

WIDER HORIZONS



WHAT HAPPENED TO THE DREAM ?

Please remember that Christchurch premises are currently closed - so there is no-one to answer the phone or respond to email.



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JPIT

Black Lives Matter



Christchurch is a Methodist / URC Local Ecumenical Partnership
The Grove, Ilkley, LS29 9LW



ROBERTA'S
WRITINGS

Dear friends,

We see the unfairness of the world afresh because of the differential effects of the Covid-19 virus and the death in custody of George Floyd, and wonder what can we do?

I was moved and inspired recently to learn about the big positive effects that one school teacher had some fifty years ago when she simply wrote a letter. The school teacher was Harriet Glickman and she was concerned about the racial unfairness in the United States around the time when Dr Martin Luther-King was assassinated. She wanted to find some way to reduce "the vast sea of misunderstanding, fear, hate and violence," of her times. As a school teacher Harriet knew how many of her pupils loved cartoon strips in newspapers and magazines. One of the most popular cartoon strips in the 1960s was 'Peanuts', with stories about a small boy called Charlie Brown, his dog Snoopy and their friends. Harriet wrote to Charles Schulz, the maker of these cartoons, in 1968 and asked him to include an African-American child in the group – making him as interesting and adorable as the other characters.

At first Charles Schultz was reluctant to add such a character. He wrote back saying that, he, and other comic strip artists, would like to do this but wouldn't want to come across as patronising. Harriet Glickman was not so easily put off. Harriet asked several African American families that she knew to write to Shultz to make the case. Being persuaded by these letters, Charles Shultz then had to persuade the editors of the newspapers that he wrote for, and with one obstructive editor in particular he got to a point of being ready to resign. However, the plan was accepted and on 31 July 1968 the character Franklin met Charlie Brown on the beach by rescuing his beach ball. In the first comic strip the children join together to rebuild the rather feeble sandcastle that Charlie Brown has managed on his own, the two share a love of baseball, Franklin talks of his father serving in Vietnam and Charlie Brown invites Franklin to come to his home for a sleep-over. By showing these characters just behaving as normal American children, and getting on happily, a message was given of how people from different backgrounds can easily get along well together since we share much in common.

The 'Peanuts' comic strips ran from 1950 until Shultz's death in 2000. In that time

there were 18,000 comic strips,



which were read in seventy-five countries by 350 million people. All of which is terrific, but that hasn't meant that we don't still have problems of unfair treatment and concomitant economic disadvantage because of ethnic background.

So back to the question I started with of what can we do? Well, I think that it is significant in the story of Harriet Glickman that when Charles Shultz expressed his concern that he might come across as patronising, Glickman was able to work with several African-American families who she already *knew*. Harriet was already "being the change" she wanted to see happen – to quote Archbishop Sentamu. It is also significant, I think, that Shultz and Glickman didn't just act on what they thought was a good idea but worked *with* their friends from different backgrounds. We are indeed "stronger together", this time to paraphrase a quote from assassinated MP Jo Cox.

This all presents me with some questions about how I might work with others who have different backgrounds from me, to learn more, to make new friends, and to build a better, fairer world. There might be some letters to write in and amongst this to those who can change the law to speed this up. But recently I heard a preacher say "You don't solve things by law, you do so by grace". So by the grace of God for us – that transforming love which brings out the best of us – can we then through love keep building a culture that truly expresses our belief that God created all of us equal? And Black Lives Matter.

Wishing you grace and peace,

Roberta

When will we meet again?

I am sure that we are all looking forward to activities we took for granted in the past becoming possible once again. One of those activities might be joining with friends in a church building! On that, the advice from the Yorkshire Synod of the URC is as follows: "our advice is still the same as before; that we do not open our premises for services, events and bookings until such a time as it is deemed safe to do so".

Consequently, at Christchurch (where the building is owned by the URC) we are waiting for instructions both from the government and from our parent bodies and looking forward to a time when we will be able to meet together again safely. In the interim please rest assured that the Leadership Team is monitoring all the information as it becomes available. We will in due course be making all the necessary consultations.

Roberta

Property Update

Dear friends, I am pleased to update you on the outstanding property works.

- 1 The lift has had a complete oil change and a positive report from the Surveyor.
- 2 Acoustic panels have now been fitted in the Café and Lower Hall and the Sound Tests show a significant reduction in the noise levels. The Café reverberation has been reduced from 2 seconds to 0.75 and the Lower Hall from 2.25 to 1.08.
- 3 The Lower Hall has been redecorated creating a much lighter more welcoming environment.
- 4 The roof repairs in the Belfry have been completed, raising the Belfry Hatch and repairs to the lead roof.
- 5 The plumber is waiting for delivery of the Honeywell Actuator valve, due 30 June, which will be fitted as soon as possible after that. This should eliminate the noise coming from the pipes.



My thanks go to all those who have helped by moving furniture and panels and to those who advise me in the process of completing the works.

Janet Thompson

LT Nurture Portfolio

After six years as a Leadership Team member, I have now stepped down from my role as Nurture Portfolio Holder. For those unable to attend the Congregational Meeting on June 23 by Zoom, I am pleased to let you know that Lynda Duttine has been appointed to take over that role. I am very grateful to Lynda who I am quite sure will prove to be excellent as Nurture Portfolio Holder and a valuable new addition to the Leadership Team.

Thank you for all the help and support I have received over the past six years as a Leadership Team member. It has been an interesting and at times challenging role, none more so than at present in our unusual time of lockdown and social distancing due to the Coronavirus pandemic. Perhaps unable to say so themselves, I feel I am able now to tell you how very hard the Leadership Team has been working throughout the past weeks and months, with much still to do as we all seek to find a way, slowly and carefully, of moving towards a new future together as Christchurch and as God's stewards in our community.

Their church, and our church?

On two separate Sundays a year or so ago, I came out of churches feeling nudged to reflect more on being white, middle class, privileged. They weren't in Ilkley but in Washington DC where I'd been spending a few weeks with Antony and Emily, my son and daughter-in-law.

The first week I went with my son. It had been a good service and welcoming, with about 60-70 in the congregation. As we came out Antony remarked it was interesting that the majority were white, with just a handful of black members. "But it's a predominately black community" he said. "Why was that?" he mused.

The following Sunday, he dropped me off at a different church. The contrast between the two was quite stark. This church declared themselves to be passionate about social justice. There were between two and three hundred people present, probably the majority black African Americans and many whites too. During the service, three people gave their witness statements. I imagined they would be testimonies. But these were different; individuals telling a little of their personal stories and expressing how they perceived the church's connection or response.

The story of Celia, a young African American woman, I will remember for a long time. She told how she'd left the church some time ago, feeling they were not always living out their beliefs on social or racial justice. One day, tragedy struck: the son of a close friend of hers was shot and killed by a young white man. They were shattered. It was some months afterwards, she said, that she was invited to a special event that was happening at the church. By going she found a way back in to church.

The trial of the man accused of the murder finally approached. Needing some support, Celia told us that she had asked the congregation if a few people felt able to come to the court to support them all.

"So many people said yes" she said, "that the authorities had to arrange a bigger court room." During the trial, the family were greatly encouraged by the judge; his kind words brought comfort and healing.

And of the church she said, "That day, I felt the church had redeemed itself." She expressed through tears, her thanks and gratitude to God, and to the people for standing alongside them in their grief. I don't think I was alone in finding it a very moving statement.

In the context of today's movement 'Black Lives Matter' I wonder how it might speak to us as a church?



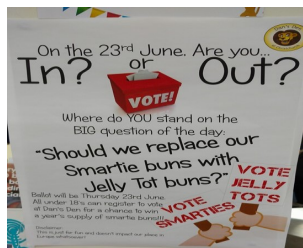
Dan's Den Celebrates Five Years



Where has the time gone? It's been a joyful journey: we opened with a bang and faded a little; then rose to the challenge of our first winter. It was often chaotic but we managed to steer through it with the occasional bump; we dusted ourselves off and most importantly learnt from every dip.

Then summer arrived and saw us slow again. The peaks and troughs have continued and we've become slicker and more professional with each dip or bump. With each year the team becomes stronger and more in tune with each other, welcoming newcomers with open arms and making room for all.

Caroline and the trustees have met every three months, to review and strategise. Yes, there is more planning and consultation than would appear! Policies and processes have been discussed, developed, revamped and ultimately and most importantly, to Caroline, become user friendly. I don't think we have a policy or process that isn't relevant and in context. Even the Quality Manual is fairly relevant and usable in terms of reference.



In fact, the only thing to knock Dan's Den at Christchurch off track is Covid-19. Not bad considering Brexit happened during Dan's Den's lifetime.

With our fifth birthday in mind. I think it would be a good time to recognise our most valuable asset. Our lovely PEOPLE.

Volunteers who have grown in number, slowly over our life time. They have stayed loyal, willing and most of all smiley. Even on the most physically demanding of days. I'm sure they could all tell you at least one tale of the how ridiculously busy we can be. When the sun has shone and kept families away, they have undertaken less than glamorous jobs. On a personal level they have shared more than their voluntary time but personal experience, support and friendship. Not forgetting CAKE.



Dan's Den has received three Ilkley Business Award Nominations, two Bradford Young Citizen awards, three Ilkley Volunteer Recognition awards given out by the mayor, a couple of Tesco Good Egg awards, one Soroptimist Inspirational Woman nomination, two five-star kitchen awards and our Volunteer Kitemark.

So I'd like to raise a metaphoric glass to the next five years.

Caroline Kelly



Café Update

We are still keeping in contact with volunteers and staff by newsletters, emails, letters and Zoom, and it is great hearing how everyone is getting on. Now that lockdown has eased, people



are venturing a bit further afield. I decided a couple of weeks ago to be daring: from my home town of Otley to Ilkley! Whilst I was there I met and chatted to over 15 people who were all connected to the Café in one way or another: they were either volunteers, customers, church members or suppliers. It was great to see so many faces connected to the Café and it was also lovely to hear how much they are missing it and wanting to know when we will reopen. Unfortunately that was one question I could not answer, but it was so encouraging to hear how much people wanted it to be reopened.

Two weeks ago the country celebrated 'Volunteers Week'. In general it is a week to highlight the benefits of being a volunteer as well as celebrating all that they do for the community. Normally around this time we organise a special evening to thank all our volunteers for all their hard work and commitment over the year to the Café - this has been a tradition since the Café was established 34 years ago. The event usually involves a meal and a quiz, and is always well attended. At the moment this is something we are unable to do.

However, a special message was sent to each and every one of our volunteers thanking them for their commitment to the Café. Whilst doing this it gave us time to reflect on the wonderful group of volunteers we have. We quite often get visitors from other churches and charities wanting to model their charity on what we do, and quite often our number of volunteers and their loyalty is commented upon. We are very proud of, not only the diversity of our volunteers (we have ex doctors, teachers, housewives, nurses and an Olympian to name but a few), but also that many of our volunteers have been with us for years, many over 10, some over 20 and three have been with us since we were established 34 years ago! This is a tremendous achievement not only for them but for the Café. It is something we are extremely proud of and hope it will continue when we are eventually able to reopen.

The Hundredth Monkey

In the 1950s Japanese scientists were studying a tribe of monkeys who lived on an island off the coast of Japan. One of the things they did was drop sweet potatoes in the sand for them to eat. The monkeys loved the sweet potatoes but weren't keen on the gritty sand which clung to them. Then one day one



of the monkeys took her sweet potato down to the water and rinsed it. Her contemporaries soon copied the idea, but the older generation seemed content to put up with the grit in order to enjoy the sweet potato – unless they learned the new practice from their offspring. Gradually the new idea caught on, and when what the scientists called The Hundredth Monkey learned to wash the potatoes, suddenly the whole tribe washed theirs. Monkeys who lived on other islands did too, and so on all over the world.

The moral of this story is that when enough people have a Great Idea, it can spread all over the world.

The Church – and by that I mean Christian people – has a Great Idea. It is called the Gospel – the Good News of Jesus Christ. Christians believe that in some mysterious way Jesus is the Son of God, there is only one God and he manifests himself to us in three persons – Father and Creator, Son, and Holy Spirit. People had always reached out to God in their own way. In Christianity we believe God reaches out to us. God loves everyone, but he sent Jesus so that people could learn the way of love, could respond to God's love in Jesus, could know that their sins can be forgiven, and that they could live in a personal relationship with Him.

This is too great an idea to keep to ourselves. Let's not be shy about spreading the Gospel, explaining our faith, telling people what God has done for us in our lives, supporting us in times of trouble and rejoicing with us when times are good. We talk to total strangers about the weather. Let's talk about Jesus too.

"Go down to the city, into the street,
And let's give the message to the people we meet" (StF 167)

Liz Huddleston

Church Notices

At the evening service tonight, the sermon topic will be "What Is Hell?"
– come early and listen to our choir practice.

Support for Asylum Seekers in the Time of Coronavirus

The June edition of the Joint Public Issues Team newsletter 117 talks of the plight of asylum seekers in the UK today. These are very vulnerable people who are seeking sanctuary from war and persecution.

Just in case you're not sure, when a person arrives in the UK and claims asylum they are termed, *asylum seeker*. They have to apply for permission to remain here. This process can take many very anxious months or even years. If their claim is approved they are given refugee status.

While asylum seekers wait for a decision on their asylum claim, they are banned from working and forced to be wholly reliant on asylum seeker living allowance of just £37.73 per week (they are provided with housing).

This support has always been inadequate. Can you imagine trying to buy food, clothes and personal items and to get around Bradford or Keighley on £5.39 per day? And coronavirus makes it even more difficult to stay safe and well.



At the beginning of the pandemic, the Prime Minister promised that asylum seekers would "receive the Home Office funding they need and deserve". That was over three months ago and they have been granted £1.82 extra per week (that's a mere 26p per day). During this period the government has increased Universal Credit by £20 per week. Whilst this is good indeed for poor British folk, why not do the same for asylum seekers?

Jesus said

*"For I was hungry and you gave me food,
I was thirsty and you gave me drink,
I was a stranger and you welcomed me." (Mathew 25:35)*

As an 'oldie' in the relatively high Covid-19 vulnerability category I ask myself what can I do to help folk caught up in this pandemic? In terms of the plight of asylum seekers I think the only thing I can do at present is to write to our MP, Robbie Moore, and possibly the Home Secretary Priti Patel as well. As Christians, I feel we have an opportunity here to do what Jesus taught us to do.

If you feel so moved why not write to our MP? And if you would like some help with more information, in what to write, or how to contact Mr Moore, go to the Refugee Action website. Or just get in touch with me, details in the church directory.

God's Words? - Translations 2 of 5

This is taken from the February Melting Pot session; this part looks at further developments through the Middle Ages.

I've used material from books by Geza Vermes and JD Crossan, the Bible Society website, and Wikipedia.



Ancient translations - Middle Ages

Initial translations were on a 'word-for-word' basis, the English word being written above the Greek directly in the text.

The translation of the Bible into English began in Anglo-Saxon times. In the seventh century, a poet named Caedmon translated a series of biblical stories into 'Old English' (Anglo-Saxon) verse. There were copies of parts of the Bible in Old English, the language of the common people, from as early as the eighth century CE.

The monk and scholar Bede translated the gospel of John into Old English in 735CE, allegedly on his deathbed.

Alfred the Great had a number of passages of the Bible circulated in the vernacular in around 900CE. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws. In approximately 990CE, a full and freestanding version of the four Gospels in idiomatic Old English by a priest named Aelfric appeared, in the West Saxon dialect; these are called the *Wessex Gospels*.

After the arrival of the Normans in 1066CE, new forms of the English language developed. A scribe called Eadwine translated the book of Psalms into 'Anglo-Norman', the language of the upper classes, in 1160CE.

Pope Innocent III in 1199CE banned unauthorised versions of the Bible as a reaction to perceived 'heresies'. The synods of Toulouse and Tarragona (1234CE) outlawed possession of such renderings.

The hermit and writer Richard Rolle translated the Psalms into 'Middle English', the language of the common people, around 1340CE. His writings were very popular and were widely circulated.

Many regard John Wycliffe (1320–1384) as the first to translate the entire Bible into English. In fact, he probably only translated some of it. It is likely, under Wycliffe's oversight, the scholars Nicholas Hereford and John Trevisa translated the rest.

Wycliffe was a priest and noted scholar from Oxford University. He wanted radical reform of the Church and believed it should stay out of politics. He gathered a group of followers who were nicknamed the 'Lollards' (which in Dutch means 'babblers of nonsense').

Wycliffe's outspoken views about Church corruption and his claim that some of its teachings were unbiblical got him into trouble.

Wycliffe believed people should consult the Bible for guidance - rather than Church leaders. For this, they would need a copy of the Bible in their own language. The Bible he inspired came out between 1380 and 1390CE and was a literal translation of the Latin Vulgate. Shortly after his death, his secretary John Purvey produced a revision of Wycliffe's translation.

The Lollards were sent out across England to read these Bibles to people. Wycliffe hoped his lay preachers would use them to sweep away what he saw as superstition in the Church. This did not go down well among the Church leaders. They had no time for his religious or political agenda. In 1381CE, a Lollard preacher named John Ball stirred up the common people by referencing the Bible during the 'Peasant's Revolt' (medieval poll-tax riots). From then on, owning and reading the Bible in English became associated with religious and political unrest. This led to a clampdown by the King and the Church. Between 1407 and 1409CE, the Archbishop of Canterbury, Thomas Arundel, forbade people to read or own any Bible text that had not been vetted by a local bishop. Lollard Bibles, where found, were confiscated and burned.

Chapter and Verses

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205CE created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 16thCentury. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551CE (New Testament) and 1571CE (Hebrew Bible).

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state the text is often divided in an incoherent way, or at inappropriate rhetorical points, and it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Steve Amos

Biking on Ilkley Moor

This time I was on my bike when I bumped into God. "How's lockdown going?" I asked.

"You'll never guess", God said. "My cat just asked me if I want the radio on when she goes out".

The Joint Public Issues Team

JPIT is made up of the Baptist Union, the Church of Scotland, the Methodist Church and the United Reformed Church, working together for peace and justice.



Mission statement: Christians are called to act justly and to work for God's kingdom on earth as it is in heaven. What does this mean today, and how can we make a difference? As the Joint Public Issues Team, we work to:

- equip Christians to act and pray on issues of injustice,
- resource churches to reflect and campaign effectively,
- help our Churches to speak out with a distinctively Christian voice on injustice.

You can subscribe to their Newsletter by visiting their website at: <http://www.jointpublicissues.org.uk/>

Black Lives Matter (JPIT blog - 04 May 2020)

People from ethnic minority backgrounds in the UK have been disproportionately dying from coronavirus.

Data from the Office of National Statistics (ONS) at the beginning of May identified that black people in the UK are 4 times more likely to die from the virus than white people. This is a staggering difference and questions are rightly being asked of why this is the case and what can be done to reduce this threat to life.

The reasons for this inequality are not wholly clear. The ONS have shown there is evidence that this is partly a result of socio-economic disadvantage, but this doesn't wholly explain the data. Omar Kahn, director of the race equality think tank Runnymede, writes 'the pandemic is bringing the harsh realities of these longstanding inequalities into sharper focus, making it clear that race should be viewed as a "social determinant of health"'. This social determinant of health is evident in the inequalities found in the increased likelihood of BAME communities to be employed in precarious work and to live in poorer housing conditions. For example, in the UK 30% of Bangladeshi households and 15% of Black African households are likely to be overcrowded compared to just 2% of their white British counterparts.

Similarly, BAME workers are much more likely to work in key sectors. A working-age black African is 50% more likely to be a key worker than a white-British working-age person, and nearly three times as likely to be a health and social care worker. In the current crisis, the value placed on different jobs in UK society has been seriously challenged

and rhetoric of “low-skilled” workers rather than “low-paid” has been proven to be even more ill-judged. That these roles are disproportionately held by ethnic minorities demonstrates the intersectionality of race and economic inequality in the UK.

Amongst key workers, BAME employees have been disproportionately affected by coronavirus. BAME workers make up 72% of all NHS and carer deaths with coronavirus. 50% of surveyed BAME NHS staff felt discriminatory behaviour has played a role in the high death toll and one in five said they had experienced this personally. This has been seen most strikingly in the horrific story of Belly Mujinga, a ticket officer at London Victoria Station who passed away from coronavirus two weeks after a man infected with coronavirus spat at her.

A review by Public Health England is underway into the impact of the virus on frontline workers from ethnic minority backgrounds and the wider community is already underway, but campaigners are urging for a full independent inquiry to take place.

The economic toll of the coronavirus lockdown is also expected to disproportionately impact those from ethnic minority backgrounds. The Institute of Fiscal Studies finds that only 30% of black African, black Caribbean and Bangladeshi households live in households with savings of over one month's income, compared to 60% of the total UK population. A reduction in income will have a greater impact on those who do not have savings to fall back on. This differs between different ethnic minority groups also, and it is vital to recognise this distinction too. For Bangladeshi and Pakistani workers there is a greater threat to household income, with these groups more strongly represented in shutdown industries such as hospitality or those who are self-employed.

The pandemic has been described as a leveller and that “we’re all in this together”. Yet as we gain a greater understanding of what is happening across



the country and across the world it is clear that inequalities are being exacerbated. Racial injustice is complex, with intersecting identities putting different individuals and communities at greater risk and clear explanations cannot be quickly identified. The call for an inquiry into the inequality of coronavirus deaths in ethnic minority groups is a welcome one, and must be taken up in order to ensure the pandemic does not weigh unevenly on ethnic minority families.

Rosella Payne, who wrote this blog, is the JPIT/ House of Commons Intern for 2019/20 (who also works for Michael Tomlinson MP in Parliament and in the Methodist Conference office).

Book Review: The Underground Church – Reclaiming the subversive way of Jesus

Robin Meyers

2012 :: SPCK :: £12.99

ISBN 978-0-281-06941-5 :: 263 pages

Rev Dr Robin Meyers is the senior minister of the Mayflower Congregational United Church of Christ in Oklahoma City, and a professor at the Oklahoma City University.

This book follows his 'Saving Jesus from the Church', and Melting Pot had two very good sessions looking at, and discussing, a video of a lecture he gave based on it.

I have read many books written from a progressive perspective and found them reassuring, supporting my theology based on Jesus the Nazarene rather than on the Christ of the traditional church. This is the first I've found testing to the extent it is uncomfortable reading, challenging my 'smug' intellectual position and suggesting I'm not much of a 'follower of the Way' at all. The quote from Desmond Tutu on the front cover, 'Read this book if you dare', should have given me a clue.

Inevitably there is an American context, with the conservative right getting a bashing (I'm pleased to nod along with this) but the liberal left also comes in for a bit of stick as well.

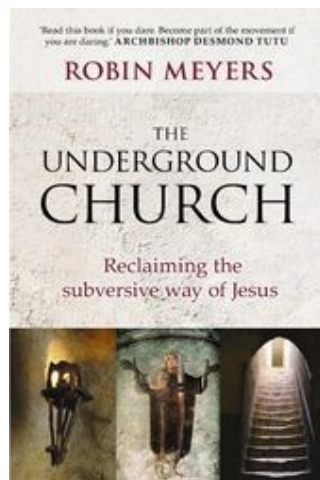
He starts on familiar ground: the church is dying – the seats are empty because the sermons are empty. Then over nine chapters of beautifully written arguments he moves to the need to be liberated from the cultural captivity of conviction (tradition) and into a subversive 'underground' church like the original Jesus followers.

Although he is well embedded in the liberal left with progressive views on Biblical scholarship, he challenges across the spectrum. Here are a number of quotes, selected from the many I highlighted whilst reading the book which give a flavour:

"It is time to stop arguing about who is saved and who is lost. Can we do mission work across our differences or will our differences define us?"

"Perhaps we should call a truce in our search for the historical Jesus and turn our attention instead to something at least as important but often neglected: the search for the historical community."

"What began as communities of radical inclusiveness, voluntary redistribution of wealth, . . . *devolved* to a top-heavy edifice defined by obligatory beliefs enforced by hierarchy."



"Let's be honest. The church is no longer a company of outcasts. It is now the epitome of decency and order."

"The most dangerous idea out there is that enough is not enough."

"The great irony of the church in the Western world is that nobody considers Christians or Christianity to be dangerous."

"The renewal of the church will come only when right practice replaces right belief, when our desire to do the work of real compassion in the world is stronger than our impulse to convert others to our way of thinking."

He sums it up with "We would rather be right than loving." Perhaps I should turn that into a question: "Would I rather be right than loving?"

Although I enjoy the search for integrity in my faith, this book challenges us all to get our life in perspective, and to start being genuine followers of Jesus as part of the 'underground' church.

The book joins the ever-growing Melting Pot Library and is available for loan.

Steve Amos

Christchurch Prayers

"Knowing you're praying, means such a lot."

"I find the prayer group very uplifting."

"I found the silence so powerful and meaningful."

Prayer continues to take place on Thursdays at 9:30am and now additionally on Mondays at 11:00am. Each meeting takes place over Zoom and lasts half an hour. In the last months, new people have joined, and all are welcome to pop in and join us regularly or as a one-off; for the whole time or just for part of it. We start with one of us sharing something at the beginning to guide our prayers, and then there is a mixture of silence and spoken prayers, ending with 'the Grace'.

In Isaiah 66:13 the Lord says: "*You will be like a child that is nursed by its mother, carried in her arms, and treated with love*" (Good News Bible). There are so many areas for thanks alongside many places of need in our church family, our community, our nation, the world. All these can be brought to God safe in the knowledge that God will embrace us with love, just as a parent hugs their child in times of joy and also in times of pain.

Specific prayer requests can be passed on anonymously or otherwise, and will be prayed for during the meeting.



Worship at CHRISTCHURCH - July 2020

These services will be supported by worship material distributed by email or by post. They can also be found on the Christchurch website (with a link from the homepage).

There will also be a weekly Pastoral Letter, a YouTube presentation, and a Zoom service at 10:00am.

Sunday	Theme	Reading	9:00am Interactive	10:45am Preacher
05 July	The Return of the King	1 Thessalonians 4:13 - 5:11	Christine Gibson	Rev Rita Armitage
12 July	Keeping the Faith	2 Timothy 2:8 - 13 and 4:6 - 8	Rev Roberta Topham	Rev Roberta Topham
19 July	Bible Month: Ruth 1	Ruth	Rev Roberta Topham	Rev Roberta Topham
26 July	Bible Month: Ruth 2	Ruth	Michael Noble	Lynda Duttine



12 and 26 July



19 July

Church Office email Addresses

Please note that, due to changes to our website hosting, the three email addresses associated with the Church Office (office, notices and widerhorizons @christchurchilkley.org.uk) have all now ceased to function. **Please delete them from your Contacts.**

New email addresses will be set up when we re-open.

Steve Amos - Website

Thank you to all those who have contributed items for this our Christchurch Wider Horizons.

I plan to produce an edition for August in the same way - so please send items to me at **steve.amos.gb@gmail.com** by **Sunday 26 July at the latest**. No email? - give me a call on 01943 600111.

Thanks to our proofing team (24 hour turnaround!), and a big 'thank you' to Mike Dixon, our database curator and electronic postman.

Steve Amos - Editor

