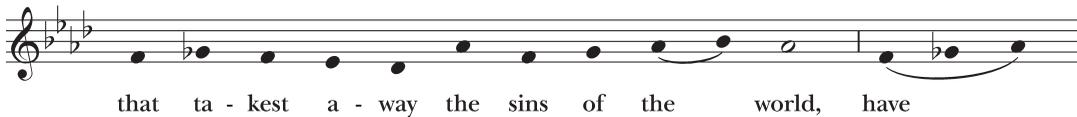
O Lamb of God, that ta - kest a - way



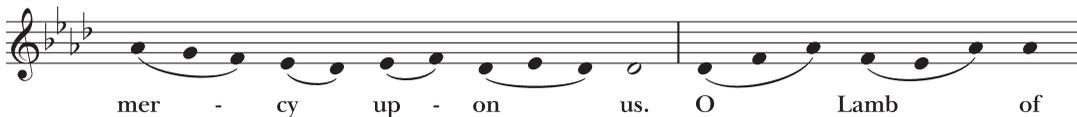
the sins of the world, have mer - cy



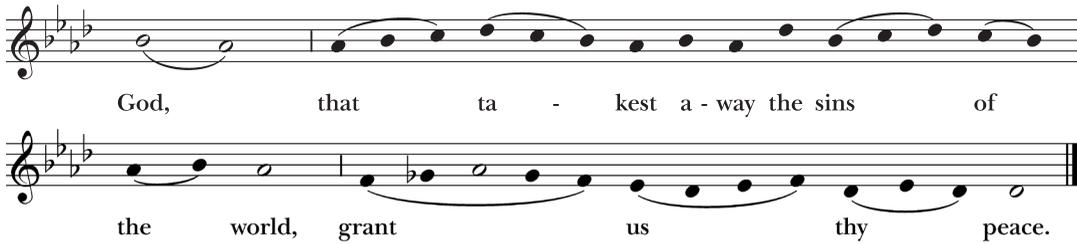
up - on us. O Lamb of God,



that ta - kest a - way the sins of the world, have



mer - cy up - on us. O Lamb of



Then is said, the Priest and People kneeling, the

PRAYER OF HUMBLE ACCESS

We do not presume to come to this your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord whose nature is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

The Celebrant then invites the people to communion with the following.

Celebrant ✠ Behold the Lamb of God, behold him who takes away the sins of the world. Happy are we who are called to his supper.

People **Lord, I am not worthy to receive you; but speak the word only and my soul shall be healed.**

All baptized Christians, regardless of denomination, are invited to receive Holy Communion. If you are not receiving the Sacrament, cross your arms over your chest, and the priest will offer a blessing. To receive the Bread, please place one hand on the other and raise them so that the Priest may place a Host in your open palm. To receive the Wine, please gently guide the chalice to your lips. Please do not intinct (dip) the Host in the Chalice. If you are unable to come forward for communion, please notify one of the ushers so that the Priest may bring the Sacrament to you. Healing prayer is available in the Chapel.

COMMUNION ANTIPHON *Pater, si non potest*

Mode I

O my Father, if this cup may not pass away from me, except I drink it: thy will be done.

PARISH CALENDAR

Meetings

Bible Study Tuesday at 6 p.m., online
Vestry Sunday, April 12 at 12:00 p.m., in the Parish House.
UBE Saturday, May 2 at 10 a.m., online.
Email ubeaz.exec@gmail.com for the meeting link.

Twelve-Step Meetings

NA Nightly at 10:00 p.m.
AA Mon-Sat at Midnight
MA Wednesday at 7:30 p.m.

LITURGICAL SCHEDULE: WEEK OF MARCH 29, 2026

Monday, March 30–Monday in Holy Week

The Diocese of Venezuela: The Episcopal Church

Morning Prayer at 9 A.M.

Evening Prayer at 5 P.M.

Low Mass, Rite II at 6 p.m.

Tuesday, March 31–Tuesday in Holy Week

The Diocese of Vermont: The Episcopal Church

Morning Prayer at 9 A.M.

Evening Prayer at 5 P.M.

Low Mass, Rite II at 6 p.m.

Wednesday, April 1–Spy Wednesday

The Diocese of Victoria Nyanza: The Anglican Church of Tanzania

Morning Prayer at 9 a.m.

Evening Prayer at 5 p.m.

Low Mass, Rite II at 6 p.m.

Thursday, April 2–Maundy Thursday

The Diocese of the Virgin Islands: The Episcopal Church

Morning Prayer at 9 A.M.

Evening Prayer at 5 P.M.

Sung Mass with Pedalegium and Stripping of the Altar, Rite II, at 7:30 P.M.

Friday, April 3—Good Friday

The Diocese of Virginia: The Episcopal Church

Morning Prayer at 9 A.M.

Evening Prayer at 5 P.M.

Stations of the Cross at 6 P.M.

Proper Liturgy of Good Friday at 7:00 P.M.

Saturday, April 4—Holy Saturday

The Diocese of Southern Virginia: The Episcopal Church

Proper Liturgy of Holy Saturday at 12 NOON

The Great Vigil, Holy Baptism, and First Mass of Easter at 7:30 P.M.

Sunday, April 5—The Resurrection of our Lord: Easter Day

Morning Prayer at 9 A.M.

Procession, Solemn Mass, and Holy Baptism at 10:30 A.M.

NOTICES**A note on the reading of the Passion**

“On Palm Sunday it is a tradition to proclaim the passion narrative so that Jesus Christ’s love for all is made clear. Over time, this narrative has been used to promote anti-Judaism. The responsibility for the suffering and death of Jesus Christ cannot be attributed, in either preaching or teaching, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to or represented as rejected or cursed by God, as this claim cannot be found in Scripture. Christians must remember that Jesus, his mother Mary, and his early disciples were Jewish. We must affirm the long-standing teaching of the church that Jesus Christ entered into suffering and death by his own free will as a sign of God’s saving and reconciling love to the world.”

—The Episcopal Diocese of Massachusetts

PARISH PRAYER LIST

We pray for the Church; for Sarah, Archbishop of Canterbury; Sean, our Primate; Jennifer, our Bishop; Samantha, our Priest-in-Charge; and for Frank, our Priest Associate. We pray for The Anglican Church of Melanesia; Episcopal Campus Ministry at the University of Arizona, Tucson; the Diocese of Navajoland, and for our companion dioceses, the Diocese of Western Mexico and the Diocese of Upper Southern Nyanza-Kisii.

We pray for the people of St. Mary's; for the Congregation of Santa Maria and their vicar, Susana; for the members of the Society of Catholic Priests and their parishes; for monastics and their communities, especially Jeffrey and the Community of Solitude, Lee and the Anglican Order of Preachers, the Community of Francis and Claire, and the Oblates of the Servants of Christ; and for all discerning a vocation to religious life, especially Robin.

We pray for peace among the peoples of the earth.

We pray for all who are impacted by recent immigration actions, and for an end to the terrorization of our neighbors by ICE.

We pray for those who have asked for our prayers, especially Hugh, Susan, Patricia, Alvie, Jacquelyn, Philip, Bobby, Spencer, Diane, and members of the recovery groups which meet at St. Mary's.

We pray for those facing the end of life; those on death row, especially James; and for an end to the death penalty. We pray for all who have died, especially Jeanette Bordeleau.

THE PARISH OF SAINT MARY THE VIRGIN, PHOENIX

6533 North 39TH Avenue
Phoenix, AZ 85019
(602) 354-7540 † stmarysphoenix.org
e-mail: *office@stmarysphoenix.org*

THE PARISH STAFF

The Rev. Samantha J. Christopher SCP, *Priest-in-Charge*
clergy@stmarysphoenix.org

Ms. Karen Dura, *Parish Administrator and Treasurer*
karen@stmarysphoenix.org

The Rev. Canon Frank Clark, *Priest Associate*
Br. Lee Hughes OP, *Homiletical Associate*
Br. Jeffrey Shy COS, *Organist & Choirmaster*
Ms. Lynn Boddy, *Children's Minister*
Mr. Michael Gaines, *Sexton*

THE VESTRY AND WARDENS

Mr. Adam Sanders, *Senior Warden*
Ms. Gerica Rayas, *Junior Warden*
Mrs. Mary Kellerman
Mr. Dallas Vigil
Ms. Robin Drain
Ms. Sylvia Scott
Dr. August Butler
Br. Lee Hughes OP