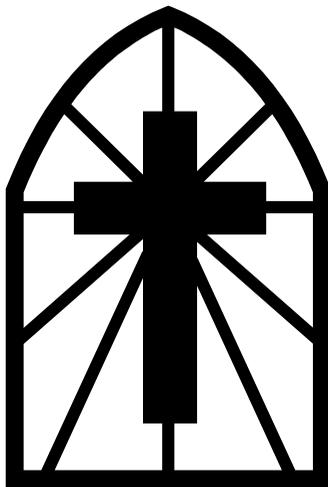


CHRIST
CHURCH
CHALLENGE



April 2007

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.

STOP PRESS!

On pages 8 & 9 of this month's magazine, Chris Graham writes about his great-great-grandfather, the priest and teacher Frederick Denison Maurice, and on page 7 can be found a collect which the American Episcopal Church dedicates to the memory of this great Anglican thinker. You may be interested to know that as the magazine went to print, Chris discovered that Canterbury Press have just published "To Build Christ's Kingdom: An F D Maurice Reader," edited by Jeremy Morris. For further details, see Chris or try www.amazon.co.uk

The Calendar Correspondent returns next month. He couldn't compete with Chris's illustrious ancestor!

Forum...



People used to dress up for Easter. They put away their winter clothes and emerged into the sunshine with floral bonnets set at a jaunty angle. There is a magic about that sort of transformation.

The reason why we imitate flowers in springtime is that we have this deep desire to catch the magic of rebirth. In one way or another, we are all alchemists. We take the elements of nature and the longings of our hearts and mix them in the crucible of imagination, always seeking to reinvent ourselves, endlessly toying with the stuff of life to find a catalyst that will charge our dust with meaning.

Crucible is a good Easter word it relates to crux, a cross. Originally, perhaps, a crucible was a lamp with crossed wicks, improving illumination. It then became a cauldron in which to melt and cast base metal, not only employed for commercial reasons but also the centrepiece of every alchemist's laboratory. A crucible was a vessel in which dreamers sought to transfigure base elements into gold.

The word has a more ominous connotation as well. Figuratively, we employ it to describe a severe test or trial like the crucible of regret or the crucible of pain. In the crucible of regret we are chastened, in the crucible of pain we are purified, or so the promise goes. Those who have seen Arthur Miller's powerful play, "The Crucible" will know that the drama is a reminder that the flames that test can also burn. What they fail to purify, they convert into ash. Not that we need reminding. Not this Easter, with the crucibles of the Middle East, Iraq and Afghanistan; fiercely burning witches' brews of violence and brotherly hate.

And yet we know that the rubble of destruction can be transformed. In the ruins of a bombed out cathedral in Coventry a cross was set up and German and British people joined hands before it

We have never needed Easter's alchemy more than we do this year. The prophet Isaiah spoke like an alchemist when he described the transforming power of God which will "comfort all who mourn, and ... bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of

despair". This was the very transformation experienced by the disciples of Jesus when they met their risen Lord and came to recognise him as the Lord of Life.

When we turn toward the Lord at our lowest times, we find that he is not dead in the tomb as we expected. Where we thought we would find only death, we instead find new life in our souls. Where we expected our sorrow to continue forever, we find comfort and a growing sense of spiritual peace. Where we expected only mourning, we find new reasons for joy growing out of the very ashes of our sorrow. This is the story of the Lord rising again in each one of us. Though, like the first disciples who gathered at the tomb, we may not believe it at first, God offers a rich new life of happiness, joy, and love. It is there in the flowers of Spring which transform the darkness of winter and it is in the hearts of the faithful who look for the Lord. Happy Easter.

Antony

Message from a birthday boy

On Sunday, 11th March when, with Cliff, Antony turned to the altar at the end of the Eucharist he expected to hear the usual processional music. Instead, a full chorus of "Happy birthday to you" rang out. Antony is not usually flabbergasted but on this occasion his flabber was clearly well and truly gasted. It was in fact, the very day of his 70th birthday and John Metcalfe presented a card and a cheque on behalf of all of us.



Antony has written:

"I was taken completely by surprise when you greeted me on my birthday. The surprise was so great that I may not have expressed my thanks at all adequately. So, let me say again how grateful I am for your kind and generous gift. And, more importantly, for all the love, laughter and support you have given me and my family over what is nearly 10 years of ministry at Christ Church. If I ever had any misgivings about sliding into dotage they were dispelled in the instant you sang "Happy Birthday". I shall now adopt the philosophy that age is simply being fifteen years younger than I am. If you see what I mean."

Church Calendar for April

Apr	1	Sun	PALM SUNDAY	
			6.30pm	Choral Evensong
	2	Mon	8.00pm	Holy Land in Holy Week at St Stephen's
	3	Tues	8.00pm	Holy Land in Holy Week at Christ Church
	4	Wed	11.00am	Communion and Lunch
			8.00pm	Holy Land in Holy Week at St Mary's Charlcombe
	5	Thur	7.30pm	Agape at Christ Church
	6	Fri	Good Friday	
			10.00am	Cross Walk Halt
			12.30pm	Good Friday Journey (No Cedar Tree)
			1.15pm	Music and Meditations
			2.00pm	Hour at the Cross
	7	Sat	7.30pm	Easter Vigil with music and hymns
	8	Sun	EASTER DAY	
			6.00am	Daybreak Service at St Mary's Charlcombe
	13	Fri	11.00am	The Cedar Tree Community Café
	15	Sun	THE SECOND SUNDAY OF EASTER	
			Genesis Lunch Box duty	
			5.00pm	Tea and Taizé
	18	Wed	11.00am	MU Communion and Lunch
	20	Fri	11.00am	The Cedar Tree Community Café
	22	Sun	THE THIRD SUNDAY OF EASTER	
	27	Fri	11.00am	The Cedar Tree Community Café
	29	Sun	THE FOURTH SUNDAY OF EASTER	
			Church Annual General Meeting	

Laity Rota for April

		OT Readers	NT Readers	Gospel
April	1	Margaret Burrows		Richard Gabe
	8	No reading	Bev Pont	David Marles
	15	No reading	Martin Palmer	Bob Siderfin
	22	No reading	Penny Edwards	Georgina Bowman
	29	No reading	Chris Graham	Mark Elliott

Chalice Assistants

April	1	Chris Graham	Janet Mahto
	8	Jane Fletcher	Ann Kemp
	15	Bob Siderfin	Penny Edwards
	22	Margaret Burrows	Tessa Claridge
	29	Chris Graham	Janet Mahto

Intercessors

April	1	Georgina Bowman
	8	Rev Antony Claridge
	15	Mark Elliott
	22	Penny Edwards
	29	Bev Pont



Sidespeople

		8am	10am	
April	1	Arthur Jones	Margaret Silver	Frank Twissell
	8	Clive Tilling	Ken and Sylvia Ayers	
	15	Arthur Jones	Jean Ferguson	Joan Bunkin
	22	Clive Tilling	June Metcalfe	Chris Gladstone
	29	Arthur Jones	Tessa Claridge	Jean Ferguson

Lectionary for April

	Old Testament	New Testament	Gospel
April 1	Palm Sunday		
	Isaiah 50.4-9a	No reading	Luke 19.28-40
8	Easter Sunday		
	No reading	Acts 10.34-43	John 20.1-18
15	2nd Sunday of Easter		
	No reading	Acts 5.27-32	John 20.19-31
22	3rd Sunday of Easter		
	No reading	Acts 9.1-20	John 21.1-19
29	4th Sunday of Easter		
	No reading	Acts 9.36-43	John 10.22-30

**Collect from the American Episcopal Church
in memory of Frederick Denison Maurice (see page 8)**

Almighty God, who restored our human nature to heavenly glory through the perfect obedience of our Savior Jesus Christ: Keep alive in your Church, we pray, a passion for justice and truth; that, like your servant **Frederick Denison Maurice**, we may work and pray for the triumph of the kingdom of your Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

MOTHERS' UNION NEWS

As mentioned last month, this year we are again planning an After-Service Sale during Coffee Time for our annual Mothers' Union Overseas Fund Raising Event. We will, of course again be asking for your support, but since we have not yet been able to fix a date, as they say: "Watch This Space!"

Our next monthly Corporate Communion will be on Wednesday April 18th, and hopefully this will be followed by a mid-week Lunch. We hope our usual faithful friends will all be able to join us on this occasion.

Sylvia M Ayers (MU Secretary)



A 'SAINT' IN THE FAMILY

Thursday evening is late shopping in Oxford Street and I was on my way to John Lewis to get something for my flat. (These days, I'm staying in London during the week.) As I stepped out of the tube station into the crush of shoppers and tourists, a street preacher pressed a tract into my hand. 'Christianity?' he half asked before turning his attention to a couple of young girls nearby. 'Don't lie,' he barked. To their evident surprise, he added 'If you tell lies, you'll go to hell!' Meanwhile, his colleague was haranguing the whole of Oxford Circus through a megaphone with more 'Christian' threats. Nobody apart from me took any notice.

Next to the John Lewis store is the church of St Peter's, Vere Street, where my great-great grandfather was incumbent sometime in the 1860s. His name was John Frederick Denison Maurice and I wondered what he would make of today's shouting Church. For 'FDM', as he is known in my family, was a Broad Churchman and strongly opposed to, and opposed by, the religious factions of his day. He had got into trouble for questioning the doctrine of Eternal Punishment, ie Hell. How can we square the Christian God of love with the idea of Eternal Damnation? That was the question he raised, and for his pains he was expelled from his Chair in Theology at King's College London. Fortunately for his descendants, he was quickly taken up by the lawyers of Lincoln's Inn and appointed their Chaplain.

That was all a long time ago. Yet today I still keep bumping into FDM. At an advertising dinner in Brussels a few weeks ago, the hotel menu had one of those reassuring literary quotes that are supposed to add to the atmosphere of sophisticated dining:

*You'll have no scandal while you dine,
But honest talk and wholesome wine.*

Lord Tennyson

These are lines written to Maurice at the time of the heresy controversy by his friend the poet, whose son was FDM's godchild, urging him to abandon the cares of London for some country air on the Isle of Wight. I certainly wasn't expecting that as I sat down to hear the new Bulgarian Commissioner for Consumer Protection.

We were looking round Truro Cathedral a couple of years ago, on a spring holiday, and there was great-great-grandfather in a stained glass window. When I worked in Manchester, I could drop into the City Art Gallery and see Ford Maddox-Brown's splendid pre-Raphaelite picture *Work*, with the Hampstead road menders and, on the right of the picture, FDM looking on. And, on the left, a poster for his Working Men's College pasted up on the brick wall.

As well as being a liberal theologian in a most unliberal age, Maurice preached

the social gospel at a time when the Establishment preferred to keep the lower orders in their place. I do not know whether the ruling classes would have been more disturbed by FDM's abolition of Hell or his creed of Christian Socialism. He was a leading light in the early co-operative movement and a strong advocate of national education, for both men and women. (As well as founding the Working Men's College, he established one of the earliest schools for women, Queen's College, Harley Street.)

Maurice's memory is honoured by the American Episcopal Church who even have a collect in his honour. (See page 7.)

In the early 20th century, Christian Socialism became a progressive creed for politicians and also clergymen who were concerned with social justice, regardless of party. It's a bit out of fashion these days. The earnest young Liberal MP C.F.G. Masterman wrote a biography of FDM shortly before the Liberal landslide of 1906, marking the centenary of his hero's birth. But the recent bicentenary went almost unmarked. But when I was a parliamentary candidate in North Wiltshire 20 years ago I had a beautiful two-volume edition of Maurice's *Kingdom of Christ* pressed upon me by an enthusiastic old clergyman in a village on the outskirts of Swindon. And there was a time when I (and many others) thought that Christian Socialism was what Tony Blair was about.

Maurice is not the easiest of theologians to read. Jowett said it was like trying to drink soup with a fork. Ruskin's frustration with Maurice's opaque style was unfairly taken up a century later by Stephen Pile who listed FDM as the World's Worst Preacher in his *Book of Heroic Failures*. Actually, that story reflects badly on Ruskin who could not accept that the Song of Deborah in the Book of Judges was a primitive war dance with nothing to say to modern Christians. Ruskin's fundamentalist upbringing put the Song of Deborah on a par, as he said, with the Magnificat.

Maurice's theology sprang from his upbringing as a Unitarian nonconformist. He saw in the Church of England a way forward from narrowness and factionalism. He believed strongly in what has more recently been described as 'the brotherhood of man under the fatherhood of God'. On his deathbed in 1872, he roused himself to say the Grace, emphasising with his dying breath 'be with us all evermore.'

I am proud that the Church of England accords FDM his own day in the official church calendar, even if it is 1st April. That was the date of his death. This year, the day coincides with Palm Sunday. The day in 1872 was Easter Day. It doesn't get much more glorious than that.

Chris Graham

Editor's Note:

From the Common Worship calendar: April, I. Frederick Denison Maurice, Priest, Teacher of the Faith.

DEANERY SYNOD REPORT

All three Christ Church representatives were able to attend the most recent meeting of Deanery Synod. We heard MICHAEL MOYNAGH, a member of the Archbishop's team from Lambeth, talk on FRESH EXPRESSION OF CHURCH. This was well-presented and easy to follow. By "Fresh Expressions" he meant a form of church for our changing culture established primarily for the benefit of those not yet members of any church. We should go to them, on their terms. He said the website listed 500 odd examples illustrating this, such as a Wednesday service, a monthly pub "seeker" event, bread making or card making. Even skate-boarding could be used," I never knew my skateboard was of any interest to God" was one boy's reaction. The progression could be from loving service to building a sense of community, with participants making friends and gaining a sense of belonging, to discipleship to church.



In the talk church appeared to be equated with the C. of E. (this was, after all Deanery Synod not C.T.B.) and perhaps doing the Alpha Course. It was important not to start with worship but start by service to people and then lead them on, hopefully, to joining in services of a sort to appeal to their needs. Explicit Christianity could be built in from the start, or alternatively explicit spirituality could be built in from the start or a separate group, with a wish to explore religion, could develop from the main group. The process, whatever form it took, should be underpinned by prayer and deep listening. Aim at something different and exciting, we were urged. Think of "New Wine" or other initiatives. Simple community projects, with no ultimate aim of bringing people to Christ, were valuable but not Fresh Expressions. New members of a church should be people who had been non-church goers, rather than those who had changed from another church, in calculating "growth". In response to questions our speaker stressed the need for non-professionals to act. Ideally, to avoid dependency, a group should be able to be run by a participant after a couple of gatherings with a leader.



We need to be a new kind of church, adapting to situations. Michael compared the conservative, conventional church in Jerusalem with the innovative church in Antioch; the two could coexist with a loving relationship and both attitudes were valuable. It was suggested that we could write to the Bishop encouraging him to appoint clergy who welcomed Fresh Expressions and we were asked to consider whether Michael should be asked back to develop his ideas to a larger audience. We, your representatives, hope there will be a chance for discussion and comment at a Council Meeting.

Margaret Heath

Junior Church – What has it got to do with me?

For some people the answer to this question will be obvious either because you or your children attend junior church or because you help out. For other people the answer will be less obvious but I'd like to try and explain why I think Junior Church can (and should!) be relevant to every member of our church.

Perhaps the most obvious way that Junior Church relates to many of the adult members of the congregation is that it removes the children and young people from the service to allow the 'grown-ups' to listen to the sermon in relative peace and quiet. While this is clearly an important function both for the adults left behind and for the children who would otherwise become bored and fidgety I hope that Junior Church provides more than just this. The children who come to Christ Church form a valuable part of our church family and I believe it is our responsibility to ensure that they grow up with a knowledge and understanding of our faith. As they grow older we need to support them as they make their own decisions about what Christianity means to them and consider coming forward for confirmation.

To try and meet these aims we use the sessions during a normal Sunday morning service to learn about bible stories, discuss their relevance to us and of course to do some much loved colouring and crafts! We also have our all-age services which I hope benefits both the children, who have an opportunity to feel part of the main congregation, and the adults who get a chance to appreciate our young people as they lead our prayers, provide our bible readings and occasionally help out with the sermon slot.

How can I help?

It is becoming increasingly difficult to fill all the spaces on the rota each week. We urgently need to find some more leaders; the only other alternatives are to combine our three groups into 2 (hardly ideal since we cover an age range of 0 to 16) or to encourage our oldest group to stay in the main service increasingly frequently.

Despite current appearances there is no upper age limit on who can help at Junior Church! (The only requirement is that you are over 16) Becoming a Junior Church leader doesn't have to be a major commitment; if several people more were able to help with one or two sessions a term it would be a small commitment for each of them but would really help to relieve the pressure on our existing leaders. If you don't feel able to help lead Junior Church at the moment please do continue to pray for all our leaders and children. Thank you!

And finally...

On behalf of everyone at Junior Church I'd like to thank Pete Gladstone for his help and hard work leading Junior Church sessions and especially with the nativity play. We wish him and Jenny all the best in Ireland.

Sarah H

Keeping Up With The Joneses

Being the penultimate installments of articles following Matthew and Sarah's search for a church to attend in London. As well as a welcome opportunity to keep track of our old friends, perhaps this series will encourage us to think carefully about the way which Christ Church appears to strangers—or potential new members.

There is no getting away from it, we're not Londoners – we're sure people can tell just by looking at us that we hail from the provinces. However, we're not trying to fight it, and we are enjoying lots of the tourist activities on offer in the nation's capital (skillfully dodging groups of American and Japanese tourists as we go).

As part of our itinerary we decided to visit the Tower of London one Sunday. Whilst discussing how to fit our Sunday worship into the day as well, Dr Jones came up with the idea of attending sung matins at the Tower chapel. This Royal Peculiar is otherwise known as the Chapel Royal of St Peter ad Vincula and is the final resting place of many of those executed at the Tower including Anne Bolyn and Sir Thomas More.

All places of worship that have another life as a tourist attraction have to find a way to strike a balance between the two. For a practicing Christian, there is a certain delight in visiting such a place to take part in act of worship rather than 'just' as a tourist. It is often a way to see the building come to life. This was most certainly the case at the Tower Chapel. It turned out we'd had the good fortune to turn up for the Epiphany Carol Service which was also being used to promote the work of the Shaftesbury Society (www.shaftesburysoc.org.uk). The congregation seemed to include a fine selection of the great and the good: two rows in front of us was the Royal Jeweler, a lesson was read by the Lord Mayor of London and the end of our row was ably defended by a pikeman in full historic costume (his pike had to be left outside)

The highlight of the service for us was the fantastic music. We'd expected a boys choir for some reason, but it was actually a small ensemble of adults (men and women) with two or three people to a part. The standard was very high (we particularly noticed this in the pieces which we knew) but the reason it was special was the choristers all looked like they were really enjoying themselves and were working together to produce music with real energy and finesse.

Although the chaplain made it clear the place has a certain tourist appeal (“we have sung BCP Matins every Sunday and always sing the National Anthem – bring any Americans you have staying with you – they love it!”) it also seemed clear the chapel was a thriving community of Christians worshipping each Sunday. It is a little far for us to travel every week, but the service we attended was a truly uplifting experience not just another stop on the tourist trail.

Churchmanship: ☸☸

Welcome: ☺☺☺

Music: 🎵🎵🎵🎵🎵

Coffee: We don't think it was on offer. There were glasses of wine being quaffed, but we really felt we were a bit common to partake. (no instant coffee here!)

Matthew & Sarah Jones

CHURCHES TOGETHER IN BATH: News and Dates

April 2nd: 7pm— Seder Meal at St Marys' Bathwick,
with Father David Prothero

April 6th: Good Friday Cross Walk (leaflets at the back of Church)
We can again face the Abbey Doors and not the Baths.
The Bishop of Lambeth, Rt Rev Richard Llewelin, will be the speaker, and the lesson will be read by International Rugby Referee Tony Spreadbury.

7pm—Performance of Stainer's Crucifixion at St Mary's Bathwick, with St Mary's choir and the Sulis Singers.
Congregational hymns, Free Admission, Collection.

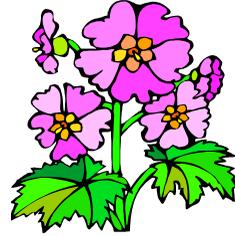
May 13th: Christian Aid Week service at the Abbey, with the Bishop of Bath and Wells

At the last CTB meeting, Susan Matthews from the Orthodox Church gave out a paper entitled “Tomorrow is Another Day” which was put together by her Ethiopian contact, Father Solomon. This describes the needs of the children in his care, who have been orphaned by AIDS. This paper is now with Margaret Heath, who will loan a copy to anyone wishing to study it. The Central Zone of CTB proposes to make a donation, and any additional gifts will also be very welcome.

Date of Next Meeting: Wednesday April 18th at Nexus Church, Walcot.

Sylvia M Ayers (Secretary)

DO YOU KNOW the three wild plants with yellow flowers, all members of the same family which hybridise with each other and with other members of the family: the first is associated with Easter and has a day, 19th April, named after it, when bunches are placed on Disraeli's statue outside Westminster Abbey; the second was incorrectly placed, by Shakespeare, on his bank of wild thyme, because the plant was not identified until 1660; the third was once widespread and also had a special day with local ceremonies, but almost disappeared from the countryside between 1950 and 1980?



The one which almost disappeared was often strewn in the path of brides and worn as chaplets on May Day. It was clearly regarded with some affection and was sorely missed: one family from London tell how they went to Chingford, where it used to be abundant, and found a solitary plant. They placed a paper bag over it and sat beside it all day. They could only hope it would survive another day! Its decline was not due to over-picking but to modern farming techniques. Much grassland was put to the plough and chemical herbicides were widely used, even on roadside verges. In some areas a special Sunday was set aside to celebrate this plant. In Lambley, near Nottingham, it was the first Sunday in May and the whole church was filled with its blooms. Nowadays a basket of garden plants is placed on the altar. Since the 1990s their numbers have begun to recover, especially on light soils and in Wales. Numbers on roadside verges have increased and new roadside and motorway banks have also been colonised, probably helped by the plentiful scattering of packets of wildflower seeds.

The plant mis-identified by Shakespeare is now thought to be a hybrid between the other two plants: this species was not identified as a distinct one until 1660. Although it is restricted to East Anglia and other parts of eastern England, it grows abundantly in populations of millions of plants. It was first identified by John Ray in two woods in Cambridgeshire: one of them was at Madingley, just outside Cambridge, and if you ever go there in the Spring to see these plants, allow plenty of time so you may also visit the American Cemetery of World War II. It was not until 1840 that it was finally recognised as a separate species and not a hybrid: George Gibson and Henry Doubleday found a two acre field covered with these yellow flowers and there was no sign of one of the proposed parents. Unfortunately none of these plants are now found at Great Bardfield in Essex: numbers have also declined in other areas where grassland has disappeared, but thousands may

still be seen on areas of boulder clay, and in Suffolk and Norfolk.



The plant associated with Easter is another abundant plant, which often flowers throughout the year, especially on hedgerow banks in Devon and the woods of West Sussex. They were often presented to parents at Easter as well as used to decorate churches, many of which had associated ceremonies on Good Friday and Easter Monday. For many families, they were cash crops, carefully picked, cleaned, made into small bouquets, packed into cardboard boxes, carried to the local railway station and sent to London.

This plant also hybridises with other members of the family, including cultivated ones, but also shows a variety of shapes and colours. One common shape is for the flowers to be arranged in an umbrella-like shape, similar to Cow Parsley. The colour may vary from deep yellow to the palest cream, and one form has white petals with a yellow eye. There are also some pink forms, including one known as “rhubarb and custard”

So the plants are the Cowslip, the Ox-lip and the Primrose.

Cyril Selmes

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.

Prayer Cycle for April

April

- Sun 1** That, whatever burdens we bear, our worship today may reflect a deeper joy and thankfulness.
- Mon 2** For those facing redundancy, for those who are unemployed.
- Tues 3** That the Holy Spirit may guide all our prayers and meditations this Holy Week and prepare us for Easter.
- Wed 4** For our Clergy Team.
- Thurs 5** For doctors, nurses, police and all those who serve the general public in their work.
- Fri 6** For all who have lost their way or their hope. For all feeling forsaken and alone.
- Sat 7** For those who wait for healing and peace. For those who wait with them.
- Sun 8** Alleluia! The Lord is risen! He is risen indeed! Alleluia!
- Mon 9** For all who are travelling. For safety on our roads and railways.
- Tues 10** For Angela, our Verger.
- Wed 11** For Mark, David, Mike and the choir. We thank God for the gift of music and its role in our worship.
- Thurs 12** For Emma, Margaret and Sarah, our Deanery Synod representatives.
- Fri 13** For the Cedar Tree project; for Nicky and all the helpers; for our local community.
- Sat 14** For the people of Trecynon, South Wales, one month after their priest was murdered near his church.
- Sun 15** For all who are worshipping at Christ Church today. For all at the Tea and Taize service.
- Mon 16** For Cyril and Mark our Readers; for Sarah's ministry at Batheaston.
- Tues 17** For Sylvia and Margaret, our Churches Together in Bath Representatives. For the CTB committee, meeting this week.

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- Wed 18** For the Mothers Union. For those who raised us and for those who care for us today.
- Thurs 19** On St Alphege's Day, we pray for the witness of Christians in the city of Bath.
- Fri 20** For Angela and John, our Churchwardens, and for Frank and Yvonne, our Deputy Churchwardens.
- Sat 21** For all our readers, chalice assistants, intercessors and sidespeople. For Sarah Hiscock who draws up the Laity Rota.
- Sun 22** For Julian House and The Genesis Trust. For all helping at the Lunch Box today.
- Mon 23** For the leaders of our country, that they may follow paths of peace and righteousness.
- Tues 24** For David, our Treasurer.
- Wed 25** On the feast of Saint Mark the Evangelist, we pray for all teachers of the faith, for those who bear witness with their lives and for all martyrs.
- Thurs 26** For our LMG partners, St Stephen's and St Mary's Charlcombe.
- Fri 27** For intelligent interfaith dialogue; for all those affected by acts of terrorism.
- Sat 28** For Nicky, our Magazine Editor.
- Sun 29** For everyone connected with Christ Church. For a successful Annual General Meeting.
- Mon 30** Let us thank God for the blessings of the month now ending.

May

- Tues 1** For university students returning to sit their exams.
- Wed 2** For those in prison for whatever reason. For those spending time in young offenders' institutions, and their families.
- Thurs 3** For all doing voluntary service overseas.
- Fri 4** For members of our congregation who can no longer attend church due to illness or infirmity.
- Sat 5** 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 6** For our local councillors, for Don Foster, Bath's MP. For the Mayor's Civic Service at Christ Church today.

Big Questions, Little Answers

Many thanks to David Marles, our Treasurer for this month's answers. David compiles the monthly Prayer Cycle. Not a lot of people know that.

Where were you born?

Leeds. My parents still live there.

What are your hobbies?

Watching independent films, playing the piano, drinking Laphroaig and eating chocolate.

What car do you drive?

A blue one. (Editor's note: Peugeot 307 Rapier, but David didn't know this.)

What is your favourite film, and why?

Armageddon. It's not the best film I've ever seen, but I love watching it, and it makes me cry.

What is your favourite kind of music?

Rufus Wainwright, Nick Drake, The Killers and The Beatles.

What is your favourite kind of meal / food?

Lots of it! If you're really hungry, though, you can't beat a thick slice of bread and butter.

What has been your proudest moment?

Completing my PhD.

What is the most amazing place you have visited?

I spent an amazing week in Sicily—a beautiful country with fascinating landscapes, wonderful beaches and as much Tiramisu as you can eat.

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

Krzysztof Kieslowski. I'd ask him what his films are about.

What's your pet hate?

Electrical machinery failing to work when I am in the vicinity. It happens more than you'd think.

What's your favourite book?

100 Years of Solitude by Gabriel Garcia Marquez. I read it on the beach in Sicily.

Tell us a little-known fact about yourself

I own an electric screwdriver. I don't know how to use it.

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Assistant Clergy	The Rev Cliff Burrows, Stonecroft, Entry Hill Drive, Bath BA2 5NL 01225 334743
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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

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