

CHRIST CHURCH *in* May 2023



King Charles' Coronation 6th May 2023

VOLUME 7 ISSUE 5 - MAY 2023

Registered Charity no: 1152846
Parochial Church Council of Worthing Christ Church
Website: www.christchurchworthing.org.uk

Worship in May at Christ Church

- 7th 10.30am Holy Communion**
with Revd Roger Walker
6pm Evensong with Revd Nancy Ford
- 11th 10.30am BCP Holy Communion**
with Revd Yvonne Murphy
- 14th 10.30am Morning Prayer**
with Revd Maurice Slattery
- 21st 10.30am Holy Communion**
with The Venerable Luke Irvine Capel
6pm Evensong with Revd George Butterworth
- 25th 10.30am BCP Holy Communion**
with Revd Maurice Slattery
- 28th 10.30am Morning Prayer for Pentecost**
with Revd Nancy Ford



**“He is happiest, be he king or peasant,
who finds peace in his home.”
*Goethe***

Contact us....

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

***Sermon from Bishop Ruth Bushyager
Good Friday, 2023 at
Christ Church, Worthing***

As we reflect on The Passion account in the gospel of John, I would like to put the spotlight on three people who are central to the narrative: three witnesses to the events of that first Good Friday, as Jesus journeys from the Garden of Gethsemane to the hill of Golgotha. These three people have their own complex experience of engaging with what is happening to Jesus and their role in it. They help us to see something of ourselves in the reality of the sin and evil of what unfolds, and of the kind of human frailty and weakness that besets us all.

The first is the disciple, Peter. Peter's journey of discipleship is a rollercoaster ride of tremendous highs and deep lows, and here on Good Friday we read of the lowest

of lows - the denial of any relationship with Jesus, not once, but three times.

Denial; disassociation, betrayal: at Jesus' greatest moment of need, Peter, his closest friend, swears, 'I do not know him'. Peter's fear overwhelms his witness.

This Good Friday experience comes in a long line of failures for Peter. Throughout his time with Jesus, he keeps getting things wrong. In his enthusiasm to follow Jesus in the storm, he steps out on the water and ends up sinking, through lack of faith. In his moment of understanding Jesus is the Messiah, he is rebuked by Jesus for failing to see the path of suffering that is to come. In the upper room, he resists Jesus' desire to wash his feet. In his desire to protect Jesus in Gethsemane, he responds in violence and anger and cuts off the soldier's ear. In fear of the authorities, he abandons Jesus at the cross.

Peter's nature is rash and impulsive, repeatedly misunderstanding the things of the kingdom of God and consistently making mistakes.

For us, then, we see in Peter hope for each one of us. In our journey of discipleship, we must have eyes to see our own failures in following the Lord. When we have responded with a lack of faith; when we have failed to grasp the journey of the cross; when we have resisted Jesus' desire to cleanse us; when we have responded in anger, and not walked the way of peace. When we have been asked, time after time, 'Do you know Jesus?' and our denial has come, our calling as a witness has failed.

In all the highs and lows of our Christian journey, we are reminded today that Jesus' love for Peter is not because of Peter's successes and is not in spite of his errors: his love for Peter is, in part at least, *because* of his errors; because of his humanity, his honesty, his frailty, and his weakness.

Peter confesses Jesus as the Messiah, but struggles so greatly to perceive Jesus' destiny to be the suffering servant.

Although he understands who Christ is, he doesn't understand what that really means.

Peter in the courtyard is gripped by fear, and his fear produces denial and disassociation.

And as the cockerel crows, Peter breaks, realises his sin, and weeps bitterly.

He weeps for his master, he weeps for his own weakness. And he weeps in guilt and horror at his betrayal.

I wonder also if Peter weeps because he realises the depths of Jesus' love for him: choosing to be his friend even in the knowledge that he will deny that very friendship.

In those days after the Resurrection, at the breakfast on the beach, Peter is asked three times if he loves Jesus. This is not an abstract number. The three times of confirming Peter's love is an overturning of the three times Peter denies his love.

We walk on Good Friday with Peter, identifying with all his failure, and safe in the knowledge that Jesus does not condemn us for our sin, but assures us of his reconciling love.

Lord have mercy on us in our failures to follow you,
Lord have mercy on us when our fear overwhelms our witness.

Lord have mercy on us, we kneel at the foot of your cross.

The next central character to the story is Pontius Pilate, the Roman governor. There, in his own palace, he interrogates the prisoner, Jesus - questioning his identity; questioning what crime has brought him to this point. Jesus responds, 'Everyone on the side of truth listens to me'. And Pilate replies with the famous question: 'What is truth?'

What is truth? A question that has been asked in every age. We have seen it plenty of times this year with the continuing growth of conspiracy theories and fake news across the media. We live in a culture where no objective truth seems to exist anymore, where we can only fall back on personal experience and perception - you have your truth and I will have mine. You live your truth, and I will live mine, and no one has the authority to challenge anyone's truth claim.

'What is truth?' Pontius Pilate asks. Here is a man whose truth is tangible and physical. His truth is in his own power as prefect and ruler of Judea. His truth is in his capacity to rule, to instil fear, to manage order. He is a man trying

desperately to be certain of his own status, his own righteousness.

But, the truth is: that the power that Pilate so naively believes he possesses is simply given to him - yes ,by Rome, but ultimately even by the God he does not believe in.

Pilate is no pantomime villain. He is both a brutal overseer, desperate to cling on to power, ordering soldiers to crush any rebellion; and also a coward - weak, indecisive and manipulated, and washing his hands of responsibility, opting for expediency.

The gospel writer, John, wants us to know that Jesus - who stands before Pilate and stands under the judgement that Pilate issues - has an authority and status immeasurably beyond any emperor or earthly ruler.

Jesus, the heavenly King of Kings and Lord of Lords, stands in this moment of extreme vulnerability in the powerful worldly irony of a mocked-up royal robe and crown of thorns.

Pilate is a man unable to grasp the truth before him, as he stands before the one who is the embodiment of all truth. Like all rulers of the world, his power is temporary and fleeting, and is shown up before this servant King.

Here in the great face-off between Jesus and Pilate we see the clash of Kingdoms: God's eternal Kingdom face to face with the fleeting might of earth's greatest Empire.

Before the truth of the cross, all earthly power is stripped bare.

What is truth?

Pilate cannot see that truth is not a position, or a power to grasp; truth is not a proposition, a set of laws or doctrines. Truth has come in the incarnation; truth is a person.

‘I am the way, and the truth, and the life,’ said Jesus to his friends. ‘I am the truth. I do not point you to it, I invite you to come to me to find truth in all its fulness.’

Everyone who belongs to the truth, says Jesus, listens to my voice.

And yet Pilate has no ears to hear. When the crowd demands Barabbas, Pilate, against his own better judgement, frees Barabbas, and condemns Jesus.

Lord have mercy on us in our grasping after worldly power. Lord have mercy on us in our cowardice, in our arrogance, in our expediency.

Lord have mercy on us; we kneel at the foot of your cross.

And lastly to Mary. We are told by the gospel writer, John, that Mary, the mother of Jesus, and her dear friends, have travelled with Jesus all the way on this gruesome journey, and now they are present at this deathly site of killing, the place of the Skull, Golgotha, to witness the death of her son.

Mary, now a widow, is vulnerable in every sense - socially, physically, economically, spiritually. And she makes a choice to be present; to be present in the darkest moment at the darkest place of all of human history. There is tremendous strength in her weakness.

She has needed to be strong from the start - her life being interrupted as a child by the arrival of God's angel; pregnant out of wedlock; travelling to Bethlehem, and giving birth away from the comfort and protection of her own family. Being told by Simeon, in the temple, those ominous words that a sword will pierce her own soul; losing Jesus in the crowd and desperately searching for him all over Jerusalem. Fearing her son had lost his mind when he begins his teaching ministry. Hearing news of the increasing unrest around him; the attempts to stone him; the growing plot to see the light of his life extinguished.

And here at the cross, I wonder whether she recalls her unwavering faith at the annunciation; her glorious 'yes' to God in her reply to the angel: "Let it be with me according to your word."

And yet it is, according to the word of the Lord, that she now weeps at the place of the Skull. It is here that the word of the Lord through Simeon is fulfilled - a sword piercing not just Jesus' side, but Mary's own soul too.

Good Friday is a day of agony and torture for Jesus, of course, and also for his mother - to have to watch all that he endured, and to be helpless to intervene; helpless to care for him; helpless to alleviate any of his suffering.

Did Mary possess at this point any hopeful faith in what God might do through the cross? Does she have any

inkling at all of what is to come? Does that even matter in her pain and her grief?

Perhaps her faith in that moment was not something tangible, not something she could articulate, but because of her life with her son - a life, we are told, where she treasured his words and deeds in her heart - her faith became something unspoken, a bedrock that sustained her somehow through the trauma.

There is comfort there for us, and reassurance. In the agonies of our own life, the faith that we nourish becomes something deep-rooted within us, as natural as breathing. In the sorrow of our own lives, perhaps we might take comfort from this most faithful of women, that on some deep level we know that the purposes of God can still run deeply through the worst moments of suffering, and that our sorrow – like Mary’s - will one day be transformed into joy.

Lord have mercy on us in our loss and grief.

Lord have mercy on us when we despair.

Lord have mercy on us; we kneel at the foot of your cross.

Rt Rev'd Ruth Bushyager, Bishop of Horsham

CHRISTCHURCH FOODBANK

If you are able, please would you donate **anything from the list by the collection baskets in church** so the volunteers can assemble identical packages. Also please check everything is “in date”. Baskets are either side of the cross aisle in the middle of the church. **THANK YOU!**

**These are the few ways
we can practice humility:**

To speak as little as possible of one's self.

To mind one's own business.

Not to want to manage other people's affairs.

To avoid curiosity.

**To accept contradictions and correction
cheerfully.**

To pass over the mistakes of others.

To accept insults and injuries.

To accept being slighted, forgotten and disliked.

To be kind and gentle even under provocation.

Never to stand on one's dignity.

To choose always the hardest.”

— Mother Teresa

Why not join us through the week?

We're open for coffee and a chat every Tuesday and Wednesday morning from 10.30 till 12 noon

On Thursday afternoons between 2.30 and 4pm,
we open for "The Crafty Club's" coffee and
natter sessions, when you can bring anything
you love doing, knitting, crochet, sewing,
drawing, colouring... anything.

Enjoy chatting over a cuppa, or you can just
pop in to talk with friends old and new, have a
tea or coffee and biscuits and catch up.

Councillor Hazel Thorpe holds a residents'
surgery and is available from 3pm until 4pm on
the second Thursday in every month.

Maybe you would just appreciate sitting in the
church in quiet reflection... whatever you like,
you are always welcome!



Poet's Corner

In a Monastery Churchyard!

In life they shared a common creed,
A common resting place in death;
Ennobled by their mien!

A simple hooded wooden rood,
Identical in every way
Save in the name of each,

The mem'ry of their presence feed;
Devoid of poverty or wealth,
A better prize to glean!

They hail from backgrounds multi-hued,
Familial bonds of broad array,
Some roots have much to teach!


Their disposition bounds exceed,
From height and depth to length and breadth,
In quest of the serene!

For some their legacy endued -
Dare not this accolade gainsay -
Into the timeless reach!



© Elliott Allison

Skylark

A photograph of a person with long blonde hair, wearing a light blue long-sleeved shirt and black leggings, walking a black dog on a leash along a dirt path. The background shows green grass and some trees.

And so I walked until the end of day
on down land shadowed by a darkening sky,
No map to guide me but my hopes and dreams
companions in my present frame of mind,
sufficient to lend solace to my heart;
My dog came eager bounding at my heel,
the only friend I wished for by my side.
He proved no interruption to my thoughts,
but made me feel that I was not alone
or rudderless in this uncertain world;
The winter snows were gone and in the air
I scented Spring, though it was very faint;
A sound above pierced my sombre mood -
the clear and bubbling trill of skylark song,
high up among the clouds I saw him there;
A cheeky bird so full of confidence,
showing off his flight with heavenly sound.
He proved his fitness to attract a mate;
I smiled and in my heart I sang with him;
My spirit lifted and my step was brisk,
as looking round I found my view had changed,
and through the actions of this tiny bird,
saw all around me in a different light

A photograph of a bright sun setting over a dark body of water, creating a warm orange glow across the sky and water.

Caroline Hansen

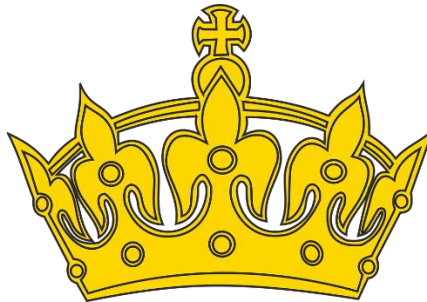


Grave!



Frozen clods of earth
Cover for the recent dead -
Desolate headstone!

© Elliott Allison.



JUMBLLED KINGS

These are all mentioned in the Bible.

Can you solve the anagrams? (No googling!)

- | | | |
|-------------|--------------|--------------|
| 1) BAAH | 2) SAJHO | 3) UALS |
| 4) OERDH | 5) OOLSNMO | 6) AAS |
| 7) EEZHHAIK | 8) RASUID | 9) SSAAUURHE |
| 10) ASJHIO | 11) BOOMJRAE | 12) IAVDD |
| 13) UYRSC | 14) ZHUIZA | 15) OOEAMBRH |
| | 16) XSRXEE | |

Answers on page 19!

Difference

I have a half-brother, now sadly deceased; we share a common Mother. He was deaf with a chronic speech impediment. He suffered from this disability from the age of 9 months, when he contracted meningitis which left him permanently deaf and unable to speak for the rest of his life.

Like so many other people in the world he had to learn to adapt, adjust, or live with discrimination, mostly unintentional... but with discrimination, none the less.

Anecdotes from the life of Jesus never fail to remind me of Gordon.. And others who find themselves often isolated because they are DIFFERENT!

There are blind people in his world; as there are physically disabled; mentally disabled or retarded; people of distinctly different skin colour; the poor and down-and-outs; alcoholics and drug addicts; the elderly and house-bound; menial workers and those who are only endowed with limited skills....

I expect one can go on drawing attention to people who are different from us, one way or another. Even we, ourselves, conscious of difference and distinction between others and us, might well be the victims of such discrimination.

The mental, psychological and emotional pain suffered by people who are discriminated against because they are different can be immense; no one can ever truly know what it is like to be blind, except the blind; to be deaf and unable to speak, except those who are deaf and unable to speak; to be

an alcoholic or a drug addict, except those who are! Most of such people, suffer in silence; some die in silence.

Throughout the earthly life of Jesus, however we scour the gospels, his contact with the disadvantaged; the physically, mentally and emotionally disabled; his contact with the sick and the suffering sees him responding with total acceptance and an unconditional and uncritical willingness to alleviate their plight; to restore them to wholeness and fullness of life.

Now, if Jesus' attitude and approach to such people is the paradigm - the model- for the true Christian response, then the question can quite justifiably be asked of all of us, who profess the Christian Faith and Ethic: How do I measure up to the Christian Ideal?

The writer of the Letter of St James, is even more forthright - even strident - in his challenge. He says, "Do not try to combine faith in Jesus Christ, our glorified Lord, with the making of distinctions between classes of people."

Even the Old Testament prophets held out against discrimination of whatever kind; some, like Isaiah, utters a message of condemnation of those who discriminate, and hope for those who suffer discrimination.

Rest assured, not all the O.T. prophets were as circumspect as Isaiah. You want to read some of the passages from Ezekiel, Jeremiah or Amos.

Above all, some of the observations of Jesus, himself, makes extremely uncomfortable reading for those who discriminate - often not openly, mostly in more subtle, less incriminating ways. Please God! May we see/hear, as Jesus does!

Archaeology/history walks in Worthing for 2023

I am again running a series of archaeology/history walks for Christ Church in Worthing once a month between May and July. These will take place in the morning on the second Wednesday of the month.

If rained out, then the walk will take place on the next Wednesday. We start at 10.00 AM and end up at Christ Church for the Coffee Morning. The walks for this year are listed below.

10th May. “Village pumps in Worthing”.
Meet outside The Guildbourne Centre.

14th June. “Worthing’s 18th Century Pubs”.
Meet at the east end of Worthing Pier.

12th July. “Worthing Watch Houses”.
Meet on seafront opposite Heene Road.

Alex Vincent

Any enquiries my telephone number is 07753282714.

Email: alexeklipping@gmail.com



As you may recall, we have been running a series of articles, with your recollections of growing up in Worthing, or your first impressions of coming to live in Worthing, but these seem to have run dry for now. I am sure many of you have some fascinating stories to share, so if you do have any such memories, please do let the magazine editor know. You can put your name to it, or remain anonymous, your choice!

Answers to our 'Kings' anagrams on page 15:

- | | | |
|-------------|--------------|--------------|
| 1] AHAB | 2] JOASH | 3] SAUL |
| 4] HEROD | 5] SOLOMON | 6] ASA |
| 7] HEZEKIAH | 8] DARIUS | 9] AHASUERUS |
| 10] JOSIAH | 11] JEROBOAM | 12] DAVID |
| 13] CYRUS | 14] UZZIAH | 15] REHOBAM |
| 16] XERXES | | |

Did you know that you can help Christ church by raising funds that we so badly need, just by shopping online? And.. it won't cost you a penny!

We're now registered with 'easyfundraising', which means you can help us for FREE. Over 7,000 brands will donate to us when you use easyfundraising to shop with them – at no extra cost to yourself! All you need to do is sign up and remember to use easyfundraising whenever you shop online. It's easy and completely FREE! These donations really mount up, so please sign up to support us ...

How to sign up:

- Visit the link below
- www.easyfundraising.org.uk/support-a-good-cause
- Search for us
- Your favourite brands donate whenever you spend with them... it's that easy!

To date, we have raised £181.30, but if everyone remembered to log into **easyfundraising** whenever they shopped online, and click to donate to the church, we could raise so much more, for free!

Did you also know that you can donate to Christ Church even when you can't get to church, by visiting our website www.christchurchworthing.org.uk and clicking on the 'Donate' tab, then follow the link to **'Give a little'**.
Money donated goes straight to the church .

Stuffed Avocados for 4 -*You can adapt this recipe according to taste, or what you have in the cupboard/fridge at the time.*

- 110 grams fat free plain Greek yogurt
- 110 grams diced celery or cucumber – *your choice*
- 2 tbsp. chopped fresh parsley / tarragon / coriander – *your choice*
- 1 tbsp. lime or lemon juice
- 2 tsp mayonnaise
- 1 tsp Dijon or wholegrain mustard
- $\frac{1}{8}$ tsp salt
- $\frac{1}{8}$ tsp ground pepper
- 2 (213 grams approx) cans salmon or tuna, drained, flaked, skin and bones removed
- 4 avocados
- Chopped chives for garnish

Halve the avocados and set aside.

Mix the remaining ingredients, apart from the chopped chives.

Scoop out a tablespoon of avocado from each half, and mash in with the other ingredients. Mix well.

Spoon into each avocado half, and sprinkle with the chives. Serve with crusty bread, or alone if you are slimming! Filling and healthy.



Check Mate!

One foggy night at sea the captain of a ship saw what looked like the lights of another ship heading towards him. He told his signaller to contact the other ship by light. The message was 'Change your course ten degrees to the south.'

The reply came back:

'Change *your* course ten degrees to the north.'

Then the captain answered:

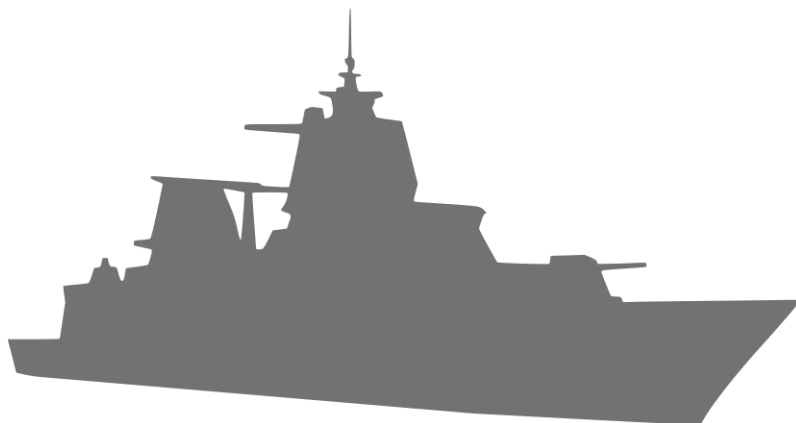
'I am a captain, so you change *your* course ten degrees to the south'.

Reply: 'I am a leading seaman – change *your* course ten degrees to the north.'

This last exchange really infuriated the captain, so he signalled back:

'I am a battleship – change *your* course ten degrees to the south.'

Reply: 'And I am a lighthouse. Change *your* course ten degrees to the north!'



Mum's Empty Chair

When the vicar arrived, he found an old lady lying in bed with her head propped up on two pillows. An empty chair sat beside her bed. The vicar assumed that the lady had been informed of his visit.

'I guess you were expecting me, he said.

'No, who are you?' said the mother.

The vicar told her his name and then remarked, 'I saw the empty chair and I guessed you knew I was going to show up.'

'Oh yes, the chair,' said the bedridden lady.

'Would you mind closing the door?'

Puzzled, the vicar shut the door.

'I have never told anyone this, not even my daughter,' said the lady.

'But all of my life I have never known how to pray.

At church I used to hear the vicar talk about prayer, but it went right over my head.'

I abandoned any attempt at prayer,' the old lady continued, 'until one day four years ago, my best friend said to me, 'Prayer is just a simple matter of having a conversation with Jesus. Here is what I suggest.

Sit down in a chair; place an empty chair in front of you, and in faith see Jesus on the chair.

It's not spooky because he promised, 'I will be with you always'.

'Then just speak to him in the same way you're doing with

me right now.'

'So, I tried it and I've liked it so much that I do it a couple of hours every day.

I'm careful though. If my daughter saw me talking to an empty chair, she'd either have a nervous breakdown or send me off to the funny farm.'

The vicar was deeply moved by the story and encouraged the old lady to continue on the journey. Then he prayed with her, anointed her with oil, and returned to the church. Two nights later the daughter called to tell the vicar that her mother had died that afternoon.

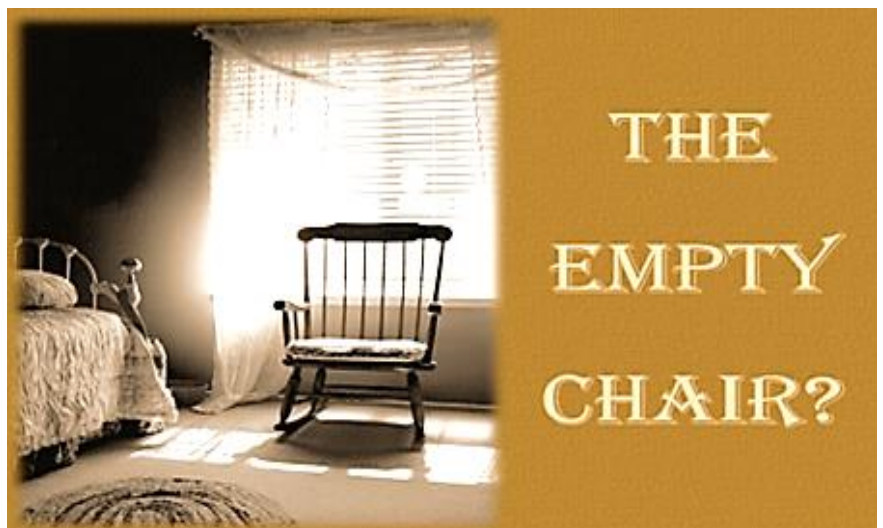
'Did she die in peace?' he asked. 'Yes, when I left the house about two o'clock, she called me over to her bedside, told me she loved me and kissed me on the cheek'.

When I got back from the store an hour later, I found her. But there was something strange about her death .

Apparently, just before mum died, she leaned over and rested her head on the chair beside the bed.

What do you make of that?'

The vicar wiped a tear from his eye and said, 'I wish we could all go like that.'



ALEX'S LOST VILLAGES OF SUSSEX

There are more than 3000 known Deserted Medieval Villages in Britain. Most were lost during the Black Death or Bubonic Plague of the mid-14th century. A number of them are visible today as earthworks such as hollow ways and house platforms. Below is a selection of lost villages in Sussex.

Apuldram (SU 842033). A village existed around the church when monks surveyed it in 1433. It was deserted sometime later and there are only a few bumps on the site today. A number of skeletons were found in Dell Quay, probably victims of the Plague.

Arlington (TQ 543075). The village declined in size in the Middle Ages, leaving several houses and a church. Good earthworks exist south-east of the church where sherds of pottery were found dating to the 12th century.

Botolphs (TQ 194092). Botolphs, near Bramber, was a flourishing village, which was deserted by the Bubonic Plague. Today only a few bumps represent its site in a field west of the church. The original name of the village was Annington and it stakes its present name from the church.

Buckham (TQ 452206). This lost village was deserted at an uncertain date. There are earthworks on the site in fields south of an abandoned railway cutting. These comprise hollow ways and bumps plus two ponds, a well and a quarry.

Bulverhythe (TQ 768082). This was once a port and harbour, which was mainly lost to the sea by coastal

erosion during the 14th century. The only remains of the village today are The Bull Inn and the ruins of a 13th century church.

Clapham (TQ 096067). Clapham was a very important village in Medieval times and declined in size during the Black Death. House platforms exist in a field south of the church and farm and possibly in nearby woods. The remains of an ancient oak in the eastern part of the churchyard are said to have been in the centre of the village.

Coombes (TQ 191082). Coombes was deserted during the Great Plague and several houses still existed by 1677. Today there are earth works in the field adjacent to the church. The church had a tower up to the 17th century.

Cudlow (ca TQ 002004). The village and its church were lost to the sea by coastal erosion in the 16th century. Nothing can be seen of the village today and it is said that the bells of the church can still be heard chiming at low tides.

East Itchenor (ca SU 801005). Very little is known about the history of East Itchenor, which was deserted sometime in the Middle Ages. Its church was in ruins by 1441 and demolished in the 18th century. No trace of the village is visible today.

Exceat (TV 523988). The village was deserted by the Black Death and there were two houses remaining by the 15th century and the church. Archaeologists excavated the church in 1913 and a stone marks its site today.

Anyway.

People are often unreasonable and self-centered.

Forgive them anyway.

If you are kind, people may accuse you of ulterior motives.

Be kind anyway.

If you are honest, people may cheat you.

Be honest anyway.

If you find happiness, people may be jealous.

Be happy anyway.

The good you do today may be forgotten tomorrow.

Do good anyway.

Give the world the best you have, and it may never be enough.

Give your best anyway.

For you see, in the end, it is between you and God.

It was never between you and them anyway.

Mother Teresa.

CHRIST CHURCH Events...



Sunday 7th May – Coronation picnic and quiz
after the service, please bring your lunch.

Clélia Iruzun Concert pianist **Wednesday 10th May**
12.30pm to 1.30pm

A film afternoon with tea and cake on **13th May** 2pm

Monday 19th June – coach trip to **The Weald and
Downland Museum** 9.30am to 15.30.

Change of event!!

The Brighton Guitar Quartet
Wednesday 21st June 12.30pm to 1.30pm

1st July *An exhibition of art, banners and sculpture*

Yoko Ono Concert pianist **Wednesday 12th July** from
12.30pm to 1.30pm

Christ Church Summer Fayre – Saturday 22nd July

Richard Bowen – Classical and Jazz Guitarist
Wednesday 9th August 12.30pm to 1.30pm

Cream /Savoury tea on **Saturday 12th August** at
3.30pm, with a quiz and musical entertainment.

John Collins – Resident Organist
Wednesday 20th September, 12.30 to 1.30pm

Rob Campkin & James Buckham, [Violinist & Pianist]
11th October 12.30pm to 1.30pm

The 'Inspired Instrumentalists' will perform
on **8th November** from 12.30pm to 1.30pm

Christmas Mini Market – Saturday 25th November