



ST. MARY'S EPISCOPAL CHURCH

39TH AVENUE & MARYLAND
PHOENIX, ARIZONA

GOOD FRIDAY
3 APRIL 2026, 7:15 P.M.
The Solemn Liturgy

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.

About Tonight's Worship

This evening, we will be using the alternative Good Friday liturgy as authorized by General Convention for trial use. This alternate rite seeks to correct historical anti-Jewish currents in the Good Friday liturgy, and includes a new collect for the Jewish people. This collect concludes with an acknowledgment of Christian harm done to the Jewish people and envisions a new life where Jews and Christians walk together in the life of God for the sake of the world.

Please gather in silence.

The Altar Party enters in silence, and the Celebrant prostrates before the altar. All kneel.

After a period of silent prayer, the Celebrant rises and ascends to the Altar. The service continues with

THE COLLECT OF THE DAY

Celebrant Let us pray. Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The People are seated for the Readings and the Tract.

THE FIRST READING

Isaiah 52:13–53:12

Behold, my servant shall prosper, he shall be exalted and lifted up, and shall be very high. As many were astonished at him—his appearance was so marred, beyond human semblance, and his form beyond that of the sons of men—so shall he startle many nations; kings shall shut their mouths because of him; for that which has not been told them they shall see, and that which they have not heard they shall understand. Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or comeliness that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of

the Lord to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities. Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Lector The Word of the Lord.

People **Thanks be to God.**

TRACT *Domine, exaudi*

Tone II

Hear my prayer, O Lord, and let my crying come unto thee. Hide not thy face from me in the time of my trouble; incline thine ear unto me when I call; O hear me, and that right soon. For my days are consumed away like smoke, and my bones are burnt up as it were a fire-brand. My heart is smitten down, and withered like grass; so that I forget to eat my bread. Thou shalt arise, and have mercy upon Zion; for it is time that thou have mercy upon her, yea the time is come. (*Ps. 102*)

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 remain seated for the

GRADUAL *Christus factus est*

Tone V

Christ became obedient for our sakes unto death: even the death of the Cross.
Wherefore God also hath highly exalted him: and given him a Name which is above every name.

The People may be seated for

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

Jesus went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground. Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the temple police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming

themselves. Peter was also standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jewish people come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it, and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jewish authorities replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the crowd again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the temple police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The crowd answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the crowd cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the crowd, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your king?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

At the verse concerning Golgotha, all stand as able.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. [*Here stand*] There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of

Nazareth, the King of the Jews." Many of the Judeans read this inscription, because the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the temple said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written, I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour, the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

Here all kneel in silence for a time. All stand once more at the continuation of the Passion.

Since it was the day of Preparation, the Jewish authorities did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced."

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the temple authorities, asked Pilate to let him take away

the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen clothes, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

The People are seated for the Sermon.

THE SERMON

Fr. Al Marcetti

THE SOLEMN COLLECTS

Dear People of God: Our heavenly Father sent his son into the world, not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

Let us pray for the holy Catholic Church of Christ throughout the world; for its unity in witness and service, for all bishops and other ministers and the people whom they serve, for Jennifer, our Bishop, and all the people of this diocese, for all Christians in this community, and for those about to be baptized particularly Ryan and Sophie, that God will confirm his Church in faith, increase it in love, and preserve it in peace.

Celebrant Let us pray.
Let us bow the knee.

Silence. All kneel, as able.

Celebrant Arise.

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus

Christ. **Amen.**

Let us pray for all nations and the people of the earth, and for those in authority among them; for Donald, the President of the United States, for the Congress and the Supreme Court, for the Members and Representatives of the United Nations, and for all who serve the common good, that by God's help they may seek justice and truth, and live in peace and concord.

Celebrant Let us pray.
Let us bow the knee.

Silence. All kneel, as able.

Celebrant Arise.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord. **Amen.**

Let us pray for the Jewish people, who by the grace of their eternal covenant with God were delivered from bondage into freedom; for their continued faithfulness; for their flourishing in peace as witnesses to God's sustaining love; for their safety from all malice and harm; for their liberation from all forms of antisemitism and hatred; and for the fullness of redemption for the sake of God's Name, that unity and concord may exist between Jews and Christians, in obedience to God's will.

Celebrant Let us pray.
Let us bow the knee.

Silence. All kneel, as able.

Celebrant Arise.

O God of Abraham, you planted your people Israel as the root and grafted all peoples as wild branches into a single olive tree of praise to you: As we come near to the cross, we lament Christian acts of prejudice and violence against your faithful people, of whom Jesus Christ was born. Bless the children of your covenant, so that together

we may attain the fullness of your blessing for the world. **Amen.**

Let us pray for all who suffer and are afflicted in body or in mind; for those who are hungry and homeless, destitute and oppressed; for those who are ill or disabled in body, mind, or spirit; for those who are lonely, fearful, or anguished; for those who face temptation, doubt, and despair; for those who are sorrowful and bereaved; for those who are prisoners, refugees, and captives; for those who are victims of war, genocide, and trafficking; for all those in mortal danger; and for those who are persecuted for the sake of Christ, that God in his mercy will comfort and relieve them, and grant them the knowledge of his love, and stir up in us the will and patience to minister to their needs.

Celebrant Let us pray.
Let us bow the knee.

Silence. All kneel, as able.

Celebrant Arise.

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord. **Amen.**

Let us pray for those who have not embraced God's redemptive love; for those who have never heard the word of salvation; for those who have lost their faith; for those hardened by sin and indifference; for those who are contemptuous or scornful; for those who are persecutors of Christ's disciples; for those who in the name of Christ have persecuted others, that God will open their hearts to truth, and lead them to faith and obedience.

Celebrant Let us pray.
Let us bow the knee.

Silence. All kneel, as able.

Celebrant Arise.

Merciful God, creator of all the peoples of the earth and lover of souls: have compassion on all who do not know you; let the Good News of your salvation be preached with grace and power to those who have not heard it; turn the hearts of those who resist it; and bring home to your fold those who have gone astray; that there may be one flock under one shepherd, Jesus Christ our Lord. **Amen.**

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

Celebrant Let us pray.
Let us bow the knee.

Silence. All kneel, as able.

Celebrant Arise.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

AT THE VENERATION OF THE CROSS

As the Cross is unveiled, the following is sung three times.

ANTIPHON *Ecce lignum Crucis*

Tone VI

Celebrant Ψ. Behold the wood of the Cross, whereon was hung the world's Salvation.

People



O come, let us wor- ship.

All may be seated. The choir begins singing the Antiphon followed by the Reproaches. Each may come forward and venerate the Cross by one of two methods: first, by kissing the foot of the corpus, kneeling or bowing three times as you approach the foot of the cross, or, secondly, by kneeling or bowing to the cross. You may also pray from your place in the congregation without coming forward. The Cross may also be washed with the provided water as a symbol of Christ's body being prepared for burial.

ANTIPHON *Crucem tuam adoramus*

Tone IV

ANTIPHON *We glory in your cross, O Lord, and praise and glorify your holy resurrection; for by virtue of your cross joy has come to the whole world.*

- 1 May God be merciful to us and bless us, show us the light of his countenance, and come to us. *Ant.*
- 2 Let your ways be known upon earth, your saving health among all nations. *Ant.*
- 3 Let the peoples praise you, O God; let all the peoples praise you. *Ant.*

THE REPROACHES: *Improperia*

My people, what have I done to you? How have I offended you? Answer me.

I led you out of Egypt, from slavery to freedom, but you led your Savior to the Cross.

My people, what have I done to you? How have I offended you? Answer me.

Holy God. Holy and mighty. Holy immortal one have mercy upon us.

For forty years I led you safely through the desert. I fed you with manna from heaven. I brought you to a land of plenty; but you led your Savior to the Cross.

Holy God. Holy and mighty. Holy immortal one have mercy upon us.

What more could I have done for you? I planted you as my fairest vine, but you yielded only bitterness. When I was thirsty you gave me vinegar to drink, and you pierced your Savior with a lance.

Holy God. Holy and mighty. Holy immortal one have mercy upon us.

For your sake I scourged your captors and their firstborn sons, but you brought your scourges down on me. My people, what have I done to you? How have I offended you? Answer me.

Holy God. Holy and mighty. Holy immortal one have mercy upon us.

I led you from slavery to freedom and drowned your captors in the sea, but you handed me over to your high priests. My people, what have I done to you? How have I offended you? Answer me.

Holy God. Holy and mighty. Holy immortal one have mercy upon us.

I opened the sea before you, but you opened my side with a spear. My people, what have I done to you? How have I offended you? Answer me.

Holy God. Holy and mighty. Holy immortal one have mercy upon us.

I led you on your way in a pillar of cloud, but you led me to Pilate's court. My people, what have I done to you? How have I offended you? Answer me.

Holy God. Holy and mighty. Holy immortal one have mercy upon us.

I grafted you into the tree of my chosen Israel, but you turned on them with persecution and murder. My people, what have I done to you? How have I offended you? Answer me.

Holy God. Holy and mighty. Holy immortal one have mercy upon us.

I made you joint heirs with them of my covenants, but you made them a scapegoat for your own guilt. My people, what have I done to you? How have I offended you? Answer me.

Holy God. Holy and mighty. Holy immortal one have mercy upon us.

If time remains, the Veneration is completed in silence. Following the Veneration, preparations are made for the Holy Eucharist. All kneel at the sound of the crotalus. The Sacrament is censed, then carried in procession to the Altar as the Hymn is sung.

The Holy Communion

AT THE PROCESSION, HYMN 162

Vexilla Regis prodeunt

The first verse is sung by a cantor, the remaining verses in unison.

The Sacrament is placed upon the Altar and censed. The elements are then prepared for the Communion.

THE CONFESSION OF SIN & ABSOLUTION

Celebrant You who truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from this day forward in his holy ways: draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to almighty God.

All kneel, as able.

People **Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry**

and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Celebrant Almighty God have mercy on you, † forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

THE LORD'S PRAYER

Celebrant And now, as our Savior Christ hath taught us, we are bold to say,
Our Father,

All who art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power, and glory for ever and ever. Amen.

INVITATION TO COMMUNION

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.**

The crotalus is rattled and the people come forward to receive Communion. When all have been communed, the remaining sacrament is consumed and the ablutions are completed.

AFTER THE ABLUTIONS, HYMN 172

Were You There

POST-COMMUNION PRAYER

Celebrant Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever. **Amen.**

All depart in silence. Please join us for tea and hot cross buns in the Parish Hall.

THE LITURGIES OF HOLY WEEK

Holy Saturday, 4 April

12 NOON – The Liturgy of Holy Saturday

7:30 p.m. – The Great Vigil & First Mass of Easter with Holy Baptism

A Festive Reception follows.

Easter Day, 5 April

10:30 a.m. – Procession, Holy Baptism, and Solemn Mass

Sermon by Mtr. Christopher

Easter Egg hunt follows.

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