

CHRIST & SAINT LUKE'S EPISCOPAL CHURCH
PALM SUNDAY: THE SUNDAY OF THE PASSION



MARCH 29, 2026
10:15 A.M.

*All page numbers refer to the Book of Common Prayer. Hymns can be found in the blue Hymnal 1982.
Service music, marked with an 'S', may be found in the front portion of the hymnal.*

PRELUDE Valet will ich dir geben, BWV 736

Johann Sebastian Bach

Please stand at the ringing of the bell and turn to the back of the Church.

INTROIT (*sung by the Choirs*) Pueri Habraeorum (Psalm 24)

Plainsong

Refrain: The children of the Hebrews bearing branches of olive went out to meet the Lord, crying out and saying, "Hosanna in the highest!"

The earth is the LORD'S, and all that therein is;
the compass of the world, and they that dwell therein.

For he hath founded it upon the seas, and prepared it upon the floods. *Refrain*

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors;
and the King of glory shall come in.

Who is the King of glory?

It is the LORD strong and mighty, even the LORD mighty in battle. *Refrain*

THE LITURGY OF THE PALMS

OPENING ACCLAMATION & COLLECT

Celebrant Blessed is the King who comes in the name of the Lord.

People **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

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

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

WHEN Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road.

The crowds that went ahead of him and that followed were shouting, "Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

Gospeller The Gospel of the Lord.
People **Praise to you, Lord Christ.**

THE BLESSING OF THE PALMS

Celebrant The Lord be with you.
People **And also with you.**
Celebrant Let us give thanks to the Lord our God.
People **It is right to give God thanks and praise.**

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way.

The Congregation raises their palm branches.

Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

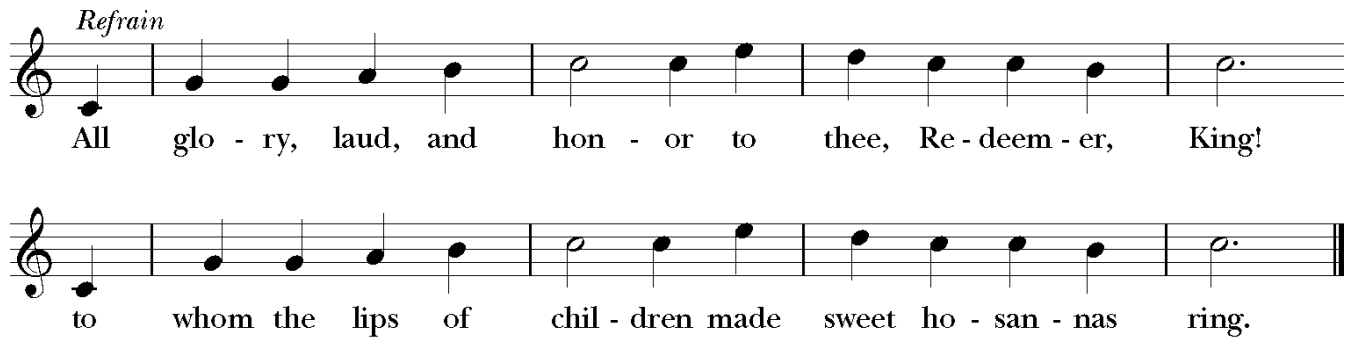
Celebrant Blessed is he who comes in the name of the Lord.
People **HOSANNA IN THE HIGHEST.**
Celebrant Let us go forth in peace.
People **In the name of Christ. Amen.**

THE GREAT PROCESSION

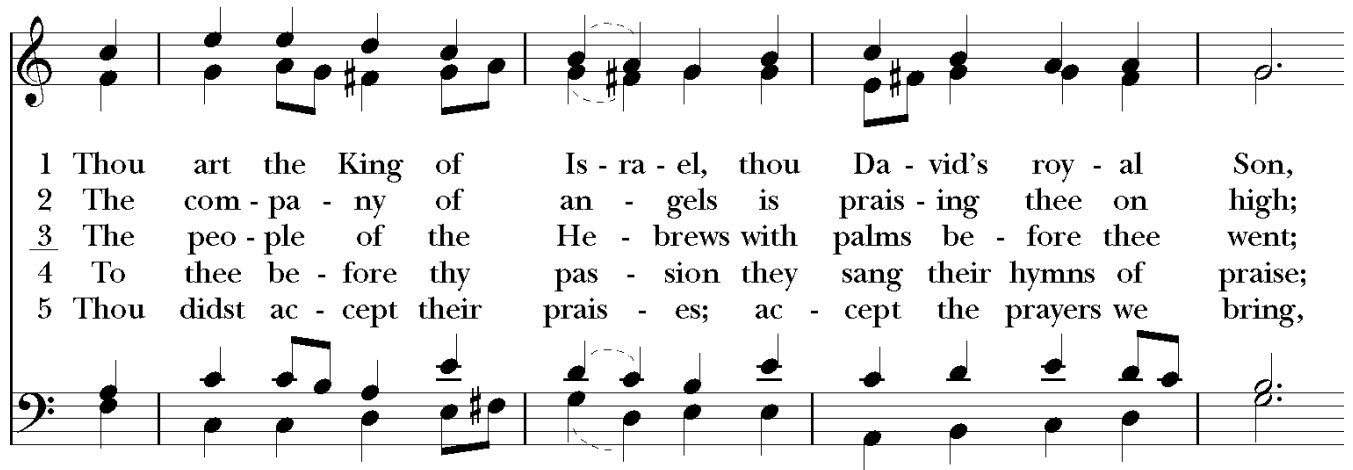
HYMN 154: All glory, laud, and honor

Valet will ich dir geben

Refrain

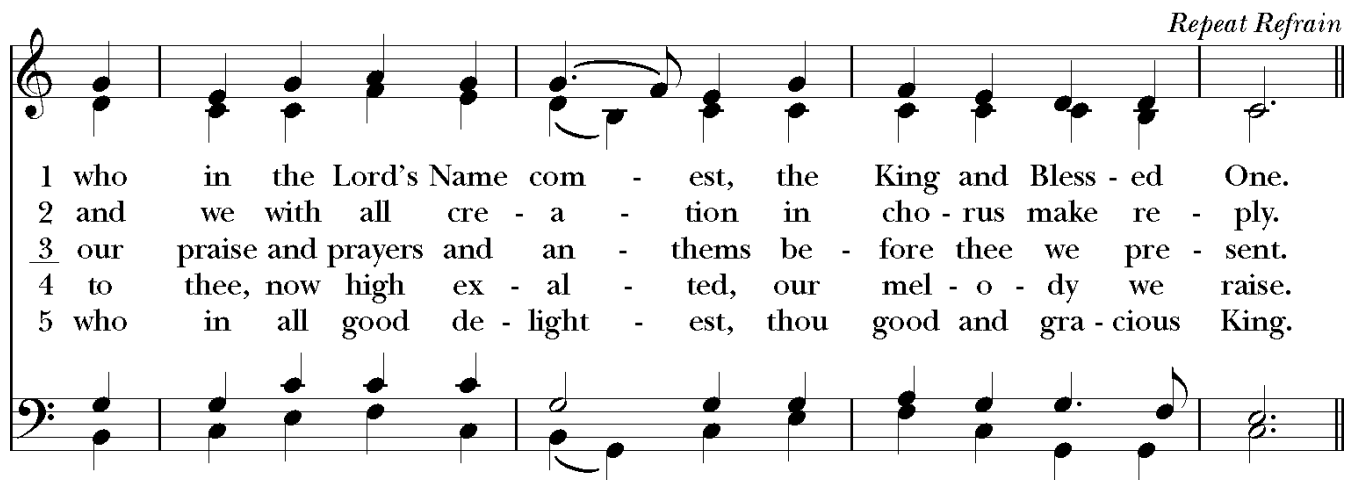


All glo - ry, laud, and hon - or to thee, Re - deem - er, King!
to whom the lips of chil - dren made sweet ho - san - nas ring.



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 LITURGY OF THE WORD

THE COLLECT OF THE DAY

Celebrant The Lord be with you.

People **And also with you.**

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

THE FIRST LESSON

Isaiah 50:4-9a

THE Lord GOD has given me the tongue of a teacher that I may know how to sustain the weary with a word. Morning by morning he wakens, wakens my ear to listen as those who are taught. The Lord GOD has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord GOD who helps me; who will declare me guilty?

Reader Hear what the Spirit is saying to God's People.

People **Thanks be to God.**

ANTHEM

Sung by the Choristers

John Ireland

It is a thing most wonderful, almost too wonderful to be,
that God's own Son should come from heaven, and die to save a child like me.

And yet I know that it is true: he chose a poor and humble lot,
and wept, and toiled, and mourned, and died, for love of those who loved him not.

I sometimes think about the cross, and shut my eyes, and try to see
the cruel nails and crown of thorns and Jesus crucified for me.

But even could I see him die, I could but see a little part
of that great love, which, like a fire, is always burning in his heart.

And yet I want to love thee, Lord; O light the flame within my heart,
and I will love thee more and more, until I see thee as thou art.

-William Walsbam How

THE SECOND LESSON

Philippians 2:5-11

LET the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Reader Hear what the Spirit is saying to God's People.

People **Thanks be to God.**

HYMN 458, v. 1-3, 7: My song is love unknown

Love Unknown

1. My song is love un - known, my Sa - vior's love to
2. He came from his blest throne sal - va - tion to be -
3. Some - times they strew his way, and his strong prais - es
7. Here might I stay and sing, no sto - ry so di -
me, love to the love - less shown that they might
-stow, but men made strange, and none the longed - for
sing, re - sound - ing all the day ho - san - nas
-vine: ne - ver was love, dear King, ne - ver was
love - ly be. O who am I that
Christ would know. But O my friend, my
to their King. Then "Cru - ci - fy!" is
grief like thine. This is my friend, in
for my sake my Lord should take frail flesh, and die?
friend in - deed, who at my need his life did spend.
all their breath, and for his death they thirst and cry.
whose sweet praise I all my days could glad - ly spend.

THE HOMILY

The Reverend Jared Grant

THE PRAYERS OF THE PEOPLE

Carolyn Moneymaker

On this Palm Sunday may we walk with Jesus even to the cross.

Dear Jesus, may the church universal reflect the compassion of your Gospel.

Our hope is in you,

Hosanna in the Highest.

Dear Jesus, may you remind all leaders that their duty is to the people they serve.

Our hope is in you,

Hosanna in the Highest.

Dear Jesus, may you help us to be aware that the earth is a sacred gift we hold in trust.

Our hope is in you,

Hosanna in the Highest.

Dear Jesus, may we tend joyfully to the needs of our neighbors.

Our hope is in you,

Hosanna in the Highest.

Dear Jesus, may you draw near all who suffer, are lonely, sad, or afraid.

Our hope is in you,

Hosanna in the Highest.

Dear Jesus, may you gather us to our ancestors when our time here is finished and bring us into light eternal.

Our hope is in you,

Hosanna in the Highest.

The Priest adds the concluding prayers and collect.

THE PEACE

Celebrant The peace of the Lord be always with you.

People **And also with you.**

THE HOLY COMMUNION

OFFERTORY ANTHEM Wondrous love

Southern harmony, arr. Michael Sitton

Sung by the Combined Choirs

What wondrous love is this, O my soul!
What wondrous love is this that caused the Lord of bliss
to bear the dreadful curse for my soul!

To God and to the Lamb I will sing, I will sing,
to God and to the Lamb, who is the great I AM,
while millions join the theme, I will sing.

When I was sinking down, sinking down,
when I was sinking down beneath God's righteous frown,
Christ laid aside his crown for my soul.

Please stand and sing the final verse with the Choirs.

**And when from death I'm free, I'll sing on, I'll sing on,
and when from death I'm free, I'll sing on,
and when from death I'm free, I'll sing and joyful be,
and through eternity I'll sing on, I'll sing on,
and through eternity I'll sing on. I'll sing on, I'll sing on, I'll sing on!**

THE GREAT THANKSGIVING

p. 361

The musical notation is arranged in four systems, each with a staff and lyrics below. The first system is for the Celebrant and People. The second system is for the Celebrant and People. The third system is for the Celebrant. The fourth system is for the People. The music is in a simple, melodic style with a key signature of one flat (B-flat) and a common time signature (C).

Celebrant *People*
The Lord be with you. And al - so with you.

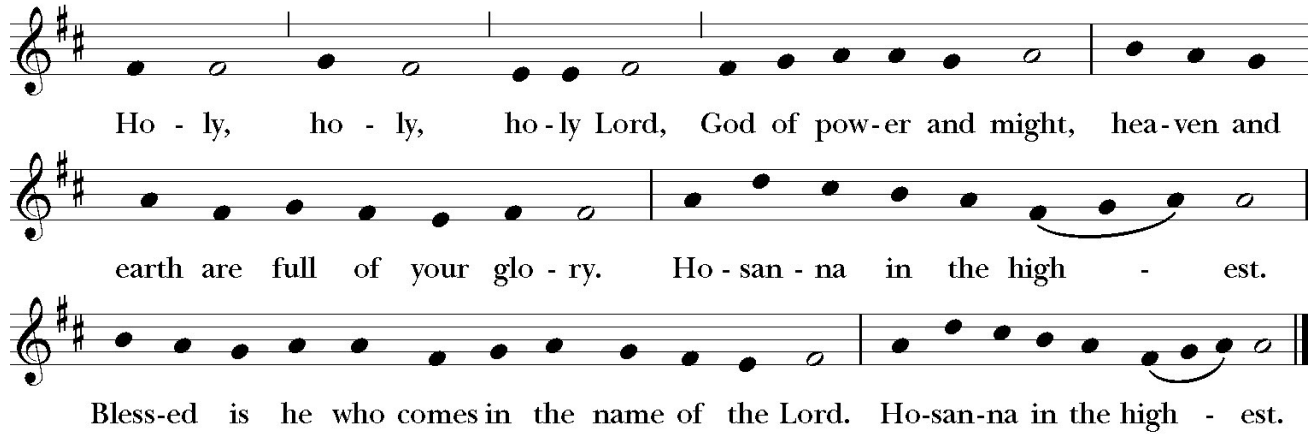
Celebrant *People*
Lift up your hearts. We lift them to the Lord.

Celebrant
Let us give thanks to the Lord our God.

People
It is right to give God thanks and praise.

The Celebrant continues with the Proper Preface.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might, hea - ven and
 earth are full of your glo - ry. Ho - san - na in the high - est.
 Bless - ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

The Celebrant continues with the Eucharistic Prayer.

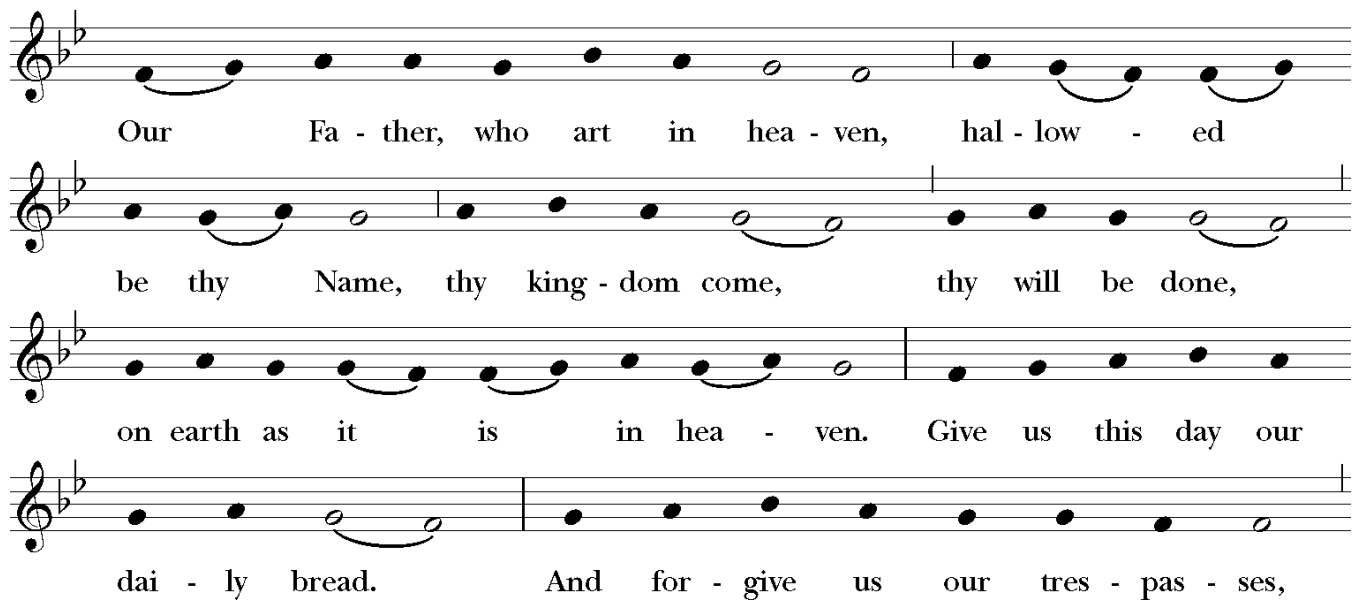
MEMORIAL ACCLAMATION

Therefore we proclaim the mystery of faith:
Christ has died. Christ is risen. Christ will come again.

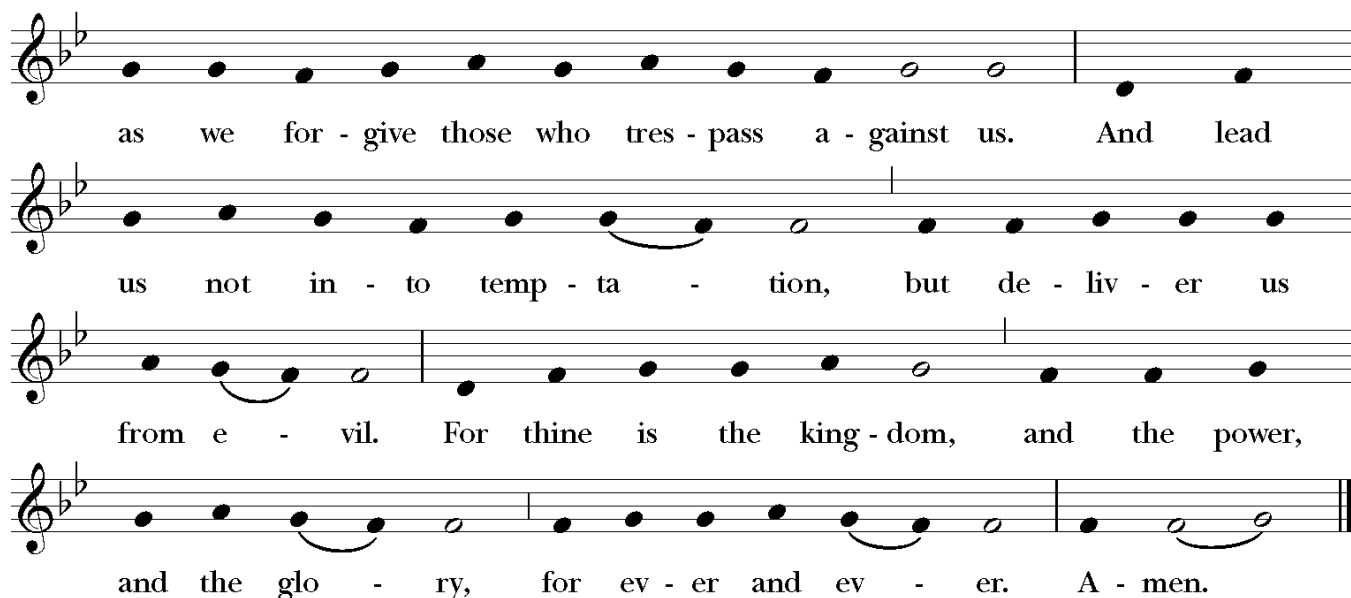
The Celebrant continues...

All this we ask through your Son Jesus Christ: 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.
AMEN.

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



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.

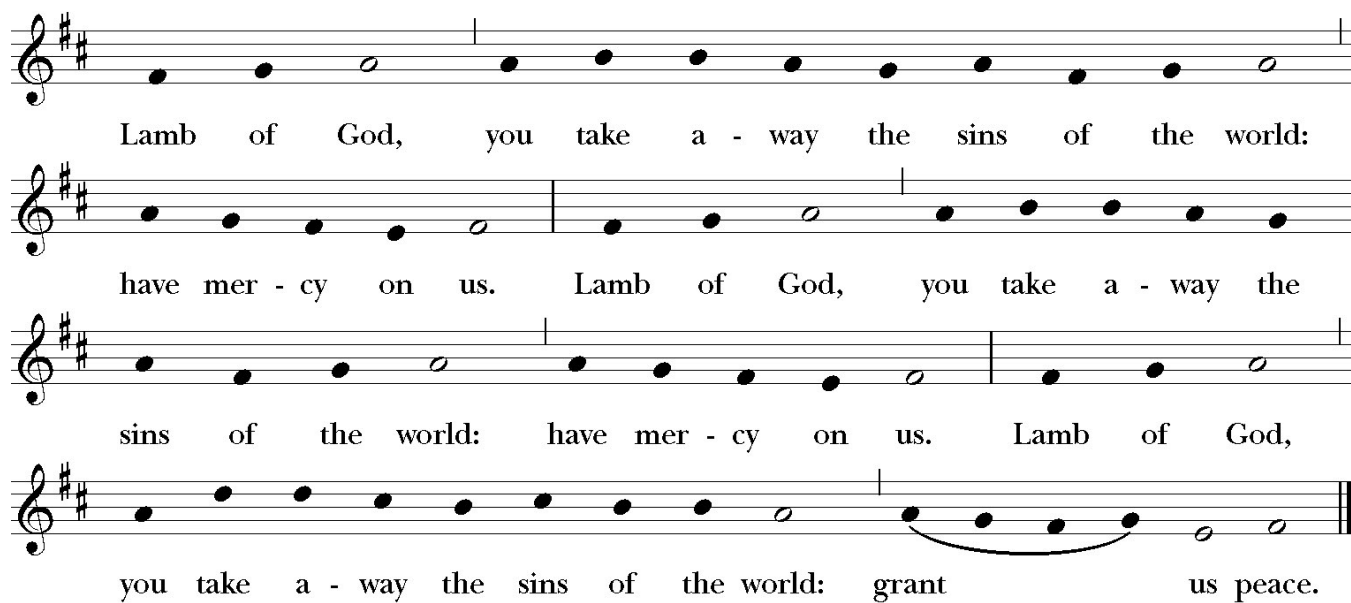
FRACTION ANTHEM

Celebrant Christ our Passover is sacrificed for us.

People **Therefore let us keep the feast.**

AGNUS DEI - Hymnal S 161

Plainsong



Lamb of God, you take a - way the sins of the world:
 have mer - cy on us. Lamb of God, you take a - way the
 sins of the world: have mer - cy on us. Lamb of God,
 you take a - way the sins of the world: grant us peace.

THE INVITATION TO COMMUNION

Communion at Christ & St. Luke's:

- At the indication of the usher, please move to the center aisle and proceed up the altar rail. Move to the open spot filling in from the center of the rail to the wall.
- Kneel as you are able and place one hand over the other, palms up, to receive the bread.
- To sip from a chalice to receive the wine, consume the bread leaving your palms empty.
- To intinct (dip) your wafer into the wine, hold it between your thumb and forefinger.
- Once the chalices have passed, exit out the side and back down the side aisles to your pew.

Gluten free wafers are available, simply let the priest know you require one. If you prefer not to receive the bread or wine but would like a blessing, gently cross your arms across your chest. A standing station is also available in front of the pulpit.

COMMUNION MOTETS

Ave verum corpus

two settings by Edward Elgar and William Byrd

Hail the true body, born of the Virgin Mary: You who truly suffered and were sacrificed on the cross for the sake of man. From whose pierced flank flowed water and blood: Be a foretaste for us in the trial of death. O sweet, O gentle, O Jesu, Son of Mary, have mercy on me.

THE POST-COMMUNION PRAYER

Celebrant Let us pray. *(please stand or kneel)*

People **Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.**

(Please be seated)

THE PASSION GOSPEL

The congregation reads the part of the Crowd, printed in bold.

The reading is led by a narrator who begins by saying:

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO SAINT MATTHEW.

ONE of the twelve, who was called Judas Iscariot, went to the chief priests and said, "What will you give me if I betray him to you?" They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" He said, "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'" So the disciples did as Jesus had

directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said, "Truly I tell you, one of you will betray me." And they became greatly distressed and began to say to him one after another, "Surely not I, Lord?" He answered, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born." Judas, who betrayed him, said, "Surely not I, Rabbi?" He replied, "You have said so."

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, the sheep of the flock will be scattered.'

But after I am raised up, I will go ahead of you to Galilee." Peter said to him, "Though all become deserters because of you, I will never desert you." Jesus said to him, "Truly

I tell you, this very night, before the cock crows, you will deny me three times." Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

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.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.

(Please stand)

And when they came to a place called Golgotha (which means Place of a Skull), 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. 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!"

Please remain standing until the Procession has passed. The Ministers and People depart in silence.

HOLY WEEK SCHEDULE

**incense will be used at these services*

Palm Sunday, March 29

5:30 p.m. **Tenebrae** *A Meditation on the Passion of Christ
with readings, chant, candlelight, and chamber choir.*

Monday, March 30 - Wednesday, April 1

5:30 p.m. **Holy Eucharist** *in the Chapel*

THE GREAT TRIDUUM

Maundy Thursday, April 2

5:00 p.m. **Maundy Thursday for Families**
with the Washing of the Feet and the Stripping of the Altar

7:00 p.m. **Holy Eucharist** *with the Washing of the Feet, Procession of the Blessed Sacrament,
and the Stripping of the Altar. An overnight watch will be kept in the Chapel.*

Good Friday, April 3

11:00 a.m. **Stations of the Cross** *in Stockley Gardens*

12:00 p.m. **Good Friday Solemn Liturgy** *with the singing of the Passion, the Veneration
of the Cross, and communion from the Reserved Sacrament*

4:00 p.m. **Walk to Easter: Stations of the Cross for Families**
A special interactive journey with Jesus through his final hours

Holy Saturday, April 4

10:00 a.m. **Holy Saturday Liturgy** *A brief service in the Lychgate Garden*

4:00 p.m. **The Great Vigil of Easter for Families** *with the Lighting of the New Fire,
Holy Baptism, and the First Eucharist of Easter. This service lasts about an hour and will
be followed by an Easter Egg Hunt in the Lychgate Garden.*

7:00 p.m. **The Great Vigil of Easter*** *with the Lighting of the New Fire, the Renewal of
Baptismal Vows, and the First Eucharist of Easter*

EASTER: THE DAY OF RESURRECTION

Easter Day, April 5 *(Additional parking is available at Obef Sholom Temple this day)*

9:00 a.m. **Festal Eucharist** *with brass*

11:00 a.m. **Festal Eucharist*** *with brass*

Childcare for ages 0-3 is available at both services.

Children's Chapel for ages 3-8 will take place during the 9:00 a.m. service.

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