



All Saints  
Twickenham

# FROM DEATH TO LIFE

*A Meditation on the Passion*



*Before the Liturgy we listen to The Passion Chorale – J S Bach*

ENTRANCE HYMN

O thou, who through this holy week,  
didst suffer for us all,  
the sick to cure, the lost to seek,  
to raise up them that fall.

2. We cannot understand the woe  
thy love was pleased to bear:  
O Lamb of God, we only know  
that all our hopes are there.

3. Thy feet the path of suffering trod,  
thy hand the victory won:  
what shall we render to our God  
for all that he hath done?

4. To God, the blessed Three in One,  
all praise and glory be:  
crown, Lord, thy servants who have won  
the victory through thee.

In the name of the Father, and of the Son, and of the Holy Spirit.

**Amen.**

The Lord be with you.

**And with your spirit.**

*The Hebdom introduces the liturgy and invites us to reflect on the events of Holy Week.*

PALM SUNDAY

*Luke 19.28-40*

A reading from the Gospel according to Luke.

After he had said this, he went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, 'Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, "Why are you untying it?" just say this: "The Lord needs it."' So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, 'Why are you untying the colt?' They said, 'The Lord needs it.' Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of

the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, 'Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!' Some of the Pharisees in the crowd said to him, 'Teacher, order your disciples to stop.' He answered, 'I tell you, if these were silent, the stones would shout out.'

The Word of the Lord.

**Thanks be to God.**

*Priest:* As we contemplate Jesus' entry into Jerusalem, let us pray for the peace of that city. We hold in our hearts before the Lord all who need peace, especially the peoples of Syria and Iraq. We pray for all effected by terrorism, crime and violence in our own city, and pray for justice for all.

*Silence*

Increase the faith of those who place their hope in you, O God,  
and graciously hear the prayers of those who call on you,  
that we who today commemorate Christ in his triumphal entrance to  
Jerusalem may bear fruit for you by good works accomplished in him.  
Who lives and reigns for ever and ever.

**Amen.**

MAUNDY THURSDAY

*John 13.1-15*

A reading from the Gospel according to John.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'You do not know now what I am doing, but later you will understand.' Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' Jesus said

to him, 'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.' For he knew who was to betray him; for this reason he said, 'Not all of you are clean.' After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you.

The Word of the Lord.

**Thanks be to God.**

*Cantor:* God is love and where true love is, God himself is there.

**All: God is love and where true love is, God himself is there.**

Let us ask God to help us imitate Christ in serving each other. We pray for all local charities that seek to alleviate the effects of poverty, injustice, and inequality. We ask God to prompt our hearts to reach out in love to those in need.

*Silence*

Lord Jesus Christ, you have taught us that what we do for the least of our brothers and sisters, we do also for you:  
give us the will to be the servants of others as you were the servant of all, and gave your life and dies for us, but are alive and reign, now and for ever.

**Amen.**

GOOD FRIDAY

*John 19. 16-30.*

A reading from the Gospel according to John.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews", but, "This man said, I am King

of the Jews.”’ Pilate answered, ‘What I have written I have written.’ When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfil what the scripture says, ‘They divided my clothes among themselves, and for my clothing they cast lots.’ And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), ‘I am thirsty.’ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

The Word of the Lord.

**Thanks be to God.**

*Behold and See*, from *The Messiah*, by G. Handel.

As we contemplate our Lord’s death on the cross, let us come to the Father aware of our sins and failings. We hold before God in penitence humanity’s sin and our part in that. With joy we give thanks that Christ offers us the possibility of forgiveness and new relationship with God.

Almighty Father,

Look with mercy on this your family for which our Lord Jesus Christ was content to be betrayed and given up into the hands of sinners and to suffer death upon the cross;

Who is alive and reigns with you

and the Holy Spirit,

One God for ever and ever.

**Amen.**

*As the altar is prepared for Benediction, we sing:*

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!

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

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

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

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!

*A time of Silence now Follows*

## **From the Catecheses by Saint John Chrysostom, bishop**

### **The power of Christ's blood**

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. "Sacrifice a lamb without blemish," commanded Moses, "and sprinkle its blood on your doors." If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself, but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so how much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood, of the holy Eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

"There flowed from his side water and blood." Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolised baptism and the holy Eucharist. From these two sacraments the Church is born: from baptism, "the cleansing water that gives rebirth and renewal through the Holy Spirit," and from the holy Eucharist. Since the symbols of baptism and the Eucharist flowed from his side, it was from his side that

Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: "Bone from my bones and flesh from my flesh!" As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and the water after his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

#### RESPONSORY

Your ransom was not paid in anything corruptible, neither in silver nor gold, but in the precious blood of Christ, a lamb without blemish. \* **Through him we all have access to the Father in the one Spirit.**

The blood of Jesus Christ, the Son of God, purifies us from all sin. \* **Through him we all have access to the Father in the one Spirit.**

**T**herefore we, before him bending,  
this great Sacrament revere;  
types and shadows have their ending,  
for the newer rite is here;  
faith, our outward sense befriending,  
makes our inward vision clear.

Glory let us give, and blessing  
to the Father and the Son,  
honor, might and praise addressing,  
while eternal ages run;  
ever too his love confessing,  
who from Both with Both is One.  
Amen.

*The priest makes the sign of the cross over the people with the host, as a sign of Jesus' presence and his blessing. As the Blessed Sacrament is replaced in the tabernacle, and we sing:*

**A** brighter dawn is breaking,  
and earth with praise is waking;  
for thou, O King most highest,  
the power of death defiest;

O free the world from blindness,  
and fill the world with kindness,  
give sinners resurrection,  
bring striving to perfection.

And thou hast come victorious,  
with risen Body glorious,  
who now for ever livest,  
and life abundant givest.

In sickness give us healing,  
in doubt thy clear revealing,  
that praise to thee be given  
in earth as in thy heaven.

