

ST. NICHOLAS, NEWPORT, LINCOLN, LN1 3DP

Registered Charity Number: 1133977

www.stnicholaslincoln.org.uk

PALM SUNDAY

13th April 2025

TODAY

9:00 am Said Eucharist

10:30 am Parish Eucharist for Palm Sunday

Hymns: 159; 161; 149; 148; 142

6:00 pm Choral Evensong at St Mary Magdalene

THIS WEEK

MONDAY OF HOLY WEEK

8:45 am Morning Prayer

10:00 am Church open

TUESDAY OF HOLY WEEK

8:45 am Morning Prayer

10:00 am Church open

WEDNESDAY OF HOLY WEEK


8:45 am Morning Prayer

9:30 am Said Eucharist

10:00 am Church open

MAUNDY THURSDAY

8:45 am Morning Prayer

 9.30am-11.30am - ST. NICK'S NIPPERS
Play, Worship, Coffee & Friendship for young children and those who have care of them.

10:00 am Church open

7:30 pm Liturgy of Maundy Thursday, & Watch

GOOD FRIDAY

9:30 am Good Friday Gathering

10:00 am Church open

11:30am Good Friday Walk of Witness

2:00 pm Liturgy of Good Friday

SATURDAY

10:00 am Church open

8:00 pm Easter Vigil – Lincoln Cathedral

NEXT SUNDAY – EASTER DAY

9:00 am Said Eucharist

**10:30 am Parish Eucharist for Easter Sunday
with Ministry of Healing**

READINGS FOR NEXT WEEK

SUNDAY 20TH APRIL

Acts 10:34-43

Psalms 118:1-2, 14-24

1 Corinthians 15:19-26

John 20:1-18

WEDNESDAY 23RD APRIL

Acts 3:1-10

Psalms 105:1-9

Luke 24:13-35

FROM OUR ASSOCIATE PRIEST

Dear Friends,

In our journey through the liturgy of the Eucharist we come now to the third and fourth actions: the Breaking of the Bread and the Giving of Communion.

But first we say or sing the Lord's Prayer. This has been a part of the liturgy from early times. The petition, "Give us this day our daily bread", taken to refer to the bread of life. The Greek word translated 'daily' is one translators struggle with. One interpretation, apt for Holy Communion is 'the bread of the kingdom.'

Then comes the Breaking of the Bread or Fraction. On the surface this might seem to be no more than a practical way to ensure that the bread is broken for all to share. However it also has symbolic meaning. It speaks of both sharing and brokenness. The bread the Christ gives in the Eucharist is his broken body. The scandal of the brokenness of the Church, our disunity and lack of communion, is linked with the body of Christ broken upon the cross.


The Fraction can be done in silence or followed by a form of words. The anthem 'Agnus Dei- Lamb of God' can be sung during the fraction. Two forms are given in Common Worship and we have musical settings of both. At the Sung Eucharist, we use a large altar bread, so that people can see the action more clearly and more of them receive a broken fragment rather than a small round host. In the West it has long been the custom to use unleavened bread – made without yeast – as is used at Passover. The eastern custom of using leavened bread can be followed and this may seem more like real 'bread.' It can, however, be a messy business with crumbs of consecrated bread going everywhere, so a concern for reverence, as well as convenience, leads to the use of wafers.

The Fraction is followed immediately by the Giving of Communion. The president invites the people to communion, using one of several forms. One, using the language of the Prayer Book, begins, 'Draw near with faith...' It can be followed by the Prayer of Humble Access – 'We do not presume....' This has been restored to its position before Communion in the First Prayer Book of 1549, rather than interrupting the prayer of consecration immediately after the Sanctus in 1662. Its admission of our unworthiness is trumped by the Lord 'whose nature is always to have mercy,' and it ends with the purpose of Holy Communion being the mutual indwelling of Christ and communicants.

Another form draws on scripture: John the Baptist pointing to Jesus as 'the Lamb of God who takes away the sin of the world' (John 1.29). We are blessed to be called to eat and drink at the meal which is not just a memorial of the last supper but the 'marriage supper of the Lamb' in the book of Revelation (19.9). The response is the words of the centurion in Luke 7.6. A third, 'God's holy gifts for God's holy people,' and its response comes from the Eastern liturgical tradition. Scripture provides a form for Eastertide, from St. Paul's First Epistle to the Corinthians (5.7).

PARISH INFORMATION

Parish Office

 01522 540614; stnicholaslincoln@gmail.com

Notices for next week's sheet by Wednesday please.

Online & Social Media

 @StNicksLincoln  @stnicholaslincoln

www.stnicholaslincoln.org.uk

After the president and other ministers have received communion, the people come forward to receive. Anglican tradition was for this to take place with people kneeling at the altar rail – rather than sitting in their seats as in the Reformed tradition. Receiving communion standing, as we do at St. Nicholas, has now become a common practice. When there are large congregations this can speed things up. Creaky joints, which can make negotiating steps difficult and risky and kneeling painful, make standing an easier option, and we now have a number of people who receive in their places because of mobility problems. Often the layout of a church is the deciding factor.

One of the changes brought about by the Reformation was the restoration of the chalice to the people. Covid and the risk of infection put paid to that for a time, and those who are vulnerable can still receive in one kind and be assured that they receive the fullness of the Sacrament. Covid also brought into question the practice of people ‘intincting,’ that is, dipping the host in the chalice, thinking this more hygienic than drinking from the common cup. In fact, this can be less hygienic when people accidentally or carelessly dip their fingers in the wine. The practice may also cause problems for those who need gluten-free wafers. The practice of receiving directly onto the tongue is also discouraged: the danger of transmitting infection outweighs the desire for reverence.

The administration and receiving of Holy Communion is not just a matter of practicalities but of the spiritual attitudes. In recent decades there has been a renewed emphasis on the Eucharist as a fellowship meal as well as a sacrifice; on the communal as well as the personal: we are not just ‘my communion’ as people used to say. We share in the sacramental meal with our brothers and sisters and its effect should bind us more closely to them. However, we should not forget that there is more going on here than a fellowship meal with friends: we come at Christ’s invitation to receive his Body and Blood.

Yours in Christ,

Fr. Alan

NOTICES

LINCOLN CATHEDRAL LENT SERMONS **SUNDAY EVENSONG, 3:45 PM**

This Lent, sermons at the Cathedral’s Sunday Evensong service are linked to the Diocesan Lent Course.

13th April (Palm Sunday): **Saying Nothing** (Prayers of Contemplation) - Rev’d David McCormick

GOOD FRIDAY WALKS OF WITNESS

Churches Together in Lincoln and District invite you to join one of the four Walks, leading to St Benedict’s Church, for an open air Civic Service at noon. **The northern route leaves Bailgate Methodist Church at 11:30 am, on Friday 18th April.**

HOLY WEEK & EASTER 2025

Sunday 13th April – Palm Sunday

9 am Said Eucharist

10:30 am Sung Eucharist for Palm Sunday

Wednesday 17th April

9:30 am Said Eucharist

Thursday 18th April – Maundy Thursday

7:30 pm Liturgy of Maundy Thursday & Watch

Friday 18th April – Good Friday

9:30 am Good Friday Gathering

11:30 am Walk of Witness

2 pm Good Friday Liturgy

Saturday 19th April

8 pm Easter Vigil at Lincoln Cathedral

Sunday 20th April – Easter Day

9 am Said Eucharist on Easter Day

10:30 am Sung Eucharist on Easter Day

CHRISTIAN AID MYANMAR EARTHQUAKE APPEAL

A collection will be made in church this Sunday and on Easter Day, to help the urgent humanitarian work of Christian Aid in Myanmar. Your generosity will be greatly appreciated.

PHOENIX GROUP ACTIVITIES

1st and 3rd Mondays, 2:00 to 4:00 pm

1st Mondays: Board Games and refreshments

3rd Mondays: Speakers and refreshments

FORTHCOMING MEETINGS:

TUESDAY April 22nd: Games Afternoon

TUESDAY May 6th: Games Afternoon

May 19th: topic to be confirmed

June 2nd: Games Afternoon

June 16th: Alan Barnes – the RNLI

July 7th: Games Afternoon

July 21st: Vikki Sonnenberg – the Pennells’ History

TALKS TO LOOK FORWARD TO:

Sept 15th: Jill Stubbs – The Canal & River Trust

Oct 20th: Annette Mackenzie & Eric the Little Owl

Nov 17th: Shirley Brook

Dec 15th: Dan Matthews – Forensic Science, Part 2

For further information, please contact Betty Brown
email address: bettybkbrown@yahoo.co.uk

ST MARY MAGDALENE

SUNDAY EVENING SERVICES

Evening services at St Mary Magdalene are on second and fourth Sundays, starting at **6:00 pm.**

APRIL

Sunday 13th: Choral Evensong (BCP)

Sunday 27th: Choral Evening Prayer (CW)

ALL SAINTS CHURCH NETTLEHAM

2025 CONCERT SERIES 7 PM / £10

The next concert of this series is on **Friday 9th May**, when Julian Hellaby celebrates the history and repertoire of the pian, with a lecture recital, including music by Bach, Beethoven, Chaminade, Ravel and Rahbee.

READINGS

PRAYER BEFORE THE SERVICE

Lord Jesus Christ, who said to your apostles, 'Peace I leave with you, my peace I give to you': look not on our sins but on the faith of your Church and grant it the peace and unity of your kingdom; where you live and reign with the Father in the unity of the Holy Spirit, one God, now and for ever. Amen.

Sunday 13th April - Palm Sunday

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

PALM GOSPEL

LUKE 19:28-40

Jesus 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.'

FIRST READING

ISAIAH 50:4-9A

The servant of the Lord said:
The Lord God has given me the tongue of a teacher,
that I may know how to sustain the weary with a word.
Morning by morning he awakens—
wakens my ear to listen as those who are taught.
The Lord God has opened my ear,
and I was not rebellious, I did not turn backwards.
I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face from insult and spitting.
The Lord God helps me;

therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.
Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.
It is the Lord God who helps me;
who will declare me guilty?

PSALM

PSALM 31:9-16

Refrain: I have trusted in you. You are my God.

Have mercy on me, Lord, for I am in trouble;
my eye is consumed with sorrow,
my soul and my body also.
For my life is wasted with grief,
and my years with sighing;
my strength fails me because of my affliction,
and my bones are consumed. **R**
I have become a reproach to all my enemies
and even to my neighbours,
an object of dread to my acquaintances;
when they see me in the street they flee from me. **R**
I am forgotten like one that is dead, out of mind;
I have become like a broken vessel.
For I have heard the whispering of the crowd;
fear is on every side;
they scheme together against me,
and plot to take my life. **R**
But my trust is in you, O Lord.
I have said, 'You are my God.
'My times are in your hand;
deliver me from the hand of my enemies,
and from those who persecute me.
'Make your face to shine upon your servant,
and save me for your mercy's sake.' **R**

SECOND READING

PHILIPPIANS 2:5-11

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

PASSION GOSPEL

LUKE 22:14-END OF 23

POST COMMUNION

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**

Wednesday 16th April

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

FIRST READING

ISAIAH 50:4-9A

The servant of the Lord said:

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word.

Morning by morning he wakens—

wakens my ear to listen as those who are taught.

The Lord God has opened my ear,

and I was not rebellious, I did not turn backwards.

I gave my back to those who struck me,

and my cheeks to those who pulled out the beard;

I did not hide my face from insult and spitting.

The Lord God helps me;

therefore I have not been disgraced;

therefore I have set my face like flint,

and I know that I shall not be put to shame;

he who vindicates me is near.

Who will contend with me?

Let us stand up together.

Who are my adversaries?

Let them confront me.

It is the Lord God who helps me;

who will declare me guilty?

PSALM

PSALM 70

Refrain: Come to me quickly, O God.

O God, make speed to save me;

O Lord, make haste to help me.

Let those who seek my life

be put to shame and confusion;

let them be turned back and disgraced

who wish me evil.

Let those who mock and deride me

turn back because of their shame. **R**

But let all who seek you rejoice and be glad in you;

let those who love your salvation say always, 'Great is the Lord!'

As for me, I am poor and needy;

come to me quickly, O God.

You are my help and my deliverer;

O Lord, do not delay. **R**

SECOND READING

HEBREWS 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.

GOSPEL READING

JOHN 13:21-32

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.'

POST COMMUNION

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**