

Letter from the Vicar

The Purposes of God

For centuries philosophers have struggled over the question of how the existence of God and the suffering of mankind can sit together. Whenever there is a natural disaster that claims many lives or evil is displayed in the world through a corrupt leader or terrorism, the question is always rehearsed once again. One of the common questions asked on the Alpha Course is simply, 'why does God allow suffering?' Is God some sort of sadist that enjoys looking down on the world's suffering, is he a God (as some philosophers in the 18th Century Enlightenment period thought) a remote God, a God that created the world and then let nature take its course or does God exist at all? Someone asked me recently whether my attitude towards God had changed on the death of my mother just before Christmas. Thankfully it hasn't! The question seems a valid one, if the Bible is right when it tells us in 1 John that 'God is love' why does anyone (particularly Christians who subscribe to that love) believe it? If God is all powerful, all wise and all loving why does he allow illness, accidents, poverty, unemployment, wars, and death?

Perhaps we are asking the wrong questions about God, perhaps we need to understand the purposes and will of God a little better in order to understand. I don't think that it was ever God's intention, or in his mighty wisdom to pledge to keep a fallen world happy or comfortable. Not even to Christians has he promised to provide a trouble free life. One of the greatest dialogues on suffering in the Bible can be found in Job. Job struggles to understand that though he is righteous he has suffered greatly, he asks, *'Are your days like those of a mortal or your years like those of a man that you must search out my faults and probe after my sin that you know that I am not guilty and that no-one can rescue me from your hand?'* Job even questions why he was born in the first place, *'why then did you bring me out of the womb? I wish I had died before any eye saw me. If only I had never come into being...'* (Job 10)

All this begs the question from us, why has God created us if it was for suffering and ultimately death? If God has a purpose, just what is it? Recognizing the complete sovereignty and holiness of God, I am amazed that He would take man and crown him "with glory and honour" *what is*

mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honour. (Ps 8) and that He would condescend to call us "friends" You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. (John 15:14-15). What was God's purpose in creating us? God created us for His pleasure and so that we, as His creation, would have the pleasure of knowing Him.

J. I. Packer sums it up really well in 'Knowing God,'

'God's immediate objectives are to draw individual men and women into a relationship of faith, hope and love towards himself, delivering them from sin and showing forth in their lives the power of his grace; to defend his people against the forces of evil; and to spread throughout the world the Gospel by means of which he saves. In the fulfilment of each part of his purpose the Lord Jesus 'Christ is central, for God has set him forth both as Saviour from sin, whom men must trust, and as Lord of the church, whom men must obey. '

God didn't make us for death or suffering but that he could love us and we him. Our suffering was such that he sent his Son, Jesus Christ to die and rise again to defeat the power that death holds over us. God's will and purposes for us is that we might share eternity in love, joy and peace with him.

Andy

FEBRUARY PARISH DIARY

Tuesday 1st	11.00 a.m.	Communion at Crossley House
	7.30 p.m.	Adult tap dancing
Wednesday 2nd	9.30 a.m.	Holy Communion at St. James's
	6.15 p.m.	Cub Scouts
	7.30 p.m.	Social Committee meeting
Thursday 3rd	9.30 a.m.	Morning prayer
	6.00 p.m.	Beaver Scouts
	7.30 p.m.	Scouts
Saturday 5 th	2.15 p.m.	Visit to Red Riding Hood Panto

SUNDAY 6TH 5TH SUNDAY BEFORE LENT

	9.30 a.m.	Holy Communion & Junior Church
Tuesday 8th	7.30 p.m.	Adult tap dancing
Wednesday 9th	9.30 a.m.	Holy Communion
	11.30 a.m.	Ings Way Lunch Day
	6.15 p.m.	Cub Scouts
Thursday 11th	9.30 a.m.	Morning prayer
	6.00 p.m.	Beaver Scouts
	7.30 p.m.	Scouts

SUNDAY 13TH 4TH SUNDAY BEFORE LENT

	9.30 a.m.	Holy Communion & Junior Church
Tuesday 15th	7.30 p.m.	Adult tap dancing
Wednesday 16th	9.30 a.m.	Holy Communion at St. James's
	6.15 p.m.	Cub Scouts
Thursday 17th	9.30 a.m.	Morning prayer
	6.00 p.m.	Beaver Scout
	7.30 p.m.	Scouts
	7.30 p.m.	PCC meeting

SUNDAY 20TH 3RD SUNDAY BEFORE LENT

	9.30 a.m.	Parade Service & Holy Communion
Tuesday 22nd	7.30 p.m.	Adult tap dancing
Wednesday 23 rd	9.30 a.m.	Holy Communion
Thursday 24th	9.30 a.m.	Morning Prayer

SUNDAY 27TH 2ND SUNDAY BEFORE LENT

	9.30 a.m.	Holy Communion & Junior Church
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A memorable day in Mongolia

A pilot with the Mission Aviation Fellowship in Mongolia, Ryan Van Geest, describes one of his days:

‘I arrive at the airport at 5am. It is dark and -10°C, but I have lots to do. After creating three flight plans and other paperwork, I complete the aircraft walk-around checks and make sure all the aircraft wing covers are together, since this will be our first overnight in the countryside with freezing nights and a chance of frost. The passengers then arrive at the aircraft.

‘We depart in the dark. As we climb, I teach my Mongolian translator Tumerbaatar in Mongolian about some icing procedures, talk on the radio in Mongolian and don my oxygen mask when the icing stops – now just snow, clouds and the first sporadic glows of the sun trying to rise. Levelling off nice and high, we clear the approaching mountains and, 30 minutes after departure, the sun rises. We break out of the clouds and see the snow on the hills and the bleak Gobi Desert spotted with gers and accompanying herds. I smile again at the unique beauty that God has granted me to see today.

‘The plane is now starting to warm up and the passengers are taking off their deels (traditional Mongolian robe-like coats) and passing around their salty milk tea and dried milk. Only two more hours of this three-hour flight, then an hour and a half more by road and these passengers will be home, saving them the 50-hour drive over rough ground. No other aircraft fly this route. When we get to the very remote Bulgan Sun, these seven passengers, including a mother and baby and four very elderly people between 65 and 91 years old (average life expectancy is 67), will be so happy to be home they will kiss me and repeatedly thank us.

‘After that leg, Tumerbaatar and I have another 1½-hour flight to Khovd, the provincial capital, saving the trip over the mountains, so that expectant mothers can get hospital checkups and others have different appointments.

‘Then I get to meet a Brazilian missionary in Khovd who will introduce me to one of the newest Christians there. This older gentleman’s wife is a

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Write your own Bible

For centuries, the only way of making a copy of the Bible was to do it by hand. Men and women copied Scripture one verse at a time. It was backbreaking work sitting on a stool hunched over a tiny desk day after day, but also a labour of love. It could take up to five years to produce a single Bible, and if a mistake was made then the whole page would have to be recopied.

Then in the fifteenth century the printing press arrived and what took years could be achieved in a fraction of the time.

But now across the world people are rediscovering the power and impact of the handwritten word. The physical act of writing gives the person time and space to think about the words that they are committing to paper and to reflect on what place the Scriptures have in their lives. It is a way of making God's word speak afresh to that person.

In one handwritten Bible project in Portugal the main organiser, Alfredo, decided that he ought to do some of the writing himself. Worn out by all the activity, he sat at the table and picked up the pen. He read the words which he was supposed to copy out – “Come to me all who are weary and I will give you rest” – and burst into tears. Alfredo looked up at the woman supervising the writing and she simply said, “It's OK, it happens all the time.”

leader of a ger church in the community and they have the church service in their ger every week. He wasn't a Christian, but allowed the church in his house and, after hearing so much about Jesus, he said he wanted to become a Christian as well.

‘It will be a very full but good day for the “Jesus plane” as well as its drivers. I again thank God for safety and being allowed to be a small cog in what God is doing here in this country.’

For more information about MAF: www.maf-uk.org

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"Hymns Ancient and Modern" - a forgotten 150th anniversary.

Many people know that this year sees the 400th anniversary of the publication of the first edition of the King James or Authorised Version of the Bible in 1611. However, this has perhaps overshadowed the 150th anniversary of another book, perhaps less well-known but once very influential in the history of Christian worship. This was the first edition of Hymns Ancient and Modern which first appeared in 1861 and was widely used for well over 100 years by the Church of England.

The idea for a new hymn book first came about in 1858 when two Anglican clergymen met on a train. They discussed the need for a standardization of the hymn books in use throughout England and so the idea was born. They founded a board, called the "Proprietors", who oversaw both the publication of the hymnal and the donation of the profits to appropriate charities, or to subsidise less wealthy parishes for the cost of the books.

The first edition was edited by William Henry Monk, Organist and Director of the Choir at King's College, London and published in 1861 by Novello and Co, a well-known company which specialised in the production of books of sacred music. This original edition contained 273 hymns, grouped according to themes such as 'Baptism', 'Thanksgiving', 'Christmas' and so on, rather than in the alphabetical order which we usually see in hymn books today. The new book appeared in a bewildering variety of formats, sizes, and bindings, with or without accompanying music. Prices ranged from only 2½d (just over one new penny!) for the cheapest edition in flimsy paper covers, (probably extinct by now!) to 12s (60p) for the de-luxe version in best Morocco leather with gilt edges. The different editions were distinguished by the use of letter codes - 'AA', 'H', 'XW' and so on - stamped on the front covers. These codes were most helpfully explained at the back of each book and make identification easy while adding interest and sometimes confusion for 21st century librarians!

Another edition, (confusingly not referred to as the second edition but as the first edition with appendix) appeared in a wide variety of formats in 1868 and contained 386 hymns. The text was revised in 1875 by Monk to produce the second edition to which, in 1889, Charles Steggall added several supplementary hymns. Many other changes and developments

took place over the next 100 years or so. New hymns were added and unfashionable ones were removed as was thought appropriate and the letter codes were quickly discontinued. Early editions are rare today and I was fortunate to find two from 1861 and two from 1868, all different formats, in a shop in Wales nearly forty years ago.

Modern editions of Hymns A & M in tiny print are frequently found in small format luxurious bindings appended to copies of the 1662 Book of Common Prayer and are often given as presents on special occasions such as confirmations and weddings.

So how much does Hymns old & new, published in 1996 which we use at St. Saviour's, owe to the original Hymns A & M of 150 years ago?

Firstly, the title of our hymn book is clearly inspired by that of the 1861 edition. Comparison of the indices of first lines shows that a surprising number of well-known hymns such as "All glory laud and honour", "All people that on earth do dwell" and "Christians awake!" and many other old favourites are found in both books while "Day of wrath, O day of mourning", "From Greenland's icy mountains" and "Go to dark Gethsemane" and many others are long gone, often for obvious reasons. I reproduce the text and music from "Hark! The herald-angels sing" from one of my 1861 editions (format 'GG'). (*See inside front cover*). Interestingly, two tunes are given, the first being the one generally used today.

So when we next open our hymn books at St. Saviour's to sing one of our more traditional hymns perhaps we should think about how long it may have been a part of Anglican worship and spare a thought for those two far-sighted clergymen who met on a train back in 1858.

Ian Mc Alpine.

Do what we can to help...

Several women in the church prayer group were visiting an elderly friend who was ill. After awhile, they rose to leave and told her; "We'll do what we can to help. We promise to keep you in our prayers."

"Thank you," she said. "But, really, I can do my own praying. The thing I can't do is the dishes in the sink in the kitchen...."

God's army

Dewey was in front of me coming out of church one day, and the minister was standing at the door, as he always is, to shake hands. Suddenly he grabbed Dewey by the hand and pulled him aside. The minister said sternly "Dewey, you need to join the Army of the Lord!"

Dewey replied, "I'm already in the Army of the Lord, Pastor." The minister retorted: "Then how come I don't see you except at Christmas and Easter?" Dewey replied in a whisper: "Well, I'm in the secret service."

Unhappy in love

I think my girlfriend's hallucinating. She keeps telling me she's seeing other people.

And if love should die....

While we were working at a men's clothing store, a customer asked my colleague to help her pick out a tie that would make her husband's blue eyes stand out. "Ma'am," he explained, "any tie will make blue eyes stand out if you tie it tight enough."

Definition of old

Grandchildren don't make a man feel old; it's the knowledge that he's married to a grandmother.

You Choose

One beautiful Sunday morning, the vicar announced to his congregation : "My good people, I have here in my hands three sermons .. A £100 sermon that lasts 5 minutes, a £50 sermon that lasts 15 minutes and a £10 sermon that lasts a full hour. Now we'll take the collection and see which one you have chosen." © *Parish Pump*

Hope, Action and Change

Choose hope, not cynicism. That was the challenge from Jim Wallis, an American theologian and best-selling author, described as ‘Barak Obama’s spiritual adviser’. Speaking on the last night of the *Justice Now* tour in November, Wallis summed up the British media as cynical; he’d had a week of interviews from the press, TV and radio, talking about consumerism, poverty and injustice following the launch of his new book *Rediscovering Values* (Hodder and Stoughton).

‘Their response to me is “You are right, Jim, but there is nothing we can do. We are just hurtling towards destruction. It will never change”’, said Wallis. ‘There are two types of people - the Saints and the Cynics - who see the world realistically. The difference is that the Saints make a choice to act in hope and the Cynics give you reasons for never acting. Cynicism is a buffer against commitment ... Faith prompts hope; that causes action, and makes change.’ Wallis also had a hard-hitting message for politicians when he addressed a meeting in the Houses of Parliament: ‘In a time of crisis we have an opportunity,’ he said. ‘We won’t get an economic recovery unless we have a moral recovery. We have a structural crisis and a spiritual crisis both at the same time.’

He told MPs (including Gary Streeter, Gavin Shuker and David Burrowes), Lord Wei and the Bishop of Liverpool, James Jones, that change had to be led by the faith community. But, he warned, everyone was culpable for the economic crisis, not just the bankers. ‘We are all involved in this’, he said. ‘Consumerism is the drug of an unjust society. It quiets our conscience and it distracts our attention. We have been consumed by the consumerism maxim. Christians should have different consumer habits than their non-Christian neighbours, but most people out-stepped themselves financially in recent years and are now in trouble.’

The Justice Now tour, organised by partners Hope Together, Spring Harvest, Bible Society, Chapel St and Hodder and Stoughton, inspired those gathered to pursue justice in our world and to be change makers.

From the MU magazine “Families First”, Jan/Feb 2011

St. Saviour's Church Christmas Day Lunch

It was a really good day and everybody enjoyed it. The meal was fantastic, very tasty and there was plenty to eat and drink. After the big meal we went back to our younger days and played a few games to try to burn off the calories. We played Pass the Parcel, a funny animal game, Charades and, to finish with, Musical Chairs, which were all fun.

Thanks to everyone who helped to make the day go with a bang. We hope to keep it going.

Betty Barnes and Sue Lamb

Annual Parochial Church Meeting and the Electoral Roll

Following the service on Sunday 6th March, we will hold our Annual Parochial Church Meeting in the hall. This is the time when we elect various officers to serve for the coming 12 months, hear about what has been happening over the past year and look ahead to the coming year. Anyone who is on the electoral roll is welcome at this meeting, and can take part in the various elections. To be on the Roll you need to be at least 16, to live in the Parish or worship regularly at St. Saviours, and be a member of the Church of England, or a church in Communion with the Church of England. If you are not on the Roll and would like to be, please have a word with Keith West, our Electoral Roll Officer.

Lent

On Ash Wednesday, 9th March, there will be a service at 9.30 a.m. at St. Saviour's at which the imposition of ashes will be available for anyone who would like it. The Revd. Richard and Mrs. Jean Bailey have kindly agreed to lead a Lent course on behalf of Churches Together in Allerton and Fairweather Green. This will be on Thursday evenings at 7.30 p.m. for 5 weeks, beginning 17th March. and will use the York Course's "Rich Inheritance - Jesus's Legacy of Love", written by Bishop Stephen Cottrell. The venue will be decided once numbers are known, so if you are interested, please have a word with the Vicar or Fiona Graham.

The King James Version: 400 years on

Which of these means more to you:

'Happy are those whose greatest desire is to do what God requires; God will satisfy them fully!' - or 'Blessed are they which do hunger and thirst after righteousness: for they shall be filled'?

Both are translations of Matthew 5:6, but the first is from the Good News Bible from the 1960s, while the second is the King James Version, or Authorised Version, of 1611 (KJV for short). For many people, the older version goes deeper, is more stirring and tells us more about God.

In 2011 we mark its 400th anniversary. As we'll be hearing often, the KJV has shaped the hearts and minds of English-speaking people throughout the world. It first coined many words and expressions that have become part of the language—so much so that most people wouldn't necessarily think of them as biblical, and usually think that they're from Shakespeare (especially as he was writing at about the same time). So we have: 'lovingkindness' (Psalm 17 and elsewhere), 'the signs of the times' (Matthew 16), 'the powers that be' (Romans 13), and many more.

But the old-fashioned words aren't just part of our heritage; their poetry can speak directly to our needs today. They can give a stronger and more immediate sense of God's tender love and glorious majesty, from 'I water my couch with my tears' (Psalm 6:6) to 'Though I speak with the tongues of men and of angels ...' (1 Corinthians 13:1). It's easy to be put off by the odd words: 'thee' and 'thou', '-eth' endings, 'abide' and 'sojourn'. Some parts, especially the Epistles, can be dense and tortuous. We can't turn the clock back: the KJV can never be the only version for us now. But if we use both old and new translations together, we gain so much more and it can still shape our life right now. So, at St. Saviour's, to mark this important anniversary, we have decided that on the last Sunday of the month, the readings in church will be from the KJV, but the notice sheet will still carry the New Standard Revised Version. We hope the comparison will prove interesting and provide new meanings to some passages.

The Alpha Course 2011

Starts Wednesday 9th February at The New Tyke,
Thornton Road
7.00pm

Sign up sheets are at the back of church or contact Andy on
833200

Leading Your Church into Growth

Saturday 19th February, St Matthew's, Bankfoot
10.00am—3.30pm

£5 per person

In the past these days have been very helpful, ideal for lay readers, PCC members, house group members etc. I have taken a large bunch of people from Holy Trinity, Idle along to two of these days and on both occasions they have come back inspired and motivated. Other clergy have reported similar findings and, as with most of these things, it seems that those who brought most people saw the biggest impact.

-Robin Gamble

This is a great opportunity to tap into one of the church's leading Evangelists' brains and be motivated into really taking growth at St James' and St Saviour's a step further.

For further info or to book a place please
contact Andy on 833200.

Church schools – 200 years of education for all

The one million pupils who attend CofE schools will play their part in this year's celebrations to mark the founding of the Church of England's National Society in 1811 offering education to the poor in every parish - 50 years before the state joined in. More than 15 million people alive today had the benefit of a church school education in England and Wales, including celebrities and leading figures in public life.

The work of the National Society received the royal seal of approval in the Queen's speech to General Synod in November when Her Majesty spoke of its "impact on the life of the Church and the nation".

Archbishop of Canterbury, Dr Rowan Williams, President of the National Society, said: "Universal free education in England began when the Church of England introduced schools in every parish - more than 50 years before the provision of state education. Two hundred years later, church schools continue to serve their communities, providing an inclusive education with a distinctive Christian ethos. I am immensely appreciative of the National Society's history and its continuing role in supporting Church of England schools."

Today, more than 1,000 of the CofE's 4,700 primaries are small schools providing vital educational provision in isolated rural areas and working closely with their parish church to serve the local community. The CofE, through its dioceses, is also the largest sponsor or co-sponsor of academies under the first wave - the majority replacing vulnerable or failing schools and already showing a marked increase in academic achievement (latest DofE figures).

This year's celebrations will be marked by events in schools and dioceses across the country culminating in a special service at Westminster Abbey on October 14 (Full details are on the anniversary website www.natsoc200.org.uk).

The National Society's full title is The National Society for the Promotion of the Education of the Poor in the Principles of the Established Church

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An Inspirational Short Story: Your Weakness

By Author Unknown

This is a story of one 10-year-old boy who decided to study judo despite the fact that he had lost his left arm in a devastating car accident. The boy began lessons with an old Japanese judo master. The boy was doing well, so he couldn't understand why, after three months of training, the master had taught him only one move. "Sensei," the boy finally said, "Shouldn't I be learning more moves?"

"This is the only move you know, but this is the only move you'll ever need to know," the Sensei replied. Not quite understanding, but believing in his teacher, the boy kept training.

Several months later, the Sensei took the boy to his first tournament. Surprising himself, the boy easily won his first two matches. The third match proved to be more difficult, but after some time, his opponent became impatient and charged; the boy deftly used his one move to win the match. Still amazed by his success, the boy was now in the finals.

This time, his opponent was bigger, stronger, and more experienced. For a while, the boy appeared to be overmatched. Concerned that the boy might get hurt, the referee called a time-out. He was about to stop the match when the Sensei intervened. "No," the Sensei insisted, "Let him continue." Soon after the match resumed, his opponent made a critical mistake: he dropped his guard. Instantly, the boy used his move to pin him. The boy had won the match and the tournament. He was the champion.

On the way home, the boy and Sensei reviewed every move in each and every match. Then the boy summoned the courage to ask what was really on his mind. "Sensei, how did I win the tournament with only one move?" "You won for two reasons," the Sensei answered. "First, you've almost mastered one of the most difficult throws in all of judo. And second, the only known defence for that move is for your opponent to grab your left arm."

What had started as a weakness had become the boy's greatest strength.

Laid to Rest

Emma Mortimer	22nd December 2010
Stuart Raistrick	23rd December
2010	
Sheila Lynn	7th January 2011

Holy Matrimony

Mark Stephen Lord and	
Elizabeth Anne Hirst	26th December 2010

February Roll of Remembrance

1st	Sydney Shewan	(1978)
4th	Mabel Holgate	(1981)
9th	Annie Varley	(1983)
10th	Harold Blackburn	(1984)
	Nellie Curtis	(1986)
12th	Janie Jackson	(1990)
14th	Doris Smith	(1979)
	Doris Butterfield	(1994)
18th	Edward Chater	(1982)
	Mabel Barraclough	(1984)
19th	Clara Coplin	(1985)
	May Surtees	(2002)
21st	May Ashton	(1979)
22nd	William K. Naylor	(1977)
	Minnie Brett	(1984)
23rd	Billy Fawbert	(1979)
24th	George Hayhurst	(1984)
28th	Charles Exley	(1980)
29th	Sarah Ellen Firth	(1979)

**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