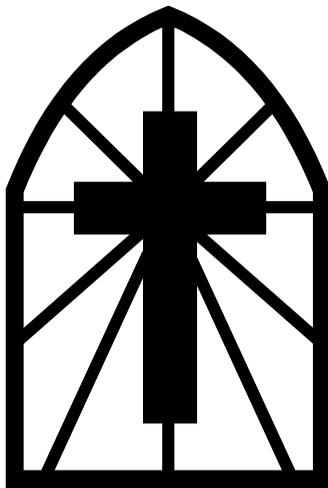


CHRIST  
CHURCH  
CHALLENGE



March 2008

**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

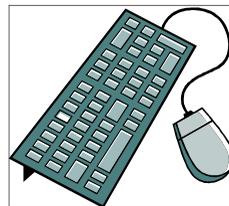
*Angela and Chris, the churchwardens, would like to know about people who are ill, or of any circumstances in which the ministry of the Church would be welcome.*

In this year's lead up to Easter, Christ Church will be joining with neighbouring churches and churches across the city of Bath. On the Monday, Tuesday and Wednesday of Holy Week we shall join with the churches of our Local Ministry Group for a series of meditations led by Sister Elizabeth CFF under the title, *Reflections*. Maundy Thursday will see us in the company of our friends from St Mary's Roman Catholic Church for the last of the Lent Lunches which will follow the I I am Eucharist. In the evening there will be the traditional Choral Eucharist at 7.30 pm with the stripping of the altars.

On the morning of Good Friday we shall walk with Christians of all denominations through the streets of Bath to the Abbey Churchyard. Here there will be a service of witness. Further details and times of these events together with other services on Good Friday, Easter Eve and Easter day will be found on page 5.

## Forum...

It seems strange writing this Easter Message with the Mark of Ash Wednesday still on my forehead, but I am not alone in my confusion. The shrubs outside the study window are already bursting into bloom, weeks ahead of their normal time, doubtless confused by climate change.



For many years I attended professional meetings where the reality or otherwise of global warming was passionately debated. It became an article of faith for some and a heresy for others. I suspected that among those who did not want to accept the evidence were some with ulterior motives or vested interests. It was a matter of concern to many Physicists and Engineers in the USA that some of their politicians refused to accept the possibility that emissions from vehicles and coal-fired power stations were linked to changes in the environment. Thankfully there is now a dawning of reality, although changes in behaviour are woefully slow and not consistent with the urgency required to avoid catastrophe. There are some specialists who are arguing that irreversible change in the environment is closer than was originally predicted.

Attitudes towards climate change reinforce the truth that humans have a well-developed facility for ignoring unpalatable truths. Thus returning to Ash Wednesday, the Priest's words at the imposition of ashes "From dust thou art, to dust thou shall return" are soon forgotten. But like a toothache, the Collects throughout Lent continually remind us of the need to confront our weaknesses. In the words of the Collect for Ash Wednesday;

"Almighty and everlasting God, you hate nothing that you have made and forgive the sins of all those who are penitent: create and make in us new and contrite hearts, that we worthily lamenting our sins and acknowledging our wretchedness may receive from you the God of all mercy perfect remission and forgiveness " .

That Collect, repeated daily throughout Lent, reminds us of the need to change our behaviour.

In the Church's year Ash Wednesday is sandwiched between the Incarnation and the Resurrection, both occasions that bring joy and hope. One advantage of years like this, when Easter follows hard on the Season of Epiphany, is that we recognise more readily the truth that Christmas and Easter are events that should not be separated. They are the start and the climax of Christ's promise that through him we may "have life, and

have it abundantly". The dust of death is the gateway to new life. That is a statement of faith, defined in the Letter to the Hebrews as "the assurance of things hoped for, the conviction of things not seen".

In the words of the Collect for Easter day:

"Lord of all life and power, who through the mighty resurrection of your Son overcame the old order of sin and death to make all things new in him: grant that we being dead to sin and alive to you in Jesus Christ, may reign with him in glory."

I wish you and your loved ones a very happy and blessed Easter as we join in the acclamation "Christ is risen, He has risen indeed."

*Cliff*

## Lectionary for March

	Old Testament	New Testament	Gospel
<b>Mar 2</b>	<b>Mothering Sunday</b>		
	Exodus 2.1-10	Colossians 3.12-17	John 19. 25b-27
<b>9</b>	<b>Passion Sunday</b>		
	Ezekiel 37.1-14	No reading	John 11. 1-45
<b>16</b>	<b>Palm Sunday</b>		
	Matthew 21. 1-11	Isaiah 50.4-9a	The Passion according to Matthew
<b>23</b>	<b>Easter Sunday</b>		
	No reading	Acts 10.34-43	John 20.1-18
<b>30</b>	<b>Easter 2</b>		
	No reading	Acts 2.14a, 22-32	John 20.19-31
<b>Apr 6</b>	<b>Easter 3</b>		
	No reading	Acts 2.14a,36-41	Luke 24.13-35

# Church Calendar for March

<b>Mar</b>	<b>2</b>	<b>Sun</b>	<b>MOTHERING SUNDAY</b>	
			6.30pm	Choral Evensong
	<b>5</b>	<b>Wed</b>	11.00am	Holy Communion-Lent lunch at Christ Church
	<b>7</b>	<b>Fri</b>	<b>WOMEN'S WORLD DAY OF PRAYER</b>	
			11.00am	The Cedar Tree Community Café
	<b>9</b>	<b>Sun</b>	<b>FIFTH SUNDAY OF LENT</b>	
	<b>12</b>	<b>Wed</b>	11.00am	Holy Communion. Lent lunch at St Mary's
	<b>13</b>	<b>Thur</b>	7.30pm	Church Council
	<b>14</b>	<b>Fri</b>	11.00am	The Cedar Tree Community Café
	<b>16</b>	<b>Sun</b>	<b>PALM SUNDAY</b>	
	<b>17</b>	<b>Mon</b>	8.00pm	Meditation and Prayer: St Stephen's
	<b>18</b>	<b>Tues</b>	8.00pm	Meditation and Prayer: Christ Church
	<b>19</b>	<b>Wed</b>	11.00am	Holy Communion-Lent lunch at Christ Church
			8.00pm	Meditation and Prayer: St Mary's Charlcombe
	<b>20</b>	<b>Thur</b>	<b>MAUNDY THURSDAY</b>	
			7.30pm	Choral Eucharist with stripping of the altar
	<b>21</b>	<b>Fri</b>	<b>GOOD FRIDAY</b>	
			12.30pm	Good Friday Journey: Christ Church
			1.15pm	Music and Meditations
			2.00pm	An Hour at the Cross
	<b>22</b>	<b>Sat</b>	7.30pm	Easter Vigil
	<b>23</b>	<b>Sun</b>	<b>EASTER DAY</b>	
			5.30am	Break of Day Service: St Mary's Charlcombe
	<b>28</b>	<b>Fri</b>	11.00am	The Cedar Tree Community Café
	<b>30</b>	<b>Sun</b>	<b>SECOND SUNDAY OF EASTER</b>	
			Genesis Lunch Box Duty	

# Laity Rota for March

	OT Readers	NT Readers	Gospel
<b>March</b>	2	Junior Church	
	9	Mark Elliott	Jane Fletcher
	16	Sarah Hiscock	Sylvia Ayers
	23	Margaret Burrows	Judith Anderson
	30	Judith Bishop	Richard Gabe
<b>April</b>	6	No reading	Eileen Selmes

## Chalice Assistants

<b>March</b>	2	Tessa Claridge	Bev Pont
	9	Margaret Burrows	Margaret Heath
	16	Janet Mahto	Chris Graham
	23	Anne Kemp	Jane Fletcher
	30	Penny Edwards	Bob Siderfin
<b>April</b>	6	Andrew Sillett	Tessa Claridge

## Intercessors

<b>March</b>	2	Junior Church
	9	Bev Pont
	16	David Marles
	23	Rev Cliff Burrows
	30	Chris Graham
<b>April</b>	6	Georgina Bowman



## Sidespeople

	8am	10am		
<b>March</b>	2	Clive Tilling	Ken and Sylvia Ayers	
	9	Arthur Jones	Joan Bunkin	Jean Ferguson
	16	Clive Tilling	Margaret Heath	Andrew Sillett
	23	Arthur Jones	Tessa Claridge	Janet Mahto
	30	Clive Tilling	Margaret Silver	Frank Twissell

## I WONDER...

...what kind of Palm we'll have in church this year. I think we usually have two fronds forming an arch between the choir stalls. I don't know what kind of palm they come from, or when they were last green. In the past, if parishes could not afford palms, branches of willows were often used. If Easter was late in the year then this month's tree was used. In



several ways this was quite appropriate: this tree is often found in churchyards the only tree to be found in over 500 churchyards throughout the British Isles. This has often led to disputes about the age of the tree compared with the age of the church. One of the problems is the age of the trees: in some cases local records suggest a tree is very old, often hundreds of years, but these elderly trees have often gone hollow so it is no longer possible to count the annual rings to confirm their age. For example, a tree in Fortingale, Perthshire, was measured in 1769 and had a girth of 52 feet, and estimates of age range from 2,000 to 9,000 years. To put this range into context, a spear made from this wood found in Clacton was dated as 250,000 years old. Also interesting: records show that the family of Pontius Plate was posted here; so he might have played under this tree. At St Peter's Church, Berkhamstead, members of the congregation have stood under this tree on New Year's Eve for 350 years. Children at the local school were told that the mound on which the tree stood contained the bones of the victims of the plague.

It is not easy to explain the presence of these trees in churchyards. Gilbert White suggested three reasons: they were planted to absorb poisonous vapours; they were needed to make long-bows, and they were a sign of resurrection. His idea about long-bows is probably wrong: the best bows were imported from Sweden. Gilbert White's interest came



from the tree in Selborne: it was reputed to have a girth of 28 feet, until he measured it at only 23 feet! This may sound disappointing but records show it was growing there before 1367. I believe the tree is now dead and hollow, but preserved as a seat which supports other flowering plants.

The tree is YEW.

*Cyril Selmes*

## The peacock round the corner an' the monkey up the tree

Last month, we remembered the Munich air crash of 50 years ago in which the pride of Matt Busby's Manchester United football team were killed. I can't say I remember being aware of the news at the time, being then just seven years old. But what I do remember, just two days later, was the death of my Graham grandfather – 'Grampie' to us.

I think it must have been the first death that affected me directly. As a London child, I had very little experience of 'nature red in tooth and claw' in the natural world. True, we lost pets from time to time – literally, in that the rabbit was stolen from our back garden, hutch and all; and Angel, the budgerigar, flew away when I experimented with the catch on the door of her cage. I had won the occasional goldfish at the funfair and had conducted elaborate funerals under the pyracantha for those that did not last long. But I don't remember anything similar for the tadpoles that didn't make it to frog; and, while there are lessons to be had about Resurrection from the life cycle of the hawk moth caterpillar, I can't say I drew any such conclusions from the specimens we collected from the poplar trees in the garden. By the time I had to cope with the death of Rusty the marmalade cat ten years later I understood a bit more. But when Grampie died in his sleep on 8 February 1958 I was not at all prompted to any thoughts about my own mortality.

I did feel a sense of grievance, though. My grandfather, an old India hand, had been learning Sanskrit, which we were told would take him seven years to accomplish. I thought it unfair that he had been cut off before he could complete this obviously important task. Apart from that, I was sad that I would not see him again, but I was rather more embarrassed at my older sister's tears when the three of us were called together on the landing outside my parents' room where the fateful phone call had been taken.

I probably would not have remembered the anniversary at all had it not been for a chance conversation recently with an older cousin who was visiting England from Canada. We got talking about our grandparents and I remembered that Grampie had used to call me 'Kissywarsti'. I don't think I'd thought about that for almost half a century. I thought it was the name of a character in one of Rudyard Kipling's stories (of which the old man was very fond.) But the memory set my cousin off reciting, pretty accurately, what turned out to be *Route Marchin'*, one of the Barrack Room Ballads:

We're marchin' on relief over Injia's sunny plains,  
A little front o' Christmas-time an' just be'ind the Rains;  
Ho! get away you bullock-man, you've 'eard the bugle blowed,  
There's a regiment a-comin' down the Grand Trunk Road;  
With its best foot first  
And the road a-sliding past,

An' every bloomin' campin'-ground exactly like the last;  
 While the Big Drum says,  
 With 'is 'rowdy-dowdy-dow!' --  
*'Kiko kisywarsti* don't you *hamsber argy jow?*'

'Why don't you get on?' is the rather decorous translation of the 'Hindustani' in the footnote. But, according to a couple of helpful work colleagues who understand Hindi, Kisywarsti turns out to be not the likeable bullock-man of my imagination, but an Indian exclamation: 'For heaven's sake, why?' Now I see that the nickname and its explanation was all Grampie's little joke.

Yet the old man's affection for all his seven grandchildren was deep and sincere. A bit of a poet himself, he produced an ode (actually a triolet) for every birthday. A classical scholar, he had rather unrealistic expectations of my brother and myself. 'Can he say Alpha?' he wrote to my mother on hearing of my safe delivery. 'He'll have to be quick if we are to read Homer together.' In fact, I never did Greek, which was reserved to the top stream. But I was old enough to appreciate Sir Charles Napier's one word telegramme to the India Office on his conquest of Sindh in 1839 - 'Pecavi' (I have sinned.) Sir Charles, on his charging horse, had pride of place in this former Governor's London study.

What else do I remember? The 'dumb waiter' that delivered meals on a trolley through the floor of the dining room in Holland Park; Mr and Mrs Gee who lived in the basement; charades (or Dumb Crambo) at Christmas; the square garden; Grampie eating porridge with salt and standing up – that a legacy from our Border bandit heritage. Most of all, I remember the Saturday afternoon teas with scones and rock buns when Grampie and his brother Great Uncle George would arrive after rugby internationals at nearby Twickenham – with cocoa, because Dr George Graham disapproved of tea and, so far as we could see, most other 'fluids'.

On the wall of my London pied-a terre I have the brass portraits of the Moghul emperor and empress given to my grandfather by the leaders of the Untouchable community when he was Secretary of the Legislative Assembly in Delhi. This for helping to pilot reforms through the parliament. And as I have followed the news from Karachi in recent weeks, I have often thought of those distant times when His Excellency the Governor would send for the Bhutto grandfather to form a Government in the Provincial Assembly.

A few days ago, I heard a presentation by the charity The Kids Company [www.kidsco.org.uk](http://www.kidsco.org.uk) which befriends children whose only experience of family is abusive. I was reminded of the strong natural bond between the very young and the very old. And I gave thanks for my safe and secure childhood and upbringing.

50 years on, an ancestral voice challenging me '*Kisywarsti*, won't you *hamsber argy jow?*' is probably still appropriate. It's not a rehearsal. For heaven's sake, why don't you get on with it?

*Chris Graham*

## Keeping Up With The Joneses Lent 2008 Special Edition!

*So many of you said kind things about our previous articles covering our church hunt in London that when we recently visited the famous All Soul's Church in Langham Place ([www.allsouls.org](http://www.allsouls.org)), we felt we had to write it up.*

As soon as we arrived, it was clear this was a large, slickly run organisation well used to welcoming visitors from all over the world. We were greeted with a friendly smile and a service sheet, whilst as soon as we looked a bit lost standing by the door, we were assured we could sit wherever we wanted. In general the welcome hit the right note, friendly but not intrusive. No one asked us to hand over our name and email address but a well designed 'Welcome' card invited you to leave your details if you wanted to find out more. We attended a morning worship service, which was not nearly as "low church" as we were expecting. It would be fair to call it evangelical (quite literally, with an excellent and very biblically based sermon on evangelism and work in "the mission field" which was timed at 30 minutes but felt much shorter), but not at all charismatic – during the songs and hymns, all hands remained firmly attached to the service sheets!

All Soul's is probably world famous for its music, especially the All Soul's Orchestra. It wasn't their week to play, but we were treated to a combination of pipe organ, small music group and choir. Unlike so many "worship groups", they obviously did not view trust in the Holy Spirit as an alternative to rehearsal and treated us to some fantastic arrangements, which really lifted the singing. The highlight (for Matthew at least) was the bass trombone player, who really made his presence felt!

Given our comment in a previous article on the number of people who turn up 15 minutes late for services in London (at least a third of the congregation at our usual church), it was interesting to note that All Soul's kept people waiting in the foyer until a suitable moment was reached, when the minister invited them to come in and join the service. It was very well done, as the service was not disturbed and no one (we think!) waiting would have felt unwelcome. Finally, what helped the welcome was the gentle sense of humour evident during the notices, talks and sermon. Although All Soul's evidently takes its mission work seriously, it seemed to have a reassuring practical humanity at its heart.

As you'll remember from before, the following ratings (out of five) are just a bit of fun. It was nearly one o'clock when the service finished, so we didn't stay for coffee, but went to find something for lunch!

Churchmanship: ☺☺

Welcome: ☺☺☺

Music: 🎵🎵🎵🎵🎵

Coffee: ???

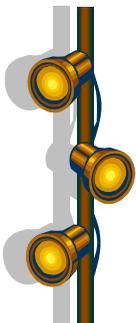
*Matthew and Sarah Jones*

## Let there be light—A progress report!

The Christ Church trustees received a report from Martin Palmer on the progress of the lighting project. Thanks to the care and skill of the work people, most members of the congregation will be unaware of what has been done so far. Disruption of the worship and work of our church has been kept to a minimum. For this we give thanks to Martin and his team. So, what has been done so far?



Above our heads, the roof space has been floored giving safe access both for the current works and for future maintenance. Below the ceiling and throughout the building, the old lighting has been removed. New roof lighting and power has been installed and new cabling is now in place. All this goes towards bringing all the lighting and wiring in our building up to modern safety and efficiency standards.

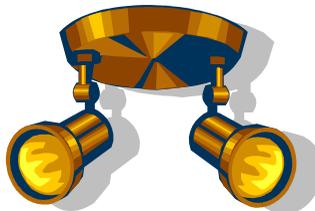


Flooring in the gallery has been lifted where necessary to accommodate cabling for the under-gallery and Lady Chapel lighting. Whilst we continue to rely on the temporary lights, pilot lights between the pillars under the gallery are installed and in use. The two new adjustable spotlights above the organ and the lectern have pleased both readers and musicians.

A scaffolding tower, erected to allow the lifting of heavy materials and gear into the roof space, has been dismantled. The remaining scaffolding rails provide necessary additional protection along the parapet and will also be removed on completion of the project.

This has been and continues to be a complex project. Martin Palmer, our designer and supervisor is always happy to answer questions on its progress when you see him in church.

At this stage it is not possible to give a precise date for completion. However, whenever it is, one thing is sure: we shall need an army of volunteers to Spring clean our lovely building.



## GENESIS NEWS



The Genesis Trust has launched a campaign to secure long term premises for the charity in central Bath. Following a series of relocations enforced by decisions of Bath and Northeast Somerset Council to dispose of properties occupied by the Trust, the future of key aspects of Genesis work is now threatened by the imminent disposal of their current home at 1-3 James Street West.

Genesis has formed a partnership with Somer Housing Group to prepare a bid for the building which delivers a combination of much-needed social housing with facilities for Genesis Wood Works and Life Skills Projects. The Genesis campaign is being supported by B&NES Councillors Cherry Beath and Carol Paradise as well as by Bath's MP, Don Foster who visited the Genesis headquarters last month.

In response to a question tabled by Councillor Beath at the Council's Cabinet meeting on February 6th, Councillor Malcolm Hanney confirmed that the James Street property will be coming to market next April. Bids are to be evaluated on a combination of financial and proposed use criteria.

Genesis Trustee, Steve Bruce-Jones said, "We are convinced that James Street West is the ideal location of the work of Genesis to thrive and grow. We aim to persuade the Council that the many social benefits which we provide for homeless and vulnerable people in Bath, as well as the potential for Somer Housing to provide social housing, should be taken into account in the selection of a purchaser for this site."



Any members of the public or local organisations wishing to add their support to the Genesis campaign should contact Sarah Thorn at Genesis 01225 463549 or [sarah@genestrust.org.uk](mailto:sarah@genestrust.org.uk).

**Another Archbishop: Another Headline**

There was an important news story at the start of last month. I know it was important because it lasted almost half of the 6 o'clock news bulletin's length. In common with many news stories, it wasn't reporting an event that had actually happened, but rather it reported the reaction to comments made in advance of something that was due to happen later that evening; in this case a lecture given by a theologian-poet to a gathering of lawyers.



The lecture was given by the Archbishop of Canterbury who addressed sharia law and its relation to secular law in Britain. I listened carefully to the words quoted in the news. The Archbishop had said that some accommodation with sharia law was "inevitable". His critics were unanimous that sharia law should never be introduced in Britain, a response which seemed irrelevant to its inevitability.

Anyone who has listened to Dr Williams knows that his manner of speaking is ill-suited to the sound bites demanded by a news item, even one lasting almost half of the bulletin's length. The idea that he had idly mused that it would be awfully nice for the Muslims to have their own law is preposterous. Both the interview and the lecture are available on the internet and, as you would expect, the Archbishop's arguments are careful, detailed and dense. The following paragraphs give a small flavour of them.

The suggestion at which so much offence was taken was this: that certain bodies should be given legal recognition, within a limited range of civil matters, to make rulings and to arbitrate on matters which are brought before them, always subject to the restriction that they have no authority to diminish or remove the rights given by the state's legal system: in particular, to permit Muslims to choose to settle disputes according to Islamic teachings.

The only alternative, he said, is to force people to choose between their culture and their country, to claim that the state defines the only communal identity, that secular government has a monopoly on public and political identity and that all other relations, commitments, protocols and modes of behaviour belong to private and personal choice. This, says the Archbishop, is simplistic; our social identities are not constituted by one exclusive set of relations or mode of belonging. Why should the law have the ability to prevent communities from ordering their affairs as they wish, including





resolving civil matters such as marriage or finance? Given the existence of such structures, which necessarily may not remove rights and protections granted to all citizens, why should the state not recognise their judgements?

This is not usually the kind of language to provoke a media frenzy.

I don't know whether his arguments are right, whether sharia courts should be given some recognition, but he deserved a more intelligent response than he got, even from government ministers past and present. "There is a tendency for well-meaning liberals to believe that we have to accommodate something which is external to our country," thinks David Blunkett, reminding us that he considers "liberal" to be an insult and possibly surprising the large number of his constituents who may not regard their faith as external to the United Kingdom.

"You cannot run two systems of law alongside each other", said Culture Secretary Andy Burnham, implying that British statute and case law, together with European courts, not to mention Ecclesiastical Courts and the Jewish Beth Din make up a single system, but that one more court would break the camel's back.

For inflammatory hyperbole and straightforward misreporting, the Sun's opening sentence cannot be beaten. "In an explosive outburst Dr Rowan Williams, the country's top Anglican, said there should be one set of rules for Muslims — and another for everyone else."

Listening to the lecture, with its complex arguments and scholarly references, it is incredible that it was considered a good subject for an article in *The Sun*, until you look at the pictures that accompany the article: a bus from the 2005 bombings (captioned 'carnage... bus is destroyed during the 7/7 bombings'), a young African man with a bandaged right arm ('cruel cut... amputated') and a man stripped to the waist and tied to a post ('flogging... then hanged'). These help enforce the article's underlying message; Islam is barbaric and if we let the liberals have their way, we will be swept away in rivers of blood. If these are the images popularly associated with Islam, then perhaps the Archbishop's words were indeed politically inept.

That was my initial reaction the day after the Archbishop's lecture. A week later, the headlines were still rumbling on: he found supporters for his remarks in unlikely places, the leaders in the *Guardian* were generally supportive; there was a sharp divide between those who think the media is to blame for distorting his words and those who think he is to blame for

using words susceptible to distortion and those who like to call for disestablishment, or the Archbishop's removal, have found it to be an opportune moment to renew those calls.

On the face of it, the fuss was ridiculous. The Archbishop's seat in the House of Lords does not give him sufficient temporal authority to experiment with the legal system. Why should anyone other than Anglicans care what he says?

The press invited us to believe that "Muslim" equals "sharia" equals "stoning and amputation". Did the Archbishop explain that this wasn't true? No, that would have been insulting. Did he explain what sharia law is? Yes, but this wasn't mentioned in the coverage. The emotional summary of his lecture, for me, was that British Muslim and British Islam are not oxymoronic, any more than British Christian. Rather than this being a platitude, this gave editors an opening to sell papers by scaring people. The Archbishop called for tolerance and acceptance and was attacked and mocked for it. It is not the Archbishop's words that scared me, but the reaction of the press.

*David Marles*



## **MOTHERS' UNION NEWS**

First, may I thank everyone for your prompt response to my annual request for subscriptions, which have now all been collected and receipts issued. Members will be notified of all MU Deanery events, and we will continue with our usual activities,

including our monthly mid-week Corporate Communion and our usual October "Refuge" Appeal. We also hope to have a Summer Sunday Overseas After-Church Bring and Buy Sales Table once more.

We were all extremely glad to see our Leader, Margaret Burrows back in Church again. Happily, she is making steady progress and joining in Church activities whenever possible.

Our next Corporate Communion will be on Wednesday March 12th and will be followed by a Lent Lunch at St Mary's. We do hope that all members will be able to attend, and we look forward to seeing you there.

*Sylvia M. Ayers (MU Secretary)*



# Prayer Cycle for March

## *February*

- Sat 1** For our hospitals, nursing homes and local surgeries and for those who work for the emergency services.
- Sun 2** For the work of the Mothers' Union. For our own mothers and all who have cared for us.
- Mon 3** For our next-door neighbours; for our colleagues at work.
- Tues 4** For all who are working on the Church's new Lighting Scheme.
- Wed 5** For the work of Dorothy House, for those benefiting from its care and for their families. For all attending the Lent Lunch today.
- Thurs 6** For Emma, Margaret and Sarah, our Deanery Synod representatives.
- Fri 7** For the Cedar Tree project; for Nicky and all the helpers; for our local community.
- Sat 8** For Angela and Chris, our Churchwardens; for Frank and Yvonne, our Deputy Churchwardens.
- Sun 9** On this Passion Sunday, we pray for those who suffer in body, mind or spirit: for those who care about them and worry about them.
- Mon 10** For Rowan our Archbishop and for Peter our Bishop. For all Anglican Bishops and Primates.
- Tues 11** For Judith, who prepares our weekly notice sheet.
- Wed 12** For Cyril and Mark our Readers; for Sarah's ministry at Batheaston.
- Thurs 13** For our Church Council, that the Holy Spirit may guide their discussions this evening.
- Fri 14** For all our readers, chalice assistants, intercessors and sidespeople. For Sarah, who draws up the Laity Rotas.
- Sat 15** 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 16** We pray for the safety of those who are travelling.
- Mon 17** That the Holy Spirit may guide all our prayers and meditations this Holy Week and prepare us for Easter.
- Tues 18** For our Clergy Team.

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- Wed 19** For intelligent interfaith dialogue; for all those affected by acts of terrorism.
- Thurs 20** For those who dedicate their lives to the service of others.
- Fri 21** For all who have lost their way or their hope. For all feeling forsaken and alone.
- Sat 22** For those who wait for healing and peace. For those who wait with them.
- Sun 23** Alleluia! The Lord is risen! He is risen indeed! Alleluia!
- Mon 24** For our friends, for feasts, for all the blessings poured upon us
- Tues 25** For David, our Treasurer.
- Wed 26** For Angela, our Verger
- Thurs 27** For members of our congregation who can no longer attend church due to illness or infirmity.
- Fri 28** For Mark, David and the choir. For a spirit of joy in our worship of the Lord
- Sat 29** For the leaders of our country, that they may follow paths of peace and righteousness.
- Sun 30** For the work of Genesis. For all helping at the Lunch Box today.
- Mon 31** We thank God for the blessings of the month now ending.
- April**
- Tues 1** For all who feel lonely. For those with no-one to turn to.
- Wed 2** For Nicky, our Magazine Editor
- Thurs 3** For those facing redundancy, for those who are unemployed.
- Fri 4** For the work of USPG in general, and especially for St Anne's Hospital, Lake Malawi. For Adrian Pegg, our USPG representative.
- Sat 5** For our children and young people and for our Junior Church leaders.

## Recipe of the Month!

We are following on this month with another Christmas-Fair-themed recipe; you may have been lucky enough to purchase a jar of "Grandma's Chutney" from the cakes and Jams stall. Here, Emma Elliott tells you how to recreate this chutney for yourself..

The following recipe is Grandma Quickenden's. It came originally from her neighbours in Bedford. They used to make it in huge quantities to sell to the superior grocer; Miss West's in St Cuthbert's Street, Bedford, back in the 1950s. It is excellent with cheese or curry.

- 7 lb cooking apples
- 3 1/2 lb onions
- 5 lb Demerara sugar
- 3/4 lb sultanas
- 3/4 lb raisins
- 1.5 quarts vinegar (that's 3 pints!)
- 4 oz salt
- 1 tsp gravy salt (Bisto)
- 1 1/2 tsp cayenne pepper
- 2 oz mustard seed
- 2 1/2 oz ginger



Peel, core and slice the apples.

Peel and mince the onions.

Put all the ingredients into a large preserving pan.

Bring to the boil and simmer until the apples disintegrate.

Add the sugar and boil until the mixture thickens.

Bottle into hot sterile jars.

Keep for at least 1 month before eating. This will mature the flavours.

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

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

### **PAST HISTORY**

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

### **MINISTRY**

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

### **SERVICES**

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

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

### **CHURCH COMMUNICATIONS**

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

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