

THE TEMPLE CHURCH

First Communion of Easter

Angeli: Quem quaeritis in sepulchro, O Christicolae?
Responsio: Jesum Nazarenum crucifixum, O caelicolae.
Angeli: Non est hic; surrexit, sicut praedixerat.
Ite, nuntiate quia surrexit dicentes:
Alleluia! Alleluia!

*Angels: Whom do ye seek in the tomb, O devotees of Christ?
Answer: Jesus of Nazareth, crucified, O devotees of heaven.
Angels: He is not here; he is risen, just as he had foretold.
Go, announce that he is risen, saying:
Alleluia! Alleluia!*

The Easter Liturgy, from the 10th century

Holy Saturday
4 April 2026, 8.00 p.m.

Padilla, Missa Ego flos campi



The ceremony of the Holy Fire on Holy Saturday in the Round Church of the Anastasis (Resurrection), Jerusalem.

In AD 325 workmen in Jerusalem, working under instructions from the Emperor Constantine to clear the holy sites, uncovered under a pagan temple the grave of Christ. Over this empty grave Constantine built a round church, an imperial mausoleum: the Church of the Holy Sepulchre. Christ's grave, a low cave, is at the circle's centre. It is enclosed and protected by a small chapel, the *aedicule*.

Our own round church was built 850 years later by the Knights Templar, here in London, to recreate the shape of Constantine's memorial and thereby the sanctity of the Holy Sepulchre itself. To the medieval mind, we are in Jerusalem, at the site of Christ's own burial.

Of all the holy places, that which in some way holds the first place, which one desires to see the most and where one feels (I can hardly describe it) a redoubling of piety, – is the place in which Christ rested after his death, rather than those in which he lived. The thought of his death – even more than the thought of his life – reawakens our piety. The life of Christ tells me how I should live my life; his death buys me back from death.

“Know ye not”, wrote St Paul, “that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like

as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection” (Romans 6.2-5).

What happiness for these pilgrims when, after the numberless fatigues of a long voyage and a crowd of dangers on land and on sea, it is at last permitted them to rest just there where the body rested of the Lord! It seems to me that, in the overflow of their joy, they no longer feel their tiredness and count as nothing the costs of their voyage, but are flooded with happiness at having reached the tomb of the Saviour.

St Bernard of Clairvaux,
In Praise of the New Knighthood (The Knights Templar), ch. 11

To that cave in Jerusalem the women came before sunrise on Easter morning. Here they found the tomb empty; here the angelic proclamation frightened, awed and inspired them; here the risen Jesus, as the sun rose, greeted Mary Magdalene by name.

In the East, Constantine’s Church is named not for Christ’s burial but for his rising from the dead: the Church of the Anastasis or Resurrection. In the Anastasis, at the ancient Ceremony of the Holy Fire, the torch of Easter will take fire in the Sepulchre of Christ. The fire will be passed from candle to candle from the cave itself and throughout the Church. Within minutes the Anastasis will be ablaze with light. As at every Easter for over 1,000 years the Holy Fire will dissolve the darkness of death and illumine the world with the light of Christ.

**St Cyril of Jerusalem,
Catechetical Lecture 14 (from chapters 5, 9, 22).**

Delivered in Jerusalem circa AD 350; Cyril as a boy may have seen the sepulchre before Constantine’s church was built.

But would you too like to know the place? He says in the Song of Solomon, *I went down into the garden* (Song 6.11); for it was a garden where he was crucified. For though it has now been most highly adorned with royal gifts, yet formerly it was a garden, and the signs and the remnants of this remain. *A garden enclosed, a fountain sealed* (Song 6.12): who is the sealed fountain, a *well-spring of living water* (Song 6.15)? It is the Saviour himself, concerning whom it is written, *With you is the fountain of life*.

And where did the Saviour rise from? He says in the Song of Solomon: *Rise up, come;* and in what follows, *in a cave of the rock!* A cave of the rock that is the cave which was in front of the door of the Saviour's sepulchre, and had been hewn out of the rock itself, as is often done here in front of sepulchres. It is not now to be seen, since the outer cave was cut away for the sake of the present adornment. But before the decoration of the sepulchre by the royal munificence, there was a cave in the front of the rock.

Many witnesses there are of the Saviour's resurrection. The night, and the light of the full moon (for that night was the sixteenth); the rock of the sepulchre which received him; even the stone which was then rolled away, itself bears witness to the Resurrection, lying there to this day; the spot itself also, still to be seen—and this house of the holy Church which, out of the love for Christ of the Emperor Constantine of blessed memory, was built and beautified as you see.

ORDER OF SERVICE

The choir and congregation gather in the West porch, built to replicate the porch of the small chapel or aedicule which encloses and protects the cave itself in which Christ was buried, now at the very centre of the Sepulchre's rotunda.

FIRST LESSON

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

John 1. 1-4, 9-12, 18

HYMN

**Ye choirs of new Jerusalem,
Your sweetest notes employ,
The paschal victory to hymn
In strains of holy joy.**

**For Judah's Lion bursts his chains,
Crushing the serpent's head;
And cries aloud through death's domains
To wake the imprisoned dead.**

**Devouring depths of hell their prey
At his command restore;
His ransomed hosts pursue their way
Where Jesus goes before.**

**Triumphant in his glory now
To him all power is given;
To him in one communion bow
All saints in earth and heaven.**

**While we, his soldiers, praise our King,
His mercy we implore,
Within his palace bright to bring
And keep us evermore.**

**All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to thee,
While endless ages run.
Alleluia! Amen.**

Music: H. J. Gauntlett (1805-1876)

Words: St Fulbert of Chartres, tr. Robert Campbell (1814-1868)

The choir enters the church.

PRIEST: Over the past days we have watched the powers of darkness gather and seen their seeming victory in the death and burial of Christ.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre.

Luke 24. 1-2

We are gathered now at the entrance to Christ's tomb, at the coming of the women on the week's first day, very early, in the darkness; and with them we enter the tomb to honour the body of our crucified Lord.

The congregation enters the Round Church during the 'Quem quaeritis'.

QUEM QUAERITIS?

The Quem quaeritis, acted out, was the foundational trope in the Easter plays of the medieval Church.

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Ite, nuntiate quia surrexit, dicentes:

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Angels: Whom do ye seek in the tomb, O devotees of Christ?

Answer: Jesus of Nazareth, crucified, O devotees of heaven.

Angels: He is not here; he is risen, just as he had foretold.

Go, announce that he is risen, saying:

Alleluia! Alleluia!

THE EASTER CANDLE

PRIEST: Eternal God,
who madest this most holy season
to shine with the brightness of thy one true light:
set us aflame with the fire of thy love,
and bring us to the radiance of thy heavenly glory;
through Jesus Christ our Lord. **Amen.**

Christ yesterday and today,
the beginning and the end,
Alpha and Omega,
all time belongs to him,
and all ages;
to him be glory and power,
through every age and for ever. **Amen.**

By his holy and glorious wounds
may Christ our Lord guard and keep us. **Amen.**

*The light of the Easter Candle is passed to the congregation's candles,
while the following is sung three times.*



The cantor sings the

EXSULTET

Rejoice, heavenly powers! Sing, choirs of angels!
Exult, all creation around God's throne!
Sound the trumpet of salvation!
Jesus Christ, our King, is risen!

Rejoice, O earth, in shining splendour,
radiant in the brightness of your King!
Christ has conquered! Glory fills you!
Darkness vanishes for ever!

Rejoice, O Mother Church! Exult in glory!
The risen Saviour shines upon you!
Let this place resound with joy,
echoing the mighty song of all God's people!

PRAYER

PRIEST: With full hearts and minds and voices
we praise thee, the Father Almighty,
and thine only Son, Jesus Christ our Lord.

This is the night when Jesus Christ vanquished hell
and rose triumphant from the grave.
This is the night when all who believe in him are freed from
sin
and restored to grace and holiness.

Most blessed of all nights,
when wickedness is put to flight and sin is washed away,
lost innocence regained, and mourning turned to joy.

Night truly blessed, when heaven is wedded to earth
and all creation reconciled to God!

Therefore, heavenly Father, in the joy of this holy night,
accept our sacrifice of praise,
thy Church's solemn offering;
and may the glory of Easter fill the darkness
of our world with light;
for Christ the morning star hath risen, never again to set,
and liveth and reigneth for ever and ever. **Amen.**

As the lights rise, please extinguish your candle.

HYMN

**Jesus lives! thy terrors now
Can no more, O death, appal us;
Jesus lives! by this we know
Thou, O grave, canst not enthrall us.
Alleluia!**

**Jesus lives! henceforth is death
But the gate of life immortal:
This shall calm our trembling breath,
When we pass its gloomy portal.
Alleluia!**

**Jesus lives! for us he died;
Then, alone to Jesus living,
Pure in heart may we abide,
Glory to our Saviour giving.
Alleluia!**

**Jesus lives! our hearts know well,
Naught from us his love shall sever;
Life nor death nor powers of hell
Tear us from his keeping ever.
Alleluia!**

**Jesus lives! to him the throne
Over all the world is given:
May we go where he is gone,
Rest and reign with him in heaven.
Alleluia!**

Music: J. J. Gauntlett (1805-1876)
Words: *Jesus lebt, mit ihm auch ich*, Christian Fuerchtegott Gellert (1715-1769),
trans. Frances Elizabeth Cox (1812-1897)

THE COLLECT

PRIEST: Grant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave and gate of death we may pass to our joyful resurrection; for his merits, who died, and was buried and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

All sit.

THE EPISTLE

PRIEST: *St Paul's Epistle to the Romans, the sixth chapter, beginning at the third verse.*

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that

the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Here endeth the Epistle.

THE GRADUAL

Haec dies quam fecit Dominus;
Exultemus et laetemur in ea. Alleluia.

*This is the day which the Lord hath made;
We will rejoice and be glad in it. Alleluia.*

Music: William Byrd (1543-1623)

Words: Easter Antiphon; Psalm 118; Cantiones Sacrae, Bk 2, 1591

All stand.

THE GOSPEL

PRIEST: Alleluia, alleluia!

ALL: **Alleluia, alleluia!**

PRIEST: “I am the first and the last,” saith the Lord, “and the living one; I was dead and, behold, I live for evermore.”

ALL: **Alleluia, alleluia!**

PRIEST: *The Gospel according to St Luke, the twenty-fourth chapter, beginning at the first verse.*



PRIEST: Now upon the first day of the week, very early in the morning, the women which came with him from Galilee came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.



CHRIST: THE RESURRECTION AND THE LIFE

PRIEST: Awake thou that sleepest, and arise from the dead,
and Christ shall give thee light,
Christ the sun of the resurrection,
The one begotten before the morning star,
Who through his own rays bestoweth life.

Ephesians 5.14, Clem. Alex. Prot. 9.84.2

Gathered at Christ's tomb to celebrate his resurrection, we confirm our trust in Christ. Therefore I ask:

PRIEST: Dost thou reject the devil and all rebellion against God?

ALL: **I reject them.**

PRIEST: Dost thou renounce the deceit and corruption of evil?

ALL: **I renounce them.**

PRIEST: Dost thou repent of the sins that separate us from God and from our neighbour?

ALL: **I repent of them.**

PRIEST: Dost thou turn to Christ, the resurrection and the life?

ALL: **I turn to Christ.**

PRIEST: Dost thou submit to Christ, the Son of God?

ALL: **I submit to Christ.**

PRIEST: Dost thou trust in Christ, the one which should come into the world?

ALL: **I trust in Christ.**

PRIEST: We yield thee hearty thanks, O merciful Lord, that thou hast called us forth from the power of death and freed us from the bonds of sin that we might walk in newness of life as children of God and of the light. Strengthen, we beseech thee, our faith in thee, all the days of our life: and so bring us at the last to thy kingdom where life shall have no end.

OFFERTORY HYMN

**Lord, enthroned in heavenly splendour,
First-begotten from the dead.
Thou alone, our strong defender,
Liftest up thy people's head.
Alleluia!
Jesus, true and living bread.**

**Here our humblest homage pay we,
Here in loving reverence bow;
Here for faith's discernment pray we,
Lest we fail to know thee now.
Alleluia!
Thou art here, we ask not how.**

**Paschal Lamb, thine offering, finished
Once for all when thou was slain,
In its fullness undiminished
Shall for evermore remain.
Alleluia!
Cleansing souls from every stain.**

**Life-imparting heavenly Manna,
Stricken Rock with streaming side,
Heaven and earth with loud hosanna
Worship thee, the Lamb who died.
Alleluia!
Risen, ascended, glorified!**

Music: Sir George C. Martin (1844-1916)

Words: George H. Bourne (1840-1925)

THE PREFACE AND COMMUNION

We sing the Sursum Corda as follows:

The musical notation consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes, with 'Priest:' and 'All:' labels above the corresponding parts of the music.

Staff 1:
 Priest: *The Lord be with you:* All: *And with thy Spi - rit*

Staff 2:
 Priest: *Lift up your hearts:* All: *We lift them up un - to the Lord.*

Staff 3:
 Priest: *Let us give thanks un - to our Lord God:* All: *It is meet and right so to do.*

PRIEST: It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and singing,

The choir sings the

SANCTUS

Sanctus Dominus Deus Sabaoth,
Pleni sunt coeli et terra gloria tua:
Hosanna in excelsis.
Benedictus qui venit in nomine
Domini. Hosanna in excelsis!

*Holy, holy, holy, Lord God of hosts,
Heaven and earth are full of thy glory:
Hosanna in the highest.
Blessed is he that cometh in the name
of the Lord. Hosanna in the highest!*

The congregation sits or kneels.

ALL: We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. **Amen.**

PRIEST: Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, took bread, and, when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given for you: do this in remembrance of me. Likewise, after supper he took the cup, and, when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. **Amen.**

During Communion the choir sings the

AGNUS DEI

Agnus Dei,
qui tollis peccata mundi,
miserere nobis.

Agnus Dei,
qui tollis peccata mundi,
miserere nobis.

Agnus Dei,
qui tollis peccata mundi,
dona nobis pacem.

*Lamb of God,
that takest away the sins of the
world, have mercy upon us.*

*Lamb of God,
that takest away the sins of the
world, have mercy upon us.*

*Lamb of God,
that takest away the sins of the
world, grant us thy peace.*

COMMUNION ANTHEM

Tulerunt Dominum meum et nescio ubi posuerunt eum.
Dicunt ei angeli: mulier, quid ploras?
Surrexit sicut dixit.
Praecedet vos in Galileam,
ibi eum videbitis. Alleluia.

Cum ergo fleret, inclinavit se,
et perspexit in monumentum.
Et vidit duos angelos [in albis] sedentes, qui dicunt ei:
Praecedet vos in Galileam,
ibi eum videbitis. Alleluia.

*They have taken away my Lord, and I know not where they have laid him.
The angels say unto her: woman, why weepest thou?
He has risen, as he said he would,
He goes before you into Galilee.
There you will see him. Alleluia.*

*And so she wept, and turned,
and looked into the tomb.
And there she saw two angels, seated [in white], who said unto her:
He goes before you into Galilee.
There you will see him. Alleluia.*

*Music: Nicolas Gombert (c.1495-c.1560)
Words: John 20.13, Mark 16*

THE LORD'S PRAYER

ALL: **Our Father, which art in heaven, Hallowed be thy name; Thy kingdom come; Thy will be done; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that 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**

THE PRAYER OF THANKSGIVING

PRIEST: Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

GLORIA

Gloria in excelsis Deo, et in terra
pax hominibus bonae voluntatis.
Laudamus te, benedicimus te,
adoramus te, glorificamus te,
gratias agimus tibi propter magnam
gloriam tuam, Domine Deus,
Rex caelestis, Deus Pater
omnipotens.
Domine Fili unigenite, Jesu Christe.
Domine Deus, Agnus Dei, Filius
Patris, qui tollis peccata mundi,
miserere nobis; qui tollis peccata
mundi, suscipe deprecationem

*Glory be to God on high, and in
earth peace, good will towards
men. We praise thee, we bless thee,
we worship thee, we glorify thee,
we give thanks to thee for thy great
glory, Lord God, heavenly King,
God the Father Almighty. O Lord,
the only begotten Son Jesu Christ;
Lord God, Lamb of God, Son of the
Father, that takest away the sins of
the world, have mercy upon us.
Thou that takest away the sins of
the world, have mercy upon us.*

nostram; qui sedes ad dexteram
Patris,
miserere nobis. Quoniam tu solus
sanctus, tu solus Dominus,
tu solus altissimus, Jesu Christe,
cum Sancto Spiritu in gloria Dei
Patris. Amen.

*Thou that takest away the sins of
the world, receive our prayer. Thou
that sittest at the right hand of God
the Father, have mercy upon us.
For thou only art holy; thou only
art the Lord; thou only, O Christ,
with the Holy Ghost, art most high
in the glory of God the Father.
Amen.*

All stand.

BLESSING AND DISMISSAL

PRIEST: Alleluia, alleluia!

ALL: **Alleluia, alleluia!**

PRIEST: “I am the first and the last,” saith the Lord, “and the
living one; I was dead and, behold, I live for evermore.”

ALL: **Alleluia, alleluia!**

PRIEST: Go forth into the world, children of God, to serve
your Father and his creation. Illuminate God’s world
with the light of Christ; warm God’s world with the
love of Christ; inspire God’s world with the life of
Christ; and the blessing of God almighty, the Father,
the Son, and the Holy Ghost, be amongst you, and
remain with you, this Eastertide and for evermore.
Amen.

HYMN

**Thine be the glory, risen, conqu’ring Son,
Endless is the vict’ry thou o’er death hast won;
Angels in bright raiment rolled the stone away,
Kept the folded grave clothes where thy body lay.**

*Thine be the glory, risen, conqu’ring Son,
Endless is the vict’ry thou o’er death hast won.*

**Lo! Jesus meets us, risen from the tomb;
Lovingly he greets us, scatters fear and gloom.
Let the Church with gladness hymns of triumph sing,
For her Lord now liveth; death hath lost its sting.**

**No more we doubt thee, glorious Prince of Life;
Life is naught without thee: aid us in our strife.
Make us more than conqu'rors through thy deathless love;
Bring us safe through Jordan to thy home above.**

Music: Maccabeus, G. F. Handel (1685-1759)

Words: Edmond L. Budry (1854-1932), translated by Richard B. Hoyle (1875-1939)

ORGAN VOLUNTARY

Prelude in D BWV 532

J. S. Bach (1685-1750)

COLLECTION

There will be a retiring collection.

If you would prefer to donate online, kindly scan the QR code below.

Thank you for your support of the Church!



SAFEGUARDING

If you have any concerns about safeguarding, the Safeguarding Officer can be contacted confidentially at safeguarding@templechurch.com or via 020 7427 5650.

CONFIRMATION

Our annual celebratory service of Baptism, Confirmation and Choral Communion will take place on Sunday 19 July at 11.15am. If you, your children or grandchildren are considering Confirmation this year, the Revd Griffith-Jones will be delighted to hear from you. Master@templechurch.com

KEEPING IN TOUCH

If you would like to join our emailing list and be among the first to hear of our special services and events, you will find cards at the South Door exit. Kindly write your name and email address on a card and leave it in the bowl provided.

SPECIAL SERVICES FOR EASTERTIDE

Sunday 5 April, 11.15am

CHORAL COMMUNION: EASTER SUNDAY

Temple Church Choir

*Music to include: Surrexit Christus hodie (Scheidt),
Easter Anthems, Christ our passover is sacrificed for us,
Hallelujah (Handel), Ave verum corpus (Mozart)*

**There will be no church services during
Low Week (6-12 April).**

Wednesday 15 April, 6.00pm

EASTER CAROL SERVICE

Temple Singers

Sunday 19 April, 11.15am

EASTER CAROL SERVICE

Temple Singers

Music to include: Five Mystical Songs (Vaughan Williams)

PHOTOGRAPHY

Please refrain from all filming, recording and photography during the service. Thank you.

