

Sunday Services across the Team

9:15am St George's church
 9:15am St Thomas' church
 11:00am St Bartholomew's church

Further details on the weekly pewsheets

**Third Wednesday of each month at St Bartholomew's:
 11:00am Holy Communion followed by Luncheon Club**

OFFICE HOUR RUNS ON A MONDAY AT St. BARTHOLOMEW'S CHURCH 10:30 – 11:30am or Saturdays by appointment only [please e-mail westhoughtonparish@outlook.com]. For all enquiries relating to weddings, banns and for other routine matters, please contact the Rector, details below.

DIRECTORY

Team Ministers

Team Rector	Revd Carol Pharaoh carol.pharaoh@gmail.com	01942 859251
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Reader Emeritus	Alan Morris	01942 817871
Reader Emeritus	Elaine Simkin	01942 810762

Parish Wardens

Edward McHale 01942 812193

Deputy Wardens

St Bartholomew	Christine Andrews Vacancy	01942 817146
St George	Pat James John Moore	01204 492994
St Thomas	Graham Andrews	

Items for inclusion in future newsletters should be sent to the parish office:
westhoughtonparish@outlook.com
 or given to Edward McHale, churchwarden and Director of Music

www.westhoughtonchurches.org.uk



Parish of St Bartholomew
 Westhoughton
 St Bartholomew St Thomas
 St George



NEWSLETTER - SEPTEMBER 2022

Archbishop Justin's sermon at the Lambeth Conference closing service held at Cnterbury Cathedral.



'Do not be afraid, little flock'.

'Do not be afraid Abram. The word of the Lord endureth forever'

When we fear we cling to what we know. We clutch at what makes us feel in control. Be that the things we own, the possessions we have stored up for ourselves, the story we tell ourselves about who we are, what our power is, what our importance is and what is possible. We want, when we are afraid, to be comfortable with the familiar and familiar with the comfortable.

And these things - our assumptions, our possessions - become a comfort blanket which ultimately smothers us. For they forbid us to engage with each other and with Christ.

We make our worlds and our ambitions smaller because it feels safer, and they come to define and to constrain us.

So the institutions, the power, the status, positions that we hold onto out of fear – personal fear for ourselves, fear for the future of the church – end up fulfilling our fears.

Let's be clear though about the fact that in this broken world, there are very real reasons to fear. The roar of the lions is real. And the reality is there is so much suffering. We moaned collectively when we heard of

the earthquake this morning. There is so much uncertainty. There are people here who will know the uncertainty of food supplies, the precarious nature of poverty, the insecurity of life in places of conflict and flux and natural disaster. People around the world live with the reality of these fears every day. For so many, it is very real indeed.

How can God tell us 'do not fear'?

We don't like being told what to do. We think commands limit us.

Not God's commands though. God's commands set us free. They liberate us to step into a new world that he makes visible and known to us.

And so we are continually being invited to begin a journey from fear to faith. And when we slip from faith to fear, then Christ comes to us as he did to the fearful disciples in the upper room. He appears to us and says 'do not fear'. He comes to us, he does not call us to find him. We are liberated to look outwards. To imagine a new way of relating to the world around us, as well as among us. To imagine what it means to be given the kingdom in his world.

As Jesus said, the Kingdom of God is near us, the Kingdom of God is within us. It is found, as we heard so movingly yesterday, in a boy hugging a t shirt under his pillow, signed by a bishop who made him remember that he had a father in God and an eternal father.

Some years ago in 2016 it was found, to my surprise, by me, when a major daily newspaper in this country discovered and published the fact that the man I thought was my father was not my father. Someone else was. I am told it was the only point at the head legal advisor of the Church of England at that time was seen to run. The Secretary General had said to him 'the Archbishop's just rung up to say he's illegitimate and he said 'that's no problem we changed the canon that said you could not be a bishop if you were illegitimate some years ago. At least I'm sure we changed the canon. Excuse me, I'm going to check!' It had been changed in 1952, but he said to me later on that, as he ran down the corridor, he thought 'if we haven't changed it he's not a bishop. And if he's not a bishop the priests he ordained aren't priests. And if they aren't priests then the people they've married aren't married.'

But I found within me, to my surprise, an unbreakable certainty that the God who knew me knows my true identity at the deepest level, at a far deeper level than just a DNA test. It was found in a story I will tell you about Cardinal van Thuan, the former Archbishop of Saigon, held for nine years in solitary and a further four year in prison. He was eventually let out, but kept in an area far from his home. He was out one day and near the forest. Three people came out of the forest and, meeting him, asked if he was a pastor. He said yes, and they requested he come three days' journey to baptise their village. They were a mountainous people. He went, and found a village that had converted to Christ by listening to a Pentecostal radio station. So he baptised them, some thousands, as Christians, certainly, Catholic Christians he said, with a smile. But the Kingdom breaks down our denominational barriers and overrules our frontiers and our theological border guards.

The Kingdom is seen in how we set out as the revolutionary movement that is God's church in Christ, for it leads us from tightly clutching, to freely receiving the grace of God, from zero-sum scarcity to abundance, hospitality and generosity – because God dares us to join a whole new way of being, and the Holy Spirit gives us the power to take up the dare. What we gain is not what the world tells us we should want. What the world values is not what God values. So following God may not get us wealth or power. But it does guide us to riches beyond treasure - treasure in heaven, and a world that looks just a bit more like the Kingdom.

A world where people do not suffer because of where they were born, where the scandal of poverty and huge inequality does not exist, where people are not persecuted for their faith, gender, sexuality. Where we do not allow our brothers and sisters to be told that they matter by the wealthy and then to be ignored materially.

Because in this command, 'do not fear', our eyes are opened to God's promise. We are called again to conversion to life, a conversion that daily says to us that we should pray to God: 'I trust you. To hear my prayers, my protests, my praises, my laments, to hear my heart crying out to you in anger' that says, whatever happens I trust that in some

wonderful and mysterious way you feed me for eternity, with a wafer and wine over which a prayer has been said. That in the host I see a crucified God.

This conversion expands our world.

We have met, over the past weeks and days, with people from all the corners of the globe, from contexts and experiences that are totally alien to us. And in these meetings we have found the antidote to fear. We find in John: perfect love casts out fear.

God's promises will be fulfilled. He will draw abundance out of barrenness and riches out of our poverty. That is his promise to us. And that releases us to be radical, bold, courageous, revolutionary *today*.

To have the courage to have faith in God. To be brave enough to defy the world, even to defy other Christians, by loving one another without ceasing.

To have the courage shown by bishops and spouses here, clergy and laity around the Anglican Communion who make the Good News known to those who live in fear. Who go to church in greater numbers the week after a suicide bomb attack has killed 160 of them. Who fly with the Missionary Aviation Fellowship to a remote part of Papua New Guinea, and then work for a week across mountains to do confirmations. Who protest against civil rights abuses, against gerrymandering of votes, against shooting unarmed people of colour in a routine traffic stop.

As we grow in love, our fear shrinks and the Kingdom of God finds space, finds its rule in our hearts and in our lives as God's people.

Dear sisters and brothers in Christ – no mere greeting, that – dear sisters and brothers in Christ, who to each other and to me have become dearer and dearer over the last ten days. As you, as I, go home, do not fear, take heart, take courage – because it is the Father's good pleasure to give you His kingdom!



Hymn of the Month – September

As we sang this hymn recently at St Bartholomew's church, I thought it would make a good article. It was the product of one of those bitter controversies that split the church every now and again but has long since been forgotten.

1 The church's one Foundation
is Jesus Christ her Lord;
she is His new creation,
by water and the Word;
from heav'n He came and sought her
to be His holy bride;
with His own blood He bought her,
and for her life He died.

2 Elect from ev'ry nation,
yet one o'er all the earth,
her charter of salvation,
one Lord, one faith, one birth;
one holy Name she blesses,
partakes one holy food,
and to one hope she presses,
with ev'ry grace endued.

3 Tho' with a scornful wonder,
men see her sore oppressed,
by schisms rent asunder,
by heresies distressed,
yet saints their watch are keeping,
their cry goes up, "How long?"
And soon the night of weeping
shall be the morn of song.

4 'Mid toil and tribulation,
and tumult of her war,
she waits the consummation
of peace for evermore;
till with the vision glorious
her longing eyes are blest,
and the great church victorious
shall be the church at rest.

5 Yet she on earth hath union
with God the Three in One,
and mystic sweet communion
with those whose rest is won.
O happy ones and holy!
Lord, give us grace that we,
like them, the meek and lowly,
on high may dwell with Thee.

Words:

In 1863, the first Bishop of Natal [John William Colenso: 1814 - 1893] was sacked by his boss, Bishop Robert Gray of Cape Town, for heresy as he questioned the authorship of various books in the Old Testament. Colenso was a Cornish mathematician and cleric who became an expert in the Zulu language while in South Africa. Gray went on to excommunicate Colenso who appealed successfully to the Privy Council and kept his job.



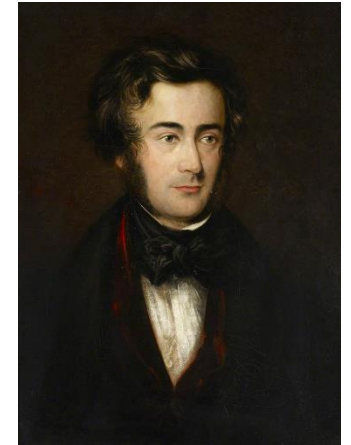
What became known as the Colenso affair opened long standing divisions between liberals and conservatives within the Church of England. One of those most offended was Samuel John Stone [1839 – 1900] a young curate in Windsor. In 1866 he responded by writing a set of hymns based on the Apostles' Creed. He titled it, *Lyra Fidelium*; Twelve Hymns on the Twelve Articles of the Apostles' Creed. "The Church's One Foundation" is based on the ninth article, The holy Catholic Church; The Communion of Saints.

He later wrote further hymns including the not-very-cheerful "Weary of earth and laden with my sin" for Lent and served as rector at London churches including All-Hallows-on-the Wall.

The hymn was first printed with 7 verses but in 1868, the editors of *Hymns Ancient and Modern* cut and merged some of the verses to give the version we have in our hymn books now, as printed above. Some hymn books sadly now omit verse 3 which is the verse that retains a hint of the controversies that caused it to be written. Salisbury Cathedral, however, thought it wasn't long enough and added a further 3 verses to make for a long processional hymn.

To note, Sir Henry Baker's hymn, "Lord, thy word abideth" was also written in support of biblical orthodoxy during the Colenso affair.

The tune Aurelia is by Samuel Sebastian Wesley [1810 – 76] which was originally written for the hymn "Jerusalem, the Golden." One of Wesley's assistants at Winchester was Kendrick Pyne, later organist at Manchester Cathedral and Manchester Town Hall. He tells how as a 13 year old boy he was in the Close at Winchester with his mother and Mrs Wesley discussing a dish of strawberries when S S Wesley burst in with a tune that he had just finished, saying "I think this will be popular." As he played it, Pyne's mother sang it to the words of "Jerusalem, the Golden" and, in view of the golden theme, Mrs Wesley called the tune "Aurelia" on the spot.



If you think that Kendrick Pyne at 13 was too young to be a Cathedral assistant, so did the Cathedral authorities who demanded he be bought a frock coat and a pair of glasses to wear to make him look older.

IGNITE YOUTH
(The new name for Team Youth Church)
Saturday 17 September 2022 at 7 p.m.
St John's Church Wingates

Young People from across the team in year 6 and above are welcome to attend this event which is held monthly at St John's Church, on a Saturday evening.

News from the Bell Tower

Our Quarter Peal was successful!

To mark St Bartholomew's Day, the flag was raised on the tower, and a Quarter Peal was rung. The band was made up of ringers from Westhoughton, Blackrod, Adlington, Bolton and Stand.

On Wednesday 24th August 2022 in 50 mins
1344 PLAIN BOB MAJOR

1. Elle Buttery
2. Lindsay F Smith
3. Mike Kay
4. Laura Robinson
5. Geoff H Smith
6. Andrew K Bradshaw
7. Andy Cope
8. Ryan A Battersby (C)

Rung for the patronal festival -
on the feast day of St Bartholomew.

The quarter peal band are pictured on the next page.

Our practice nights continue to grow, and this week we had 18 ringers made up of our own ringers and visitors from other towers. We are lucky that out of over 12 towers in the Bolton branch, we are just one of two who have ringers to ring the bells, and keep the tower alive; the majority of towers in the area remain silent.

As always, we are grateful for the support of our church family and the local community.



Church Misprints

Those of us who spend our time writing pewsheets, newsletters, service sheets and the rest are well versed in typos but we're not alone and it has been going on for a very long time, even before computers, predictive text and spell-checking.

The Wicked Bible of 1631 omits the word "not" in the commandment "thou shalt not commit adultery".

The Judas Bible is a copy of the second folio edition of the authorized version, printed by Robert Barker, printer to King James I, in 1613, and given to the church for the use of the Mayor of Totnes. This edition is known as the *Judas Bible* because in Matthew 26:36 "Judas" appears instead of "Jesus".

Those of us with long memories can remember Manchester Cathedral printing all its services on blue paper and collected the various misprints. At the end of one service they had printed out the hymn "How lovely on the mountains are the feet of him" with its chorus of "Our God reigns, Our God Reigns..." They'd obviously got a little bored with this by the end of the final chorus where it was printed "Our God **resigns.**"

Here's a few more:

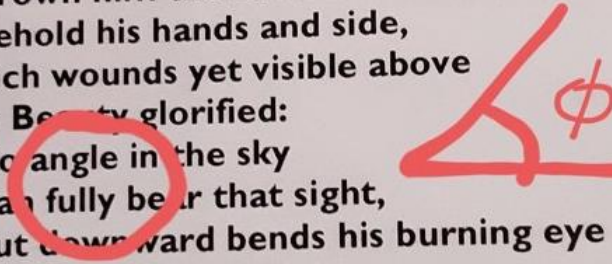
This mornings Hymns

377 Immoral, invisible, God only wise

5 - For This Purpose Christ was revealed:
to destroy all the woks of the Evil One.

**1) I know that my Redeemer lies,
And ever prays for me;**

**Crown him the Lord of love!
Behold his hands and side,
Rich wounds yet visible above
In Beauty glorified:
No angle in the sky
Can fully bear that sight,
But downward bends his burning eye
At mysteries so bright.**



I was once told by someone that their favourite hymn was "I am the Lord of the Damp Settee." Line 3 of this version has some equally odd theology.

**I DANCED ON THE SABBATH AND I CURED THE LAME
THE HOLY PEOPLE SAID IT WAS A SHAME
THEY DRIPPED, THEY STRIPPED, THEY HUNG ME HIGH
LEFT ME THERE ON THE CROSS TO DIE**

But it's not just hymns – we could have used this response last winter in the freezing cold when the boilers were broken:

The response is
Lord, hear us.
Lord, graciously heat us.

And I suspect that many would agree with the prayer:

**us today our daily bread.
ve us our sins as we forgive those who sin against u
us not into temptation but deliver us from email.**

It affects Christmas too:

Come and join us for a pint, traditional festive
carol singing, readings and mice pies with
All Saints Church.
Everyone will be very welcome

And Easter confusing the crown of thorns with Christmas.



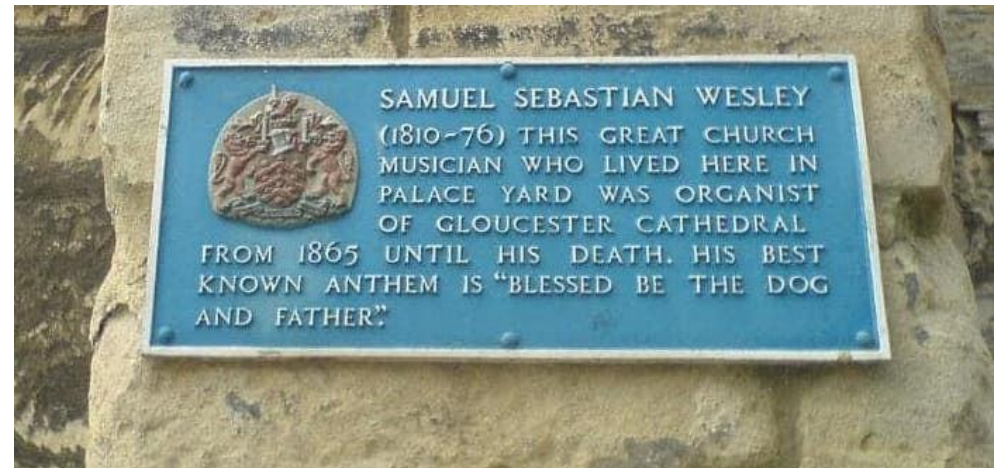
I think it should probably be “burial” rather than “barrel” unless we’re all missing something in the Passion Gospels.

Tonight we will be taking a look at the story of Jesus death, barrel, and resurrection through the lens of Luke 24:13-35, the men who meet Jesus on their way to Emmaus.

The odd spacing can live up some meetings:

*The meeting
will be gin
with prayer.*

But it can also happen to the great and the good – I’ve always sung Wesley’s anthem “Blessed be the **God** and Father.”



Around the Team

At St James' church, Daisy Hill

Holy Communion from Book of Common Prayer

Every Wednesday at 10:00am

A quiet said service for those who prefer the more contemplative words of the Book of Common Prayer which lasts about 40 minutes.

Refreshments are available following the service.

Tuesday Coffee & Chat

10:00am - 11:30am

Check website for details

First Saturday Open Doors

Every First Saturday at 10:00am - noon



Our doors are open from 10.00 am to 12.00 noon on the first Saturday of each month to welcome people to come and enjoy a chat and a cup of tea, or a quiet time to themselves.

Dates for your diary:

Quiz Night 15th October

Christmas Fair 19th November 10:00am – 1:00pm.

At St John's church, Wingates



Monthly Men's Breakfast

First Saturday of every month, 9:00 – 10:30am

In September, October, November, December. Every First Saturday at 9 a.m. for 1hr 30m

Salvation Army
Aldred Street,
Bolton
BL3 3QZ

We hold a regular men's breakfast each month. Please note change of venue. Suggested donation £5.

It's a chance for men to meet up for breakfast and every two / three months a guest speaker is invited.

Bric-a-brac n' Brew

First Saturday of every month, 10:30am - noon

Coffee and refreshments are served.

Donations of food for Urban Outreach can be dropped off and there is a bookstall and bric-a-brac stalls in aid of church funds.