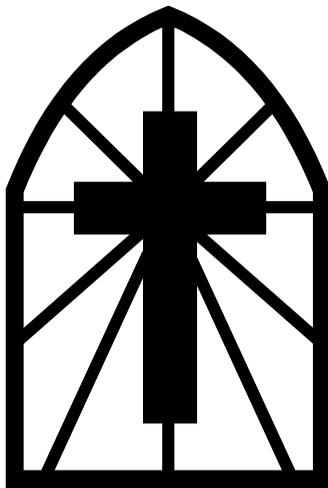


CHRIST  
CHURCH  
CHALLENGE



June 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.*

Many thanks, as ever, to all of our contributors. Articles and news items are always most welcome. They can be emailed to [admin@christchurchbath.org](mailto:admin@christchurchbath.org), or handed to Nicky, David or one of the Church Wardens.

**From the Church Registers**

**Holy Matrimony**

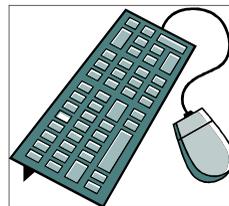
24<sup>th</sup> May Matthew James Derrick and Eleanor Mary Tebbit



## *Forum...*

### **Water, water, everywhere**

Once again, a Bank Holiday has been blighted by torrential rain. Only the north of England escaped the deluge. If you spent the holiday weekend in a sodden tent in the west of England, you will find it difficult to imagine a water shortage. And yet for many people in the world, water is a desperately short commodity.



Water is so abundant on this planet that some believe the Earth should be called the “water” planet. In the account of Eden in Genesis 2, a river flows out of Eden to water the garden. Life and water are overflowing. God blows moist breath into the clay to bring the human to life. Water and earth are combined by God to make us humans.

Throughout the stories of the Hebrew Bible water plays a key role. One of the first recorded treaties or covenants between humans in the Bible is a water-use compact. After Abraham complains to King Abimelech about access to a well, they swear an oath about access to the well’s water and name the well Beersheba, the “well of the oath” (Genesis 21:25-34).

Many Psalms and Proverbs remind us of God’s bountiful gift of water and our need to share that gift. Proverbs reminds us that the one who gives water will get water. Proverbs 25:21 directs us to give food and drink to even our enemies: “and if they are thirsty give them water to drink.”

For Jesus, sharing God’s gifts was often exemplified by the use of water. In Matthew 10:42 he says “who ever gives even a cup of cold water to one of these little ones in the name of a disciple — truly I say to you, none of these will lose their reward.” Despite the abundance of water on the Earth, we humans are doing a rather poor job of sharing the abundance.

According to the World Council of Churches, 80 percent of the disease in poor countries of the world is related to poor drinking water and sanitation. Six thousand children a day will contract diseases linked to unhealthy water. Since 2025, half of the world’s poorest countries have faced moderate to severe water shortages.

Forty percent of the world’s population goes thirsty every year, but there are stark differences in water use. In Western Europe, water use continues to climb, but in East Africa water use per capita has halved in the last 30 years. In that area, women and children now walk an average of 21 minutes for each trip to collect water.

We may see water, water everywhere and rue a blighted holiday weekend but there are many in the world who have scarcely a drop to drink. In Matthew 25, Jesus elaborates on the comments made in Matthew 10 about providing a child with a cold drink of water. In the 25th Chapter of Matthew, Jesus declares that one of the ways both individuals and nations will be judged is by the water and other services we have provided to the least, the poorest members of the human community.

*Antony*

## Lectionary for June

	Old Testament	New Testament	Gospel
<b>June 1</b>	<b>Trinity 2</b>		
	Deuteronomy 11.18-21, 26-28	Romans 1.16-17; 3.22b-28	Matthew 7.21-end
<b>8</b>	<b>Trinity 3</b>		
	Hosea 5.15-6.6	Romans 4. 13-25	Matthew 9.9-13, 18-26
<b>15</b>	<b>Trinity4</b>		
	No reading	Romans 5.1-8	Matthew 9. 35-10.8
<b>22</b>	<b>Trinity 5</b>		
	No reading	Romans 6.1b-11	Matthew 10.24-39
<b>29</b>	<b>Peter &amp; Paul Apostles</b>		
	No reading	Acts 12.1-11	Matthew 16.13-19
<b>29</b>	<b>Trinity 7</b>		
	Zechariah 9.9-12	Romans 7.15-25a	Matthew 11.16-19, 25-30

# Church Calendar for June

<b>Jun</b>	<b>1</b>	<b>Sun</b>	<b>SECOND SUNDAY AFTER TRINITY</b>	
			JUSTIN, Martyr at Rome	
			6.30pm	Choral Evensong
	<b>6</b>	<b>Fri</b>	11.00am	The Cedar Tree Community Café
	<b>8</b>	<b>Sun</b>	<b>THIRD SUNDAY AFTER TRINITY</b>	
			BISHOP THOMAS KEN of Bath	
	<b>9</b>	<b>Mon</b>	ST COLUMBA of Iona	
	<b>11</b>	<b>Wed</b>	ST BARNABAS, Apostle	
			11.00am	Holy Communion followed by Lunch
	<b>13</b>	<b>Fri</b>	11.00am	The Cedar Tree Community Café
	<b>15</b>	<b>Sun</b>	<b>FOURTH SUNDAY AFTER TRINITY</b>	
	<b>16</b>	<b>Mon</b>	ST RICHARD of Chichester, Bishop	
	<b>20</b>	<b>Fri</b>	11.00am	The Cedar Tree Community Café
	<b>22</b>	<b>Sun</b>	<b>FIFTH SUNDAY AFTER TRINITY</b>	
			ST ALBAN, First Martyr of Britain	
			3.30pm	Haycombe Open Day
	<b>23</b>	<b>Mon</b>	ETHELREDA, Abbess of Ely	
	<b>24</b>	<b>Tues</b>	THE BIRTH OF JOHN THE BAPTIST	
	<b>27</b>	<b>Fri</b>	11.00am	The Cedar Tree Community Café
	<b>29</b>	<b>Sun</b>	<b>SIXTH SUNDAY AFTER TRINITY</b>	
			SS PETER and PAUL, Apostles	
<b>Jul</b>	<b>4</b>	<b>Fri</b>	Church Weekend at Brunel Manor	
	<b>6</b>	<b>Sun</b>	<b>SEVENTH SUNDAY AFTER TRINITY</b>	
			ST THOMAS MORE, Martyr	

# Laity Rota for June

		OT Readers	NT Readers	Gospel
<b>June</b>	1	Bob Siderfin	Esme Buss	Ann Kemp
	8	Morny Davison	Penny Edwards	Georgina Bowman
	15	No reading	Chris Graham	Mark Elliott
	22	No reading	Jane Fletcher	Margaret Heath
	29	No reading	Judith Anderson	Margaret Burrows
<b>July</b>	6	Judith Bishop	Emma Elliott	Richard Gabe

## Chalice Assistants

<b>June</b>	1	Ann Kemp	Janet Mahto
	8	Chris Graham	Jane Fletcher
	15	Penny Edwards	Bob Siderfin
	22	Andrew Sillett	Tessa Claridge
	29	Bev Pont	Margaret Burrows
<b>July</b>	6	Margaret Heath	Janet Mahto

## Intercessors

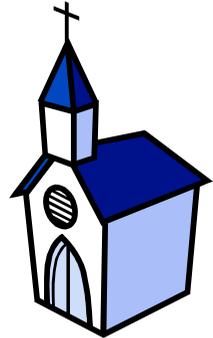
<b>June</b>	1	Georgina Bowman
	8	Rev Antony Claridge
	15	Mark Elliott
	22	Penny Edwards
	29	Bev Pont
<b>July</b>	6	David Marles



		8am	10am	
<b>June</b>	1	Arthur Jones	Morny Davison	Tessa Claridge
	8	Clive Tilling	Margaret Silver	Frank Twissell
	15	Arthur Jones	Ken & Sylvia Ayers	
	22	Clive Tilling	Joan Bunkin	Jean Ferguson
	29	Arthur Jones	Janet Mahto	Margaret Heath

## **Churches Together in Bath**

The Central Zone Committee met on Wednesday 7 May. Christ Church transferred to the Central from the Northern Zone a number of years ago; we are not with our LGM partners but other friends such as St Mary's, Julian Road. The group is small and friendly, rather like one of our council meetings except that a good variety of Christian denominations are represented.



Marion Hackett is about to have further surgery and we are asked to remember her in our prayers. She has been replaced as Secretary by MARGARET LEDBURY and COLIN HUNT. We agreed to use e-mail in future, as much as possible.

As usual, we reviewed our various services and the Cross walks; although the latter concern all the churches, Central Zone contributes generously and the finale is outside the ABBEY, which cooperates with the planning committee.

It was observed that the TRAVELLING LIGHT had gone AWOL *again*: it was once found in a cupboard! If rescued, it should come to us at Christ Church on October 5.

ROGER NUNN reported on CTB activities especially the DEBATE ON CLIMATE CHANGE, which had been attended by about 350, including many young. By the time this gets into the JUNE magazine you should have been able to read a summary in our CTB newsletter or to Google details on the ABBEY website. My summary will therefore be brief. PROF. ANIL MARKARANDA told us it was now "very likely" that climate change was caused by human activity - a view hotly contested from the floor. MARTIN PALMER, a cheerful optimist like the early Chinese Christians on whom he has done so much fascinating work, considered "stewardship" sounded managerial and said there were other, gentler, ways of looking at our relationship with the planet. ANDREW PENDLETON of CHRISTIAN AID spoke from experience of the devastating effect of climate change on poorer countries. SARAH PUGH told us of TRANSITION BRISTOL.

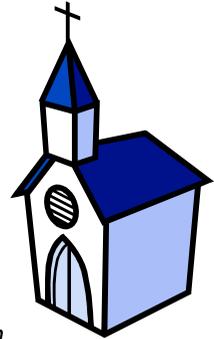
You can read more on our notice board - I collected all handouts and rushed them to Christ Church on Ascension Day. Roger said the M.U. booklet was particularly good on what one can do AS AN INDIVIDUAL. I agree. At the CTB AGM there will be further discussion on what churches can do - alas, I have sent apologies but Sylvia will be back by then and I hope she can attend and report. It was announced that KEITH MOSS will do a church audit FREE. One suggestion I understand is the Abbey Cemetery could be planted with apple trees.

At the AGM Roger's successor will probably be formally elected but Roger will carry on until September.

FUTURE MEETINGS ARE PROVISIONALLY 10 JULY, 10 SEPT, 13 NOV AND, WITH AGM, HERE AT CHRIST CHURCH 4 FEB 2009. PLEASE IF YOU ARE PLANNING EVENTS AVOID CLASHES.

Other suggestions - do tell Sylvia or me of your thoughts on CTB - feedback on events welcomed, please.

*Margaret Heath*



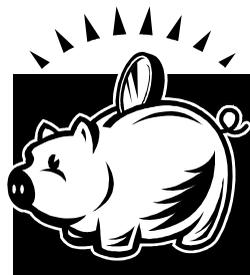
## A fond farewell

On Sunday 1<sup>st</sup> June we say goodbye to our dear friends Chris and Ann Kemp. Chris and Ann have worshipped at Christ Church for more than 20 years. They have been good and faithful members of our church, giving generously of their time and energy in a variety of ways. For example, many will remember the meals they organised with their daughter Kate, transforming the schoolroom into a high class restaurant with cabaret. Ann was also involved in the liturgical life of our church both as a server and crucifer.

When Ann and Chris decided to close their antiques business on Lansdown it seemed as if retirement beckoned. However, after little more than a year, they are going back into the business they love. Sadly, it means a move from Bath to a village near Ludlow where they will start a new business. We shall miss them both. We offer our thanks for all they have been to us. They take with them our love and our prayers for a happy and successful new life in beautiful countryside of the Welsh Marches.

**Giving really is better than receiving...**

The credit crunch, falling property prices, rising fuel costs .... and who knows what food prices are doing? It is a fair guess that most of us are making some economies right now.



But just what do we cut and are we in danger of throwing the baby out with the bathwater? I am talking about our charity donations.

With less available cash it is natural we should look at expenses that perhaps we could do without and for many of us charities don't even get a look in. We think about the expensive gym membership or the foreign holiday but we don't even take the decision to stop donating. We just do it, without even thinking. We stop giving.

But for charities, facing exactly the same price hikes us they have no choice. They don't have any extras to cut back on. They're already down to basic essentials only but their bills keep coming – increased like the rest of us.

For a charity like Bath Cats and Dogs here at Claverton Down, this couldn't be worse timing. They are already suffering a financial shortfall from the happier more prosperous days so have had to make cutbacks down to the bone. There isn't anything more they can do. Yet not only are donations down but they have to take the increase in abandoned pets that some people just can't afford to keep. That's on top of the people who split up or move away. More animals, less money. It's what is known as a double whammy. But it's not funny.

Bath has probably one of the best animal welfare centres in the UK and it hires the most dedicated staff. We should be very proud because it is something other cities envy and want to achieve given time and money. If we lose it, we won't get it back and will be faced with council run centres who will keep animals a week before putting them to sleep no matter how healthy or lovable they are. And we the public will go there to choose a pet and know that the animals we leave behind will almost definitely be gassed if we don't take them home. Eventually we won't go as we'll find it too depressing and so the problem will get worse and everyone will wonder why we didn't do more to save the wonderful place we had.



'But someone else will save it' we all say. "Why me?" And we will sigh with the relief of this false assumption. Well, animal charities get no lottery cash, no TV telethons and precious little grants. Unless they have a

large legacy they depend largely on the public to help them out. In short that is **you** and that is all they get. If you stop giving, they have nowhere else to go. The money they sell the pets for is nothing like as much as it costs them to keep. And still people object, wanting free animals.



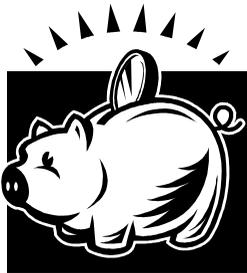
We love our pets and we should love knowing that if the worst happened they would be there to help but imagine life without them and life with a council 'animal catcher'?

OK so it is not just pets – all charities are suffering and many, many will go under during the next few months or years. Hospice care. Premature babies. Help the Aged. Some are rich and some will get outside help, some like the many animal charities in this country will not get by.

When we are next making cutbacks let's just consider what we really need to cut back on. The glossy magazines, yet another new dress, expensive takeaways or the extra food that we will inevitably throw out uneaten. I am not in any doubt at all that when I make cuts in my budget I will **increase** my charity donations whilst cutting out anything I really don't need (that's lots!). Charities? I believe that not only do we need them but that they define us as a civilised and compassionate society. They are something for us to be proud of - especially here in Bath.

And if money really is too tight to mention and donating is impossible, why not consider volunteering? Most charities are overjoyed when someone does a job for them free when otherwise they might have had to pay to have it done. This ranges from making tea at events, fixing fences, dog walking, home visiting, office work, envelope stuffing ... as little or as much as you can do. Or if you have everything you need why not ask friends and family to make donations for you instead of unwanted birthday or Christmas presents? (a bit drastic this one!)

Recessions come and go but some of our best charities just go. And we never get them back. Think of that when you buy your next guilty pair of shoes (you know you'll never wear them) and will sit in your wardrobe making you feel guilty. Don't buy the coat, the takeaway or the new DVD ... instead write a cheque to someone who will be a lot happier when they receive it than you will be frittering away your cash.



*Christine Wilson*

## WRIT IN STONE



One can learn a lot from gravestones – and the gravestones of Cumbria are particularly informative. In the old churchyard at Brampton, a village just outside Carlisle, the stones give not just names and dates but occupations too – butcher, doctor – or career highlights such as ‘a veteran of Copenhagen and Trafalgar’. With some, the red Cumberland sandstone is too worn to make out anything. Other stones have split or are covered in lichen, or have fallen over altogether. So I couldn’t find the great-great-great uncle I was looking for on the instruction of my brother who has caught the family history bug.

Martin is much better than I am at tracking down gravestones and the stories they tell. Visiting Kensal Green cemetery in London, my brother found a great great-uncle Frank who was previously quite unknown to us. The 1873 inscription said he had ‘died as the result of an unfortunate accident universally regretted.’ It turned out that young Frank had fallen to his death over the banisters at the Junior Carlton Club in Pall Mall while larking about with some friends after a prolonged post-prandial visit to the Upper Smoking Room.

A particularly informative family gravestone in the churchyard of Kirkandrews-on-Esk records the move down south many decades earlier, from the farm right on the border with Scotland to the bright lights of London and success in the furniture business. The challenge to me, over the May Day bank holiday weekend, was to get one further generation back – on the Scottish side of the border. And against the churchyard wall at Canonbie, I found the gravestone of my great-great-great-great grandfather Peter Graham who was born as long ago as 1740.

In earlier centuries, the Grahams had survived in the lawless Debateable Land that separated England and Scotland. Nobody quite knew where the border was and the Border Reiver families had similarly hazy notions of ‘yours’ and ‘mine’. They tended to get their retaliation in first and raids on neighbouring farms for revenge or recovery of stolen sheep and cattle were commonplace. The system was later very much romanticised by Sir Walter Scott, but there was nothing charming about it. And the Grahams were up to their necks in the business.

It was a Graham who devised the very first protection racket and introduced the word ‘blackmail’ into the language. It’s actually Black Meal. Leave a sack of meal in the west porch of Arthuret Church, at Longtown, and we’ll leave you alone. The blackmailers were cheeky enough to

maintain running lists on the church notice board of who had paid and who hadn't. 'Then they invented comprehensive insurance - two sacks of meal,' the priest-in-charge told me. 'One sack says we'll leave you alone. The second sack says if anyone else bothers you the Grahams will go after them for you.'

All this came to an end in the few years after the death of Queen Elizabeth in 1603. The Scottish King James VI became James I of England and there no longer was a border to be defended. The more astute reiver families like the Scotts and the Kerrs co-operated with the authorities and were rewarded with titles – and with the lands of irreconcilables like the Grahams.

Arthuret Church itself was rebuilt from the proceeds of a national appeal to every parish in England and Scotland as a thank offering for the preservation of His Majesty from the Gunpowder Plot. Within a decade, says Alistair Moffat, the latest historian of the Border clans, 'enough reivers had been hanged, deported or ennobled to alter radically what had been a thoroughly uncontrollable society.'

In the previous century, the Church had tried to reform the reivers by excommunication and anathema. The pavement outside the museum at Carlisle features the names of all the reiver families carved around the base of a mighty stone - on which is set out the Archbishop of Glasgow's fearsome curse on the bad folk of the Border. If you are familiar with the story of the Jackdaw of Rheims you'll know the sort of thing. *Never was heard such a terrible curse!!*

*I curse their heid and all the haris of thair heid; I curse thair face, thair ene, thair mouth, thair neise, thair tongue, thair teeth, thair crag, thair shoulderis, thair breist, thair hert, thair stomok, thair bak, thair wame, thair armes, thair leggis, thair handis, thair feit, and everilk part of thair body, frae the top of thair heid to the soill of thair feet, befoir and behind, within and without.*

And, in view of the fact that the thieving was mostly done on horseback:

*The malediction that lichtit suddanely upon fair Absalon, rydant contrair his fader, King David, servand of God, throw the wod, quhen the branchis of ane tre fred (parted) him of his horse and hangit him be the hair, mot lie upon tha aintrew Scottis men, and hang thaim siclike tha all the world may se.*



When the Reiver Gallery was installed with money from the Heritage Lottery Fund there were mixed feelings about featuring the Archbishop's Monition in this way. And it seemed to bring the town nothing but bad luck.

First there was Foot and Mouth, then Carlisle experienced its worst ever flooding, and even the football team seemed doomed.

But there were also objections from local church leaders who thought both the celebration of banditry and the undue emphasis on hellfire and damnation were

unedifying. So, on a wall next to the cursing stone, is an explicitly Christian response to all the pain and hurt of more than 400 years ago. From St Paul to the Philippians:

*Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

And from the Epistle to the Romans:

*Do not be overcome by evil, but overcome evil with good.*

This inscription has in turn attracted the very modern graffiti 'Ha, ha. Your God is dead.' But in those Border church yards I sensed a deep faith in better things to come. In Brampton, with its little Norman church, build from the ruins of a Roman border fort and witness to so much reiver mayhem, the birds were singing, the gorse was in bloom, and the river Esk flowed busily by. On this site of battle, murder and sudden death the community's dead lie peacefully, 'in sure and certain hope of the Resurrection to Eternal Life' – and the deer come to graze quietly among the graves.

*Chris Graham*

## **MOTHERS' UNION NEWS**

The Branch would like to send our heart-felt thanks to all the members of our congregation who supported our Spring Appeal for the MU OVERSEAS FUND, on April 13th and 20th. We are very happy to report that on those two Sundays we collected the magnificent total of £85.00 for the MU Relief Fund and the Literacy Programme. This is almost as much as we raised two years ago at our last Bring and Buy Sale, which included several donations, and we do appreciate everyone's generous contributions.

As indicated previously, our MU Branch is now holding Corporate Communion once a month, to coincide if possible with a Metcalfe Lunch. Our next one will be at 11am on June 11th, the Feast of St Barnabus, and we hope to see all members at this Service.

*Sylvia M. Ayers (MU Secretary)*



## A Fair Sentence?

On the first Sunday of Trinity, Mark preached a moving and tender sermon on 'turning the other cheek'. He looked to the examples of Archbishop Tutu and Gandhi to explain how Jesus' teaching was not for us to be weak or submissive, but to have a deeper and more loving strength. Primo Levi's experiences in Auschwitz showed how a quiet, humanising strength, even in the world's most wretched places, can shine into the darkness of evil and the evil cannot overcome it.



The Old Testament reading for that day came from Leviticus; we heard laws governing how the ancient Hebrews were to care for the poor and vulnerable. We sang verses from Psalm 119, the long love song to the Law of the Lord. Mark's sermon, starting from these readings, considered judicial punishment and its purposes of deterrent, reform, public protection and retribution. In particular, Mark had never understood how punishment as retribution could be acceptable. As the reading said, "Do not seek revenge or bear a grudge against one of your people, but love your neighbour as yourself." I would like to consider further these different reasons for punishment within legal systems.

It's difficult to know, when looking at historical punishments, how much of a deterrent effect the judges and lawmakers thought they were having. Britain's Bloody Code of the eighteenth century had increased the list of capital offences to over two hundred, including pick pocketing goods worth more than a shilling and stealing a sheep. Back in 1217, Magna Carta's little sister, the Charter of the Forest, declared that "no one shall henceforth lose life or limb because of our venison." In other words, the thirteenth century considered death an excessive punishment for taking the King's deer, but the nineteenth thought it correct for taking a neighbour's sheep.

The 1752 Murder Act, which allowed for a murderer's body to be displayed in a gibbet, was entitled "An Act for better preventing the horrid Crime of Murder" which suggests that deterrence played a substantial role in sentencing guidelines. There was disquiet at the time about the excessive

punishments; juries knew, deterrent or not, that you should not hang a man for stealing a handkerchief. To persuade juries to convict, prosecutors often valued stolen goods below their true price, a crime which would attract a lighter



sentence. It seems juries did not feel it right to look to deterrence when justifying a punishment.



The reform of convicts is a desirable goal for society and often for the person being reformed. I say 'often', because we are talking about enforced reformation, some mandatory course of treatment; if the reform is not enforced, then it's not part of the punishment, it's an offer of help. In 2005, 22 men in the United Arab Emirates were arrested, charged with homosexuality and sentenced to be lashed, imprisoned for five years and to undergo hormone treatments. They probably did not consider this last element of the punishment to be the act of a benign authority helping them to be better citizens. Punishment masquerading as reform is, at its most extreme, brutal brainwashing according to a state approved template.

Preventing crimes, helping criminals to lead a better life and protecting the public are good ends, and that hides a danger. If we think we are doing good, there is no end to what we might try to achieve. But we must not use a person, especially one who has just been convicted of a crime, as a means to these ends. We must make the punishment must fit the crime. This is retribution.

Retribution is the opposite of anger and vengeance; it is the careful balancing of deed and desert. As Mark said in his sermon, "an eye for an eye" was not a minimum punishment, but a maximum. So it is with retribution. Retribution, re-tribute, is payback, but payback at a fair price. If fair payback is set at five years imprisonment, then neither deterrence, nor protection, nor the criminal's own good justifies his being kept for a further five. Hanging is not just recompense for a stolen handkerchief; it goes beyond retribution.

In setting a punishment, we start with retribution. Deterrence, reform and protection are to be considered and sought after, but first must come retribution, payback. A fair payback sets a limit to the punishment and protects the prisoner; without fair retribution, there is no justice.

Most of us, thank God, will never be called on to make such momentous judgements about other people. As Mark's sermon taught us, our road is to follow Christ, to stand with the oppressed and, in the face of injustice and cruelty, to pray for strength to show humanity and love.

*David Marles*

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# Prayer Cycle for June

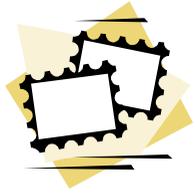
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*June*

- Sun* 1 For those in prison for whatever reason. For those spending time in young offenders' institutions, and their families.
- Mon* 2 We pray for the week ahead, and think especially of those who are unhappy or frustrated in their work.
- Tues* 3 For those facing redundancy, for those who are unemployed.
- Wed* 4 For our Clergy Team
- Thurs* 5 For all around the world affected by natural disasters or changing weather patterns.
- Fri* 6 For Mark, David and the choir. For a spirit of joy in our worship of the Lord.
- Sat* 7 For Judith, who prepares our weekly notice sheet.
- Sun* 8 For the leaders of this and every country, that they may be given understanding and wisdom.
- Mon* 9 For all who are travelling. For safety on our roads and railways.
- Tues* 10 For those who make coffee for us to enjoy after the 10am Communion service
- Wed* 11 For the Mothers Union; for its work around the world. For those who raised us and for those who care for us today.
- Thurs* 12 For our LMG partners, St Stephen's and St Mary's Charlcombe
- Fri* 13 For Cyril and Mark our Readers; for Sarah's ministry at Batheaston.
- Sat* 14 That rich countries may wake up to the disproportionate damage their societies do to the earth.
- Sun* 15 For all who help to run our Junior Church, for Sarah who co-ordinates the rota, and for all our children
- Mon* 16 For children being bullied at school. For parents who worry about them and do not know how to help.
- Tues* 17 For Angela, our Verger
- Wed* 18 For our hospitals, nursing homes and local surgeries.

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- Thurs 19** For our local councillors, for Don Foster, Bath's MP.
- Fri 20** For couples experiencing difficulties in their relationship. For the work of Relate
- Sat 21** For those who are lonely or feel uncared for.
- Sun 22** For all our readers, chalice assistants, intercessors and sidespeople. For Sarah, who draws up the Laity Rotas.
- Mon 23** For those people we find difficult, that we will remember that God loves them as much as he loves us.
- Tues 24** On the Feast of the birth of John the Baptist, we pray for those who wait without hope, that they may be reassured that God is Love and that his will shall be done
- Wed 25** For David, our Treasurer.
- Thurs 26** We pray for the University Chaplaincy Centre, for Angela the University Chaplain, and for all the chaplains
- Fri 27** For the Cedar Tree project; for Nicky and all the helpers; for our local community.
- Sat 28** For Margaret and Sarah, our Deanery Synod representatives.
- Sun 29** For those whose calling is to preach the Gospel; for every one of us, who are called to live it
- Mon 30** Let us thank God for the blessings of the month now ending
- June**
- Tues 1** For intelligent interfaith dialogue; for all those affected by acts of terrorism
- Wed 2** For the departed who have shared their earthly pilgrimage with us
- Thurs 3** 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.
- Fri 4** For Rowan our Archbishop and for Peter our Bishop. For all Anglican Bishops and Primate.
- Sat 5** For all attending the Church Weekend at Brunel Manor, for those who remain in Bath and their work and worship this weekend.
- Sun 6** On this Sea Sunday, we pray for the work of the Mission to Seafarers and for all working and travelling on the sea.
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## Missions to Seafarers



Are you going on holiday this year? I expect that while you are away, you will spend some of your time writing postcards of the 'Wish you were Here' variety. Then, of course, on your return, there will be a comforting pile of similar cards on your doormat, showing that you have not been forgotten. The question then arises: What to do with all this largess? Well, obviously, they go on the mantelpiece for a week or so, but what then? Do they get thrown away? If so, then STOP. Those pretty postcards still have value, so before you put them in your Green Box, please pause a moment to cut carefully round the stamps, leaving a half inch border. These can then be put in the 'A' pigeonhole in Church, where they will be very gratefully received by yours truly.

All 'pictorial' stamps, especially those from abroad, are very warmly welcomed, but the Mission can no longer sell the ordinary first and second class stamps, so unfortunately at the moment I have no option but to throw these away. I do thank my regular contributors for all you have given me in the past, and I look forward to receiving many more in the future. I cannot always thank you in person, owing to there often being no name on the parcels, so may this heartfelt THANK YOU be to you all, however few or many stamps you can give me.

As an advance notice, Sea Sunday 2008 will be held on July 6th. To show Christ Church's special support, on this date there will be a plate at the back of the church for your welcome contributions. Details of the Mission's needs are in the Flying Angel Newspaper which is always available on the Church shelf, so I do ask you to be generous.

*Sylvia M. Ayers (Missions to Seafarers Secretary)*

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Officiating Minister	The Rev Antony Claridge, 62 Cranwells Park, Weston, Bath BA1 2YE 01225 427462
Assistant Clergy	The Rev Cliff Burrows, Stonecroft, Entry Hill Drive, Bath BA2 5NL 01225 334743
Reader / Director of Music	Mark Elliott, 32 Charlcombe Lane, Larkhall, Bath BA1 6NS 01225 445360
Reader / Magazine Distributor and Editor Emeritus	Cyril Selmes, 10 Daffords Buildings, Larkhall, Bath BA1 6SG 01225 420039
Churchwarden	Chris Gladstone, 5 Westwoods, Box Road, Bath BA1 7QE 01225 859969
Churchwarden / Verger	Angela Soboslay, 285 Newbridge Road, Bath BA1 3HN 01225 333297
Church Council Secretary	David Bishop, The Old Tannery, Turleigh, Bradford on Avon, BA15 2HG 01225 869409
Treasurer to the Trustees	David Marles, 5 Westwoods, Box Road, Bath BA1 7QE 01225 859969
Chairman of the Trustees	Yvonne Morris, 3 Summerhill Road, Sion Hill, Bath BA1 2UP. 01225 425555
Deanery Synod / Laity Rotas / Junior Church	Sarah Hiscock, 2 Mortimer Close, Bath BA1 4EN 07983 556759
Deanery Synod / Churches Together in Bath (CTB)	Margaret Heath, St Lawrence, Lansdown Road, Bath BA1 5TD 01225 428272
Mothers' Union (MU)	Margaret Burrows, Stonecroft, Entry Hill Drive, Bath BA2 5NL 01225 334743
CTB / MU Secretary & Treasurer / Missions to Seafarers / Calendar	Sylvia Ayers, 5 Forester Avenue, Bath BA2 6QD 01225 463976
USPG	Adrian Pegg, 68 London Road West, Bath BA1 7DA 01225 858809
Christian Aid / Children's Society	Your name here? Speak to Chris or Angela!
Organist	David Wrigley, 3 Haydon Gate, Radstock, BA3 3RB 01761 439355
Magazine Editor / Secretary to the Trustees	Nicky Gladstone, 5 Westwoods, Box Road, Bath BA1 7QE 01225 859969
Concert and Bookings Co-ordinator / Weekly Notices	Judith Bishop, 01225 869409 Email <a href="mailto:concerts@christchurchbath.org">concerts@christchurchbath.org</a>

# ***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.**