

The July Letter

The Gospel is GOOD NEWS worked out in not only the world but in each and every one of us personally. Not in the sense that we are offered a philosophical option along with all the rest of the theological and philosophical options that crowd in on us to get our attention, but a deep seated message from the creator himself that speaks love, restoration and hope. I am convinced that all of us hear this message in some way or other, whether through creation, the Bible, each other, dreams or whatever way, God is not limited. The Good News comes ultimately from God and therefore as God's creatures we have the ability to hear and receive the Gospel. It perhaps begs the question why don't people believe the gospel? Romans 1 says,

*¹⁸ The wrath of God is being revealed from heaven against all the godlessness and wickedness of people, **who suppress the truth by their wickedness,** ¹⁹ since what may be known about God is plain to them, **because God has made it plain to them.** ²⁰ For since the creation of the world God's invisible qualities—his eternal power and divine nature—**have been clearly seen, being understood from what has been made, so that people are without excuse.***

²¹ For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. ²² Although they claimed to be wise, they became fools ²³ and exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles.

People have always rejected God. The story of Adam and Eve in Genesis 3 tells us that even though God's human creation was made in his [God's] image with the ability to love, show compassion, be stewards of the earth, be peaceful, honest and creative, in a moment of self-aggrandisement

(man thought he could be like God in more than this) and through disobedience humans preferred 'godlessness' instead of godliness'.

The Good News is that God hasn't given up on the world and still loves us so much that he gave his one and only Son that whoever (note, there is no discrimination) believes in him shall not die but have everlasting life. The

empty tomb signifies the greatest rescue mission that involves you ‘personally’ to rise with him, sharing in his resurrection and saving you. Saving you from your sins, your mistakes, your pride, your indifference to the suffering of the world, from cynicism and despair and the brokenness of your relationship with God and raising you to life, as one of our Easter day collects says, ‘*God of glory, by the raising of your Son you have broken the chains of death and hell: fill your Church with faith and hope; for a new day has dawned and the way to life stands open in our Saviour Jesus Christ*’.

The Gospel is brought into the world through Christ, his incarnation, his death and his resurrection and even though we fall way short of this amazing Gospel, God chooses you and me, broken, flawed and vulnerable people to be the hands and feet of a Jesus; who loves us exactly as we are, and yet loves us far too much to let us stay that way.

Andy

July Parish Diary

Saturday 2nd 11.00 a.m. Summer Fair

SUNDAY 3RD THOMAS THE APOSTLE

	9.30 a.m.	Holy Communion & Junior Church
Tuesday 5th	11.00 a.m.	Holy Communion at Crossley House
	7.30 p.m.	Adult tap dancing
Wednesday 6th	9.30 a.m.	Holy Communion at St. James’s
Thursday 7th	9.30 a.m.	Morning Prayer
	6.30 p.m.	Scout Group open evening

SUNDAY 10TH THIRD SUNDAY AFTER TRINITY

	9.30 a.m.	Holy Communion & Junior Church
Tuesday 12th	7.30 p.m.	Adult tap dancing
Wednesday 13th	9.30 a.m.	Holy Communion
	11.30 a.m.	Ings 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

Is it Shakespeare, Dickens, The Beatles, Tony Blair or the Bible?

New research has found that while people still value the Bible, they're confused about where some familiar English phrases come from – such as 'my brother's keeper' and 'a drop in the bucket' – was it Dickens, Blair or the Bible?

A recent ComRes poll for Bible Society revealed the following:

- 'My brother's keeper' (Genesis 4:9): 56% rightly identified the phrase as originating from the Bible.
- 'A drop in the bucket' (Isaiah 40.15): Half of all people (49%) didn't know where the phrase was from, but an equal proportion said that it originated from Tony Blair (12%), Shakespeare (14%) and Charles Dickens (12%). Only 7% correctly identified the phrase as coming from the Bible.
- 'The writing on the wall' (Daniel 5:5-6): The same proportion of people said that the phrase originated from the Beatles (18%) as that saying it was from the Bible (19%).
- 'Eat, drink and be merry' (Luke 12.19): The greatest percentage of people (41%) said that the phrase derived from Shakespeare, while just one in ten (9%) said that it originated from the Bible.
- 'Filthy lucre' (1Timothy 3.3): One quarter of all people thought the phrase was from Shakespeare (23%) while one in ten (10%) said that it came from the Bible.

The poll also asked how important knowledge of the Bible was for appreciating culture, history and politics. On the whole, people thought it was significant, with nearly half of people believing it important for the visual arts, literature and history, but only 24% thinking it important for an appreciation of classical music.

The Jubilant Verger

Anyone who has been involved in organising or assisting with any kind of larger, more formal service will have experienced that immense feeling of relief that washes over you when the congregation has left and all has gone perfectly! The Verger at Westminster Abbey obviously felt that way as he was spotted performing gymnastics after the wedding of the Duke and Duchess of Cambridge...

The wedding was completed
With pomp and circumstance;
The Abbey, undefeated
By undue happenstance.

From the bottom of their heart
The Abbey Choir had sung;
The Clergy, too, had played their part,
The tower bells had rung.

Two thousand people in and out,
The verger had to smile,
And then he gave a happy shout –
And cartwheeled down the aisle.

By Nigel Beeton

The Church Porch - a further reflection

I hope I may have the indulgence of the author of the splendid item on the Church Porch in the last issue of the magazine by adding a further reflection.

In medieval times marriages took place before the church door, in the porch if there was one. The instruction in one of the manuals was: the man and the woman should be placed before the door of the church before God and the priest and the people, the man at the right hand of the woman, and the woman at the left hand of the man.

The priest would be vested in surplice and white stole, and be accompanied by a server to hold the book and the holy water. Here the final proclamation of the banns would take place, followed by the

exchange of vows, the giving of the ring and the blessing of the marriage. Only then would the couple and their friends be invited into the Church for the Nuptial Mass.

This, of course, was all pre-Cranmer. When Cranmer began his work on his Book of Common Prayer he made some radical changes. First, he moved the marriage inside! His new marriage service began with the very firm rubric: the persons to be married shall come into the body of the Church, with their friends and neighbours. Later the whole bridal party was invited into the choir where the bride and groom knelt before the altar. A further radical change came from the fact that Cranmer was the first married Archbishop, so that when he drew up the introduction to the service, and in giving the reasons for getting married, he added a third: for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity. No one in England has ever before stated so boldly that marriage was meant to be enjoyed (though Calvin and the German reformers had done so). Nor has anyone expressed that sentiment in such a lovely way. To speak the words is to be filled with a sense that the last word has been said, and said with a quietly beautiful dignity.

A further improvement was to tidy up the words of the bride's promise. The exchange of vows had always been in English, and the older prayer books had expressed the bride's promise like this: to be bonnaire and boughsome in bed and at board. "Bonnaire" roughly means "good natured" and "boughsome" roughly meant "compliant" or "obedient". (Bonnaire seems to be related to the word "debonnaire" which we still use.) By Cranmer's day the pronunciation of these words had been degraded to "bonny and buxom in bed etc" which sounds very ugly to modern ears.

Cranmer tidied up the vows, to become, for the man - to love and to cherish; for the woman - to love, cherish and obey. This is still not brilliant by modern standards, but it was a great improvement at the time. Dairmid McCollough, in his biography of Cranmer, suggests that the word "buxom" had already begun to slide down the scale of respectability, giving Cranmer an added reason to reject it.

So in his rewriting of the Marriage Service, Cranmer gave the couple a

feeling of huge importance by inviting them into the body of the Church where they were the centre of attention, and then told them that they had permission to enjoy their marriage.

R. W. Bailey.

The Left Hand of God

Little Philip was spending the weekend with his grandmother after a particularly trying week in infant school. His grandmother decided to take him to the park on Saturday morning. It had been snowing all night and everything was beautiful. His grandmother commented:

'Doesn't it look like an artist painted this scenery? Did you know God painted this just for you?' 'Yes,' replied Philip, 'God did it and he did it left handed.'

This confused his grandmother so she asked him, 'What makes you say God did this with his left hand?' 'Well,' said Philip, 'we learned at Sunday School last week that Jesus sits on God's right hand.' "

BRADFORD NORTH DISTRICT CAMP



Fan Wood Campsite in Gomersal was the venue for our District NORDJAM (North Jamboree) from the 27th to 30th May 2011.

The event was planned as part of a national Scouting initiative to recruit more adults into the movement as leaders, or occasional helpers, This focus proved a success as over thirty parents joined us on the camp and were proactive in helping run adventurous activities and games as well as assisting with the catering and general camp jobs.

Meanwhile the youngsters, all 120 of them ranging in age from six to sixteen, had a fantastic time. Fan Wood has a range of activities which are designed to challenge and entertain with an emphasis on both team and individual development. These included an indoor caving experience; archery and rifle shooting; crate climbing; low ropes course; high rope climb and 'night-line' - an assault course tackled blind-folded after the first attempt! Grass sledging was also very popular especially with the leaders!

In the craft tent children had the opportunity of making a variety of things including celebration cards. Giant boxes of duplo lego were available for the young builders to use their imagination with some children making models of the camp.

Additionally, there were parachute games to join in, kwik cricket, croquet and time to develop some circus skills too. Everyone enjoyed a campfire sing-song on Saturday evening led by Adam and his team.

At the beach sandcastles and mermaids were among the creations and down by the stream some enjoyed dipping for creatures whilst others just got muddy and wet!! The woods provided the backdrop for 'army' games as well as hide and seek.

On Sunday afternoon the Chief Scout, Wayne Bulpitt, visited us and he was able to present six of our Cub Scouts with their Chief Scout Silver Awards. Well done indeed to: Jessica Allen, Elliott Cousins, Cameron Kitson, Jacob Purcell, Isabel Thomas and Eryn Ward. This is the highest award a Cub Scout can achieve and to do so they must have earned six of the seven Challenge Badges and also begun the 'Moving On' award into our Scout Troop.

The catering team, led by Wendy, made sure everyone was well nourished with a menu to suit all tastes. Feeding upwards of 150 people is no mean feat!

We awoke to rain, rain, and rain on Monday morning so the planned Fan Wood 'Olympics' had to be toned down a little. The children and a handful of adults ventured indoors for some team sports including the sack race; egg & spoon; relay races and team tug-o-war challenge.

Leaders,

The whole venture proved to be wonderful and a great success as far as adult recruiting goes. One of our parents volunteered: *"I have been dreading the whole thing for months but it's been fantastic. A real eye opener to the Scouting world. Marvellous!"* What more can one say?

Bev Howard - GROUP SCOUT LEADER



**Scouts, Cubs and Beavers
would like to invite you to their
Open Evening
Incorporating the A.G.M. of the Group
on:
Thursday 7th July
In
St. Saviour's Church Hall
Investitures, presentation of badges
Annual Inspection Trophy awards**

Summer Fair

Saturday 2nd July 2011

11.00 a.m. to 2.00 p.m

To be opened by the Deputy Station Commander
Fairweather Green Fire Station

Come and see the fire engine!

Table Top/Car Boot Sale

Saturday 16th July

11.00 a.m. to 2.00 p.m.

Tables (inside) or car spaces (outside) are available at £8 each from James Muff (01274 560400)

Entrance for buyers is £1 to include a drink and biscuits.

Bacon Butties will be on sale and there will also be stalls in aid of church funds.

Is Your Bible a “He” or a “She”?

Ian Mc Alpine.

The very earliest editions of the King James Bible, printed between 1611 and 1614 exist in two main varieties. Both types are extremely rare today and were apparently produced by two separate printing houses both under the control of Robert Barker, the King’s printer. These first KJVs were immense folios measuring (appropriately!) about 16” by 11”. They were printed in large and glorious black letter type and must have seemed as impressive 400 years ago as they do today. The two versions have hundreds of minor differences, the most famous being at Ruth 3:15. The original version (and I’ve retained the original 1611 spelling from my modern reprint as far as possible) reads:-

“Also he said, Bring the vaile that thou hast vpon thee, and holde it. And when she helde it, he measured sixe measures of barley, and laide it on her: and he went into the citie.”

Modern copies of the KJV read “and she went into the citie.” ‘She’ would refer to Ruth herself and ‘he’ would refer to Boaz who is mentioned earlier in the book. Many 1611 - 1614 copies also have the ‘She’ reading but the first 1611 edition now on display in the Cathedral and described in my earlier piece has ‘He’. Incidentally a few of the ‘She’ copies from 1611 have Judas, not Jesus, saying "Sit ye here while I go yonder and pray" at Matthew 26:36. These are known as ‘Judas’ Bibles.

I have in my own collection a single page containing the opening verses of Ezekiel from another 1613 edition. Although I don’t have Ruth 3:15 it contains readings which prove it must have originally come from a ‘He’ Bible which last appeared in 1614.

The ‘She’ version containing all the other differences is now held to be the slightly later and more correct of the two varieties which are now known as ‘He’ and ‘She’ Bibles. The KJV went through countless minor changes until 1769 when the complete “modern” ‘She’ text was finally settled. Ruth 3:15 now reads:-

*“Also he said, Bring the veil that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and she went into the city.”*

The italicised words of course indicate those missed out in the original Hebrew.

So if you're ever fortunate enough to handle a very early edition of the King James Bible, do look at it very carefully to find out whether it's a 'He' or a 'She'!

July 31st Joseph of Arimathea – the man who buried Jesus

Joseph of Arimathea, a decent, godly man of the gospels seems to have fired the imaginations of all sorts of odd people down the centuries. He was a rich, prominent member of the ruling Jewish council – the Sanhedrin. Mark's gospel describes him as having been 'waiting for the kingdom of God' for years, and even being a secret disciple of Jesus. He played no part in the trial or crucifixion.

When Jesus was pronounced dead, Joseph had the seniority needed to approach Pilate for the body – and get it. Near to where Jesus had been crucified there was a garden, with a new tomb, cut deep in the rock. Joseph himself already owned it, so he laid Jesus there, and wrapped him in a linen cloth, according to Jewish burial custom. Joseph did not bury Jesus alone - Nicodemus helped him, while some women who had followed Jesus trailed miserably behind.

Matthew tells us that the last thing Joseph did for Jesus was to sadly roll a big stone across the entrance to the tomb, and then go away. With that, Joseph passes out of history - and into legend. For in the centuries that followed, Joseph was swept up into the Legend of the Holy Grail, the Legend of Glastonbury, and even bits of the Arthurian legends. It was said that the Holy Thorn, which flowers at Christmas, had sprung from his staff. The mind boggles at what Joseph would have made of it all. One suspects he would have preferred to stick to the simple, true story: as having had the immense, unique privilege of laying the body of Jesus Christ in the tomb. Even if Jesus didn't stay there very long!

What happens in heaven when you pray?

I dreamt that I went to Heaven and an angel was deputised to show me around.

Our first stop was at a large room filled with angels. They were unfolding, reading and stacking thousands of bits of paper, of all sizes. My angel guide explained, "This is the Receiving Section. Here, all petitions to God said in prayer are received." I looked around the area, and it was terribly busy. Angels were sorting out petitions from all over the world. Some were long and involved and weighty, others merely a sigh on a scrap of paper.

Then we moved on down a long corridor until we reached the second section.

The angel said to me, "This is the Packaging and Delivery Section. Here, the graces and blessings that have been asked for are processed and delivered to the people who need them." I noticed again how busy it was there. The angels were working hard to package and send back to earth all the blessings that had been requested.

Finally, at the farthest end of the long corridor, we stopped at the door of a very small station. To my great surprise, only one angel was seated there, doing nothing much. "This is the Acknowledgement Section, my angel friend said quietly. He seemed a bit embarrassed." How is it that there is no work going on here? ' I asked.

The angel sighed. "Well, after people receive the blessings that they ask for, it seems very few think to send back any acknowledgement."

"How does one acknowledge God's blessings? " I asked..

"Simple," the angel answered. "Just say, 'Thank you, Lord.' And mean it."

July Roll of Remembrance

1st	Katherine Harker	(1978)
2nd	Irene Hammond	(1982)
3rd	Marion Dixon	(1999)
5th	Victor Surtees	(1983)
7th	George S. Jones	(1944)
10th	George William Griffiths	(1980)
11th	Sydney Ryan	(1994)
14th	Francis Lloyd	(1981)
	Priestley Waddington	(1968)
16th	Hannah Ayres	(1991)
	Gwendoline Perrie	(2003)
17th	Amy Metcalfe	(1975)
	Margaret Ann Singleton	(1971)
	Jack Birkby Sugden	(1976)
	Richard Hartley	(2003)
20th	Beatrice Alice Renton	(1981)
21st	Philip Chater	(1969)
	Tom Smith	(1983)
	James Ernest Newsome	(1984)
	John Wilkinson	(1970)
27th	Amy Chapman	(1983)
	Beatrice Chilvers	(1992)

ST. SAVIOUR'S PARISH CHURCH FAIRWEATHER GREEN

Website:	www.stsavioursfwg.org.uk	
Church Phone (in Kitchen)		487084
Priest-in- Charge:	Revd. Andy Greiff The Vicarage, 300 Thornton Road, Thornton e-mail: Andrew.greiff667@gmail.com	833200

