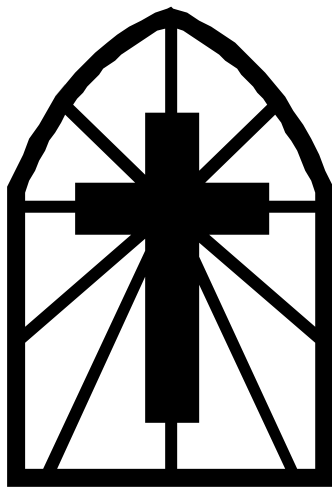


CHRIST
CHURCH
CHALLENGE



June 2004

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***MID-WEEK SERVICE**

11.00am Thursday	Holy Communion
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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.

Among the many articles for your information and entertainment this month, your attention is particularly drawn to the following...

Important changes to the Christian Aid "Letter of the Month" campaign - full details on pages 14 & 15

A request for help with the Genesis Sunday Centre on page 11 - and an invitation to a garden party!

And if you turn to page 4, you'll see details of members of our Congregation preparing for Confirmation in Bath Abbey on 1 July. Let's remember them in our prayers this month.

Forum...



WHO IS MY NEIGHBOUR?

A national newspaper published a report at the end of the month which suggested that the idea of neighbourliness has all but disappeared from our society. All kinds of reasons were given: people use cars for even the shortest journey and so nobody meets in the street; supermarkets draw shoppers away from their localities; fear of crime, real or imagined, forces us into isolation. The article concluded that human life is impoverished when the notion of neighbourliness is absent. It is all too easy to think the worst of others if we are detached from them and have no sense of common roots or aspirations.

Sunday-by-Sunday at the beginning of the Eucharist we are asked to respond to the words of Jesus as he gives his disciples two rules for the good life: love God and love your neighbour as yourself. Perhaps the words are over-familiar and we scarcely pause in the formal response; "Amen. Lord have mercy". Sometimes I think it might be worthwhile to recall the response from the Book of Common Prayer which contains the plea that these laws be "written in our hearts".

The teaching of Jesus makes the exact meaning of neighbourliness abundantly clear. We cannot get away with saying that we don't know who our neighbour is. I know from Jesus that my neighbour is God himself and also my fellow man, whether he be friend or foe. It cannot be otherwise. Secular humanism is a false philosophy. People cannot be brothers and sisters to one another if they refuse to acknowledge that they have a common Father who is God. There can be no communication in depth between one person and the next unless it passes through God.

The old English form of neighbour is *neahgebur* from *neah* (nigh or near) and *gebur* (boor or peasant). Boor belongs to the family of words which includes "bower" (dwelling). So your *neahgebur* can mean that boorish fellow who lives close by, close enough to get in your way or on your nerves at times. That is how Jew and Samaritan regarded each other. The region of the latter lay between Judah and Galilee and provided a shorter and more inhabited route to and from Jerusalem. The alternative route to or from the north was via Jericho which lies northeast of Jerusalem as well



as through lonely and hence bandit-infested country. But the Samaritans could be unpleasant to Jewish travellers going through their territory. In his gospel, Luke mentions that when Jesus and his band of disciples arrived at a Samaritan village, "the people would not receive him because he was making for Jerusalem. Seeing this, the disciples James and John said, 'Lord, do you want us to call fire from heaven to burn them up?' " (Luke 9:52-54). In order for the parable of the Good Samaritan to have the impact today which it had in its own time, it could be told in the setting of Israeli-Palestinian relations or, in the context of the historic differences between Christianity and Islam. All of this takes neighbourliness beyond the confines of the corner shop and into an arena where failure to love God and our neighbours as ourselves will be calamitous.



Antony

Declaring their Faith



On Thursday 1 July young members of our church will make a public declaration of their faith as they come to confirmation in Bath Abbey. Make a note of the date in your diaries so that we can be in the Abbey with them at 7.30 pm on that evening. Please pray for: - Jenny and Abi Dudley, Jo Howe, Becky Kirkbride, Jenny Palmer and Sophie Smith.

The bounds of giving and receiving

Shortly after Roy Vince's funeral, his daughter Monica wrote to us on behalf of all the family. She said: -

My thanks to the whole congregation present on Thursday for everything that made dad's funeral so apt and memorable an occasion – the loving warmth of dad's friends, the positive quality of the service, the music, the provision of service sheets, the tea and coffee and the kindness of those who served and cleared up afterwards. Thank you to all those who visited dad and sent messages and cards while he was ill.

I have been aware for years how happy Dad was at Christ Church. Now I appreciate the bounds of giving and receiving there better than before.

Church Calendar for June

Jun 3 Thur 11.00am Holy Communion - Rev Antony Claridge
7.30pm Churches Together in Bath Service for Christian Unity at Christ Church

6 Sun TRINITY SUNDAY

6.30pm Choral Evensong

10 Thur CORPUS CHRISTI

11.00am Holy Communion - Rev Antony Claridge followed by lunch

7.30pm Sung Eucharist

13 Sun THE FIRST SUNDAY AFTER TRINITY

10.00am Holy Communion, Baptism of Anabella Windet

15 Tue 2.30pm Mothers' Union Informal Prayer Meeting

17 Thur 11.00am Holy Communion - Rev Antony Claridge

20 Sun THE SECOND SUNDAY AFTER TRINITY

24 Thur 11.00am Holy Communion - Rev Antony Claridge followed by lunch

27 Sun THE THIRD SUNDAY AFTER TRINITY

Jul 1 Thur 11.00am Holy Communion - Rev Antony Claridge

4 Sun THE FOURTH SUNDAY AFTER TRINITY

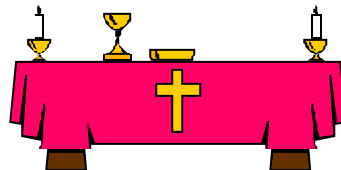
6.30pm Choral Evensong

Service Rota for June

	8 am	10 am	Evening
		Celebrant Preacher	Leader
June	6 Rev Antony Claridge	Rev Sandy Munday Jeremy Key-Pugh	Rev Antony Claridge
	13 Rev Antony Claridge	Rev Antony Claridge Rev Antony Claridge	
	20 Rev Antony Claridge	Rev Cliff Burrows Rev Antony Claridge	
	27 Rev Antony Claridge	Rev Cliff Burrows Dr Cyril Selmes	
July	4 Rev Antony Claridge	Rev Sandy Munday Rev Cliff Burrows	Rev Sandy Munday

Thursday Services at 11.00 am

June	3 Rev Antony Claridge
	10 Rev Antony Claridge
	17 Rev Antony Claridge
	24 Rev Antony Claridge
July	1 Rev Antony Claridge



Laity Rota for June

Readers		OT Readers	NT Readers	Gospel
June	6	Mrs P Edwards	Mrs J Anderson	Mrs S Ayers
	13	Mrs G Bowman	Mrs M Burrows	Mrs E Elliott
	20	Mr D Bishop	Mrs J Bishop	Mr R Gabe
	27		Junior Church	
July	4	Mr C Graham	Mrs A Sheppard	Mrs E Selmes
	11	Mr M Elliott	Mrs R Gabe	Mr M Palmer

Chalice Assistants

June	6	Rev S Munday	Dr C Selmes
	13		Mrs P Edwards
	20	Mrs J Metcalfe	Mr R Siderfin
	27	Mrs M Burrows	Mr C Graham
July	4	Rev S Munday	Dr C Selmes
	11	Miss J Fletcher	Mrs P Edwards

Intercessors

June	6	Mrs P Edwards
	13	Mr B Pont
	20	Dr D Marles
	27	Junior Church
July	4	Rev C Burrows
	11	Mr C Graham



Sidespeople		8am	10am	
June	6	Miss E Iden-Hart	Dr D Marles	Mrs J Bunkin
	13	Mr A Jones	Mr & Mrs Metcalfe	
	20	Mrs D Twissell	Mrs C Tanner	Mrs A Charman
	27	Mrs B Hayward	Mrs T Claridge	Mrs J Ferguson
July	4	Miss E Hewlett	Mr & Mrs Olney	
	11	Mr C Tilling	Mrs M Silver	Mr F Twissell

Lectionary for June

	Old Testament	New Testament	Gospel
Jun 6	Trinity Sunday (Week of Prayer for Christian Unity)		
	Proverbs 8.1-4,22-31	Romans 5.1-5	John 16.12-15
13	The First Sunday after Trinity		
	2 Samuel 11.26-12.10, 13-15	Galatians 2.15-21	Luke 7.36-8.3
20	The Second Sunday after Trinity		
	Isaiah 65.1-9	Galatians 3.23-29	Luke 8.26-39
27	The Third Sunday after Trinity		
	1 Kings 19.15-16,19-21	Galatians 5.1,13-25	Luke 9.51-62
Jul 4	The Fourth Sunday after Trinity		
	Isaiah 66.10-14	Galatians 6.7-16	Luke 10.1-11, 16-20



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.

Understanding the church year

Trinity Sunday (6 June)

Trinity Sunday is the last major feast of the Christian year. It celebrates the Christian doctrine of the Trinity, in which God is understood to be revealed as Father, Son and Holy Spirit. Liturgically, the remainder of the year is reckoned in terms as 'Sundays after Trinity' until the cycle resumes again on Advent Sunday.

No one has ever pretended that the doctrine of the Trinity is easy to understand. In fact, it is unquestionably one of the most perplexing aspects of Christian theology. The casual reader of the Scriptures will find only two verses in the entire Bible that seem, at first glance, to be capable of a full Trinitarian interpretation: Matthew 28.19 and 2 Corinthians 13.14.

'Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit...'

'May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all...'

But of course the doctrine is not based on just these two verses!

Instead, its foundations are built on the pattern of divine activity found throughout the Bible, especially the New Testament. Time after time, New Testament verses link together the Father, Son and Holy Spirit. What emerges is that the Father is revealed in Christ through the Spirit. It seems as if God's saving presence and power can only be expressed by involving all three elements. (For example, see 1 Corinthians 12: 4 – 6; 2 Corinthians 1: 21; Galatians 4.6; Ephesians 2. 20 –2; 2 Thessalonians 2: 13 – 14; Titus 3. 4 – 6 and 1 Peter 1.2.)

The one who is arguably responsible for the development of distinctive Trinitarian terminology is Tertullian, born about 160 AD, and the first theologian to write in Latin. He invented the word trinity – or trinitas. And such was his influence on Christian theology, that his term became normative within the western church.

Some Christians down the centuries have explained the doctrine of the Trinity by using the simple model of the sun (Father) in the heavens, which has both light coming from it (Jesus) and heat (the Holy Spirit). All one, all one source, but still three. Some theologians prefer to speak of 'Creator, Redeemer, and Sustainer' rather than the traditional 'Father, Son and Holy Spirit'.

On-line 'Church of Fools' launched at the CRE

A new internet-based craze is sweeping the computer-literate at Christ Church. Read on to find out more...

The world's first 3D online church service took place on the opening day of the 20th National Christian Resources Exhibition in May. Conceived by UK web magazine **shipoffools.com**, the initiative aims to make Christian worship accessible to web surfers who may never darken the doors of their local church. "While some websites help people meditate and pray, no-one has built an interactive 3D church environment before - complete with gothic arches and hard wooden pews," explained Simon Jenkins, editor of shipoffools.com.

From a remote location, a real-life priest will log on and appear on screen as a cartoon character. Using a keyboard and connected via the internet, he or she will move around the church, welcome the congregation, lead the service from a lectern, introduce hymns, then preach from a pulpit to people sitting in rows of pews. "In different parts of the world, the congregation, too, will log on and become cartoon characters - and see each other on-screen," said Simon Jenkins. "They'll choose a pew to sit in, introduce themselves to other worshippers through speech bubbles, 'sing' a hymn, listen to the sermon, chat to each other afterwards, perhaps pray together. They'll even be invited to put something in the collection plate - via text message on mobile phones!"

Hundreds of invisible 'lurkers' will be able to watch the services as well - and participate in a chat room discussion afterwards. The idea came out of the web magazine's successful internet game show, *The Ark*, during which 12 Bible heroes and villains were successively voted off Noah's famous floating zoo - Big Brother-style. More sailings are planned.

"When 'Future Church' was chosen as the main focus for this year's National CRE, we considered it an ideal place to unveil this pilot project," said Steve Goddard, co-editor of shipoffools.com. "It picks up the challenge of Archbishop Rowan Williams' 'mission-shaped' initiative - to create new church expressions for Generation X-Box."

Now established as one of the most popular religious sites on the web, shipoffools.com, the self-styled "magazine of Christian unrest" attracts more than two million page requests each month from more than 80,000 people. It recently concluded a hugely-successful campaign with the Methodist Church encouraging 20 and 30-year-olds to offer suggestions for an 11th Commandment.

The online church runs as a pilot from May to July 2004. "The full costs of creating the environment have still to be met," said Steve Goddard. "So the project's future depends on finding enthusiastic sponsors. Long term, we hope to work with the established church in creating a structure that reflects the type of person attracted to the environment."

Genesis Sunday Centre - Volunteers Needed For June 20th

Volunteers from Christ Church have now helped at the Genesis Sunday Centre on two occasions. They have described their experiences as challenging at times, but rewarding and satisfying. One volunteer also commented on the diversity of the tasks required - there are four different shifts of varying lengths and requiring different skills that need to be covered.



For more details on these and of the centre itself, please read one of the leaflets at the back of church. Up to 11 volunteers are now needed to help on 20th June, in addition to three people able to bake a cake to be served at the centre - if you are able to do either, please sign-up on the poster at the back of church.

For information, we will also be taking part in the Sunday Centre on August 15th, October 10th and December 5th this year.

If you have any questions, please do not hesitate to ask me - (01225) 426477 or M.D.Jones@bath.ac.uk.

Matthew Jones

~ AN INVITATION ~

Yvonne and Donald Morris invite you to join them for coffee and light lunches in their garden at 3 Summerhill Road

from 10.30 am on Saturday 26th June.

They have ordered sunshine, but if it fails, the event will be indoors.

Contributions will be welcome for a cake stall, bring and buy, raffle etc.

Transport can be arranged.

All proceeds will go to Christ Church.

OUR BIBLE CONSULTANT WRITES...

I was shocked to realise how little I knew about THE ACTS OF THE APOSTLES. I knew it was written by St. Luke, so I was expecting the kind of detail he gave in his gospel and I was not disappointed. I also knew that critics complained that Luke had only written about Peter and Paul, so I was pleased to find many other followers of Jesus were mentioned by name, even if detail was lacking. I did know about Saul's conversion on the road to Damascus and the experience of the Holy Spirit at Pentecost, but there were plenty of surprises, both big and small.

For example, it is some way into the account before St Luke mentions that at this time the followers of Jesus were called Christians, "for the first time." So what were they called at an earlier stage? St. Luke seems to suggest either 'followers of The Way' or 'the Nazarenes.' It is also often said that Peter was concerned with the mission to the Jews and Paul with the mission to the Gentiles. Peter, however, does visit the new churches outside Jerusalem and does, indeed, visit some churches in Asia. Again, it is Peter who has the vision, repeated three times, in which God tells him that all living things are clean and when three men invite Peter to visit some Gentiles, Peter assumes that God has told him to include the Gentiles in his telling of the gospel. When Peter is questioned about this approach by the elders in Jerusalem, he repeats the event and his conclusion in some detail and the elders accept this mission to the Gentiles. Paul, on the other hand, is often associated with the Gentiles, but I was surprised to find that his stopping place in a new town or city was most usually a synagogue: he would visit it for several days, sometimes weeks, talking about Jesus the Christ. Invariably some Jews would accept his ideas and others would reject them: consequently Paul would be banned from the synagogue, often violently. He might then teach and preach in other places when Greeks and other gentiles might be converted.

I knew Paul and his companions travelled widely throughout the Mediterranean, often under arduous conditions, but I had failed to realise both the time involved in these travels and the violence of the events in which they were involved. Paul, for example, may have passed through places quickly when en route, but often stayed for weeks or months on arrival at his destination: indeed, he spent years in both Antioch and Ephesus. Violence was also rife: Jews who rejected his ideas in the synagogues often attacked him violently and several times Paul had to be smuggled out of places because of plots to kill him. It was not only Jews who were upset by Paul's ideas: in Ephesus there was a shrine to Artemis and many people brought gifts to this shrine. Many merchants felt that Paul's ideas would stop such gifts and also upset their trade: they yelled at Paul for over two hours to stop his preaching.

St. Luke's account of Paul's last trip to Jerusalem is an adventure story in itself: it could easily be transformed into a modern thriller of spies and counterspies (security). Paul is warned not to go to Jerusalem because he will be bound and handed to the authorities. He goes and tells James and the elders about the tens of thousands of Jews he has converted, but they tell him about those who say he has spoken against Moses and circumcision, and they tell him, with others, to purify themselves in the Temple.

Within a week Jews arrive from Asia and arouse the mob against Paul by accusing him of taking Greeks into the Temple. The violence is so great that Paul is put in chains and carried to the barracks by the tribune. When Paul speaks in Greek to the tribune, he gives permission for Paul to speak to the mob. Paul speaks to the mob in Hebrew, which keeps them quiet for a time, but the story of his conversion incenses them again and the tribune has to defend him. However, Paul is not only a Jew from Tarsus but also a Roman Citizen so he is released. Yet he makes another speech where he says he is a Pharisee and therefore believes in Resurrection: this so annoys the non-pharisees that the tribune has to rescue him again.

When another plot to kill Paul is reported, Paul is sent, under guard, to Felix, the Governor of Caesarea. Ananias goes to Felix to get Paul tried by the Jews, but Paul says there is no evidence that he has broken any Jewish law and refuses to return to Jerusalem. Felix does nothing for two years! Felix is said to know a lot about THE Way and he and Drusilla, his wife like to talk to Paul, but a new Governor, Festus, has to be appointed before anything happens. Festus tries to get Paul to return to Jerusalem but Paul now makes a stand as a Roman Citizen and claims he must be tried in Rome. It seems as if Festus and King Agrippa would have released him - but Paul had appealed to Rome so he had to sail to Italy. What a voyage. They went at the wrong time of the year; they were swept away from Crete and caught in a hurricane for fourteen days; they had to throw things overboard to survive; and finally shipwrecked on Malta. When they did reach Rome, nothing much happened! According to St. Luke, Paul went on preaching to anyone who would listen to him and "spent a full two years in his own rented place."

Cyril Selmes

"The Positive Side of Life"

- another light-hearted observation to make us smile and think

A truly happy person is one who can enjoy the
scenery on a detour.

Spotlight...on Afghanistan**Christian Aid**

With the average income standing at less than 20p a day, the people of Afghanistan are some of the poorest on earth. Since the fall of the Taliban in 2001 development has been slow with many setbacks. The key restraint to development continues to be the lack of security. Outside the capital of Kabul, large tracts of the country are controlled by commanders, known as warlords, and the Taliban are reported to be regaining footholds in the south. The instability makes it difficult for ordinary people to rebuild their lives.

To support the reconstruction and security process, the coalition forces have established military-led Provincial Reconstruction Teams (PRTs). The PRTs are spread thinly and do not provide adequate security. By also engaging in reconstruction, the PRT's are blurring the boundaries between security and aid. This is undermining the impartiality of development workers, further risking their safety.

Meanwhile, the United Nations is assisting the interim government, headed by Hamid Karzai, to prepare the country for its first democratic elections. Only 1.5 million of the 10.5 million people eligible to vote had been registered by March 2004, and the elections were postponed until September. Even so, many see the elections at best as premature, at worst damaging.

Christian Aid's work in Afghanistan is countering the view that different faiths cannot work together. In the recent words of Wahid Waqfi, one of the Herat partners, 'As a Muslim I can say that this kind of [Christian Aid's] approach brings us together. Without it we would fall further apart.'

Through its presence in the country for over 20 years, Christian Aid is bringing continuity and experience, helping put in place building blocks for long-term development. They work in the Western provinces, an area that remains relatively stable. The local partners in Herat and Farah understand the key needs of the people.



Their projects include:

- ◆ Peacebuilding: the Sanayee Development Foundation is providing peacebuilding workshops for Mullahs, journalists, teachers and children.
- ◆ Education: the Galaxy Women's Education Programme is enabling people, particularly girls and women, to receive the education that was so often denied them during the years of the Taliban.
- ◆ Water: ADHA is helping villagers build their own pipe schemes to provide safe water.

Letter of the month

Change!!! For administrative reasons the letter of the month will now be distributed on the second Sunday of each month and the following magazine will give further details of this campaign. This is so that the letters we send can be as up to date as possible!

Jenny Wright

Mothers' Union News

Since the publication of the May Magazine, I am happy to announce that the amount raised from our Overseas Sale in April has risen to £111.70. This has been achieved by adding the contents of a second collecting box and some very generous donations to our previous total. This just goes to prove that with the support of so many good friends, much can be accomplished even by such a small branch as ours, and we do thank everyone most sincerely for your part in this success.

In order that as many members as possible can attend, instead of having our next Prayer Meeting on June 8th as previously planned, this will now be held a week later on June 15th, at 2.30pm in the Vestry, when we hope that all members will be able to join us.

Our Autumn Coffee Morning for the Women's Refuge Appeal will be held on Saturday October 9th. However, items for this cause can be donated at any time, and will of course be passed on straight away. We are grateful for the support which our efforts receive throughout the year.

Sylvia M Ayers (MU Secretary)

Prayer Cycle for June

- Tue* 1 For respect and concern for our environment
- Wed* 2 For those facing redundancy, for those who are unemployed
- Thur* 3 For young people in prison for whatever reason; for all who work with them
- Fri* 4 For Mark our Director of Music, David our Organist, the Choir and all who make music at our services
- Sat* 5 For guidance for our Parliament and Government in both home and foreign affairs
- Sun* 6 For those considering a vocation to the priesthood or religious life
- Mon* 7 For all being mistreated or suffering injustice
- Tue* 8 For all those revising and sitting exams, that they may know peace
- Wed* 9 For all who are travelling today
- Thur* 10 For John and June, and for those attending the Lunch today
- Fri* 11 For countries of the Third World which suffer through the selfishness of richer nations
- Sat* 12 Let us pray for those whose purpose in life is hatred and the imposition of cruelty on others
- Sun* 13 For our Sidespeople at both the 8am and 10am services
- Mon* 14 For our next-door neighbours
- Tue* 15 For children who have to operate as carers for members of their family
- Wed* 16 For Emma as she prepares our weekly Notice Sheet
- Thur* 17 For the work of the Children's Society
- Fri* 18 For Angela and Chris, our Churchwardens
- Sat* 19 For the departed who have shared their earthly pilgrimage with us
- Sun* 20 For the work of Genesis, and the Genesis Sunday Centre
- Mon* 21 For David, our Treasurer

-
- Tue 22** For the work and witness of our branch of the Mothers' Union
- Wed 23** For our clergy team and their families
- Thur 24** For the work of USPG
- Fri 25** For Tom and Cyril our readers, and Sarah's ministry at Batheaston
- Sat 26** For those who feel that no-one appreciates or cares about them
- Sun 27** For our Junior Church and all who care for its members
- Mon 28** For those who work for the Emergency Services
- Tue 29** For those who work behind the scenes to assure the smooth running of our church
- Wed 30** Let us give thanks for the blessings of the month now ending
- July**
- Thur 1** For members of our Congregation who will be confirmed today in Bath Abbey: Abi Dudley, Jenny Dudley, Jenny Palmer, Becky Kirkbride, Jo Howe and Sophie Smith
- Fri 2** For those mourning the death of loved ones: for those mourning the death of a child or children
- Sat 3** For the work of the Mission to Seafarers
- Sun 4** For all who in any way contribute to the worship at Christ Church and to its ministry
- Mon 5** For our hospitals, nursing homes and local surgeries
- Tue 6** For our Chalice Assistants and Altar Servers
- Wed 7** For success in the struggle against the distribution of drugs
- Thur 8** For couples experiencing difficulties in their relationship. For the work of Relate.
- Fri 9** For Church's mission to those with any form of physical or mental handicap
- Sat 10** For all doing voluntary service overseas
- Sun 11** For churches coping with an interregnum; for country clergy having to minister to a number of parishes
-

Some Light Reading!

A mother was preparing pancakes for her sons, Kevin, 5 and Ryan 3. The boys began to argue over who would get the first pancake. Their mother saw the opportunity for a moral lesson.

She said: "If Jesus were sitting here, He would say, 'Let my brother have the first pancake, I can wait.'"

Kevin turned to his younger brother and said, "Ryan, you be Jesus."



A father was at the beach with his children when the four-year-old son ran up to him, grabbed his hand, and led him to the shore where a seagull lay dead in the sand. "Daddy, what happened to him?" the son asked.

"He died and went to Heaven," the father replied.

The boy thought a moment and then said, "Did God throw him back down?"

A couple invited some people to dinner. At the table, the mother turned to their six-year-old daughter and said, "Would you like to say the blessing?"

"I don't know what to say," the girl replied.

"Just say what you hear Mummy say," came the answer.

The daughter bowed her head and said, "Lord, why on earth did I invite all these people to dinner?"

A father was in church with three of his young children, including his five year old daughter. As was customary, he sat in the very front row so that the children could properly witness the service. During this particular service, there was a baptism. The little girl was taken by this, observing that the vicar was saying something and pouring water over the infant's head. With a quizzical look on her face, the little girl turned to her father and asked: "Daddy, why is he brainwashing that baby?"



WHO'S WHO?

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ASSISTANT CLERGY

The Rev Cliff Burrows, Stonecroft, Entry Hill Drive, BA2 5NL. Tel: 334743

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Cyril Selmes, 10 Daffords Buildings, Larkhall, BA1 6SG. Tel: 420039

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MAGAZINE DISTRIBUTOR

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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 Family Eucharist is celebrated according to Common Worship. On the first Sunday of each month, there is a full Choral Evensong. A more informal discussion-based service is held on the third Sunday of the month. A Junior Church and a Crèche cater for the children and young people who attend the 10am service. At festivals such as Easter, Christmas, Mothering Sunday and Harvest, our special services, designed for the whole family, are very popular.

There are a variety of mid-week activities including Holy Communion at 11am every Thursday (with lunch on the first and third weeks of the month). 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.

THE CHURCH MAGAZINE

Currently published on the first Sunday of every month, Christ Church Challenge brings news of the church locally, in the Diocese, and throughout the world.

Articles or news items MUST be with the Editor by the 15th of the month preceding the publication date