



GUILDFORD
CATHEDRAL

7pm
Wednesday | April 2026

TENEBRAE



WELCOME

TENEBRAE SERVICE

How to cope with tragedy when it strikes? - that is one of the over-riding questions of Holy Week. Is it possible to see God's hand even when things are at their worst?

In 587 BC the city of Jerusalem was completely destroyed by the Babylonians - the superpower of their day. The city was burnt out, littered with dead bodies, most of the population deported. Anything of any value was looted, there was no food, no water. Even the temple, the holy of holies, was burnt to the ground. It is a picture familiar to us today from our television screens, reminding us of similar events all over the world today, whether in the Middle East, the Ukraine, Sudan or elsewhere.

The prophet Jeremiah responded to the tragedy of the destruction of Jerusalem by turning the events into very simple poetry. Each sentence begins with a successive letter of the (Hebrew) alphabet, as if to emphasize the inevitability and finality of events. The prophets are exiled; the beautiful wood-carving on the temple is destroyed by axes and hammers; the enemy has set up banners in the very temple sanctuary; children are sold for food, anything of any value has been plundered. The formality of the poetry enables Jeremiah to come to terms with what has happened; it enables him to find a channel for his grief and anger which is not completely destructive. He can pour his sense of agony and loss into formal beauty.

For Christians, there is another way of coming to terms with tragedy and disaster. The story of the life and death of Jesus of Nazareth contains a distillation of the entire human story - joy, suffering, persecution, meaningless death, glorious resurrection - they are all there. The appalling events of human history become bearable if we can see them in the light of the story of Jesus, who suffered everything there was to suffer and yet still was able to triumph over it all by the grace of God, who raised him from the dead. Death is not the

end; human suffering - against all the odds - can be redemptive; it is the source of growth and new life, the origin of love.

Tenebrae, meaning 'The Darkness', originated in the Middle Ages. Originally recited at night in a candle-lit sanctuary, the service accompanied the last days of Holy Week. Tonight's service combines the anguished beauty of Jeremiah's poetry with the Christian tradition of responding to suffering through the death and resurrection of Jesus. The very formal plainsong of the psalms (psalms which refer to some of the same events) reminds us of the two-thousand-year history of the Christian people who have taken the psalms to heart in times of distress. These are psalms that Jesus himself might well have recited while awaiting his execution. They combine fear, sorrow, incomprehension, anger, desire for vengeance, hope, trust - all the emotions that overwhelm those faced with tragedy.

As each psalm is sung and each lesson is read a candle is extinguished and the Cathedral becomes darker. The final psalm, sung in the completely darkened church, is the Benedictus. In contrast to the darkness, it is a song of trust: trust that the dawn will soon break, that God will deliver his people out of the hands of their enemies, and that the day of God's coming to judge their persecutors and avenge the innocent will be soon. The service ends with a symbol of hope - a noise is made to represent the sound of the earthquake that marked the opening of Jesus' tomb the night of the Resurrection, and the one remaining candle, representing Jesus himself, is brought back to illuminate our departure. We leave in silence.

RESPONSORY MUSIC SETTINGS

From Nine Tenebrae Motets by Edmund Rubbra (1901-1986)

From The Tenebrae Responsories by Tomas Luis de Victoria (c.1548-1611)

The Psalms will be sung to Plainchant.

COLLECTION

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THE FIRST NOCTURN

SUNG ANTIPHON

The zeal of thine house hath even eaten me :
and the rebukes of them that rebuked me are fallen upon me.

PSALM 69

Save me, O God :

for the waters are come in, even unto my soul.

I stick fast in the deep mire, where no ground is :

I am come into deep waters, so that the floods run over me.

I am weary of crying; my throat is dry :

my sight faileth me for waiting so long upon my God.

They that hate me without a cause are more than the hairs of my head :

they that are mine enemies, and would destroy me guiltless,
are mighty.

I paid them the things that I never took :

God, thou knowest my simpleness,
and my faults are not hid from thee.

Let not them that trust in thee, O Lord God of hosts,
be ashamed for my cause :

let not those that seek thee be confounded through me,
O Lord God of Israel.

And why? for thy sake have I suffered reproof :

shame hath covered my face.

I am become a stranger unto my brethren :

even an alien unto my mother's children.

For the zeal of thine house hath even eaten me:

and the rebukes of them that rebuked thee are fallen upon me.

I wept, and chastened myself with fasting :

and that was turned to my reproof.

I put on sackcloth also :

and they jested upon me.
They that sit in the gate speak against me :
and the drunkards make songs upon me.
But, Lord, I make my prayer unto thee :
in an acceptable time.
Hear me, O God, in the multitude of thy mercy :
even in the truth of thy salvation.
Take me out of the mire, that I sink not :
O let me be delivered from them that hate me,
and out of the deep waters.
Let not the water-flood drown me, neither let the deep swallow me up :
and let not the pit shut her mouth upon me.
Hear me, O Lord, for thy loving-kindness is comfortable :
turn thee unto me according to the multitude of thy mercies.
And hide not thy face from thy servant, for I am in trouble :
O haste thee, and hear me.
Draw nigh unto my soul, and save it :
O deliver me, because of mine enemies.
Thou hast known my reproof, my shame, and my dishonour :
mine adversaries are all in thy sight.
Thy rebuke hath broken my heart; I am full of heaviness :
I looked for some to have pity on me, but there was no man,
neither found I any to comfort me.
They gave me gall to eat :
and when I was thirsty they gave me vinegar to drink.
As for me, when I am poor and in heaviness :
thy help, O God, shall lift me up.
I will praise the Name of God with a song :
and magnify it with thanksgiving.
This also shall please the Lord :
better than a bullock that hath horns and hoofs.
The humble shall consider this, and be glad :
seek ye after God, and your soul shall live.
For the Lord heareth the poor :
and despiseth not his prisoners.

Let heaven and earth praise him :
the sea, and all that moveth therein.
For God will save Sion, and build the cities of Judah :
that men may dwell there, and have it in possession.
The posterity also of his servants shall inherit it :
and they that love his Name shall dwell therein.

The zeal of thine house hath even eaten me :
and the rebukes of them that rebuked me are fallen upon me.

READING Lamentations 1-14 read by Lis Martin

Here beginneth the Lamentations of Jeremiah the Prophet.

ALEPH. How doth the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary.

BETH. She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

GIMEL. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

DALETH. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

HE. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemies.

Jerusalem, Jerusalem, return unto the Lord thy God.

VAU. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

ZAIN. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her

people fell into the hand of the enemy, and none did help her: the adversaries saw her and did mock at her sabbaths.

HETH. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness. Yea, she sigheth, and turneth backward.

TETH. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O Lord, behold my affliction: for the enemy hath magnified himself.

Jerusalem, Jerusalem, return unto the Lord thy God.

JOD. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

CAPH. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider; for I am become vile.

LAMED. Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

MEM. From above hath he sent fire into my bones, and it prevaleth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

NUN. The yoke of my transgressions is bound by his hand: they are wreathed, and come upon my neck: he hath made my strength to fall, the Lord hath delivered me into their hands from whom I am not able to rise up.

Jerusalem, Jerusalem, return unto the Lord thy God.

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

THE FIRST CANDLE IS EXTINGUISHED

MOTET

Amicus meus osculi me tradidit signo: Quem osculatus fuero, ipse est, tenete eum: Hoc malum fecit signum, qui per osculum ad implevit homicidium. Infelix praetermisit pretium sanguinis, et in fine laquaero se suspendit, Bonum erat illi, si natus non fuisset homo ille Infelix praetermisit pretium sanguinis, et in fine laquaero se suspendit.	<i>My own friend has betrayed me by the sign of a kiss: Whomsoever I shall kiss, that Same is He, hold Him fast: This was the traitorous sign, through which he murdered with a kiss. Woe unto that man, He cast down the price of blood, and at the end hanged himself. It had been good for that man if he had not been born. Woe unto that man, He cast down the price of blood, and at the end hanged himself.</i>
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Words: First Responsory of Holy Week

Music: Edmund Rubbra (1901-1986)

COLLECT

Lord Jesus, you were condemned to death for political expediency:
be with those who are imprisoned
for the convenience of the powerful.
You were the victim of unbridled injustice:
change the minds and motivations
of oppressors and exploiters
to your way of peace.
To you, Jesus,
innocent though condemned,
be honour and glory
with the Father and the Holy Spirit,
now and for ever. **Amen.**

THE SECOND CANDLE IS EXTINGUISHED

Silence is kept

THE SECOND NOCTURN

SUNG ANTIPHON

Arise O God : maintain my cause.

PSALM 74

O God, wherefore art thou absent from us so long :

why is thy wrath so hot against the sheep of thy pasture?

O think upon thy congregation :

whom thou hast purchased and redeemed of old.

Think upon the tribe of thine inheritance :

and mount Sion, wherein thou hast dwelt.

Lift up thy feet, that thou mayest utterly destroy every enemy :

which hath done evil in thy sanctuary.

Thine adversaries roar in the midst of thy congregations :

and set up their banners for tokens.

He that hewed timber afore out of the thick trees :

was known to bring it to an excellent work.

But now they break down all the carved work thereof :

with axes and hammers.

They have set fire upon thy holy places :

and have defiled the dwelling-place of thy Name,
even unto the ground.

Yea, they said in their hearts, Let us make havock of them altogether :

thus have they burnt up all the houses of God in the land.

We see not our tokens, there is not one prophet more :

no, not one is there among us, that understandeth any more.

O God, how long shall the adversary do this dishonour :

how long shall the enemy blaspheme thy Name, for ever?

Why withdrawest thou thy hand :
 why pluckest thou not thy right hand out of thy bosom
 to consume the enemy?
For God is my King of old :
 the help that is done upon earth he doeth it himself.
Thou didst divide the sea through thy power :
 thou brakest the heads of the dragons in the waters.
Thou smotest the heads of Leviathan in pieces:
 and gavest him to be meat for the people in the wilderness.
Thou broughtest out fountains and waters out of the hard rocks :
 thou driedst up mighty waters.
The day is thine, and the night is thine :
 thou hast prepared the light and the sun.
Thou hast set all the borders of the earth :
 thou hast made summer and winter.
Remember this, O Lord, how the enemy hath rebuked :
 and how the foolish people hath blasphemed thy Name.
O deliver not the soul of thy turtle-dove
unto the multitude of the enemies :
 and forget not the congregation of the poor for ever.
Look upon the covenant :
 for all the earth is full of darkness and cruel habitations.
O let not the simple go away ashamed :
 but let the poor and needy give praise unto thy Name.
Arise, O God, maintain thine own cause :
 remember how the foolish man blasphemeth thee daily.
Forget not the voice of thine enemies :
 the presumption of them that hate thee increaseth
 ever more and more.

Arise O God : maintain my cause.

READING read by Ann Bourne

A reading from Treaty by St. Augustine on the Psalms, on Psalm 55.

‘Hear my prayer, O God; do not hide yourself from my petition. Listen to me and answer me. I mourn in my trial and am troubled.’ These are the words of one disquieted, in trouble and anxiety. He prays under much suffering, desiring to be delivered from evil. Let us now see under what evil he lies; and when he begins to speak, let us place ourselves beside him, that, by sharing his tribulation, we may also join in his prayer. ‘I mourn in my trial,’ he says, ‘and am troubled.’

When does he mourn? When is he troubled? He says, ‘In my trial.’ He has in mind the wicked who cause him suffering, and he calls this suffering his ‘trial.’ Do not think that the evil are in the world for no purpose, and that God makes no good use of them. Every wicked person lives either that he may be corrected, or that through him the righteous may be tried and tested.

THE THIRD CANDLE IS EXTINGUISHED

MOTET

Tamquam ad latronem
existis cum gladiis et fustibus
comprehendere me.

Quotidie apud vos eram
in templo docens,
et non me tenuistis.

Et ecce, flagellatum ducitis
ad crucifigendum.

Cumque iniecissent manus
in Iesum et tenuissent eum,
dixit ad eos:

Quotidie apud vos eram

*As if against a robber
you have come out with swords
and cudgels to seize me.*

*Day after day I was with you
in the temple
and you did not arrest me.*

*But now, you scourge me
and lead me away to
death upon the cross.*

*When they had laid hands upon
Jesus and had arrested him,
he said to them:*

Day after day I was with you

in templo docens,
et non me tenuistis.
Et ecce, flagellatum ducitis
ad crucifigendum.

*in the temple
and you did not arrest me.
But now, you scourge me
and lead me away to
death upon the cross.*

*Words: Seventh Responsory for Good Friday
Music: Tomas Luis da Vittoria (c.1548-1611)*

COLLECT

Lord Jesus, you lead us,
through dark and desolate places,
for you have entered the abyss
and known the depths of abandonment.
Put hope in our steps
and light on our path,
that we may have words
to counsel the despairing
and strength to support the faint hearted;
to you, Jesus,
who suffered and bore our grief,
be honour and glory
with the Father and the Holy Spirit,
now and for ever.

Amen.

THE FOURTH CANDLE IS EXTINGUISHED

Silence is kept

THE THIRD NOCTURN

SUNG ANTIPHON

In Salem is his tabernacle : and his dwelling in Sion.

PSALM 76

In Jewry is God known :

his Name is great in Israel.

At Salem is his tabernacle :

and his dwelling in Sion.

There brake he the arrows of the bow :

the shield, the sword, and the battle.

Thou art of more honour and might :

than the hills of the robbers.

The proud are robbed, they have slept their sleep :

and all the men whose hands were mighty have found nothing.

At thy rebuke, O God of Jacob :

both the chariot and horse are fallen.

Thou, even thou art to be feared :

and who may stand in thy sight when thou art angry?

Thou didst cause thy judgement to be heard from heaven :

the earth trembled, and was still,

When God arose to judgement :

and to help all the meek upon earth.

The fierceness of man shall turn to thy praise :

and the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and keep it,

all ye that are round about him :

bring presents unto him that ought to be feared.
He shall refrain the spirit of princes :
and is wonderful among the kings of the earth.

In Salem is his tabernacle : and his dwelling in Sion.

READING Hebrews 4.15–5.10; 9.11–15a read by Lis Martin

We do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need. Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; and because of this he must offer sacrifice for his own sins as well as for those of the people. And one does not presume to take this honour, but takes it only when called by God, just as Aaron was.

So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

‘You are my Son,

today I have begotten you’;

as he says also in another place,

‘You are a priest for ever,

according to the order of Melchizedek.’

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

But when Christ came as a high priest of the good things that have come, then through the greater and perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God! For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance.

THE FIFTH CANDLE IS EXTINGUISHED

MOTET

Eram quasi agnus
innocens,

Ductus sum ad immolandum,
et nesciebam.

Concilium fecerunt inimici mei
adversum me, dicentes:

Venite, mittamus lignum in panem ejus,
et eradamus eum
de terra viventium.

Omnes inimici mei
adversum me cogitabant
mala mihi.

Verbum iniquum mandaverunt
adversum me dicentes:

Venite, mittamus lignum in panem ejus,
et eradamus eum
de terra viventium.

*Behold, I was like
an innocent lamb:*

*I was led to the slaughter,
and I knew it not.*

*My enemies have conspired
together against me, saying:*

*Come, let us crucify him,
and let us cut him off
out of the land of the living.*

*All my enemies
have thought evil things
against me:*

*They have spoken evil words
against me, saying:*

*Come, let us crucify him,
and let us cut him off
out of the land of the living.*

*Words: The Fourth Responsory for Holy Week
Music: Edmund Rubbra (1901-1986)*

COLLECT

Lord Jesus, you faced the torment
of barbaric punishment
and mocking tongue:
be with those who cry out
in physical agony
and emotional distress.
You endured unbearable abuse:
be with those who face torture
and mockery in our world today.
To you, Jesus,
the King crowned with thorns,
be honour and glory
with the Father and the Holy Spirit,
now and for ever.
Amen.

THE SIXTH CANDLE IS EXTINGUISHED

Silence is kept

LAUDS

SUNG ANTIPHON

They shall mourn for him as one mourns for an only child :
for the Lord, who is without sin, is slain.

PSALM 143

Hear my prayer, O Lord, and consider my desire :

 hearken unto me for thy truth and righteousness' sake.

And enter not into judgement with thy servant :

 for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul;

he hath smitten my life down to the ground :

 he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me :

 and my heart within me is desolate.

Yet do I remember the time past; I muse upon all thy works :

 yea, I exercise myself in the works of thy hands.

I stretch forth my hands unto thee :

 my soul gaspeth unto thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint :

 hide not thy face from me,

 lest I be like unto them that go down into the pit.

O let me hear thy loving-kindness betimes in the morning,

for in thee is my trust :

 shew thou me the way that I should walk in,

 for I lift up my soul unto thee.

Deliver me, O Lord, from mine enemies :

 for I flee unto thee to hide me.

Teach me to do the thing that pleaseth thee, for thou art my God :
let thy loving Spirit lead me forth into the land of righteousness.
Quicken me, O Lord, for thy Name's sake :
and for thy righteousness' sake bring my soul out of trouble.
And of thy goodness slay mine enemies :
and destroy all them that vex my soul; for I am thy servant.

They shall mourn for him as one mourns for an only child :
for the Lord, who is without sin, is slain.

READING Isaiah 38.10-20 (The Song of Hezekiah)
read by Ann Bourne

In my despair I said, "In the noonday of my life I must depart:
my unspent years are summoned to the portals of death."
And I said, "No more shall I see the Lord in the land of the living,
never more look on my kind among dwellers on earth.
My house is pulled down and I am uncovered:
as when a shepherd strikes his tent.
My life is rolled up like a bolt of cloth:
the threads cut off from the loom.
Between sunrise and sunset my life is brought to an end:
I cower and hope for the dawn.
Like a lion he has crushed all my bones:
like a swallow or thrush I utter plaintive cries; I mourn like a dove.
My weary eyes look up to you:
Lord, be my refuge in my affliction."
But what can I say? for he has spoken:
it is he who has done this.
Slow and halting are my steps all my days:
because of the bitterness of my spirit.
O Lord, I recounted all these things to you and you rescued me:
when entreated, you restored my life.

I know now that my bitterness was for my good:
for you held me back from the pit of destruction,
you cast all my sins behind you.

The grave does not thank you nor death give you praise:
nor do those at the brink of the grave hang on your promises.

It is the living, O Lord:

the living who give you thanks as I do this day.

You, Lord, are my Saviour:

I will praise you with stringed instruments all the days of my life,
in the house of the Lord.

THE SEVENTH CANDLE REMAINS LIT

SUNG ANTIPHON

Now the women sitting at the tomb made lamentation,
weeping for the Lord.

CANTICLE – BENEDICTUS

Blessed be the Lord God of Israel :

for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us :

in the house of his servant David;

As he spake by the mouth of his holy Prophets :

which have been since the world began;

That we should be saved from our enemies :

and from the hands of all that hate us;

To perform the mercy promised to our forefathers :

and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham :

that he would give us,

That we being delivered out of the hands of our enemies :

might serve him without fear,

In holiness and righteousness before him :

all the days of our life.
And thou, child, shalt be called the Prophet of the Highest :
for thou shalt go before the face of the Lord to prepare his ways;
To give knowledge of salvation unto his people :
for the remission of their sins;
Through the tender mercy of our God :
whereby the dayspring from on high hath visited us;
To give light to them that sit in darkness, and in the shadow of death :
and to guide our feet into the way of peace.

Words: Luke 1.68-79

Music: James Macmillan (b. 1959)

Now the women sitting at the tomb made lamentation,
weeping for the Lord.

COLLECT

Lord Jesus, you died on the cross
and entered the bleakest of circumstances:
give courage to those
who die at the hands of others.
In death you entered
into the darkest place of all:
illumine our darkness
with your glorious presence.
To you, Jesus, your lifeless body
hanging on the tree of shame,
be honour and glory
with the Father and the Holy Spirit,
now and for ever.
Amen.

ANTHEM

O Domine Jesu Christe,
adoro te in cruce pendentem,
coronam spineam in
capite portantem:
deprecor te ut me tua crux
liberet ab angelo percutienti.
Pater noster qui es in caelis,
santificetur nomen tuum.

*O Lord Jesus Christ,
I adore thee,
hanging on the cross,
wearing the crown of thorns:
I beg thee that thy cross
deliver me from the destroying angel.
Our Father, who art in heaven,
hallowed be thy name.*

Words: Pope St. Gregory (c.540-604)

Music: Tomas Luis da Vittoria (c.1548-1611)

Silence is kept

THE SEVENTH CANDLE IS HIDDEN

A strepitus is sounded to symbolize the forthcoming Resurrection.

THE SEVENTH CANDLE IS RETURNED TO THE ALTAR

We leave in silence.

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WHAT'S HAPPENING?

MAUNDY THURSDAY 2 APRIL

8.30am Morning Prayer *in the Lady Chapel*

11am Diocesan Chrism Mass

5.30pm Evening Prayer *in the Lady Chapel*

7pm Eucharist of the Last Supper, with footwashing and Stripping of the Altar, *preacher The Reverend Jo Winn-Smith, Bishop's Chaplain, Priest Vicar and Minor Canon*

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 Evensong

SATURDAY 4 APRIL - EASTER EVE

9am Morning Prayer *in the Lady Chapel*

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

