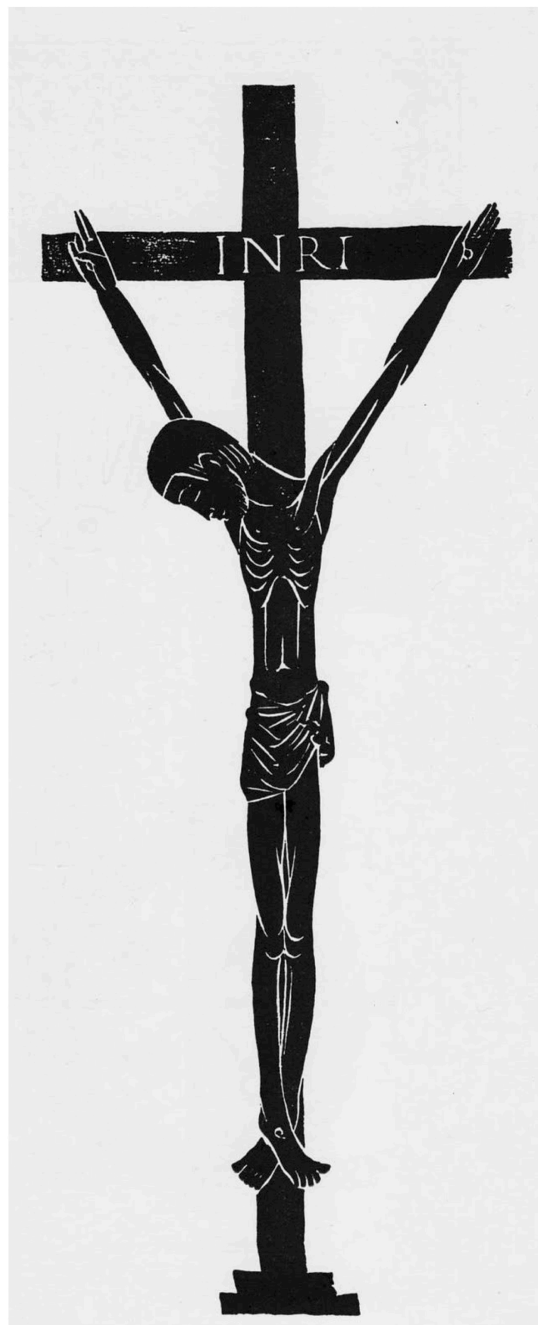


CHRIST & SAINT LUKE'S EPISCOPAL CHURCH

TENEBRAE

A MEDITATION ON THE PASSION OF CHRIST



MARCH 29, 2026

5:30 P.M.

Please stand at the ringing of the bell.

A LENT PROSE (*verses sung by the Choir; All sing Refrain*)

Plainsong, Mode V

Refrain



Hear us, O Lord, have mer-cy up - on us: for we have sin - ned a- gainst thee.

To thee, Redeemer, on thy throne of glory: lift we our weeping eyes in holy pleadings: listen, O Jesu, to our supplications. **Refrain.**

O thou chief Cornerstone, Right Hand of the Father: Way of Salvation, Gate of Life Celestial: cleanse thou our sinful souls from all defilement. **Refrain.**

God, we implore thee, in thy glory seated: bow down and hearken to thy weeping children: pity and pardon all our grievous trespasses. **Refrain.**

Sins oft committed now we lay before thee: with true contrition, now no more we veil them: grant us, Redeemer, loving absolution. **Refrain.**

Innocent, captive, taken unresisting: falsely accused, and for us sinners sentenced, save us, we pray thee, Jesu our Redeemer. **Refrain.**

THE EXHORTATION

Bernard of Clairvaux (1090-1153)

Officiant Beloved in Christ, be watchful, lest the mysteries of this Passiontide pass us by without our gaining from them their due fruit. Abundant is the blessing; we must bring clean vessels to receive it, and offer loving souls and watchful senses, sober affections and pure consciences for such great gifts of grace. All Christians practice more than usual devotion in these seven days and try to be more humble and more serious than is their wont, so that in some way they may share in Christ's sufferings; and rightly so. For the Passion of Our Lord is here in truth, shaking the earth, rending the rocks, and opening the tombs; and his Resurrection also is at hand. Nothing better could have been done in the world than that which was done by the Lord in these days; and nothing better or more profitable could be recommended to the world, than that it should commemorate the Passion and the Resurrection year by year with longing love. For both were for our sakes; the fruit of our salvation and the life of our souls is in both. Marvelous, Lord Jesus, is thy Passion, the suffering that has warded off the sufferings of all of us, that has atoned for all our sins, and cures effectually our every plague! For what is there that tends to death, that thy death does not utterly destroy?

OPENING COLLECT

Officiant Let us pray. O Jesus, our Savior, behold us prostrate at thy feet, imploring thy mercy for ourselves and for the souls of all the faithful departed. Vouchsafe to apply to us the infinite merits of thy Passion, on which we are about to meditate. Grant that while we trace this path of sighs and tears, our hearts may be so touched with contrition and repentance that we may be ready to embrace with joy all the crosses and sufferings and humiliations of this our life and pilgrimage. **Amen.**

Please be seated.

I. GETHSEMANE

THE PASSION ACCORDING TO MATTHEW, PART I

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.

Officiant Burnt offerings and sacrifice for sin thou hast not required: then said I,
'Lo, I come, in the volume of the book it is written of me, that I should fulfill
thy will, O my God.'

-Hebrews 10:6-7

Officiant I will receive the cup of salvation.

People **And call upon the name of the Lord.**

ANTIPHON (*sung by the Choir*)

Plainsong, Mode VIII

On the Mount of Olives he prayed to the Father, 'Father, if it be possible, let this cup pass away from me. The Spirit is indeed willing, but the flesh is weak. Watch and pray that ye enter not into temptation.'

-Matin Responsory for Maundy Thursday

THE PROPHECY

Jeremiah 15:15-21

O LORD, you know; remember me and visit me, and bring down retribution for me on my persecutors. In your forbearance do not take me away; know that on your account I suffer insult. Your words were found, and I ate them, and your words became to me a joy and the delight of my heart, for I am called by your name, O Lord, God of hosts. I did not sit in the company of merrymakers, nor did I rejoice; under the weight of your hand I sat alone, for you had filled me with indignation. Why is my pain unceasing, my wound incurable, refusing to be healed? Truly, you are to me like a deceitful brook, like waters that fail. Therefore thus says the Lord: If you turn back, I will take you back, and you shall stand before me. If you utter what is precious and not what is worthless, you shall serve as my mouth. It is they who will turn to you, not you who will turn to them. And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the Lord. I will deliver you out of the hand of the wicked and redeem you from the grasp of the ruthless.

THE LAMENTATION, PART I (*sung by the Choir*)

Edward Bairstow

How doth the city sit solitary, that was full of people: how is she become as a widow!

She that was great among the nations, and princess among the provinces:

how is she become tributary!

She weepeth sore in the night, and her tears are on her cheeks:

among all her lovers, she hath none to comfort her.

The ways of Zion do mourn, because none come to the solemn assembly:

all her gates are desolate, and she herself is in bitterness.

The Lord hath afflicted her for the multitude of her transgressions:

her children are gone into captivity before the enemy.

All they that go by clap their hands at her:

they hiss, and wag their head at the daughter of Jerusalem saying,

"Is this the city that men called the perfection of beauty; the joy of the whole earth?"

Jerusalem, Jerusalem, return unto the Lord thy God.

-The Lamentation of Jeremiah, selected by the Very Reverend E.M. Milner-White

All stand and sing together

HYMN 171: Go to dark Gethsemane

Petra

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;
2 Fol - low to the judg - ment hall; view the Lord of life ar - raigned;
3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

your Re-deem - er's con - flict see, watch with him one bit - ter hour;
O the worm-wood and the gall! O the pangs his soul sus - tained!
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;

turn not from his griefs a - way, learn of Je - sus Christ to pray.
Shun not suf - fer - ing, shame, or loss; learn of him to bear the cross.
"It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

The musical score is written in G major (one sharp) and 4/4 time. It consists of three systems, each with a vocal line and a piano accompaniment line. The lyrics are printed below the vocal line of each system.

THE COLLECT

Officiant Let us pray. O Lord Jesus, who in the Garden of Gethsemane prayed with agony and bloody sweat that thy Father's will be done: Grant that the same mind be formed in us, that dying to sin and selfishness we may rise to life with thee; who livest and reignest with the same Father and the Holy Ghost, one God, world without end. **Amen.**

Please be seated.

II. THE TRIAL

THE PASSION ACCORDING TO MATTHEW, PART II

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.

Officiant I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

—Isaiah 50:6

Officiant Give sentence with me, O God,
and defend my cause against the ungodly people.

People **O deliver me from the deceitful and wicked.**

ANTIPHON (*sung by the Choir*)

Plainsong, Mode VI

They delivered me into the hands of the ungodly, and numbered me amongst the workers of wickedness. They have not spared my soul. Mighty men are gathered together as my enemies, and giants have taken their stand against me, foreigners have risen against me, and the mighty seek my life.

-Matin Responsory for Good Friday

THE PROPHECY

Jeremiah 20:7-11

O LORD, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughingstock all day long; everyone mocks me. For whenever I speak, I must cry out; I must shout, "Violence and destruction!" For the word of the Lord has become for me a reproach and derision all day long. If I say, "I will not mention him or speak any more in his name," then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot. For I hear many whispering: "Terror is all around! Denounce him! Let us denounce him!" All my close friends are watching for me to stumble. "Perhaps he can be enticed, and we can prevail against him and take our revenge on him." But the Lord is with me like a terrifying warrior; therefore my persecutors will stumble, and they will not prevail. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten.

THE LAMENTATION, PART II (*sung by the Choir*)

Edward Bairstow

For these things I weep: mine eye, mine eye runneth down with water.
From on high hath the Lord sent fire into my bones:
and it prevaileth against them: he hath made me desolate and faint all the day.
My flesh and my skin hath he made old: he hath broken my bones.
He hath builded against me; and compassed me with gall and travail.
He hath made me to dwell in dark places: as those that have been long dead.
I am become a derision to all my people: and their song all the day.
Let him give his cheek to him that smiteth him: let him be filled full with reproach.
Is it nothing to you, all ye that pass by:
behold and see if there be any sorrow like unto my sorrow.
Remember mine affliction and my misery: the wormwood and the gall.
Jerusalem, Jerusalem, return unto the Lord thy God.

1 Ah, ho - ly Je - sus, how hast thou of - fend - ed, that man to
2 Who was the guilt - y? Who brought this up - on thee? A - las, my
3 Lo, the Good Shep - herd for the sheep is of - fered; the slave hath
4 For me, kind Je - sus, was thy in - car - na - tion, thy mor - tal
5 There - fore, kind Je - sus, since I can - not pay thee, I do a -

1 judge thee hath in hate pre - tend - ed? By foes de - rid - ed,
2 trea - son, Je - sus, hath un - done thee. 'Twas I, Lord Je - sus,
3 sin - ned, and the Son hath suf - fered; for our a - tone - ment,
4 sor - row, and thy life's ob - la - tion; thy death of an - guish
5 dore thee, and will ev - er pray thee, think on thy pi - ty

1 by thine own re - ject - ed, O most af - flict - ed.
2 I it was de - nied thee: I cru - ci - fied thee.
3 while we noth - ing heed - ed, God in - ter - ced - ed.
4 and thy bit - ter pas - sion, for my sal - va - tion.
5 and thy love un - swerv - ing, not my de - serv - ing.

THE COLLECT

Officiant Let us pray. Almighty and everlasting God, who, of thy tender love towards mankind hast sent thy Son, our Savior Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. **Amen.**

Please be seated.

III. THE CRUCIFIXION

THE PASSION ACCORDING TO MATTHEW, PART III

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.

Silence is kept 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!"

Officiant And being found in fashion as a man, he humbled himself,
and became obedient unto death, even the death of the cross.

—Philippians 2:8

Officiant My God, my God, look upon me:
People **Why hast thou forsaken me?**

ANTIPHON (*sung by the Choir*)

Plainsong, Mode I

What more could I have done that I have not done? I planted thee as my choicest vine.
But thou hast become exceeding bitter to me. When I was thirsty thou gavest me vinegar
to drink, and thou hast pierced with a spear the side of thy Savior.

—From the Reproaches for Good Friday

THE PROPHECY

Isaiah 53:1-12

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 majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity, and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases, yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with affliction. When you make his life an offering for sin, he shall see his offspring and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities.

Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong, because he poured out himself to death and was numbered with the transgressors, yet he bore the sin of many and made intercession for the transgressors.

THE LAMENTATION, PART III (*sung by the Choir*)

Edward Bairstow

Remember O Lord, what is come upon us: behold and see our reproach.
The joy of our heart is ceased: our dance is turned into mourning.
The crown is fallen from our head: woe unto us, for we have sinned.
For this our heart is faint: for these things our eyes are dim.
Let us search and try our ways: and turn again unto the Lord.
Turn thou unto thee O Lord, and we shall be turned: renew our days as of old.
It is of the Lord's mercies that we are not consumed: because his compassions fail not.
They are new every morning: great is thy faithfulness.
The Lord is my portion, saith my soul: therefore will I hope in him.
O Lord, thou hast pleaded the causes of my soul: thou hast redeemed my life.
Jerusalem, Jerusalem, return unto the Lord thy God.

All stand and sing together

HYMN: O sacred head, sore wounded

Redding

Music by David Hurd



Choir 1. O sa - cred head, sore wound-ed, de - filed and put to
All 2. Thy beau - ty, long de - sir - ed, hath van - ished from our
All 3. In thy most bit - ter pas - sion my heart to share doth
Choir 4. What lan - guage shall I bor - row to thank thee, dear - est
All 5. My days are few, O fail not, with thine im - mor - tal



scorn; O king - ly head, sur - round-ed with mock - ing
sight; thy power is all ex - pir - ed, and quenched the
cry, with thee for my sal - va - tion up - on the
friend, for this thy dy - ing sor - row, thy pit - y
power, to hold me that I quail not in death's most



crown of thorn; what sor - row mars thy grand - eur? Can
light of light. Ah me! for whom thou di - est, hide
cross to die. Ah, keep my heart thus mov - ed to
with - out end? Oh, make me thine for - ev - er! and
fear - ful hour; that I may fight be - friend - ed, and



death thy bloom de - flower? O coun - ten - ance whose splen - dor
not so far thy grace, show me, O Love most high - est,
stand thy cross be - neath, to mourn thee, well - be - lov - ed,
should I faint - ing be, Lord, let me nev - er, nev - er,
see in my last strife to me thine arms ex - tend - ed



the hosts of heav'n a - dore!
the bright - ness of thy face.
yet thank thee for thy death.
out - live my love for thee.
up - on the cross of life.

THE COLLECT

Officiant Let us pray. Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **Amen.**

Please be seated.

ANTHEM: Christus factus est

Christus factus est pro nobis obediens
usque ad mortem, mortem autem crucis.
Propter quod et Deus exaltavit illum et
dedit illi nomen,
quod est super omne nomen.

Anton Bruckner

*Christ became obedient for us unto death,
even to the death, death on the cross.
Therefore God exalted Him
and gave Him a name
which is above all names.*

-Philippians 2:8-9, Gradual for Maundy Thursday

Please stand.

THE PRAYERS

Common Worship

Let us pray to the Father through his Son who suffered on the cross for the world's redemption.

Fill with your Spirit Christ's broken body, the Church. Give to Christian people everywhere a deep longing to take up the cross and to understand its mysterious glory. By the Savior's cross and passion,
Lord, save us and help us.

Bless those who lead the Church's worship at this solemn time. In the preaching of the word and the celebration of the sacraments draw your people close to you. By the Savior's cross and passion,
Lord, save us and help us.

Strengthen those who are preparing for baptism, together with their teachers, sponsors and families. Teach them what it means to die and rise with Christ and prepare them to receive the breath of his Spirit. By the Savior's cross and passion,
Lord, save us and help us.

Look in your mercy upon the world you loved so much that you sent your Son to suffer and to die. Strengthen those who work to share the reconciliation won at such a cost upon the cross.

By the Savior's cross and passion,
Lord, save us and help us.

Bring healing by the wounds of Christ to all who are weighed down by pain and injustice. Help the lonely and the betrayed, the suffering and the dying, to find strength in the companionship of Jesus, and in his passion to know their salvation.

By the Savior's cross and passion,
Lord, save us and help us.

Welcome into paradise all who have left this world in your friendship. According to your promises, bring them with all your saints to share in all the benefits of Christ's death and resurrection.

By the Savior's cross and passion,
Lord, save us and help us.

**Holy God, holy and strong,
holy and immortal, have mercy on us. Amen.**

THE FINAL COLLECT

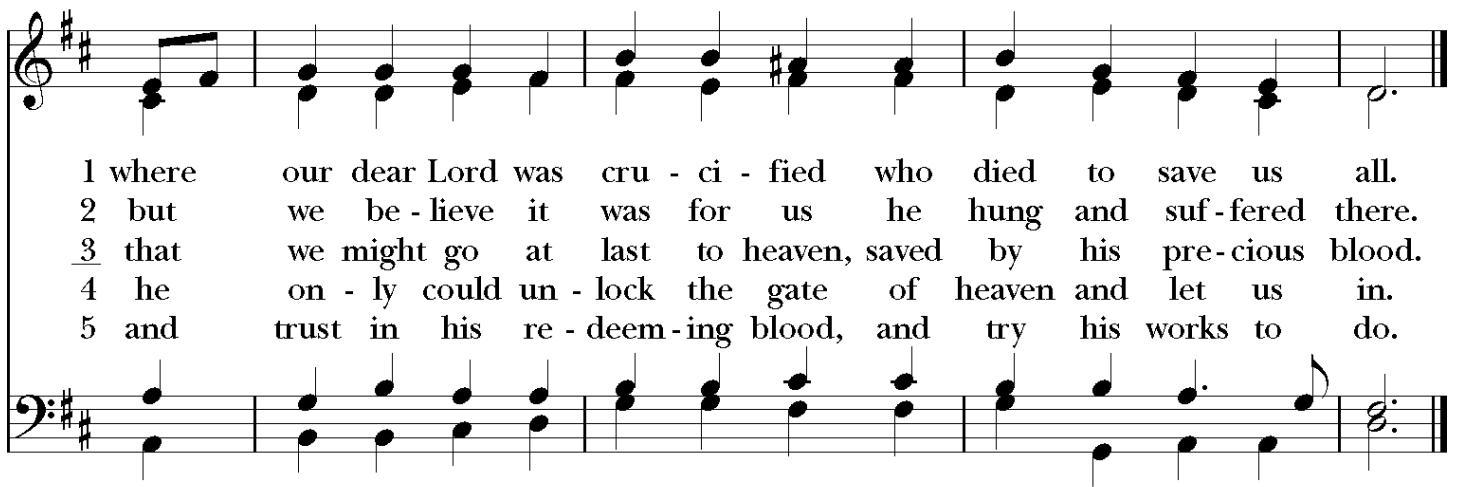
O Lord Jesus Christ, Son of the living God, we pray thee to set thy passion, cross and death between thy judgment and our souls, now and in the hour of our death. Vouchsafe to grant mercy and grace to the living, rest to the dead, to thy holy Church peace and concord, and to us sinners everlasting life and glory; for thou art alive and reignest, with the Father and the Holy Spirit, one God for ever and ever. **Amen.**

CLOSING HYMN 167: There is a green hill

Horsley



1 There is a green hill far a - way, out - side a ci - ty wall,
2 We may not know, we can - not tell, what pains he had to bear,
*3 He died that we might be for - given, he died to make us good,
*4 There was no o - ther good e - nough to pay the price of sin,
5 O dear - ly, dear - ly has he loved! And we must love him too,



1 where our dear Lord was cru - ci - fied who died to save us all.
2 but we be - lieve it was for us he hung and suf - fered there.
3 that we might go at last to heaven, saved by his pre - cious blood.
4 he on - ly could un - lock the gate of heaven and let us in.
5 and trust in his re - deem - ing blood, and try his works to do.

POSTLUDE: O Mensch, bewein' dein' Sünde groß, BWV622

Johann Sebastian Bach

Please remain standing until the Procession has passed.

For weekly announcements, please visit:
christandstlukes.org/weekly-announcements

HOLY WEEK SCHEDULE

**incense will be used at these services*

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.

Cover image: Crucifixion, Eric Gill