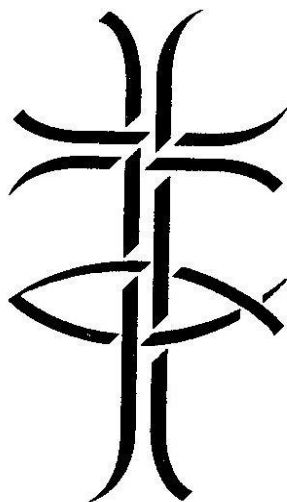


Hornsea United Reformed Church



Minister:
Secretary:
Treasurer:

Rev. Jamie Kissack, 12, St. Nicholas Drive
Mrs. Kathy Webb, 43, New Road
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www.hornseaurc.org.uk



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April 2015

Week at a Glance, From Church Records, Birthdays

2

SUNDAY **10.30** Morning Worship with Junior Church
for children of all ages, and crèche.
Coffee etc. served at close of Worship.
Easter Sunday and 2nd Sunday at 10.30 a.m.
6.30 p.m. No Evening Communion on 5th April
Other Sundays: Prayer and Praise

Tuesday: 9.15 to 11.30 'Open House' (in term-time)
1.30 p.m. Bible Study at the Manse (3rd and 10th)
7 p.m. Faith and Fellowship [change of day]
Wednesday 2 p.m. Friendship Hour (4th and 18th)
Thursday: 10 a.m. to noon Coffee Morning
Friday 6.30 & 8 p.m. Pilots (in term-time)

The Church and Hall are fitted with a Loop System
for the benefit of the hard of hearing

ORDAINED AS AN ELDER OF THE UNITED REFORMED CHURCH

8th March: Ann Bosworth

FUNERAL

5TH March: Joan Fisher

16th March: Nick Carrick

BIRTHDAYS

HARRY SHRUBB

A very Happy Birthday to Harry, who will be 12 on Monday 27th April.
I understand one of Harry's talents is sandwich-making! Excellent.

CATHERINE SEAL

I will be fourteen on Wednesday 29th April and I am hoping to go on a shopping trip and have a sleepover with my friends. I would just like to get some new clothes, a bit of chocolate and a few surprises for my birthday. I've recently come back from the School French Exchange .

Christian Aid

The Hornsea and District Christian Aid Committee held their traditional Pancake and Coffee Morning on Shrove Tuesday. It was extremely busy, and raised £211. An excellent concert was held in our Church at the end of February, when the solo artiste was Antoine Robinson. This proved very popular too, and raised a further amazing sum of £379.

As the main Christian Aid event of each year, the House to House Collection during Christian Aid Week (10th to 16th May) approaches, the Committee hopes to be able to cover as many streets as possible. To do this, they need plenty of collectors. Marion Clubley (535580) is co-ordinator for our Church, and she hopes all those who collected last year will be able to do so again please. Do have a word with her to confirm this or if you have any problems, and also it will be great if a few new people can offer an hour or so of their time to make Hornsea's effort really worthwhile. Marion can sort out a route to suit you. Thank you.

Another Year

Our Annual General Meeting for 2014 took place at the beginning of March. It has been a year full of new adventures and discoveries, finding ways of witnessing within and beyond our local community that we would never have dreamed of a few years ago. As we acknowledged what has been, we look forward to new challenges for 2015, including a healthy discussion about how to preserve our financial and property assets to enable us to take future challenges on board.

Every United Reformed Church needs a strong Eldership Team, and we are particularly blessed with ours. Elders stand for terms of three years, and, happily, Marion Clubley, Margaret Knaption and Carol Rutherford all agreed to take on a further term of office. We were also delighted to welcome Ann Bosworth as a new Elder, and we offer all ten serving Elders our support and prayers as, alongside Jamie, they seek the Holy Spirit's guidance in their leadership of Hornsea URC.

More details of the property discussion at AGM on page 6 >>>

The Minister Writes...

Dear Friends,

As a belated birthday present I enjoyed a whole day last month learning to bake bread. Though not a completely new skill to me (I have been known to throw a packet of bread-mix into a bread maker), it was a very informative and enjoyable experience.

Not surprisingly, one of the things we were encourage to do was to not take short-cuts with the process of bread-making. I hold my hands up here and admit that on the occasions when I have made bread by hand in the past, time pressures have meant that I have not always allowed the dough to prove thoroughly, or given the dough the kneading advised by the recipe book. Proper bread-making is, by its very nature, a time-consuming and energy-consuming process, and to get the best results requires patience, care, and a fair amount of brute force! I can report that, under the guidance of the tutor, I made an edible loaf!

So much for the cookery lecture! It has always intrigued me that the word 'prove' appears in the context of bread-making. Of course the word means something distinctive when applied to yeast-based cookery. It refers to that process of allowing the yeast to activate and generate sufficient (but not too much) gas within the dough mixture. The word is not being used in the same way as it would in, say, a Court of Law, where the parties involved were trying to 'prove' one way or the other what actually happened and whether an individual was guilty of the offence. The yeast doesn't have to win any argument or present any evidence beyond the evidence of a risen dough!

As the Easter season takes us to the heart of our Christian faith, and the story it tells of a crucified saviour, questions of 'proof' may well enter our thoughts and conversations. Even as I hear again the very familiar and detailed accounts of what happened to Jesus during the last week of his earthly life, and hear the stories of the witnesses to the Easter encounters with the risen Jesus, I can't help but wonder at what clues there are within the stories to help us make sense of what

actually happened all those years ago. Our faith is built upon these experiences of the first apostles, and what they actually saw and heard and felt.

What I know in my heart, of course, is that the experiences of those apostles are of the kind that can never be 'proven' in the most obvious sense of the word. Nobody is going to dig up the clinching piece of archaeological evidence that 'proves' what happened at the first Easter. The experiences we are talking about are quite beyond that kind of proving. Indeed, if Easter faith was merely a matter of assessing the evidence and proving that it is true, it would be a very shallow kind of faith.

Taking the word as it appears in the bread-making recipe, however, 'Proving' the Easter story makes a lot more sense. It is as the followers of the Jesus are immersed in the life of the world and allow the Spirit of Jesus to work in them that the resurrection life – the kingdom life promised by Jesus – starts to become a reality. Didn't Jesus himself use the analogy of yeast in the dough to describe the message he was proclaiming?

My hope and prayer for us as an Easter community is that, with care, patience, and not a little energy, we will indeed 'prove' the truth of Easter by the way we live the Kingdom life opened up for us by Jesus, our risen Saviour.

Yours in Christ,

A handwritten signature in black ink, reading "Jamie Hurach". The signature is written in a cursive, flowing style with a large initial 'J'.

Prayer Network – Prayers for Concern in April

Easter Celebrations including Easter Taster

Dove House (speaking at the Friendship Hour)

TRIO

Westgate area of Hornsea

Property Report

The Property Committee took the following proposals, for the improvements to the church, to the Church Meeting on Sunday 1st March . After discussion the Church Meeting agreed that the 'Wish List' should be pursued but that if grant aid was not available the Property Committee should work to achieve the 'Preferred List'.

At the time of writing permission from the Synod is being sought but it has been noted that the Quinquennial Property Survey is due this year and that this should be completed first to make sure we have no other unexpected work to do.

We have £3,000 already towards the cost of this work and with prudent management of the property budget could achieve a further £2,000 over the year. If we were able to raise half the cost of the project (a further £5,000 or £22,000) grant aid would be easier to attract although it is expected that a combination of grants will reduce this sum considerably. We do have funds to carry out some of the work now but we stand a much better chance of attracting funding if the work is seen as one project – so do not expect to see much progress for a month or two!

I hope this makes sense to those who were unable to be a part of the discussions but if there are any questions, please have a word with Margaret Knapton.

The breakdown of costs are : -

Breakdown of costs	
Carpet	£9,427 (top spec.) £5,138 (lower spec.)
Blinds	£700
Electrics	£183
Decorating	£4,185
Scaffolding	£4,440
Insulation	£1,344
Secondary Glazing	£34,190

The cost of this work will be met by financial support from church members, adherents, community groups, grant aid and fund raising.

Estimates for Church Developments	
Wish List Decorating Up grading of electrics (Earthing, circuit breakers etc.) Carpet Blinds Insulation for the roof Secondary glazing of windows	£54,469 (£50,469) Spend over 3 years £18,156 Spend over 5 years £10,894
Need to Do List Upgrade of electrics Carpet Blinds	£10,310 (£6,310) Spend over 3 years £3,437 Spend over 5 years £2,062
Preferred List Upgrade of electrics Carpet Blinds Decorating Insulation	£20,279 (£16,279) Spend over 3 years £6,760 Spend over 5 years £4,056

Easter Taster

The mornings of 'Easter Taster' will be taking place during Holy Week as you receive this Newsletter. We remember all those taking part – organisers, helpers, participants young and old as they look towards Easter Day.

Friendship Hour

Our new season is now well under way, and this month we welcome Rev. Steven Knapton on **Wednesday 1st**. Mindful of the church Calendar, Steven will bring with him some reflections for Holy Week.

With Easter intervening, the second meeting of the month will be a week later than usual. On **Wednesday 22nd** April we look forward to hearing about the work of Dove House, an organisation which serves Hull and the East Riding as its Hospice. It's easy to forget now that the Hospice movement only came into being some fifty years ago. And what a tremendous impact it has made. Come and hear more at the Friendship Hour.

Both meetings will begin at **2 p.m.** and everyone is most welcome.

News from the FRSC

June Barton

Our February Winter Lunches earned us £157 thanks to our wonderful soup makers and cake bakers. Hot homemade soup and a roll on a cold winter day have proved to be most welcome and extremely popular.

The first major fundraising event this year is the **Table Top Sale on Saturday 25 April 10.00am to 3.00pm**. Donations of sandwich fillings and baking for both kitchen and cake stall will be gratefully received, but please label you baking naming the main ingredients so we can avoid upsetting anyone who has a food allergy. Table hire is still at £6, with a few tables remaining, so book your place now!

Continued on page 13 >>>>>

Sunday 5th April: Mark 16.1-8

The abrupt ending of Mark's Gospel at 16.8 has long presented problems. Already in the early second century it was judged unsatisfactory, and scribes added extra verses. The original Greek is exceedingly clumsy: verse 8 ends with the little word *gar*, meaning 'for'.

And where is the good news? As one literary critic has written: 'Mark's book began with a trumpet call: "This is the beginning of the gospel of Jesus Christ, the Son of God." It ends with this faint whisper of timid women.' Our expectations of a fitting conclusion are not fulfilled. There is no joyous victory or reversal of disaster, only a disorienting void.

Some scholars have speculated that Mark was prevented from finishing his work, or that the last page of the manuscript became detached. Others, however, point out that this Gospel is rich in secrecy and silence. The resurrection is but the greatest mystery of all. The women's reaction of terror and amazement sums up the responses to Jesus throughout his ministry. The difficulty they expect to find – a huge stone blocking the tomb – is not there; instead, they face a far greater challenge. Their world is turned upside down; nothing makes sense. The shock reduces them to silence. The only clue they are given is that the disciples are to meet Jesus in Galilee – the place where it all began. We assume that the women did not stay silent, but passed on the message, so that the Galilean reunion predicted by Jesus (14.28) did indeed take place. The other gospels, along with Paul (1 Corinthians 15.3-8), talk of resurrection appearances. Maybe Mark assumes that his hearers know something of these accounts. But he himself includes no moment of recognition, because he wants to impart a sense of the disruptive, destabilising effect of the resurrection.

Sunday 12th April: John 20.19-31

As we read the narrative of resurrection experiences in John 20 this week, we find themes of seeing and believing, of witness and presence. Thomas the Twin had been absent when Jesus arrived amid

the disciples in their barricaded room. When they report to Thomas, as Mary had reported (20.18), that they have seen the Lord, Thomas wants what they had been given: Jesus' presence.

A week later (again on the first day of the week, again in a closed room) Jesus arrives with the same gift of peace as previously, and offers Thomas what he needs – not only to see, but to touch. Thomas' response is surrender to his Lord and God.

If we imagine that Thomas is being chastised by Jesus for wanting to see and touch, the text does not readily support that view. Jesus simply says that those who believe without seeing are blessed (20.29). Not better, just blessed – with the blessing of peace that Jesus brings to these fearful and disrupted disciples (20.19-26). With the blessing, Jesus gives his disciples the Holy Spirit. This gift empowers them to forgive or to withhold forgiveness (see Luke 5.20-21). The risen one retains his woundedness. He is always the crucified-and-risen one. Thomas' wholehearted response to the risen Jesus is a courageous commitment in a context where challenging the lordship of Caesar resulted in death.

Jesus sends (missions) his disciples, as the Father had sent (missioned) Jesus (20.21). In the Fourth Gospel, the one who sends abides in the one being sent, and the Holy Spirit – which is a spirit of forgiveness – is the means by which we recognise (see) that abiding presence.

Sunday 19th April: Luke 24.36b-48

The apostles are to remain in Jerusalem (24.49) for 'the promise of the Father' (Acts 1.4), which is the Holy Spirit (Acts 1.5). Beginning here, they will be empowered and inspired to be witnesses of the resurrection (Luke 24.48; Acts 1.8).

Luke tells us more about Jesus' resurrection appearances than either Matthew or Mark, including the story of the walk to Emmaus that

precedes today's portion of Luke 24. In that story, two disciples are discussing 'all these things that had happened' (24.14) when Jesus comes alongside them on the road. Similarly, the eleven and their companions are discussing what had happened with these two on the road and at Emmaus (24.36) when Jesus comes among them. For the two disciples of Emmaus, Jesus had interpreted the things about himself in all the Scriptures (24.27); similarly, with the larger group he speaks of how 'everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled' (24.44). Eyes are opened to recognise Jesus (24.31) as minds are opened to understand Scriptures (24.32,45). Jesus is recognised where bread is blessed and broken at the meal table; he is recognised again as truly present – not ghostly – when he eats fish (24.42-43).

After all the drama and the emotional turmoil, revelation occurs in the very ordinary and necessary activity of eating. Jesus repeats to them what he has said previously (24.44), but this time they are able to hear and understand. Words get through to us when we are ready to receive them.

Sunday 26th April: John 10.11-18

This reflection on Jesus as shepherd starts at the beginning of the chapter, and weaves together several metaphors. A good shepherd enters by the gate, and is welcomed by the gatekeeper. His own sheep recognise his voice and follow him out. But when Jesus speaks in this way people do not understand him (10.6), so he tells them instead that he is the gate for the sheep who go in and out through him, and who will find pasture. Note that the movement is both in and out, and presumably the pasture is outside the fold. By contrast with the thief who comes to steal and destroy, Jesus declares that he has come so that his sheep may have life abundantly. Unlike the hired hand, who neither has investment in the sheep nor cares for them, Jesus lays down his life for the sheep when the wolf comes. There are other sheep who will also recognise this shepherd's voice. One of the strong themes beneath the poetry of this chapter is leadership, good and bad (note how this follows John 9.13-41).

Those of us who are familiar with this passage from John's Gospel may not notice (or resist the idea of) how strange it can sound to some people. The strangeness is not just in the scenario of sheep and wolves, but in the repetitions, the metaphors, the changes of direction that make up this extended meditation. It needs thoughtful and creative presentation. No childhood pastoral images will do justice to the themes of threat and death running throughout – themes that may be well understood from the perspectives of vulnerable, fearful or violated people who may help us hear these words afresh.

The good shepherd is protector, willing to face wolves and to lay aside his own security for the sake of those in his care. That same perspective would connect today's psalm with its assurance that amid enemies and evil there is the possibility of goodness, mercy, refreshment and restoration.

It is peculiar to the Fourth Gospel that we hear Jesus saying, 'I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord' (10.17-18). The power of which Jesus speaks (10.18) is linked with the love of the Father (10.17) and with the command from the Father (10.18). Jesus is never other than human, even if also divine. What we have repeatedly in the Gospel of John are images of Jesus abiding in the Father, as his disciples (here, his sheep) abide in Jesus. There is an intimacy of commitment, love and belonging.

<<<< *from page 8* We now have quite a few entries for the **URC's Got Talent on Saturday 2 May commencing at 2.00pm** so this should be an extremely entertaining afternoon. Forget Sunday Night at the London Palladium, just come along and enjoy an afternoon of fun and frolics at the URC with refreshments.

Advance Notice – **Gardeners' Fair** is on **Saturday 23 May** so I hope you are nurturing those seeds and cuttings.

Dates for Singing in the Residential Homes

The Promenade: Monday 13th April at 2.30 p.m.
Stuart House Tuesday 14th April at 3 p.m.
Elim Lodge: Monday 20th April at 2.30 p.m.
Summerville Hall: Thursday 30th April at 2 p.m.

Spring Bible Study

We were amazed by some of the things we unravelled about what really happened in the Wilderness of the Old Testament in our last Bible Study series – and in particular how the lives and outlooks of people so long ago relate to how we think and act today.

The subject of our new spring series has not yet been revealed, but you can be sure it will be a challenge (not in an academic sense), and fun too.

Come and join us for an informal hour of chat, guaranteed to be followed by a cup of tea and good biscuits too. Have a word with Jamie or Jane if you want to know more.

Why not 'dip your toes in the water'? **Tuesdays 1.30 p.m. at the Manse** – six weeks starting **Tuesday 14th April**. (no commitment to attend the whole series required).

Spring with Churches Together

North Holderness Churches Together (NHCT) AGM will be held on at 7.30 p.m. on **Tuesday 14th April** in the **New Room at the Methodist Church**. Everyone is welcome to a Bring and Share Supper and to hear a special speaker, Rev John Beynon of the Jacob's Well Charity, Beverley.

NHCT has also organised a **Hustings** for the May Election at the **Town Hall** on Friday **17th April at 7.30 p.m.** Four candidates are able to attend in person – Conservative, Green, Labour and UKIP. The Liberal Democrat is unable to be present, but is sending a representative. It is expected to last one and a half hours.

There will be a regular '**Spring Sing**' on **Saturday 18th April** at **10.30 a.m.** at the Pocket Garden, on the corner of Newbegin and The Willows. Do go along and help make a joyful sound.

TRIO

Our TRIO Sunday 2015 will be held on **Sunday 19 April**. For those not familiar **The Responsibility Is Ours** is when we set aside one Sunday morning each year to consider prayerfully our financial giving to the Church.

As a non-conformist church, we have few assets apart from our building, and like many similar churches, depend upon our members and adherents to keep our work and witness in the town going. We have used TRIO Sunday for over twenty years to help focus our thoughts for the year ahead, and people find it most helpful to do this as a shared act of witness.

Watch out for the literature, and it will be helpful if, later, you can place the card provided on the collection plate by Sunday 10th May.

Moving with the times – and staying true to tradition.**Jane Martin**

Gradually we are progressing with the development of our Church website. For the first time, you have been able to find a Church newsletter online – look at hornseaurc.org.uk. Just look on the homepage and find the big white envelope on blue, the link to each month's newsletter. We hope you will enjoy reading it there and having it available for reference (and it will be available much earlier than the paper copy). There is also much else to see on the website. Photos of what's just happened, hints of things to come, occasional 'Thoughts for the Day' from Jamie and so on. Don't forget to tell your friends about it too.

Of course you can still collect your paper copy from Church too, but if you're one of those people (and there are many of us) who glances briefly at the new newsletter when it arrives, then puts it down somewhere and never consults it again until it's found under a cushion – out of date – then why not just read it online.

To that end, we are compiling a list of people who would like a reminder to their email address when it is available. All you have to do is email to jane.martin303@btinternet.com and we will add you to the list. We are quite new at this but hope it works first time round!

We also hope to save paper and printing – but having said that, everyone who wishes to continue as before, never fear, we are equally keen to provide our traditional and longstanding service too. Nothing can ever replace the printed word which has served us so well for six hundred years.

Please continue to read, let us have your comments, share with us as we explore new territory. It's never too late to learn something new every day.

Say 55,000 cups of coffee and still counting ... we hope!**Jane Martin**

We first served coffee and tea after morning worship in the summer of 1981, which, using a very conservative estimate, is a lot of hot drinks. And all these drinks have been brewed by a delightful assortment of our people. But this summer we are approaching another point where several of our coffee making teams have, for various reasons, asked to stand down or retire and we need replacements.

Now that we have a super modern kitchen, dishwasher and all, it is a fraction of the job it was in 1981 (and that was when we had the kitchen units and sink before the ones installed in 1988 and recently removed!!).

Please can I have some volunteers? Most teams make it once every six weeks or so, but even once in two or three months would ease the situation and ensure our coffee drinking continues. The reality is that once the drinks are prepared and served, lots of people help with clearing up, so it's not too arduous.

And if you feel coffee making is not for you, maybe you could join our 'Meet and Greet' rota*, which is also looking a bit thin at the moment. This is a delightful opportunity to welcome everyone as they arrive at Church.

One of my jobs, as well as editing the Newsletter, is compiling rotas for these happenings. At the moment it is an impossible task as I haven't enough names. Please help me. I can adapt to varying diaries. Just have a word, you know who I am, the one blocking the floor space with my wheels! Speak to me on Sunday. Thank you very much.

* There is no bar to making coffee and joining the 'Meet and Greet' team

Chocolate – the facts

Margaret Knapton

If you are reading this report and have not bought your Easter Eggs yet here are a few good reasons why you should buy a Meaningful Chocolate Egg this Easter – or your 'Real Easter Egg' ,as it is marketed.

The bitter truth about chocolate

The Latin name for the fruit from which chocolate comes is Theobroma Cacao, which translates as Bitter fruit of God. Bitter because Cacao (pronounced ca-cow) is more bitter than lemons. But the bitterness of chocolate is far deeper than its taste and it is a shocking story.

When Columbus 'discovered' South America in 1502 the welcoming natives brought him Cacao beans. To them the beans were a highly prized super fruit - full of fat, containing 4000 times more antioxidants than blue berries and, when turned into a sugared chocolate drink, gave those drinking it a choccy high. It was highly addictive and had a mysterious ritualistic role within Mayan and Aztec cultures.

Its mysterious properties were so great that the Catholic church ruled that chocolate could be eaten on fasting Fridays but should be given up for Lent. So chocolate has always been associated in the European mind with high value and mystical powers.

As demand for the South American drink grew across the chocolate houses of 17th century Europe, the Church helped the Cacao growers organise their farms into plantations. These quickly became forced labour slave plantations. The Cacao tree was exported to Africa and plantations developed on the Ivory Coast.

The most bitter truth about chocolate is that it provided the economic template for what was to eventually become the Transatlantic Slave

Trade and played a role in developing the unjust economic structures operating in the world today. It is a sad fact that by the time the Transatlantic Slave Trade was abolished it was no longer needed as these unfair economic structures were in place. Freed slaves had few rights, did not own the farms and, if they did, growers were given very little for their Cacao and other goods such as cotton, tea, sugar and coffee.

Today on the Ivory Coast millions of Cacao farmers still live in poverty. The Fairtrade system works by cutting through the legacy of unfair economic structures. It guarantees growers a minimum price for their goods, regardless of market trends and growers receive a cash premium to invest in their community. Companies like Traidcraft take the idea further, working with growers to empower, improve and develop stable trading communities.

It is a difficult battle, though. Slavery was discovered to be operating in chocolate farms as recently as last year. It is also still acceptable for manufacturers to offer only a small percentage of goods that are produced through the Fairtrade system. And brands such as Rain Forest Alliance, which some argue offer little economic benefit to growers, are now competing with Fairtrade and there is a risk of consumer confusion.

Don't be confused – stick to Fairtrade - where people are
at the heart of trade.

The Original Egg 150g £3.99 Dark Egg 180g £5.50
Special Peace Egg 280g £9.99

Holderness Foodbank thrives and survives on the generosity of local people, in their giving of both time and goods. Sadly, it goes from strength to strength.

Don't forget we have a box in our Church hall which is emptied very regularly. Thank you for anything you can give.

Events in April

Wednesday	1	10 a.m. Easter Taster 2 p.m. Friendship Hour recommences: Holy Week Reflections: Rev. Steven Knapton
Monday	13	2.30 p.m. Singing at The Promenade
Tuesday	14	1.30 p.m. Bible Study at the Manse (1 st of 6) 3 p.m. Singing at Stuart House 7.30 p.m. AGM of North Holderness Churches Together in Methodist New Room; Speaker: Rev John Beynon of Jacob's Well, Beverley. All welcome
Wednesday	15	7.30 pm Elders' Meeting in Church
Friday	17	2.30 pm Pastoral Visitors meet at Church 7.30 p.m. General Election Hustings in Town Hall
Saturday	18	10.30 a.m. NHCT Spring Sing at Pocket Garden, Newbegin
Monday	20	2.30 p.m. Singing at Elim Lodge
Tuesday	21	1.30 p.m. Bible Study at the Manse (2 nd of 6)
Wednesday	22	2 p.m. Friendship Hour: Dove House
Saturday	25	9.30 a.m. to 1.30 p.m. Hornsea Market in Cinema Street 10 a.m. to 3 p.m. Table Top Sale 10 a.m. Living Well Café
Monday	27	2.30 p.m. Singing at Elim Lodge
Tuesday	28	1.30 p.m. Bible Study at the Manse (3 rd of 6)
Thursday	30	2 p.m. Singing at Summercourt Hall

And May

Saturday	2	2 p.m. URC's Got Talent
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Hornsea Music Society**Spring Concert with Hornsea Choir****Saturday 18th April 7.30 p.m.***Live Music in Hornsea URC, the home of Hornsea Music Society*

Worship in April

2 Maundy Thursday

7 p.m. Joint Service in our Church

3 Good Friday

10.30 a.m. Joint Worship in the Methodist Church

4 NHCT Easter Pilgrimage starts 10 a.m.

from garden of Catholic Church, Southgate

SUNDAYS

5 Easter Day

6.15 Sunrise Service on the seafront at end of
New Road followed by breakfast

8 a.m. Communion and breakfast at Methodists

10.30 a.m. Rev. Jamie Kissack: Communion

No evening service

12 10.30 a.m. Rev Jamie Kissack: Communion

19 TRIO Sunday

10.30 a.m. Rev. Jamie Kissack

26 10.30 a.m. St.. George's Day Parade

Rev. Jamie Kissack

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

And May

3 10.30 a.m. Rev Stephen Caddy of Toll Gavel

United Church, Beverley

6.30 p.m. Rev. Jamie Kissack: Communion

May 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 **Thursday 9th APRIL.** jane.martin303@btinternet.com or sarah.darlington538@gmail.com

Read all the latest news in Hornsea URC Newsletter

Print version available in Church

or ask Marion Clubley - 535580

Or at hornseaurc.org.uk

Tell your friends!