



Benefice of the Piddle Valley, Hilton & Ansty, Melcombe Horsey and Cheselbourne

Thursday 9th April 2020
Maundy Thursday (Altar Colour Red)

Readings: Exod. 12:1-4, 11-14, 1 Cor 11:23-26, John 13:1-17, 31-35,

Collect God our Father, you have invited us to share in the supper which your Son gave to his Church to proclaim his death until he comes: may he nourish us by his presence, and unite us in his love; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

Exodus 12:1-14 (ESV) - The Passover

The LORD said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbour shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight. "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. "This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast.

COMMENT: Just as Christians mark the beginning of Redemption by the (alleged) year of our Lord's birth – the Israelites would mark their annual calendar beginning with the Passover. Originally the months were not marked by names but by Ordinals – and would be quoted as the 3rd month since we gained our freedom – every month would commemorate Israel's freedom. The later practice of naming the months owes itself to the period of exile, and influenced by the Babylonian calendar. The fact that the month is not named in this text suggests that it is much older than the exilic or post exilic period, and is indeed a tradition maintained by the community of faith as to the redemption of Israel by God. As the lamb was sacrificed for sacred purposes it all must be consumed, either by eating or the remnants destroyed by fire (verse 10) – there is an echo of this in the Christian Eucharist, where all

the elements consecrated must be consumed. Perhaps the most valuable lesson drawn from this account, is that Israel was to live the faith – this event was (and is still today) to be commemorated every year.

John 13:1-17 (ESV) - Jesus Washes the Disciples' Feet

Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to him, "Lord, do you wash my feet?" Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not 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, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "Not all of you are clean." When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them.

A New Commandment

When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.' A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another."

COMMENT: It might be seen as a mystery why John would have lifted up this practice as having been instituted on the night before Jesus' death while omitting the Lord's Supper entirely from his narrative. Yet the other hand, John is aware of the tradition as he notes the sacrament of the body and blood of Christ in another context. It is contained in the discourse following the feeding of the five thousand in chapter 6. We also find an oblique reference to baptism in Jesus' reply to Peter when he wanted Jesus to wash not only his feet, but his hands and his head (13:8-11). Before a meal began Servants would wash the feet of the assembly, and so John is concentrating on this act of humility of Jesus. It is clear the context is the last supper. One other reference to washing feet as a common practice in the early church occurs in 1 Timothy 5:10. This points to Christ's command to wash one another's feet having been understood from the beginning in a literal sense. The Timothy passage implies that a widow to be honoured and consecrated in the Church should be one "having a reputation for good works: if she ... has washed the feet of the saints ..." There is good reason to believe that this Pastoral Letter was written early in the 2nd Century AD although possibly including some selections

by Paul himself. So the practice would have been continued in much the same way that baptism and the Lord's Supper continued because they had been instituted by Christ.

Short Preface: And now we give you thanks because, having loved his own who were in the world, he loved them to the end; and on the night before he suffered, sitting at table with his disciples, he instituted these holy mysteries, that we, redeemed by his death and restored to life by his resurrection, might be partakers of his divine nature.

Post Communion: Lord Jesus Christ, we thank you that in this wonderful sacrament you have given us the memorial of your passion: grant us so to reverence the sacred mysteries of your body and blood that we may know within ourselves and show forth in our lives the fruit of your redemption, for you are alive and reign, now and for ever. **Amen**

Benefice Notices

Live Streaming: Please see attached for daily live streamed services. To access the live streamed services, please go to the benefice facebook page at the time of the service, and the live stream will appear. If you 'like' the benefice facebook page, you will receive notifications on live services and other information posted to the facebook page.

THE
WEEK
AHEAD

Thursday evening compline: will be moved to 8.15pm, allowing for continued support of our NHS staff and keyworkers at 8pm by clapping. Please do join us for compline to offer prayerful support to our friends within the benefice and further afield.

Final in the series of Lent Rosary prayers - service sheet emailed. New prayer sheet will be emailed for Easter rosary prayers.

Good Friday: Stations of the Cross: 11am Live streamed on Facebook

Benefice Prayer list:



In your prayers, please will you pray for our friends and neighbours throughout the benefice. For the sick, the grieving, for our key workers and support groups

For those who are suffering in mind, body or spirit, through illness or recovering from hospital treatment: *Sara Milne, Ann Lambert, Fay Lord, Richard Hanbury, Geoff Harris, Ruth Tutt, Bernard, Alex Bexon, Giles Maber and Robyn Kotze. For those in care homes: June Kelloway, Roger Gray, Marion Traynor...*

Any additions to the prayer list, please email the Rector.

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