



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

Sunday 7th March 2021 – The Third Sunday of Lent

TODAY'S SERVICES

11:00am Holy Communion Service at St. Bartholomew's Church Revd Carol Pharaoh

We pray for:

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

Those who have died recently: Alice Horrocks, Philip Aspinall

And on their anniversaries this week we remember: Alice Bruton, William Cowburn, Eileen Entwistle, Ellen Greenhalgh, John Holt, John Horsley, Ethel Leyland, John Shields, Elsie Smith.

This week:

Welcome to worship this week as we come to the Third Sunday in Lent.

Sunday services at St. Bartholomew's will continue at 11:00am. Next Sunday's service is marking Mothering Sunday. The heating is still not be working, so keep wrapping up warm if you're coming.

In this week's pewsheets, we continue the selection of readings, prayers and a daily hymn for Lent.



Re-opening St. George's church: we're re-opening next week with an All Age Service of the Word for Mothering Sunday at 9:15am.

The rules from before will apply about signing in, wearing face coverings, singing is still not allowed, nor can we pass a collection plate around or share the peace as part of social distancing. Everyone is welcome – we should be able to fit in about 30 – 40 even with distancing.

Holy Week / Easter services – once we've set these we'll let you know what's happening where and when.

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

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

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

Ed



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The Collect:

Eternal God, give us insight to discern your will for us, to give up what harms us, and to seek the perfection we are promised in Jesus Christ our Lord. **Amen.**

Old Testament Reading : Exodus 20. 1 - 17

¹Then God spoke all these words: ²I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; ³you shall have no other gods before me.

⁴You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁵You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, ⁶but showing steadfast love to the thousandth generation of those who love me and keep my commandments. ⁷You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

⁸Remember the sabbath day, and keep it holy. ⁹Six days you shall labour and do all your work. ¹⁰But the seventh day is a sabbath to the LORD your God; you shall not do any work – you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. ¹¹For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it. ¹²Honour your father and your mother, so that your days may be long in the land that the LORD your God is giving you.

¹³You shall not murder.

¹⁴You shall not commit adultery.

¹⁵You shall not steal.

¹⁶You shall not bear false witness against your neighbour.

¹⁷You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

New Testament Reading: 1 Corinthians 1. 18 - 25

¹⁸The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹For it is written, 'I will destroy the wisdom of the wise,

and the discernment of the

discerning I will thwart.'

²⁰Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? ²¹For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. ²²For Jews demand signs and Greeks desire wisdom, ²³but we proclaim Christ crucified, a stumbling-block to Jews and foolishness to Gentiles, ²⁴but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

Gospel Reading:

John 2. 13 - 22

¹³The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables. ¹⁵Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables. ¹⁶He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a marketplace!' ¹⁷His disciples remembered that it was written, 'Zeal for your house will consume me.' ¹⁸The Jews then said to him, 'What sign can you show us for doing this?' ¹⁹Jesus answered them, 'Destroy this temple, and in three days I will raise it up.' ²⁰They then said, 'This temple has been under construction for forty-six years, and will you raise it up in three days?' ²¹But he was speaking of the temple of his body. ²²After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

The Post Communion Prayer:

Merciful Lord,

grant your people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to follow you, the only God; through Jesus Christ our Lord.

Amen.



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St Bartholomew

St Thomas

St George

Homily: Elaine Simkin

Give us grace, O Lord, not only to hear your words with our ears, but also to receive it into our hearts, and show it forth in our lives. Amen.

What makes you mad?...How many times have you lost your temper and done something you might later regret.

I have to confess I very rarely lose my temper now a days, it's a wasted emotion and usually gains nothing. However, when I was a working full time, single mum with three teenage daughters at home, it became a regular event. I wanted my girls to grow up having boundaries, to be good people, to care, to work hard, to love others and when they crossed the line, as they did pushing the boundaries... I sometimes say red. Lost my temper, raised the roof. Shouted a lot....

Today's bible reading is exactly what happened to Jesus on that day...Jesus gets really mad, he starts throwing the table about, shouting, driving people and animals out of the temple. This always reminds me of a phrase "Jesus divine and yet human..." In some ways he was just like us humans...The important thing here is not that he got mad ...it is why he got mad...why...what made him lose his temper that day.

I think, he had been travelling up to Jerusalem, he was tired, but it was the sight of Gods temple being used as a marketplace, selling animals...money changing hands, people making a profit out of other people's misfortune, Gods house being used as a flea market.

I wonder if Jesus may have regretted his actions later, but, and this is a big but, he wanted them to realise what the temple should be used for...it was a place that represents the presence of God. God knows that we, as limited human beings, need something solid to hold onto in-order to connect with the real God. The temple was that place for the Jews. It was holy ground where people were supposed to come to set their eyes on God and put their priorities in order.

Instead, the temple leaders saw the Passover feast as a means to cash in on the poor and those who had travelled great distances. These people could not bring their own animals to the temple for sacrifice, so the temple leaders charged vast amounts of money in-order to make themselves and the temple great profit.

This violated God's sensors, and Jesus got mad and did something about it.
It is OK to get mad sometimes if we are getting mad for the right reasons.

I wonder does this story surprise you...we think of God and Jesus as peace makers, forgivers, friends, carers, helpers...never angry and violent, and yet throughout the bible we see Gods anger, and it can be scary...

God is the loving parent who wants the best for us... his children. A good parent sets up boundaries to protect their children. When the children disobey and do something that the parent knows will harm them, the parent becomes angry. (As I did often back then.)

Anger is, what psychologists call, a secondary emotion. It is like physical pain. Pain is a good thing because it alerts us to the fact that there is an injury, or that something is not right.

Anger is like that. When we become angry it is a sign that something has been violated. A line crossed, it's like a sensor going off.

Getting angry isn't all bad. It's what you do with anger that makes it wrong.

Most parents have these sensors for their children. Just mess with my child and you will see this mummy bear get incredibly angry. Just disobey the boundaries and I will get angry...



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God gave us these boundaries, his commandments...it is up to us all to see his rules and boundaries are set firm.
Its okay to get mad...if it is for the right reasons and in Gods boundaries of love, care, protection, forgiveness, and respect.

Amen.

Intercessions –

Opening Prayer

God of light and God of night
Creator of seed and mountain
raindrop and fountain
We bring our offering of praise.
God of right and God of might
Lover of child and childless
rich and homeless
We bring our offering of praise

Confession and Forgiveness

Creator God, forgive our moments of ingratitude,
the spiritual blindness that prevents us
from appreciating the wonder that is this world,
the endless cycle of nature,
of life and death and rebirth.
Forgive us for taking without giving
reaping without sowing.
Open our eyes to see
our lips to praise
our hands to share.
May our feet touch lightly on the path we tread,
and our footsteps be worthy of following,
for they lead to you.

'If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin ...'

2 Chronicles 7:14

If we had a fraction of the faith in you that you have in us

ALL - Then this world would be transformed, Lord.

If we showed a fraction of the love that you show to us

ALL - Then this world would be transformed, Lord

If we possessed a fraction of the patience that you display with us

ALL - Then this world would be transformed, Lord.

If we shared just a portion of the blessings that we have received from you
ALL - Then this world would be transformed, Lord.

If we showed as much trust in others as you have shown in us
ALL - Then this world would be transformed, Lord.

If we claimed just a fraction of the power you promised to your Church
ALL - Then this world would be transformed, Lord.

Transform us first, Lord, that we might transform this world
ALL - Through your love and your power.

Affirmation

You call us to service;
to be your eyes and ears,
hands and voice in this your world.
To open our eyes not only
to the beauty and love which you create,
but the injustice,
hate and suffering that mankind generates.
To open our ears not only
to the chattering of this coming week,
but the searching,
fears and questioning of all whom we shall meet.
To open our hands not only
to those we choose our lives to share,
but in welcome,
love and fellowship to all who you draw near.
To open our mouths not only
to speak platitudes and simple words,
but the truths you lay upon our hearts.
Your Word for this your world.
You call us to service,
to be your eyes and ears,
hands and voice in this your world



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St Bartholomew St Thomas St George

1. One more step along the world I go,
One more step along the world I go;
From the old things to the new,
Keep me travelling along with you:

***And it's from the old I travel to the new;
Keep me travelling along with you.***

2. Round the corners of the world I turn,
More and more about the world I learn;
All the new things that I see
You'll be looking at along with me.

3. As I travel through the bad and good,
Keep me travelling the way I should.
Where I see no way to go,
You'll be telling me the way, I know.

4. Give me courage when the world is rough,
Keep me loving though the world is tough;
Leap and sing in all I do,
Keep me travelling along with you:

5. You are older than the world can be,
You are younger than the life in me;
Ever old and ever new,
Keep me travelling along with you:

Words & Music: Sydney Carter [1915 – 2004] who wrote a number of hymns including Lord of the Dance.



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St Bartholomew

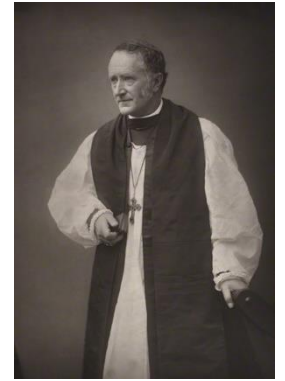
St Thomas

St George

Monday 8th March

Today the church remembers Edward King, Bishop [1910].

Born in London in 1829, Edward King, both as a priest and then as the 60th Bishop of Lincoln, was revered for the holiness of his life and the wisdom of his counsel. He was chaplain, then principal, of Cuddesdon Theological College [appointed by William Gladstone], followed by a dozen years as a professor of theology in Oxford, during which time he exercised a great influence on a generation of ordinands. In 1885, he was consecrated bishop of the diocese of Lincoln, a position he held until his death on this day in 1910. His advocacy of Catholic principles involved him in controversy, but his significant gift to the Church was his example as a pastoral and caring bishop to both clergy and laity. His nephew, Robert King, was a priest and canon in the Church of England but who also played football for England [possibly the only priest to do so?]



2 Kings 5. 1 - 15

Naaman's Problem

5 Naaman was the captain of the army of the king of Aram. He was very important to his king because the LORD used him to lead Aram to victory. Naaman was a great and powerful man, but he was also sick with leprosy.

2 The Aramean army sent many groups of soldiers to fight in Israel. One time they took a little girl from the land of Israel. This girl became a servant of Naaman's wife. **3** She said to his wife, "I wish that my master would meet the prophet who lives in Samaria. He could heal Naaman of his leprosy."

4 Naaman went to the king and told him what the Israelite girl said.

5 Then the king of Aram said, "Go now, and I will send a letter to the king of Israel."

So Naaman went to Israel. He took 750 pounds of silver, 6000 pieces of gold and ten changes of clothes as gifts. **6** Naaman took the letter from the king of Aram to the king of Israel. The letter said: "Now this letter is to show that I am sending my servant Naaman to you. Cure his leprosy."

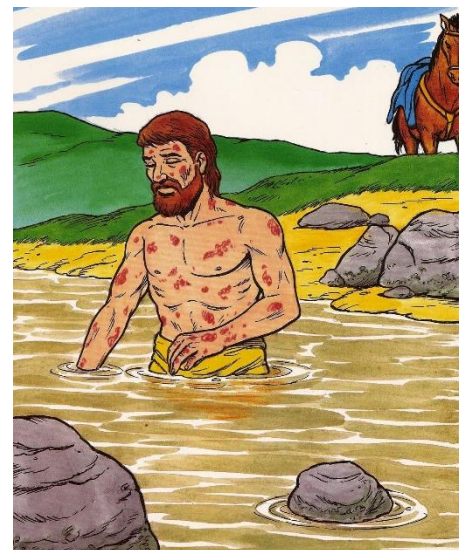
7 When the king of Israel had read the letter, he tore his clothes to show he was sad and upset. He said, "Am I God? I don't have the power over life and death. So why did the king of Aram send a man sick with leprosy for me to heal? Think about it, and you will see that it is a trick. The king of Aram is trying to start a fight."

8 Elisha, the man of God, heard that the king of Israel had torn his clothes. So Elisha sent this message to the king: "Why did you tear your clothes? Let Naaman come to me. Then he will know there is a prophet in Israel."

9 So Naaman came with his horses and chariots to Elisha's house and stood outside the door. **10** Elisha sent a messenger to Naaman who said, "Go and wash in the Jordan River seven times. Then your skin will be healed, and you will be pure and clean."

11 Naaman became angry and left. He said, "I thought Elisha would at least come out and stand in front of me and call on the name of the LORD his God. I thought he would wave his hand over my body and heal the leprosy. **12** Abana and Pharpar, the rivers of Damascus, are better than all the water in Israel. Why can't I wash in those rivers in Damascus and become clean?" He was very angry and turned to leave.

13 But Naaman's servants went to him and talked to him. They said, "Father, if the prophet told you to do some great thing, you would do it, isn't that right? But he said, 'Wash, and you will be pure and clean.'"





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¹⁴ So Naaman did what the man of God said. He went down and dipped himself in the Jordan River seven times, and he became pure and clean. His skin became soft like the skin of a baby.

¹⁵ Naaman and his whole group came back to the man of God. He stood before Elisha and said, "Look, I now know there is no God in all the earth except in Israel. Now please accept a gift from me."

Long explanation today, I'm afraid but there's a lot going on! Naaman was an important man who led a powerful & successful army. The king of Syria had benefited greatly from Naaman's skill, but the author is careful to remind us that Naaman's success was not merely the result of human effort but also the work of the Lord. At that time, Naaman did not know the Lord, but He was using Naaman to bring about His purposes.

V. 2 tells us a little about Naaman's technique. He would send small groups of soldiers into other countries who would return with goods & people they had taken as their prisoners. It seems that these attacks continued for several years. In the end, God would use Elisha to stop these attacks against Israel (6:23).

But Naaman's status and wealth could not keep well as he had leprosy and he was desperate to find someone who could cure him.

The girl in v. 3 was one of the people whom Naaman's soldiers had taken from Israel. She was just a slave in a foreign country. But like Joseph (Genesis ch. 39), she carried out her duties in a responsible manner & became a maid for Naaman's wife. Like Joseph, she did not forget God & told Naaman's wife about the prophet Elisha who she was sure could cure him.

Naaman discussed this with the king of Syria who urged Naaman to go, even writing a letter of support to the king of Israel [a bit like a passport] so Naaman got all the help he required.

Now it gets complicated! Naaman thought that he was asking a foreign god in a foreign country to help him and he hoped that the king of Israel would introduce him to this great prophet, Elisha. Naaman did not realise, however, that even the king of Israel followed a different religion and different gods from Elisha!

Not knowing about God's free grace for all, Naaman takes loads of money and gifts to try and buy his health back.

Like the wise men who followed the star (Matthew 2:1-8), Naaman first went to the palace – he thought that such an important prophet as Elisha would naturally be there. But, like the wise men and Herod, he discovered that the king was unable to introduce him to Elisha.

When Naaman produced the letter, the king of Israel was in a desperate state. The king of Israel had no power over what God did and worshipped another false god so he couldn't help Naaman. But if he refused to help this powerful head of the army, Syria may start a war against Israel.

Elisha, however, was not afraid when he heard about Naaman's visit and knew that God could cure illnesses. He told the king to send Naaman to him. God would prove to Naaman that he is the real God and Naaman would see that God was working by his prophet.

Naaman turns up at Elisha's house with all his horses and chariots and expected a meeting of the great prophet & the great army leader and thought that Elisha would cure him in public with a great ceremony [much like a royal state visit]. He had the letter from the king and the money to pay for it, after all.

Instead, Elisha sent his instructions with a servant which really offended Naaman. The message was to go and to wash himself in the Jordan river which was narrow and dirty unlike the nicer Syrian rivers.

Elisha was dealing with Naaman's proud attitudes. Naaman could give commands to his soldiers and servants. But nobody can give orders to God who "exalts the humble and meek." So in order to become well, Naaman would have to obey a mere servant. He would have to bathe in a river that seemed unimportant to him and do it seven times. The Bible often uses the number 7 as a word-picture of something that is complete.

Naaman was livid and about to storm off but Naaman's servants showed wisdom & urged him to obey the prophet. They were used to following orders and told him that if Elisha had told him in person to do something difficult, then Naaman would have done it. The message, not the messenger, is important here – Naaman is being asked to do something fairly simple which could cure him. So Naaman followed their advice, went to the Jordan river, bathed seven times and God cured him.

So why have this reading in Lent? Even as God cured Naaman then, God wants to rescue people from the power of sin. We can't buy or earn that freedom, but must be humble in front of God, confessing our sins to earn his free gift of grace.

Naaman returned in order to offer a present to Elisha. But Elisha refused the present. He wanted to show that God's love is free. You cannot work for it and you cannot buy it.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

God of peace,

*who gave such grace to your servant Edward King
that whomever he met he drew to Christ:
fill us, we pray, with tender sympathy and joyful faith,
that we also may win others
to know the love that passes knowledge;
through him who is the shepherd and guardian of our souls,
Jesus Christ your Son our Lord, Amen.*

*God, shepherd of your people,
whose servant Edward King revealed the loving service of
Christ*

*in his ministry as a pastor of your people:
awaken within us the love of Christ
and keep us faithful to our Christian calling;
through him who laid down his life for us,
but is alive and reigns with you, now and for ever. Amen.*



1 Rock of Ages, cleft for me,
let me hide myself in thee;
let the water and the blood,
from thy wounded side which flowed,
be of sin the double cure;
save from wrath and make me pure.

2 Not the labours of my hands
can fulfill thy law's demands;
could my zeal no respite know,
could my tears forever flow,
all for sin could not atone;
thou must save, and thou alone.

3 Nothing in my hand I bring,
simply to the cross I cling;
naked, come to thee for dress;
helpless, look to thee for grace;
foul, I to the fountain fly;
wash me, Saviour, or I die.

4 While I draw this fleeting breath,
when mine eyelids close in death,
when I soar to worlds unknown,
see thee on thy judgment throne,
Rock of Ages, cleft for me,
let me hide myself in thee.

Words: Augustus Montague Toplady [1740-87] a rector in Devon who lived in London for health reasons and who spent a lot of time arguing with the Wesleys. This is one of his 133 hymns written to be sung after a sermon on Numbers 20.11 where Moses brings forth water from a rock. In an article of 1776, he calculated that the average person commits 2 ½ billion sins in a lifetime, just in case you're keeping count.

Tune: **Petra** also known as Redhead and written by Richard Redhead in 1853 [1820-1901] organist of St. Mary Magdalene, Paddington [worth a visit for the crypt alone].



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

Tuesday 9th March

Daniel 2. 20 – 23

Then Daniel praised the God of heaven. ²⁰ He said,
“Praise God’s name forever and ever!

Power and wisdom belong to him.

²¹ He changes the times and seasons.

He gives power to kings,

and he takes their power away.

He gives wisdom to people, so they become wise.

He lets people learn things and become wise.

²² He knows hidden secrets that are hard to understand.

Light lives with him,

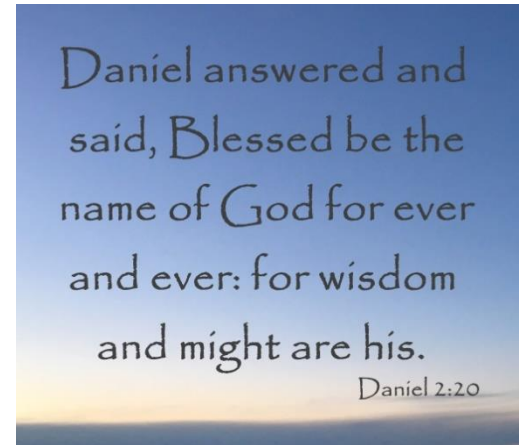
so he knows what is in the dark and secret places.

²³ God of my ancestors, I thank you and praise you.

You gave me wisdom and power.

You told us what we asked for.

You told us about the king’s dream.”



King Nebuchadnezzar is having bad dreams that no-one can interpret so Nebuchadnezzar demands that they all be destroyed. When they find Daniel and his companions to execute them, Daniel tells the king that he will interpret his dream and receives a vision from God explaining it. Daniel praises God, which is where we start today’s reading.

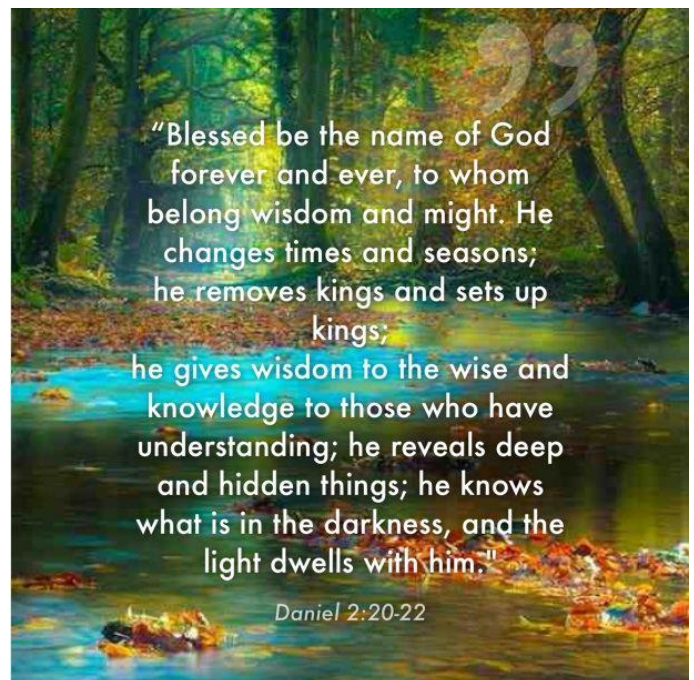
Daniel knew what to do when his life was in danger - he prayed & he asked his three friends to pray for protection. God answered their prayers. Daniel had a dream in which God showed him what the king’s dream meant. Daniel realised that God had answered their prayers. So he said, ‘thank you’ to God, giving him honour and mentioning some of the things that he knew about God. He knew that God was much greater even than Nebuchadnezzar. In fact, God had appointed Nebuchadnezzar. He gives people wisdom and knowledge. So Daniel’s wisdom came from God who knows everything, understands all mysteries and who told Daniel about the king’s dream and about what it meant.

Father of light,

*in You is found no shadow of change
but only the fullness of life and limitless truth.*

*Open our hearts to the voice of Your Word
and free us from the original darkness
that shadows our vision.*

*Restore our sight that we may look upon Your Son
who calls us to repentance and a change of heart,
for he lives and reigns with You and the Holy Spirit,
one God, for ever and ever.*





PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

1 Lord Jesus, think on me,
and purge away my sin;
from earth-born passions set me free,
and make me pure within.

2 Lord Jesus, think on me,
with care and woe oppressed,
let me Thy loving servant be,
and taste Thy promised rest.

3 Lord Jesus, think on me,
nor let me go astray;
through darkness and perplexity
point Thou the heav'nly way.

4 Lord Jesus, think on me,
that, when the flood is past,
I may eternal brightness see,
and share Thy joy at last.

Words: a 5th century hymn by Synesius of Cyrene, a soldier, athlete, statesman, philosopher, friend of St. Augustine and [very reluctantly] Bishop of Cyrene 410-30AD. He held some very unorthodox views which he expressed in his ten "Odes" – this hymn is based on the last one which has a different tone.

Tune: **St. Paul's** by Sir John Stainer [1840 – 1901] organist of St. Paul's Cathedral if we're in a "light-Lent" mood, or **Southwell** first published in Damon's Psalter of 1579 if we're going for full-on Lenten misereries.

Wednesday 10th March

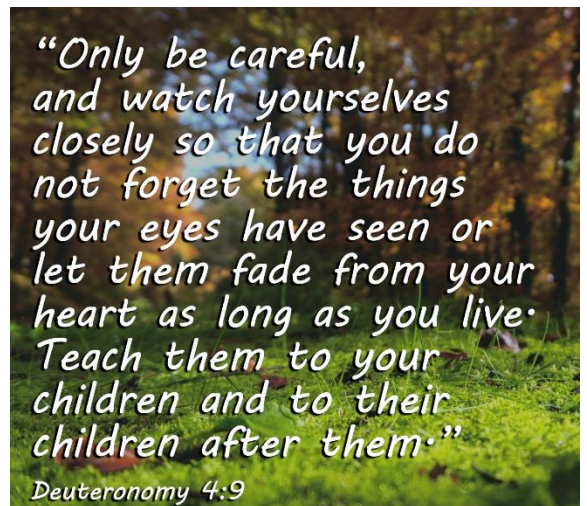
Deuteronomy 4. 1 & 5 - 9

God's Laws

4 "Now, Israel, listen to the laws and to the commands that I teach you. Obey them and you will live. Then you can go in and take the land that the LORD, the God of your ancestors, is giving you.

5 "I taught you the laws and rules that the LORD my God commanded me. I did this so you could obey them in the land you are ready to enter and take for your own. **6** Obey these laws carefully. This will show the people of the other nations that you are wise and sensible. They will hear about these laws and say, 'Truly, the people of this great nation are wise and sensible.'

7 "The LORD our God is near when we ask him to help us. No other nation has a god like that! **8** And no other nation is great enough to have laws and rules as good as the teachings I give you today. **9** But you must be careful! Be sure that as long as you live you never forget what you have seen. You must teach these things to your children and grandchildren.



Moses has described all the good things that God has done for the Israelites and tells them that because of this, they should obey God. Paul says something similar in [Romans 12:1](#), 'God has shown his kindness to you. Therefore I am appealing to you. Offer your bodies...'

Moses told the people to obey God's laws. The result would be that they would live for a long time and enjoy the country that God was giving to them. They should not add or take away anything from God's laws. Jesus said that too. In [Matthew 5:18](#), Jesus said, 'Even the smallest detail will not disappear from God's Law.' The Book of Revelation warns people about this. They must not add or take away from 'this book' ([Revelation 22:18-19](#).)

Moses reminded the Israelites that God gave to them the Ten Commandments at Mount Sinai. God spoke to them but they did not see God. They must be careful not to forget God and should tell their children and their grandchildren about him.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew St Thomas St George

*Father,
You have taught us to overcome our sins
by prayer, fasting, and works of mercy.
When we are discouraged by our weakness,
give us confidence in Your love.
We ask this through Our Lord Jesus Christ Your Son,
Who lives and reigns with Your and the Holy Spirit
One God, for ever and ever.*



1 Dear Lord and Father of mankind,
forgive our foolish ways:
re clothe us in our rightful mind;
in purer lives your service find,
in deeper reverence praise,
in deeper reverence praise.

2 In simple trust like theirs who heard,
beside the Syrian sea,
the gracious calling of the Lord
let us, like them, without a word:
Rise up and follow Thee,
rise up and follow Thee.

3 O sabbath rest by Galilee!
O calm of hills above,
when Jesus knelt to share with Thee
the silence of eternity
interpreted by love,
interpreted by love!

4 With that deep hush subduing all
our words and works that drown
the tender whisper of thy call,
as noiseless let thy blessing fall
as fell your manna down,
as fell your manna down.

5 Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace,
the beauty of thy peace.

6 Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire,
speak through the earthquake, wind and fire,
O still small voice of calm,
O still small voice of calm!

Words: John Greenleaf Whittier [1807-92] an American Quaker poet. It's taken from his poem "The Brewing of Soma" of 1872 in which he compares the religious frenzy derived from Soma – a drink brewed from the fungus fly agaric and you don't want to know how – with the emotions brought about by the music and ceremonies of Christian worship.

Tune: Repton by Sir Charles Hubert Hastings Parry [1848-1918]. Had he lived long enough, Parry would have set the whole Bible to music. This tune comes from an aria in his oratorio "Judith" and was set to the words by Dr G G Stocks Director of Music at Repton school, Derbyshire in 1924 for use in the school chapel. It soon escaped ...



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

Thursday 11th March

Jeremiah 7. 23 - 28

²³ I only gave them this command: 'Obey me and I will be your God, and you will be my people. Do all that I command, and good things will happen to you.'

²⁴ "But your ancestors did not listen to me. They did not pay attention to me. They were stubborn and did what they wanted to do. They did not become good. They became even more evil—they went backward, not forward. ²⁵ From the day that your ancestors left Egypt to this day, I have sent my servants to you. My servants are the prophets. I sent them to you again and again. ²⁶ But your ancestors did not listen to me. They did not pay attention to me. They were very stubborn and did evil even worse than their fathers did.

²⁷ "Jeremiah, you will tell these things to the people of Judah. But they will not listen to you. You call to them, but they will not answer you. ²⁸ So you must tell them these things: 'This is the nation that did not obey the LORD its God. These people did not listen to God's teachings. They don't know the true teachings.'

Now back to the prophet Jeremiah who's continuing his history lesson to the Israelites here of what God really wants and what the people should be doing.

The Lord had told the people that He would bless them if they behaved in the right way. In v.23 Jeremiah asks why does God want us to obey his voice and walk in a manner worthy of himself? So that your life would be miserable? So that you'll miss out on all the "fun" this life has to offer? No! He wants it to be well with you! He wants things to go well for you. Yet as v.24 reminds them, they were stubborn and done just the opposite.

It's not as if the Lord hadn't tried to turn the people back from their sin throughout their history. God sent them his messengers time and time again [v.25]. But the people didn't listen to God's message through his messengers [v. 26]. In rejecting the message of the prophets, they were rejecting the word of God.

In v.27 the Lord turns his gaze toward Jeremiah – his current messenger – and relates the sad news that these people too will not listen to him either. Nevertheless, whether the people would listen to him or not, Jeremiah's orders were clear – to keep on preaching the message.

The word "truth" is the Hebrew word emunah and appears in the Bible 49 times translated as truth or faithfulness. The situation in Judah at the time was such that this reality of truth or faithfulness wasn't even on the people's lips anymore. They weren't even claiming that they were being truthful or faithful.

*Unclutter our lives, Lord
we have too much,
consume too much,
expect too much.*

*Grant us perspective;
to see this world
through others' eyes
than just our own.*

*Grant us compassion;
where there is need
to play our part
not turn aside.*

*Grant us gratitude
for what we have,
our daily bread
the gift of life.*

*Unclutter our lives, Lord,
give us space,
simplicity
thankful hearts.*



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

1 Oft in danger, oft in woe,
onward, Christians, onward go;
bear the toil, maintain the strife,
strengthened with the bread of life.

2 Onward, Christians, onward go,
join the war, and face the foe;
will ye flee in danger's hour?
Know ye not your Captain's power?

3 Let not sorrow dim your eye;
soon shall every tear be dry:
let not fears your course impede;
great your strength, if great your need.

4 Let your drooping hearts be glad;
march in heavenly armour clad;
fight, nor think the battle long:
soon shall victory wake your song.

5 Onward then in battle move;
more than conquerors ye shall prove:
though opposed by many a foe,
Christian soldiers, onward go.

Words: Henry Kirke White [1785-1806]. The son of s Nottingham butcher, White was a talented poet who entered St John's College, Cambridge with a view to ordination but who died at the age of 21 due to a mixture of overwork and consumption. Having finished a University exam early, he wrote the basis of this hymn on the back of the exam paper. It's been modified by several others to give us today's version.

Tune: University College by Henry John Gauntlett [1805-75] best remembered today for his hymn tunes.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

Friday 12th March

Hosea chapter 14

Return to the Lord

14 Israel, you fell and sinned against God. So come back to the LORD your God. ²Think about what you will say, and come back to the LORD. Say to him,

“Take away our sin,
and accept these words as our sacrifice.
We offer you the praise from our lips.

³ Assyria will not save us.

We will not ride on war horses.
We will never again say, ‘Our God’
to something we made with our hands.
This is because you are the one who
shows mercy to orphans.”

The Lord Will Forgive Israel

⁴ The Lord says,

“I will forgive them for leaving me.
I will show them my love without limits,
because I have stopped being angry.

⁵ I will be like the dew to Israel.

Israel will blossom like the lily.
He will grow like the cedar trees of Lebanon.

⁶ His branches will grow,
and he will be like a beautiful olive tree.

He will be like the sweet smell

from the cedar trees of Lebanon.

⁷ The people of Israel will again live under my protection.

They will grow like grain.

They will bloom like a vine.

They will be like the wine of Lebanon.

The Lord Warns Israel About Idols

⁸ “Ephraim, I will have nothing more to do with idols.

I am the one who answers your prayers and watches over you.

I am like a fir tree that is always green.

Your fruit comes from me.”

Final Advice

⁹ A wise person understands these things,
and a smart person should learn them.

The LORD’s ways are right.

Good people will live by them.

Sinners will die by them.

Just in case you don't remember, we looked at the prophet Hosea at the beginning of July last year in these pewsheets. In this book he compares this disloyalty to the law of God to the unfaithfulness of his wife, Gomer. We're not sure if Hosea had a wife or if she was invented for the purpose of his prophesies but it's around this marriage that this book is based. The name "Hosea" means "hope" or "salvation" possibly from the name "Yehoshua = The Lord God is Salvation". Hosea is a prophet in the Northern Kingdom of Israel writing between 750 – 720 BC. It's the longest of the 12 books of the minor prophets and rebukes Israel for its infidelity to the covenant with God but does contain some promises of hope.

In this last chapter, Hosea says that Israel needs to find the right words to say (verse 2). In the past, an Israelite had to bring a sacrifice to God for sin. This was part of the system of sacrifices but these have no value if someone does not repent. Instead, they must mean what they say and do the right things so God will forgive their sin.

The prayer where the people repent continues in verse 3. The people understand that there is no hope in Assyria, horses or idols. Instead, they will want to put their hope in God's covenant. They used to get their horses from Egypt which they now need to fight. They made their idols themselves. Israel will want to repent in a true way and will want to stop these sins. We remember the story of Hosea's children in the last line of this verse (see 1:6).

God himself speaks in v. 4 to make promises to Israel. They will not need to be afraid of God or think about God's anger. Isaiah 54:6-8 gives another picture that is like this. Israel is like a wife coming back to her husband. Israel cannot buy God's love. Instead of anger, God will bring Israel many more blessings. These blessings will come with water and plants (v. 5). Water is a picture of new life in much of the OT. The new Israel will be pretty, like the flowers (see Matthew 6:28, 29). There was always enough water on Lebanon's hills and the trees were able to grow well. Israel, too, will be able to be strong in the Lord. The olive tree was a good place for shade (v. 6) and for fruit. God will bless Israel through the land and in the future, it will be God who protects Israel (v. 7). Israel will find safety in God's shade but Israel herself is like a tree where other people will find shelter in her shade. Hosea uses the picture of Lebanon again. Its wine was good. In the past, Israel tried very hard to get these blessings but God will give them even greater blessings instead.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

Again, God asks Israel to throw away her idols (v. 8). God describes himself as the tree of life, producing enough for all.

Hosea finishes his book on a high note by writing about a wise person (verse 9) following the ways of the Lord. There will be trouble for people who do not obey, but a clever person will keep the laws of the Lord (Psalm 18:22) and choose the right path.

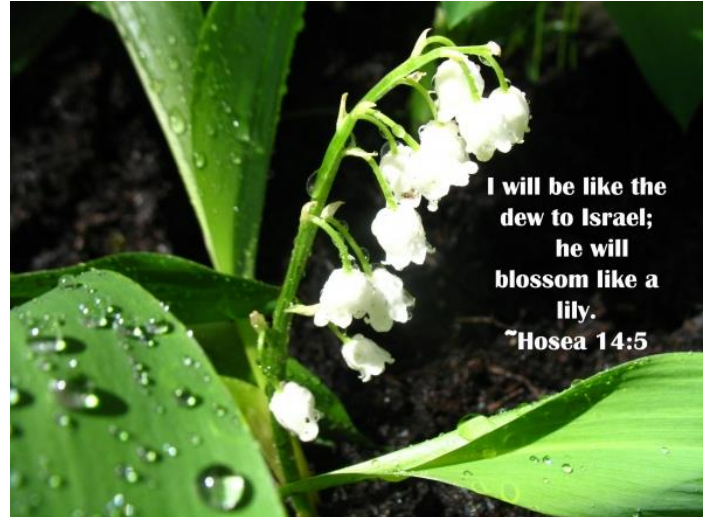
Lord God, you have shown us such love,
and stretched out your arms
to draw us into your embrace.
Yet we so often fail to show that love
within our lives,
or recognise its source.
Forgive our short-sightedness,
for the times we've failed to see your love
in the generosity of friend
or stranger,
the shoulder to cry on,
willing ear to listen,
a word of encouragement,
holding our hand that extra mile.
Forgive us for failing to notice
how much you care for us.

1 Praise to the Holiest in the height,
and in the depth be praise:
in all his words most wonderful,
most sure in all his ways.

2 O loving wisdom of our God!
When all was sin and shame,
a second Adam to the fight
and to the rescue came.

3 O wisest love! that flesh and blood,
which did in Adam fail,
should strive afresh against the foe,
should strive and should prevail;

7 Praise to the Holiest in the height,
and in the depth be praise:
in all his words most wonderful,
most sure in all his ways.



4 And that a higher gift than grace
should flesh and blood refine,
God's presence and his very self,
and essence all-divine.

5 O generous love! that he, who smote
in Man for man the foe,
the double agony in Man
for man should undergo;

6 And in the garden secretly,
and on the cross on high,
should teach his brethren, and inspire
to suffer and to die.

Words: Cardinal, now St. John Henry Newman [1801-90]. It's taken from his poem "The Dream of Gerontius" written in 1865; it's said he threw it away as he didn't think much of it and a friend rescued it from a waste paper bin. The poem tells of the journey of the old monk, Gerontius, on his death-bed in part 1 and moving into the presence of Christ in part 2. These verses come from the final part of the Hymn to the Angelicals. The poem was set to music by Elgar and was one of his first great successes.

Tune: There are three cracking tunes [we should do 2 verses to each and then vote on which we want for the final verse]. We usually sing "Gerontius" written specifically for this hymn by J B Dykes [1823 – 76] of Durham Cathedral – you hit the top note on "height" at the end of the first line and the lowest note on "depth" in line 2; this works less well in other verses. "Chorus Angelorum" was also written for this hymn by Carlisle-born Sir Arthur Somervell [1863-1937] professor at the Royal College of Music. Finally "Billing" by Richard Runciman Terry [1865-1938] first Director of Music at Westminster RC Cathedral. My favourite is whichever I'm playing at the time.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

Saturday 13th March

Hosea 5. 15 – 6. 6

¹⁵ I will go back to my place,
until the people admit they are guilty,
until they come looking for me.
Yes, in their trouble they will try very hard to find
me.”

The Rewards of Coming Back to the Lord

6 “Come, let’s go back to the LORD.
He hurt us, but he will heal us.
He wounded us, but he will put bandages on
us.

² After two days he will bring us back to life.
He will raise us up on the third day.

Then we can live near him.

³ Let’s learn about the LORD.
Let’s try very hard to know him.
We know he is coming,

just as we know the dawn is coming.
He will come to us like the rain,
like the spring rain that waters the ground.”

The People Are Not Faithful

⁴ “Ephraim, what should I do with you?

Judah, what should I do with you?

Your faithfulness is like a morning mist.

Your faithfulness is like the dew that goes away
early in the morning.

⁵ I used the prophets

and made laws for the people.

The people were killed at my command,

but good things will come from those decisions.

⁶ This is because I want faithful love,
not sacrifice.

So, having done the end of Hosea yesterday we skip back to the middle today – the C of E don’t make this easy!

God announces that He will leave his people (v.15) until they admit their guilt and come looking for Him again. Chapter 6 tells of the rewards of returning to God if the people are faithful to Him once more. The first three verses are like a song as Hosea tells Israel that God will bring them health.

The two or three days (v. 2) mean a time that God has fixed. There is a promise that God will help his people but first Israel must try to ‘know’ God who is coming just as surely as the sun rises each day and the rain falls.

In verse 4, there is a change in who is speaking. In the first three verses of this chapter, it is the priests who are speaking, saying that they want to go back to God but they do not say that they have done anything wrong. They just want God to be good to them. So, in v.4 God asks them what he should do. He has tried everything. When the people of Israel were rich, they forgot him. When they were poor, they turned to other gods. They do not want to follow God’s covenant completely.

The ‘laws’ (v. 5) are the covenants. God does not say that he wants to forget the system of sacrifices (v. 6). The people thought that worship meant sacrifices and that they had to make these sacrifices often. But God knows that the people are not really thinking about him when they offer sacrifices. God wanted much more than this. He wanted them to be loyal; He wanted them to ‘know God’. But the people wanted to get away with as little as possible - their sacrifices were too easy. In Matthew 9:13, Jesus asked the Pharisees to learn what this verse meant. The Pharisees made the same mistake that the Israelites had made 750 years before.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

*Who is there like you,
God of mercy and grace
who loves us as you do?*

*Who knows and understands
our actions as you do?
Who hears the thoughts and words
of our heart as you do?
Who knows our joys and sorrows
and shares them as you do?
Who feels the pain we endure
and comforts us as you do?
Who hears as we confess our sins
and forgives as you do?
Who takes a broken heart
and makes it whole as you do?
Who finds a life that's lost
and welcomes it home as you do?*

*Who is there like you,
God of mercy and grace
who loves us as you do?*

1. Just as I am - without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
-O Lamb of God, I come!

2. Just as I am - and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
-O Lamb of God, I come!

3. Just as I am - though toss'd about
With many a conflict, many a doubt,
Fightings and fears within, without,
-O Lamb of God, I come!

7. Just as I am - of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above,
-O Lamb of God, I come!



4. Just as I am - poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
-O Lamb of God, I come!

5. Just as I am - Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
-O Lamb of God, I come!

6. Just as I am - Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
-O Lamb of God, I come!

Words: Charlotte Elliott [1789-1871] one of the Victorian invalids who turned to hymn-writing. She was living with her brother, Henry, vicar of St. Mary's Brighton who were holding a grand bazaar to raise funds for a school to educate the daughters of impoverished clergy. Although she was planning to attend it, she was unable to leave her room and instead wrote this hymn, based on words she'd been given a dozen years earlier.

Tune: there's a choice of two. **Saffron Walden** is the usual one we sing, by Arthur Henry Brown [1830-1926], rather a departure from a pioneer of restoring Gregorian plainsong to the Church of England. Just as fine is **Misericordia** by Henry Smart, written for the 1875 edition of Hymns Ancient and Modern.



PARISH OF ST BARTHOLOMEW WESTHOUGHTON

St Bartholomew

St Thomas

St George

NOTICES:

LENT COURSE 2021 – FAITH PICTURES

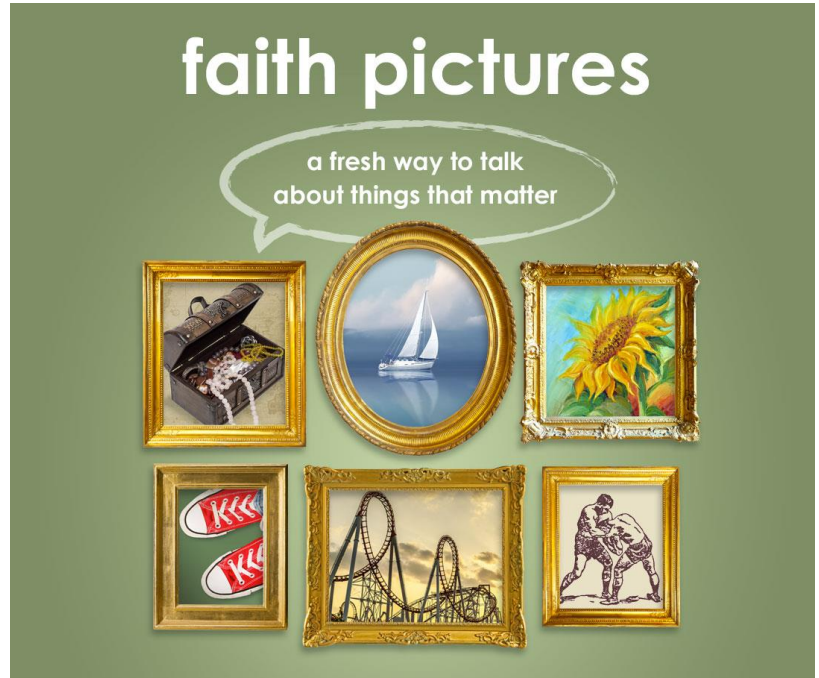
Faith Pictures is a short course designed to help Christians talk naturally to friends, neighbours and colleagues about what they believe. The heart of the course is about helping people to identify a single picture or image that embodies something of their faith. This is because the kinds of communication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

ON ZOOM.

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

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



Church Attendance for School Places:

To register attendance, please e-mail:

bdhww.churchattendance@gmail.com

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

Next Sunday: The Fourth Sunday of Lent / Mothering Sunday

Readings: I Samuel 1. 20 - end / Colossians 3. 12 - 17 / John 19. 25b - 27

9:15am Service of the Word at St. George's church

Elaine Simkin

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

Revd Carol Pharaoh

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

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

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

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

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

westhoughtonparish@outlook.com