

Bolingbroke Deanery Team Parishes

Faithful, Confident, Joyful

10th April 2022

Sixth Sunday of Lent (Red)

PALM SUNDAY

[A Service for Palm Sunday](#)

10/04/2022

Join us this Palm Sunday from St John's Goole in Diocese of Sheffield. Curate, Rev Joshua Blunt will be leading the service, and Rev Martin Patton, Vicar, St John's Goole will be preaching.

9.00am Sunday Service at Home ~~Watch the service Church online~~
Join us for our weekly online services, streamed each Sunday at 9am.

<https://www.churchofengland.org/more/media-centre/church-online>

10.00am Prayer in our own homes See below

SIXTH SUNDAY of LENT 10/04/2022

PALM SUNDAY

Services in the Spilsby Cluster

9.30am Spilsby Eucharist and distribution of Palms (PC)

1.15pm Hundleby Baptism: Margot Lyra Owen-Lill

Services in the Marden Hill Cluster

9.30am East Keal Eucharist and distribution of Palms (TMcL)

11.15am Hagworthingham Eucharist and distribution of Palms (PC)

3.00pm East Kirkby Eucharist and distribution of Palms (PC) Banns:

1st Kieran Mark Geoffrey Swales & Henrietta Alice Pissarro both of Newcastle for OB

21/05/2022

Services in the Stickney Cluster

11.15am Stickford Morning Worship and distribution of Palms (FJ)

Services in the Partney Cluster

9.30am Candlesby Morning Prayer and distribution of Palms (PMcL)

11.15am Skendleby Holy Communion and distribution of Palms (TMcL)

HOLY WEEK 2022 Bolingbroke Team			
Monday 29 th	11.00am	Old Bolingbroke	Stations of the Cross/Ukraine
Tuesday 30 th	11.00am	Lincoln Cathedral	Chrism Mass
Wednesday 31 st	10.30am	Spilsby St James	Eucharist
	6.30pm	Hundleby	Women of Holy Week & Compline
Maundy Thursday	7.00pm	Spilsby St James	Eucharist of the Last Supper and Watch to 10am
	7.00pm	Stickford	Maundy Service
	7.00pm	Harrington	Holy Communion
Good Friday	8.00am	Spilsby	Morning Prayer
	10.00am	New Leake	Reflections on the Cross
	11.45am	Meet Spilsby RC or Methodist Churches	Walk of Witness
	12noon	Spilsby Franklin Statue	United Good Friday
	2.00pm	Ruckland	Meditation & Prayer
	2.00pm	Partney	Meditation & Prayer
	2.00pm	Spilsby St James	Reflections on the Cross
	3.00pm	East Kirkby	Reflections on the Cross
	6.30pm	Hundleby	Women of Holy Week & Compline
Holy Saturday	10.00am	Spilsby	Easter Garden
	7.00pm	Spilsby	Easter Vigil
	7.00pm	Old Bolingbroke	Easter Vigil

Bolingbroke Churches on line:

We will continue to publish a short video on YouTube and link it to our website.

Our Web Site <http://lincoln.ourchurchweb.org.uk/spilsby/index.php>

Bolingbroke Team Churches - watch our videos

EASTER SUNDAY 17/04/2022

Services in the Spilsby Cluster

- 9.30am Spilsby Eucharist (PC)
- 11.15am Hundleby Eucharist (PC)
- 3.00pm Firsby Evensong (PC)

Services in the Marden Hill Cluster

- 9.30am East Keal Eucharist (JC)

Services in the Stickney Cluster

- 11.15am Stickney Holy Communion (F) Banns:
2nd Kieran Mark Geoffrey Swales & Henrietta Alice Pissarro both of Newcastle for OB
21/05/2022
- 3-5pm Stickney St Luke Afternoon Teas

Services in the Partney Cluster

- 11.15am Partney Holy Communion (TMcL)
- 3.00pm Aswardby Evening Prayer

Services in South Ormsby

- 9.30am Tetford Holy Communion (TMcL) Banns

NB The date of **Bingo at Stickford** for the Queen's Jubilee has been changed to **Saturday 30th April at 2pm in Stickford Community Centre**, not as advertised in the Grapevine.

Private Prayer in the Following Churches:

St James Spilsby	Daily	08.00 to 16.00
St Mary Hundleby	Daily	10.00 to 14.00
St Helen East Keal	Daily	10.00 to 15.00
St Helen West Keal	Saturday and Sunday	10.00 to 16.00
St Nicholas Partney	Thursdays	11.30 to 12.30
St Mary Tetford	Wednesdays	11.30 to 12.30
St Luke Stickney	Daily	10.00 to 16.00
St Helen Stickford	Daily	10.00 to 16.00

Spilsby Daily 8am Morning Prayer & at Noon

God of love, turn our hearts to Your ways and give us peace. Amen

The sick at home or in hospital,

Nigel Worth, Kathleen, Molly, Veronica, Dorothy, Maggie J. Betty Brawn, Tristan, Michael P, Joan T. Mark, Jossie Lee, June, Hilary, Michael, Harriet, Rose L., Abby, Sheila Janes, Fleur, Mary, Jeff Mason, Rosie, Bob, (Baby) Chloe Lear, Lawrence, Ann Howman, John Prince, Sylvia Bonsey, Anthea B, Jo & John, Bessie Reddin, Mary Julyan, Norman Huntingford, Kerry Brown, Roy Harrison, Diana Douglas.

The Departed: Mary Pegg, John Moore(p), Fred Pearce, Jan Liotica, Kath Bell, Greta Crawford, Phillipa Martyn, Michael Brackenbury (P. Former Archdeacon of Lincoln & Curate of South Ormsby), Margo Saunders, Ian Whitworth, June Gibson, Claire Vines, Elizabeth Bibbings, Mark Baumber.

Anniversary: Mary Mead, Eileen Parker, Ralph Heller, George Griffin, Norma Bradley, Cliff Rowlett, Bill Donner, Kath Garner, Ray Cracknell, Alfred Simpson, Denis Baster, Barbara Hemingham, Eric Chapman, David Cooke, Alan Cornall, “Betty” Bradley, Judith Balderston, Frances Blackburn, Charles Mottley, Hilda Yates, Joyce Carse, Pearl Soulman, Kathleen Palmer, Colin Senior. Don Marshall, Peter Ireland, Marc Haywood, Patrick Moore, Brian Lenton, Nora Goodwin, Eileen Pocklington, Elsie Rogers, Ronald Hodges, Madge Gregory, John Large, Florence Beecham, Gordon Redding, Kath Henden, Beatrice Dawson, James Colin Chapman Richard Waters, Freda Wild, Mary Tuplin, Bill Thorold, Alan Reddish, Mark Faulkner Lucy Short, Ivy Todd, Marjory Bradley, Joyce Ellerby, Ernest Smith, Ray Stainton, Robin Healey, Robert Evers, Sylvia Page Patricia Wells, Michael Hedison, Ethel Harrison, Sylvia Emerson, June Ancaster, Vera Wroe, Joyce Jones, Richard Epton, Rebecca Shaw, Roy Nelson, Vera Willis, Jill Rhymer, Gordon Henman, Betty Armstrong, Joan Barrett, Maureen Clarke, Clifford Willetts, May Dickinson, Betty Leighton, Peter Allewell, John Lear, Trevor Thompson, Penny Holmes, Ken Whitbread, John Emmerson, Christine Pilcher, Colin Cragg, Jean Timmings, Gwen Worth, Sheila Mee, Sylvia Bell, Kate Benson, Joan Griffiths, Michael Dobson, Anthony “Nev” Chamberlain, Bob Kirk, Georgina English, Gill Denniff, John Milliken, Emma Masterton, David Mason, Jacylin Shaw, Sandra Gorham, John Hudson, Jean Jeffries, Ann Hicks, Janet Enderby, Prince Philip, +Robert Hardy.



Sunday 10 th	As Jesus was now approaching the path down from the
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<p>Palm Sunday</p> <p>Fishing industry</p>	<p>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!" <i>Luke 19: 37 - 38</i></p> <p><i>The Church of North India (United)</i></p>
<p>Monday 11th Monday of Holy Week</p> <p>Healthcare Services</p>	<p>The South Lafford Group – In Vacancy Pray for the local clergy and Churchwardens who are enabling our worship to continue at this time.</p> <p><i>The Diocese of Kuching – The Church of the Province of South East Asia</i></p>
<p>Tuesday 12th Tuesday of Holy Week</p> <p>Highways</p>	<p>Retired Clergy & Readers Pray for all Clergy and readers with Permission to Officiate as they exercise their ministry of support.</p> <p><i>The Diocese of Kumasi – The Church of the Province of West Africa (Ghana Province)</i></p>
<p>Wednesday 13th Wednesday of Holy Week</p> <p>Horticulture</p>	<p>Those with a General Preacher's Licence Pray for all who exercise their ministry within specific sectors and not within particular Parishes.</p> <p><i>The Diocese of Kumi – The Church of the Province of Uganda</i></p>
<p>Thursday 14th Maundy Thursday</p> <p>Hospices</p>	<p>Jesus said: 'Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.' <i>John 13: 20</i></p> <p><i>The Diocese of Kurunegala – Extra Provincial to the Archbishop of Canterbury (The Church of Ceylon)</i></p>
<p>Friday 15th Good Friday</p> <p>Hospitality</p>	<p>Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." <i>John 18: 4 – 5</i></p> <p><i>The Diocese of Kushtia – The (united) Church of Bangladesh</i></p>
<p>Saturday 16th Easter Eve</p> <p>Judiciary & Legal Services</p>	<p>Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there. <i>John 19: 41- 42</i></p> <p><i>The Diocese of Kutigi – The Church of Nigeria (Anglican Communion) (Lokoja Province)</i></p>
<p>Sunday 17th Easter Day</p> <p>Leisure and Sports Activities</p>	<p>Mary Magdalene went and announced to the disciples, "I have seen the Lord"; <i>John 20: 18.</i></p> <p><i>The Church of Pakistan (United)</i></p>

Bolingbroke Team Ministry

Palm Sunday 2022



Lord God, let us approach with shouts of praise: hosanna in the highest! Let us draw close to you on this day that caused disturbance and disruption. Let us approach the throne of the one who came as a humble servant, who came to set us free, to change things for ever.

Hosanna to the Son of David. Blessed is he who comes in the name of the Lord.

Hymn

*All glory, laud, and honour to thee, Redeemer, King,
To whom the lips of children made sweet hosannas ring.*

Thou art the King of Israel, thou David's royal Son,
Who in the Lord's name comest, the King and blessed one. *Chorus*

The company of angels are praising thee on high,
And mortal men and all things created make reply. *Chorus*

The people of the Hebrews with palms before thee went;
Our praise and prayer and anthems before thee we present. *Chorus*

To thee, before thy passion, they sang their hymns of praise;
To thee, now high exalted, our melody we raise. *Chorus*

Thou didst accept their praises; accept the love we bring,
Who in all good delightest, thou good and gracious King.

Chorus

Reading: Luke 19: 28 - 40

Jesus' Triumphal Entry into Jerusalem

After Jesus had said this, he 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.'

This is the word of the Lord

Thanks be to God.

Collect

Let us pray for a closer union with Christ in his suffering and in his glory.

True and humble king, hailed by the crowd as Messiah: grant us the faith to know you and love you, that we may be found beside you on the way of the cross, which is the path of glory. Amen

A Reading from the Old Testament – Isaiah 50: 4 - 9

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?

This is the Word of the Lord

Thanks be to God

Homily from the Diocesan Website

On Palm Sunday a dual theme runs through the readings, the themes of servanthood and glory. One might wonder what one has to do with the other! Yet if these dual themes of servanthood and glory are separated or pitted against one another, the entire mystery of the passion, and in turn the mystery of our life in Christ, will be thrown hopelessly off kilter.

In the liturgy we move from the exaltations of "Hosanna! Blessed is the one who comes in the name of the Lord", to the image of the obedient servant of God who saved others but would not save himself. The passion of Jesus carries within it this dual reality, often split apart by various segments of the Church, some speaking of a "theology of the cross" whilst others concentrate on a "theology of glory," as if we are forced to proclaim either Christ's cross or God's glory. Either side of the mystery of the Passion, if separated from the other, will result in misinterpretation or abuse.

One side proclaims that Christ's passion, and therefore our life in Christ, is about humble servanthood. The cross of Christ is a servant's burden. We are Christ's servants as Christ is the servant of God.

The other side of the passion is that of glory. The cross of Christ is the throne of victory; therefore, life in Christ is to know that we are the heirs of salvation and heralds of that salvation to the world.

The two sides of the passion and therefore the two sides of life in Christ are to be held in balance. When we have a balanced understanding of the meaning of the passion, there will be no need to choose between servanthood and glory, between social ministry and evangelism, between action and adoration. Holding to the dual mystery is the key to maintaining a balanced and faithful life in Christ.

This dual reality is one of humanity and yet divinity, it is of servanthood and yet glory, it is a loaf which is body broken and yet the bread of heaven, it is of blood that is spilled that is yet the cup of salvation.

So, Palm Sunday takes us from adulation to betrayal and desertion. We know that the very crowds who shout "Hooray" will yell "Crucify him." One of Jesus' closest followers will betray him. Most of the disciples will desert when things get tough. The religious leaders, convinced that they are protecting Judaism from the upstart prophet will plot with cynical Roman politicians to kill Jesus.

When Jesus begins his journey into the Holy City, he is soon surrounded by excited crowds. They have heard that this prophet heals, feeds, raises from the dead.

Perhaps he will solve all their problems. Perhaps he will throw the occupying Romans out and restore the Jewish Kingdom. Is this Man indeed the Chosen One? Others have pronounced themselves to be the Messiah and have proven to be no such thing. Yet the hopes, aspirations, and demands of the people remain high. Maybe this time God will act. Jesus' followers were caught up in this excitement. All their fears about Jesus entering Jerusalem, his words about being killed there, are forgotten in the excitement of the reception. They must have felt very important, those disciples, as the crowds cheered.

In a few short days the crowds will decide that there's nothing in anything Jesus says or does that is good for them. The disciples, or almost all of them, will separate themselves from Jesus and run for cover. Judas will betray his Lord. The religious leaders and politicians will handle the matter with speed, and a man will die.

We may well ask ourselves which role we play in this human drama. Do we test God, Jesus, the Spirit in terms of "What is in it for me?" The crowd did. Do we run from Jesus and hide behind self-preservation? How ironic it is that the religious leaders and most of the disciples acted from self-interest. The Chief Priests convinced themselves that an unholy murder was justified to safeguard the institution. The disciples perhaps convinced themselves that if the work was to continue, they should protect themselves from arrest and punishment.

Over and over again in the long story of the church, Christian people have acted the roles we encounter today, not just on Palm Sunday, but in the daily life of parishes, dioceses, and the national church.

The question posed by that old African American song, "Were you there when they crucified my Lord?" points not to St. John and the Marys, but to the rest of us. How often have we deserted our church when we haven't obtained the things we think we need? How often have we turned on priests or fellow Christians when they have spoken the truth to us? How often have we put the institution before Jesus? How often have we just run away when things got tough? These sins are alive and well and flourish today as they did then.

This isn't an outdated story. This is life.

For a moment, just a moment, it is good that the lessons today end with death, with no hope, with Jesus alone and dying. For in this Holy Week, which begins today, we have much dying to do, and dying hurts, and dying risks the end of everything. Yet as a community of Christians here today and as individuals, it is, as St Paul tells us, "in dying that we live."

Let us then offer our selfishness, corporate and individual, in Jesus to God as we walk to the Cross. Then in the silence of Good Friday we wait.

Questions for Reflection

1. How often do we go from shouting "Hosanna" to "Crucify"?
2. What motivates people to follow a crowd?

3. Is there anything else from the passage that speaks to you not already discussed? What is it?
4. What will you do this week in your Monday-to-Saturday ministry in response to what you have heard today?

Prayers of Intercession

We pray to you, Lord of palm-branches and the cross, for you understand us and in love you have promised not to push away any who come to you. So we pray for people who feel pushed away: pushed away from a living faith in Jesus by pressure from friends and family; those who feel pushed away by other people in churches if they do not share the same kinds of ideas, or ways, or clothes; for people who are pushed out by those who want power, whose main love is to be noticed, to have control.

God of love, hear our prayer.

We pray for your church that all those who trust in Jesus will be made able by your Spirit to follow his humility, to see and imitate his servant life, to welcome and not to condemn. Help your church to be like Jesus. We pray to you, Lord of palm-branches and the cross, for you know the warm glow of being praised and the loneliness of being hated.

God of love, hear our prayer.

We pray for world leaders, quick to stand in the limelight taking decisions which affect everyone in the world but slow at times to do the steady, less glamorous work to which they are called. We pray for world leaders to understand their role to serve the peoples of the world, that posturing will be replaced by practical action to make a difference, and jockeying for position be replaced by genuine efforts to feed the hungry, clothe the naked and care for those who are weak.

God of love, hear our prayer.

In days when food banks are required in our land to feed families who struggle to provide the basics for life, we ask that you will re-arrange our priorities and help us to live more like Jesus.

God of love, hear our prayer.

We pray to you, Lord of palm-branches and the cross, because you know how quickly life changes to death. We pray for those who have recently lost those whom they have loved. In the shock, confusion, pain and sorrow especially of unexpected loss, we pray for hearts to be open to the comfort of your Spirit, shown through friendship and community and as deep calls to deep. We remember those we know who mourn in these days, and we name them before you now...

God of love, hear our prayer.

We ask, God of grace, that you will make us more like some of the crowd:
that we will follow Jesus and give him our praise in the way we live;
that we will turn away from wrong and evil and stand on the Master's side,
that we will be faithful in worshipping the one who has come in the Lord's name
through our singing, our worship, our prayers, our attention,
in giving our skills, time and means through the days of our lives;
Bless, we pray, all that is given to your glory and the good of many.
Through Jesus who is the Saviour of all. Amen

Gathering our prayers and praises into one let us pray with confidence as our Saviour has taught us.

Our Father in heaven, hallowed be your name

Your kingdom come, your will be done on earth as it is in heaven.

Give us today our daily bread, forgive us our sins.

As we forgive those who sin against us.

Lead us not into temptation but deliver us from evil.

For the kingdom the power and the glory are yours,

Now and forever. Amen

Liturgy of the Passion : Luke 22: 14 – 23:49

Traditionally, when we gather on Palm Sunday, we hear the story of the Passion read, either by a lone voice, or in a dramatized version. On our own, we can read it and meditate on it. Take it slowly, enter into the drama of the story, and allow God to speak through the words on the page into our hearts.

The Institution of the Lord's Supper

When the hour came, Jesus took his place at the table, and the apostles with him. He said to them, 'I have eagerly desired to eat this Passover with you before I suffer; for I tell you, I will not eat it until it is fulfilled in the kingdom of God.' Then he took a cup, and after giving thanks he said, 'Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.' Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.' And he did the same with the cup after supper, saying, 'This cup that is poured out for you is the new covenant in my blood. But see, the one who betrays me is with me, and his hand is on the table. For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!' Then they began to ask one another which one of them it could be who would do this.

The Dispute about Greatness

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, 'The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

'You are those who have stood by me in my trials; and I confer on you, just as my Father has conferred on me, a kingdom, so that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Jesus Predicts Peter's Denial

'Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers.' And he said to him, 'Lord, I am ready to go with you to prison and to death!' Jesus said, 'I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me.'

Purse, Bag, and Sword

He said to them, 'When I sent you out without a purse, bag, or sandals, did you lack anything?' They said, 'No, not a thing.' He said to them, 'But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. For I tell you, this scripture must be fulfilled in me, "And he was counted among the lawless"; and indeed what is written about me is being fulfilled.' They said, 'Lord, look, here are two swords.' He replied, 'It is enough.'

Jesus Prays on the Mount of Olives

He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them, 'Pray that you may not come into the time of trial.' Then he withdrew from them about a stone's throw, knelt down, and prayed, 'Father, if you are willing, remove this cup from me; yet, not my will but yours be done.' Then an angel from heaven appeared to him and gave him strength. In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground. When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them, 'Why are you sleeping? Get up and pray that you may not come into the time of trial.'

The Betrayal and Arrest of Jesus

While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him; but Jesus said to him, 'Judas, is it with a kiss that you are betraying the Son of Man?' When those who were around him saw what was coming, they asked, 'Lord, should we strike with the sword?' Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said, 'No more of this!' And he touched his ear and healed him. Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, 'Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!'

Peter Denies Jesus

Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. Then a servant-girl, seeing him in the firelight, stared at him and said, 'This man also was with him.' But he denied it, saying, 'Woman, I do not know him.' A little later someone else, on seeing him, said, 'You also are one of them.' But Peter said, 'Man, I am not!' Then about an hour later yet another kept insisting, 'Surely this man also was with him; for he is a Galilean.' But Peter said, 'Man, I do not know what you are talking about!' At that moment, while he was still speaking, the cock crowed. The Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny me three times.' And he went out and wept bitterly.

The Mocking and Beating of Jesus

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him, 'Prophecy! Who is it that struck you?' They kept heaping many other insults on him.

Jesus before the Council

When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. They said, 'If you are the Messiah, tell us.' He replied, 'If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.' All of them asked, 'Are you, then, the Son of God?' He said to them, 'You say that I am.' Then they said, 'What further testimony do we need? We have heard it ourselves from his own lips!'

Jesus before Pilate

Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, 'We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.' Then Pilate asked him, 'Are you the king of the Jews?' He answered, 'You say so.' Then Pilate said to the chief priests and the crowds, 'I find no basis for an accusation against this man.' But they were insistent and said, 'He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place.'

Jesus before Herod

When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. He questioned him at some length, but Jesus gave him no answer. The chief priests and the scribes stood by, vehemently accusing him. Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him and sent him back to Pilate. That same day Herod and Pilate became friends with each other; before this they had been enemies.

Jesus Sentenced to Death

Pilate then called together the chief priests, the leaders, and the people, and said to them, 'You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him.'

Then they all shouted out together, 'Away with this fellow! Release Barabbas for us!' (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) Pilate, wanting to release Jesus, addressed them again; but they kept shouting, 'Crucify, crucify him!' A third time he said to them, 'Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him.' But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. So Pilate gave his verdict that their demand should be granted. He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

The Crucifixion of Jesus

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. A

great number of the people followed him, and among them were women who were beating their breasts and wailing for him. But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, "Blessed are the barren, and the wombs that never bore, and the breasts that never nursed." Then they will begin to say to the mountains, "Fall on us"; and to the hills, "Cover us." For if they do this when the wood is green, what will happen when it is dry?'

Two others also, who were criminals, were led away to be put to death with him. When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. Then Jesus said, 'Father, forgive them; for they do not know what they are doing.' And they cast lots to divide his clothing. And the people stood by, watching; but the leaders scoffed at him, saying, 'He saved others; let him save himself if he is the Messiah of God, his chosen one!' The soldiers also mocked him, coming up and offering him sour wine, and saying, 'If you are the King of the Jews, save yourself!' There was also an inscription over him, 'This is the King of the Jews.'

One of the criminals who were hanged there kept deriding him and saying, 'Are you not the Messiah? Save yourself and us!' But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.' Then he said, 'Jesus, remember me when you come into your kingdom.' He replied, 'Truly I tell you, today you will be with me in Paradise.'

The Death of Jesus

It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' Having said this, he breathed his last. When the centurion saw what had taken place, he praised God and said, 'Certainly this man was innocent.' And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

The Burial of Jesus

Now there was a good and righteous man named Joseph, who, though a member of the council, had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. It

was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

Spend some time in quiet reflection as we turn our thoughts towards the events of Holy Week and Easter



Lord Jesus Christ,
I have read the story of your last week on earth,
the story we call the passion story.
And I ponder all that you did and said
and all that you chose not to do and not to say.

I reflect on the meaning of the events for me today,
for I know that it is by your cross and your passion
that humankind is freed from guilt and sin
and set right with God, your Father and my Father.
You, who were sinless, were content to live a human life
and to die not just any human death, but an awful form of capital punishment.

Help me to understand more of this great mystery -
that God incarnate should lay down his life for me and for all people.
Give me also a care for all those who suffer in today's world
from cruelty, from vicious political regimes and from neglect.
Help me to understand how I should respond to the challenge of this story
as I seek to be faithful to you this Holy Week and every week. Amen.

Hymn

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?

He came from his blest throne, salvation to bestow;
but men made strange, and none the longed-for Christ would know.
But oh, my Friend, my Friend indeed, who at my need his life did spend!

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.

Why, what hath my Lord done? What makes this rage and spite?
He made the lame to run, he gave the blind their sight.
Sweet injuries! Yet they at these themselves displease and 'gainst him rise.

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.

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? Heav'n was his home, but mine the tomb wherein he lay.

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.

Final Prayer

Most merciful God, by the death and resurrection of your Son Jesus Christ you delivered and saved the world: grant that by faith in him who suffered on the cross we may triumph in the power of his victory; through Jesus Christ your Son our Lord. Amen

An act of Spiritual Communion

*You may wish to find a space for prayer in front of a cross, a candle, or a special place.
You might choose to make your Spiritual Communion at a particular time of day, or after viewing a live streamed service.*

Reflect on the day and on your relationships.

- *What good things have come from God today?*
- *Where have I fallen short?*
- *What might I do tomorrow?*

You may wish to say or pray

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Read the following words from Scripture. If you have access to today's readings for Holy Communion, you may wish to read and reflect on them.

Jesus said, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.'

John 6.35

Pray for the needs of the world, for your local community, and for those close to you. End with the Lord's Prayer.

Our Father...

Give thanks for the saving death and resurrection of Jesus and ask him to be with you now. Thanks be to you, Lord Jesus Christ, for all the benefits you have given me, for all the pains and insults you have borne for me. Since I cannot now receive you sacramentally, I ask you to come spiritually into my heart.

O most merciful redeemer, friend and brother, may I know you more clearly, love you more dearly, and follow you more nearly, day by day. Amen.
after the Prayer of St Richard of Chichester

Conclude with the following:

The Lord bless us, and preserve us from all evil, and keep us in eternal life. **Amen.**

A prayer for all those affected by coronavirus

Keep us, good Lord, under the shadow of your mercy.
Sustain and support the anxious, be with those who care for the sick,
and lift up all who are brought low; that we may find comfort
knowing that nothing can separate us from your love
in Christ Jesus our Lord. **Amen.**

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Most holy God and Father,
hear our prayers for all who strive
for peace
and all who fight for justice.
Help us, who today remember the
cost of war,
to work for a better tomorrow;
and, as we commend to you lives
lost in terror and conflict,
bring us all, in the end, to the peace
of your presence;
through Christ our Lord.
Amen.



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The Royal Maundy and the Badgers

Author: Ronald Blythe

Date: 01 April 2018

Spring again. Holy Week once more. A hot sun and a cold wind. Plus 'The uncertain glory of an April day' (William Shakespeare). The grass having sprung, I give it the first mow of the year, and the garden is pulled together.

Countless flowers – never were there so many. And a few bees. And an orchestrated woodland of birds. Marsh marigolds are cupped over frogspawn in the

old horsepond. The clouds are sumptuous, banking, riding high. When in 1913 Igor Stravinsky presented his throbbing ballet Rite of Spring, there was public agitation. Spring was supposed to be a time when prettiness hid earthiness.

Nothing can hide the shocking events of Holy Week, however: the arrest, the trial, the desertion of friends, the selflessness of women, the ancient rite of Passover. And thus the world should have moved on. Execution requires that it should. In St Edmundsbury Cathedral, the Queen distributes the Royal Maundy money. I watch her distantly from my lay canon's stall, the small figure passing slowly from recipient to recipient, the clergy richly sombre, the music flowing. Soon it is done. In the distance, I glimpse familiar Suffolk faces and (I fancy) medieval pilgrims. And rings of light. I have had to use my passport to get into this event, just to prove that I am OK.

Maundy – *mandatum novum* – ‘A new commandment I give unto you, that you love one another.’ All this to be repeated in the evening at Wormingford – sans the money, of course. And then I shall help strip the altar – our faith's spring rite. Between these sacred rituals, I may have time to sow some potatoes. Perhaps in a hoed trench, and not with the dib. I will lay them out in a row like a string of shooting beads, and the birds will holler and the grass walks will look handsome. Beautiful towns tumble down on the news; for God was not in the earthquake. Tectonic plates shift. Spring is so beautiful in central Italy, but nature is not confined to the surface. What a Holy Week!

At home already rich people claim expenses. Why is it that they need so much money, must have every pound due to them? As children, we would cry, ‘That's mine! That's mine!’ But we grew out of it – some of us at least. Simply because we couldn't see the point of it, this claiming, this declaring our rights.

Some politicians' expense lists are too vulgar to think about, and one only hopes that their exposure will shame them. There is a well-known disease of corn called Take-all. It is a fungus that blights growth and contaminates a field. ‘Take all if it is your due,’ say some. But why?

A spring day is for visitation, and so I call on the badgers and clamber down the boundary ditch to see how the wild garlic is getting on. The badgers are sound asleep, and the garlic smells good. I rake in some poppy seeds from last year. I misidentify birdsong, this being my least best subject.

I take friends up to Little Cornard to show them where Martin Shaw set ‘Hills of the North, rejoice!’ It is part of my boyhood country, and although the three of us do not shout as we journey on, we do feel an exultancy on this rural height. ‘What a day!’ we repeat. ‘What a day!’ There are scattered farms and apple orchards and bumpy tracks. And Sudbury like Jerusalem in the distance.

This is an extract from Under a Broad Sky by Ronald Blythe (Canterbury Press, £9.99).