

Holy Week Pewsheet

Service Details and Notices

Good Friday

Friday 29 March 2018

MONDAY 26 MARCH

Oakham 8:30am Morning Prayer
Langham 7:30pm Compline and Address

TUESDAY 27 MARCH

Oakham 8:30am Morning Prayer
10:00am Holy Communion
Whissendine 7:30pm Sung Compline

WEDNESDAY 28 MARCH

Oakham 8:30am Morning Prayer
St John & St Anne 10:00am Holy Communion
St John & St Anne 5:30pm Meditation
Market Overton 7:30pm Compline and Address

MAUNDY THURSDAY 29 MARCH

Oakham 7:30pm Holy Communion, Washing of Feet, Stripping of the Altars and Watch

GOOD FRIDAY 30 MARCH

Brooke 9:00am Morning Prayer
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



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Notices or reports for inclusion in the pew sheet and website should be sent by email or delivered to the office by Wednesday at 11 am.



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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 18.1–19.42

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 and Reflection

The readings are taken from *Mark as Story* by David Rhoads (Fortress Press, 1999)

Introduction

Prayer

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. 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.
5. 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.
6. 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)

Reading – Mark 14.32-72

And they came to a place with the name Gethsemane and he said to his disciples, “Sit here while I pray.” And he took with him, Peter James and John and he began to be alarmed and anguished, and he said to them, “My life is profoundly sad to death. Stay here and keep watch.” And going ahead a little, he fell to the ground and began to pray that, if it were possible, the hour might pass away from him and he said, “Abba, Father, everything is possible for you. Take this cup away but not what I want but what you want.” And he came and found them sleeping and he said to Peter, “Simon, are you sleeping? Weren’t you strong enough to watch a single hour? Keep watch, all of you, and pray that you don’t come to a testing. The spirit is eager but the flesh is weak.” And again, going off, he prayed the same word, and again coming back, he found them sleeping, for their eyes were very heavy and they did not know what to answer him. And he came a third time and said to them, “Are you going to sleep through and keep resting? It’s over! The hour has come! Look the son of humanity is about to be handed over to sinners. Rise! Let’s go! Look, the one handing me over has arrived.” And immediately, while he was still talking, Judas, one of the twelve, approached and with him a crowd with swords and clubs from the high priests and the legal expert and the elders. Now the one handing him over had given them a signal saying, “The one I kiss, that’s him. Seize him and lead him away under security.” And coming, immediately he went up to him and said, “Rabbi!” and kissed him. And they put their hands on him and seized him. But one of those standing by drew his sword, struck the slave of the high priest, and cut off a piece of his ear. And responding, Jesus said to them, “Did you come out with swords and clubs as against a bandit to capture me? Day after day I was among you in the temple teaching and you didn’t seize me – but so the writings might be fulfilled.” And leaving him, the disciples fled. And a certain young man was following him wearing only a linen cloth around his naked body, and they tried to seize him. But leaving the linen cloth behind, he fled naked. And they led Jesus off to the headquarters of the high priest, and all the high priests and the elders and the legal experts assembled. And Peter followed them, from a distance, on inside to the courtyard of the high priest. And he was sitting together with the guards and warming himself in the firelight. Now the high priests and all the Sanhedrin were seeking testimony against Jesus in order to put him to death, but they were not finding any. For many testified falsely against him saying, “We ourselves heard him say, “I will pull down this sanctuary made with hands and in three days build another not made with hands.” But even on this point their testimony did not agree. And rising to the centre, the High Priest asked Jesus, saying, “Aren’t you answering anything at all? What are these people testifying against you? But he kept quiet and did not answer anything at all. Again the high priest asked him and said to him, “Are you the anointed one, the son of the Blessed One?” Jesus said, “I am, and you will behold the son of humanity sitting on the right hand of Power and coming with the clouds of heaven.” The high priest, tearing his vestments,

said, “What further need have we for witnesses? You heard the blasphemy! How does it appear to you?” And they all condemned him to be deserving of death. And some began to spit on him and to cover his face and hit him and say to him, “Prophecy!” And the guards began beating him. Peter was down in the courtyard when one of the servant girls of the high priest came by and, seeing Peter warming himself, looked closely at him and said, “You were with the Nazarene Jesus, too.” But he renounced him saying, “I don’t know or understand what you are talking about.” And he went outside to the courtyard entrance and the cock crowed. And the servant girl saw him and again began to say to those standing nearby, “The man is one of them!” But again, he renounced him. After a little while, those standing by said again to Peter, “You really are one of them – you are a Galilean too.” But he began to put himself under a curse and swear an oath, “I don’t know this man you are talking about!” And immediately for a second time the cock crowed, and Peter remembered the saying, how Jesus had said to him, “Before the cock crows twice, you will renounce me three times.” And lurching off, he began sobbing.

Reflection – *The Blue and The Dim and The Gold* by Jake Lever



The Blue and The Dim and The Gold by Jake Lever

Silence

Prayer

Hymn



1. It is a thing most wonderful,
almost too wonderful to be,
that God's own Son should come from heaven,
and die to save a child like me.
2. And yet I know that it is true:
he chose a poor and humble lot,
and wept and toiled and mourned and died
for love of those who loved him not.
3. But even could I see him die,
I could but see a little part
of that great love which, like a fire,
is always burning in his heart.
4. It is most wonderful to know
his love for me so free and sure;
but 'tis more wonderful to see
my love for him so faint and poor.
5. And yet I want to love thee, Lord;
O light the flame within my heart,
and I will love thee more and more,
until I see thee as thou art.

Words: William Walsham How (1823-1867)
Music: Herongate, English trad melody, arr Ralph Vaughan Williams (1872-1958) (Ancient & Modern – 145)

Reading – Mark 15.1-20

And immediately, early in the morning, the high priests held a council with the elders, and legal experts and whole Sanhedrin, bound Jesus, took him away and handed him over to Pilate. And Pilate asked him, “Are you the king of the Judeans?” Answering him, he said, “You say so.” And the high priests were bringing many charges against him. And Pilate again asked him, saying, “Aren’t you answering anything at all? Look how many charges they are bringing against you!” But Jesus no longer answered anything at all, with the result that Pilate was amazed. Now at festivals it was the custom to release for them one prisoner whom they requested. Now the one called Barabbas was bound in prison with the insurrectionists who had committed murder in the insurrection. And coming up, the crowd began to ask Pilate to do as he customarily did for them. Pilate answered them saying, “Do you want me to release for you the king of the Judeans?” For he knew the high priests had handed him over out of envy. But the high priests had stirred up the crowd to ask him instead to release Barabbas for them. Pilate again responded and said to them, “Then what should I do with the one you call “king of the Judeans?”” They screamed back, “Crucify him!” Pilate said to them, “Why, what evil did he do?” But they screamed even louder, “Crucify him!” Pilate, wishing to do the satisfactory thing for the crowd, released Barabbas to them. And after flogging Jesus, he handed him over to be crucified. The soldiers led him

away inside the courtyard, which is a praetorium, and they called together the entire cohort. And they put a purple cloak on him, and weaving thorn branches into a crown, they set it on him. And they began to greet him, "Hail! King of the Judeans!" And they were beating him over the head with a reed staff and spitting on him, and getting on their knees, they were doing obeisance to him. And when they had mocked him, they took the purple cloak off him and put his own clothes back on him and led him out to crucify him.

Reflection – *Ecce Homo*



Ecce Homo by Sir Jacob Epstein

Silence

Prayer

Hymn



1. Just as I am, without one plea
but that thy blood was shed for me,
and that thou bidst me come to thee,
O Lamb of God, I come.
2. Just as I am, though tossed about
with many a conflict, many a doubt,
fightings and fears within, without,
O Lamb of God, I come.
3. Just as I am, poor, wretched, blind;
sight, riches, healing of the mind,
yea, all I need, in thee to find,
O Lamb of God, I come.
4. Just as I am, thou wilt receive,
wilt welcome, pardon, cleanse, relieve:
because thy promise I believe,
O Lamb of God, I come.
5. Just as I am, thy love unknown
has broken every barrier down;
now to be thine, yea, thine alone,
O Lamb of God, I come.
6. Just as I am, of that free love
the breadth, length, depth, and height to prove,
here for a season, then above,
O Lamb of God, I come.

Words: Charlotte Elliott (1789-1871)

Music: Saffron Walden, A W Godfrey Brown (b 1936)

(Ancient & Modern – 451)

Reading – Mark 15.21-38

And they drafted someone passing by, coming in from a field, Simon the Cyrenean, the father of Alexander and Rufus, to take up his cross. And they brought Jesus to the place Golgotha, which means “Place of the Skull.” And they tried giving him wine drugged with myrrh, but he did not take it. And they crucified him. And they divided up his clothes, casting lots for them, who might get what. Now it was nine in the morning when they crucified him. And the inscription of the charge against him was inscribed: The King of the Judeans. And with him they also crucified two bandits, one on his right and one on his left. And those passing by were blaspheming him, wagging their heads and saying, “Ha! The one who is about to pull down the sanctuary and build one in three days! Get down off the cross and save yourself!” In the same way also the high priests with the legal experts were mocking him to each other and saying, “He restored others, but he can’t save himself. Let the anointed one, the king of Israel, get down now off the cross, so we might see and have faith!” And those being crucified along with him were ridiculing him. And when it was noon, darkness came over the whole land until three. And at three Jesus cried out in a loud cry,

“Eloi! Eloi! Lema sabachthani?” which means, “My God! My God! Why did you abandon me?” And some of those standing by heard it and said, “Look, he’s calling Elijah!” And someone ran and filled a sponge with cheap wine, put it on a reed staff and offered him a drink, saying “Let him be! Let’s see if Elijah comes to take him down.” And the curtain in the sanctuary was ripped in two from top to bottom.

Reflection – *The Calvary*



The Calvary, Launde Abbey by John Dinnen

Silence

Prayer

Hymn



1. O sacred head, surrounded
by crown of piercing thorn!
O bleeding head, so wounded,
so shamed and put to scorn!
Death's pallid hue comes o'er thee,
the glow of life decays;
yet angel-hosts adore thee,
and tremble as they gaze.

2. Thy comeliness and vigour
is withered up and gone,
and in thy wasted figure
I see death drawing on.
O agony and dying!
O love to sinners free!
Jesu, all grace supplying,
turn thou thy face on me.

3. In this thy bitter passion;
good Shepherd, think of me
with thy most sweet compassion,
unworthy though I be:
beneath thy cross abiding
for ever would I rest,
in thy dear love confiding,
and with thy presence blest.

Words: Paul Gerhardt (1607-1676), from a 14th-century Latin hymn, tr Robert Bridges (1844-1930)

*Music: Passion Chorale, traditional secular melody in Hans Leo Hassler's Lustgarten neuer teutscher Gesäng 1601, harm
Johann Sebastian Bach (1685-1750) (Ancient & Modern – 181)*

Reading – Mark 15: 39-47

Now when the centurion who was standing in front of him saw how he died, he said, “Truthfully, this man was the son of God.” Now there were also women watching from a distance, among them Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome, who had been following and serving him when he was in Galilee, and many other women who had come up with him to Jerusalem. And because evening had already come and it was a preparation day, which is the day before the Sabbath, Joseph of Arimathea, a respected member of the council who was himself also expecting the rule of God, coming and taking courage, went to Pilate and asked for the body of Jesus. Now Pilate was amazed that he had died already and summoning the centurion, he asked him if he had been dead long. And finding out from the centurion, he granted the corpse to Joseph. And buying linen cloth, taking him down, Joseph wrapped him in the cloth and paced him in a grave

that was hewn out of the rock and he rolled a stone up against the door of the grave. Mary Magdalene and Mary the mother of Joses were observing where we was placed.

Reflection – *The Deposition*



The Deposition by Fra Angelico

Silence until the 3rd Hour

Prayer

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.

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.

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.

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)*

This Week

GOOD FRIDAY 30 MARCH

9:00am – **MORNING PRAYER**
St Peter Brooke

10:00am – **LITANY**
Chapel of St John & St Anne

10:30am – **WALK OF WITNESS**
From J&A to the Market Square
With Churches Together in Oakham,
concluding with a short ecumenical
service at the Buttercross.

12:00-3:00pm – **LITURGY AND
ADDRESSES - All Saints Oakham**
Our Three Hour Service begins with
the sung liturgy, and then from
2:00pm there will be addresses and
meditation led by Revd Cathy Davies,
Assistant Warden at Launde Abbey.

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

EASTER SUNDAY 1 APRIL

5:30am – **DAWN SERVICE**
All Saints Braunston
Vigil, Service of Light, renewal of Baptismal
Vows and First Communion of Easter.
There will also be morning services of
Holy Communion in all the other Team
churches – see website for details.

Looking Ahead

MONDAY 2 APRIL

11:15am – **BANK HOLIDAY ORGAN
RECITAL – All Saints Oakham**
Ivan Linford

WEDNESDAY 4 APRIL

1:30pm – **MUSIC AT LUNCHTIME**
All Saints Oakham
Elizabeth Rowan *flute,*
Tom Corfield *piano*
Rameau 2 Gavottes from La
Princesse de Navarre
Nielsen The Fog is Lifting Op 41 &
Incidental music for The Mother
Maconchy Scherzando from Colloquy
Gaubert Madrigal Op 9/1
Bach Presto from Sonata in B minor
BWV 1030

THURSDAY 5 APRIL

7:30pm – **CINEMA FOR RUTLAND**
Rutland County Museum
Breathe. An inspiring film telling the
true story of Robin Cavendish, who
contracted Polio at the age of 28, was
confined to a bed and given only
months to live. With help from his wife
Diana and her twin brothers, and the
groundbreaking ideas of inventor Teddy
Hall, he emerges from the hospital ward
and devotes the rest of his life to
helping fellow patients and the disabled.

SUNDAY 8 APRIL

11:30am – **ASHWELL APCM**
St Mary Ashwell
3:00-4:30pm – **TEA PARTY**
All Saints Oakham Church Hall
Come along and bring a friend.
Contact Pam (01572 755532)

MONDAY 9 APRIL

6:00pm – **HAMBLETON APCM**
Hambleton Village Hall

TUESDAY 10 APRIL

10:00am-12:00pm – **OPEN HOUSE**
Home of Helen & Peter Hill, 4 Kestrel Road, Oakham

All are welcome to call in for tea or coffee and a friendly chat.

7:30pm – **BRAUNSTON APCM**

Braunston Village Hall

Please note change of date.

WEDNESDAY 18 APRIL

7:30pm – **MARKET OVERTON APCM**
St Peter & St Paul Market Overton

SUNDAY 22 APRIL

6:00pm – **FESTIVALS & CAMPING**

Meeting for parents and carers of young people in our parishes about festivals and camping – see separate notice or website for details.

7:00pm – **OAKHAM SCHOOL BIG BAND**

St Peter & St Paul Langham

Bar open and refreshments from 7:00pm, Tickets £10 from Debbie (01572 723533) or Hilary (01572 757435).

THURSDAY 26 APRIL

7:30pm – **PDCF MUSIC LAUNCH**

St Mary the Virgin Finedon

Choir members are invited the launch evening for the Choral Festival in October – music includes *Mundy* O Lord the maker of all things, *Noble* in B minor, *Dunleavy* Responses, *Parry* Never weatherbeaten sail & *Stanford* For lo, I raise up.

SATURDAY 28 APRIL

7:30pm – **MIRANDA HELDT IN CONCERT**

St Peter & St Paul Langham

Bar open and refreshments from 7:00pm, Tickets £10 from Debbie (01572 723533) or Hilary (01572 757435).

MONDAY 30 APRIL

9:00am – **FRIENDS OF ALL SAINTS TRIP – Doddington Hall**

We meet at All Saints Church for a prompt 9am start, picking up at the Co-op a few minutes later. It is only just over an hour away, so we will be car-sharing. Please indicate how many passengers you can accommodate on the sign-up sheet. Our private tour begins at 10.45, after which we shall have lunch. Please choose which of the two lunch options you would like and which filling and indicate this on the sign-up sheet, so I can inform the Hall in advance. After lunch there is time to explore the gardens, the farm and gift shops, before we return about 3.30pm. Please sign up on the sheet by the South porch. The cost will be £21 and cash or cheques payable to 'Friends of All Saints Church Oakham' must be given to me by 12th April. More information from Liz Plummer (01572 720506 or friends@oakhamteam.org.uk)

THURSDAY 28 JUNE

FRIENDS AND MU OUTING

Sheffield

Please note the amended date for this event.

Please pray for

- **Georgina Anna Blackwell**, who will be baptised at Hambleton today, and her parents **Luke & Clare**;
- The family and friends of **Clive Burns**, whose funeral took place at Oakham on Monday;
- The family and friends of **Jean Walton**, whose funeral took place at Oakham on Wednesday;
- For the victims of the nerve gas attack in Salisbury;
- For the people of South Africa, especially the people of Cape Town;
- All those still trying to rebuild their lives after environmental disasters, especially the people in California;
- Those whose jobs are threatened by the collapse of Carillion;
- The victims of terror attacks and who continue to suffer from the effects of violence, especially the children;
- The situation with North Korea;
- The people still facing severe famine in Nigeria, Somalia, Southern Sudan and Yemen;
- Dedicated and effective action against climate change and the pollution of our seas;
- Those returning to Iraq and those in Syria as they try to rebuild their lives and for the plight of the refugees from Myanmar;
- Give thanks for the release of some of the Nigerian girls, and pray for those still held captive;
- Victims of religious extremism and persecution especially in Sudan, CAR, Kenya, Syria, Somalia, Eritrea, North

- Korea, China, India, Northern Nigeria, Iran, Iraq, Egypt, and Pakistan;
- The Brexit negotiations, that they may be conducted with wisdom and fairness;
- The Rutland Food Bank;
- The Drop-in Centre;
- Justin and John our Archbishops and Donald and John, our Bishops;
- Deborah, Iain & Charlotte, our Team Clergy, and all lay members of the Ministry Team;
- Lee, Guli and family, and Julie and Phillip, as they settle into new homes and new ministry;
- Madeleine McCann and her family and all missing children.

Oakham APCM Reports

For the APCM on Sunday 22 April, reports from church organisations and groups will be produced in advance as usual – **please submit these by Sunday 8 April** to notices@oakhamteam.org.uk, so that they can be available on 15 April. At the meeting, there will be vacancies for three new PCC members – please consider whether you might be called to service in this way, and talk to PCC members or the Churchwardens for more information.

Jesus Christ is risen today... and every day!

The recent Kairos mission to Stocken Prison was wonderful with 21 men encountering the love, the forgiveness and the peace of Jesus for the first time. It was life-transforming – for them and for me. Resurrection means

rebirth, a coming back to life after death, and it's not just confined to Easter Sunday – Kairos means 'the right time' and for many, being in prison is the right time to hear the voice of God calling – few of those men have ever experienced unconditional love, and witnessing their rebirth was like witnessing the miracles of the New Testament. As one of them said to me as he left for his cell on the Friday afternoon, "I will never be the same again." Jesus lives today, in the rebirth of lives transformed by his love and grace: in the lives of 21 men in Stocken Prison, and in the lives of every other man or woman who comes to know the unconditional love of Jesus Christ. Many thanks to all those of you who baked cookies, prayed and hosted team members. You have all contributed to the transformation of those men, who cannot believe that people on the outside care about them and who send their profound gratitude to you all. **Cathy Dyson.** *Please see the website for Cathy's full report.*

Help Needed

Help is needed to look after the Church. **Can you?** We are now short of help to look after the Church and cleaners are required. We share the duties and an area is allocated for you to look after. If you can help please contact David Kirtland (01572 724103).

Recruitment

At the meeting for the Benefice churchwardens and PCC members on 15 March, Archdeacon Gordon outlined the role of a Team Council in the appointment of the Team Rector and Vicar of Oakham. The Team Council was part of the Scheme when the Team was set up, but has not been properly constituted; this meeting had been called so that (a) representatives of the parishes in the Benefice could approve the Parish Profile and the Person Specification, written by the Oakham churchwardens; (b) four lay representatives from the Benefice could be chosen to sit on the Patronage Board to appoint the new Team Rector and Vicar of Oakham.

Parish Profile and Person Specification

After some discussion, the Parish Profile was approved, with the incorporation of the Person Specification and some minor corrections and additions, and the Person Specification was also approved with one amendment.

Lay Representatives

The full Patronage Board will consist of Bishop Donald, Archdeacon Gordon, the historic Patrons (Lincoln Cathedral, Viscount Downe, Lady Gretton and Evan Hanbury, with one vote between them), four lay people chosen by the parishes in the Benefice: two from Oakham, one from the northern group of parishes and one from the southern group. Following discussions in the parishes,

the following names were put forward as potential lay representatives: from Oakham – Alison Long and Des Cooke; from the northern parishes – Sir Laurence Howard; from the southern parishes – Jennie Page. All four were approved and appointed as lay representatives to the Patronage Board, with Sir Laurence Howard, Des Cooke and Jennie Page being co-opted onto the Team Council.

Advertising and Interviews

The Archdeacon will work with the local members of the Patronage Board to prepare the advertisement which should appear in the Church Times on 13 April and 20 April.

Interviews will take place on 21 June and if all goes well it is hoped that someone might be in post during September. However the advertisement can be put onto the diocesan and other websites as soon as the Profile is completely finished and the advert prepared.

What next?

Everyone can contribute! Please keep praying for the people who are involved in the recruitment process, and for all who will take an interest in becoming Team Rector and Vicar of Oakham. Pray that all will discern their way forward, that the Patronage Board will do its work well, and that God will send us someone who will help us become who we're called to be, both as a church and as individual followers of Jesus Christ.

Teigh and Market Overton Service Times

The morning services at Teigh and Market Overton will take place at 9:15am rather than 9:00am with immediate effect. The change will enable clergy who are taking an 8:00am service beforehand at Oakham or Brooke a little more time to get there, as well as bringing the timings in line with Hambleton and Egleton, who made a similar change some while ago for the same reason.

Festivals and Camping

Calling parents and carers of young people in our parishes... We invite you to a discussion of options for Christian festivals and/or a parish camping trip. Joining big crowds of Christians, including different kinds of people, can be a major faith-builder for young people. We know some of you are already planning to join Iain at Greenbelt (August bank holiday), and we want to see if others wish to join. Also, there are a number of other options for summer Christian festivals, all with pros and cons; so we want to talk through those. And then, we want to explore running a local church camping trip. The meeting will be at 6:00pm on Sunday 22nd April. Please let Iain or Charlotte know if you can come, so we can pick a right-size venue.

Services During The Week

<i>Monday</i> 26 Mar	8:30 Morning Prayer <i>Oakham</i>	1:30 Funeral Kenneth Piercy <i>Oakham</i> 7:30 Compline <i>Langham</i>
<i>Tuesday</i> 27 Mar	8:30 Morning Prayer <i>Oakham</i> 10:00 Holy Communion <i>Oakham</i>	2:00 Funeral Peggy Wakeling <i>Oakham</i> 7:30 Sung Compline <i>Whissendine</i>
<i>Wednesday</i> 28 Mar	8:30 Morning Prayer <i>Oakham</i> 10:00 Holy Communion J&A	12:00 CTiO Prayer Mtg <i>Cong Ch</i> 5:30 Meditation J&A 7:30 Compline <i>Market Overton</i>
Maundy <i>Thursday</i> 29 Mar	9:45 Tiny Tots <i>Oakham</i> 12:00 Ecumenical Prayer <i>Oakham</i>	1:30 Oakham CofE Sch <i>Oakham</i> 7:30 Liturgy & Communion <i>Oakham</i>
Good Friday 30 Mar	9:00 Morning Prayer <i>Brooke</i> 10:00 Litany J & A 10:30 Walk of Witness 10:45 Ecumenical Svc <i>Buttercross</i>	12:00 Sung Liturgy <i>Oakham</i> 1:00 Addresses & Meditation <i>Oakham</i> 5:00 Prayers at the Cross <i>Braunston</i>

Services Next Sunday - 1 April (Easter Sunday)

<i>Oakham</i>	8:00 Holy Communion (CW Trad) 10:30 Parish Communion	
<i>Whissendine</i>	11:00 Holy Communion	
<i>Teigh</i>	9:15 Holy Communion	
<i>Market Overton</i>	9:15 Extended Communion	
<i>Ashwell</i>	10:30 Extended Communion	
<i>Langham</i>	11:00 Holy Communion	
<i>Braunston</i>	5:30 Dawn Vigil & Communion	
<i>Brooke</i>	8:00 Holy Communion	
<i>Hambleton</i>	9:15 Holy Communion	
<i>Egleton</i>	9:15 Extended Communion	

Next Sunday's Readings

Easter Sunday: Acts 10.34-43; 1 Corinthians 15.1-11; Mark 16.1-8