

### 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 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. Items for inclusion in future newsletters should be sent to the parish office:

### 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

Margaret Dolphin		01942 790415
Vacancy		

#### Deputy Wardens

St Bartholomew	Christine Andrews Edward McHale	01942 817146 01942 812193
St George	Pat James John Moore	01204 492994
St Thomas	vacancy	

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

[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 - MARCH 2021

So, this time last year this Newsletter was filled with details of the services for Holy Week and Easter as well as all the concerts and fund-raising events that were due to take place in Spring. As we know, none of it happened as all places of worship were shut so our final service as we knew them was on 15<sup>th</sup> March 2020, the week before Mothering Sunday.

This year, it's rather more difficult to write as [at time of writing] we're not sure what will and won't be allowed but, doing better than last year, we are planning a series of services for Holy Week and Easter. Obviously a lot will depend upon Government and Church of England advice as we come out of the latest lockdown.

We're also looking at re-opening St. George's church again in March so look out for details of that.

Finally, don't forget March is the worst month of the year as on the 28<sup>th</sup> the clocks go forward an hour and we all lose an hour's sleep. It's Palm Sunday this year; had they changed the clocks in Jerusalem on that first Palm Sunday the course of history may have been rather different as everyone turned up an hour late or just stayed in bed.



Keep safe & well

Ed

## *Hymn of the Month – March*

1. Christian, dost thou see them  
on the holy ground,  
how the troops of Midian  
prowl and prowl around?  
Christian, up and smite them,  
counting gain but loss;  
smite them by the merit  
of the holy cross.

2. Christian, dost thou feel them,  
how they work within,  
striving, tempting, luring,  
goaded into sin?  
Christian, never tremble;  
never be down-cast;  
smite them by the virtue  
of the Lenten fast.

3. Christian, dost thou hear them,  
how they speak thee fair?  
“Always fast and vigil?  
Always watch and prayer?”  
Christian, answer boldly,  
“While I breathe I pray:”  
peace shall follow battle,  
night shall end in day.

4. “Well I know thy trouble,  
O my servant true;  
thou art very weary,  
I was weary too;  
but that toil shall make thee  
some day all mine own,  
and the end of sorrow  
shall be near my throne.

So, it's a lesser known Lent hymn this month. It's gone out of fashion and doesn't appear in the current hymn book but is a great sing.

**The words** are by John M Neale [1818 – 66] although a degree of mystery surrounds them. He published them in his “Hymns of the Eastern Church” in 1862 as a translation of a hymn by St Andrew of Crete [660-732] but no original Greek text has ever been found. It seems likely that Neale just wrote the Greek & English text himself in the style of St. Andrew. St Andrew had in his time put up a strong defence of the truth of the gospel and the theme of this hymn is the battle of the forces of good against evil.



Neale portrays them attacking the believer in three ways

- The forces that can be seen like the troops of Midian who threatened Israel in the times of Gideon.
- Those that can be felt in a spiritual way like pride, jealousy, greed.
- Those that can be heard like false or tempting speech.

Verse 4 brings the hymn to a triumphant conclusion as a different voice speaks to us – the voice of God himself. As Jesus knew the temptations during his 40 days in the wilderness, so he offers us his sympathy and encouragement as we continue to fight and pray until we have our place in his kingdom.



What success this hymn had is probably due to its tune, called St Andrew of Crete and written by one of the great Victorian hymn-tune writers, John Bacchus Dykes [1823 – 76]. He was an organist at the age of 10 but “recanted” to be ordained serving as rector of St. Oswald’s church in Durham. The tune reflects the words by changing key half-way through. It starts off in a sombre c minor – indeed the first two lines are sung to a single note with some scrunchy harmonies underneath. For the second half of the verse we swap to the glories of C major [classically associated with being the key signature of light]. The tune soars up to top F reflecting the hope of the second half of the verse. It’s similar to the format of the tune “Vox Dilecti” by the same composer for the hymn “I heard the voice of Jesus say.”

## Holy Week [from 28<sup>th</sup> March]

It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ.

This *Pascha* (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the *Pascha* developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning.

The **Palm Sunday** procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated. In the Middle Ages, the ceremonies were long and very involved – you started in one church, processed to a different one for the blessing of the Palms and the back to the first one for the rest of the service.



**Maundy Thursday** (from *mandatum*, 'commandment', because of the use of John 13.34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, the perfection of Christ's loving obedience through the agony of Gethsemane.

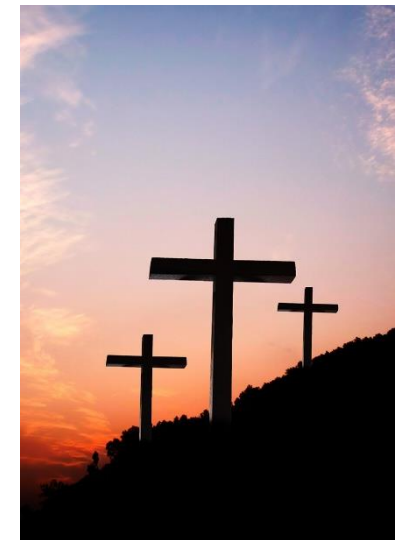
In Britain, the Queen takes part in the Ceremony of the Royal Maundy. This ceremony, held at a great cathedral, involves the distribution of Maundy money to deserving senior citizens (one man and one woman for each year of the sovereign's age), usually chosen for having done service to their community.

They receive ceremonial red and white purses which contain coins made especially for the occasion. The white purse contains one coin for each year of the monarch's reign. The red purse contains



money in place of other gifts that used to be given to the poor. In the 17th century, and earlier, the King or Queen would wash the feet of the selected poor people as a gesture of humility, and in remembrance of Jesus' washing the feet of the disciples. The last monarch to do this was James II. The ceremony of the monarch giving money to the poor on this day dates back to Edward the First.

After keeping vigil (*'Could you not watch with me one hour?'*) Thursday passes into **Good Friday** with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Eucharist to be given in communion. The church remains stripped of all decoration. It continues bare and empty through the following day, which is a day without a liturgy: there can be no





adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the Easter Vigil draws near.

This 'Week of Weeks' preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories.

### **Monday 26<sup>th</sup> April 7:30pm** **Annual Meeting at St. Bartholomew's**

If we're allowed to hold meetings face-to-face by the end of April, we're planning to hold our Annual Meeting on the last Monday of April as usual. It's many thanks, once again, to our treasurers from all three churches for preparing the annual accounts for audit. As usual, there are one or two items we need to prepare:

**Committee Nominations:** Please think about standing as a churchwarden, deputy warden, PCC or committee representatives, Deanery Synod reps or sidesperson. St. Thomas' in particular is very short of volunteers. We'll have forms available in March for nominations.

**Electoral Roll:** If you're on already, you don't need to complete another form [unless your details have changed – new address etc.] We'll have forms out in March for anyone wishing to join the roll.

**Annual Reports:** If you have an annual report to submit, please send it in so that we can compile the Annual Reports and Accounts for approval. Admittedly, they will be very short this year and we know why that it!

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

## **World Day of Prayer 2021** **Friday 5<sup>th</sup> March**

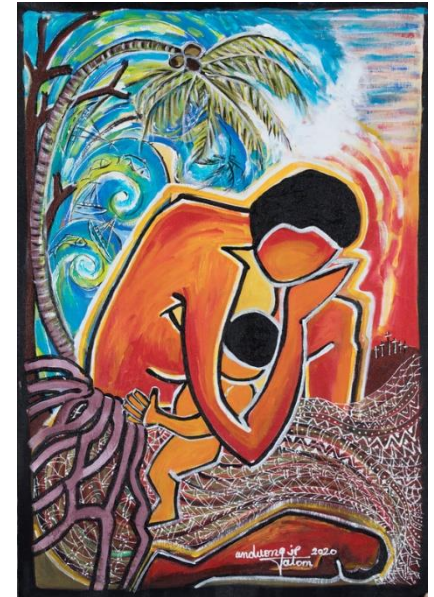
### **Build on a Strong Foundation**

**Matthew 7:24-27**

#### **Two Kinds of People**

<sup>24</sup> "Whoever hears these teachings of mine and obeys them is like a wise man who built his house on rock. <sup>25</sup> It rained hard, the floods came, and the winds blew and beat against that house. But it did not fall because it was built on rock.

<sup>26</sup> "Whoever hears these teachings of mine and does not obey them is like a foolish man who built his house on sand. <sup>27</sup> It rained hard, the floods came, and the winds blew and beat against that house. And it fell with a loud crash."



This year, the service has been produced by the people of Vanuatu. We printed lots of information about Vanuatu in last month's newsletter. We cannot have any joint services marking this day this year. Everybody is welcome to attend the service run by the Salvation Army in Bolton using the following zoom link: Friday 5<sup>th</sup> March at 7-30pm via Zoom

Join Zoom Meeting:

<https://us02web.zoom.us/j/84346757234?pwd=SVNpdS9NaFRnOENORTQ5VUtQNZMrQT09>

Meeting ID: 843 4675 7234

Passcode: WDP

For more information, please contact Sue Betts at [susan.betts@salvationarmy.org.uk](mailto:susan.betts@salvationarmy.org.uk)

## The Sound of Bolton

The death of Christopher Plummer last month reminded me how one of his most famous films "The Sound of Music" had its origins here in Bolton.

For anyone who doesn't know the background, here it is.



It starts with Robert Whitehead who was born on 3<sup>rd</sup> January 1823 at Mount Pleasant, Bolton and died on 14<sup>th</sup> November 1905 in Berkshire. He had long links with Bolton – his great-grandfather Revd Thomas Whitehead had served as curate at Bolton Parish Church. Robert himself was a devout Christian and supporter of the temperance movement. He grew up in Bolton and attended Bolton School and the Mechanics Institute in Bolton.

As an engineer, he invented the modern self-propelling guided torpedo. The British didn't see the potential of this invention so he moved to Austro-Hungary where he made his fortune.



He travelled with his favourite grand-daughter, Agathe Whitehead [1891 – 1922] to whom he left his fortune when he died. As the famous inventor, he was often invited to the launch of ships or submarines fitted with his torpedos and Agathe was often asked to perform the launching ceremony. It was at one of these on 10<sup>th</sup> February 1909 that she met Baron Georg von Trapp [1880-1947] who came to command the submarine launched that day.

They were soon married and had seven children. Sadly, in an outbreak of diphtheria which swept across Europe, their youngest child caught it and passed it to Agathe who died from the disease.

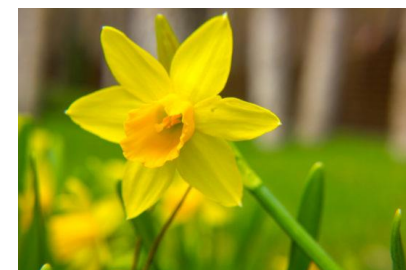
So Baron Georg von Trapp was left as a widower with 7 young children and in need of a governess. Enter trainee nun Maria and the film begins...

Robert Whitehead is one of the forgotten great names of British engineering, but as we approach his 200<sup>th</sup> birthday in 2023, perhaps Bolton could look at putting that right. Meanwhile, we could so easily have been singing "Winter Hill is alive with the Sound of Music."

## Mothering Sunday 14<sup>th</sup> March

**Mothering Sunday** began as a religious event of the 16<sup>th</sup> Century, with no connection to mothers at all. The word "mothering" referred to the "mother church", which is to say the main church or cathedral of the region.

It became a tradition that, on the fourth Sunday of Lent, people would return to their mother church for a special service. This pilgrimage was apparently known as "going a-mothering", and became something of a holiday event, with domestic servants traditionally given the day off to visit their own families as well as their mother church.



Despite its long existence in British culture, Mothering Sunday eventually fell out of fashion at the dawn of the 20<sup>th</sup> Century. This is where a lady named Constance Penswick-Smith enters the picture. The daughter of the vicar of Coddington in Nottinghamshire, she thought the loss of Mothering Sunday was a great shame, and worked hard to rekindle interest, even writing a book whose title

clearly laid out her ambition - it was called The Revival of Mothering Sunday first published 100 years ago in 1921. She also wrote plays and articles to promote it and assembled a collection of hymns suitable to be sung in church on that day. As if that wasn't enough, she also founded the Society for the Observance of Mothering Sunday.

At first, her ideas were ignored but her four brothers who all became priests established Mothering Sunday in their own parishes and other local clergy celebrated the day too. Indeed, Constance moved to live in St. Cyprian's parish in Nottingham where the rector, Revd Killer [*honestly, that was his name*] adopted her ideas enthusiastically. When their new church was dedicated a time capsule containing orders of service and other materials was buried beneath the altar.

Her determination paid off, and the fading festival was restored. She died in 1938 at the age of 60.

Mothering Sunday was also known as mid-Lent Sunday [as it fell in the middle of Lent] and **Refreshment Sunday** because the fasting rules for Lent were relaxed that day.

Originally, both Old and New Testament lessons on mid-lent Sunday made a point of food. The Gospel reading from the New Testament told the story of how Jesus fed five thousand people with only five small barley loaves and two small fish.

### **SIMNEL CAKE**

One of the tastiest traditions of Mothering Sunday was the baking of Simnel cake. Often regarded as a purely Easter-related confection, this rich fruit cake is also tied to Mothering Sunday, as a bit of indulgence to make up for the general austerity of Lent. Consisting of layers of cake and marzipan, a traditional Simnel cake also reflects the religious overtones of the event by

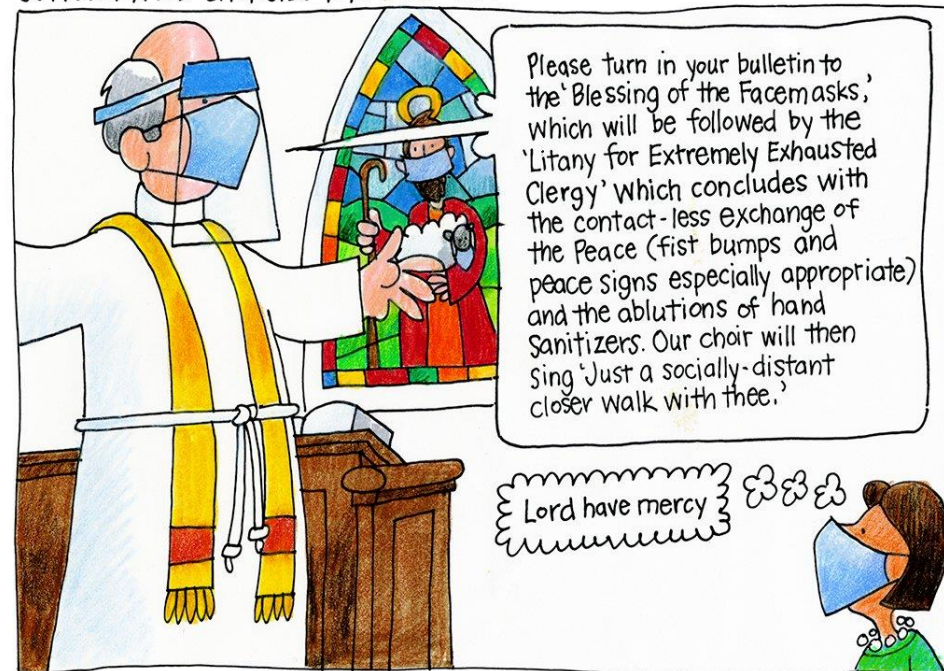


being adorned with 11 balls of marzipan, representing all the disciples of Jesus, minus Judas.

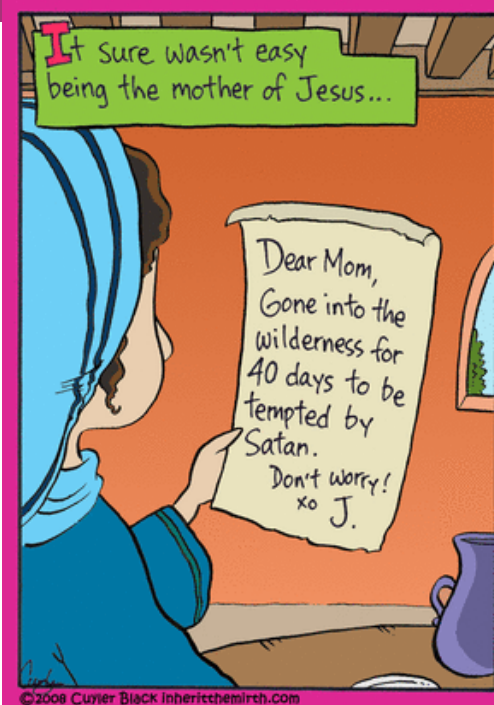
The name Simnel probably comes from the Latin word *simila* which means a fine wheat flour usually used for baking a cake.

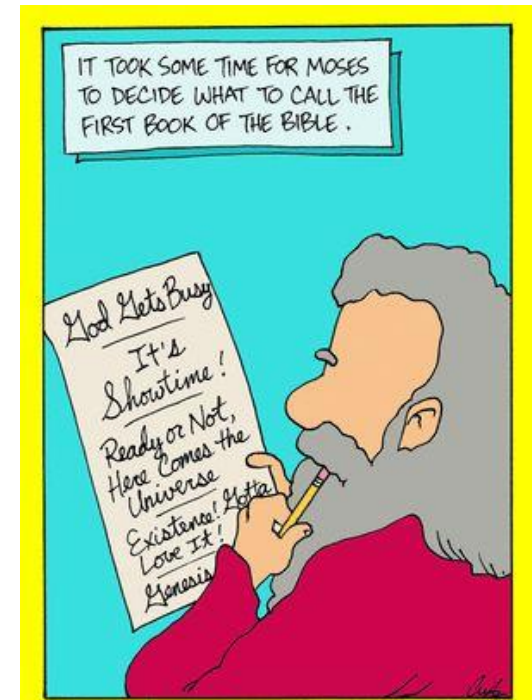
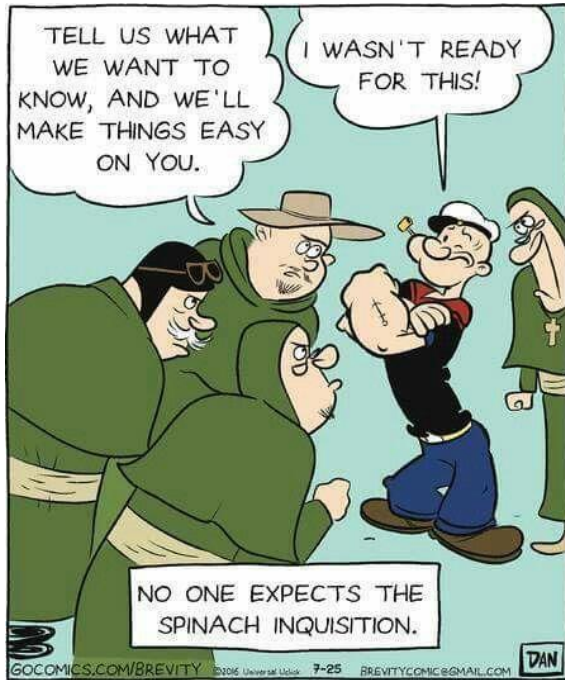
There's a legend that a man called Simon and his wife Nell argued over whether the cake for Mothering Sunday should be baked or boiled. In the end they did both, so the cake was named after both of them: SIM-NELL.

### SUPPLEMENTAL LITURGIES FOR COVID-TIDE









Jeff gives it up for Lent.

## THE HIERARCHY OF BISCUITS

