



WHEATLEY URC NEWSLETTER

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MAY 2017

COVERING THOUGHTS

For some people who are learning to draw it can be a breakthrough to draw the shapes between the objects rather than the objects themselves. Try it for yourself. Set up a simple still life with a jug, mug and bowl. Draw the shapes made by the handles, the shapes of the spaces between the objects and appreciate the emptiness and the silence. Then the objects will gradually emerge naturally of themselves.

In this month's picture it was the tree and not the spaces that I painted first, but I was moved by someone's reaction to the painting when she said that it was not the tree that attracted her so much as 'the hopeful space in the centre' which drew her eye through to a beautiful place of peace.

We no longer paint God with human characteristics as did some artists in the past, but we still use descriptive language and metaphors to express our beliefs. Like the person learning to draw we strive hard to create an image of God and find ourselves sadly wanting.

Is it that the shape of divinity lies both between and beyond all our descriptions? And if that is so how can we embrace and express a new way of seeing?

Christine

DON'T FORGET

THE URC FETE

ON MONDAY THE 29th MAY

AT 2 pm

**IN DOCTOR FLURY'S GARDEN,
116 CHURCH ROAD**

BRING YOUR FRIENDS!

MINISTER'S LETTER MAY 2017 - FREEDOM DAY

As I sit down to write this, MPs have just approved Mrs May's proposal for a General Election on June 8th.

WEEKLY EVENTS

(NB several activities are term-time only)

<i>Brownies & Rainbows (Term time)</i>	<i>Monday 5.30 to 7.00 pm</i>
<i>Choir Around the Piano (Term Time)</i>	<i>Monday 7.30 to 9.00 pm</i>
<i>Carers and Toddlers (Term Time)</i>	<i>Monday 9.30 to 11.30 am</i>
<i>Wheatley Singers (Term Time)</i>	<i>Tuesday 7.10 to 9.00 pm</i>
<i>Pre-School Music Group (Term time)</i>	<i>Wednesday 9.30 am and 10.30 am</i>
<i>Guides (Term time)</i>	<i>Wednesday 7.00 to 8.30 pm</i>
<i>Prayers and Breakfast</i>	<i>Thursday 8.00 am</i>
<i>Mindfulness Sitting Group</i>	<i>Thursday 9.00 to 9.40 am</i>
<i>Brownies & Rainbows (Term Time)</i>	<i>Thursday 5.00 to 6.30 pm</i>
<i>Table Tennis</i>	<i>Friday 10.00 am to 12 noon</i>
<i>Hymn Practice</i>	<i>Sunday 9.30 to 9.45 am</i>

Disclaimer: The editors of this Newsletter welcome letters, articles and announcements from individuals and organisations but reserve the right to publish or not, and to edit.

Deadline: The deadline for the June Newsletter is Wednesday 17th May. Please send email copy to newsletter@wheatleyurc.org.uk and paper copy may be handed to Jim or Moira Watson.

The Newsletter is printed on A5 paper – therefore your contributions should preferably also be sent as A5, to make editing simpler!

Amongst my paperwork, I have a copy of *The Independent* dated May 1st 1997: Election Day. How times change! Labour were 17% ahead in the polls, a similar margin to the Conservatives at the moment. A fresh-faced Tony Blair was expected to (and did) win a landslide victory. The election dominated the paper, but also in the news was trouble at the Maze Prison in Northern Ireland, reminding us that the Good Friday agreement and a more peaceful NI were still in the future; in the international section is news of the civil war in Zaire, and political unrest in Italy (some things never change!); Alan Shearer scores for England in a (football) World Cup qualifier, and Dixons advertise bargain video tapes (remember them?).

I kept the newspaper because of the headline on the front page, "Today is freedom day", which was based on a remark by Jean-Jacques Rousseau that the English people are only free during the election of MPs, but as soon as they are elected we are enslaved.

What struck me about the headline at the time was not the Rousseau quote, but how it reminded me of the South African election only a couple of years before, seeing Desmond Tutu jumping for joy as he went to vote. I remembered hearing Tutu say, in a sermon in Westminster Abbey – here I am, an Archbishop of the church, but I am not allowed a free vote in my own country. For South Africans of all races, the first fully democratic election in 1994 was indeed "freedom day".

The recent announcement that a statue of suffragist Millicent Fawcett will be erected in Parliament Square reminds us, however, that in this country universal suffrage is only relatively recent. It was only in 1918 that all men, as well as women over 30, were entitled to vote, and not until 1928 that women were able to vote on equal terms with men (all citizens over the age of 21). We must be grateful for our freedoms (even if according to Rousseau they only occur on election day!), and never take them for granted.

As a child from a working class family, I was very firmly taught by my parents how important it was to vote: people had fought for the vote, and in the case of suffragette Emily Dickinson had died, so that all would have the right to have their say in elections. And I would accompany my Mum or Dad when they went to cast

their vote in the specially-built little green hut which appeared every election time. So you can imagine what I'll be doing on June 8th!

Young people today, it seems, are less likely than older people to vote, so perhaps it's up to us, as parents, grandparents, aunts and uncles, friends of the family, to keep telling the story, as the Israelites are reminded to tell the story of their freedom:

Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. [Deut 6: 6-7]

May God guide us all in the days to come. And here is a prayer as we face changing and challenging times -

*God of all knowledge and understanding,
when others make decisions on our behalf
grant us the wisdom and grace
to recognise when deeper insights and
broader interests should prevail,
and when we should challenge that which is
misguided and unfair.*

*Help us rise to the responsibilities and
opportunities of true citizenship;
to share our understandings with clarity and grace;
to encounter disagreement with a willingness to learn;
to welcome perspectives that differ from our own;
and to empower others when their voices are not heard.*

*So help us together to discern
that which is truly right
rather than what is merely popular. Amen.*

[from the Joint Public Issues Team (Baptist, Methodist, URC and Church of Scotland)]

**Every blessing,
Pauline**

COMMON LECTIONARY READINGS FOR MAY 2017

Note: leaders may choose to use other readings.

Date	7 th May	14 th May	21 st May	28 th May
Old Testament	Acts 2: 42-47	Acts 7: 55-60	Acts 17: 22-31	Acts 1: 6-14
Psalm	Psalm 23	Psalm 31: 1-5 & 15-16	Psalm 66: 8-20	Psalm 68: 1-10 & 32-35
New Testament	1 Peter 2: 19-25	1 Peter 2: 2-10	1 Peter 3: 13-22	1 Peter 4: 12-14 & 5: 6-11
Gospel	John 10: 1-10	John 14: 1-14	John 14: 15-21	John 17: 1-11

OCCASIONAL EVENTS IN MAY 2017

4 th May	Thursday	10.00 am to noon 7.15 pm	Coffee in the Hall, Church open Elders meeting
7 th May	Sunday	8.00 am 2.30 to 4.30 pm 7.00 to 9.00 pm	Morning Meditation, Foodbank Afternoon Tea Pulse Group, games
8 th May	Monday	2.00 to 4.00 pm	Not So Young Club
9 th May	Tuesday	1.00 pm	Lunch Club Two
14 th May	Sunday	7.00 pm	Pulse Group Discussion
16 th May	Tuesday	1.00 pm	Lunch Club
21 st May	Sunday	7.00 to 9.00 pm	Pulse Group Games
22 nd May	Monday	2.00 to 4.00 pm	Not So Young Club
23 rd May	Tuesday	2.15 pm	St Mary's Guild

CHURCH CALENDAR FOR MAY 2017.

Everyone is invited to stay for coffee or tea after 10 am Sunday services.
Traidcraft stall on occasional Sundays.

Date	7 th May	14 th May	21 st May	28 th May
Service	Morning Service with H.C.	Morning Service	Morning Service with H.C.	Morning Service
Time	10 am	10 am	10 am	10 am
Worship Leader	Revd. Colin Thompson	Laurence Devlin	Revd. Pauline Main	Richard Bainbridge
Vestry Elder	Joan Kidd	Phyllis Williams	Liz Barry	Charles Bennett
Welcomer	Liz Barry	John Kidd	Ann Hardiman	Ellen Webster
Steward	Joel Rasmussen	Sybil Beaton	Zena Knight	Bobbie Stormont
Reader	Ann Bettess	Tom Goss	Jean Boxall	Catherine Harding
Prayers	Malcolm Benson	Christine Bainbridge	Richard Wood	Bob Webster
Flowers	Catherine Harding	Zena Knight	Wendy Benson	Allison Towner

Elders' names in **Bold** are on Communion duty

There will be simple evening worship in the style of Taize at 3 Barns Close on Sundays May 21st and May 28th at 7.30 pm

Please remember in your prayers the members on Charles Bennett's Pastoral Care list: Catherine and Robert Harding, Wendy and Malcolm Benson, Elizabeth and Andy Walkey.



WHEATLEY AREA CHURCHES LENTEN SOUP LUNCHESES FOR CHRISTIAN AID

Many thanks to all who attended, made soup and served it each Saturday. Together, during Lent, we raised almost £700 for Christian Aid. A truly excellent effort, for which I am sure Christian Aid will be extremely grateful. So on behalf of Christian Aid and their partners worldwide, may I say a big THANK YOU to everybody involved.

Tony Barry



IN AID OF CHRISTIAN AID

MORNING COFFEE: THURSDAY 18th MAY, WORMINGHALL VILLAGE HALL, 10.30 am TO 12 NOON

Home-made cakes
Traid Craft Table
Phoenix Cards
Free Squash for children
Fresh Coffee for all

HAZEL HULL

Hervieu-Leger wrote an influential book in the area of church history entitled *Religion as a Chain of Memory*. In it he pointed out that faith communities pass on their beliefs and values through the members and when the chain was weakened or broken then the faith community was no longer able to survive.

We are fortunate in this church that the chain of memory goes back a long way and has been strong. We have however recently lost our oldest member with the death of Hazel Hull. Here was someone who was really able to assist with the chain of memory and to span the generations. She loved children and was involved in the activities which involved them such as Mothers and Toddlers. She always shared the joy of parents as their children developed. There was a great deal of attention to detail as with birthday and Christmas cards.

She celebrated others and here one is reminded of Jesus. Hazel loved the church and even in her last months was keen to learn about what church people were doing. As a tribute to Hazel we need to continue the Chain of Memory. We need to focus on each other in the good times as well as the bad ones. We need to celebrate others and their joy. Hazel did.

Anon. In memory and friendship of Hazel.

teachings but Irenaeus did not need these aspects as much as he needed the suffering and the resurrection triumph, so he ignored them.

One day, all of this would change of course when Constantine became Emperor and Christianity became the legal and official religion of the Empire. Persecution, suffering and martyrdom were no longer an issue but the 4 canonical gospels lived on as the scriptural warrant for Christianity and the other Gospels fell into disuse. While the 4 canonical Gospels became the sole accepted Christian Gospels, *it became necessary however to reconfigure their purpose and their meaning*: Christianity no longer faced persecution or expected the “end of times” but the day of reckoning, death, was universal so faithfulness was re-interpreted as ensuring survival beyond the grave. The 4 Gospels provided the theme of fidelity and the specific beliefs to which Christians were expected to remain true: Jesus’ miraculous birth, the atoning nature of his death, his resurrection and his eventual return to judge the quick and the dead. Christianity became the faith we know today: a religion about a dying and rising saviour who conquers death and gains immortality.

So, what are we to make of the Gospel of Thomas in the 21st century? For many specialists, Thomas is the most important historical source of knowledge about Jesus as Mystic and Wisdom Teacher that exists outside of the New Testament and next to the canonical Gospel of John with which it shares quite a few features. As such it can open rich and may-be forgotten theological perspectives. For others, Thomas is simply a Gnostic text, a 2nd and 3rd century “heresy”. So, are we any the wiser? Well I would say yes, as the Gospel of Thomas is undeniably “authentic” even if it is not canonical. But you might rightly be thinking “So what?” “What difference does it make to my faith?” and crucially “Why should a forgotten Gospel matter to me?” ... Probably because according to Thomas, faith has more to do with *experiential truth* than with a single, authorized set of beliefs and the conviction that Christian belief alone offers access to God. Thomasine Christianity is fundamentally an *interiorized religion*, one that clearly identifies self-knowledge with salvation, a conception that many modern Christians and seekers of spirituality would recognize and espouse wholeheartedly... The existence of the Gospel of Thomas also shows us that the Christianity which existed before the Council of Nicaea in 325 accommodated a broad theological diversity among faith communities, including the mystically-inclined movement represented by the Gospel of Thomas. This is refreshing in an age of fundamentalism and may teach us a thing or two about tolerance and inclusiveness.

To understand the identity, life and teachings of Jesus, Christians have relied exclusively for many centuries on the four biblical Gospels - Mark, Matthew, Luke and John. Many people nowadays therefore find it difficult (or even heretical!) to conceive or/and accept that Christianity began as a multitude of *diverse voices*. But the fact that Christian orthodoxy was only settled and unified in the 4th century is not only historical, but also perfectly understandable: When Jesus died an ignominious death, Jewish Christians and Gentile converts struggled not only to make sense of that catastrophic event but also to fully grasp the theological significance of who he was and of what he said. Many traditions, stories and legends started to circulate, some entirely true, some partly true but embellished and some invented in order to fill some perceived gaps. As the years passed, these stories were repeated, passed on, expanded and commented upon - as in all oral cultures - and then all that material started to be written. Therefore many "Gospels" (at least 30 are known) appeared among various Christian communities. They are not "fakes", they are just not included in the Canon. *But why not? Why only 4 are and why these particular 4?* The reason is historical:

Near the end of the second century, Irenaeus, Bishop of Lyon had a big problem in his churches: False prophets (the "Montanists") were gaining influence and claiming to have received secret, spiritual teachings from the Risen Lord. At the same time, persecutions of Christians were continuing apace, especially in his own town of Lyon where dozens of Christians had been thrown to the beasts. He realised that it was paramount to reunite his flock and regroup in solidarity. So, he began his major work for which he is remembered now, called "Against Heresies". In it, he describes and refutes many early schools of thought that thrived in the first two centuries of Christianity. To refute all these "dangerous" ideas floating around, he drew upon 4 Gospels: Matthew, Mark, Luke and John because the story they told served Irenaeus' purposes very well: they are very similar and portray Jesus as a martyr who lives his life in faithfulness to his calling, is betrayed, suffers an unfair trial, is tortured and executed but is finally vindicated by God who raises him from the dead. Many stories of Jesus existed at the time which did not quite tell the same story but none of them served the purpose of Irenaeus quite as well. He reasoned that the 4 Gospels he chose could rally people around: Jesus the martyr would inspire and unite his people as they faced persecution, suffering and death. That story of martyrdom and great suffering was not in the other popular Gospels like the Gospel of Truth, the Gospel of Philip or indeed in the Gospel of Thomas which insisted on other aspects of the life of Jesus, mainly his

THE URC PAST CASE REVIEW PROCESS A TIME TO ACKNOWLEDGE PAST ABUSES, SHOW CHRISTIAN LOVE AND BUILD A STRONGER, SAFER CHURCH COMMUNITY

The United Reformed Church has set up a **Past Case Review** and is now inviting anyone with concerns about the behaviour or conduct of anyone affiliated with the URC since its formation in 1972 to raise them formally.

Why is this happening and what does it mean for us?

There is the highest level of public and political concern about past failings in the behaviour of national bodies which have resulted in past abuses being ignored or covered up. A number of high profile cases involved national figures in positions of authority or influence who were found guilty of abusing their power, authority or celebrity status (such as Jimmy Saville and Rolf Harris), in particular involving the abuse of women and young people.

The churches have recognised that they have ignored evidence about past abuses. Some church leaders have been found guilty, including a Scottish Cardinal and a former Anglican Bishop of Lewes. The Pope has said that abuse of children was like "leprosy" infecting the Church, according to the Italian *La Repubblica* newspaper. Pope Francis has strengthened the Vatican's laws against child abuse and has sought forgiveness from the victims of sexual abuse by priests. Sadly, there have also been a few cases within the URC.

Concern about abuse is now widespread around the world and several countries have established public enquiries. The UK government's *Independent Inquiry into Child Sexual Abuse* is investigating a wide range of institutions including local authorities, the police, the armed forces, schools, churches and mosques to consider the extent to which State and non-State institutions have failed in their duty of care to protect children from sexual abuse and exploitation; to consider the steps which it is necessary for State and non-State institutions to take in order to protect children from such abuse in future; and to publish a report with recommendations.

All the UK churches are reviewing their own files and past practices concerning all forms of abuse. A consistent finding is that mistreatment is usually associated with abuse of power by people exercising authority. Examining these cases has therefore inevitably led churches to explore the ways in which power is used and abused within the church and, in particular, the concept of spiritual abuse, meaning the use of spiritual authority or The Bible by an ordained or lay church leader to coerce, intimidate or ill-treat people, not only physically but also emotionally and spiritually.

The URC has established a formal process to receive, evaluate and respond to any allegations involving ordained ministers and also lay church leaders. All churches are being asked to draw this to the attention of congregations. A brochure (explaining the process in detail) and a poster are available (www.urch.org.uk/past-case-review). A team of independent people will respond to the allegations and provide support to all involved.

What happens next?

Past and present members of local congregations are now being given the opportunity to raise any concerns about past physical, sexual, emotional and spiritual abuse. If a disclosure is made in a local church context, the person who wishes to disclose will be put in touch with the Past Case Review team. There will be no pressure on people to disclose, but should they want to, there is a clear process in place which has been authorised by General Assembly.

If an issue of concern about past abuse is raised in a particular local congregation, this can provoke strong emotional reactions and upset. If it becomes public, there may be contrary opinions, shock, outrage, denial and deep hurt. We trust that God will guide us and grant us wisdom, sensitivity and open minds as it progresses.

Anybody from our church who wishes to talk over a concern can speak with the Minister, their Elder or Safeguarding lead. You can also contact the Past Case Review team direct, no matter who you are or what your question, by sending an email to pastcase.review@urch.org.uk.

The URC and our own local church aim to be an open, respectful and trusted community, guided by Christian love and respecting the humanity of all involved. We know this does not work perfectly; people do get hurt in churches and serious abuse does happen. This process enables us to hear and respond to deep hurts, which may have been nursed for many years. The process of talking,

BI BLOG BY LAURENCE DEVLIN

The wonderfully fortuitous discovery of the Dead Sea Scrolls in 1947 near Qumran in the Judean desert is well known. Two years earlier however, not very far from there, at Nag Hammadi in Upper-Egypt, a local farmer and his brother were digging the hills for fertilizer when they made another extraordinary discovery: Twelve leather-bound papyrus-codices buried in a big reddish sealed clay jar. The papyri that came to be known as the **Nag Hammadi Library**, were written in Coptic (an ancient language spoken in Egypt at the time of Jesus whose alphabet was almost identical to Greek) and included 50 texts, most notably several “Gospels” such as the Gospel of Truth, the Gospel of Philip and the now very famous **Gospel of Thomas**. Little did the two unsuspecting farmers know that their discovery would start one of the most animated and long-standing New Testament controversies among scholars and captivate the imagination of the popular press for years to come.

Originally, the two brothers did not report their extraordinary find, as they thought they could make money from these clearly very ancient manuscripts by selling them individually at intervals. This is why they appeared only gradually, and their importance went unacknowledged until 1948 when Jean Doresse, a French religious historian attached to the Coptic Museum in Cairo, came across one of the documents and realizing its significance, started to alert international specialists in ancient manuscripts. The Gospel of Thomas which would come to be nicknamed “the Fifth Gospel” or “The Lost Gospel” had just reappeared on the world scene after disappearing for nearly 17 centuries!

Many of the texts of the Nag Hammadi Library are mysterious and esoteric in the extreme but the Gospel of Thomas is different. To be sure, it has its share of strange sayings but more often, reading Thomas is to find oneself in very familiar territory: About half of its *114 sayings* are in Mark, Matthew and Luke and even a few in John with whom it also shares some unique terminology and themes. *Crucially however, the Gospel of Thomas does not contain any of the narrative framework of the 4 canonical Gospels:* No birth stories, no miracles, no passion, no death on the cross and ... no resurrection! The Gospel of Thomas is about Jesus’ teachings and not about his life. And yet of all the many so-called “apocryphal” Gospels, the Gospel of Thomas seems the most “Gospel-like” in that it gives every impression of conveying the very words of Jesus himself as most of the sayings start with “Jesus said”.

CHURCH OUTING



to

**Evenley Wood Gardens
with tea in Brackley**

SATURDAY 10th JUNE

Starting at 1.30 pm

beautiful, peaceful

woodland gardens

with walk options

10 miles north of Bicester

£5 entry; travel by car

see <http://www.evenleywoodgarden.co.uk>

sign-up list on church hall noticeboard

listening respecting and apologising can be healing and should help us to be stronger communities.

The website is full of information and resources, including a wide range of counselling services: www.unc.org.uk/images/PCR/PCR-docs/Past-Case-Review-Brochure-10-09-2016.pdf.

We pray that as the process works its way through, we will see the love of God at work, that our churches will become safer spaces for worship and fellowship, and that we will be able to care for each other in Christian respect and compassion.

With thanks to David N Jones, Elder, Abington Avenue URC.



Three artists in one village! Exhibitions run from 6th to 14th May and feature Christine Bainbridge at 3 Barns Close in Holton with displays in the garden, house and studio, plus delicious refreshments! Christine's exhibition will be open from 11 am to 6 pm every day from 6th to 14th May.

Jackie Burchall is at Ambrose Cottage in Holton and specialises in stained glass and will doing demonstrations with indoor and cottage garden displays. Jackie will be open from 10 am to 6 pm on the weekends 19th to 21st and 26th to 28th May.

Rose Gorman is at The Laurels in Holton and her art is all about dogs in her 'Dog Pawtrait Studio'. She will open her home and studio every day except Monday from 11 am to 6 pm and on Thursday the 11th May she will stay open until 8 pm.

DISCERNMENT PROCESS FOR CHOOSING ELDERS

Introduction

The fundamental body by which we in the URC govern ourselves is the Church Meeting. All members of the church are entitled to attend and vote at Church Meeting.

As was the case in the earliest days of the church, we choose some of our number to work on our behalf, ensuring worship is held regularly and properly, providing pastoral care to members of the church meeting and friends of the church, and taking care of the resources of the church (money, building and so on).

These people we call Elders and we believe their role is sufficiently important in the life of the church, to hold them in that esteem which we recognise by using a process of 'ordination'.

How we choose our Elders is important.

The process, which is designed to encourage all of us to take part, will be the same as last year and focuses on discernment and a sense of call.

The whole Church community has been challenged to consider whether they have the gifts, talents and skills to enable them to fulfil the role of Elder and all are encouraged and given time to take part in the discernment process.

The process for 2017 is as follows:

MAY

- During the month of May, the congregation will be invited to consider prayerfully who they think God may be calling to the role of Elder for the next three years. Any who worship with us are part of this process, and they may convey their suggestions by speaking to the Minister or a current serving Elder, or by completing a nomination slip. This slip does not need the signature of the person being nominated; they are anonymous, and individuals may put forward their own names if they wish. The only criterion is that the person named must be a member of Wheatley URC.

JUNE

- The deadline for nominations will be the beginning of June. At the June Elders' Meeting, the names will be shared and time will be spent reflecting on individual gifts and talents and where these might fit with the needs and mission of the Eldership. For the time being, the names will not be publicised. Elders will hold these names in prayer during this month whilst

all church members and friends will be asked to pray for the process of discernment.

- The Church Secretary or their elder will contact all those nominated early in the month and ask them to prayerfully consider their call. When approached, they will be told of their discerned gifts, talents and experiences. It is recognised that many of us share our gifts and talents in a number of ways through our home and work life, and through voluntary work outside the church. Some may feel they cannot take on the role of Elder at this time. However, it is important that anyone who has been identified by this discernment process has time to reflect on whether they are indeed being called to the role of Elder. In time for the July Elders Meeting, they will be asked whether they are willing for their names to go forward.

JULY

- At their July meeting, Elders will then prayerfully consider the names brought forward, and will, with God's help, discern a number of people who they feel are being called at this time.
- The list of names of those discerned to have a call, and who are willing to stand, will be brought to the July Church Meeting. During the months of July and August, each Elder will contact those in their pastoral group to ask them for any thoughts they may have. In this way the whole church will share in the prayerful discernment of our Elders over the summer.

SEPTEMBER

- At their September meeting, Elders will once again prayerfully reflect on the list of names. Using a simple ranking system, if appropriate, Elders will then indicate who they believe are being called. In our experience, it will be clear at this time that a number of names will rise to the top of the list. The Minister or Church Secretary will then speak to those who are discerned not to be called at this time.
- At the Annual Church Meeting in September members will be invited to consider the names of those whose call to Eldership has been discerned, and, after an opportunity for prayerful reflection, to approve them.

The **five** serving Elders due to complete their current terms in September 2017, are Liz Barry, Joan Kidd, John Kidd, Laurence Devlin and Phyllis Williams, and in addition Robert's term as secretary is also due to end. We are very grateful for all that they have contributed during their time as elders.