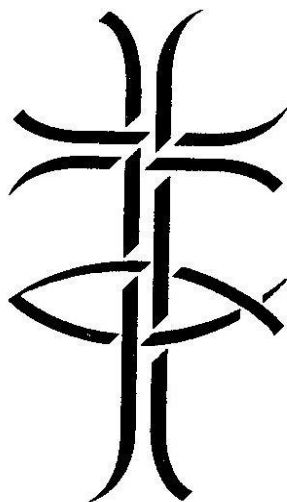


# Hornsea United Reformed Church



Minister:  
Secretary:  
Treasurer:

Rev. Jamie Kissack, 12, St. Nicholas Drive  
Mrs. Kathy Webb, 43, New Road  
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**Facebook**

**December 2015/January 2016**



very welcoming and friendly, We have become involved with some of the many activities taking place at the Church.

Bill has done well getting his allotment up and running, we have already had some of his produce. He has sown some fruit trees (his orchard) and our daughter in law has persuaded him to have a wild flower garden to encourage the bees.

I am keeping busy by volunteering at Church and at the local school. I also enjoy going out and about to places we used to know when we were here before. We have joined a walking group so that we shall learn some new walks in the forest.

Although we were sorry to leave Hornsea and the friends and family we have in Yorkshire we feel that it was the right time to move.

We would like to wish you all a Happy Christmas and a Peaceful New Year.

God bless

Barbara and Bill.

**Thank you from Beruda**

**Sarah Darlington**

Thank you all so much for supporting the BERUDA BRUNCH event on Saturday, 7<sup>th</sup> November, 2015.

Despite the rain, the power cut that lasted all day and the low number of visitors braving the weather we managed to raise £588.00!

The heroes in the kitchen working without electricity showed true British grit and determination and managed to find truly ingenious ways making hot drinks and keeping the bacon/sausage/egg rolls coming.

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**The Minister writes...**

Dear Friends,

As I write, it is not even Advent. Even so, conversations have already turned to Christmas preparations. There is nothing new in that! Many of those conversations are necessarily focused on family and friends, and what I would call an 'inward perspective'. There is nothing wrong with that, and if we experience this season as one in which we treasure and nurture our relationships with our nearest and dearest we will have spent it well. So much of our Christmas celebration is about 'tradition', and to reinforcing those things that help to make us feel safe and secure.

As the season of Advent dawns, we are invited to reflect on how we prepare – both for the birth of Jesus, and for our season of celebration. It would be worth reminding ourselves that the Christmas story itself is far from cosy and inward-looking. One way to describe the story is of a family who are made refugees twice over. First, Mary and Joseph are forced to leave their home town because of the imperial bureaucracy which demands that a census is taken. Then second, they are forced to flee in fear for their lives by a tyrannical king who will do anything to remove the threat of a rival to his rule.

At the end of a year in which a refugee crisis has dominated European news we would do well to keep our eyes fixed on the wider picture, to use this time to reflect on the challenges we all face in such an uncertain world, and to ponder deeply on how we could and should respond. Prayerfully reading the letter on the next page would be a start, as Christian Aid is one of the key ways in which we as a church are helped to look outward and act in God's name to bring peace and justice to this troubled world.

Yours in Christ,

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

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## Christian Aid - SOS

There has been a Christian Aid group in the Hornsea area for many years and we have collected many thousands of pounds over the time of its existence which has helped the many of the poorest nations throughout the world.

This year we raised over £2,700 during Christian Aid Week, including money from Aldbrough, Leven and Brandesburton. Besides this more money was raised through coffee mornings and a concert. Thank you so much to those who have worked on the committee or organised collections in the villages... and of course to all those brave souls who delivered and collected the envelopes. Well done indeed!

Sadly, this will probably be the last year that the group will be in existence. The committee members are having to resign due to a number of causes... ill health, lack of stamina or other commitments, and cannot carry on. We can assure you we are unhappy to give up but we really need new blood and people with more energy and drive.

Please, please look out for some strong, enthusiastic folk who would be willing to take up the gauntlet and form a new committee and take it on. We are very happy to help and guide a new group until it is established and can stand on its own feet.

We will wait until 10th January 2016 before finally disbanding, but if there is no response by then, regretfully, this Christian Aid Group will be forced to close down.

Please contact us if you can offer any help.

Keith Robinson            Honorary Chairman  
Judy Robinson            Collection Organiser

Tel: (01964) 534456  
Email: keith.robinson@phonecoop.coop

Those running the stalls were a determined team as well, putting on their coats (as the heating was not working) and peering into the gloom and assuring people whatever they were buying was a bargain even if they could not see what it was!!

Unfortunately the visual presentation of the project was not possible but all the pictures have now been placed onto a memory stick and with a bit of techno magic from Jamie we will be holding a **Film Afternoon on Saturday 16<sup>th</sup> January at 2pm.**

With the fund raising events held over the past months which included Colour Analysis, Table Top Sale, donations, and sale of clothing, there was already £422 in the kitty.

So, the bottom line financially is that we have sent £1,010 out to BERUDA this week which makes the total for 2015 raised and sent by HURC an amazing £2,000.

This gift which will be received during the Advent Season will surely bring the Light of the World into so many lives.

Thank you all so very much for your help, support and encouragement in making such a huge difference to so many people.

## News from the FRSC

### June Barton

It was wonderful to see so many chocoholics attending our Chocolate Afternoon on Saturday 17 October. All things chocolate were enjoyed particularly the Belgian Chocolate that flowed down the fountain and for some, who shall remain nameless, kept coming back for more.

No matter, for everyone thoroughly enjoyed the afternoon which helped us to raise £180.75. Thank you fellow chocoholics we must do it again soon!

The Table Top Sale on Saturday 24 October was reasonably well attended with some stalls doing considerably better than others. Whether it was the weather, too many other events on that day or the time of year, but our takings were down on last year. However, £274 is still worth the effort and most welcome for a day's work.

Don't forget **Carol Singing** on **Saturday 12<sup>th</sup> December** in Newbegin, near the new shops, and **Saturday 19<sup>th</sup>** joining with Churches Together outside the Methodist Church (close to Hornsea's Advent Calendar).

Events for 2016 will be announced very soon, but the first date for your diary is **Saturday 9 January for the New Year Party 3.00- 6.00pm** when we will all have the chance to enjoy a relaxed atmosphere, each other's company, some home grown entertainment and our communal tea party.

**Winter Lunches** have proved to be most welcome so once again we shall be serving homemade soup and a roll on **Saturday 30 January; Saturday 27 February and Saturday 26 March from 12 noon to 1.30pm**. You must admit hot soup and a roll for £3.50 plus a little extra for dessert is jolly good bargain!

### **Watoto**

#### **Mandy Hood**

There will be **An Evening with Shirley Crawford**  
On **Tuesday 8th December at 7pm.**  
Meeting in Church, refreshments in hall

It's been eight years since Katie Hood started volunteering with Watoto in Uganda.

And it's been eight years of fund raising.

Every year we have raised over £2,000.

And every year the United Reformed Church Family has supported the event.

Our fund raising efforts have helped the different projects Watoto Overseas. Baby Watoto, special needs children, and 'Keep a Girl in School' to name a few.

This year, for the first time we were able to send Shirley Crawford £1,000 towards the new "Bless a child foundation" home in Gulu, Northern Uganda. The doors are open for children suffering from cancer. The children and a member of their family will receive free accommodation, food and transport to and from the local hospital where they receive their chemotherapy. Also loads of love, prayer, fun, cuddles and lots more love.

Please make a special effort to come along to the church on Tuesday 8th December, meet Shirley and listen to her amazing stories about her work with the children of Uganda, and find out how our fund raising efforts have been put to good use.

Any one needing transport, please give me a call on 533469  
Refreshments will be available all evening Admission is free.

## Carols in Church

As well as our own carols through the course of Advent and Christmas Worship we are happy to welcome students both from Hornsea Primary School and Eastgate School. They will be holding Carol Services on our premises before the end of term. We wish them all and their families every blessing this Christmas.

### December Dates for Singing In the Residential Homes are

3.00 p.m.	Tuesday 8 <sup>th</sup> December	Stuart House
2.00 pm	Thursday 10 <sup>th</sup> December	Summertime Hall
2.30 pm	Monday 14 <sup>th</sup> December	The Promenade



**Advent and Christmas with Hornsea URC**

(you can read details of all these events throughout the newsletter)

**Sunday 29 November**  
**11 45 after morning worship**  
***unveiling of Hornsea's Second Advent calendar in***  
***Methodist Church Garden***

\* \* \* \* \*

**Through to Saturday 12<sup>th</sup> December**  
***Post your cards in Hornsea URC Delivery Service***

\* \* \* \* \*

**Saturday 5 December**  
***10 a.m. to 1 p.m. Bethlehem Bound***

\* \* \* \* \*

**Are you watching the Advent Calendar each day?**

\* \* \* \* \*

**Have you posted all your Hornsea cards**  
**in Hornsea URC Delivery Service boxes?**  
**(Last post Saturday 12 December)**

\* \* \* \* \*

**Have you sent one card to all of us at Hornsea URC?**

\* \* \* \* \*

**Saturday 12 December**  
***10 am to 11.30 am. Carols in Newbegin (near new shops)***  
***Last day for posting for Hornsea URC Delivery Service***

**Sunday 13 December**  
***4 p.m. to 6 pm Junior Church Party***

**Friday 18 December**  
***4 pm - 6 pm Christingle Making***  
***Young People's Sleepover***

\* \* \* \* \*

**Saturday 19 December**  
**10 a.m. – 11.30 am Carols with Churches Together**  
**outside the Methodist Church**

\* \* \* \* \*

**Sunday 20 December**  
**10.30 am Christingle Service**  
**6.30 p.m. Civic Service in our Church**

\* \* \* \* \*

**Wednesday 23 December**  
**10 am to noon Nativity Rehearsal**

\* \* \* \* \*

**Christmas Eve**  
**4 pm Nativity**  
**11.30 pm Midnight Communion at the Methodist Church**

\* \* \* \* \*

**Christmas Day**  
**10 am (note the time) Family Worship**

**Visit Hornsea's Advent calendar each day**  
**to see what is 'behind the door'**

**The Season's Greetings to all our readers**

**A SEASONAL CONCERT**

The Hornsea Choir will be performing a concert in aid of Marie Curie  
In the United Reformed Church on

**Saturday 12 December at 7.p.m.**

The programme will include Hornsea County Infant School Singers  
and various solo items from individual Choir members

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## Sunday 6<sup>th</sup> December - Luke 3.1-6

Luke has already introduced 'John son of Zechariah' as a member of a working priest's family with links to Jesus' family. Here he is careful to locate him in the politics that shaped his world. The date is vague (between AD 26 and 29), as are the territories over which these men ruled. What matters for Luke is to paint his picture on as broad a canvas as possible. John may have been an obscure provincial prophet, but his appeal is universal.

Notice where the 'word of God' speaks into this world: not in a royal palace or temple, but 'the wilderness'. We are not given any further details, but the significance of this place is more than geographical. The wilderness is a place with strong resonances in the story of Israel. God's covenant is forged with a wilderness people, wandering between the lands of slavery and promise. Hosea, the eighth-century BC prophet, sees the wilderness as a place that lies beyond the corruption and violence of his world, where God will 'speak tenderly' to his people as he seeks to rekindle their first love. A prophet from the exile in Babylon sees a different wilderness as a place to prepare for God's coming to liberate his people. The wilderness, then, is a place between captivity and fulfilment, a liminal 'neither here nor there' location that evokes memories and hopes. John's vocation is to prepare the way of the Lord by preparing the people of the Lord for God's all-embracing salvation.

John was not the only advocate of baptism in his day. The monastic community at Qumran, not far away in the desert on the northern shores of the Dead Sea, also used ritual washing to symbolise the desire for purity. In John's preaching, baptism was no empty gesture but a sign of 'repentance'. Christian baptismal liturgies give the impression that the primary movement in repentance is away from sin. John's wilderness ministry suggests an alternative. Certainly there are obstacles to be removed, as the images in verse 5 make clear. But if the wilderness is a place of encounter with God, repentance has the vision of God at its heart. To borrow words from Welsh poet RS Thomas, 'it is the turning aside like Moses to the miracle of the lit bush'. Only by turning towards God can we really see where the debris and the dross lie.

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### Sunday 13<sup>th</sup> December: Luke 3.7-18

Only Matthew and Luke say much about the content of John the Baptist's preaching. His vision of the moral basis of God's future is broad-brush, in sharp contrast to other contemporary renewal movements (e.g. the Pharisees and the Essenes) who applied the law of Moses to the fine details of everyday life. The aristocratic Sadducees, from whom the high priestly elites were drawn, offered another alternative in their Temple-centred compromise: 'Rome appoints the high priest, and we govern Jerusalem and Judea, as long as we maintain law and order and pay the imperial taxes.' At the other end of the spectrum lay the revolutionaries, largely subdued at this time, but willing to use violence to cleanse their land of foreign impurity. It is significant that Jesus was drawn to John rather than the alternatives, and held him in high regard as the prophet at the turning point of the ages. Their ministries may have differed in style and emphasis, but they were both children of wisdom.

The crowds' 'What then should we do?' is like a chorus that draws out John's teaching. His message can be summed up in the title of John V. Taylor's acclaimed book from the dawn of the environmental era: 'enough is enough' ( Further resources). Enough coats, enough food, enough money. What is not enough, in John's eyes, is a blood-based understanding of being children of Abraham which implies that our race and ancestry make 'us' more deserving than 'them'. For John it is repentance and its fruits – embracing God's future and the renewal this brings – that give Abraham's family its DNA.

John's uncompromising tone shows that he has no intention of soft-soaping his audience. Strong shades of judgement inform his expectation of the coming 'more powerful' one: 'fire' is an image of purification, like the refiner in Malachi 3.2, while the 'winnowing fork' separates the wheat from the chaff. Judgement is not entirely absent from Jesus' preaching, but his emphasis lies more on the hoped-for future of God's blessing starting to take shape in and around him. Does this difference between wisdom's children account for John's later crisis of faith?

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### Sunday 20<sup>th</sup> December: Luke 1.39-55

Luke, the great storyteller, weaves stories together. First those of Mary and Elizabeth, related by blood – though we are not sure how – but more importantly as recipients of God’s creative grace. Then, Mary is linked with Samuel’s mother Hannah, whose song (1 Samuel 2.1-10) provides the template for Mary’s *Magnificat*. Finally, and more profoundly, there is the interweaving of human and divine stories.

The human story builds on the family connections between women at the opposite ends of the fertility scale, with common elements of surprise at something so unexpected. Both experience shame, though for different reasons. They have time to reflect as they wait for birth. Their joy when they meet proves infectious. The divine story tells of God’s initiative in the fulfilment of ancient promises. Notice the movement of Elizabeth’s unborn child: not just a foetal kick but a leap for joy. We may see it acting as a bridge between human and divine stories. The same Spirit that overshadowed Mary now fills Elizabeth too. It inspires her greeting and blessing, and speaks in her child’s inarticulate gesture.

Mary’s *Magnificat* introduces themes that will become more familiar as the Gospel unfolds. She sees a new world dawning in the child she is carrying, as does the old man Zechariah when his son is eventually named. The first light of God’s future calls time on business-as-usual ways of running the world that favour the well thought of, the well endowed and the well fed. Now pride of place belongs with those who are starved of hope. What does it mean to sing Mary’s song, and to dignify it, as we do, with such beautiful music in such hallowed settings?

Mary, Elizabeth and Zechariah speak as prophets, and like Micah, their words are controversial. They are examples of the *Magnificat*’s promise to lift up the lowly, and the visitation scene anticipates Pentecost, when daughters, as well as sons, prophesy, and old men dream dreams (Acts 2.17). Sadly there is no place for Elizabeth or Zechariah in most nativity plays. As we eavesdrop on the women’s conversation, and the Spirit-inspired responses of the men in Elizabeth’s life, we are left wondering what it means to hear the voice of God through them.

### **Sunday 27<sup>th</sup> December: Luke 2.41-52**

Passover was one of the great pilgrim feasts. At the age of twelve, Jesus was at the point of transition between childhood and adulthood, when Jewish boys moved from the private, family world dominated by women, into the public world ruled by men. Jesus and his parents would have travelled with a party of pilgrims, for reasons of safety as well as solidarity. Losing Jesus would have reflected badly on Joseph, as a man who could not control his family. Returning to Jerusalem and searching for Jesus would have meant leaving the safety of the pilgrim company.

It is important to guard against reading this account from a modern perspective. Jesus is not a precocious adolescent. In its own setting, the story shows him beginning to be at home in the public, male-dominated environment of the Temple and its teaching ministry. His remark to his mother in verse 49 shows him starting to break out of her domestic domain, without leaving it behind entirely. The story shows him developing normally, already beginning to distance himself from his biological family, and learning as others do.

It is surely significant that Jesus grows spiritually in ways that would be recognised by his peers: from his parents and community, by taking part in pilgrimages and presumably other traditional observances, and through conversation with the teachers in the Temple. Here is an example of the way Luke tells the human story of Jesus. Unlike those later writers who emphasised the fabulous and fantastic, he has no interest in highlighting Jesus' divinity at the expense of his humanity. Mary is left with a lot to think about. Her presence among the community of disciples in Jerusalem in the days before Pentecost (Acts 1.14) suggests that hers was a long and challenging pilgrimage of learning. Her travels to Bethlehem and Jerusalem invite us to see our Christmas celebrations as a starting point rather than a destination, reminding us that the story of Jesus only finds its promise fulfilled when its ending becomes a new beginning.

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## **Sunday 3<sup>rd</sup> January: Matthew 2.1-12**

The account of the journey of the magi opens with the phrase 'In the time of King Herod'. Immediately we are alerted to the dynamics of power at work here – there are competing claims concerning who is the 'King of the Jews'. Herod accepts the sign of the star and the accuracy of the biblical prophecy about Bethlehem, but has no intention of submitting to God's purposes. The magi assume that 'the King of the Jews' will be found in the royal palace in Jerusalem. This expectation means that they inadvertently bring danger close to the newborn king.

The magi themselves are also often referred to as 'kings', although there is nothing in this passage that confirms this – 'magi' simply means 'wise men'. The Greek term is probably derived from Old Persian, with roots in the word for the priestly caste of Zoroastrianism. So where did the idea of 'kings' come from? Lectionary links such as Isaiah 60.3 and Psalm 72.10 may have encouraged the idea that the magi were royal.

How does this familiar passage change if we put aside the notion of royalty? If our lectionary were constructed differently, and picked up other Old Testament links (e.g. Song of Solomon 3.6; 4.6), we would see this journey more as an intimate religious quest, one that makes the travellers vulnerable and even foolish, rather than as a diplomatic mission from the royal courts of the Gentiles.

## **Sunday 10<sup>th</sup> January: Luke 3.15-17,21-22**

The story of the baptism of Jesus appears in all four Gospels. It can feel so familiar that we do not read it as particularly controversial or surprising, but it is both. The status of John the Baptist was much more ambiguous at the time of the New Testament than it is now. We are clear that John the Baptist was the forerunner of Jesus, but at the time many thought that he was the Messiah himself.

When John the Baptist speaks of the coming ministry of Jesus, he brings together actions of blessing and of judgement (baptising with the Holy Spirit and with fire) as if they are a single event. His image of Jesus is the one whose 'winnowing-fork is in his hand' – in other words, who has come to bring the harvest of judgement, the conclusion of all

things. It is perhaps this foreshortening of theological perspective that makes John the Baptist later begin to wonder if Jesus really is 'the One who is to come', since judgement and the winding up of history is not evident in his ministry. John sees salvation and judgement bound up together, whereas Christian tradition has come to understand them as different phases in the ministry of Christ, the first belonging to his earthly life and the second coming to completion only at the end of time.

Luke's account of the baptism of Christ is less dramatic than Mark's. Mark has the heavens 'torn open', whereas Luke uses a passive verb to say that 'the heaven was opened'. Luke stresses that the Holy Spirit appeared 'in bodily form as a dove', whereas Matthew and Mark simply report that the Holy Spirit descended 'as a dove' (which could be a description of movement rather than shape). Luke implies that you had to be watching carefully to see this supernatural moment within the apparent flight of a bird. The words of God come to Jesus as an affirmation, not of what he has done or will do, but of who he is, the beloved. Jesus begins his ministry with his shirt off, in silent prayer, identifying with the people he has come to serve and save.

### **Sunday 17<sup>th</sup> January: John 2.1-11**

The concept of 'honour' (and the ways that it is gained or lost) was much more prominent in the first-century Middle East than it is in Britain today. Thus not having enough wine at a wedding would be much more than an inconvenience or an embarrassment (as it might be in today's context), it would be a disaster. If the family were unable to meet the obligations of hospitality, this would be permanently shaming and would lower their standing in the community, and perhaps change their status, and that of the couple getting married, for ever. It is against the backdrop of this honour/shame culture that Mary requests the help of Jesus on the family's behalf.

At one level, it is a story about Jesus' compassion for a family in trouble and his willingness to change his plans to help them (performing a miracle even though his 'hour had not yet come'). It is an affirmation of his concern for the details of everyday life. It also gives an interesting window into Jesus' relationship with his mother: does she force his



hand here? But behind this human drama the writer of John's Gospel sees an even deeper significance. He begins his account, 'On the third day', and any mention of 'the third day' resonates with the story of the resurrection. The water that turns into wine is drawn from the jars intended for the Jewish rites of purification, and so from the rites of purification comes the flowing new wine of the kingdom. This is a miracle that speaks of joy and celebration, and hints at the messianic banquet to come, the banquet when the Messiah will invite people from all over the world, and through all history, to sit down with him in heaven. The wine that flows offers not just cleansing according to the law, but fulfilment through the splendour and generosity of God's love. This wine is of the very best and so, for those with eyes to see, this is the first sign performed by Jesus when he revealed his glory.

### **Sunday 24<sup>th</sup> January: Luke 4.14-21**

We do not know exact details about synagogue worship at the time of Jesus, but several points are worth noting. Probably a number of men read from the scrolls of the Scriptures during public worship on the Sabbath; this would begin with the synagogue leader, who would be followed by perhaps as many as six other members of the congregation. We do not know whether a fixed lectionary was followed, or whether the reader could make a choice of the passage.

Note that 'the scroll of the prophet Isaiah' was given to Jesus, so the book, at least, was already prescribed. The Law and the Prophets were to be read while standing. A prayer would probably have been recited before the reading began. Preaching and teaching was done sitting down.

The words that Jesus reads from Isaiah do not all come from one passage, but contain elements of three. There are several ways of understanding this: one is that Luke has conflated these different 'servant' passages. Another is that scriptural quotations in the New Testament often do not correspond exactly with our Old Testament, especially when they are from the Greek translation of the Old Testament, the Septuagint. A third point to be considered is that it may have been permissible for someone reading from the Prophets to skip around and combine different passages into one reading.

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Luke's Gospel is sometimes seen as establishment-oriented, but here Luke presents Jesus proclaiming a description of himself with both social and political implications. It carries an echo of the Magnificat: 'he has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things and sent the rich away empty'. This is a gospel message not just for individuals but for communities. It addresses not only interior spiritual problems but issues of justice. To let the 'oppressed go free' and to 'bring good news to the poor' involve changing the structures of power and of economics.

### **Sunday 31<sup>st</sup> January: Luke 4.21-30**

In Luke's account of Jesus' preaching at the Nazareth Synagogue, the congregation are pleased at first by the gracious words spoken by one of their own. It is only when Jesus gets deeper into the theme of his sermon that they become angry, and then enraged and violent in a way far beyond the description of 'unbelief' in Matthew.

What provokes this furious change? First, Jesus makes it clear that he is not going to perform miracles to order – he pictures the people saying to him, 'Do here also in your home town the things that we have heard you did at Capernaum'. Knowing him, even from boyhood, does not give the people of Nazareth the right to tell Jesus what to do, or to keep him as their pet prophet.

Second, Jesus refers to two Old Testament stories, the widow at Zarephath and the healing of Naaman the Syrian. Not only were both of these Gentiles, but the stories occur in the ministries of Elijah and Elisha, when the people of God were under judgement from God for the way that the land was governed. By using these examples, Jesus is drawing attention to the fact that God sometimes favours Gentiles, and that a true prophet goes where the Spirit directs, and so does not hand out favours to family and friends. Jesus implies that the people of his own day are living under the same threat of judgement as those who lived in the time of Ahab and Jezebel, and may not be God's choice for miracles or blessings. The people are so enraged that they plan to execute him. It is typical of Luke's depiction of Jesus that, like a calm and authoritative hero, Jesus 'passed through the midst of them'.

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## Hornsea's Giant Advent Calendar

The 2016 Advent Calendar is now in full view in the Methodist Garden, reminding us day by day of the blessings of our community and with gratitude we pray during Advent for the lives of all our townsfolk. Do go and look, and introduce your neighbours to it too.

## Personal Greetings

I'm sure by now you're well organised, busy writing your Christmas cards.

Don't forget to write a special one with love for our Church Family, which can be displayed on our postcard board alongside those from friends to you. Delivery to Church is, of course, free, and if you want to leave a small donation in lieu of the costs of cards and postage you would have spent circulating your friends individually, that can be left in the container provided and will be given to Hornsea Cottage Hospital League of Friends.

Meanwhile we have a smart new deep red post box in Church, awaiting all the rest of the cards you have written to Hornsea addresses. These will be delivered for you for only 25 p per card (but none outside the town boundary please.) There are further boxes at the Beach Hut Café by the traffic lights, and Whittle's Chemist. Last posting date Saturday 12<sup>th</sup> December, our postmistress, Jackie Bradley says, and anyone who likes a walk will be welcomed to help with delivery. Just speak to Jackie.

## The Night-Shift

You will see this in the Diary for 18<sup>th</sup>-19<sup>th</sup> December. By way of explanation, the young people of our Church will have a sleepover to celebrate the approaching festivities. They seem to have persuaded the required number of adults to join them! Well done!

**A Special Happy Christmas** to a group of our friends who live alone who will enjoy Christmas lunch together on Christmas Day, thanks to the Rutherford/Barrett families. Thank you to the cooks and waiters on behalf of us all

**We start - with the redecoration of the Church!**

What will happen in Church .....

Church Life will continue as usual up to and including the weekend of 23/24 January, when on Saturday Evening Hornsea Music Society will host a concert with Mike Leigh (bass) and Frank James (Piano)

Sunday Morning Worship will be led by Jamie, but there will be no Prayer and Prayer during these dark evenings in January.

On Monday morning 25<sup>th</sup> January, the decorators will begin work, and we hope they will finish in three weeks, but four have been allowed in case of unforeseen problems

The Church and Hall will be available for the following Music Society Concert on Saturday 20<sup>th</sup> and for Worship on Sunday 21<sup>st</sup> February

But the carpet will be laid during the week of 22<sup>nd</sup> to 26<sup>th</sup> February, when the Church will again be 'out of bounds'.

Do have a word with a member of the Property Committee: Margaret K, Jamie or Denise if you want to know more .....

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## What will we do during the decorating?

From Monday 25 January to Sunday evening 14<sup>th</sup> February the Church will be 'out of bounds'

BUT

The hall, kitchen, loos etc will be busy with most usual meetings

Tuesdays	Open House Faith and Fellowship
Wednesdays	Living Well Elders (10 February)
Thursdays	(cosy) Coffee mornings - lots of coffee tables and no stalls
Fridays	iPads Pilots
Saturday 30	Winter Lunch at 1 p.m.

And WORSHIP at 10.30 for the Sundays 31<sup>st</sup> January and 7<sup>th</sup> and 14<sup>th</sup> February with our friends at the Methodist Church. Prayer and Praise will resume in Church Hall on Sunday 14<sup>th</sup> February and we return to our Church for Morning Worship on Sunday 21<sup>st</sup> February

<p><b>BERUDA FILM AFTERNOON</b></p>
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<p>Saturday 16<sup>th</sup> January, 2-3pm</p>
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<p>In the Church Hall</p>
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**Church Flowers****Ann Jordan**

The rota for Church Flowers for 2016 is now up on the small notice board in the Church Hall. If you have a special date when you would like to have flowers in Church, please put your name next to the date. Our flowers go out to people at the beginning of the week and I know people are happy to receive them.

So you can buy and arrange your own flowers, or if you prefer, I can collect the money from you, and then either Mandy, Heather, Margaret W or myself could arrange them for you.

I would once again like to say a big 'thank you' to Mandy, Heather and Margaret for helping me with the flowers, and also for decorating the Church at Easter, Harvest and Christmas. A lot of work goes into the displays and I'm sure you will agree the Church always looks lovely, and contributes to our worship.

Thank you to everyone who joins the Flower Rota. If anyone would like to join us in the Flower Arranging team, you would be most welcome, just have a word with me.

**Prayer Network - December 2015 – January 2016**

A Peaceful Christmas and New Year

Our Church Refurbishment

Primary Schools

Education of Children and Young People

Week of Prayer for Christian Unity

## Salt of The Earth

The Week of Prayer for Christian Unity (WPCU) is prepared each year for world-wide use by a different country, and often celebrated between 18<sup>th</sup> and 25<sup>th</sup> January – the Octave of St. Peter and St. Paul. Others choose to use it around Pentecost, or some other time which is appropriate to the local ecumenical situation.

The celebration for 2016 will be based upon material produced by the Christians of Latvia, and appropriately adapted for use in Britain and Ireland. In Hornsea, we will hold short daily morning meditations for the New Year, and probably during the summer we will hold a United Service for the churches of Hornsea and the villages.

There are Roman Catholic, Protestant and Orthodox Christians among the traditions in Latvia with no one tradition being dominant. So each day one of the communities will seek to reflect on the theme in the context of the experience of their Christian work there.

The inspiration for the material is based on 1Peter 2 verses 9 and 10, encouraging the newly baptised to live holy lives – with the overview of those most powerful of metaphors in the New Testament, those of Salt and Light.

We have to go to press before Christmas, whilst the Churches Together Committee is still drawing up the list of venues. Each of our Hornsea churches will be used, meeting at 9 a.m. for half an hour, and with a short time of fellowship afterwards for those who have chance to stay. Each session will be led by someone of another denomination.

A leaflet with full details will be available in Church early in January, and we will try and get the details on the website.

**STOP PRESS:** We heard today that the diligence of our kitchen staff has earned our Church a 5 star food hygiene rating from the Food Standards' Agency Well Done, everyone.

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### An Annual Review

Our Annual General Meeting will be a little later this year, on Sunday 13 March. As usual there will be a printed booklet available with the story of Hornsea URC 2015, which we also hope to produce online.

In order for this to be completed, will all those who lead groups, generally organise things, or just know they always write a contribution for the booklet, please let me have your writing during January, and most certainly for Sunday 14 February. For those using email, the address is [jane.martin303@btinternet.com](mailto:jane.martin303@btinternet.com). I look forward to hearing from you all.

### Show You Care with Traidcraft

#### Margaret Knapton

Traidcraft's Show you Care Campaign continues into the New Year, but before I tell you about the next step I would like to say a very big thank you to all who have placed orders from the catalogue this year, made their Christmas Cards charitable ones and bought fairly traded ingredients for their Christmas baking - here, in Hornsea, we are making a tangible difference to people in developing countries.

And so what is the next way to show we care?

It is a matter of fairness – not of economy but of human rights. Here is an excerpt from Traidcraft recently launched Justice Campaign :-

*Choked by gas pollution from a factory. Forced out of your home to make way for a plantation. Threatened with violence if you question what is going on. This is what is happening to some of the world's poorest and most vulnerable people because of the activities of some international companies. And sadly, some of these businesses are based here in the UK and benefiting from our finance and markets. We wouldn't find this acceptable – so why should people who are poor and have no voice? Yet at the moment, there is nothing in UK criminal law to stop this. Companies which turn a blind eye and fail to prevent serious harm through their business activities in other parts of the world cannot be held to account here.*



For example :-

*The people of Kankoyo, in Zambia's Copperbelt, live downwind of a huge copper smelting plant. Some houses are just a few hundred metres from the factory. Since 2000, the company which runs the plant has been majority owned by Glencore, listed on the London Stock Exchange. For years, the plant has belched out sulphur dioxide generated in the smelting process. Local people even have a word for the emissions – 'senta'.*

*In 2014, Glencore installed new equipment which it said captured 95% of sulphur dioxide emissions. But in Kankoyo, local residents tell a different story. As one woman says, 'We all started asking – when will the 'senta' stop? We were told it would stop but it hasn't stopped.' People say that every few weeks, sulphurous gas is released into the air – killing off plants, corroding iron roofs and filling the lungs of local people.*

This would not be allowed in this county so why is a British firm allowed to let it happen in another country?

The Government is reviewing the National Action Plan on Business and Human Rights. It's an opportunity to commit to using the law to stop irresponsible companies causing serious harm in developing countries. But Traidcraft is concerned it won't go far enough they say, "To ensure that the revised action plan delivers real change, the Prime Minister must take a leading role."

So what can we do? Firstly if you can, go to this website and find out more <http://www.traidcraft.co.uk/campaigns> and secondly write to Graham Stuart, our MP, urging him to ask David Cameron to take a leading role in this review. There is a sample letter on the next page:-

*Dear Graham Stuart MP,*

*I'm really concerned that some companies get away with things in developing countries which we just wouldn't accept here. Like the UK listed company that is releasing sulphurous gases from its copper smelting plant in Zambia, which leaves 7-year-old Bertha, who lives nearby, struggling to breathe.*

*Responsible companies have systems in place to make sure things like this don't happen. But at the moment, there is nothing in UK criminal law to hold those companies which don't act responsibly to account. This undermines good corporate behaviour and the reputation of British business.*

*The government is currently reviewing the National Action Plan on Business and Human Rights. This is an ideal opportunity to look at how we use the law to stop irresponsible companies causing serious harm in developing countries. The Prime Minister has said 'Poor business practice doesn't operate in a vacuum: it hurts the good.' Please write to him asking that he turns his words into action and takes a lead on the Action Plan's review.*

*You can find out more about the campaign and Bertha at [www.traidcraft.co.uk/justicecampaign](http://www.traidcraft.co.uk/justicecampaign)*

### **Hornsea Music Society**

**Mike Leigh (Bass)  
With Frank James (Piano)**

**Saturday 23<sup>rd</sup> January 7.30 p.m.**

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

### **January Dates for Singing In the Residential Homes are**

2.30pm	Monday 11 <sup>th</sup> January	The Promenade
3.00 p.m.	Tuesday 12 <sup>th</sup> January	Stuart House
2.00 pm	Thursday 14 <sup>th</sup> January	Summercourt Hall

### **The February Newsletter deadline is Friday 15<sup>th</sup> January.**

Please let Jane/Sarah have your items now or certainly by then or e mail them to [jane.martin303@btinternet.com](mailto:jane.martin303@btinternet.com) and/or [sarah.darlington538@gmail.com](mailto:sarah.darlington538@gmail.com). Thank you.

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## January

### SUNDAYS

- 3** 10.30 a.m. Rev. Steven Knapton  
6.30 p.m. No Evening Worship
- 10** 10.30 a.m. Rev. Jamie Kissack: Communion
- 17** 10.30 a.m. Rev. Jamie Kissack
- 24** 10.30 a.m. Rev. Jamie Kissack
- 31** 10.30 a.m. Rev. Jamie Kissack (This will be in  
the METHODIST CHURCH.  
Our Church closed for decorating)

**There will be NO evening worship in January**

### Coming in February ..

- 7** 10.30 a.m. Worship at the Methodist Church  
(Our Church closed for decorating)  
NO evening worship

### January Events

Saturday	9	3 p.m.	New Year Party
Monday	11	2.30 p.m.	Singing at the Promenade
Tuesday	12	1.30 p.m.	Bible Study at the Manse (1 of 5)
		3 p.m.	Singing at Stuart House
Wednesday	13	7.30 p.m.	Elders meet in the Church Hall
Thursday	14	2 p.m.	Singing at Summercourt Hall
		7.30 p.m.	Future of Christian Aid in Hornsea Meeting at 10, Northgate
Saturday	16	2-3pm	Beruda Film Afternoon
Tuesday	19	1.30 p.m.	Bible Study at the Manse (2 of 5)
Wednesday	20	1 p.m.	Friendship Hour Lunch
Tuesday	26	1.30 p.m.	Bible Study at the Manse (3 of 5)
Saturday	30	12 noon to 1.30 p.m.	Winter Lunch

### **Week of Prayer for Christian Unity is Sunday 18<sup>th</sup> to Sunday 25<sup>th</sup> January**

There will be daily meditations at 9 a.m. at different churches in the town each day. A detailed timetable will be available soon

**Worship**

	<b>SUNDAYS</b>	<b>6</b>	10.30 a.m. Rev. Jamie Kissack 6.30 p.m. Rev. Jamie Kissack:Communion
		<b>13</b>	10.30 a.m. Rev. Jamie Kissack:Communion
	<b>SUNDAY</b>	<b>20</b>	10.30 a.m. Rev. Jamie Kissack: Christingles 6.30 p.m. Civic Carol Service
<b>Christmas Eve</b>		<b>24</b>	<b>4 p.m.</b> Nativity <b>11.30 p.m</b> Joint Christmas Communion At the Methodist Church
<b>Christmas Day</b>			<b>10 a.m. note the time.</b> Rev. Jamie Kissack
<b>SUNDAY</b>	<b>27</b>		10.30 a.m. Rev. Jamie Kissack NO Prayer and Praise in December

**Events**

Tuesday	1	1.30 p.m. Bible Study at the Manse (2 <sup>nd</sup> of 4)
Friday	4	2.30 p.m. Pastoral Visitors meet at Church
Saturday	5	10 a.m. to 1 p.m. Bethlehem Bound family event
Tuesday	8	1.30 p.m. Bible Study at the Manse (3 <sup>rd</sup> of 4) 3 p.m. Singing at Stuart House 7 p.m. Watoto evening (see page )
Wednesday	9	7.30 p.m. Elders meet in the Church Hall
Thursday	10	2 p.m. Singing in Summercourt Hall
Saturday	12	10 a.m. to 11.30 a.m. Carol Singing in Newbegin Last Day for Hornsea URC Post Boxes
Sunday	13	4.p.m. to 6 p.m. Junior Church Party
Monday	14	2.30 p.m. Singing at The Promenade
Tuesday	15	1.30 p.m. Bible Study at the Manse (4 <sup>th</sup> of 4)
Friday	18	4 p.m. to 6 p.m. Christingle making
Friday	18 to Saturday	19 Night Shift
Saturday	19	10 a.m. to 11.30 a.m. Carol Singing with Churches Together outside the Methodist Church
Wednesday	23	10 a.m. to noon Nativity Rehearsal