

APPENDIX 1: Ideas for Series of Holy Week Addresses

	<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Sunday</i>
<i>Matthew's Passion Narrative</i>	21:18-22	23:37-38	26:14-16	26:17-30	27:27-61	28:1-15
<i>Mark's Passion Narrative</i>	11:12-26	14:1-9	14:10-11	14:12-26	15:1-47	16:1-8
<i>Luke's Passion Narrative</i>	19:41-44	19:45-48	22:1-6	22:7-23	23:13-56	24:1-12
<i>John's Passion Narrative</i>	12:20-26	12:27-36	12:37-50	13:1-20 (+ maybe 18:1-11)	19:1-42	20:1-18
<i>Images of The Atonement (What Did the Cross Achieve?)</i>	Mark 10:41-45 (Freedom!)	Colossians 2:8-15 (Victory!)	Romans 3:21-26 (Not Guilty!)	Romans 5:6-11 (Love Actually)	I Peter 2:23 (The End of Violence)	Luke 24:13-35 (Happily Ever After?)
<i>Traditional Biblical Themes</i>	Cursing of the Fig Tree	Parable of the Ten Virgins	Judas betrays Jesus	The Last Supper / The Arrest	Trial and Crucifixion	Resurrection

NB In the first four I have gone for shorter readings (generally) that fit the Holy Week chronology, but you could read all of the relevant chapters with much longer readings.

APPENDIX 2: An order of Service for Tenebrae

There are examples of this service on the internet at the following places (as at 12/6/12):

<http://www.worshipandchurchmusic.com/tenebrae.html>

<http://www.liturgies.net/Lent/Tenebrae.htm>

You will need a suitable candle holder, traditionally triangular but it can be any shape or put a series of candles in individual holders. Tea lights will probably not be big and bold enough for this.

An outline order of service might look like this:

- Penitential beginning with a hymn such as *Dear Lord and Father of Mankind*, a Bible reading, Psalm 51 and a confession. (There is plenty of material in *New Patterns for Worship* here.)

- Extinguishing of the lights using a set of readings (e.g. from the Passion Narratives or Lamentations)
- A dismissal – which needs to be short and leading to people departing in silence.

APPENDIX 3: Ideas for a Passover Meal (an expanded version of what is in the booklet)

This is often not a communion service but could be combined with an agape.

Celebrating a Christianized Passover meal has been a popular Maundy Thursday activity, but has been criticized for being potentially anti-semitic by appropriating a Jewish rite and 'improving' it by making it Christian. In point of fact, I suspect that many Christians enjoy this kind of service as it links us into our Jewish roots in away which much worship does not. It is essentially respectful of Judaism rather than denigrating it. It is a kind of liturgical *homage*. Handled well, it can function as a counter to anti-semitism.

There are three basic styles of conducting a Seder (Passover liturgy). Which you choose will depend on (and also govern) how many people are likely to be there, and the setting in which you choose to hold it.

The simplest form is a *demonstrated Seder* in which the liturgy and symbolic actions are performed and explained by one or two leaders. No meal is served and the group do not participate in any way. This is a relatively short way to help a large group to understand something of what happens at a Seder. However, as participation is one of the main characteristics of the feast as it is held in Jewish homes it does not convey any of the atmosphere of the Seder.

The fullest form is a *Seder with a full meal*, which is the way it is celebrated in Jewish homes. The Passover Seder is the major celebration for a Jewish family. Bear in mind that this will involve producing a three-course sit-down meal for all those attending, and takes around three hours, maybe more, to conduct – so it is often impractical for a large group. The food, the liturgical food items and the service sheet itself are time-consuming to produce as a one-off event. It is, however, the most 'realistic' form of Seder, especially if it is done in a domestic setting.

There is a middle route – to conduct a *symbolic Seder* in which no meal is served, but where all the group participate in all the main elements and actions (though some, such as extended readings or song-singing) may be shortened. The liturgy might be predominantly from Jewish texts, or it might be reworked to bring out the Christian perspective. Using this method, the main elements of Passover are experienced by everyone present, while the preparations (though still considerable) are not as onerous as with a full meal. You will still need tables, a small plate and a glass for each participant, small quantities of foodstuffs that are nearly all obtainable at the supermarket, and some service-sheets.

Experience tends to be that it is well worth putting the effort into a full Seder, drawing in other people to help with the planning, the cooking, the setting up and the clearing away. If the church regards the Seder less as a service but more as a party the ethos then becomes easier to understand: you can issue tickets, limit numbers, ask for contributions in kind or cash, offer expenses to the cooks, and expect people to throw themselves into the experience. Try to keep the spirit, if not

the letter, of the Jewish Passover food laws – so (for instance) no leaven, no pork products, no dairy (milk, cheese, butter, cream) if meat is being served. The people doing the cooking have to check labels carefully, and learn some new skills!

The drawback is that people may see this as paying to receive Holy Communion (if you are combining the Seder with this.) You can avoid this by issuing free tickets (so you will know in advance the number of people attending) and by paying for it out of church funds – people can contribute by helping to prepare the meal.

There is mission potential here – this meal may be felt to more inclusive than a conventional eucharist. Meals are a good way of inviting people to come to a Christian activity (cf. Alpha courses). The Seder is also All Age friendly. (If you do decide to weave this together with a communion service, the new Eucharistic Prayers for use when children are present includes one based on the Passover Seder.)

APPENDIX 4: Reforming the Maundy Thursday Diocesan Service

In Anglican dioceses, there is often a diocesan service on Maundy Thursday and this can be a respite in the midst of a busy week, where you can be ministered to. Why not go to this as a ministry team and go for lunch afterwards? (The cathedral I was in for this service this year served endless hot chocolate and infinite hot cross buns afterwards, which was suitable refreshment for me at least.)

However, there are some hard questions to be asked of the practice in many dioceses. If you are in a position to shape what happens, you may want to consider this critique from Colin Buchanan (sent to me as part of the comments on a draft of this booklet):

“Vast space in *Times and Seasons* is given here to the 'Chrism mass' (mostly unhelpfully). [The Cathedral service may be]health-giving - that is possible, but for those with five or six talks to prepare which must focus the themes without repeating themselves or repeating last year's talks, then to drive for over an hour to a cathedral to a not-very-congenial service (with an emphasis on specialist oils one's own parish very properly does not use) and then drive home again with a whole valuable morning having been given to it, then it is not unmitigated joy.”

I think that some radical questions might be asked of this service, beginning by ignoring the obsession with oils in T&S, and including:

1. Is Thursday morning the best time to hold this service? Would the evening of Palm Sunday be better and then to make it a service which focuses on the recommitment to ministry (lay and ordained, authorized by the bishop or more informal).
2. Such a service might still include dedication of oils but these should be a very minor part of the proceedings.
3. Might such a service be held more locally – in archdeaconries for example? This would cut down on travel in large dioceses but would undermine the sense of diocesan unity / identity. A middle way in large dioceses would be to hold the service in different (large) churches each year.

APPENDIX 5: Some Resources

The Church of England's own services are in *Common Worship: Times and Seasons* (London: CHP, 2006) but much useful material is also in *Lent, Holy Week, Easter* (London: CHP, 1984) which you can get second-hand. While *The Methodist Worship Book* (Peterborough: Methodist Publishing House, 1999) does contain Holy Week material, it is not as extensive as the Church of England material.

Commentaries on the CW material and other liturgical texts for Holy Week include:

Richard Giles *Times and Seasons* (London: CHP, 2008)
David Kennedy (with Jeremy Haselock) *Using Common Worship Times and Seasons: Lent to Embertide* (London: CHP, 2008)
Trevor Lloyd *Celebrating Lent, Holy Week and Easter* (W84) (Nottingham: Grove, 1985)
Phillip Tovey (ed.) *Introducing Times and Seasons: 2 The Easter Cycle* (W190) (Cambridge: Grove, 2007)

Also useful is:

Trevor Lloyd *Celebrating the Agape Today* (W97) (Nottingham: Grove, 1986)

Books which deal with the history and theology include:

Michael Perham and Kenneth Stevenson *Waiting for the Risen Christ* (London: SPCK, 1986)
Kenneth Stevenson *Jerusalem Revisited* (Washington: Pastoral Press, 1988)
Laurence Stookey *Calendar: Christ's Time for the Church* (Abingdon Press, 1996)

Material for meditations etc. is plentiful. You can find it on various bookshop sites such as:

<http://www.chbookshop.co.uk/>