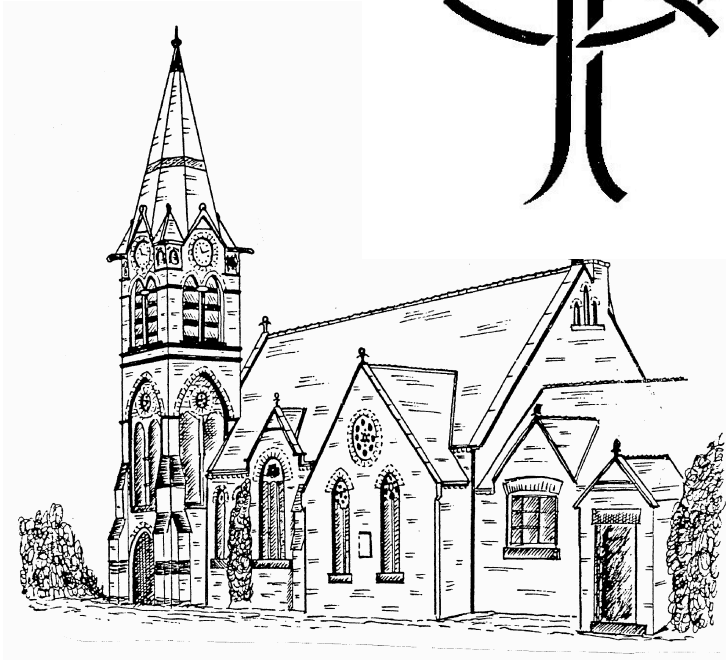
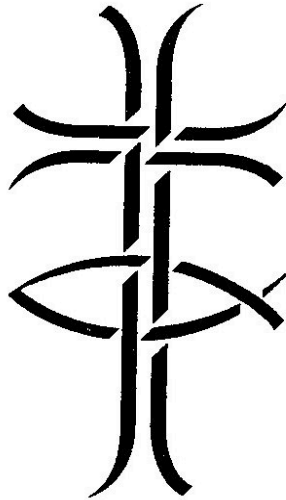


Hornsea United Reformed Church



Minister:
Secretary:
Treasurer:

Rev. Jamie Kissack, 12, St. Nicholas Drive
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Mrs. C. Rutherford, 13, Ranby Drive

Tel: 532404
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www.hornseaurc.org.uk



Find us on
Facebook

March 2016

Youth Assembly 2016

Peter Kissack

On the 22nd January, I travelled to Alrewas in Staffordshire to take part in this year's URC Youth Assembly. This was my second time at the annual event for 14-25 year-olds who have a connection to the United Reformed Church. This year, Sarah and I were joined by eight other young people from Yorkshire and many more from other synods across Britain.

The main theme we explored over the weekend was 'Roots and Foundations: Growing in Faith', which was the subject of the worship, talks and workshops that we took part in. We also attended business sessions, where motions concerning the United Reformed Church and the URC youth were discussed and voted on, and everyone had a chance to state their opinions in front of the Assembly – myself and Sarah included.

As well as this, we met some amazing new people, including the ever-increasing Yorkshire representation (last year there were only eight, and in previous years there had been hardly any) and many others from across England, Wales and Scotland. The weekend was altogether fun, welcoming and a great experience, and we had a brilliant time.

Lent Bible Studies in March shared between the Methodist Church and the URC

Tuesdays 1, 8, 15, 22 1. 30 p.m. at the URC Manse
Tuesdays 1, 8, 15, 22 7 p.m. in the United Reformed Church
Wednesdays 2, 9, 16 only 9.30 a.m. in the Methodist New Room
(the Wednesday meetings are both Bible Study and Communion)

On Tuesday 22 at 7 p.m. the meeting will be a discussion
drawing together what has gone before

You are most welcome to join any or all of these meetings

The Minister writes...

Dear Friends,

Yesterday, at 5.30pm, I posted a photograph of our transformed church interior onto the church's Facebook page. I am not a big user of Social Media, but I do put pictures of what has been going on in the church on Facebook from time to time, and can usually expect to get it out to a couple of hundred people, with a dozen or so 'likes'. I have learnt that photographs are everything when it comes to the modern world of instant communication.

It is now 19 hours later, and by Hornsea URC standards, the (fairly ordinary) photograph has 'gone viral'. By this I mean that over 1600 people have seen it, and we have received 80 'likes', many from people with little connection with the church (and quite a few who seem to have no direct connection at all). This is way beyond what I would normally expect.

Now: I know that Social Media is notoriously fickle and unpredictable. I know that 'likes' on Facebook are not a particularly good measure of what is worthwhile and meaningful in the real world. It hardly takes a massive commitment of the heart to click 'like' on your mobile phone. However, I do think it gives an indication of the interest people have in what goes on in our building, and an affirmation of the 'new look' we have created. Personally, I am delighted with what we have done and would have no hesitation clicking 'like'!

We will celebrate the completion of the work on **20th March** (Palm Sunday), so even if you are not a regular worship you would be most welcome to join us, and to see what it looks like 'for real'.

I hope that I am not taking anything away from the sense of excitement, and even pride, in the achievement of our Property Committee in getting us to this point, and that I am not 'raining on your parade'. However, I would point you, in this Easter season, to a passage that appears in Matthew, Mark and Luke, in which Jesus talks in the darkest

terms about the temporary nature of all earthly things. In Mark chapter 13, for example, Jesus talks in apocalyptic terms about the coming Day of the Lord – a time of destruction and judgement. Jesus' passion and his journey to the cross follow closely in its heels.

What is the trigger for this scary language? Well it comes in response to the disciples' comments about the wonder and beauty of the temple in Jerusalem (Mark 13:1-2, Luke 21:5-6)!

Our Easter faith reminds us that, whilst we enjoy beauty of many different kinds in our human lives, there is a different kind of beauty toward which Jesus leads us, which contrary to ordinary beauty, lasts for ever. This is the beauty of his redeeming love, poured out for all on the cross.

As we celebrate Easter together in an undoubtably beautiful building, may we be mindful of that different kind of beauty, bought at a price by Jesus, in which we see how God's love can bring hope out of despair, and healing out of brokenness. In the words of a modern hymn;

Beauty for brokenness, hope for despair,
Lord, in your suffering world this is our prayer.
Bread for the children, justice, joy, peace,
sunrise to sunset, your kingdom increase!

*God of the poor, friend of the weak,
give us compassion we pray:
melt our cold hearts, let tears fall like rain;
come, change our love from a spark to a flame.*

Yours in Christ,



Soup – and games!

June Barton

The January Winter Lunch was obviously welcomed as the hall was extremely busy. You cannot beat hot homemade soup on a cold damp winter's day. Thank you to the soup makers and dessert bakers your efforts earned us £190.00 which gets our fundraising off to a good start.

On Saturday 12 March from 2.00 to 6.00pm we are holding our **Games Afternoon** which this time features a **Beetle Drive and Ludo**. This will be followed by a **Pie and Pea Supper**. Tickets for the Supper are £4.00 and places must be booked in advance please for catering purposes. These occasions are always very much enjoyed by the participants, so don't miss out, reserve your place and come along to join the fun!

The last of the **Winter Lunches** is on **Saturday 26 March from 12.00 noon to 1.30pm**.

Advance Notice – Saturday 23 April is the first of our Table Top Sales. We would like to include a tombola and /or raffle at this event but are in need of gifts (for this and future money-raising events) so if you have any unwanted Christmas gifts hidden away please bring them to light and give them to any of the fundraising team.

Further Advance Notice – There will be another of the URC's Got Talents events on Saturday 14 May so this gives you time to decide what talent you would like to share and for those creative minds amongst us what music, poem, song or sketch you would like to perform.

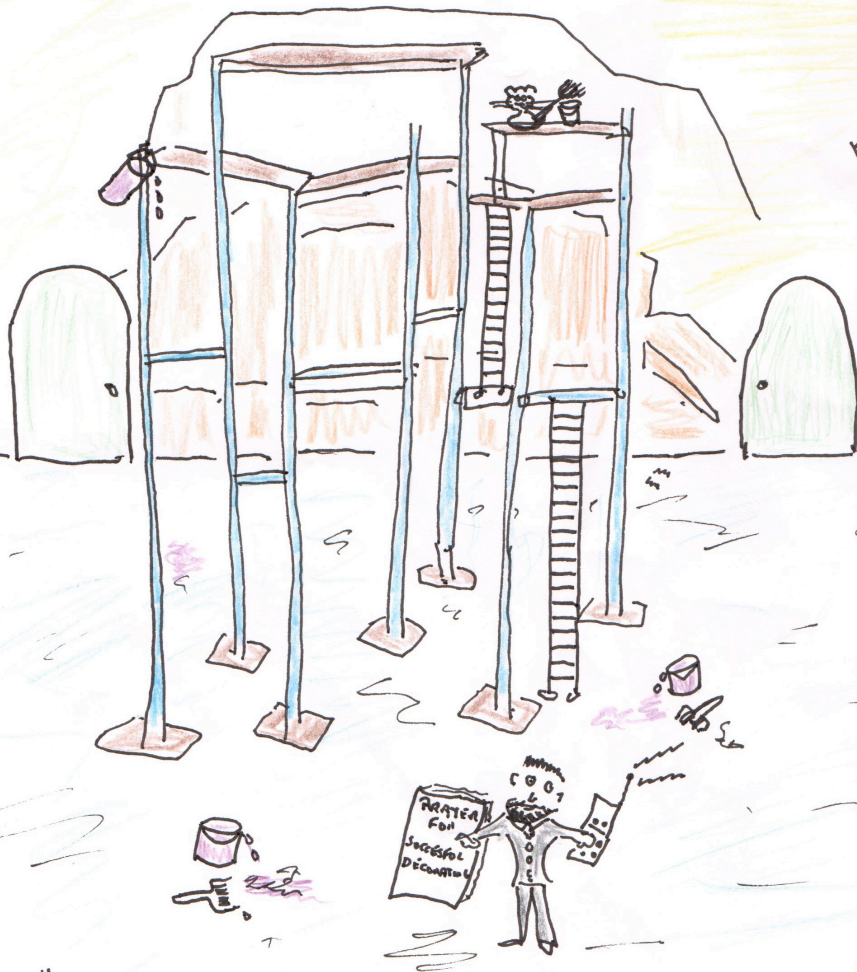
Friendship Hour

Friendship Hour is back! The new season begins on **Wednesday 2nd March at 2 p.m. in the Church Hall**, where Jamie will 'raise the curtain' for 2015. Two weeks later, there will be a complete contrast, as he will be followed by members of Yorkshire Ambulance Service. Two meetings not to be missed. The Season's schedules from Doreen Rogers, or look in the Events' Diary at hornsea.unc.org

U.R.C. PRISTINE CHAPEL
HOARSE A.
(OR SOON WILL BE).



MILROY WAS
HERE.
SO WAS MRS
KNAFTON
WATCH IT!



"YES DOREEN, I'LL ASK THE PROPERTI COMMITTEE IF KAREN CAN
PAINT THE MEMBERS OF THE FRIENDSHIP HOUR IN THE CUPOLA!"

Receive Children, Receive Me

We look forward to one particular annual ecumenical event we always enjoy in Hornsea, the Women's World Day of Prayer. This year it will be held on Friday 4th March in the Methodist Church at a **new starting time** of **1.30 p.m.** This is because of the unusual 'Welcome' the women of Cuba have devised for us.

Do come along and share with our Christian friends around Hornsea, indeed throughout the world, on the special day.

Please note, despite its title, men have been welcomed to these services for many years now, so we hope to see many of you this year too.

March Dates for Singing In the Residential Homes are

| | | |
|---------|---------------------------------|---------------|
| 3. p.m. | Tuesday 8 th March | Stuart House |
| 2.30pm | Monday 14 ^h March | The Promenade |
| 2 p.m. | Thursday 17 th March | Summercourt |
| Hall | | |

Come to a **Christian Aid Social Evening** in our Church at **7 p.m.** on **Thursday 10th March**. Members of other Hornsea churches will come along too and we can share thoughts and ideas about Christian Aid 2016-style. Refreshments too. See you there

The United Reformed Churches of East and North Yorkshire meet several times a year to offer prayer, help, love and support to each other in their various situations. On **Saturday 19th March** we have the pleasure of hosting the gathering, and you are welcome to come along for the morning, or any part of it. Coffee at 10 a.m., opening worship 10.30 a.m., informal discussion till 12.30 p.m. then a lunch of soup (provided) and bring your own sandwiches if you wish. Do come along to the Mission and Care Group and find out what other churches are finding important in 2016.

Sunday 6th March: Luke 15.1-3,11b-32

Jesus' most famous parable is the last of three he told in response to the Pharisees' attack on his dining habits. In responding so fully to his opponents' criticisms, Jesus gives us the fullest – and most sublime – insight into his Father's longing to gather the lost into his kingdom. This parable is a complete family soap opera, concerning a father and his two sons.

The youngest son insults his father by wishing him dead so that he can have his inheritance now. Luke probably intended that we hear an echo of 12.13-21 (when someone said to Jesus, 'Tell my brother to divide the family inheritance with me', and Jesus tells the parable of the rich man), and so identify the son as greedy and selfish. Certainly, Jesus does not minimise the extent of the young son's sinfulness (v.13, cf. v.30). It's as if he is saying to his audience, 'Yes, I know these tax collectors and others are sinners...'.

That sinfulness is contrasted with the father's compassion. Having sunk as low as a young Jewish boy can, the son sets off for home. His repentance seems less important than the fact that, all this time, the father has been looking for him. The picture is of the man standing at the gate of his estate, scanning the horizon. Then, having spied his son in the distance, he runs – something a dignified father would never do in Middle Eastern society – and greets his son. Not only that, he also restores him to his place in the family and throws a huge party.

Attention then turns to the loyal elder brother. He just as surely represents the scribes and Pharisees as the young son does the tax collectors and other sinners. He is livid. He refuses to join the party – an echo of the Pharisees' refusal to eat with 'sinners', and an insult to his father. Worse than that, having forced his father to leave the feast, he lays into him with words that indicate he doesn't want to be part of this family. He describes himself as a slave, not a son and disowns his brother with the words 'this son of yours'. The father assures this son that he is a full member of the family, and as part of the family, he should celebrate the return of his younger brother.

The parable is a study in pride. The younger son has to swallow his

pride to come home; the elder son's pride refuses to accept this wastrel back into the fold. But it is the father who really shows us how to deal with our pride. He had the right to disown the boy because he has besmirched the proud name of the family. But he lays his pride aside, thereby inviting mockery from his neighbours and losing face before his elder son, because his love demands that he welcome the boy home and reinstate him to his place in the family.

Sunday 13th March: John 12.1-8

On the evening before Jesus enters Jerusalem for the final showdown with the powers-that-be, he enjoys an intimate meal with Lazarus and his family. But the story is a solemn one; at its heart is the kind of division that makes us all feel uncomfortable.

Everything is normal until Mary – who seems, once again, not to be helping her sister get dinner ready (see Luke 10.38-42) – lets her hair down, anoints Jesus' feet with hugely expensive perfume and wipes them with her loosened hair. You can almost hear the sharp intake of breath from everyone round the table. What is she thinking? What is she doing?

It is a shameless act that many could have read as her offering herself to Jesus for sex! Judas – probably speaking for most of the men – thinks it is inappropriate, unseemly and excessive, and that the perfume should be used productively (i.e. to provide charity for the poor). John's running commentary on Judas' character throughout the Gospel suggests that we shouldn't read him at face value; but even so, what he says makes a lot of sense.

When Jesus speaks, the enigmatic nature of his words leaves everyone round the table dumbstruck. 'Did he say what we think he said?' they would have been mumbling to one another. Why would Jesus be talking about his burial if he wasn't sure that, sooner rather than later, he would be dead?

Suddenly, Mary's act looks prophetic and she emerges as the only person in the room who has any idea who Jesus is and how we should all respond to him. In the embarrassed silence, with the smell of the

perfume filling the room, with the voice of Judas with its practical common sense ringing in their ears, with the sight of Mary's wet and loosened hair astonishing them, Jesus reminds them to focus on him. Mary made a costly and public offering of love to Jesus. She does not seem to weigh up the reaction her act would get; she does not say anything to defend it to her critics. She allows what she did to show the vital difference between cost and value. Judas knows the cost of everything (a year's wages, give or take, for a jar of pure nard), but Jesus sees the value of her act, and invites everyone in the room to see it too.

Of all the stories of Jesus, this is one that demands to know what we think, how we feel. It is not a narrative we can simply read, interpret, clock its meaning and move on. It is an account that draws us into the heart of its action, and invites us to take sides. Where will our loyalties fall?

Sunday 20th March: **Luke 19.28-40**

It is clear that Jesus had prepared his entry into the city carefully. He sent two disciples off to a prearranged meeting to fetch a colt that hadn't yet been ridden. Having walked all the way from Galilee, he will ride the last hundred metres or so in a self-conscious fulfilment of prophecy (Zechariah 9.9), and an overt declaration of who he is. So, the disciples go off with a 'password' that will obtain what their master needs. Then, spreading their coats on the animal, they sit their king on the colt and set off towards the city, singing and shouting. They quote Psalm 118.26, but put the word 'king' where the original just has 'he', so the people of Jerusalem will be in no doubt that it is their king who is coming. The reference to 'peace' is an echo of Zechariah 9.9f. – a sign that Jesus comes not as a warrior but as a gentle king to woo them.

It is possible that the people in Jerusalem have no idea who this Galilean prophet is, so the crowd that has come down from the north tells them. But the Pharisees are aghast, appealing to Jesus to stop the singing. They fear that this demonstration will alarm the Romans. They will not get the fine distinctions in fulfilled prophecy, they will just see a mob led by a mounted leader – and whom they are calling their king!

More than that, the Pharisees do not believe what is being sung is true, and they expect Jesus to agree with them. These words apply to the messiah, not a carpenter from Galilee. But Jesus doesn't agree with them. Not only does he accept the crowd's adulation and affirmation of his kingship, he says that if the crowd were silent, you would hear the very stones of the city singing – as if the brickwork knew better than its inhabitants who was coming.

Sunday 27th March: John 20.1-18

Mary Magdalene is named in all three Synoptic Gospels as one of the women who discover the empty tomb, but in John she alone rises early to find that 'they have taken the Lord out of the tomb'. In the other gospels none of the male disciples is involved at all before the women have been told that Jesus has been raised. Indeed, in Matthew, Jesus himself immediately meets the women, asking them to 'tell my brothers'. But in John there is a more complex interweaving of male and female characters. Mary immediately runs to share the news and her concerns with Peter and the beloved disciple. But they then run to find the linen wrappings, and return to their homes without a word to Mary or each other! We are told that the beloved disciple 'saw and believed', but not what he believed, 'for as yet they did not understand the scripture, that he must rise from the dead'. Perhaps, and unlike Lazarus, since Jesus had left his burial clothes behind, the beloved disciple understood that Jesus' death was indeed the 'going to the Father' about which he had spoken on a number of occasions. But it is Mary who is the first to understand what he means in saying, 'I am going away, and I am coming to you'.

The men have gone home, perhaps to work out what has happened before speaking to anyone. But Mary stays, grieving, tearfully peering where she had expected to find Jesus' body and explaining her grief to the strangers she sees sitting there. 'They have taken away my Lord, and I do not know where they have laid him'. In that moment of sharing her grief, she turns to encounter the risen Jesus, who by recognising and naming her, enables her to respond, 'Rabbouni!' As Adam named Eve in the garden of creation, so in this garden Jesus names Mary in a new creation, lifting our humanity to God as he ascends 'to my Father and your Father'.

SIT DOWN FOR BREAKFAST
STAND UP FOR FARMERS

at a
“Local & Fair”
Breakfast

on
Saturday 12th March

In the United Reformed Church Hall

Between 9.00am and 1.00pm

*Bacon, eggs and milk produced within 15
miles of Hornsea.*

*At least 10 fairly traded products
included too.*



Palm Sunday, Holy Week and Easter

On Palm Sunday we will have an opportunity to welcome any who wish to come to share our newly decorated Church, and at Coffee time we will open our Easter Garden, with our Methodist friends, front of their Church.

Easter Garden

Do take the time to stop and wonder at the Easter story as it unfolds day by day during Holy Week. The story will be told through the Easter Garden located outside the Methodist Church in Newbegin.

We thank our Methodist friends for joining with us as we take the journey together to the Cross this Easter.

.....Maundy Thursday

On Maundy Thursday as usual we will share worship at 7 p.m. This year the service will be in the Methodist Church. Everyone is welcome

.....on to

.....**Messy Easter!!**

Messy Church has been active in Hornsea for almost two years. It is a Church based (family) activity group who meet weekly during term time for food, fun and games and worship.

Messy Easter on **Good Friday morning 25th March** is a special time and ALL accompanied children are invited to the event which will take place at The Methodist Church in Newbegin. **Doors open at 10am** when the activities will start and finish at 1pm with a shared meal. There is no need to book just turn up with your family.

Look forward to seeing you there.

Then

>>>>

Coming up to Easter Prayers, Social Concern 15

On Good Friday afternoon we move from our usual tradition, and hold our joint service at **3 p.m., not** in the morning. This will be in our Church. **Please note the time.**

We look forward to an early start on **Easter Sunday** as we meet on the seafront at 6.45 am **BST** for the joy of the **Sunrise Service**. Breakfast is available in the Church hall afterwards. We are invited to Easter Communion and breakfast with the Methodists in their Church at 8 a.m. Our own Easter Communion will be at 10.30 a.m.

Prayer Network – Prayers for Concern in March
Church AGM
Women's World Day of Prayer
Easter Activities

What a tea plant can do – with Traidcraft

Margaret Knapton

Smallholder farmers are responsible for over 70% of the world's food. Yet they make up 50% of the world's hungry people. Many small scale farmers are vulnerable and marginalised, unable to invest in education, training or equipment to help them grow and thrive. Mohammad Abdur Rahim tells his story.

"In childhood when I started working I had seen my friends going to school. I was very keen to learn. But I was the only son in my family. My sick parents and three sisters were depending on me as soon as I started my work.

I knew from a very young age that the son is responsible for everything. I knew I had to work so I did everything. I wanted to send my sisters to school but we had no money to provide them educational materials. I can recall days when I used to weep on my way home as I only managed to buy a half kg of rice for our six-member family.

A man cannot show his tears so I never let them know how I felt; often I used to say that I had no appetite for eating so that they could

eat my portion. When I become a young man I started driving a van. I hardly could earn 70 taka at that time. I forgot how curry tasted as our only menu was rice and salt.

My sisters were growing bigger and my father could not buy dresses for them. Being ashamed of their little torn clothes they hardly came out into the daylight. I continued to drive a van and nothing had changed in our lives. The disrupted house, empty kitchen and needs were driving us insane all the time.

I managed to marry off my three sisters after lots of struggles. I took out a loan and to repay it I had to work day and night. After one year of the marriage of my second sister, she became pregnant. During pregnancy she suffered from eclampsia. After losing the child and before becoming mentally ill, her husband threw her out of the house. I brought her back to me.

The first sister of mine was being tortured by her husband. One day he broke her leg by beating her then my sister ran away to me with her children. I accepted her and never let her go back again.

My youngest sister was just surviving at her in-laws' with continual taunting that her brother could not provide them any dowry. **Life was like living in a storm.**

By that time I got married and had two sons. I had no idea what to do with a ten-member family. I was the only hope for them. I could not provide anything to my wife. She managed to wear one Saree for one year. If someone wanted to give her a second-hand Saree she felt ashamed. There were days when ten members of our family had only rice starch for dinner that my wife had brought from people's houses. **I forgot how to laugh; I looked like an old man.**

I had only 60 decimals of land. My wife and I tried to produce sugarcane but it was in vain because after all the expenses the yearly earning was just ten thousand taka. I promised my sons that I would continue to send them to school no matter what happened to me.

My dream was to become educated but I was not capable of that. I sent my sons to school. During the rain season we used to go inside

our broken down hut and the rains were pouring onto our heads and we had nothing to do except get wet in the rain. My wife asked to send our sons to work. But I was strong in my point that they had to be educated. We had no electricity and when we had no money to buy oil for lighting the lamp, we ate in the dark. Life was nothing but a dark nightmare.

When I was standing at the edge of my life, Traidcraft came into our lives like a light. It brought hope for us and I was ready to take the chance. I heard from people that by growing a tea garden needy people started reaping the benefit within two years. **A tea plant is like a gold tree for us.** After continually working in my tea garden for three years I did not look back any more. I am sending my elder son to the college and the youngest is in class six. The soil of our area is only good for tea planting.

I have received five thousand tea plants and six training sessions from Traidcraft. The field officers were there for us every time we needed their advice. We made our group and I am one of the members of the Small Tea Growers Association. I built my house and bought a bed for us. My wife was fond of a showcase so I recently bought a showcase for 7000 taka.

In the past I hardly could earn 2500 taka and now every month I get 35000 taka. I am providing everything to my sisters who lived with me. I sent my sister's children to school. Now we cannot eat without eggs, chicken or fish. My wife often says that everything seems to her like a dream. In the bazaar everyone points at me and talks about my successful tea garden. Now I often buy sarees for my sisters and my wife and surprise them. I decided to fix my broken teeth for six thousand taka. My wife requested me to visit a dentist so I can get an artificial tooth.

I have never imagined that a tea plant could bring such change in so many peoples' lives. The courage and confidence that now I possess was beyond my imagination. I have so many dreams. I will send my sons to university; I will build a terraced building. My tea garden is our dream's key."

It is for people like this that we support Fairtrade – certainly makes a cup of tea more special!

Celebration Sale!

*Hornsea Fairtrade Town is 10 years old
this year!*

*To celebrate we are giving a 10% discount
on all sales and orders placed*

on

Saturday 12th March

In the United Reformed Church

Between 9.00am and 1.00pm

A huge selection of stock

Don't miss out



| | | |
|-----------|----|---|
| Saturday | 12 | 2.30 p.m. to 6 p.m. Games then Pie and Pea Supper |
| Sunday | 13 | 11.45 a.m. Church Annual General Meeting |
| Monday | 14 | 2.30 p.m. Singing at The Promenade |
| Tuesday | 15 | 1.30 p.m. Lent Bible Study at the Manse (3 rd of 4) 7 p.m. Lent Bible Study in Church |
| Wednesday | 16 | 9.30 a.m. Lent Bible Study and Communion in Methodist New Room 2 p.m. Friendship Hour: Yorkshire Ambulance Service |
| Thursday | 17 | 2 p.m. Singing at Summercourt Hall |
| Saturday | 19 | 10 a.m. for 10.30 a.m. East Yorkshire Mission and Care Group meets in our Church |
| Tuesday | 22 | 1.30 p.m. Lent Bible Study at the Manse (4 th of four) Lent Bible Study discussion in Church |
| Saturday | 26 | 12 noon to 1.30 p.m. Winter Lunch |
| Sunday | 27 | 2 a.m. British Summer Time begins. Put clocks forward one hour |

APRIL

Friday 1 to Saturday 2 6 p.m. The Night Shift (for young people
– - postponed from Christmas)

April Newsletter .

If you are thinking of putting something in the next Newsletter, please speak to Sarah or Jane **NOW** so space can be reserved. After the deadline is too late to save space. Last date **MONDAY 10th March..**
jane.martin303@btinternet.com or sarah.darlington538@gmail.com

Hornsea Music Society**Riverside Brass**

(a group of ten well-known local Brass players

(this is a change of programme)

Saturday 19th March at 7.30 p.m.

Live Music in Hornsea URC, the home of Hornsea Music Society

Worship

6 Mothering Sunday

10.30 a.m. Rev. Trevor Holborn

6.30 p.m. Rev. Jamie Kissack: Communion

13 10.30 a.m. Rev. Jamie Kissack: Communion: Service plus

20 Palm Sunday – and refurbishment celebration!

10.30 a.m. Rev. Jamie Kissack

24 Maundy Thursday

7 p.m. Joint Service in the Methodist Church

25 Good Friday

3 p.m. Joint Worship in our Church

(Note new later time)

27 Easter Day

6.45 a.m. Sunrise Service on the seafront

10.30 a.m. Rev Jamie Kissack: Communion

Other Sundays at **6.30 p.m.** Prayer and Praise,

APRIL

3 10.30 a.m. Rev. Jamie Kissack

6.30 p.m. Rev. Jamie Kissack: Communion

Events in March

| | | |
|-----------|----|---|
| Tuesday | 1 | 1.30 p.m. Lent Bible Study at the Manse (1 st of 4) 7 p.m. Lent Bible Study in Church |
| Wednesday | 2 | 9.30 a.m. Lent Bible Study and Communion in Methodist New Room 2 p.m. Friendship Hour recommences: Rev J. Kissack |
| Friday | 4 | 1.30 p.m. note the time Women's World Day of Prayer at the Methodist Church |
| Tuesday | 8 | 1.30 p.m. Lent Bible Study at the Manse (2 nd of 4) 3 p.m. Singing at Stuart House 7 p.m. Lent Bible Study in Church |
| Wednesday | 9 | 9.30 a.m. Lent Bible Study and Communion in Methodist New Room 7.30 p.m. Elders meet at Church |
| Thursday | 10 | 7 p.m. Christian Aid Social Evening |
| Saturday | 12 | 9 a.m. to 1 p.m. Fairtrade Big Breakfast |