

## The January Letter

Dear Friends,

*“Behold, I make all things new...”*

As some of you reading this may already know, the above Biblical quotation, (*from Revelation, Chapter 21, verse 5*), is one of my favourites. I find it both comforting and reassuring, in that whenever we embark on something new, God has been there before us, and can be trusted to be alongside us as we too tread a new path.

I wonder if some of you also feel that New Year is a mixed blessing. There is a sense of casting off the old year, with all it brought, and few people will have had a year without troubles of some kind. That can mean we have a clean slate – a chance to start over again. But stepping out into the unknown is both exciting at times, and a little bit nerve-racking at others. The calendar will tell us what is likely to be ahead – perhaps a notable birthday, a wedding, a new baby, final exams at school or university, a special holiday that has been long anticipated.

Some other planned events may be due that might be more difficult to manage. Friends of mine are retiring from a lifetime of parish ministry early in this New Year, and it is apparent from the increasing number of questions about what retirement for clergy is *really* like, that concern is beginning to balance out the expectation of some rest!

As we mark the changing calendar year in (usually) a rather gloomy time of little daylight and often miserable weather, it can be difficult to bounce up cheerfully and get on with things – maybe that’s why so many people try to have a really good celebration on New Year’s Eve, and greet the New Year on a high note!

I find it helpful to make a special effort to observe the seasons of the Christian calendar at this time of year – not just Christmas, but Advent’s quiet watchfulness beforehand, and the season of Epiphany afterwards. So as we reach January 1<sup>st</sup> we are still marking special parts of the Christmas story, and as we remember the coming of the Three

Kings on 6<sup>th</sup> January, the feast of the Epiphany, it is still a special time. The full seasonal story reminds us afresh of Jesus's entry into this world as a vulnerable baby, and the attention paid by the earthly powers of that time to his arrival. The events to follow, in his time on earth, changed this world for ever.

God did indeed, at that first Christmas time, make all things new for this world, and continues to do so. As we go back to work, pick up the reins of everyday life, and tuck away the Christmas decorations for another year, may God's blessing be with us all in the newness this year will bring, and in the faithful continuance of His love for His people.

Have a happy New Year, and a peaceful Epiphany,

*Jean Bailey*

## **JANUARY PARISH DIARY**

### **SUNDAY 3RD**

#### **EPIPHANY**

	10.00 a.m. Holy Communion
Tuesday 5th	10.45 a.m. Holy Communion at Crossley House
	12.30 a.m. Knit and Natter
	7.00 p.m. Standing Committee Meeting
	7.30 p.m. Adult tap dancing
Wednesday 6th	9.30 a.m. Holy Communion at St. James's
	6.15 p.m. Cub Scouts
Thursday 7th	9.30 a.m. Morning prayer
	6.00 p.m. Beaver Scouts
	7.30 p.m. Scouts

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### **SUNDAY 10TH**

#### **BAPTISM OF CHRIST**

	10.00 a.m. Holy Communion
Tuesday 12th	12.30 p.m. Knit and Natter
	7.30 p.m. Adult tap dancing
Wednesday 13th	9.30 a.m. Holy Communion
	11.30 a.m. Ing's Way Lunch Day
	6.15 p.m. Cub Scouts
Thursday 14th	9.30 a.m. Morning prayer

6.00 p.m. Beaver Scouts

7.30 p.m. Scouts

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SUNDAY 17TH 2ND SUNDAY OF EPIPHANY/CHRISTINGLE

10.00 a.m. Parade Service & Holy Communion

Tuesday 19th 12.00 noon Week of Prayer for Christian Unity  
Service & Lunch

12.30 p.m. Knit and Natter

7.30 p.m. Adult tap dancing

7.30 p.m. PCC in vestry

Wednesday 20th 9.30 a.m. Holy Communion at St. James's

12 noon WPCU service at Allerton Congregational  
Church

6.15 p.m. Cub Scouts

7.30 p.m. Social Committee Meeting

Thursday 21st 9.30 a.m. Morning Prayer

12 noon WPCU Service at Bethel Baptist Church

6.00 p.m. Beaver Scouts

7.30 p.m. Scouts

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SUNDAY 24TH THIRD SUNDAY OF EPIPHANY

10.00 a.m. Holy Communion

Tuesday 26th 12.30 p.m. Knit and Natter

7.30 p.m. Adult tap dancing

Wednesday 27th 9.30 a.m. Holy Communion

6.15 p.m. Cub Scouts

Thursday 28th 9.30 a.m. Morning Prayer

6.00 p.m. Beaver Scouts

7.30 p.m. Scouts

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SUNDAY 31st PRESENTATION OF CHRIST IN THE TEMPLE

10.00 a.m. Holy Communion (*Revd. Richard Bailey*)

## **Christingle**

As in recent years, we will be holding our Christingle Service on the 3rd Sunday in January - our monthly Parade and Family service. The Christingle is used to symbolise Christ as the Light of the World and is celebrated throughout the world at various times - often at Christmas, sometimes at Epiphany or Candlemas, but whenever each church feels it is appropriate.

The tradition was started in 1747 by John de Watteville in his Moravian church in Germany when he was striving to find a way of illustrating Jesus as the light of the world for the children and came up with the idea of a ribbon wrapped round a candle. He finished his service with the prayer: "Lord Jesus, kindle a flame in these children's hearts, that theirs like Thine become".

Gradually, the Moravians spread the tradition round the world and it was subtly adapted by each group to meet their needs. It really took hold in 1968, though, when John Penson of the Children's Society used it as a fund-raising idea and it has become a firm favourite since then. The origin of the word "Christingle" is uncertain. It has variously been suggested that it comes from the old Saxon word "ingle" meaning "fire" - so Christ-fire; the German word "engel" for "angel" or perhaps the German word "kind" for "Child". Whatever its origin, the word is now firmly established in our vocabulary and we enjoy making up and displaying our Christingles and supporting the excellent work of the Children's Society at the same time. Cardboard collecting "candles" will be available in church prior to the service, so please take one home, fill it with loose change, and bring it back to the service on the 17th January from where it will be sent to the Children's Society.

## **Children's Society**

In addition to the support we give to the Children's Society at the Christingle service, several members of the congregation also take Collection boxes. Small change put into these throughout the year soon mounts up and the total from the boxes counted at the end of November reached a splendid £327.44, which is £76 more than last year. Thank you to all who contributed. If you would like to take a box, please see with Val Muff.

## **Week of Prayer for Christian Unity**

Once again, we will be supporting the Week of Prayer for Christian Unity - January 18th-25th - through Churches Together in Allerton and Fairweather Green.

The 2016 material, based on the theme "Salt of the Earth", was prepared for worldwide use by the Christians of Latvia, and adapted by the Britain and Ireland writers group, based around the verses 1 Peter 2:9-10. Peter's first letter is an encouragement to the newly baptised to live holy lives and to answer the calling shared by all the baptised to proclaim the mighty acts of the Lord.

Today, Latvia is a crossroads where Roman Catholic, Protestant and Orthodox regions meet. Because of this unique location, it is home to Christians of many different traditions, but no single one of them is dominant. Gathered together by the Archbishop of Riga, members of a variety of church communities and projects in Latvia were asked to reflect on the chosen theme and the experience of their work.

The main service is inspired by the verses from Peter's letter and Jesus' metaphors of salt and light which are important cultural themes for Latvia. Each of the days has been prepared by one of the diverse Church communities. The 8 Days are linked principally by the experience of being a Christian in Latvia.

There will be services at 12 noon, followed by a soup lunch at 12.30, at the following churches:

Tuesday 19th January	St. Saviour's
Wednesday 20th	Allerton Congregational Church
Thursday 21st	Bethel Baptist Church, Sandy Lane.

All are most welcome to attend any or all of the above.

### **The bump**

A man who had just undergone a very complicated operation complained about a bump on his head and a bad headache. As his operation had been an abdominal, the nurse was concerned. The doctor assured her, "Don't worry, he really does have a bump. About halfway through the operation, we ran out of anaesthetic." © *Parish Pump*

## **Notes on St. Saviour's Organ - 2.**

*Bob Baker.*

Following September's Notes on the history of the organ, I thought I might write about how the organ works, and how different sounds are produced.

This instrument, built in 1887, is a 2-manual and pedal tracker action organ, (tracker means mechanical and the trackers are a series of wooden rods), this instrument comprising 20 stops, and has about 1350 pipes.

The manuals (keyboards) each have 61 notes - the standard piano keyboard has 85 or 88 - and the pedal board has 30. Also included in the list of stops is a Tremulant, a small bellow which when brought into play, disturbs the flow of air to the pipes, and makes a wobbling sound. There are also 'couplers' which allow the organist to combine the sounds of both manuals and/or pedals to be played from one keyboard, or from the pedals.

The two manuals are known as Swell (upper) and Great (lower). The Swell pipes are enclosed in a 'swell box', one of whose sides is made up of shutters; these shutters are opened or closed to emit either more or less sound from the pipes (the equivalent of a volume control), and are operated by a large pedal by the organist's foot. Generally speaking, the Great organ is unenclosed, this being the most important section of the organ, and therefore always plays at the same volume, although in all areas of the instrument there are quiet and loud stops.

The organ is electrically blown by a large fan driven by an electric motor housed at the back of the organ, but in the 19th. Century would have been hand pumped. (In some instances, prior to the availability of electricity, instruments were occasionally powered by water, where a supply was close by; one of these was Leathley Parish Church, where I was organist until 2008, but has been electrically blown since the early 1950's.)

Without going into technical details, each 'rank' of pipes is voiced to create different sounds. Some are made of metal (usually the louder

ones), and the others of wood. The metal pipes are made of an alloy usually consisting of zinc and lead, although other metals may be used. Diapasons and principals are the basis of church, concert, and cinema organs, and other stops usually produce orchestral imitations (see Specification below). Some are loud, others quiet, and an organist is trained to use certain combinations of stops to meet the needs of the music at any given time.

## SPECIFICATION

### SWELL

Violin Diapason	8ft.
Lieblich Gedakt	8ft.
Salicional	8ft
Voix Celestes	8ft
Gemshorn	4ft
Piccolo	2ft
Mixture	3 Ranks*

### GREAT

Open Diapason	8ft.
Stopt Diapason	8ft.
Gamba	8ft
Dulciana	8ft
Principal	4ft
Flute	4ft
Fifteenth	2ft

### REEDS

Oboe	8ft
Clarinet	8ft
Horn	8ft

### COUPLERS

Swell to Pedal
Great to Pedal
Swell to Great
3 pistons Swell]
3 pistons Great ]

These final two are operated by foot, and are 'combination stops', set by the organ builder, bringing into play certain groups of stops. Modern instruments have more complex systems.

### PEDAL ORGAN

Violon Cello	8ft
Bourdon	16ft
Open Diapason	16ft.

Those stops marked 8ft are at the same pitch as a piano, 4ft an octave higher, 2ft another octave up, 16ft an octave lower than the 8ft. We also have a 'Mixture', which has more than one rank of pipes (I won't go into details), and this stop gives a bright 'edge' to the sound. The three reed stops are imitations of their orchestral equivalents, and actually

contain reeds as in the real instruments.

Complications for the organist, apart from learning all this lot (it helps if you have mastered the piano first!) is reading 3 lines of music (treble, bass and pedals), and playing 'legato' (smoothly), without the aid of a sustaining (loud) pedal, as on a piano. Some organs are smaller than ours, or much larger, as in the case of St. James, which has 3 manuals, and is very heavy to play - tracker action again, and many more stops. Many cathedral and concert organs have four or even five manuals plus pedals, and many more stops and accessories (couplers etc). Both Wakefield and Liverpool Anglican Cathedrals have five; the latter also consists of over 140 stops, and has about 10,000 pipes!

Most large organs have been modernised in various ways, e.g. electronic action and state of the art aids to playing, making it 'easier' for the organist to perform, but most cathedral and concert organists often enlist the help of a pupil, perhaps to turn pages, and even to assist with the registration during a difficult piece of music.

I hope you have enjoyed reading this, and do feel free to have a closer look and explanation of the organ after a service.

### **Keeping up with What's On**

We do try to publish accurate and up-to-date information about what's happening at St. Saviour's, but it's not always possible to know the exact details in advance for the magazine and service sheet - and, even in the best regulated circles, mistakes occur (surely not!!) Again, we try to correct these whenever possible but once the information is printed, it's there for perpetuity and apologies in the next issue are not always that helpful. The website is far more flexible, however, and we can correct inaccuracies, changes, cancellations etc. at any stage, so it's always a good idea to check the relevant page of [www.stsavioursfwg.org.uk](http://www.stsavioursfwg.org.uk) to get the latest facts. There is a link on there to the church's Google Calendar page, which carries details of everything that is happening in church, the hall and related activities. If you spot anything which is wrong, no longer happening or wish to advertise something for your church organisation, please email [admin@stsavioursfwg.org.uk](mailto:admin@stsavioursfwg.org.uk)



## **Heritage Lottery Funding for St Saviour's**

It was early in 2013 when, with the help of Tony Keeble from Overton Architects, we applied to the Heritage Lottery Fund for a grant to enable us to put right several of the points raised in our last quinquennial inspection. Since that time we have progressed through all the different phases and finally we are approaching the final stage.

After announcing our successful application many months ago I would not be too surprised if you thought that something had gone wrong and the work was not going ahead! However I am pleased to say that we have now received the first 40% of the grant and had a pre-contract meeting with our contractors Aura Conservation. Work is due to start in January 2016 and will last for about 3 months.

### **What is being done?**

The grant we originally applied for was intended to cover work on the concrete lintels, parapets, window surrounds etc. Unfortunately we did not receive a sufficiently detailed report in time from the company we had chosen to quote for this work, and subsequently we had to remove this, and other work on the windows themselves, from the project.

However we are pleased to tell you that we will be having the flat roof area over the narthex, vestries and kitchen removed and recovered with the installation of new rooflights. In addition all the guttering and downpipes are to be refurbished and repainted - ensuring of course they are all free running and there are no blockages. Last, but by no means least, we are replacing all five heaters in church with similar but more modern ones (currently one heater only works intermittently, one never works, and all of them were inspected about a year ago and found to be at the very end of their life.) The total cost of this work is over £100,000, substantially funded by the Heritage Lottery Fund but also by the Listed Places of Worship Scheme (VAT recovery), the All Churches Trust (Grant of £2000), and with a contribution from St Saviours of around £8000.

We plan to keep you posted on developments as they occur but you will soon be seeing a display in the narthex illustrating the work that is being

done with before, and eventually after, photographs and explanations. We also intend to update the history booklet and are in the process of adding to the website to report on the progress. Why not have a look at [www.stsavioursfwg.org.uk](http://www.stsavioursfwg.org.uk)?

### **How will the work affect services and other activities?**

On a practical note this will involve having a skip and a small cabin in the car park during the works but other than that there should be little or no disruption to the normal life of the church. Some scaffolding will be erected at the front of the church and at the rear. This scaffolding will be covered in steel sheeting to a height of 3m but access to the main doors and Fire exits will not be impeded. The contractors have shown very willing to work with the vicar and churchwardens to ensure that any noise and disruption is kept to a minimum, particularly during funerals and at other service times.

If you have any questions please feel free to contact the Vicar, Churchwardens or James.

### **Are you taking a mid-winter break?**

If you are preparing to take off for foreign climes, do keep an eye out for signs that have English words... but perhaps not an English meaning! In hotels and train stations and airports all over the world there are polite little signs that will bring a smile to the lips of even an exhausted traveller. For instance, how about these:

Switzerland: We have nice bath and are very good in bed.

Romania: The lift is being fixed for the next day. During that time we regret you will be unbearable.

Russia: If this is your first visit to the USSR, you are welcome to it.

Italy: If service is required, give two strokes to the maid and three to the waiter.

Spain: Our wine list leaves you with nothing to hope for.

Denmark: In the event of fire, open a window and announce your presence in a seemly manner.

Canary Islands: If you telephone for room service you will get the answer you deserve.

## **The Way I See It: ‘minute particulars’ change lives**

*Canon David Winter, Former Head of Religious Broadcasting, BBC*

I was struck last Autumn by the way public reaction to the news was shaped by apparently small events – small, that is, against the backdrop of the ‘big’ news of the refugee crisis. One photo – of a Greek soldier carrying the body of a tiny boy who had drowned when a refugee boat sank – literally transformed public opinion in Britain.

The man leading the prayers in my church, who had pleaded with God to help us to wake up and do something about the plight of these people, admitted to me after the service that he had originally felt that stronger measures should be taken to limit this mass migration from Middle East war zones. ‘What changed your mind?’ I asked. ‘Simple’, he said. ‘That picture. Instant conversion!’

I thought of that when I watched an elderly woman putting a bag of pasta in the food bank bin in our local Co-op store. Such a small gesture, but full of profound intent. And then I remembered the words of the poet William Blake: ‘He who would do good to another must do it in minute particulars’. That’s profoundly true, because our lives are built of ‘minute particulars’. Jesus pointed out to the crowds on one occasion that He, and the prophets of old, dealt with individuals. Not everyone was being healed, not every blind person restored to sight. If minute particulars would change things to the extent He did, then I’m all for them.

As the saying goes, ‘I can’t do everything, but that’s no reason to do nothing’. There’s probably a New Year resolution there somewhere.

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### **The Collar**

A priest was invited to attend a house party. He was properly dressed and wearing his priest's clothing. A little boy kept staring at him the entire evening. Finally, the priest asked the little boy what he was staring at. The little boy pointed to the priest's neck and the collar.

When the priest finally realised what the boy was pointing at, he asked him, "Do you know why I am wearing that?"

The boy nodded his head yes, and replied, “Our cat has one, it kills fleas for up to three months”

## **26th January: Timothy and Titus**

The books of First and Second Timothy and Titus are known as the three pastoral letters, where Paul writes to ministers in charge of important churches instead of the churches themselves. Paul gives both men explicit instructions for how to shepherd the sheep in their care. Timothy had been given the responsibility of the church at Ephesus, and Titus that at Crete. Both were young men, and both felt quite daunted by the task ahead of them!

Timothy, half Jewish, had met Paul when he was still a child, living with his mother Eunice at Lystra. Paul had come to their city and preached, and they had both become Christians. Timothy had then accompanied Paul on his second missionary journey – a great training experience. But experience is given to us so that we might in turn become productive – and in due course Paul entrusted the vastly important church of Ephesus into Timothy’s care. This church was so vibrant in its faith that within 50 years so many Ephesians became Christians that the city’s pagan temples were almost forsaken. A huge responsibility!

Titus was a gentile, almost certainly another convert of Paul’s. Paul had used Titus as a trouble-shooter with the Corinthians, and when he was successful in that, gave him a real challenge: the church at Crete. Again, Titus served his Lord faithfully, even in this most difficult of situations.

Timothy became the first bishop of Ephesus, and was finally martyred when he opposed pagan festivals (probably in honour of Dionysius). He was killed by stones and clubs, easily to hand during the pagan festival of Katagogia. His supposed relics were translated to Constantinople in 356. Titus went on to become the first Bishop of Crete, and is believed to have died there, though history does not tell us how. His relics are supposed to be buried in Crete, except for his head, which was allegedly taken to Venice in 823.

These three epistles have been an invaluable handbook for Christian leaders for 20 centuries, and are full of spiritual wisdom and good common sense. Timothy and Titus were good and faithful servants, and could look back on lives well spent. © *Parish Pump*

## **An Old Bible from Darley Street.**

*Ian Mc Alpine.*

About ten years ago I bought a rather battered and nondescript-looking Victorian Bible on sale at the Oxfam shop in Darley Street. It was printed in 1874 by the Oxford University Press and distributed - as many 19<sup>th</sup> century Bibles were - by the Society for Promoting Christian Knowledge (SPCK). It looked like just an ordinary Victorian Bible of no special interest.

And then I noticed a tiny and badly-stained bookseller's label inside the front cover :-

“G F SEWELL. PRINTER & BOOKSELLER. DARLEY ST BRADFORD.”

Research on the internet and in old street directories revealed more of Sewell's publishing activities in Victorian Bradford. I soon discovered his “The registers of the parish church of Calverley” (1887), “Through Airedale to Goole and Malham” (1891), “Tramps and drives in the Craven Highlands”, (1895) and several others. Sewell evidently continued to print books of local interest until the early 1900s and I was able to see several examples in the vast collection of books about our county at the Yorkshire Archaeological Society where I work.

And so one tiny scrap of paper smaller than a postage stamp revealed that the Bible had returned to the very street - perhaps within a few yards - of where it had originally been sold in the 1870s! Darley Street has of course changed beyond recognition since Victorian times but the Bible can still remind us of a local publisher who produced some significant books about our area nearly 150 years ago.

### **Political leaders**

“Don't worry about your son, he is set to become a great politician,” the teacher said. The parents were delighted and asked how she could tell. “Well, he can say more things that sound well and mean nothing at all than anyone else in the class.”

## January Roll of Remembrance

1st	Grace Barnett	(1972)
2nd	Sarah Jane Tonge	(1953)
3rd	Tony Hayes	(1997)
4th	Frances Dare	(1969)
	Clarence Cooper	(1969)
5th	Elsie Davis	(1984)
	Charles Edward Cooper	(1945)
	Alice Robinson	(2001)
6th	John Hodgson	(1957)
	Rebecca Wigglesworth	(1968)
7th	Donald Arthur Jackson	(1986)
11th	Walter George Hartley	(1961)
14th	Arthur Jones	(1960)
17th	Edith M. Jones	(1951)
18th	William Sadler Stannard	(1978)
19th	Harry Butterfield	(1968)
20th	Gladys Gwendoline Richards	(1980)
21st	Alice Ferguson	(1981)
	Winifred Dare	(1985)
22nd	Bernard Norton	(1992)
23rd	Ritty Hill	(1966)
	Jack Blackburn	(1996)
26th	John William Barratt	(1939)
	Albert Hammond	(1970)
27th	Harold Potts	(1982)
29th	John Ayres	(1971)
	Hilda Dennett	(1978)
	William & Emily Spence	(1998)
30th	William Dennett	(1978)
31st	Doris Gibson	(2001)

**ST. SAVIOUR'S PARISH CHURCH  
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