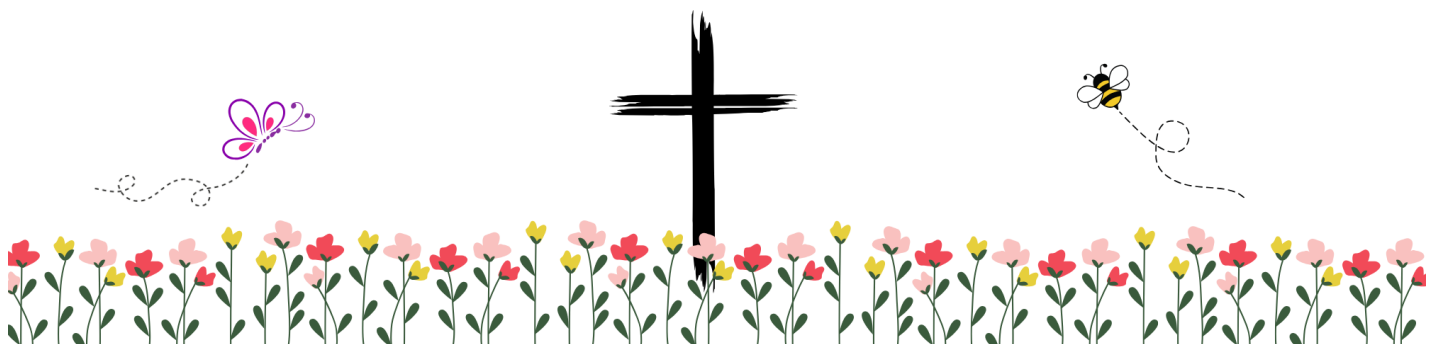


RYHOPE VIEWS



APRIL - MAY 2025



ST PAUL'S CHURCH MAGAZINE £1.50

Large print available on request



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Sundays at 8am and 10:15am
Wednesdays at 9:30am

Evensong

1st Sunday of the month at 6pm

OFFICE HOUR/ENQUIRES

Tuesdays 6pm – 7pm

ST PAUL'S S.H.O.P.

Supporting & Helping Our Parish
24 Ryhope Street South
Sunderland
SR2 0RW

OPENING TIMES

Mon, Tues, Thurs & Fri 10am to 4pm
Wed 10am to 1pm

CLOSED

Bank Holidays & Weekends

RYHOPE CHOIR

Led by Tony Bowler
Thursdays from 6pm - 7pm

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APRIL



MAY

SUBMISSIONS

We would love to hear from you with your thoughts and reflections, poetry, or short stories. Please email us on ryhopeview@outlook.com or if you don't have access to email, speak to Reverend David, Joanne Nolan or Elaine Shanks in church.

VIEW FROM THE VICARAGE

Dear All,

Why do we call Good Friday good? It certainly wasn't good for Jesus. In fact, he sweated blood the day before it, in anticipation of it. But that was nothing in comparison with the horrors of the day itself.

THIS IS HOW IT UNFOLDED:

After midnight, on Friday morning he was arrested in the Garden of Gethsemane. He was betrayed by his friend Judas. The rest of the disciples ran away.

Between 4am and 6am he was bound and taken to Annas and Caiaphas the High Priests. Peter followed close behind but denied that he ever knew Jesus when questioned.

Between 6am and 8am he was tried by Pontius Pilate. He was mocked and scourged, and a crown of thorns was placed on his head. Barabbas the robber was released instead of him.

At 9am he was crucified. The nails driven into his hands and feet made any movement excruciating. The charge over him read 'The King of the Jews.'

Between 9am and 12 noon the soldiers cast lots for Jesus' clothing while the passers by and religious leaders mocked him. He was also mocked by the criminals being crucified alongside him.

At 3pm Jesus gave a last cry and died. A lance pierced his side to prove he was dead. The crowds left the scene beating their breasts at the misery of it all. The day was a victory for all who hated Jesus.



If the story had ended there that day can only have been called Bad Friday. However, there was a sequel that no one expected which changed everything.

That sequel was Easter. Because of Easter the bad things that happened on that day took on a new light. They could be seen as the lengths that God would go to for love. That was how that Friday became Good.

Easter shows us the limits of betrayal, mocking, violence and death. They cannot exceed the extent of the love of God. They did their worst on Good Friday and could not prevail.

The Resurrection of Jesus defeated them all. That means that there is nothing to fear on the days when Good Friday comes to us. The presence of Jesus will be with us. The light of the Resurrection will cast away our darkness.

**LORD, BRING US THROUGH THE DARKNESS
TO THE LIGHT OF YOUR RESURRECTION.**



THE VICAR'S ANNUAL

RETROSPECT 2024

2024 was another busy year in the life of St Paul's. We began the year by welcoming the Rev'd Alan Milne to assist in the ministry in our church. Alan is the retired Vicar of Murton.

In February we entered the season of Lent and welcomed the Rev'd David Goodacre back to the parish to preach for us. David was the Vicar of St Paul's in the 1970s.

In March we took a parish outing to the Faith Museum at Auckland Castle which was enjoyed by all.

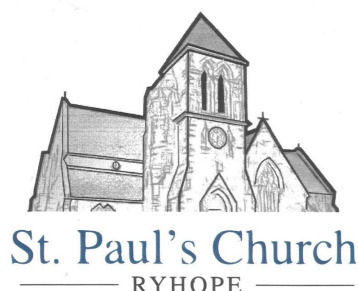
Our friend Rev'd David Kennedy also returned to St Paul's to preach throughout Holy Week. As ever, we were inspired by his wisdom and humour. We also made the decision to restore the wine during Holy Communion at Easter. It's great to have servers back in the sanctuary to assist with the service.

April saw the commencement of a new partnership and ministry: the introduction of a monthly Holy Communion service at Bede House Care Home. Our link with the Care Home has been fruitful since it opened.

In June our Church Shop celebrated its 10th birthday. We marked the occasion with a special service of Evensong during which volunteers were thanked for their dedication and hard work. In many ways, the shop is the jewel in our crown and it serves the parish during the hours when the church is closed.

The beginning of July was special for St Paul's and the people of Ryhope generally in that we all boarded buses and made the journey to Beamish for the opening of the restored Grand Cinema. We were delighted to watch a film about Ryhope featuring St Paul's and it was great that Ryhope Choir (who meet in our church) were fully involved in the celebrations.

Things continued to be busy after the Summer. We appointed new Artists in Residence who began work on our 2025 Calendar and we convened for a Bible study on the Book of Daniel, led by the Rev'd Dr David Bryan, another new friend of the parish. Elaine Shanks was also accepted for training as an Authorized Lay Minister of the Word.



One of our most notable events was the dedication of a World War 2 Memorial Plaque in November. This had been lost from Ryhope Grammar School before being returned to the parish in recent years. We were delighted to be able to use a copy of the original dedication service from 1949, ably assisted by Ryhope Choir. A great night was had by all.

We concluded our year with a Christmas concert from our friends at the NASUWT Brass Band and a pantomime from our friends at Theatre Space North East.

I really feel that our church is loved and valued within our community. We have great support at key times in the year, at our Summer and Christmas Fayres, on Mothering Sunday and Remembrance Sunday and throughout the Christmas season. It's at these times that we especially feel the benefit of our links with our local schools.

We're also blessed with the presence of a good number of young people in the congregation, filling us with hope for the future. We were able to present a bumper number of candidates for Confirmation in the Summer, all of whom make a vital contribution to the life of our church.

As ever, the work of the Church depends on the generosity of our parishioners, in money and in time. Special thanks must be made to our Churchwarden, Treasurer, Secretary, Magazine Editor, PCC members, organists, vergers, cleaners, readers, flower ladies and all else who give so freely of themselves to make things happen. It is a great privilege for me to serve you as your vicar.

Sadly, the passing of another year also entails the passing of parishioners and friends. In 2024 we said a fond farewell to Ella Graham, a dedicated member of our congregation for many years. In recent weeks we have also lost Peter Hedley and Miriam Gregson. May they rest in peace and rise in glory.

Your friend and vicar,

David.



PRAYERS

PRAYER FOR EASTER

Living Lord Jesus,

We, your Easter People of today, thank You for the Easter People of the Gospel accounts. For the women, who loved You so much that they went to the tomb, early in the morning, while it was still dark. Thank you especially for Mary, who wept, then rejoiced, then ran to tell the others, "I have seen the Lord!"

Thank you for Thomas, who doubted, then devoted his life to You, his Lord and his God; for the disciples who ate breakfast on the beach with You; for Peter, who was forgiven and re-commissioned by You.

Thank You for them and Your witnesses through all generations.
Thank you for Your true and living written Word, proclaiming You, our true and living Lord, who lived and died and rose again to offer us forgiveness and life.

Thank you, Lord that because You live, we have hope and assurance, whatever challenges the world might bring.

*Christ has died
Christ is risen
Christ will come again
Hallelujah!*

By Daphne Kitching

A PRAYER FOR ASCENSION DAY

Dear God, our loving, sending and almighty Father,

Thank you that because Jesus died, rose and ascended into heaven, You were able to send your Holy Spirit to empower Your disciples then and today. That equipped by that same Spirit, we can confidently work for Your kingdom to come on earth, as in heaven.

Lord, in these strange, topsy- turvy days, where earthly rulers terrify and destroy and disappoint, we rejoice that You are the Sovereign Lord of all things, and all times, and all places.

You, our God and Father, truly reign. We are Your people. We are secure within Your love and protection. Thank you that at the name of Jesus every knee shall ultimately bow - and we pray, thankfully in His name,

Amen.

By Daphne Kitching

FROM THE REGISTERS

Baptisms

FEBRUARY

- 16** Aria Rose Robinson
Olivia Shaw

MARCH 2025

- 16** Blossom Bateley-Poulston
Phoebe Mushens



We welcome you into the fellowship of faith.

Funerals

FEBRUARY 2025

- 10** Albert Burdon
11 Maureen Taylor
26 Peter Hedley

MARCH 2025

- 10** Miriam Gregson
11 Thomas Riley
Ivan Tough
19 John Flynn
24 Frederick Holt



Rest eternal grant unto them O Lord.

CHURCH CALENDAR

APRIL

- 8** Annual General Meeting
- 13** Palm Sunday - Eucharist and Procession - 10:15am
- 14** Eucharist with Meditation - 7:00pm
- 15** Eucharist with Meditation - 7:00pm
- 16** Eucharist with Meditation - 7:00pm
- 17** **Maundy Thursday** -
Eucharist with Washing and watch - 7:30pm
- 18** **Good Friday** - Liturgy of Good Friday - 2:00pm
- 19** **Holy Saturday** - Morning Prayer - 9:30am
- 20** **Easter Day** - Eucharist 10:15am
- 28** Summer Event Planning Meeting

MAY

- 10** Christian Aid Coffee Morning
- 29** Ascension Day - Eucharist - 7:00pm



HIGH DAYS & HOLY DAYS

APRIL

- 1 Frederick Denison Maurice, Priest, Teacher of the Faith, 1872
- 9 Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945
- 10 William Law, Priest, Spiritual Writer, 1761
William of Ockham, Friar, Philosopher, Teacher of the Faith, 1347
- 11 George Augustus Selwyn, first Bishop of New Zealand, 1878
- 16 Isabella Gilmore, Deaconess, 1923
- 19 Alphege, Archbishop of Canterbury, Martyr, 1012
- 21 Anselm, Abbot of Le Bec, Archbishop of Canterbury, Teacher of the Faith, 1109
- 23 George, Martyr, Patron of England, c.304**
- 24 Mellitus, Bishop of London, first Bishop at St Paul's, 624
- 24 The Seven Martyrs of the Melanesian Brotherhood, Solomon Islands, 2003
- 25 Mark the Evangelist**
- 27 Christina Rossetti, Poet, 1894
- 28 Peter Chanel, Missionary in the South Pacific, Martyr, 1841
- 29 Ascension Day**
Catherine of Siena, Teacher of the Faith, 1380
- 30 Pandita Mary Ramabai, Translator of the Scriptures, 1922

HIGH DAYS & HOLY DAYS

MAY

1 Philip and James, Apostles

2 Athanasius, Bishop of Alexandria, Teacher of the Faith, 373

4 English Saints and Martyrs of the Reformation Era

8 Julian of Norwich, Spiritual Writer, c.1417

12 Gregory Dix, Priest, Monk, Scholar, 1952

14 Matthias the Apostle

16 Caroline Chisholm, Social Reformer, 1877

19 Dunstan, Archbishop of Canterbury, Restorer of Monastic Life, 988

20 Alcuin of York, Deacon, Abbot of Tours, 804

21 Helena, Protector of the Holy Places, 330

24 John and Charles Wesley, Evangelists, Hymn Writers, 1791 and 1788

25 The Venerable Bede, Monk at Jarrow, Scholar, Historian, 735

25 Aldhelm, Bishop of Sherborne, 709

26 Augustine, first Archbishop of Canterbury, 605

26 John Calvin, Reformer, 1564

26 Philip Neri, Founder of the Oratorians, Spiritual Guide, 1595

28 Lanfranc, Prior of Le Bec, Archbishop of Canterbury, Scholar, 1089

30 Josephine Butler, Social Reformer, 1906

30 Joan of Arc, Visionary, 1431

30 Apolo Kivebulaya, Priest, Evangelist in Central Africa, 1933

31 The Visit of the Blessed Virgin Mary to Elizabeth

PARISH DAY OUT TO WHITLEY BAY

By Elaine Shanks

On 8th March a small group of us went on the annual spring outing. The weather was glorious and definitely T shirt weather after a week of rain and fog. We stopped off first at St Mary's lighthouse. I was extremely excited to find that there were seals basking in the sunshine on the rocks below the lighthouse. I would have happily stayed there to watch the seals all day.

The others wanted to explore the lighthouse though and I optimistically bought a ticket to climb to the top and see the view. I should have remembered I have a severe fear of heights. The vicar and Joan bravely tackled the spiral staircase to the top and were rewarded with spectacular views. Sadly, the vicar didn't use the bucket and spade he brought along. There were plenty of children already playing on the beach.



We went for lunch in the old Spanish City which was rather expensive and had a mishap losing our order. It gave us a good chance to chat though. After lunch we split up and we went to a wonderful second-hand bookshop where I bought more books than I probably should have. We met up with Joan for delicious homemade cake in a local patisserie and then it was sadly time to go home. We had a wonderful break by the seaside - what's not to like at the beginning of the sunny spring weather? Next time I will definitely take my bucket and spade.





ST PAUL'S CE PRIMARY SCHOOL
WE ARE COURAGEOUS ADVOCATES!



A courageous advocate is someone who supports, champions and speaks up for a cause that is important and meaningful to them. At St Paul's, we take the time to research and think about how to support organisations in our local area. We know that these charities rely on support, the raising of awareness and on fundraising to help our local community in their own way. Each class has a chosen organisation to support in various ways, over the next academic year. Read on to find out what we have do this year so far...

NURSERY

This year Nursery are supporting the Alzheimer's society. In Autumn term, the children drew pictures for patients suffering with Alzheimer's and dementia in the Stockton Lodge care home. These were then shared with the patients to brighten their day.



RECEPTION



In Autumn term, we took part in the Chocolate Appeal for Love, Amelia. Together with our families, we collected chocolate gifts, such as selection boxes, and brought them into school. We then hand-delivered them to Love, Amelia HQ for all of the families who might not get much this Christmas to enjoy.

YEAR 1

This year, Year 1 are supporting the wonderful residents and staff at Wadham Court independent living facility. At Christmastime, we spread some cheer with a carol singing visit. The children were a credit to our school and the performance was very much enjoyed.



YEAR 1/2



Our chosen class charity in Year 1-2 this year is Hope4Kidz. Leading up to Christmas 2024, we supported this local charity by donating toys to children in need. The toys were distributed at children's hospitals and we cannot thank our pupils and their families enough for their donations.

YEAR 2

Year 2 are supporting the local food bank at Ryhope community association this year. In the Autumn term, we wrote an email to Paula Hunt, who works at the centre, to express our desire to help in the local community. This term, the class aim to create a video asking parents of the school to bring in food donations that can help within our community.

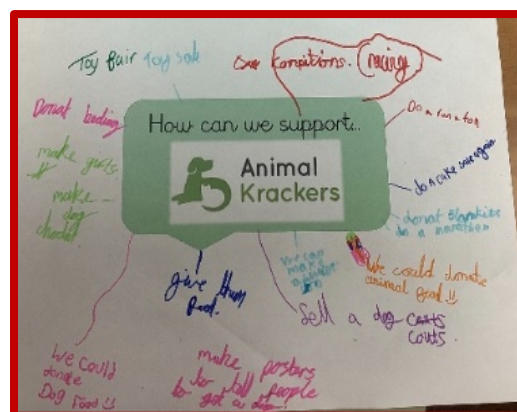


YEAR 3

In both Year 3 classes, our selected charity is "Paws for thought". Just before Christmas we helped 'Santa Paws' with donations from families such as blankets, toys, food and treats for our furry friends!

YEAR 4

At the beginning of the year, Year 4 voted to support the local charity Animal Krackers. We considered the many ways in which animals in shelters require help and support, and created mind maps which consider the ways in which we can look to support the charity in providing the essential help they need to care for these animals.



YEAR 5

In Autumn term, Year 5 held a class vote to decide which class charity they wanted to support this year. The children have chosen to support Sunderland Food Bank. In Spring half term, we are having an in-school bake sale, with all proceeds going to Sunderland Food Bank.

YEAR 6

Last half term, Year 6 carried out a sponsored 'Reindeer Dash' to raise funds for St. Benedict Hospice. We invited our families to come along and cheer us on while we dressed up as reindeers and took part in an obstacle course. A member of St Benedict's fundraising team came and took pictures of our fabulous event. The week before Christmas we also spread Christmas joy at the hospice by singing carols - the hospice staff and some of residents joined in.



St Paul's Lent Appeal 2025



This year we are supporting local charity Soundwaves who provide a talking newspaper service for the blind and partially sighted.

Donation envelopes can be found on the side table near the door.

*Thank
you!*

SoundWaves Talking-Newspaper Sunderland

0191 555 6514

soundwavestn@hotmail.com

OTHER NEWS

CHURCH OF ENGLAND LAUNCHES NATIONAL SURVIVOR PARTICIPATION FRAMEWORK

The Church of England has launched the National Survivor Participation Framework. It is a guide for all Church bodies and any victim or survivor who currently participates – or wants to participate – in the safeguarding work of the Church.

The development of the Framework started with a survey which heard from 171 victims and survivors. It went on to include safeguarding professionals in dioceses and cathedrals, the National Safeguarding Team, subject experts in the NCIs, and external experts.

Deputy Lead Bishop for Safeguarding Julie Conalty thanked all who were involved, “particularly victims and survivors. This framework brings much needed clarity and helps us to create safe spaces.”

RESPONSE TO WELFARE REFORM ANNOUNCEMENTS

Following the government's recent welfare reform announcements, The Archbishop of York, The Rt Revd Martyn Snow, and Canon Alice Kemp have each expressed their views on the potential impact of the proposals.

Archbishop Stephen acknowledged the fiscal challenges faced by the government but emphasised the importance of addressing the underlying causes of ill health and worklessness. Archbishop Stephen stressed that increased reliance on food banks and heating difficulties are symptoms of a much broader issue that needs urgent attention.

The Bishop of Leicester, Revd Martyn Snow, who serves as the lead bishop for welfare, acknowledged the difficult choices the government faces, but expressed concern that the burden of these decisions should not fall on those already struggling.

Canon Alice Kemp, a member of General Synod and the Disability Task Group, spoke from personal experience, detailing the challenges faced by disabled people in the workplace and society.

ASSISTED DYING' BILL FAILS TO PROTECT THE VULNERABLE, BISHOP OF LONDON WARNS

The Bishop of London has warned of the 'serious risk' that people would opt for 'assisted dying' because they felt they were a burden. She said the risks of this happening would be multiplied by the pressures on the NHS and social care – if the Terminally Ill Adults (End of Life) Bill comes into force in England and Wales.

In a recent submission to the Terminally Ill Adults Bill Committee, Bishop Sarah Mullally, a former Chief Nursing Officer, says there are no measures in the proposed legislation nor are there safeguards that could prevent people opting for assisted suicide because they felt a burden, should the Bill come into force.

Evidence from Oregon and Washington state in the US and Canada where 'assisted dying' is legal shows between 43 per cent and 59 per cent of the people who opted to die by assisted suicide reported feeling a burden, she says.

The danger of this happening in the UK would be exacerbated by the pressures on adult social care, in which people increasingly pay for care, she says, and the long-term challenges facing the NHS and palliative care.

"The Church of England's opposition to the Terminally Ill Adults Bill is rooted in the impact the Bill would have on the most vulnerable members of society," she says.

"This is a concern shared by people of many different faiths as well as people with no faith."

She adds: "The irreducible value of every human person means that no one is a burden, every life is precious, every life is worthy of care. No one should feel compelled to hasten their own death.

"For centuries this has been an unquestioned societal assumption, acting as a bedrock for social and relational flourishing.

"During the last year it has been particularly concerning to see some high-profile social commentators argue that feeling like a burden is actually an appropriate reason to pursue assisted suicide."

FIRST BISHOPS FOR RACIAL JUSTICE APPOINTED

The Bishop of Kirkstall, Arun Arora, and the Bishop of Croydon, Rosemarie Mallett, have been appointed by the Archbishop of York and the Bishop of London as joint lead bishops for the Church of England on racial justice.

Their role will involve acting as advocates on racial justice throughout the Church of England, including promoting implementation of the recommendations of From Lament to Action, the landmark report from the Church of England's Anti-Racism Taskforce.

Bishop Arun and Bishop Rosemarie will also serve as joint deputy chairs of the newly created Racial Justice Board, a committee of the Archbishops' Council that will oversee its work on racial justice.

ST DAVID'S CHURCH BECOMES A GOLD ECO CHURCH

St David's Church in Loughor has become the 75th Gold Eco Church in England and Wales. The award was given by the Christian conservation charity A Rocha UK, and reflects St David's commitment to put creation care at the heart of its mission.

While there are more than 8,000 registered churches with Eco Church, St David's is only the third gold award in Wales to date, and the first in the diocese.

St David's has adapted its worship to regularly include messages and hymns about creation care, and has changed from printed worship sheets to TV screens. Regular community litter picks and recycling points for harder-to-recycle items have been established for a number of years involving the wider community, and its solar panels and associated battery storage, LED lighting, water saving, and toilet and bin twinning have been described as "great examples to demonstrate to others".

For more information: <https://arocha.org/en/theology-churches/eco-church/>



PERSECUTION OF CHRISTIANS WORLDWIDE

OPEN DOORS WORLD WATCH LIST

We continue our series looking at the top countries in the world to persecute Christians.

We are using the data from Open Doors World Watch List for 2025.

SECOND MOST DANGEROUS COUNTRY IN THE WORLD FOR CHRISTIANS

After North Korea, where in the world is it most dangerous to be a Christian?

The World Watch List puts Somalia in second place. In the entire country there are only hundreds of Christians, almost all from a Muslim background.

As under President Hassan Sheikh Mohamud, being Muslim is a huge part of Somali identity, to reject Islam is seen as a huge betrayal. Somali converts to Christianity are often killed on the spot when their faith is discovered – murdered either by Islamic militants or even their own family.

Believers who aren't killed outright face vicious persecution from family members, house arrest, forced marriage, sexual violence or being forced to take part in Islamic rituals.

Al-Shabaab, a violent Islamic militant group at war with the government, controls large swathes of the country. This group enforces a strict form of Sharia (Islamic law) and is especially keen to eradicate Christianity from Somalia. Church leaders are particularly targeted.

How can you help **Somali Christians**? Please keep praying, as your prayers make an enormous difference to those following Jesus, no matter the cost.

Open Doors supports Somali believers across the Horn of Africa through discipleship training and by equipping them to cope with severe persecution. If you want to help, please go to: <https://www.opendoorsuk.org>

THIRD MOST DANGEROUS COUNTRY IN THE WORLD FOR CHRISTIANS

After North Korea and Somalia, where in the world is it most dangerous to be a Christian?

The World Watch List puts Yemen in third place.

Yemen lies just south of Saudi Arabia and just east of Ethiopia. Torn apart by civil war, the extremist Islamist Houthi group are increasing in power, and both they and al-Qaeda and Islamic State are determined to uphold strict Sharia (Islamic law).

All Christians are in danger in Yemen. No one knows their exact numbers, but it is probably between 3,000 and 20,000.

The main threats are from clan oppression and Islamic oppression. Their families disown and disinherit them. They are divorced, lose custody of their children, are banished, and often murdered. The government puts Christian in detention, where they face torture, ill-treatment and often murder.

Open Doors helps Christians in Yemen through prayer, some relief aid, secret training for pastors, and livelihood support. If you want to help, please go to: <https://www.opendoorsuk.org>



LOOKING AT GOD

HAPPY 1700TH BIRTHDAY, NICENE CREED!

This is the beginning of a series looking at the various parts of the Creed.

This month, 1700 years ago, one of the most important meetings in the history of the Christian Church began in the Bithynian city of Nicaea. It began in May 325 and went on until the end of July 325.

The Council of Nicaea was convened by the Roman Emperor Constantine, and he had an urgent job for the Christian bishops to do. He wanted them to spell out as exactly as they could the core beliefs of the Christian Church, especially with regard to the person of Christ.

Constantine had good reason to do this: a man called Arius of Alexandria was spreading the idea that Jesus Christ was not divine, but instead was a created being. Such a belief, if accepted, would have changed the very heart of Christianity.

After three months of hard work, the bishops at Nicaea had prayerfully and carefully written down as exactly as they could the core beliefs of Christianity. It became known as the Nicene Creed, and it has been the bedrock of orthodox Christianity ever since.

The Nicene Creed is unique in that it is the only Christian statement of faith that is accepted as authoritative by the Anglican, Roman Catholic, Eastern Orthodox, and major Protestant Churches.

The Nicene Creed

We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through Him all things were made.

For us men and for our salvation He came down from heaven; by the power of the Holy Spirit He became incarnate of the Virgin Mary, and was made man. For our sake He was crucified under Pontius Pilate; He suffered death and was buried.

On the third day He rose again in accordance with the scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son He is worshipped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.

Amen.

WHAT'S THE BIG IDEA?

AN INTRODUCTION TO THE BOOKS OF THE OLD TESTAMENT

Canon Paul Hardingham

PROVERBS

The Book of Proverbs is an anthology of sayings (*'mishle'*) that are generally attributed to Solomon (Proverbs 1:1), who uttered 3000 proverbs (1Kings 4:32). The purpose of these oracles is *'for attaining wisdom and discipline'* (1:2). Solomon was concerned that people, especially the young, would understand *'the sayings and riddles of the wise.'* (1:3-6). His guiding principle is that *'The fear of the Lord is the beginning of knowledge.'* (1:7).

To give an idea of the recurring themes in the book, here are a few examples:

KNOWING GOD: *'The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding'* (9:10).

GUARDING OUR SPEECH: *'A word aptly spoken is like apples of gold in settings of silver'* (25:11).

MARITAL FAITHFULNESS: *'May your fountain be blessed and may you rejoice in the wife of your youth'* (5:15-20).

OUR WORK: *'Go to the ant, you sluggard; consider its ways and be wise!'* (6:6-11).

DANGERS OF STRONG DRINK: *'Wine is a mocker and beer a brawler; whoever is led astray by them is not wise'* (20:1).

JUSTICE AND HONESTY: *'The LORD abhors dishonest scales, but accurate weights are His delight'* (11:1).

Underlying these sayings is a conviction about God's omniscience, *'For a man's ways are in full view of the LORD, and He examines all his paths'* (5:21); providence, *'Many are the plans in a man's heart, but it is the LORD's purpose that prevails'* (19:21) and goodness, *'The LORD is far from the wicked but He hears the prayer of the righteous'* (15:29).

**PROVERBS REMINDS US THAT GOD IS CONCERNED WITH THE WAY WE LIVE TODAY.
'WISDOM IS THE ART OF LIVING SKILFULLY IN WHATEVER ACTUAL CONDITIONS WE
FIND OURSELVES' (EUGENE PETERSON).**

WHAT'S THE **BIG IDEA?**

AN INTRODUCTION TO THE BOOKS OF **THE OLD TESTAMENT**

Canon Paul Hardingham

ECCLESIASTES

'Meaningless! Meaningless!' This is how the book of Ecclesiastes begins (1:2), as it examines the futility of human experience *'under the sun'*. The author is named as *'The Teacher'* (1:1, Hebrew *qoheleth*), traditionally identified with King Solomon. Although focusing on life in the physical world, the book ends with, *'Fear God and keep his commandments'* (12:13).

Ecclesiastes reminds us of the limitation of human wisdom, which cannot find meaning and purpose without God:

Our strivings *'under the sun'* can only lead to disillusionment (1:5–11). Therefore, we need to accept the life God gives us and enjoy it to the full.

Wisdom is given to those who please God (2:26). Such wisdom cannot solve all problems (1:16–18), or secure enduring reward (2:12–17). We cannot control our immediate future, resulting in uncertainty (6:12), and there are difficult questions about life and death itself (9:1–3). In response, we need to understand our human limitations before God.

God has ordered all things in their time; things we cannot change or fully anticipate: *'There is a time for everything, and a season for every activity under heaven'* (3:1–15).

However, the world is not fundamentally chaotic or irrational, as it is ordered by God: *'He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end.'* (3:11). We should remember our Creator when we are young before the infirmities of advanced age stop us from enjoying the good things of life (12: 1-8).

In summary, Ecclesiastes shows us how to live meaningfully and joyfully by placing God at the centre of our life, while trusting and obeying our Creator.

LOOKING AT YOU

LECTIO DIVINA DIVINE READING

By Elaine Shanks

with contributions from Lisa Tacon and Nathaniel Parker.



Lectio Divina is a way of becoming immersed in the Scriptures so they surround you and draw you into the meaning of God's word. It translates as divine reading.

HISTORY

Origen in the third century believed that the Logos, The Word, was incarnate in Scripture so could live within those who read it and heard it, teaching them in the process. The Christian form of Lectio Divina was first introduced by St Gregory of Nyssa in the fourth century. The Desert Fathers and Mothers began to seek God in the deserts of Palestine and Egypt and began a tradition of constant prayer in monastic settings.

Lectio Divina was encouraged by St Benedict of Nursia, the founder of the Benedictine order, in the sixth century, as a way of developing a closer relationship with God by reflecting prayerfully on his words. He inaugurated this particular variant of private scriptural prayer for his monks. The monks would rise in the early hours of the morning and their days were long. The practice worked its way through the monasteries of Western Europe gaining popularity. Guigo the second wrote The Ladder of Monks which describes a process of methodical prayer – reading, meditation, prayer and contemplation are the steps of his ladder.

In later centuries Lectio Divina lost its appeal somewhat as people moved towards a historical critical approach to the Bible. It was not until the 20th century it had a comeback with books about it being written and sold to the public, not just those living in religious communities. Pope Benedict the sixteenth spoke about its importance, perhaps unsurprisingly, and Lectio Divina was back.

WHAT IS LECTIO DIVINA?

Scripture helps us to become closer to God and to have a living relationship with Him. But it also helps our fellowship with our Christian family. Just as Jesus shared the scriptures with His disciples, we can share with each other. So this method of prayer works really well with a group as well as individually. Lectio Divina encompasses the Holy Trinity and our Christian family.

LECTIO DIVINA CONSISTS OF FOUR ELEMENTS:

Reading (lectio)

Reflection (meditatio)

Response (oratio)

Rest (contemplatio)



It is a way of praying through the scriptures with the hope and trust that God will open His words to us and enables us to let go of our personal preconceptions and listen for God.

PRACTICE

Make sure the space that you are using is quiet and comfortable and that the prayer time will not be disturbed. A candle may be lit or a cross might be held. Have a Bible ready. If you are praying as part of a group use the same translation. Consider the time needed for this to be beneficial. At first, being in silence feels rather strange as we are so used to the noise and quick pace of the world around us, but this strangeness soon becomes comfortable and reassuring.

Try it yourself



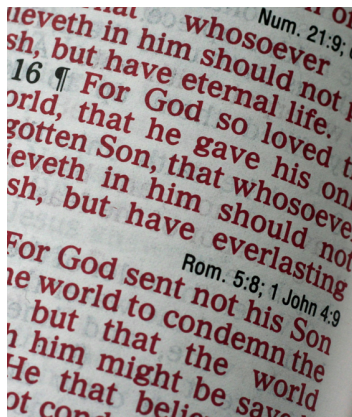
READING

Read it. Slowly, aloud, savour each word. Read it again! Read it with your eyes, read it with your mind, read it with your heart. Open yourself up to God.



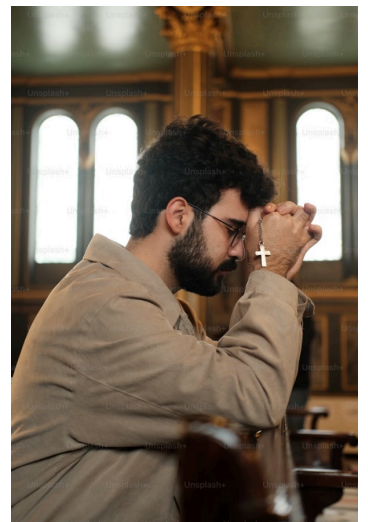
REFLECTION

Close your eyes. Take some deep breaths. Take time to digest, to savour, to cogitate. Contemplate. What is God saying to you through this passage? Is there a word or a phrase that has grabbed your attention? Is there a word or phrase that you haven't noticed before? Has it moved you? Take note of the emotions that you are feeling. Are you overwhelmed by anything? Are you questioning anything?



RESPONSE

Pray this passage. Ask God for His guidance. Ask for the Holy Spirit for the gift of insight and understanding. Ask Jesus to walk with you as you journey through these words. Pray for understanding of the significance of the word or phrase that really stood out. Does it have some personal significance in life at the moment? Pray for clarity. Is God allowing for a deeper understanding of His word? If so, why? Prayer can help to discover what part God wants us to play in His work.



REST

Take some time to rest. Some time just to be still. This is a time to let go of all thoughts and words. The absence of all thought is not an emptiness, rather it is a fullness obtained when completely in God's presence. It is a stillness within the heart and soul, a moment of complete calm and acceptance of all that the prayer might have brought.

THE BENEFITS OF LECTIO DIVINA

Lectio Divina encourages conscious engagement with silence and personal reflection on the scriptures read. It opens up the space, and heart and soul, to the richness of God's spirit and voice, allowing for a confident reading. Inviting God to be in the space as the Scripture is read helps to really centre your mind on what was read and to connect with it on a much deeper level.

Unlike studying the Bible on an intellectual level, Lectio Divina is a great way to allow ourselves to let go of our own agendas and to be completely open to God's voice and guidance. It is a profoundly peaceful practice and deeply personal. Having practiced it as a group, it is interesting to note that we had each taken something different away, having heard God's voice in our own individual way, speaking to our individual circumstances and prayer.

I would encourage every Christian to try Lectio Divina and connect with God on a personal, deep level feeling the Holy Spirit working through you.



MENTAL HEALTH AWARENESS WEEK **12TH – 18TH MAY**

In May we observe Mental Health Week, at a time when sadly many of us, as a nation, are struggling. Roughly one in four of us now experience a mental health problem every year.

According to the Health Foundation, for young people aged 10–24 a staggering 45% are experiencing mental health disorders.

While the medical profession is helping with medication and medical care, many Christians are also deeply concerned.

As one theologian, Professor John Swinton, has said: “Mental-health professions play a significant part in the healing process for people. Most people, however, are not acutely unwell... they live in ordinary communities, and work out their lives amid family, friends, society and church. It is there that the Church can offer important gifts and insights.

“The central intention of the Gospels is to enable people to come to know God, and to live with God for ever. Within this perspective, mental health is not the absence of symptoms or distress, it is assurance of the presence of a loving God who cares.”

There is plenty of emotional and mental pain in the Bible: just read the Psalms of lament, which express sorrow and desolation. (They include Psalms 3, 6, 13, 22, 28, 42, 44, 56, 57, 71, 77, 86, 88, 102, 120, 130, 137, 142.) Here you will find desolation and sorrow – but also hope and assurance that at the end of all things, God is still there for those who turn to Him.

The Bible assures us that God will “never leave you or forsake you” (Hebrews 13:5). As Jesus told His followers: “I will not leave you as orphans, I will come to you” (John 14:18)

The Bible reminds us that we should not be surprised by deeply painful times in our lives, as these are not outside the experiences of people who know God. However, it assures us that He will draw close to us (James 4:8) and that “in all things God works for the good of those who love him” (Romans 8:28).



www.mentalhealth.org.uk



THE CHURCH OF ENGLAND

Mental Health Resources

www.churchofengland.org/resources/mental-health-resources

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DEAF AWARENESS WEEK **5TH TO 11TH MAY**

Deafness is more common than you might think. According to the Royal National Institute for Deaf people (RNID), one in three adults in the UK are in some way deaf. That means that more than 18 million adults in the UK have some degree of hearing loss or tinnitus.

And it gets worse. Over half the population aged 55 have hearing loss. 80% of people over the age of 70 have hearing loss. An estimated 1.2 million adults in the UK cannot even hear most conversational speech without hearing aids.

How does this work out in local churches? Statistically, it means that in every congregation of 100 members, there will be 14 people with hearing difficulties.

As this month brings Deaf Awareness Week, why not ask the people with hearing loss in our church how they can be helped to hear better in church. This might include:

- Installing a loop system or making sure the one already installed is still working well.
- That there is clear visual access to the pulpit and lectern, so that people can lip-read. (Move the flowers and candles?)
- Make sure that the speakers do not walk away from the microphones while speaking.
- Use some printed and visual media as well as just audio in church communications.

The following website may be useful in learning more:

RNID www.rnid.org.uk

Deaf church www.deafchurch.co.uk

Signs of God www.signsofgod.org.uk

CHRISTIAN AID WEEK – 11TH TO 17TH MAY

For more than 75 years, Christian Aid has been working with some of the world's most vulnerable communities in 29 countries in Africa, the Middle East, Europe, Latin America and the Caribbean.

This annual week invites Christians in the UK to help fundraise for the work by holding community events and taking on individual challenges. It has been called 'seven days of fundraising fun – your way'.

This year you might like to consider taking on the '70k in May Challenge'. It is simple to do: just travel 70k during the month of May, in whatever way you want. Invite your friends and family to sponsor you or even complete the challenge with you. More info at:
<https://www.christianaid.org.uk/appeals/key-appeals/christian-aid-week>

LOOKING AT CHURCH

THY KINGDOM COME CELEBRATES 10 YEARS

Thy Kingdom Come (TKC), to be held this year 29th May to 8th June, is a global ecumenical prayer movement that invites Christians around the world to pray, from Ascension to Pentecost, for more people to come to know Jesus.

“This year we're very excited to be celebrating the 10th year of Thy Kingdom Come!” says a spokesman.

Since it began in May 2016, TKC has grown from a dream from the Anglican archbishops into a movement which unites more than a million Christians in prayer.

TKC is now held in nearly 90% of countries worldwide, across 85 different denominations and traditions. The aim everywhere is the same: that friends and family, neighbours and colleagues might come to faith in Jesus Christ.

“Specifically, we again invite each and every Christian across the globe to pray that God's Spirit might work in the lives of five people who have not responded with their 'Yes' to God's call.”

Whether you have joined in 'Thy Kingdom Come' before now or not, you are warmly invited to take part & join in for this 10th anniversary of worldwide prayer.

And for this 10th year, the focus will be on the Lord's Prayer itself. As the TKC website explains:

“The 'Our Father' prayer transcends the ages - uniting people across different denominations, generations and nations and we believe now more than ever, we need to pray 'Thy Kingdom Come' - over our homes, communities, nations and our world.” More info at:

<https://www.thykingdomcome.global>



MUST A CHURCH KEEP MOVING OR CAN WE REST?

There is a healthy tension at the heart of the Christian journey. It's the push and pull of staying, or of getting up and going. And the Bible speaks of both as part of the normal Christian life.

In 1 Corinthians 15:58 Paul seems to be spurring his readers on to do even more, "Therefore, my dear brothers and sisters...always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain."

But then we hear Jesus warning us in John 15:5, "I am the vine; you are the branches.... apart from me you can do nothing". Who wants to find they have moved on and achieved nothing?

In the process of transformation (becoming like Jesus) there seems to be this healthy tension between 'doing' and 'abiding'.

Some churches try to solve the tension by ticking the 'abiding' option. No one is challenged, the training of a new generation of leaders is half-hearted, and resources are safely banked. We create a pathway that leads nowhere much, and then happily walk up and down it each week. We just 'are' Christians.

Other churches rush helter-skelter in the opposite direction. Exhaustion and burnout are their trademarks. They pile up meetings and programmes and use people until they are burnt out. There is no depth, no profound mystery, and nowhere to rest and refresh the exhausted traveller.

Perhaps if the journey into Christ-likeness needs us to rest, as well as to get going, then as churches, we need to plan for both. We need to be prepared to roll up our sleeves, sacrifice comfort, and pour ourselves out in God's service. But we also need to take time to seek intimacy with Him, and to be transformed by His Spirit within us. We need to become an oasis of grace and love to the people we encounter.

Now that sounds like a balance well kept, when both 'going' and yet 'staying' is still an option.



COULD OLDER PEOPLE HOLD THE **KEY TO CHURCH GROWTH?**

*By the Revd Peter Crumpler, a Church of England priest in St Albans, Herts,
and a former communications director for the C of E.*

New research is highlighting the wide range of activities that churches are offering to older people – and the growing opportunities to present the Christian gospel.

The survey, carried out in the UK and Ireland by Christian charity Faith in Later Life asked churches what they were doing to minister to seniors in their congregation and beyond. The results reflect a broad spectrum of events and activities.

These include lunch clubs, exercise sessions, singing classes, tea and coffee times, outings and a broad range of social activities open to the community. Some churches offered a ‘holiday at home’ with special events organised, and one provided a monthly chiropodist’s visit.

Many churches are visiting care homes and holding services in their lounges. One respondent recalled “It was so uplifting to see the joy on their faces. Many with severe dementia were recalling words long forgotten and joining in.”

Alexandra Drew, chief executive officer of Faith in Later Life, explained, “There is something very powerful about ministering to those who are very old, and the experience of journeying with someone to the very end of life.”

Community work goes hand in hand with reaching out with the gospel. The research showed that 83 per cent of those delivering social activities for older people are also running worship services, Bible study groups and groups to explore faith. A quarter of those who responded had seen people come to faith in the last year, and half had seen people grow in their interest in faith.

Faith in Later Life is a charity “dedicated to inspiring and equipping Christians to reach, serve and empower older people everywhere, through the local church.”

The research highlights the important role of ministry to older people at a time when many churches are focussing on ‘growing younger’ – and perhaps overlooking increasing numbers of older people in our communities. Many respondents felt that ministry with seniors was marginalised or neglected within their church.

Alexandra Drew said, “The impact on the wider church of mission to older people is significant. More than half of those responding said their work is leading to greater recognition of older people, more age-inclusivity and greater awareness of older people’s spiritual needs.”

GOD IN THE ARTS

HE GAVE US EYES TO SEE THEM: 'THE DEATH OF THE VIRGIN' BY BRUEGEL

The Revd Michael Burgess surveys works of sacred art that can be found in various museums.



Upton House in Warwickshire was the home of a millionaire oil magnate, Walter Samuel, in the 1920s and 30s. The origin of that fortune is displayed in the collection of early Shell posters, but the house is now owned by the National Trust.

The interiors still breathe the art deco atmosphere of that earlier lifestyle. Outside there are beautiful terraced gardens, imposing cedar trees, and spectacular asters. Inside there is a remarkable art collection with works by Bosch, Holbein, El Greco, Canaletto and Stubbs. And two paintings by Pieter Bruegel the Elder (1525-69) – 'The Massacre of the Innocents' and 'The Death of the Virgin.' Bruegel's works are full of movement and colour as he depicts the peasant life and landscapes of his day. The mood for 'The Death of the Virgin' is very different. It is a grisaille, painted in grey tones that suit the theme of life ending.

This month of May is often known as Mary's month, with May Queen celebrations and the feast of the Visitation on the 31st. On that day we give thanks for the beginning of new life in the womb of our Lady as she goes to share that good news with her cousin, Elizabeth.

In Bruegel's painting in Upton House, it is the ending of her life that is the theme. Local villagers gather around her bed which is set in a typical Flemish room of the period. The source of this story is the Golden Legend. In the Gospels we hear of Mary at the Incarnation and Cana. We know Mary was with the disciples at the coming of the Holy Spirit at Pentecost, and, as the Golden Legend relates, here they are with her at her death. John, the beloved disciple, seems to be dozing by the fireside, perhaps dreaming of that special moment at the crucifixion when he was entrusted with the care of the mother of Jesus.

Mary holds a candle and is praying as she looks at the crucifix on the pillow at the end of the bed. For all the figures gathered around, Bruegel has depicted the scene as a special, intimate moment, when she is about to be reunited with her son. We can think of Mary praying the Magnificat and Mary praying with the disciples at Pentecost. And prayer suffuses this scene as she commends her life to God's grace. The light that shines forth faintly around the bed will blaze out in resurrection glory as she is welcomed into the heavenly courts.

In the Orthodox Church this moment is known as the falling asleep of Mary. If so, it is a falling asleep to wake into the realm of life eternal. She whose words to the angels began the great gospel of salvation in Jesus; she who told the servants at Cana to do what Jesus asks; she who followed Jesus to the foot of the cross – now in this painting, she places her hope and trust in that same son who showed that death was not the end, but birth into new life.

Mary's Yes to the angel is a lesson and example for all of us as we try to follow God's will. As we ponder this scene of Bruegel in her month of May, we can echo the angel's words to our Lady: 'Hail, Mary, full of grace, the Lord is with you' – now and eternally.



GOD IN THE SCIENCES

HUMILITY

Dr Ruth M Bancewicz, Church Engagement Director at The Faraday Institute for Science and Religion in Cambridge writes on the positive relationship between Science and Christian faith.

A few years ago I visited the Smithsonian Museum's Hall of Human Origins. Our guide, the curator of anthropology, was keen to help Christians understand his research. Whatever you make of the evidence for human evolution, the fact remains that other species a bit like us were around before we came on the scene – or in the case of Neanderthals, at the same time.

Part of the exhibit included lifelike reconstructions of the face and hair of several different hominins, displayed on pillars at the right height for each species. So I could crouch down to 'meet' *Homo floresiensis* or stand tall to look into the eyes of *Homo heidelbergensis*. Most of these – beings? creatures? – were on other branches of the evolutionary tree to us, and we share a common ancestor much further back. I did, however, feel as if I was meeting my forebears.

As I walked between the statues I asked myself, "Why us?" There's evidence that Neanderthals used symbolism as we do, and also buried their dead. Did they have the potential to evolve to a point where they could do similar things to us? The curator explained how, as the ice ages came and went, human beings moved around but other species appear to have stayed put and suffered the consequences – they just weren't ready yet for that big change. As I took in the displays about how we began to gather socially around a fire, make music or write, I felt humbled. We managed to adapt, but we could so easily have disappeared with the rest.

In his book *The Message of Creation*, theologian David Wilkinson shares his view that being made in the image of God has nothing to do with our own cleverness or abilities, but is a gift. God created us on purpose (I believe through the long slow process of evolution) and chose to enter into a relationship with us, making us His representatives on earth.

Thankfully I don't have to figure out how to interact with other human-like hominins today. I do, however, have an equal share in humankind's God-given commission to tend and keep creation. Am I ready to go further than ensuring my own species' survival - not necessarily because we have evolved further than our ice-age ancestors, but because I have one of the 'new hearts' promised in Ezekiel 11:19? Can I work together, in a true spirit of humility, with people from all over the world to ensure the full diversity of life can flourish?

**For resources on this question, try the Faraday Institute, BioLogos, and Christians in Science.*

REFLECTIONS FROM THE PEWS

With June Davies

The righteousness of God is revealed from faith to faith

ROMANS 1: 17

The Christian life is like a school. Paul describes going from grade to grade as going from "Faith to Faith". In the school of faith, the Holy Spirit is the teacher and the Bible the textbook. If we study God's word well and apply ourselves to prayer and witness.

By the Saviours grace we can move up through the grades or steps of faith by the love of our Lord Jesus Christ. Sometimes doors can be closed to us and we remain in the same grade as we need to learn patience and seek God's as he tests and tries us.

May we not be workers who are ashamed of the gospel of Christ. We will find him in the pages of his word, in nature and our everyday life. We also need to stay full of his holy spirit.

But we all with unveiled faces, beholding as in a mirror

The Glory of the Lord and being transformed into the same image

from glory to glory.

Just as by the Spirit of the Lord

2 CORINTHIANS 3: 18

I find it awesome and wonderful that we are made in God's own image. What an honour and a privilege that he should make us a little lower than the angels and make us stewards of his earth. What an amazing and wonderful God we have. King of Kings and Lord of Lords. Thanks be to God for his Love and his salvation through my Lord and Saviour Jesus Christ may we rejoice in him and in our salvation.

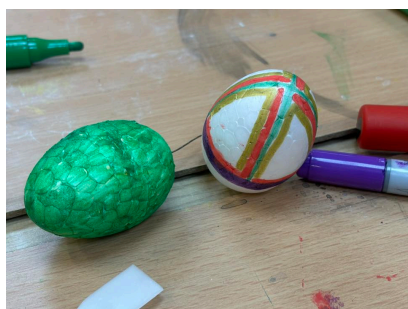
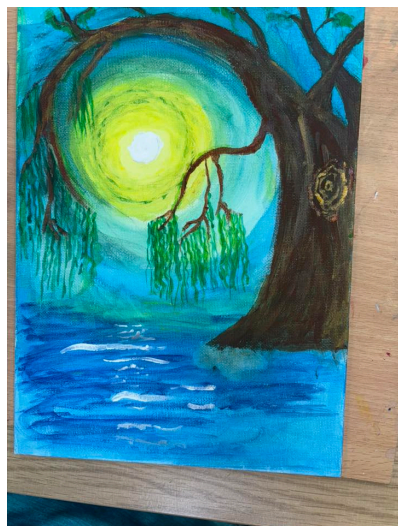


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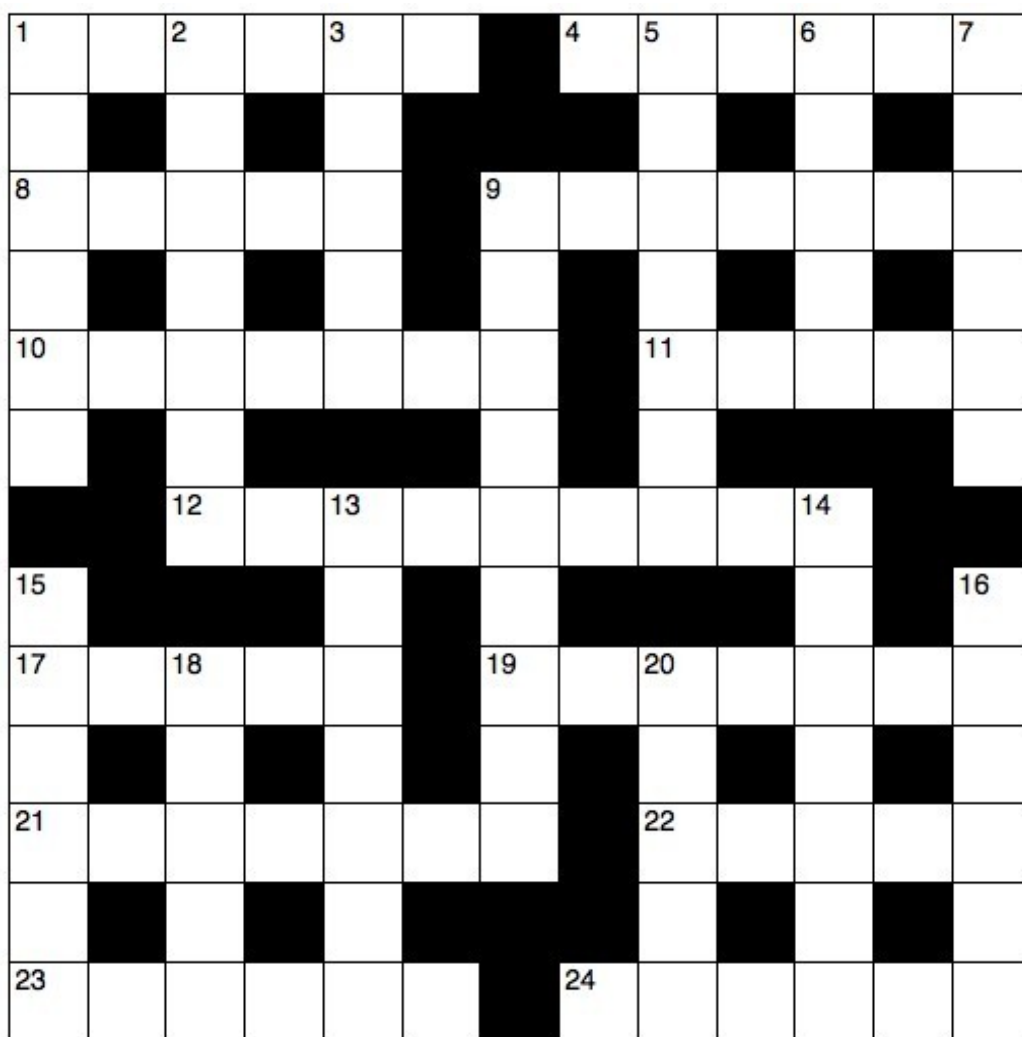
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CROSSWORD



ACROSS

- 1 Relating to the whole universe (6)
- 4 The disciple who made the remark in 8 Across (John 20:24) (6)
- 8 'Unless I see the nail marks — — hands, I will not believe it' (John 20:25) (2,3)
- 9 He urged King Jehoiakim not to burn the scroll containing Jeremiah's message (Jeremiah 36:25) (7)
- 10 Baptist minister and controversial founder of America's Moral Majority, Jerry — (7)
- 11 'Look, here is — . Why shouldn't I be baptized?' (Acts 8:36) (5)
- 12 Repossessed (Genesis 14:16) (9)
- 17 Port from which Paul sailed on his last journey to Rome (Acts 27:3–4) (5)
- 19 'Moses was not aware that his face was — because he had spoken with the Lord' (Exodus 34:29) (7)
- 21 Roonwit, C.S. Lewis's half-man, half-horse (7)
- 22 Grill (Luke 24:42) (5)
- 23 'The lot fell to Matthias; so he was added to the — apostles' (Acts 1:26) (6)
- 24 'I was sick and you looked after me, I was in — and you came to visit me' (Matthew 25:36) (6)

DOWN

- 1 Coastal rockfaces (Psalm 141:6) (6)
- 2 Academic (1 Corinthians 1:20) (7)
- 3 Publish (Daniel 6:26) (5)
- 5 For example, the Crusades (4,3)
- 6 11 Across is certainly this (5)
- 7 He reps (anag.) (6)
- 9 Liberator (Psalm 18:2) (9)
- 13 Man who asked the question in 11 Across was in charge of all her treasury (Acts 8:27) (7)
- 14 They must be 'worthy of respect, sincere, not indulging in much wine' (1 Timothy 3:8) (7)
- 15 The human mind or soul (6)
- 16 'O Lord, while precious children starve, the tools of war increase; their bread is — ' (Graham Kendrick) (6)
- 18 'We played the flute for you, and you did not — ' (Matthew 11:17) (5)
- 20 Bared (anag.) (5)



Phillip was never at his best at the 8.00 service

SUDOKU ONE

				5	7		3	
3			2					
	8	5						
1				6	2	3		7
		3				5		
6		7	5	3				4
						7	4	
					8			3
	4		6	1				

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BASIC SUDOKU RULES

You can use only numbers from 1 to 9.

Each 3×3 block can only contain numbers from 1 to 9.

Each vertical column can only contain numbers from 1 to 9.

Each horizontal row can only contain numbers from 1 to 9.

Each number in the 3×3 block, vertical column or horizontal row can be used only once.

The game is over when the whole Sudoku grid is correctly filled with numbers.

SUDOKU **Two**

				1	7			
3			2	8				1
4						3		
2						9	7	
			9		6			
	7	5						6
		8						4
1				2	9			5
			5	6				

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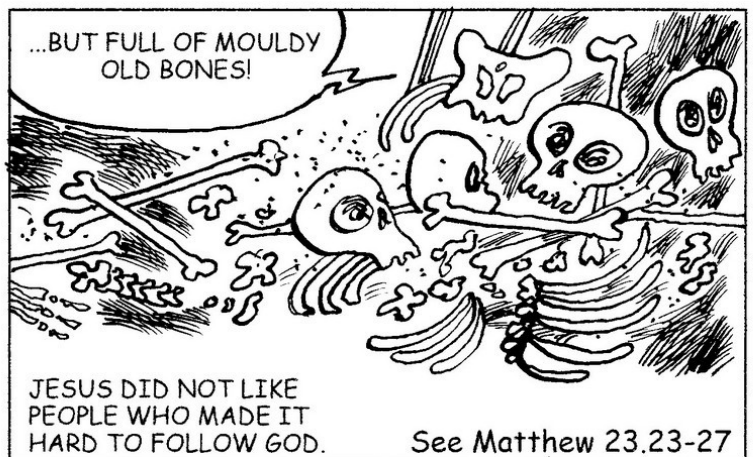
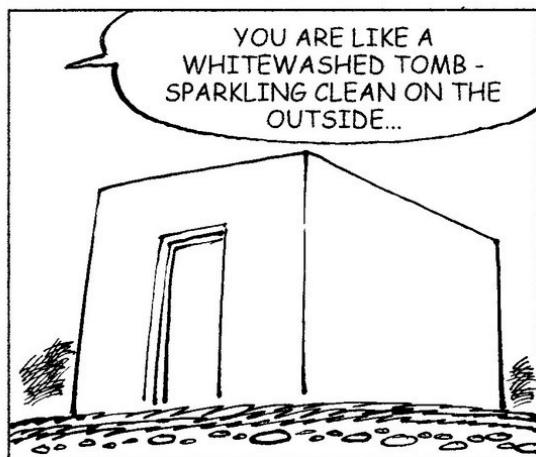
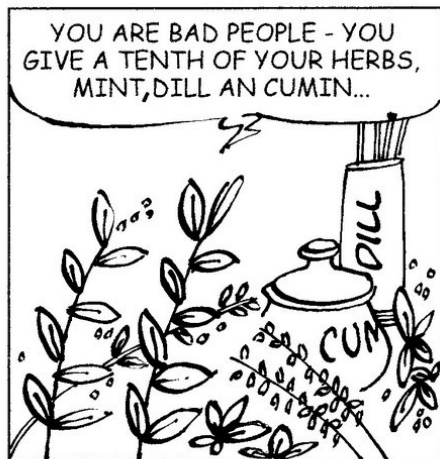
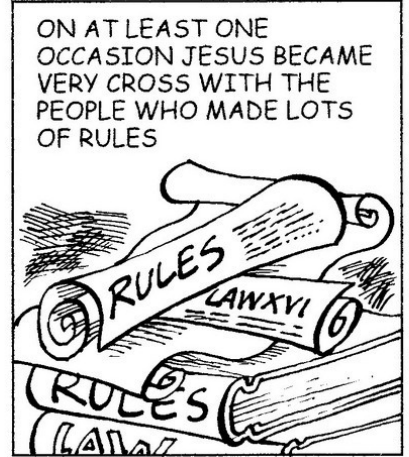
What do rabbits say before they eat?

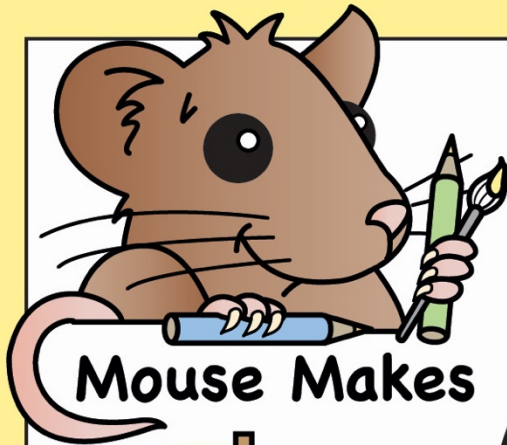
"Lettuce pray."

What do you call a line of rabbits jumping backwards?

A receding hare-line!

"Some tough talking"





Mouse Makes



On the cross Jesus opened wide his arms for us.
Jesus put an end to death by dying for us,
and showed us the resurrection to
come by His raising to new life!



Jesus is risen!

The angel said:
"Jesus ...is not here, for He
has risen, just as He said."
Matthew 28:6

Jesus is here

Jesus said:
"Where two or three
come together
in my name I am
there with them."
Matthew 18:20



READ the story of
the resurrection in:
Matthew 28:1-10
Mark 16:1-19
Luke 24:1-49
John 20:1-29
and 21:1-14



R E D E E M E R
E A S T E R P I
S A V I O U R S
U L T I M J A E
R I E D E L I N
R V J E S U S S
E E W B S P E P
C C L O I S S N
T H O S A N N A
I R R O H Y E U
O I D N P W S
N S G O T E L L
K T A F O A I O
I Y O G J C F R
N U J O Y E E B
G O O D N E W S



Jesus will come again!

Jesus said:
"I will come back
and take you to
myself so that you
will be where I am."
John 14:3

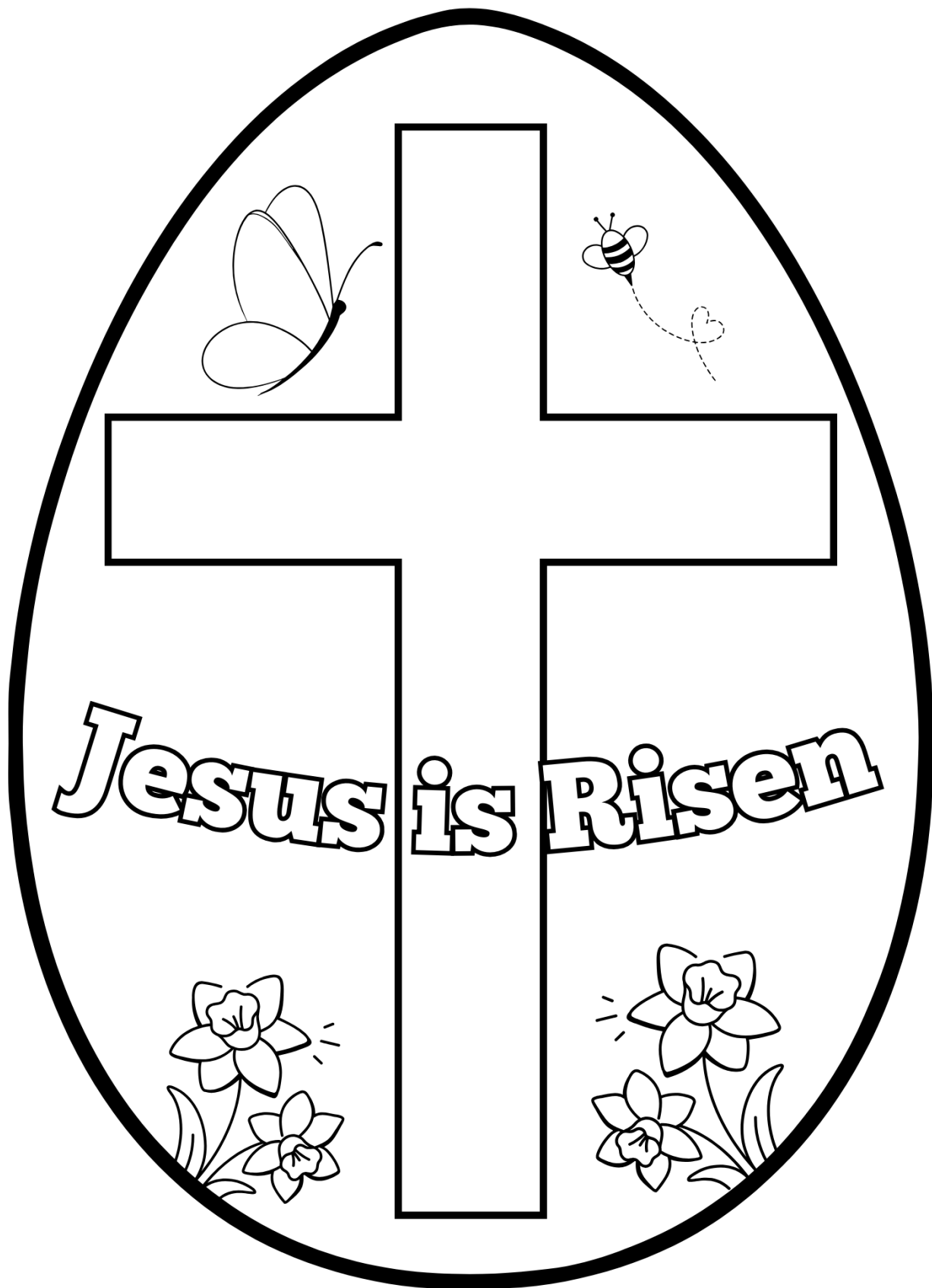


JESUS • ALIVE • RISEN
LORD • SAVIOUR • KING
RESURRECTION
PEACE • NEW LIFE • JOY • GOOD NEWS



MESSIAH • REDEEMER
CHRIST • SON OF GOD
HOSANNA • PRAISE
GO TELL • EASTER





SOLUTIONS

CROSSWORD

ACROSS:

1, Cosmic. 4, Thomas. 8, In his. 9, Delaiah. 10, Falwell. 11, Water. 12, Recovered. 17, Sidon. 19, Radiant. 21, Centaur. 22, Broil. 23, Eleven. 24, Prison.

DOWN:

1, Cliffs. 2, Scholar. 3, Issue. 5, Holy war. 6, Moist. 7, Sphere. 9, Deliverer. 13, Candace. 14, Deacons. 15, Psyche. 16, Stolen. 18, Dance. 20, Debar.

SUDOKU ONE

9	6	4	1	5	7	2	3	8
3	7	1	2	8	6	4	5	9
2	8	5	3	9	4	1	7	6
1	5	8	4	6	2	3	9	7
4	9	3	8	7	1	5	6	2
6	2	7	5	3	9	8	1	4
8	3	6	9	2	5	7	4	1
5	1	9	7	4	8	6	2	3
7	4	2	6	1	3	9	8	5

SUDOKU TWO

6	5	2	3	1	7	8	4	9
3	9	7	2	8	4	5	6	1
4	8	1	6	9	5	3	2	7
2	6	4	1	5	3	9	7	8
8	1	3	9	7	6	4	5	2
9	7	5	8	4	2	1	3	6
5	2	8	7	3	1	6	9	4
1	3	6	4	2	9	7	8	5
7	4	9	5	6	8	2	1	3

ACKNOWLEDGEMENTS AND THANKS

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News and additional content from ParisPump.com.

THE NEXT ISSUE OF RYHOPE VIEWS WILL BE IN JUNE

This magazine wouldn't be possible without the support of our contributors. If you'd like to share something with us, please do get in touch with either Joanne Nolan, Elaine Shanks or Reverend David. We'd be very happy to talk with you.

THANK YOU TO ALL OF OUR READERS,
AND ALL WHO SUPPORT OUR CHURCH,
OUR SHOP AND THE COMMUNITY OF RYHOPE.

National Safeguarding Standards

Our Parish is committed to the Five Standards

1 Culture, Leadership and Capacity

Church bodies have safe and healthy cultures, effective leadership, resourcing and scrutiny arrangements necessary to deliver high quality safeguarding practices and outcomes.

2 Prevention

Church bodies have in place a planned range of measures which together are effective in preventing abuse in their context.

3 Recognising, Assessing and Managing Risk

Risk assessments, safety plans and associated processes are of a high quality and result in positive outcomes. The assessment and management of risk is underpinned by effective partnership working.

4 Victims and Survivors

Victims and survivors experience the timeliness and quality of Church bodies' responses to disclosures, and their subsequent support, as positively meeting their needs, including their search for justice and helping their healing process.

5 Learning, Supervision and Support

All those engaged in safeguarding related activity in Church bodies receive the type and level of learning, professional development, support and supervision necessary to respond to safeguarding situations, victims and survivors, and respondents, effectively.

WHAT ARE THE STANDARDS?

- Broad statements of what the Church of England wants to achieve in its safeguarding work.
- Each one has several 'What Good Looks Like' Indicators, to identify strengths as well as areas for development.
- They are constructive development of good safeguarding practice, **NOT** a compliance-based exercise.
- The Standards and their indicators have been developed over a three-year period, working with dioceses, cathedrals, parishes and victims and survivors.
- They were approved nationally in 2023.
- A series of online tools and resources have been developed – [churchofengland.org/safeguarding-standards](https://www.churchofengland.org/safeguarding-standards)



Contact for Parish Safeguarding Officer

Name: Elaine Shanks
Email: elaine.shanks@icloud.com

(Parish Version)



INDEPENDENT SUPPORT SERVICE
Safe Spaces Telephone 0300 303 1050

 **THE CHURCH OF ENGLAND**
www.churchofengland.org/safeguarding

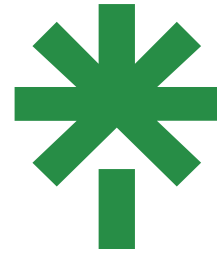
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& spiritual discussions**



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THE REV
AND
THE ROBIN
ILLUSTRATED BY
AUTUMN SHANKS



I'm fed up with stairs.



They're always up to something!