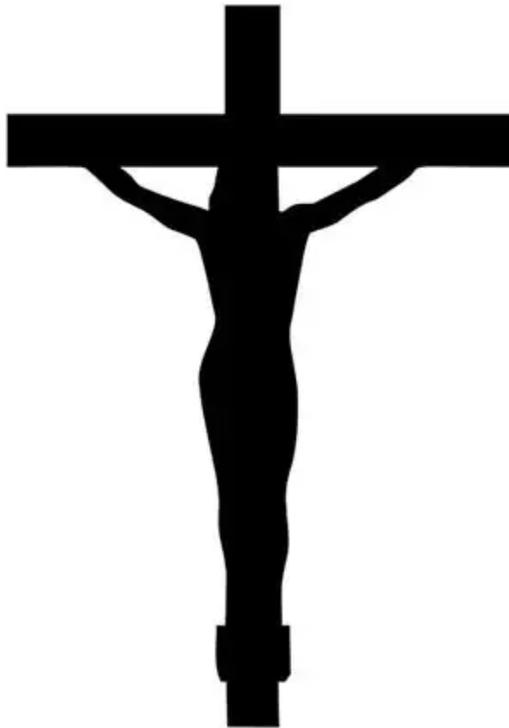




GUILDFORD
CATHEDRAL

12noon
3 April 2026

GOOD FRIDAY THE THREE HOURS



WELCOME

GOOD FRIDAY – THE THREE HOURS

Participation in the Triduum (The Great Three Days) continues today with the *Three Hours* – a devotion that spans the time on which Jesus hung on the cross. *The Three Hours* is divided into two sections: *Devotional Addresses* and the *Liturgy of Good Friday*. You are welcome to stay for as long or short a time as you wish; if you are not staying until the end, we would ask that you slip out unobtrusively, during a hymn.

THANK YOU FOR YOUR SUPPORT

Your support makes a real difference to the ministry and mission of Guildford Cathedral. If you would like to support this work on a regular basis it's very simple to set up a direct debit via the Parish Giving Scheme. The phone number is 0333 002 1271, and the Cathedral reference code is 170617001. One-off donations can be made using the Gift Aid envelopes or a contactless donation by using the contactless box (by the west doors of the Cathedral), or our QR code. On behalf of all at Guildford Cathedral, thank you.



DEVOTIONAL ADDRESSES beginning at 12 noon

Our devotional addresses will be given by our Holy Week preacher, The Reverend Jo Winn-Smith, Bishop's Chaplain, Priest Vicar and Minor Canon. The officiant is The Reverend Canon Rachel Young.

THE LITURGY OF GOOD FRIDAY beginning at 1.30pm

The setting of the *Passion according to St John* is by Paul Provost.

During the singing of the *Reproaches*, members of the congregation who wish to do so are invited to come forward to kneel or stand in the front of the cross in veneration for a few moments, before returning to their places. You are encouraged to touch or kiss the cross as part of your veneration.

At the administration of communion, those who wish to receive communion should follow the direction of the stewards. It is the Church's tradition not to celebrate the Eucharist on Good Friday, and so the sacramental elements that are used today were consecrated at the Liturgy of Maundy Thursday. Gluten free wafers are available from the station on the left (north) side.

It is the tradition of Good Friday that we depart in silence.

PRESIDENT

The president at the Choral Eucharist this afternoon is The Very Reverend Bob Cooper, Dean of Guildford.

PARTICIPATION IN THE SERVICE

We sing the hymns and say together the words in **bold** type. Although posture is suggested please do whatever is most comfortable for you. **A large print copy of this order of service is available from the stewards.**

HOLY SATURDAY and EASTER DAY

Holy Saturday is traditionally kept as simple as possible – the Great Silence – within which we meditate on the dark tomb in which the body of Jesus was laid. The day of Resurrection crowns the Triduum and begins on Easter Eve (Saturday at 8pm) - when the Paschal Candle is brought into the building during a Service of Light - and concludes with a Festal Evensong on Easter Day.

DEVOTIONAL ADDRESSES

PILATE

READING Matthew 27.11-26 read by Harriet Foges

Jesus stood before the governor; and the governor asked him, 'Are you the King of the Jews?' Jesus said, 'You say so.' But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, 'Do you not hear how many accusations they make against you?' But he gave him no answer, not even to a single charge, so that the governor was greatly amazed. Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgement seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.' Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, 'Which of the two do you want me to release for you?' And they said, 'Barabbas.' Pilate said to them, 'Then what should I do with Jesus who is called the Messiah?' All of them said, 'Let him be crucified!' Then he asked, 'Why, what evil has he done?' But they shouted all the more, 'Let him be crucified!' So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.' Then the people as a whole answered, 'His blood be on us and on our children!' So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

ADDRESS The Reverend Jo Winn-Smith

MUSIC

'Crucifixus' from Mass in B minor *Johann Sebastian Bach (1685-1750)*

Silence

PRAYER

SIMON OF CYRENE

READING Luke 23.26 read by Canon Rachel Young

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.

ADDRESS

MUSIC

The opening of 'African Sanctus' *David Fanshawe (1942-2010)*

Silence

PRAYER

VERONICA AND THE WOMEN

READING Luke 23.27-31 read by Harriet Foges

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?’

ADDRESS

MUSIC

Drop, drop, slow tears from ‘Eternal Light, A Requiem’

Howard Goodall (b. 1959)

Silence

PRAYER

MARY, HIS MOTHER

READING John 19.25b-27 read by Canon Rachel Young

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

ADDRESS

MUSIC

'Stabat mater dolorosa' from *Stabat Mater* Giovanni Pergolesi (1710-1736)

Silence

PRAYER

THE SOLDIERS AND THE CENTURION

READING Matthew 27.27-31, 45-54 read by Harriet Foges

The soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, 'Hail, King of the Jews!' They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

ADDRESS

MUSIC

An excerpt from 'The Planets' – 'Mars' *Gustav Holst (1874-1934)*

Silence

PRAYER

Silence is kept until 1.30pm.

LITURGY OF GOOD FRIDAY

THE GATHERING

The choir and clergy enter in silence.

Stand

THE COLLECT

Let us pray.

Almighty God,
look with mercy on this your family
for which our Lord Jesus Christ was content to be betrayed
and given up into the hands of sinners
and to suffer death upon the cross;
who is alive and glorified with you and the Holy Spirit,
one God, now and for ever.

Amen.

Sit

THE LITURGY OF THE WORD

OLD TESTAMENT Isaiah 52.13-53.12 read by Trish Lambert

A reading from the book of the prophet Isaiah.

See, my servant shall prosper;
he shall be exalted and lifted up,
and shall be very high.

Just as there were many who were astonished at him -
so marred was his appearance, beyond human semblance,
and his form beyond that of mortals -
so he shall startle many nations;

kings shall shut their mouths because of him;
for that which had not been told them they shall see,
and that which they had not heard they shall contemplate.

Who has believed what we have heard?

And to whom has the arm of the Lord been revealed?

For he grew up before him like a young plant,
and like a root out of dry ground;
he had no form or majesty that we should look at him,
nothing in his appearance that we should desire him.

He was despised and rejected by others;
a man of suffering and acquainted with infirmity;
and as one from whom others hide their faces
he was despised, and we held him of no account.

Surely he has borne our infirmities
and carried our diseases;

yet we accounted him stricken,
struck down by God, and afflicted.

But he was wounded for our transgressions,
crushed for our iniquities;
upon him was the punishment that made us whole,
and by his bruises we are healed.

All we like sheep have gone astray;
we have all turned to our own way,
and the Lord has laid on him
the iniquity of us all.

He was oppressed, and he was afflicted,
yet he did not open his mouth;
like a lamb that is led to the slaughter,
and like a sheep that before its shearers is silent,
so he did not open his mouth.

By a perversion of justice he was taken away.

Who could have imagined his future?

For he was cut off from the land of the living,
stricken for the transgression of my people.

They made his grave with the wicked
and his tomb with the rich,
although he had done no violence,
and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain.
When you make his life an offering for sin,
he shall see his offspring, and shall prolong his days;
through him the will of the Lord shall prosper.

Out of his anguish he shall see light;
he shall find satisfaction through his knowledge.

The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities.

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

For the word of the Lord,
thanks be to God.

PSALM 22.1-11

sung by the choir

My God, my God, look upon me; why hast thou forsaken me :
and art so far from my health, and from the words of my complaint?

O my God, I cry in the day-time, but thou hearest not :
and in the night-season also I take no rest.

And thou continuest holy :

O thou worship of Israel.

Our fathers hoped in thee :

they trusted in thee, and thou didst deliver them.

They called upon thee, and were holpen :
they put their trust in thee, and were not confounded.
But as for me, I am a worm, and no man :
a very scorn of men, and the out-cast of the people.
All they that see me laugh me to scorn :
they shoot out their lips, and shake their heads, saying,
He trusted in God, that he would deliver him :
let him deliver him, if he will have him.
But thou art he that took me out of my mother's womb :
thou wast my hope,
when I hanged yet upon my mother's breasts.
I have been left unto thee ever since I was born :
thou art my God even from my mother's womb.
O go not from me, for trouble is hard at hand :
and there is none to help me.

Music: Plainsong, tone ii

NEW TESTAMENT Hebrews 10:16-25 read by Joy Allen

A reading from the letter to the Hebrews.

‘This is the covenant that I will make with them
after those days, says the Lord:
I will put my laws in their hearts,
and I will write them on their minds’,
he also adds,
‘I will remember their sins and their lawless deeds no more.’
Where there is forgiveness of these,
there is no longer any offering for sin.
Therefore, my friends, since we have confidence to enter the sanctuary
by the blood of Jesus, by the new and living way that he opened for us
through the curtain (that is, through his flesh), and since we have a great
priest over the house of God, let us approach with a true heart in full
assurance of faith, with our hearts sprinkled clean from an evil

conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

For the word of the Lord,
thanks be to God.

Stand

HYMN



When I survey the wondrous cross
on which the Prince of glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

Forbid it, Lord, that I should boast
save in the cross of Christ, my God;
all the vain things that charm me most,
I sacrifice them to his blood.

See from his head, his hands, his feet,
sorrow and love flow mingled down;
did e'er such love and sorrow meet,
or thorns compose so rich a crown!

His dying crimson, like a robe
spreads o'er his body on the tree;
then am I dead to all the globe,
and all the globe is dead to me.



Were the whole realm of nature mine,
that were a present far too small;
love so amazing, so divine,
demands my soul, my life, my all.

Words: from Galatians 6.14; Isaac Watts (1674-1748)

*Music: CP 127(i), Rockingham, Melody Tunbridge from A Second Supplement to
Psalmody in Miniature c. 1780, adapted by Edward Miller (1731-1807)*

Sit **THE PASSION GOSPEL** John 18.28-19.37
Sung by the choir

Hear the Passion of our Lord Jesus Christ according to John.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?' Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.' Pilate asked him, 'So you are a king?' Jesus

answered, 'You say that I am a king. For this was I born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.' Pilate asked him, 'What is truth?'

After he had said this, he went out to the Jews again and told them, 'I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?' They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that I find no case against him.' So Jesus came out wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave no answer. Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' Jesus answered him, 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.' From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.'

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew, Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. Pilate said to the Jews, 'Here is your King!' They cried

out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read the inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."' Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says, 'They divided my clothes among themselves, and for my clothing they cast lots.' And that is what the soldiers did.

It is customary to stand at this point, if you are able.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, (in order to fulfil the scripture) he said, 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.

Silence is kept.

Dean Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

Silence is kept.

THE PROCLAMATION OF THE CROSS

HYMN

During the hymn, a procession forms up at the west end.



○ sacred head, surrounded
by crown of piercing thorn!
○ bleeding head, so wounded,
so shamed and put to scorn!
Death's pallid hue comes o'er thee,
the glow of life decays;
yet angel-hosts adore thee,
and tremble as they gaze.

Thy comeliness and vigour
is withered up and gone,
and in thy wasted figure
I see death drawing on.
○ agony and dying!
○ love to sinners free!
Jesu, all grace supplying,
turn thou thy face on me.

I led you out of Egypt, from slavery to freedom,
but you led your Saviour to the cross.

*O my people, what have I done to you?
How have I offended you?
Answer me!*

*Holy is God!
Holy and strong!
Holy immortal One,
have mercy on us.*

For forty years I led you through the desert.
I fed you with manna from heaven,
and brought you to a land of plenty:
but you led your Saviour to the cross.

*Holy is God!
Holy and strong!
Holy immortal One,
have mercy on us.*

What more could I have done for you?
I planted you as my fairest vine, but you yielded only bitterness:
When I was thirsty you gave me vinegar to drink,
and you pierced your Saviour's side with a lance.

*Holy is God!
Holy and strong!
Holy immortal One,
have mercy on us.*

I opened the sea before you,
but you opened my side with a spear.
I led you on your way in a pillar of cloud,
but you led me to Pilate's court.

*O my people, what have I done to you?
How have I offended you?
Answer me!*

I bore you up with manna in the desert,
but you struck me down and scourged me.
I gave you saving water from the rock,
but you gave me gall and vinegar to drink.

*O my people, what have I done to you?
How have I offended you?
Answer me!*

I gave you a royal sceptre,
but you gave me a crown of thorns.
I raised you to the height of majesty,
but you have raised me high on a cross.

*O my people, what have I done to you?
How have I offended you?
Answer me!*

*Text: Anonymous, liturgical
Music: John Sanders (1933-2003)*

MOTETS

Ye that pasen by the weiye,
Abidet a little stounde.
Beholdet, all my felawes,
Yef any me lik is founde.
To the Tre with nailes thre
Wol fast I hange bounde;
With a spere all thoru my side
To mine herte is mad a wounde.

*You that pass by the way,
Stay a little while.
Behold, all my fellows,
If any like me is found.
To the Tree with three nails
Most fast I hang bound;
With a spear all through my side
To my heart is made a wound.*

*Words: Anonymous, medieval
Music: Benjamin Britten (1913-1976)*

Take him, earth, for cherishing
to thy tender breast receive him.
Body of a man I bring thee,
noble even in its ruin.

Once was this a spirit's dwelling,
By the breath of God created.
High the heart that here was beating,
Christ the prince of all its living.

Guard him well, the dead I give thee,
Not unmindful of his creature
shall He ask it: He who made it
symbol of His mystery.

Comes the hour God hath appointed
to fulfill the hope of men,
then must thou, in very fashion,
what I give, return again.

Body of a man I bring thee.
Not though ancient time decaying
wear away these bones to sand,
ashes that a man might treasure
in the hollow of his hand:

Not though wandering winds and idle winds,
drifting through the empty sky,
scatter dust was nerve and sinew,
is it given to man to die.

Once again the shining road
leads to ample Paradise;
open are the woods again,
that the serpent lost for men.

Take, O take him, mighty leader,
take again thy servant's soul.
Grave his name, and pour the fragrant
balm upon the icy stone.

Take him, earth, for cherishing,
to thy tender breast receive him.
Body of a man I bring thee,
noble in its ruin.

By the breath of God created.
Christ the prince of all its living.

Take him earth, for cherishing.

*Words: Prudentius (348-413), from Hymnus circa Exsequias Defuncti
translated by Helen Waddell
Music: Herbert Howells (1892-1983)*

PRAYERS OF INTERCESSION

The president invites people to pray

God sent his Son into the world, not to condemn the world,
but that the world might be saved through him.
Therefore we pray to our heavenly Father
for people everywhere according to their needs.

*The deacon continues with the biddings, the president saying the Collect at
the end of each section*

Let us pray for the Church of God throughout the world:
for unity in faith, in witness and in service,
for bishops and other ministers, and those whom they serve,
for Paul, Bishop of Dorking and Acting Bishop of Guildford,
and the people of this diocese,
for all Christians in this place,
for those to be baptized,

for those who are mocked and persecuted for their faith,
that God will confirm his Church in faith,
increase it in love, and preserve it in peace.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

Almighty and everlasting God,
by whose Spirit the whole body of the Church
is governed and sanctified:
hear our prayer which we offer for all your faithful people,
that in their vocation and ministry
they may serve you in holiness and truth
to the glory of your name;
through our Lord and Saviour Jesus Christ.

Amen.

Let us pray for the nations of the world and their leaders:
for Charles our King and the Parliaments of this land,
for those who administer the law and all who serve in public office,
for all who strive for justice and reconciliation,
that by God's help the world may live in peace and freedom.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

Most gracious God and Father,
in whose will is our peace,
turn our hearts and the hearts of all to yourself,
that by the power of your Spirit
the peace which is founded on justice
may be established throughout the world;
through Jesus Christ our Lord.

Amen.

Let us pray for those who do not believe the gospel of Christ:
for those who have not heard the message of salvation,
for all who have lost faith,
for the contemptuous and scornful,
for those who are enemies of Christ and persecute those
who follow him,
for all who deny the faith of Christ crucified,
that God will open their hearts to the truth
and lead them to faith and obedience.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

Merciful God,
creator of all the people of the earth,
have compassion on all who do not know you,
and by the preaching of your gospel with grace and power,
gather them into the one fold of the one Shepherd;
Christ our Lord.

Amen.

Let us pray for all those who suffer:
for those who are deprived and oppressed,
for all who are sick,
for those in darkness, in doubt and in despair, in loneliness and in fear,
for prisoners, captives and refugees,
for the victims of false accusations and violence,
for all at the point of death and those who watch beside them,
that God in his mercy will sustain them
with the knowledge of his love.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

Almighty and everlasting God,
the comfort of the sad, the strength of those who suffer:
hear the prayers of your children who cry out of any trouble,
and to every distressed soul grant mercy, relief and refreshment,
through Jesus Christ our Lord.

Amen.

Let us commend ourselves and all God's children to his unfailing love,
and pray for the grace of a holy life,
that, with all who have died in the peace of Christ,
we may come to the fullness of eternal life
and the joy of the resurrection.

Silence is kept.

Lord, hear us.

Lord, graciously hear us.

O God of unchangeable power and eternal light,
look favourably on your whole Church,
that wonderful and sacred mystery,
and by the tranquil operation of your perpetual providence
carry out the work of our salvation:
and let the whole world feel and see
that things which were cast down are being raised up
and things which had grown old are being made new
and that all things are returning to perfection
through him from whom they took their origin,
even Jesus Christ our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

THE LITURGY OF THE SACRAMENT

Stand **HYMN**

During the hymn, the consecrated bread and wine are brought from the Regimental Chapel and placed on the altar.



There is a green hill far away,
without a city wall,
where the dear Lord was crucified,
who died to save us all.

We may not know, we cannot tell,
what pains he had to bear,
but we believe it was for us
he hung and suffered there.

He died that we might be forgiven,
he died to make us good,
that we might go at last to heaven,
saved by his precious blood.

There was no other good enough
to pay the price of sin;
he only could unlock the gate
of heaven, and let us in.

O dearly, dearly has he loved,
and we must love him too,
and trust in his redeeming blood,
and try his works to do.

Words: Cecil Frances Alexander (1818-1895)

Music: CP 123, Horsley, William Horsley (1774-1858)

THE LORD'S PRAYER

Sit Gathered at the foot of the cross,
let us pray with confidence as our Saviour has taught us

**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.**

GIVING OF COMMUNION

Jesus is 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.**

All who are communicants are welcome to receive the bread and wine. There is no obligation to drink from the common cup. However, please do not dip your wafer in the wine. If you would prefer to receive a blessing, please keep your hands at your sides. Gluten-free bread is available from the station on the left (north) side.

Silence is kept until just before 3.00 pm.

Stand

PRAYER AFTER COMMUNION

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 our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

The clergy, choir and people depart in silence.

*Common Worship: Services and Prayers for the Church of England
material from which is included here, is © The Archbishops Council 2000*

Common Worship: Times and Seasons,

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WHAT'S HAPPENING?

SERVICES IN HOLY WEEK AND EASTER DAY

GOOD FRIDAY 3 APRIL

9am Morning Prayer *in the Lady Chapel*

10am All Age Good Friday service

12noon Devotional Addresses with readings and music

1.30pm The Liturgy of Good Friday, Choral Eucharist

5.30pm Choral Evensong

SATURDAY 4 APRIL - EASTER EVE

9am Morning Prayer *in the Lady Chapel*

9.30am No service

4pm Evening Prayer *in the Lady Chapel*

8pm Easter Eve service, with Vigil and Service of Light *preacher The Reverend Jo Winn-Smith, Bishop's Chaplain, Priest Vicar and Minor Canon*

SUNDAY 5 APRIL - EASTER DAY

7.30am Morning Prayer *in the Lady Chapel*

8am BCP Eucharist *in the Lady Chapel*

9.45am Festal Choral Eucharist *preacher The Reverend Jo Winn-Smith, Bishop's Chaplain, Priest Vicar and Minor Canon*

6pm Festal Choral Evensong

ASKING FOR PRAYER AND INTERCESSION

As Canon Chris has now moved to another post, please now contact the Dean's Virger and his team on 01483 547877 or via virger@guildford-cathedral.org if you would like to add a name to the list of people prayed for in services. Please ensure that you have appropriate permission to do so. Canon Mavis continues to operate a confidential prayer group, and you can contact her to request confidential prayer on 01483 808097 or via mavis.wilson@guildford-cathedral.org.

SERVE AT THE HEART OF OUR WORSHIP

Have you ever considered playing a more active part in our cathedral services?

We are looking for people willing to serve as servers, Eucharistic Ministers, intercessors or lesson readers. You certainly don't need to take on all of these - even offering for just one would be a tremendous blessing to our worshipping community. No experience is necessary; full training will be given, and you will find yourself supported every step of the way. Please don't be shy about coming forward - speak to Canon Rachel Young or email her (Rachel.young@guildford-cathedral.org).

LIVESTREAMING

Our livestreamed services are a vital part of our Cathedral's mission, enabling people across the world to share in worship and stay connected with our community. Whether through illness, distance, or other circumstances, many rely on these broadcasts to participate in the life of the Cathedral. **We are in real need of new volunteers to join our livestreaming team.** No previous experience is necessary - full training will be provided. If you might be able to help with this important ministry, please do consider joining us. To find out more, please contact Canon Rachel Young (Rachel.young@guildford-cathedral.org). Dean Bob

FRIENDS LUNCH CLUB – SUNDAY 12 APRIL

You are welcome to join the Friends for their monthly Sunday Lunch. We usually have lunch on the first Sunday in the month, but as April's first Sunday is Easter Sunday, we are meeting on the following Sunday 12 April 2026. A table has been booked at 12 noon at The Olive Tree, Sutton Green Road, Sutton Green, Guildford GU4 7QD. As we could be a large group of people, the restaurant has asked that we pre-order food in advance, so they can serve us quickly and efficiently. Please select your choice of starter and main course, with any allergies you may have, and let me know on or before Saturday 4 April 2026.

A menu can be emailed to you by contacting Yvette Wright, Secretary to The Friends of Guildford Cathedral (Tel: 07851 371590, Email friends@guildford-cathedral.org.uk)

GUILDFORD CATHEDRAL SINGERS – SUNDAY 19 APRIL

This year the GC Singers are celebrating 40 years since their foundation in 1986. Following Eucharist and coffee on Sunday 19th April the Singers will be giving a short recital in the nave before enjoying a celebration lunch in Seasons, to which former members of the Singers (originally known as the Occasional Singers) will be very welcome. To book your lunch please email: seasonscathedral@thetipsypigs.co.uk (or phone 01483 563841)

DIOCESAN CONFIRMATION SERVICE

The Cathedral will be holding the annual Diocesan Confirmation Service here on Saturday 23 May at 7pm. Confirmation is an opportunity for you to confirm the baptism vows made for you by your parents, if you were baptized as a young child. If you are an adult who has not been baptized, you can be baptized and confirmed together in this service. If you are interested in confirming your Christian faith in this way and committing yourself to follow Jesus Christ, please speak to a member of the clergy team who will be able to give you more details.

FROM DARKNESS INTO LIGHT – ART EXHIBITION

In March and April St. Mary's Church in Quarry Street is hosting an exhibition of twenty-five pieces of art from the Methodist Modern Art Collection - one of the most significant collections of 20th and 21st century religious art in Europe. This is an extraordinary opportunity to view and gain spiritually from these amazing paintings.

ENGLISH SACRED CHORAL MUSIC – LIVING HERITAGE

Cathedral Music Trust is leading a national initiative to recognise English sacred choral music as part of the UK's submission to UNESCO's Intangible Cultural Heritage list. Members of the congregation who wish to support this recognition are warmly invited to find out more and sign the petition by scanning this QR code:



VACANCY FOR TRUSTEE MEMBER FOR THE FRIENDS OF GUILDFORD CATHEDRAL (FOGC)

Mary Morris recently stepped down as a Trustee on the FOGC Board. We thank Mary for all the work she has contributed over the years. The Friends of Guildford Cathedral need new Trustees. Could this be for you? The Trustees administer the funds on behalf of the Charity and distribute them to the Cathedral in accordance with purposes of the Charity set out in its governing document which are to 'advance the Christian religion for the benefit of the public, to provide furnishings, embellishments and equipment for the Cathedral and to advance the education of the public in religious fabric and assisting in the maintenance of the Cathedral'. We meet 3 times a year to consider proposals from Chapter as well as our annual general meeting. No specialised knowledge is required, and all applications will be considered. Anyone who is a member of the Friends and interested in supporting the Cathedral is welcome to apply. Please feel free to contact me by email or telephone, or see me at the Cathedral, for a discussion. Joy Allen, Chair of the Friends of Guildford Cathedral (email joy.allen@btinternet.com or phone 07768 476323).

GUILDFORD CATHEDRAL PILGRIMAGE TO WALSINGHAM AUGUST 2026

We will once again be going on pilgrimage to the Shrine of Our Lady of Walsingham in 2026. The pilgrimage will run from Friday 28 – Sunday 30 August, with the option of staying until after breakfast on Monday 31 August. We are very pleased that Dean Bob will be accompanying us. The pilgrimage provides opportunities to take part in the rich liturgies of the Shrine, Sunday Eucharist at St Mary's Parish Church, a visit to the Slipper Chapel and Roman Catholic shrine, or quiet reflection in the grounds of the Shrine and walking in the lovely Norfolk countryside near the Shrine. Fellowship and deepening of faith is at the heart of the pilgrimage. The cost, full board including breakfast, lunch and dinner in the Shrine refectory will be approximately £290 or £200 per person, depending on whether you depart on the Monday or Sunday. We currently still have 4 places available. If you are interested in joining us, or would like more information, then please contact Donald Thompson, in person at the Cathedral, or via email, don230224@gmail.com

ACCOMMODATION FOR TENOR

Eden Devaney is a tenor who will be down in the Guildford area in the months of June-July on a contract with Grange Park Opera in West Horsley. He is asking if there might be any accommodation available possibly from a member of our congregation. Please contact the music dept if you would like to help him, email liturgymusic@guildford-cathedral.org phone 01483 547868 in the first instance.

FOREIGN CURRENCY FOR THE CATHEDRAL

Our grand total has increased to £32,360 following recent donations. Many thanks to all who have contributed. The scheme welcomes gifts of foreign (and UK) banknotes and coins - anything from a few coins to large accumulations and collections. Some supporters are putting aside current UK coppers and small silver as well. The age, validity and country of origin of the currency is not important. Donations can be left with the sacristy or at the office, labelled for the Coins Scheme. If you cannot get to the Cathedral, contact me on 37petherwin@gmail.com and I can collect from your home. Your support is greatly valued. John Mitchell

SAFEGUARDING AT GUILDFORD CATHEDRAL

The Cathedral is committed to Safeguarding as an integral part of its ministry and mission, promoting a safer culture and the welfare of every child, young person and adult. As such, the Cathedral has robust policies, procedures and guidelines in place, to ensure good practice throughout the community. Chapter has overall responsibility for Safeguarding, and the Safeguarding Leadership Group reports to Chapter every month on the progress of our Safeguarding journey and any issues arising. The members of the Safeguarding Leadership Group are listed below and can be contacted at any time on any Safeguarding concern you may have about yourself or another member of the Cathedral Community.

Mary Morris (Cathedral Safeguarding Officer)

07949 685683

safeguarding@guildford-cathedral.org

Louise Musgrove (Safeguarding Lead)

07941 182323

ChiefOperatingOfficer@guildford-cathedral.org

Katherine Dienes-Williams (Organist and Master of the Choristers)

07716 757984

katherine@guildford-cathedral.org

