



The Roman Catholic
DIOCESE OF LEGAZPI

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REVISED GUIDELINES ON CELEBRATIONS DURING HOLY WEEK AND EASTER: THE HOLY WEEK PROCESSIONS

I. INTRODUCTION

1. The observance of **Holy Week and Easter Sunday** is deeply rooted in the sacred liturgy and the traditions of the Catholic Church, commemorating the **Passion, Death, and Resurrection of Our Lord Jesus Christ**. Among these traditions, the procession of **pasos** (processional images) has become a significant expression of popular devotion. As an act of faith, it serves to deepen the spiritual life of the faithful, inviting them to reflect on the mystery of salvation while journeying in prayer and solemnity through the streets.

A. Rationale and History of the Tradition of the Procession of Pasos

2. The procession of *pasos* during Holy Week and Easter Sunday in the Philippines, as well as in Spain, is a procession of images in **carrozas** (carriages or floats), depicting scenes, events, and figures from the Gospel accounts of the Passion and Death of Jesus Christ (during Holy Week) and his Resurrection (on Easter Sunday). The Holy Week Procession historically imitated a funeral cortege and was originally limited to the images of the **Santo Entierro** (Entombed Christ) and the **Mater Dolorosa** (Sorrowful Mother).
- a. **Lest We Forget: Why Do we Have a Procession of Pasos during Holy Week and Easter Sunday?**
3. **Processions**, in general, and the **Holy Week processions**, in particular, are primarily liturgical in nature and devotional in expression. As such, they must be solemn, prayerful, and reverential. It is a **prayer in movement**, likened to a pilgrimage, reminding the faithful of their path toward the kingdom of God.
 4. During processions, images serve as **aids for prayer**, helping deepen devotion and fostering a greater understanding and appreciation of the suffering of Jesus for the salvation of humanity. Through this devotion, the faithful can grow in their relationship with Jesus and develop a more intense love for him.
 5. The Filipino devotion to religious images traces its origins to pre-colonial times, when early Filipinos venerated **anitos**. Before the arrival of the Spaniards, it was already part

of native culture to revere images of deities. This existing practice facilitated the work of Spanish missionaries in introducing devotion to **sacred images**, using the familiar concept of the *anitos* to teach about Jesus Christ and the Saints. These representations continue to serve as means for deepening one's understanding of the faith. In the search for and longing to know Jesus, sacred images aid the faithful in grasping who he is and in fostering a meaningful bond with him.

6. Early records of Philippine history indicate that Holy Week processions initially featured only a few key images: the **Santo Entierro**, a representation of the **Crucifixion**, and the **Mater Dolorosa**. This tradition was introduced to the Philippines by Spanish missionaries. Over time, additional sacred images were incorporated into the procession, enriching its devotional and catechetical significance.
7. The procession serves a dual purpose. It is an act of **evangelization**, presenting a visual and physical depiction of the Passion, Death, and Resurrection of Christ – the very **Paschal Mystery** that the faithful celebrate in the **Holy Eucharist**. At the same time, it seeks to strengthen and renew the faith of the People of God, instilling in their hearts and minds the immensity of God's love and the cost of our salvation through the selfless sacrifice of Jesus Christ on the Cross for the redemption of humanity.

b. The Ownership of a Paso

8. Through the years, since its introduction by Spanish missionaries during the Christianization of the Philippines, and particularly in the Diocese of Legazpi, the procession of *pasos* has expanded in length and number of *carrozas*, shaped by adaptation and local devotion.
9. Images serve to strengthen devotion and deepen understanding of who Jesus is and how he suffered. Many of the heirloom *pasos* used in Holy Week processions were historically owned by the Church, in some cases even up to the mid-20th century. Over time, the cost and burden of maintenance likely led pastors to entrust these images to selected families who had the means and willingness to care for them. These families became **stewards**, or caretakers of the images and of the faith, passing them down through generations and ensuring their preparation for the annual procession.
10. Today, more families desire to own *pasos* and actively commission their sculpting and fabrication, resulting in most *pasos* in parishes no longer being owned by the Church. For these families, acquiring a *paso* is an act of thanksgiving to God for the blessings they receive, as well as a form of sacrifice and devotion offered to him every Holy Week.

B. The Necessity of a Return to the Basics

11. The number of images, however, has grown significantly over the years. While many traditional families who own *pasos*, known as *camareros*, maintain a deep religious devotion to the Passion, Death, and Resurrection of Jesus, there has been a notable

increase in individuals or families commissioning pasos for Holy Week processions without always being driven by faith. In a meeting of *camareros* in one parish of the Diocese, when asked why they owned a paso, some admitted that in the past, owning one was a mark of social status, as only the wealthy could afford them. In today's culture, influenced by beauty pageants, social media, and the display of wealth, there has been a rise in depictions of female saints in pasos adorned with glittering gowns, crowns, and jewelry, reflecting a shift in focus away from their spiritual significance.

12. From the fundamental scenes of the **Via Crucis**, such as La Primera Caída, La Segunda Caída, La Tercera Caída, La Piedad, and the Santo Entierro, the number of *pasos* has expanded over the years due to accommodation and the absence of diocesan regulations. Many parishes now feature *pasos* of saints not explicitly named in the Gospel accounts but assumed to have been present at the Passion and Death of Jesus, such as St. Matthias, Juana de Cuza, and Santa María, Madre de Juan Marcos. A significant number of recent additions are female saints depicted with crowns, jewels, and elaborate gowns. Some parishes even have multiple images of Mary Magdalene and Martha of Bethany, leading to unnecessary duplication. In one instance, a *carroza* of the Last Supper in a parish was decorated with fresh fruits, which spectators picked during the procession. In some cases, *camareros* have clashed with Parish Priests or the Parish Commission on Worship, particularly when new *pasos* affect the traditional order of the procession, with some insisting on a specific placement.
13. Our Holy Week processions, in some cases, have shifted from being acts of devotion to displays of wealth and influence, turning into entertainment, tourist attractions, or social media spectacles. The measure of their success now often depends on the number of *pasos* featured and the grandeur of their decorations, rather than the depth of prayer and reflection they inspire. In this, we risk losing sight of the true essence of the celebration. For children who witness these processions of glittering, flower-bedecked images, materialism, physical beauty, and ostentatious displays of wealth risk becoming perceived values – shaping the attitudes they will carry into adulthood as the future of the Church.
14. How far have our processions strayed from what we are meant to teach? Were our motivations not to respond to God's immense love and mercy by sharing this love with others, by uniting ourselves with Christ's suffering on the cross – the same Christ who, in love and obedience to the Father, embraced the poverty of humanity? Should we not be imitating the simplicity, humility, and steadfastness of Mary as she endured the pain of her Son's mission? Should we not take to heart the repentance of Peter, the devotion of the beloved disciple John, and the courage of Mary Magdalene and the other women who remained faithful? After celebrating 500 years of Christianity in the Philippines, we are called to return to the basics of our faith.

II. GENERAL PRINCIPLES

15. The Holy Week processions, as expressions of popular devotion, must be guided by principles that uphold their sacred and catechetical purpose. While they have evolved over time, their core meaning remains unchanged: to deepen faith, inspire conversion, and lead the faithful to a greater participation in the Paschal Mystery. These processions should not be reduced to mere displays of tradition or cultural pride but must always be oriented toward evangelization, prayer, and the celebration of the saving work of Christ. The following general principles provide the foundation for ensuring that our Holy Week processions remain faithful to their purpose and contribute to the spiritual life of the Church.

A. The Sacred Paschal Triduum as the High Point of the Liturgical Celebrations

16. During Holy Week and Easter, the Church commemorates the saving mysteries accomplished by Christ in the final days of his earthly life. Among these celebrations, the **Sacred Paschal Triduum** stands as **the pinnacle of the liturgical year**, radiating the fullness of the Church's worship and the mystery of our redemption.

17. Therefore, parishes must make every effort to emphasize the centrality of the Holy Week liturgies – the **Blessing and Procession of Palms** and **Palm Sunday Mass**, the **Mass of the Lord's Supper** and the **Transfer of the Most Blessed Sacrament**, the **Celebration of the Passion of the Lord**, and the **Easter Vigil** – ensuring these are the most well-attended and given due precedence over other devotional practices such as pilgrimages, *visita iglesia*, and processions. While Holy Week processions remain among the most participated traditions, they must be properly ordered within the broader context of the liturgical celebrations, ensuring they serve to deepen the faithful's understanding and participation in the Paschal Mystery.

B. The Evangelizing Nature of the Holy Week Processions

18. Holy Week processions are not only expressions of faith but also serve as opportunities for **evangelization**. Just as the Gospels reveal both the form and humanity of Jesus – “He who is fully God and fully human” – the images in these processions must do the same, presenting Christ in a way that deepens understanding of his saving work. Likewise, as the Gospel narratives recount the Passion, Death, and Resurrection of Jesus, the procession must remain faithful to these accounts, depicting only the characters, personages, scenes, or events directly related to these mysteries.

19. Holy Week processions symbolize the **pilgrim journey** of the People of God toward him and the heavenly kingdom, reflecting the reality of the Church as “The Pilgrim Church.” They embody the experience of faith as a journey—a heart seeking God—and, in the spirit of synodality, a communal journey toward him. As a “prayer with movement in community,” processions engage the whole person, involving sight, hearing, and touch, fostering a deeper participation in the mysteries being commemorated.

20. Images in Holy Week processions must remain faithful to **Catholic iconography**, as every element in sacred art carries intentional meaning and theological significance. Nothing in traditional iconography is done arbitrarily. Colors, for instance, convey deep symbolism: deep purple represents divine love, blue signifies divine truth, fiery gold reflects divine abundance, and green symbolizes the Holy Spirit as the source of life. Maintaining fidelity to these visual traditions ensures that processions serve as a means of catechesis and devotion, drawing the faithful into a deeper understanding of the mysteries being commemorated.
21. The **order of procession**, particularly during the Good Friday and Easter processions, must faithfully reflect the Gospel narrative, following the sequence from the Lord's entry into Jerusalem, through his Passion and Death, and culminating in his Resurrection. To preserve the catechetical integrity of the procession, parishes should avoid, as much as possible, the inclusion of unnamed or historically uncertain figures. This ensures that the procession remains a clear and faithful representation of the salvific events it seeks to commemorate, strengthening its role as a means of evangelization.
22. The Parish Commission on Worship shall establish a **registration and accreditation system** for current *camareros*. Parishes shall require that any new *paso* intended for inclusion in the Holy Week processions must receive prior written approval from the Parish Priest. This approval must be based on the recommendation or endorsement of the Chairpersons of the Parish Commissions on Worship and Christian Education, following a systematic study of the significance of the *paso* – particularly its basis in the Gospel accounts. Once **approved in writing** by the **Parish Priest**, the owner shall be inducted into the **Parish Camareros Association**, and the new image will be assigned a place in the procession order. A reference listing of scenes and *pasos* in their proper sequence is provided at the end of this document for guidance.
23. In all parishes, a **Parish Camareros Association** shall be organized under the **Sub-Commission on Popular Devotions** of the Parish Commission on Worship. The association shall have a critical role as **partner-in-mission** in:
- **evangelization** through the procession and exhibition of their *pasos* and images, primarily during Holy Week, in proclaiming the Paschal Mystery of Christ and God's great love for humanity;
 - **sponsoring and spearheading annual formation** for *camareros* and their families at the parish level, focusing on the theological and catechetical meaning of Holy Week processions, the role of *pasos* in evangelization and devotion, and the spiritual responsibilities of *camareros* in safeguarding and passing on these traditions;
 - **promoting, deepening, and living out popular devotions and traditions** not only during Holy Week but also throughout the liturgical year, particularly on **saints' feast days** and other significant celebrations;
 - **managing and overseeing parish-level processions** during Holy Week and other liturgical events, ensuring their proper order and adherence to Church teachings; and

- collaborating with the **Mother Butler Guild (MBG)** by encouraging *paso* owners and custodians of other sacred images to assist in the **setup and decoration** of their images for **novenary and feast day** celebrations in the parish.
24. The **Camareros de Diócesis de Legazpi**, a diocesan association composed of representatives from the Camareros Associations of the **six vicariates**, shall be established under the **Sub-Commission on Popular Devotions** of the Diocesan Commission on Worship, and governed by statutes aligned with diocesan policies. This association shall serve as an invaluable **partner-in-mission**, supporting the Diocesan Commission on Worship at the **diocesan level** and the Parish Commission on Worship at the **parish level** in ensuring that Holy Week processions and other devotional practices remain faithful to the Church's mission of evangelization.
 25. Ideally, a "**Katekesis manunungod sa Pasos**" should accompany the procession to introduce the personages represented by the images and their role in the Passion, Suffering, and Death of Christ. Additionally, each *paso* should be properly labeled with the name of the saint or the event in the Passion to ensure clarity and catechetical value for the faithful.
 26. The Holy Week processions imitate a **funeral cortege** rather than a social event or party. Therefore, the general atmosphere, mood, and decor must be solemn, prayerful, reverential, and somber. Decorations should follow standard iconography, using a color palette that reflects the solemnity of Holy Week, avoiding overly elaborate or distracting elements, and ensuring that lighting and floral arrangements uphold the dignity and sacred nature of the Holy Week images.
 27. *Camareros* should ensure that the *carrozas* of images do not overshadow the **two primary images** of the Good Friday procession: **Santo Entierro** and **Mater Dolorosa**.
 28. Other images of saints may be allowed in the **Easter Sunday Encuentro** or **Salubong procession**, provided that their presence does not overshadow the central *Encuentro* of the **Risen Christ** and the **Blessed Mother**. Saints who were the first witnesses of the **Resurrection**, as mentioned in the **Gospel narrative**, may be included, such as **Peter, John, Mary Magdalene, Salome, and the other women** who went to the tomb.
 29. During the *Encuentro*, when the highlight and attention should be on the Risen Christ and the Blessed Mother, the *carrozas* of the other saints shall be positioned **outside the church gate or the patio or the castillo area** and kept **unlit**. This ensures that the focus remains on the Easter Sunday Dawn Mass, which is the highest solemnity of the Church.
 30. Duplication of images should be avoided to maintain the symbolic and evangelizing power of the procession. In parishes where duplicate images already exist, arrangements may be made for one image to be used on Holy Wednesday and the other on Good Friday, alternating each year. In parishes without a Holy Wednesday procession, an

arrangement may be made to feature one image in the current year and the other in the following year.

31. To avoid duplication, *Camareros* may consider redesigning their *paso* into another saint. For example, if a parish has two images of Mary Magdalene, one may be redesigned as **Susanna** if she is not yet included in the parish's inventory of *pasos*. Similarly, previously commissioned images of personages not named in the scriptural narrative, such as **Photina** or **Saint Mary, Mother of John Mark**, may be redesigned into saints who have not yet been represented in the parish's list of *pasos*.
32. As much as possible, the Parish Commission on Worship and the Parish *Camareros* Association shall establish a scheme to promote and ensure an orderly procession. Procession-goers should be discouraged from engaging in casual conversation or taking photos and instead be encouraged to join in prayer through the live recitation of the **Holy Rosary** or the singing of appropriate hymns, such as **Via Crucis** songs, throughout the procession.
33. These Diocesan Guidelines shall serve as a guide for implementing local traditions while maintaining fidelity to liturgical principles. To ensure consistency in Holy Week celebrations, **individual parish policies** must align with **diocesan policies and directives**.
34. While these Diocesan Guidelines and the current revisions take immediate effect, a long-term effort will be undertaken to progressively develop a **Diocesan Holy Week Manual**, ensuring broad consultation and faithful adherence to the spirit of synodality.

III. PARTICULAR GUIDELINES

35. The following particular guidelines provide specific directives to ensure that the Holy Week processions remain faithful to their liturgical and catechetical purpose, preserving their prayerful and evangelizing nature. These policies address key aspects such as ownership, preparation, conduct during processions, and other practical concerns that uphold the dignity and solemnity of the Paschal Mystery as expressed in our local traditions.

A. On Owning a Paso

36. Owning a *paso* is a privilege, a blessing, and a gift given by God that the Good News of God's great love may be spread for the building up of his Kingdom. Owning a *paso*, therefore, entails a solemn and serious responsibility but also, joy, towards evangelization.
37. *Camareros* must, therefore, take this great responsibility to heart, recognizing that evangelization is not only a visual and physical depiction of the personage or event in the Paschal Mystery, but also a **reflection of their own spirituality**. As **custodians** of these

sacred images, their lives should serve as models of Christian faith and devotion for the community.

38. Owning a *paso* is not an opportunity to flaunt wealth, material success, or social status. It is a blessing and a privilege that comes with the responsibility of evangelization. *Camareros* should embrace a spirit of **humility** and **co-responsibility** in the mission of the Church. Therefore, they must follow the guidelines and instructions of the Diocesan Commission on Worship and, in due course, those of the *Camareros de Diócesis de Legazpi*, as implemented at the parish level.
39. *Camareros* **cannot demand** a specific place in the Order of *Pasos* without regard for the scriptural sequence of events. Likewise, they **cannot refuse** to register with the **Parish** and the **Camareros Association** nor disregard required **meetings and formation sessions**, yet still expect to participate in the Holy Week processions.
40. *Camareros* and their families must live out **Christian values**, especially humility, sacrifice, modesty, and simplicity, sharing in Christ's suffering in silence, and demonstrating obedience to the will of God, faith, charity, moral courage, and a devout prayer life. Their **devotion to the Eucharist** and commitment to the **spiritual and corporal works of mercy** should reflect the very virtues depicted in the *pasos* they own. More than caretakers of sacred images, they are called to be **models of these values** for the community.
41. Owning a *paso* is both a **family tradition** and **personal devotion**, not a **social function**. While Holy Week may serve as an occasion for family gatherings, it is foremost a **spiritual commitment**. Each member of the family bears the **personal responsibility** to actively participate in the Holy Week liturgies and devotions as **an act of penance** and a **deep expression of faith** in Christ's Passion, Death, and Resurrection.
42. *Camareros* and their families shall attend **formation sessions**, including **Lenten and Advent Recollections**, conducted at the **parish or vicariate level**, whether spearheaded or sponsored by the Parish *Camareros* Associations, *Camareros de Diócesis de Legazpi*, or the Parish and Diocesan Commission on Worship. They shall also actively participate in the liturgical celebrations of greater importance during Holy Week, including the Blessing and Procession of Palms and Palm Sunday Mass, Parish Penitential Rites, Mass of the Lord's Supper on Holy Thursday, the Celebration of the Passion of the Lord on Good Friday, including the Veneration of the Cross, and the Easter Vigil on Holy Saturday, and **not limit their involvement to the processions**. During processions, *camareros* shall lead their *carroza* followers in prayer, ensuring that the devotional aspect of the procession is upheld.
43. As **caretakers of the images and of the faith**, *camareros* have the duty to pass on the rich Holy Week traditions of the Catholic faith, particularly the devotion to the Passion, Death, and Resurrection of Christ, to the younger generation in their families. These traditions, religious activities, and devotions must be properly explained and

introduced to the young so that they may appreciate and observe them with understanding and devotion.

44. *Camareros* are not permitted to **solicit funds or conduct fundraising activities** using the *pasos* as the object or means of such efforts.

B. Mga Samno kan Paso: Preparing and Dressing-Up of the Paso

45. As the objective of the procession is evangelization, **grandiose and ostentatious decorations** of *pasos* should be avoided. Such practices are not in keeping with the solemn tone, atmosphere, and essence of the Passion, Death, and Resurrection of Christ, which the procession of *pasos* seeks to commemorate.

46. The Holy Week is a solemn and somber occasion, and *camareros* should ensure that:

- **carrozas do not resemble festival floats**, particularly those adorned with extravagant imported flowers. The use of plants and fresh flowers in moderation is encouraged. Instead of excessive floral displays, funds may be directed toward feeding the hungry, supporting the poor, or donating to Alay Kapwa, which may be more pleasing in the eyes of God;
- **fresh fruits, real bread, and wine should not be used as decorations**, particularly in the Last Supper *paso* to maintain liturgical appropriateness;
- the **color palette** of the *carrozas* should reflect the solemnity of Holy Week, avoiding excessive brightness or festive tones; and
- there is no dressing of images in overly elaborate or extravagant attire with **excessive jewelry, dangling earrings, or glittering crowns** is inappropriate since Jesus, Mary, the Apostles, and the women of Israel lived simple lives. Decorations must faithfully reflect the simplicity of the characters being represented, with any use of jewelry kept appropriate and moderate, in keeping with the historical context of the time.

47. Because the aim, apart from prayer and devotion, is evangelization, each *carroza* or image should be properly labeled with the name of the saint or the title of the event or scene in the Passion and Death of Christ to ensure clarity and catechetical value.

C. Before, During, and After the Holy Week Processions

48. The Holy Week processions require proper spiritual and logistical preparation to ensure their solemnity, order, and catechetical purpose. *Camareros*, parish commissions, and the faithful should observe appropriate guidelines before, during, and after the processions, maintaining an atmosphere of prayer and devotion while upholding the dignity of the *pasos* and the sacred traditions they represent.

a. Before the Procession

49. Prior to the Holy Week processions, *camareros* and their families must spiritually prepare for the solemn celebrations by:
- attending **parish planning and coordination meetings** for Lent and Holy Week activities;
 - participating in the **parish Lenten recollection** and **penitential rites**, observing **fasting** and **abstinence**;
 - **actively joining** the liturgical celebrations of the **Paschal Triduum** from Holy Thursday to the Easter Vigil; and
 - ensuring that family members and followers of the *paso* are properly oriented on procession guidelines, including prayers, songs, appropriate behavior, attire, and parish instructions on crowd management and protocols.
50. To prepare physically for the Holy Week processions, *camareros* must ensure that their *pasos* and *carrozas* are properly maintained and appropriately decorated. This includes conceptualizing the design, organizing resources, preparing the images with suitable clothing, and ensuring that decorations—such as flowers and lighting—are used in moderation to reflect the solemnity of the occasion. *Carrozas* must also be in good condition, with functional wheels and structural stability for the procession.

b. During the Procession

51. The *camareros* and their families should lead the faithful in **prayer and reflection both before and during the procession**. They set the tone, mood, and order by ensuring the carrying of **lighted candles**, **praying the Holy Rosary**, or **singing appropriate hymns**. Ideally, they should also lead the recitation of the **Incipit** before the procession begins, together with the devotees of their respective *Pasos*, fostering a spirit of solemnity and devotion.
52. To maintain order and discourage unnecessary conversation or crowding, **two or three guiding ropes** with evenly spaced knots may be attached to the *carroza* and extended along the line of followers to help regulate movement and maintain proper spacing. Additionally, **prayerful silence** may be observed throughout the procession to foster a spirit of solemnity and devotion.
53. To emphasize the significance of the most important *pasos* in the Good Friday Procession, only the **Santo Entierro** and/or the **Mater Dolorosa** shall be accompanied by a **musical band**.

c. After the Procession

54. After the procession, once the *paso* has been incensed and blessed by the Priest, the *camareros* may bring it back home, where an **organized prayer vigil, Pasyon ni Cristo, or Padasal** may be conducted, especially on Good Friday, to deepen family devotion.
55. After Holy Week, the *paso* may either be kept or placed in a specially designated area, serving as part of the altarpiece or a small chapel within the family residence. Regular **novenas** or **prayer services** (e.g., every First Friday) may be held in honor of the **saint** or the **event** depicted in the *paso*.
56. While it may not be avoided due to family tradition that *camareros* prepare food for the devotees following their *carroza*, *camareros* should remain mindful that Good Friday is a day of **universal fasting and abstinence**. If serving food is truly unavoidable, *camareros* should **at least refrain from serving meat dishes** after the Good Friday Procession.

D. On Black Saturday

57. **Black Saturday** is a day of solemn reflection, as the Church commemorates Christ's presence in the abode of the dead. It is **not a time for excursions or reunions**, and *camareros* should serve as role models in their parishes by observing this tradition with reverence. On this day, the Church waits at the Lord's tomb in prayer and fasting, meditating on his Passion, Death, and Descent into Hell while anticipating his Resurrection. No Mass is celebrated until the solemn Easter Vigil.
58. The proper time for joyful celebration is Easter Sunday, when the Church proclaims the Resurrection of the Lord.

E. Other Policies and Guidelines

59. In the spirit of synodality and to avoid distinctions between families and *carrozas*, as well as to promote the correct motivation for following a *paso*, **the distribution of uniform T-shirts bearing the icon or name of a paso is not allowed**. This restriction applies especially to T-shirts solicited from or distributed by politicians running for elections. Instead, *camareros* and their families are strongly encouraged to request devotees following their *pasos* to wear **decent and appropriate attire**, avoiding short pants, caps, spaghetti-strapped blouses, tank tops, and similar clothing.
60. As we implement these Diocesan Guidelines, we affirm our **servitude to the liturgy**, ensuring that our processions remain authentic expressions of devotion and evangelization. In the **spirit of synodality**, we journey together as one local church, safeguarding traditions while remaining faithful to the Gospel and the liturgical life of the universal Church. Through the intercession of **Nuestra Señora de Salvación**, Star of Evangelization and Patroness of our Diocese, may our observance of Holy Week and Easter deepen our encounter with **Christ Crucified and Risen**.

IV. PASUNOD-SUNOD KAN PASOS

GOOD FRIDAY PROCESSION

1. An Paglaog ni Jesús sa Jerusalem
2. San Pedro, Apostol
3. San Andrés, Apostol
4. Santiago el Mayor, Apostol
5. San Judas Tadeo, Apostol
6. San Bartolomé, Apostol
7. Santo Tomás, Apostol
8. Santiago el Menor, Apostol
9. San Mateo, Apostol asin Evangelista
10. San Simón, Apostol
11. San Felipe, Apostol
12. An Huring Pamanggi
13. An Paghugas kan mga Bitis kan Apostoles
14. An Pagpamibi sa Tatamnan nin Getsemaní
15. An Pagpasaluib ni Judas ki Jesús
16. Si Jesús sa Hampangan kan Sanedrín
17. An Paghampak ki Jesús
18. Señor Jesús Desmayado
19. An Pagkorona nin Tonok
20. Señor Humildad y de la Paciencia
21. Ecce Homo
22. An Paghatol nin Kagadanan ki Jesús sa atubang nin Katawohan
23. Nuestro Padre Jesús Nazareno
24. An Enot na Pagkapadungkal ni Jesús
25. An Pagsabatan kan Mag-Inâ
26. An Pagtabang ni San Simón Cireneo ki Jesús sa Pagpâsan kan Cruz
27. An Pagpahid kan Lalawgon ni Jesús
28. Santa Verónica
29. El Divino Rostro
30. An Ikaduwang Pagkapadungkal ni Jesús
31. An Pagkasabat ni Jesús sa mga Babae kan Jerusalem
32. An Ikatolong Pagkapadungkal ni Jesús
33. Si Jesús Hinubaan nin Gubing
34. Si Jesús Ipinako sa Cruz
35. Conversión
36. Si Virgen María asin si San Juan sa Pamitisan kan Cruz
37. Si Jesús Nagadan sa Cruz
38. An Paggarod ni Longino sa Hirog ni Jesús
39. An Pagtanggap ki Jesús sa Cruz
40. Virgen de las Angustias
41. La Pietà

42. Kamundoan sa Pamitisan kan Cruz
43. Santa Susana de Galilea
44. Santa Juana, Agom ni Cuza
45. San Lázaro kan Betania
46. Santa María kan Betania
47. Santa Marta kan Betania
48. Santa María Salomé
49. Santa María Jacobe/Cleofás (Santa María, Agom ni Alfeo)
50. Santa María Magdalena
51. San Nicodemo
52. San José de Arimatea
53. An Paghatod sa Lolobngan
54. An Paglubong ki Jesús
55. San Juan, Apostol
56. Santo Entierro
57. Santa María, Inâ ni Jesús (Mater Dolorosa)

SOLEDAD

1. Santa Susana de Galilea
2. Santa Verónica
3. Santa Juana, Agom ni Cuza
4. Santa María kan Betania
5. Santa Marta kan Betania
6. Santa Salomé
7. Santa María Jacobe/Cleofás (Santa María, Agom ni Alfeo)
8. Santa María Magdalena
9. San Juan, Apostol
10. Mater Dolorosa

SALUBONG

1. Si Jesús na Nabuhay Liwat
2. Virgen de la Alegría