



# PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew      St Thomas      St George

Sunday 21<sup>st</sup> March 2021 – Fifth Sunday of Lent Passion Sunday

## TODAY'S SERVICES

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

### 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:** John Nilan, Kelly Walsh

**And on their anniversaries this week we remember:** Dorothy Coop, Phyllis Cox, Nancy Crompton, Joseph Donnelly, Audrey Forshaw, Robert Harrison, George Higham, John Hilton, Thomas Hodgkiss, Alfred Latham, Hilda Leyland, Frederick Lord, Harry Morris, Brian Powley, James Rogers, Stefan Romanciw, Walter Sawyer, Jack Unsworth, Nora Williams.

### This week:

As it's the vernal equinox today, welcome to the first day of Spring. It's also Census 2021 day today, so please remember to complete the forms.

**Sunday services** at St. George's [9:15am] and St. Bartholomew's [11:00am] are continuing. **Next week is Palm Sunday** and the start of Holy Week; there will be a Service of the Word at St. George's led by Elaine Simkin and a Communion Service at St. Bartholomew's led by Revd Carol Pharaoh.

Don't forget that next week [28<sup>th</sup> March] is also the worst weekend of the year when we put the clocks forward and all lose an hour's sleep.

As it is Passion Sunday today and also J.S. Bach's birthday [371 if you want to send a card] organ music at St. Bart's today will be variations on the Passion Chorale by Bach, his contemporaries and followers with some famous Bach at the end.



### **Services in Holy Week:**

**Wednesday 31<sup>st</sup> March:** Stations of the Cross 7:30pm St. Bartholomew's Church

*Please note that due to the Covid restrictions, the format will be different with no walking between the stations this year.*

**Thursday 1<sup>st</sup> April:** Maundy Thursday Communion Service 7:30pm St. Bartholomew's Church

**Friday 2<sup>nd</sup> April:** Good Friday "An Hour at the Cross" 2:00pm St. Bartholomew's Church

*The usual Covid-19 guidelines will be in place at all these services.*

**On Tuesday this week [23<sup>rd</sup> March]** we're joining in with the National Day of Reflection [see notices at the end of this sheet] and St. Bartholomew's church will be open from 11:45am – 12:15pm if you wish to drop in for prayer or light a candle and we'll be marking the minute's silence at noon.

In this week's pewsheets, we continue the selection of readings, prayers and a daily hymn for Passiontide. We're moving to the New Testament for the daily readings for the next week weeks as we trace the way of the cross through Passiontide and Holy Week to Easter. We're using readings from St. John's Gospel this week, so there's a few introductory notes on that. We also get to the feast of the annunciation on 25<sup>th</sup> March [which means that it'll be exactly nine months to Christmas – there'll be mince pies next to the Easter eggs in the shops].

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>

**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.



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### *The Collect:*

Gracious Father, you gave up your Son out of love for the world: lead us to ponder the mysteries of his passion, that we may know eternal peace through the shedding of our Saviour's blood, Jesus Christ our Lord.

**Amen.**

### *Old Testament Reading : Jeremiah 31. 31 - 34*

<sup>31</sup>The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. <sup>32</sup>It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt – a covenant that they broke, though I was their husband, says the LORD. <sup>33</sup>But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. <sup>34</sup>No longer shall they teach one another, or say to each other, 'Know the LORD', for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

### *New Testament Reading: Hebrews 5. 5-10*

<sup>5</sup>Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, 'You are my Son, today I have begotten you'; <sup>6</sup>as he says also in another place, 'You are a priest for ever, according to the order of Melchizedek.' <sup>7</sup>In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. <sup>8</sup>Although he was a Son, he learned obedience through what he suffered; <sup>9</sup>and having been made perfect, he became the source of eternal salvation for all who obey him, <sup>10</sup>having been designated by God a high priest according to the order of Melchizedek.

### *Gospel Reading: John 12. 20-33*

<sup>20</sup>Among those who went up to worship at the festival were some Greeks. <sup>21</sup>They came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we

wish to see Jesus.' <sup>22</sup>Philip went and told Andrew; then Andrew and Philip went and told Jesus. <sup>23</sup>Jesus answered them, 'The hour has come for the Son of Man to be glorified. <sup>24</sup>Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. <sup>25</sup>Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. <sup>26</sup>Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour. <sup>27</sup>'Now my soul is troubled. And what should I say – "Father, save me from this hour"? No, it is for this reason that I have come to this hour. <sup>28</sup>Father, glorify your name.' Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' <sup>29</sup>The crowd standing there heard it and said that it was thunder. Others said, 'An angel has spoken to him.' <sup>30</sup>Jesus answered, 'This voice has come for your sake, not for mine. <sup>31</sup>Now is the judgement of this world; now the ruler of this world will be driven out. <sup>32</sup>And I, when I am lifted up from the earth, will draw all people to myself.' <sup>33</sup>He said this to indicate the kind of death he was to die.



### *The Post Communion Prayer:*

Lord Jesus Christ, you have taught us that what we do for the least of our brothers and sisters we do also for you: give us the will to be the servant of others as you were the servant of all, and gave up your life and died for us, but are alive and reign, now and for ever.

**Amen.**



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## Homily: Malcolm Wearing

### John 12: 20-33 -

We live in an age when to be famous, for anything, seems to be the most important thing in life. Whether it be through YouTube, Instagram or reality TV shows, the chance to become famous for just being famous is entrancing to some people. Andy Warhol once famously stated that in future everyone would be famous for 15 minutes, in some ways his statement turned out to be prophetic. The internet and social media has democratised fame in a way that now almost anyone can become famous, but by no means everyone does. But why do people seek fame, is it for the trappings of wealth and material things that come with it, or at its heart is it that all of us want to be admired, to be glorified by others, as it makes us feel special?

In some ways this morning's Gospel seems to be an indication that Jesus is beginning to get celebrity status. Read the first paragraph, and ask yourself what is really different about this experience to someone trying to get to see a famous film or music star, working up through the echelons of minders, to try and gain access to the celebrity? By this stage in his ministry Jesus had done many miraculous things; word of his healings, his new and ground-breaking interpretation of the scriptures and his courageous challenging of the settled order had spread through Judea and Galilee. People wanted to see, wanted to talk to, wanted to just be near this person who they felt was very different from anyone they had seen before.

It would have been easy for Jesus to just ride the wave of this excitement, to preen himself in front of this crowd, to soak up the adulation that they were apparently eager to shower upon him.

But he doesn't

His message is very clear, *Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life.* In other words, stop fixating on the here and now, on the material things, on what seems important, and focus on what is vital. Don't glorify me as a person, whatever you may think I have achieved, Glorify God through my works done here on earth.

I think this takes us back to the very heart of our season of Lent, the temptations in the desert, when the Devil tempts Jesus with all the Kingdoms of the world. Are these crowds, through their adulation not just offering Jesus the same thing, an earthly solution to a problem that needed fixing on a heavenly scale? Jesus was aware that the rift between mankind and God couldn't be fixed with a sticking plaster, only his example of rejection of worldly power and its prizes would truly show us how we have to live our lives to be able to walk alongside God.

But what should this injunction to hate our life really mean to us? It seems a bit scary at first sight, should we despise all we are and all we do? I don't think so, rather I think it tells us to be very careful about what we value as the most important things in our lives. Going back to the culture of celebrity we started with, what is valued in that culture? Good looks, often filtered in such a way that they are impossible to achieve in reality. Wealth and possessions, but are those with them any happier for having them? Constant attention, that just like a drug can lead eventually to dependence, and ill effects when it all gets too much or is withdrawn.

I think Jesus rather wants us to have a life which is actually good for us, and which is compatible with the values of his Kingdom. St Francis of Assisi put this very well in his famous prayer, asking God that we might understand rather than ask others to understand us, that we might seek to console rather than demand to be consoled, and that we might learn to receive through the act of giving generously to others.

This doesn't mean we should put on sack cloth, give away the TV set and live in miserable piety, but it does mean we should really value what we have, who we are just as ourselves, and not chase after



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ever more things and ever more acclaim. We are beloved by God; knowing and understanding that love, and sharing that love with those around us should always be our aim in life, everything else, though nice to have, is just a trapping along the way, not a thing to focus on. AMEN

## Intercessions –

As your family we worship you today  
not because we have to, but because we want to.  
We are here to offer you our worship, our prayers  
and our lives in service to you and to our neighbour.  
We have as our example your Son  
who chose not to rule but to serve  
Who gave of himself and you a love so strong  
that it flowed like a river from his hands and his heart

### *Confession and Forgiveness*

Look upon us, O Lord,  
and let all the darkness of our souls vanish before the  
beams of thy  
brightness.  
Fill us with holy love, and open to us the treasures of  
thy wisdom.  
All our desire is known unto thee, therefore perfect  
what thou hast begun,  
and what thy Spirit has awakened us to ask in prayer.  
We seek thy face,  
turn thy face unto us and show us thy glory.  
Then shall our longing be satisfied,  
and our peace shall be perfect.

*(Augustine, 354 - 430)*

For those whose lives are broken by distress  
**May the God of healing restore us**

For those whose lives are broken by fear  
**May the God of healing restore us**

For those whose lives are broken by anger  
**May the God of healing restore us**

For those whose lives are broken by pain  
**May the God of healing restore us**

For those whose lives are broken by illness  
**May the God of healing restore us**

For those whose lives are broken by sin  
**May the God of healing restore us**

God of healing  
gently touch these lives  
with your Spirit  
Bring warmth and comfort  
life and wholeness  
restoration

into fractured lives  
and souls

Father God, in whose love we live and move, we pray  
for a world crying out to feel loved, wanted, cherished  
and unique.

### **Heavenly Father, source of all love**

We pray for a world torn apart by conflict and war.  
A world that lives uneasily in a climate of fear  
with no clear vision for future days

### **Heavenly Father, source of all hope**

We pray for a world that thinks less of others than of  
self. A world where division between nations, race,  
religion, neighbour and family leads to distrust

### **Heavenly Father, source of all peace**

We pray for a world that is short on happiness,  
too busy to enjoy this world you have created,  
too preoccupied with living to appreciate life.

### **Heavenly Father, source of all joy**

We pray for a world where spiritual longing is  
satisfied by fashionable notions and temporary  
solutions with no thought for tomorrow.

### **Heavenly Father, source of our Salvation**

We pray for a world that needs to know your love,  
your hope, your peace, your joy and Salvation. A  
world that needs to know it is special, unique and is  
uniquely loved by a Heavenly Father.

### *Affirmation*

In our waking and arising  
be the first thought that enters our head  
In our eating and drinking  
be the first thought that enters our head  
In our walking and journeying  
be the first thought that enters our head  
In our working and serving  
be the first thought that enters our head  
In our sowing and harvesting  
be the first thought that enters our head  
In our rejoicing and sorrowing  
be the first thought that enters our head  
In our resting and sleeping  
be the first thought that enters our head



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1. 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?

2. He came from His blest throne salvation  
to bestow;  
But men made strange, and none the longed-  
for Christ would know:

But O! my Friend, my Friend indeed,  
Who at my need His life did spend.

3. 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.

4. 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.

5. 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.

6. 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.

7. 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.

**Words:** Samuel Crossman [1624 – 84] formerly Dean of Bristol Cathedral, published in 1664 and promptly ignored until discovered and reprinted in the Anglican Hymn Book of 1868.

**Tune:** Love Unknown by John Ireland [1879 – 1962]. Geoffrey Shaw, editor of the Songs of Praise hymnbook wanted a tune for this hymn and asked John Ireland who came up with this written on a scrap of paper in 15 minutes. It's the only one of his hymn tunes still sung today.



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## Gospel of St. John:

**Who wrote the book?** the gospel of John never provides the name of its author. Two significant factors point to the identification of John as the author. First, the book itself identifies the author as the disciple whom Jesus loved. This description likely pointed to John for three reasons:

- the author had to be one of the twelve disciples because he was an eyewitness to the events in the gospel ([John 21:24](#));
- he was probably one of the inner circle of three disciples (James, John, and Peter) because he was among the first Mary told of the resurrection ([20:1–10](#));
- and this disciple is distinguished from Peter in the book, while James died too soon after the resurrection to be the author.

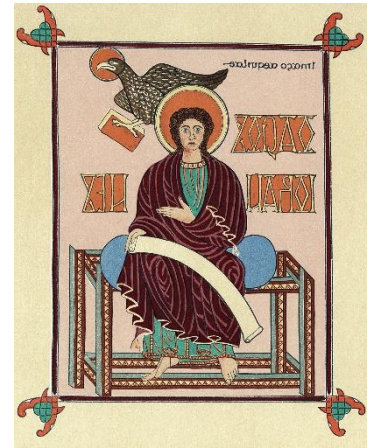
The second significant evidence for John's authorship is the unanimous testimony of early Christians, among them the second-century Christian Irenaeus, who declared that John was the disciple who laid his head on Jesus—the disciple “whom Jesus loved” ([13:23](#))—and the author of the gospel.

**Where are we?** In Christian tradition, John's gospel has always been referred to as the fourth gospel, meaning it was composed after the other three. Polycarp, a second-century Christian martyr who knew John personally, told Irenaeus that John had written the book during the apostle's time serving the church in Ephesus. These factors suggest that John wrote the book between AD 85 and AD 95.

**Why is John so important?** John presents man as either belonging to one of two things: the darkness or the light. There is no in between. The darkness is associated with death, while the light is associated with life. John did not include the nativity story in his gospel; instead, he introduced his book by going back even further into history. Using the “in the beginning” language of [Genesis 1:1](#), John made a direct link between the nature of God and the nature of the Word, Jesus Christ. The emphasis on the deity of Christ is a striking quality of John's gospel. It also comes through clearly elsewhere in the book, particularly in [John 8:58](#) when Jesus claimed the divine name—“I am”—for Himself, which led an angry mob of Jews to try and kill Him for blasphemy.

**What's the big idea?** While the other three gospels portray Jesus as the King, the Servant, and the Son of Man, John portrays Jesus as the Son of God. John stated his theme more clearly than any of the other gospel writers. He wrote so that his readers might “believe that Jesus is the Christ, the Son of God,” so that they may have life in His name ([John 20:31](#)). To accomplish that goal, John presented a riveting and distinctive picture of Jesus Christ, one in complete unity with the portraits in the other three gospels, but one that also adds significantly to the Bible's revelation of Jesus Christ, the God-man.

John used a variety of techniques to communicate to his readers the nature of Jesus. These include his citation of Jesus's seven “I am” statements, in which Jesus spoke of Himself in terms such as “the Light of the world” ([8:12](#)), “the resurrection and the life” ([11:25](#)), and “the way, and the truth, and the life” ([14:6](#)). Much of John's gospel ([chapters 2–12](#)) might be called the Book of Signs, as it recounts Jesus's performing of seven different miracles—such as the turning water to wine at Cana before raising Lazarus from the dead at Bethany. These miracles illustrate His identity as the Son of God.





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## Monday 22<sup>nd</sup> March

### John 8. 1 - 11

Jesus went to the Mount of Olives. <sup>2</sup> Early in the morning he went back to the Temple area. The people all came to him, and he sat and taught them.

<sup>3</sup> The teachers of the law and the Pharisees brought a woman they had caught in bed with a man who was not her husband. They forced her to stand in front of the people. <sup>4</sup> They said to Jesus, "Teacher, this woman was caught in the act of adultery. <sup>5</sup> The Law of Moses commands us to stone to death any such woman. What do you say we should do?"

<sup>6</sup> They were saying this to trick Jesus. They wanted to catch him saying something wrong so that they could have a charge against him. But Jesus stooped down and started writing on the ground with his finger. <sup>7</sup> The Jewish leaders continued to ask him their question. So he stood up and said, "Anyone here who has never sinned should throw the first stone at her." <sup>8</sup> Then Jesus stooped down again and wrote on the ground.



<sup>9</sup> When they heard this, they began to leave one by one. The older men left first, and then the others. Jesus was left alone with the woman standing there in front of him. <sup>10</sup> He looked up again and said to her, "Where did they all go? Did no one judge you guilty?"

<sup>11</sup> She answered, "No one, sir."

Then Jesus said, "I don't judge you either. You can go now, but don't sin again."

*This world I live in,  
this town I live in,  
this street I live in,  
this house I live in,  
may each be the focus of my prayer.  
Those I live with,  
those I rub shoulders with,  
those I work with,  
those I don't get on with,  
may each be the focus of my prayer.  
Those who laugh,  
those who cry,*

*those who hurt,  
those who hide,  
may each be the focus of my prayer.  
Prayers centred less on self  
and more on others,  
less on my circumstances,  
more on the needs of others.  
May my life be likewise centred  
less on self and more on You,  
and through You to the world,  
in which I live and move.*



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1 There is a green hill far away,  
without a city wall,  
where the dear Lord was crucified,  
who died to save us all.

2 We may not know, we cannot tell,  
what pains he had to bear;  
but we believe it was for us  
he hung and suffered there.

3 He died that we might be forgiv'n,  
he died to make us good,  
that we might go at last to heav'n,  
saved by his precious blood.

4 There was no other good enough  
to pay the price of sin;  
he only could unlock the gate  
of heav'n, and let us in.

5. O dearly, dearly has he loved,  
And we must love him too;  
And trust in his redeeming love  
And try his works to do.

**Words:** Mrs C F Alexander [1818 – 95] from her “Hymns for Little Children” of 1848 to illustrate the words of the creed “...suffered under Pontius Pilate, was crucified, dead and buried.” Verse 1 may have been inspired by the views of the city walls and hills in Londonderry where she was living.

**Tune:** Famous French composer Charles Gounod was so impressed on reading this hymn that he wrote a tune for it and sent it to her; it's never ever used. It's always **Horsley** by William Horsley [1774 – 1858] to which it is sung.

## Tuesday 23<sup>rd</sup> March

John 8. 21 - 30

### Some Jews Don't Understand Jesus

<sup>21</sup> Again, Jesus said to the people, “I will leave you. You will look for me, but you will die in your sin. You cannot come where I am going.”



<sup>22</sup> So the Jewish leaders asked themselves, “Will he kill himself? Is that why he said, ‘You cannot come where I am going?’”

<sup>23</sup> But Jesus said to them, “You people are from here below, but I am from above. You belong to this world, but I don't belong to this world. <sup>24</sup> I told you that you would die in your sins. Yes, if you don't believe that I AM, you will die in your sins.”

<sup>25</sup> They asked, “Then who are you?”

Jesus answered, “I am what I have told you from the beginning. <sup>26</sup> I have much more I could say to judge you. But I tell people only what I have heard from the one who sent me, and he speaks the truth.”

<sup>27</sup> They did not understand who he was talking about. He was telling them about the Father. <sup>28</sup> So he said to them, “You will lift up the Son of Man. Then you will know that I AM. You will know that whatever I do is not by my own authority. You will know that I say only what the Father has taught me. <sup>29</sup> The one who sent me is with me. I always do what pleases him. So he has not left me alone.” <sup>30</sup> While he was saying these things, many people believed in him.





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1. When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

2. Forbid it, Lord, that I should boast,  
Save in the death of Christ my God!  
All the vain things that charm me most,  
I sacrifice them to His blood.

3. See from His head, His hands, His feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

4. Were the whole realm of nature mine,  
That were an offering far too small,  
Love so amazing, so divine,  
Demands my soul, my life, my all.

**Words:** Isaac Watts [1674-1748] and argued by some to be the finest hymn ever written. It's one of the first personal hymns using the pronoun "I" throughout and was written as a communion hymn in 1707 based on Galatians 6.14.

**Tune:** Rockingham by Edward Miller, organist of Doncaster Parish Church [1756-180] and named after his friend, the Marquis of Rockingham, three time British Prime Minister.

*Within the circle of my family and friends  
May I be a source of peace  
a hand to hold  
accessible  
generous  
loving  
A blessing*

*Within the circle of my acquaintances  
May I be a steady rock  
a ready shoulder  
dependable  
trustworthy  
caring  
A blessing*

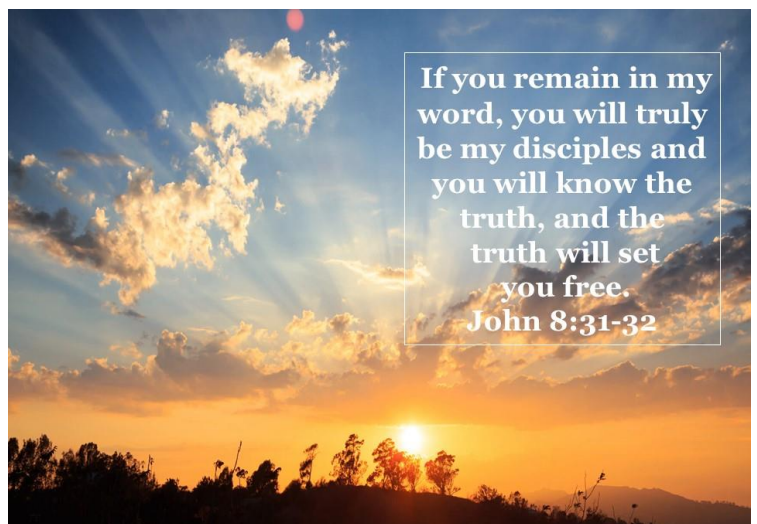
*Within the circle of my community  
May I be a light that shines  
a love that flows  
discernible  
accessible  
healing  
A blessing*

## Wednesday 24<sup>th</sup> March

John 8. 31 – 42

<sup>31</sup> So Jesus said to the Jews who believed in him, "If you continue to accept and obey my teaching, you are really my followers. <sup>32</sup> You will know the truth, and the truth will make you free."

<sup>33</sup> They answered, "We are Abraham's descendants. And we have never been slaves. So why do you say that we will be free?"



If you remain in my word, you will truly be my disciples and you will know the truth, and the truth will set you free.  
John 8:31-32



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<sup>34</sup> Jesus said, “The truth is, everyone who sins is a slave—a slave to sin. <sup>35</sup> A slave does not stay with a family forever. But a son belongs to the family forever. <sup>36</sup> So if the Son makes you free, you are really free. <sup>37</sup> I know you are Abraham’s descendants. But you want to kill me, because you don’t want to accept my teaching. <sup>38</sup> I am telling you what my Father has shown me. But you do what your father has told you.”

<sup>39</sup> They said, “Our father is Abraham.”

Jesus said, “If you were really Abraham’s descendants, you would do what Abraham did. <sup>40</sup> I am someone who has told you the truth I heard from God. But you are trying to kill me. Abraham did nothing like that. <sup>41</sup> So you are doing what your own father did.”

But they said, “We are not like children who never knew who their father was. God is our Father. He is the only Father we have.”

<sup>42</sup> Jesus said to them, “If God were really your Father, you would love me. I came from God, and now I am here. I did not come by my own authority. God sent me.

*I will not stumble,  
for your hand will guide,  
and in your footsteps I will tread.  
I will not grow weary,  
for your spirit sustains,  
and my soul shall be renewed.  
I will not be weak,  
for your truth strengthens,  
and no evil shall defeat me.*

*From the depths of the earth,  
I shall soar upward  
on wings like eagles,  
spread the news  
throughout the world,  
run the race  
against all odds,  
and shall prevail.*

1 We sing the praise of him who died,  
of him who died upon the cross;  
the sinner's hope let men deride,  
for this we count the world but loss.

3 The cross! It takes our guilt away:  
it holds the fainting spirit up;  
it cheers with hope the gloomy day,  
and sweetens every bitter cup.

2 Inscribed upon the cross we see  
in shining letters, 'God is love';  
he bears our sins upon the tree;  
he brings us mercy from above.

4 It makes the coward spirit brave,  
and nerves the feeble arm for fight;  
it takes its terror from the grave,  
and gilds the bed of death with light:

5 The balm of life, the cure of woe,  
the measure and the pledge of love,  
the sinner's refuge here below,  
the angels' theme in heaven above.

**Words:** Thomas Kelly [1769-1855] it has much in common with yesterday's hymn and is even preceded by the same text from Galatians 6:14. We also sing is hymn “The head that once was crowned with thorns.”

**Tune:** Bow Brickhill by Sidney Nicholson [1875 – 1947] one-time organist of Manchester Cathedral and Westminster Abbey who founded the Royal School of Church Music.



# PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

## Thursday 25<sup>th</sup> March The Annunciation of our Lord

*We beseech you, O Lord,  
pour your grace into our hearts,  
that as we have known the incarnation of your Son Jesus Christ  
by the message of an angel,  
so by his cross and passion  
we may be brought to the glory of his resurrection;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.*



### Isaiah 7. 10 – 14

<sup>10</sup>The LORD spoke to Ahaz, saying, <sup>11</sup>Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven. <sup>12</sup>But Ahaz said, I will not ask, and I will not put the LORD to the test. <sup>13</sup>Then Isaiah said: 'Hear then, O house of David! Is it too little for you to weary mortals, that you weary my God also? <sup>14</sup>Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel. <sup>15</sup>He shall eat curds and honey by the time he knows how to refuse the evil and choose the good. <sup>16</sup>For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.

### Luke 1. 26 - 38

<sup>26</sup>In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, <sup>27</sup>to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary. <sup>28</sup>And he came to her and said, 'Greetings, favoured one! The Lord is with you.' <sup>29</sup>But she was much perplexed by his words and pondered what sort of greeting this might be. <sup>30</sup>The angel said to her, 'Do not be afraid, Mary, for you have found favour with God. <sup>31</sup>And now, you will conceive in your womb and bear a son, and you will name him Jesus. <sup>32</sup>He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. <sup>33</sup>He will reign over the house of Jacob for ever, and of his kingdom there will be no end.' <sup>34</sup>Mary said to the angel, 'How can this be, since I am a virgin?' <sup>35</sup>The angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. <sup>36</sup>And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. <sup>37</sup>For nothing will be impossible with God.' <sup>38</sup>Then Mary said, 'Here am I, the servant of the Lord; let it be with me according to your word.' Then the angel departed from her.

### Hebrews 10. 4 – 10

<sup>4</sup>It is impossible for the blood of bulls and goats to take away sins. <sup>5</sup>Consequently, when Christ came into the world, he said, 'Sacrifices and offerings you have not desired, but a body you have prepared for me; <sup>6</sup>in burnt-offerings and sin-offerings you have taken no pleasure. <sup>7</sup>Then I said, "See, God, I have come to do your will, O God" (in the scroll of the book it is written of me).' <sup>8</sup>When he said above, 'You have neither desired nor taken pleasure in sacrifices and offerings and burnt-offerings and sin-offerings' (these are offered according to the law), <sup>9</sup>then he added, 'See, I have come to do your will.' He abolishes the first in order to establish the second. <sup>10</sup>And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all.



# PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew      St Thomas      St George

1 The angel Gabriel from heaven came,  
With wings as drifted snow, his eyes as flame.  
"All hail," said he, "thou lowly maiden Mary,  
Most highly favoured lady." Gloria!

2 "For known a blessed mother thou shalt be,  
All generations laud and honour thee.  
Thy Son shall be Emmanuel, by seers foretold.  
"Most highly favoured lady." Gloria!

3 Then gentle Mary meekly bowed her head.  
"To me be as it pleaseth God," she said.  
"My soul shall laud and magnify His holy name."  
Most highly favoured lady. Gloria!

4 Of her, Emmanuel, the Christ, was born  
In Bethlehem, all on a Christmas morn.  
And Christian folk throughout the world will ever  
say:  
"Most highly favoured lady." Gloria!

**Words:** A Basque carol, paraphrased by Revd Sabine Baring Gould [1834 – 1924] first published in 1922. He was a country squire in Devon who was able to appoint himself as the local vicar which gave him plenty of time to write [over 1,200 publications] from "Onward, Christian Soldiers" to Lives of the Saints, local folklore and a famous book about werewolves.

**Tune:** traditional tune arranged by Edgar Pettman [1865 – 1943]

## Friday 26<sup>th</sup> March

John 10. 31 - end

<sup>31</sup> Again the Jews there picked up stones to kill Jesus. <sup>32</sup> But he said to them, "The many wonderful things you have seen me do are from the Father. Which of these good things are you killing me for?"

<sup>33</sup> They answered, "We are not killing you for any good thing you did. But you say things that insult God. You are only a man, but you say you are the same as God! That is why we are trying to kill you!"

<sup>34</sup> Jesus answered, "It is written in your law that God said, 'I said you are gods.' <sup>35</sup> This Scripture called those people gods—the people who received God's message. And Scripture is always true. <sup>36</sup> So why do you accuse me of insulting God for saying, 'I am God's Son'? I am the one God chose and sent into the world. <sup>37</sup> If I don't do what my Father does, then don't believe what I say. <sup>38</sup> But if I do what my Father does, you should believe in what I do. You might not believe in me, but you should believe in the things I do. Then you will know and understand that the Father is in me and I am in the Father."

<sup>39</sup> They tried to get Jesus again, but he escaped from them.

<sup>40</sup> Then he went back across the Jordan River to the place where John began his work of baptizing people. Jesus stayed there, <sup>41</sup> and many people came to him. They said, "John never did any miraculous signs, but everything John said about this man is true." <sup>42</sup> And many people there believed in Jesus.





# PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

*In times of weakness  
and hour of need,  
yours is the strength  
by which we carry on,  
the shoulder  
we rest our head upon.*

*When our load is heavy  
and too much to bear,  
yours are the arms*

*stretched out to help us  
the grace  
that we depend on.*

*In times of weakness  
and hour of need,  
your voice is heard;  
'Come... find rest.'*

1 Man of sorrows what a name  
for the Son of God, who came  
ruined sinners to reclaim:  
Hallelujah, what a Saviour!

2 Bearing shame and scoffing rude,  
in my place condemned he stood,  
sealed my pardon with his blood:  
Hallelujah, what a Saviour!

3 Guilty, vile and helpless we;  
spotless Lamb of God was he,  
full atonement – can it be?  
Hallelujah, what a Saviour!

4 Lifted up was he to die;  
"It is finished" was his cry;  
now in heaven exalted high:  
Hallelujah, what a Saviour!

5 When he comes, our glorious King,  
all his ransomed home to bring,  
then anew this song we'll sing:  
Hallelujah, what a Saviour!

**Words & Music:** Philip Bliss [1838 – 76] an itinerant American music teacher converted by the American evangelists Sankey and Moody with whom he wrote and published hymns. This one is based on the image of the "suffering servant" in Isaiah chapters 52-53.



# PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

Saturday 27<sup>th</sup> March

John 11. 45 - end

## The Jewish Leaders Plan to Kill Jesus

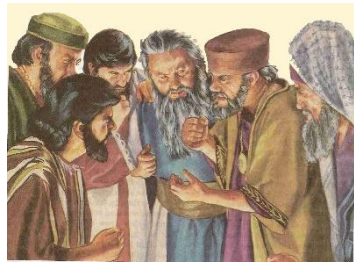
<sup>45</sup> There were many Jews who came to visit Mary. When they saw what Jesus did, many of them believed in him. <sup>46</sup> But some of them went to the Pharisees and told them what Jesus did. <sup>47</sup> Then the leading priests and Pharisees called a meeting of the high council.



They said, "What should we do? This man is doing many miraculous signs. <sup>48</sup> If we let him continue doing these things, everyone will believe in him. Then the Romans will come and take away our Temple and our nation."

<sup>49</sup> One of the men there was Caiaphas. He was the high priest that year. He said, "You people know nothing! <sup>50</sup> It is better for one man to die for the people than for the whole nation to be destroyed. But you don't realize this."

<sup>51</sup> Caiaphas did not think of this himself. As that year's high priest, he was really prophesying that Jesus would die for the Jewish people. <sup>52</sup> Yes, he would die for the Jewish people. But he would also die for God's other children scattered all over the world. He would die to bring them all together and make them one people.



<sup>53</sup> That day the Jewish leaders began planning to kill Jesus. <sup>54</sup> So Jesus stopped travelling around openly among the Jews. He went away to a town called Ephraim in an area near the desert. He stayed there with his followers.

<sup>55</sup> It was almost time for the Jewish Passover festival. Many people from the country went to Jerusalem before the Passover. They went to do the special things to make themselves pure for the festival. <sup>56</sup> The people looked for Jesus. They stood in the Temple area and asked each other, "Is he coming to the festival? What do you think?"

<sup>57</sup> But the leading priests and the Pharisees had given a special order about Jesus. They said that anyone who knew where he was must tell them so that they could arrest him.

*We want for nothing  
if we journey with our God,  
his footsteps leading,  
his hand to steady  
if we should fall.*

*We want for nothing  
if we listen to our God,  
his gentle whisper  
breaking through  
the storms of life.*

*We want for nothing  
if we rely upon our God,  
his grace enough  
to bring healing  
into broken lives.*

*We want for nothing  
in the service of our God,  
in blessing others  
through our lives  
so we are blessed.*

*We want for nothing  
in the worship of our God,  
his Holy Spirit  
the comforter  
will satisfy our souls.*



# PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew      St Thomas      St George

1. You are the King of glory,  
you are the Prince of Peace,  
you are the Lord of heaven and earth,  
you're the Son of righteousness.  
Angels bow down before you,  
worship and adore,  
for you have the words of eternal life,  
you are Jesus Christ the Lord.

***Hosanna to the Son of David, Hosannah to the King of Kings,  
Glory in the highest heaven, for Jesus the Messiah reigns.***

2. You touched the broken hearted;  
you made the blind to see;  
you made the lame to walk again;  
you set the prisoners free.  
You bring us joy in sadness,  
fill our hearts with hope,  
for you give us joy and peace from heaven;  
you are Jesus Christ the Lord.  
*Chorus ...*

3. You are the Lord who conquers;  
yours is the victory;  
triumphing over Satan's power  
you rose to life again.  
Now, Lord, you sit in heaven  
reigning with the Father,  
all knees shall bow in praise and worship,  
you are Jesus Christ the Lord.  
*Chorus ...*

**Words & Music:** Mavis Ford. In advance of Palm Sunday tomorrow





# PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew      St Thomas      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.

**ANNUAL MEETING:** We are planning for the Annual Parochial Church Meeting to be on Monday 26<sup>th</sup> 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 membership 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](mailto:westhoughtonparish@outlook.com) and we'll get you a form to complete.

We're revising the roll between now and Sunday 11<sup>th</sup> April. After that, we can't add any names until after the AGM although we can make any corrections required.

Many thanks Ed.

### 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

### Christian Aid Area Coordinator

After 37 years in the role, Brian Palin from St James' Daisy Hill is looking to retire from the role of Westhoughton Churches Area Coordinator for Christian Aid. If you are interested in taking on this important role, or know someone who might, from next year, please get in touch with Carol. Brian would be happy to speak to you about what the role entails.

This year Christian Aid Week is 10th - 16th May. Due to COVID\_19, no house to house collections can take place. If you would like to do something else to raise some funds for this charity on behalf of our churches, again please get in touch. Thank you.





# PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew      St Thomas      St George



## National Day of Reflection: 23 March

On 23 March 2021, it will be one year since the first UK lockdown. Since then, millions of people have been bereaved, both as a result of Covid-19 and due to other causes. The restrictions we've all been living under have meant that many people have had to grieve without the comfort of having friends and family around them.

The Church of England is supporting a National Day of Reflection organised by the charity, Marie Curie. There will be a minute's silence at 12 noon on 23 March to create a moment that shows support for the bereaved.

Bishop David invites churches to consider being open for private prayer where possible on 23 March. It's also a good opportunity for churches to connect with someone who is grieving. This might be in simple ways such as having a chat with them, sending a card, a message, or giving them some spring flowers. The [Church of England Support Hub](#) has ideas, resources, prayers, posters and cards to help you get involved in the day if you wish.

### Monthly Diocesan Prayer led by Bishop Mark Davies

Over the course of the next year, the Diocese of Manchester invites you to walk with us in prayer as we champion hope during this time of transformation and uncertainty.

As the diocese prepares for new deanery arrangements and reflects on the proposal for Mission Communities, we have a wonderful opportunity to underpin the journey with prayer.

Join Bishop Mark Davies on the last Thursday of every month for a live prayer gathering focusing on the change and transformation of the diocese.

[Find out more.](#)



### Church Attendance for School Places:

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

[bdhww.churchattendance@gmail.com](mailto: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

### Next Sunday: Palm Sunday

**Readings: Psalm 118. 1 – 2 & 19 – end / Philippians 2. 5 - 11 / Mark 11. 1 - 11**

**11:00am Service of the Word at St. George's church**

**Elaine Simkin**

**11:00am Holy Communion Service at St. Bartholomew's church**

**Revd Carol Pharaoh**

**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](mailto:carol.pharaoh@gmail.com) [www.westhoughtonchurches.org.uk](http://www.westhoughtonchurches.org.uk)

**Team Vicar: Revd Angela Wynne** 01204 468150 – [revawynne@gmail.com](mailto: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](mailto:joan.warner35@outlook.com)

To receive these pewsheets, newsletters or special events leaflets electronically, please e-mail

[westhoughtonparish@outlook.com](mailto:westhoughtonparish@outlook.com)