

## August Letter

Dear Friends,

Picture the scene: two people standing side by side on the bank of a river looking across to a meadow beyond, with some trees in the middle distance and a backdrop of the Cairngorms on the skyline. One says, “Isn’t that wonderful”, and the other one agrees. Later the same day it emerges that while they were both *looking* at the same thing, they were *seeing* things very differently. One is impressed by the grandeur of the mountains, still harbouring snow, in July, in the north facing gullies on the higher slopes; the other is captivated by the array of orchids in the meadow.

I imagine that a similar thing happens each Sunday morning in church. We all hear the same readings from the Bible but the phrases or images we take from them will be very different. And how often does a preacher take us by surprise and focus on a particular aspect which had never crossed our mind. I’ve never heard an animated discussion over coffee after the service of the finer points of the morning’s Bible readings, nor have I been involved in anything of that sort. But if that was a possibility, how much more attentive would we all be to every word spoken by the reader.

Don’t daydreams take us down strange paths especially when standing on a river bank looking across to a meadow etc... Yes, I have just been on holiday which I thoroughly enjoyed. I hope you, too, will have an enjoyable break - perhaps with time for dreaming.

*Patrick*

## AUGUST PARISH DIARY

Tuesday 2nd	11.00 a.m.	Holy Communion at Crossley House
	7.30 p.m.	Adult tap dancing
Wednesday 3rd	9.30 a.m.	Holy Communion at St. James's
	7.30 p.m.	PCC meeting in vestry
Thursday 4th	9.30 a.m.	Morning Prayer

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### SUNDAY 7TH SEVENTH SUNDAY AFTER TRINITY

	9.30 a.m.	Holy Communion
Tuesday 9th	7.30 p.m.	Adult tap dancing
Wednesday 10th	9.30 a.m.	Holy Communion
	11.30 a.m.	Ings Way Lunch Day
Thursday 11 <sup>th</sup>	9.30 a.m.	Morning prayer

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### SUNDAY 14TH EIGHTH SUNDAY AFTER TRINITY

	9.30 a.m.	Holy Communion
		Visit to Bolton Priory
Tuesday 16 <sup>th</sup>	7.30 p.m.	Adult tap dancing
Wednesday 17th	9.30 a.m.	Holy Communion at St. James's
Thursday 18 <sup>th</sup>	9.30 a.m.	Morning prayer
Saturday 20th	10.00 a.m.	Coffee and Book Sale at St. James's

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### SUNDAY 21st NINTH SUNDAY AFTER TRINITY

	9.30 a.m.	Holy Communion
Tuesday 23rd	7.30 p.m.	Adult tap dancing
Wednesday 24th	9.30 a.m.	Holy Communion
Thursday 25 <sup>th</sup>	9.30 a.m.	Morning prayer

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### SUNDAY 28TH TENTH SUNDAY AFTER TRINITY

	9.30 a.m.	Holy Communion
Tuesday 30th	7.30 p.m.	Adult tap dancing
Wednesday 31st	9.30 a.m.	Holy Communion at St. James's

## **The Way I See It - as the Duke of Edinburgh turns 90...**

*David Winter, former head of BBC Religious Broadcasting*

This summer the Duke of Edinburgh reached his ninetieth birthday. Those of us who can remember the tall, fair-headed naval officer who married Princess Elizabeth in 1947 have become used to his figure walking just behind the Queen on royal occasions over the last 64 years, often raising a laugh as he follows her along a line of well-wishers with a few well-chosen (or occasionally not quite so well chosen) remarks. His has been a remarkable life and his continuing energy and individuality as the Prince Consort have been remarkable. It's hard to believe that he is ninety.

Yet the truth is that more and more people are reaching that once rare milestone. I remember being taken as a child to see a great-aunt who had just had her ninetieth birthday. We were ushered into the room to be confronted with a frail figure, mouth open, pale eyes almost invisible - a kind of living wax-work. Today among our friends, neighbours and fellow church members there will probably be many ninety year olds - and even centurions- who are far from being wax-works. People may not yet match Methuselah in the Bible, who (it is claimed) reached 969 years, but we are on average living longer, and that prolonged life more often retains a degree of good health and activity.

Yet we live in a world which worships youth! The reason the Bible lists all those legendary men of old in Genesis (chapter 5) is that old age was seen as the mark of wisdom, something to be valued and revered. The leaders of Israel, and of the early churches, were called 'elders' because it was inconceivable that younger men could do it. None of that 'too old at fifty' in those days! It's an observable fact that congregations, on the whole, are well above the national average age. That probably doesn't matter too much, so long as they are constantly fed with the rising age-groups. St Paul told Timothy not to let the people among whom he ministered 'despise his youth' (he was well over thirty at the time). We now need the balancing advice. Let no one despise the elderly! We're not just hanging around. Like Philip, Duke of Edinburgh, we'll faithfully do our bit until we topple off the perch.

## **The Tourist's Prayer**

Heavenly Father look down on us your humble, obedient tourists, who are doomed to travel this earth taking photographs, mailing postcards, buying souvenirs, and walking around in drip-free underwear.

We beseech you Lord to see that our planes are not delayed, our luggage is not lost & overweight baggage goes unnoticed.

Give us this day your divine guidance in our selection of bed 'n' breakfast.

We pray that the toilets work and the telephone operators speak our tongue, that there are no emails from our children which would cause us to cancel the rest of our trip.

Lead us to good inexpensive restaurants where the wine is included in the price of the meal and local taxes are not added on later.

Give us the wisdom to tip correctly in currencies we do not understand. Make the natives appreciate us for the loving people we are, and not for what they can extract from our purses.

Grant us the strength to visit museums, the cathedrals, the palaces, and if we skip an important monument to take a nap after lunch, please have mercy on us as our flesh is weak.

Dear God please protect our wives from "bargains" they don't need, can't afford, and can't fit into their suitcases anyway. Lead them not into temptation, for they know not what they do.

Almighty Father, keep our husbands from looking at foreign women and comparing them to the vintage domestic model. Save them from making complete fools of themselves in nightclubs. Above all, do NOT forgive them their trespasses for they know exactly what they do. And worse, enjoy it.

When our journey is over, grant us the persistence to find someone who will watch our home movies and listen to our stories, so our lives as

tourists will not have been in vain.

This we ask you in the name of Conrad Hilton, Thomas Cook, American Express, Visa, & Mastercard.

*Amen.*

### **Shoe Boxes**

Operation Christmas child is an initiative of Samaritan's Purse – a Christian relief and development organisation which works through local churches to proclaim and demonstrate the love of God to children and families in need across Africa, Eastern Europe and Central Asia.

As usual, the collection from St . Saviour's will be in November, but this is to let you know in good time so when you are out and about during the summer you may see bits and pieces that can go in a shoe box. The pamphlets are in the narthex with suggestions of what's needed – small toys; hygiene items; education supplies; sports items; non chocolate sweets; hats and scarves and so on.

Last year almost 1.2 million shoeboxes were sent from the UK to children who need them most in some of the toughest parts of the world. Please help if you can.

## 46<sup>th</sup> Bradford North Cubs

There was a real 'buzz' and air of anticipation when I arrived at Bradford Interchange on the evening of Friday 10th June. Twenty members of our group were going to London for the weekend as we had been allocated tickets for the Queen's Birthday Trooping the Colour ceremony. Sixteen of our youngsters aged six to thirteen, plus four leaders, were off on an adventure of a lifetime.

We travelled down to London Kings Cross by East Coast inter-city rail arriving at 9.45pm. We then ventured to the underground: "Is this like an underground bus?" queried one of the group and, as the train approached, there were gasps of "Oooh wow!" "Brilliant!" "Fantastic, are we going on this?" Two stops later we arrived at our destination and, taking the lift to ground level, we found ourselves on Holloway Road. We were staying at the Camden & Islington Scout Centre situated 200 yards from the tube station.

Whilst two of us went next door to Sainsbury's Express for provisions the other two leaders organised the sleeping arrangements - on the floor but it was dry and warm and very adequate for £4 per night!

After supper it was time for bed and several hours later, sleep!

On Saturday morning we were off on that underground bus again. Each adult looking after four youngsters - not an easy task I can tell you.

We arrived at Charing Cross and walked over to Trafalgar Square where the children began filming their group documentary of the day's events.

After checking our documentation the police guided us to the youth enclosure - sited on the entrance road to Horse Guards. Not the best view in the world by any means, but the kids didn't notice nor did they mind. By now it was really late morning - 9.20am - so whilst some tucked into 'lunch' - because they were: "Starving!" others played on their DS or PSP games to while away the time.

Eventually things got underway as the various bands and ranks of soldiers marched along towards Horse Guards. Cries of, "It's Katie -look!" and "Wow there's the Queen; she's in blue - brill!" heralded the arrival of the Royal party. (Alas we didn't spot William and Harry on horseback.) The children waved their flags and cheered- thoroughly engrossed in the pageantry and spectacle.

Following the Ceremony we walked down the Mall towards Buckingham Palace and waited with thousands of others until the Royal party came out onto the balcony. With the sound of helicopter engines approaching everyone looked skywards as three Chinooks fronted the flypast and there were more 'wows' and screams of excitement as members of the Queen's Flight passed over. An eerie silence preceded the best part - the Red Arrows formation team roared overhead leaving a trail of red, white and blue in their wake. Awesome - it made me tingle all over and the kids loved every minute of it.

We then picnicked in Green Park and afterwards walked down past Westminster Abbey, towards Big Ben and the Houses of Parliament before veering left into Whitehall and heading towards Downing Street. We asked the policeman on guard duty

if there was a chance we could be allowed down to the front door and, after a few radio calls, we were invited in! Another spine tingling moment as the kids realised where we were going. Everyone had their photo taken with 'number 10' in the background before the children interrogated the poor policeman on duty for their film documentary!

We then retraced our steps and headed over Westminster Bridge towards the south bank of the Thames and the London Eye. Unfortunately the cost of a ride on the Eye had been too excessive but everyone was happy to eat their ice creams and just 'wonder' at the sight.

After walking along the river we had tea at Pizza Express before heading back over Tower Bridge. As we walked along the bridge the alarm sounded, red lights stopped the traffic and gates closed to bar our way forward as the bridge opened up for a tall-masted ship to pass beneath.

On our way home we passed by the Tower of London before heading once again for our 'underground bus'. By now quite a number of the children were able to read the underground map and work out where we were headed.

We visited Baden-Powell House on Sunday morning and then the Science Museum - you need a whole day for this really and we only had a couple of hours - nevertheless the children enjoyed the 'hands-on' experience in the Launchpad area before visiting the Flight zone.

The whole weekend was an enjoyable experience for us all and has inspired us to begin organising a week's camp in the capital next summer.

*Bev Howard - GROUP SCOUT LEADER*



## **Ordination of Priests At Bradford Cathedral, 2nd July, 2011.**

Last month saw the ordination of ten new priests including our new curate, Rev. Gloria Hardisty, at Bradford Cathedral. Gloria had been ordained as a Deacon in 2010.

Admission was by ticket only and it was pleasing to see the Cathedral was so full of people who wished to see this ancient and important ceremony whose origins date far back into the early history of the Christian Church.

After a recital by Mr Martin Baker, the organist at St Oswald's in Guiseley, music was led by the Choir of St Margaret's in Ilkley. After the opening hymn, "Christ triumphant, ever reigning" the service was introduced by the new Bishop of Bradford, the Rt Rev Nick Baines, who explained the purpose of the service and the importance of the priesthood within the Christian Church.

The ten candidates were then presented to the Bishop who introduced a period of silent prayer for them. Readings and more hymns followed, after which Rev Canon George Moffat delivered a sermon which again stressed the importance of the priestly vocation. Afterwards began the central part of the service, the Liturgy of Ordination. The ordinands - the candidates to be ordained - stood before the Bishop and formally promised to carry out their vocation faithfully and to the best of their ability. After more prayers the ordinands knelt before the Bishop who laid his hands on the head of each one saying "Send down the Holy Spirit on your servant for the office and work of a priest in your Church".- the actual moment in which the candidates became priests. Bishop Nick then gave a Bible to each one and welcomed all of them into their new role within the Church.

The Eucharist followed and after the hymn "O Lord my God when I in awesome wonder", the service ended and Bradford's ten new priests departed to embark on their work with our Diocese. Let us all wish them well with what lies ahead.

*Ian McAlpine*

## **Dedication Celebrations**

This year the building which presently houses St. Saviour's reaches its 45th anniversary - not great in the overall scheme of churches, but something we feel we would like to mark.

Over the weekends of 17/18th and 24/25th September several special events will be held. Throughout the week, there will be displays of photos, documents, programmes of events etc. relating to St. Saviour's over the years, and flower displays in church.

On **Saturday 17th** we welcome harpist Fiona-Katie Roberts and singer Eddie Lawler for a fun evening of wonderful music and witty songs, following a buffet supper in the hall. Proceedings start at 7.00 p.m. sharp and tickets at £7 (booking essential) are available from James Muff on 01274 560400.

On **Sunday 18th** at 9.30 a.m. there will be our dedication festival parade service, followed by bacon butties in the hall.

The church will be open from 10.00 a.m. to 3.00 p.m. on **Saturday 24th** to view the displays and our wonderful building, with refreshments available throughout.

The newly-appointed Bishop of Bradford, the Rt. Revd. Nick Baines, will officiate at the harvest festival service on **Sunday 25th** at 9.30 a.m. and this will be followed by a faith lunch in the hall.

We should love to see friends old and new at any/all of these events, so please do come along.

## **St. Saviour's Photo Competition**

As part of these dedication celebrations we will be having a small photo competition. Take a photo somewhere around St. Saviour's of something that interests you - the pew where you sit; one of the many crosses or windows in the church; anything!

Then give or send it to Kaaren Raistrick (contact details inside the back page) in early September, clearly marked with your name and contact details.

## **The Revised Version of the Bible, 1881 - 1894.**

This year sees the 130th anniversary of the New Testament section of the Revised Version of the Bible, the only officially authorised and recognised revision of the 1611 King James Bible. The work was entrusted by the Church of England to over 50 scholars from various denominations in Britain and the USA. The New Testament was published in 1881, the Old Testament in 1885, and the Apocrypha in 1894. (*See illustration inside the front cover*).

The aim of the RV's translators was "to adapt the King James' version to the present state of the English language without changing the idiom and vocabulary," and "to adapt it to the present standard of Biblical scholarship." Further, it was to be "the best version possible in the nineteenth century, as the King James' version was the best which could be made in the seventeenth century." While the text of the translation itself is now widely regarded as rather literal and flat, the Revised Version is significant in the history of English Bible translation for many reasons. At the time of the RV's publication, the nearly 300-year old King James Version was still the only English Bible in common use in late Victorian England. There had been no significant new translations since 1611 so the only ones available were the King James, the few surviving and often worn out copies of earlier translations, (notably the Geneva version last published in 1644), which were of antiquarian interest only by that time and a few other minor translations. The RV, therefore, is regarded as the forerunner of the entire modern translation tradition and was considered more accurate than the King James Version in many respects.

The revisers were charged with introducing alterations only if they were thought necessary in order to be more accurate and faithful to the original texts. However, in the New Testament alone more than 30,000 changes were made, over 5,000 on the basis of better Greek manuscripts. The project was initiated by the Convocation of the Province of Canterbury in February 1870 and work was begun in the following May. The entire work with the Apocrypha was completed in 1894. The Revised Version was the first post-King James Version modern English Bible at the time to gain popular acceptance and it was used and quoted favourably by ministers, authors, and theologians in the late 1800s and early 1900s. Other

important enhancements introduced in the RV include the arrangement of the text into paragraphs, printing Old Testament poetry in indented poetic lines (rather than as prose), and the inclusion of marginal notes to alert the indicated variations in wording in ancient manuscripts. Nevertheless, the RV was not without its critics and many found fault with the sparing use of the word "miracle" which was often replaced by "sign" or some other expression. However, by the early 20th century the RV had largely passed out of favour probably because most people still preferred the more dignified, familiar and old-fashioned language of the Authorised Version.

Although it is largely forgotten now we still use a "descendant" of the Revised Version at St Saviour's today. The New Revised Standard Version of the Bible is used for most of our readings and appears on our service and notice sheets. And according to the preface of my 1995 Oxford edition of the NRSV, presented to me when I was confirmed at St Saviour's, it is "an authorised revision of the Revised Standard Version, published in 1952, which was a revision of the American Standard Version, published in 1901". The American Standard Version is largely identical to the Revised Version, the most readily noticeable difference in the 1901 Version being the more frequent use of the word "Jehovah" throughout the Old Testament text instead of "the LORD".

Copies of the Revised Version are still fairly plentiful in secondhand book and charity shops today. The first edition of the New Testament, published by Oxford University in 1881 is probably the commonest and seems to have been produced for many years. The complete Bible except for the Apocrypha was published in a small green binding in 1885 - quite rare today. A beautiful luxury edition with gilt edges appeared in 1891 - I still have one which belonged to my great-grandmother. - many have survived. Many of these were used as "Lord Wharton" presentation Bibles, probably because they were easier for children to read than the King James Version. Rarest of all was the Apocrypha of 1894 and I have the only one I've ever seen. The marginal references were revised in 1898 and the last printing of the RV which I have seen was from 1938.

So if you ever see one of these old Bibles languishing forlorn and unloved in a charity shop, do look at it and perhaps consider buying it. It shouldn't cost more than £2 or £3. It played a significant part in the story of English

Bible translation, formed the basis of the Bible we use at St Saviour's today and deserves to be remembered by all of us.

*Ian McAlpine*

### **Signs & Symbols : Bowing and Bending**

Have you noticed that some people – and in some churches just about everyone – genuflect or bow when they pass in front of the altar? Perhaps you do it yourself? But do you know why or is it just because ‘we’ve always done it that way’?

To ‘genuflect’ means to ‘bow (or bend) the knee’ so they are in essence the same and have the same meaning. If you’ve never genuflected, have a go! It’s like kneeling, but only the right knee touches the floor and then only for a second. You need to keep your back straight and if you put your hands on your left knee it is easier to keep your balance.

Both come from the time of the early church when the Romans were in charge and these gestures were used within their court traditions; though the Romans in their turn had taken them from oriental court traditions. They symbolise one’s smallness or lowliness in the presence of one’s ‘Lord’. In Japan today, people still often bow to each other; with the deeper and longer-held bow being made by the ‘inferior’ person to the ‘superior’ one.

Bowing is an outward show of an internal attitude or thought. In this case it is showing respect, love, awe and esteem to the person, place or object to whom or to which one is bowing. Sometimes people will bow when the name of ‘Jesus’ is said within the service (in Roman Catholic traditions this may happen also at the name of ‘Mary’). This is clearly because Jesus is ‘Lord’. But why to the altar? Or to ask another way, why not to the Bible or the cross?

Have a careful look and listen to what is done and said at the altar itself. A priest will often make the sign of the cross when the liturgy is about Christ’s Second Coming, the Resurrection of the dead and / or the life to come. In other words – a commitment of their whole life to the future with Christ. © *Parish Pump*

## **Golf**

There was a clergyman who was an avid golfer. One Sunday was a picture-perfect day for golf, and the minister could not resist the temptation. He rang his assistant and told him he was too ill to attend church. Then he packed up the car, and drove three hours to a golf course where no one would recognize him. Happily, he began to play the course. But an angel up above was watching the minister and was quite perturbed. He went to God and said, 'Look at the minister. He should be punished for what he's doing.'

God nodded in agreement. The minister teed up on the first hole. He swung, and the ball sailed effortlessly through the air and landed right in the cup three hundred and fifty yards away. A perfect hole-in-one. The minister was amazed and overjoyed. The angel was a little shocked. He turned to God and said: 'Begging your pardon, but I thought you were going to punish him.' And God smiled. 'Think about it; who can he tell?'

## **Bolton Priory**

For the past two years the joint choirs and congregations of St. Saviour's and St. James's have taken up the offer to lead a service of Choral Evensong at Bolton Priory on a Sunday in August, to give the regulars a bit of a break during the summer. We have had such a good time on each occasion, that we have decided to do it again.

This year the date is Sunday 14th August and the service will start at 6.30 p.m. If it's a fine day, anyone who would like to is invited to bring a picnic to the stepping stones at 4.30 p.m.

## Notes from the PCC

At its meeting on Tuesday 21st June, the PCC had been asked by the Diocese to look at the proposals for implementing the ordination of women bishops. It seems more or less certain that the motion to approve the ordination of women bishops will be passed, but this then leaves huge problems of how to deal with those who cannot accept this development. Several proposals have been put forward and we did discuss their implications. The subject was due to be discussed at Deanery Synod shortly after our meeting and we thought it wise to await the outcome of those discussions before making any of our own.

The meeting of the congregation following the service on June 5th to discuss plans for our Dedication Festival in September was lively and productive. We briefly looked at the suggestions which were put forward, but decided it would be better for them to be discussed at a separate meeting where they could be given full attention.

We have had problems with thefts of lead from the roof. We were extremely fortunate on the most recent occasion that the thief was spotted in the act and the police managed to catch him. We are looking at the possibility of replacing the lead with an alternative material which does not have the same monetary value.

Our treasurer reported a small increase in giving following our stewardship campaign, but is still concerned that we may not break even this year. We are to keep a close eye on the situation and look at ways in which we can address any shortfall later in the year.

July was a busy month for social functions and we spent some time looking at arrangements for the Summer Fair and the Table Top sale. We are most grateful to everyone who put in time, effort and resources to make them both so successful. It was lovely to see the church buzzing with activity on both occasions!

*Hilary Davis, PCC Secretary.*

## Holy Baptism

Mia Rebeka Elizabeth Stewart-Jones

26th July 2011

### August Roll of Remembrance

2nd	John Brooksbank	(1935)
4th	Clara Willis	(1979)
	Stanley Percival	(1984)
	Elsie Spencer	(1988)
8th	Davina Roberts	(1987)
	Norman Morgan	(2007)
9th	Florence Jenkinson	(1985)
11th	Herbert Wilkinson	(1952)
	Norman Wilkinson	(1985)
	Lena Place	(2003)
12th	John William Teale	(1947)
	Winifred Jennings	(1978)
14th	Edgar Hudson Jones	(1992)
15th	Russell Stead	(1982)
16th	Emily Robertshaw	(1982)
17th	Alice Newsome	(1992)
18th	Dorothy Williamson	(1971)
20th	Haydn Alpin	(1989)
24th	Emily Size	(1975)
	Herbert Curtis	(1984)
	Josephine Singleton	(1984)
26th	Dorothy Smith	(1980)
	Hilda Mary Jones	(2004)
29th	Jane Marsh	(1981)



**ST. SAVIOUR'S PARISH CHURCH  
FAIRWEATHER GREEN**

Website:	<a href="http://www.stsavioursfwg.org.uk">www.stsavioursfwg.org.uk</a>	
Church Phone (in Kitchen)		487084
Priest-in- Charge:	Revd. Andy Greiff The Vicarage, 300 Thornton Road, Thornton e-mail: <a href="mailto:Andrew.greiff667@gmail.com">Andrew.greiff667@gmail.com</a>	833200