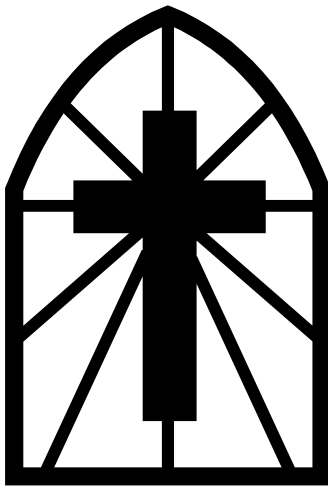


# CHRIST CHURCH CHALLENGE



February 2006

**CHRIST CHURCH, JULIAN ROAD**  
**DIOCESE OF BATH AND WELLS IN THE CHURCH OF ENGLAND**

**SUNDAY SERVICES**

8.00am	Holy Communion
10.00am	Family Communion, Junior Church & Crèche
First Sundays & Festivals	Choral Evensong and Sermon at 6.30pm
Other Sundays	Said Evening Prayer at 5.30pm (see page 5)

*There is amplification to assist the hard of hearing*

**CHOIR**

Junior Choir Practice	Friday 6.30pm - 8.00pm
Adult Practice	Friday 7.30pm - 9.00pm

*New singers always welcome - please contact Director of Music 01225 445360*

**BAPTISMS, MARRIAGES, FUNERALS**

By arrangement. Please 'phone the Vestry 338869 / Officiating Minister 427462

*Chris and Angela, the churchwardens, would like to know about people who are ill, or of any circumstances in which the ministry of the Church would be welcome.*

Welcome to February's magazine!

Antony kick-starts Lent for us in the Forum article, and on page 13 you can read about some of the Lent Courses which may be of interest.

Paul Solly of Genesis will be coming to talk to the congregation on the evening of March 2nd about the homeless in our local area, and what we can do to help them. More details on page 11.

A new service of stillness, prayer, Taize chant and the obligatory cup of tea starts this month—details on page 10.

There's plenty to read in this month's magazine—many thanks to our contributors as always. It's always great to be able to fill the magazine with in-house articles, so if you have anything you'd like to write, please don't hesitate.

## Forum...

### In the wilderness

As Ash Wednesday draws near people will ask each other, "What are you giving up for Lent?" The act of giving up things has traditionally been recognised as part of the forty-day season of repentance which comes before Easter. But, in Lent, giving things up is more than just doing it for its own sake. There has to be meaning to our act of giving up. Traditionally, Lent is a time for us to reflect upon life and our relationship with God and with others. It is also an opportunity for us to look at those areas of our lives that need to be changed if our relationship with Jesus Christ, the Light of the world is to be reformed.



Unfortunately, Lent is not always taken seriously enough. All too often it is equated simply with giving up things, often as some vague act of self-punishment. People try to give up things they enjoy, like watching TV or eating cakes and chocolate. Very often these acts of giving up are done with great difficulty. So, don't misunderstand me. There is nothing bad about giving things up. But without real knowledge of the reason for our sacrifices, these acts become meaningless and empty gestures. When done conscientiously, giving things up is an excellent way for us to reflect on our life and develop our spirituality. By giving up certain excesses, we are assessing what our pleasures really mean for us. We realize that material pleasures are only temporary and they cannot bring us lasting happiness. Giving up helps us focus on the more important things in life—our relationships with ourselves, family, friends, the poor in the world, and God.

For many years the Lenten lunches organised by John and June Metcalfe have been a feature of our Lent observance at Christ Church. These meals, shared with St Mary's Roman Catholic Church, have raised an amazing amount of money for charity. This year we hope St Stephen's and St Mary's Charlcombe, our LMG partners, will join us to support Children's Hospice South West. In each of the years, 2004 and 2005 a thousand pounds was raised for this charity. This example of charity shows that Lent is not just about giving up. Rather, it is about giving up in order to give. We give up things in ourselves so that we may be more effective in giving to others. This is the real sense in which giving up is part of Lent.

Lent is called the season of repentance. But repentance does not mean punishment. Rather, repentance means renewal and re-dedication. The process of repentance is the means by which we assess our attitude toward life, get in touch with our feelings, and to see how we balance the two in our day-to-day experiences. In repentance, we pay attention to our spirituality and try to

improve a prayer life that looks at addictive and destructive behaviours to find ways to correct and overcome them. Lent is our sacred time. It is a time to do serious, personal work toward becoming holy, integrated people –our ultimate aim being inner peace and strength to love God, neighbour, and self as a way of life.

*Antony*

## **Local Ministry Group News**

Mark Elliott was at St Stephen's for licensing of the Revd Caroline O'Neill who was also commissioned for her work with secondary schools in the Bath Deanery. As part of the ceremony, Mark, representing Christ Church, presented Caroline with oil for healing.

On Sunday, 19<sup>th</sup> February Antony will preside and preach at 9am at St Mary's Charlcombe and then go on to preach at St Stephen's at 11am.

We look forward to welcome the Revd Caroline O'Neill as one of our Lent preachers at Christ Church.

Planning for the weekend away at Brunel Manor is going ahead. There has been a good response from all three churches. If you missed it there is still time to reserve a place but this is really the last chance.

## **Scout Christmas Post**

Now that the Scout Christmas Post is over for another year, we take this opportunity to thank everyone very much indeed for helping Bath Scouting by buying our Scout Christmas Stamps and depositing your cards in our Church box.

In all, we managed to sell 1442 stamps which at the rate of 2p for each stamp purchased raised the sum of £28.84 for Scout Funds. The collection box also helped make up the grand total of 1314 cards delivered by our Group, which, at 9p per delivery, will result in a further profit of £118.26. These wonderful contributions are very warmly welcomed by the Scout Movement, and we thank you all most sincerely for your part in our success.

*Sylvia M Ayers, Scout Member*

# Church Calendar for February

Feb	5	Sun	THE FOURTH SUNDAY BEFORE LENT	
			6.30pm	Choral Evensong
			3.00pm	The Mayor's Multi-Faith Event at the Guildhall
	9	Thur	11.00am	Holy Communion with the Mothers' Union followed by lunch
	12	Sun	THE THIRD SUNDAY BEFORE LENT - Septuagesima	
			5.00pm	Said Evening Prayer
	14	Tue	VALENTINE, Martyr at Rome - 269	
	15	Wed	THOMAS BRAY, Founder of SPCK and SPG - 1730	
	17	Fri	JANANI LUWUM, Archbishop & Martyr - 1977	
	19	Sun	THE SECOND SUNDAY BEFORE LENT - Sexagesima	
			<b>NOTE:</b> Bath Half Marathon Day	
			5.00pm	Said Evening Prayer
	23	Thur	CTB AGM in the crypt of St Michael's, Broad Street	
			ST POLYCARP, Bishop of Smyrna - 155	
	26	Sun	THE SUNDAY NEXT BEFORE LENT - Quinquagesima	
			5.00pm	Said Evening Prayer
	27	Mon	GEORGE HERBERT, Priest - 1633	
	1	Wed	ASH WEDNESDAY	
			11.00am	Holy Communion and lunch
			7.30pm	Holy Communion
			ST DAVID OF WALES, Bishop - 601	
Mar	5	Sun	THE FIRST SUNDAY OF LENT	
			6.30pm	Choral Evensong

# Laity Rota for February

Readers	OT Readers	NT Readers	Gospel	
February	5	Sarah Jones	Judith Bishop	Judith Anderson
	12	Margaret Burrows	Sylvia Ayers	Audrey Sheppard
	19	Rosanne Gabe	Bev Pont	David Marles
	26	Emma Elliott	Richard Gabe	John Metcalfe

**For details of March Rotas,  
please refer to the Noticeboards  
at the back of Church**

## Chalice Assistants

February	5	Ann Kemp	Jane Fletcher
	12	Penny Edwards	Bob Siderfin
	19	Tessa Claridge	Rosanne Gabe
	26	Margaret Burrows	Janet Mahto

## Intercessors

February	5	Georgina Bowman
	12	Rev Antony Claridge
	19	Mark Elliott
	26	Penny Edwards



Sidespeople	8am	10am	
February	5	Clive Tilling	John and June Metcalfe
	12	Elizabeth Iden-Hart	Chris Tanner      Ann Charman
	19	Dil Jones	Tessa Claridge      Jean Ferguson
	26	Dorothy Twissell	Nicky & Joshua Gladstone

# Lectionary for February

	Old Testament	New Testament	Gospel
<b>Feb 5</b>	<b>Fourth Sunday before Lent</b>		
	Isaiah 40.21-end	1 Corinthians 9.16-23	Mark 1.19-39
<b>12</b>	<b>Third Sunday before Lent</b>		
	No reading	1 Corinthians 9.24-27	Mark 1.40-end
<b>19</b>	<b>Second Sunday before Lent</b>		
	Proverbs 8.1,22-31	Colossians 1.15-20	John 1.1-14
<b>26</b>	<b>Sunday before Lent</b>		
	No reading	2 Corinthians 4.3-6	Mark 9.2-9
<b>Mar 5</b>	<b>Lent 1</b>		
	Genesis 9.8-17	1 Peter 3.18-22	Mark 1.9-15

## Our Calendar Correspondent Explains... "JANANI LUWUM" (17th February)

ON 6 JANUARY 1948 Janani Luwum, was converted to the charismatic Christianity of the East African Revival in Uganda.

In January 1949 Luwum went to a theological college at Buwalasi, in eastern Uganda. A year later he came back a catechist. In 1953 he returned to train for ordination. He was ordained deacon on St Thomas's Day, 21 December 1955, and priest a year later. His progress was impressive: after two periods of study in England, he became principal of Buwalasi. Then, in September 1966, he was appointed Provincial Secretary of the Church of Uganda, Rwanda, Burundi and Boga-Zaire. It was a difficult position to occupy, and these were anxious days. But Luwum won a reputation for creative and active leadership, promoting a new vision with energy and commitment. Only three years later he was consecrated bishop of Northern Uganda, on 25 January 1969. The congregation at the open-air Services included the prime minister of Uganda, Milton Obote, and the Chief of Staff of the army, Idi Amin.

Two years later Amin deposed Obote in a coup. In government he ruled by intimidation, violence and corruption. It was in the midst of such a society, in 1974, that Luwum was elected Archbishop of Uganda, Rwanda, Burundi and Boga-Zaire. Amin cultivated a relationship with the archbishop, arguably to acquire credibility. For his part, Luwum sought to mitigate the effects of his rule, and to plead for its victims. On 12 February 1976 Luwum delivered a protest to Amin against all acts of violence that were allegedly the work of the security Services. Church leaders were summoned to Kampala and then ordered to leave, one by one. Luwum turned to Bishop Festo Kivengere and said, 'They are going to kill me. I am not afraid'. Finally alone, he was taken away and murdered. Later his body was buried near St Paul's Church, Mucwini.

## A TALE OF TWO CITIES

Quite by coincidence, the Christmas season began and ended for me in two cathedral cities. In late November, my work took me to Yorkshire and I took the opportunity of visiting York Minster on the Sunday Next Before Advent - Stir Up Sunday. Then in early January, I had to visit New York for some business meetings and the First Sunday after Epiphany found me in the cathedral of St John the Divine on Amsterdam Avenue at 112<sup>th</sup> Street, on the edge of Central Park.



York Minster offered a Sunday Evensong with, instead of a sermon, a performance of J.S. Bach's cantata *Wachet Auf* (Zion Hears Her Watchmen's Voices) with appropriate instruments and singers supplementing the Minster choir. In New York, I was privileged to share a beautiful 8.00AM communion service for the festival of the Baptism of Christ – highly appropriate since I was heading off to see my American godson in Philadelphia later that morning.

I like the Episcopal Church of the USA. In its style of worship it is very Christ Church – dignified but modern, catholic but liberal, thoughtful but fun, committed to the social gospel. ECUSA seems to be a beacon of sanity in a world of narrowness and fundamentalism. It's the sort of intelligent Anglicanism that gives Christianity a good name. It manages to combine inclusive language with a reverence for liturgy and literature – and without appearing uncomfortably politically correct. The church of St Thomas on Fifth Avenue offers choral evensong on Tuesdays, Wednesdays and Thursdays. The female bishop who confirmed my godson a decade or so ago seemed absolutely appropriate. And now they are in trouble for consecrating a gay bishop. I won't get into that controversy here, except to say that listening to the celebrant explain that it was commitment and love in relationships that was of primary importance I couldn't help thinking of the damage that we do to faithful Christians who happen to be gay by denying the validity of their experience.

The two cathedrals have a lot in common. Both of them vast gothic structures, although St John the Divine was started only in 1892 – almost a thousand years after York Minster. Both cathedrals were ravaged by fire in recent years. York has cleaned up, but in New York the North Transept was completely destroyed and the whole building is having to be deep cleaned, section by section. Both cathedrals are facing huge repair bills. In the case of York Minster, there are looking for a cool £30 Million to save the great East window – the size of a tennis court and the biggest expanse of medieval stained glass in Europe. Perhaps, some rich New Yorker will come to the aid of old country. There are differences too: York Minster is set in a beautiful heritage city that appears to have been untouched by either bomb or bulldozer. St John the Divine is positioned incongruously in a rundown neighbourhood in the edge of Harlem – a



bit like Liverpool's inner-city Anglican cathedral which dominates one of the most deprived neighbourhoods in Britain.

When I visited York, I was the guest of the Dean, who is married to an old college friend. Keith Jones was preoccupied by the imminent Enthronement of Archbishop Sentamu (who was determined not to be enthroned but inaugurated.) His opposite number in New York, Jim Kowalski, doesn't have to concern himself with the legal formalities of the Established Church. Instead, he preached and celebrated without book or notes but with focus and insight – and powerful eye contact with his congregation.

The division within the Anglican Communion opened up by the contrast in understanding - between North and South in social attitudes, and between liberals and conservatives in matters of theology – is very sad. I was able to tell my new American friend that we at Christ Church pray for the unity of the Anglican Communion. The American Episcopal Church draws on the best of the Anglican tradition of words, music – and tolerance. They can teach us a lot about making Christianity relevant and successful in the 21<sup>st</sup> Century without abandoning our heritage or oversimplifying complex realities. While the hot gospeling Rev Pat Robertson was managing to offend absolutely everybody with the suggestion that Ariel Sharon's stroke was Divine Punishment for 'dividing God's land', it was good to reflect that there is still in the USA a 'still small voice of calm' in the American Episcopal Church.

*Chris Graham*

*A Friend*



*In Deed*

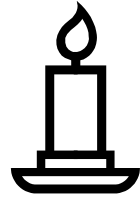
The Christ Church Friends in Deed scheme is designed to provide a network of good neighbours, called Area Wardens. These Area Wardens have volunteered to do the neighbourly things we used to do for each other when we lived closer together. When the need arises, they are prepared on request to:

- make friendship visits or telephone calls
- do shopping at times of illness or infirmity
- offer or find sources of advice
- handle occasional non-specialist odd jobs

All areas in which church members live are covered by the Friends in Deed scheme. If you need or know of someone else who needs help, you should in the first instance contact the Friends in Deed Co-ordinators, Jane Fletcher (01225 463758) and Yvonne Morris (01225 425555). They will then get in touch with the Area Warden best able to provide the help that is needed.

## New for Sundays—Tea and Taizé

“Tea and Taizé” is a new service for the third Sunday of the month. We hope that it will prove to be an oasis of calm, stillness and prayer at the beginning of the new week.



The format will be very simple and informal, sitting in a circle around lighted candles. There will be plenty of quiet prayer and reflection, some meditative music, and an opportunity to place the responsibilities and burdens of the week before God.

It is anticipated that the service will last 40-45 minutes, after which there will be a cup of tea or coffee and light refreshments.

If you feel that this service has something to offer you, then please come along to the first “Tea and Taizé” on Sunday February 19th at 5pm. You don’t need to bring anything with you, but a packet of biscuits or a cake would be welcome if you’re able to provide them.

We hope to see you there.

*Chris and Nicky Gladstone*

## Churches Together in Bath

**The AGM of Central Zone CTB** will be held at St. Michael's Broad Street on Thursday 23rd February 2006. The Secretary is retiring at this meeting, so we are looking for a replacement.

### **The Cross Walk. Good Friday April 14th.**

Many more people are wanted to do the actual WALK, to remind the people of Bath of the importance of the day. Details of the times of the “stage” halt locations will be available shortly.

**In 2006, the Travelling Light Rota** will be reorganised to give churches a different time of year than previously: e.g. Autumn instead of Summer, when many people are absent on holiday. The Light only goes to the Central Zone Churches, so we are fortunate to be able to participate in this event.

**Twinned Towns:** Further to the discussion at a previous meeting, it was felt that we, as Christians, could become more involved with those in Alkmaar as their Church set-up is similar to our own. This possibility will be investigated further by the Rev. Roger Nunn, Executive Secretary of the CTB.

*Sylvia Ayers, Joint CTB Representative*

## **Junior Church News**



Following November's Church Council meeting it was agreed that those of us involved in running Junior Church should feel free to look at new ways of engaging with children and young people. Here's an update on our plans:

Previously, the themes of the Junior Church classes have followed the readings in the lectionary, and we've used published resource books. However there is often a mismatch between the time and resources those books assume we have available, and what is possible here at Christ Church, and it has sometimes been difficult to adapt the material to fulfil the needs of our groups. This term we are breaking new ground, and have attempted to design a programme that will better suit our needs. We are learning about some of the characters from the Old Testament and at some points this overlaps with the lectionary readings. The material is being compiled by the leaders from various available resources, hopefully resulting in a bespoke Junior Church programme!

Our other development project is the Family Services, the next one being on February 26. We're planning a service that can be enjoyed by the whole congregation but with particular emphasis on making the music, readings, prayers and liturgy accessible to children and young people. As we gradually try out new ideas in these services over the next few months we won't always get it right, and we would appreciate feedback from any member of the congregation, (what ever their age)

Finally, please pray for all the children and adults involved in Junior Church during the next few exciting months!

*Sarah Jones*

## **Helping the Homeless**

What can we do to help the homeless and disadvantaged people who live in the vicinity of Christ Church?

We are frequently visited by those in need, asking us to help them. What are the most responsible and useful ways in which we can share our resources with them?

Paul Solly of Genesis will be coming to Christ Church on Thursday 2nd March at 7.30pm to talk to us about the relevant issues surrounding the problem of homelessness with specific reference to the area around Christ Church, and to answer our questions.

This event is open to everyone, and it would be good if a large number of us could be present. Offers of help with tea and coffee to Chris or Angela, please.

Death. Life and Death. Death and Taxes. Dying for a cup of tea.

Films, television and news can reduce death to gossip and cartoons. A car accident, murder, illness; just current affairs. "An unpleasant thing happened today. Here's John with the details." This, for many people, for much of their lives, can be the loudest voice, forming images of a thousand deaths, a thousand tragedies, with no need for emotional involvement. Maybe not the only voice; but a shrill voice, the easiest to listen to and the hardest to drown out.



### **Six Feet Under Alan Ball**



Besides the times when death touches us personally, we do have regular exposure to death, in our celebration of the Eucharist. Here we associate death with love, sacrifice and redemption. When those we love die, death can be associated with the fullness, the miracle of their life.

Six Feet Under, the US drama series set in a small funeral home run by the Fisher family, starts every episode with a death. Usually, it's the death of a stranger connected to the series only by their funeral service taking place at the home. The deaths are touching, outlandish, blackly comic or harrowing. Which you think is which, will depend on your own experience of death.

But these deaths are not a gimmick. The deaths, and the lives, of these people illuminate the lives of the other characters. Death here is not a freak show, or a cheap emotional kick, but part of life. Throughout the first series, the corpses actually sit up and talk to David, the younger Fisher son, as he wrestles with life's problems. This device doesn't continue, but the idea behind it does.

Most of the actors have a strong theatrical background, and every main performance is emotionally complex, driven by the changing relationships and the events and accidents that make up any life.

This is not an easy television programme to watch as there is never a happy ending, no moment of triumph with every loose end tied up. How could there be? Real endings aren't tidy, some things will be left undone. Life doesn't have clean victories and clean defeats. That's for gossip and cartoons.

Life is complicated, death is complicated. Six Feet Under tells its stories well and, acknowledging these complications and messy endings, tells us that there is still meaning in life.

*David Marles*

## **Something for Lent: Talking and thinking in the wilderness**

If you are the kind of person who likes to meet with others for discussion and reflection during Lent, you will be interested in two opportunities offered by our churches.

Sue Mayfield and Robert Warren have written a Lent course that examines the balance of work, rest and play in our daily lives. This course will be run by at Stephens's and details will be available shortly. On the other hand, Antony would be happy to lead a group of six or more Christ Church people and their friends. Please let him know if you would like to form a group.

**Life Balance** is a five session Lent course designed to lead study groups to a rediscovery of the idea of the Sabbath in the modern world. The first session asks participants to evaluate their daily routines and offers a 'pause' from the hectic pace of contemporary life. The second session focuses on celebration – of life in God and the delights of the created world – raising an awareness of habits of thankfulness, freedom from anxiety and the gift of the present moment. The third session is focused on rest; exploring what it means to rest and focusing on themes of grace and restoration in the light of biblical teaching about the Sabbath. The next session, entitled 'A Time to Play', explores what it means to play, and aims to develop habits of creativity. The final session is about liberation. It looks at themes of jubilee and links them to the liberating messages to be found in scripture.

**God's Spirit in our Age** is the title of a Lent series to be presented at the Abbey on Mondays during Lent. Five speakers will explore ways in which God may be found in the modern world. This series of talks will take place within a service of Night prayer (Compline) which will start at 6.15pm and be over in about an hour.

The Archbishop's official Lent book, **Free of Charge**, comes from one of the most celebrated theologians of our age, Professor of Theology at Yale Miroslav Volf. Volf's starting point is an examination of our contemporary culture, which concludes that we live in a society increasingly "stripped of grace" – the contention that the concept of grace grows ever more alien to a society in which things are bought and sold, rather than freely given. From this analysis, Volf goes on to examine the idea of the gift, as that which is graciously given by God. This is developed through chapters that look at the way in which we can and should participate in this gift by giving of ourselves to others. The second half examines forgiveness, divine and human, asking how we can learn to forgive when forgiving seems counterintuitive or even futile. Illustrated throughout by passages from literature and personal anecdotes, this is a thoughtful and timely book that will form a firm basis for further reflection on the Christian message.

**Free of Charge** is published by Zondervan at £7.99. It is currently available at SPCK in Bristol, Wesley Owen in Bath and all other good bookshops.

**DO YOU KNOW...****...the link between the holly and the ivy and Shrove Tuesday?**

Although holly bushes and trees are found throughout Europe, only the British Isles have holly woods on a large scale. Holly also exists in many varieties, from small bushes to seventy foot trees. However, all hollies have one thing in common: none of them have the male parts, stamens, of a flower on the same plant as the female parts, ovaries. So if you have a holly bush in your garden that never has berries, then you have a male plant; if you have one with berries then it's a female plant. Hollies are also unusual in flowering and producing fruits at all times of the year, often in the depths of winter. So holly, with its green leaves and red berries, was used as a winter decoration long before Christmas was celebrated.



Many myths seem to date from pre-Christian times: the most enduring one is that bad luck follows the cutting down of holly trees, even if it sometimes takes forty years before the bad luck appears! Cutting branches for decorative purposes has always been allowed, but even this was carefully regulated so that the trees had an attractive shape and were not ruined by reckless cutting. The wood of holly is white and springy, ideal for whips of all sizes. The predominance of horse-drawn vehicles in the eighteenth and nineteenth century required the manufacture of thousands of whips: at its peak in the nineteenth century, over 200,000 were produced each year.

In contrast to the red-berried holly, the ivy was seen as weak and feminine. Once again, however, the ivy is an unusual plant. It is the only liana we have: a climbing and clinging plant, but it is not parasitic as it makes its own food and also has roots which get nutrients from the soil. Just like holly, reactions to ivy are strong and contradictory. Many naturalists admire its ability to live in all kinds of situations and in its ability to climb to great heights, especially up trees and buildings. Ivy has climbed to the top of one hundred foot trees, where it there multiplies to produce foliage which outgrows the crown of the original tree.

Whilst some admire this abundance others regret the ravage of the original tree and would try to tear the ivy down. Ivy, like holly, has had some magical properties attached to it, the most notable being its ability to protect farm animals from ill-health and disease by having ivy festooned in the cattle sheds and stables. The dark green leaves have also had a number of domestic uses. Solutions made from soaking the leaves in hot water have been used for: restoring the colour in a policeman's uniform; brightening the appearance of worn trousers when being pressed; and cleaning girls' gymslips. The leaves have also been used to cure veruccas and remove warts. Even the chocolate-

coloured berries have been redecorated. In the fens during the last war the berries were painted red in order to imitate holly which was unobtainable. The same writer found that the Northamptonshire poet, John Clare, could remember his parents doing a similar thing: but they painted the berries white - to imitate mistletoe.

So the holly and the ivy have been used as winter decorations for hundreds of years. With the coming of Christianity the holly was easily transformed into the crown of thorns and the red berries into the blood of Christ. One Rector, in Midhurst, Sussex, also had a thoughtful reason why holly trees in hedges were not cut down. On asking a forester about this, he was told that this was the King's tree so could not be cut down. The forester was referring to the King of England, but the Rector wondered if this went back to earlier times and referred to "the King of Kings". "Of all the trees that are in the wood, the holly bears the crown."

So what's all this to do with Shrove Tuesday? There used to be strong rules about Christmas decorations: they had to be removed after the twelve days of Christmas, at Epiphany. Nowadays they are often kept until Candlemas, in early February; but there were always exceptions, especially in the countryside. In Shropshire and the Isle of Man, there are records which show that the holly and ivy decorations were kept until Shrove Tuesday and then used to cook the pancakes over the open fires.



*Cyril Selmes*

## MOTHERS' UNION NEWS

At the beginning of February each year, all MU members are asked to join in the MU Wave of Prayer, using the thoughts and ideas of our world wide members. This year we hope to include some of these prayers at our next Corporate Communion, which will be held at 11am on Thursday February 9th. Members of the congregation interested in the work of the MU will be very welcome to join us on this occasion. Our future programme is undecided at present, but members will be notified of all future dates when they have been arranged.



I have now received notification that the Mothers' Union subscription for 2006 which is due in February will be £12. This amount includes donations towards the Deanery Fares Fund; the upkeep of Mary Sumner House and the payment for our Quarterly Newsletter. From the total fee, we are then permitted to keep 80p per member for ourselves. You will all appreciate that prompt payment would greatly assist me. Thank you.

*Sylvia M Ayers, MU Secretary*

# Prayer Cycle for February

- Wed* 1 For all being mistreated or suffering injustice
- Thur* 2 For Sarah Hiscock who draws up the Laity Rota. For all our readers, chalice assistants, intercessors and sidespeople
- Fri* 3 For Mark, David, Mike and the choir. We thank God for the gift of music and its role in our worship
- Sat* 4 For those suffering from depression, and for those who love them; that they will find the strength to seek the help which they need.
- Sun* 5 For all clergy spouses; for Tessa, Margaret and Chris
- Mon* 6 We pray for the University Chaplaincy Centre, for Angela the University Chaplain, and for all the chaplains
- Tue* 7 For the work of Churches Together in Bath; for Sylvia and Margaret, our CTB representatives
- Wed* 8 For all doing voluntary service overseas
- Thur* 9 For the work and witness of the Mothers' Union: for Sylvia, Margaret and all members of the Christ Church MU Branch
- Fri* 10 For the departed who have shared their earthly pilgrimage with us
- Sat* 11 For couples experiencing difficulties in their relationship. For the work of Relate
- Sun* 12 For our clergy team; for Antony, Cliff and Sandy
- Mon* 13 For all who are coming to terms with the death of a loved one; for those who are bearing a grief which they cannot share
- Tue* 14 For countries of the Third World which suffer through the selfishness of richer nations
- Wed* 15 For children being bullied at school. For parents who worry about them and do not know how to help
- Thur* 16 For the work of the Mission to Seafarers
- Fri* 17 For David, our Treasurer
- Sat* 18 For our hospitals, nursing homes and local surgeries
- Sun* 19 For our children and young people and for our Junior Church leaders, that God will bless them in their time together



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- Mon 20** For those people we find difficult, that we will remember that God loves them as much as he loves us
- Tue 21** For intelligent interfaith dialogue; for all those affected by acts of terrorism
- Wed 22** For the Trustees of Christ Church, and Yvonne, their Chairman
- Thur 23** For Angela and Chris, our Churchwardens, and for Frank and Yvonne, our Deputy Churchwardens
- Fri 24** For Cyril, Mark and Tom our Readers; for Sarah's ministry at Batheaston
- Sat 25** For those moving house or looking for a new home, that God's peace will touch them at this stressful time
- Sun 26** For members of our congregation who can no longer attend church due to illness or infirmity
- Mon 27** For those in prison for whatever reason. For those spending time in young offenders' institutions, and their families
- Tue 28** Let us thank God for the blessings of the month now ending
- March**
- Wed 1** We pray that God will guide us throughout the season of Lent
- Thur 2** For the homeless and the work of Genesis. For the meeting tonight at church, and for Paul Solly as he leads it
- Fri 3** For those coming to terms with terminal illness. For their families and all who care for them
- Sat 4** For our Local Ministry Group and the people of St Stephens and St Mary's, Charlcombe
- Sun 5** For all who in any way contribute to the worship at Christ Church and to its ministry
- Mon 6** For those facing redundancy, for those who are unemployed
- Tue 7** For engaged couples as they prepare for their marriage; for all who are responsible for helping and advising them
- Wed 8** For the work of the Children's Society, and for Jenny Wright, our Children's Society Representative
- Thur 9** For those who are facing retirement, that God will help them with the challenges of their new life

# Big Questions, Little Answers

*This month we learn a little more about Sarah Hiscock, who works tirelessly to ensure that the rotas run smoothly and that we always have readers!*

**Where were you born?** Orpington (in Kent or South East London depending on your point of view!)

**What are your hobbies?**

Singing, playing the viola and spending time with Iain when we both manage to be in the same place at the same time!

**What car do you drive?**

An old Fiat Panda, affectionately known as the tin can

**What is your favourite film, and why?**

Probably 'The Living Daylights' – I love the gadgetry and mindless entertainment of all the Bond films and I think that's the best of them.

**What is your favourite kind of music?**

Norah Jones is probably my current favourite

**What is your favourite kind of meal / food?**

Curry, chocolate cake or a full roast dinner (depending on who's cooking and what sort of mood I'm in!)

**What has been your proudest moment?**

Getting an A for my Latin GCSE

**What is the most amazing place you have visited?**

The Whitsunday Islands are absolutely beautiful

**What famous person, dead or alive, would you like to meet?**

C S Lewis

**What's your pet hate?**

People standing in the middle of aisles, pavements or anywhere else that's stopping me getting where I want to be.

**What's your favourite book?**

It's hard to pick a favourite, I enjoy crime thrillers but will happily read most things

**Tell us a little-known fact about yourself**

What my job actually is seems to be a fairly well kept secret but there's not enough space to enlighten you now. (Except to say I don't glow in the dark!)

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**WHO'S WHO?**

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**OFFICIATING MINISTER**

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# ***CHRIST CHURCH, JULIAN ROAD***

## **DIOCESE OF BATH AND WELLS IN THE CHURCH OF ENGLAND**

### **PAST HISTORY**

Christ Church was built at the end of the 18th Century by the socially concerned clergy and lay people for those excluded from worship by the system of pew rents. It was probably the first church of that time to provide seating free of charge. Early supporters included the Archbishops of Canterbury and York; the great evangelical campaigner against slavery, William Wilberforce; Philip Pusey, the father of E B Pusey; and Martin Stafford Smith, the godfather of John Keble, who were both founders of the Oxford Movement. The building was designed by the famous Bath architect John Palmer, who was responsible for the completion of the Great Pump Room, Lansdown Crescent and St Swithin's, the parish church of Walcot. In November 1998, the congregation, friends and well-wishers from all over the world celebrated the bicentenary.

### **MINISTRY**

Christ Church is unusual in not being a parish church. Much of the vitality of its life and worship derives from the fact that the congregation comes from all areas of the city and the surrounding districts. Whilst there is no full-time paid vicar, there is a non-stipendiary priest-in-charge, who leads a ministerial team of ordained and lay people. Worship at Christ Church largely reflects the traditions of those responsible for its foundation and the rich diversity of the Church of England as a whole. Thus, preaching and Bible-based teaching is firmly set within a liturgical setting which is best described as liberal and catholic.

### **SERVICES**

The 8am Holy Communion is either Book of Common Prayer (1662) or Common Worship. At 10am the Eucharist is celebrated according to Common Worship. On the first Sunday of each month, there is a full Choral Evensong. A Junior Church and a Crèche cater for the children and young people who attend the 10am service. We hold special all-age services once a month and at festivals such as Easter, Christmas, Mothering Sunday and Harvest.

There are a variety of mid-week activities including Holy Communion at 11am every Wednesday during Lent, followed by lunch). The notice board and the weekly notice sheet provide details of discussion and prayer groups which are held at different times throughout the year. An all-age choir, which rehearses on Friday evenings maintains the much-admired music tradition at Christ Church.

### **CHURCH COMMUNICATIONS**

Published on the first Sunday of every month, Christ Church Challenge brings news of the church locally, in the Diocese, and throughout the world. Our website is constantly updated and can be found at [www.christchurchbath.org](http://www.christchurchbath.org)

**The deadline for articles for the magazine is the  
15th of the preceding month.  
Thank you.**