



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

Sunday 14th March 2021 – Fourth Sunday of Lent
Mothering Sunday

TODAY'S SERVICES

9:15am	Service of the Word at St. George's Church	Elaine Simkin
11:00am	Holy Communion Service at St. Bartholomew's Church	Revd Carol Pharaoh

We pray for:

Those who are ill: Bob Benyon, Cassie Buono, Brian Cato, Christopher Davies, Christine Greenhalgh, Irene Halliwell, Jenny Harris, Keith Haworth, Mario Heaton, Edith Ibbotson, Joan James, Patricia James, Mike Johnson, Eileen Marsh, Norman Sidlow.

Those who have died recently: Alice Horrocks, Philip Aspinall, John Nilan

And on their anniversaries this week we remember: Arthur Burgess, Paul Dalton, Elizabeth Darbyshire, Earle Gregory, Margaret Halliwell, Derek Hassall, George Higginson, Maurice Hutchinson, Cyril James, Robert Lister, Walter Pendlebury, Mark Ramsden, Irene Roberts, Allan Seal, Joyce Street, Agnes Thompson.

This week:

So it's been a year. Mothering Sunday was the first Sunday that all churches were closed last year so to be able to have services at St. George's and St. Bartholomew's today is a leap forward from that, even if it's not how we would want them to be.

It's also a year since we started these Pewsheets Plus, initially with a page of extra prayers for Covid. With Holy Week and Easter last year, they developed into the current monoliths. I didn't for one minute think that I'd be doing these for more than a few weeks, let alone a year. Many thanks to all those who provide the feedback and I hope that we've all found them a combination of inspirational, educational and interesting. I know it's taught me a lesson.

St. George's: Services will start again this Sunday and

every Sunday at 9:15am. All the current restrictions and regulations remain in place [see the very end of this Pewsheet Plus] but do come along – we can fit everyone in safely.

Sunday services at St. Bartholomew's will continue at 11:00am **and the heating is back!** Next Sunday's service will be a Service of the Word for Passion Sunday led by Elaine Simkin. Details of Holy Week and Easter Services will be announced when set.

In this week's pewsheet, we continue the selection of readings, prayers and a daily hymn for Lent. For Mothering Sunday, prayers come from the Mothers Union Service Book this week. There's lots of background about Mothering Sunday in the March monthly Newsletter.

As well as Mothering Sunday we get to mark St. Joseph's day this week as well as St. Patrick and the Celtic saint we haven't looked at yet, St. Cuthbert. If you've been following these for the year, you may remember we've looked at the influence of Celtic Christianity from Iona and Lindisfarne with St. Columba, St Aidan and the Venerable Bede. There are also a lot of notices towards the end about Children's Society boxes, the APCM and the new deaneries.

Organ Music today – as it's Mothering Sunday, we'll have four Ave Marias, one by Liszt, the famous Bach/Gounod one, the Schubert one and the one claimed to be by [but clearly not] Caccini finishing with the Fugue on the Magnificat by J S Bach, a very odd choice of theme for a strict Lutheran but then he did also complete a famous setting of the RC Mass. There's a nod to St Patrick at the "offertory."

Informal Zoom Chat: We are holding a team meeting on zoom for coffee and chat every Sunday morning from 11.30 am to 12.30 pm. Please contact one of the clergy for the link if you would like to join. It's very informal so come and go as you wish. Thank you.

While services and attendance at church is limited, these pewsheets and on-line services will continue. Do keep any news, views and feedback coming. Please also check our Team YouTube channel for online services:

<https://www.youtube.com/channel/UCDx266HLh9ShYeBJnON8ODg>





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The Collect:

God of love, passionate and strong, tender and careful: watch over us and hold us all the days of our life; through Jesus Christ our Lord.

Amen.

Old Testament Reading : 1 Samuel 1. 20 - end

²⁰Hannah conceived and bore a son. She named him Samuel, for she said, 'I have asked him of the LORD.' ²¹The man Elkanah and all his household went up to offer to the LORD the yearly sacrifice, and to pay his vow. ²²But 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.' ²³Her 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. ²⁴When 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. ²⁵Then they slaughtered the bull, and they brought the child to Eli. ²⁶And 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. ²⁷For this child I prayed; and the LORD has granted me the petition that I made to him. ²⁸Therefore 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.

New Testament Reading: Colossians 3. 12-17

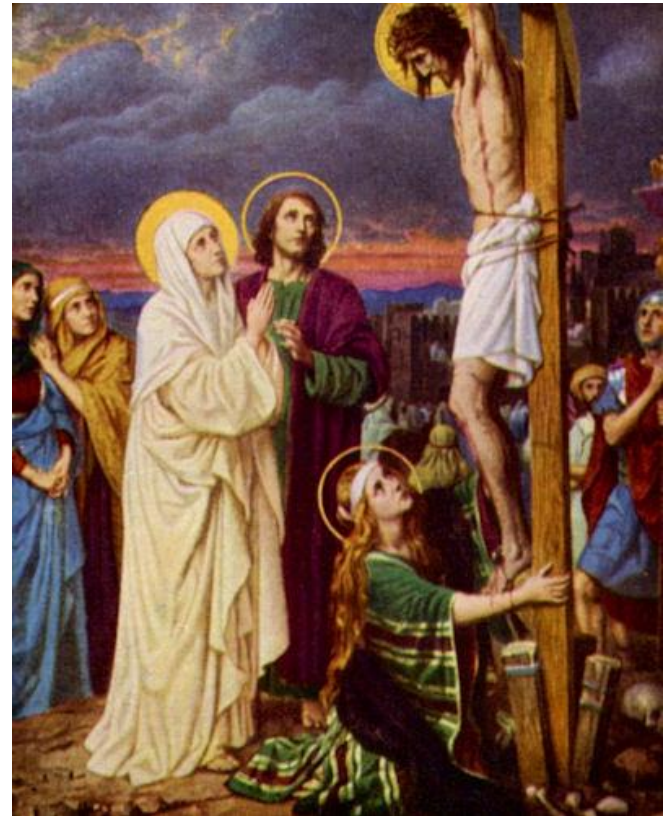
¹²As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. ¹³Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. ¹⁴Above all, clothe yourselves with love, which binds everything together in perfect harmony. ¹⁵And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.

¹⁶Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God. ¹⁷And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

Gospel Reading:

John 19. 25b - 27

²⁵Standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. ²⁶When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' ²⁷Then he said to the disciple, 'Here is your mother.' And from that hour the disciple took her into his own home.



The Post Communion Prayer:

Loving God, as a mother feeds her children at the breast, you feed us in this sacrament with the food and drink of eternal life: help us who have tasted your goodness to grow in grace within the household of faith; through Jesus Christ our Lord.

Amen.



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Homily: Carol Pharaoh

Today, on the day the church calls Mothering Sunday, I asked some of the children to describe their mums or grandmas or older sisters or cousins. Here's some of what they said.

"My Mum is kind and she looks after me. She plays games with me and lets me win. She takes me on lots of bike rides and walks. She works very hard and I love her."

"My Mum is nice; she looks after me and she is lovely".

"My Nana is one of the kindest people I know. She is always there for you and will always want to cheer you up if you are sad. She makes the best lamb dinners ever."

"My Mum is funny and silly sometimes but that's what makes me happy."

"My Grandma is very kind. She is a very keen walker and she is really good at telling stories. She is a huge chatterbox."

"My Mum is lovely and caring but when she goes shopping, she says she will be 5 minutes but she is actually an hour! I love my Mum."

There are some lovely thoughts here. If you watch our on-line service you will discover more. Those who mother us actually come in all shapes and sizes and roles. Sometimes they are foster parents or grandparents or aunties or sisters or cousins or friends. Sometimes they are actually dads or uncles or brothers. Thank you to you all. You are all superstars and you deserve our thanks today and our utmost admiration.

I'm sure that all these people really enjoy their roles but I imagine too that you can find it very challenging at times. Tony Blair once famously said, after one of his children had been in a spot of bother, that it was harder being a parent than being Prime Minister. Relationships and families can be very complicated and there's often a whole mixture of different emotions we can feel.

I'd like to share 2 thoughts today. First of all, I found this thought in one of my resource books by Susan Sayers.

"We are fortunate that many churches have stained glass windows in them. In them there are many different colours. Some of the colours are dark and some are bright. Family life is often like this – a whole picture made up of bright and dark colours, of happy and sad times, angry and contented times, worrying and relaxed times. Family life is like a work of art. It isn't just us on our own who are making these works of art – it's us and God together, and we go on making them all through our lives. We need to remember that



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whenever there is a whole lot of dark, sad colours, God will brighten it for us with the rich, warm, colours of his comforting love.' [Susan Sayers.]

I like the idea that our families are works of art. A work of art takes a long time to perfect. Our families, no matter how they are made up, are works of art and will take a lifetime of work, one which will constantly change with the passing years, in colour and in form.

Our families are all different and will have different people in them and because of this we have to accept that sometimes our families will be under strain at times. We might fall out and get cross with each other. It's part of what being a family brings. There's no doubt it's tough at times and family life has been under a different kind of strain in the last 12 months. The second thing I would like us to consider today takes up this theme.

'Today we are reminded that we all need to look after each other in mothering, unselfish, caring, loving ways as our loving God treats us. When we were little our parents had to dress us, because we couldn't do up the buttons or tie our shoe laces. St Paul in our reading tells us that we should clothe ourselves with compassion, kindness, humility, meekness, patience and most of all, love. A good way to remember that we are called to look after one another is to think of clothing ourselves with these qualities. So, every morning when we get dressed, we can think of putting on the clothes of compassion, kindness, humility, meekness and patience and tie everything together with love. That way we'll be learning to look after one another the way our God looks after us.' [Susan Sayers]

So, here are 2 things we can think about today. Today, as well as thanking God for all our relationships, we need to remember to thank God for giving us our families of all shapes and sizes that are special and works of art. We also need to be mindful of those qualities we need to work at, those clothes we have to put on, to care for each other as God would want us to, today and every day.

Today isn't a day of celebration and joy for everyone. Today can be a very sad day. So, finally, we ask God to comfort these people and pray that through the tears they will find joy in knowing they are special and loved by Him.

May God bless us all. Amen.



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Intercessions – Mothering Sunday

As children of a loving God who always listens to our cries, let us pray to our Father in heaven.

God of love and kindness,
you taught us to love our neighbour,
and to care for those in need
as if we were caring for you.
In this time of anxiety,
give us strength to comfort the fearful,
to tend the sick,
and to assure the isolated of our love,
and your love;
God of love, **hear our prayer.**

God of compassion,
be close to those who are ill,
afraid or in isolation.
In their loneliness, be their consolation;
in their anxiety, be their hope;
in their darkness, be their light;
God of love, **hear our prayer.**

Merciful God,
we entrust to your tender care
those who are ill or in pain,
knowing that whenever danger threatens
your everlasting arms are there to hold them.
Comfort and heal them,
and restore them to health and strength;
through Jesus Christ our Lord.
God of love, **hear our prayer.**

1. A naggy mum, a grumpy dad,
A brother who's a pain.
A sister who takes toys
and never gives them back again.

Chorus:

**All the same, all the same,
In sunshine or in rain,
No matter who we are, you know
God loves us all the same.**

We pray for those who are facing war,
conflict and displacements,
as well as the challenges of Covid-19,
and we place all your precious children
into your hands.
God of love, **hear our prayer.**

As God's children, and heirs with Christ
we cry in the Spirit, 'Abba', Father.

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as 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 for ever. Amen.**

Loving God, accept the cries of our heart as we
offer you prayers; through them transform us and
all creation until you are in all and through all.
We ask these and all our prayers in the name of
Jesus. **Amen.**

2. An uncle who forgets about
Your birthday, when it comes.
A teacher who gets cross with you
and makes you do hard sums.

3. A grandad who tells awful jokes
that drive you up the wall.
And grandma who cooks sprouts for tea
And makes you eat them all.

There are no decent hymns for Mothering Sunday – discuss. If anyone know one do let me know.

Words & Music by Paul Field: We have done this at St. George's once or twice, pure self-indulgence on my part as I rather like the message that God loves everyone whatever they're like and it's the only hymn that mentions the evil of sprouts.



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St Patrick:

1. Patrick (Patricius or Padrig) was born around 386 AD to wealthy parents. Patrick's birthplace is in fact debatable, with many believing that he was born in the still Welsh-speaking Northern Kingdom of Strathclyde of Romano-Brythonic stock, at Bannavem Taberniae. Others consider his birthplace to be in the south of Wales around the Severn estuary, or at St. David's in Pembrokeshire, the tiny city of St David's sitting directly on the seagoing missionary and trade routes to and from Ireland.

2. Not much is known about his early life, but it is believed he was captured and sold into slavery at about the age of 14, with "many thousands of people" by a group of Irish marauders that raided his family estate.

3. Patrick was a slave for six years, during which time he lived and worked an isolated existence as a shepherd. He finally managed to escape his captors, and according to his writings, a voice spoke to him in a dream, telling him it was time to leave Ireland. To this end, it is said that Patrick walked nearly 200 miles from County Mayo, where he was held, to the Irish coast.

4. After his escape, Patrick apparently experienced a second revelation—an angel in a dream telling him to return to Ireland as a missionary. Shortly after this Patrick travelled to Gaul [now France], where he studied religious instruction under Germanus, bishop of Auxerre. His course of study lasted for more than fifteen years and culminated with his ordination as a priest.

5. He eventually returned to Ireland to join other early missionaries, arriving at Slane on March 25th 433 & probably settling in Armagh, intent on converting the native pagans to Christianity. His seventh century biographers enthusiastically claim that he converted all of Ireland to Christianity.

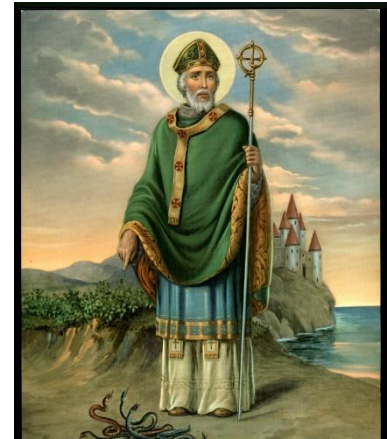
6. In truth it does appear that Patrick was very successful at winning converts. Familiar with the Irish language and culture, he adapted traditional ritual into his lessons of Christianity rather than attempting to eradicate native beliefs. He used bonfires to celebrate Easter since the Irish were used to honouring their gods with fire, he also superimposed a sun, a powerful native symbol, onto the Christian cross to create what is now called a Celtic cross.

7. Upsetting local Celtic Druids it is said that Patrick was imprisoned on several occasions, but he managed to escape each time. He travelled extensively throughout Ireland, establishing monasteries across the country, setting up the schools and churches that would aid him in his conversion of the Irish to Christianity.

8. St Patrick's mission in Ireland lasted approximately thirty years, after which time he retired to County Down. It is said that he died on March 17th in AD 461, and since then, the date has been commemorated as St. Patrick's Day. He dies at Saul where he had built the first Irish church and is believed to be buried in Down Cathedral.

9. A rich tradition of legend and myth surrounds St. Patrick, most of which has undoubtedly been exaggerated over the centuries. Some of these legends recall how Patrick raised people from the dead, others that he drove all the snakes from Ireland. The latter would indeed have been a miracle, as snakes have never been present on the island of Ireland.

10. Another Irish tale which may also have an element of truth about it tells how Patrick used the three-leafed shamrock to explain the Trinity. He apparently used it to show how the Father, the Son, and the Holy Spirit could all exist as three separate parts of the one God.





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Monday 15th March

Isaiah 65. 17 – 21

A New Time Is Coming

¹⁷ "I am creating a new heaven and a new earth.

The troubles of the past will be forgotten.

No one will remember them.

¹⁸ My people will be happy and rejoice forever and ever
because of what I will make.

I will make a Jerusalem that is full of joy,
and I will make her people happy.

¹⁹ "Then I will rejoice with Jerusalem.

I will be happy with my people.

There will never again be crying
and sadness in that city.

²⁰ In that city there will never be a baby who lives only a few days,
and every older person will live for a long, long time.

A person who lives 100 years will be called young.

And whoever doesn't live that long will be considered cursed.

²¹ "In that city whoever builds a house will live there;

whoever plants a vineyard will eat the grapes from that garden.

In Jerusalem at the time, the people can see nothing but the great damage that enemies have done ruining both the Temple and the city. But this situation will not continue. The Lord is making his preparations for new heavens and a new earth which will include a new Jerusalem.

*When God makes something 'new', he creates something completely new and previously unknown (as in the title '*New Testament'). So there is every reason for the people to be full of joy and God himself will enjoy their delight. Every part of life will bring complete satisfaction; there will be total harmony (agreement, peace and happiness) and no sad or painful memories from an earlier life.*

1. How deep the Father's love for us,
How vast beyond all measure,
That He should give His only Son
To make a wretch His treasure.
How great the pain of searing loss –
The Father turns His face away,
As wounds which mar the Chosen One
Bring many sons to glory.

2. Behold the man upon a cross,
My sin upon His shoulders;
Ashamed, I hear my mocking voice
Call out among the scoffers.

It was my sin that held Him there
Until it was accomplished;
His dying breath has brought me life –
I know that it is finished.

3. I will not boast in anything,
No gifts, no power, no wisdom;
But I will boast in Jesus Christ,
His death and resurrection.
Why should I gain from His reward?
I cannot give an answer;
But this I know with all my heart –
His wounds have paid my ransom.

Words & Music: Stuart Townend [b.1963] son of a former vicar of Sowerby Bridge, he's one of the leading modern Christian song writers. Very unusually for a hymn it has an uneven 5 beats to a bar but is still very singable.



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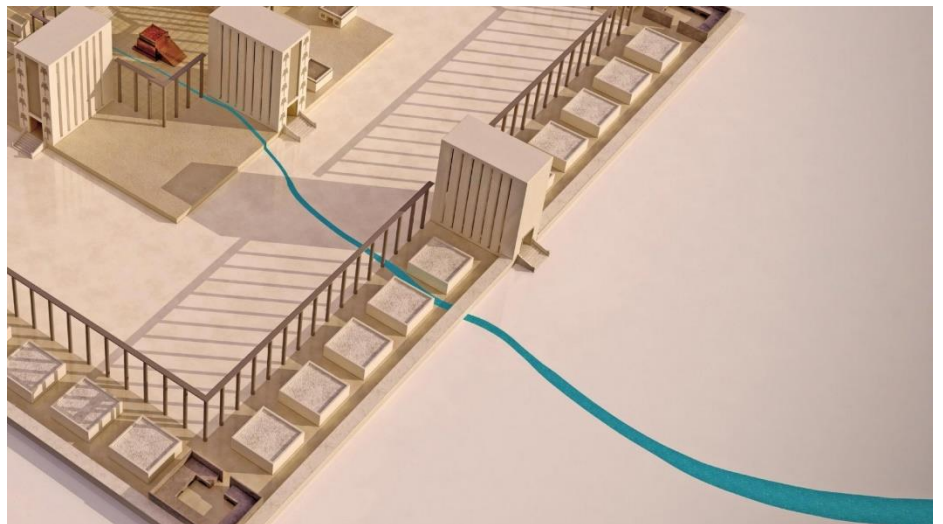
*Lord Jesus,
As your mother Mary cared for you
Throughout your earthly life,
So may all mothers care for their children,
Giving comfort and courage, praise and advice,
Sharing laughter and tears.
Help them to be patient and understanding:
To know when to act and when to stand back,
So that their children may grow up
To know your love and presence in their lives.
Lord Jesus, hear our prayer. Amen.*

Tuesday 16th March

Ezekiel 47. 1 – 9 & 12

The Water Flowing From the Temple

47 The man led me back to the entrance of the Temple. I saw water coming out from under the east gate of the Temple. (The front of the Temple is on the east side.) The water flowed down from under the south end of the Temple and ran south of the altar. ² The man led me out through the north gate and then around the outside to the outer gate on the east side. The water was flowing out on the south side of the gate.



³ The man walked east with a tape measure in his hand. He measured 1000 cubits. Then he told me to walk through the water at that place. The water was only ankle deep. ⁴ He measured another 1000 cubits. Then he told me to walk through the water at that place. There the water came up to my knees. Then he measured another 1000 cubits and told me to walk through the water at that place. There the water was waist deep. ⁵ He measured another 1000 cubits, but there the water was too deep to cross. It had become a river. The water was deep enough to swim in. It was a river that was too deep to cross. ⁶ Then the man said to me, "Son of man, did you pay close attention to the things you saw?"

Then the man led me back along the side of the river. ⁷ As I walked back along the side of the river, I saw many trees on both sides of the water. ⁸ He said to me, "This water flows east, down to the Arabah Valley. ⁹ This water flows into the Dead Sea so that the water in that sea becomes fresh and clean. There are many fish in this water, and all kinds of animals live where this river goes.

¹² All kinds of fruit trees will grow on both sides of the river. Their leaves never will become dry and fall. The fruit will never stop growing on those trees. The trees will produce fruit every month, because the water for the trees comes from the Temple. The fruit from the trees will be for food, and their leaves will be for healing."



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As with Isaiah, yesterday, Ezekiel's writing about a time that is yet to come. Ezekiel saw water as it flowed from the temple. The man took Ezekiel to explore this river. At a third of a mile from the temple, the depth of the water was up to the height of Ezekiel's ankles. After another third of a mile, it was up to his knees. At about a mile, the water was up to Ezekiel's stomach. At 1.3 miles from the temple, the river was very deep – too deep to cross.

The man accompanying Ezekiel explains what this means [v.7-12]. The river flowed to the south and east into the valley of the Jordan River and into the Dead Sea. Today nothing can live in the Dead Sea because of the salt. But when this river flows into the Dead Sea, it will bring pure water. Where now no fish can live then there will be many fish. Those who catch fish will spread their nets along the coast of the sea & will catch all kinds of fish.

Where the river flows, it will bring life. Trees will grow along both sides of the river and will have all kinds of fruit providing food and medicine. This represents the race of God flowing out through all his world.

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 came to this poor world below,
and wept and toiled, and mourned and died,
only because he loved us so.

3 I cannot tell how he could love
a child so weak and full of sin;
his love must be most wonderful
if he could die my love to win.

4 I sometimes think about the cross,
and shut my eyes, and try to see
the cruel nails, and crown of thorns,
and Jesus crucified for me.

5 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.

6 How wonderful it is to see
my love for him so faint and poor,
but yet more wonderful to know
his love for me so free and sure.

7 And yet I want to love you, Lord:
O teach me how to grow in grace,
that I may love you more and more
until I see you face to face.

Words: William Walsham How [1823-97] bishop in the East End of London then first Bishop of Wakefield. This comes from his book children's hymns of 1872 based on 1 John 4.10. He wrote about 50 hymns including some crackers like "For all the saints."

Tune: Herongate an English traditional melody arranged by Ralph Vaughan Williams [1872-1958] – ignore any others.

*Jesus is the light of the world;
He shines in the dark and shows us the way to live.
Glory be to you, Father, Son and Holy Spirit.
You have made us to live in loving families.
Be with us in our homes
And bless us here today.*



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Wednesday 17th March St. Patrick

Isaiah 49. 8 - 15

The Day of Salvation

⁸This is what the LORD says:

“There will be a special time when I show my kindness.

Then I will answer your prayers.

There will be a special day when I will save you.

Then I will help you and protect you.

And you will be the proof of my agreement with the people.

The country is destroyed now,

but you will give the land back to the people who own it.

⁹You will tell the prisoners,

‘Come out of your prison!’

You will tell those who are in darkness,

‘Come out of the dark!’

The people will eat along the road,

and they will have food even on empty hills.

¹⁰They will not be hungry or thirsty.

The hot sun and wind will not hurt them.

Their Comforter will lead them.

He will lead them by springs of water.

¹¹I will make a road for my people.

The mountains will be made flat,

and the low roads will be raised.

¹²“Look! People are coming to me from faraway places.

They are coming to me from the north and from the west.

They are coming to me from Aswan in Egypt.”

¹³Heavens and earth, be happy!

Mountains, shout with joy!

The LORD comforts his people.

He is good to his poor people.

¹⁴But now Zion says, “The LORD has left me; the Lord has forgotten me.”

¹⁵But the Lord says,

“Can a woman forget her baby?

Can she forget the child who came from her body?

Even if she can forget her children,

I cannot forget you.

Does a woman forget her baby?
Or disown the child of her womb?
Even if these forget, I shall not forget you

Isaiah 49: 15



Answering the people's prayers [v.8] doesn't just refer to words but to actions also. God's people have a long journey to return to their own land. But all along the way, God will provide everything that they need (Isaiah 41:17-20). The image presented here is that the joy of the people will affect everything that God has created.

The prophesy changes tone in verse 14 predicting when the Babylonian forces attacked Jerusalem in 587 BC. They ruined the city & completely destroyed the Temple (Isaiah 32:14). The Lord's promise to protect the city seemed to be without worth and yet the Lord tells the people that he will never forget them.

Almighty God,

who in your providence chose your servant Patrick
to be the apostle of the Irish people:

keep alive in us the fire of the faith he kindled

and strengthen us in our pilgrimage towards the light of everlasting life;

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.



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1. I bind unto myself today
the strong name of the Trinity
by invocation of the same,
the Three in One and One in Three.

2. I bind this day to me forever,
by power of faith, Christ's incarnation,
his baptism in the Jordan river,
his death on cross for my salvation,
his bursting from the spiced tomb,
his riding up the heavenly way,
his coming at the day of doom,
I bind unto myself today.

3. I bind unto myself today
the virtues of the starlit heaven,
the glorious sun's life-giving ray,
the whiteness of the moon at even,
the flashing of the lightning free,
the whirling wind's tempestuous shocks,
the stable earth, the deep salt sea
around the old eternal rocks.

4. I bind unto myself today
the power of God to hold and lead,
God's eye to watch, God's might to stay,
God's ear to hearken to my need,
the wisdom of my God to teach,
God's hand to guide, God's shield to ward,
the word of God to give me speech,
God's heavenly host to be my guard.

5. Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

6. I bind unto myself the name,
the strong name of the Trinity
by invocation of the same,
the Three in One and One in Three,
of whom all nature has creation,
eternal Father, Spirit, Word.
Praise to the Lord of my salvation;
salvation is of Christ the Lord!

Words: St Patrick – in legend he sang this as he first landed in Ireland seeking God's protection for himself and his monks against the pagan Irish king who was lying in wait for them.

Tune: Traditional Irish hymn melody called St. Patrick – use the excellent Sir Charles Villiers Stanford arrangement.

Thursday 18th March

Exodus 32. 7 – 14

⁷ At the same time, the LORD said to Moses, "Go down from this mountain. Your people, the people you brought out of the land of Egypt, have committed a terrible sin. ⁸ They have very quickly turned away from what I commanded them to do. They made a calf from melted gold for themselves. They are worshipping that calf and making sacrifices to it. The people have said, 'Israel, these are the gods that led you out of Egypt.'"

⁹ The LORD said to Moses, "I have seen these people, and I know that they are very stubborn. They will always turn against me. ¹⁰ So now let me destroy them in anger. Then I will make a great nation from you."

¹¹ But Moses begged the LORD his God, "LORD, don't let your anger destroy your people. You brought them out of Egypt with your great power and strength. ¹² But if you destroy your people, the Egyptians will say, 'God planned to do bad things to his people. That is why he led them out of Egypt. He wanted to kill them in the mountains. He wanted to wipe them off the earth.' So don't be angry with your people. Please change your mind! Don't destroy them. ¹³ Remember Abraham, Isaac, and Israel. These men served you,



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and you used your name to make a promise to them. You said, 'I will make your people as many as the stars in the sky. I will give your people all this land as I promised. This land will be theirs forever.'"

¹⁴ So the LORD felt sorry for the people. He did not do what he said he might do—he did not destroy them.

So, the background is that the Lord had given his people the Ten Commandments including not having idols. This was part of the covenant [promises] between God and his people – God would bless them if they followed his laws. The second Moses leaves to talk with God again, it all goes wrong.

The LORD told Moses to go down from the mountain calling the Israelites 'your people' - those that Moses had brought from Egypt. The LORD would not call them his people. They had turned away from him so he had turned away from them. They had sacrificed animals in front of an image. They had said that the god behind the image was their god and that he had brought them out of Egypt. The Israelites had broken the covenant that the LORD had made with them.

God promised Abraham that he would make a great nation from his descendants (Genesis 12:1-2.) As those descendants had broken the covenant, God was saying now that he would make that nation from Moses only - Moses and his descendants would become that great nation.

But Moses begged the Lord to save his people.

The LORD had done so much to bring his people out of Egypt. If he destroyed them, that purpose would fail. The Egyptians especially would claim that their gods were better – they didn't lead their people to destruction. Moses asked the Lord to have pity on his people and remember his promise to their ancestors. He promised that he would make their children as many as the stars. He promised that he would give Canaan to them as their country. Moses did not believe that the LORD should try to achieve that by means of his descendants only.

Moses did not try pretend that the Israelites had not been wicked. He knew that they deserved God's punishment but not death. The Lord did as Moses had prayed and spared his people.

*Grant, O God, your protection;
And in your protection, strength;
And in your strength, understanding;
And in your understanding, knowledge;
And in your knowledge, the knowledge of justice;
And in the knowledge of justice, the love of it;
And in that love, the love of existence;
And in the love of all existence, the love of God,
God and all goodness. Amen*

I Soul of my Saviour, sanctify my breast,
body of Christ, be thou my saving guest,
blood of my Saviour, bathe me in thy tide,
wash me with water flowing from thy side.

2 Strength and protection may thy Passion be,
O blessèd Jesu, hear and answer me;
deep in thy wounds, Lord, hide and shelter me,
so shall I never, never part from thee.

3 Guard and defend me from the foe malign,
in death's dread moments make me only thine;
call me and bid me come to thee on high
where I may praise thee with thy saints for ay.

Words: Latin Hymn sometimes ascribed to Pope John XXII [1249-1334]. A fine communion hymn especially during Passiontide.

Tune: Anima Christi by William Maher [1823 – 77] a Roman Catholic priest. The final verse setting by Paul Spicer written for Lichfield Cathedral is worth digging out.



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Friday 19th March St Joseph of Nazareth

1. Everything we know about the husband of Mary comes from the Bible.

2. We know he was a carpenter, a working man, for the sceptical Nazarenes ask about Jesus, "Is this not the carpenter's son?" ([Matthew 13:55](#)). He wasn't rich for when he took Jesus to the Temple to be circumcised and Mary to be purified he offered the sacrifice of two turtledoves or a pair of pigeons, allowed only for those who could not afford a lamb ([Luke 2:24](#)).

3. Despite his humble work and means, Joseph came from a royal lineage. Luke and Matthew disagree some about the details of Joseph's genealogy but they both mark his descent from David, the greatest king of Israel ([Matthew 1:1-16](#) and [Luke 3:23-38](#)). Indeed the angel who first tells Joseph about Jesus greets him as "son of David," a royal title used also for Jesus.

4. We know Joseph was a compassionate, caring man. When he discovered Mary was pregnant after they had been betrothed, he knew the child was not his but was as yet unaware that she was carrying the Son of God. He knew women accused of adultery could be stoned to death, so he resolved to send her away quietly to not expose her to shame or cruelty. However, when an angel came to Joseph in a dream and told him, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins," he did as the angel told him and took Mary as his wife. ([Matthew 1:19-25](#)).

5. When the angel came again to tell him that his family was in danger, he immediately left everything he owned, all his family and friends, and fled to a strange country with his young wife and the baby. He waited in Egypt without question until the angel told him it was safe to go back ([Matthew 2:13-23](#)).

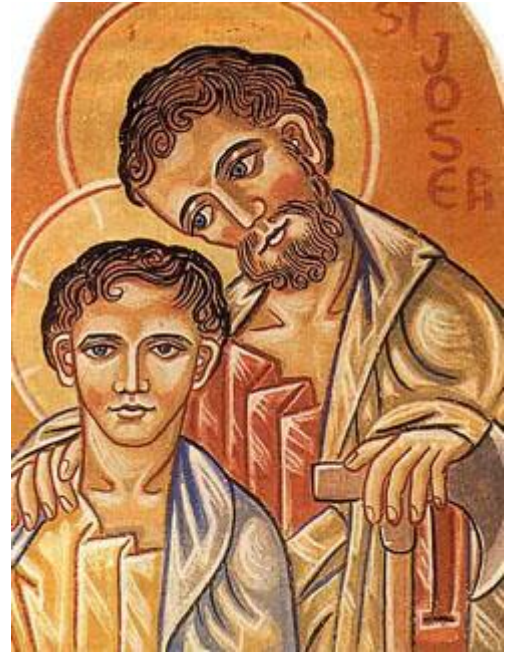
6. We know Joseph loved Jesus. His one concern was for the safety of this child entrusted to him. Not only did he leave his home to protect Jesus, but upon his return settled in the obscure town of Nazareth out of fear for his life. When Jesus stayed in the Temple we are told Joseph (along with Mary) searched with great anxiety for three days for him ([Luke 2:48](#)). We also know that Joseph treated Jesus as his own son for over and over the people of Nazareth say of Jesus, "Is this not the son of Joseph?" ([Luke 4:22](#))

7. We know Joseph respected God. He followed God's commands in handling the situation with Mary and going to Jerusalem to have Jesus circumcised and Mary purified after Jesus' birth. We are told that he took his family to Jerusalem every year for Passover, something that could not have been easy for a working man.

8. Joseph does not appear in Jesus' public life, at his death, or resurrection.

9. In art, Joseph is typically portrayed as an older man, with grey hair and a beard, often balding, sometimes appearing as a marginal figure next to Mary and Jesus, if not entirely in the background.

10. There is much we still wish we could know about Joseph -- exactly where and when he was born, how he spent his days, exactly when and how he died. But Scripture has left us with the most important knowledge: who he was -- "a righteous man" ([Matthew 1:18](#)).





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Collect:

God our Father,
who from the family of your servant David
raised up Joseph the carpenter
to be the guardian of your incarnate Son
and husband of the Blessed Virgin Mary:
give us grace to follow him
in faithful obedience to your commands;
through Jesus Christ your Son our Lord, Amen.

2 Samuel 7. 4 - 16

⁴That same night the word of the LORD came to Nathan: ⁵Go and tell my servant David: Thus says the LORD: Are you the one to build me a house to live in? ⁶I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle. ⁷Wherever I have moved about among all the people of Israel, did I ever speak a word with any of the tribal leaders of Israel, whom I commanded to shepherd my people Israel, saying, 'Why have you not built me a house of cedar?' ⁸Now therefore thus you shall say to my servant David: Thus says the LORD of hosts: I took you from the pasture, from following the sheep to be prince over my people Israel; ⁹and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. ¹⁰And I will appoint a place for my people Israel and will plant them, so that they may live in their own place, and be disturbed no more; and evildoers shall afflict them no more, as formerly, ¹¹from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. ¹²When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. ¹³He shall build a house for my name, and I will establish the throne of his kingdom for ever. ¹⁴I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings. ¹⁵But I will not take my steadfast love from him, as I took it from Saul, whom I put away from before you. ¹⁶Your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever.

Romans 4. 13 - 18

¹³The promise that Abraham would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. ¹⁴If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵For the law brings wrath; but where there is no law, neither is there violation.

¹⁶For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, ¹⁷as it is written, 'I have made you the father of many nations') – in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ¹⁸Hoping against hope, he believed that he would become 'the father of many nations', according to what was said, 'So numerous shall your descendants be.'

Matthew 1 . 18 - end

¹⁸The birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. ¹⁹Her husband



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Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. ²⁰But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, 'Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. ²¹She will bear a son, and you are to name him Jesus, for he will save his people from their sins.' ²²All this took place to fulfil what had been spoken by the Lord through the prophet:

²³'Look, the virgin shall conceive and bear a son,
and they shall name him Emmanuel',

which means, 'God is with us.' ²⁴When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, ²⁵but had no marital relations with her until she had borne a son; and he named him Jesus.

*May the love of the Holy family surround us.
May the joy that was Mary's refresh us.
May the faithfulness that was Joseph's encourage us.
May the peace of Christ fill our lives. Amen*

1 Take my life and let it be
consecrated, Lord, to thee.
Take my moments and my days;
let them flow in endless praise.

2 Take my hands and let them move
at the impulse of thy love.
Take my feet and let them be
swift and beautiful for thee.

3 Take my voice and let me sing
always, only, for my King.
Take my lips and let them be
filled with messages from thee.

4 Take my silver and my gold;
not a mite would I withhold.
Take my intellect and use
every power as thou shalt choose.

5 Take my will and make it thine;
it shall be no longer mine.
Take my heart it is thine own;
it shall be thy royal throne.

6 Take my love; my Lord, I pour
at thy feet its treasure store.
Take myself, and I will be
ever, only, all for thee.

Words: Frances R Havergal [1836-79] following a visit to Arley House in Worcestershire on 4th February 1874 when she prayed that all 10 members of the family would become Christians and her prayer was answered. It was originally written as 12 couplets, the first two general and the latter 10 specific and later turned into 6 verses for publication in 1878.

Tune: She insisted it be sung to Patmos but that tune was written by her father. We sing it to **Nottingham** often wrongly attributed to Mozart but possibly by Jeremiah Clarke.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

Saturday 20th March

St Cuthbert Bishop and Missionary 687

Although tradition says that Cuthbert was the son of an Irish king, it is most likely that he was born in the vicinity of Melrose (in present-day Scotland) in 633. Certainly, we know that he guarded sheep on the hills above the abbey when he was older.



The young Cuthbert may have been influenced by the nearby monks of Melrose Abbey [shown] in his choice of vocation; when he was about eighteen he had a vision



of the soul being carried to heaven by angels and the next day he learned of the death of St Aidan, the first Bishop of Lindisfarne. This vision may have convinced him to enter holy orders at Melrose, but he did not rush to fulfill his calling. Instead, Cuthbert spent several years as a soldier, probably in the service of the Kingdom of Northumbria against the attacks of King Penda of Mercia. After that conflict had ended, Cuthbert entered the monastery at Melrose, where his devotion earned him high praise. When a monastery at Ripon was founded, it was Cuthbert who was chosen to run it.

These were years of conflict between the traditions of the Celtic Rite and the Roman Rite in the Catholic Church. In 661 Ripon decided to adopt the Roman approach. Being adherents of the Celtic Rite, Cuthbert and his followers returned to Melrose. Three years later, following the death of his mentor, Prior Biosil, Cuthbert was chosen to succeed him.

Cuthbert's reign as prior did not last long; in that same year of 664, the Synod of Whitby settled the ongoing dispute between Roman and Celtic Christianity in favour of Rome. Cuthbert went with the Synod's decision, and adopted Roman rule. He was sent to the Priory of Lindisfarne to ease the transition to Roman tradition there.

Cuthbert was a perfect choice for such a sensitive role; his reputation for devotion and sanctity, and the fact that he himself had been raised in the Celtic tradition and now supported Roman rule made his gentle leadership ideal for the job at hand. He spent a great deal of his time at Lindisfarne evangelizing among the people of the area, and exercising the tact and patience for which he was known to lead the conversion to Roman Christianity.



Cuthbert's time at Lindisfarne was short, however. He desired the peace of a life of contemplation, and in 676 was granted leave to retire to take up the simple life of a hermit. Just where Cuthbert chose for his retreat is uncertain. Some traditions say that the rocky islet of St Cuthbert's Island, near Lindisfarne, was the spot. Other traditions place him in St Cuthbert's Cave, near Howburn. In any case, he did not stay long, and soon moved to Farne Island, opposite Bamburgh, which was more remote.



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After several years of austere life on Farne, Cuthbert was reluctantly persuaded to return to a more active role in the Church, and became Bishop of Lindisfarne. His consecration was held at York on Easter, 685. He returned to Lindisfarne, but his time was short. By Christmas 686 he felt his death approach, and Cuthbert resigned his see and returned to Farne Island. He died on March 20, 687 and was buried on Lindisfarne.

The story of Cuthbert does not end at his death. In 698, Cuthbert's tomb on Lindisfarne was reopened and it was discovered that his body had not decomposed in any way. His tomb quickly became a site for pilgrimage. Miracles reported at his grave became so numerous that Cuthbert was called the 'Wonder-worker of England'. As a result of these miraculous occurrences, he was canonised as a saint.



In June 793, Lindisfarne Monastery was attacked by Vikings, the first major such raid on Britain, in what was to become a frequent occurrence over the next few decades. Monasteries were prime targets as they were wealthy and undefended.

In 875, the monks of Lindisfarne became alarmed by the threat of Danish invasion and decided to flee. They took with them their most precious possessions, including the relics of Saint Cuthbert, and the Lindisfarne Gospels [shown]. They wandered for a full seven years, until 883, when they were given a church at Chester-le-Street, near Durham. Ironically, their benefactor was a Danish king who had converted to Christianity.

In the late 10th century another Danish invasion threatened, so the body of Cuthbert was moved again, this time to Ripon, over 300 years after Cuthbert had first come to the abbey as a master. After only a few months at Ripon, Cuthbert was once more carted off. The intention was to return to Chester-le-Street, but on the way the bones lay at Durham, where apparently signs were shown indicating that this was the place the saint wished to be buried.

Legend has it that at some point on the monks' journey back to Chester le-Street with the body of St Cuthbert, the cart carrying the coffin suddenly stopped and could not be moved. The leader of the community, Bishop Aldhun, had a vision of St Cuthbert demanding to be taken to a place called 'Dunholme,' but nobody knew where it was. The puzzled monks stood perplexed at how to find 'Dunholme'. Then a cow girl walked by, and asked another young woman if she had seen a lost dun (brown) cow. The young woman said she had seen the cow heading in the direction of Dunholme – and pointed out the way.



The monks, who had overheard this exchange, decided to follow the cow-girl, and found that St Cuthbert's coffin moved readily in that direction. They continued along that road and got to Dunholme (Durham). *Shown here on Durham Cathedral.*



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

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Jeremiah 11. 18 - 20

Evil Plans Against Jeremiah

¹⁸The LORD showed me that the men of Anathoth were making plans against me. He showed me what they were doing, so I knew they were against me. ¹⁹Before he showed me this, I was like a gentle lamb waiting to be butchered. I did not understand that they were against me. They were saying this about me: "Let us destroy the tree and its fruit! Let us kill him! Then people will forget him." ²⁰So I prayed, "LORD All-Powerful, you are a fair judge. You know how to test people's hearts and minds. I will tell you my arguments, and I will let you give them the punishment they deserve."

Back to Jeremiah today. It's not the Lord alone who's in line for Israel's conspiracies. Jeremiah too, as God's messenger, is also a target of their conspiracies. While the people couldn't physically harm God with their conspiracies, their plans for Jeremiah were indeed deadly.

The Lord made something known to Jeremiah [v.18]. Before that, Jeremiah had no knowledge that the people were conspiring against him as well. Jeremiah himself is pictured as a tree — just like Israel was earlier. Jeremiah turns to the Lord and asks him to deal with those threatening to kill him.

*Almighty God,
who called your servant Cuthbert from following the flock
to follow your Son and to be a shepherd of your people:
in your mercy, grant that we, following his example,
may bring those who are lost home to your fold;
through Jesus Christ your Son our Lord,*

I What a friend we have in Jesus,
all our sins and griefs to bear!
What a privilege to carry
everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
all because we do not carry
everything to God in prayer!

2 Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged;
take it to the Lord in prayer!
Can we find a friend so faithful
who will all our sorrows share?
Jesus knows our every weakness;
take it to the Lord in prayer!

3 Are we weak and heavy laden,
cumbered with a load of care?
Precious Saviour, still our refuge--
take it to the Lord in prayer!
Do your friends despise, forsake you?
Take it to the Lord in prayer!
In his arms he'll take and shield you;
you will find a solace there.

Words: **Joseph Mendicott Scriven** [1820-86] was Irish and knew hard times. He was turned down for military service due to ill health, his fiancée drowned on the eve of their wedding, he emigrated to Canada where his second fiancée also died and he was found drowned in October 1886. He wrote this hymn for his mother during a particularly bad period. When asked if he wrote it by himself, he replied, "The Lord and I did it between us."

Tune: **Converse** by Charles Converse [1832-1918]. He studied in Germany and knew Liszt but ended up as a successful lawyer in the USA but equally at home writing symphonies, oratorios and Gospel songs.



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St George

NOTICES:

LENT COURSE 2021 – FAITH PICTURES

Faith Pictures is a short course designed to help Christians talk naturally to friends, neighbours and colleagues about what they believe. The heart of the course is about helping people to identify a single picture or image that embodies something of their faith. This is because the kinds of communication which best stick in the mind are concrete and rooted in story.

The course aims to be accessible and light-hearted, without jargon or inflexible methods. Each session contains a short video and encourages discussion.

- From Tuesday 23rd Feb at 7 pm and every Tuesday for 6 weeks.
- From Thursday 25th Feb at 2 pm and every Thursday for 6 weeks.

Please email Carol, Angela or Malcolm to let us know you want to join us and we will send you the link and more details. Thank you.

Church Attendance for School Places:

To register attendance, **please e-mail:**

bdhww.churchattendance@gmail.com

giving both your name / your child or children's names and the church you would usually attend. You will need to do this even if you attend a service and sign in. Only one e-mail per week will be counted [even if you would have attended more than once in any week]. Please do NOT use any other e-mail address to register church attendance as these will not be included. Thank You

ANNUAL MEETING: We are planning for the Annual Parochial Church Meeting to be on Monday 26th April at 7:30pm in person at St. Bartholomew's church. This may have to change depending on how slowly / quickly the lockdown measures are reduced and currently we are allowed to defer it until the end of May if necessary.

This is the meeting at which we present our annual reports and accounts and elect our church officers [wardens / deputy wardens / committee members].

As part of this we need to revise our electoral roll which effectively the member ship list of the churches eligible to vote at the APCM. If you're on it already, that's fine – you just remain on. If you wish to join or you're not sure if you're on or not, either see me at one of the services or e-mail me here at westhoughtonparish@outlook.com and we'll get you a form to complete. Many thanks Ed.

Deanery Changes – new Area dean

Seven full-time Area Deans have been appointed by Manchester Diocese to enable it to achieve its inspiring vision for 2030 of being 'a worshipping, growing a transforming Christian presence at the heart of every community'.

Working closely with the Lay Chairs and other ordained and lay leaders in each deanery, this new cohort of Area Deans will lead the delivery of the diocese's transformation programme at local level. They will be responsible for carefully targeted interventions on the ground to achieve the diocese's ambitious targets for increased church attendance, particularly in the most deprived areas; greater opportunities for people to explore their faith, especially children and young people and their families; and for the Church to be able to lead the way in every local community, supporting those who are deprived and excluded.

The appointments have been made following an extensive consultation exercise on proposals to streamline the diocese's deanery structure from 20 to seven – and also on the new role of full-time Area Dean for each of the new deaneries. The new Area Deans will enable parishes across the diocese to flourish by supporting them with mission and growth, as well as new ways of working together.

The new Area Deans represent the breadth of traditions and spirituality in the Church of England. Four men and three women, they also reflect the diversity of the communities they will serve.

The new Area Dean for our Deanery will be:

Bolton Deanery - Revd Simon Cook

Currently Assistant Archdeacon of Bolton, Area Dean of Bury and Incumbent of Kirklees Valley (Manchester Diocese)



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Speaking about the appointments, the Bishop of Manchester, Dr David Walker, said:

"I am delighted with the appointment of our new full-time Area Deans who will be working closely with our parishes to lead the development of local ministry in our diocese. After a robust selection process, we have appointed seven talented and energetic leaders who reflect the diversity of our congregations and who I am confident will be able to lead the major changes needed to ensure a healthy and vibrant future for our Church here in Manchester."

The role of the new Area Dean

The Area Deans will share in the Bishop's leadership of mission and pastoral care in each deanery. They will focus on transforming our churches by leading and developing a clear strategy for each deanery, identifying the opportunities for mission and growth and driving through the changes that are needed in collaboration with other lay and ordained leaders. Alongside this, they will promote team-building amongst clergy and laity and promote new ways of working to ensure that parishes work well together and support each other in their various ministries. They will support all clergy in the deanery with their personal and professional development and will act as mentors to the new younger clergy who are coming into ministry.

The Area Dean posts have been created with support from the Church Commissioners who awarded the Diocese of Manchester Transformation Funding of £1.74m in December 2020. This funding will help create a step-change in the diocese's capacity to support new ways of working and to deliver the fundamental changes necessary on the ground to release missional energy in order to meet the diverse needs of the communities it serves.

Please note that our Deanery Synod representatives elected at last year's annual meeting for a three year period will automatically become the reps on the new Deanery Synod. No new elections will be required.

Children's Society Boxes:

If you would like your box emptying, please drop these off at church and I will collect, empty them and forward the money onto the Children's Society.

The empty boxes will be returned to church for you to collect.

Thank you.

Christine & Andrew Jolley

01942 815820

Next Sunday: Fifth Sunday of Lent / Passion Sunday

Readings: Jeremiah 31. 31 - 34 / Hebrews 5. 5 - 10 / John 12. 20 - 33

9:15am Holy Communion Service at St. George's church Revd Angela Wynne

11:00am Service of the Word at St. Bartholomew's church Elaine Simkin

Do contact us if we can offer any help or support at this time.

Team Rector: Revd Carol Pharaoh 01942 859251 carol.pharaoh@gmail.com www.westhoughtonchurches.org.uk

Team Vicar: Revd Angela Wynne 01204 468150 – revawynne@gmail.com

FACEBOOK – locate us by searching Westhoughton parish Follow us on twitter @Wparishchurch
@Westhoughtontowerbellringers

Material for the news sheet should be sent to Joan Warner by Wednesday morning 01942 818821 joan.warner35@outlook.com

To receive these pewsheets, newsletters or special events leaflets electronically, please e-mail
westhoughtonparish@outlook.com



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

Corona Virus – Covid-19 Information: St George's Sunday Services

St. George's is holding a service each Sunday morning at 9:15am
The following social distancing measures will apply for the protection of all.
Please read and follow the guidelines below.

Church Services:

We will have a service at St. George's church each Sunday at 9:15am

There will be no midweek services or 8:00am services. Baptism, wedding & funeral services are subject to local, national government and Church of England restrictions & guidelines. We are not able to run Café Church at the moment.

It may be necessary to cancel a service at very short notice [for example if there is an outbreak affecting the school and access is not permitted].

Please do not attend:

- If you have symptoms or a diagnosis of Covid-19 / Coronavirus
- If you are in a household where a member has symptoms or a diagnosis of Covid-19 / Coronavirus
- If you have been asked to isolate as part of a contact tracing programme

You may wish not to attend: **If you are in a high risk or vulnerable group**

We review our risk assessment regularly and update this in line with the latest information & guidance from the Government and the Church of England. We believe that we have minimised the risk as far as is possible provided everyone follows the guidance on hand sanitisation and the social distancing measures in place. If you have any concerns or want further information, please see the websites listed at the end of this sheet or contact the clergy / parish wardens.

Pattern of Services: The services will be all-age communion services or family-friendly Services of the Word.

Arriving at Church:

Please follow all the guidelines concerning social distancing and note that attendance will be capped.

- You may have to queue along the path outside before entering the school via the main doors at 2m / 6 feet intervals, to avoid crowding or blocking doorways
- Entrance will be via the main door
- You will be asked to register on entering so that we can have a contact tracing system in place. Attendance sheets are stored at St. Bartholomew's church [for easier access] for 21 days and destroyed. This is NOT a school form attendance register.
- Alcohol gel will be available to clean your hands. You will be directed into church through one of the side entrances following a one way system
- **THERE WILL BE A CAP ON NUMBERS ATTENDING of about 45 people.** People will be asked to sit in families / groups / bubbles where possible. We will try to admit everyone, with safe social distancing. We are not planning to introduce a booking system unless attendances make safe distancing impossible.
- **Face coverings are mandatory in line with Government regulations for all those over the age of 11 unless they have a medical exemption.**

Within the Church: Social distancing will be strictly observed.

- The layout of seats will be very different [no longer simply rows facing the front]. You will be asked to collect a chair from the chair rack on entering and asked to sit in a particular area of the hall. Please follow the instructions as we seek to fit everyone in safely distanced.
- Doors will remain fixed open to avoid people touching door handles / door panels
- No books will be handed out



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

- There will be a table with service sheets. You will be invited to take one and you must take this home with you; please do not leave it behind. As much as possible may be done on-screen
- The offertory plate will also be on this table. There will be no offertory taken during the service.
- Please do not gather in groups to chat or block entrances / exits or routes around the building

Children / Young People's provision:

We are not able to offer Sunday School due to distancing and limited access

- Families must sit together in church for the duration of the service.

The Service: The form of the service will be very different to comply with Church of England guidelines. As an example

- Services will be shorter and the content differ from week to week
- Robes may not be worn
- There will be less movement during the services – no standing / moving around
- Congregational singing is not allowed at any services;
- A sermon may not be preached if printed on the pewsheets
- Sharing the peace is not allowed
- *[At communion services, only the bread will be administered; the altar rails will not be used and people will be advised to remain in their seats and the priest will come to them to administer communion]*

After the service: We are not allowed to serve refreshments and you are asked to leave quickly.

- Please leave in a socially distanced manner following the one-way system and the designated exits. Please do not crowd around chair racks / entrances & exits.
- Everyone will be asked to take their own chair back to the chair rack.
- Do not congregate to chat especially if this blocks exit routes and exit doors.
- You may gather in a socially distanced manner outside the building away from the doors for a chat

School Form Signing: Attendance or intention to attend is now recorded by e-mail

- Church attendance can now be recorded but we cannot do this in ways that would be unsafe, break social distancing rules or put anyone attending at risk of transmitting or catching Covid / coronavirus.
- **From Sunday 13th December 2020, if you do attend a service within the team or would have attended a service had restrictions not been in place** [i.e. you would have attended St. Thomas' church, a Café Church Service, an 8:00am service] or where you cannot attend due to limits placed on attendance, **please e-mail:**

bdhww.churchattendance@gmail.com

giving both your name / your child or children's names and the church you would usually attend.

- You will need to do this even if you attend a service and sign in as these sheets are for contact tracing purposes only and must be destroyed after 21 days.
- Only one e-mail per week will be counted [even if you would have attended more than once in any week].
- Please do NOT use any other e-mail address to register church attendance as these will not be included.
- Please note that Canon Slade School currently are not requiring attendance to be registered

Please contact us:

Team Rector: Revd Carol Pharaoh 01942 859251 carol.pharaoh@gmail.com

Team Vicar: Revd Angela Wynne 01204 468150 revawynne@gmail.com

Further Information:

Please see also the Parish website www.westhoughtonchurches.org.uk

Please see also the Church of England website

<https://www.churchofengland.org/more/media-centre/coronavirus-covid-19-guidance-churches>

Or e-mail the Parish Office westhoughtonparish@outlook.com [NB not staffed 24 hours]

Please note that this is a rapidly changing situation which is being updated frequently. We will aim to provide the latest information available.