



PENTOCOST 2012

Deane Parish Church

www.deanechurch.org



As we celebrate the coming of the Holy Spirit upon the first disciples at Pentecost we take a wider view of the world within which Jesus has chosen to dwell in the person of that Spirit. We celebrate the 350th anniversary of the 1662 Book of Common Prayer and our own Queen's Diamond Jubilee. Jo Bazeley is the subject our profile and there's local and international news too.

Pattern of Services at Deane

Morning

9.00 a.m. said (no singing) service of Holy Communion from the Book of Common Prayer — about 60 minutes

10.30 a.m. Holy Communion OR Morning Service OR All-Age
— Holy Communion and Morning services are about 90 minutes during which there are three groups for children

Children are very welcome at Deane, especially at the 10.30 service. There is an unsupervised crèche area and a toddler space available at the back of church at this service. The service audio is relayed to the crèche area. All-Age services are around 60 minutes.

Refreshments are available after the 10.30 service.

Evening

Deane at 6 This is not a 'service', but an informal time of prayer, praise and exploring the Bible. The music is largely contemporary and refreshments are available as part of our time together.

Prayer Meetings at Deane in Deane Church

Come along and pray for our church and community. Prayer meetings usually last for one hour to one and half hours, but feel free to come late or arrive early if you need to.

Tuesday 5th June

Tuesday 3rd July

7.30p.m.

Following our pattern of seasonal editions of the magazine the Autumn/Harvest edition will be published on September 9th. Matter for inclusion to the editor by Monday 6th August.



Signs and symbols: praying hands

With the decrease in pews in church and less people kneeling to pray during public worship the way we actually sit and hold 'ourselves' as we pray interests me.

When we communicate with each other day-to-day we are told that our body language speaks more than 80% of our meaning and emotions whilst our actual speech is only the remaining 20%!

Presumably this is the same in our prayer conversations with God.

I'm sure God doesn't need to actually see our body language, after all he knows what we will ask or say long before we actually say it; just think of the Prodigal Son and his prep repair speech to his Father that he never got beyond the first few words.

What was important for him, the Prodigal Son, was his preparation, his thinking time, his rehearsal of his speech.

So perhaps for us we need to spend some time in that same

attitude: being ready to give and to receive from our Father.

It might help us with that if we were more aware of our body posture this month

Next time you spend some time in prayer, whether alone or in public worship, have a think about how you hold yourself, and in particular your hands. Are they open as a sign that there's nothing between you and God's will, because you're offering yourself to be fully available or because you wish to receive from God? Perhaps they're open because you're holding something really heavy that you need God's help with?

How about if you raise them high, lay them palm down on your legs, entwine the fingers of each hand together or even hold them straight together as we



Timeline of Christianity

The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of the Church of England together with the Psalter or Psalms of David pointed as they are to be sung or said in churches and the form and manner of making, ordaining, and consecrating of bishops,

One of the most influential literary productions in the English language, the 1662 edition of the BCP has exerted a profound impact on literature, language and theology; as well as on how people have prayed and worshipped for 350 years. The BCP's wider influence has been felt as it has accompanied the Church of England's expansion from a national church to a global communion since the seventeenth century. This August marks the 350th anniversary of its publication. Although a formal break with the Papacy came about during the time of **Henry VIII**, the Church of England continued to use liturgies in Latin throughout his reign, just as it always had.

However, once the young **Edward VI** attained the throne, the stage was set for some very significant changes in the religious life of the country. And so a consultation of bishops met and produced the first Book of Common Prayer.

It is generally assumed that this book is largely the work of **Archbishop Thomas Cranmer**, but, as no records of the development of the prayer book exist, this cannot be definitively determined.

This Book of Common Prayer was not created in a vacuum, but derives from several sources. First and foremost was the Sarum Rite, or the Latin liturgy developed in Salisbury in the thirteenth century, and widely used

in England. Two other influences were a reformed Roman Breviary of the Spanish Cardinal Quiñones, and a book on doctrine and liturgy by Hermann von Wied, Archbishop of Cologne.

Essentially it was a selection and translation from the breviary and the missal, with some additions from other sources. It was made compulsory by the Act of Uniformity (1549). This prayer book was in use only for three years, until the extensive revision of 1552. However, much of its tradition and language remains in the prayer books of today.

Revision, undertaken by Cranmer, resulted in the Prayer Book of 1552, which showed the influence of foreign reformers then resident in England, for it made possible a wide diversity of views regarding the Eucharist, all justified by this official service book. The prayer book was in use only about eight months before Queen Mary's repeal legislation restored Roman Catholicism in England.

The first Book of Common Prayer of 1549 did not satisfy the more extreme of the Protestant reformers in England,

who demanded changes in that book. These, led by such as Martin Bucer and Peter Martyr, objected to not only the services themselves, but also to what they believed to be overly-elaborate altars and vestments for the clergy. Archbishop Cranmer eventually allied himself with the reformers, and the result was the revision of 1552.

The changes made in this prayer book were extensive, and included, among others:

- Added the Introductory Sentences, Exhortation, Confession and Absolution to Morning and Evening Prayer.
- Many changes were made in the Communion office, including addition of the Ten Commandments, a new prayer of Consecration, rearrangement of parts of the service, etc. The Communion service was also altered to make ambiguous the traditional Catholic doctrine of the real presence of Christ in the elements. A rubric, called "the Black Rubric" (so-called as it was printed in black in 19th century versions) was added only days before final printing, over many objections, and sought to assure that kneeling at the Communion did not in any way

imply adoration of the host .

- The use of reserved sacrament was left ambiguous in the Visitation of the Sick.
- The Burial service was drastically shortened, omitting Communion, prayers for the dead, and the psalms.

The book was introduced at the very end of 1552, and only preceded the death of the young and sickly King Edward by six months. Edward was succeeded by **Queen Mary**, who quickly outlawed the Book of Common Prayer and restored the Latin rites of the Roman Catholic Church. So this prayer book never even came into general usage in England. Nevertheless, the 1552 Book of Common Prayer has had lasting impact, as the next revision, in 1559, on the accession of Elizabeth I, was based very closely on it.

From 1645 to 1660, under the **Commonwealth and Protectorate**, the prayer book was suppressed. In a new revision after the Restoration, it was again declared the only legal service book for use in England by an Act of Uniformity (1662). Alterations in the 1662 revision were largely those making for li-

turgical improvement.

From the 16th century to the 20th, literacy spread, particularly in the 19th century. The King James Bible was found in every literate home, and taught in school, as well as in the Sunday Schools which developed from the latter half of the 1800s. For members of the Church of England (one third of the nation at the religious census in 1851), the Book of Common Prayer was the **partner of the Bible**, being read and learned at home, and very often also carried to church. Often the BCP collect, epistle and gospel set for each Sunday were read at home the previous night, **the young learning the collects by heart through the year.**

As cheaper printing emerged, every church pew carried copies of the Book, though much of the service was still designed to be listened to. Only in the second half of the 20th century was the amount that the congregation read aloud increased.

With the advancement of **church music**, those who had previously recited a psalm line by line after the minister, now sung parts of the liturgy, led by a

choir. The provision of hymn-books increased, which were deliberately edited to match the Prayer Book's festivals and main seasons of the church's year.

In 1927 a revised form was submitted to Parliament, whose approval was (and is) still required, and passed by the House of Lords but rejected by the Commons; it was resubmitted (with certain modifications) in 1928 and again rejected. Nonetheless, the revised prayer book was quite widely adopted in the Church of England with episcopal approval. This situation was

finally legalized by the Prayer Book Measure, passed by Parliament in 1965. In addition to authorizing revisions already in use, the act approved the experimental use of new forms of worship drawn up by a liturgical commission; the **Alternative Service Book (ASB)** was adopted in 1980 and authorized for use alongside the Book of Common Prayer until the end of 2000.

Common Worship is the name given to the series of services authorised by the General Synod of the Church of England and launched on the first Sunday of

From the Order for Evening Prayer in the BCP

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. Amen

Psalm 121 in 17th century English

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe. ² My helpe commeth from the Lord: which made heauen and earth. ³ He will not suffer thy foote to bee moued: he that keepeth thee will not slumber. ⁴ Behold, he that keepeth Israel; shall neither slumber nor sleepe. ⁵ The Lord is thy keeper: the Lord is thy shade, vpon thy right hand. ⁶ The sunne shall not smite thee by day; nor the moone by night. ⁷ The Lord shall preserue thee from all euill: hee shall preserue thy soule. ⁸ The Lord shall preserue thy going out, and thy comming in: from this time forth and euen for euermore.

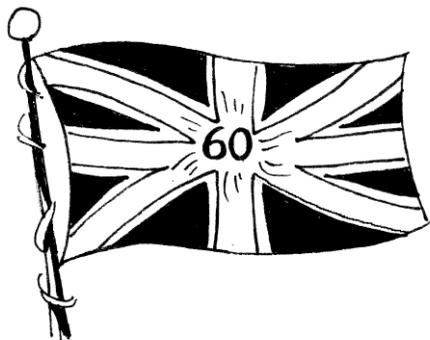
HM The Queen Diamond Jubilee

Do you remember the day HRH Princess Elizabeth became HM The Queen? I do, even though I was only three years old. It is in fact the first memory I can put a definite date to. King George VI died in his sleep at Sandringham

in the early hours of February 6th 1952. Princess Elizabeth and Prince Philip were in Kenya at the start of a tour of the commonwealth. The news of the King's death had to reach them before it was announced to the public. The official announcement did not come until about 11am. In 1952 there were no 24 hour news channels. Indeed hardly anyone had a



television. And so it was not surprising that neither my mother nor grandmother had heard the sad news before I wanted to listen to *Listen with Mother* at 1.45 pm, the one and only programme on the wireless for pre-school children. I can still see in my mind's eye my mother twiddling all the knobs on the wireless, trying to get something out of it besides mournful music. In the end she gave up and took me for a walk. But we had not gone far when we met Mrs Nolan, a neighbour. My mother explained what had happened and I can still hear Mrs Nolan's reply 'Have you not heard? The King has died.' And back we went home to tell my



grandmother.

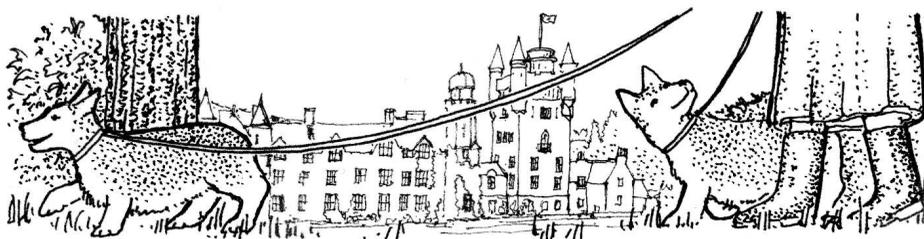
It was over a year later that the Queen was crowned at her coronation on June 2nd 1953. It was the day before my fifth birthday and I was given my birthday present a day early, a toy coronation coach. Toy coronation coaches from 1953 are now worth over £100. And whenever they appeared on programmes like the Antiques Roadshow, my mother never tired of telling me that I had played with mine so much that I had broken it! Another memory of coronation day is my father bringing the newspapers upstairs and as he gave them to my mother saying (and I think this was a newspaper headline) 'All this and Everest too.' For it was on coronation morning that the news has reached the UK of the first ever successful climb of the world's highest mountain, Mount Everest, by a British led team.

We went to Salford to watch the

coronation on a TV set up in the hall attached to the church where my parents were married and I was baptised. Officially only adults were invited to watch. But I had a reputation of being a nice, quiet, well-behaved little girl and so an exception was made for me! I still can remember the moment that the Archbishop placed the crown on the Queen's head and thinking, 'This is a most important moment, I must remember it all my life.'

But do you have any royal memories? Do you remember 1952 or 1953? Perhaps you remember the coronation in 1937? Or do you remember the abdication? Have you met the Queen or any members of the royal family? Have you been to a Garden Party at Buckingham Palace? Have you received an honour from the Queen? Tell us your royal memory for a future issue of the magazine.

Elizabeth Plant



This month's profile:
Jo Bazeley

Church Improvements (from Lee Higson)

Many of you may have noticed the faculty application and public notice that was on the church notice boards in April. As the church is a grade 2* listed building, we require a faculty (permission from the Church of England Diocesan Advisory Committee) to undertake almost any type of work in the church or churchyard. This involves numerous consultations with organisations such as English Heritage, Society for the Protection of Ancient Buildings as well as our insurers, the local planning authorities and the PCC.

We are currently applying for a faculty enabling us to carry out safety and security improvements to the church. Another faculty application will also be submitted in due course to allow us to carry out works to the inside of the church (improved lighting, sound and visual system and redecoration).

Unfortunately, the church and the churchyard have been repeatedly targeted by thieves (metal and Yorkshire stone) in the last couple of years. The tower lightning conductors on the North and South sides of the church have been seriously damaged and rendered ineffective by vandals / metal thieves. Thieves have also been on the roof of the South transept in an effort to remove more of the lightning conductor. We are therefore seeking to make good the damage and install galvanised steel shielding to the easily accessible components to prevent further theft. In addition, the faculty will also enable us to install rooftop security sensors, a GSM communicator, upgraded alarm system and two external alarm boxes.

The faculty will also permit us to install 6 bollard type lights along the length of the footpath from the lych-gate to the church. The aim is to increase the current level of floor level lighting during winter evenings and provide a deterrent against further theft of Yorkshire stone from the pathway (sensors will also be fitted). Concerning the pathway, we are conscious of its slippery nature and the slips members of the congregation have taken in the recent past. We are therefore investigating ways of introducing a non slip surface to

The Church around the world

The misery of Sudan

Thousands of Southern Christians have been fleeing Sudan since the government removed their citizenship rights last year after the South voted to secede. This Spring, Khartoum set a deadline of 8 April for all people of Southern origin (who are mainly Christian and mainly African) remaining in the strongly Islamic and Arab Sudan either to leave the country or to be treated as foreigners.

Many of those entering South Sudan are taking shelter in camps set up for returnees from the North and elsewhere. In the Hai Salam camp in Malakal, where Barnabas Fund is providing food and other essentials to the neediest Christian families, people are living in desperate conditions. They lack proper shelter, medicine, food and clean water. Every day the women have to walk two hours each way to collect water from the River Nile. Diseases are not being diagnosed and treated, and there are fears that many lives could be lost to malaria when the wet season begins this month, in June.

Why the Dean's wife sang about VAT on YouTube

The Dean of Wakefield's wife, Pamela Greener, has written and performed a campaigning ditty in the demolished nave of Wakefield Cathedral as part of the CofE campaign to halt Government VAT plans unveiled in the budget.

The YouTube recording has been sent to the Chancellor, George Osborne's Office and HMRC. You can watch it at: <http://www.youtube.com/watch?v=cEWgVkBKpeI>

The cathedral is one of thousands of CofE buildings that will be badly affected if the Government goes ahead with introducing VAT on listed building alterations. Campaigners are being urged to sign the two e-petitions to bring back zero rate VAT to alterations to the CofE's 12,500 listed churches. <http://epetitions.direct.gov.uk/petitions/32229> <http://epetitions.direct.gov.uk/petitions/32056>

BOLTON BEFORE BOLTON

-a lunchtime talk at the Library.

The Library in Bolton has been putting on free monthly lunchtime talks at 1 pm since January. On 27th April I attended a talk in the basement lecture theatre on Prehistoric Bolton, given by Ian Trumble with a power point presentation and some artefacts to look at afterwards from the collection.

Ian began by pointing out that there are some 40,000 years of human history unrecorded before the Roman period. In the Palaeolithic or old stone age to about 11,000 BC, Bolton in company with the majority of the UK was under a significant ice sheet, but as the glaciers retreated and the sea rose, bands of roaming hunters did visit the north west, the earliest artefact being an ancient elk antler with a arrow head in it found at Poulton le Fylde.

In the **Mesolithic or Middle Stone Age** from 11,000 to around 6000 BC, Bolton was probably covered by a huge lake that extended to Bury and Farnworth. Central Bolton particularly the Crescent and Town Hall Square, still suffers from a high water table, with water through the floorboards after wet periods! The people were still semi-nomadic, following the herds of deer, rather than staying in places and building communities. They have a stone mace head from Queen's Park (found by workman burying a horse in 1887) which dates from the period—it may have been lost crossing the Lake or boggy ground. Arrow heads were also found at Holcombe Hill on much higher ground.

The **Neolithic or New Stone Age** from 6000 to 4000 BC was a time of change; agriculture began to be developed and people started to settle in communities.

There are more objects from this period. Axe heads were found at Delph Reservoir and Lostock (see example here), arrow heads at Anglesarke, a scraper (for hides) at Farnworth





(example here), and an antler pick at Red Moss in 1943. Pikestones Chambered Cairn on Anglesarke comes from this period and had 5 cremation burials.

The Bronze Age ran from around 2000 to 750 BC and introduced metal working. Exquisitely worked arrowheads from Winter Hill, a bronze axehead from Turton, a spear head from Belmont, a stone axe head from Brightmet, and a lovely pygmy cup from Red Moss are all from this period and in the collection.

Noon Hill above Rivington has been excavated twice in 1958 and 1963 by Bolton Archaeological Society. (In the 18th century this hill also became a meeting place for non-conformists, with its grand views over *Great Moor*.) They found cremated burials, an urn and jet beads from Whitby. Another cairn on Winter Hill was also excavated in 1958 with similar finds.

The Iron Age ran from 750 BC to the Roman occupation. A blue Faience bead from the Mediterranean was found on Two Lads Hill, and a possible bog burial in Red Moss, the head of which was lost. A finely enamelled Terret Ring to hold a horse's reins is from this period and in the collection.

The area in which Bolton was situated at the time of the Roman invasion was that owned by **the Brigantes tribe**, who through their fierce warrior queen made a peace pact with the Romans, even capturing and giving them enemy prisoners. Although Tacitus, the Roman historian called her `treacherous, self-indulgent and cunning`, the Romans largely left the area to its own devices and rule, until the Queen and her husband quarrelled and he defeated her in battle, thus ending the truce. The Romans rescued her, but henceforth treated the area as hostile territory.

I would recommend this series. There are two other lectures before summer, and you are welcome to eat your lunch in them. On Friday 25th May there will be a talk on the wildlife of Bolton called `Birds and Beasts` and on 29th June `Clogs and Cotton` about the lives of women in Victorian Bolton. Both at 1pm in the Library Lecture Theatre.

The Olympic Torch comes to Bolton

On the days of Thursday 31st May and Friday 1st June, the Olympic torch will visit Bolton. Around 6pm in the evening it will be carried down Wigan Road from Hunger Hill, and into town to Victoria Square by 6.38pm. There will be a free concert and celebrations in Queen's Park. At 6.05 am on Friday it will leave the Town Hall to travel along Chorley New Road and out of the borough.

The torch tradition is a link to the ancient Games in Greece when a flame was lit at the Temple of Hera and heralds were sent around Greece encouraging people to attend. It was also a time when a peace truce existed between the city states. The torch is still lit in Greece from the sun's rays at daybreak in Olympia and will arrive in Britain on May 18th. From 19th May to 27th July it will travel around the United Kingdom, visiting over a 1,000 communities with 8,000 torch bearers. They will carry the torch a short distance before handing on to another runner, and they are of all ages and backgrounds; the youngest aged 12, the oldest in her 90s. The torch will also travel by a variety of transports including a trip wire, a horse and a narrow boat.

On 31st May the torch will have begun its journey at the Potteries' Museum, visited Tatton Park at mid-day before visiting Bolton. On 1st June it will go from Bolton to Knowsley Safari Park. The majority of the runners are already chosen. Those taking the torch through Bolton include Antony Evitts (16), Rachel Whitehead (15), Rachel Flanders (21), Sasha Carter (18), Steven Watson (29), Dave Jolly (67) and Mike Freary (73). All live in our town. The two runners we have more information about at present are Andrew Thorp (35) who set up a charity for young homeless men Streetsoccer (35) and Nicole Jackson (15) who has volunteered for numerous environmental charities. No doubt the Bolton News will have more information nearer the time.



The torch itself is made of gold aluminium alloy with 8000 small circular holes for its runners. It is very light at 800 grams and is 800 mm high. It has been tested in a wind tunnel in Germany to check it can withstand all weathers.

I do not remember the last Olympics in Britain in the post-war years and it is likely this is our only chance to be closely involved in a great sporting occasion so I will be there with Ollie and Charlie on Wigan Road on 31st May to raise a cheer as it goes past, and I hope you will join me.

Barbara Winder

PS The Olympic Torch will be carried into Canterbury Cathedral Precincts mid-afternoon on 19 July.

Christians and the Games

Chaplaincy at 2012 Games

Did you know that the Church of England has its own Olympics Co-ordinator? He is Canon Duncan Green, who is also seconded to LOCOG as Head of Multi Faith Chaplaincy Services.

For the past five years, Duncan's role has included advising the organising committee on faith matters and recruiting and managing 193 multi-faith chaplains to serve 23,500 athletes and officials, 26,000 reporters and broadcasters and 200,000 staff and volunteers. Canon Duncan Green also supports and resources officers in the dioceses working to promote the mission and outreach opportunities afforded by the Olympic and Paralympic Games.

Men of Deane

Programme Summer 2012

Thursday 7th June 7:30pm:

BBQ and Bowling Night at the Rectory

Thursday 5th July 7:30pm:

Archery on the Rectory Lawn

Saturday 18th August 8.30am:

Men's Breakfast at Café Vienna with
Guest Speaker TBC

Going for Gold

It is the nearest many of us would ever get to a medal for any kind of physical achievement. It is simply a small golden badge and the achievement is shared by many people who have the luck to remain moderately healthy over a long period. I expect there are other members of the church who already have a history of blood donation and many who might consider joining them.

Donors are at present a small percentage of the UK population. They progress through stages: a bronze badge for ten donations; silver for twenty-five; gold for fifty donations - and there are further stages beyond gold. I have met people at the centre whose gold award is far behind them. They recognised the importance of donation early in their lives. I was nearly fifty when I began, though my father had set the example, and now I am in a substantial group of older donors. Once you had to finish at sixty, then the date moved to

sixty-five for regular donors, then seventy and now you can carry on forever depending on your well being and recent attendance. All this during my time as a donor. You can donate two or three times a year and recently male donors have been told they can donate four times. These arrangements show a clear need for more volunteers. You wouldn't think there was such a need during a session at the Walker Memorial Hall in town where people of all ages, from teens to seniors, turn out in large numbers to give their blood. They have many reasons. Often it is because they know someone whose life has been saved by a transfusion.

Nowadays appointments are encouraged and despite numbers of people the process goes through quite smoothly in about three-quarters of an hour. It depends partly on the computer which in this area of the Health Service works more often than not. Some time before your ap-

pointment you receive a phone call to remind you and to find out how you are. Then a questionnaire arrives requiring details of your health, any treatment, recent travel and sexual contact likely to cause infection. You present this when you report at the centre and wait to be called. Your first meeting is with a nurse who takes a blood sample from your finger and there is a moment of suspense whilst the blood is tested. There is further discussion of your current health. The process of investigation is necessarily repetitive and just as thorough for an experienced donor as for someone attending for the first time. You wait for a bed to be available.

Lying down you offer your right arm or your left and a pressure cuff is wrapped round your upper arm to make veins more visible. You are connected and the donation begins. The nurses are able and efficient and the vein is normally found without difficulty. Now you can sink into repose and let your thoughts wander. Occasionally you are checked and soon it is all over. A plaster and a bandage are applied and the pa-

tient has to put pressure on them whilst sitting up. You are allowed to get off your bed for tea or a soft drink and biscuits, served nowadays by NHS staff, and to make your next appointment. You are told when to remove the plaster, what to do if there are problems and advised in a most welcome way to take life as easily as possible for twenty-four hours.

Everyone is approachable and easy to talk to. You often see the same staff and not infrequently donors whom you have previously met. Anyone interested in making a start, who is over seventeen and under sixty-seven, can visit www.blood.co.uk or call 0300 123 23 23. You can anticipate a medal one day if not in the year of the UK Olympics. More important is the gift you make.

Charles Winder



Smile!

Smiling is infectious; you can catch it — like the flu. When someone smiled at me today, I started smiling too. I passed around the corner and someone saw me grin, when he smiled I realised I'd passed it onto him! I thought about that smile and then I realised its worth; a single smile like mine could travel round the earth. So if you feel a smile begin don't leave it undetected. Let's start an epidemic and get the world infected!



Out of the strain of the Doing;
Out of the thirst of pursuing,
Into the rapture of Won!
Out of grey mist into brightness;
Out of pale dusk into Dawn;
Out of all wrong into Rightness,
We from these fields shall be gone.
'Nay' say the saints, 'not gone, but
Come into eternity's home!'

The reason a dog has so many friends is that he wags his tail rather than his tongue!

**Blessed are those
who mourn for they
shall be comforted.**

Almighty God, who on this day didst open the way of eternal life to every race and nation by the promised gift of thy Holy Spirit: Shed abroad this gift throughout the world by the preaching of the Gospel, that it may reach to the ends of the earth; through Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, one God, for ever and ever. *Amen.* (BCP collect for 'Whit Sunday)

...whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. ⁹ Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you. Philippians 4:8, 9

Seven things you probably didn't know about global Christianity

One of the key pioneers in collecting information about Christianity and other religions across the world died late last year, in his 80s. Dr David Barrett had amassed a huge data base of basic numbers which now forms the core of the World Religion Database held in Gordon-Conwell University in the United States. Seven of his many areas of statistics may, however, be of special interest:

- 1) In 2012, there are 43,000 different denominations worldwide (340 are in the UK!).
- 2) In 1900, 70% of the world's Christians lived in Europe, but only 26% in 2012. In 1900, just 2% of the world's Christians lived in Africa, but 22% in 2012.
- 3) In 2012, there are an estimated 4.7 million congregations worldwide, just under half of these in Asia.
- 4) The number of mission workers globally is estimated at 420,000 people.
- 5) The world's population will reach 7.1 billion in 2012, and 2.3 billion (33%) of these will be nominally Christian. A further fifth (22%) are Muslim.
- 6) Half (51%) of the world's population live in urban areas, including 505 "megacities" with a population of over a million people. Of these, perhaps 41% are nominally Christian.
- 7) Half (51%) of the world's Christians are Roman Catholics, a fifth (22%) are Anglicans, Baptists, Methodists, Presbyterians and other Protestants, one in seven (15%) are Pentecostals and other Independent churches, and the remaining 12% are Orthodox.

David Barrett's final challenge was this: over a quarter of the world's population, 29%, have never heard the good news of Jesus Christ, and remain unevangelised. What are we doing about it?

That it may please Thee to give to all nations unity, peace and concord. *We beseech Thee to hear us, good Lord. (Litany, BCP)*

C o n t a c t s & O f f i c e s

| | | |
|---------------|-----------------|--------------|
| Team Rector | Terry Clark | 01204 61819 |
| Curate | Stephen Bazely | 01204 849228 |
| DLM | Elizabeth Plant | 01204 63730 |
| Readers | David Dewhurst | 01204 651347 |
| | Nola Kilsby | 01204 665700 |
| Wardens | Lee Higson | 01942 795038 |
| | Beccy Rutter | 01204 654737 |
| | Ken Tidmarsh | 01204 652184 |
| Church Office | | 01204 659637 |

District Church Council

| | | |
|---------------|----------------|--------------|
| Lay Chair | Jane Hampson | 01204 848433 |
| Hon Treasurer | Les Kilsby | 01204 665700 |
| Hon Secretary | Bryan Shephard | 01942 817288 |

Other Responsibilities

| | | |
|--------------------|----------------|--------------|
| Flowers | Josie Crompton | 01204 655964 |
| Gift Aid Sec | Les Kilsby | 01204 665700 |
| Handicraft Group | Dorothy Benyon | 01204 417794 |
| Ladies' Guild | Josie Crompton | 01204 655964 |
| | Pat Sewell | 01204 61278 |
| Magazine Editor | Anne Roberts | 01204 849468 |
| Music Co-ordinator | Beccy Rutter | 01204 654737 |
| Verger | Josie Crompton | 01204 655964 |
| Weddings Admin | Anne Roberts | 01204 849468 |
| Little Lambs | Melanie Higson | 01942 795038 |

Sunday Schools

| | | |
|------------------|--------------------|---------------|
| Climbers (3-7) | Sally Cooper | 0777 644 1440 |
| Explorers (7-11) | Paula Small | 01204 650981 |
| Pathfinders 7-9 | Elizabeth Tidmarsh | 01204 652184 |
| CYFA (10-13) | Karen Greenhalgh | 01204 654737 |

Youth Groups

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| Voltage/Element | Karen Greenhalgh | 01204 654737 |
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Uniformed Organisations

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| Rainbows | Paula Small | 01204 650981 |
| Brownies | Anne Calderbank | 01204 398206 |
| Guides | Carole Baxendale | 01204 419167 |