



Lent
Holy Week
and
Easter 2021

The Church of The Holy Innocents
Paddenswick Road, W6

Lent Services in Church

Ash Wednesday 17th February

8.00 am Holy Eucharist with Imposition of Ashes
7.30 pm Holy Eucharist with Imposition of Ashes

Sunday 14th March (Mothering Sunday)

10.00 am Parish Eucharist

Friday 19th March (Feast of Saint Joseph)

7.30 pm Service of Prayer & Music*
from Loulla Gormon, members of South
West Brass, Clariphonics and friends

Sunday 21st March (Passion Sunday)

10.00 am Parish Eucharist
Followed by Annual Parochial Church
Meeting

Thursday 25th March (The Annunciation)

7.30 pm Service of Prayer & Music*
from Jonathan Dods and friends.

Saturdays, by appointment: Sacrament of Reconciliation

*To mark the anniversary of the beginning of the COVID-19 Pandemic in the UK, our two special services of prayer and music are in aid of UNICEF.

Lent Together Apart

While this year we may not be able to gather together in person, even in small groups, for study, reflection and prayer, there is nothing to stop us doing so in a whole variety of other ways.

Some of us may stay connected using our phones in the traditional way, while others may use their mobiles and other devices to form groups using a particular resource, and so share our Lenten journeys, as we have always done.

Lent Resources

This booklet contains reflections on Lent through the ages, our journey and then its progress over the five Sundays leading up to Palm Sunday at the start of Holy Week, each day of which is then explored individually.

The Great Easter (Paschal) Vigil on Holy Saturday is the earliest Christian worship service we know of and reminds us how our Lenten journey is embedded in the Hebrew scriptures and traditions.

We are therefore truly blessed to have in our church and this booklet, the Afflick Paschal Panels, inspired by the scriptures in this ancient Vigil service, to enhance our Lenten journey.

You will also find references and links to many other resources, including our usual reading suggestions for Lent.



Lent through the ages

Four main roads lead us to the Lent we know today.

The first is the preparation by the earliest followers of Jesus for the earliest known Christian festival, Easter, which is cited by Iraneus in the 2nd Century. It speaks of a 40 hour fast, based on the time Jesus was believed to be dead before rising to life.

Second, from Egypt (and perhaps also the 2nd Century) came the tradition of extending the 40 hours to a 'great week' – starting with the reading of the Passion on what we now call Palm Sunday (which we still observe). By the 3rd Century, and times both of Christian growth and persecution, an intense period of preparation for baptism included teaching and scrutiny of candidates to ensure they were ready for their journeys of faith. The whole congregation was involved for an intense three-week period, and thus the initiation of new believers helped the spiritual growth of established ones to their mutual benefit.

The effective nationalisation of Christianity in the 4th Century had a profound impact on theology and liturgy, and it seems to be from this period onwards that the third major development emerges. Lent becomes modelled on the 40 days Jesus spent in the wilderness (and the Israelites 40 years in theirs). The wilderness is a suitable, simple and austere place to refresh our love of God in readiness for Easter.

The freedom to worship as a Christian led to freedom of travel on pilgrimage and the fourth main road to the Lent we know today. Visiting the places where Jesus lived and died led to an interest in following his journey through time, particularly the last week of his life, which has become Holy Week as we know it. The final steps taken by Jesus on the via Dolorosa were depicted in visual tableaux by Franciscans in the 14th Century, on which the 'Stations of the Cross', the distinctive Lent service we now have, is based.

To this day, Lent remains a preparation for Easter by fasting, repentance and rededication of our lives to God, study, reflection and prayer.

Our Lent journey

Easter is a given. The empty tomb and the resurrection of our Lord is an unconditional gift from God we do not have to earn, but which we can enjoy all the more by re-setting the focus of our hearts and imaginations on it; and by desiring simpler lives in order to be more open to God's love.

We are beloved children of God and in Lent we deepen our understanding of what that means. What are we here for and to achieve? What do we need to let go of? What padding needs to be stripped away, and barriers pushed aside, that are currently separating us from God and our true selves?

It may be an inward journey into the soul that we are taking, but it can still be as challenging and rewarding as the most adventurous holiday, if we can make a commitment to a real journey taken over the entire 6 weeks of Lent.

We have all experienced times of temptation and emptiness in life, but Jesus did not go in to the wilderness just to give something up for a few weeks. He went to discover the meaning of something he had been given. So do we.

We can make the same journey real and meaningful when we are able to relate events in our own lives to the life of Christ. If we have experienced abandonment, then we see He was abandoned too, and we can learn from His reflection on the experience and heartfelt cry from the Cross. If we are particularly fearful or hesitant, then we witness His fears and doubts in the Garden of Gethsemane, followed by the betrayals seen in two of His closest followers, Judas and Peter.

It is not for the faint hearted. On this journey we may encounter stark, vast emptiness; struggle with old sorrows; acknowledge our numbness to injustice; or experience a deepening awareness of our own and others' wounds, that can lead us to recognise the healing Christ brings through His Passion and wounds.

To support us through this 6-week journey, we are using as our guide the scriptures (Year B) from Ash Wednesday and each of the 5 Sundays leading up to Palm Sunday at the start of Holy Week.

Ash Wednesday – 17th February

*Joel 2.1-2,12-17 or Isaiah 58.1-12, Psalm 51.1-18, 2 Corinthians 5.20b - 6.10,
Matthew 6.1-6,16-21 or John 8.1-11*

We mourn our sins but not our mortality. The transience of life is not a matter of sorrow. All things pass away and return to ash, ourselves included. Lent involves recognising the things we cling to in this life and so begins an inward reflection (perhaps battle) which invites us to contradict our everyday responses and natural instincts, both physical and spiritual.

Contradicting our physical instincts can involve fasting or giving up something which can highlight, and make us less dependent on, the next fix of whatever it is we rely on. It can be the same with our spiritual life. We can even crave what are virtuous habits, but when we build our world around them, they too can have a negative effect on us, and others.

Lent is not about doing more good while giving up the bad in order to deserve a better Easter. It is about changing our relationship to all things, and perhaps even letting go ('Ashing') some of the good, because that way we can give ourselves, and others, more freedom, light and space to grow in penitence and faith.

We are beloved children of God and give him pleasure. Today is a good day to hear and believe that God loves us, and then spend the next 39 days finding out what that means.

Collect

Almighty and everlasting God, you hate nothing that you have made and forgive the sins of all those who are penitent: create and make in us new and contrite hearts that we, worthily lamenting our sins and acknowledging our wretchedness, may receive from you, the God of all mercy, perfect remission and forgiveness; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen

First Sunday – 21st February

Genesis 9.8-17, Psalm 25.1-9, 1 Peter 3.18-22, Mark 1.9-15

The temptation of Jesus in the wilderness always marks this day, and this year we have the shortest telling from Mark's Gospel in a mere 33 words. Yet the key details are still there, plus a reference to 'wild beasts' being with Jesus that is omitted from the other Gospels. Perhaps Mark is simply drawing attention to the vulnerability of Jesus in the wilderness, which we can readily identify with in our imaginations and reflections.

Yet maybe there is more to this reference when seen against the Creation narrative in Genesis, and God's covenant with Noah 'and every living creature that is with you' then saved from the Flood. Noah relinquishes control over his fate and accepts whatever is to come. God's promise and Noah's complete faith and trust in it bind together the destiny of human, animal and all creation forever more.

Now is a good time to rediscover our intimate connection with God's creation. To ponder and lament on why we are so surprised, upset or even angry, when having to admit our attempts to bend creation to our will have failed, and we have to submit to the forces of nature we do not control.

As Noah did with the Flood, in the wilderness Jesus too relinquishes control and accepts his dependence on God alone, having complete trust in the voice from heaven at his Baptism telling him, 'You are my Son, the Beloved'. It gives him the strength and resource to resist every temptation that starts with the word "If" and challenges who He is.

Our Baptism in Christ provides us with the same strength and resource to resist the temptation starting with 'If' that doubts who we are. If it is true that we are God's sons and daughters, then can we resist the temptation to doubt it and, instead, act as if we believe we are made in His image, in trust and with love, even in the darkest of times.

Collect

Almighty God, whose Son Jesus Christ fasted forty days in the wilderness, and was tempted as we are, yet without sin: give us grace to discipline ourselves in obedience to your Spirit; and, as you know our weakness, so may we know your power to save; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen

Second Sunday – 28th February

Genesis 17.1-7,15-16, Psalm 22.23-31, Romans 4.13-25, Mark 8.31-38

Another reading from Genesis, this time God's covenant with Abraham, which repeats the importance of trust and highlights the steps we can take to explore God's trustworthiness and what it means for us.

By the time God renames him, Abraham has long given up and left behind his previous life and taken up a nomadic one, relying on God's promise of the blessing of future generations. Yet Abraham's status: 'walk before me, and be blameless', and the fulfilment of the promise: 'you shall be the ancestor of a multitude of nations' – are both dependent on God's nature and trustworthiness, not Abraham's.

In his letter, the Apostle Paul agrees that while Abraham has not earned the fulfilment of God's promise, he has nevertheless recognised who God is, what his character is, and so completely trusts what God is offering him. Do we?

If we do trust, what are we prepared to be dispossessed of or forego so that we have the room and freedom to take up what God is offering – our cross – and follow Jesus.

Abraham shows us that we travel further with God when we leave much of our baggage behind. That when we truly rest in God's promise, we can outgrow the need for the other defences and barriers we put up for protection, which so easily turn into the pretensions we all suffer from.

Jesus completely disarmed Pilate when he refused to defend himself in the world's terms. Such spiritual nakedness may be beyond us, but a spiritual simplicity is possible and what we seek in Lent – a vulnerability that is truly powerful, and God given.

Collect

Almighty God, you show to those who are in error the light of your truth, that they may return to the way of righteousness: grant to all those who are admitted into the fellowship of Christ's religion, that they may reject those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen

Third Sunday – 7th March

Exodus 20.1-17, Psalm 19, 1 Corinthians 1.18-25, John 2.13-22

The ancient tradition of scrutiny of Baptism candidates starts this week, and so does ours.

We stand defenceless before the love and merciful judgement of God and ponder what we are here for and how we are to live. Lent invites us to read Exodus and the Ten Commandments afresh, and see the radical society God created for the good of his people and creation.

If we put aside what we think this reading from Exodus says and instead study it, we should be amazed at the extraordinary things God is saying and the way he wants us to live. We are to throw away everything the world considers essential and rely on God alone for our comfort and security. The usual rules of dominance and power are turned on their head because in God's society the poor and the powerless are top, not bottom.

It seems you cannot necessarily use the gifts you are born with to your advantage and for your own ends. The most intelligent cannot win every argument and the strong cannot take anything they want. And yes, there is one whole designated day of enforced rest – the Sabbath – in which to be reminded that the world is not just there for our personal use or abuse.

How are we living under these commandments? A good test is whether our lifestyle leads to openness and transparency with others, because we all have a tendency to hide our least attractive traits and habits.

The world may consider these commandments are foolish, but in Lent we use them to audit our choices, and reset our life before the God who demonstrates his power on the Cross - and to the moneychangers in the Temple who had also forgotten them.

Collect

Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen

Fourth (Mothering) Sunday– 14th March

*Exodus 2.1-10 or 1 Samuel 1.20-28, Psalm 34.11-20 or Psalm 127.1-4,
2 Corinthians 1.3-7 or Colossians 3.12-17, Luke 2.33-35 or John 19.25-27*

So far, we have been on an active journey: stripping away unnecessary padding and false comforts; putting ourselves in a more open place where we are more transparent and exposed to the God's loving gaze, yet sharper end of his grace.

Now we find ourselves moving to a place where we are to submit, be 'done to', and allow God to do the work in us only he can. Recognising our sin and separation from God we receive forgiveness; feeling the pain of our wounds we receive healing; and in accepting our desolation and mortality we receive new life.

Two mothers, Hannah and Mary, know the heartbreak of giving up beloved sons. Each hears a call to serve beyond their families and ponders the enormity of their sons' vocations. It requires both women to die to their hopes and dreams and give up their sons' lives for something far greater, just as Jesus dies for us.

Today, Simeon's prophecy from Luke's Gospel of Mary's soul being 'pierced by a sword too' is alongside an alternative reading from John. Here Mary is at the foot of the Cross, her heart and soul broken but being tenderly consoled and placed under the protection of a beloved disciple of Jesus.

We too can be healed of our wounds (even the deep routed ones that fester) when we take them to the foot of the Cross and lift them up in the light of Christ. It is not possible for us to change our past or the damage done, but His death and resurrection can and does, by tenderly consoling us and offering our pain back to us, but now cleansed and free of any shame that restores us to new life. It lies not in what we do or avoid in Lent (or any other time), but in what God has suffered for us.

Collect

God of compassion, whose Son Jesus Christ, the child of Mary, shared the life of a home in Nazareth, and on the cross drew the whole human family to himself: strengthen us in our daily living that in joy and in sorrow we may know the power of your presence to bind together and to heal; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen

Fifth (Passion) Sunday – 21st March

Jeremiah 31.31-34, Psalm 51.1-13 or Psalm 119.9-16, Hebrews 5.5-10, John 12.20-33

We began with the desire to simplify our lives and a move into the wilderness, to face our battles and vulnerabilities, and so recognised our need to trust in the forgiving and healing power of God. Now we have reached the beginning of Passiontide, the last two weeks of Lent, when we witness Jesus face his coming death in both his passiveness to events and his passion (suffering).

After those made with Noah and Abraham, the covenant with God that the prophet Jeremiah now speaks of looks easy. It will be written on our hearts. No need for teaching each other to know the Lord, because he will be part of us, and we will know we are forgiven and our sins remembered no more. Yet it is not that simple, because Jeremiah does not say how this covenant of last resort will come about for a people incapable of following the previous ones.

For us, this side of Jesus' passion and death, Jeremiah's words are no longer a comfort, but a painful reality. We now know we never could keep up our side of any covenant, so God stepped in for us, meeting our side of the covenant 'written on the human heart' in the human life and death of Jesus.

Now see what Jeremiah's prophecy and God's promise means when it speaks of us knowing him so well. We will recognise him in Jesus because he is one of us. We will see his passiveness and passion and recognise it as a truth about our own failings and fallibility. In Jesus, God keeps both sides of the covenant written on our hearts – he makes the promise and keeps it.

'They shall *all* know me', says God. If that promise is true then we can always answer anyone's request to see Jesus.

Collect

Most merciful God, who by the death and resurrection of your Son Jesus Christ delivered and saved the world: grant that by faith in him who suffered on the cross we may triumph in the power of his victory; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen

Palm Sunday – 28th March

Liturgy of the Palms: Mark 11.1-11 or John 12.12-16, Psalm 118.1-2,19-24

*Liturgy of the Passion: Isaiah 50.4-9a, Psalm 31.9-16, Philippians 2.5-11
Mark 14.1 - 15.47 or Mark 15.1-39[40-47]*

Today marks the arrival of Jesus in Jerusalem on a donkey in a procession that meets Zechariah's prophecy of the coming Messiah, but is also encapsulated by the familiar hymn "Ride on, ride on in majesty! In lowly pomp, ride on to die." Lowly, if not laughable, pomp indeed.

The crowds might be shouting out 'Hosanna' – 'save us now' – but this liberator is no mighty warrior when making an almost comical entry on a peaceful beast of burden. This is surely a parody of a triumphal entry, but it then stands in stark contrast to the tragedy of the passion Gospel, with its emphasis on suffering and abandonment, through the parallel accounts of Jesus' trial and death from a wide cast of characters.

All these accounts come together at the Cross, and it becomes apparent there are not many stories with different endings but only one story. It started at Creation (as did our Lent journey) and it will only come to an end when Jesus returns to judge our story, and all the other stories in the world that there have ever been and are yet to be.

May our stories of faith and trust in God continue with the same humility and lack of concern Jesus showed for what others may think is foolish and ridiculous. Let us recognise this Lent that if fear of embarrassment carries too much weight in our lives then we may end up not doing things that could bring us, and others, considerable benefits and blessings.

Almighty and everlasting God, who in your tender love towards the human race sent your Son our Saviour Jesus Christ to take upon him our flesh and to suffer death upon the cross: grant that we may follow the example of his patience and humility, and also be made partakers of his resurrection; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen

Holy Week

We are now ready to begin our pilgrimage to the foot of the cross. On Monday and Tuesday our Gospel readings are from John, the anointing at Bethany and Jesus' foretelling of his death, as the tension builds towards its climax.

On Wednesday evening at The Church of The Holy Innocents we have a service of Tenebrae, a traditional service derived from the monastic offices of Mattins and Lauds. As the chants are sung, the lights in the church are extinguished one by one until the church is left in silent darkness.

The Triduum

The Triduum is the three-day period beginning in gathering gloom at sundown on the evening of Wednesday in Holy Week and ending at sundown on Holy Saturday.

Holy Thursday

Also known in the English church as Maundy Thursday, from '*mandatum*', commandment, recalling the 'new commandment' Jesus gave his disciples as he prepared to be betrayed: 'love one another, as I have loved you'.

On Maundy Thursday we recall the events of the Last Supper and the institution of the celebration of Holy Communion. According to John's Gospel, the evening began by washing the disciples' feet, an act of the humblest service.

The synoptic Gospels describe a Passover meal, at which Jesus broke the bread, gave it to his disciples and said 'take, eat, this is my body'. After supper he took the third cup of wine, the cup of redemption, and said 'drink this, all of you, this is my blood'.

Jesus said 'I will not drink again of the fruit of the vine until the Kingdom of God comes'; and after this Eucharist we do not consecrate bread and wine again until the celebration of the Kingdom on Easter morning. The remaining bread is set aside in the garden of repose, the altar is stripped bare, and we symbolically watch and wait with Jesus in the garden of Gethsemane.

Good Friday

The solemn liturgy of Good Friday recalls the trial, suffering and crucifixion of Jesus as we journey with Jesus along the *via Dolorosa*, the Way of Sorrows. As Bishop Stephen Cottrell puts it, on Good Friday we seek not so much to understand the Cross as to stand under the Cross.

Reflective silence forms a vital part of the liturgy of Good Friday. The passion narrative from St John's Gospel is read or sung. A crucifix is brought into church with the words 'behold the wood of the cross on which was hung the Saviour of the world'. The congregation may perform an act of veneration, such as kissing the wood of the cross.

Communion is received in one kind only, from the reserved sacrament consecrated on Holy Thursday.

Holy Saturday

Holy Saturday is a day of profound emptiness.

It is not, though, a day to rush through in our haste to get to Easter. The joy of Easter is incomplete if it does not stand in contrast with the pain of Good Friday and the desolation of Holy Saturday. To remember this time when Jesus lay dead in the tomb is to remember that there is no part of our human existence that Jesus has not shared. Most of us have experienced loss in our own lives, and Holy Saturday is a reminder that Jesus, in the most profound way, is with us in that loss.

The Great Vigil of Easter

In the deepest darkness, outside the church a new light is kindled and the fire is blessed. The Paschal Candle is studded with the nails of the crucifixion, before being lit from the new fire and then carried into the dark church. In the candlelight the Exsultet, the ancient hymn of praise, is sung. A series of readings follows, recalling the faithfulness of God from the creation, through the Exodus, into the now-fulfilled promises through the prophets.

The priest proclaims the resurrection of Christ and a joyful cacophony breaks out. The church is flooded with light and we see it decorated in all its Easter glory as the Gloria in Excelsis is sung.

The Liturgy of the Word follows, and then the Liturgy of Baptism, traditionally for the welcome of new believers into the church, and now also for the renewal of baptismal vows by the whole congregation.

We celebrate the Eucharist together, rejoicing in the assurance that, as Christ has shared in our death, so we will share in his resurrection.

Easter Day

After the excitement of the Vigil, Easter morning marks the beginning of our fifty days of Easter joy. Alleluia, having been excised from our liturgy during Lent, becomes the joyful refrain of this season.

Alleluia, Christ is Risen!
He is Risen Indeed, Alleluia!



Lent in Action

Almsgiving

The traditional Lenten practice of giving can be expressed through a response to appeals made by international, national and local charities. It is also an appropriate time to reflect on the level of our giving to support the mission of our own church and the other people and organisations it supports.

This year we want further our support of ALMA, our link parish in Angola; as well as refresh and create new links with Churches of The Holy Innocents in San Francisco, USA and Tikopia, in the Pacific Solomon Islands.

Other Lenten disciplines can easily work in tandem with this one. For example, an individual or group sponsored giving-up/taking-up, or setting aside the cost of something given up for Lent, is a simple way to raise funds in support of any of these causes.

Study

40 days, 6 Weeks, 12 Stations

Study is the discipline of building life-giving habits for our minds. In focusing on study in Lent we are actively choosing to avoid distractions and to search for truth and meaning in our chosen discipline.

In addition to our usual Reading List, we are providing suggestions for, and links to, a variety of Lent resources across different disciplines.

Reading suggestions

Hannah Steele - *Living His Story: Revealing the extraordinary love of God in ordinary ways* (The Archbishop of Canterbury's Lent book)

Sarah Mullally - *Rooted in Love: Lent reflections on life in Christ*

Samuel Wells - *A Cross in the Heart of God: Reflections on the death of Jesus*

Pope Francis - *Christ in the Storm: An Extraordinary Blessing for a Suffering World*

Stephen Cherry- *Thy Will Be Done: The 2021 Lent Book*

Marilynne Robinson- *What Are We Doing Here?*

Anselm - *Proslogion*

Hannah Anderson - *Turning of Days: Lessons from Nature, Season and Spirit*

Alec Ryrie - *Unbelievers: An Emotional History of Doubt*

Brian Bantum - *The Death of Race: Building a New Christianity in a Racial World*

Casey Tygrett - *As I Recall: Discovering the Place of Memories in Our Spiritual Lives*

Justin Whitmel Earley - *The Common Rule: Habits of Purpose for an Age of Distraction*

Howard Thurman - *Jesus and the Disinherited*

Harold Senkbeil - *The Care of Souls: Cultivating a Pastor's Heart*

Willie James Jennings - *The Christian Imagination: Theology and the Origins of Race*

Andrew Peterson - *Adorning the Dark: Thoughts on Community, Calling, and the Mystery of Making*

James K. A. Smith - *On the Road with Saint Augustine: A Real-World Spirituality for Restless Hearts*

Kelly Brown Douglas - *The Black Christ*

Judith Butler - *The Force of Nonviolence: An Ethico-Political Bind: The Ethical in the Political*

Other suggestions

USPG (Anglican Mission Agency) - [For Such a Time as This - Lent 2021](#)
- a 6 session study course exploring ecological justice

The Bible Society - [Journey with us through Lent & Easter](#)
- a selection of resources for individuals and families

Christian Aid - [Daily Bible Readings](#)
- scripture, reflection, action and prayer for every day

Church of England - [#LiveLent 2021: God's Story, Our Story](#)
- 6 reflections including scripture, exploration of text and prayer. Also available as a free app.

Fr Denis McBride - [Stations of the Cross: Then and Now](#)
- video opening up our thinking about Jesus' journey and passion story

The Church of The Holy Innocents - [Compline in Lent](#)
- an Order for single or group use Night Prayer in Lent

The Church of The Holy Innocents – [Holy Week at Home](#)
- the guide from last year when all churches were closed



Services for Holy Week and Easter



Palm Sunday, 28th March

No 8.30am Mass

10.00 am The Liturgy of the Palms and
Procession from St John the Evangelist,
Glenthorne Road

Monday and Tuesday in Holy Week,
29th & 30th March

7.30 pm Holy Eucharist with Homily

Wednesday in Holy Week, 31st March

7.30 pm Tenebrae of Maundy Thursday

Maundy Thursday, 1st April

*(Chrism Mass & renewal of ordination vows at St Paul's
Cathedral)*

7.30 pm Institution of Holy Eucharist
with the washing of feet; stripping of the Altar
followed by prayer at the Altar of Repose.

Good Friday, 2nd April

11.00 am Stations of the Cross

12 Noon Liturgy of the Day with
Reading of the Passion

Holy Saturday, 3rd April

10.00 am Morning Prayer

10.30 am Cleaning and Decoration of the Church

8.30 pm The Great Vigil of Easter

Easter Day, 4th April

No 8.30 am Mass

10.00 am Holy Eucharist of the Resurrection