

ST. NICHOLAS, NEWPORT, LINCOLN, LN1 3DP

Registered Charity Number: 1133977

www.stnicholaslincoln.org.uk

MOTHERING SUNDAY

30th March 2025

TODAY

9:00 am Said Eucharist

10:30 am Parish Eucharist for Mothering Sunday

Hymns: 137; 313; 537; 136; 739

THIS WEEK

MONDAY

8:45 am Morning Prayer

10:00 am Church open

TUESDAY

8:45 am Morning Prayer

10:00 am Church open

11:30 am Funeral – Christopher Jones

7:30 pm Lent Course

WEDNESDAY


8:45 am Morning Prayer

9:30 am Said Eucharist

10:00 am Church open

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

2:00 pm Lent Course

FRIDAY

10:00 am Church open

SATURDAY

10:00 am Church open

NEXT SUNDAY – PASSION SUNDAY

NB: The Lincoln 10K will affect parking today

9:00 am Said Eucharist

10:30 am Said Eucharist

READINGS FOR NEXT WEEK

SUNDAY 6TH APRIL

Isaiah 43:16-21

Psalms 126

Philippians 3:4b-14

John 12:1-8

WEDNESDAY 9TH APRIL

Daniel 3:14-20, 24-25, 28

Canticle: Bless the Lord

John 8:31-42

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

FROM OUR ASSOCIATE PRIEST

Dear Friends,

In our exploration of the liturgy of the Eucharist we come now to the second of the actions which come from those of our Lord, not only at the Last Supper but at the miraculous feedings of the crowds in the gospels and with the disciples at Emmaus: the thanksgiving.

In Jewish prayer things and people are blessed by giving thanks to God for and over them. The word Eucharist is Greek for 'thanksgiving'. The prayer in which the bread and wine are blessed and consecrated in the context of thanksgiving has been given a number of names: in the 1662 Prayer Book it is the 'Prayer of Consecration'; in eastern liturgies the 'anaphora' – offering; in the American Prayer Book the 'Great Thanksgiving', and in Common Worship the 'Eucharistic Prayer'.

It begins with a greeting and dialogue between the presiding priest and the congregation, known as the 'Sursum corda', from the Latin for 'Lift up your hearts'. In scripture the heart is not simply an organ that pumps blood around the body but the centre of our being. So the congregation is invited to join in the offering of thanks by raising the whole of their being to "things that are above, where Christ is seated at the right hand of God" (Colossians 3.1-3).

This uplifting suggests that in the Eucharist we are brought into the presence of God in Christ, not so much by our bringing Christ down to our assembly, but by God lifting us up to heaven. This is perhaps made most obvious when worship is accompanied by singing and ceremonial, in church buildings where art and architecture reflect something of the glory and worship of heaven.

The reformed worship established by John Calvin in 16th century Geneva was noted for its plain simplicity, in deliberate contrast to catholic liturgy, but he too saw worship as a lifting up of the congregation to heaven: "Let us raise our hearts and minds on high, where Jesus Christ is, in the glory of the Father...Our souls will only then be disposed to be nourished and vivified by his substance, when they are raised high as heaven, to enter the kingdom of God where he dwells".

The dialogue continues with "Let us give thanks to the Lord our God". We are invited to take part not only in the earthly action of the president in making Eucharist but also in the heavenly action of Christ the Great High Priest, the true offering of which the Eucharist is the earthly sacrament (Hebrews 8.1-2, 9.10-11).

The invitation to give thanks leads into what is known as the 'preface'. While it is an introduction to the prayer, it means something more than the preface of a book. The word comes from the Latin to put before or proclaim. It proclaims the reason for giving thanks. Some liturgies, like those of eastern churches, have a single fixed preface. Others have a variety for different seasons and occasions. The Prayer Book had a small number of seasonal prefaces. Common Worship has prayers which follow both practices. Those which

follow the western pattern have a rich variety of short or extended prefaces, while those based on eastern liturgies have unvarying ones. The Prayer Book Communion Service reflected late medieval concentration on the cross and passion, rather at the expense of creation. Common Worship redresses this imbalance, in the spirit of the Prayer Book's 'General Thanksgiving', which bids us bless God for "our creation, preservation, and all the blessings of this life; but above all for the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory".

The conclusion of the preface links our worship with that of 'angels and archangels and all the company of heaven', with the saints in heaven, as it leads into the Sanctus and Benedictus. The first comes from the heavenly hymn in Isaiah's vision in the temple (Isaiah 6) and John's in Revelation 4, when he hears the angelic beings singing, 'Holy, holy, holy'. The second comes from the people's acclamation of the Messiah on Palm Sunday. The worship of God is a cosmic act in which we are permitted to join through Jesus Christ, in the power of the Holy Spirit.

My last words this week must be 'to be continued!' I have run out of space.

Yours in Christ,

Fr. Alan

NOTICES

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

LENT COURSE: TEACH US TO PRAY

Our Lent course continues, on 1st & 8th April at 7.30pm; repeated on Thursdays 3rd & 10th April at 2pm. **All are welcome!**

LENTEN APPEAL FOR WATERAID

We are running the "Jars of Change" appeal again this year. Please see information on table at the back of church – and pick up a jar! Thank you. *Sue Humphrey*

ANNUAL PAROCHIAL CHURCH MEETINGS

The Annual Meetings took place on Sunday, 23 March. The following have been elected as Churchwardens: Christine Elsmore, David Grattrick, Nick James and Roger Hansard. Joan Beresford and Clare Wise were elected to the PCC.

We still have vacancies to fill on the PCC. If you would like to be considered please speak to one of the Churchwardens or email the office.

There are also two vacancies for Deanery Synod Representatives. Again, if you would like to be considered please speak to one of the Churchwardens or email the office. You could also speak to Dr Neill Hepburn who is a Deanery Synod Representative, for more information. *Joanne Osborne, PCC Secretary*

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.

30th March (Lent 4): **Saying Sorry** (Prayers of Penitence) - Canon Sarah Spencer

6th April (Lent 5, Passion Sunday): **Saying Ouch** (Prayers of Lament) - Canon Dr Hugh Jones

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

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:

April 7th: The Churches of the Lincolnshire Wolds – an illustrated talk by David Brown

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)

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 in at 11:30 am, on Friday 18th April.**

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 30th March
9 am – Lent 4

COLLECT

Merciful Lord, absolve your people from their offences, that through your bountiful goodness we may all be delivered from the chains of those sins which by our frailty we have committed; grant this, heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen

FIRST READING

JOSHUA 5:9-12

After the Israelites had crossed over the Jordan river, the Lord said to Joshua, 'Today I have rolled away from you the disgrace of Egypt.' And so that place is called Gilgal to this day.

While the Israelites were encamped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

PSALM

PSALM 32

Refrain: You, O Lord, are my hiding place.

Happy the one whose transgression is forgiven,
and whose sin is covered.

Happy the one to whom the Lord imputes no guilt,
and in whose spirit there is no guile. **R**

For I held my tongue;

my bones wasted away

through my groaning all the day long.

Your hand was heavy upon me day and night;

my moisture was dried up like the drought in

summer. **R**

Then I acknowledged my sin to you

and my iniquity I did not hide.

I said, 'I will confess my transgressions to the Lord,'

and you forgave the guilt of my sin. **R**

Therefore let all the faithful make their prayers to you
in time of trouble;

in the great water flood, it shall not reach them.

You are a place for me to hide in;

you preserve me from trouble;

you surround me with songs of deliverance. **R**

'I will instruct you and teach you

in the way that you should go;

I will guide you with my eye.

'Be not like horse and mule which have no
understanding;

whose mouths must be held with bit and bridle,
or else they will not stay near you.' **R**

Great tribulations remain for the wicked,

but mercy embraces those who trust in the Lord.

Be glad, you righteous, and rejoice in the Lord;

shout for joy, all who are true of heart. **R**

SECOND READING

2 CORINTHIANS 5:16-END

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

GOSPEL READING

LUKE 15:1-3, 11B-END

Now all the tax-collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, 'This fellow welcomes sinners and eats with them.'

So he told them this parable:

'There was a man who had two sons. The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them. A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, "How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands.'" So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." But the father said to his slaves, "Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive

again; he was lost and is found!" And they began to celebrate.

'Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, "Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound." Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, "Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!" Then the father said to him, "Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found."'

POST COMMUNION

Lord God, whose blessed Son our Saviour gave his back to the smiters and did not hide his face from shame: give us grace to endure the sufferings of this present time with sure confidence in the glory that shall be revealed; through Jesus Christ our Lord. **Amen**

Sunday 30th March **10:30 am - Mothering Sunday**

FIRST READING

1 SAMUEL 1:20-END

Hannah conceived and bore a son. She named him Samuel, for she said, 'I have asked him of the Lord.' The man Elkanah and all his household went up to offer to the Lord the yearly sacrifice, and to pay his vow. But Hannah did not go up, for she said to her husband, 'As soon as the child is weaned, I will bring him, that he may appear in the presence of the Lord, and remain there for ever; I will offer him as a nazirite for all time.' Her husband Elkanah said to her, 'Do what seems best to you, wait until you have weaned him; only—may the Lord establish his word.' So the woman remained and nursed her son, until she weaned him. When she had weaned him, she took him up with her, along with a three-year-old bull, an ephah of flour, and a skin of wine. She brought him to the house of the Lord at Shiloh; and the child was young. Then they slaughtered the bull, and they brought the child to Eli. And she said, 'Oh, my lord! As you live, my lord, I am the woman who was standing here in your presence, praying to the Lord. For this child I prayed; and the Lord has granted me the petition that I made to him. Therefore I have lent him to the Lord; as long as he lives, he is given to the Lord.'

She left him there for the Lord.

GOSPEL READING

JOHN 19:25B-27

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.

Wednesday 2nd April

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.

COLLECT

Merciful Lord, absolve your people from their offences, that through your bountiful goodness we may all be delivered from the chains of those sins which by our frailty we have committed; grant this, heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

FIRST READING

ISAIAH 49:8-15

Thus says the Lord:

In a time of favour I have answered you,
on a day of salvation I have helped you;
I have kept you and given you
as a covenant to the people,
to establish the land,
to apportion the desolate heritages;
saying to the prisoners, 'Come out',
to those who are in darkness, 'Show yourselves.'
They shall feed along the ways,
on all the bare heights shall be their pasture;
they shall not hunger or thirst,
neither scorching wind nor sun shall strike them
down,
for he who has pity on them will lead them,
and by springs of water will guide them.
And I will turn all my mountains into a road,
and my highways shall be raised up.
Lo, these shall come from far away,
and lo, these from the north and from the west,
and these from the land of Syene.
Sing for joy, O heavens, and exult, O earth;
break forth, O mountains, into singing!
For the Lord has comforted his people,
and will have compassion on his suffering ones.
But Zion said, 'The Lord has forsaken me,
my Lord has forgotten me.'
Can a woman forget her nursing-child,
or show no compassion for the child of her womb?
Even these may forget,
yet I will not forget you.

PSALM

PSALM 145:8-18

Refrain: Great is the Lord, and highly to be praised.

The Lord is gracious and merciful,
long-suffering and of great goodness.
The Lord is loving to everyone
and his mercy is over all his creatures.
All your works praise you, O Lord,
and your faithful servants bless you.

They tell of the glory of your kingdom
and speak of your mighty power,
To make known to all peoples your mighty acts
and the glorious splendour of your kingdom. **R**
Your kingdom is an everlasting kingdom;
your dominion endures throughout all ages.
The Lord is sure in all his words
and faithful in all his deeds.
The Lord upholds all those who fall
and lifts up all those who are bowed down. **R**
The eyes of all wait upon you, O Lord,
and you give them their food in due season.
You open wide your hand
and fill all things living with plenty.
The Lord is righteous in all his ways
and loving in all his works. **R**

GOSPEL READING

JOHN 5:17-30

Jesus said, 'My Father is still working, and I also am working.' For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.

Jesus said to them, 'Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise. The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomsoever he wishes. The Father judges no one but has given all judgement to the Son, so that all may honour the Son just as they honour the Father. Anyone who does not honour the Son does not honour the Father who sent him. Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgement, but has passed from death to life.

'Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in himself, so he has granted the Son also to have life in himself; and he has given him authority to execute judgement, because he is the Son of Man. Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

'I can do nothing on my own. As I hear, I judge; and my judgement is just, because I seek to do not my own will but the will of him who sent me.

POST COMMUNION

Lord God, whose blessed Son our Saviour gave his back to the smiters and did not hide his face from shame: give us grace to endure the sufferings of this present time with sure confidence in the glory that shall be revealed; through Jesus Christ our Lord. **Amen**