

# CHRIST CHURCH

VOLUME 10 ISSUE 1



SPRING 2026

Contact us....

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**Usual Office Hours:**

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

**Editor: Carol Warrington**

**Safeguarding**

Safeguarding is of the utmost importance at Christ Church. Janet Atkinson is our Parish Safeguarding Officer.

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Details can also be found on the Diocesan website.

**We're open for coffee and a chat every Tuesday and Wednesday morning from 10am till 12noon**

**On Thursday afternoons between 2pm 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!

Details of our services will be posted on the website:

[www.christchurchworthing.org.uk](http://www.christchurchworthing.org.uk)

*Cover photograph -  
Licensing service for the Revd Sam Buck in Christ Church*

## Bible Study

We have started a BIBLE STUDY GROUP led by Derek Hansen, once a month on Tuesdays from 12 noon to 1pm. studying Mark's Gospel. The next session will be on **10th March** and all are welcome.

What am I?

What is entirely your own but mostly used by others?

Your name

I'm not alive but am eager to grow and spread, I don't have lungs but always need air

Fire

You put me in dry and I come out wet, the longer you leave me the darker I get

A towel

# Services at Christ Church

## *Worship for March*

<b>Sunday 1st</b>	<b>10.30am</b>	<b>Holy Communion</b>
	<b>6pm</b>	<b>Evensong</b>
<b>Wednesday 4th</b>	<b>9:15am</b>	<b>Morning Prayer</b>
<b>Thursday 5th</b>	<b>9am</b>	<b>Prayer Walk</b>
<b>Sunday 8th</b>	<b>10.30am</b>	<b>Morning Prayer</b>
<b>Wednesday 11th</b>	<b>9:15am</b>	<b>Morning Prayer</b>
<b>Thursday 12th</b>	<b>10.30am</b>	<b>BCP Holy Communion</b>
<b>Sunday 15th</b>	<b>10.30am</b>	<b>Holy Communion</b>
		<b>Mothering Sunday</b>
	<b>6pm</b>	<b>Evensong</b>
<b>Wednesday 18th</b>	<b>9.15am</b>	<b>Morning Prayer</b>
<b>Thursday 19th</b>	<b>9am</b>	<b>Prayer Walk</b>
<b>Sunday 22nd</b>	<b>10.30am</b>	<b>Morning Prayer</b>
<b>Wednesday 25th</b>	<b>9.15am</b>	<b>Morning Prayer</b>
<b>Sunday 29th</b>	<b>10.30am</b>	<b>Holy Communion</b>
		<b>Palm Sunday</b>

## *Worship for April*

<b>Thursday 2nd</b>	<b>4pm</b>	<b>Maundy Thursday</b>
<b>Friday 3rd</b>	<b>2pm</b>	<b>Good Friday</b>
<b>Sunday 5th</b>	<b>10.30am</b>	<b>Holy Communion</b>
		<b>Easter Day</b>
<b>Wednesday 8th</b>	<b>9:15am</b>	<b>Morning Prayer</b>
<b>Thursday 9th</b>	<b>10.30am</b>	<b>BCP Holy Communion</b>
<b>Sunday 12th</b>	<b>10.30am</b>	<b>Morning Prayer</b>
<b>Wednesday 15th</b>	<b>9.15am</b>	<b>Morning Prayer</b>
<b>Thursday 16th</b>	<b>9am</b>	<b>Prayer Walk</b>
<b>Sunday 19th</b>	<b>10.30am</b>	<b>Holy Communion</b>
	<b>6pm</b>	<b>Evensong</b>
<b>Wednesday 22nd</b>	<b>9:15am</b>	<b>Morning Prayer</b>
<b>Thursday 23rd</b>	<b>10.30am</b>	<b>BCP Holy Communion</b>
<b>Sunday 26th</b>	<b>10.30am</b>	<b>Holy Communion</b>
<b>Wednesday 29th</b>	<b>9:15am</b>	<b>Morning Prayer</b>

## ***Worship for May***

<b>Sunday 3rd</b>	<b>10.30am</b>	<b>Holy Communion</b>
	<b>6pm</b>	<b>Evensong</b>
<b>Wednesday 6th</b>	<b>9.15am</b>	<b>Morning Prayer</b>
<b>Thursday 7th</b>	<b>9am</b>	<b>Prayer Walk</b>
<b>Sunday 10th</b>	<b>10:30am</b>	<b>Morning Prayer</b>
<b>Wednesday 13th</b>	<b>9:15am</b>	<b>Morning Prayer</b>
<b>Thursday 14th</b>	<b>10.30am</b>	<b>BCP Holy Communion</b>
<b>Sunday 17th</b>	<b>10.30am</b>	<b>Holy Communion</b>
	<b>6pm</b>	<b>Evensong</b>
<b>Wednesday 20th</b>	<b>9.15am</b>	<b>Morning Prayer</b>
<b>Thursday 21st</b>	<b>9am</b>	<b>Prayer Walk</b>
<b>Sunday 24th</b>	<b>10:30am</b>	<b>Morning Prayer</b>
<b>Wednesday 27th</b>	<b>9:15am</b>	<b>Morning Prayer</b>
<b>Thursday 28th</b>	<b>10.30am</b>	<b>BCP Holy Communion</b>
<b>Sunday 31st</b>	<b>10.30am</b>	<b>Holy Communion</b>

## ***Archaeology/history walks in Worthing for 2026.***

Alex Vincent.

I am 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.

May 13. Steyne Gardens. Medieval site and air raid shelter. Meet at Steyne Gardens.

June 10. History of Ann Street. Meet outside Guildbourne Centre.

July 8. Worthing Beach. Places lost to the sea. Meet at east end of Worthing Pier.

For any enquiries, my telephone number is 07753282714.

Email [alexclipsing@gmail.com](mailto:alexclipsing@gmail.com)

# Hello!

What a blessing is the phone  
When you live all alone!  
Some days, feeling sad and blue  
The best thing that you can do  
Phone a friend, have a chat,  
Just natter about this and that.  
A friendly voice is all you need.  
It'll lift your spirits at great speed;  
That phone call to a friend  
Brings isolation to an end.

Very soon the blues have gone,  
Leaving happy thoughts all day long;  
Then smiling faces everywhere  
Let each other know we care.  
Now you know what you must do  
Next time you're feeling low and blue -  
Phone, don't text, it's not the same  
As hearing someone say your name.  
Don't sit at home all alone  
Just pick up your trusty phone!

Connie Apps

I found a £20 note on the pavement outside Waitrose. I asked myself,  
"What would Jesus do?"

So I went in to the shop and turned it into wine.

# Living towards God

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‘Aim at Heaven, and you get the earth thrown in: aim at earth and you will get neither.’ – C.S. Lewis

‘But seek first his kingdom and his righteousness, and all these things will be given to you as well’ – Matthew 6:33

One of my most commonly prayed prayers is for guidance; perhaps it's the same for you?

It may be guidance in the big and significant moments in life, a weighty decision to make. It could be something smaller, a quick prayer in the middle of a difficult conversation - ‘please help!’.

As we step into the future together at Christ Church, alongside Broadwater Parish, I am again finding myself praying for guidance every day. I hope you'll join me in this!

We each need a guide in life, don't we, because these are complex times in which to follow Jesus. In our culture, we find so many blurred lines, contradictions and injustices...

Those in authority preaching one thing and doing another, our ‘post truth’ culture offering us empty answers to our problems from both the left and the right.

We have the worst humanitarian crisis of our day (Sudan's civil war) and ongoing oppression in Iran barely mentioned in the media, while we pontificate over the clothes worn on the red carpet in Hollywood.

It can be infuriating and overwhelming, leading to anger, heartache and fear. So how do we cut through it all as we seek to disciple our attention towards the Kingdom of heaven?



We welcome Sam and his family, Amy, Mia and Eden

Fanny Howe, the Catholic writer & poet said *'I just try to live toward God. I just try to live and think toward God's coming to the world.'*

Living towards God is a beautiful re-orientation and disruption of the direction our culture wants to take us, like swimming against the current.

It's important to be aware that there is no neutral ground in our world today. Every choice we make, each pound we spend, every click we make pushes us in a certain direction.

Sometimes that direction is forward into the kinds of people we want to become; people of depth, love and conviction. Sometimes the direction is towards the shallow, trivial and vulgar. Sometimes it directs us in circles as we process events around us from a purely cultural framework with no reference to God's kingdom.

Yet living towards God can orientate us in the direction of God, a conscious choice to point towards him in a world that has forgotten him.

It's living towards humility in the midst of pride and blatant bullying

Living towards integrity in the midst of so much hypocrisy

Living towards hospitality in the middle of an age of fear

Living towards the love of God in the vortex of rage and hate

Living towards the overlooked in the age of the 'influencer'.

These are not easy directions to travel.

I've learnt over the years that following Jesus and being guided by him is less like a GPS system where we are directed step by step along a clear straight path, and more like having a compass point to head towards. It's more of a direction than a laid-out path. It places the cate-

gory defying person of Jesus at the centre and heads toward him. Sometimes it's clear; other times, it's like taking steps into the fog, but choosing him as our point of reference.

God sent his Son into the world to break the human cycles of violence, addiction and fear. He sent him to be the point of reference for our lives.

I want to be someone who lives and thinks towards God's coming into the world.

If that looks like recentering my heart when anxious, asking for grace to love my enemies when angry, or loving the least the last and the lost when I'd rather be using my time for myself, that is a good start.

When we start to reorder our lives towards God, we will find ourselves open and ready to be guided towards his great plan for our church. That's the invitation to us all.

Some questions to consider...

What is your current point of reference that shapes how you interpret news, conflict, cultural events?

What emotions often dominate your response to the world we live in? What does this say about our vision of God's kingdom?

If someone observed your life for a month, what direction would they conclude you are moving toward? How close is that to the direction of Jesus?

What would change in your time, money and attention if Jesus were truly the centre rather than one influence among many?

**Revd Sam Buck**

## Sermon by Derek Hansen at Christ Church

on Sunday, 11<sup>th</sup> January 2026

Exodus 14 15-22 & 1 John 5 6-9

The crossing of the Red Sea in our first reading poses a challenge. Many years ago Caroline and I were in Eilat. I saw a sign RED SEA DIVERS with the caption the best way across the Red Sea since Moses and I did a trial dive with them – the Red Sea really is deep. The original Hebrew text uses a term which means the "**Sea of Reeds**," which was later unfortunately translated as "Red Sea" in the translation into Greek in the third century BC Greek and that was copied into the later Latin vulgate translation. Subsequent translations, with the exception of the Jerusalem Bible which refers to the Sea of Reeds, continues that tradition.

Scholars debate the exact location but practically and geographically the shallow lakes or marshes in the Nile Delta/Suez region where the Suez canal was cut makes much more sense where there were patches of land and water – effectively a sea of reeds and a few lakes – before the canal was cut through.

Lets go back to the reality at the time . Pharaoh's army is charging from behind. The water blocks the way forward. A little earlier in chapter 14 of the Exodus the text records that the Israelites were wandering about in confusion hemmed in by the desert. They start to complain to Moses that they'd rather go back to become slaves in Egypt than die in the desert - the people cry out — not in faith, but in panic

God says something unexpected to Moses: *Tell the Israelites to go forward.*" Moses stretches out his staff. God does not remove the sea before Israel steps toward it. He opens the sea as they obey - The waters part. And Israel walks through on dry ground, with walls of water on both sides. This does appear to be a poetic exaggeration - the tidal range now at the Red Sea end of the Suez canal at Spring tide is around two and a half metres – we simply don't know what it was then. You know, living here, that the tide goes out, you can walk on sand or rocks to at least half way the length of the pier but, at high tide at the same place, you'd be drowned. It's doesn't take much imagination to realise that you can walk over even damp ground, but, with the tide coming in, 600 chariots following you are likely to be swallowed up and lost.

This is how God often works. He does not always explain the escape route. He reveals it as we move. Faith is not waiting until the path is obvious. Faith is stepping forward when the only thing you have is God's word.

In our second reading . John says something curious: *"This is the one*

*who came by water and blood—Jesus Christ. Not by water only, but by water and blood.*” In Scripture, water is never just water. At the Reed Sea, water witnesses God’s saving power. At the Jordan, water witnesses Jesus’ identity. At the cross, water flows with blood. We live in an age obsessed with proof. We want evidence, sources, verification. We ask, *“Can this be trusted?”*

John understands this question. Writing near the end of the first century, he speaks to believers surrounded by confusion—false teachers, divided communities, and doubts about who Jesus really is. John does not begin with feelings or opinions. He begins with testimony.

When John says Jesus came “by water and blood,” he is pushing back against a dangerous idea — that Jesus only *seemed* human, or that the divine Christ appeared briefly and then left before the cross. John says: No. Jesus was truly baptized in water. Jesus truly bled on the cross. The Son of God entered real history, real flesh, real suffering.

Our salvation is not built on myth or symbolism. It is grounded in events that happened. Faith does not ignore reality — it is anchored in it. The Red Sea, the Reed Sea, delivered Israel from slavery. The cross delivers us from sin. Israel walks through water and becomes a free people. Jesus passes through death itself and opens the way to eternal life. Exodus shows us what God can do. The Gospels shows us who God is. The sea closes behind Israel, and the enemy is defeated. The tomb closes behind Jesus—and then opens again, defeated forever. The question for each of us today is what sea – what water, what crossing – are we facing? It could be fear, uncertainty, or a decision we don’t want to make. God may not remove it instantly but He promises something better: He will be with us in the crossing. Our first lesson tells us God makes a way and our second lesson reminds us that God has proven who He is.

We believe because God has testified—through history, through the cross, through the empty tomb and we can step forward, trust the witness and walk through the water although we may get wet feet on the way.

Amen



# WHO'S IN THE PEWS?

*As our churchwarden and choir member Andrew Eggleton came up with this idea, he goes first to inspire the rest!*

I was born on 5<sup>th</sup> May 1965 in High Wycombe and grew up in Bourne End, the youngest of four children. Dad was a car mechanic. Mum had a full-time job looking after us four! We were sent to Sunday School. I always had a faith. When the others stopped going to church I kept going and joined the choir at St Mark's, Bourne End, Bucks. I also served at the altar. At age 12 I was statemented and diagnosed dyslexic, so went to school in the next village as there was a dyslexia unit there.

It was there that I made a friend, Owen, and his mum invited me to tea. To my delight there was a piano in the dining room. I had always wanted a piano but we did not have the room or money for one. I asked for Owen's teacher's name and went to see her. Mrs Ruth Goodman was surprised to see a 12 year-old child asking for lessons. She asked how I would pay. I had a morning paper round so said that I was going to pay for my own lessons and practise on the school piano. I went for two terms, then sadly had to give up as the music teacher left my school, so I could no longer use a school piano.

I finally restarted piano at the age of 19. My brother and sister had left home, making room for a piano. I had money from my dear grandma that I used to buy my own piano at last. I contacted Mrs Goodman and restarted lessons, worked hard and took exams, finally getting to grade 8. I then had organ lessons and for many years played and sang in the choir at Slough URC. I also trained as a piano teacher and achieved the ABRSM Teaching Diploma. I

suppose I am a bit like the Billy Elliot of piano, achieving against the odds. At the centre of all God has worked in me and through me.



I left school in 1980 and did an apprenticeship as a hairdresser. At age 23, after working in local salons, I went to work on cruise ships and was so lucky to see lots of the world. When I came home from sea I bought my own salon in Eton Wick near Windsor. I was there for over 20 years.

I then lived in Eastbourne with a partner, Michael, who sadly became an alcoholic and passed away due to his addiction. I moved to live with my sister due to having a mental breakdown. I always wanted to move back to the coast so I bought my home in Worthing and started attending Christ Church six years ago. I got such a welcome that I am now a churchwarden, serving where God has called me. I have always had a strong faith and thank God for my Christ Church family and am looking forward to God's plan for this church.

## Favourites:

Song: Day by Day

Film: Mrs Doubtfire

TV Programme: Emeraldale

Book: The Bible

Food: Roast beef

Bucket list: visiting Vancouver  
and the Niagara Falls

Hobbies: playing the piano, dog  
walking



### **The Vicar and His Son**

Mia was watching her father, a Vicar, write a sermon.

‘How do you know what to say?’ Mia asked.

‘Why, God tells me’ the father replied.

‘Oh, then why do you keep crossing things out?’

.....

### **Elizabeth and Her Sunday School**

Elizabeth asked her Sunday School class to sketch a picture of their favourite bible stories. She was puzzled by Bert’s picture, which showed four people sitting in a plane, so she asked him which bible story it was meant to represent. ‘The flight to Egypt’ said Bert. ‘I see ... and that must be Mary, Joseph, and baby Jesus’ Elizabeth said., ‘But who is the fourth person?’ O, that’s Pontius – the Pilot’



# **Sermon at Christ Church on 30<sup>th</sup> January 2026,**

## **Licensing of The Revd Sam Buck.**

**Given by The Right Revd Ruth Bushyager, Bishop of Horsham**

Today's reading from Mark's Gospel (Mark 4:26-34) offers us two parables that are easy to overlook because of their very simplicity. It is a little bit of scripture that we might rush past if we are not careful. There is no drama here, no confrontation, no sudden healing or storm-stilling miracle. Instead, Jesus speaks about seeds, soil, time, and growth. He speaks about the kingdom of God in a way that is organic, and deliberately ordinary. And that, in itself, is deeply theological.

"The kingdom of God," Jesus says, "is as if someone would scatter seed on the ground." Notice how modest the action is. The person does not make the seed. He does not design the soil. He does not even carefully dig little holes and plant every single seed like you are supposed to. He simply receives what he has been given and liberally scatters it all over the earth. Then, crucially, he waits. "He sleeps and rises, night and day, and the seed sprouts and grows - he does not know how."

This parable reminds us that growth and fruit in the kingdom of God is not something that is ever under human control because of human effort or expertise. We would like it to be that way because as human beings we love being in control of things, and we would like there to be a formula that relies on us and says, if we follow the rules and do this and do that, then the result will be that the kingdom of God will grow in our midst. But no - Jesus says, the farmer plays his role, and then he leaves to God what only God can do. God is the giver of life, God is the Spirit who moves wherever He chooses.

Jesus says growth in the Kingdom of God really is a mysterious miracle. The seed sprouts and grows and really the farmer does not know how. The Greek word Mark uses carries the sense of something happening beneath the surface, beyond our understanding. God is at work in ways we cannot manage, measure, or hurry. That is an important word for the Church in every generation, and especially in times of transition. Today we license Sam as Interim Priest-in-Charge

here at Christ Church Worthing. It is such a good moment for this community, as you enter your next chapter to serve God's kingdom in this parish. And we know that there is a lot we do not know about the season ahead; there is a lot we are not in control of - but Jesus' parable reassures us that, as we do the work he has entrusted to us - the scattering of the seed - the sharing of the gospel - God will do what only God can do, which is to bring new life in our midst.

The farmer's task is not to force the harvest, but to recognise when it is ready.

My father lives in a flat with a little balcony, and on his little balcony he put a tiny ornamental pear tree. One day his friend came along and, while my father's back was turned, his friend tied an enormous juicy pear to the little branch of this little tree, and my father thought this was the funniest practical joke. Everyone knows fruit takes time, it never suddenly appears - it takes patience to cultivate the Kingdom.

The Church's calling is not to manufacture results, but to remain faithful to what God has entrusted to us: the gospel proclaimed, the sacraments celebrated, the people loved, the vulnerable cared for. Sam's ministry among you will be rooted in those same ordinary, holy practices. Not dramatic gestures, but prayerful faithfulness, in a new partnership of apostolic mission with Broadwater church.

The second parable takes this theme even further. Jesus speaks of the mustard seed, proverbially the smallest of seeds, yet one that grows into a plant large enough to offer shelter. The emphasis here is not simply on growth, but on *hospitality*. The birds of the air find nests in its branches. The kingdom of God, Jesus tells us, becomes a place where others can rest, belong, and find refuge.

For this congregation - faithful, prayerful, rooted in so many years of worship - this is a word of affirmation. Your faithfulness may not always feel impressive or particularly noticeable by others. Yet the Church is sustained by devotion and generous, wide and genuine hospitality.

For Sam, this reading is also a reminder of the nature of priestly ministry. A priest is not called to replace Christ as the giver of growth, but to serve as a steward of what God is doing. To trust that the Spirit is always at work, often long before we recognise Him. And for all of us, these

parables invite a shared posture of humility and hope. Humility, because the kingdom is not ours to control. Hope, because God is always faithful, and he promises us that the harvest will come.

So today, as we mark this new chapter in the life of this church, we do so not with confidence in ourselves, but in the God who gives the growth. May this be a season of patient trust, hopeful prayer, generous hospitality, and renewed faithfulness. And may this church be a place of kingdom harvest and life for all whom God draws here.



# Wordsearch

## *Noah's Ark*

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

Find the following words in the puzzle.

Words are hidden  ,  ,  ,  , and .

AARDVARK

DOG

KANGAROO

OTTER

TAPIR

BABOON

ELEPHANT

KOALA

PANDA

TIGER

BADGER

FOX

LEMUR

PANGOLIN

VOLE

BEAR

GAZELLE

LION

PANTHER

WOLF

BEAVER

GIRAFFE

MONGOOSE

RABBIT

WOMBAT

CAT

GORILLA

MOOSE

RACCOON

ZEBRA

CHEETAH

HAMSTER

MOUSE

REINDEER

CHIMPANZEE

HIPPOPOTAMUS

OKAPI

RHINOCEROS

## *From the Graveyard*



This memorial, sadly fallen, is of the Read Family of Church Cottage, which was next door to Humphrys Almshouses during the 19<sup>th</sup> century. The first burial was that of Mary, b 1829-30, on page 15, entry 119 of our register:

‘IN LOVING MEMORY OF MARY READ DIED JANUARY 10 AGED 48 years (Buried Jan 15<sup>th</sup> 1877)

SHE OPENED HER MOUTH WITH WISDOM

AND ON HER LIPS WAS THE LAW OF KINDNESS

ERECTED BY FRIENDS, TEACHERS, SCHOOL CHILDREN AND THEIR PARENTS’

The quote is from Proverbs 31:26. Mary was a teacher at Davison School, which opened on Chapel Road in 1812.

The grave also contains the remains of William Read MA FRAS b1799:

‘WILLIAM READ MA FRAS FOR THIRTY YEARS INCUMBENT OF THE CHAPEL OF EASE WORTHING WHO DIED NOV 8<sup>TH</sup> 1884’

Buried 13<sup>th</sup> November.

Here, ‘Chapel of Ease’ refers to St Paul’s, opened in 1820, round the corner from Christ Church but which has no graveyard. This was Mary’s father.

He was at St Paul's from 1852.

Also mentioned on the inscriptions, but not buried here, are:

'THE VEN WILLIAM READ MA ARCHDEACON OF ANTIGUA WEST INDIES LATE  
SCHOLAR AND EXHIBITIONER OF ST JOHN'S COLLEGE CAMBRIDGE  
WHO ALSO DIED JANUARY 17<sup>TH</sup> 1877 AGED 53 yrs  
? IS INTERRED IN THE CATHEDRAL CEMETERY OF ST JOHN'S ANTIGUA'

This William was Mary's older brother.

'Also in loving remembrance of  
HENRY READ MA MD OF SYDNEY  
WHO DIED March 24<sup>th</sup> 1888 aged 58 years'

Henry, who resigned holy orders to become a doctor of medicine, is probably buried in Brisbane, Australia. He might have been Mary's twin.

A third son, Thomas Read, was born about 1827, died in 1851 and was buried in the old St Pancras cemetery.

Also buried at Christ Church, and recorded as living at Church Cottage on census records, is:

'Elizabeth Hicks died June 13<sup>th</sup> 1883.

She was the faithful and esteemed Housekeeper and Attendant for 34 years in the family of the Reverend William Read M.A. late Chaplain of the Chapel of Ease in this Town.

Let her alone. She hath done what she could. The memory of the just is blessed.'

This faint praise is composed of verses from Mark 14:6 and Proverbs 10:7.

Elizabeth was born in Suffolk.

We are left to ponder whether in a more recent age Mary too would have received an M.A. from Cambridge.

Cats can memorize up to 120 commands.  
But they don't want to.



*Dior & Mimi, seen here with Maurice the Mouse*

## ***And God created Cat***

On the first day of creation, God created the cat.

On the second day, God created man to serve the  
cat.

On the third day, God created tuna, mice, and all  
the animals of the earth to serve as potential food  
for the cat.

On the fourth day, God created honest toil so that  
man could labour for the good of the cat.

On the fifth day, God created the ball of yarn, the  
feather thingie on a string, and the catnip mouse so  
that the cat might or might not be amused.

On the sixth day, God created veterinary science to  
keep the cat healthy and the man broke.

On the seventh day, God tried to rest, but the cat  
woke him up at 5:00 AM.



**Parish of Christ Church Worthing  
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