

St James Church Magazine



September - November Edition

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The three-legged stool

The analogy of the three-legged stool crops up quite often when people try to describe matters of faith or church. The idea is that a stool with three legs is stable on almost any surface, whereas a four legged one would rock if one leg were a little higher than the others because the ground is uneven.

The three legs I have been challenged about recently are those of Bible, Experience and Tradition (correctly understood – I'll come back to this in a minute), which I believe are all essential for a firm foundation to a true faith in God through Jesus Christ.

The **Bible** is our factual base. Without that our faith would be a shifting sand. As evangelical churches, all my 'B1' colleagues in Taunton, for example, freely acknowledge this. So incidentally does the Roman Catholic church, from which much great Bible scholarship has come in recent years, even though they would place more emphasis than we do on the 'tradition' leg.

Without **experience**, our faith would be dead. We believe that God is alive and active today through his Holy Spirit. This realisation has been greatly renewed by the rise of the charismatic movement in the 20th century. Some might say that an over-emphasis on this can lead to false doctrines and peculiar practices: however to my mind there is no doubt that those of us in the established churches needed a big jolt to rediscover the freedom of the Good News and the activity of the Spirit in signs, wonders, healings, prophecy and so on. All a bit scary, but necessary for God's mission.

I said I would explain '**tradition**' because this is an off-putting word for many. I remember a friend saying to me, when I had described this tripod, 'I fully accept Bible and Experience, but totally reject Tradition'. When I speak of tradition I don't mean old stuff. I mean the interpretations of scripture and experience which are handed on. The church, in some

form, is essential to true faith. As soon as we put our trust in someone as a preacher, leader, bible teacher or interpreter, we need to know they are trustworthy... so the authority of some kind of church organisation is immediately implied.

The necessity of wider church authority is a live debate among us at 'B1' leaders meetings. It is interesting to observe that all the independent churches set up a few decades ago have since joined up with some larger network for accountability.

Also, however much we claim to be 'going straight back to scripture', when faced with issues which arise for Christians we can't help but be influenced by how others have interpreted the scriptures in the past and how they do so in the present in order to discern God's Holy Spirit speaking for today. There are many issues over which sincere Bible believing Christians disagree and we need each other to discern God's will: that too is part of 'tradition' - other people's stories and experience.

Bible, experience and tradition: of course, different churches put different weight on the three legs of the tripod, but it is good for us to realise that consciously or not we need all three. Let me finish by getting you to think: where do you turn to seek (a) knowledge of what God is like? (b) a faith which is relevant to your real life and experience? (c) sound doctrine and guidance for issues which are not treated directly by scripture?

Regular church worship, some kind of discipleship group based on the Bible, and opportunities to share our experience of the living God and learn from each other about putting it into practice: I hope you will see the importance of all of these for our spiritual growth as Christians. May your stool be stable!

God bless,
Tim

A new logo for St James Church



Earlier this year we introduced a new church logo. We had wanted to do this for some time, and the replacement of the main sign meant that we had to do it before the sign was made – otherwise the old one would stay there for many years!



Back in the 1970's the then logo (nicknamed “the petrol pumps”) was intended to represent people of all ages – men and women, girls and boys. But it was widely misunderstood as meaning that the church only cared about “normal” families.



Around 25 years ago a replacement was designed. The original idea was to represent the town bridge, which joins the two halves of the parish. This was simplified to what looks like two pathways. But this was not bold or distinctive, and didn't lend itself to enlargement.

So last September we embarked on a redesign process.



Having given the matter a lot of thought over the years, we knew what was unlikely to work. We knew, for example, that a cross would form part of the final design, but is not unique to St James. So we started with what is uncommon in the name – the letter “J”.

Tim Baigent took the idea forward, his design expertise telling him that the “J” gives a strong basis for the logo.

The PCC generally liked the concept of the “J”, and definitely wanted a cross to feature somewhere. So a small group played with the design, coming up with something close to the final one. Tim put the finishing touches to it, and the result is what you now see appearing on all our leaflets, etc; and of course, the new sign, whose overall design is largely Tim's masterpiece.



Article for inclusion in parish magazines
August / September 2013

The Venerable Nicola Sullivan, Archdeacon of Wells

How welcoming is your church?

How do you feel when you go to a new place for the first time? Probably most of us can remember our first day at school, the beginning of a new job or the move away from home. Anxiety, nervousness at doing or saying the wrong thing and the longing to find a friendly welcome and smile are probably common to most of us. I cannot imagine what it must be like to go to church for the first time ... or after a very long time away because it's always been part of my life. But when I'm on holiday and go to the local parish church I'm reminded that it probably requires great courage and resilience! Why? Because on the whole my experience has been - bluntly - that we Anglicans are not very good at welcome.

I'm spoilt as an Archdeacon ... when I go to a parish usually someone has been briefed to meet me, even carry my bags and make sure I get to the vestry and know what I'm doing. When I go to church on holiday (not in this diocese of course!) my experience has been generally dismal -- collecting books from a group of people chatting to one another and no doubt thinking theirs is a very friendly church, no indication as to where to sit ... we all dread the embarrassment of being told we're in someone else's seat ... and no one cheerily saying, 'Good morning, welcome, are you a visitor? Good to see you.... Let me

introduce you to so-and-so.' Frankly, I wouldn't want to go back to many of them as the experience felt more like gate-crashing an exclusive club than worshipping God with my brothers and sisters in Christ.

I'm making a plea for us to look at the ministry of welcome. This is not a grand initiative to recruit new congregation members; rather it is offering simple kindness, acceptance and hospitality to another human being. It does not have to be intrusive or cringe-making. It's better to risk getting it wrong and welcoming someone who you later discover has been coming to church for 40 years, than ignoring the stranger. The Letter to the Hebrews says, 'Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.' (13:2). our faith is centred around a welcoming God who delights in all of us in joyfully gathering for praise and thanksgiving. Yes, I could go on and encourage attractive notice boards, interactive websites, colourful welcome packs and quality refreshments.... but the first step is small, and yet essential – a warm smile and greeting and ensuring the visitor is not ignored.

So, if you are away on holiday – try out the local church and see how its welcome rates. If you are in your own church over the summer weeks, look out for angels in disguise. Archdeacons are easier to spot.

Archdeacon Nicola

INTRODUCING

Travelling and journeying seems to be a theme with **Roger and Elaine Fenton**. They reckon that they have lived in 10 different homes during their married life, starting off when they met in Essex where they both hail from. They moved most recently to Somerset in preparation for Roger's eventual retirement from his current role (more of that later), in order to be nearer to their family in Somerset and Devon. Looking for somewhere between Junction 24 and 28 led them to Taunton. They are now settled in a delightful low beamed cottage, with a garden for their two dogs and a lounge which is spacious enough to accommodate the Alpha group that they currently lead. Elaine is already retired but busily engaged in being an active grandparent as well as being involved in a wide range of voluntary activities which represent her interest in people and animals



Elaine was brought up in a fairly conventional Christian family, attending church from an early age which was an important part of her family's life. Roger had a different upbringing; he never really knew his father and is conscious of not having a male role model. At a young age he trained as a merchant navy cadet, with a view to a career in the mercantile marine. Having started on this path and working his way to being a navigating officer, his navigation took a different direction when he met a certain young lady, called Elaine. This led Roger to recognise that the life of a sailor was not for him. However he continued to travel locally and internationally as part of his work, which prior to his current role, included being the timber buying manager for Jewsons. Although they were married in Elaine's church, Roger was not a believer at that time, indeed the concept of God being a father was not something he could understand. It was the decision to have their first child 'christened' that eventually set Roger on the path of discovery. He and Elaine knew that promises needed to be made honestly as part of the baptism and they decided they would be Keith's Godparents as they didn't want to ask people who they weren't sure would honour the commitment. Over the next few years Roger tussled with the issues of faith and belief until he reached a point where he was ready himself to be baptised at 34. Since that time they have continued their journey of faith together and have belonged to a number of churches as their work has moved around the country. Roger was conscious for a time that God might want more of him, and the final impetus came following being made redundant not once but twice in quick succession. He applied twice to TEAR fund without success before

obtaining his current post with Samaritan's Purse. Roger is quick to point out that although he is often known as "Mr. Shoe Box", Samaritan's Purse is much more than the now well known Operation Christmas Child. It is a large international organisation with relief operations in a wide range of countries, with many different programmes of work. Please look at their website to get an idea of the breadth of what they do: <http://www.samaritans-purse.org.uk/>. Because they have a presence in many areas of international crisis, working strongly with the local churches, they are often in a position where they are asked to initiate aid programmes; for example in the Sudan they are currently the agency distributing food to 170,000 refugees!

Roger's role in the UK is as the Regional Manager for the South and South West - an area from Cornwall to Sussex and up to Aylesbury. His experience of being a travelling man continues. At this time of year, he is gearing up to the Shoebox season, and is responsible for coordinating the work of 39 teams in 39 distribution centres (each team comprises upward of 80-100 volunteers). During the next few months he is likely to be working long hours each day, and sees very little of Elaine, and their dogs regard him as a stranger. Roger is quick to point out that he couldn't do what he is doing without Elaine's support, and the fact that she keeps everything going at home. Elaine admits that she is not an up front person, and for this reason doesn't go on the trips abroad to experience the intensity of Samaritan's Purse's work. That is for those who can go and 'see, taste and smell' so they can return home to communicate what they have seen. Nonetheless Elaine is someone who is ready to use her administrative and practical skills in a very active way. Since coming to Taunton she has become involved in the Cinnamon Trust, a charity which offers support to older people who need help with their pets; she also helps out with the Taunton Food Bank. Elaine has taken Stan's place on the coordinating committee of Besom and Roger and Elaine are about to lead their first St. James Besom project.

Both feel strongly that the church needs to be God's hands and feet on earth, showing His love and compassion in real and practical ways, but with a very explicit calling to talk about Jesus wherever opportunity arises. Leading an Alpha group is an important aspect of this and both feel the strong imperative to share their journey of faith.

Space prevents me from providing more details about the passion that both Elaine and Roger have in sharing their faith, the areas of voluntary work Elaine is involved in or what Roger does during the course of his working week. So if you haven't already done so, do make an opportunity to chat to them.

HOW VERY DIFFERENT OUR SERVICES HAVE BECOME?

In the last magazine Jenny Edmonds wrote about some of the changes to our services and asked the question what do others think? I have spoken to a number of people and have included their thoughts in this response, although I take full responsibility for the final content of this article!

In general people are in favour of the relaxed, more welcoming environment we have created within our church. It is good that we root our practice in the 21st Century without losing the basics and ensuring that that the Word of God is not compromised.

The music of any church has always been important (see the two stories of farmers visiting new churches). Members of our congregation enjoy new songs and often find that words speak to them, although sometimes the new tunes can be harder to learn – could we limit new songs to just one or two a service and have a chance to practise them. Some people feel that sometimes hymns are changed just because they can be – the Chris Tomlin version of Amazing Grace being one named specifically, although I have to admit that as someone who had Amazing Grace as one of their wedding hymns I like the changes.

One practice which has altered over the years is that of sitting rather than kneeling for prayers. Whilst this is good could there be more opportunities to kneel before the Lord, other than just at the communion rail. How can we make this possible in a church of chairs rather than pews and no kneelers?

St James Church is at essence a family church and we have aimed to provide for children and families in many ways. Our pattern of services and Sunday School provision is one way we allow people of all ages to be involved in the life of the church. Children and families welcome the tables with activities on them but should we be looking at ways to engage our children more proactively in the services especially those titled All Age Worship and how can we do this whilst still challenging the more mature both in chronological age and faith.

The crèche is well structured and managed and the initial teething problems of noise making it difficult for people to follow the service have been overcome. Most families enjoy being able to be with their children during the service but how do we support those who want to leave their children in the crèche and sit in the main church body without their children being able to run to them?

Changes to the service (and type) of tea and coffee being served have been welcomed, but with fellowship outside of the service being a key part of our worship and church should we look to extend this even. This could be as basic as offering a selection of teas to maybe serving drinks before as well as after the service?

As a final challenge, in many professions and conferences greater use is being made of multi and social media applications. When will we at St James be ready to stream our services live on the internet and will we ever get to a time when we tweet, text or email our comments to Tim during a service?

Having visited and been a member of many churches both Anglican and Baptist I think there is much we do well at St James but if there is one pattern of our society today it is that everything changes. We need to be ready to meet the challenges of now and the future whilst preaching the true gospel of salvation through Jesus Christ.

“Appreciate your pastoral leaders who gave you the Word of God. Take a good look at the way they live, and let their faithfulness instruct you, as well as their truthfulness. There should be a consistency that runs through us all. For Jesus doesn’t change – yesterday, today, tomorrow, he’s always totally himself.”

Hebrews 13 v 7-8 (The Message)

Nicki Bradford



Eunice insisted Cedric show her just
where in the Bible it said men couldn’t
do the washing up.

ST JAMES CHURCH SCHOOL

St James School has now been established for one term. The final church service of the year celebrated the changes the school has experienced. Children, parents and staff all gathered to say goodbye to ABC and hello to St James Church School and the beginning of a new relationship with the church.

During the service Year 6 pupils reminisced about their time at the school and shared memories of the people and events that have been significant to them. Goodbyes were also said to staff who are moving on. A special presentation was made to Mr Kerr who has been at the school for 13 years. A cup has been created in his honour and will be presented each year to the most gifted writer in year 6.



Children, staff and parents gather for the St James Church School Leavers Service.

In the Autumn term Kate and Tim, with a team of church members, will launch an after school club Xplore which will be held at the school. Please pray for this group that children will come to know more about Jesus through the games and activities they will enjoy. We also hope that there will be opportunities for the church to be used more frequently for services and as a teaching resource.

EVOLUTION – CREATION. HOW DID GOD DO IT?

Is.55 v 8 – 9.

Do you believe in six day creation or billions of years of steady evolution to have been the method used by God to bring about this universe and human beings?

You may have some alternative theory to explain the world or perhaps you do not consider it to matter very greatly. There are Christians who hold a wide spectrum of belief on the subject so does it really matter? If you are a believer who loves The Lord Jesus Christ and your life is committed to Him the answer to these questions may be ‘no it is not very important!’ If however a belief in evolution is a stumbling block, or even a barrier for you, or someone you know, which hinders or prevents a commitment to Jesus and the God of the Bible then it does matter, it matters enormously. Should this prevent a person coming to a faith in God and leave that person to die without salvation it is a tragedy beyond anything else in this life.

Did you know that thousands of top scientists firmly believe that God made this world in six 24 hour days just as described in Genesis? I am not a scientist nor do I have a great detailed knowledge in this area but I have read widely on the subject and an article I wrote for this magazine quotes numerous references to scientists who are leaders in their various specialities, geologists, biologists, engineers etc. and provides the sources from which evidence can be obtained to back up a belief in the Genesis account.

The article to which I refer was rather too lengthy for the magazine but it has been suggested by the magazine editing group that this introduction be written to offer copies of my original article to anyone who would like to see it. This can be sent by e mail, or a paper copy can be provided if you wish to have it. Please contact either the magazine editor, Andrew Slade, or come directly to me and this will be forthcoming.

Clive Tomlinson.

Taunton Christians Together
NEWSPOINT

AUGUST / SEPTEMBER 2013

www.tauntonchurches.org

ISSUE 97

**PAGE 15 OPPOSITE
HIGHLIGHTS AN IMPORTANT
HEADLINE OF TAUNTON
CHRISTIANS TOGETHER AND
HOW THINGS MAY MOVE
FORWARD. PLEASE PRAY
FOR AND ATTEND THIS
MEETING IF YOU CAN.**

From the Editor

Welcome to the August/September edition of **NEWSPPOINT**.

The deadline for contributions for the OCTOBER/NOVEMBER issue is **MONDAY 9th SEPTEMBER 2013**

Contributions are always welcome, but please be aware that the views expressed within Newspoint may not always be those of the Editor, Church Leaders, or The Taunton Churches collectively.



MESSAGE FROM THE CHAIRMAN...

VACANCY

Well actually it is a message from the Secretary because at the Annual General Meeting on Tuesday 11th June, Paul Harper stood down as Chairman. We are grateful for his years of service.

However no other Chairman has come forward. If you are interested in becoming the Chairman/Vice Chairman, please read the comments below that Paul made about what is needed.

If you want to help us decide our next steps then please come to the Open Forum on **Thursday 10th October at 7.30pm** at The Salvation Army, South Street Taunton.

Please make every effort to attend this meeting or send a representative as the main discussion will be the future of TCT

Paul wrote this in the last edition

"May I suggest the following as possible priorities?"

We need energetic, committed and visionary leadership..."

"We need to create a climate where Christians of different traditions can meet, worship and share together, growing in understanding, respect, trust and love.

We need to work more closely with the B1 group"

"We need to establish a broader, increasing attendance base at TCT meetings, recognising that mission and unity are inseparable".

In the meantime, the Executive Committee members will continue to serve the church in Taunton and seek the will of God as we move forward.

We would appreciate any comments from you about your experience of TCT, its strengths and areas you think we could consider in moving forward. You can either attend the open forum, phone 01823 413057 or e-mail your views to keith.whittaker@ywamtaunton.org



B1 INFORMATION

Sunday 15th September at 7pm

You are invited to come for a time of
worship with B1 Churches at North
Street



Sunday 27th October from 10.30am
Combined B1 morning service at
Wellsprings Leisure Centre. Come and
join in a time of worship and fellowship



Looking Ahead

Praise **P**lay

A new mini service specifically aimed at the under 5s and their parents/ carers will begin on Wednesday 11th September at 2pm. To be held monthly it will include songs, stories and praise combined with crafts and play and a chance to share refreshments.

The focus this term will be on God's creation. If you would like to help us at these services or come along to meet the children and their carers please contact Nicki Bradford, Kate Taylor or Tim.

Harvest Festival Sunday 6th October Followed by a Bring and Share Lunch



St James Church Taunton

**THURSDAY FELLOWSHIP
PROGRAMME**
September 2013 to August 2014

Meetings usually take place on the first
Thursday of each month at 2.30 pm,
and are open to everyone

Leader: Vicky Dykes, phone 282507

2013

- | | |
|---------------|---|
| 5 Sept | Pam Marks, with <i>Music and Flowers</i> |
| 3 Oct | Sergeant Andy Murphy, Avon and Somerset Police |
| 7 Nov | Tony Bagwell with slides and music |
| 5 Dec | Christmas Lunch |

2014

- 9 Jan Holy Communion *note date!* **with Revd Tim Jones**
- 6 Feb **Brian and Bernice Stocks - *Our Story***
- 6 March **Lis Cummings – *Clothes & Culture around the World***
- 3 April **New Horizon Singers' Annual Visit**
- 1 May *to be confirmed*
- 5 June **Summer Lunch**
- 3 July **Members' Own**
- 7 Aug **Cream Tea**

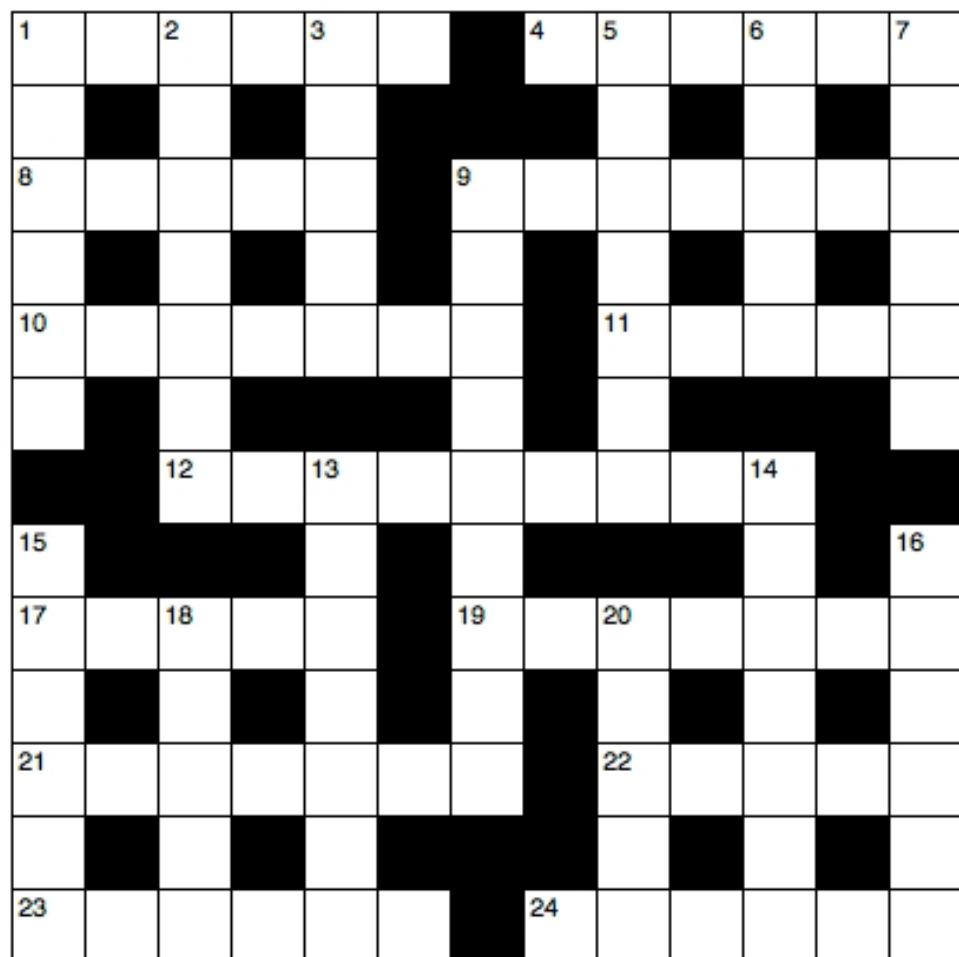


Across

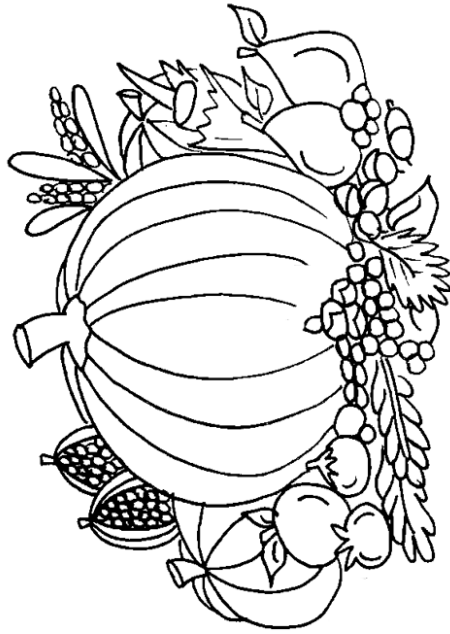
- 1 Tertullus, who presented the high priest's case against Paul in his trial before Felix, was one (Acts 24:1) (6)
- 4 As balm (anag.) (6)
- 8 Having explored Canaan, he and Joshua urged the Israelites to take possession of it (Numbers 13:30) (5)
- 9 On becoming king of Judah, he had all six of his brothers killed (2 Chronicles 21:4) (7)
- 10 'Even the — has found a home, and the swallow a nest for herself' (Psalm 84:3) (7)
- 11 Banishment(Jeremiah29:1)(5)
- 12 'And now I will show you the most — way'(1Corinthians12:31) (9)
- 17 'Titus did not exploit you, did he? Did we not — — the same spirit and follow the same course?' (2 Corinthians 12:18) (3,2)
- 19 Mice den(anag.)(7)
- 21 How Egypt is often described in the Old Testament: 'the land of — ' (Exodus 13:3) (7)
- 22 One of the first Levites to resettle in Jerusalem after the exile in Babylon (1 Chronicles 9:15) (5)
- 23 'As a sheep before her shearers is —,so he did not open his mouth' (Isaiah 53:7) (6)
- 24 Paul's birthplace(Acts22:3)(6)

Down

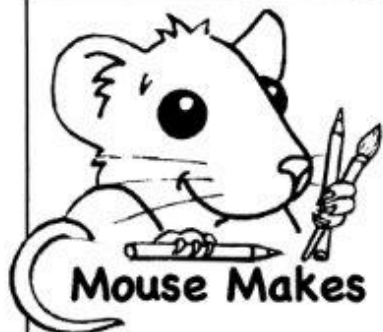
- 1 Ravenous insect inflicted on Egypt in vast numbers as the eighth plague (Exodus 10:14) (6)
- 2 Well-being (Philippians 2:20) (7)
- 3 Small piece of live coal or wood in a dying fire (Psalm 102:3) (5)
- 5 Sportsman or woman (2 Timothy 2:5) (7)
- 6 The original name of Abraham's wife (Genesis 17:15) (5)
- 7 'So in Christ we who are many form one body, and each — belongs to all the others' (Romans 12:5) (6)
- 9 According to Peter, a wife's beauty should not come from wearing this (1 Peter 3:3) (9)
- 13 'For God did not send his Son into the world to — the world' (John 3:17) (7)
- 14 'The Lord of heaven and earth...does not live in — built by hands' (Acts 17:24) (7)
- 15 'If your hand — you to sin,cut it off'(Mark9:43)(6)
- 16 Something like these fell from Saul's eyes as soon as Ananias placed his hands on him (Acts 9:18) (6)
- 18 Track(Job41:30)(5)
- 20 Religious doctrine(5)



Spot the Difference



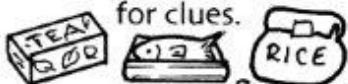
Find 6 differences between the pictures



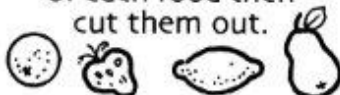
Where in the world
does your food
come from?



Look on the labels,
boxes, packets and cans
for clues.



Draw small pictures
of each food then
cut them out.



Stick your food pictures
onto a map of the world
over the country
they came from.



TO MAKE the harvest banner
Colour in then cut out. Hang
up in the kitchen or attach
to your harvest offering



Every
good
thing
comes
from
GOD



Thank you LORD
for the HARVEST

Two Stories of Farmers Visiting New Churches

An old farmer went to the city and attended a big city church.

He came home and his wife asked him how it was.

“Well,” said the farmer, “it was good. They did something different, however. They sang praise choruses instead of hymns.”

“Praise choruses?” said his wife, “What are those?”

“Oh, they’re okay. They’re sort of like hymns, only different.”

“Well, what’s the difference?” asked the wife.

The farmer said, “Well, it’s like this. If I were to say to you, ‘Martha, the cows are in the corn.’ Well, that would be a hymn. If on the other hand, I was to say to you,

‘Martha, Martha, Martha,
Oh Martha, MARTHA, MARTHA,
the cows, the big cows, the brown cows,
the white cows, the black and white cows,
the COWS, COWS, COWS,
are in the corn, are in the corn, are in the corn.’

Well that would be a praise chorus.”

A young, new Christian went to his hometown one weekend and attended the small church there. He came home and his wife asked him how it was.

“Well,” said the young man, “It was good. They did something different, however. They sang hymns instead of regular chorus songs.”

“Hymns,” said his wife, “what are those?”

“Oh, they’re okay. They’re sort of like regular songs, only different.”

“Well, what’s the difference?” asked his wife.

The young man said, “Well, it’s like this. If I were to say to you, ‘Martha, the cows are in the corn.’ Well, that would be a regular song. If, on the other hand, I were to say to you:

O Martha, dear Martha, hear thou my cry
Inclinest thine ear to the words of my mouth.
Turn thou thy whole wondrous ear by and by,
To the righteous, inimitable, glorious truth.

For the way of the animals who can explain
There in their heads is no shadow of sense,
Hearkenest they in God’s sun or his rain
Unless from the mild, tempting corn they are fenced.

Yea, those cows in glad bovine, rebellious delight,
Have broke free their shackles, their warm pens eschewed.
Then goaded by minions of dark and night
They all my mild Chilliwack sweet corn hath chewed.

So look to that bright shining day by and by,
Where all foul corruptions of earth are reborn.
Where no vicious animal makes my soul cry
And I no longer see those foul cows in the corn. Amen.”

He continued, “Then, if I were to do only verses one, three, and four, and do a key change on the last verse, well, that would be a hymn.”

For every service or event at church, there are church members beavering away in the background to make them happen. This series introduces you to some of the people involved. This issue we look at ...

The Tech Team

... who operate the sound and projector systems.

They try to be invisible, but no doubt you will have seen them adjusting microphones, scratching their heads over the sound desk, or racing around to sort out a problem – with odd noises, a dead microphone, or a video that refuses to play. And we probably only notice them when something goes slightly awry.

There are currently nine people involved, six on the sound desk rota and three on the projector rota. Below are a few pictures of them in action.

Making things work takes a lot of preparation - usually they arrive a good hour before the service to set up and check the equipment, adjust the sound levels while the Music Team is practising, while allowing some time to track down unexpected problems.

During the service they constantly adjust levels to compensate for different voices of people taking part in the service and when there's a drama happening up front, there is also a drama at the sound desk as they juggle the mics and sound levels. It means that their worship time is not the most relaxing, and the sermon can go in one ear and out of the other – but at least they have a valid excuse!

Here Martin Kennard, Jonathan Sykes and Ruth Crooks prepare the sound levels for All Age Worship. If they know in advance what's happening they're happy – but this is St. James we're talking about and part of the charm of our style is that all sorts of surprises can happen.

The sound desk looks complicated but I am reliably informed that it's not that bad and the techies are always willing to take on new apprentices to learn the trade. So if this is something that interests you have a word with Ruth, Bob, Martin K or Richard.





Here, all is set for Morning worship with their newest recruit, Simon, fresh from Huddersfield Uni. In the centre with their youngest techie, Ben, listening in with Martin K and Bob, while Ruth is winding up a long lead while packing away.

And here is the projector team, Richard C, Martin W and Joe G with their equipment.



They start work on the Friday or Saturday, gathering in the various parts - the words of the songs from Ray, the sermon illustrations from whoever is preaching, the 'before' and 'after' notices from Chris Doyle, and occasionally a video or pictures to accompany the prayers. They try to avoid last minute edits on the Sunday, as time is tight, and every minute is needed in case there is a glitch with the equipment.

Professional sound engineers say that a live unrehearsed performance is the most challenging test of their skills – but that is just what we ask our teams to do every week. We have probably all heard the sound drop out on TV and radio from time to time, so if the BBC can have problems, even with its large full-time staff, it is only to be expected that our system will throw us issues from time to time.

The main problem is working out what is wrong – is it a broken cable? A fault in a piece of equipment? A microphone battery gone flat? Has the speaker not turned their microphone on? Have we pushed the wrong button? Is the system actually switched on (yes, that did happen once!)? Usually the problem is found and fixed quickly, but sometimes it can take days of investigating and testing to track down. And Martin W is always having to repair cables – so if you are in the chancel, DON'T TREAD ON THE CABLES! or please encourage out young members to wait until the cables are put away.

So next time there's an annoying screech, the Vicar is speechless, the prayers sound a bit muffled or the wrong slide appears, spare a thought and prayer for the Tech Team. Bringing them a coffee while they pack up is also most welcome!

THE CHURCH ON MONDAY



In July the St James Men's Group met up with three other churches at Queen's College for a taster session in archery, finishing up with a chat at a local pub. Equipment was provided by our hosts, the Bowmen of Ina. The competition was won by Roger Paul of Stoke St Gregory.

Our targets were at 25 yards away, but the club members were shooting at 60 yards and longer.

We were using a bow like the one in the picture, but bows in top competitions like the Olympics can be very high tech. These have sights, mechanical triggers and counterbalances to stop vibration. We tried pulling a traditional longbow (so called because they are as tall as an average person) and only one of us managed to pull the bowstring right back. Longbows can shoot over 100 yards. Our arrows were made of aluminium and their feathers are called 'fletchings'. Archers call the bull at the centre of the target 'the gold.' This term goes back to the days of Henry VIII in 1520 when he had a (friendly) meeting with the French king in a gold marquee. His archers were in attendance in the so-called Field of the Cloth of Gold near Calais.

Our two evenings at Queens College gave us a fascinating glimpse at a sport which most of us had never tried, and a long way from our schooldays firing sticks tipped with rubber suckers!

Men's Group events in the past have included a trip to a brewery, a country walk and a men's breakfast with a talk about how someone raced a clipper in the Pacific and discovered God in the process. We meet monthly for a curry at the White Hart, Corfe and an early breakfast at the Perkin Warbeck on Saturdays. Details are placed on Facebook/cvmsomerset. St James is part of Christian Vision for Men www.cvm.org.uk



Future events are:

Sat 28th Sept, 6.30pm. Ale and Fish & Chips special on the West Somerset Railway, Bishops Lydeard to Minehead return.

Karting near Exeter towards the end of the year.

A Men's Breakfast in late January 2014.

These are outreach events, to which we hope to attract both Christian men and their friends, and hopefully get a chance to talk about our faith. Further details will be provided, and we hope there will be something of interest for you. Please speak to us at either St James or St Peters if you have ideas for events yourself.

Finally, a great quote puts succinctly the calling we all have to be God's disciples:

"The Church on Monday is evidence that the Church on Sunday is real." (Doug Spada).

Andy Hall (St James) Martin Ingrams (St Peters)

A REVIEW OF “THIS BOY” BY ALAN JOHNSON

When I think of it there are really only 2 things that Alan Johnson and I have in common. We were both born in the 50s and were loved and encouraged by our mothers. However, as I discovered while reading this book, growing up in Somerset wasn't just 200 miles away from the East End of London, it was a different world. For those of you racking your brains to remember who Alan Johnson is, he is the former Labour Home Secretary. “This Boy” charts Alan's life from his birth to his first marriage at the age of 18. I would have been tempted to produce some kind of manifesto, emphasising how my childhood was made better by Labour policies and worse when the Conservatives came to power. He resisted that temptation and just “told it as it was”. Good idea - this is what makes the book such a good read. It's a story set in a social backdrop that includes squalor, pollution, fascism, racism and murder. The family lived in the area now known as Notting Hill. It wasn't the trendy place that it is today though far from it. People were allocated to houses condemned in the 1930s. Families shared the same front door and outside loo. Electricity didn't exist. They relied on “tick” for groceries and followed the coal cart to scavenge pieces that had fallen on the roadside. They were forced to take out loans for the “big” items – and had to hide when the tallyman came to collect the repayments. Yet this is a book of hope. It's about a mother who wanted “something better” for her children and a sister who won against the odds. There are acts of kindness and compassion by neighbours, teachers who inspired. Nobody dwelt on the things they didn't have but made the best of what seems to me a deplorable situation.

One other thing. Christians sometimes mourn the passing of a golden age where it seems that the church was revered and every child went to Sunday School. But try as I might, apart from one teacher, I can't recall any impact made by the Church in this book – not an inkling of it.

“This Boy” by Alan Johnson is published by Transworld Publishers

by Chris Rickard

Find Forty Four Books Of The Bible

Jane Dean offers a Box of Chocs to the 1st Entry In !

ARE YOU UP TO THE CHALLENGE?

'A most remarkable puzzle' - Viti Cusack

Its not easy, in fact six out of ten people have a job to complete it and even those able to do so admit it usually takes more than one go. The truth is, lurking somewhere within this article are forty-four books of the bible. In this format the words aren't easy to see, and those who want to compete really have to know their numbers from their algorithmic, a hard distinction to make. Although times of over an hour are quite normal, a child of seven called Ian Timothy Ransom once completed it in half that whilst staying with his friend Morhag. Gaining news of this achievement, Mrs Dougal at Ian's school suggested something in the genes is responsible for such early academic revelation although Philipp, Ian's middle brother, is a chronic lesson-dodger. Experts might argue diet has a lot to do with it which could be true as Ian is often to be found munching on a banana, humming away to himself as he tackles a puzzle. Philipp, on the other hand, will only eat jam, especially strawberry, while eldest brother Daniel is often to be found smearing with dijon a hot-dog. At teatime, as she stirs the brew, sometimes their motherworries whether dinner chez Ransom is as healthy as it should be.

As for the puzzle, people say it's a great way to pass the time. On a flight to Corinth, Ian's uncle John had a go at it to take his mind off problems with Classico, the clothes salon Ian's family owned. The bank had foreclosed on the business, which only goes to prove RBS cannot be trusted. It had been a difficult year and after the Classico loss Ian's uncle decided a career change was in order and now equips almshouses for a living. The following summer Samuel (another of Ian's uncles) had a go at the puzzle on the flight home from a family holiday in Honolulu, keeping himself occupied for most of the trip after his brother, Joshua, had fallen asleep (he's Ian's father by the way). A staunch anglophile, Monica (Ian's mum) had refused to take part in the family's annual exodus abroad but she had a go at the puzzle at home in between strumming the banjo Elaine, her sister, had given her for her birthday and studying for her PhD. Despite all this effort, young Ian is the only one of the Ransoms to have completed the puzzle, a cause of loud lamentations in the rest of the family.

PCC Roundup

Here's a summary of the main things the Parochial Church Council looked at in June and July.

Finance

Richard Sainsbury presented his first Finance Report, which showed that most items are running as expected. The main exception is repairs, which are difficult to forecast and are more than expected.

St James Debt Advice

SJDA has passed an audit of its policies, procedures, licences, insurance, software etc. The first referrals are being taken. Setting up SJDA has been a much more drawn-out process than originally expected, and has required a lot of work by Graham Reid. As a result, it has only recently been possible to work out the annual running costs with any degree of certainty. These will be in the order of £2,000, including licence renewal, training, and day-to-day costs. The PCC was content that the one-year trial should proceed, with the costs being met from the Projects Fund.

Safeguarding

Jenny Wakefield presented the annual report on the arrangements within St James Church for the safeguarding of children & young people and vulnerable adults, and explained the changes introduced by recent legislation. The procedure for updating existing checks is working well. Coordinators have been asked to tighten the procedure for inducting new volunteers, where the diocesan policy requires Safer Recruiting to be completed before a volunteer starts a new role. Checks are also needed for those giving lifts to church, and for the staff of SJDA.

Coordinators' Reports

Highlights from the quarterly reports from the coordinators include:

Worship: Richard Lucas reported that the monthly Sunday morning young people's worship in the hall is going well. Additional volunteers are being recruited to operate the sound system.

Teaching: Geoff Treasure asked if the series on mission was meeting the needs envisaged by the PCC. It was agreed that it was a sound basis for deciding how we go forward in discerning what part St James Church should play in the wider church.

Pastoral: Annie Reid reported that Richard Taylor had completed updating the Contact Points board. There has been an increase in the number of people joining home groups, and another Alpha course is being run by Roger and Elaine Fenton.

Children & Young People: Kate Taylor noted the development of Sunday Club leaders, and monthly bible story-telling and crafts in Toddler Group and St James Nursery. Links with St James School continue to develop; leaflets about the church's C&YP provision are being distributed to all parents. Early discussions have taken place on setting up an after school club in September, on school premises.

Administration: Karen Gamblen reported that the new finance arrangements are settling in well. The coordinators' roles are evolving well, with good liaison with the administrator.

Premises matters

By the time this magazine is available, work on the new hot water supply to the washrooms should be completed and new lights installed. The disabled washroom will then be fitted out properly. The hot water supply will also feed the new servery in church, planning for which continues.

Approval should also have been given by the diocese for the redecoration of the church interior.

The church architect, Jo Hibbert, has estimated that the refurbishment of the hall will cost just under £30,000. Most of this is for dealing with the damp in the west wall, and replacing the ceiling. The PCC decided to move to Invitation to Tender for the work, after various details in the specification have been finalised.

A faculty application is being prepared for the installation of video screens on the pillars in church.

PCC minutes and agendas are displayed on a board near the coffee area. The "Contact Points" leaflet and the photograph board tell you who to talk to about the various things we do as a church.

Martin Wakefield

(Martin is hoping to hand over his responsibilities as PCC Secretary before the next annual meeting. In the first instance we would like to appoint a separate PCC Minutes Secretary. If anyone would like to give this a go – you don't have to be on PCC – please see Tim.)

NEWSLETTER CONTACTS LIST

Contacts for Pastoral Matters

Vicar: Rev. Tim Jones 01823 333194 e-mail: timjones@tesco.net

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Churchwardens - Mandy Slade 01823 259440 / Stan Wojcik 01823 443287

Associate Churchwarden - Jacky Gillingham 01823 270044

HOME GROUPS

EVENING GROUPS

Tuesday 8.00pm

25 Whitmore Rd Contact Kathryn Clarke 283691

Wednesday 7.30pm

13 Giffarde St Contact Mark Stevens 365714 (hosts Bethan and Tim Baigent 271655)
28 Killams Crescent Fortnightly Contact Les Andrews 254344
28 Comeytrowe Lane Contact Steve Bradford 337690 (hosts Wakefields 277318)

Wednesday 7.45pm

42 Ashley Rd Contact Richard Sainsbury 284688

Wednesday 8.00pm

Hesperia, The Avenue Contact Richard Carpenter 277916
16 Vera Street Contact Mark Johnson 07796525094

Thursday 7.30pm

69 Richmond Rd - **Women's group** Contact Margaret Jones 333194
Gable Cottage, West Lyng Contact Geoff Treasure 490458
94 Sherford Road Fortnightly Contact Andy Hall 274656

Thursday 8.00pm

12 The Avenue Contact Sue Doyle 271223 (host Annie Reid 07812 130619)

HOME GROUPS

DAYTIME GROUPS

Tuesday 10.30am

56 Manor Orchard Contact Celia Wojcik 443287 (host Joyce Lander 278387)

Wednesday 2.30pm

15 Barrington Close Fortnightly Contact John Gould 272597

Thursday 2.30pm

27 Priorswood Rd Contact Kay Seed 251077 (host Sue Collard 271858)

OTHER GROUPS

- | | |
|------------|---|
| Mondays | Parent and Toddlers Group 10am-11.30am in the Church Hall
Contact Kate Taylor 335833 |
| Tuesdays | 11+ Club 7pm – 8.30pm for young people aged over 11 years
in the Church Hall. Contact Nicky Bradford (337690) |
| Tuesdays | Bell ringing (alternate weeks) Contact Marian Gentile (275278) |
| Wednesdays | Art Group in the Church Hall Contact Church Office (272931) |
| Thursdays | Thursday Fellowship (first Thursday of the month)
in the Church Hall Contact Vicky Dykes (282507) |
| Friday | The Ark Support Group for parents/carers of children
with special needs. Meets once a fortnight.
Contact Elaine Fenton (412113) |



December Newsletter Deadlines

The Next Church Newsletter is due out on Sunday 1st December. All Entries for this newsletter need to be submitted by 31st October. All entries are at the discretion of the Editorial team and the space available.