

Hornsea United Reformed Church



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August/September 2015

The Week at a Glance, Birthdays

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SUNDAY 10.30 Morning Worship with Junior Church for children of all ages, and crèche.
Coffee etc. served at close of Worship
1st Sunday in August:
Joint worship at **Methodist** Church.
NO morning worship in our Church that day.
Communion: 2nd Sunday mornings in August and September (all age) at **10.30 a.m.**
No evening Communion in August
But there will be communion
1st Sunday evening in September
6.30 p.m. Other Sundays Prayer and Praise

Tuesday: 9.15 to 11.00 'Open House' (in term-time)
1.30 p.m. Bible Study at Manse (15th, 22nd, 29th Sept)
7 p.m. Faith and Fellowship
Wednesday 2 p.m. Friendship Hour (5th, 19th August,
2nd, 16th September)
Thursday: 10 a.m. to noon Coffee Morning
Friday 6.30 & 8 p.m. Pilots (in term-time)

This Church is fitted with a Loop System
For the benefit of the hard of hearing

WEDDING

28th June: Ned Cotter and Marilyn Duty

BIRTHDAYS

IRWIN ASHMEAD

Irwin will reach double figures when he becomes ten years old on Monday 3rd August. Congratulations, Irwin, a very Happy Birthday from us all.

BILLY-BOB WILLIAMS

I am looking forward to my twelfth birthday on Friday 7th August, Nowadays I am a typical boy who is hooked on screens – phone screens, tablet screens, computer screens, TV screens ... Mum says it's a shame I don't notice the car windscreen is mucky and offer to clean it. Meh! (I only used that word to annoy her – but it is in the Oxford English Dictionary now).

I was hoping for an Xbox 360 for my birthday, but since I hacked the internal operating system on my phone it no longer works, so I think I might ask for a new phone. I hope my parents won't respond with 'Meh!'

EMMA ROGERS

Emma, who will be six on Thursday 27th August, is growing into a very responsible young lady, who loves taking care of the newer and younger children in Junior Church. She loves school, and is making great progress in counting and reading, always ready for a new set of reading books. She enjoys being outdoors too, studying plants or showing how proficient she is on her scooter.

Emma's birthday is close to her Mum's and her birthday treat will be a visit to Euro Disney so they can celebrate together. Have a lovely time, Emma.

STEPHEN KERBYSON

I have had a great year being 12, the year lived up to my expectations secondary school was cool ...my drumming went from strength to strength – luckily our neighbours went on a long holiday!

I spend a lot of time with my friend George, having Nerf wars, trying out new Xbox games, and building cool stuff (castles are my favourite) on Mine Craft (A computer game which uses blocks). I also skype my cousin George and play games in a joint Minecraft world.

I am looking forward to being a teenager, Mum says I have been practising already, I have my own bank account and earn an allowance

The Minister Writes...

Dear Friends,

I know from all the postcards I receive that the holiday season stretches through most of the year these days. However August remains of us the holiday month, so my thoughts are on travel at the moment.

As a visitor to a place I often wonder how what I feel about a place relates to the feelings of those who actually live there. Aside from the more trivial things like the friction that can come between locals and visitors concerning parking and the like, there are deeper differences too. We may see the same sights and hear the same sounds, but the visitor and the local will experience them in quite different ways, and will feel quite differently about them.

One of the places we will be visiting this summer is The Lake District – a regular haunt. I have been reading a book by James Rebanks who has written about his life as a Lake District shepherd, following in the footsteps of his father and grandfather. He contrasts his perspective of this beautiful landscape, to which he feels a great attachment, with that of the countless visitors who use it as a place to ‘get away’. He reflects that most visitors will hardly notice the day-to-day work that goes on to maintain this ancient landscape, and to continue farming practices that would not seem unfamiliar to a time-traveling Viking. The visitor will certainly not appreciate fully the history and culture that go with it. He says, of his life up in the fells,

‘There is a thrill in the timelessness up there. I have always liked the feeling of carrying on something bigger than me, something that stretches back through other hands and other eyes into the depths of time. To work there is a humbling thing, the opposite of conquering a mountain, if you like; it liberates you from any illusion of self-importance. I am only one of the current graziers on our fell (and one of the smaller and more recently established ones at that), a small link in a very long chain. Perhaps in a hundred years’ time, no one will care that I owned the sheep that grazed part of these

mountains. They won't know my name. But that doesn't matter. If they stand on that fell and do the things we do, they will owe me a tiny unspoken debt for once keeping it a part of it going, just as I owe all those that came before a debt for getting it this far.'

(James Rebanks, *The Shepherd's life: A Tale of the Lake District*.)

Although I am quite sure James Rebanks would not regard himself as a religious person, I can hear in his writing a profound spirituality. His sense of humility in the face of eternity is one with which I suspect we would identify as people who belong to a faith community. The landscape for us is not mountains and valleys, fields and rivers, farmed by succeeding generations. Rather, it is the landscape of biblical stories and theological reflection, worship and service lived out in an unbroken chain of faithful discipleship, stretching through history. Within this landscape we play our part, vanishingly small though it may be, to the glory of a God who treasures every life and holds each in love for all eternity.

Returning from our travels to the place where we live I think we can often identify with that sense of belong to a place, a landscape and a community. Put simply, there is no place like home. Through this season of travel may we rediscover our place within God's kingdom, may we be reminded of our rootedness in his love, and may we know how, by his grace, we have a treasured place within the landscape of his eternity.

Yours in Christ,

A handwritten signature in cursive script, reading "Jamie Kruach". The signature is written in black ink on a white background.

every month. I have already worked out a savings plan to buy some more computer games like space engineers.

I have a very long list of things I would like for my birthday. I have now dispensed with the Argos catalogue and moved on to Amazon! I would like a caterpillar cake, obviously so I can eat the head.

As I will be thirteen (on Monday 21st September) a birthday lunch somewhere like Frankie and Benny's would be cool and maybe watch a science fiction film.

EVIE DUCK

Evie will be 9 years old on 21 September. The past year has been super for Evie. She has made really good progress with her swimming, moving onto grade 8.

Evie was part of the successful Hornsea Community Primary School choir that took first place at the Hornsea Music Festival. Alongside this Evie has also started to play the drums and guitar.

Evie still loves playing at home with her sisters. At the moment likes gymnastics, reading and singing. We are all looking forward to another lovely year.

ALEX JOY

Alex will be moving to Eastgate School soon, as he will be twelve years old on Wednesday 22nd September. We wish him well. A Happy Birthday from us all, Alex.

HANNAH SEAL

On Thursday 24th September I will be twelve years of age. For my birthday I would like many edible things and other surprises. I am very excited!

News from the FRSC

June Barton

Thanks to the Smartie lovers the total amount collected in the tubes amounted to £135.06 with some generous people including £1 coins amongst the 20p pieces and one tube revealed a £10 note! Thank you.

The band concert refreshments on Sunday 14 June amassed £8.50 which is disappointing considering the effort made to supply and serve the drinks, but let us be grateful for small things as the weather was unpredictable. The next band concert on Sunday 28 June brought in £10.80; an improvement and so was the weather.

The Strawberry Treats event was combined with the Musical Extravaganza weekend with plenty of music to serenade our diners with our total amounting to the tune of £330.25. Many thanks to the musicians and singers and to those who generously donated all manner of strawberry treats. Well done.

The Local Produce Show is on Saturday 22 August 10.00am – 3.00pm when tables can be booked to display a variety of fruit, vegetables, plants and flowers along with any locally produced items such as crafts etc. Homemade cakes, pastries, jams and preserves will be most welcome as will sandwich fillings and desserts for the kitchen. Our table hire remains at £6 so please book your place now!

Models are required to grace our catwalk on **Friday 4th September** for the joint **Fashion Show** with the Lions, commencing at **7 p.m.** Jill is helping to co-ordinate this event so if you wish to 'strut your stuff' you can talk to her or any of the fund-raising team.

Advance Notice: The FRSC is hoping to hold another musical event along with the September Living Well Café. Listen out for news.

Don't forget Fashion on Friday 4th!

Frontier Camp

Last month we read of the Frontier Camp being held in early August just over the Humber, in Lincolnshire, so as we read these pages we remember the work being done for young people there, and the dedication of leaders, including Steve and Debbie Seal and their family, and friends.

Read more at www.frontiercamps.com, and commit them to our prayers.

Friendship Hour

On the warmest day of the summer (so far) the Friendship Hour enjoyed a lovely visit to the Lavender Gardens for their summer outing. A large number of folk had a delightful day, and we thank Doreen Rogers for her hard work organising the whole event.

Now back within the confines of our Church hall they look forward to another visit from Rev. Robert Amos on **Wednesday 5th August**. He has entitled his afternoon "Behind the Scenes". What will be revealed, I wonder?

On **Wednesday 19th August, Frank Taylor** returns with his 'Journey of a Lifetime', taking us to places most of us will never go.

September sees Carol Rutherford with a visit from representatives of that amazing organisation '**Canine Partners**' on **Wednesday 2nd** and Marion Betts will celebrate '**Harvest**' on **16th**.

All the meetings begin at **2 p.m.** and will be followed by refreshments. Do go along to any, or all, of them. You will be made most welcome.

Prayer Network – Prayers for Concern in August

Frontier Camp
Exam Results and Young People facing Decisions
Those leaving university without any job security

Sunday 2nd August: John 6.24-35

Westerners are unfamiliar with the style of eating that revolves round a single staple, eaten for breakfast, lunch and supper. Such food has enormous symbolic value alongside its contribution to the diet – bread on the table is a comforting sign that all is well. It is unsurprising that the crowd want Jesus to continue to provide bread, in the same way that their ancestors were fed in the wilderness.

Jesus continues to use the image of bread (it means so much to his hearers), but he fills it with new meaning. Rather than giving them the staple of their diet, he becomes the staple of their lives.

Jesus redefined ‘food’ earlier in the Gospel, telling his disciples ‘My food is to do the will of him who sent me and to complete his work.’ He expresses this dynamic interplay between ‘food’ and ‘work’, each dependent on the other. The goal of work is to gain food; so here the work of believing in Jesus creates the food that endures for eternal life. To ‘believe in’ is a strong statement of faith and trust. To say ‘I believe you’ implies that, at least on this occasion, I accept that this person is telling the truth. Furthermore, it implies that I will put my life in your hands. To believe in Jesus carries this level of commitment, and hence the reward of eternal life.

Are the crowd going to work for the food of eternal life? Are they going to believe in Jesus? The initial signs are discouraging. John’s readers know that Jesus is even able to walk on water, and is greater than any prophet or king. The crowd, however, continue to address him as ‘rabbi’. If they think of food in a symbolic sense at all, it is a symbol for teaching: food for the mind. Jesus wants them to understand the symbol at a much deeper level. Hence he tells them, ‘I am the bread of life’, using the phrase ‘I am’ to echo God’s self-naming (Exodus 3.14). What is ‘the bread of life’? The link between the two words ‘bread’ and ‘life’ carries multiple meanings. The bread comes from life, but also it brings life. Will Jesus’ hearers choose to come to him?

Sunday 9th August: John 6.35,41-51

In this passage, Jesus addresses the Jewish leadership (‘the Jews’), rather than the crowd. Their approach is markedly more negative,

reflecting the conflict that seems to have existed between John's own community and the Jewish leadership. Their complaints about Jesus are mistaken and untrue at several levels. They misquote his words (compare v.42, 'I have come down from heaven', with v.41), and they are unable to make sense of this claim in the light of what they think they know about his parentage.

Jesus contrasts their inadequate learning with the authentic knowledge given by the Father, citing Isaiah 54.13 to back up his point. True knowledge from the Father enables a profound relationship with Jesus, who is the way, the truth and the life. Those who have been taught by the Father recognise in Jesus a 'kindred spirit', because he has seen the Father and brings news of him from heaven, and therefore they are attracted to Jesus as the one who shares their knowledge and can offer deeper insight into the Father's being; greater truth.

This quest for truth is fulfilled by the gift of eternal life. In John's Gospel, the believer receives eternal life immediately he or she believes in Jesus – there is almost no attention given to life after death as separate from this life. The community of truth is marked by sharing in the bread of life, a physical expression of their union with Christ. This bread has come down from heaven. From the first chapter of this Gospel the readers have known that heaven is now open, and the food of heaven is available to those who recognise Jesus – a foretaste of the heavenly banquet.

It is remarkable that John does not describe the institution of the Lord's Supper in his account of the Last Supper. It is in this chapter that he explores the theology of the sacramental sharing of the bread, and he begins to unpack this concept as he develops the theme of the 'bread of life'. His language is different from that of the Synoptic Gospels. There, Jesus speaks of giving his body as a sacrifice. Here, he uses the word flesh, foreshadowing the very graphic images John develops later in this chapter.

Sunday 16th August: John 6.51-58

You are what you eat. Joanne Harris' novel *Chocolat*, and the film of the same name, illustrate the power of food to change human nature,

for better or worse. This account reflects the fundamental Christian understanding that we are changed by eating the body and blood of our Lord Jesus.

John's account of Jesus' words is very different from that in the Synoptics. Elsewhere, the gospel writers use the phrase 'eat my body and drink my blood'. This could be read in Hebrew idiom as meaning 'to accept the whole person', so that participation in the eucharistic meal indicates acceptance of Jesus' teaching and life. Instead of the normal word for 'eat', John uses a word meaning 'chew' or 'munch', and instead of referring to Jesus' body, he talks very graphically about his flesh.

Why is Jesus so blunt? In that society, crucifixion was seen as a terrible death by Jews and Gentiles alike. It was a taboo subject and therefore even mentioning it was in very bad taste. The early Christians must have come under pressure to shy away from the reality of the cross. They must have faced a real temptation to speak as little as possible of the central, saving sacrifice of Christ. The believer's commitment is to share Christ's death, absolutely and publicly, through sharing in his flesh and blood, and this can be problematic, if not horrific. The scholar Kenneth Grayston comments: 'Believers must stomach the thought that their experience of new life arises from his shocking death.' This emphasis on Jesus' death as central is reinforced by a series of the words that carry most meaning in John's Gospel. Jesus' flesh and blood bring eternal life; they are 'true' food and drink. Those who eat and drink 'abide' in Christ and share in the bread 'that came down from heaven'. These forms of expression occur over and over again in the Gospel. In the context of controversy, they emphasise the truth and importance of Jesus' words here.

Sunday 23rd August: John 6.56-69

Who is on the Lord's side? It is easy to be part of a popular, successful movement. Real loyalty is shown when a cause becomes unfashionable and unpopular – do you stick with your football team when they crash out of the Premier League? John 6 reflects just such a decline, from the delighted crowds filled with bread and fish, to the dwindling group described here.

John's favourite word for loyalty is 'abide', used also to describe the way the branch of a vine is rooted for life in the trunk. To turn away from Jesus is death, just as a branch withers when separated from its life source. Yet when his disciples do turn away from him, Jesus is resigned to their defection and makes no apparent effort to cajole them to stay with him. Indeed, he intensifies the offence they feel with a fairly direct reference to his crucifixion, a taboo subject in that society. Life with Jesus is not a choice for us to weigh up, nor an option among others, but a life-changing moment of revelation, from which there is no way back. Jesus is the embodiment of that revelation, not a salesman trying to persuade a reluctant customer to buy his product.

What creates the loyalty that makes it possible for people to 'abide' in Jesus? The twelve disciples do remain with Jesus, though verses (omitted here) at the very end of the chapter make it clear that this group includes Judas. Their commitment is summed up in Simon Peter's response to Jesus' question: 'Lord, to whom can we go?' Only Jesus has the words that make sense of this life and open the way to life eternal. He is able to teach the disciples how to live fully. Still speaking for the other disciples, Peter adds that Jesus is also the revelation of God's holiness, the man from heaven who brings that other-worldly reality vividly to life here and now. In Jesus, the disciples experience an unbroken connection between heaven and earth, which has changed everything for them. This is the gift of the Spirit, whose power creates the possibility of this renewed life. It is also Peter who declares Jesus' true identity in the Synoptic Gospels (Mark 8.29), but John spells out the implications of this claim in far more detail.

Sunday 30th August: Mark 7.1-8,14-15,21-23

Today we return to the Gospel of Mark. We left Jesus hectically busy, healing the sick, touching and being touched as a source of healing. This chapter begins with a story of hostile opposition, as the Pharisees complain that the disciples aren't concerned about keeping their hands ritually clean. Presumably by implication this attack also extends to Jesus. Mark creates an ironic contrast between the disciples, getting their hands dirty in God's work, and the Pharisees, focusing on keeping their hands clean and not involving themselves in caring for the sick in this way.

The Pharisees believed that God's will for his people was to be ritually pure by avoiding contact with anything unclean. This isn't about dirt but about the ritual uncleanness conveyed by contact with certain objects, principally anything dead. If someone came into contact with such a thing, they had to wash the uncleanness off as soon as possible and certainly before eating anything. This was one of the ways they identified themselves as 'different' from other Jews, carefully following the traditions that they believed came originally from words spoken by Moses, words that were remembered rather than written down. The gospels are consistently hostile to the Pharisees, who were the Early Church's major competitors for converts by the time the gospels were written.

Jesus' response is to criticise their attitude to God. He cites Isaiah 29.13, part of the prophetic tradition that attacks those who worship God in word but not action. A few omitted verses offer a more direct criticism of a specific religious stipulation that could be used to ignore the needs of one's parents. Then Jesus goes on to tell the crowd a parable, and to offer the disciples an explanation, about the difference between what goes into someone's mouth and what comes from the heart. The list of sins is similar to those found elsewhere in the New Testament and in Jewish and Gentile texts from that period.

This stands alongside other accounts of Jesus' teaching, for example at Matthew 5.21-42, where he focuses on getting the heart right so that right action follows. The Church found itself facing this issue very early. Luke describes the vision that convinced Peter that nothing created by God was unclean and Paul fought this battle repeatedly. Theologically, Christians are made clean by the sacrifice of Christ. Sociologically, Jesus establishes a community open to all who put their trust in him, and turns away from the use of ritual to maintain hierarchy or create power.

Sunday 6th September: Mark 7.24-37

That Old Testament theme surfaces here again, with two individuals who are living in their own exiled circumstance. The first is on the margins of society because she is a woman, a Gentile, and mother to a daughter whose father never appears. Just to add to her alienation, the

daughter has a demon – and Jesus sounds as if he’s incredibly dismissive of her predicament. Or is he? This is one of those conversations where body language and intonation – of both Jesus and the woman – was always going to be crucial, and of course that’s the one thing that words on a page cannot convey to us. Was Jesus really angry at having to deal with someone of a different race? He can hardly have been surprised, as he was after all in non-Jewish territory! And who else was listening to this conversation? Was the exchange of words for their benefit, or for the woman’s? Mark says nothing about an audience here, but given that the rest of the chapter has been about challenging ingrained legalistic attitudes, is it possible to think that was what was going on here? Was Jesus actually intending to put this woman down, or did he have a twinkle in his eye and a humorous tone in his voice? The woman certainly did, with her quick-fire response. Isn’t this the sort of exchange that you could imagine hearing in a sitcom on the television? If, as many scholars believe, Mark’s Gospel was intended to be acted out, almost in pantomime style, then that is exactly what we might expect.

The other story here can easily be understood in the same vein. How many special effects can you cram into one episode? Spitting, shouting, fingers in ears, private conversations off stage, even (for Mark’s first audience) mysterious words in an alien language – and then Jesus tells them to keep quiet about it, which results in exactly the opposite happening!

Sunday 13th September: Mark 8.27-38

We have already used the term ‘pantomime’ in relation to Mark’s style, and this passage highlights it well. It stands almost exactly at the centre of his Gospel, and is certainly a crucial passage in the development of the narrative. Yet it happens in a remote corner of the country where Jesus was largely unknown, and for once the instruction to keep it all secret can be carried through successfully – but only because nobody in that region had the slightest interest in knowing who Jesus might actually be!

The passage falls into two sections. In the first, Jesus asks about perceptions of his own identity. Asking questions is one of Jesus’

characteristic forms of conversation, and we have much to learn from that. He doesn't give many answers – in fact, when he does, it is usually in the form of a story that is intentionally designed to raise more questions. There is something significant here about how to have a missional conversation. Listening is often more important than speaking. Peter, as ever, is the one who gives what you might think was the 'right' answer – which turns out to be sort of right, but misses the real point of it. And so in the second part of the passage Jesus explains to them what it might mean to be 'Messiah'. Except that he doesn't! He talks about 'the Son of Man' instead.

Oceans of ink have been spilled by scholars in trying to explain the precise meaning of this term. But think of it here as a bit like Jesus telling yet another story. It certainly works in the same way, as it is left to the imagination of his hearers to make the connections – or not. They get the message, and they don't like it. Actually, losing your life in order to save it is a well-worn pathway, and this becomes the theme of the final section here as Jesus applies it not just to himself but to his disciples. So a question about who Jesus is ends up being one about who we think we are in relation to him.

Sunday 20th September: Mark 9.30-37

This passage continues a theme of suffering that we encountered before, except this time the disciples choose not to argue about it with Jesus but just to maintain an embarrassed silence. That didn't stop them from having their own conversation, though, as they argued with one another about who would have which positions of authority when (as they expected) Jesus came to his senses and realised that messiahship was about power and control. It must have been quite a heated discussion, and clearly overheard by Jesus as he knows what it is all about without being told.

Is this device another example of Mark's sense of theatre? Either way, Jesus surprises them with his identification of a child as the most appropriate model for discipleship. The notion of childhood as we understand it didn't exist in the Roman world, so there is no sentimental intention here.

On the one hand there is an element of vulnerability as children were generally regarded as of little value until they grew up – and were therefore disposable. But there is also a challenge to realise that God isn't limited by our own expectations: children are always curious, and would not be at all hesitant to ask the questions that the disciples had avoided. Instead of competing for intellectual superiority, the disciples need to be aware of what they don't know – and in the process learn the true meaning of the journey that Jesus was taking them on.

Sunday 27th September: Mark 9.38-50

This passage raises an interesting question: is there only one approved way to follow Jesus? In many ways this is a curious episode, because we are given no further information regarding the one thing we might want to know, namely the identity of the individual who was operating 'in Jesus' name'; nor are we told the exact nature of what he was doing, as 'casting out demons' is a phrase used to describe different activities, though generally related to what we might in the broadest sense regard as healing. This is a question that still bothers some church folk in relation to so-called spiritual healing techniques that seem to work but which are not overtly Christian.

In response to this, Jesus spells out an important lesson: whoever is not against us is for us. And that surely connects with the next paragraph about stumbling-blocks: how many people who might otherwise follow Jesus might be prevented from doing so by the insistence that our way is the only way and the right way? The rest of the passage then moves swiftly from one image to another, without making any very obvious connection between them, other than the fact that they are all somewhat bizarre and extreme statements.

Running throughout, though, is the implication that discipleship is a much more serious business than just grumbling about other people because they're not doing things the way we do them. Sometimes the very faculties that give us mobility (feet and eyes) can prevent us from moving in the right direction – just like the barriers that we sometimes put in the way of those who might wish to express their spirituality in ways that are different from our preferred terms.

Steven and Margaret

invite you to

Afternoon Tea

16 Draycott Avenue, Hornsea

(rain or shine)

Saturday 15th August

3.00pm – 5.00pm

Booking not essential – but advisable

Donations for Church Funds

Saturday 12th September, 10am-1pm

Family Fun Day ‘Beach Party’

(in the church hall if wet!)

All ages welcome. No charge. Sorry - no unaccompanied children

Ugandan children's project,

Keep a girl in school.

Fund raising event

Friday 14th and Saturday 15th August .

Hornsea United Reformed Church

10am till 3pm approx

**Freshly baked cakes, teas and coffee
Garden sales, book stall and tombola.**

**Please support this event
as warmly as you have done before.**

Thank you

**read more in July Newsletter
and at www.watoto.com**

Prayer Network – Prayers for Concern in September

**Family Day 'Beach Party' on 12 September
Junior Church
Elders' Day**

Beverley Brass Band will be playing in the **Memorial Gardens** at **2 p.m.** on **Sunday 6th September**. This will be the last of the 2015 series of summer concerts, organised for us by Hornsea Town Council. Don't miss it, these concerts are specially for the townsfolk of Hornsea and our visitors. To make the afternoon even more enjoyable, Hornsea URC makes sure you can enjoy a drink and a biscuit whilst the music plays. So do go along, and if you are able help our catering staff distribute drinks amongst those who aren't able to get to the tea table. Thank you.

We hope for a sunny autumn day, but if not, the concert, like many others, will take place in our Church.

Harvest Festival

We will celebrate Harvest this year on **Sunday 13th September**. We all have different ways of celebrating this special Sunday.

If you wish to bring fruit, vegetables, or flowers, they will be most welcome. Because of another event in the Church on Saturday morning the 12th, please bring them on Saturday afternoon between 1.30 p.m. and 2.30 p.m., or to Coffee Morning on Thursday 10th. Other food and small amounts of fruit and vegetables can be brought to the service – it's always nice to add to the display during worship.

Others of us prefer to make a donation – or to donate afterwards for the fresh food there. All donations will go to The Leprosy Mission, non-perishable food will be donated to the Holderness Foodbank.

Thank you all for being a part of this celebration of the seasons.

Dates for Singing in the Residential Homes

There are no services in August

Stuart House: Tuesday 8th September at 3 p.m. p.m.
The Promenade Monday 14th September at 2.30 p.m.
Summercourt Hall: Thursday 24th September at 2 p.m.

Hornsea Music Society

Ciara Hendrick (Mezzo-soprano)

Emma Abbate (Piano)

Saturday 19th September at 7.30 p.m.

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

Back to Church Sunday will be **27th September** when countrywide, we will try to encourage friends, neighbours, acquaintances who don't usually attend Church that they won't be alone if they come along with you just this once.

They will be made most welcome, and will establish a new link in the community. The service will take special account of the chance to welcome new faces. Do help us in this attempt at outreach.

Property Report

Margaret Knapton

Thanks to some very generous donations from church members and their friends – along with grant aid from the Joseph and Annie Cattle Fund, Hornsea Rotary and a successful fund raising event the fund for the church improvements now stands at £7,088.25.

To complete all the planned work (excluding secondary glazing) will cost £20,297. Several grants are being pursued, at the time of writing, as well as letters of support being sent to local groups and interested bodies.

Some of the granting bodies do not meet until October and November and even if successful monies would not be in place much before the end of the year. The Property Committee are to contact the decorators with a view to start work in January, when hopefully, sufficient funds will be in place.

So keep treading lightly on the carpet and if you know of anywhere funds may be available – could you let any member of the Property Committee know!

Traidcraft

Margaret Knapton

Following on from last month's report about Traidcraft's work in Bangladesh we move a little further North West to Nepal where Traidcraft is working with GPI (Get Paper Industries).

But before that you all need a very big THANK YOU – for supporting the Fair Necessitation's Appeal which raised £615,000 – more than double Traidcraft's target.

This will now be match funded by the UK Government and Traidcraft have already started work with smallholder tea growers in north-west Bangladesh which is an area with huge needs.

This money is a great boost for Traidcraft's developmental work and will bring life changing programmes to many smallholders and producers across the world – so watch this space....

Back to Nepal – an area devastated by the earthquakes of recent months and GPI, partners with Traidcraft, have not escaped lightly. Thankfully all their employees are safe but many have lost their homes and are living in temporary/makeshift accommodation. The factory is up-and-running again but poor supply routes and availability of raw materials is greatly hampering production. They are receiving tremendous help as these few extracts from their Facebook page (Get Paper Industry) shows: -

We survived !!!!

All our producers and team of GWP managed to survive the massive earthquake, which shocked Nepal for more than 100 times, took thousands of lives and destroyed more than 300,000 houses.

At that crisis period, concerns and support from our friends and well wishers provided strength to survive. We are grateful!!!!

Trying to move forward !

We have now started working again after the second shock. It helps to bring our producers back from depression. We expect to operate in full swing soon. We are grateful to all our partners, friends and well wishers for their support and concerns during the period of crisis, which we hope is over now !!!!.

Tents and Blankets to the Earthquake Affected Producers

Tents and blankets received from The Body Shop India, have become significant support to our producers, who are living in open fields due to the destruction of their houses by recent earthquakes. As the rainy season has started, this gift has become more meaningful to our 240 producers and their families. They are very happy to receive this support from The Body Shop and have extended their sincere thanks.

These comments just go to show how interwoven the global society is – we, in Hornsea, purchase from and support Traidcraft - who support GPT (and many others) - who support their workers and producers and together we help each other to survive and flourish. It makes buying those 'special gifts' or 'necessities' far more worthwhile!

Talking of which – I have just ordered some bamboo scarves – due in mid October from Mahaguti

*For that perfect gift, look no further than our beautiful handmade scarves from our producer **Mahaguti in Nepal**.*

The ladies here make these beautiful soft bamboo scarves. The whole of the manufacturing process is completed here, from weaving, hand dyeing, sewing & finishing. The group provides employment to 35 workers and 95% of them are women. These scarves come in 4 colours and are exclusive to you in a range of 4 colours. Blue, Aqua, Magenta & Lavender. (RRP £20 – on sale for £15). This will help to give some security in such turbulent times – so think about this for Christmas, please.

>>>>> **August, continued overleaf from page 24**

Saturday 22 10 a.m. to 3 p.m. FRSC Local Produce Show
and Living Well Café
9.30 to 1.30 Local Market in Cinema St

Events in September

Wednesday 2 2 p.m. Friendship Hour:
Canine Partners

Friday 4 7 p.m. Fashion Show

Sunday 6 2 p.m. Beverley Brass Band in Memorial Gdns

Tuesday 8 3 p.m. Singing at Stuart House

Wednesday 9 7.30 p.m. Elders' Meeting

Saturday 12 10 a.m. to 1 p.m. Beach Party

Monday 14 2.30 p.m. Singing at The Promenade

Friday 11 12 noon new iPad series of classes
2.30 p.m. Pastoral Visitors meet at Church

Wednesday 16 2 p.m. Friendship Hour:
Mrs. Marion Betts 'Harvest'

Sunday 20 11.45 a.m. 'Service Plus'
Church Meeting after worship

Thursday 24 2 p.m. Singing at Summercourt Hall

Saturday 26 10 a.m. to 3 p.m. Living Well Café
with musical interlude
9.30 to 1.30 Local Market Day in Cinema Street

And into October

Saturday 3 Elders' Day

October 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 10 September**. Issue available in Church on Sunday 4th October. Also online at hornseaurc.org.uk

Please give your material to Sarah or Jane or e mail to jane.martin303@btinternet.com or sarah.darlington538@gmail.com

Worship

August

- SUNDAY** **2** 10.30 a.m. Quarterly Joint Service at Methodist Church: Rev. Keith Himsworth
NO morning worship in our Church
- 9** 10.30 a.m. Rev. Max Moore: Communion
- 16** 10.30 a.m. Rev. Jamie Kissack
- 23** 10.30 a.m. Rev. Jamie Kissack
- 30** 10.30 a.m. Rev. Jamie Kissack
- There will be no evening worship in August

September

- SUNDAY** **6** 10.30 a.m. Elders' Service
6.30 p.m. Rev. Jamie Kissack: Communion
- 13** Harvest Festival
10.30 a.m. Rev. Jamie Kissack: All Age Communion
- 20** 10.30 a.m. Rev. Jamie Kissack: Service Plus
- 27** Back to Church Sunday
10.30 a.m. Rev. Jamie Kissack
- Other Sunday evenings at 6.30 p.m. Prayer and Praise

And into October

- SUNDAY** **4** 10.30 a.m. Rev. Jamie Kissack
6.30 p.m. Rev. Jamie Kissack: Communion

Events in August

- Wednesday **5** 2 p.m. Friendship Hour: Rev. Robert Amos
Behind the Scenes
- Friday **14** 10 a.m. to 3 p.m. Keep a Girl in School
- And Saturday** **15** 10 a.m. to 3 p.m. Ugandan Project Sale
- Saturday **15** 3 p.m. to 5 p.m. Afternoon Tea at
16, Draycott Avenue
- Wednesday **19** 2 p.m. Friendship Hour:
Mr. Frank Taylor: Journey of a Lifetime

<<<<August - continued on page 23