

# CHRIST CHURCH

VOLUME 9 ISSUE 2



**Registered Charity no: 1152846**  
**Parochial Church Council**  
**of Worthing Christ Church**  
Website: [www.christchurchworthing.org.uk](http://www.christchurchworthing.org.uk)

*Summer*  
*2025*



Contact us....

**Admin team:**

email: [christchurch1843@gmail.com](mailto:christchurch1843@gmail.com)

**Parish Office 01903 215343**

**Usual Office Hours:**

**Wednesday 10am – noon: Thursday 2pm – 4pm**

**Editor: Carol Warrington**

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

On Thursday afternoons between 2.30 and 4pm, we open for "The Crafty Club" 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.

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

## Day of Rest

Blessed Sunday, day of rest,  
a day on which to catch your breath  
and put the busy world on pause,  
while cracking on with all the chores.

The hovering, the weekly shop.  
The housework, laundry, washing up.  
The futile war on disarray –  
Sunday, such a restful day.

A chance to let yourself unwind,  
to spend some precious family time  
when on your phones or arguing  
about the state the bathroom's in;  
to shake off last night's beer and wine  
by being made to run the line  
at your youngest's football game,  
while getting yelled at in the rain.

Long may the reign of peace prevail  
so you can answer work emails  
and start the coming week less stressed –  
blessed Sunday, day of rest.

*Published by kind permission of the author,*

# Brian Bilston

*zzzzzzzzzzzzzzzzzzzzzzzzzzzz*

# CHRIST CHURCH FOODBANK

Christ Church has a working relationship with Worthing Foodbank. This is run by volunteers at the Redeemer Church and is affiliated to the Trussell Trust. It is one of more than 1,200 foodbanks staffed by volunteers and working with the Trust to tackle food poverty and hunger in local communities across the UK.

Worthing Foodbank is not a drop-in centre. All recipients are referred by outside agencies: care professionals such as health visitors, staff at schools and social workers. They identify people in crisis and issue them with a food bank voucher entitling them to receive a parcel of three days' nutritionally balanced, non-perishable food from their local food bank. This support is seen as a stop-gap to provide support until a long-term plan is established by care agencies.

If you are able, please donate anything from the list below so that the volunteers can assemble identical packages. Also, please check that everything is 'in date'.

## Foodstuffs:

Long life milk	Long life fruit juice	Tinned meat	Tinned vegetables
Tinned fruit	Tinned rice pudding	Tinned fish	Tinned soups
Cereal (small & medium)	Pasta sauce	Biscuits	Instant mash
Tea bags (40s & 80s)			

## Hygiene:

Deodorant	Shaving foam	Toilet rolls	Shampoo	Razors
Shower gel	Toothpaste	Toothbrushes	Handwash	
Washing up liquid	Feminine hygiene			

*Baskets are on either side of the cross aisle in the middle of the church.*

**THANK YOU!**

# **What do you believe?**

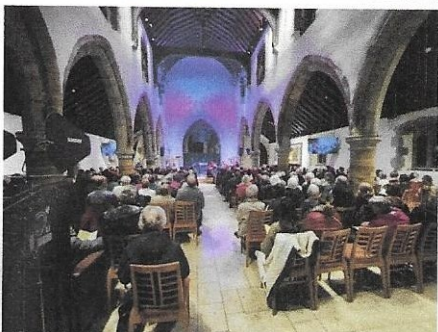
**As we stand in our pews or rows of chairs, and recite the Nicene creed, I wonder, what do you believe?**

**As we sit in a meeting about whether we should use pews or rows of chairs, I wonder, what do you believe?**

**As we put out the tables and make the coffee, and put out the rota for making the coffee and put out the rota for putting out the tables, what do you believe?**

**As we sit with a stranger who was looking for quiet, as we hand them a candle to light and remember, as we clear up the crumbs from a mum's giddy toddler, what do you believe?**

**As we stretch out our hands to share Peace and for bread, as we lift up our voices and bow down our heads, as we love one another just like Jesus said – what do you believe?**



**Nicene Creed Poem  
by Laura Darrall,  
from the Deanery  
Celebration of 950  
years of Chichester  
Cathedral**

## Are you travelling alone?

Every year, my parents would take me to my Grandma's house during the summer holidays.

One year, I ask my parents, "I'm big enough now, what if I went to Grandma's house alone this year?" After a short conversation, my parents agree.

Standing with me on the platform, Dad gives me one last piece of advice. "Son, if you suddenly feel scared or afraid, please keep this with you." Then he puts something in my pocket.

For the first time, I am sitting alone on the train without my parents. I look out at the view from the window, observing strangers bustling around, making noise, coming and going.

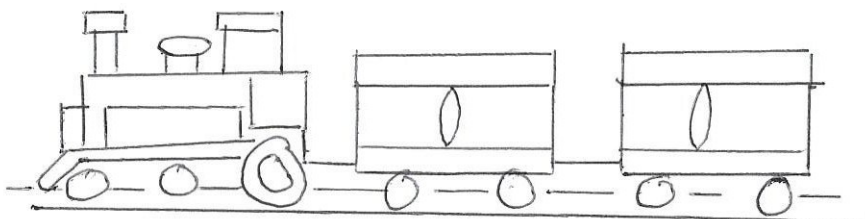
The conductor asks me, "Are you travelling alone?"

Someone even looks at me sadly. I start feeling uncomfortable and afraid. I lower my head and curl up in the corner of the seat, tears welling up in my eyes.

I remember that Dad put something in my pocket. With trembling hands I search for the piece of paper. I open it and read,

"Son, we are in the last carriage."

*Written by Alan Barnes*



## **EASTER III - 2025**

### **‘Come and have breakfast’**

The gospel of John ends with appearances that the risen Jesus makes to several groups of disciples: on that first Easter morning, we learned how Mary encountered Jesus in the garden outside the tomb, mistaking him for the gardener. Later that day, Jesus appeared to the disciples in the Upper Room. Only Thomas is missing and he is sceptical. Jesus returned the following week; Thomas is there, sees with his own eyes, and confesses his belief.

These appearances take place in Jerusalem, in the days just after Jesus’ execution. John 21:1-19 relates the final appearance of Jesus in John’s gospel. Some time has passed and the disciples have left Jerusalem, and returned to the safety of their homes in Galilee.

While they may be home, there’s a sense that they don’t quite know what to do with themselves, or what to make of those strange appearances that happened just after Jesus’ death. From this gospel account, we learn that the grace of resurrection life given to us involves restoration of relationship, and deep forgiveness.

Peter says that he’s going fishing. Amid the confusion and grief in the aftermath of the execution of Jesus, perhaps Peter feels reassured on the waters, handling the nets on the sea throughout the night? On this occasion, he is joined by the others, but their efforts are to no avail. After a long night, their nets are empty. Compounding his grief and the feeling of having failed Jesus, Peter is also confronted with failing at his first vocation, at something he has done his whole life.

But as dawn breaks, they see someone on the shore. The stranger calls out to them: ‘cast your nets on the other



side of the boat'. They do so, and discover their net is full to bursting with fish!

Surely they recall that they have seen something like this before? For on a hillside, with many thousands of people, they witnessed their leader break five loaves of bread and divide up two fish, and somehow feeding everyone. Or they may remember hearing tales of that wedding in Cana of Galilee, where water was turned into wine of the highest quality. The ever-impetuous Peter jumps in the water, and swims to the shore.

There he and the others meet the risen Jesus, who simply invites them to 'come and have breakfast', as he might have done on many occasions in the past after a night of fishing. In a very neat way, this account provides a bookend to the *Last Supper*; this *First Breakfast* changes the focus for the disciples from grief and uncertainty to motivation and mission.

But before that can happen, Jesus has a very important exchange with Peter. A few weeks ago, when we heard the Passion read, you'll recall that before his arrest and crucifixion, Jesus told Peter that he would deny him, and the prediction came true: three times Peter denied that he even knew who Jesus is. Now Jesus speaks to Peter directly: "Simon, son of John, do you love me more than these?" Jesus asks him this three times, and three times Peter affirms his love for Jesus.

Here, Peter is given a blessed opportunity to erase his denial of Jesus with three assertions of his love. Peter, the impetuous, impulsive disciple, gave in to fear, and failed to admit that he knew Jesus and did not stay around to the bitter end. Here, he is given the opportunity to face his risen Lord, and to begin again.



And this story offers one of the deepest meanings of resurrection for us: we are forgiven. We are — all of us — invited to start over. For we are completely loved. This isn't just Peter's story: it is our story, too.

Whenever fear holds us back, resurrection love calls us forward. When we feel trapped, Jesus invites us to cast our nets on the other side of the boat, calls on us to change our perspective, in light of the resurrection, in the light of our own encounters with the risen Jesus.

The light of Jesus' resurrection, shining into our own lives, calls us to look clearly at how we may have made bad choices — perhaps on occasion deciding out of fear rather than love — and it calls us to move away from the fears that bind us into the fullness of light and of resurrection joy.

*Thanks to Fr Paul, of St Symphorian's, Durrington*



## ***John 21:15b-17***

Jesus said to Simon Peter, “Simon son of John, do you truly love me more than these?”

“Yes, Lord,” he said, “you know that I love you.”

Jesus said, “Feed my lambs.”

Again Jesus said, “Simon son of John, do you truly love me ?”

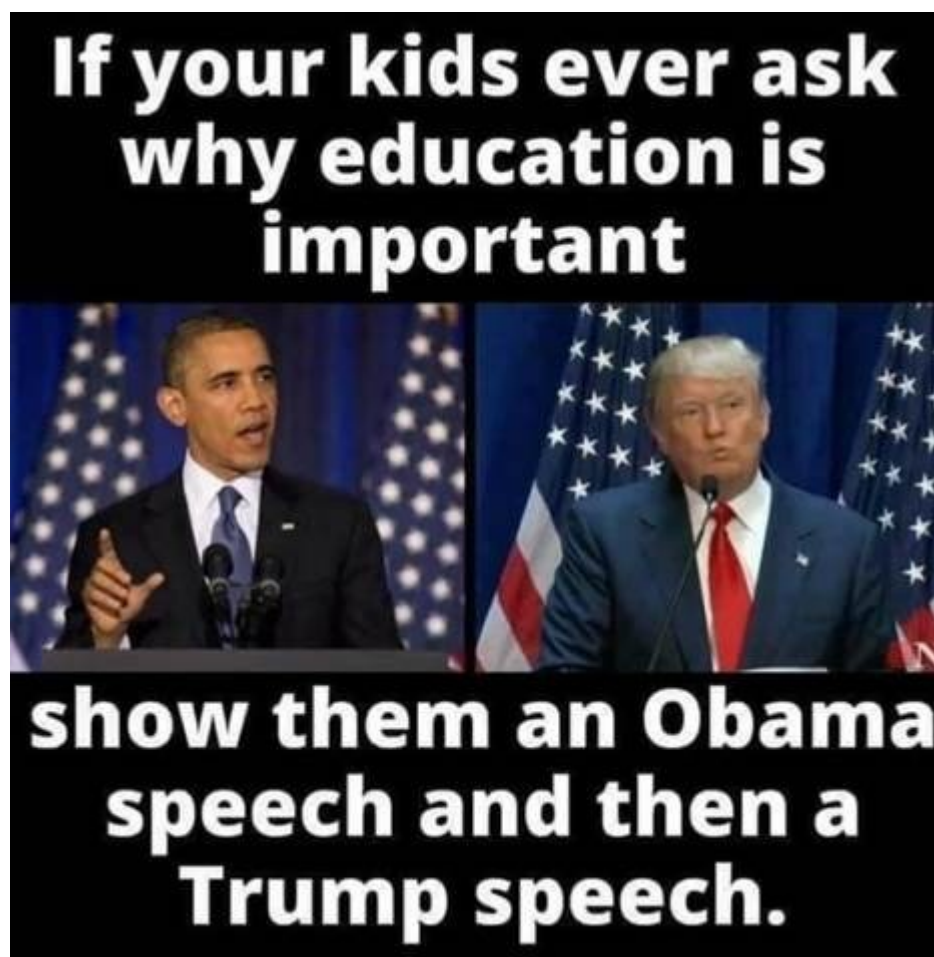
He answered, “Yes, Lord, you know that I love you.”

Jesus said, “Take care of my sheep.”

The third time he said to him, “Simon son of John, do you love me ?”

Peter was hurt because Jesus asked him the third time, “Do you love me?” He said, “Lord, you know all things; you know that I love you.”

Jesus said, “Feed my sheep.”



# Journeys

L H W V U Y Y T G I Y P O S K I I N G J  
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 I Y V S T A T I O N B P U G U T R S W E  
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 A C D A H N I G F L C R U I S E I E S O  
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 O T W J A R H D U N B G V R A F A B I W  
 P L J G Y E R X F E R R Y W N T O R A M  
 L F T A R A T A Y R B Q N I H P R G R Q  
 A N U O O G Z S C I T U N N E L B B T B  
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 E S C U B A F A I R P O R T O W R E D T

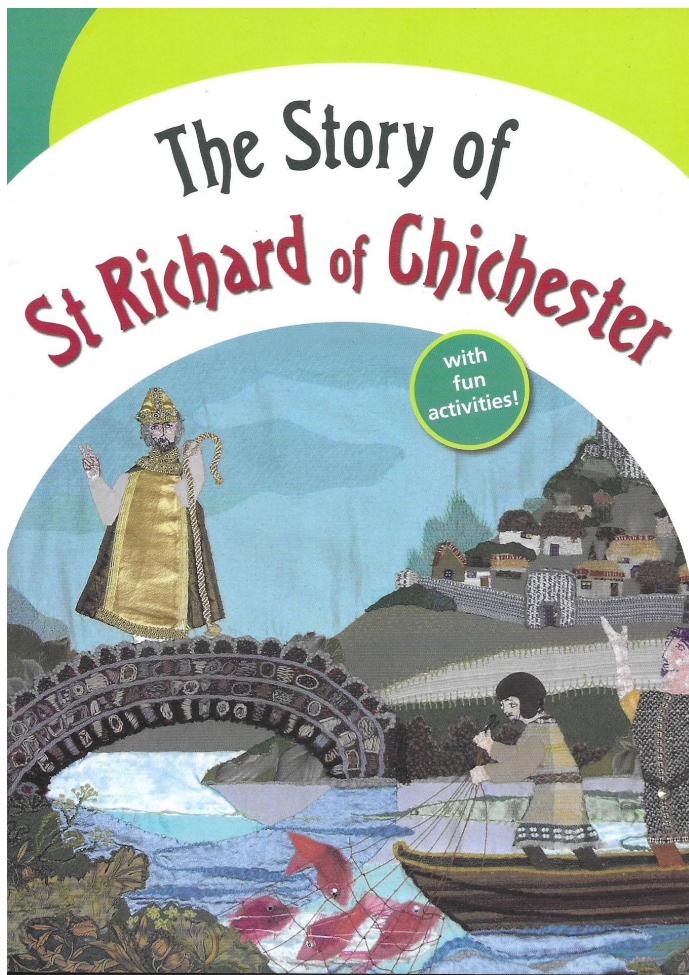
ABROAD  
 BOARDING  
 CHANNEL  
 DIVING  
 FLIGHT  
 NARROWBOAT  
 RAILWAY  
 SEASIDE  
 STAYCATION  
 TRAIN

AEROPLANE  
 CANAL  
 COUNTRY  
 FAMILY  
 FOOTSTEPS  
 PILGRIMAGE  
 RUNWAY  
 SKIING  
 STEAMER  
 TUNNEL

AIRPORT  
 CARRIAGE  
 CRUISE  
 FERRY  
 MOTORWAY  
 QUAY  
 SCUBA  
 STATION  
 TERMINAL  
 YACHT







16th June is Sussex Day, as it is St Richard's Day. This picture shows the cover of a book bought from the shop at Chichester Cathedral for less than £5.

Richard was born in about 1197 in Droitwich. He went to Oxford University in about 1214, then to study in Paris and probably Bologna to read canon (church) law.

He returned to Oxford in 1235 as Chancellor. His friend Edmund of Abingdon was Archbishop of Canterbury.

Richard was with his friend when Edmund died on a journey to Rome in 1240. Returning to England, Richard became a priest in Charing in Kent. The new Archbishop, Boniface of Savoy, asked him to become his Chancellor. When the Bishop of Chichester died in 1244, the Dean and Chapter elected Robert Passelew. Robert was the King's choice, but he was dishonest and uneducated. Boniface would not accept this, and put forward Richard instead. Richard travelled through Sussex for three years before King Henry III, under pressure from the Pope, allowed him to enter the Cathedral in 1247.

Richard led by example, and was approachable, hospitable and worked hard. Early in 1253 the Pope sent Richard on a tour of southern England to preach for the Crusade. By the time he reached Dover it was winter and very cold. Richard became ill. On 30th March he dedicated a chapel to his friend Edmund, now a saint. Then Richard collapsed and died at midnight on 3rd April at the age of about 56.

Richard's body was carried back to Chichester for burial near the altar of St Edmund.

On 22nd January 1262 the Pope declared that Richard was a saint. Many pilgrims came to visit his grave and during the reign of Edward I St Richard's remains were moved to their own shrine behind the high altar.

You can find out more about St Richard when you visit the Cathedral in Chichester.

Until 15th November, there is a special exhibition in the Cathedral, where you can see this seal and other items relating to St Richard.



*The seal of St Richard at Chichester Cathedral*



*This lovely medieval wall painting of St Richard is also in the exhibition.*

*It is so simply drawn yet so evocative; I want to colour it in and mount it on card!*





## Thomas Weelkes

In this Tudor painting, St Richard looks worried. Maybe he saw the arrival of Thomas Weelkes?

There's an old saying that one in ten people is a saint and one is a sinner. To balance the story of St Richard, this is a little of what we know of Thomas Weelkes. Or Weekes. Or Wilks. Surname spelling wasn't consistent in Tudor times.

Thomas was an organist and composer. Even before he came to Chichester he had published three volumes of madrigals. There is no record of Thomas' appointment, but he may have become a Sherburne Clerk (a lay clerk in a tradition begun by Bishop Robert Sherburne, Bishop from 1508 to 1536) around the beginning of 1602, and he was organist by 1603. His first year was spent as a probationer according to a general decision made by the Chapter in 1599. Thomas was also master of the choristers, and a gentleman of the Chapel Royal.



Thomas Wheelkes married on 20th February 1603 and his wife Elizabeth,

*“was delivered of (the said) child about four months after her said marriage”* as testified by her mother Katherine Sandham when Elizabeth brought an action for slander against her sister, Mrs Mary Ward, who had said that

*“Elizabeth Weelks was with child before she was married to the said Thomas Weelks and by him as this respondent verily believeth”* despite the record of the child’s baptism on 8th June 1603, which means that by taking court action Mrs Wheelkes only drew repeated attention to her fornication. This was of much greater social consequence in the seventeenth century than it is today, and it may be that Thomas was more or less forced into a marriage which seems to have been quite troubled.

Even before Wheelkes’ time, the Cathedral had problems with the conduct of its officers. Some of the vicars were said to be elderly with poor sight and hard of hearing. Absence was an issue amongst choristers, even vicars failed to turn up to lead services, and this continued throughout Thomas’ time at Chichester.

Although there were rules for choristers, organist and choirmaster, these were difficult to enforce. It would rankle with even a diligent master that his choristers were out of control, and with the Chapter keeping a close watch on proceedings, Thomas was caught in the middle. It seems that the Chapel Royal provided a more agreeable workplace, which is where Thomas may have been when not at Chichester.

In December 1613 Wheelkes and another man, Leame, were called before the Bishop’s commissaries to refute accusations of bad behaviour by producing reputable and honest character witnesses. In 1616 the Bishop questioned

*“whether are there not amongst the quire some disorderly,*

*scandalous or defamed persons in their lives; who are they and for what vices are they scandalous, defamed or grievously suspected”*

And indeed,

*“how have the Dean ... proceeded against him in whom the fault resteth”*

*“him”* being Weelkes. He was charged that

*“he hath been and is noted and famed for a common drunkard and a notorious swearer and blasphemer” “who diverse times and very often come so disguised either from the Tavern or Ale house into the quire . . . In these humours he will both curse and swear most dreadfully, and so prophane the service of God”*

This was despite having been reprimanded by the Bishop, Dean and Chapter; he remained a *“common drunkard”*.

On 16th January 1617 the Bishop deprived Thomas of his offices, except that of organist. Maybe there was no other organist available, but this did remove Weelkes' command of the choristers.

Three of the Sherburne Clerks in 1622 asserted that Thomas continued in his old ways, but that as he was no longer one of them referred his behaviour back to the Bishop, Dean and Chapter rather than recommending more formal action. This may be in deference to the death of Mrs Weelkes in that year, perhaps following a long illness. The widower Thomas died in London the following year, owing fifty shillings for his lodging.

*Source: Chichester Cathedral and Thomas Weelkes by Wyn K Ford 1962 Sussex Archaeological Collections v100 pp156-172*

*From Worship Committee:*

What's the difference between a terrorist and an organist?

You can negotiate with a terrorist!

# Joker Windmills, Part Two

Alex Vincent.

These joker mills were created by taking photographs of five Sussex windmills, scenery and a few other things and then they were cut out and stuck together. The photographs were then scanned digitally.



## Cotton Mill.

Sails of Halnaker

Windmill, cotton reels and field on Highdown, Ferring.



## Sawmill.

Rye Windmill and saw from Field Place, Goring.





## Steam Mill.

Sails of Polegate Windmill, miniature steam train at Field Place Steam Railway, Goring and field in Washington.

## Post Mill.

The sails of High Salvington Windmill and a pillar box in a street in Goring.



## GOVERNMENT NOTICE!

To help save the economy in this crisis, the government will announce that the Home Office and Immigration Department will start deporting pensioners in order to lower welfare benefits and NHS costs.

Older people are easier to catch, and will not remember how to get back home. Be sure to send this notice to all your relatives and friends, so they'll know what happened to you.

I started to cry when I thought of you all, then it dawned on me; I'll see you all on the bus!



The US Postal Service created a stamp with a picture of President Trump, but the new stamp was not sticking to envelopes.

This enraged the President who demanded a full investigation.

After weeks of testing and \$1.7 million in congressional spending, a special Presidential commission presented the following findings:

The stamp is in perfect order.

There is nothing wrong with the adhesive. People are spitting on the wrong side.

We look forward to welcoming John back from his visit to the ~~USA~~-El Salvador!



# **CHRIST CHURCH EVENTS 2025**

**Annual Autumn Fayre** 13<sup>th</sup> September 10:30-12:30

**Fish and Chip Lunch** 18<sup>th</sup> October at 12 noon

**Christmas Mini Market** Saturday 22<sup>nd</sup> November 2024  
10.30am - 12.30pm.

**'Celebration of Life' Service** 23<sup>rd</sup> November at 10:30am

**Bring and Eat 'Here comes Christmas' Celebration** Sunday  
8<sup>th</sup> December after service

**Carol Service** Sunday 14<sup>th</sup> December at 4pm



## **Christ Church Concerts 2025**

**17<sup>th</sup> June** The Brighton Guitar Quartet

**8th July** Yoko Ono Piano

**12<sup>th</sup> August** South Downs Folk Singers

**23<sup>rd</sup> September** John Collins Organist

**21<sup>st</sup> October** Evelyn Harrison, Beatrice Sales &  
Zhanna Kemp-Dashkovskaya

Piano, Clarinet, Flute and Viola

**4th November** Rob Campkin and James Buckham  
violin and piano

**2nd December** Angelina Kopyrina pianist