

# Shoreline

The Church of the Good Shepherd

Shoreham Beach

March 2024

50p





# Church of the Good Shepherd

## Sundays

**8.00am** Holy Communion in church .

**10.00am** Parish Communion in church.

*Also available live-streamed on Facebook and YouTube.*

*On the first Sunday of most months there is an all age service at 10am and a Taizé healing service at 6pm*

## Tuesdays

**9.30am** Holy Communion in church.

## Wednesdays

**6.00pm** Celtic Evening Prayer on Zoom.

## Saturday

**8.00am** Morning Meditation — *also on Zoom.*

The service on **Sunday** is followed by fellowship in the church hall.

*See the church website for details:*

<https://www.goodshepherdshorehambeach.org.uk>

# First Thoughts: The Simnel Cake Dilemma

*Is it a cake for Easter — or for Mothering Sunday? Mthr Anne-Marie Garton explore the history and meaning of this Spring treat.*



When do you eat your Simnel cake? The *BBC Good Food* page online describes it as an Easter cake, and it seems to be Easter when they are promoted in supermarkets. I can sense my grandmother turning in her grave! She always made a Simnel cake for Mothering Sunday, the traditional time for this cake.

So, when do you eat yours? (If you eat one at all of course.) I think you have to be both a lover of marzipan, as well as of fruit cake, to really enjoy Simnel cake. This cake came to mind as I sat down to write this, because it is now

just a year since Fr Jerry and I came to live in Shoreham, and in our first weeks we were church hopping. I remember being very impressed that on Mothering Sunday, at St Nicolas Church, we were given a slice of Simnel cake (thank you Revd Pat Alden). I remember thinking “well at least here they know when it should be eaten”!

Simnel cakes have been known since at least medieval times and they were associated with Mothering Sunday, or Laetare Sunday, the Fourth Sunday of Lent — roughly in the middle of Lent

— when the Lenten fast is lifted, and we can eat cake! In centuries past, this was a time of year when food, harvested in autumn, was running out & the Simnel cake was a high calorie food, designed to fill you up. It became a tradition for the cake to be taken by servants to their mothers on this day, often the only day of the year they had off.

This year Laetare Sunday (or Mothering Sunday) falls on 10<sup>th</sup> March and, here at The Church of the Good Shepherd, we will have an All Age Service to celebrate Mothering Sunday. As far as I can tell, it is only in the UK, Ireland and Nigeria that this day is celebrated as a secular Mothers' Day, retaining a connection with the Christian Calendar. It is one of those Sundays when it is a little easier to invite family, friends or neighbours to church, so think if you can ask someone to our service that day.

Of course, we need to remember that Mothering Sunday is not a joyful day for everyone. There will be many people grieving for a mother who has died, and others whose relationship with their mother is far from easy. And some will have no memories of their birth mother and may or may not have been “mothered” by someone else. We always need to be

sensitive to those who find the day difficult.

So in conclusion, if you like Simnel Cake, when will you eat yours this year? Personally, I like to keep to tradition and go for Mothering Sunday; but it is a cake which reminds us of the Easter story, with its eleven balls of marzipan representing the disciples of Jesus, minus Judas. So, if you want to go for an Easter Sunday Simnel Cake, then so be it.

And remember this year Easter is early and falls on the last Sunday of March, on the same day British Summer Time begins. It means if you want to make the Easter Sunday Sunrise service on the beach, you need to remember to put your clocks forward and go to bed extra early!

*Mthr Anne-Marie*





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# A Visit before a Departure

*When Rev'd Andrew decided he was leaving Shoreham, he knew there was one man he had to visit first. This is that story, from his final sermon at CoGS.*



**T**en days ago I found myself in prison for the first time. Now, don't worry, I wasn't there as an inmate, I promise you.

I was there as a visitor.

It was a planned visit, I'd arranged it with the prison chaplains to meet a prisoner who we'll call Callum. Now, Callum first got in contact with me a couple of months after I arrived here in Shoreham via a handwritten letter sent out of the blue to the vicarage. It turned out, as Callum explained in his letter, that a few years ago he had

nicked some money, £70 in fact, from the church wallbox in St Mary's Church.

Fast forward a few years and Callum is now sadly in prison, serving a custodial sentence for other more serious offences. But prison has been a time of change and transformation for him.

He had, he told me, come to faith, having previously only encountered church at Christmas when attending Midnight Mass. And this coming to faith had led him to a deep feeling of

contrition. So could he, he asked, pay back the £70 once he was released?

Well, of course, I wrote back to Callum, thanking him for his letter and telling him that yes, of course he could pay back that £70 in due course.

And there began the start of a series of handwritten letters between us over the last year or so. He has become, I suppose, a sort of spiritual pen pal, writing to me with reflections and insights and questions about some of the core challenges of living a Christian life like forgiveness, repentance and hope.

When I announced my departure as vicar a few weeks ago, I knew immediately there was something I needed to do before I left Shoreham. I needed to visit Callum.

And so it was that ten days ago I found myself taking 24 hours out of a very busy week to drive over to the West Country to meet this man who I'd got to know by letter but never by sight. And I found myself in a small room next to the chapel waiting for him to be brought over from his cell.

Words cannot convey adequately how deeply I was affected by the hour I spent with Callum. We are, it turns out, the same age, born less than a

month apart. Although as one of the prison officers commented, you wouldn't know it by looking at us, he's had a rather harder life than me.

He is a truly remarkable man, kind and thoughtful, curious and honest, realistic yet hopeful. He is, it's fair to say, a man who has lost almost everything that is counted as valuable in life. And yet he sat and spoke to me with the warmth and nervousness of a new-found friend.

He told me, for instance, how on Christmas Eve he wasn't able to go to Midnight Mass in the prison as planned because they were in lockdown. And so he sat instead in his cell and decided to think about me preparing for Midnight Mass and prayed for me instead. In our Gospel reading today, Jesus delivers these words to the crowd of onlookers who gather with his disciples.

“If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will save it.”

I am so glad that for my final sermon at CoGS we had these words of Jesus in our Gospel reading, for they are for me the very essence of the Gospel in a



shattering of our fantasies and aspirations, through the loss of all that makes us feel secure and comfortable, through the painful fracturing of our ego and the brokenness

that alone can make us whole.

nutshell, the great paradox that lies at the heart of our Christian faith.

The truth that it is not by our striving or our efforts or our strength that we find God, but rather through weakness, through sorrow and through loss. That loss of life that Jesus talks about can come in many forms of course.

Now this isn't an automatic process mind you, and the instinct to fight against that weakness can remain with us until the very end. What makes a difference, I think, is somehow yielding to that weakness, surrendering but not to despair.

And here we're speaking not so much about physical life as spiritual life, about that sense of being whole and intact and in control.

No, surrendering to the one who alone can beat us in our weakness, to that one true source of love who reveals himself in such moments as Father, who tends to us and brings us, brings hope out of desolation, life out of death.

For oh, how we wish that we could find God in that controlled way, through a kind of gentle growth into fruition, a seamless blossoming into maturity.

Meeting Callum was for me more than just a social call to someone who I'd got to know by exchanging letters. No, it was for me a re-encounter with the

But the truth is that it's through death that we discover life, through the

heart of the Gospel, with the truth that it is those who lose their life for Jesus' sake who really find it. For in his smile and his demeanour, his words and gestures, his thoughts and reflections, Callum brought me back to the possibility of life amidst death.

He showed me that Jesus' words are true.

This reminder of the Gospel message, that it is in losing our life that we truly find it, is one that we all I think need to be reminded of periodically, lest we fall back into that delusion of thinking that it's all under our control, that it's all about our own effort.

And it's a reminder that I need especially now, as I face the rather terrifying prospect of leaving behind all of you, and of facing that particular death that feels to me almost unbearable, almost impossible to follow through. But friends, we do not need to be afraid of death. We do not need to be afraid of loss or sorrow, painful though they will be.

For there is one who holds us, even in our sorrow, who accompanies us even through our tears, and who,

yes, brings life to the broken-hearted and to those who are crushed in spirit. And if I can be permitted one parting plea to make to you, it is this:

To never ever let go of the courage to surrender to God amidst sorrow and weakness. For in that surrender, life will be reborn and joy will be found anew.

So, please pray for Callum. Please pray for me and for each other, that as we each experience the death that will inevitably come our way, we will not despair. For those who want to save their life will lose it, and those who lose their life for my sake and for the sake of the Gospel will save it.

*Rev'd Andrew*





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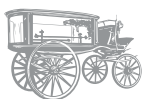
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*Katie*

Katie Powers  
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# The Pop-Up Bop

*On 2<sup>nd</sup> February, the church became a dance hall for the Pop-Up Bop. Many enthusiastic dances — including traditional Ukrainian ones — later, £684 was raised! Photos by Judy Green.*







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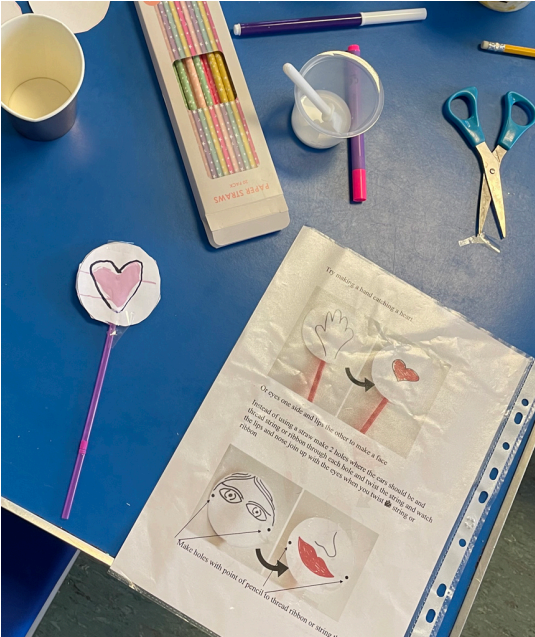
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# Valentine's Crafts

Some of the creations from the Valentine's Family Crafts day, held during the half-term holiday. Photos by Lynda Hargreaves.





# Save the 2024 Dates



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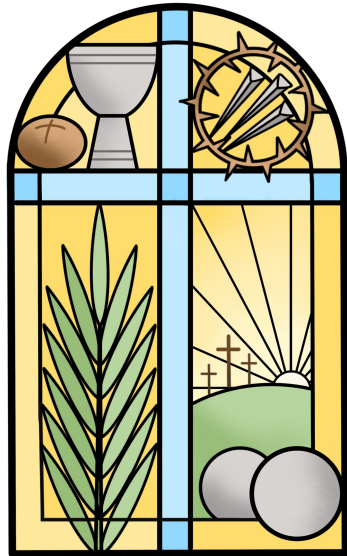
# Mothering Sunday & Mother's Day: What's the difference?

*Parish Pump explores the different roots of these two celebrations, which*

The Fourth Sunday in Lent was called 'Mid-Lent' or 'Refreshment Sunday', when the rigours of Lent were relaxed more than was normal for a feast day. It is called Mothering Sunday as a reference to the Epistle reading for the Day (Galatians 4:21-31). The Lenten Epistles follow from each other with teaching about our life as Christians and how we are to follow Christ.

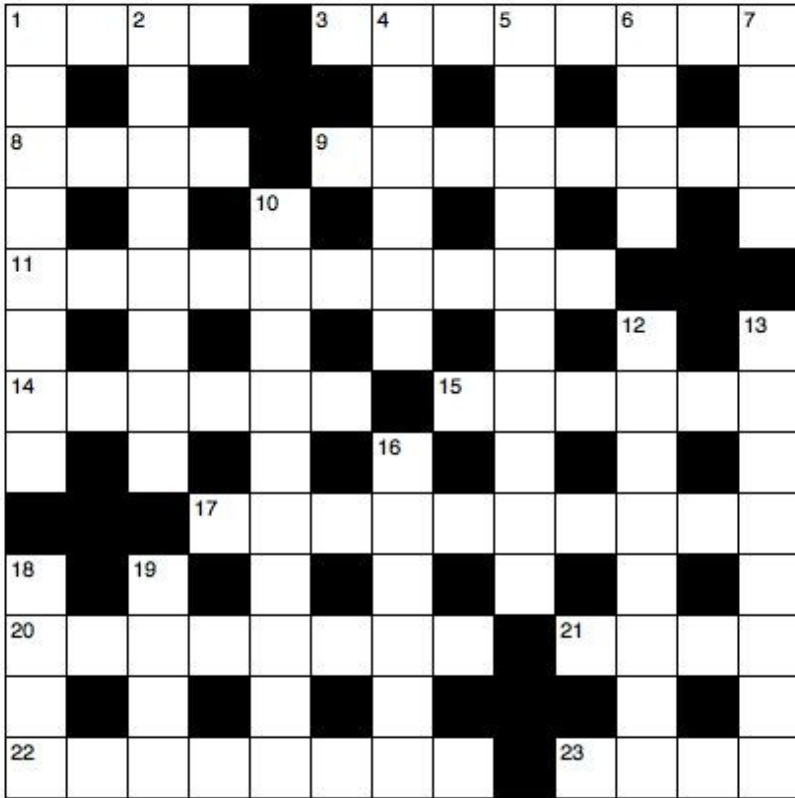
On Mid-Lent Sunday the Epistle talks of bondage and freedom; the bondage of the Law and the Old Covenant as compared to the freedom in Christ, "the promised one", and the New Covenant. Verse 26 reads "But Jerusalem which is above is free, which is the mother of us all." We gain our freedom from Christ and, as it was seen before the Reformation, the Church.

Thus, Mothering Sunday is about the freedom that we gain through the promise of Jesus Christ delivered through our Mother the Church. People were encouraged to go to their 'Mother Church' (their home church or their home Cathedral) to worship and give thanks. Hence apprentices, and



others, went home for the weekend and often brought gifts (or accumulated pay) home to their family. On the other hand, Mother's Day is a secular festival invented in 1904 and is celebrated on the 2nd Sunday in May in most countries in the world. The UK seems to be the exception. In recent years Mothering Sunday has been hijacked to take the place of a special, secular day to give thanks for our mothers.





**Across**

1 Made from the fruit of the vine, symbol of the blood of Christ (4)

3 'You are to set an ambush behind the city. Don't go very far from it. All of you be on — — ' (Joshua 8:4) (3,5)

8 Seep (4)

9 Celebrated by Jesus on the night of his betrayal (Luke 22:15) (8)

11 One of the supposed sites of Christ's burial place in Jerusalem (6,4)

14 'A city on a hill — be hidden' (Matthew 5:14) (6)

15 He inherited Elijah's mantle (2 Kings 2:12-13) (6)

17 Where Jesus prayed 'Not as I will, but as you will' (Matthew 26:36, 39) (10)

20 'Only in his home town and in his — — is a prophet without honour' (Matthew 13:57) (3,5)

21 Sail (anag.) (4) 22 How Jesus was punished before his crucifixion (Matthew 27:26) (8)

23 Eye sore (4)

### Down

- 1 Can't grow (anag.) (5,3)
- 2 A servant girl to Peter, 'You also were with that — , Jesus' (Mark 14:67) (8)
- 4 Well-being (Proverbs 3:8) (6)
- 5 Pentecostal denomination, — of God (10)
- 6 One of the 'obvious' acts of the sinful nature (Galatians 5:19, 21) (4)
- 7 'I preached that they should repent and — to God' (Acts 26:20) (4)
- 10 ' — — , the world will not see me any more, but you will see me' (John 14:19) (6,4)
- 12 He betrayed Jesus: Judas — (Luke 6:16) (8)

- 13 Jesus to Peter: ' — — of my sheep' (John 21:16) (4,4)
- 16 The centurion said, 'Surely this man was — — of God' (Mark 15:39) (3,3)
- 18 Baked bread (Mark 8:14) (4)
- 19 'Blessing and honour, glory and power, be — Him' (Handel's Messiah) (4)

*For answers to this crossword — see  
page 25.*

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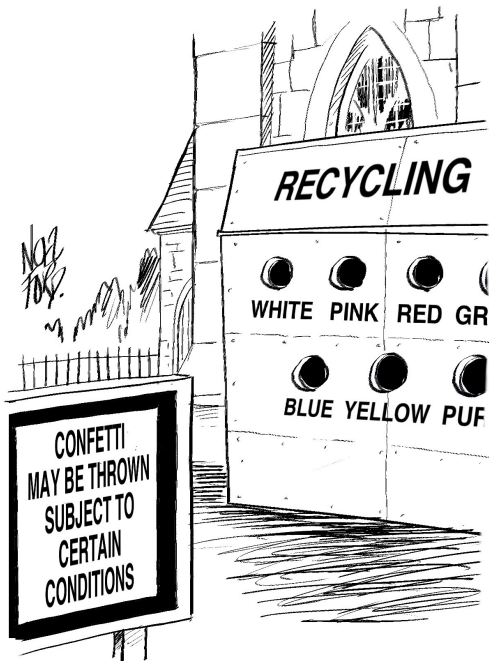
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"The new vicar is really cool, Dad. Did you know that God emailed the Ten Commandments to Moses' Tablet PC?"



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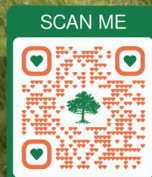
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The magazine is also available as a PDF file on the church website: the address is on the back cover.

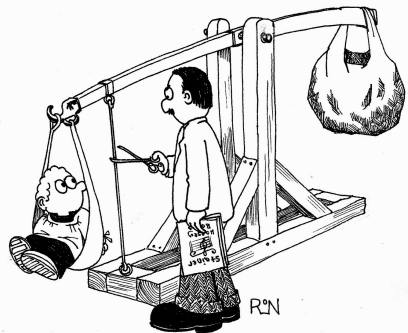
Any and all contributions are always welcome and should be sent to the Editor by the 15<sup>th</sup> of each month. Contributions should ideally be as a Word or rtf file. Please send to the editor's e-mail above. Can dog sizes be measured in fractions of a Bollo?

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Toby persistently sang flat

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# Last Thoughts: (Digital) Communion of the Saints

A while ago, I got slightly obsessed by the phrase “Communion of the Saints”. It’s the sort of thing we say by rote as part of the ritual of a Sunday service, but which often doesn’t truly penetrate our consciousness. But, one Sunday, it did mine.



But in a slightly inappropriate way.

I had this sudden image of a sort of private members’ club for the Most Holy Folks who had made it into Heaven. Which, of course, is not at all the point of the phrase.

When I finally looked it up, just to put my errant imagination in its place, I realised what I’d known on a subconscious level: it’s not that at all. The Communion of the Saints is all of us, living and dead.

And I was thinking about that recently, while monitoring the Sunday livestream. Martin & I have finally cracked getting it working reliably: the secret is a cable. It turns

out that 60-odd mobile phones together in a church isn’t conducive to a good WiFi signal. So, a cable it is. And that cable, which is being guarded by Bollo in the photo above, — yes guarded, he’s not asleep at all — was sending a signal to a server the other side of the Atlantic, which would then send it to YouTube and Facebook, where the Powells, who are usually with us in church, would watch it — in New Zealand.

And suddenly I got a sense that the communion of the saints is wrapped around our planet right now, and it stretches back into the past, and forwards into our future. And that feels very comforting, doesn’t it?

*Adam*

**Don't forget to visit our church website**

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



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