

# HOLY INNOCENTS FALLOWFIELD



Palm Sunday  
April 13<sup>th</sup> 2025

خوشه آمدی

Welcome to Holy Innocents

The Palm Sunday Liturgy marks both the end of Lent  
and the beginning of Holy Week.

The mood of the liturgy swings from triumph and recognition  
as Jesus, riding on a young donkey, rides into Jerusalem,  
and lives, before Good Friday, the narrative of Jesus' passion and death.

It falls into several key parts:

**The Procession of Witness and The Blessing of Palms**

– a liturgical tradition reflecting the palms waved by the people of Jerusalem  
as Jesus makes his triumphal entry into Jerusalem

**The Ministry of the Word**

– our readings and Psalm for today

**St Luke's Passion:** four narrators bring to life the drama and inevitability of the  
story of the Passover meal, betrayal, crucifixion and death of Jesus.

**The Liturgy of the Eucharist**

– our witness each Sunday, calling to mind our Lord's giving of himself  
and his perpetual presence with us through our sacramental worship  
and receiving of Holy Communion.

*This leaflet contains all you need to join in today's service. Please take it home with you.*

*Please be still and quiet as we prepare together to celebrate the Eucharist.*

*When the bell rings, please turn to face the gallery to join in:*

**Ride on, ride on, in majesty! Hark! All the tribes 'Hosanna' cry;  
O Saviour meek, pursue thy road with palms and scattered garments strewed.**

**Ride on, ride on, in majesty - in lowly pomp ride on to die.  
O Christ, thy triumphs now begin o'er captive death and conquered sin.**

*The president begins the service:*

Hosanna to the Son of David

**Blessed is he who comes in the name of the Lord.**

Behold your king comes to you, O Zion, meek and lowly, sitting upon a donkey.

**Ride on in the cause of truth and for the sake of justice.**

Your throne is the throne of God, it endures for ever;

**and the sceptre of your kingdom is a righteous sceptre.**

You have loved righteousness and hated evil:

**therefore God, your God, has anointed you with the oil of gladness.**

Hosanna to the Son of David.

**Blessed is he who comes in the name of the Lord.**

The Lord be with you

**and also with you.**

Dear friends in Christ,

during Lent we have been preparing by works of love and self-sacrifice  
for the celebration of our Lord's death and resurrection.

Today we come together to begin this solemn celebration  
in union with the Church throughout the world.

Christ enters his own city to complete his work as our Saviour,  
to suffer, to die, and to rise again.

Let us go with him in faith and love, so that,  
united with him in his suffering we may share his risen life.

*Everyone holds up their palms:*

God our Saviour, whose Son Jesus Christ entered Jerusalem as Messiah  
to suffer and to die,

let these palms 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 with you and the Holy Spirit, now and forever. **Amen.**

### **The Palm Gospel**

Hear the Gospel of our Lord Jesus Christ according to Luke:

**Glory to you, O Lord.**

Jesus went on ahead, going up to Jerusalem. When he had come near Bethpage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, 'Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, "Why are you untying it?" just say this: "The Lord needs it."'

So those who were sent departed and found it as he had told them.

As they were untying the colt, its owners asked them,

'Why are you untying the colt?'

They said, 'The Lord needs it.'

Then they brought the colt to Jesus; and after throwing their cloaks on it, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, 'Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!'

Some of the Pharisees in the crowd said to him, 'Teacher, order your disciples to stop.' He answered, 'I tell you, if these were silent, the stones would shout out.'

This is the Gospel of the Lord:

**Praise to you O Christ.**

*A voice from the congregation says:*

Let us go forth, praising Jesus our Messiah.

*The president and other ministers move to the sanctuary step as we sing:*

**Ride on, ride on, in majesty - the wingèd squadrons of the sky**

**look down with sad and wondering eyes, to see the approaching sacrifice.**

**Ride on, ride on, in majesty - thy last and fiercest strife is nigh;**

**The Father, on His sapphire throne, expects His own anointed Son.**

**Ride on, ride on, in majesty! In lowly pomp ride on to die;**

**Bow Thy meek head to mortal pain, then take, O God, Thy power, and reign.**

*The candles are lit as the procession moves into the sanctuary and the ministers take their places.*

The COLLECT: The prayer for Palm Sunday

Let us pray.

*After a short time of silent prayer the president says the COLLECT: At the end: **Amen***

**The Ministry of the Word and the Passion Gospel**

**FIRST READING** Isaiah 50:4-9a

*At the end:* This is the word of the Lord.

**Thanks be to God.**

**PSALM 31 vv9-16** *The first verse is intoned on the first note of the chant, the last verse on the last note. Please join in the middle verses.*



Have mercy on me, Lord, for I am in trouble; my eye is consumed with sorrow, my soul and my body also. For my life is wasted with grief, and my years with sighing; my strength fails me because of my affliction, and my bones are consumed.

I have become a reproach to all my enemies and even | to my neighbours,  
an object of dread to | my acquaintances;  
when they see me in the | street they flee from me.

I am forgotten like one that is dead, out of mind; I have become like a | broken vessel.

For I have heard the whispering | of the crowd; //fear is on | every side;  
they scheme togeth |er against me, //and plot to |take my life.

But my trust is in you, O Lord. I have said: 'You are my God, my times are in your hand;  
deliver me from the hand of my enemies, and from those who persecute me.  
Make your face to shine upon your servant, and save me for your mercy's sake.'

**SECOND READING** Philippians 2:5-11

*At the end:* This is the word of the Lord.

**Thanks be to God.**

*Please stand. A piece of music introduces:*

**THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO LUKE**

*The reading takes the form of sections of narrative, led by different readers, interspersed with music and silence.*

Now the festival of Unleavened Bread, which is called the Passover, was near. The chief priests and the scribes were looking for a way to put Jesus to death, for they were afraid of the people. Then Satan entered into Judas called Iscariot, who was one of the twelve; he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. They were greatly pleased and agreed to give him money. So he consented and began to look for an opportunity to betray him to them when no crowd was present.

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the Passover meal for us that we may eat it." They asked him, "Where do you want us to make preparations for it?" "Listen," he said to them, "when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters and say to the owner of the house, 'The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?"'"

He will show you a large room upstairs, already furnished. Make preparations for us there." So they went and found everything as he had told them; and they prepared the Passover meal.

When the hour came, he took his place at the table, and the apostles with him. He said to them, "I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God." Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood.

### *Please SIT*

Then Jesus said to them " But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!" Then they began to ask one another, which one of them it could be who would do this. A dispute also arose among them as to which one of them was to be regarded as the greatest. Jesus rebuked them, saying, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves. You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel. Simon, Simon, listen! Satan has tried to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers."

Peter said, "Lord, I am ready to go with you to prison and to death!"

Jesus replied, " I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me."

Then Jesus said to the disciples, "When I sent you out without a purse, bag, or sandals, did you lack anything?" "No, not a thing," they replied. Jesus said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled."

The disciples said to him "Lord, look, here are two swords." Jesus replied, " It is enough."

Jesus came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, "Pray that you may not come into the time of trial." Then he withdrew from them about a stone's throw, knelt down, and prayed, "Father, if you are willing, remove this cup from me; yet, not my will but yours be done."

Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?" Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, "No more of this!" And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

*Please STAND to join in:*

**Our eyes are turned to the Lord Jesus Christ; Our eyes are turned to the Lord Jesus Christ;**

Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl saw him in the firelight and commented: "This man also was with him." Peter protested: "I do not know him." Another bystander joined in, saying "But you are another one of that man's disciples." Peter insisted, saying "I am not!" Then about an hour later still another person approached him and said: "Surely this man also was with him; for he is a Galilean." Peter insisted again, saying "I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, "Prophesy! Who is it that struck you?" They kept heaping many other insults on him. When day came, the assembly of the elders of the people, both chief priests and scribes, gathered and they brought him to their council. The priests pressed him: "If you are the Messiah, tell us." Jesus replied: "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God. The priest asked "Are you, then, the Son of God?" Jesus said "You say that I am." The high priest responded angrily, saying "What further testimony do we need? We have heard it ourselves from his own lips!"

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.

*Please join in:*



**Eesa, khoda va Nejaat bakhsh tohin va tahghir shodeh**

*(Jesus Lord and Saviour, mocked and scorned)*

**Ghorbaani e nejaat dahandeh, eshgh e taavaan dahandeh**

*(Saving victim, all-atoning love)*

**Tohin va tahghir shodeh khianat shodeh va Asib dideh**

*(mocked and scorned, betrayed and beaten)*

**Enkaar shodeh az yaaraan, dastgir va mottaham shodeh**

*(denied by disciples, persecuted and accused)*

Pilate asked Jesus, "Are you the king of the Jews?" Jesus replied, "You say so." Pilate said to the assembly "I find no basis for an accusation against this man."

The Chief Priest replied "He stirs up the people by teaching throughout all Judea, from Galilee where he began, even to this place."

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had wanted to see him for a long time. He had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then put an elegant robe on him and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate called together the chief priests, the leaders, and the people. He said to them "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him. The priests cried out "Away with this man! Release Barabbas for us!" Pilate replied, "Barabbas? - In prison for an insurrection in the city, and for murder, rather than this man has done nothing wrong?" But the priests cried all the louder "Crucify, crucify him!" Pilate asked them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

*Please join in:*

**Alone thou goest forth, O Lord, in sacrifice to die;**

**is this thy sorrow naught to us who pass unheeding by?**

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus.

A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do this when the wood is green, what will happen when it is dry?"

Two others, who were criminals, were led away to be put to death with him.

**Our sins, not thine, thou bearest, Lord; make us thy sorrow feel,  
till through our pity and our shame love answers love's appeal.**

PLEASE SIT OR KNEEL.

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!"

The soldiers also mocked him, coming up and offering him sour wine, and saying, "If you are the King of the Jews, save yourself!" There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!"

But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." Then he said, "Jesus, remember me when you come into your kingdom."

He replied, "Truly I tell you, today you will be with me in Paradise."

**This is earth's darkest hour, but thou dost light and life restore;  
then let all praise be given thee who livest evermore.**

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last.

*A time of silence follows.*

When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

Now there was a good and righteous man named Joseph, who, though a member of the council had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus.



Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It was the day of Preparation, and the Sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

**Grant us to suffer with thee, Lord, that, as we share this hour, thy cross may bring us to thy joy and resurrection power.**

*At the end of the Passion narrative please remain seated or kneeling for a time of silence.*

*Then please STAND with the president for the PRAYER OF THE FAITHFUL and turn towards the central aisle of the church.*

We stand with Christ in his suffering.

For forgiveness for the many times we have denied Jesus  
for grace to seek out those habits of sin which mean spiritual death,  
and by prayer and self-discipline to overcome them, let us pray to the Lord.

**Lord, have mercy.**

For Christian people, that through the suffering of disunity  
there may grow a rich union in Christ, let us pray to the Lord.

**Lord, have mercy.**

For those who make laws, interpret them, and administer them,  
that our common life may be ordered in justice and mercy, let us pray to the Lord.

**Lord, have mercy.**

For those who still make Jerusalem a battle-ground, and for those who have the courage and honesty to work openly for justice and peace, let us pray to the Lord.

**Lord, have mercy.**

For those in the darkness and agony of isolation, that they may find support and encouragement, and for those, who weighed down with hardship, failure, or sorrow, feel that God is far from them, let us pray to the Lord.

**Lord, have mercy.**

For those who are tempted to give up the way of the cross, let us pray to the Lord.

**Lord, have mercy.**

That we, with those who have died in faith, may find mercy in the day of Christ, let us pray to the Lord. **Lord, have mercy.**

*A time of silence follows, then:*

**Ho-ly God, ho-ly & strong, ho-ly and im-mortal, have mercy up – on us.**



*The president introduces THE PEACE:*

Christ is our peace, he has reconciled us to God in one body by the cross.  
May the peace of the Lord be always with you.

**And also with you.**

*All exchange a sign of peace. Then please join in:*

**All glory, laud, and honour to thee, Redeemer, King!  
to whom the lips of children made sweet hosannas ring.**

**Thou art the King of Israel, thou David's royal Son,  
who in the Lord's Name comest, the King and Blessed One.**

**The people of the Hebrews with palms before thee went;  
our praise and prayer and anthems before thee we present.**

**To thee before thy passion they sang their hymns of praise;  
to thee, now high exalted, our melody we raise.**

**Thou didst accept their praises; accept the prayers we bring,  
who in all good delightest, thou good and gracious King.**

**Do thou direct our footsteps upon our earthly way  
And bring us by thy mercy to heaven's eternal day.**

*The bread and wine are brought to the altar.*

*The president says a prayer over the gifts to which we all respond:*

**Blessed be God for ever.**

*THE EUCHARISTIC PRAYER follows.*

The Lord be with you

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God. **It is right to give thanks and praise.**

*The president continues the prayer, thanking God for his saving works, and then invites the people to join their praises with the whole company of heaven: ..... for ever praising you and singing:*

**Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.**

**Hosanna in the highest. Blessed is he who come in the name of the Lord.**

**Hosanna in the highest.**

*The president asks the Father to send the Holy Spirit to sanctify the bread and wine, and then repeats the Lord's own words over the bread and cup.....*

Great is the mystery of faith: **Christ has died; Christ is risen; Christ will come again.**

*The president continues, joining our offering with Christ's sacrifice of himself.*

*At the end of the prayer the president says:*

.....all honour and glory be yours almighty Father, for ever and ever. **Amen.**

*The president introduces the Lord's Prayer, and we say together:*

**Our Father, 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, the power and the glory, for ever and ever. Amen**

بر زمین نیز کرده ی پدر ما که در آسمانی، نام تو مقدس باد، ملکوت تو بیاید. اراده تو چنانکه در آسمان است،  
و ما را و قرص های ما را ببخش چنانکه ما نیز قرضداران خود را می بخشیم، شود. نان کفاف ما را امروز به ما بده.

زیرا در آزمایش میاور، بلکه از شریر ما را رهایی ده.

ملکوت وقوت و جلالتا ابدالابد از آن تو است، آمی

*We SIT OR KNEEL as the president breaks the consecrated bread into pieces for all to share:*

We break this bread to share in the body of Christ.

**Though we are many, we are one body, because we all share in one bread.**

**Jesus, Lamb of God, have mercy on us. Jesus, bearer of our sin have mercy on us.**

**Jesus, Redeemer of the world, give us, give us your peace.**

*The president addresses those who wish to come to Holy Communion.*

Behold the Lamb of God, who takes away the sins of the world.

Blessed are those who are called to his supper.

**Lord I am not worthy to receive you, but only say the word and I shall be healed.**

*Those who wish to receive the Sacrament or a blessing approach the altar. Those who are baptised, may receive the sacrament. Others are asked to fold their arms for a blessing. When all who wish to have received Holy Communion, what remains of the consecrated bread will be placed in the tabernacle for the communion of the sick. After a time of stillness, all please stand with the President.*

Let us pray

*A moment of silent prayer follows, then:*

Lord Jesus Christ, you humbled yourself in taking the form of a servant,  
and in obedience died on the cross for our salvation:

**give us the mind to follow you and to proclaim you as Lord and King,  
to the glory of God the Father. Amen.**

*Please join in:*

**The royal banners forward go, the cross shines forth in mystic glow;  
where he in flesh, our flesh who made, our sentence bore, our ransom paid.**

**Where deep for us the spear was dyed, life's torrent rushing from his side,  
to wash us in that precious flood, where mingled water flowed, and blood.**

**O cross, our one reliance, hail! Still may thy power with us avail:  
to give new virtue to the saint, and pardon to the penitent.**

**To thee, eternal Three in One, let homage meet by all be done:  
whom by the cross thou dost restore, preserve and govern evermore.**

*PLEASE SIT for the announcements, then STAND for the blessing and dismissal.*

Christ crucified draw you to himself, to find in him a sure ground for faith,  
a firm support for hope, and the assurance of sins forgiven;  
and the blessing of God almighty, the Father, the Son and the Holy Spirit,  
be among you and remain with you always.

**Amen.**

Go in the peace of Christ.

**Thanks be to God.**

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Music: Prélude from Suite pour orgue (Dénis Bédard)

Rector: The Revd Richard Young

✉ [richardyoung09@gmail.com](mailto:richardyoung09@gmail.com)

Associate Priest: The Revd Jane Walker

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[www.holyinnocentsff.org](http://www.holyinnocentsff.org)

Church Office: 0161 224 0535

Holy Week and Easter 2025

**Monday April 14<sup>th</sup>: 1930 Eucharist**

**Tuesday 15<sup>th</sup> 12 noon Stations of the Cross**

Wednesday 7pm Liturgy of the Last Supper  
in the Romanian Orthodox Tradition

**Maundy Thursday April 17<sup>th</sup> :**

1930: Sung Eucharist of the Last Supper  
with Washing of Feet

*Followed by the Litany of the Twelve Passion Gospels  
in the Romanian Orthodox tradition*

**Good Friday April 18<sup>th</sup>**

Church open for silent prayer from 12 noon.  
Meditation in Poetry, Music and Silence from 1pm

**The Liturgy of the Passion: 1.45**

The Passion according to St John  
The Veneration of the Cross

7pm: Vespers and Lamentations in the Romanian Orthodox Tradition

**Easter Eve April 16<sup>th</sup>**

8.30pm: The Great Vigil of Easter with Baptisms

Followed by the giving of the PASCHA light  
in the Romanian Orthodox Tradition

**Easter Day April 17<sup>th</sup>**

Sung Eucharist of the Lord's Resurrection