

Hadleigh United Reformed Church with Monks Eleigh



Monthly Newsletter **January 2018**

The vision of Hadleigh URC is
to challenge the community to respond to God's love
as shown and taught by Jesus Christ.



www.hadleighurc.org.uk



Hadleigh United Reformed Church

2017 Newsletter No. 758

WORSHIP IN HADLEIGH

- Sun 7th – Morning Worship with Revd Paul Whittle
(Moderator of Eastern Synod)
- Sun 14th – Morning Worship with Communion and Covenant
Prayer
- Sun 21st – Morning Worship (note: no CTiH pulpit exchange)
(Extra Church Meeting afterwards to 1pm)

Sun 28th – Morning Worship

MONKS ELEIGH URC

Sun 28th – 3pm

An Extra Church Meeting: Sunday 21st: An Extra Church Meeting after the Sunday service on January 21st to explore the two main items on the agenda: furthering outreach ideas and deciding on our charitable giving for 2018.

Please could you let me have all items for the December 17 Newsletter by **Sunday 21st January**? Email to editor@hadleighurc.org.uk or post to 4 Canterbury Gardens, Hadleigh.

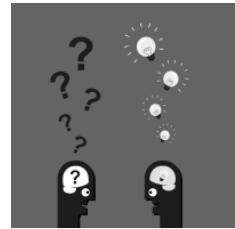


From the Minister

Happy New Year!

Lilly and I were talking the other day about how different the meaning and associations of animals in language can be. If you had a disastrous year in 2017 you might have said it was an absolute turkey. But if you used the word turkey in Armenian, people would think you've had far too much to drink *with* your turkey; it just sounds like nonsense.

In Armenian, if a child is being cute and cheeky you might call them a *shoon*. Literal translation is dog. Parents calling their children dogs in England are likely to get a visit from social services. The English equivalent is, of course, monkey. You call someone a chicken in English and you're insinuating that they're scared of doing something, but call them a *hav* in Armenian (i.e. chicken) and you're saying that they have zero memory. In other words, a chicken in Armenian is a goldfish in English! It's all very confusing isn't it?



But even amongst ourselves, in our own native languages, we can often talk about things and assume that we all mean the same thing when, in fact, we have quite different ideas in our heads. For the Jews in the time of Jesus, talk of the Messiah and 'the kingdom of God' would be a good example. Through the gospels, Jesus has to help the disciples think differently about power and authority and the reign of their coming king.

This year, I hope we will have the opportunity within our church community to consider what we mean and expect by three words: mission, Christian and prayer.

In recent months we have been thinking about how we might witness to our faith and what kind of outreach we might engage in. But when we talk about mission, people can have quite different ideas about

what it is. So, before we further explore our outreach ideas at the January Church Meeting (see notices), it's worth thinking about what we consider Christian mission to be. To get you started, I've included an article in this newsletter—some holiday reading for you!

Equally, the URC's renewed emphasis on 'living the life of Jesus today'—*Walking the Way*—will help us to rethink what it means to be a Christian. Revd Peter Ball will be with us on March 4th to lead Sunday worship and will stay on into the afternoon to engage with us on what *Walking the Way* might look like for us as individuals and a church.

And another need that has been noted in recent months by a number within the congregation is that there is a desire to grow in prayer. What does it mean to pray? What exactly are we doing when we pray? What can we expect? How should we do it? There are many questions. I hope that we can find ways of creating spaces for us all to grow not just in our thinking about prayer but in actually praying. At the end of the day, practical experience of it is the best kind of mentoring.

So, 2018 presents us as a church the opportunity to reconsider three quite fundamental aspects of our faith. I hope we'll make the most of it. It might give us butterflies or open up some cans of worms, but if we're busy bees about it then I'm sure it won't be a wild goose chase. I'm not even going to attempt to translate that one!

May you have a richly blessed 2018,

Bryn

"The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness."

Lamentations 3 22-23

Notices

Christ Church Sudbury

The Church will be holding its closing service at 3pm on Sunday 7th January. All welcome.

New year Tea

There will be a New Year Tea Party on Monday 15th January at 2:30pm in the Community Room. We especially hope that some of our friends who we've not seen for a while will be able to come. All are welcome. If you would like to attend RSVP to Claire Coster (01473 822850).

PLEASE NOTE: There will be no Pause for Prayer or Come in for Coffee on January 2nd

Do we want a presence at the Hadleigh Show this year?

For many years, our church has had a clear presence at the Hadleigh Show. Our tent has been a place of welcome and hospitality, a practical sharing of Christian love. But in the last couple of years the number of those willing or able to help from our congregation has taken a nose dive. So much so, that had we not been doing it as a joint initiative with the Baptists last year, we would not have been able to pull it off.

So, the question is: do we value this opportunity enough as a church to all get behind it in 2018? Tom is willing once again to head up the team. But there needs to be a team! Jobs include setting up the tent before and after the event, making cakes, serving teas and coffees, washing and drying up, chatting to people in the tent, facilitating a children's table/activities and the provision of any other resources that may help people think about the big questions in life.

If we want to have a tent in 2018 (Sat May 19th), then we need to book a stand by the end of January. To do that, we need to have an indication from the congregation that we can commit to doing it as a church. So, if you are available and would like to be involved in any way for any length of time, then please email tomjgordon@hotmail.com asap. Thank you!

Extra Church Meeting – Sunday 21st January

Due to the inclement weather on the day of December's Church Meeting very few people came and we covered just the essentials. We agreed to hold an extra Church Meeting after a Sunday service in January to explore the two main items on the agenda: furthering outreach ideas and deciding on our charitable giving for 2018. This will be on January 21st. Please plan to stay on after service. We'll be finished by 1pm.

Thank You Mervyn (and Gill)

At the Church Meeting in December, we acknowledged that Mervyn is stepping down from the Property Committee after many years of hard and fruitful work. We thanked him deeply for his instrumental role in renovations to the Church and Ansell Centre. And we also thanked Gill for all her support! Here's the happy couple:



Operation Christmas Child 2017 Our best ever Shoebox

Wow, what a fabulous result: 217. Our thanks to everyone. We have exceeded any of our previous number of boxes collected for the Operation Christmas Child campaign. What a lot of children these boxes will have impact on, thank you so much for making their lives brighter. We pray that each box will be a blessing & give a child joy in their heart & hope for their future.

Many thanks to all who have contributed in any way with the boxes, including those who support us from outside of the church family. So many people help in various ways to make this project successful, covering boxes, knitting items, sewing cloth bags, providing a wide variety of gifts, & donating money. Thank you for caring. Karen & I went to the induction meeting on 13th November at St John's church to be updated on processing procedures, we also found out that the boxes this year from our church will be going to Central Asia.

Christmas blessings,
Doreen & Hilary
www.operationchristmaschild.org.uk

Forgiveness

Isaiah 40:1-11 & Mark 1:1-8

Dry grass cannot take too much sun;
It scorches and burns.
But water, seeping in through parched roots,
Changes everything.
That same burning sun (which pulled the rain out of the oceans)
Creates growth and brings completeness.

Phil Wells

Mission... What Are We Talking About?

By Bryn Rickards

The following is an adapted version of an essay I wrote whilst studying at Westminster College (2013). It addresses the important issue of whether we are talking about different things when we talk about mission in church. Given that we are exploring outreach at the moment, it seemed like a good time to share it with you. It's a little longer than your average Newsletter article, but with it being 'holiday season', I thought you could do with some stimulation of the grey matter! For the academically minded, I would be happy to let you have the original with all its literature references.

The task of the essay was to discuss the quote—'If everything is mission, nothing is mission'—and relate it to the life and witness of a church known to me.

I. Mission: A Meaningless Word?

What is mission? Over the years, many have seen William Carey sailing off to India in the 1790s or James Hudson Taylor embarking for China in the 1850s as the epitome of 'mission'. And, certainly, the idea of mission as 'proclaiming the gospel in places that have never heard it' continues in many churches. But when David J Bosch wrote *Transforming Mission* in 1991, he proposed that a new way of looking at mission was emerging—a broader view. For him, it may be (among other things) interfaith dialogue, a quest for justice or simply "ministry by the whole people of God". Other sectors of the church have consciously chosen to use other words—the Catholics, for example, have tended to use 'evangelization'. And the confusion is made worse by the adoption of the word in the business sector, where no large company is without a 'mission statement' as part of its corporate strategy.

I could see the slipperiness of the word when I looked at how it was used in Plume Avenue United Reformed Church, Colchester. Its website proclaimed “our *mission* is to know Jesus and make him known” but there was also a tab entitled ‘*mission*’, listing only three ministries, and yet my personally conducted survey showed that the majority in the congregation viewed *all* of the church’s activities as *mission*. Such varied usage in just one local church raises the question of whether the word is at all meaningful. This was the concern of Bishop Stephen Neill back in the 1950s when he wrote “if everything is mission, nothing is mission”. So, what are the implications of defining mission too broadly or narrowly? And is there any hope of using the word in a meaningful way so that when we talk of mission we actually have in mind the same thing?

II. More is Less?

The root of the word mission is to do with sending. In recent theological literature, the broad view of mission is often tied to the concept of ‘the mission of God’ (the latin expression *missio Dei* has become something of a buzzword). It has been described as “the loving, relational nature of God and the outpouring of God’s Trinitarian self into the world”. The idea of the Father sending the Son and the Father and Son sending the Spirit has been extended to include the Trinity’s sending of the church into the world. Although one writer expresses it more concretely as “what the Christian community is sent to do”, it still sounds very vague. One theologian has attempted to pin this down to four aspects: proclamation, communion/fellowship, service and the struggle for justice and righteousness. In a similar vein, the Anglican Communion had its own stab at nailing things down to ‘five marks of mission’:

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service

4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

This seems a fairly comprehensive 'job description'! And, although it's not exhaustive, it comes close to the idea that mission is everything the church does.

This appeared to be the view among the congregation at Plume Avenue URC. When given a list of the church's main activities and asked to tick those they considered to be "(Christian) mission", more than two-thirds ticked every activity listed (personal survey). This included: 'fellowship, discipleship' activities such as Sunday morning Worship, Junior Church, and Prayer Meeting; 'proclamation' activities such as Kids' Holiday Club, 'The Venue' (Cafe Church), and YWAM trip to Brazil; 'service' activities such as 'Faith in Action' packing evening (helping to pack clothes to send to Malawi), involvement in 'Food Bank', and collecting money for Christian Aid; and 'social' activities such as Brownies and Exercise Class. Without any knowledge of Bosch's work, they seemed to agree with his conclusion that "mission is a multifaceted ministry, in respect of witness, service, justice, healing, reconciliation, liberation, peace, evangelism, fellowship, church planting, contextualization and much more".

But it is precisely this 'and much more' that betrays a problem. Surely with 'more' something is lost, as Stephen Neill pointed out: "If everything the Church does is to be classed as 'mission', we shall have to find another term for the church's particular responsibility for... those who have never heard the name of Christ". And that was clearly the concern of one survey respondent at Plume Ave URC, who confined Christian mission to 'The Venue' (Cafe Church), Junior Church, Faith in Action, Food Bank, Kids' Holiday Club and YWAM trip to Brazil (survey).

Despite these reasonable appeals for something less than everything, it is nevertheless difficult to deny that the broad scope has its plus side. Mission as *missio Dei* reminds the Church who the main agent of it is—that ultimately it's about God not us. And it reminds us that the scale of God's mission is colossal. Passages like Colossians 1:15-23, Ephesians 1:3-10 and Romans 8:16-23 powerfully proclaim God's intention not just for humanity but for all creation.

III. Less is More?

In fact, critics of narrower definitions of mission complain that they fail to be holistic enough. And that criticism can be certainly be levelled at Stephen Neill. He says that “the one central purpose for which the Church has been called into existence is that...it should preach the Gospel to every creature. Everything else—ministry, sacraments, doctrine, worship—is ancillary to this”. Yet, the classic ‘Great Commission’ to the apostles in Matthew 28:18-20 explicitly intends both sacrament (‘baptism’) and doctrine (‘teaching’). So, restricting mission to nothing more than ‘preaching the Gospel’ becomes problematic.

Perhaps this is why one advocate of a narrow definition of mission prefers to say “the making of disciples is the *essence* of authentically Christian mission”. And yet even the making of disciples fails to fully convey what it meant for Jesus to be establishing the reign of God.

The apostles' ‘mission’ in Matthew 10 involves both proclamation and healing (vs.7-8)—a gospel of salvation that is both pronounced and demonstrated. For decades Pentecostal and ‘Charismatic’ Christians have championed this, with the World Council of Churches recently recognizing that “our mission is to be, become and build healing communities” (albeit healing in its widest sense). Two evangelical scholars have also stressed that the word for *salvation* in Luke's Gospel “involves the transformation of human life, and includes forgiveness of

sin, healing from infirmities, the recreation of human community and release from any kind of bondage”. A “whole gospel” includes the need for justice, reconciliation and liberation alongside evangelism.

One might think that this kind of emphasis is why ‘Faith in Action’ appeared among the three ministries singled out under the ‘mission’ tab on the Plume Avenue URC website. However, the preamble on that page revealed that it was more likely the ‘overseas’ nature of the ministry. And surely if holistic mission had been the point, it would have been logical to find the Food Bank listed there too. This highlights the problems involved in restricting mission to certain ministries. And it is striking that such an overt form of outreach as ‘The Venue’ (Cafe Church) is absent from the mission page. So, what *should* be under the tab?

IV. Mission, More or Less

This question reflects the persisting paradox: the more mission is broadened out, the more it demands definition, whilst the more it is narrowed down, the more it cries out for holism. Even so, four useful distinctions can be made:

(a) More than a ‘mission statement’?

In current usage a mission statement defines the business that an organisation is in—it is its statement of purpose. However, the root meaning of mission (and therefore the traditional understanding of Christian mission) is about *being sent* for a purpose. So, mission and purpose, though closely related, are not technically the same.

One of the prime benefits of a ‘mission statement’ is that an organization can ensure that its activities are aligned with its purpose. If the majority of the congregation at Plume Avenue URC who considered all of their church activities to represent mission meant that all of their activities reflected its *mission statement* (i.e. purpose),

then that would certainly be commendable. But mission, in and of itself, must surely **retain the sending aspect**.

Although the ‘imperative’ of Matthew 28:18-20 is certainly to ‘make disciples’, there is still an expectation of *going*; the apostles are being *sent* to ‘all nations’. In Acts 13, Barnabas and Saul are “*sent off*” by the church (v.3) and “*sent out*” by the Holy Spirit (v.4). There are also firm traditions of similar apostolic mission such as Thaddeus and Bartholomew taking the gospel to Armenia. Historically the gospel has often impelled Christians to cross geographical boundaries and journey to unknown places. So, one crucial dimension of mission is that sense of outward movement—even if that is to be in today’s global world “from everywhere to everywhere” as we cross ethnic, cultural and social boundaries within our own localities.

(b) More than a missional community?

Those favouring broad definitions of mission see it to be so central to everything that the church does that it is better to think of it as defining its essence rather than just one aspect of its activities. In the New Testament there is certainly an expectation that the Christian community will have an impact on ‘outsiders’—whether that be through the ethical quality of their lives (1 Pet 2:11-12) or the reality of their worship (1 Cor 14:23-25). The vast majority (86%) of those surveyed at Plume Avenue URC who viewed Sunday morning Worship as mission may have had this ‘missional’ essence of the church in mind. Along these lines, one writer observes how the Early Church “was growing rapidly because Christians were living attractively, alert to the concerns of their non-Christian neighbors” and another makes a persuasive case for the missional power of Christian hospitality as a way of life.

But if mission is to reflect an outward movement, then it must be **more than just *in situ* witness**. A helpful way of understanding this is Leslie Newbigin’s distinction between the church’s missionary

dimension and its missionary intention. The former represents the *missional nature* of the Christian community (simply by living out its faith it offers good news), while the latter represents *intentional mission*. Indeed, in Matthew's gospel there is both the sense of *in situ* witness—the 'salt and light' of 5:13-16—as well as the intentional sending out of chapter 10.

An excellent example of such outwardly focused intentionality that I found was a description of a Christian *Diwali* celebration. To be held at a neutral 'outside' venue, such as a school hall, its aim was "to plant Gospel seeds in native soil by using the form and compatible elements of *Diwali* and break down barriers, begin meaningful friendships, gain trust, and build bridges for the Kingdom". It may not have been traditional 'gospel proclamation' and yet it surely represented mission.

(c) Less than a catch-all mission?

If mission is something distinct from the church's 'mission statement' and the church's missional nature, then logically it becomes a specific calling *within* an overall mandate. I would say that those who see mission as "the calling of God's creatures to participate in God's love and care for the world" are really talking about the Christian's and the Church's *general calling*. It is comparable to the seventeenth century Westminster Catechism's "man's chief end is to glorify God, and to enjoy him forever". Such overarching mandates are broader than the Anglican 'five marks' and encompass important aspects of a Christian's life that are notably absent from broader definitions of mission—such as work or homemaking. Why should those not be mission in this widest sense?

To get round this, Bosch speaks of 'mission' (the mission of God) and 'missions' (the missions of the church), and the Catholic Church distinguishes the general mission of the church from the specific 'mission *ad gentes*' (mission to the nations). The latter is directed to 'peoples or groups who do not yet believe in Christ,' 'who are far from

Christ,' in whom the Church 'has not yet taken root' and whose culture has not yet been influenced by the Gospel—it is mission in that intentional sending, boundary-crossing sense.

Along similar lines, one evangelical author suggests 'apostolic mission' as a sharper alternative to simply mission. His analysis of mission identifies four common conceptions of mission—the *missio Dei*, the cultural mandate, social action, and making disciples of all nations. He argues that they are like concentric rings and, for him, only the innermost of these is "the essential exclusive content of mission". Although a holistic understanding of salvation means that the boundaries between these rings are somewhat fluid, his approach highlights how **a more specific mission is to be discerned within the church's wider mandate.**

(d) More than an aid mission

Finally, passages like Colossians 1:15-23 and Ephesians 1:3-10 show that even the so called 'mission of God' is more specific than it is sometimes portrayed. Writing on Colossians 1, one writer observes that "[God] is engaged in liberating the cosmos and humankind from its captivity to evil, and it is his purpose to gather the whole creation under the lordship of Christ". Here, God's **mission is about bringing all things to know Jesus Christ as Lord.**

One of the problems associated with a broad view of mission is that where mission is simply 'human development' (e.g. peace, justice and reconciliation), it *can* be conducted without any reference to Jesus Christ. This would be a shame—not only in regard to the biblical vision of Colossians 1 but also with respect to experience. One atheist journalist visiting Africa tells of how he believed that Christian evangelism had changed hearts in a way that secular NGO education initiatives had not.

Even those who stress that service and a struggle for justice are key elements of mission also warn: “it would be grossly inhuman and also unpardonably treasonous if, as ambassadors of God’s glorious kingdom, we failed to name the Name of the King”. And some associated with the Anglican Communion have raised concerns over whether the ‘five marks’ adequately point to Christ. One commentator asks: “Can a concern for better agricultural methods or an effective engagement with victims of HIV/AIDS, without an attempt to bring people to confess Christ as Lord, be authentic Christian mission? Can one have the kingdom without knowing and submitting to the king?”.

V. Mission: Towards a Meaningful Word

All of this shows that when we are talking about mission we may have very different things in mind. And so deciding on the content of mission is not straightforward. On the one hand, a broad understanding of the term does not necessarily empty it of all meaning. A focus on God’s initiative and the need for holistic salvation counterbalances the inadequacies of too narrow a focus. If, on the other hand, mission is to mean more than the insipid catch-all of the kind Bishop Stephen Neill feared, we must acknowledge key aspects of it.

From the above, we might say that mission is a *specific* movement *outwards* with the *intention* of all people encountering the *person of Jesus Christ*—the one who brings healing transformation to humanity and all of creation. This formulation, and the context of Plume Avenue URC, suggests that we are not to look for a crude yardstick by which we can determine what will be in or out of a list deemed ‘mission’. Rather, it helps us appreciate the essence and thrust of mission amidst its variety of usages. A word which may at times appear meaningless can then be reinvested with meaning. And from that common foundation we can then explore the practicalities of how we want to respond as individuals and a church to God’s call.

My Year in Mission House

Founded in 2005, the Mission house in Amsterdam project brings volunteers from throughout Europe together under one roof to share in the community of voluntary work and personal discovery.

Here we carry a testimony from a volunteer from the Faith in Action group.

“When I was 18 I packed up my most important belongings and shipped them and myself to Amsterdam. This was huge for me at the time, it would be my first time properly away from home, I’d be moving in to a house with close to complete strangers, and working in places that I didn’t even know existed.

Mission House is a project that allows for 9 people to live together creating a community. They then visit over 20 different voluntary projects ranging from palliative care to centres for those who are homeless, select around five to work in for the remainder of the 10 months.

Two of the projects I selected that were probably the most interesting and moving were Seamen’s Mission and Not For Sale. Seamen’s mission was where I spent a day going on cargo ships and tankers to talk to the seafarers and give them some company. Along with that I sold them internet cards and phone cards at a not-for-profit price to give them the opportunity to call home and keep in contact with family and friends. This weekly time of meeting people from all around the world and hearing their stories and their hardships of having a very time exhausting and demanding job away from home taught me about a world I never knew existed. The importance that this project has in amendable, the seafarers spend up to weeks on a ship with little ability to contact home, and with the same people. We gave them a new pair of ears, new company and the opportunity for prayer and reflection when asked.

Not for Sale works with those rescued from human trafficking. Women from a safe house come and learn skills such as working in a professional kitchen, which they can put on their CV. My work was to partly sell the food they made and prepared to the people working in the Red Light District, and partly working with some of the women's children. There is no form of childcare in the safehouse, so those who had children were unable to partake in this opportunity. However, because this charity had the extra volunteer, it meant they could. This was an incredible project, as when I went on to sell the food I met so many different types of people who worked in an industry not many have gotten to know. I heard some of their stories, their worries, and their enjoyments. During my work there the head of the Amsterdam project and her team spoke about plans of expanding, and opening a café to offer paid internships to these women. With great delight I found out they they opened this project a year later. Hearing this development gave me great joy as I felt a part of their story.

My year in Amsterdam, I met some wonderful people, all from completely different walks of life, walks of life that I thought I would never cross. The memories and relationships I made will forever hold a special place and I felt and feel blessed to have been able to be a part of Mission House.”

Hannah Jones

The Faith in Action group meets regularly at 147 Thornton Road, Girton, Cambridge, CB3 ONE, the home of Mrs Pamela Cressey, and the next meeting will be on Saturday, 6 January 2018 at 10.30 am. For further details, please contact the Revd Duncan Goldie on 01763 260747

*2All of **God's** people are ordinary people who have been made extraordinary by the purpose he has given them”*

Oswald Chambers

Observations from Synod Autumn Meeting Held at Castle Hill URC Ipswich on 14th October 2017

I produced this report in October but space in the Newsletter has been at a premium until now. These are some of my pencil jottings, if you would like to read the full report then it can be viewed on the Synod website at www.urb-eastern.org.uk See heading Council and Committees.

1. In 2018 he will be running a Course entitled 'Eldership on the Frontline' (Mon 19th -21st March 2018; Frid 6th – Sun 8th July; Wed 11th – 13th July) He is also planning 'Living the Life of Jesus through our Worship' (Mon 13 – 15 Aug; Wed 15th – 17th Aug; Wed 5th – 7th Sept; Frid 7th – 9th Sept) He has other courses planned to 'Draw Breath and Reflect' and 'Its Advent!!! Now What? Mon 3th – 4th December 2018. The Art Studio can be booked for Church Away Days etc. Conference and Events Office events@westminster.cam.ac.uk
2. Rev'd Simon Goddard (Regional Baptist Minister) spoke for over an hour on 'Missional Discipleship'.
 - What is discipleship? An apprenticeship to assist in what God is doing.
 - What is mission? So, who is missioning in our Community?
 - 'Proclaiming' is a two-sided coin - We can expect great things from God and we can expect great things for God.
 - 'Fresh Expressions' is a book which I bought at the Synod. It is a 30min read, my kind of book! George has it at the moment so please ask him if you would like to read it.
 - We need to serve those outside the reach of the existing church.
 - Listen to people and enter their culture.
 - We need to change because society has changed – church is no longer at the centre. We need to respond to a 'Network Society'.
 - What is faith? A R.I.S.K. R a Reality check point; I Imagination; S Saying YES to God (It's Costly) K Kingdom coming.

- In order to take the 'Church forward' we need to: Pray and listen to God; Listen to the community; Eat together; Serve; (Learn to love people).
- Simon gave his own testimony of how he had developed his own Christian pathway from a very shy person unable to address people to having the confidence to address people and the Synod. A Missional Disciple indeed! (I apologise for not doing full justice to Simon's address

3. The Moderator told the Synod that 'Roadshows' were being planned to take the church into the community in 2018. More news to follow. See 'Walking the Way'.

He modelled discipleship:

- M1 Modelling Godly character
- M2 Making 'good' work
- M3 Ministering grace and love
- M4 Moulding Culture
- M5 Being a mouthpiece for truth and justice
- M6 Being a messenger of the Gospel.

4. Area Partnerships have been asked to submit nominations of representatives to attend the General Assembly in 2018 in Nottingham from 6-9th July. Eastern Synod will have 22 places half of which should be ordained.

5. A report from Rev'd Paul Willis outlined the history of Terling URC which was scheduled to close.

6. Paul Whittle (Moderator) will complete his second term of service as Moderator in August 2020. He will be 68 in 2023 so he has asked that his term of office be continued until that date. The Synod Review Panel will meet to consider the responses from churches in the Synod and formulate a report to the General Assembly Review Panel.

7. The post of Synod Mission and Training Officer will be covered by the Synod Office for the time being before it is advertised in the New Year.

8. Summer Holiday clubs were encouraged. Training events were circulated. I have passed these to Karen.
9. 'Walking the Way' – A letter has been sent to each church Secretary so that each Synod and Church can respond in their own unique way. Peter Ball will lead on this topic in our church in March. Further resources will be available as time goes by.
- 10 The Moderator will be leading a group travelling to twinned churches in Zimbabwe in December 2017.
11. Minister of Word and Sacrament: A new Policy will be rolled out by the Eastern Synod.
12. Synod accredited lay preachers are to have Disclosure and Barring Service (DBS) checks and a revised code of conduct. The code has been approved by the Pastoral Committee and will be circulated to all on the Synod roll.
13. Grant Increases: The Resources Committee recommended as follows:
General property grants to be 15% of the cost up to £50,000.
Project Facelift and Heritage Grants to be 50% (as at present) but up to £50,000.
14. A new finance officer for the Synod has been appointed, David Smith. He started work on 11th Sept.

The next meeting of Synod will be on 17th March 2018 at St John's URC Ipswich. (Don't fall over backwards but if you would like to join me then I would be happy to have your company) Any nomination would need to be approved by colleagues.

May I remind Elders and anyone interested that the new initiative 'Walking the Way' sponsored by the Eastern Synod will have a launch pad at St John's URC Church Ipswich on Tuesday 30th January 2018 7.30-9.30pm. It will be led by Revd. Paul Whittle Moderator and Nicola Grieves, Children's and Youth Development Officer.

Mervyn
HURC Synod Representative

Ansell Centre

HOLLYWOOD IN HADLEIGH AT THE ANSELL CENTRE

CHURCHILL (12A) 98 minutes Friday 12th January at 7.30 pm

It's 1944. Allied Forces stand on the brink: a massive army is secretly assembled on the south coast of Britain, poised to re-take Nazi-occupied Europe. One man stands in their way: Winston Churchill. Starring Brian Cox and Miranda Richardson.



LOVING (12A) 123 minutes Friday 26th January at 7.30 pm

'Loving' celebrates the real-life courage and commitment of Richard and Mildred Loving, a white man and African-American woman who fell in love and were married in 1958.

ANSELL CENTRE CHARITY

At the Ansell Community Centre's AGM it was affirmed that the name of the Charity be changed to that shown above.

This change is from 7th December 2017; the Charity Commission, Companies House and our bank have been informed of the name change which is be used from now on.

John Cunningham.

HADLEIGH - CARE IN THE COMMUNITY

ORGANISATION	TEL	ISSUE
AA National Line	01206 298724 0845 769755	Alcoholics Anonymous
Disability Bureau	231270	Local Support and Claims
Leading Lives	07860798362	Support for Learning disability
Wednesday Lunch Club	01473 823719	Lunches
Friday Lunch Club	01473 808835	Lunches
Samaritans National Line	01473 287727 08457 909090	Life support concerns
Sue Ryder	01787 314200	Hospice/Synergy Cafe
Hadleigh DAA	07979189081	Local dementia support
Alzheimer's Society	0300 222 1122	National Helpline
Benefit Enquiry Line	0800 882 200	Direct Gov UK
Age UK	0800 1696565	Support, advice
Frank National Line	0800 77 66 00	Info about drugs
Parentline	0808 800 2222	Parenting Issues
Domestic Violence	0808 2000 247	Women's Aid
Police Suffolk	101	Non -Emergency Number
Sensing Change	01473 260030	Support for independent living
Hadleigh Health Centre	01473 822961	Health
NHS 111	111	Non-emergency issues
Child Helpline	0800 111	Support for children
NSPCC	0808 8005000	Child neglect
Waterfield House	01473 829103	Care Home
Hadleigh Hall Nursing Home	01473 857797	Care Home
Magdalen House	01473 829411	Care Home
Canterbury House	0808 1634680	Care Home
Babergh District Council	01473 826622	Local issues
Disability Living All'nce	0845 7123456	Direct Gov UK benefits
Child Death Helpline	0800 282 986	Support
Gam Care	0845 6000 133	Gambling Issues
National Debt Helpline	0808 808 4000	Debt Issues
Missing People	0500700 700	Missing relative
Cruse Bereavement	0844 4779400	Bereaved People helpline
Elder Abuse Helpline	080 8808 8141	Abuse of older people
MIND	0300 111 6000	Mental Well-being

Contacts

Minister

Bryn Rickards

23 Ann Beaumont Way, Hadleigh IP7 5SA

01473 829197 or 07510 311900

Elders

Claire Coster	01473 822850
Elizabeth Meeks	01473 827318
George Barnes	01787 211716
Jan Dicks	01473 823413
Karen Harman (Asst. Sec)	01473 824765
Linda Stratford	01473 823975
Mervyn Cort	01473 822149
Nigel Crisp (Church Secretary)	01473 822208
Sammy Apraku Mensah	01473 823118
Paul Simon	01473 829171
Ann Swallow	01473 827229
Tom Gordon	07825 641154

Please feel free to contact any of the above at any time of day (or night in case of emergency), if you have any problem that the church may be able to help with.

Sylvia Roberts (Monks Eleigh) 01449 740607

Treasurer

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