

## Sunday Services across the Team

**All events in our Team are currently cancelled in line with the national guidelines for all churches across the country issued by the Church of England.**

**St. Bartholomew's Church will be open for a service each Sunday at 11:00am and St. George's & St. Thomas' churches at 9:15 am every Sunday. Guidelines about face coverings / distancing / signing in etc. will all still apply.**

**OFFICE HOUR HAS BEEN SUSPENDED IN LINE WITH SOCIAL DISTANCING MEASURES.** For all enquiries relating to baptism and weddings, and for other routine matters, please contact the Rector, details below.

## DIRECTORY

### Team Ministers

Team Rector	Revd Carol Pharaoh <a href="mailto:carol.pharaoh@gmail.com">carol.pharaoh@gmail.com</a>	01942 859251
Team Vicar	Revd Angela Wynne	01204 468150
Associate Vicar	Revd Malcolm Wearing	07557 658452
Reader Emeritus	Alan Morris	01942 817871
Reader Emeritus	Elaine Simkin	01942 810762

### Parish Wardens

Edward McHale		01942 812193
Joan O'Reilly		

### Deputy Wardens

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

[www.westhoughtonchurches.org.uk](http://www.westhoughtonchurches.org.uk)

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

[www.westhoughtonchurches.org.uk](http://www.westhoughtonchurches.org.uk)



Parish of St Bartholomew  
Westhoughton  
St Bartholomew St Thomas  
St George



## NEWSLETTER - JUNE 2021

Hi all,

Having celebrated Ascension Day [not quite as in the cartoon], Pentecost and Trinity Sunday, we move into the summer months.

It's the season known as "Ordinary Time" in the church when the liturgical colour is green, with one or two exceptions as we mark St. James' Day in July and St. Bartholomew's Day in August.

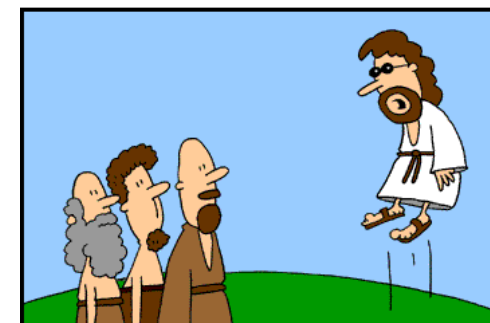
But, as all time is God's time, it's never really just ordinary, but full of the wonderful works of God. In our Gospel readings from St. Mark each Sunday, we live the ministry of Jesus – healing, forgiving, restoring to new life and proclaiming the good news of God's love in action through words and deeds. St. Mark shows us how Jesus' disciples are sent to lead and teach before gathering together to pray and rest and to celebrate what God has done through them.

This is our story too – people who have heard the good news of the Gospel and who have been touched by God's transforming presence. Like St. Bartholomew, we are sent out as missionary disciples to help others recognise God's extraordinary love in our "ordinary" world.

You're probably as fed up of reading about the latest Covid news as I am of writing it. We're hoping that the latest easing of restrictions to be announced this month will allow us to open up more, bring back congregational singing, social events and young people's work. It's been slow progress so far from totally shut to opening for private prayer to opening for services and reintroducing some choral singing and organ music. At time of writing, we've no idea what easing will allow or if it will be different in Bolton due to the local number of cases, but do keep bearing with us.

Keep safe & well

Ed



Thanks to Kent Kocher (See Acts 1:10-11) 04-06-1999  
I'LL BE BACK

**Revd Carol writes:**

### **The Gift of Life**

June is the month when our gardens and the countryside seem to bloom and blossom with exuberance. A few years ago, a national florist had the catch phrase 'say it with flowers' to encourage us to buy and send flowers to show our love and appreciation. In times past and to a lesser extent still today, sending certain flowers conveyed very specific messages. The popularity of floral language grew in Victorian times when it became an expressive, though discreet, method of communication for both men and women. Not only did flowers themselves have meaning, but their colour was crucial too. Red roses obviously were given and still are given to express romantic love. Other flowers had less positive meanings. For example, anemones indicated fading hope and having been forsaken whilst yellow carnations symbolised disdain, rejection and disappointment. Beware if you ever received a single daffodil which foretold a misfortune or disaster.

Flowers developed meanings and symbolism in Christianity too. Very often, and especially at Easter, lilies are used in church floral arrangements. The white lily is considered to be a representation of Christ's purity and divinity. A daffodil flower represents eternal life in Christianity. Roses are very symbolic and the colour of a rose also holds different meanings. Typically, a white rose represents Christ's purity and a red rose represents Christ's sacrificial blood. In early Christian Art, the anemone symbolised the Trinity, sorrow and death. The daisy symbolised the innocence of the Christ Child. The iris symbolised the Virgin Mary. The myrtle symbolised those converted to Christ. The Pansy symbolised remembrance and meditation. A poppy symbolised sleep or indifference, whilst the violet symbolised humility. Have a look at the art in the stain glass windows in the church buildings in our team. You might find many of these flowers.

Jesus also used flowers to illustrate a meaning. "Consider the lilies of the field, how they grow", Jesus said, "they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like

one of these. If God so clothes the grass of the field which is alive today and tomorrow is thrown into the oven, will he not much more clothe you?" God cares for his creation but he much more cares about us.

If we think about it, none of us actually chooses life. We ourselves don't choose to be born yet we are given life as a gift. We're here and alive and the gift of life we are given is so so precious. God gives us life and he says his 'yes' to each and every one of us. Yes I give you life. Yes I love you. Yes I believe in you. Yes I have confidence in you. Yes I trust you. All God asks in return is that we respond to his 'yes' with our 'yes' to him.

As summer unfolds and as we see creation continue to blossom and bloom round about us, let us pray that our Christian lives will also continue to blossom and bloom for Christ. God assures us always of his presence and his peace. God gives his resounding 'yes' to us.

### **With love and prayers, Carol**

Flowers don't worry about how they're going to bloom. They just open up and turn toward the light and that makes them beautiful.

Jim Carrey



The Christian does not think God will love us because we are good, but God will make us good because he loves us.

C. S. Lewis

To see the world in a grain of sand, and to see heaven in a wild flower, hold infinity in the palm of your hands, and eternity in an hour.

William Blake

## *Hymn of the Month – June*

There's nothing to associate this hymn with this month; it's just a great hymn with an interesting history and a chance to look at some hymn-writing Members of Parliament.

1. O worship the king all glorious above,  
O gratefully sing his power and his love;  
Our shield and defender, the ancient of days,  
Pavilioned in splendour, and girded with praise.
2. O tell of his might, O sing of his grace,  
Whose robe is the light, whose canopy space.  
His chariots of wrath the deep thunderclouds form,  
And dark is his path on the wings of the storm.
3. The earth with its store of wonders untold,  
Almighty, thy pow'r hath founded of old;  
Hath stablished it fast by a changeless decree,  
And round it hath cast, like a mantle, the sea.
4. Thy bountiful care what tongue can recite?  
It breathes in the air; it shines in the light;  
It streams from the hills; it descends to the plain;  
And sweetly distils in the dew and the rain.
5. Frail children of dust, and feeble as frail,  
In thee do we trust, nor find thee to fail;  
Thy mercies how tender, how firm to the end,  
Our Maker, Defender, Redeemer, and Friend!
6. O measureless might! ineffable love!  
While angels delight to hymn thee above,  
The humbler creation, though feeble their lays,  
With true adoration shall lisp to thy praise.

**The words** are by Sir Robert Grant [1785 – 1838] who was both born and died in India. His father was MP for Inverness and Robert was educated at Magdalen College, Oxford later studying law, being called to the bar in 1807. In addition to being a barrister, he was also an MP from 1808 – 34 representing [in turn] Elgin, Inverness, Norwich and Finsbury. In 1832, he was made Judge Advocate General

and in 1834, shortly after writing this hymn, he was appointed Governor of Bombay and awarded a knighthood.

The hymn is basically a paraphrase of Psalm 104 and takes much of its imagery directly from the translation of the words of the psalm. The psalm celebrates in a rich poetic way God's creation and was first published in his own collection of works "Christian Psalmody" in 1833. He himself based it on an earlier version of this psalm written by William Kethe [? – 1594] today best remembered for his paraphrase of Psalm 100 "All People that on earth do dwell." His version began:

My soul praise the Lord! O God, thou art great:  
In fathomless works, thyself thou dost hide.  
Before thy dark wisdom and power uncreate,  
Man's mind, that dare praise thee in fear must abide.

The only other of his hymns still in hymnbooks today, although very rarely sung is "Saviour, when in dust to thee." It's a very doom-laden, dour hymn best saved for when the darkest days of Lent don't seem miserable enough.

**The tune** used is almost always "Hanover" which first appeared in print in 1708. As it was published during his lifetime, it used to be attributed to G F Handel but is now considered to be by Dr William Croft [1678 – 1727] who was a London based musician, in turn organist of St. Anne's in Soho, the Chapel Royal and Westminster Abbey. His monument is in the north aisle of the Abbey.

He composed works for the funeral of Queen Anne [1714] and the coronation of King George I [1715]. For congregations, his most well-known tune will be the hymn "St Anne" sung to "O God, our help in ages past." Choirs will know his Funeral Sentences based of seven quotations from the Bible in the Book of Common Prayer Funeral Service and described as "a glorious work of near genius." They were sung at Handel's funeral in 1759 and have been included in every British state funeral since, including that of Prince Philip this year.

[William Croft | Westminster Abbey \(westminster-abbey.org\)](http://westminster-abbey.org)

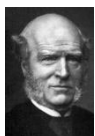
One of his titles at the Chapel Royal was "Gentleman Extraordinary" – we should reinstate this for organists.





### So which other MPs have written hymns?

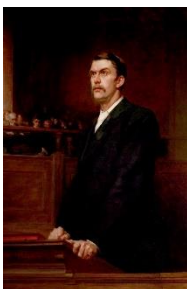
There is a group of Victorian and Edwardian MPs who wrote hymns, many of which haven't made it into modern hymn books. One Sunday, we might just dig them all out again ...



**Thomas Hughes** author of "Tom Brown's Schooldays" was MP for Lambeth and later Frome and wrote "O God of Truth, whose living word."

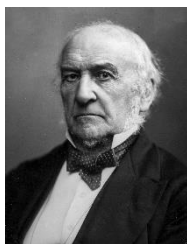
**Philip Pusey** was MP for Berkshire [1835 – 52] and wrote "Lord of our life and God of our Salvation." It's a hymn for troubled times with a call for peace in the last verse. It's improved when sung to the cracking tune "Cloisters" by J Barnby [1838 – 96].

**Charles Sylvester Horne** was MP for Ipswich from 1910-14 as well as a Congregationalist minister who wrote "For the might of thine arm, we bless Thee." He died in 1914 in Canada, returning from a trip to the Niagara Falls. One of his grandchildren, Ronald Gordon, became Bishop of Portsmouth but he's best remembered today as the father of broadcaster Kenneth Horne [Beyond our Ken, Round the Horne on Radio 4 extra].



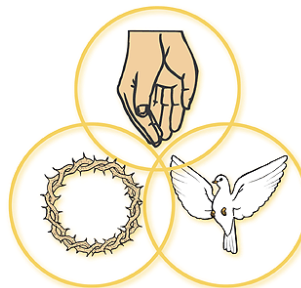
**Sir John Bowring** [1792 – 1872] is the local one. He was a Radical who was MP first for Kilmarnock and then Bolton [1841] before being knighted and becoming Governor of Hong Kong in 1854. He claimed to know 200 languages and speak about 100 although his contemporaries claimed otherwise. He published 88 hymns and we'll come back to him next month.

**The only Prime Minister** to pen a hymn seems to have been **William Ewart Gladstone** [1809-98] who wrote "O lead my blindness by the hand." His son, William Henry Gladstone was MP for in turn Chester, Whitby and East Worcestershire and a noted organist writing chants, anthems & hymn tunes but no hymn words.



**To receive these pewsheets, newsletters or special events leaflets electronically, please e-mail [westthoughtonparish@outlook.com](mailto:westthoughtonparish@outlook.com)**

## Trinity Sunday



The Sunday following Pentecost has been dedicated to the Holy Trinity for many centuries, but was not always celebrated by everyone in the Church.

Initially this Sunday was known as a *Dominica vacans* [Latin for "spare" or "vacant Sunday" with no specific focus or theme for the day. At that time there was no particular feast celebrating the Holy Trinity, but there arose a need for the Church to further define her beliefs in God.

A heresy known as the *Arian heresy* began to spread in the 4th century, disputing the traditional Christian belief of one God in three persons. The bishops of the Church decided to celebrate the Trinity to reaffirm the belief, but it was not given a specific date in the calendar.

By the 8th and 9th century, however, the Church found a perfect place. They picked a Sunday because:

*Sunday is consecrated throughout the year to the Holy Trinity because God the Father began the work of creation on the "first day," the Son made man rose from the dead on a Sunday morning, and the Holy Spirit came down on the Apostles on Pentecost Sunday.*

Besides celebrating the Trinity in some fashion on each Sunday, there also grew a need to fill the "vacant" Sunday after the feast of Pentecost. It fitted in well with ordinations that also occurred around this time.

Pentecost [the Sunday before] marks the end of the Easter season for Christians and commemorates the outpouring of the Holy Spirit on the early followers of Jesus. Pentecost was a monumental turning point in Christian history, considered by many to be the birthday of the church.

Trinity Sunday is the first Sunday after Pentecost to honour the Holy Trinity – the Father, Son and Holy Spirit. While the word "trinity" does not appear in Scripture, it is taught in Matthew 28:18-20 and 2 Corinthians 13:14 along with many other Bible passages. The Bible tells us, "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit'" (Matthew 28:18-20).

The concept of the Holy Trinity can never be completely understood as everyone who has had to preach on Trinity Sunday will tell you at some point in their sermon. But it is clearly taught in Scripture.

On Trinity Sunday, we remember

the Father as our Creator,  
the Son as our Saviour  
and the Holy Spirit as our Comforter.

2 Corinthians 13:11-13 appeals to believers to aim for perfection and live in peace, ending with the prayer that the grace of Christ Jesus, the love of God and the fellowship of the Holy Spirit be with all, including again the commission Jesus left for believers in Mathew 28:16-20.

Trinity Sunday is to explain, to the best of our ability, the clues written in Scripture to guide us to a fuller understanding of our triune God. The Father is God from the beginning (John 1:1). Jesus revealed Himself as equal to the Father in John 10:30, "I and the Father are one." Together, they sent the Holy Spirit. The Bible tells us, "For there are three that bear record in Heaven, the Father, the Word and the Holy Spirit, and these three are one" (1 John 5:7-11). To try and understand the Trinity is to try and understand God more fully.

## Stewardship 2021

As we approach the mid-point of the year, it's a good time to look again at our stewardship. Between our three churches we have to pay our Parish Share of approx. £60,000 this year as well as our heating, lighting, insurance bills etc. To do this we need regular and planned giving from individuals to keep the buildings open for worship as a beacon of the life, light and love of Jesus in our parish.

You can give in several ways:

- putting cash on the plate during the collections at our Sunday services
- becoming part of a **planned giving scheme** – ask for a pack of weekly envelopes and decide on a regular commitment
- setting up a standing order / direct debit to pay your donations each week or month directly to our bank accounts.

**Planned giving is best for us as it allows us to budget throughout the year and demonstrates a commitment to good stewardship.**

If you pay tax, then you are eligible to **Gift Aid** your giving. By signing a simple form, we can reclaim from the Inland Revenue 25p for each £1 that you give. One-off donations can be Gift Aided using the blue envelopes available.

For further details, please speak to any of our Finance team:

**St. Bartholomew's** – Elaine Simkin / Andrew Jolley

**St. George's** – John Thompson

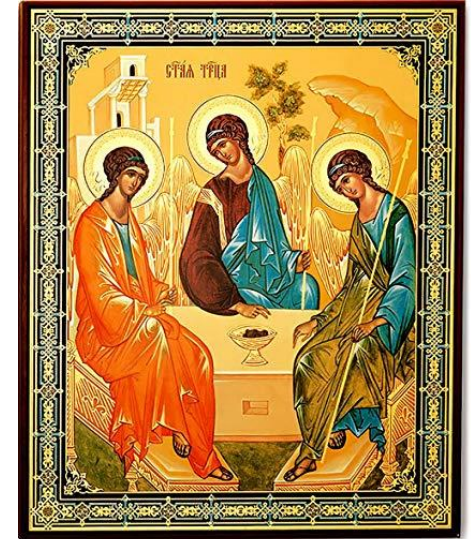
**St. Thomas'** – Claire Smith

Many thanks

## The Trinity

We had this icon on our weekly pewsheet for Trinity Sunday. It's an icon created by Russian artist Andrei Rublev in the early 15<sup>th</sup> century and is one of only two works that can be attributed to him without doubt. It's his most famous work and the most well-known of all Russian icons.

Also known as "The Hospitality of Abraham" the image shows the three angels who visited Abraham at the Oak of Mamre [Genesis 18:1-8]. The painting is, however, full of symbolism and is thought also to represent the Holy Trinity, the embodiment of spiritual unity, peace, harmony, mutual love and humility.



The figures of angels are arranged so that the lines of their bodies form a full circle yet leaving space to invite us in. The left angel symbolizes God the Father. He blesses the cup, yet his hand is painted in a distance, as if he passes the cup to the central angel. The central angel represents Jesus Christ, who in turn blesses the cup as well and accepts it with a bow as if saying "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will". (Mt 26:39) The nature of each of the three figures is revealed through their symbolic attributes, i.e. the house, the tree, and the mountain. The starting point of the divine administration is the creative Will of God, with Abraham's house placed above the corresponding angel's head. The Oak of Mamre can be interpreted as the tree of life, and it serves as a reminder of the Jesus's death on the cross and his subsequent resurrection, which opened the way to eternal life. The Oak is located in the centre, above the angel who symbolizes Jesus. Finally, the mountain is a symbol of the spiritual ascent, which we accomplish with the help of the Holy Spirit. The unity of the Trinity expresses unity and love between all things: "That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me." (John 17:21)

The wings of two angels, the Father and the Son, interlap. The blue colour of the Son's robe symbolizes divinity, the brown colour represents earth, his humanity, and the gold speaks of kingship of God. The wings of the Holy Spirit do not touch the Son's wings, they are imperceptibly divided by the Son's spear. The blue colour of the Holy Spirit's robe symbolizes divinity, the green colour represents new life. The poses and the inclinations of the Holy Spirit and the Son's heads demonstrate their submission to the Father, yet their placement on the thrones at the same level symbolizes equality.

## Pentecost sermon: Thy Kingdom Come

Thy Kingdom Come is a global prayer initiative that runs from Ascension Day to Pentecost each year. The Archbishop of York, Rt Revd Stephen Cottrell led the special service which closed the Week of Prayer and his sermon from that service is printed below:



Pentecost isn't quite what we'd expect.

The power and presence of Jesus is available to everyone everywhere, but, let's be honest, if you were planning a worldwide mission - and had this sort of power at your disposal - surely getting everyone to speak the same language would have been the best way forward? It's almost certainly what we'd have done if left in charge.

But the Holy Spirit does the opposite. Not us speaking one language, but the Church speaking every language.

God doesn't reverse the astonishing human variety of language and culture. God blesses it.

We shouldn't really be surprised. You only need to glance out of the window to see that God delights in variety.

We human beings – each and every one of us - are made in God's image – with all our differences. What Jesus has done in his dying and rising is make that into a new community, the Church, which is like a body, made up of lots of different, but equally important, members. It's the birthday of that Church that we celebrate today.

By enabling us to speak about the Christian story in every language and every culture, the Holy Spirit not only affirms that all this variety is from God, but helps us understand and appreciate and serve the world in all its variety and difference. The Church should reflect this diversity and help every person to hear the message of the gospel in their own language. No one should be excluded.

Thy Kingdom Come invites us to invite others to find their place and their joy within God's Church. Invites us to go on translating the Christian message into the languages and cultures of the world and therefore reach out to those who don't know Christ.

We have something that everyone needs: the forgiveness that Jesus brings and the gift of the Spirit that binds us as one.

But those who are not members of the Church yet have something we need. Because the Church is a body where every part is valued and necessary, when some people are cut off or excluded; or where some don't even have an opportunity to hear the invitation of the gospel or are driven away by our failings, the whole body suffers.

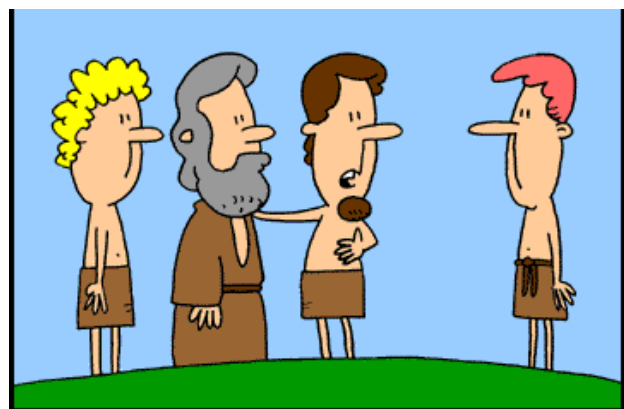
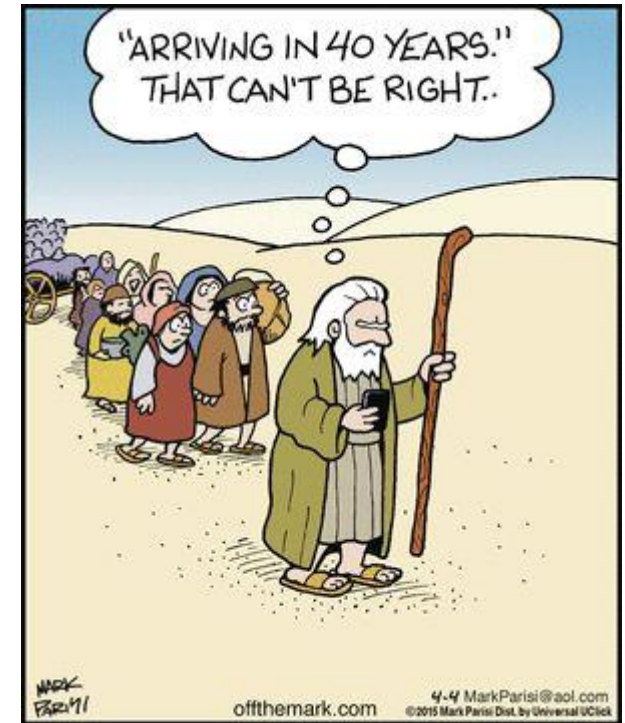
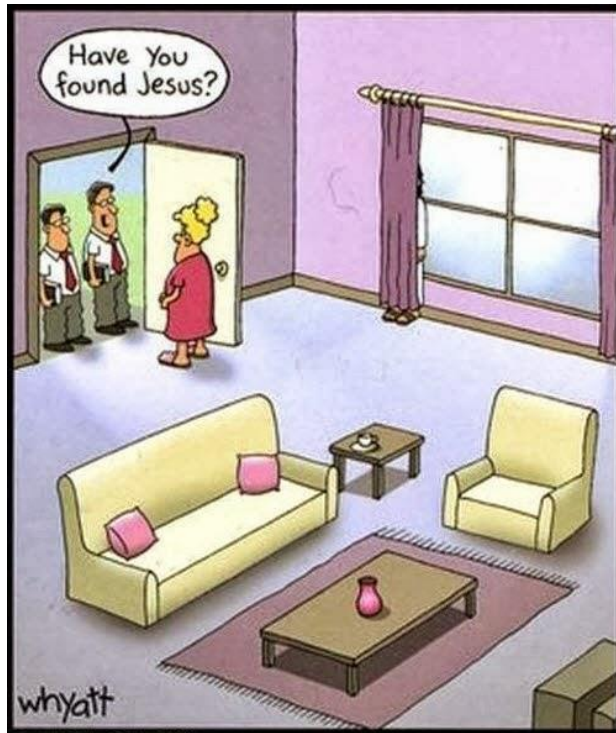
But when other people are invited in – as happened on the first Pentecost - the Church is expanded: not just in size, but in beauty and variety; and we even learn more about the beauty of God. For the God we worship is the one God who is known in the three persons of Father, Son and Holy Spirit: unity and diversity together.

We are told that the coming of the Holy Spirit was like a rushing wind. You can't see the wind, but you can certainly see its effects. So with the Holy Spirit. We can't see it, but when we learn to love each other and love God and appreciate our differences and live together in love, then God's Holy Spirit is at work.

Oh come Holy Spirit! Amen







I'M ACTUALLY SECOND PETER, THIS IS FIRST PETER TO MY LEFT AND THIRD PETER IS ON FIRST PETER'S LEFT ... YOU'LL HAVE TO FORGIVE US AS WE ARE OUT OF ORDER AGAIN



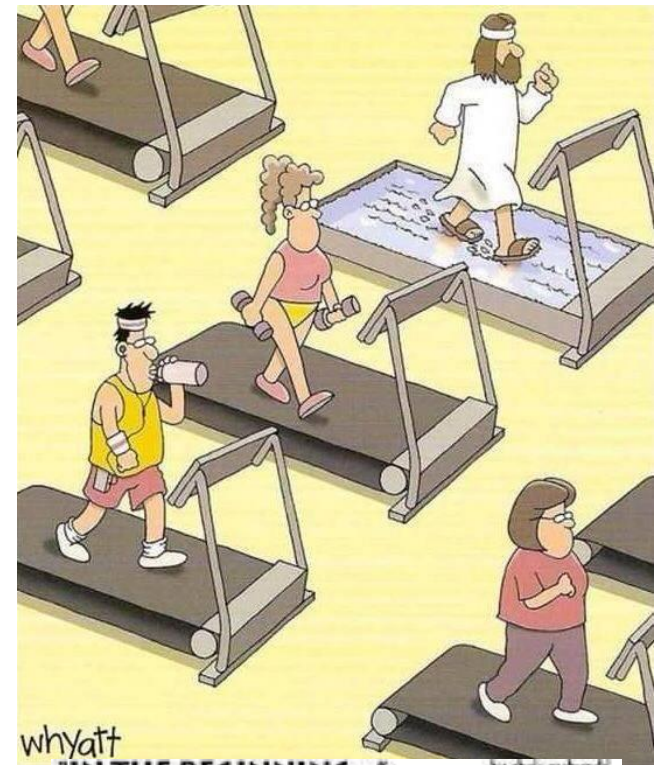
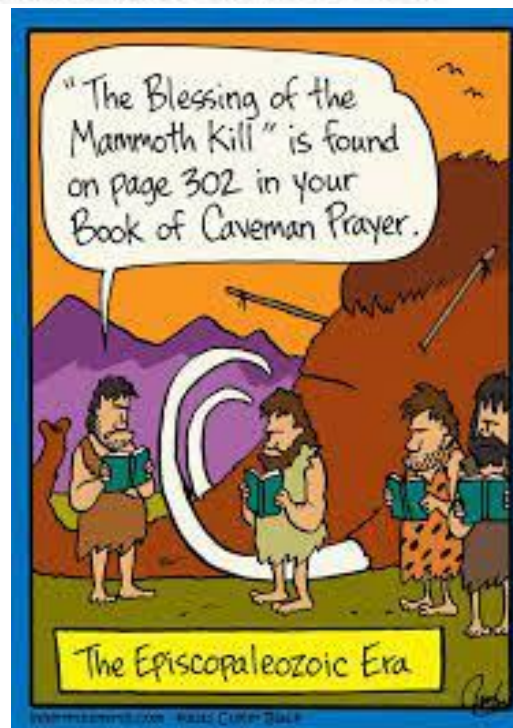
EVERYBODY ELSE MERELY TALKS ABOUT SURVEYING THE WONDROUS CROSS ... HE ACTUALLY DID IT







St. Patrick driving the snakes out of Ireland.



"IN THE BEGINNING..." by Chris Rushmore



Consequently, Jesus was banned from further triathlons...

