

CHRIST CHURCH



in February 2022



VOLUME 6 ISSUE 2

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Parochial Church Council of Worthing Christ Church
Website: www.christchurchworthing.org.uk



Worship in February at Christ Church



6th 10.30am Holy Communion

with Revd Maurice Slattery

6pm BCP Evensong

with The Venerable Luke Irvine Capel

10th 10.30am BCP Holy Communion

with Revd Roger Walker

13th 10.30am Morning Prayer with Derek Hansen

20th 10.30am Holy Communion

with The Venerable Chris Skilton

6pm BCP Evensong with Revd Roger Walker

24th 10.30am BCP Holy Communion

with Revd George Butterworth

27th 10.30am Morning Prayer with Derek Hansen

Sermon of the Month

This month, we are grateful to Derek Hansen, a reader who has been supporting our church family for many years and leading services of Morning Prayer.

As we understand that the latest Downton Abbey film is about to hit our screens, it reminded me of few years ago when I listened to an interview with one of the actors from the series. She described how putting on those amazing period costumes affected her. Her posture changed, even the way she spoke suddenly became more refined.

Wearing the costume automatically put her into the character she was portraying. Putting on the dress made her into someone new.

In chapter 3 of Colossians, Paul writes about taking off the old and clothing ourselves in the new life in Christ. He tells us to strip away everything from our lives that is not of God, so that we can put on the new clothing of compassion, kindness, humility, gentleness and patience.

Those clothes of compassion, kindness, humility, gentleness and patience may not, initially fit very well. In fact, they won't fit at all if we try to put them on over our existing clothes. We have to at least try to take off the pride and anger, the anxiety, fear and sin that was part of our old lives. Only by stripping off the old can the characteristics of Christlikeness begin to fit.

Let's look at this new wardrobe.

When we get dressed each day, we begin with our underwear, what used to be called "foundation garments."

When Paul talks about compassion kindness and humility, he is talking about the foundation garments of life which are the essentials to human relationships. Putting on compassion and kindness is nothing less than feeling towards others as God feels towards them. Compassion means we feel for, and with each other.

Humility, often called meekness, is how we feel about ourselves. The world sees meekness as weakness.

We live in a world where we are constantly told we must promote ourselves. The Bible may say Jesus was meek, but we know he wasn't weak. From a biblical perspective, meek means strength under control. It takes a greater strength to exhibit meekness than to get angry and lose control. Jesus humbled Himself, even to death on the cross, for each one of us.

Then Paul calls us to put on the basic work clothes of the Christian life—kindness and gentleness. Simple human kindness will do more to demonstrate the life changing work of Christ than almost anything else. And we need to put on gentleness, because we all need gentle treatment. Trying to force somebody to do something has nothing to do with the Kingdom of God. In a violent world, the children of God must wear gentleness like those comfortable, old, almost worn-out jeans.

Then, each day, the shoes of patience. The world is filled with problems, but problems become splits, divisions, and warfare when we run out of patience. So, says Paul, put on the shoes of patience and keep walking with each other, even when it feels like an endurance race. We humans can so easily annoy or misinterpret each other. I may have spoken before of part of a Norwegian confession prayer I discovered in the Lofoten Islands

many years ago - it includes the words “For our Lord Christ’s sake be patient with me” - I found it hugely encouraging – indeed I suspect I rely upon that prayer too much.

When I say that prayer it reminds me just how much God loves and forgives us and just how much, in his power and by his spirit we should try and do the same.

And finally Paul mentions the overcoat of love.

When it’s cold and miserable without an overcoat it doesn’t really matter what else you are wearing, you remain cold and miserable! Paul writes “and over all these virtues put on love, which binds them together in perfect unity.” Indeed, we can’t put on any of those clothes - compassion, kindness, humility, gentleness and patience - without love. Paul’s message is that the main thing we all need for Christ-like living is not deep philosophy or secret knowledge or obedience to a long set of rules. God’s love not only covers a multitude of sins it liberates us as well to at least begin to become the people God wants us to be.

On the first Christmas God became man so that man could become more like God. In Ephesians 6, Paul describes the full armour of God.

In Colossians 3: 12 – 17, Paul describes the Christian’s day to day wardrobe.

God invites us to wear it.

AMEN

Poet's Corner

In the End.

**Your kingdom come, your will be done,
We plead on bended knee,
Until life's course is fully run,
In hope, then let it be,
From troubles all set free.**

**At final reawakening,
Shall wayward be forgot?
Shall grace of God mean anything,
Each left to face their lot,
Petitions come to naught?**

**Divine sees not as mortals do,
In faith, alone, walk we,
The gift be found of who is who
Vested in Trinity,
What is to be, shall be.**

©Elliott Allison

Help!

**When sleep takes her leave,
In the stillness of the night -
Idle thoughts take flight.**

©Elliott Allison.



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Hours: Tuesday & Wednesday 10.30 – 12 noon
Thursday 2.30 – 4pm

Our beautiful language.....

Isn't it amazing how we can witness day by day how the language we all use is changing, and I am sure I cannot be alone in mourning its demise...? I understand that hundreds of new words enter our dictionary each year, many of which I haven't even heard of!

Words such as "*nomophobia*", apparently "Anxiety about not having access to a mobile phone or mobile phone services".

Alarming, words such as "*whatevs*" [*not even "whatever"!*] are now included, meaning, in reply to a question, ..to indicate that the speaker is disinclined to engage with, or is indifferent to, the matter.

I also wonder at younger people who never say ~~six~~th, but instead say sickth??.....

My pet groan is when people say the letter 'h' as *H*aitch, when it is clearly spelt 'aitch' in the dictionary??.....

And my last entry for now is how bemused I was when I joined a group that was

responsible for making certain decisions based on the work of mainly young academics, when they would attend to be quizzed and then begin their answers to every question with the word.... "So"... this was then followed by a short break [*or thinking period?*] [**So..** what I wanted to ask?]

Apologies to those who do not share my agitation, maybe I am just getting old?!!!

If any of you have other examples, please do let the editor know, I expect this item might continue.....

**History is filled with
people who used the Bible
to oppress other people.**

**Being “biblical” is not the
same as being Christ-like.**

Carlos A. Rodríguez

The patience of Simeon.

Simeon, so Saint Luke tells us, “looked forward to the consolation of Israel” (Lk 2:25). Going up to the Temple as Mary and Joseph were bringing Jesus there, he took the Messiah into his arms. The one who recognized in that Child the light that came to shine on the Gentiles was an elderly man who had patiently awaited the fulfilment of the Lord’s promises.

The patience of Simeon. Let us take a closer look at that old man’s patience. For his entire life, he had been waiting, exercising the patience of the heart. In his prayer, Simeon had learned that God does not come in extraordinary events but works amid the apparent monotony of our daily life, in the frequently dull rhythm of our activities, in the little things that, working with tenacity and humility, we achieve in our efforts to do his will. By patiently persevering, Simeon did not grow weary with the passage of time. He was now an old man, yet the flame still burned brightly in his heart. In his long life, there had surely been times when he had been hurt, disappointed, yet he did not lose hope. He trusted in the promise and did not let himself be consumed by regret for times past or by the sense of despondency that can come as we approach the twilight of our lives. His hope and expectation found expression in the daily patience of a man who, despite everything, remained watchful, until at

last “his eyes saw the salvation” that had been promised (cf. Lk 2:30).

I ask myself: where did Simeon learn such patience? It was born of prayer and the history of his people, which had always seen in the Lord “a God merciful and gracious, slow to anger and abounding in steadfast love and fidelity” (Ex 34:6). He recognized the Father who, even in the face of rejection and infidelity, never gives up, but remains “patient for many years” (cf. Neh 9:30), constantly holding out the possibility of conversion.

The patience of Simeon is thus a mirror of God’s own patience. From prayer and the history of his people, Simeon had learned that God is indeed patient. By that patience, Saint Paul tells us, he “leads us to repentance” (Rom 2:4). I like to think of Romano Guardini, who once observed that patience is God’s way of responding to our weakness and giving us the time we need to change (cf. *Glaubenserkenntnis*, Würzburg, 1949, 28). More than anyone else, the Messiah, Jesus, whom Simeon held in his arms, shows us the patience of God, the merciful Father who keeps calling us, even to our final hour. God, who does not demand perfection but heartfelt enthusiasm, who opens up new possibilities when all seems lost, who wants to open a breach in our hardened hearts, who lets the good seed grow without uprooting the weeds. This is the reason for our hope: that God never tires of waiting for us. When we turn away, he comes looking for us; when we fall, he lifts us to our feet; when we return to him after

losing our way, he waits for us with open arms. His love is not weighed in the balance of our human calculations, but unstintingly gives us the courage to start anew. This teaches us resilience, the courage always to start again, each day. Always to start over after our falls. God is patient.

Let us look to our patience. Let us look to the patience of God and the patience of Simeon as we consider our own lives of consecration. We can ask ourselves what patience really involves. Certainly it is not simply about tolerating difficulties or showing grim determination in the face of hardship. Patience is not a sign of weakness, but the strength of spirit that enables us to “carry the burden”, to endure, to bear the weight of personal and community problems, to accept others as different from ourselves, to persevere in goodness when all seems lost, and to keep advancing even when overcome by fatigue and listlessness.

✠ Francis

**“Christianity is about
helping others and
controlling yourself.
When it becomes about
controlling others and
helping yourself,
it ain't Christianity.”**

From the ears of a child....



Recently, I have received many reports of how, as children we *thought* we heard the Lord's Prayer, leading to a long misunderstanding of what our Saviour actually meant when he taught us!

It seems many prayers and indeed hymns also cause much confusion....

One reader's father thought it was "Harold be thy name" as Harold was 'his' name!

One child asked: "Why is God called Peter?" "What do you mean?" came the reply. "When they read the Bible we say, 'Thanks Peter God,'" she said.

Another thought that Grace was to be given to "follow in the train" (steam presumably) The hymn they had sung ends...

*"O God, to us may grace be given,
to follow in their train".*

As some children burying their recently deceased pet rabbit in the garden reverently lowered the shoebox coffin into the grave, they were overheard reciting the appropriate words: "In the name of the Father, the Son and in the hole he goes."

Another thought a girl in her class was especially favoured when they sang "He made their glowing Carlas" in "All Things Bright and Beautiful".

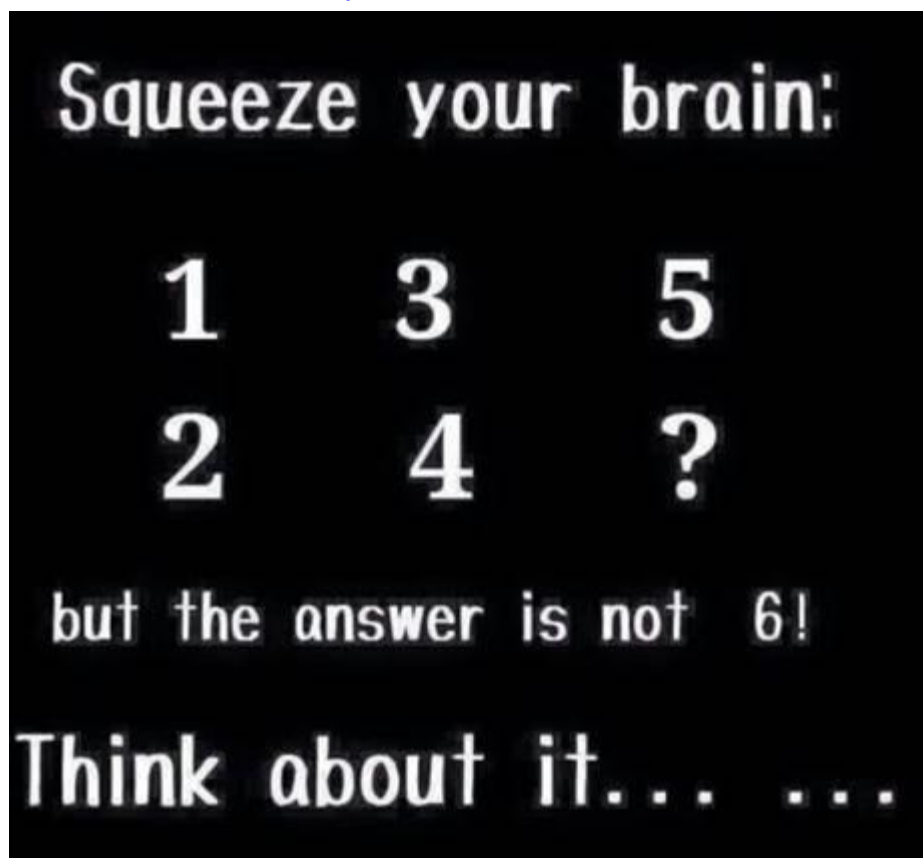
Confused children asked the minister about the animal he'd mentioned in the service – apparently he had invited them to “pray in the words of the prairie tortoise”.

Finally for now, there are memories of a younger brother pleading, during the Lord's Prayer, for God to “deliver us from eagles”....



Anyone who has any more such memories, please let the editor have them to share!!

A question.....?



For the answer, see the inside back page!

Time for a few groans!

From a few cracker jokes!

What's round and bad tempered?

A vicious circle

Why don't bananas get lonely?

Because they always go round in bunches.

What do you call a spy when he goes to bed?

An undercover agent

Why do cows have bells?

Because their horns don't work

What did the sea say to the beach?

Nothing, it just waved.

Where do fish keep their money?

In the riverbank

Why did the acrobats get married?

Because they were head over heels in love.

What is the biggest ant?

An elephant

Why did the tomato blush?

Because he saw the salad dressing

How do you keep cool at a football match?

You stand next to a fan



Thoughts

Having a dog named 'Shark' at the beach was a big mistake.

Do UK websites use biscuits instead of cookies?

Just sold my homing pigeon on Ebay for the 22nd time.

I just did a couple of weeks of cardio after walking into a spider's web.

I wish I had a pair of skinny genes.

The first 5 days after the weekend are the hardest.

Becoming a vegetarian is just a big, missed steak.

87% of gym members don't know it's closed.

I childproofed my house, but the kids still get in.

Great Britain - From Empire to Commonwealth

There is a lot of disagreement about when the empire began. Some historians say it was as early as the 12th century, when the Normans moved into Ireland. Others say the start date should be the 1490s, while other historians date the empire from the early 1600s. The end of the empire came in the years after World War 2, with most of Britain's colonies ruling themselves independently by the late 1960s.

In 1497 John Cabot was sent by King Henry VII on an expedition to discover a route to Asia via the Atlantic. Cabot managed to reach the coast of Newfoundland and believed he had made it as far as Asia.



A replica of the Matthew, John Cabot's ship used for his second voyage to the New World - Usually based in Bristol

Then in 1502 Henry VII commissioned another voyage, a joint venture between the English and Portuguese to North America. These voyages helped lay the groundwork for the later British claim to Canada.

Great Britain made its first tentative efforts to establish overseas settlements in the 16th century. Maritime expansion, driven by commercial ambitions and by competition with France, accelerated in the 17th century and resulted in the establishment of settlements in North America and the West Indies. By 1670 there were British American colonies in New England, Virginia, and Maryland and settlements in the Bermudas, Honduras, Antigua, Barbados, and Nova Scotia.



***Captain John
Smith landing at
Jamestown,
Virginia, 1607***

Jamaica was obtained by conquest in 1655, and the Hudson's Bay

Company established itself in what became North-western Canada from the 1670s on. The East India Company began establishing trading posts in India in 1600, and the Straits Settlements (Penang, Singapore, Malacca, and Labuan) became British through an extension of that company's activities.

The first permanent British settlement on the African continent was made at James Island in the Gambia River in 1661. Slave trading had begun earlier in Sierra Leone, but that region did not become a British possession until 1787. Britain acquired the Cape of Good Hope (now in South Africa) in 1806, and the South African interior was opened up by Boer and British pioneers under British control.

Nearly all these early settlements arose from the enterprise of particular companies and magnates rather than from any effort on the part of the English crown. The crown exercised some rights of appointment and supervision, but the colonies were essentially self-managing enterprises. The formation of the empire was thus an unorganized process based on piecemeal

acquisition, sometimes with the British government being the least willing partner in the enterprise.

In the 17th and 18th centuries, the crown exercised control over its colonies chiefly in the areas of trade and shipping. In accordance with the mercantilist philosophy of the time, the colonies were regarded as a source of necessary raw materials for England and were granted monopolies for their products, such as tobacco and sugar, in the British market. In return, they were expected to conduct all their trade by means of English ships and to serve as markets for British manufactured goods. The Navigation Act of 1651 and subsequent acts set up a closed economy between Britain and its colonies; all colonial exports had to be shipped on English ships to the British market, and all colonial imports had to come by way of England. This arrangement lasted until the combined effects of the Scottish economist Adam Smith's *Wealth of Nations* (1776), the loss of the American colonies, and the growth of a free-trade movement in Britain slowly brought it to an end in the first half of the 19th century.

The slave trade acquired a peculiar importance to Britain's colonial economy in the Americas, and it became an economic necessity for the Caribbean colonies and for the southern parts of the future United States. Movements for the end of slavery came to fruition in British colonial possessions long before the similar movement in the United States; the trade was abolished in 1807 and slavery itself in Britain's dominions in 1833.

British military and naval power gained for Britain two of the most important parts of its empire—Canada and India. Fighting between the British and French colonies in North America

was endemic in the first half of the 18th century, but left Britain dominant in Canada.

In India, military victories against the French and the rulers of Bengal in the 1750s provided the British with a massive accession of territory and ensured their future supremacy in India.



Robert Clive's victory at the Battle of Plassey (1757) established the East India Company as a military as well as a commercial power.

The loss of Britain's 13 American colonies in 1776–83 was compensated by new settlements in Australia from 1788 and by the spectacular growth of Upper Canada (now Ontario) after the emigration of loyalists from what had become the United States.

The Napoleonic Wars provided further additions to the empire. Trinidad and Ceylon (now Sri Lanka), Tobago, Mauritius, Saint Lucia, and Malta.

All became officially British. Malacca joined the empire in 1795, and Sir Stamford Raffles acquired Singapore in 1819.

Canadian settlements in Alberta, Manitoba, and British Columbia extended British influence to the Pacific, while further British conquests in India brought in more provinces.

The coast of Australia had been discovered for Europeans by the Dutch explorer Willem Janszoon in 1606 and was named New Holland by the Dutch East India Company, but there was no attempt to colonise it.



In 1770 James Cook discovered the eastern coast of Australia while on a scientific voyage to the South Pacific Ocean, claimed the continent for Britain, and named it New South Wales.

James Cook's mission was to find the alleged southern continent Terra Australis.

Forced to find an alternative location for the transportation of criminals after the loss of the Thirteen Colonies in America in 1783, the British government turned to the newly discovered lands of Australia. In 1787 the first shipment of convicts set sail, arriving in 1788. Britain continued to transport convicts to New South Wales until 1840, to Tasmania until 1853 and to Western Australia until 1868.

The 19th century marked the full flowering of the British Empire. Administration and policy changed during the century from the haphazard arrangements of the 17th and 18th centuries to a sophisticated system in the Colonial Office. That office, which began in 1801, was first an appendage of the Home Office and the Board of Trade, but by the 1850s it had become a separate department with a growing staff and a continuing policy; it was the means by which discipline and pressure were exerted on the

colonial governments when such action was considered necessary.

New Zealand became officially British in 1840, and partly owing to pressure from missionaries, British control was extended to Fiji, Tonga, Papua, and other islands in the Pacific Ocean.

In the wake of the Indian Mutiny (1857), the British crown assumed the East India Company's governmental authority in India.

Britain's acquisition of Burma (Myanmar) was completed in 1886.



The French completion of the Suez Canal (1869) provided Britain with a much shorter sea route to India. Britain responded to this opportunity by expanding its port at Aden, establishing a protectorate in Somaliland (now Somalia), and extending its influence in the sheikhdoms of southern Arabia and the Persian Gulf.

Hong Kong Island became British in 1841, and an “informal empire” operated in China by way of British treaty ports and the great trading city of Shanghai.

The greatest 19th-century extension of British power took place in Africa, however.. Britain's victory in the South African War (1899–1902 2nd Boer War) enabled it to create the Union of

South Africa in 1910. The resulting chain of British territories stretching from South Africa northward to Egypt realized an enthusiastic British public's idea of an African empire extending "from the Cape to Cairo." By the end of the 19th century, the British Empire comprised nearly one-quarter of the world's land surface and more than one-quarter of its total population.

The idea of limited self-government for some of Britain's colonies was first recommended for Canada by Lord Durham in 1839. This report proposed "responsible self-government" for Canada, so that a cabinet of ministers chosen by the Canadians could exercise executive powers instead of officials chosen by the British government. Decisions on foreign affairs and defence, however, would still be made by a governor-general acting on orders from the British government in London.

In 1907 the colonies which had obtained complete control over their internal affairs were granted the new status of British Dominions. They comprised Canada, Australia, New Zealand, Newfoundland, the Irish Free State and in 1910 South Africa

This select group of nations within the empire, with substantial European populations and long experience of British forms and practices, was often referred to as the British Commonwealth.

By 1913 the British Empire was the largest to have ever existed.

It covered around 25% of the world's land surface, including large swathes of North America, Australia, Africa and Asia, while other areas - especially in South America - were closely linked to the empire by trade.

As a result of its size, it became known as "the empire on which the sun never sets". (This was originally a Spanish phrase used to describe the Spanish Empire in the 17th Century).

It also oversaw around 412 million inhabitants, or around 23% of the world's population at the time.



The demands and stresses of World War I and its aftermath led to a more formal recognition of the special status of the dominions. When Britain had declared war on Germany in 1914 it was on behalf of the entire empire, the dominions as well as the colonies. But after World War I ended in 1918, the dominions signed the peace treaties for themselves and joined the newly formed League of Nations as independent states equal to Britain.



Possibly the beginning of the end of the Empire was the unsuccessful Easter Rising in Dublin in 1916. The 1916 Rising was the first major revolt against British rule in Ireland since the United Irishmen Rebellion of 1798. The Rising matters because, even though the rebels surrendered, it had a huge effect. After the Rising, the British authorities executed the rebel leaders and arrested over 3,500 suspected of involvement.

These moves helped convince many people to turn against the British and seek full independence for Ireland as a separate country. Some say the people who planned the Rising feared it was the last chance to save a sense of Irishness. At the time of the Rising, 150,000 Irishmen were fighting for Britain in the First World War.

The Rising has been claimed by many as the founding act of a democratic Irish state. The rebels were determined that decisions affecting Ireland would be taken in Ireland, not in the British parliament in London.

The proclamation read out on the steps of Dublin's Post Office at the beginning of the Rising includes these words "The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all of the children of the nation equally, and oblivious of the differences carefully fostered by an alien Government, which have divided a minority from the majority in the past".

This was the start of Ireland being seen by some other colonies as a role model for the international struggle against the British empire.

The Rising destroyed the Home Rule project. For 40 years, a group of Irish politicians had campaigned for an arrangement that would keep Ireland inside the British Empire, but would allow some decisions to be taken by Irish members of an Irish home rule parliament. The Rising killed off this idea. After 1916, people called for recognition of the Republic that had been declared during the Rising.

The rising must also be seen as a watershed event in the history of Britain as well as Ireland. Irish independence in 1922 was the first body blow in the 20th-century break-up of the British empire, even if Ireland was always something of a special imperial case.

In 1926 the Balfour Declaration declared the United Kingdom and the Dominions to be “autonomous Communities within the British Empire, equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs, though united by a common allegiance to the Crown, and freely associated as members of the British Commonwealth of Nations.”



*The British Empire
at its territorial
peak in 1921*

The Royal and Parliamentary Titles Act of 1927 changed the title of the British monarch, to reflect the secession of most of Ireland from the United Kingdom.

The King's title, proclaimed under the Royal Titles Act 1901, was: "George V, by the Grace of God, of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas King, Defender of the Faith, Emperor of India. In 1927 it changed to "George V, by the Grace of God, of Great Britain, Ireland and the British Dominions beyond the Seas King, Defender of the Faith, Emperor of India". The insertion of a comma presumably to indicate that the Irish Free State was now a Dominion. It remained a Dominion until 1949.

In 1931 The Statute of Westminster was enacted. This was the statutory embodiment of the principles of equality and common allegiance to the Crown set out in the Balfour Declaration of 1926 and had the effect of making the Dominions sovereign nations.



*George V with
British and
Dominion
prime
ministers at
the 1926
Imperial
Conference*

The 8th and Final Imperial Conference was held in London in 1937. It rejected Imperial Federation – a single federal state among all the colonies of the British Empire.

When World War II broke out in 1939, the Dominions made their own declarations of war.

In 1944 the first Commonwealth Prime Ministers' Conference convened in London and in 1946 The British Commonwealth Occupation Force was formed from Australian, British, Indian and New Zealand occupation forces in Japan.

A Commonwealth Conference on Nationality and Citizenship was convened in 1947 - rather than all those in the British Empire and

Commonwealth being British subjects, each Commonwealth state was free to also define its own separate citizenship.

Nationalist sentiment developed rapidly in many of the areas of the Empire after World War I and even more so after World War II, with the result that, beginning with India in 1947, independence was granted to them, along with the option of retaining an association with Great Britain and other former dependencies in the Commonwealth of Nations (the adjective “British” was not used officially after 1946). Indian and Pakistani independence was followed by that of Ceylon (now Sri Lanka) and Burma (Myanmar) in 1948. The Gold Coast became the first sub-Saharan African colony to reach independence (as Ghana) in 1957.

The movement of Britain’s remaining colonies in Africa, Asia, and the Caribbean toward self-government gained speed in the years after 1960 as international pressure mounted (especially at the United Nations), as the notion of independence spread in the colonies themselves, and as the British public, which was no longer actively imperial in its sentiments, accepted the idea of independence as a foregone conclusion.



The British Empire in 1959

The last significant British colony, Hong Kong, was returned to Chinese sovereignty in 1997. By then, virtually nothing remained

of the empire. The Commonwealth, however, remained a remarkably flexible and durable institution.

What we call ourselves today seems to largely rely on the sporting world. In 1930 the first British Empire Games were held in Hamilton, Canada, but were renamed the 'British Empire and Commonwealth Games', with the opening of the 1954 Games in Vancouver, Canada. The last year that the words British Empire were used for the games was 1966 and now they are just called The Commonwealth Games.

British sports like cricket and rugby continue to be supported in various parts of the former empire.

Two countries that were never British colonies, Mozambique (formerly Portuguese) and Rwanda (French) requested to join the Commonwealth after their independence (1995 and 2009).



The fourteen British Overseas Territories

Little remains of British rule today across the globe, and it is mostly restricted to small island territories such as Bermuda and the Falkland Islands. However, a number of countries still have

Queen Elizabeth as their head of state including New Zealand, Australia and Canada - a hangover of the Empire.

With grateful thanks to Lyn Cooper

News

Irish police are being handicapped in a search for a stolen van, because they cannot issue a description. It's a special branch vehicle, and they don't want the public to know what it looks like.

(The Guardian)

There must, for instance, be something very strange in a man who, if left alone in a room with a tea cosy, doesn't try it on.

(Glasgow Evening News)

A young girl who was blown out to sea on a set of inflatable teeth was rescued by a man on an inflatable lobster. A coastguard spokesman commented, "this sort of thing is all too common".

(The Times)

At the height of the gale, the harbourmaster radioed a coastguard on the spot and asked him to estimate the wind speed. He replied that he was sorry, but he didn't have a gauge. However, if it was any help, the wind had just blown his Land Rover off the cliff.

(Aberdeen Evening Express)

**CHRISTIANITY IS NOT A
BIBLE VERSE TATTOOED ON
YOUR ARM.
CHRISTIANITY IS NOT A CUTE
HILLSONG LYRIC.
CHRISTIANITY IS NOT THE
ONE LINE IN YOUR INSTAGRAM
BIO.
CHRISTIANITY IS ACTIVELY
DYING TO YOURSELF AND
LIVING FOR CHRIST.**



The answer to the
riddle on page 14!!



CHRIST CHURCH WORTHING Services and Events...



Saturday 5th March & 9th April
12 noon – 1.30pm

Lent Lunches – Soup, a roll and fruit

Mothering Sunday 27th March

Morning Prayer with Derek Hansen and we welcome back
Lydie Badcock from FSW,
who will speak about the charity's work

Tuesday 31st May 12.30pm – 1.30pm
Yoko Ono Concert Pianist

Christ Church Jubilee Market-
Saturday 4th June *more details to follow!*

Tuesday 21st June 12.30pm to 1.30pm
Paul Gregory Classical guitarist/Cellist

Sea Sunday 10th July
Morning Prayer with Derek Hansen
Donations for Mission to Seafarers

Tuesday 26th July 12.30pm to 1.30pm
Richard Bowen Classical and Jazz Guitarist

Tuesday 20th September 12.30pm to 1.30pm
John Collins' Organ Recital as part of the celebrations for
Christ Church's 179th Anniversary