

Christ Church Cathedral

Holy Week and Easter Schedule 2010

The Sunday of the Passion: Palm Sunday, March 28

7:00 a.m. 8:30 a.m. 11:00 a.m.

+ Liturgy of the Palms and Holy Eucharist

+ 9:45 a.m. – Palm Sunday Event

Monday, March 29 and Tuesday, March 30

8:30 a.m. – Morning Prayer

12:15 p.m. – Holy Eucharist

Wednesday in Holy Week, March 31

8:30 a.m. – Morning Prayer

12:15 p.m. – Holy Eucharist

+ 6:00 p.m. – Tenebrae

Maundy Thursday, April 1

8:30 a.m. – Morning Prayer

12:15 p.m. – Holy Eucharist

+ 6:00 p.m. – Holy Eucharist with Foot-washing
and Stripping of the Altar

Good Friday, April 2

7:00 a.m. – Good Friday Liturgy

with Holy Communion from the reserved Sacrament

+ 12:15 p.m. – Good Friday Liturgy

+ 6:00 p.m. – Good Friday Liturgy

Holy Saturday and Easter Eve, April 3

8:30 a.m. – Holy Saturday Liturgy

+ 6:00 p.m. – The Great Vigil of Easter

Baptism, Confirmation, Reaffirmation, Reception

Festive Reception following

Sunday of the Resurrection: Easter Day, April 4

7:00 a.m. – Holy Eucharist

+ 8:30 a.m. and 11:00 a.m. Festal Holy Eucharist

+ Denotes when childcare will be provided.

On Palm Sunday and Easter Day there will be no
Christian Education Classes or Breakfast.

Good Friday: The Nave will be open after the
12:15 p.m. Eucharist until 3:00 p.m. for quiet prayer and meditation.

Services of Holy Week

Holy Week begins on *Palm Sunday* with the Liturgy of the Palms, which celebrates Jesus' entry into Jerusalem. The celebrant gives thanks over the branches, and there is a festive procession with songs of "Hosanna in the highest!" as we enact the event which led directly to Good Friday. The second part of the Palm Sunday liturgy changes from triumph to tragedy as it focuses on the suffering and death of Jesus. The account of the Lord's Passion is read from the Gospel.

Tenebrae is the Latin word for "darkness" or "shadows." The most conspicuous feature of the service is the gradual extinguishing of candles and other lights until only a single candle, considered a symbol of our Lord, remains. Toward the end of the service, this candle is hidden, typifying the apparent victory of the forces of evil. At the very end, a loud noise is made, symbolizing the earthquake at the time of Christ's death. The hidden candle is restored to its place and by its light, all depart in silence.

Maundy Thursday is a celebration of our Lord's institution of the sacrament of his Body and Blood, but it is pervaded by the shadow of the cross. Because Jesus gathered with his friends in the context of the Passover, this was a farewell dinner in which Jesus, by washing his disciples' feet, sought to illustrate one final time the character of love and ministry which is central in the life to which he calls us. We hear the ancient instructions for celebrating the Passover and Paul's account of the institution of the Eucharist.

On *Good Friday* we hear John's account of the Lord's trial, suffering, and death. We engage in intense intercessory prayer for the church and for the world. It was on the cross that Jesus made his full intercession for us, and we are united with him through Baptism in that intercession. At the end of the liturgy, the church is left in silence and darkness.

The *Holy Saturday* liturgy recalls Jesus' burial and reminds us that the day is a period of preparation for the great celebration of Easter.

The Great Vigil of Easter is unlike any other service in the year. We celebrate the Passover of Jesus from death into life and our own Passover from death into life in Holy Baptism. The service has four parts. First is the Service of Light, in which the light of Christ is rekindled in the darkness. During the Vigil, we celebrate and make present stories of major events of salvation history. Baptism of children and adults is celebrated. The Bishop is present to preside at Confirmation, Reception and the Renewal of Baptism vows at this first Eucharist of Easter.