

# Magazine

August/September 2021

Freedom choices

Not migrants but equals

An environmental promise



Zion  
United  
Reformed  
Church

~ Northallerton ~

# Zion and Community

These are the activities that would normally take place. Some are back and we hope to reinstate others as soon as possible

Sunday 10.00 a.m.	Morning worship in Church it is bright and early with a warm welcome every week.
Monday 9.30 a.m. to 11.00 a.m.	Tiny time Mums, come and join us in the Church Hall for a chat and a cuppa while the children play
Wednesday 10.00 a.m. to 12 noon	The other 'Way In' Bring your own coffee or tea and time for a chat in the Secret Garden
<del>12 noon to 12.30 p.m.</del>	<del>A chance to sit and eat your packed lunch warm and dry</del>
<del>1.00 p.m. to 1.30 p.m.</del>	<del>Market Day service A time for quiet reflection in the midst of a busy day</del>
Saturday 10.00 a.m. 12 noon	The other 'Way In' More chat in the Secret Garden

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# Pastoral letter

## FREEDOM!

*Is that freedom **from** something or freedom **to do or be** something... or is it actually both?*

As I write this at the beginning of July, Boris Johnson has announced his intention to remove virtually all the Covid restrictions on the 19<sup>th</sup> July. This is despite exponentially rising Covid infections because vaccinations seem to have **largely** uncoupled the link between infection and hospital admissions.

Many can't wait to throw off the annoying mask, meet all their friends and families whether indoors or outdoors, holiday abroad, go to concerts or the theatre, get the economy going and allow children to get their education unhindered. In other words; "get back to normal" and get rid of the "nanny state" and encourage individual responsibility again.



Others are more hesitant; grateful for the protective effect vaccinations appear to have had, yet wary of increasing the potential opportunities for viral transmission and the production of new variants which may not be sensitive to the current vaccinations, concerned for those who remain vulnerable, and not convinced that everyone will behave responsibly if all regulations are removed.



Working out what these new freedoms mean for us at Zion, the best way to enable worship, fellowship, mission and hospitality whilst being mindful of very valid anxieties and vulnerabilities, will be a work of love, requiring wisdom, patience and forgiveness in equal measure I suspect!

In simple terms, I try and live a life guided by Mark 12: 30 and Micah 6:8 (quoted here from the Message Bible).

*The Lord your God is one, so love the Lord God with all your passion, prayer, intelligence and energy.  
Love others as well as you love yourself  
God has already made plain how to live and what to do. It's quite simple: Do what is fair and just to your neighbour, be compassionate and loyal in your love, and don't take yourself too seriously – take God seriously.*

Needless to say, I fail all the time, but they act as a compass and a baseline from which to begin.

In Galatians, Paul explores this idea of freedom more. He says “it is for freedom that Christ has set us free” – “not a freedom to indulge ourselves, but freedom to love and live in step with God’s Spirit, bearing the fruits of the Spirit”. “The only thing that counts is faith expressing itself through love.”

Working out what our new freedom means as we emerge from this phase of the pandemic, is not just about church life but has massive global implications too. The recent horrendous flooding in Europe, the extreme temperatures in Canada of 50 degrees centigrade or more, wildfires in Australia, Siberia and the Amazon all point to the much larger threat of Climate change. Here at Zion, we have been slowly, slowly trying to “do our bit” for God’s creation for 20 years now, trying to change our own practices as individuals and as a church and occasionally lobbying for change nationally and globally. As we watch the Climate Crisis escalate, now is the time to escalate our response as a church. Perhaps “taking God seriously” could be translated into “taking God’s earth seriously and taking seriously the well-being of all our neighbours (all living things) around the world both now and in the future too”.



I encourage you to read the article later in the magazine about what we could do next as a church as part of our response to the crisis. How will we use our freedom?

I have taken the offertory prayer used by Sarah Moore's Sunday service 18th July 2021 as it is so appropriate to this situation:

***As our Creator God furnishes us with all that we have, we are invited to make our offerings back to God, to live out God's love in and for our world and communities.***

***Generous God, accept the offerings we make to you, our offerings of our resources: - our compassion, energy, time and money. Use all we have to show your way of love, peace and justice.***

***Amen***

*Liz Styan*

## Out of the shadows

News has come from Malawi that beloved and gifted African evangelist Stephen Lungu contracted Covid and died last January at the age of 78.

Abandoned by both parents as a child, ill-treated and abused when he was only 7 on the streets of Harare, Zimbabwe (at that time Salisbury, capital city of our colony of Southern Rhodesia), Stephen became leader of the notorious armed-robber gang of thugs 'The Black Shadow' Came the day when, having set out

with colleagues to disrupt a great tent gospel rally attended by thousands of fellow-citizens, something the preacher said caught his ear and he was astonishingly converted to Christ with a live hand-grenade ready to throw in his hand...

A powerfully changed man, by some three years later (1965) he was proclaiming far and wide the difference that comes to us all when we let Jesus take charge of our lives; ably supported by his dear wife Rachel (that's a story in itself...), in 1982 he became a team member in 'African Enterprise' (a preaching-teaching team set up by South African Michael Cassidy "to win the cities of Africa for Christ" (that's a vision to have...), and ultimately became its international leader for his last 12 working years. It was Stephen's delighted welcome in 1993, his passionate translation of my preaching (always accurate, always humorous, always 'adding a few words to make sure our hearers heard it right!'), his never-failing support behind the scenes, that made a large part of my four-year ministry there possible. His story is told in the paperback 'Out of the Black Shadows', also available now as an e-book <https://www.10ofthose.com/uk/products/25714/out-of-the-black-shadows>.



It's his wonderful big smile and his love for Jesus that his friends remember and invite us all to rejoice over.

*Malcolm Smith*

## A time to act

Climate change has continued unabated during the pandemic and even major lockdowns around the world only made a small and temporary dip in emissions. Around the world extreme weather events have become the norm and point to the escalating crisis.

crisis.

A radical re-think of how our societies and economies work will be needed if we are to achieve the massive cuts in emissions required to halt climate change and to create a fair and just world for all people and all living things.

I wonder, will society's new-found freedom mean business as usual as we all get back to travelling and flying, consuming and wasting, or has this pandemic changed us enough to think and behave differently now?

Christian Aid have said that "The Time to Act is Now" and have called upon churches to **DECLARE A CLIMATE EMERGENCY**; to publicly acknowledge the climate crisis and to say how and when they will become carbon neutral. Each declaration adds pressure on our government to act boldly and courageously as it hosts the next COP26 climate summit in November. It is hoped that all the churches in Northallerton will "Declare" this September.

The Elders have agreed the attached **proposed "Declaration" and "Plan" for Zion URC.**

Ordinarily we would bring this to the Church Meeting for discussion and, hopefully, for ratification. However, we are not in ordinary times, and we remain concerned about larger groups meeting inside for a prolonged length of time. We would like to hold a **single-issue Church Meeting on zoom on Wednesday 11<sup>th</sup> August at 7pm.** The link is below. We hope as many of you as possible will be able to attend but recognize that not everyone will be able to. **If you are unable to join the meeting, but would like your views to be included, then please have a word with me or one of the other Elders.** Thank you

**Liz Styan is inviting you to a scheduled Zoom meeting.**

**Topic: church meeting – Climate crisis declaration and plan**

**Time: Aug 11, 2021 07:00 PM London**

**Join Zoom Meeting**

**<https://us02web.zoom.us/j/83110858483?pwd=WDIFMFVrTG1SbElxbIVwcmNIYUllZz09>**

**Meeting ID: 831 1085 8483**

**Passcode: 913735**

**Zion URC Northallerton**  
**CLIMATE AND ENVIRONMENTAL EMERGENCY PLAN**  
**July 2021**

Zion URC has a mixture of old buildings; some over 200 years old, two of which are grade 2 listed. As such, we recognise and accept that we must “do what we can and off-set the rest”.

We also acknowledge that the behavioural change of ourselves can be as challenging as changing the fabric of the buildings for a variety of very valid reasons, including the ageing and rurally gathered nature of our congregation.

We will:

- Aim for net zero carbon emissions by 2022 as measured by using the Climate Stewards church carbon calculator.
- Engage Green Journey to help assess our current energy use and ways to reduce that in the future.
- Monitor the carbon footprint of each of our buildings on a yearly basis to see what can be improved.
- Ensure that energy efficiency and environmental impact are key elements of plans to refurbish the church and hall buildings.
- Encourage and enable our congregation to consider and make changes to our own lifestyles
- Agree to offset those emissions we cannot reduce any further through Climate Stewards or other mitigation schemes.

Specifically, we will include:

- Review heating system, boiler and control/ timer systems/ timing our bookings to ensure best use of energy
- Review lighting systems and use
- Review insulation options
- Review water usage and options

- Audit how we travel to church activities, encourage car sharing as an option and assess which meetings can continue to be held virtually
- Review the carbon emissions of our food and drink; considering the amount of meat consumed, whether locally sourced, seasonal, organic, animal friendly or fairly traded.
- Keep our investments under review to ensure we are not investing in carbon-based companies
- Waste will be minimized by following: refuse, re-use, recycle, repair, re-purpose..... and share!
- The environmental impact of any new purchase will be considered; anything from paper to a new oven



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### **Zion United Reformed Church Northallerton recognises the Climate and Environmental Emergency**

- We believe everything that has been created from the smallest living thing to the vastness of the universe comes from God and is loved by God.
- God's glorious, self-sustaining web of life is now under threat; the very gift of life on earth is under threat.
- We bear witness to the unfolding climate crisis and the mass extinction of species
- We see the effects of global injustice, inequality and greed
- We acknowledge this is largely the result of human activity and that we have all been part of the problem but can also be part of the solution

#### **With Gods help, at Zion URC we commit ourselves to urgently:**

- Examine our lives individually and corporately in relation to this crisis
- Encourage each other to make relevant lifestyle changes appropriate to our circumstances

- Implement and regularly review our action plan to minimise our negative corporate impact on the environment and achieve net zero carbon emissions
- Work with our community, neighbourhood, schools, workplaces, friends and families on this emergency to effect positive changes
- Use our influence in whatever way we can to bring about positive actions by local, and national governments and by corporations.

## In our chosen land

With a seemingly endless number of people crossing the channel to the UK in small boats at the same time as the government is trying to reduce immigration and make it a criminal offence. I



decided that it was time to turn to the Bible to see how it could aid our understanding. The usual words used for those who are not of the chosen people are alien and foreigner but refugee is also used. A warning against following the practices of foreigners and worshipping their gods is a constant theme of

the Old Testament and also appears in the New Testament. It is usually in the context of purity and faithfulness to God. There is also a good deal about attitude to foreigners residing in the land. It seems that there is an underlying assumption that there will always be foreigners living in the Promised Land. The world was a much more open place in Biblical times, you may have had to pay tribute or taxes to the ruler but borders could be freely and openly crossed.

The Law as recorded in Leviticus makes provision for foreigners, *“When you harvest your land, don't harvest right up to the edges*

*of your field or gather the gleanings from the harvest. Don't strip your vineyard bare or go back and pick up the fallen grapes. Leave them for the poor and the **foreigner**. I am God, your God." Leviticus 19:9/10, also see 23:22. They are not to be seen as in any sense second class citizens, they are to be treated as native people are treated, not just accepted but loved. "When a **foreigner** lives with you in your land, don't take advantage of him. Treat the **foreigner** the same as a native. Love him like one of your own. Remember that you were once **foreigners** in Egypt. I am God, your God". Leviticus 19:33/34. It seems that we should not accept foreigners living in our land being treated any differently to us.*

This was not a side issue. It was part of the law that they had to assent to and it was expected that God would punish those who disobeyed. This is made abundantly clear in Deuteronomy when the law was re-given. "You must treat **foreigners** with the same loving care - remember, you were once **foreigners** in Egypt". Deuteronomy 10:19-21 There was an onus on people to treat everybody well, to show fairness, justice and integrity. Furthermore, not to do so was not just wrong, it was a sin. In other words, it was not doing what God would do. "Don't abuse a labourer who is destitute and needy, whether he is a fellow Israelite or **foreigner** living in your land and in your city. Pay him at the end of each workday; he's living from hand to mouth and needs it now. If you hold back his pay, he'll protest to God and you'll have sin on your books." Deuteronomy 24:14/15.

Even that was not enough. It was not just about treating foreigners fairly yourself, you had to speak up for them when others were not doing so. "Make sure **foreigners** and orphans get their just rights." Deuteronomy 24:17. Interestingly it was part of the public declaration the people had to make when accepting the law of God. "The Levites, acting as spokesmen and speaking loudly, will address Israel: God's curse on anyone who interferes with justice due the **foreigner**, orphan, or widow. All respond: Yes. Absolutely." Deuteronomy 27:19. This raises some very deep questions for us. We are probably fairly good at treating

immigrants with love, respect, human-kindness and integrity. We are probably uncertain in knowing how to intervene when we encounter others treating immigrants badly and we often feel helpless to challenging inhumane, unfair and unjust government policies and actions.

King Solomon's prayer of dedication at the opening and consecration of the Temple is amazing. He appears to be reminding God how to behave! It seems the wrong way round but here is the leader of the people standing addressing God with the nation gathered round. It is quite clear that he believed that all people should be treated equally and that because of the success of the country and the ways of God himself people would naturally be attracted to the Promised Land. *"And don't forget the **foreigner** who is not a member of your people Israel but has come from a far country because of your reputation. People are going to be attracted here by your great reputation, ..... Honour the prayers of the **foreigner** so that people all over the world will know who you are and what you're like and will live in reverent obedience before you, just as your own people Israel do; so they'll know that you personally make this Temple that I've built what it is."* 1 Kings 8:41-43 and also *"And don't forget the **foreigner** who is not a member of your people Israel but has come from a far country because of your reputation—people are going to be attracted here by your great reputation, your wonderworking power—and who come to pray to this Temple."* 2 Chronicles 6:32. Where does that leave us? People who choose to leave their homeland have many places they could go so why do so many come here? The UK is seen as place of freedom, safety and security. English is the world's second language thanks to Hollywood and the internet. Maybe it is also a legacy of the Empire - when things are tough go home to mother! People see Britain as the perfect place and that should make us happy because it means we have a good reputation across the world.

The book of Job is interesting because amongst his questioning of God about the reasons for his suffering he includes his attitude

to aliens (remember this is the traditional use of the word, not the modern space-age one). It is not simply about being kind and understanding to foreigners it is about standing up and speaking out, challenging wrong attitudes, behaviour and laws. Job clearly thinks that is what God wants him to do. *“All my dealings with people were good. I was known for being fair to everyone I met. I was eyes to the blind and feet to the lame, Father to the needy, and champion of abused **aliens**.”* Job 29:7-20 This is very pertinent today. Across our country there is a growing hostility to immigration, growing support for political parties that propose reducing immigration and a rising number of deportations. At the same time there is increasing local support of immigrants by churches, communities and neighbours, some even taking protest action to try and stop removal and deportation. Job offers a pointer to God's viewpoint on this.

Isaiah's prophecy of life under the Messiah's rule is a wonderfully encouraging read. It paints the picture of peaceful, happy and prosperous place where they can get other people to do their work. However, it comes with an obligation. If they are going to be relieved of hard labour then they take on the role of Priests of God, a role which means that they stand between God and the people ministering God's ways to the people and interceding to God on their behalf. *“You'll hire outsiders to herd your flocks and **foreigners** to work your fields, But you'll have the title “Priests of God,” honoured as ministers of our God.”* Isaiah 61:6. We pray 'Thy kingdom come thy will be done on earth' regularly. If we truly mean that then we have to be God's Priests ministering God's ways to all.



The prophecy of the new Promised Land in Ezekiel goes a step further. In the tribes of Israel and resident aliens are to be treated the same. They both have a share of the land. This is not about temporary refugees it is about those who have chosen to make the Promised Land their home. *“Divide up this land among the twelve tribes of Israel. Divide it up as your inheritance and include in it the resident **aliens** who have made themselves at*

home among you and now have children. Treat them as if they were born there, just like yourselves. They also get an inheritance among the tribes of Israel. In whatever tribe the resident **alien** lives, there he gets his inheritance. Decree of God, the Master." Ezekiel 47:21-23. The significance of this today is that all people are to be treated the same however they arrived in the UK because they have chosen to make it their home. Residency is a personal choice not something dictated by governments.

The shortest prophesy in the Old Testament is Obadiah at just twenty-one verses. He condemns the people, not for breaking the law but for preventing refugees from gaining safe sanctuary in their land. God's will always overrides human laws. *And you shouldn't have stood waiting at the outskirts and cut off refugees, and traitorously turned in helpless survivors who had lost everything. Obadiah 1:14.* I wonder what this says to us, as a nation and individually. Our URC Statement of Faith includes '*In things that affect obedience to God the Church is not subordinate to the state, but must serve the Lord Jesus Christ*'. Where does that leave us?

Whilst I did this reflection with British attitudes, laws and policies towards immigrants, however they arrive in the UK, in mind it occurs to me that there is another application. Israeli and Palestinian, whether Jew, Moslem or Christian, are all people of the Old Testament. There is no easy answer to the issue of land ownership but whoever regards the land as theirs are obligated by their faith to treat others residing there as the Old Testament commands them to treat foreigners.

*Ian Ríng*

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*I am no longer accepting the things I cannot  
change... I am changing the things I cannot accept  
(Angela Davis)*

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# Thank you

Thank you all so much for all the letters and cards that I have received from you all and with all your supportive comments. The feeling I get from them all is that you loved Jo, despite him being awkward at times – I know my husband! – and that is so comforting for me and the family.

Please forgive me for granting myself the liberty of sharing some comments from those who knew Jo in other roles apart from Zion. If it hadn't been for Covid regulations, you would no doubt have heard them already.

*Andrew Atkinson – Synod office*

Jo was a great contributor to the work of the Church, locally and across the Synod. He will be greatly missed

*David Grosch-Miller – Convenor Northern Synod Trust*

Jo has served faithfully on the Trust Board and given particular help to the Property Sub-committee. Only recently he agreed to represent the Board on the group overseeing the project at Redcar. He was a welcome and friendly face around the table and ready to share his insights and experience. He was a comforting presence and a steady and wise counsellor when difficult topics were under discussion.

*Heather Finlayson - Board Member*

I had great respect for Jo and the wise thoughts he contributed to discussions. People always listened closely to his comments, and he will be much missed by many people.

*David Jolley – Chair, Christians on Ageing*

Jo was a trusted and loved member of Christians on Ageing (CoA) ever since he joined the Executive Committee in 2005. He brought to the organisation a background in Christianity from his

youngest years with experience of The Church of England, The Methodist Church, The Baptist Church and United Reformed Church. He brought also professional experience from his years with Age Concern (now Age UK).

In 2007 he shared a vision for the future which touched on advocacy, ministry and mission, spiritual care, pastoral care, dementia, residential care, and end of life. These have remained the core concerns of CoA which has made progress with his leadership as Chair then as Honorary Secretary – supported in the work by an Executive Committee of people who became close friends, and by Sue. Together Jo and Sue gave Christians on Ageing a home.

Jo was careful, generous, modest, deceptively energetic and effective. He listened to others and encouraged many, made use of new ideas and new technologies but held firmly to principles. A perfect gentleman, he rejoiced in the growth of organisations supporting older people, lay and religious. He gave his support to the development of posts serving the needs of older people within the churches.

*Rev Arthur Harbottle – Methodist Church – Thirsk and Northallerton Circuit*

Though I only arrived here last summer I had become accustomed to seeing Jo on the Management Committee for Helen McCormack and I greatly respected his quiet words of guidance and wisdom.

However, there will be many more in the Methodist Church who remember Jo for his involvement on the Missions Committee.

But just to close on a lighter note – it is amazing what Florida sunshine and grandchildren can do even if it is only for 2 minutes!



# Church diary

<b><u>AUGUST</u></b>		
Sun 1 <sup>st</sup> Aug	10.00 am	Morning Worship (Revd Ian Ring)
Mon 2 <sup>nd</sup> Aug	9.30 am	Tiny Time (Church Hall)
Wed 4 <sup>th</sup> Aug	10.00 am	The Other Way In (Secret Garden)
Thurs 5 <sup>th</sup> Aug	1.00 pm	Contemplative Prayer Meeting (Reflection sent by e-mail; contact: alexa@barberfamily.me.uk)
Fri 6 <sup>th</sup> Aug	10.00 am	Elders' Meeting (Zoom)
Sat 7 <sup>th</sup> Aug	9.30 am	Prayer Meeting (Secret Garden or Coffee Room)
Sun 8 <sup>th</sup> Aug	10.00 am	Morning Worship (Revd David Herbert)
Mon 9 <sup>th</sup> Aug	9.30 am	Tiny Time (Church Hall)
Wed 11 <sup>th</sup> Aug	10.00 am	The Other Way In (Secret Garden)
	7.00 pm	Church Meeting (Zoom)

Thurs 12 <sup>th</sup> Aug	1.00 pm	Contemplative Prayer Meeting (Reflection sent by e-mail; contact: alexa@barberfamily.me.uk)
Sat 14 <sup>th</sup> Aug	9.30 am	Prayer Meeting (Secret Garden or Coffee Room)
Sun 15 <sup>th</sup> Aug	10.00 am	Morning Worship (Revd Michael Webster)
Mon 16 <sup>th</sup> Aug	9.30 am	Tiny Time (Church Hall)
Tues 17 <sup>th</sup> Aug	2.30 pm	Reading Circle (Secret Garden or Coffee Room)
Wed 18 <sup>th</sup> Aug	10.00 am	The Other Way In (Secret Garden)
Thurs 19 <sup>th</sup> Aug	1.00 pm	Contemplative Prayer Meeting (Reflection sent by e-mail; contact: alexa@barberfamily.me.uk)
Sat 21 <sup>st</sup> Aug	9.30 am	Prayer Meeting (Secret Garden or Coffee Room)
Sun 22 <sup>nd</sup> Aug	10.00 am	Morning Worship (Mr Andy Lie)
Mon 23 <sup>rd</sup> Aug	9.30 am	Tiny Time (Church Hall)
Wed 25 <sup>th</sup> Aug	10.00 am	The Other Way In (Secret Garden)

Thurs 26 <sup>th</sup> Aug	1.00 pm	Contemplative Prayer Meeting (Reflection sent by e-mail; contact: alexa@barberfamily.me.uk)
Sat 28 <sup>th</sup> Aug	9.30 am	Prayer Meeting (Secret Garden or Coffee Room)
Sun 29 <sup>th</sup> Aug	10.00 am	Morning Worship (Rev John Durrell)
Mon 30 <sup>th</sup> Aug	9.30 am	Tiny Time (Church Hall)

## SEPTEMBER

Wed 1 <sup>st</sup> Sept	10.00 am	The Other Way In (Secret Garden)
Thurs 2 <sup>nd</sup> Sept	1.00 pm	Contemplative Prayer Meeting (Reflection sent by e-mail; contact: alexa@barberfamily.me.uk)
Fri 3 <sup>rd</sup> Sept	10.00am	Elders' Meeting (Zoom)
Sat 4 <sup>th</sup> Sept	9.30 am	Prayer Meeting (Secret Garden or Coffee Room)
Sun 5 <sup>th</sup> Sept	10.00am	Morning Worship (Revd Ian Ring)
Mon 6 <sup>th</sup> Sept	9.30 am	Tiny Time (Church Hall)
Wed 8 <sup>th</sup> Sept	10.00 am	The Other Way In (Secret Garden)

Thurs 9 <sup>th</sup> Sept	1.00 pm	Contemplative Prayer Meeting (Reflection sent by e-mail; contact: alexa@barberfamily.me.uk)
Sat 11 <sup>th</sup> Sept	9.30 am	Prayer Meeting (Secret Garden or Coffee Room)
<b>Sun 12<sup>th</sup> Sept</b>	<b>10.30 am</b>	<b>Joint Morning Worship (Northallerton Methodist Church)</b>
Mon 13 <sup>th</sup> Sept	9.30 am	Tiny Time (Church Hall)
Wed 15 <sup>th</sup> Sept	10.00 am	The Other Way In (Secret Garden)
Thurs 16 <sup>th</sup> Sept	1.00 pm	Contemplative Prayer Meeting (Reflection sent by e-mail; contact: alexa@barberfamily.me.uk)
Sat 18 <sup>th</sup> Sept	9.30 am	Prayer Meeting (Secret Garden or Coffee Room)
<b>Sun 19<sup>th</sup> Sept</b>	<b>10.00 am</b>	<b>Morning Worship (Revd Malcolm Smith)</b>
Mon 20 <sup>th</sup> Sept	9.30 am	Tiny Time (Church Hall)
Wed 22 <sup>nd</sup> Sept	10.00 am	The Other Way In (Secret Garden)
Thurs 23 <sup>rd</sup> Sept	1.00 pm	Contemplative Prayer Meeting (Reflection sent by e-mail; contact: alexa@barberfamily.me.uk)

Sat 24 <sup>th</sup> Sept	9.30 am	Prayer Meeting (Secret Garden or Coffee Room)
Sun 26 <sup>th</sup> Sept	10.00 am	Morning Worship (tbc)
Mon 27 <sup>th</sup> Sept	9.30 am	Tiny Time (Church Hall)
Wed 29 <sup>th</sup> Sept	10.00 am	The Other Way In (Secret Garden)
Thurs 30 <sup>th</sup> Sept	1.00 pm	Contemplative Prayer Meeting (Reflection sent by e-mail; contact: alexa@barberfamily.me.uk)

## A Gaelic blessing

Deep peace of the running waves to you.  
 Deep peace of the flowing air to you  
 Deep peace of the quiet earth to you  
 Deep peace of the shining stars to you.  
 Deep peace of the Son of Peace to you.  
 Deep. Peace.

*Iris Miller*



# Elders

If you have any problems and would like to contact someone, please get in touch with the Secretary, your designated Elder or any other Elder as given below.



Sue Bush	01609 882468/ <a href="mailto:susanmbush@aol.com">susanmbush@aol.com</a>
Jane Haslam	01609 774641 / <a href="mailto:jane.haslam99@gmail.com">jane.haslam99@gmail.com</a>
Judith Puttock	01609 771282 / <a href="mailto:puttock@one-name.org">puttock@one-name.org</a>
Christine Roddam	01609 776693 / 07821 727175 / <a href="mailto:christineroddam@outlook.com">christineroddam@outlook.com</a>
Liz Styan	01609 348850 / 07902 348850 / <a href="mailto:styan178@btinternet.com">styan178@btinternet.com</a>
Susan Watson	01609 882153 / 07731 663612 / <a href="mailto:mske.watson@clannet.co.uk">mske.watson@clannet.co.uk</a>

# Contact us



<b>Ministers:</b>	In vacancy	---
<b>Secretary:</b>	Susan Bush	01609 882468
<b>Treasurer:</b>	Judith Puttock	01609 771282
<b>Organist:</b>	Carol Hogg	01609 883319
<b>Bookings: For Rooms</b>	Jane Haslam	01609 774641
<b>Magazine editor:</b>	Sue Kennedy <a href="mailto:sue.kennedy123@btinternet.com">sue.kennedy123@btinternet.com</a>	01609 881408
<b>Church:</b>	Answerphone N.B. No incoming message facility	01609 779610
<b>Website:</b>	<a href="http://www.tsurc.org/">www.tsurc.org/</a>	



We hope you have enjoyed the magazine and we invite you to worship with us at High Street, Northallerton at our 10 a.m. Sunday service.

**Please note that the closing date  
for items for the  
October/November issue is  
17<sup>th</sup> September**