



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

Sunday 15th August 2021 The Eleventh Sunday after Trinity
The Blessed Virgin Mary

TODAY'S SERVICES

| | | |
|---------|---|---------------------------------|
| 9:15am | Holy Communion Service at St. George's | Revd Carol Pharaoh / Andy Jones |
| 11:00am | Holy Communion Service at St Bartholomew's | Revd Carol Pharaoh / Andy Jones |
| | Hymns: Opening: 394, Offertory: 692, During Communion: 805, 448, Final: 739 | |
| 9:15am | Service at St. Thomas' | |

We pray for:

Those who are ill: Cassie Buono, Brian Cato, Christine Greenhalgh, Jenny Harris, Keith Haworth, Mario Heaton, Edith Ibbotson, Joan James, Patricia James, Mike Johnson, Geoff Kyte, Edward Lakstigala, Eileen Marsh, Jean Partington, Norman Sidlow.

Those who have died recently: Barbara Ainscough, Christopher Davies

And on their anniversaries this week we remember: George Barton, Florence Butterworth, Marion Butterworth, Mary Crompton, Albert Dodds, Robert Greaves, Robert Greenhalgh, Gladys Harrison, Pollie Haworth, John Hesketh, Marlene Hodgkinson, John Holbrook, Alice Leyland, Marilyn Marsh, William Povah.

This week:

Sunday services at St George's and St Thomas' continue this week at 9:15am and St. Bartholomew's at 11:00am as this Sunday. It's the final Sunday of the three weeks where our readings focus on Jesus as the "bread of life." The church also remembers the Blessed Virgin Mary, mother of Jesus today so, having run out of Bread of Life hymns, we'll have Marian hymns this morning.

Today at St. Bartholomew's we're bringing back the service books this week at St. Bartholomew's and with that the sung parts of the communion service. Please note that we're trialling this so we may not use all the parts of the service in the book [to keep the services shorter], we're not bringing back the processions and we'll still have the two readings read by one person with no gradual hymn.

Next Sunday is the week we celebrate St. Bartholomew's Day. As a first step to bringing back refreshments we're planning to have a glass of wine / fruit juice and some cake after the service. Rather than use the back room, we'll ask people to take it into church or outside [if the weather's good] just so that we can keep a measure of distancing. Please feel free to stay and join in.

At St. Bartholomew's in August, we're running the "Organ Pops" series again this summer. Today it's all the stuff you know by Handel.

Bible Study Course: there will be a monthly Bible Study course running across the Team both online and in person looking at Old Testament characters. The first session will be studying "Jonah – running from God." The first session will be on **Tuesday 24th August 7pm** [online – Matt Dunne], **Thursday 26th August 7pm** [online – Carol Pharaoh] or **Thursday 9th September** [7:30pm face-to-face at St. James' – Malcolm Wearing]. Please contact the leader of each session for the online link or just turn up for the in person session. Details of further sessions are at the end of this pewsheet.

In the daily readings this week we reach the Books of Judges and Ruth [the next two books in the Old Testament]. As restrictions ease and there are fewer regulations governing church attendance and groups meeting, we're going to wind these Pewsheets Plus down, so next week's to mark St. Bartholomew's Day will be the last in this format, fittingly. We'll look at a new format for September.

Monday 16th August 7:30pm: St. Bartholomew's committee meet at St. Bartholomew's church.

Online Services: we're now running these on the first and third Sundays so there will be one at the link below:

Do keep any news, views and feedback coming. Please also check our Team YouTube channel for online services:

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



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

The Collect

God of glory, the end of our searching,
help us to lay aside all that prevents us from
seeking your kingdom, and to give all that we
have to gain the pearl beyond all price,
through our Saviour Jesus Christ. **Amen.**

Old Testament Reading Proverbs 9. 1 - 6

¹Wisdom has built her house, she has hewn her
seven pillars.
²She has slaughtered her animals, she has mixed
her wine, she has also set her table.
³She has sent out her servant-girls, she calls
from the highest places in the town,
⁴'You that are simple, turn in here!' To those
without sense she says,
⁵'Come, eat of my bread and drink of the wine I
have mixed.
⁶Lay aside immaturity, and live, and walk in the
way of insight.'

New Testament Reading: Ephesians 5. 15 - 20

Brothers and sisters, ¹⁵be careful then how you
live, not as unwise people but as wise, ¹⁶making
the most of the time, because the days are evil.
¹⁷So do not be foolish, but understand what the
will of the Lord is. ¹⁸Do not get drunk with wine,
for that is debauchery; but be filled with the
Spirit, ¹⁹as you sing psalms and hymns and spiritual
songs among yourselves, singing and making
melody to the Lord in your hearts, ²⁰giving thanks

to God the Father at all times and for everything
in the name of our Lord Jesus Christ.

Gospel Reading:

John 6. 51 - 58

Jesus said to the Jews: ⁵¹'I am the living bread that
came down from heaven. Whoever eats of this
bread will live for ever; and the bread that I will
give for the life of the world is my flesh.'

⁵²The Jews then disputed among themselves,
saying, 'How can this man give us his flesh to eat?'
⁵³So Jesus said to them, 'Very truly, I tell you,
unless you eat the flesh of the Son of Man and
drink his blood, you have no life in you. ⁵⁴Those
who eat my flesh and drink my blood have eternal
life, and I will raise them up on the last day; ⁵⁵for
my flesh is true food and my blood is true drink.
⁵⁶Those who eat my flesh and drink my blood
abide in me, and I in them. ⁵⁷Just as the living
Father sent me, and I live because of the Father,
so whoever eats me will live because of me. ⁵⁸This
is the bread that came down from heaven, not
like that which your ancestors ate, and they died.
But the one who eats this bread will live for ever.'

Post Communion Prayer:

Lord of all mercy, we your faithful people have
celebrated that one true sacrifice which takes
away our sins and brings pardon and peace:
by our communion keep us firm on the
foundation of the gospel
and preserve us from all sin;
through Jesus Christ our Lord. **Amen.**



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

HOMILY - Angela Wynne

Many of us are catching up with family and friends over the summer. Some people we haven't seen since before lockdown. A natural way of celebrating our newfound freedom is to have a meal together; it might be in the pub or a restaurant or round at each other's homes.

I was at a wedding celebration last week. As one of the other guests said to me. "It's just so good to be doing something normal". Indeed, it was.

Eating together as a family or as friends or as a church strengthens our relationships and that is good for our sense of belonging and wellbeing.

Today Gospel is the last of the readings from John that follow on from the feeding of the five thousand and in which Jesus declares himself to be the "bread of life". Over these last couple of weeks, we've looked at what Jesus meant by these words.

We noted that he called himself the "bread of Life" because bread was as much a staple food then as it is today. When Jesus talks about being the "bread of life" he is offering to satisfy our spiritual needs rather than our physical needs. When we eat ordinary bread we will be hungry again but those who eat the bread that Jesus offers will never be hungry again.

However, we also learnt that if we want Jesus to satisfy our spiritual needs then we must sincerely turn to him. We often look in the wrong places for spiritual satisfaction. We think that we will find fulfilment or happiness in material things such as money, status, power or in acquiring more and more stuff, a new house, a new kitchen, a new car, exotic foreign holidays for example. These will give us a hit, but it soon wears off and we crave more because none of these things can fill the gap inside us for long. "The God shaped hole" as it's been called.

We've learnt that if we want Jesus to satisfy our spiritual needs we must recognise where we've been going wrong, say sorry and then accept his forgiveness. That way Jesus can fill us with his grace and love, and we can experience his joy day after day after day until we finally rest in our eternal home.

In the Gospel this week, Jesus said, "Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh." Some of Jesus' hearers were horrified.

They took him literally and asked each other, "How can this man give us his flesh to eat?" and they were very angry at Jesus. There were strict dietary rules and certain foods were forbidden. Blood was thought to contain the life force of the animal and was sometimes offered to God as a sacrifice. They were totally baffled by his reference to eating his flesh and drinking his blood. But we know that Jesus is referring to his sacrifice on the cross.

When we think about the body and blood of Christ we think about the bread and wine of Communion and of the words that Jesus said to his disciples at the last Supper as he passed around the bread and the wine. "This is my body given for you. Do this in remembrance of me" "This is my blood of the new covenant which is shed for you for the forgiveness of sins. Do this in remembrance of me."

It's interesting to note that there is no account of the institution of Holy Communion in John's version of the Last Supper. It only appears in the Last Supper stories of Matthew Mark and Luke.

Some people believe that the account of the feeding of the five thousand in John and these sayings of Jesus following that event about being the bread of life and in particular that "Those who eat my flesh and drink my blood abide in me, and I in them.", are John's equivalent.

A meal that many of us missed during lockdown was the sharing in Holy Communion with our fellow Christians. Watching online isn't the same and certainly for me to celebrate alone is an anathema.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

There are different ways of understanding HC in the Anglican Church:

- Some regard it as a symbol of Christ's sacrifice for us. The broken bread symbolising his body broken on the cross and the wine a symbol of the blood shed for us.
- Some regard it as a remembrance as we recall the event of the last supper and use the words of institution that Jesus gave us as he spoke of his death and the promise of eternal life.
- Others believe that somehow, mysteriously the blessed bread and wine reveal the real presence of Christ being truly with us as we receive communion.

However, we understand it, every time we receive Holy Communion we are reminded that we are part of a larger family of believers. A family that spans across time and space. It is something we share and have in common. It joins us all together and to Christ himself. It reminds us that we have a mission in the world and we have been empowered by Christ to go out and serve the world in his name.

We will only do that effectively if we are fed by him through worship, prayer, bible reading and regular communion to nourish our souls just as bread nourishes our bodies. If we neglect these important means of being fed by Jesus our spiritual life will suffer, wither and eventually die. But if we work at maintaining that close relationship with him our spiritual life will grow strong and still be going strong when our physical bodies fail us and we come to the end of lives. The promise Jesus gives to his followers is that of eternal life. Eternal life doesn't just start when we die but when we begin to fully know Christ. This is an offer to us and to everyone. Living a full life today through the power of the living God, opening our hearts to him and allowing him to change us to be the people he intends us to be. That is good news!

Amen

Prayers

Lord, we join in the stream of praise with your people gathered for worship. We take our place in the Story, as we celebrate your deeds among us. Day by day you nourish us, feeding us with sacrament and word, quenching our thirst from the wellspring, the waters that never run dry. As we sense your heartbeat within us, we rejoice in whatever part we can play in the Body of Christ.

Lord, bread of life, your constant presence is the joy of our lives: in your mercy, hear our prayer

Lord, give right judgement, we pray, to all those in authority. Forgive the folly of our rulers, which the world believes to be wisdom. Give them insight into the consequences of their decisions, including their errors that bring wrong decisions. And may their hearts not be hardened when their decisions bring suffering to those whom they govern.

Lord, bread of life, your constant presence is the joy of our lives: in your mercy, hear our prayer

Lord, help us to see you in the face of each member of our community, and give us greater power to understand those whom we find it hard sincerely to like. Help us to find something we can share. And then, in understanding the common humanity which binds us, help us to love each other as we would love you.

Lord, bread of life, your constant presence is the joy of our lives: in your mercy, hear our prayer

Lord, as we sing our praises to you, and delight in the companionship of our fellow travellers on the journey, we remember those who find it difficult to rejoice. Look with mercy on all those in pain, whether it be physical, mental or spiritual. May they feel the reality of your presence with them in their suffering, and may they see light and hope over the horizon.

Lord, bread of life, your constant presence is the joy of our lives: in your mercy, hear our prayer

Lord, we pray for those who have departed this life. As we feed on you, you have promised to raise us up on the last day: so may we come to share in your life for ever and ever.

Merciful Father, accept these prayers...



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

The Book of Judges:

Who wrote the book? The text gives no indication as to who wrote the book, but Jewish tradition names the prophet Samuel as the author. The namesake of 1 and 2 Samuel, Samuel was the last of the judges, one of the special leaders whom God raised up during this time period to rescue His people. The judges did not oversee merely legal matters, as in our sense of the role; their tasks often included military and administrative authority as well.

Why Samuel? The author of Judges certainly lived in the early days of the monarchy. The recurring statement, “in those days there was no king in Israel” ([Judges 17:6; 18:1; 19:1; 21:25](#)), points out a contrast between the events happening in the book and the time of its writing. Clues within Judges suggest it was written before David established his throne in Jerusalem (1004 BC), yet after Saul was anointed king.

Where / when are we? We think about the judges as both a period of time and a book of the Bible. The period of the judges began after the death of Joshua in the early fourteenth century BC ([Joshua 24:29](#)) and continued until Saul was crowned king of Israel by the prophet Samuel in 1051 BC ([1 Samuel 10:24](#)). The book of Judges acts as the sequel to the book of Joshua, linked by comparable accounts of Joshua’s death ([Joshua 24:29–31; Judges 2:6–9](#)). Events within the book of Judges span the geographical breadth of the nation, happening in a variety of cities, towns, and battlefields. Scholars believe some of the judges ruled simultaneously in separate geographical regions. Attempts to calculate the exact amount of time covered in Judges are inconclusive, but generally, the book begins soon after the death of Joshua and ends in the years just before the entrance of Samuel onto the scene, a period of about three hundred years.

The contents of Judges were likely not written chronologically. The final few chapters ([Judges 17–21](#)) give an overview of the moral climate during those days and, rather than occurring after the period of the judges listed earlier in the book, they probably happened in and around the times of various judges mentioned in earlier chapters.

Why is Judges so important? The time of the judges brought about great apostasy in Israel. The nation underwent political and religious turmoil as the people tried to possess those parts of the land that had not yet been fully conquered. The tribes fought among themselves, as well, nearly wiping out the tribes of Manasseh ([Judges 12](#)) and Benjamin ([20–21](#)). The pattern of behaviour in the book of Judges is clear: the people rebelled against God, God brought judgment through foreign oppression, God raised up a deliverer—or judge, and the people repented and turned back to God. This cycle is repeated over and over and over again.

Ironically, in this book we meet many heroes of faith: Othniel, Gideon, Samson, Shamgar, Deborah, Jephthah, Ehud . . . flawed individuals who answered God’s call to deliver the Israelites in sometimes dramatic and violent form.

What's the big idea? The primary message of Judges is that God will not allow sin to go unpunished. As Exodus established, Israel was God’s people—He was their King. They had forsaken the covenant established at Mount Sinai. In Judges, He disciplined them for following other gods, disobeying His sacrificial laws, engaging in blatant immorality, and descending into anarchy at times. Yet because they were His people, He listened to their cries for mercy and raised up leaders to deliver them. Unfortunately, even these godly individuals did not wield sufficient influence to change the nation’s direction. The people’s inability to resist sinful Canaanite influences eventually revealed their desire for a centralized monarchy, led by a righteous king whom God would choose as His intermediary.

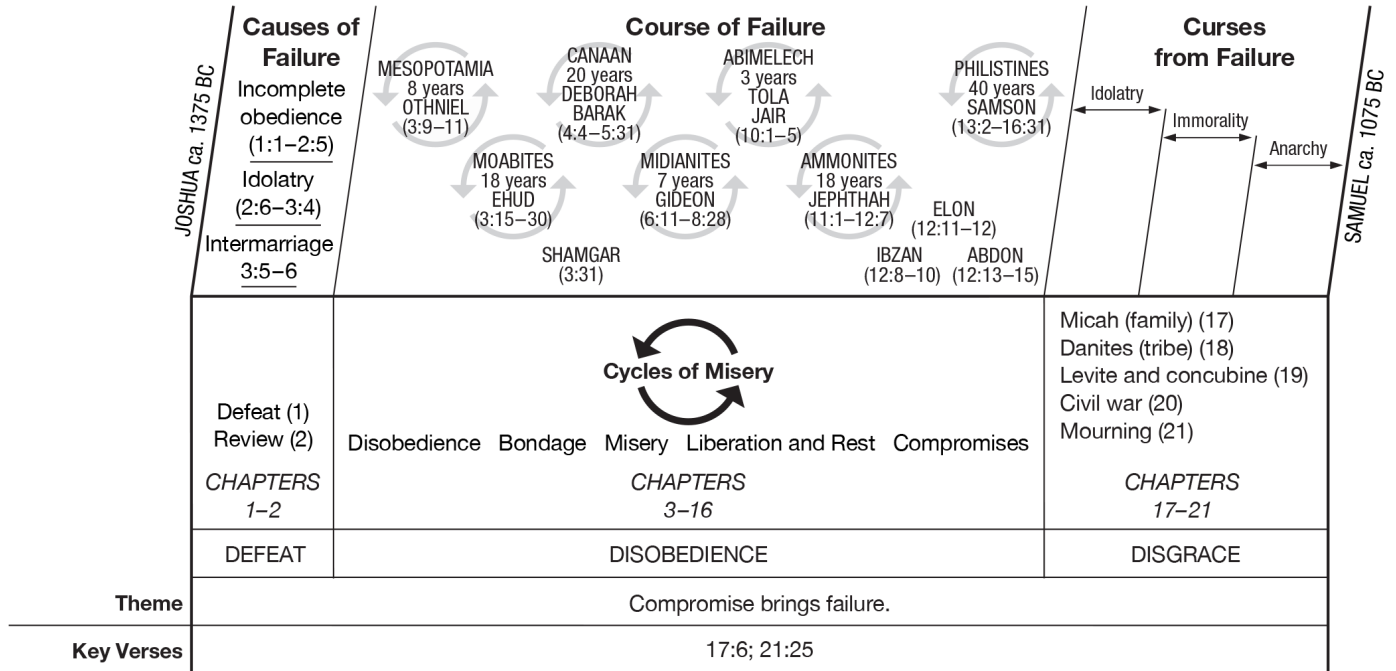


PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

Is this in any way, shape or form relevant today? Memory is a gift. Remembering the past teaches us countless lessons about how to live today. The Israelites forgot. They did not remember the miraculous events that brought them to their land or the covenant that united them to their God. But God did not forget His covenant—and because of His great love for His people, He disciplined His sinful children so that they might return to Him. Remember, trust, and obey. He is waiting with open arms.

JUDGES





PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

Monday 16th August The Blessed Virgin Mary



Today, the church remembers Mary, the mother of Jesus.

1. Mary's life and role in the history of salvation is foreshadowed in the Old Testament [such as [Isaiah 7. 14](#)], while the events of her life are recorded in the New Testament. Only Jesus, Peter, Paul and John are referred to more in the New Testament.
 2. Traditionally [*not in the Bible*], she was declared the daughter of Saints Joachim and Anne.
 3. Living in Nazareth, Mary was visited by the archangel Gabriel, who announced to her that she would become the Mother of Jesus, by the Holy Spirit [[Luke 1. 26](#)].
 4. She became betrothed to St. Joseph and went to visit her cousin, Elizabeth, who was carrying John the Baptist [[Luke 1. 39](#)]. Acknowledged by Elizabeth as the Mother of God, Mary praised God in the words of the Magnificat [[Luke 1. 46 – 55 below](#)].
 5. When Emperor Augustus declared a census throughout the vast Roman Empire, Mary and St. Joseph went to Bethlehem, his city of lineage, as he belonged to the House of David [[Luke 2. 1 – 5](#)]. There Mary gave birth to Jesus [[Matthew 1. 18 – 25 and Luke 2. 1 – 20](#)] and was present later at the arrival of the Wise Men [[Matthew 2.11](#)].
 6. Mary and Joseph presented Jesus in the Temple, where St. Simeon rejoiced and Mary received word of sorrows to come later [[Luke 2. 22 – 40](#)].
 7. Warned to flee, St. Joseph and Mary went to Egypt to escape the wrath of King Herod. They remained in Egypt until King Herod died and then returned to Nazareth. [[Matthew 2.19 - 23](#)].
 8. Nothing is known of Mary's life during the next years except for a visit to the Temple of Jerusalem, at which time Mary and Joseph sought the young Jesus, who was in the Temple with the learned elders [[Luke 2. 41 - 51](#)].
 9. The first recorded miracle of Jesus was performed at a wedding in Cana, turning water into wine, and Mary was instrumental in calling Christ's attention to the need [[John 2. 1 - 12](#)].
 10. Mary was present at the Crucifixion in Jerusalem, and there she was given into John the Apostle's care [[John 19. 25 - 28](#)]. She was also with the disciples in the days before Pentecost [[Acts 12. 14](#)].
- In art, Mary is traditionally portrayed in blue. Her other attributes are a blue mantle, crown of 12 stars, pregnant woman, roses, and/or woman with child.

Collect:

Almighty God,
who looked upon the lowliness of the Blessed Virgin Mary
and chose her to be the mother of your only Son:
grant that we who are redeemed by his blood
may share with her in the glory of your eternal kingdom;
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.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

Isaiah 61. 10 - end

God's Servant Brings Salvation

¹⁰ The LORD makes me very happy.
I am completely happy with my God.
He dressed me in the clothes of salvation.
He put the victory coat on me.
I look like a man dressed for his wedding,
like a bride covered with jewels.
¹¹ The earth causes plants to grow,
and a garden makes the seeds planted there
rise up.
In the same way, the Lord GOD will make
goodness and praise
grow throughout the nations.

Luke 1 . 46 – 55

Mary Praises God

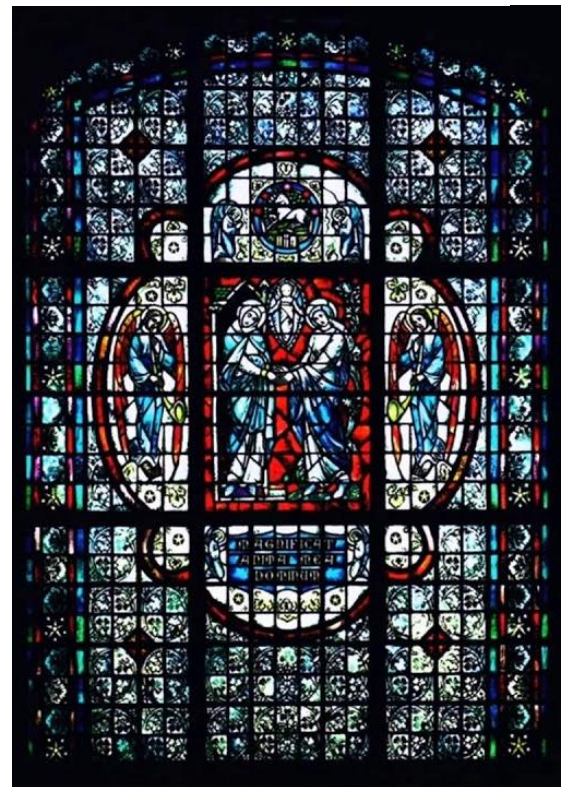
⁴⁶ Then Mary said,

"I praise the Lord with all my heart.
⁴⁷ I am very happy because God is my Saviour.
⁴⁸ I am not important,
but he has shown his care for me, his lowly servant.
From now until the end of time,
people will remember how much God blessed me.
⁴⁹ Yes, the Powerful One has done great things for me.
His name is very holy.
⁵⁰ He always gives mercy
to those who worship him.
⁵¹ He reached out his arm and showed his power.
He scattered those who are proud and think great things about
themselves.
⁵² He brought down rulers from their thrones
and raised up the humble people.
⁵³ He filled the hungry with good things,
but he sent the rich away with nothing.
⁵⁴ God has helped Israel—the people he chose to serve him.
He did not forget his promise to give us his mercy.
⁵⁵ He has done what he promised to our ancestors,
to Abraham and his children forever."

Galatians 4 . 4 - 7

⁴ But when the right time came, God sent his Son,
who was born from a woman and lived under the
law. ⁵ God did this so that he could buy the
freedom of those who were under the law. God's
purpose was to make us his children.

⁶ Since you are now God's children, he has sent
the Spirit of his Son into your hearts. The Spirit
cries out, "*Abba, Father.*" ⁷ Now you are not
slaves like before. You are God's children, and
you will receive everything he promised his
children.





PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

*As we pray to God, the Father of our Lord Jesus Christ,
we say with Mary:*

Lord, have mercy on those who fear you.

Holy is your name.

*Your prophet of old foretold a day when a virgin would
conceive and bear a son who would be called God-with-
us. Help us to look forward to your deliverance
and to seek the fullness of your kingdom.*

Lord, have mercy on those who fear you.

Holy is your name.

*Your angel declared to Mary that she was to be
the mother of the Saviour.*

*Help every Christian person to be open to your word
and obedient to your will.*

Lord, have mercy on those who fear you.

Holy is your name.

*Mary rejoiced with Elizabeth and sang your praise,
'My soul proclaims the greatness of the Lord.'*

Help us to live joyful lives that sing your praise.

Lord, have mercy on those who fear you.

Holy is your name.

*Mary bore a son of David's line,
a king whose reign would never end.*

*Bless all the nations of the world with Christ's gift of
peace.*

Lord, have mercy on those who fear you.

Holy is your name.

*The child Jesus grew in wisdom and stature
in the home of Mary and Joseph.*

*Strengthen our homes and families,
and keep under your protection all those whom we
love.*

Lord, have mercy on those who fear you.

Holy is your name.

*At the foot of the cross of Christ stood his mother,
and from the cross she received his lifeless body in her
arms. Give comfort and healing to all who suffer
and all who watch the suffering of those they love.*

Lord, have mercy on those who fear you.

Holy is your name.

*The apostle John saw a vision of a woman in heaven,
robed with the sun.*

*Bring us with all those who have died in the faith of
Christ*

*to share the joy of heaven with Mary and all the
saints.*

Lord, have mercy on those who fear you.

Holy is your name.

*Almighty and everlasting God,
your handmaid Mary magnified your name
and rejoiced in your saving love:*

*trusting in that same love,
we ask all these our prayers
through Jesus Christ our Lord,*

Amen.

HAPPY ST. ROCCO's [= St. Roch] DAY! "Who?" Saint Rocco was born of noble parentage about 1340 A.D. in Montpellier, France. At birth it was noted that he had a red cross-shaped birthmark on the left side of his chest. At an early age, his parents died leaving him an orphan under the care of his uncle, the Duke of Montpellier. Soon after, San Rocco distributed his wealth among the poor and took a vow of poverty.



San Rocco dressed in the clothes of a pilgrim and departed for Rome. At that time, Italy was stricken with a rampant disease. San Rocco cured many of this dreaded disease by praying for them and making the sign of the cross. During his travels, he too contracted the plague which was evident by an open sore on his leg [as always shown in images of him]. Rocco was banished from the city and took refuge in a cave. Miraculously a dog that refused to eat, brought him bread to eat every day. The dog used to leave a nearby castle and, one day, the curious master of this castle followed this dog into the woods and discovered Rocco. The nobleman had pity on Rocco and brought him to his castle where he was cured. He died on this day in about 1376/9

So why are we mentioning this? It's because by curing people of plague, **he's become the patron saint of pandemics!**

I once had the pleasure of playing the Grand Orgue at St. Roch church in Paris. Ironically, it's not in the best of health – if you play too loudly you disturb the pigeons nesting inside which come out and fly around the church. Still, it's better than in Napoleon's day when his troops used the church as a garrison and melted down the metal organ pipes to make spoons.



Tuesday 17th August

Judges 6. 11 – 24

The Angel of the Lord Visits Gideon

¹¹⁻¹² One time the angel of the LORD came to a place called Ophrah and sat under an oak tree. This oak tree belonged to a man named Joash from the Abiezer family. His son Gideon was beating some wheat in a winepress. He was hiding so that the Midianites could not see the wheat. The angel of the LORD appeared to Gideon and said, “The LORD be with you, brave soldier.”

¹³ Then Gideon said, “Pardon me, sir, but if the LORD is with us, why are we having so many troubles? We heard that he did wonderful things for our ancestors. They tell us that the LORD took them out of Egypt. But now it seems the LORD has left us and is letting the Midianites defeat us.”

¹⁴ The LORD turned toward Gideon and said, “Then use your great power and go save the Israelites from the Midianites. I am sending you to save them.”

¹⁵ But Gideon answered and said, “Pardon me, sir. How can I save Israel? My family group is the weakest in the tribe of Manasseh, and I am the youngest one in my family.”

¹⁶ The LORD answered Gideon and said, “I will be with you, so you can defeat the Midianites as easily as if they were only one man.”

¹⁷ Then Gideon said to him, “If you would, please give me some proof that you really are the Lord. ¹⁸ Please wait here. Don’t go away until I come back to you. Let me bring my offering and set it down in front of you.”

And the Lord said, “I will wait until you come back.”

¹⁹ So Gideon went in and cooked a young goat in boiling water. He also took about 20 pounds of flour and made bread without yeast. Then he put the meat into a basket and the broth from the meat into a pot. He brought out the meat, the broth, and the bread without yeast and gave them to the Lord under the oak tree.

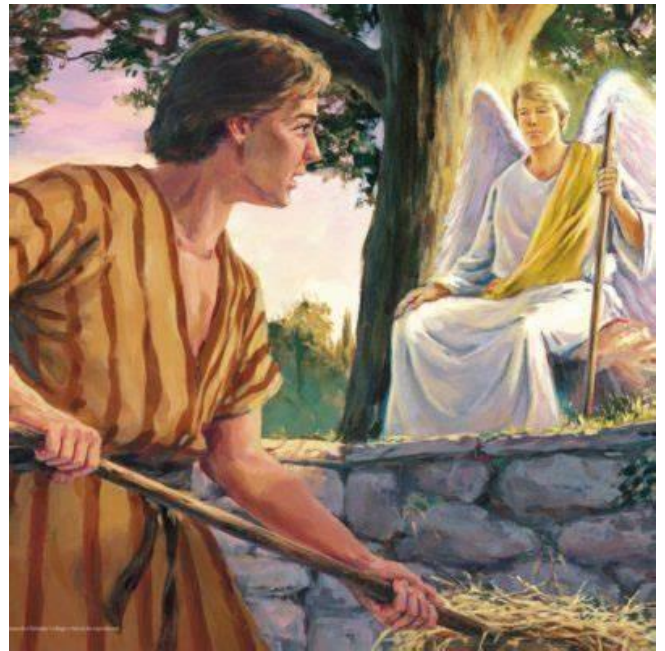
²⁰ The angel of God said to Gideon, “Put the meat and the bread on that rock over there. Then pour the broth on it.” Gideon did as he was told.

²¹ The angel of the LORD had a walking stick in his hand. He touched the meat and the bread with the end of the stick, and fire jumped up out of the rock and burned up the meat and the bread. Then the angel of the LORD disappeared.

²² Then Gideon realized that he had been talking to the angel of the LORD. So he shouted, “Oh, Lord GOD! I have seen the angel of the LORD face to face!”

²³ But the LORD said to Gideon, “Calm down! Don’t be afraid! You will not die!”

²⁴ So Gideon built an altar there to worship the LORD and named it “The LORD is Peace.” It still stands in the city of Ophrah, where the Abiezer family lives.





PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

Gideon here is like Israel's people and says that he is not important. But God can use people when they know their weakness and their difficulties.

The angel described Gideon as a brave soldier; this was a description of what Gideon would become rather than what he actually was at that time. Gideon's courage grew as God made him stronger.

If you remember a few weeks back when we looked at Moses, there are parallel between Gideon and Moses. Compare [Judges 6:6, 11, 14, 15, 22](#) with [Exodus 2:23](#), [Exodus 3:10-12](#) & [Exodus chapter 6](#). Several things are the same about how God called each person and that person's answer.

The angel of the Lord is God, who is appearing as a person. It's not the first time we've seen an oak tree as a holy tree. Gideon's father came from the family of Abiezer, Manasseh's son. To explain, the winepress was a hole in the rocky ground where people used their feet to crush grapes in wine making. Here, Gideon was able to use it to separate corn from stems which shows how small the harvest was. Gideon was like other people who lived at that time and thought that God had abandoned him. God had done things for his people in the past, but he thought that God was not doing anything in the present. But God made sure that Gideon knew his task came from God. Gideon thought he couldn't do it but God encouraged him and promised to be with him.

Israel's people had to learn how great their enemy was. In [verses 17-18](#), Gideon asked for a sign and offered God a gift which would have been very expensive, as they had very little food. When the angel produced fire from the rock which burnt the offering, Gideon realised he had been in the presence of God. He was afraid as people believed that no person could continue to live after he or she had seen God. The Lord told him, however, that he would not die, so he built an altar there. From this story, we learn how the place got its name meaning 'The Lord sent peace'. In this part, the story is very similar to [chapter 13](#) which contains the story about Samson's birth.

Heavenly Father,
you anointed your Son Jesus Christ
with the Holy Spirit and with power
to bring to us the blessings of your kingdom.
Anoint your Church with the same Holy Spirit,
that we who share in his suffering and victory
may bear witness to the gospel of salvation;
through Jesus Christ, your Son our Lord,
who is alive and reigns with you
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.

Wednesday 18th August

Judges 9. 6 - 15

⁶ Then all the leaders in Shechem and the house of Millo came together. Everyone gathered beside the big tree of the pillar in Shechem and made Abimelech their king.

Jotham's Story

⁷ Jotham heard that the leaders of the city of Shechem had made Abimelech king. When he heard this, he went and stood on the top of Mount Gerizim and shouted out this story to the people:





PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

“Listen to me you leaders of the city of Shechem. Then let God listen to you.

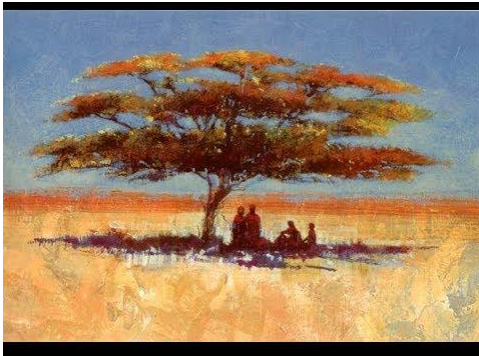
⁸ “One day the trees decided to choose a king to rule over them. The trees said to the olive tree, ‘You be king over us.’

⁹ “But the olive tree said, ‘My oil is used to honor gods and humans. Should I stop making my oil just to go and sway over the other trees?’

¹⁰ “Then the trees said to the fig tree, ‘Come and be our king.’

¹¹ “But the fig tree answered, ‘Should I stop making my good, sweet fruit just to go and sway over the other trees?’

¹² “Then the trees said to the vine, ‘Come and be our king.’



¹³ “But the vine answered, ‘My wine makes men and kings happy. Should I stop making my wine just to go and sway over the trees?’

¹⁴ “Finally, all the trees said to the thorn bush, ‘Come and be our king.’

¹⁵ “But the thorn bush said to the trees, ‘If you really want to make me king over you, come and find shelter in my shade. But if you don’t want to do this, let fire come out of the thorn bush. Let the fire burn even the cedar trees of Lebanon.’

Jotham, is one of Gideon’s sons who escaped from Abimelech.

He stood on a high place on the mountain where the people could hear him and he could escape easily if there was any trouble. This mountain was where 6 tribes of Israel met and said ‘yes’ to the good things in the law (Deuteronomy 27:12). Some people also stood there in Joshua’s great religious ceremony (Joshua 8:30-35).

Now Jotham told a story with a meaning about trees that were choosing a king. The olive, fig and vine all refused to be the king. The meaning of the story was that good men were like fruitful and productive trees and would not stop their work to become kings. The thorn bush, however, accepted the invitation and became king. It invited them to come into its shade (i.e. its protection) but it didn’t produce any fruit or protect anything. In the heat of summer, it could easily burn and destroy even the valuable tall trees that are always green.

These trees were like the chief men of Shechem. Abimelech could not give the people any protection but, in fact, would cause their destruction.

*We are a chosen people,
A family people,
Chosen for love and to share love,
Chosen for joy and to spread joy,
Chosen for friendship and for befriending,
Chosen for blessing and to bless,
Chosen for fruitfulness,
Chosen for harvest.
We are a chosen people,
A family people,
Your family,
Our family.*



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

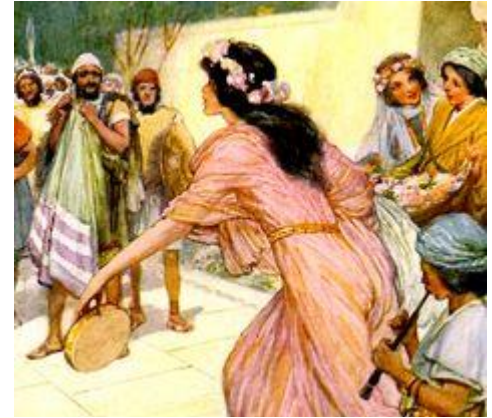
Thursday 19th August

Judges 11. 29 – end

Jephthah's Promise

²⁹ Then the Spirit of the LORD came on Jephthah, and he passed through the area of Gilead and Manasseh. He went through the city of Mizpah in Gilead on his way to the land of the Ammonites.

³⁰ Jephthah made a promise to the LORD. He said, "If you will let me defeat the Ammonites, ³¹ I will give you the first thing that comes out of my house when I come back from the victory. I will give it to the LORD as a burnt offering."



³² Then Jephthah went to the land of the Ammonites. He fought the Ammonites, and the LORD helped him defeat them. ³³ He defeated them from the city of Aroer to the city of Minnith. Jephthah captured 20 cities. Then he fought the Ammonites to the city of Abel Keramim. The Israelites defeated them. It was a very great defeat for the Ammonites.

³⁴ Jephthah went back to Mizpah. He went to his house, and his daughter came out to meet him. She was playing a tambourine and dancing. She was his only daughter, and Jephthah loved her very much. He did not have any other sons or daughters. ³⁵ When Jephthah saw that his daughter was the first thing to come out of his house, he tore his clothes to show his sadness. Then he said, "Oh, my daughter! You have ruined me! You have made me very sad! I made a promise to the LORD, and I cannot change it!"

³⁶ Then his daughter said to Jephthah, "Father, you have made a promise to the LORD, so keep your promise. Do what you said you would do. After all, the LORD did help you defeat your enemies, the Ammonites."

³⁷ Then Jephthah's daughter said to her father, "But do this one thing for me first. Let me be alone for two months. Let me go to the mountains. I will not marry and have children, so let me and my friends go and cry together."

³⁸ Jephthah said, "Go." He sent her away for two months. Jephthah's daughter and her friends stayed in the mountains. They cried for her because she would not marry and have children.

³⁹ At the end of two months, Jephthah's daughter returned to her father, and Jephthah did what he had promised. His daughter never had sexual relations with anyone. So this became a custom in Israel. ⁴⁰ Every year the young women of Israel would go out for four days to remember the daughter of Jephthah from Gilead and to cry for her.

Right, this is a really difficult story to explain and I suspect no-one can really understand it fully.

God's Spirit came upon Jephthah and he got an army to follow him. Jephthah made a promise to God that if he was successful in battle, he would make a sacrifice to God of the first thing that came to meet him on his return.

It was a really bad promise and showed that there was something very wrong with his nation, destroying basic ideas of what was right and wrong.

The Spirit of God helped Jephthah to free his people but he did not understand God's plans or trust God's power. He wanted to please God by what he did, but God did not want people to praise him in this way and Jephthah did not know that. The writer does not tell us how Jephthah defeated the people from Ammon but says that God caused the success.

Jephthah returned as the winner and probably thought that he would only have to sacrifice an animal. Unfortunately, the first thing to come and meet him was his only daughter. In that society, people thought that they



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

would only be remembered by their descendants. When Jephthah's only daughter died without children, there would be no more members in their family and the family name died out.

She was a very noble person, who was willing to pay the price of success and persuaded Jephthah to do what he had promised after all. In this way, she showed her courage. She and her father were loyal to what they believed. Jephthah still did what he had foolishly promised and killed his daughter as an offering, first allowing her to spend two months to say goodbye to her friends. This story shows us the origin of a yearly ceremony in which women were sorry because people had died. This ceremony probably happened only in Gilead.

(Some theologians, however, think that Jephthah did not kill his daughter but banned her from marrying and having children. She would be seen as an outcast in that society and Jephthah's family name would still have died out.)

So what is this story about? It's trying to explain what our reactions to God's message should be. Jephthah had failed to hear God's message that people should not kill [it's one of the 10 commandments]. Jephthah's promise did not mean that he should not obey that rule. 'You may obey one law, but that does not give you an excuse not to obey another law.' That is what Jesus was telling the Pharisees in [Mark 7:9-13](#) [one could not refuse to help one's parents because one gave money to God]. Jephthah had made a bad promise and was trying to keep it but in doing so broke God's law. In trying to do the right thing, he did something very wrong.

Friday 20th August William & Catherine Booth

Today the church remembers William and Catherine Booth, founders of the Salvation Army.

William Booth

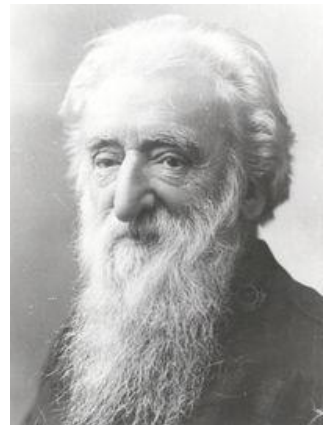
The Salvation Army founder, William Booth was born in Nottingham, England, on 10 April 1829.

From his earliest years, William was no stranger to poverty. He was just 14 when his father died and was already working as a pawnbroker's apprentice to supplement the family's income.

As a pawnbroker, William saw poverty and suffering on a daily basis. By the time he finished his six-year apprenticeship, he had developed a deep hatred of it.

William, a fiery and impulsive teenager, became a Christian at 15 and began attending the local Wesleyan Chapel. There, he developed the passion that would be the driving force in his life; to reach the down and out of Britain's cities through the Gospel of Christ.

William, a talented preacher from a young age, went on to work as a travelling evangelist with the Methodist church. But it was through preaching in the streets of London's slums that he discovered his life's purpose and The Salvation Army was born.



Catherine Booth

The Salvation Army "mother", Catherine Mumford was born in Ashbourne, Derbyshire, on 17 January 1829.

From an early age, she was a serious and sensitive girl with a strong Christian upbringing. By the age of 12, it's said that she had read the Bible through eight times.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

At 14, Catherine became ill and spent a great deal of time in bed. She kept herself busy, especially concerned about the problems of alcohol. She wrote articles for a magazine, encouraging people not to drink.

But at 16, she came wholly into her faith. Reading the words, 'My God I am Thine, what a comfort Divine' in her hymn book, she realised the truth of them for herself.

A gentle woman with powerful appeal, Catherine would go on to co-found The Salvation Army and prove an inspiration to women in a harsh time.

Life together

Catherine and William met when he came to preach at her church. They soon fell in love and became engaged. During their three-year engagement, William continued his work as a travelling evangelist. Catherine was a constant support to William, writing him letters of encouragement on his travels. They married on 16 June 1855.

Together, William and Catherine embarked on a lifelong journey to answer the call of God to bring the Gospel to the people. While William was a natural speaker, Catherine was a quiet woman and not at all accustomed to speaking at gatherings. It took time for her to find her voice, but she was driven by a conviction that woman had the same rights as men to speak. She grew into a courageous speaker, known for her gentle manner but powerful appeal.

They were also parents to a growing family of eight children, who were brought up with a firm Christian education and a love for their God's mission. Two of their children, Bramwell and Evangeline would go on to be Generals of The Salvation Army.

In 1865, William, by now an independent evangelist, along with Catherine founded The Christian Mission. William preached to the poor while Catherine spoke to the wealthy to gain support for their financially demanding work. In time, she began to hold her own fundraising campaigns.

It was not until 1878 that The Christian Mission became known as The Salvation Army. Modelled after the military with William and his fellow ministers a part of God's Army, seeking salvation for the masses. William was appointed the first General and his ministers became "officers".

Catherine became known as "The Army Mother" and remained a strong voice on The Salvation Army's ideas on social issues and matters of belief.

With its strong focus on the downtrodden and dispossessed, The Salvation Army began to grow beyond Britain's borders. In William's lifetime, the Army would be established in 58 countries. Its mission was and is still guided by William's book "In Darkest England and the Way Out", which maps out a revolutionary approach to social engagement never before undertaken by a church.

Both Catherine and William worked tirelessly to bring the Gospel to all, establishing a movement in the form of The Salvation Army. But, on 4th October 1890, Catherine lost her ongoing battle with ill health. Her son, Bramwell, described her passing as "a warrior laid down her sword to receive her crown". William continued on for many years, traveling all over the world to oversee his growing Army and died on this day in 1912.

The Book of Ruth:

Who wrote the book? No-one knows, but according to Jewish tradition, the prophet Samuel wrote the book of Ruth - whoever wrote it was a skilled storyteller. It has been called the most beautiful short story ever written.

The final words of the book link Ruth with her great-grandson, David ([Ruth 4:17-22](#)), so we know it was written after his anointing. The genealogy at the end of the book shows





PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

David's lineage through the days of the judges, acting as a support for his rightful kingship. Solomon is not mentioned, leading some to believe the book was written before David ascended the throne.

Where /when are we? The events of Ruth occurred sometime between 1160 BC and 1100 BC, during the latter period of the judges ([Ruth 1:1](#)). These were dark days, full of suffering brought about by the Israelites' immorality. Part of the judgments God brought upon His sinful people included famine and war. The book of Ruth opens with a report of famine, which drove Naomi's family out of Bethlehem into neighbouring Moab. Naomi eventually returned with Ruth because she heard "that the LORD had visited His people in giving them food" ([1:6](#)).

Readers can identify this interlude as part of the cyclical pattern of sin, suffering, supplication, and salvation found in Judges. But this story stands as a ray of light, showing the power of the love between God and His faithful people. The author gave the reader a snapshot perspective—one family, in a small town, at the threshing floor—as opposed to the broader narratives found in Judges.

Why is Ruth so important? The book was written from Naomi's point of view. Every event related back to her: her husband's and sons' deaths, her daughters-in-law, her return to Bethlehem, her God, her relative, Boaz, her land to sell, and her progeny. It's a story which views "God through the eyes of a woman."

Naomi has been compared to a female Job [*see the Book of Job*]. She lost everything: home, husband, and sons—and even more than Job did—her livelihood. She joined the ranks of Israel's lowest members: the poor and the widowed. She cried out in her grief and neglected to see the gift that God placed in her path—Ruth.

Ruth herself embodied loyal love. Her moving vow of loyalty ([Ruth 1:16–17](#)), though obviously not marital in nature, is often included in modern wedding ceremonies to communicate the depths of devotion to which the new couples aspire. The book reveals the extent of God's grace—He accepted Ruth into His chosen people and honoured her with a role in continuing the family line into which His appointed king, David, and later His Son, Jesus, would be born ([Matthew 1:1, 5](#)).

What's the big idea? When we reflect God's character through our interactions with others, we bring glory to Him. Ruth's sacrifice and hard work to provide for Naomi reflected God's love. Boaz's loyalty to his kinsman, Naomi's husband, reflected God's faithfulness. Naomi's plan for Ruth's future reflected selfless love.

The book of Ruth showed the Israelites the blessings that obedience could bring. It showed them the loving, faithful nature of their God. This book demonstrates that God responds to His people's cry. He practices what He preaches, so to speak. Watching Him provide for Naomi and Ruth, two widows with little prospects for a future, we learn that He cares for the outcasts of society just as He asks us to do ([Jeremiah 22:16](#); [James 1:27](#)).



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

Is it in any way, shape or form relevant today: The book of Ruth came along at a time of irresponsible living in Israel's history and appropriately called the people back to a greater responsibility and faithfulness before God—even in difficult times. This call applies just as clearly to us today.

RUTH

| | | | | | | |
|---------------------------|--|---|---------------|---|--|----------------------------|
| JUDGES TURBULENT TIMES | Ruth's Choice | Ruth's Service | | Ruth's Claim | Ruth's Marriage | 1 SAMUEL CHANGING TIMES |
| | NAOMI AND RUTH (Mutual grief) | RUTH AND NAOMI AND BOAZ (Mutual pursuit) | | | BOAZ AND RUTH (Mutual love) | |
| | "May the LORD grant that you may find rest." (1:9) | Naomi had a kinsman . . . whose name was Boaz. (2:1) | | "Wait . . . until you know how the matter turns out." (3:18) | Boaz took Ruth, and she became his wife. (4:13) | |
| | CHAPTER 1 | CHAPTER 2 | | CHAPTER 3 | CHAPTER 4 | |
| Setting | "Now it came about in the days when the judges governed, that there was a famine in the land" (1:1). | | | | | |
| Circumstance | Loss — deeper commitment | | | Gain — deeper love | | |
| Emotion | Grief | Loneliness | Companionship | Rejoicing | | |
| Theme | Redemption: God provides for those who trust Him in hard times. | | | | | |
| Key Verses | 1:16; 3:11–12 | | | | | |

Ruth 1. 3 – 6 & 14 – 16 & 22

³ Later, Naomi's husband, Elimelech, died, so only Naomi and her two sons were left. ⁴ Her sons married women from the country of Moab. One wife's name was Orpah, and the other wife's name was Ruth. They lived in Moab about ten years; ⁵ then Mahlon and Kilion also died. So Naomi was left alone without her husband or her two sons.

Naomi Goes Home

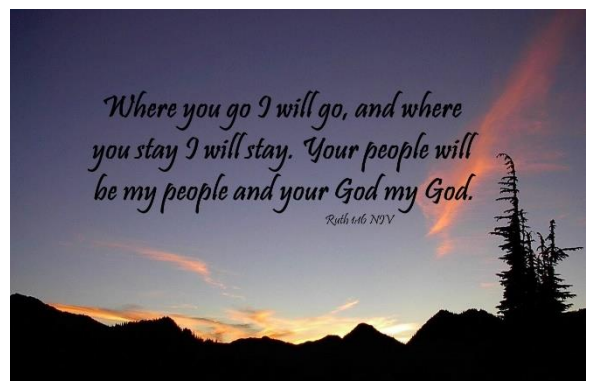
⁶ While Naomi was in the country of Moab, she heard that the LORD had helped his people. He had given food to his people in Judah. So Naomi decided to leave the hill country of Moab and go back home. Her daughters-in-law also decided to go with her.

¹⁴ So again they cried very much. Then Orpah kissed Naomi goodbye, but Ruth hugged her and stayed.

¹⁵ Naomi said, "Look, your sister-in-law has gone back to her own people and her own gods. You should do the same."

¹⁶ But Ruth said, "Don't force me to leave you! Don't force me to go back to my own people. Let me go with you. Wherever you go, I will go. Wherever you sleep, I will sleep. Your people will be my people. Your God will be my God.

²² So Naomi and her daughter-in-law Ruth, the Moabite, came back from the hill country of Moab. These two women came to Bethlehem at the beginning of the barley harvest.





PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

*Elimelech died before his sons married Ruth and Orpah. **Ruth 4:10** tells us that Mahlon married Ruth. So then we know that Kilion married Orpah. We do not know, however, why the 3 men in the family all died.*

LORD is a special name for God - a covenant name. The Jews made a covenant [or agreement] with God that they would serve Him and he would give them help.

The gods of Moab, however, were false gods.

***Verses 16-17** These verses are very famous and tell us how much God's people can love each other.*

***Verse 22** The barley harvest was at the end of April in Judah with the wheat harvest a few weeks later. The word 'Bethlehem' can mean 'house of bread'.*

Heavenly Father, thank You for the beautiful reminder in the book of Ruth, that no-one is outside Your offer of salvation, and that no matter how far we have strayed away from Your loving arms, You are ready and willing to bring us back into fellowship with Yourself. We praise and thank You that no one is beyond redemption and no matter how far we have strayed You are ready and willing to open Your arms of love to the prodigal. Thank You for Your goodness and grace and pray that many who have wandered far from You would find their hope in Jesus – in Whose name we pray, AMEN.

Saturday 21st August

Ruth 2. 1 – 3, 8 – 11 and 4. 13 - 17

Ruth Meets Boaz

2 There was a rich man named Boaz living in Bethlehem. Boaz was one of Naomi's close relatives from Elimelech's family.

2 One day Ruth, the Moabite, said to Naomi, "I think I will go to the fields. Maybe I can find someone who will be kind to me and let me gather the grain they leave in their field."

Naomi said, "Fine, daughter, go ahead."

3 So Ruth went to the fields. She followed the workers who were cutting the grain and gathered the grain that was left. It happened that part of the field belonged to Boaz, the man from Elimelech's family.

8 Then Boaz said to Ruth, "Listen, child. Stay here in my field to gather grain for yourself. There is no need for you to go to any other field. Continue following behind my women workers. **9** Watch to see which fields they go into to cut the grain and follow them. I have warned the young men not to bother you. When you are thirsty, go and drink from the same water jug my men drink from."

10 Then Ruth bowed very low to the ground. She said to Boaz, "I am a foreigner, so I am surprised you even noticed me."

11 Boaz answered her, "I know about all the help you have given to your mother-in-law Naomi. I know you helped her even after your husband died. And I know that you left your father and mother and your own



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

country and came here to this country. You did not know anyone from this country, but you came here with Naomi.

¹³ So Boaz married Ruth. The LORD allowed Ruth to become pregnant, and she had a son. ¹⁴ The women there said to Naomi, "Praise the LORD who gave you this child. May he become famous in Israel. ¹⁵ He will make you alive again and care for you in your old age. Your daughter-in-law made it happen because she bore this child for you. She loves you, and she is better for you than seven sons."

¹⁶ Naomi took the boy, held him in her arms, and cared for him. ¹⁷ The neighbours gave the boy his name. These women said, "Naomi has a son now!" They named him Obed. Obed was the father of Jesse, and Jesse was the father of David.

Boaz may have been Elimelech's brother, [Ruth 4:3](#) but the word used here can also mean someone who lived near you.

The field was all the land round a town and each family had part of the field to grow crops. The rules about gleaning [leaving some of the crop for widows or strangers such as Ruth] were given in scripture:

- when you pick food from your fields, let some remain for the poor people and for the stranger ([Leviticus 23:22](#))*
- it will be for the stranger and the *widow ([Deuteronomy 24:19](#))*

Ruth wanted to know why Boaz was so kind to her. Was it because Boaz loved her or was it because she was Mahlon's widow? Boaz said that it was because Ruth had been kind to Naomi. Ruth was now part of a family that had Naomi and Boaz in it.

It's complicated, so although Ruth had the baby, but the women in Bethlehem said, 'Naomi has a son' because, in the Bible, 'son' often means 'grandson'. So, Ruth's son, Obed is the grandfather of King David [the first of Israel's kings] and it's from the line of David that Jesus comes – the direct link from the Old to the New Testament.

*May the strength of God pilot us,
May the power of God preserve us,
May the wisdom of God instruct us,
May the hand of God protect us,
May the way of God direct us,
May the shield of God defend us,
May the host of God guard us against the snares of evil
and the temptations of the world.*



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

NOTICEBOARD:

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

BOLTON & DISTRICT ORGANISTS' ASSOCIATION

ORGAN CONCERT

given by Edward McHale (St Bartholomew's, Westhoughton) and Melanie Plumley (St Paul's, Astley Bridge)

7:30 pm Monday 16th August 2021
St Paul's Church, Holland Street, Astley Bridge, Bolton
Open to all (retiring collection)

Followed by AGM of the Bolton & District Organists' Association (for BDOA members)

By kind permission of the Vicar and PCC of St Paul's Church

Organ Recital:

If anyone is passing by St. Paul's Church in Astley Bridge, Bolton on Monday 16th at 7:30pm, I'm playing half a recital for Bolton Organists' Association of which I'm the current President [*it's been a relatively easy term of office as we've not been able to have any meetings!*]. It's free entry and open to all.

Organ Visit:

We're also welcoming members of the Oldham, Rochdale & Tameside Organists' association to St. Bart's on Saturday 21st at 11:00am followed by Wingates church at 1:30pm. Everyone is welcome to come along and listen in.

Confirmation 2021

A Confirmation Service will be held at St Bart's Church on Sunday 7th November 2021 at 3 pm. If you are a young person who will be in in Year 6 or above from September 2021 and would like to consider confirmation, please ask an adult to pick up and complete a registration form from church. If you are an adult who would like to consider confirmation, please also get in touch. If we already have your details you don't need to apply again. We will be in touch about Confirmation Preparation Classes which will begin in September. Thank you.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

[Urban Outreach Foodbank – Essential items needed](#)

Urban Outreach are currently short of a few specific items for their regular foodbank deliveries – **UHT Milk, Toilet Rolls and Size 6 Nappies.**

They also regularly need:

Tinned meat, veg, chopped tomatoes, fruit, 500g boxes of breakfast cereal, Cordial, Long life milk, Custard powder, 1kg bags of rice, Pasta (500g), Baked beans, Tinned soup, Jars of pasta sauce, Tinned pulses, Tinned vegetables (sweetcorn, peas, carrots and potatoes), Biscuits, Cereal bars, Tinned fish, Tea, jars of baby food (different ages), Incontinence pads, Male toiletries, Nappies, Wipes, Toilet rolls.

If you are able to provide any of these items, we're still collecting in the Green Grub Tubs in our churches.

Believe in Bolton 2021

The Great Invitation

with **J. John**

Victoria Hall, Bolton
17th & 18th September 2021

Following last year's successful 'Believe in Bolton' event; we are delighted to announce that J. John, a world-renowned evangelist, author and speaker, is coming to Bolton for what will be two amazing evenings. Each evening will be 90 minutes packed full of stories, music and a message from J. John about the greatest invitation we can ever receive.



A message from Rt Revd Mark Ashcroft, Bishop of Bolton

I am thrilled that Canon J John is coming to Bolton for our Believe in Bolton 2021 mission. As we all work towards the new normal after the horrendous last 15 months of the pandemic, it is really important to place the Gospel at the heart of this new normal, to be outward looking in our mindset and conscious of the Great Commission to make disciples of all nations.

J John is one of the clearest communicators of the Gospel in the UK and so I do encourage you to partner with us in prayer and service and encouragement to invite others to hear the Good News of Jesus Christ.

Thank you and may God bless you.

Bishop Mark (Believe in Bolton Steering Group Member)

The event is ticket only which are available on line from the Victoria Hall Booking Office, price £2 each.

Further details and weekly prayers are at [Believe in Bolton](#)



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

Next Sunday: St Bartholomew the Apostle

Readings: Isaiah 43. 8 - 13 / Acts 5. 12 - 16 / Luke 22. 24 - 30

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

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

Curate: Revd Andy Jones 01942 813 750 Email: reverendandyjones@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
westhoughtonchurches@outlook.com