

# Holy Week Pewsheets

*Service Details and Notices*

## Good Friday 3 April 2015

### GOOD FRIDAY 3 APRIL

Brooke 9:00am Morning Prayer  
 Whissendine 10:00am Children's Workshop  
 St John & St Anne 10:00am Litany  
 Followed by Walk of Witness to  
 Market Square 10:45am Ecumenical Service  
 Oakham 12:00pm Liturgy  
 1:00-3:00pm Addresses  
 Braunston 5:00pm Prayers at the Cross  
 Market Overton 7:30pm Prayers at the Cross

### EASTER SUNDAY 5 APRIL

Braunston 5:30am Easter Vigil & Communion  
 Oakham 8:00am Holy Communion  
 10:30am Parish Communion & Baptism  
 Whissendine 11:00am Holy Communion  
 Teigh 9:00am Holy Communion  
 Market Overton 9:00am Holy Communion  
 Ashwell 10:30am Holy Communion  
 Langham 11:00am Holy Communion  
 Brooke 8:00am Holy Communion  
 Hambleton 9:15am Holy Communion  
 Egleton 9:15am Holy Communion



## Oakham Team Clergy



**Revd Canon Lee Francis-Dehqani**

*Team Rector (Oakham)*

01572 722108 lee@oakhamteam.org.uk



**Revd Janet Tebby**

*Team Vicar (Whissendine, Teigh, Ashwell, Market Overton)*

01664 474096 janet@oakhamteam.org.uk



**Revd Hildred Crowther**

*Assistant Priest*

01572 767779 hildred@oakhamteam.org.uk



**Revd Dr Dominic Coad**

*Curate*

01572 770024 dominic@oakhamteam.org.uk

## Lay Ministers

**Mr Yv Wainwright** *Reader* - 01572 759157 yv@oakhamteam.org.uk

**Mr Alan Rudge** *Reader* - 01572 755570 alan@oakhamteam.org.uk

**Mr David Pattinson** *Reader* - 01572 723884 david@oakhamteam.org.uk

**Mrs Robin Robson** *Reader* - 01572 757404 robin@oakhamteam.org.uk

**Mrs Gail Rudge** *Parish Evangelist* - 01572 755570 gail@oakhamteam.org.uk

**Mrs Jenni Duffy** *Parish Evangelist* - 01572 720064 jenni@oakhamteam.org.uk

**Mrs Madeleine Morris** *Pastoral Assistant* - 01572 868418 madeleine@oakhamteam.org.uk

## Director of Music

**Mr Kevin Slingsby** - 01572 898242 kevin@oakhamteam.org.uk

## Oakham Team Office

**Mrs Janine Weaver** *Team Administrator*

01572 724007 office@oakhamteam.org.uk

The Team Office is staffed on Monday, Tuesday & Wednesday 9am- 1pm, Thursdays 11am-3pm and Fridays by email. **Notices for inclusion in the pew sheet should be sent to notices@oakhamteam.org.uk or delivered to the office by Wednesday at 11 am.**



[www.oakhamteam.org.uk](http://www.oakhamteam.org.uk)



[www.facebook.com/oakhamteam](http://www.facebook.com/oakhamteam)



[info@oakhamteam.org.uk](mailto:info@oakhamteam.org.uk)



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# 12:00pm Liturgy of Good Friday

*The Order of Service begins on page 32 of the service book for 'Holy Week and Easter Day'*

## **Old Testament Reading – Isaiah 52.13–53.12**

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.

## **Psalm 22.1-18**

1. 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?
2. O my God, I cry in the day-time, but thou hearest not :  
and in the night-season also I take no rest.

3. And thou continuest holy :  
O thou worship of Israel.

4. Our fathers hoped in thee :  
they trusted in thee, and thou didst deliver them.

5. They called upon thee, and were holpen :  
they put their trust in thee, and were not confounded.

6. But as for me, I am a worm, and no man :  
a very scorn of men, and the out-cast of the people.

7. All they that see me laugh me to scorn :  
they shoot out their lips, and shake their heads, saying,

8. He trusted in God, that he would deliver him :  
let him deliver him, if he will have him.

9. 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.

10. I have been left unto thee ever since I was born :  
thou art my God even from my mother's womb.

11. O go not from me, for trouble is hard at hand :  
and there is none to help me.

12. Many oxen are come about me :  
fat bulls Basan close me in on every side.

13. They gape upon me with their mouths :  
as it were a ramping and a roaring lion.

14. I am poured out like water, and all my bones are out of joint :  
my heart also in the midst of my body is even like melting wax.

15. My strength is dried up like a potsherd, and my tongue cleaveth to my gums :  
and thou shalt bring me into the dust of death.

16. For many dogs are come about me :  
and the council of the wicked layeth siege against me.

17. They pierced my hands and my feet; I may tell all my bones :  
they stand staring and looking upon me.

18. They part my garments among them :  
and cast lots upon my vesture.

### **New Testament Reading** – *Hebrews 4.14-16; 5.7-9*

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For 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.

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,

## Anthem

Faithful Cross, above all other,  
One and only noble Tree:  
None in foliage, none in blossom, None in fruit thy peer may be.  
Sweetest wood, and sweetest iron, sweetest weight is hung on thee.

*Music: John IV of Portugal (1604-1656)*

### The Passion Gospel – John 19.1-37

The Passion of our Lord Jesus Christ according to John. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, 'Whom seek ye?' They answered him, 'Jesus of Nazareth.' Jesus saith unto them, 'I am he.' And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, 'Jesus of Nazareth.' Jesus answered, 'I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.' Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, 'Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?' Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, 'Art not thou also one of this man's disciples?' He saith, 'I am not.' And the servants and officers stood there, who had made a fire

of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, 'I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.' And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, 'Answerest thou the high priest so?' Jesus answered him, 'If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?' Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, 'Art not thou also one of his disciples?' He denied it, and said, 'I am not.' One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, 'Did not I see thee in the garden with him?' Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, 'What accusation bring ye against this man?' They answered and said unto him, 'If he were not a malefactor, we would not have delivered him up unto thee.' Then said Pilate unto them, 'Take ye him, and judge him according to your law.' The Jews therefore said unto him, 'It is not lawful for us to put any man to death:' That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, 'Art thou the King of the Jews?' Jesus answered him, 'Sayest thou this thing of thyself, or did others tell it thee of me?' Pilate answered, 'Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?' Jesus answered, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.' Pilate therefore said unto him, 'Art thou a king then?' Jesus answered, 'Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.' Pilate saith unto him, 'What is truth?' And when he had said this, he went out again unto the Jews, and saith unto them, 'I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?' Then cried they all again, saying, 'Not this man, but Barabbas.' Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, 'Hail, King of the Jews!' And they smote him with their hands. Pilate therefore went forth again, and saith unto them, 'Behold, I bring him forth to you, that ye may know that I find no fault in him.' Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, 'Behold the man!' When the chief priests

therefore and officers saw him, they cried out, saying, 'Crucify him, crucify him.' Pilate saith unto them, 'Take ye him, and crucify him: for I find no fault in him.' The Jews answered him, 'We have a law, and by our law he ought to die, because he made himself the Son of God.' When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, 'Whence art thou?' But Jesus gave him no answer. Then saith Pilate unto him, 'Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?' Jesus answered, 'Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.' And from thenceforth Pilate sought to release him: but the Jews cried out, saying, 'If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.' When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, 'Behold your King!' But they cried out, 'Away with him, away with him, crucify him.' Pilate saith unto them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but Caesar.' Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, 'Write not, The King of the Jews; but that he said, I am King of the Jews.' Pilate answered, 'What I have written I have written.' Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be:' that the scripture might be fulfilled, which saith, they parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, 'Woman, behold thy son!' Then saith he to the disciple, 'Behold thy mother!' And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, 'I thirst.' Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, 'It is finished:' and he bowed his head, and gave up the ghost. The Jews

therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

*Music: Plainsong*

## The Reproaches

*O my people, what have I done unto thee?  
Or wherein have I wearied thee?  
Testify against me.*

Because I brought thee forth from the land of Egypt:  
thou hast prepared a Cross for thy Saviour.

*Agios o Theos. Holy God.*

*Agios, ischyros. Holy, mighty!*

*Agios, athanatos, eleison imas. Holy and immortal, have mercy upon us.*

Because I led thee through the desert forty years, and fed thee with manna,  
And brought thee into a land exceeding good:  
Thou hast prepared a Cross for thy Saviour.

What more could I have done for thee that I have not done?  
I indeed did plant thee, O my vineyard, with exceeding fair fruit:  
And thou art become very bitter unto me:  
For vinegar, mingled with gall, thou gavest me when thirsty:  
And hast pierced with a spear the side of the Saviour.

*Music: Tomás Luis de Victoria (c1548-1611)*



# 1:00–3:00pm Addresses: Reflections with Movements from Handel’s Messiah

## Hymn

1. Praise to the Holiest in the height,  
and in the depth be praise;  
in all his words most wonderful,  
most sure in all his ways.

2. O loving wisdom of our God!  
When all was sin and shame,  
a second Adam to the fight  
and to the rescue came.

3. O wisest love! that flesh and blood,  
which did in Adam fail,  
should strive afresh against the foe,  
should strive and should prevail;

7. Praise to the Holiest in the height,  
and in the depth be praise;  
in all his words most wonderful,  
most sure in all his ways.

4. And that the highest gift of grace  
should flesh and blood refine,  
God's presence and his very self,  
and essence all-divine.

5. O generous love! that he, who smote  
in Man for man the foe,  
the double agony in Man  
for man should undergo;

6. And in the garden secretly,  
and on the cross on high,  
should teach his brethren, and inspire  
to suffer and to die.

*Words: John Henry Newman (1801-1890)*  
*Music: Gerontius, John Bacchus Dykes (1823-1876)*  
*(Ancient & Modern – 763)*

## 1st Address and Music

### 5 – Recitative

Thus saith the Lord of Hosts: Yet once a little while and I will shake the heavens and the earth, the sea and the dry land, and I will shake all nations, and the desire of all nations shall come.

*Haggai 3.6-7*

The Lord whom you seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in, behold, He shall come, saith the Lord of Hosts.

*Malachi 3.1*

### 6 – Air

But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire.

*Malachi 3.2*

### 7 – Chorus

And He shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness.

*Malachi 3.3*

*Silence is kept*

## Hymn

1. There is a green hill far away,  
without a city wall,  
where the dear Lord was crucified,  
who died to save us all.
2. 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.
3. 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.
4. There was no other good enough  
to pay the price of sin;  
he only could unlock the gate  
of heaven, and let us in.
5. 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: Horsley, William Horsley (1774-1858)*  
*(Ancient & Modern – 153)*

## 2nd Address and Music

### 24 – Chorus

Surely He hath borne our griefs and carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him.

*Isaiah 53.4-5*

### 25 – Chorus

And with His stripes we are healed.

*Isaiah 53.5*

*Silence is kept*

## Hymn

1. O sacred head, sore wounded,  
defiled and put to scorn;  
O kingly head, surrounded  
with mocking crown of thorn:  
what sorrow mars thy grandeur?  
Can death thy bloom deflower?  
O countenance whose splendour  
the hosts of heaven adore.
2. In thy most bitter passion  
my heart to share doth cry,  
with thee for my salvation  
upon the cross to die.  
Ah, keep my heart thus movèd  
to stand thy cross beneath,  
to mourn thee, well-belovèd,  
yet thank thee for thy death.
3. My days are few, O fail not,  
with thine immortal power,  
to hold me that I quail not  
in death's most fearful hour;  
that I may fight befriended,  
and see in my last strife  
to me thine arms extended  
upon the cross of life.

*Words: Paul Gerhardt (1607-1676), from a 14th-century Latin hymn, tr Robert Bridges (1844-1930)*  
*Music: Passion Chorale, traditional secular melody in H L Hassler's Musicalisches Lustgarten 1601,*  
*harmonised by J S Bach (1685-1750)*  
*(Common Praise – 119)*

## 3rd Address and Music

### 29 – Recitative

Thy rebuke hath broken His heart; He is full of heaviness. He looked for some to have pity on Him, but there was no man, neither found He any to comfort Him.

*Psalm 69.21*

### 30 – Air

Behold, and see if there be any sorrow like unto His sorrow!

*Lamentations 1.12*

*Silence is kept*

## Hymn

1. My song is love unknown,  
my Saviour's love to me,  
love to the loveless shown,  
that they might lovely be.  
O, who am I,  
that for my sake  
my Lord should take  
frail flesh and die?
2. He came from his blest throne,  
salvation to bestow;  
but men made strange, and none  
the longed-for Christ would know.  
But O, my Friend,  
my Friend indeed,  
who at my need  
his life did spend!
3. Sometimes they strew his way,  
and His sweet praises sing;  
resounding all the day  
hosannas to their King.  
Then 'Crucify!'  
is all their breath,  
and for his death  
they thirst and cry.
4. Why, what hath my Lord done?  
What makes this rage and spite?  
He made the lame to run,  
he gave the blind their sight.  
Sweet injuries!  
yet they at these  
themselves displease,  
and 'gainst him rise.
5. They rise, and needs will have  
my dear Lord made away;  
a murderer they save,  
the Prince of Life they slay.  
Yet cheerful he  
to suffering goes,  
that he his foes  
from thence might free.
6. In life, no house, no home  
my Lord on earth might have;  
in death, no friendly tomb  
but what a stranger gave.  
What may I say?  
Heaven was His home;  
but mine the tomb  
wherein he lay.

7. Here might I stay and sing,  
no story so divine;  
never was love, dear King,  
never was grief like thine!  
This is my Friend,  
in whose sweet praise  
I all my days  
could gladly spend.

*Words: Samuel Crossman (c1624-1683)*

*Music: Love unknown, John Nicholson Ireland (1879-1962)  
(Ancient & Modern – 147)*

## 4th Address and Music

### 45 – Air

I know that my Redeemer liveth and that He shall stand at the latter day upon the earth. And tho' worms destroy this body, yet in my flesh shall I see God.

*Job 19:25-26*

*Silence is kept*

## Hymn

1. 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.
2. 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.
3. 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!
4. His dying crimson, like a robe,  
spreads o'er his body on the tree:  
then I am dead to all the globe,  
and all the globe is dead to me.
5. 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: Isaac Watts (1674-1748)*

*Music: Rockingham, melody Tunbridge from A Second Supplement to Psalmody  
in Miniature c1780, adapted by Edward Miller (1731-1807)  
(Ancient & Modern – 157)*

## **GOOD FRIDAY 2 APRIL**

5:00pm – **PRAYERS AT THE FOOT OF THE CROSS**

*All Saints Braunston*

7:30pm – **PRAYERS AT THE CROSS**  
*St Peter & St Paul Market Overton*

## **SATURDAY 4 APRIL**

11:00am – **REDEDICATION OF BRAUNSTON WAR MEMORIAL**

*All Saints Braunston*

After one hundred years, the name of Gladys Walter, who served in the WRAF in the First Great War and whose war grave is in the Churchyard, has recently been added to the memorial. To celebrate the correction of this omission after such a long time, everyone is invited to attend this historic occasion, with the Lord Lieutenant of Rutland, Dr Laurence Howard, the Deputy Lieutenant, Bart Hellyer, and the High Sherriff, Air Commodore Miles

Williamson-Noble in attendance, and to partake of light refreshments in the Village Hall, afterwards.

## **EASTER DAY 5 APRIL**

5:30am – **VIGIL & FIRST COMMUNION OF EASTER FOLLOWED BY BREAKFAST**

*All Saints Braunston*

We meet in the Village Hall for the Vigil and proceed to the Church for the Service of Light and Holy Communion, and return to the Hall for breakfast afterwards.

**Normal morning services at Oakham and in the other villages, but no evening services.**

## **EASTER MONDAY 6 APRIL**

11:15am – **ORGAN RECITAL**

*All Saints Oakham*

**Ian Shaw** – St John Greenhill and St Mary Abchurch, London. Followed by lunch in the Church Hall (£5)

## **Services on Easter Sunday**

<i>Oakham</i>	8:00 <b>Holy Communion</b> (CW Trad) 10:30 <b>Parish Communion &amp; Baptism</b>	NO Evensong
<i>Whissendine</i>	11:00 <b>Holy Communion</b>	
<i>Teigh</i>	9:00 <b>Holy Communion</b>	
<i>Market Overton</i>	9:00 <b>Holy Communion</b>	
<i>Ashwell</i>	10:30 <b>Holy Communion</b>	
<i>Langham</i>	11:00 <b>Holy Communion</b>	
<i>Braunston</i>	5:30 <b>Dawn Service &amp; Holy Communion</b>	
<i>Brooke</i>	8:00 <b>Holy Communion</b>	
<i>Hambleton</i>	9:15 <b>Holy Communion</b> (CW Trad)	
<i>Egleton</i>	9:15 <b>Holy Communion</b> (CW Trad)	

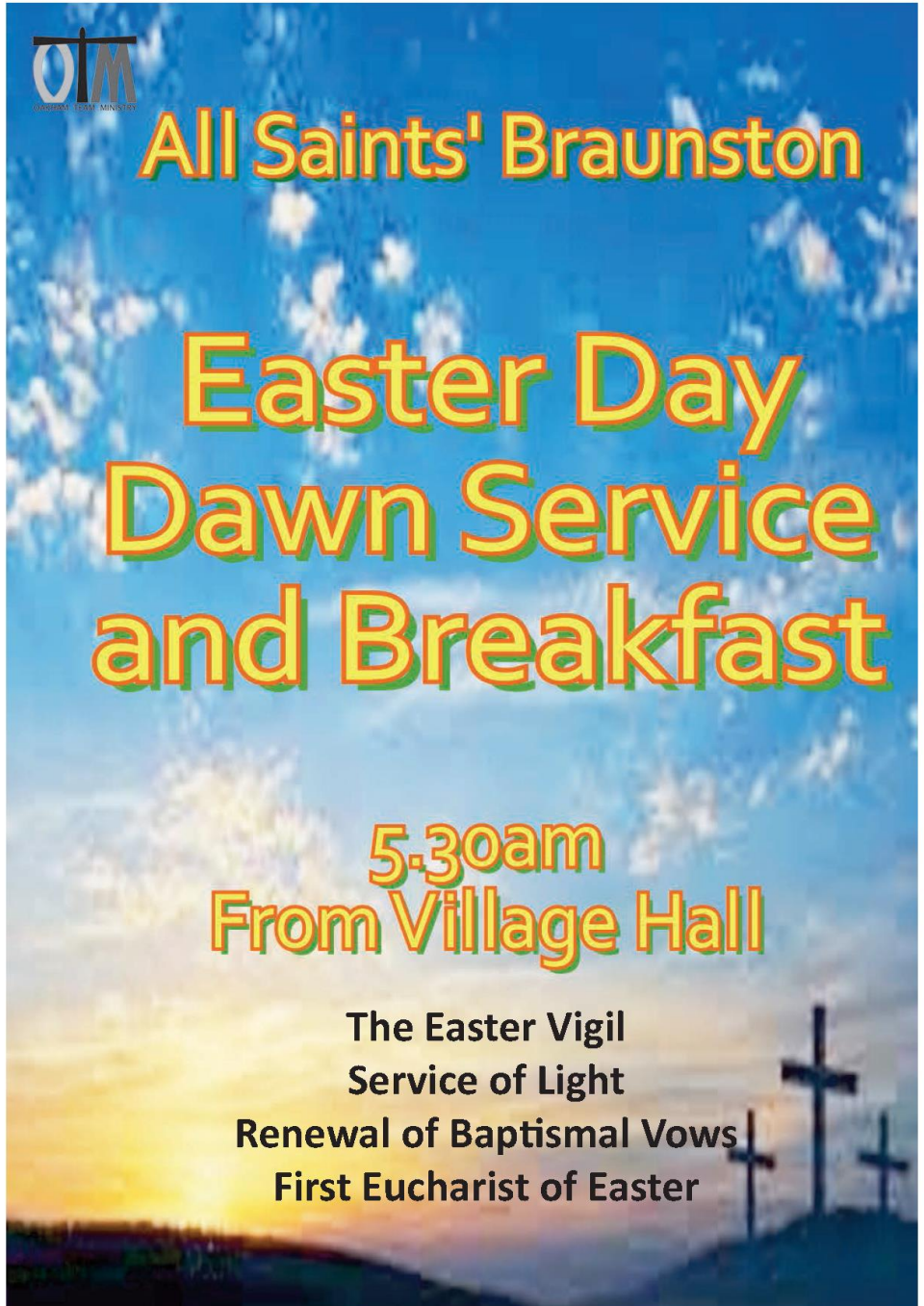


**All Saints' Braunston**

**Easter Day  
Dawn Service  
and Breakfast**

**5.30am  
From Village Hall**

**The Easter Vigil  
Service of Light  
Renewal of Baptismal Vows  
First Eucharist of Easter**



**All Saints Oakham**  
**Bank Holiday**  
**Organ Recitals**



**Easter Monday – 6 April at 11:15am**

**Ian Shaw**

*(St John Greenhill & St Mary Abchurch, London)*

**May Day Bank Holiday – 4 May at 11:15am**

**Steven Grahl**

*(Peterborough Cathedral)*

**Spring Bank Holiday – 25 May at 11:15am**

**Philip Underwood**

*(St Bartholomew, Wilmslow)*



**All Welcome**

**Admission Free – Retiring Collection**

*followed by lunch  
in the Church Hall (£5)*

Full details online at:  
[www.oakhamconcerts.info](http://www.oakhamconcerts.info)