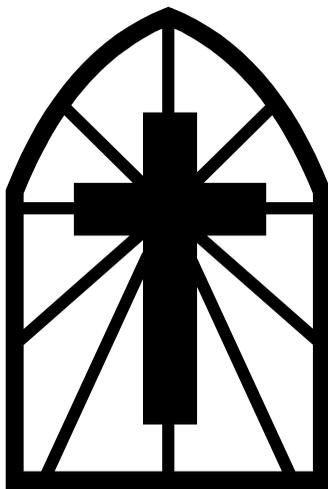


CHRIST
CHURCH
CHALLENGE



November 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

Angela and John, 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.

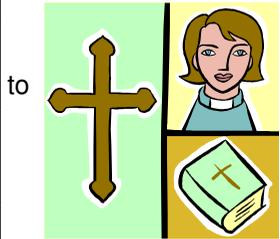
Festival togetherness

On the morning of 26 November, St Stephen's Lansdown and St Mary's Charlcombe will be closed. The two congregations will come down the hill to join us at Christ Church to celebrate Christ the King, our patronal festival. The Archdeacon of Bath the Ven Andy Piggot will preside at the 10am Eucharist and it will be good to welcome him to our church for the first time and to meet the three congregations which comprise bath's first working Local Ministry Group. The lessons will be read by representatives from the three churches and St Stephen's choir will join our singers in the choir stalls.

Forum...



Last month I visited Vienna with Margaret and John. Although I was attending a Conference, there were moments when we were able to visit some sights together including the magnificent Cathedral and several ornate churches. Each of these had a story to tell, but none compared with a simple village church in the Vienna woods. We spent a few moments there on 29 September, the Feast of Michael and all Angels and coincidentally the 29th anniversary of my ordination as a Deacon. As I sat in that humble but awe inspiring church that lacked all the grandeur of those in the city centre, a lady came in to prepare the alter for an evening Celebration of the Mass. That set my mind on a trip down memory lane.



to

Thirty years ago the Sanctuary was off bounds females except in a limited number of forward - looking congregations Some churches accepted female Servers, but even fewer accepted the idea that Deaconesses should be allowed to assist in the distribution of the elements, and the Gospel reading was

regarded as the duty of a Deacon or Priest. Thankfully times have changed and we now benefit from the Ministry of women In our congregation, females exercise a wide lay as well as ordained ministry, and the number of female chalice assistants outnumber the males. In the wider church we are preparing ourselves for the next stage of this development that will lead to female Bishops, although the Episcopal Church of America has already taken that logical step.

That era of exclusiveness was the background to my early years in the Ordained Ministry as an NSM, now changed to ONSM to emphasise that there are many lay people who exercise Ministry in the Church. That scripturally based development recognises that there are many forms of ministry, and in many cases lay people have more relevant gifts to offer than the ordained ministers. But what about those early years of mine as an NSM?

I can recall an invitation, during my Diaconate or first year as a Priest, to talk to a Deanery meeting where I caused waves by suggesting that in the fullness of time people like me would be the norm and the

stipendiary ministry would be reshaped. The model I suggested was that stipendiary Ministers would be employed to fulfil specialist functions like Bishops, Archdeacons, Diocesan Theologians, Deans of Cathedrals etc with perhaps a single stipendiary Priest in each area. That seemed the logical development as the realities of finance caught-up with the Church both in terms of paying for the existing form of Parochial Ministry and the cost of maintaining more buildings than required as meeting places for the worshipping body. That model is familiar to Christ Church, but it is still not attractive to many congregations who want "their" Priest, a "proper" full time Minister responsible for the hundred and one things that have been attached to the Ministry, most of which can be done more effectively by lay people.



A personal position is not to undertake any administration in a congregation but focus on the duties and indeed the privileges of ordained ministry, at the heart of which is administration of the Sacraments. For that reason neither the title NSM or ONSM is adequate. We are all either Priests or Deacons. I could add Bishops to that list, but I suspect the first non-stipendiary Bishop in the C of E will be longer arriving than the first female Bishop. Indeed it would please me enormously if the first female Bishop were also non -stipendiary, then my vision would be complete.

In the meantime there remains a task for each Diocese to grapple with the challenges and opportunities offered by a growth in the number of non-stipendiary Priests and learn to use the available talents more effectively."

Cliff

From the Church Registers

Holy Matrimony

20th October

Daniel Erik Embleton and Natasha Liljanna Morgan

Church Calendar for November

Nov	5	Sun	THE FOURTH SUNDAY BEFORE ADVENT	
			6.30pm	Choral Evensong
	6	Mon	WILLIAM TEMPLE, Archbishop and Teacher - 1944	
	8	Wed	7.30pm	Church Council
	9	Thur	MARGERY KEMPE, Mystic - c.1440	
	10	Fri	11.00am-1.30pm	The Cedar Tree Coffee Morning
	12	Sun	REMEMBRANCE SUNDAY	
			5.00pm	Said Evening Prayer
	15	Wed	11.00am	Mothers' Union Communion and Lunch
	17	Fri	11.00am-1.30pm	The Cedar Tree Coffee Morning
	19	Sun	THE SECOND SUNDAY BEFORE ADVENT	
			5.00pm	Tea and Taize
	23	Thur	CLEMENT, Saint, Bishop and Martyr - c.100	
	24	Fri	11.00am-1.30pm	The Cedar Tree Coffee Morning
	25	Sat	10.00am-4.00pm	Christ Church Christmas Fair Guildhall
			ISAAC WATTS, Hymn writer - 1748	
	26	Sun	CHRIST THE KING PATRONAL FESTIVAL	
			6.30pm	Choral Evensong
	30	Thur	ANDREW THE APOSTLE	
Dec	1	Fri	11.00am-1.30pm	The Cedar Tree Coffee Morning
	3	Sun	THE FIRST SUNDAY OF ADVENT	
			6.30pm	Choral Evensong

Laity Rota for November

Readers	OT Readers	NT Readers	Gospel	
November	5	Bev Pont	Eileen Selmes	David Marles
	12		Nicky Gladstone	Bob Siderfin
	19		Georgina Bowman	David Bishop
	26		Mark Elliott	Jane Fletcher
December	3	Sarah Hiscock	Chris Munday	Anne Kemp
	10	Judith Anderson	Margaret Burrows	Judith Bishop

Chalice Assistants

November	5	Rosanne Gabe	Margaret Burrows
	12	Janet Mahto	Chris Graham
	19	Anne Kemp	Jane Fletcher
	26	Penny Edwards	Bob Siderfin
December	3	Tessa Claridge	Margaret Burrows
	10	Janet Mahto	Chris Graham

Intercessors

November	5	David Marles
	12	The Rev Cliff Burrows
	19	Chris Graham
	26	Georgina Bowman
December	3	The Rev Antony Claridge
	10	Mark Elliott



Sidespeople	8am	10am		
November	5	Arthur Jones	June Metcalfe	Chris Gladstone
	12	Clive Tilling	Tessa Claridge	Jean Ferguson
	19	Elizabeth Iden-Hart	Nicky and Joshua Gladstone	
	26	Arthur Jones	Margaret Silver	Frank Twissell
December	3	Arthur Jones	Ken & Sylvia Ayers	
	10	Clive Tilling	David Marles	Joan Bunkin

Lectionary for November

	Old Testament	New Testament	Gospel
Nov 5	All Saints Sunday		
	Wisdom 3.1-9	Revelation 21.1-6a	John 11.32-44
12	3 before Advent. Remembrance Sunday		
	No reading	Hebrews 9.24-end	Mark 1.14-20
19	2 before Advent		
	No reading	Heb 10.1-14,19-25	Mark 13.1-8
26	Christ the King		
	No reading	Revelation 1.4b-8	John 18.33-37
Dec 3	Advent 1		
	Jer 33.14-16	1 Thess 3.9-end	Luke 21.25-36

Our Calendar Correspondent Explains... "WILLIAM TEMPLE" (6th November)

William Temple (15 October 1881 – 26 October 1944), Archbishop of Canterbury (1942–1944) was the second son of Archbishop Frederick Temple (1821-1902). In 1932-1933, he gave the Gifford Lectures. A renowned teacher and preacher, he is perhaps best known for his 1942 book *Christianity and Social Order*, which set out an Anglican social theology and a vision for what would constitute a just post-war society. He is widely regarded as the most brilliant Archbishop of Canterbury since St. Anselm of Canterbury in the late 11th and early 12th century and is one of the Doctors of the Anglicanism. Anglicans around the world celebrate his feast day on October 26th.

One of his more famous sayings (though it's hard to pin down a source) is that "the Church is the only society that exists for the benefit of those who are not its members".

He is also the author of the quote:

"Worship is the submission of all of our nature to God.
It is the quickening of conscience by His holiness,
nourishment of mind by His truth,
purifying of imagination by His beauty,
opening of the heart to His love,
and submission of will to His purpose.

And all this gathered up in adoration is the greatest of human expressions of which we are capable."

LISTEN AND LEARN

It would be a cheap shot to draw attention to the irony of the 'infallible' Pope having to apologise for the upset caused by his somewhat artless quotation from a 14th century Byzantine emperor whose view of the Prophet Mohamed so upset the Muslim world. For me, the affair back in September underlined the damage that is done by our failure to listen to - and thus begin to understand - other faiths and cultures. This belief was strengthened by a recent visit to the melting pot society that is Mexico. I am sure that it is not just the Pope who needs to give this aspect of our modern world greater thought.

It helps to know some history. The greatest irony of the Regensburg Affair was that the emperor cited by the Pope in his lecture would have been regarded by the Roman Pontiff of his own day as an irredeemable schismatic. The divisions between Eastern and Western Christendom, between Orthodox and Catholic Christians, were so great that the soldiers of the Fourth Crusade had stopped off at Constantinople on the way to the Holy Land, especially to massacre some of their 'fellow' Christians. And, speaking of the crusades, it was not just militant Islam that sought to spread belief by the sword.

King Ferdinand and Queen Isabella, the 'Catholic Monarchs' of 15th century Aragon-Castile, expelled thousands of their fellow Spanish countrymen and women – the Moors – whose graceful palaces at Granada and Cordova stand witness to a sophisticated and tolerant culture. And yet another irony – it was Arab scholars who had preserved the classical texts of Greek antiquity that the Renaissance 're-discovered'. Once the King and Queen had kicked out their Muslim subjects, they launched a drive for discovery and development of a 'New Spain' in the Americas. What I saw of Aztec, Mayan and Catholic culture in Mexico gave the Regensburg Affair added resonance.

The indigenous people of Mexico, whom the Spanish *Conquistadors* defeated, particularly the Aztecs and Mayans, had cultures of great sophistication. The appearance of abstract 'greque' designs on the Mayan pyramids at Uxmal and Chichen-Itza are similar to the designs on the Parthenon frieze in Athens (or rather in the British Museum.) Some experts believe that the Mayans were related to the Phoenicians or perhaps the Egyptians. DNA evidence, on the other hand, suggests Asian origins.

The Mayans' understanding of astronomy allowed them to calculate the conjunction of the planets due in 2012, more than 1,000 years early. Their buildings were perfectly aligned to mark solstice and equinox. The sacred geometry of steps, tiers, and doors – everything added up to 52, the number of years in the sacred calendar. Every 52 years, it was necessary to build another tier on the pyramid. Because the Spaniards did not know about this - or weren't interested – their destruction of the Aztec pyramids of Teotihuacan missed the layers of pyramid below ground that have recently been excavated.

Andres, the tourist guide who introduced me with pride to the Mayan sites of Yukatan, was 'mestizo' – of mixed Mayan and Spanish descent. He was a devout Catholic, but highly critical of Benedict XVI. Yet Andres was, to me, uncomfortably racist in his outlook. He couldn't believe that there were any black people in the UK and when I told him that there were lots, and that their families had come to Britain many years ago, he assumed they must be 'illegals'. He asked whether Scots, Welsh and Northern Irish needed passports to travel to England.

But what my guide did know about the English dated from the 16th century - 'Los Piratas Ingleses', the Elizabethan Privateers of Belize. What I dismissed lightly as 'singeing the King of Spain's beard', Andres saw very differently. 'Henry Morgan!' he hissed, drawing my attention to the guidebook. 'They respected neither laws nor human life as armed to the teeth, they threw themselves into the fray in their heavily armed ships, attacking merchant vessels or defenceless coastal towns.'

So history is both a friend to truth and barrier to tolerance. It all depends on your version of history.

Pope John-Paul II understood the need to listen in order to understand – and the need for humility to replace triumphalism. The cathedral at Merida displays photographs of the late Pope at prayer before the altar of 'Christo De la Unidad'. '11 August 1993', Andres told me proudly when I asked him about it.

Chris Graham

Lost—The Final Frontier...

The plot becomes a lot more linear from here to the end of the series, so I'm dispensing with the episode-by-episode format. Michael comes back. An away team discovers that Henry Gale is not who he says he is. He is in fact one of The



Others. Michael helps the false Henry Gale to escape. In order to do this, he is forced to shoot himself to make it look as though he's been ambushed, but in a fit of panic, he kills Ana Lucia and Libby who are witnesses to what he's done. Michael feels very guilty about this, but we discover that he's been told he will be reunited with his son Walt if he releases "Henry" and delivers Jack, Kate, Sawyer and Hurley—and only them—to The Others. Sayid realises that Michael has been corrupted, but they decide to go with him anyway, with Sayid following at a distance. This plan is not a good one, as Sayid is unable to help, and the four are captured. Michael is set free with Walt and given a boat to leave the island. Hurley is told to return to the camp and tell the other castaways never to try to trace the other three. Jack, Kate and Sawyer are captured, bound and gagged, and there we must leave them until Series Three.

Then Desmond returns! Desmond had previously been living in the hatch, entering a code into the hatch computer every 108 minutes, as he's been told that this will stop the island from overloading with a strange magnetic force and bringing about the end of the world. He's none too pleased to find that his boat has steered him straight back to the island. He and Locke decide that the number-entering exercise is a pointless experiment, not a world-saving mission, and so they barricade the hatch so that no-one can enter the magic numbers. 108 minutes elapse...Too late, Desmond remembers that last time he nearly did this, the magnetic field went mad. This happened on the date of the crash. Could the magnetism be strong enough to pull a plane down onto the island? Desmond risks his life to override the system and possibly save the world. We don't find out what happens to Desmond, but it doesn't look good.

After all this, we learn that someone is looking for one of the castaways and that person's family has the mega-finances to search the globe to find him, or maybe even to construct an entire mysterious island setting to trap him. Or even to manipulate a whole plane full of strangers.

Frustrating, meaningless, challenging, exciting. Lost was arguably all of these things, but Series Two was certainly "Good TV". In order to enjoy it or get anything from it, you had to believe in it—to convince yourself that there was something behind it that gave it meaning, and that it wasn't just a random sequence of events. A big metaphor for life? Who knows. All I know is that we had a lot of fun watching it and writing about it here. Thanks for reading!

NG

MOTHERS' UNION NEWS

We sincerely thank all the members of the congregation who so generously supported our Autumn Women's Refuge Appeal by bringing in such a lovely lot of domestic items. We can continue to accept gifts and donations until November 5th, after which our Deanery Contact and I will deliver the parcels. For details of their requirements, readers should refer to the October Magazine.

Following John and June's decision to change the day of their Midweek lunches to a Wednesday, we had hoped that more members than before would have been able to be with us. However, we are sad to report that the initial attendance has been extremely low, and bearing in mind that Antony has to make a special journey to Christ Church during the week to celebrate for us, we do hope for a better response for our next Corporate Communion which will be at 11am on Wednesday November 15th.



I will shortly be preparing my annual Financial Statement which I will distribute to members, and in due course we hope to fix a date when we can meet to discuss this and other relevant matters.

Sylvia M Ayers (Secretary)

A Friend



In Deed

The Christ Church Friends in Deed scheme is designed to provide a network of good neighbours who 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 local contact best able to provide the help that is needed.

Editor's Note: This article should have appeared in last month's edition of the magazine. Apologies to Adrian and all concerned.

USPG News

Our Booksale held in church on 23rd September was once again a success, at least financially, as we raised £350.00. Although the weather was kind to us, we still did not attract the public in the numbers that we have in the past. We had generous donations of books, videos, etc for which we would like to thank all our donors, including those outside of the church congregation. But the USPG team feels we must now go to where the public are in order to sell large quantities of books, so next year we hope to do a local show or fete, and will give everyone advance notice as to where this will be.

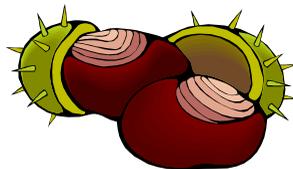


May I thank my team of helpers—Antony Claridge, Dorothy Twissell, Margaret Silver, Jane Fletcher and Ken Drain for all their sterling work. It was much appreciated.

Adrian Pegg

Conkers: the result!

The World Conker Championships, organised by the Ashton Conker Club in aid of charity was held on Sunday 8th October. Over 200 men and 60 women took part.



The men's champion was Chris Jones, a computer worker from Kensington. The women's champion was Sandie Gardner, who comes from Windsor but works in France. The Times' writer seemed more interested in what she wore—4 inch black platform boots and black and red tights—than in the score in conkers. Perhaps you read a quality newspaper and can tell me what it was!

Cyril Selmes

PS: Did you spot my silly mistake last month? It was the then Duke and Duchess of York (and their children) who sang "Underneath the Spreading Chestnut Tree".

The Advertising Standards Authority needs You!

The ASA is holding its annual consumer conference in Bristol on Thursday 30 November and is calling on all those with a view on advertising content to come along to the free event. Held at the Watershed Media Centre, attendees will be able to get an exclusive insight into how the self-regulatory system works, followed by a complimentary lunch with ASA representatives. Consumer conferences are renowned for their fun, lively discussions and this year will be no exception with the raft of hot topics on the ASA's agenda at the moment. Advertising around food, gambling, religion, alcohol and marketing to children often hits the headlines and will be up for debate throughout the day.

The morning's activities will begin with a welcome from the ASA's Chairman and Director General. They will explain how the complaints process operates and how the advertising rules are applied to each complaint case. Attendees will then be invited to take part in an interactive session, where they are asked to step into the shoes of ASA Council members and decide whether or not genuine complaints that have been made to the ASA should be upheld. Last year, groups discussed controversial ads from a pharmaceutical giant, a confectionary company and a travel brand. Hearing attendees' views on advertising is extremely valuable to the ASA, because it gives the Authority an opportunity to gauge public opinion, which will help guide decision-making in the future.

The ASA hopes that people of all ages and walks of life will attend. Last year's event was a great success, with over 60 members of the public taking part to have their say. Feedback from the event was very positive, with one attendee saying they found it "very informative and interesting" and another commenting on the "relaxed, atmosphere" and "friendly discussions". In the past, sessions have proved particularly popular among religious groups, teachers, parents, community workers, local businesses and others representing consumer interests.

The conference will take place at the Watershed Media Centre in Bristol on Thursday 30th November. To find out more, talk to Chris Graham, call 020 7492 2222 or e-mail: events@asa.org.uk to book your place.

A small diversion from plants this month.

DO YOU KNOW... the person who thought she had wasted the first forty years of her life; who learned several European languages by travelling with her mother, but thought such travelling was just a 'time-filler'; who was the first Secretary and then the driving force behind the Save the Children Fund, as well as helping to found the National Trust?

She came from a land-owning and educated background: her father died in the year she went to Oxford, 1894, and she expected she would need some kind of employment. Women went to Oxford and Cambridge at a time when they might study and pass examinations, but were not allowed to graduate or receive a degree. It was thought she would start on some kind of literary career, but having failed to get a first class result in her examinations, she was persuaded by a friend, who worked with children in the East End of London, to become a teacher in Elementary Schools. So she went to a Teacher Training College where she had to learn how to teach twenty different subjects to classes of sixty. This career did not last: although the children seemed to like her, she found it a worrying occupation, was advised to leave and went to live with her mother, who had moved to Cambridge. Here she worked with a number of charities, wrote a book on charity and poverty (which was published) and a novel (which was not). However, much of the time was spent travelling with her mother throughout Europe. She disliked this so much that she once wrote that the luxurious hotels for the rich were equivalent to the workhouse for the poor.

Her humdrum life began to change in 1913 when her brother-in-law asked her to go to Macedonia on behalf of his Relief Fund. She was also entrusted with money and goods, as well as expected to report on conditions there. Her trip was successful: she conducted her negotiations in French and was shocked by the conditions in which refugees from all sides had to live. She returned to Cambridge where her sister was Secretary of the Agricultural Organisation Society and she became Editor of its journal which tried to help all the smallholders deprived of their land. During this time her ill-health and frequent depressions were diagnosed as a thyroid problem, for which she had treatment but never fully recovered. When she returned to editing she wrote enthusiastically about the Agricultural Co-operatives she had seen in Denmark and other countries.

The climax of her life began in 1919 when she was prosecuted and fined for distributing pictures of starving Austrian children without permission of the censors. Her sister, Dorothy Buxton, had been appalled by the propaganda that depicted all Germans as evil and barbarian, and angry at the post-war blockade which stopped food and other supplies reaching the defeated, Dorothy and her husband set up a Fight The Famine Council but failed to convince Lloyd George and other leaders that change was needed. As more and more evidence of

starving children came from Europe, Dorothy started the Save The Children Fund but soon passed the Secretaryship to her sister who was spectacularly successful. She persuaded the prosecutor at her trial to make a subscription and, at a meeting in the Albert Hall a few days later, raised over £10,000. She persuaded a young doctor to go to Vienna to report on conditions: his descriptions of despair; mothers with bones too weak to support their bodies; babies being thrown into the Danube or stacked on shelves to die - were horrifying. So she went to the Archbishop of Canterbury to ask him to set aside a day when all his churches would collect for the Fund - but he refused. So she took Dr Munro to see the Pope. Consequently, on Holy Innocents Day in December 1919, collections were made in all Roman Catholic and Anglican Churches throughout Europe, as well as in Orthodox and Free churches. The Pope's action had internationalised the Fund: societies were set up in other countries and an International Union was formed in 1920; she now spent as much time at the HQ in Geneva as she did in Cambridge.

The work for refugees in Russia, Greece and other European countries continued. In this country the Fund started the establishment of Open Air schools where sick children from elementary schools might be helped to recover. She also thought that children needed some kind of protection in law and, together with other social workers, produced a Children's Charter: but it had 44 clauses! One day in 1923 she climbed Mont Saleve, just outside Geneva, and re-wrote the charter in five sentences: they became The Declaration of Geneva which was accepted by the League of Nations- Assembly in 1924 and became the basis for children's rights throughout the world. After the Declaration she turned her attention to Africa and Asia where children were being exploited in Rhodesia, the Congo, India and China. In the final years of her life she became obsessed with the problem of raising money for 'her children' : some friends thought this worry led to her final illness and death; but when told she was dying she said she was happy to leave the problem in God's hands. She died in Geneva in 1928, only nine years after her work for SCF began.

This remarkable person was Egiantyne Jebb.

(I only found one short reference to her helping to found the National Trust, but it was probably a minor role as it was founded in the year she went to Oxford. The prime mover was another Christian stalwart, Octavia Hill. Octavia believed everyone was entitled to open spaces: places to sit in, play in, stroll in and spend a day in. While providing homes for the poor in London, she also campaigned for school playgrounds to be open in the evenings and weekends. These concerns for keeping spaces and footpaths open to the public led to the National Trust.) My source this month is "Far Above Rubies" by Richard Symonds, which was published in 1993. Its subtitle is "The women uncommemorated by the Church of England". A fascinating book.

Cyril Selmes

Prayer Cycle for November

- Wed* 1 We give thanks for all who have encouraged and inspired us in our walk with Christ.
- Thurs* 2 For the departed who have shared their earthly pilgrimage with us.
- Fri* 3 For the Cedar Tree project; for our local community.
- Sat* 4 For those who use our roads; for all who are travelling.
- Sun* 5 For Mark, David, Mike and the choir. We thank God for the gift of music and its role in our worship.
- Mon* 6 For David, our Treasurer.
- Tues* 7 For all members of our Church Council.
- Wed* 8 For our Altar Servers, Intercessors, Sidespeople, Chalice Assistants, Readers, and all who assist in any way at our services.
- Thurs* 9 For the departed who have shared their earthly pilgrimage with us.
- Fri* 10 For our hospitals, nursing homes and local surgeries and for those who work for the emergency services.
- Sat* 11 For all caught up in conflict areas; for those grieving for loved ones killed in war; for those who have survived and are struggling to rebuild their lives.
- Sun* 12 For those who make coffee for us to enjoy after the 10am Communion service.
- Mon* 13 For those coping with terminal illness. For their families and all who care for them.
- Tues* 14 For Rowan our Archbishop and for Peter our Bishop. For all Anglican Bishops and Primates.
- Wed* 15 For Cyril, Mark and Tom our Readers; for Sarah's ministry at Batheaston.
- Thurs* 16 For Angela and John, our Churchwardens, and for Frank and Yvonne, our Deputy Churchwardens.
- Fri* 17 For Genesis and the work of the Sunday Centre.
- Sat* 18 For our Clergy Team.

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- Sun 19** For all who organize our church services; for all attending the Tea and Taize service.
- Mon 20** For those who are facing retirement, that God will help them with the challenges of their new life
- Tues 21** For Angela, our Verger.
- Wed 22** For those who suffer in body, mind or spirit: for those who care about them and worry about them.
- Thurs 23** For those who feel that no-one appreciates or cares about them.
- Fri 24** For countries of the Third World which suffer through the selfishness of richer nations.
- Sat 25** For members of our congregation who can no longer attend church due to illness or infirmity.
- Sun 26** For Christ Church; for all who visit here; for all who worship here, that we may be Christ's body on earth and his faithful witnesses.
- Mon 27** For all those who have no safe home to go to.
- Tues 28** For the University Ecumenical Chaplaincy Centre, for Angela the University Chaplain, and for all the chaplains
- Wed 29** For the work of USPG in general, and especially for St Anne's Hospital, Lake Malawi.
- Thurs 30** For our next-door neighbours; for our colleagues at work.
- December**
- Fri 1** For those in prison for whatever reason. For those spending time in young offenders' institutions, and their families.
- Sat 2** For our LMG partners, St Stephen's and St Mary's Charlcombe.
- Sun 3** That we may spend this Advent wisely, preparing ourselves for the coming of Christ.
- Mon 4** For those facing redundancy, for those who are unemployed. For parents under pressure to spend more than they can afford at Christmas.
- Tues 5** For all parents, step-parents and godparents. For foster parents and all who care for children.

Big Questions, Little Answers

Mike Rule is our Assistant Organist. He wrote the setting for the Praces and Responses used at this month's Evensong, he's a teacher and he makes fantastic pastry.

What else can he do? Read on to find out more

Where were you born? Leicester.

I grew up in a little village with the glorious name of Ratby!

What are your hobbies?

Cooking, playing the organ, listening to all sorts of music, walking the dog, visiting family and friends, and when the weather is right – vegetable gardening!

What car do you drive?

A black Citroen C3

What is your favourite film, and why?

The Secret Life of Walter Mitty. Based on a short story by James Thurber about a man who's daydreams come true – and it contains my sense of humour – slapstick!

What is your favourite kind of music?

Depends on my mood – choral/organ, classic rock, Irish folk, reggae!

What is your favourite kind of meal / food?

Indian by far

What has been your proudest moment?

Being Breda's date at her graduation ball

What is the most amazing place you have visited?

New York on Independence day – what an atmosphere!

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

Alive - Ricky Tomlinson (Jim in the Royle Family)

Dead – Herbert Sumsion for some composition lessons.

What's your pet hate?

Littering and arrogance! Grrrrrr!

What's your favourite book?

The one I'm reading at the moment – a biography of the band Wishbone Ash

Tell us a little-known fact about yourself

I play the banjo!

WHO'S WHO?

OFFICIATING MINISTER

The Rev Antony Claridge, 62 Cranwells Park, Weston, BA1 2YE Tel: 427462

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Sarah Hiscock (see above)

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

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