

St Andrew's Church

Orford with Longford

**Monday, Tuesday and Wednesday**

**in Holy Week 2016**

When Stations of the Cross precede the Eucharist, the service continues on page 6 with the Eucharistic Prayer.

**THE GATHERING**

Priest: In the name of the Father and of the Son and of the Holy Spirit. **Amen**

Priest: The Lord be with you

All: and also with you.

All: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.

Priest: God shows his love for us in that, while we were still sinners, Christ died for us. Let us then show our love for him by confessing our sins in penitence and faith.

After a period of silent reflection

All: Almighty God, our heavenly Father, we have sinned against you and against our neighbour, in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your Son Jesus Christ, who died for us, forgive us all that is past; and grant that we may serve you in newness of life to the glory of your name. Amen.

Priest: Almighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. **Amen.**

**The Collect:** Almighty and everlasting God, who in your tender love towards the human race sent your Son our Saviour Jesus Christ to take upon him our flesh and to suffer death upon the cross: grant that we may follow the example of his patience and humility, and also be made partakers of his resurrection; through Jesus Christ your Son 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 WORD**

**On Monday in Holy Week:**

**A reading from the letter to the Hebrews** *(Heb. 9.11–15)*

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, because a death has occurred that redeems them from the transgressions under the first covenant.

This is the word of the Lord.

All: Thanks be to God

**On Tuesday in Holy Week:**

**A reading from the first letter of Paul to the Corinthians** *(1 Cor. 1.18–31)*

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, ‘I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.’ Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength. Consider your own call, brothers and sisters: not many of you were wise by human standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, things that are not, to reduce to nothing things that are, so that no one might boast in the presence of God. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, in order that, as it is written, ‘Let the one who boasts, boast in the Lord.’

This is the word of the Lord.

All: Thanks be to God

**On Wednesday in Holy Week:**

**A reading from the letter to the Hebrews** *(Heb 12.1–3)*

Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart.

This is the word of the Lord.

All: Thanks be to God

##### THE GOSPEL

**On Monday in Holy Week:**

Hear the Gospel of our Lord Jesus Christ according to John*(Jn 12. 1–11)*

There are no gospel responses in Holy Week

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus’ feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, ‘Why was this perfume not sold for three hundred denarii and the money given to the poor?’ (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, ‘Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me.’ When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus.

On Tuesday in Holy Week:

Hear the gospel of our Lord Jesus Christ according to John *(Jn 12.20–36)*

There are no gospel responses in Holy Week

Among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, ‘Sir, we wish to see Jesus.’ Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, ‘The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour. Now my soul is troubled. And what should I say – “Father, save me from this hour”? No, it is for this reason that I have come to this hour. Father, glorify your name.’ Then a voice came from heaven, ‘I have glorified it, and I will glorify it again.’ The crowd standing there heard it and said that it was thunder. Others said, ‘An angel has spoken to him.’ Jesus answered, ‘This voice has come for your sake, not for mine. Now is the judgement of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.’ He said this to indicate the kind of death he was to die. The crowd answered him, ‘We have heard from the law that the Messiah remains for ever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?’ Jesus said to them, ‘The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light.’ After Jesus had said this, he departed and hid from them.

**On Wednesday in Holy Week:**

Hear the gospel of our Lord Jesus Christ according to John *(Jn 13.21–32)*

There are no gospel responses in Holy Week

Jesus was troubled in spirit, and declared, ‘Very truly, I tell you, one of you will betray me.’ The disciples looked at one another, uncertain of whom he was speaking. One of his disciples – the one whom Jesus loved – was reclining next to him; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, ‘Lord, who is it?’ Jesus answered, ‘It is the one to whom I give this piece of bread when I have dipped it in the dish.’ So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, ‘Do quickly what you are going to do.’ Now no one at the table knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, ‘Buy what we need for the festival’; or, that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night. When he had gone out, Jesus said, ‘Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once.’

**Meditation or Address**

The Intercession

In the power of the Spirit and in the union with Christ let us pray to the Father

*Each section ends:* Lord, in your mercy. **All: Hear our prayer.**

**Please remember in your prayers:**

* **those who are ill:** (4) Lynn Burman, Michael Stringer, Paul Hogden, Michelle Smith (3) Mary Lowe, May Jones, Bill Williams (2) Doris Jepson, Rob Mudd, Mark Shepherd, Marion Greatorex, Jacqueline Willington, Eric Tickle (1) Etheline Worrall, Rhia Roberts, Su Williams
* **any who have died:** Ronnie Clements, Julie Newman, Les Smith
* **any whose year's mind falls at this time**:

***Tuesday:*** Alice Beswick

***Friday:*** Hilda Yates

After the final petition:

Merciful Father,

**accept these prayers**

**for the sake of your Son,**

**our Saviour Jesus Christ. Amen.**

THE LITURGY OF THE SACRAMENT

**The Peace**   *(please stand)*

Priest:Once we were far off, but now in union with Christ Jesus we have been brought near through the shedding of Christ’s blood, for he is our peace.

The peace of the Lord be always with you

All: And also with you

Priest: Let us offer one another a sign of peace.

Everyone is invited to exchange a sign of peace.

Eucharistic Prayer E *(please kneel)*

Priest: The Lord is here.

All: His Spirit is with us.

Priest: Lift up your hearts.

All: We lift them to the Lord.

Priest: Let us give thanks to the Lord our God.

All: It is right to give thanks and praise.

Priest: It is indeed right and just, our duty and our salvation, always and everywhere to give you thanks, holy Father, almighty and eternal God, through Jesus Christ our Lord. For as the time of his passion and resurrection draws near the whole world is called to acknowledge his hidden majesty. The power of the life-giving cross reveals the judgement that has come upon the world and the triumph of Christ crucified. He is the victim who dies no more, the Lamb once slain, who lives for ever, our advocate in heaven to plead our cause, exalting us there to join with angels and archangels, for ever praising you and saying:

All: Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Priest: We praise and bless you, loving Father, through Jesus Christ, our Lord; and as we obey his command, send your Holy Spirit, that broken bread and wine outpoured may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends and, taking bread, he praised you. He broke the bread, gave it to them and said: Take, eat; this is my body which is given for you; do this in remembrance of me.

When supper was ended he took the cup of wine. Again he praised you, gave it to them and said: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did, in him we plead with confidence his sacrifice made once for all upon the cross. Bringing before you the bread of life and cup of salvation, we proclaim his death and resurrection until he comes in glory.

Priest: Jesus Christ is Lord

All: Lord, by your death and resurrection you have set us free. You are the Saviour of the world.

Priest: Lord of all life, help us to work together for that day when your kingdom comes and justice and mercy will be seen in all the earth. Look with favour on your people, gather us in your loving arms and bring us with St Andrew and all the saintsto feast at your table in heaven. Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honour and glory are yours, O loving Father, for ever and ever.

All: Amen.

Priest: Let us pray with confidence as our Saviour has taught us

All: 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.

Priest: We break this bread to share in the Body of Christ.

**All: Though we are many, we are one body,**

**because we all share in one bread.**

All: Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, grant us peace.

Priest: Draw near with faith. Receive the body of our Lord Jesus Christ which he gave for you, and his blood which he shed for you. Eat and drink in remembrance that he died for you, and feed on him in your hearts by faith with thanksgiving.**.**

**After Communion:**

Priest: Lord Jesus Christ, you humbled yourself in taking the form of a servant, and in obedience died on the cross for our salvation: give us the mind to follow you and to proclaim you as Lord and King, to the glory of God the Father. **Amen**

All: Almighty God, we thank you for feeding us with the body and blood of your Son, Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.

Priest: Christ crucified draw you to himself, to find in him a sure ground for faith, a firm support for hope, and the assurance of sins forgiven; and the blessing of God almighty, the Father, the Son and the Holy Spirit, be among you and remain with you always. **Amen**

Priest: Go in peace to love and serve the Lord.

All: In the name of Christ. Amen

Thurs 24th: **Maundy Thursday**

**7.00pm Eucharist of the Last Supper**

followed by **The Watch** before the Blessed Sacrament (until midnight)

Fri 25th: **Good Friday**

2.00pm Liturgy of the Day

Sat 26th: **Holy Saturday**

8.00pm Blessing of the Paschal Candle and Easter Vigil

**Sunday 27th: Easter Day**

**10.00am Festival Eucharist**

There will be a service at 10.30am on Maundy Thursday, but if you can, please join us at 7.00pm for a very special celebration of the Eucharist.

**The Watch** on Maundy Thursday: please sign up to spend a period of time in church ‘watching with our Lord’. [It is particularly important that all the time-slots are covered this year.]