

GOOD NEWS



**The parish magazine of
St John's Church, Preston, Brighton**

August 2025

50p

ST JOHN THE EVANGELIST, PRESTON, BRIGHTON

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BAPTISMS and MARRIAGES by appointment

From Rev'd Anna

Mutual Hospitality

I wonder if you think the Samaritan is good, in the 'Good Samaritan' (Luke 10:30-37)? For many, it's about how unexpected people give hospitality to the weak, in good acts, but it's not just that. The culmination of the story doesn't so much focus on the injured man being saved but how the Samaritan becomes the neighbour. The being and presence of the injured man facilitates who the Samaritan becomes. There is *mutual* hospitality between these two people. Think about what that means for how we decide who has power over another person in this world. When something is mutual it springs not from a one-way action, something done by the powerful to the weak, but is held in common between people.

I used to work with a man with learning difficulties. One time I told a colleague how tired I was and he said to me, 'it is the man you work with who is facilitating your love, never forget that, it is he who is facilitating you.' It opened my perspective to the gift the man was giving me, by their presence. When we see this, it forces us to notice how the world has created victimhood in others, created them as having less to give to life. As Christians we believe all life is precious, is being renewed in Christ, and that we are to love one another in mutual hospitality, seeking to serve each-other, to learn from each-other. From this understanding, change can come at grassroots levels and beyond. Just remember, new emotional geographies arose in the pandemic, increases in people giving mutual aid, mutual hospitality. Relationships can be mobilised to combat division, to embrace hope and love.

So we see that the Samaritan becomes the neighbour by way of the injured man. Therein each moment of mutual love and welcome matters for peace. In every moment, mutual hospitality matters for peace, for God's Kingdom, and so we need never despair.

Rev'd Anna

Transfiguration

'There Must Be More to Life Than This'. These words from Freddie Mercury of Queen will resonate with many of us, when we are looking to get more out of life, even as Christians. At a deeper level, we want to see and hear more clearly what God is doing in our circumstances. The Transfiguration of Jesus, which we remember this month, helps us to consider this issue (Luke 9:28-36).

Jesus was transfigured alongside Moses and Elijah, *'As He was praying, the appearance of His face changed, and His clothes became as bright as a flash of lightning.'* (29). To understand our circumstances, firstly we need to see Jesus as God wants us to see Him. The disciples' eyes were opened to see Jesus' divinity. The presence of Moses and Elijah confirmed Him as God's promised Messiah. By helping us the grasp who Jesus really is, this event powerfully calls us to entrust our lives into Jesus' hands to experience His presence and power.

Secondly, if we are to make sense of our circumstances, we need to hear what God says about His Son. A cloud covered them and *'a voice came from the cloud, saying, 'This is my Son, whom I have chosen; listen to Him.'* (35). God affirmed His love and call on Jesus as His beloved and chosen Son. Do we hear God speaking these same words to us? When we know that we too are loved and accepted by God, this transforms our understanding of our lives.

Whatever our circumstances, they can be transformed by what we see and hear. Open your eyes to see a transfigured world. Open your ears to hear a transfiguring voice. Open your heart to become a transfigured life.

'No one who meets Jesus ever stays the same.' (Philip Yancey)



Why congregations should have hymn books

Gordon Giles on the merits of hymn books, despite the expense

HYMN books are expensive. Even with discounts and donations, a new set of hymn books for a parish church can run into thousands of pounds. So, when the dilapidated books stacked at the back of church have outlived the tender loving care of the keeper of the gaffer tape, what is a PCC to do? Even disposal is tricky: if more ancient than modern, they will barely be fit for the great expense of export abroad. Better to let members of the congregation help themselves for personal devotion at home. Singing in church requires the congregation to be resourced to join in. Hymn books, hymn sheets, full service orders, and large screens and projectors all have their place, although rarely in the same building. Each of these options — screens, paper, or hymn books — requires investment, and indeed some ongoing cost for repair and replacement. (It may be thought that buying a set of hymn books requires no further expense, but the red or green gaffer tape will certainly be needed after a few decades).

THE technology to project and display hymns and songs on a screen is cheaper than it was, but you need someone to master Windows and maintain the wiring. It can cost far more than a set of hymn books, and needs replacing sooner, at greater environmental cost. It requires a faculty, and an electricity supply that can bear the load. It does not work by candlelight, and makes everyone feel at home as they reach for their glasses and wonder what is on next, and whether it is a repeat of last week. Printing a service sheet each week is time-consuming, paper-consuming, and prone to errors great and small. The number of human hours spent per week on producing a single-use hymn- or service-sheet might usefully be contemplated while waiting for the photocopier technician to arrive on a Saturday morning. A specific souvenir booklet is welcoming, friendly, helpful, and practical; and Common Worship-made-bespoke booklets are aspirational, even de rigueur. And yet, now that we have carbon net zero, and realise that the staples have to be removed before recycling, is it time to think again about all this paper, work, and expense, which adds up in more ways than one? A hymn book uses only paper and ink at its production: a once-for-all, initial ecological cost, offset by decades of ongoing use. A copy of Ancient and Modern or The Revised English Hymnal will outlive your car, for sure.

SURVEYS reveal that the average congregation knows and sings about 250 hymns annually. This prompts the question why Hymns Ancient and Modern (2013)

contains 845 hymns, The Revised English Hymnal has 688, and Hymns Old and New has 568 — to mention just three. Of course, not all congregations know or sing the same hymns, and there are stars of hymnody that everyone knows and sings, and that no hymn book would dare omit. Meanwhile, there are hymns that have outstayed their welcome in the well-known books, and new hymns that editors want to introduce to congregations: publishing them in a well-known book gets them noticed and used. Editors always live in hope that clergy and organists will notice what's new, and consider and try it. Coe Fen, Guiting Power, and Corvedale are tunes that have become popular in this way, as have “Christ triumphant”, “I, the Lord of sea and sky”, the hymns of Bernadette Farrell, and material from Iona and Taizé. These find their way into books, either by way of novelty, or popular acclaim, copyright permissions notwithstanding. This is the double-edged sword that a hymn book is a fixed phenomenon: inflexibility. Supplements such as Sing Praise (2010) and New English Praise (2006) appear, but the big books survive and bear a generation forward in singing the faith. Thus, buying a new hymn book is an exciting gear change, even within a familiar tradition.

WHICH one to buy? A congregation is formed, if not defined, by the songs that it sings; so parishes will describe themselves as “an English Hymnal parish”, for example, because they use that book, and have done for a long time. Notwithstanding the commercial competition that can exist between publishers, parishes dependent on Ancient and Modern, or Hymns Old and New do not often describe themselves in this quasi-partisan way, though they might as well. It is never as simple as “English Hymnal for Anglo-Catholics, Ancient and Modern for Broad Anglican, and Hymns Old and New for everyone else”, but there is some truth in that. Communities that use the latter are used to a contents list that is fundamentally alphabetical rather than seasonal. Indexes aside, this makes flicking through the pages like browsing a dictionary, as no hymn is connected to the ones surrounding it. Just as, in a dictionary, “music” may appear next to “mushroom”, so “We three kings” and “We sing the praise of him who died” are adjacent. This detracts from one of the purposes of providing a hymn book: it is not simply a reference book, but a treasury. Having a Lent section, or a selection for marriage, or natural disasters, is not only practically helpful, but aids meditation. Hymns are poetry, after all, and most reward quiet contemplation, even if this is hampered — or perhaps enhanced — by your being able to “hear” the tune in your head. Hymn-singing is fundamentally a corporate activity, but not exclusively so. Consider what a congregation will do with a hymn book when they are not actually singing from it. Give them a gaffer-taped previous-generation book and find out.

THE choice of book says something about what a congregation is and what it wants to become. A hymn book is an aspirational purchase, made in faith, hope, and love. It is a musical compendium and a theological reference work. Gentle reader, I am biased. I get that. I love hymn books — I love hymn books. To hold one, flick through it, use it as a tool with which to unlock the voice, and a manual for spiritual contemplation — these are personal joys. Nothing handles, or feels, or works, like a hymn book, especially if it is built to last — which the best ones are. When I sing, I am singing with all those who have held this book; with all those who are singing from the same hymn book; with all those who have held it, but hold it no longer, and yet who sing on another shore; and, indeed, with all who will sing these hymns in the future, some as yet unborn. This is the power of hymnody; and a book of hymns opens up a unique form of liturgical and musical communion which a screen or disposable sheet cannot provide. Hymn books are a bargain.

Dr Gordon Giles is the Chairman of the English Hymnal Company, and an editor of The Revised English Hymnal (2024) and Ancient and Modern: Hymns and songs for refreshing worship (2013). He is Canon Chancellor of Rochester Cathedral.

This piece originally appeared in the Church Times: www.churchtimes.co.uk and is published here with permission.



Lord's Prayer tops Shakespeare, Dickens, Churchill and National Anthem in public recognition poll

People in the UK are more likely to identify correctly a short extract from the Lord's Prayer – also known as the Our Father – than one from the National Anthem and other sources chosen for their deep cultural resonance, a new poll has found.

The polling, carried out for the Church of England, also found the reference in the prayer to being forgiven and forgiving others was the element people found most meaningful to them.

Pollsters Savanta surveyed more than 2,000 people across the UK. They asked them to match seven famous lines - spanning areas ranging from literature and history to popular culture – with their source, from a list of correct answers.

Overall, the phrase from the Lord's Prayer was recognised correctly by the largest number of people (80.3 %), just ahead of Star Wars (79.9 %).

They were followed by Hamlet's "To be or not to be" (73 %) the extract from the National Anthem (63 %); the line from Churchill's 'The Few' speech (61 %); and You'll Never Walk Alone (58 %).

Overall, 89 % of those surveyed said that they had previously heard of the Lord's Prayer or the Our Father. This was highest among those who described themselves as Christian (95 %), but also by 88 % of those who said they had no religion.

The Archbishop of York, Stephen Cottrell, is currently leading a 'Lord's Prayer Tour' of events at churches and cathedrals across the north of England attended by thousands of people, as part of his *Faith In The North* initiative.

He said: "In a world of shifting cultures and changing circumstances, the Lord's Prayer remains a steady guide - perhaps never more so than now.

"Lines like 'Give us this day our daily bread' speak powerfully to today's challenges, reminding us to seek sufficiency, not excess, and to consider what 'enough' truly means."



Major investment in local churches and parish clergy as £1.6bn three-year national spending plans unveiled

The Church Commissioners' funding towards work of the church is set to leap by 36 % in the three-year period 2026-28, amounting to the biggest distribution in Church's history.

The C of E plans to invest more than £1.6 billion towards sharing the good news of Jesus Christ and serving local communities over the next three years. In total, it plans to invest £4.6 billion over the next nine years, from 2026 to 2034.

Also, the typical stipend is set to rise 10.7 % next year, under new proposals as clergy well-being put at centre of spending plans.

On top of that, the funding for churches in the lowest income communities will jump from £91 million spent in the last three years, to £133.5 million.

There will also be a major focus on safeguarding, for which £30 million has been allocated.

The **Archbishop of York, Stephen Cottrell**, said: “Parishes and clergy are at the heart of everything we do in the Church.”

[illegible]

New report highlights impact of Net Zero ambition

Churches across the country have reported saving money on their energy bills after making changes to their buildings to lower their carbon emissions, a recent new report has revealed.

The latest Net Zero Carbon 2030 Impact Report, which covers all of 2024, shares stories from parishes who installed solar panels, LED lighting, heat pumps and more - with many saying they have experienced unexpected lower energy bills and wider engagement with their local communities.

One church in Stroud slashed its heating bill by 80% after removing its gas boiler and switching to an all-electric heating system. A busy church in Tonbridge has saved over £2,500 on its energy bills in just four months since switching to LED lighting.

The Net Zero Programme was established after General Synod, in July 2020, voted for the whole of the Church of England to achieve net zero carbon by 2030. The programme aims to equip, resource and support all parts of the Church to reduce carbon emissions from the energy used in its buildings, schools and through work-related transport.

More than £30 million has been allocated so far to a series of grants and projects with a focus on reducing carbon emissions from the Church of England's highest emitting buildings.

Julian Atkins, Net Zero Programme Director, said: “We’re delighted to publish our second Impact Report. We recognise that achieving net zero is a complex challenge and many churches are finding it harder to achieve for a whole host of reasons – that’s why we have dedicated grants and support available to help them on this journey. We’re so encouraged by what has been achieved so far and our hope is that readers of this new Impact Report will be encouraged and inspired too.”

Brighton & Hove City Mission Food Bank

The Food Bank celebrated their 25 year anniversary in June. It is now the largest in the city and serves up to 100 households per week.

Unlike other Food Banks, Brighton City Mission works solely through referrals, supporting individuals and families, sent by over 70 organisations across the city. Referrals allow six food collections over 2-3 months, clients are encouraged to seek further help from other sources to enable them to move out of their crisis.

The aim is to provide short time support thus enabling quicker responses for new referrals.

Last month the Food Bank issued a warning that immediate support is needed to ensure that the city's demand is being met. At the time Lloyd (Head of Mission) said " Last year we finished in a large financial deficit and the trend is continuing into this year which is a difficult place to be"

This is because there is a greater demand for Food Banks ... referrals have increased but the number of donations, both financial and food have decreased. As you know, we have been asking for egg boxes for the Food Bank so they can give people fresh eggs....unfortunately, because of the rising cost, this service has been stopped and we are no longer collecting egg boxes. Hopefully in better times this service will resume but until then. No more boxes. Thank you.

In spite of these pressures, Lloyd has just for the first time in 5 years opened the door so that clients can come in and no longer do people have to be given their food outside in the street but they are invited in for a chat and a cuppa in a warm and welcoming space.

Thank you for your continuing support for the Food Bank...any help that you can give is really needed more than ever.

If you have any questions, just ask me.

Sue Seymour

CURRENT NEEDS LIST

TINNED MEAT - Spam, Corned beef, Meatballs, Mince, Steak, Chicken Curry, Hot dogs, Ham

TINNED FISH - Tuna, Mackerel, Sardines, Salmon

TINNED VEGETABLES - Sweetcorn, Potatoes, Carrots, Peas

TINNED TOMATOES & PASSATA

TINNED PULSES

PASTA & CURRY SAUCES

NOODLES & RICE - Including microwave options

TINNED FRUIT

TINNED DESSERTS - Custard, Evaporated milk, Rice Pudding

INSTANT COFFEE

SOMETHING TO MAKE OUR CLIENTS SMILE



Thank you so much for your amazing support.

From Sue's Kitchen

Fresh Mint Ice Cream

8 sprigs fresh mint
12 fl oz crème fraîche
5 tbsp caster sugar
3 egg whites

Chop the mint leave finely and blend in with the sugar, either in a blende or pestle and mortar, until well mixed.

Stir into the crème fraîche.

Whisk the egg whites until stiff but not dry and gently fold into the mint mixture.

Place in a freezer proof container and freeze for at least 5 hours.

You can place into smaller containers if desired.



Faith is the capacity to trust God while not being able to make sense out of everything. - *James Kok*

Faith is not idle; it works while it waits. - *Ronald Dunn*

How to enjoy your biscuit – episode 2

Here are another three to enjoy:

Chocolate Digestives

McVitie's are 100 years old and they have revealed the correct way to eat its famous creation is chocolate side down, so it melts luxuriously on your tongue.

Custard Creams

There are two eating options.

Twist the biscuits apart and eat the buttercream first before chomping the sandwich halves.

Or dunk the whole lot in tea for a couple of seconds to soften the cream slightly.

Jaffa Cakes

Another controversial choice.

The finest legal minds in the land have decreed that the Jaffa Cake is, unsurprisingly, a cake! But many say it is a biscuit!

So how to eat. Some like to create a half moon, as in a contracting moon, while others prefer to remove the chocolate base and jelly in stages. The choice is yours. Last three biscuits will appear next month. Enjoy your biscuits.

Judith



Give Him a call!

The phone was a great invention. How easy, to press a few numbers on our small devices and speak to someone the other side of the world. Once a phone was a luxury item; now we take it for granted that this gadget in our pocket enables us to contact anyone, at any time, in any place.

However, how many times have you rung someone, only to be given a recorded message giving a variety of options? Then you must wait in a queue for ages before your call is answered. A voice informs you that 'your call is important to us' ... but meanwhile you are left waiting, listening to endless music.

Yes, a phone may be useful in all kinds of circumstances, but they can also be very frustrating! So, it's good to know that God can be contacted immediately we need Him.

There is no celestial call centre where our messages are delayed or referred. With prayer we can call on God directly. This service is free, with no charges. He hears our every call, and we can be confident that our Creator will answer us in ways which are only for our good.

'When you pray, I will answer you. When you call to me, I will respond.' (Isaiah 58:9)



PILGRIMAGE

For Climate and Peace

Sunday 21st September

St John's, Knoyle Rd 12.30 pm
One Church, Florence Rd 1.15 pm
St Peter's, York Pl 1.45 pm
Buddhist Centre, Tichbourne St 2.00 pm
Unitarian Church, New Rd 2.20 pm
Seafront Groyne by Palace Pier 2.45 pm
Friends Meeting House, Ship St, 3.10 pm

Mary Sumner, founder of the Mothers' Union

The Mothers' Union was founded in 1876. Since then, it has accomplished a staggering amount in that time, and nowadays numbers more than four million members, doing good work in 83 countries. That is a far cry from the modest circle of prayer for mothers who cared about family life, which is how it all began with a rector's wife, Mary Sumner.

Mary was born in late 1828 in Swinton, near Manchester. When she was four, her family moved to Herefordshire. Mary's father, Thomas Heywood, was a banker and historian. Her mother has been described as a woman of "faith, charm and sympathy" – qualities which Mary certainly inherited. Mrs Heywood also held informal 'mothers' meetings' at her home, to encourage local women. Those meetings may well have inspired Mary's later work.

Mary was educated at home, spoke three foreign languages, and sang well. While in her late teens, on a visit to Rome she met George Sumner, a son of the Bishop of Winchester. It was a well-connected family: George's uncle became Archbishop of Canterbury, and his second cousin was William Wilberforce. Mary and George married in July 1848, soon after his ordination. They moved to Old Alresford in 1851 and had three children: Margaret, Louise and George. Mary dedicated herself to raising her children and supporting her husband's ministry by providing music and Bible classes.

When in 1876 Mary's eldest daughter Margaret, gave birth, Mary was reminded how difficult she had found the burden of motherhood. Soon she decided to hold a meeting to which she invited the local women not only of her own class, but also all the village mothers. Her aim was to find out if women could be brought together to offer each other prayer and mutual support in their roles as wives and mothers. That meeting at Old Alresford Rectory was the inaugural meeting of the Mothers' Union.

For 11 years, the Mothers' Union was limited to Old Alresford. Then in 1885 the Bishop of Newcastle invited Mary to address the women churchgoers of the Portsmouth Church Congress, some 20 miles away. Mary gave a passionate speech about the poor state of national morality, and the vital need for women to use their vocation as mothers to change the nation for the better. A number of the women present went back to their parishes to found mothers' meetings on Sumner's

pattern. Soon, the Mothers' Union spread to the dioceses of Ely, Exeter, Hereford, Lichfield and Newcastle.

By 1892, there were already 60,000 members in 28 dioceses, and by 1900 there were 169,000 members. By the time Mary died in 1921, she had seen MU cross the seas and become an international organisation of prayer and good purpose.



When I say I am a Christian

When I say, "I am a Christian," I'm not shouting, "I am saved!"
I'm whispering, "I get lost; that is why I chose this way."

When I say, "I am a Christian," I don't speak of this with pride.
I'm confessing that I stumble and need Someone to be my Guide.

When I say, "I am a Christian," I'm not bragging I am strong.
I'm professing that I'm weak, and I pray for strength to carry on.

When I say, "I am a Christian," I'm not bragging of success.
I'm admitting I have failed and cannot ever pay the debt.

When I say, "I am a Christian," I'm not claiming to be perfect.
My flaws are all too visible, but God believes I'm worth it.

When I say, "I am a Christian," I still feel the sting of pain.
I have my share of heartaches, which is why I cry His name.

When I say, "I am a Christian," I do not wish to judge.
I have no authority; I only know I'm loved.

Author unknown

Readings & Collects

Sunday 3 August – 7th Sunday after Trinity

Readings Ecclesiastes 1: 2, 12-14 Colossians 3: 1-11 Luke 12: 13-21

Collect

Lord of all power and might,
the author and giver of all good things:
graft in our hearts the love of your name,
increase in us true religion,
nourish us with all goodness,
and of your great mercy keep us in the same;
through our Lord and Saviour Jesus Christ,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen

Sunday 10 August – 8th Sunday after Trinity

Readings Genesis 15: 1-6 Hebrews 11: 1-3, 8-16 Luke 12: 32-40

Collect

Almighty Lord and everlasting God,
we beseech you to direct, sanctify and govern both our hearts and bodies
in the ways of your laws and the works of your commandments;
that through your most mighty protection, both here and ever,
we may be preserved in body and soul;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen

Sunday 17 August – 9th Sunday after Trinity

Readings Jeremiah 23: 23-29 Hebrews 11: 29 – 12: 2 Luke 12: 49-56

Collect

Almighty God,
who sent your Holy Spirit
to be the life and light of your Church:
open our hearts to the riches of your grace,
that we may bring forth the fruit of the Spirit
in love and joy and peace;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen

Sunday 24 August – Bartholomew the Apostle

Readings Isaiah 43: 8-13 1 Corinthians 4: 9-15 Luke 22: 24-30

Collect

Almighty and everlasting God,
who gave to your apostle Bartholomew grace
truly to believe and to preach your word:
grant that your Church
may love that word which he believed
and may faithfully preach the same;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen

Sunday 31 August – 11th Sunday after Trinity

Readings Ecclesiasticus 10: 12-18 Hebrews 13: 1-8, 15-16 Luke 14: 7-1

Collect

O God, you declare your almighty power
most chiefly in showing mercy and pity:
mercifully grant to us such a measure of your grace,
that we, running the way of your commandments,
may receive your gracious promises,
and be made partakers of your heavenly treasure;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen

Sunday 7 September – 12th Sunday after Trinity

Readings Deuteronomy 30: 15-end Philemon 1-21 Luke 14: 25-33

Collect

Almighty and everlasting God,
you are always more ready to hear than we to pray
and to give more than either we desire or deserve:
pour down upon us the abundance of your mercy,
forgiving us those things of which our conscience is afraid
and giving us those good things which we are not worthy to ask
but through the merits and mediation
of Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen

Sunday 14 September – Holy Cross Day

Readings Numbers 21: 4-9 Philippians 2: 6-11 John 3: 13-17

Collect

Almighty God,
who in the passion of your blessed Son
made an instrument of painful death
to be for us the means of life and peace:
grant us so to glory in the cross of Christ
that we may gladly suffer for his sake:
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen

XX



A free phone line of hymns,
reflections and prayers

0800 804 8044



www.faithinlaterlife.org





Messy Church at St John's

is on the second Sunday of the month from 4.00 to 5.00pm in the church

Each month there is a bible story, crafts and activities,
and afternoon tea with sandwiches & cake!

Messy Church takes a break in August

Next Messy Church is on Sunday 14 September

CALENDAR

AUGUST

Saturday 2	10.00 am	Open Church for Brighton Pride
	10.00 am	Community Garden Working Party
Sunday 3	10.00 am	Parish Eucharist
		Ministry of prayer for healing
Tuesday 5	8.00 am	Morning Prayer
Wednesday 6	8.00 am	Morning Prayer
	10.00 am	Said Eucharist
	10.45 am	Preston Coffee Pot
Thursday 7	8.00 am	Morning Prayer
Sunday 10	10.00 am	Parish Eucharist
Tuesday 12	8.00 am	Morning Prayer
Wednesday 13	8.00 am	Morning Prayer
	10.00 am	Said Eucharist
	10.45 am	Preston Coffee Pot
Thursday 14	8.00 am	Morning Prayer
Saturday 16	10.00 am	Community Garden Working Party
Sunday 17	10.00 am	All-Age Worship
		<i>The flowers today are in memory of Tsitsidzashe Ruwona</i>
Tuesday 19	8.00 am	Morning Prayer
Wednesday 20	8.00 am	Morning Prayer
	10.00 am	Said Eucharist
	10.45 am	Preston Coffee Pot

Thursday 21	8.00 am	Morning Prayer
Sunday 24	10.00 am	Parish Eucharist
Tuesday 26	8.00 am	Morning Prayer
Wednesday 27	8.00 am	Morning Prayer
	10.00 am	Said Eucharist
	10.45 am	Preston Coffee Pot
Thursday 28	8.00 am	Morning Prayer
Saturday 30	10.00 am	Community Garden Working Party
Sunday 31	10.00 am	Parish Eucharist
		Ministry of prayer for healing

SEPTEMBER

Tuesday 2	8.00 am	Morning Prayer
Wednesday 3	8.00 am	Morning Prayer
	10.00 am	Said Eucharist
	10.45 am	Preston Coffee Pot
Thursday 4	8.00 am	Morning Prayer
Friday 5	2.00 pm	Friday Club
Sunday 7	10.00 am	Parish Eucharist
		Ministry of prayer for healing
Sunday 7 – Wednesday 10		The Diocese of Chichester Clergy Conference
Tuesday 9	8.00 am	Morning Prayer
Wednesday 10	8.00 am	Morning Prayer
	10.00 am	Said Eucharist
	10.45 am	Preston Coffee Pot
Thursday 11	8.00 am	Morning Prayer

Saturday 13	10.00 am	Community Garden Working Party
Sunday 14	10.00 am	Parish Eucharist
	4.00 pm	Messy Church



to

George Austen on the 3rd

Rev'd Emma on the 5th

Rev'd Anna on the 8th

Pauline Newman-Starley on the 14th

Kerry Crofton on the 24th

Eric Huxham on the 28th



Sunday 21 September

HARVEST LUNCH

Knole Hall

12.00pm

Sunday 28 September

INSTALLATION OF CANONS

Chichester Cathedral

3.00pm

PRESTON FRIDAY CLUB



Crowhurst Community Centre,
Knogle Road, Brighton BN1 6RB
[behind Knogle Hall]

Alternate Friday afternoons in term time
2.00pm to 4.00pm

Talks, activities, tea & chat with friends



Friday 5 September
Morris Dancing

Friday 19 September
History of Crochet

Happily, the Church of England still retains some singular parish clergy. Take the parish of St James-the-Least in the county of C- for example. Here the elderly Anglo-Catholic vicar, Eustace, continues his correspondence to Darren, his nephew, a low-church curate recently ordained...

On the annual war of pumpkin growing ...

The Rectory

St James the Least of All

My dear Nephew Darren

Anyone who thinks that the English are a peaceful race has obviously never organised the annual pumpkin growing competition. Very regrettably, one of the Pilgrim Fathers sent a handful of pumpkin seeds to a relation in this parish in the 17th century and ever since, the church has been obliged to hold an annual competition to see who can grow the largest. I suspect some of the original recipients of those seeds still compete. There is a certain irony that the church, which is supposed to promote peace and harmony, sponsors the most war-like activity in the annual calendar.

Mobilisation starts at the beginning of the year when seeds are planted. From that moment on, every other potential entrant is regarded as the Enemy. Once seedlings are planted out, then heavy armaments are placed at boundaries to deter possible invasion. By late Spring, paranoia has taken over and rumours begin to circulate of espionage and sinister undetectable herbicides. Anyone in the village with a beard is looked on with deep suspicion.

In the weeks before the competition, homes, partners and children are abandoned, as contestants talk to their pumpkins by day and snuggle up with them at night. Should bad weather arrive at this point, then I am blamed for not having prayed sufficiently fervently for sunshine and light rain. If only I had such influence.

On the day before the show, tables are put out and woe betide anyone who places their cake stand where Mrs Cholmondeley has put her tea urn for the past 25 years; she now believes she has squatters' rights to that place, and any challenge to her claim would probably result in litigation.

I find this competitive spirit a little bemusing, as for the last 25 years, the Earl of Stowe has always won first prize. That his mother, the Dowager Countess, is the judge, is, I am sure, pure coincidence. That she has arrived for the past three years with a white stick and accompanied by a golden Labrador does, however, raise doubts.

To award the Earl any prize at all does seem a little unfair, when the only time he ever gets mud on his boots is when he falls off his horse while hunting. I suspect he would be hard pressed to find where the kitchen garden is on his estate. But to give any credit to his gardening staff would be seen as bad form, so we all keep quiet.

It has been tentatively suggested that another judge should be appointed, but no one has so far had the courage to step forward. They may have the privilege of nominating the winner, but they would also have to face a 12 month period of hatred from all those who were not successful. Christmas card lists will be amended. Families may have sat next to them in church for generations, but would suddenly find it more congenial to worship in another part of the church. Letters would be strangely mis-delivered, and the butcher's boy would suddenly deliver lamb when pork had been ordered. Who could dare to take on such a poisoned chalice?

Your loving uncle,
Eustace



Miscellaneous observations on life

You know you're a bad driver when Siri says, "In 400 feet, pull over, stop and let me out."

Golf balls are like eggs. They are both white, sold by the dozen, and a week later you have to go out and buy more.

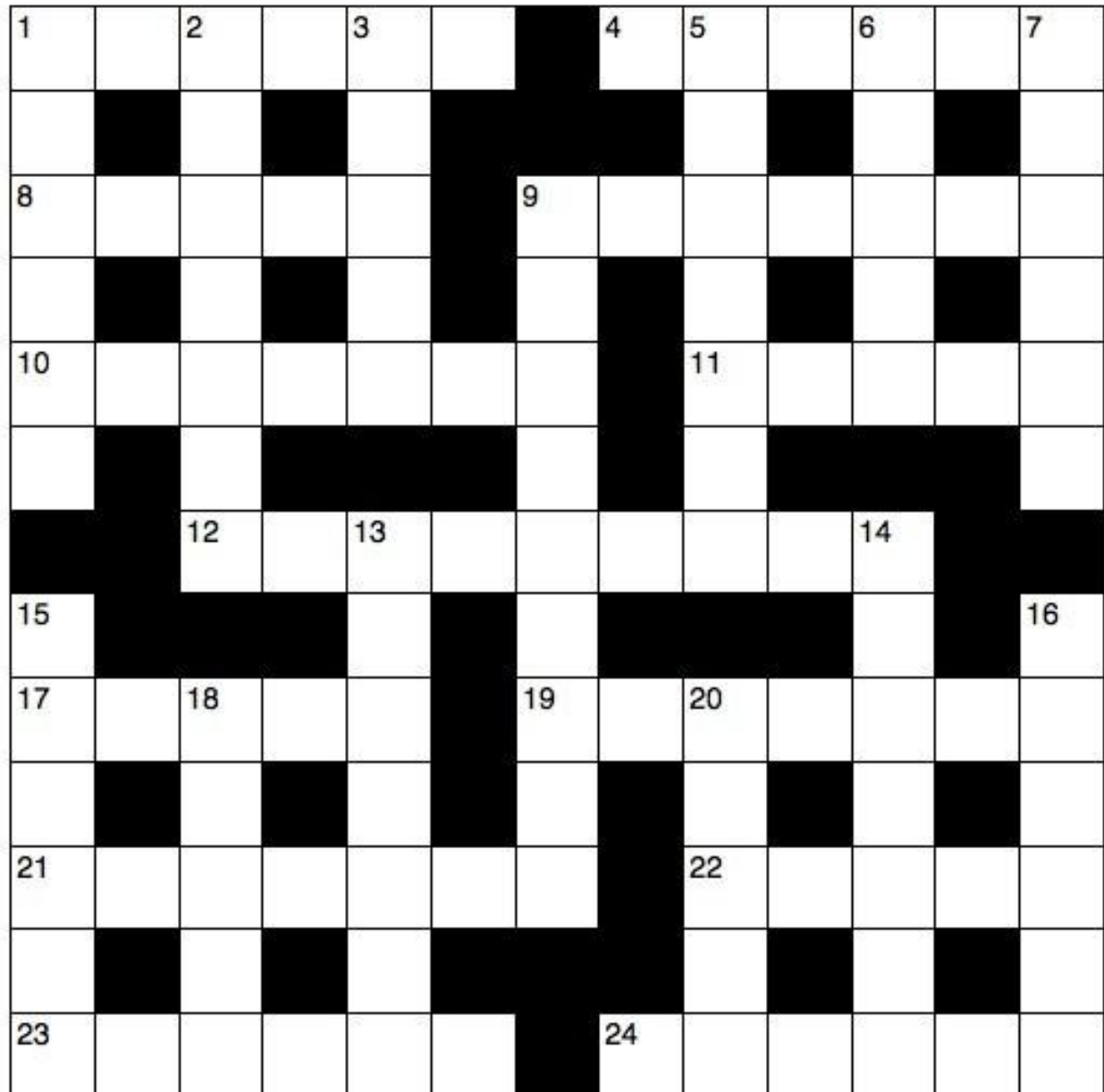
You know you're getting older when you begin to realize that your parents were right, after all.

You can learn many things from children. Like, how much patience you have.

The most fattening thing you can put in an ice cream sundae is a spoon.

*No quiz in August but some puzzles for you to enjoy.
Answers in next month's magazine.*

A crossword for those who like letters ...



Across

- 1 'The people were — at his teaching' (Mark 1:22) (6)
- 4 'He saved —; let him save himself' (Luke 23:35) (6)
- 8 He addressed the crowd in Jerusalem on the day of Pentecost (Acts 2:14) (5)
- 9 Father of James and John (Matthew 4:21) (7)
- 10 One who charges another with an offence (Job 31:35) (7)
- 11 ' — thy ministers with righteousness' (Book of Common Prayer) (5)
- 12 and 15 Down 'All — is God-breathed and is — for teaching, rebuking, correcting and training in righteousness' (2 Timothy 3:16) (9,6)
- 17 'No — of the field had yet appeared on the earth and no plant of the field had yet sprung up' (Genesis 2:5) (5)
- 19 Made to feel embarrassed (Isaiah 24:23) (7)
- 21 This man built his house on sand (Matthew 7:26) (7)
- 22 David's hypocritical message to Joab on the death in battle of Uriah: 'Don't let this — you' (2 Samuel 11:25) (5)
- 23 Detest (Job 10:1) (6)
- 24 'God made two great lights, the greater light to govern the day and the — light to govern the night' (Genesis 1:16) (6)

Down

- 1 To make a serious request (1 Corinthians 1:10) (6)
- 2 Launches an assault against (Genesis 32:8) (7)
- 3 'The wicked man — deceptive wages' (Proverbs 11:18) (5)
- 5 Tuba ale (anag.) (7)
- 6 'The day thou gavest, Lord, is — ' (5)
- 7 Old Testament measure of weight, equivalent to about 12 grammes (Exodus 30:13) (6)
- 9 Where Elijah restored life to the son of a widow with whom he lodged (1 Kings 17:10) (9)
- 13 Paul said of whatever was to his profit, 'I consider them — , that I may gain Christ and be found in him' (Philippians 3:8) (7)
- 14 City visited by Paul, described by the city clerk as 'the guardian of the temple of the great Artemis' (Acts 19:35) (7)
- 15 See 12 Across
- 16 Rioted (anag.) (6)
- 18 She had a surprise when she answered the door and found 8 Across outside (Acts 12:13) (5)
- 20 Maltreat (1 Chronicles 10:4) (5)

Sudoku for those who like numbers

		7	3					
		4			6		3	9
	9			7				4
5		9		2				
						4		2
2				6			1	
1	3		5			2		
					4	5		

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Wordsearch – The Transfiguration

The story of the Transfiguration is told in Matthew (17:1-9), Mark (9:1-9) and Luke (9:28-36). On that day, high up on a mountain, Peter, James and John were given a glimpse of Jesus' true glory. For Jesus' face began to shine as the sun, and his garments became white and dazzling. Then Elijah and Moses, suddenly appeared, talking with him.

Overwhelmed, Peter offered to build three tabernacles on that holy place, one for each. But God's 'tabernacling', or God's *dwelling* with mankind, does not any longer

depend upon building a shrine. It depends on being in the presence of Jesus, instead. And so a bright cloud covered them, and a voice spoke, saying that Jesus was his beloved son, whom the disciples should 'hear'. God's dwelling with mankind depends upon our *listening* to Jesus.

Why did Moses and Elijah appear? They represent the Law and the Prophets of the Old Covenant, or Old Testament. But now they were handing on the baton, if you like: for both the Law and the Prophets found their final fulfilment in Jesus, the Messiah.

Transfiguration, high, mountain, glimpse, glory, shine, sun, garments, dazzling, appeared, moses, tabernacles, holy, dwelling, shrine, presence, Jesus, bright, cloud, mankind, listen, law, prophets, handing, fulfilment



And the answers to last month's maritime quiz ...

- 1 What percentage of the earth's surface is covered by oceans?
a) 71%
- 2 In what year was the Battle of Trafalgar? a) 1805
- 3 In which seaside resort did Billy Butlin set up his first holiday camp?
b) Skegness
- 4 How many oceans are there? And can you name them?
5 Atlantic, Pacific, Indian, Southern, Arctic
- 5 What is the name of the Royal Navy ship moored in the Port of London?
c) HMS Belfast
- 6 Who wrote the book 'Brighton Rock'? b) Graham Greene
- 7 How many miles of coastline are covered by RNLI lifeboats in the UK & Ireland? a) 19,000
- 8 Which nuclear submarine passed under the North Pole in 1958?
c) USS Nautilus
- 9 In which disaster film was an ocean liner overturned by a massive wave?
b) The Poseidon Adventure
- 10 Who wrote 'The Old Man and the Sea'? a) Ernest Hemingway
- 11 What was the name of Christopher Columbus' flagship? a) Santa Maria
- 12 What is the name of the world's largest cruise ship? c) Icon of the Seas
- 13 Under the 1982 United Nations Law of the Sea Convention, how far out from shore do a nation's territorial waters stretch? b) 12 nautical miles
- 14 One knot is equal to one nautical mile per hour. How many miles per hour does one knot equal? b) 1.15
- 15 The whale shark is the largest fish in the world. They are around the same size as what? c) A school bus
- 16 Which English seaside town has the longest pier? a) Southend
- 17 What was the name of Charles Darwin's ship on his expedition to the Galapagos Islands? c) HMS Beagle
- 18 On which island was Captain James Cook killed in 1779? b) Hawai'i
- 19 Which Cornish seaside resort has a Tate Gallery? b) St Ives

20 Approximately how many shipwrecks are there in the world's seas and oceans? c) 3,000,000

Can you unscramble the names of these famous seaside towns?

- | | | |
|----|------------------|-------------------|
| 21 | ROUGH COBRAS | Scarborough |
| 22 | BORING OGRES | Bognor Regis |
| 23 | HOME BURNOUT | Bournemouth |
| 24 | NEWER MOUSETRAPS | Weston-super-Mare |
| 25 | RETAUGHT MAYOR | Great Yarmouth |
| 26 | FLOUT HAM | Falmouth |
| 27 | GROW THIN | Worthing |
| 28 | STUN HEAD MOOSE | Southend-on-Sea |
| 29 | LUMPY HOT | Plymouth |
| 30 | BIG THORN | Brighton |



Golf

There was a clergyman who was an avid golfer. One Sunday was a picture-perfect day for golf, and the minister could not resist the temptation. He rang his assistant and told him he was too ill to attend church. Then he packed up the car, drove 30 miles to a golf course, and began to play. But an angel watching the minister was quite perturbed. He went to God and said, "Look at the minister. He should be punished for what he's doing."

God nodded in agreement as the minister teed up on the tenth hole. He swung, and the ball sailed effortlessly through the air and landed right in the cup, 350 yards away. A perfect hole-in-one. The minister was overjoyed. The angel turned to God and said: "Begging your pardon, but I thought You were going to punish him." And God smiled. "Think about it; who can he tell?"

CHURCH ORGANISATIONS

MESSY CHURCH	Every second Sunday (except August & December) in the church 4.00 - 6.00 pm	
FLOWERS	Contact the Church Office	07847 352889 office@brightonstjohn.org.uk
HALLS/CHURCH for HIRE	Halls Administrator	07847 352889 halls@brightonstjohn.org.uk
PRESTON COFFEE POT	Every Wednesday after the 10.00 am service	
PRESTON FRIDAY CLUB	Crowhurst Community Centre alternate Fridays in term time 2.00 - 4.00 pm	Sue O'Malley 01273 700150
THE CHILDREN'S SOCIETY	Judith Lawson	
6th / 7th PRESTON PARK GUIDES - Crowhurst Community Centre		
Rainbow Guides	Tuesday in term time 5.30 – 6.30 pm Wednesday in term time 5.30 - 6.30 pm	Mrs Jackie Vidler girlguiding.org.uk
Brownie Guides	Tuesday in term time 6.15 - 7.45 pm	Ms Jo Mander girlguiding.org.uk
Guides	Wednesday in term time 6.45 - 8.45 pm	Miss Helen Emerson girlguiding.org.uk

For more information about activities at St John's please see our website
www.brightonstjohn.org.uk



If you're able to contribute to St John's on a regular basis, please consider signing up to the Parish Giving Scheme.

For more information: <https://www.parishgiving.org.uk/donors/find-your-parish/preston-st-john-the-evangelist-brighton/>



St John's is now registered with easyfundraising Over 7,000 brands will donate to us when you use easyfundraising to shop with them – at no extra cost to yourself!
<https://www.easyfundraising.org.uk/causes/brightonstjohn/>

Using your smartphone this QR code enables you to support St John's via a debit or credit card:



Parish Church of St John the Evangelist
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www.brightonstjohn.org.uk
www.facebook.com/prestonstjohn

Parish Office opening times: Wednesdays & Fridays 9:30am-12pm

*Parish Safeguarding Officer: Sue Seymour
safeguarding@brightonstjohn.org.uk*



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