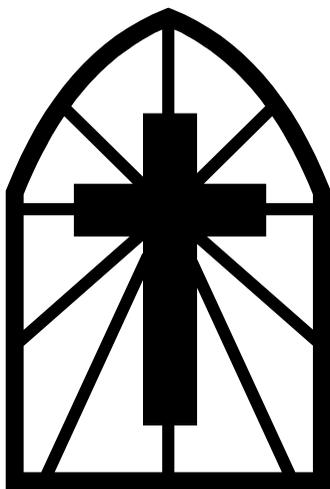


CHRIST
CHURCH
CHALLENGE



May 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

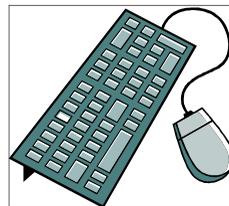
Angela and Chris, the churchwardens, would like to know about people who are ill, or of any circumstances in which the ministry of the Church would be welcome.

Ever-present God,
 Fill me with your Spirit,
 And send me out to make a difference
 To the voiceless; the powerless and
 the poor.
 Help me to know that
 I stand with all who seek justice
 And I go with the strength of your Spirit.
 Take my prayers and my time.
 Use them with others' to achieve
 amazing things.
 For the sake of your people,
 And to the glory of your name.

Amen

Forum...

In 1990 the government stated its aim to halve child poverty by 2010. However, recent indicators suggest that this goal is unlikely to be achieved. This news came as the government was forced into a partial backdown over compensation for vulnerable groups hit by the abolition of the 10p tax rate.



The Archbishop of Canterbury, Dr. Rowan Williams, led a debate in the House of Lords. Referring to the government's failure to achieve a full reduction of child poverty, he warned that in a period of economic decline the poorest in society, who carry a higher proportion of personal debt, were most at risk. Referring to "the impact on the family of economic inequality, credit and indebtedness" Dr Williams talked about the 'poverty trap' and the effect this has, particularly on children.

In a speech full of practical ideas, the Archbishop suggested ways in which government might help low income families avoid entering into cycles of unsustainable debt by improving financial education in schools, enforcing tighter controls on doorstep credit agencies and by helping to foster responsible alternatives to doorstep lending, such as those offered by Credit Unions.

The reference to Credit Unions will remind us, at Christ Church, that we once had a talk on the subject at our main Sunday service. The good news is the Bath and North East Somerset Credit Union (BANESCU) is thriving. Its mission is to provide friendly and affordable financial services. After payment of a membership fee of £1 members can save as little or as much as they wish, and may apply for a loan after saving for eight weeks. The amount borrowed can be up to three times the share balance at the end of the eight weeks. The repayment period is agreed between the member and the Credit Committee. A Credit Union is different to other lenders with a competitive interest rate of only 1% of the outstanding loan balance each month. And unlike many banks and lending agencies, there are no set up fees, no administration fee or early repayment penalties. Income from the interest is retained for the benefit of its members.

BANESCU also contributes to the financial education of children through its imaginative Money Munchers Clubs. For example, Peasedown St John Primary and Southdown Infants Schools children bring their special piggy banks to school and deposit their savings with the Credit Union. Each deposit earns a reward sticker, and regular savings earn reward gifts. Nikki Mason, Business Development Manager with BANESCU says

“The Money Munchers club is a fantastic way to teach children the importance of saving for the future, and helps to improve their financial skills in a fun way. The children can see their savings adding up each time they empty their piggy banks, it is great to hear what the children are saving their money for”.

Clearly, as the Archbishop suggests, Credit Unions are a thoroughly good thing. The one operating in our community on behalf of 350 members needs volunteers to maintain its collection points and to fill vacancies on the Board of Directors.

The telephone number is: 0117 986 5888

Antony

Lectionary for May

	Old Testament	New Testament	Gospel
May 4	Sunday after Ascension		
	No reading	Acts 1. 6-14	John 17.1-11
11	Pentecost		
	No reading	Acts 2.1-21	John 7.37-39
18	Trinity Sunday		
	Isaiah 40.12-17, 27-end	2 Corinthians 13.11-end	Matthew 28.16-20
25	Trinity 1		
	Leviticus 19.1-2, 9-18	1 Corinthians 3.10-11,16-end	Matthew 5.38-end
June 1	Trinity 2		
	Deuteronomy 11.18-21, 26-28	Romans 1.16-17; 3.22b-28	Matthew 7.21-end

Church Calendar for May				
May	4	Sun	SEVENTH SUNDAY OF EASTER	
	7	Wed		CTB Committee Meeting. St Mary Bathwick
	8	Thur	MOTHER JULIAN of NORWICH	
	11	Fri	11.00am	The Cedar Tree Community Café
	11	Sun	PENTECOST	
			Start of Christian Aid Week	
	12	Mon	7.30pm	Church Council
	14	Wed	ST MATTHIAS, Apostle	
	16	Fri	11.00am	The Cedar Tree Community Café
	18	Sun	TRINITY SUNDAY	
	19	Mon	ST DUNSTAN of CANTERBURY, Archbishop	
	20	Tues	7.30pm	Churches Together in Bath AGM
	22	Thur	FEAST of CORPUS CHRISTI	
	23	Fri	11.00am	The Cedar Tree Community Café
	24	Sat	JOHN and CHARLES WESLEY, Evangelists	
	25	Sun	FIRST SUNDAY AFTER TRINITY	
	26	Mon	ST AUGUSTINE, Archbishop	
	28	Wed	LAFRANC of CANTEBURY, Archbishop and Scholar	
	30	Fri	ST JOAN of ARC	
			11.00am	The Cedar Tree Community Café
	31	Sat	VISIT of the BVM to ELIZABETH	
Jun	1	Sun	SECOND SUNDAY AFTER TRINITY	
			6.30pm	Choral Evensong

Laity Rota for May

		OT Readers	NT Readers	Gospel
May	4	No reading	Sylvia Ayers	Margaret Burrows
	11	No reading	Judith Anderson	Judith Bishop
	18	Emma Elliott	Richard Gabe	Bev Pont
	25	David Marles	Eileen Selmes	Nicky Gladstone
June	1	Bob Siderfin	Esme Buss	Ann Kemp
	8	Morny Davison	Penny Edwards	Georgina

Chalice Assistants

May	4	Jane Fletcher	Penny Edwards
	11	Bob Siderfin	Andrew Sillett
	18	Tessa Claridge	Bev Pont
	25	Margaret Burrows	Margaret Heath
June	1	Ann Kemp	Janet Mahto
	8	Chris Graham	Jane Fletcher

Intercessors

May	4	Bev Pont
	11	David Marles
	18	Rev Cliff Burrows
	25	Chris Graham
June	1	Georgina Bowman
	8	Rev Antony Claridge



Sidespeople	8am	10am	
May	4	Arthur Jones	Margaret Silver Frank Twissell
	11	Clive Tilling	Ken and Sylvia Ayers
	18	Arthur Jones	Joan Bunkin Jean Ferguson
	25	Clive Tilling	Margaret Heath Andrew Sillett
June	1	Arthur Jones	Morny Davison Tessa Claridge

MOTHERS' UNION NEWS



The MU Banner which stands behind the altar in the side Chapel, is unfortunately very heavy to move about. Therefore, we say a big "Thank you" to Jane Kirkbride who so kindly carried it for us in the opening procession at the Easter morning 10am Service, when the rest of us were unable to do so.

The Branch would also like to send our heart-felt thanks to all the members of our congregation who contributed so generously to our Spring MU Overseas Appeal. As our collection dates continued to the end of April, at the time of writing I am not yet able to publish the final figure raised for this worthy cause, but I will certainly do so in due course.

Unfortunately, we are sometimes unable to announce definite dates in advance for our Corporate Communion, as we prefer to meet on the day when the service is to be followed by a lunch. However, we are planning to meet at 11am on Ascension Day to enjoy a "Metcalfe Lunch". Our grateful thanks go to Antony, John and June, who all give up so much of their valuable time for these events.

Sylvia M. Ayers (MU Secretary)

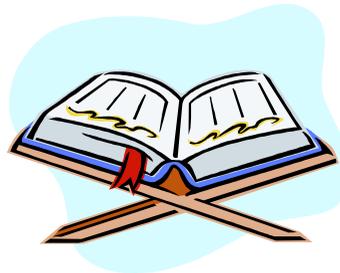
From the Church Register

Holy Baptism

6th April – Logan Matthew Lewis

Holy Matrimony

19th April – Lewis Boyd and Hazel
Turner



THOUGH WE ARE MANY



A few weeks ago, I had the chance to attend sung evensong in the chapel of Charterhouse, an ancient and historic religious site in the City of London. In the shadow of the counting houses of the Square Mile, between Barbican and Smithfield, is a tiny oasis of peace and calm – a former Carthusian monastery, founded in the 12th Century, where morning and evening prayer are still offered daily.

The Carthusians are a contemplative order. The brothers lived in cells off the cloister, for the most part only meeting in church, with their meals prepared by the lay brothers and posted in through a small window or 'guichet'. But the monks are long gone. In their place came generations of schoolboys. There are memorials to famous old boys of Charterhouse: Robert Baden-Powell who founded the Scouts, and Sir Henry Havelock, of Indian Mutiny fame. Charterhouse, like Harrow, is a soccer school, and the old cloister was where the boys could perfect their dribbling skills. Now the school too is gone, relocated in leafy Surrey in the 1870s. Today, Charterhouse continues as Sutton's Hospital, an almshouse charity established for the genteel poor under the terms of the will of its 16th century founder, a military man and billionaire Thomas Sutton. Alongside the charity with its community of retired 'brothers' are some smart City homes for the not so poor genteel.

At evensong, we remembered St Alphege, the Archbishop of Canterbury, martyred by the Danes in 1012. In the garden next to the chapel are the remains of the old priory church and, where once stood the high altar, a simple monument records the monks and lay-brothers who 'for conscience sake endured torment and death 1535 – 1537'.

The Charterhouse monks were the first victims of the English Reformation. Sixteen of the community suffered the penalty for High Treason because they refused to acknowledge King Henry VIII as Supreme Head of the Church of England, as required under the Act of Supremacy. This was the same law that did for Sir Thomas More that same year. Interestingly, More was a sort of lay Carthusian. He had joined the community to test his vocation and is also remembered in the chapel porch. How ironic that it had been Thomas More's ghosting of the anti-Luther tract *In Defence of the Seven Sacraments* for Henry in 1521 that had won his royal master the Papal title *Fidei Defensor* – Defender of the Faith, the Fid. Def. or F.D. on our coins.

The execution at Tyburn of the Charterhouse monks, led by their Prior John Houghton, marked the start of 150 years of killing in the name of English religion. Just down the road from Charterhouse is Smithfield, celebrated in *Foxe's Book of Martyrs*, as the killing ground of Bloody Mary's reign. Catholics killed Protestants as heretics, burning them at the stake. Protestants killed Catholics as traitors, more political than religious offenders.

Punishment for treason was hanging, drawing and quartering. The 'drawing' bit would be all too well understood by James Thomson, the retired colorectal surgeon who is now Master of Charterhouse. It was a particularly disgusting death, and because the surviving body parts were displayed on the various City gates and bridges there was nothing left to bury and consequently no graves to honour.

The office hymn, before Stanford in C, was set to a Grenoble Church Melody, appropriately from the region of La Grande Chartreuse, the mother church of the Order:

*The Lamb's high banquet we await
In snow-white robes of royal state;
And now, the Red Sea's channel passed,
to Christ, our Prince, we sing at last.*

At the back of the chapel is a not bad Victorian painting of the white-robed monks with halters round their necks being led to the gallows.

The readings were appropriately about forgiveness and fortitude. 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil,' ran the Second Lesson. 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.'



The C of E we know today is, of course, the product of this clash of Protestant and Catholic. The very words of Prayer Book Evensong are Thomas Cranmer's, largely translations of the Catholic Sarum Rite. But Cranmer himself was later burnt as a heretic. Yet without Henry's break with Rome when would we have had the Bible in English or the glories of Miles Coverdale's Psalter?

Almost 500 years on, the Carthusian Martyrs have become a focus of unity rather than division. On 4 May, the annual service of commemoration will jointly be led by Anglicans, Roman Catholics and Methodists – for John Wesley himself was a Charterhouse boy.

'The Carthusian Martyrs rebuke today's Christians with our foolish divisions over interpretation of the Bible, the ordination of women to the episcopate, and issues of human sexuality,' says James Thomson. 'Why can't we see how much more important are the things that unite us - our common Trinitarian faith and the Eucharist which makes us all one. The things that divide us cannot be more important than that.'



The following day, Parish Mass and Confirmation at St James's Church, Islington gave me hope. The church was packed, the liturgy inspiring. The Bishop of Stepney reported growing church congregations, more confirmands, more vocations, and growing financial independence at parish level. The Church of England is alive and well in North East London with its diverse population of black and white, Christians, Jews, and Muslims, rich and poor – all living side by side.

To the tune of *Plaisir d'Amour*, we sang

*My God loves me,
His faithful love endures.
And I will live like a child
Held in love secure.*

*The joys of love
As offerings now we bring.
The pains of love will be lost
In the praise we sing.*

At Evensong in Charterhouse the intercessions had named Rowan, St Alphege's modern day successor as Archbishop of Canterbury. We prayed for unity between Christians and between Anglicans. And we prayed that we can overcome pain with love. *Stat crux dum volvitur orbis*, the Carthusian motto, is a good thought for these challenging days. The Cross stands still as the world goes round. However much of a spin we are in, God is the same yesterday, today, and tomorrow – and he claims our allegiance above everything else.

Chris Graham

Christian Aid Week—11-17 May 2008

The changing climate is poised to reverse decades of development. Forget making poverty history; poverty is set to become permanent unless we address climate change as a matter of urgency.

Your donations this Christian Aid Week will help communities in the developing world to cope with the effects of climate change. But money in itself is not enough. We also need to act. We can all use our influence on politicians and business leaders in the rich world – who are the ones making many of the key decisions affecting poor countries. Global warming is not just a distant forecast. It's already happening now, and poor people are the ones who are being hit the hardest.

Climate change increases the unpredictability and severity of extreme weather patterns. During the past 35 years, hurricane-force storms have almost doubled. Eleven million people are threatened by hunger because of years of unprecedented drought in east Africa. Ninety per cent of the victims of weather related natural disasters during the 1990s were from poor countries. And an estimated 150,000 people are dying annually from diseases exacerbated by the changing climate. For example, scientists predict that malaria-carrying mosquitoes, which cannot survive at low temperatures, are now spreading the disease further as regions warm up, putting hundreds of thousands of people at risk.

And the outlook is bleak. Even if we are able to stabilise CO₂ emissions, global average temperatures are still likely to rise by at least 2°C by 2050. If this is the case, 1-3 billion people will face acute water shortages. Thirty million more people will go hungry as crops fail across the globe. Melting ice caps, combined with the thermal expansion of the oceans, means that sea levels are set to rise dramatically. A rise of one metre would displace ten million people in Vietnam and 8-10 million in Egypt, as well as potentially submerging around 16 per cent of Bangladesh.

Climate change is an issue of injustice. The world's poorest people have done the least to contribute to the problem, and yet they are suffering the worst effects. Carbon has fuelled the rich world's wealth and development. But the devastating impact of our CO₂ emissions on our climate means that poor countries cannot now develop in the same way.

Christian Aid is pressing for an international agreement to ensure that rich countries dramatically cut their CO₂ emissions so that poor countries can develop in a way that won't further increase climate change and condemn them to perpetual poverty. This agreement will call for rich countries to cut their own CO₂ emissions by at least 80 per cent by 2050; compensate poor countries for the damage already caused by climate change so they have the resources to adapt; and assist poor countries to develop in ways that will limit CO₂ emissions. Eighty per cent by 2050 means cuts of five per cent every year. This is the absolute minimum action required if global warming is to be kept below the tipping point of 2°C. Five per cent every year is a big challenge. But it's one that we must meet. Millions of lives depend on it.

As citizens of a rich country, we are all in a powerful position to make a difference. And this is where we need your help. Please sign the prayer and action card this Christian Aid Week, and send a message to the government that urgent action is needed on climate change now.

Campaigning works. Previous campaigns have delivered real change on issues such as debt and fair trade. We need to take action on climate change now, before it is too late.

Computers and Stories

The night before my first year university results were announced, and this will illustrate the extent to which the Churchill mathematicians of '91 knew how to party, a group of us monopolised all six of the College's computers to play a newly released game: Civilization. Its latest incarnation,



Civilization IV, is no less addictive as two of our younger members (5 and 7 years old) will agree. The game starts in the year 4000 BC, with the player controlling one or two bands of settlers or warriors on the verge of founding the first city of what will, with luck and skill and time, become a glorious Civilization.

There are a number of ways to win. You can try to annihilate all other civilizations; be the first to land a spaceship on a distant planet; or simply have the highest score when the game ends in a computerised Day of Judgement.



I find the game a bit magical. It gives the chance to see the whole of history unfold before your eyes, possibly, if you've got nothing better to do, in the course of a single night. It bestows omniscience and imposes a comprehensible structure on otherwise unimaginable epochs; a thousand years in our sight are like yesterday when it is past, or like a watch in the night.

Stories are everywhere, from folk tales, to novels, to answering "How was your day?" and, like Civilization, help us to give limits and meaning to the raw data, deciding what is important and why. Without stories, our lives are a series of events strung together, otherwise unconnected, except that we were there when they happened.

Following his visit to the mosque's open day (see next page) someone asked Joshua, who was bubbling with excitement, if he was going to become a Muslim. He responded emphatically, "Two letters! N! O!" The question is a challenge, and one a non-Christian could ask any believer. Why not be a Muslim, they could ask. Why did you choose Christianity and not another religion? Did you study the claims of Christianity, Judaism, Islam, Sikhism, and find that one was very likely and all the others were fanciful? That seems a very unlikely conclusion for an

My mosque visit

On Saturday I went to visit a mosque, it was so amazing. First I took my shoes off and someone showed me how to do wudu (it is where you wash yourself three times).



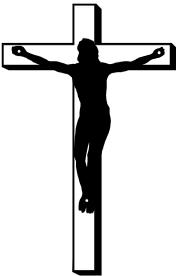
When you have done this, you are allowed to go and pray. You pray by pointing at Makka (or Mecca) then you must pray. Makka is a holy city for Muslims. They knew where it was because the carpet had a pattern on that pointed to Makka.



There were Flakes and drinks and cakes. It was the best day ever.

*Joshua Gladstone
(aged 7)*

honestly objective inquirer to have reached. And yet anything less would not appear to justify the devotion to the theological, philosophical and historical claims required by your chosen religion.



They might continue. Doesn't it look as though you plumped for the religion you were most exposed to? Don't you hold those beliefs because that's your religion, rather than the other way around? And if you hold your beliefs for some reason other than their being true, wouldn't you hold them whether they were true or not? Their suspicion, put bluntly, is that we are not Christians because we believe Christ rose from the dead; we believe that Christ rose from the dead because we're Christians.

The suspicion that believers are engaged in this kind of intellectual dishonesty can be a strong barrier to someone becoming a Christian, or even perhaps remaining a Christian. It's no good saying Christ is the Truth if that truth is based on double think.

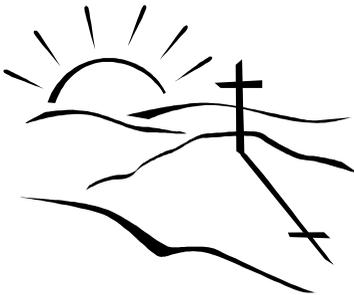
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Continued from page 13

Religious beliefs are stories; they give meaning to the world. You must honestly believe they're true, or you're being dishonest again. I do believe that Christ redeemed the world through his death and resurrection, but one reason I believe it is true, is because that story makes all the other stories, all the rest of life, make sense.

You can't start to understand the world from nothing and from nowhere; you always have a point of view. You can change that point of view, but you've always got one unless you close your eyes. If you think you have an objective point of view from where you can judge all facts even-handedly, it means you don't know what you believe clearly enough to express it.

For some, waiting for Jesus' return can give the whole of history a shape and a meaning; like the end of the computer game, but with better graphics. For others, their beliefs give meaning to their whole life; faith



can tell us that our own death is part of a longer journey. It can tell us that our struggles, the kindnesses we give and receive, everything we do, is not meaningless or forgotten. Everything is seen eternally by God, and our steps towards God, however often they falter, are not lost in a sea of forgotten history, but fit with what the universe was made to be, with what we were made to be.

Our faith, whatever it may be, doesn't make sense in the way a scientific theory might, but without it nothing makes sense.

David Marles

Well Done!

The success of the Lent Lunches, held jointly with St Mary's, continued this year. John and June received a letter of thanks from Katrina Sudbury from Dorothy House Hospice Care, the charity supported by the lunches this year.

“ Thank you so much for your generous donation of £1300 to go towards the work of Dorothy House. We are most grateful for your support and please, on our behalf, thank all those involved.

As only a third of our funding comes from the NHS, we rely on donations such as yours to continue to provide free care to over 800 patients and their families every day, both here at the hospice and in their homes.

Thanks to your support, we are able to help patients in a variety of ways offering expert pain and symptom relief, complementary therapies, or social and creative activities for this visiting the day care unit. We are also able to help patients' families with respite care, and through the work of our family support team.

These are just some of the many ways your donation will really help to make a difference. We couldn't do any of this without you.

Once again, thank you all for your support. ”



Prayer Cycle for May

May

- Thurs 1** On this Ascension Day, we pray for ourselves, that we may always be prepared, ready for when Jesus returns.
- Fri 2** That rich countries may wake up to the disproportionate damage their societies do to the earth.
- Sat 3** For those who make coffee for us to enjoy after the 10am Communion service
- Sun 4** For all who help to run our Junior Church, for Sarah who co-ordinates the rota, and for all our children
- Mon 5** For those who feel trapped in a job they dislike, that they will be given hope and strength.
- Tues 6** For the people of Zimbabwe. For all unstable regions where people fear for their safety.
- Wed 7** For Judith, who prepares our weekly notice sheet.
- Thurs 8** For Cyril and Mark our Readers; for Sarah's ministry at Batheaston.
- Fri 9** For parents, step-parents, god-parents and all who care for children.
- Sat 10** For children ill and in hospital; for those who care for and watch over them.
- Sun 11** That the Holy Spirit may fill every part of our being and our lives.
- Mon 12** For our newly elected Church Council, meeting for the first time tonight.
- Tues 13** For Angela and Chris, our Churchwardens, being installed by the Archdeacon today; for Frank and Yvonne, our Deputy Churchwardens.
- Wed 14** For Nicky, our Magazine Editor. For David, who does all the work.
- Thurs 15** For those who mourn, that they may be comforted.
- Fri 16** For Mark, David and the choir. For a spirit of joy in our worship of the Lord.
- Sat 17** For Angela, our Verger.
- Sun 18** For the poorest of the world; for the work of Christian Aid.

-
- Mon* 19 For our Clergy Team.
- Tues* 20 For the work of Dorothy House, for those benefiting from its care and for their families.
- Wed* 21 For David, our Treasurer.
- Thurs* 22 For our LMG partners, St Stephen's and St Mary's Charlcombe.
- Fri* 23 For the Cedar Tree project; for Nicky and all the helpers; for our local community.
- Sat* 24 For Margaret and Sarah, our Deanery Synod representatives.
- Sun* 25 For the work of Julian House. For all who have no place they call their home.
- Mon* 26 For the leaders of our country, that they may follow paths of peace and righteousness.
- Tues* 27 For all our readers, chalice assistants, intercessors and sidespeople. For Sarah, who draws up the Laity Rotas.
- Wed* 28 That rich countries may wake up to the disproportionate damage their societies do to the earth.
- Thurs* 29 For Rowan our Archbishop and for Peter our Bishop. For all Anglican Bishops and Primates.
- Fri* 30 For couples experiencing difficulties in their relationship. For the work of Relate.
- Sat* 31 We thank God for the blessings of the month now ending.
- 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.

O Lord hear my prayer:
when I call, answer me

Recipe of the Month!

Saxon Stew

(Cheap and nutritious!)

1 leek

1 onion

Half a cup of peas

Half a cup of lentils

Half a litre of water

Pinch of parsley

Pinch of sage

Salt

(you may feel led to add some vegetable stock)

Cooking:

Peel and chop the onion and the leek

Boil the water and add the parsley, sage and salt

Add the onion, leek, peas and lentils

Cover and boil slowly for at least half an hour, adding more water as necessary.

Serve with thick chunks of bread.

(Year 3 at St Stephen's School)

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 concerts@christchurchbath.org

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.**