

RYHOPE VIEWS



AUGUST 2025

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REGULAR SERVICES

Eucharist/Holy Communion

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

Evensong

1st Sunday of the month at 6pm

A Sacred Space

Every other Monday 2pm - 4pm

Office Hour/Enquiries

Tuesdays 6pm – 7pm

St Paul's S.H.O.P.

Supporting & Helping Our Parish
24 Ryhope Street South
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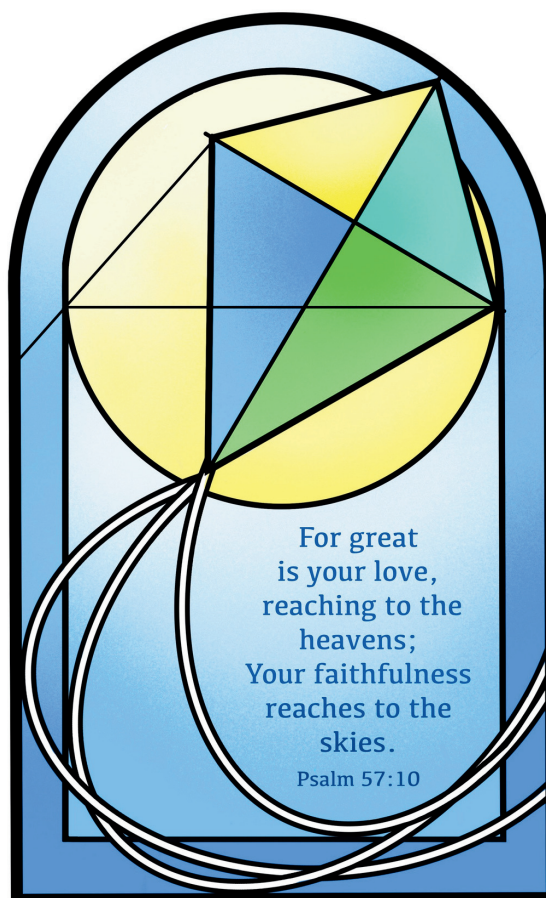
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Please visit our main website for more details

www.achurchnearyou.com/ryhope

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Submissions

We would love to hear from you with your thoughts and reflections, poetry, or short stories. Please email us on ryhopeview@outlook.com

If you don't have access to email, speak to Reverend David or Joanne Nolan.

VIEW FROM THE VICARAGE

Dear All,

Now as they went on their way, Jesus entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, 'Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.' But the Lord answered her, 'Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her.'
(Luke 10. 38-42)

You have to feel sorry for Martha. She was the one who did all the work while Mary just sat around and got all the credit. Surely it was unfair of Jesus to favour Mary over her. But was it?

The story was that Jesus had come to the village of Bethany where Martha had taken him under her wing. She wanted to show him hospitality and busied about getting things ready. Clearly, she was out to impress and was maybe it a bit overambitious. There was too much to get ready by herself and Mary wasn't lifting a finger to help. Perhaps we've all known someone like that.

But Mary had the right idea about what to do when Jesus was around. He hadn't come to receive but to give and right now she was going to sit and take what he had to offer. So, she chose the better part.

We also have to remember where this episode comes in the life of Jesus. Just a few chapters before Luke tells us that Jesus had set his face to go to Jerusalem. That means that he had made his decision that he would make his way to the city where he would be arrested and crucified. And Bethany was on the way to Jerusalem, just a few miles off.

So, as Jesus was sitting in the house of Martha and Mary the thought of his impending death can't have been far off. Perhaps he wanted some peace and quiet to mull things over, and there was Martha clashing around with the pots and pans. Maybe the hospitality she was offering him wasn't the hospitality that he wanted or needed. The quiet contemplation of Mary was much more welcome in comparison.

It all begs questions. Sometimes the help we offer isn't the help that's required. Sometimes it's more about fulfilling a need within ourselves than anything the person requires. So perhaps it's worth asking ourselves, 'Am I being a Martha here, or am I being a Mary?'

Actually, the church needs Marthas. Without them nothing much would get done. The fact that our churches are clean, tidy, safe and secure is all down to their loving care. We have every reason to be grateful for them. But we also need the Marys to wonder what it's all about.

The Bible tells us that Jesus loved Martha and Mary. That means that there's room for both kinds of people in his church. Maybe it's all about asking when's the right time to use the gifts we've been given.

*Your friend and vicar,
David.*



Prayer for August

Heavenly Father,

August – summer holidays and sunny skies. All should be well and yet, around the world all is not well! Every day, it seems, new wars begin, catastrophes occur, world politicians play power games - and people suffer.

It can feel overwhelming and we want to bury our heads in the sand, rather than build sandcastles on the beach.

Help us Lord, to look up; to see things with Your perspective; to remember that Jesus warned us that in this world we will have trouble. Then help us to remember that He told us to take heart, because He has overcome the world.

Father, help us to savor the summer, as we put our trust in You - our strength, our hope, our ultimate and unfailing security.

*In Jesus name,
Amen.*

By Daphne Kitching



From the Registers

Baptisms

June

8 Adalynn Newton-Ross
Oakley Roberts

29 Roman Petre
Jack Bell

July

6 Leo Sinclair
Dottie Dawson

20 Freddie Leach
Abel Ferguson



We welcome you into the fellowship of faith.

Weddings



June

21 Christopher Hollis & Jannine Ewing

What God has joined together, let no man tear asunder.

Funerals

July

8 Margaret McCain



Rest eternal grant unto them O Lord.

PARISH TRIP POSTPONED

Please note that the parish trip to Holy Island has now been postponed until Saturday 11th October. Further details to be announced.



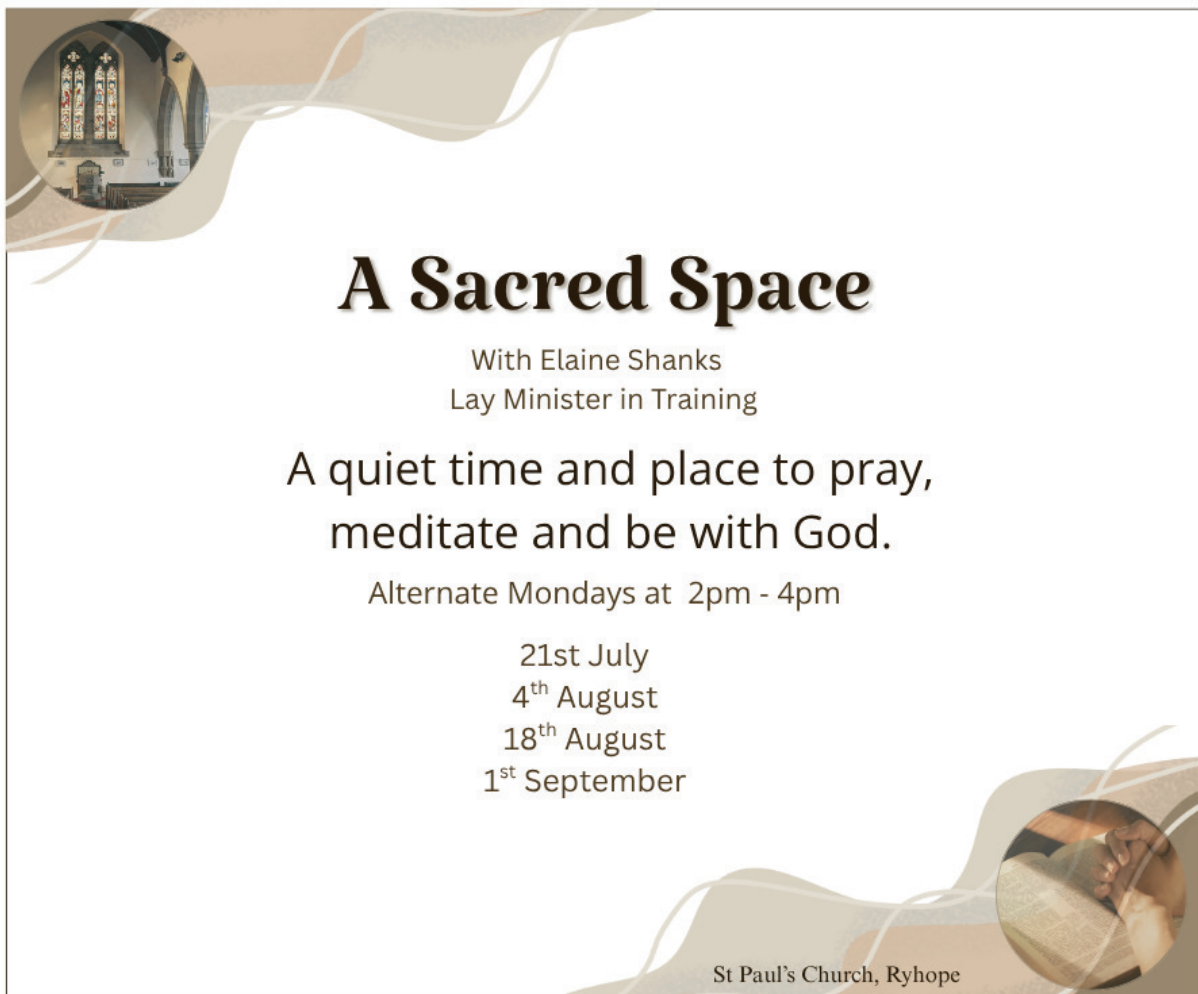
Church Calendar

August

- 6 Transfiguration of our Lord
Eucharist - 9:30am
- 12 The Funeral of Dorrie Wright 11:30am
- 15 Victory over Japan day Service 11am

September

- 1 Shop Volunteers Meeting 2pm
- 2 Parochial Church Council 7pm
- 13 **Lay Ministry Service - at Durham Cathedral 11am**
Elaine Shanks to be authorised.



A Sacred Space

With Elaine Shanks
Lay Minister in Training

A quiet time and place to pray,
meditate and be with God.

Alternate Mondays at 2pm - 4pm

21st July
4th August
18th August
1st September

St Paul's Church, Ryhope

St. Paul's Summer Events

St. Paul's Church is hosting a programme of events thanks to Sunderland City Council Community Chest funding from Cllr. Lindsey Leonard.



Richmond Exotics

12 - 2pm on Saturday 16 August 2025

All ages are welcome to attend this fun and educational event. Come along and say hello to Richmond Exotics, an Exotic Animal education, rescue, rehabilitation and rehoming charity based in Washington, Tyne and Wear. Richmond Exotics is family run by Chris and Becky Richmond, who are passionate about advancing husbandry within the exotic animal world, working alongside schools, reptile shops and with the public to raise awareness of the correct care and husbandry that comes with keeping such incredible animals. Education is their passion! They also rescue, rehabilitate and rehome those animals that find themselves with nowhere left to go. They will be bringing a range of snakes, lizards, tortoises and invertebrate friends.

Website: <https://www.richmondexotics.co.uk>

Charity no.: 1209875



Watch out for the Dinosaurs!

12 - 2pm on Thursday 21 August 2025

Bring the kids (and their dinosaurs) along for this event. There will be lots of dinosaur activities to do while learning some fun dinosaur facts. Light refreshments are available. All materials supplied. (Children must be accompanied by an adult, thank you).



Teddy Bear's picnic

12 - 1.30pm on Saturday 23 August 2025

Bring teddy (or a toy) and join us for some story telling. St. Paul's will provide a basic packed lunch, eg sandwich, drink and a healthy snack. Vegan options are available, too. Suitable for ages 0 - 11 years. Don't forget your suncream!

Unplugged.

4 - 6 pm on Friday 29 August



Are you interested in board games or RPG, tabletop fantasy or war games? This event encourages people to put down their technology, try something else and make new friends. Light refreshments are available. (Under 16's must be accompanied by an adult, thank you).

Photo by Recal Media: www.pexels.com

Noah's Art

(Start date to be confirmed)

We have a number of arts activity packs for Ryhope residents to do at home. This is suitable for all ages so why not get the whole family involved? Look out for more information on St. Paul's Church noticeboard, in the charity shop and [St. Paul's Church - Artists in Residency page on Facebook.](#)

High Days & Holy Days

August

- 4 Jean-Baptiste Vianney, Curé d'Ars, Spiritual Guide, 1859
- 5 Oswald, King of Northumbria, Martyr, 642
- 6 The Transfiguration of Our Lord**
- 7 John Mason Neale, Priest, Hymn Writer, 1866
- 8 Dominic, Priest, Founder of the Order of Preachers, 1221
- 9 Mary Sumner, Founder of the Mothers' Union, 1921
- 10 Laurence, Deacon at Rome, Martyr, 258
- 11 Clare of Assisi, Founder of the Minors (Poor Clares), 1253
John Henry Newman, Priest, Tractarian, 1890
- 13 Jeremy Taylor, Bishop of Down and Connor, Teacher of the Faith, 1667
Florence Nightingale, Nurse, Social Reformer, 1910
Octavia Hill, Social Reformer, 1912
- 14 Maximilian Kolbe, Friar, Martyr, 1941
- 15 The Blessed Virgin Mary**
- 20 Bernard, Abbot of Clairvaux, Teacher of the Faith, 1153
William and Catherine Booth, Founders of the Salvation Army, 1912 and 1890
- 24 Bartholomew the Apostle
- 27 Monica, mother of Augustine of Hippo, 387
- 28 Augustine, Bishop of Hippo, Teacher of the Faith, 430
- 29 The Beheading of John the Baptist
- 30 John Bunyan, Spiritual Writer, 1688
- 31 Aidan, Bishop of Lindisfarne, Missionary, 651

Alternative dates

The Blessed Virgin Mary may be celebrated on 8 September instead of 15 August.

September

- 1 Giles of Provence, Hermit, c.710
- 2 The Martyrs of Papua New Guinea, 1901 and 1942
- 3 Gregory the Great, Bishop of Rome, Teacher of the Faith, 604
- 4 Birinus, Bishop of Dorchester (Oxon), Apostle of Wessex, 650
- 6 Allen Gardiner, Missionary, Founder of the South American Mission Society, 1851
- 8 The Birth of the Blessed Virgin Mary
Accession of King Charles III

Local News

Sunderland Pride

By Elaine Shanks

Sunderland Minster, along with Christians from around Sunderland and the surrounding areas, were at Sunderland Pride in June, supporting the LGBTQ + event.

The Minster had a stall with knitted sheep and rainbows in various pride flag colours given out for free to those visiting it.

Rev. Jacqui Tyson had a picture frame with "The image of God" written on it which we were invited to pose in. The annual event was well attended with adults, teenagers, families and friends enjoying an afternoon of musical entertainment after the march from Park Lane to Keel Square.



This year is the 56th anniversary of the Stonewall riots which sparked the Pride marches. The Stonewall riots were sparked by a police raid on the Stonewall inn in Greenwich village in New York in 1969, after an increasingly oppressive approach to LGBTQ people by the police and US society and law in general. The riots continued for several days and led to organisations springing up advocating rights for LGBTQ people.



These campaigning groups have won equal marriage rights and protection in law such as the Equality Act but there has been an erosion of rights in recent years throughout the world.

Trans Rights Rally

By Elaine Shanks



There was also trans rights rally on in Keel Square on 14th June, with lots of guest speakers, including Revd Canon Clare MacLaren of Sunderland Minster who spoke very movingly about her trans son, and music and comedy acts.

The rally was held to promote trans rights in a time when the rights of transgender people are being eroded in the UK and throughout the world.



OPEN TABLE
Sunderland



Open Table at Sunderland Minster usually meet on the second Sunday of each month, except in August. This month a social gathering will be arranged instead. If you would be interested in coming along please email

Reverend Jacqui Tyson at:

revjacqui.tyson@sunderlandminster.org.uk

An Evening of Science and Faith

By Elaine Shanks

On 7th July St Paul's was happy to welcome Professor Bill Clegg to talk and answer questions on issues surrounding science and how it applies to Christians.

He gave us a short biography of him and his background in science and as a Christian. 60 years (approximately) as a scientist and a Christian. He is a registered lay Baptist preacher and chairs the trustees of Christians in science.

The audience had a lot of questions - the questions were varied and included questions about creation and what he thought of the science versus biblical texts. He explained about how the Bible is interpreted differently by people with different interpretations and beliefs. He told us that Genesis 1 has been widely accepted to be not literal. The Bible is a collection of different types of writing - poetry, history, etc - and Genesis 1 is not a historical account but rather it is poetic. The Bible should be interpreted in the context for which it was written. Young Earth Creationism believes that Genesis 1 is a literal account of the creation of the universe and this sparks much debate between Christians. Professor Clegg pointed out that the biggest evidence to support his belief is genetics and evolution.

There was also a question on ethics in the Bible. The professor pointed out that we do live in a different world to people living thousands of years ago and ritual law has been superseded by Jesus dying for us - we do not have to sacrifice animals on altars now because Jesus died for our sins.

Professor Clegg said he was less sure about the subject of Adam and Eve because he is not an anthropologist. But he did say it is feasible that the human race could have originated with one pair. They were not created from nothing, though, but created through evolution. At some point humans were made special and different from other creatures by God breathing into them spiritually.

Other questions included what science makes of the Book of Revelation. Professor Clegg pointed out that they are visions being written about rather than literal things which will exist but when the end comes there will be no doubt about it. He was asked how much God intervenes in scientific processes or how much he is a catalyst which sets them in motion which began a meandering discussion on the laws of physics and miracles. The resurrection being a fundamental part of Christian belief is itself a miracle so we are believing in the existence of miracles merely by having a Christian faith.

There was also a question from myself about God's roles in natural disasters - if God makes them happen or if they are just a result of God having created the earth and people living on it. The professor talked about how they are natural phenomena which people are caught up in due to their actions - being in dangerous areas, not having adequate safety systems in place or humans causing these phenomena by triggering climate change through their lifestyles.

Later discussions were about moon rock and the possibility of other intelligent life in the universe; conspiracy theories and governments covering up discoveries; the conflict between science and the ethics of Christianity; the change in Professor Clegg which made him a Christian treating his faith as a relationship rather than academic knowledge; the virgin birth which he pointed out is known in nature in other life forms; arguments against atheism; different religions; historical scientific approaches to the accuracy of events in the Bible; free will of humans; different translations of the Bible and our feeling of personal significance in a vast universe which is billions of years old.

The evening was a resounding success with dozens of people turning up and engaging in the discussions and debate. Professor Clegg covered a range of topics and definitely got us all thinking about how we view both science and our faith as well as the world we live in. I think many of us would be pleased to continue discussions of this nature in the church and we would welcome Bill Clegg back for further talks.

[Stephen Armstrong discusses Bill's work further on page: 30](#)

Other News

Archbishop of York's Statement on Gaza

23/07/2025

The Archbishop has issued a statement on the situation in Gaza. This follows in full.

With each passing day in Gaza, the violence, starvation and dehumanisation being inflicted on the civilian population by the Government of Israel becomes more depraved and unconscionable. In the name of God, I cry out against this barbaric assault on human life and dignity. It is a stain on the conscience of the international community, and a flagrant breach of international humanitarian law. The statement this week by the UK and 27 other states condemning the denial of aid, and the inhumane killing of civilians at aid posts, is an important – if long overdue – sign of growing international resolve to end this war. But while the group stated their preparedness to take further action, there is no time to wait. Action must be taken now to stop this ongoing assault on Gaza, end settlement-building and settler violence in the West Bank, and secure negotiation for a lasting and just peace.

My prayers remain with the steadfast and suffering Christian community in the Occupied Palestinian Territory, and most particularly in Gaza after the recent deadly attack on the Roman Catholic Holy Family Church. I stand in pastoral solidarity with the Latin and Greek Patriarchs of Jerusalem, and give thanks for their recent visit to Gaza. There are no excuses for the bombing of places of worship where desperate people are taking shelter, or hospitals where the sick and injured are being cared for. I echo the words of Pope Leo XIV and say clearly that this barbarism must stop.

With my sister and brother bishops in the Church of England, I have condemned many times the horrific Hamas attacks on 7 October, and I continue to call for the release of those still cruelly held hostage. We deplore every assault on the innocent. But as we said in May this year, this war is now one of aggression – it is a grave sin and it must stop. Last week the Anglican Archbishop in Jerusalem, the Most Revd Hosam Naoum, spoke powerfully at the Church of England General Synod in York. I support Archbishop Hosam in calling for an immediate and permanent ceasefire, for the release of all hostages and captives and for the rebuilding of Gaza.

I support him in rejecting any policy that would amount to the ethnic cleansing of the Palestinian population from Gaza. And in the name of Jesus Christ, I encourage dioceses and parishes to continue praying for our Palestinian Anglican sisters and brothers and all other Christian communities – and for security, freedom and dignity for Palestinians, Israelis and all the peoples of the region.

Stephen Cottrell

Archbishop of York

As published social media and at:

<https://www.archbishopofyork.org/>



Abortion Law Changes: **Comment from the Bishop of London**

“Compassion and care is required,” said the Bishop of London, Sarah Mullally, following MPs’ recent vote to decriminalise abortion in England and Wales.

She went on: “Women facing unwanted pregnancies are confronted with the hardest of choices. Ultimately, they require compassion and care, to support them fully in the heart-wrenching decision they must take. They should not be prosecuted.

“However, decriminalising abortion can at the same time inadvertently undermine the value of unborn life. The amendment passed to the Crime and Policing Bill may not change the 24-week abortion limit, but it undoubtedly risks eroding the safeguards and enforcement of those legal limits. Women suffering from coercion, or those who are victims of sexual or domestic abuse, would be the most vulnerable to the proposed change, which does not consider improvements to abortion care, nor address the inadequacies of the ‘pills by post’ assessments. These concerns are well set out in the recent letter signed by over 200 clergy and published in the Telegraph.

“Considering any fundamental reform to this country’s abortion laws should not be done via an amendment to another Bill. There should be public consultation and robust Parliamentary process to ensure that every legal and moral aspect of this debate is carefully considered and scrutinised.

“We need a path that supports women, not one that puts them and their unborn children in the way of greater harm.”

“An unsafe and unworkable bill” – Bishop Sarah Urged MPs to say no to assisted suicide

The Bishop of London, Sarah Mullally, recently urged MPs to halt the passage of a bill to legalise assisted suicide in England and Wales.

Bishop Sarah – the former Chief Nursing Officer and the Church's Lead Bishop for Health and Social Care – called instead on parliamentarians to ask themselves some searching questions “about the kind of society we want to live in”, before the Third Reading vote in the Terminally Ill Adults (End of Life) Bill in the Commons took place.

She said: “MPs have the power to stop the passage of this Bill, in the face of serious concerns from the medical profession, palliative care specialists, and those facing the end of life.

“If enacted, this Bill would arrive amidst hugely inequitable access to palliative care and an NHS on life support. The potential for abuse and uninformed or coerced decisions is enormous.

“This is not about so-called progressivism v conservatism, or atheism v religion. This is about the kind of society we want to live in.

“The vision that this Bill presents is one in which the disabled and vulnerable are made to feel like they are a burden, as if their lives are worth less.

“This is, and has always been, an unsafe and unworkable bill. The promise that Committee stage would ‘iron out’ major concerns with the Bill has not been forthcoming. Instead, it has presented more unanswered questions, left more doubts, and seen so-called protections crumble away before even coming into law.

“I implore every Member of Parliament to ask themselves whether they truly believe assisted suicide is right for the society in which we want to live.”

Looking at God

6th August - The Transfiguration **A Glimpse of Jesus' Future Glory**

The story is told in Matthew (17:1-9), Mark (9:1-9) and Luke (9:28-36). It was a time when Jesus' ministry was popular, when people were seeking Him out.

But on this day, He made time to take Peter, James and John, His closest disciples, up a high mountain. In the fourth century, Cyrillic of Jerusalem identified it as Mount Tabor (and there is a great church up there today), but others believe it more likely to have been one of the three spurs of Mount Hermon, which rise to about 9,000 feet, and overlook Caesarea Philippi.

High up on the mountain, Jesus was suddenly transfigured before His friends. His face began to shine as the sun, His garments became white and dazzling. Elijah and Moses, of all people, suddenly appeared, and talked with Him. A bright cloud overshadowed the disciples.

Peter was staggered, but, enthusiast that he was - immediately suggested building three tabernacles on that holy place, one for Jesus, one for Moses, and one for Elijah. But God's 'tabernacling', God's dwelling with mankind, does not any longer depend upon building a shrine. It depends on the presence of Jesus, instead. And so, a cloud covered them, and a Voice spoke out of the cloud, saying that Jesus was His beloved Son, whom the disciple should 'hear'. God's dwelling with mankind depends upon our listening to Jesus.

Then, just as suddenly, it is all over. What did it mean? Why Moses and Elijah? Well, these two men represent the Law and the Prophets of the Old Covenant, or Old Testament. But now they are handing on the baton, if you like: for both the Law and the Prophets found their true and final fulfilment in Jesus, the Messiah.

Why on top of a mountain? In Exodus we read that Moses went up Mount Sinai to receive the sacred covenant from Yahweh in the form of the Ten Commandments. Now Jesus goes up and is told about the 'sealing' of the New Covenant, or New Testament of God with man, which will be accomplished by His coming death in Jerusalem.

That day made a lifelong impact on the disciples. Peter mentions it in his second letter, 2 Peter 1:16-19, invariably the reading for this day.

The Eastern Churches have long held the Transfiguration as a feast as important as Christmas, Epiphany, Ascension and Pentecost. But it took a long time for the West to observe the Transfiguration. The feast starts appearing from the 11th and 12th centuries, and the Prayer Book included it among the calendar dates, but there was no liturgical provision for it until the 19th century.



www.etsy.com/uk/shop/VortexGlassWallArt

Transfiguration

by Canon Paul Hardingham

'There Must Be More to Life Than This'. These words from Freddie Mercury of Queen will resonate with many of us, when we are looking to get more out of life, even as Christians. At a deeper level, we want to see and hear more clearly what God is doing in our circumstances. The Transfiguration of Jesus, which we remember this month, helps us to consider this issue (Luke 9:28-36).

Jesus was transfigured alongside Moses and Elijah, 'As He was praying, the appearance of His face changed, and His clothes became as bright as a flash of lightning.' (29). To understand our circumstances, firstly we need to see Jesus as God wants us to see Him. The disciples' eyes were opened to see Jesus' divinity. The presence of Moses and Elijah confirmed Him as God's promised Messiah. By helping us the grasp who Jesus really is, this event powerfully calls us to entrust our lives into Jesus' hands to experience His presence and power.



The Saviour's Transfiguration, icon.
Ab. 1403, State Tretyakov Gallery,
Moscow. Author unknown

Secondly, if we are to make sense of our circumstances, we need to hear what God says about His Son. A cloud covered them and 'a voice came from the cloud, saying, 'This is my Son, whom I have chosen; listen to Him.'" (35). God affirmed His love and call on Jesus as His beloved and chosen Son. Do we hear God speaking these same words to us? When we know that we too are loved and accepted by God, this transforms our understanding of our lives.

Whatever our circumstances, they can be transformed by what we see and hear. Open your eyes to see a transfigured world. Open your ears to hear a transfiguring voice. Open your heart to become a transfigured life.

'No one who meets Jesus ever stays the same.' (Philip Yancey)

What's the **Big Idea**?

An Introduction to the Books of the New Testament: **1 Corinthians**

*‘When people become Christians, they don’t at the same moment become nice. This always comes as something of a surprise’
(Eugene Peterson).*

After founding the church in Corinth Paul spent a year and a half with them, showing them how to live out this new life as a community of believers. Corinth was a major commercial centre in Greece and a crossroads for travellers and traders across the Empire. Its people placed a high premium on wisdom, but Corinth was also known for its immorality. Little wonder that the church was plagued with so many problems! However, after Paul left the church factions developed, immorality was rife, and worship had become a selfish grabbing for the supernatural. Paul’s letter, written around AD 55 in Ephesus, is a response to these problems.

It is clear that, although the church was gifted (1:4–7), it was immature and unspiritual (3:1–4). Paul’s purpose for writing was to:

- * instruct and restore the church in its areas of weakness, correcting erroneous practices such as divisions (1:10–4:21), immorality (ch. 5; 6:12–20), litigation in pagan courts (6:1–8) and the abuse of the Lord’s Supper (11:17–34).
- * correct false teaching concerning the resurrection (ch. 15).

This letter is very relevant for us today, as we are also powerfully influenced by our cultural environment. Many of the questions and problems that confronted the church at Corinth are still with us. Yet despite the problems, Paul’s focus remained on knowing Christ in His life and trusting in the power of the cross:

*‘For I resolved to know nothing while I was with you except
Jesus Christ and Him crucified.’ (2:2).*

The Nicene Creed part 3:

The Incarnate Jesus

Canon Paul Hardingham considers a bedrock of our Christian belief: that Jesus is the Son of God.

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.

In this study we are looking at what the Nicene Creed says about the ministry of Jesus on earth.

'For us men and for our salvation He came down from heaven':

Jesus came down to earth to save us all. Salvation involves healing and rescuing us from the wrong things in our lives, which result in death itself. The Creed demonstrates the importance of having a proper understanding of Christ that safeguards the gospel of salvation. 'For the Son of Man came to seek and to save the lost.' (Luke 19:10).

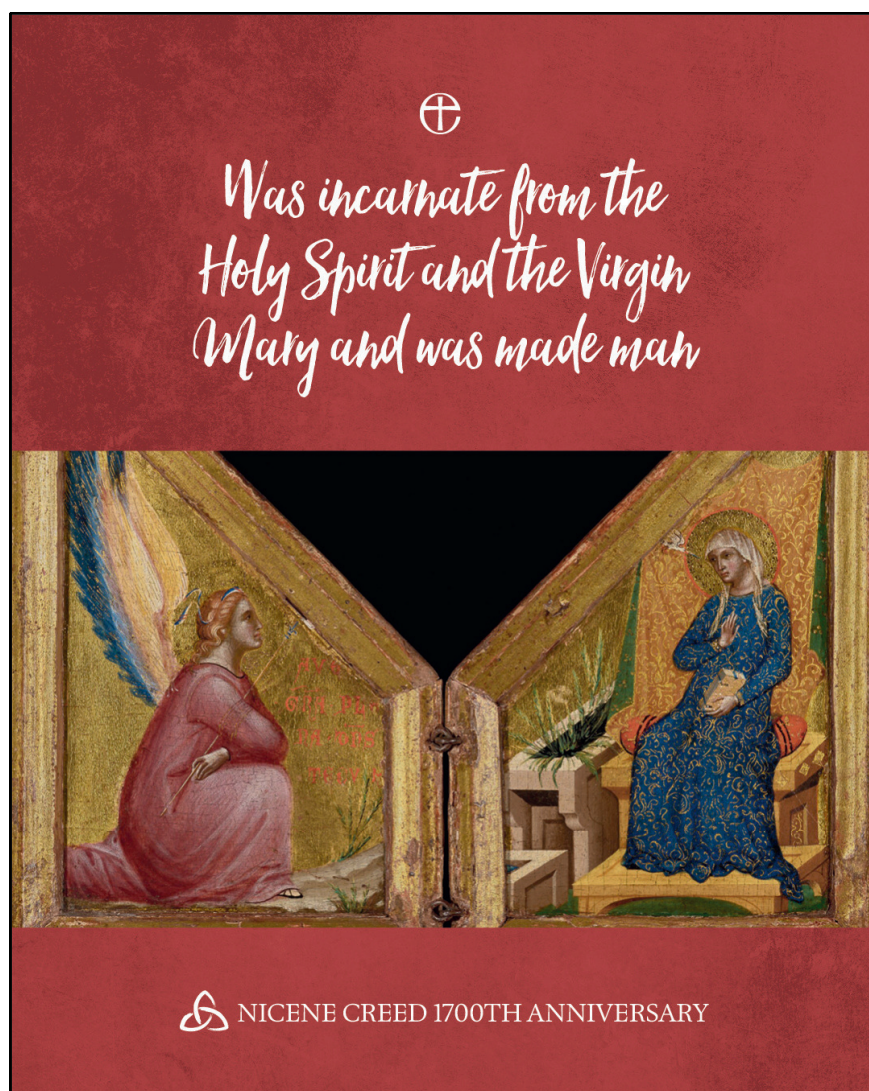
'by the power of the Holy Spirit He became incarnate of the Virgin Mary, and was made man':

Although the word 'incarnate' doesn't appear in the New Testament, it expresses the meaning of Jesus' birth. Heresies of the time included Adoptionism (i.e. Jesus became God's Son only at His baptism) and Docetism (i.e. Jesus appeared to be human, as a fully divine being). The incarnation affirms that the divine son, was conceived in Mary's womb by the power of the Spirit and born in time as a human being: 'The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy One to be born will be called the Son of God.' (Luke 1:35). If Jesus was not conceived both fully divine and human, the Christian understanding of salvation is lost.

'For our sake He was crucified under Pontius Pilate; He suffered death and was buried':

In the Creed we move straight from Jesus' birth to His death, which is the climax of His ministry. Jesus dying for our sins on the cross lies at the heart of God's plan of salvation. The mention of Pontius Pilate roots our faith in history and reminds us of the important part people played in God's plan. 'He himself bore our sins in His body on the cross, so that we might die to sins and live for righteousness; by His wounds you have been healed.' (1 Peter 2:24).

What is the place of the incarnation in your understanding of the Christian Faith?



Looking at **The Church**

Journalists Urge the New Pope to Take Action on Press Freedom

*Peter Crumpler reports on one way in which the
Pope might use his influence for good*

Campaigning journalists have called on Pope Leo XIV, to back up his recent words in support of press freedom with strong action.

Reporters without Borders (RSF), an international non-profit organisation that lobbies on behalf of journalists worldwide, has called on the Pope "to maintain a strong, committed voice for press freedom and the protection of journalists everywhere."

In his first audience with media representatives, Pope Leo had called for the release of journalists imprisoned "for seeking to report the truth" and for safeguarding "the precious gift of free speech and of the press." He expressed "the Church's solidarity" with unjustly jailed journalists.

This stance, says RSF, aligns with his predecessor's commitments and now requires more concrete action.

The organisation is calling on Pope Leo to: defend the right to inform, the right to access information and journalism's role as a social good; support and visit journalists unjustly persecuted for their work; help ease relations between journalists and the Vatican; promote the freedom to inform and of information integrity in the age of artificial intelligence; and support information for the voiceless and disadvantaged.

In the UK, St Bride's Church in Fleet Street, London, is known as 'the Journalists' church'. It has an altar dedicated to journalists who are jailed, missing or have died reporting the news.

This Anglican church, sited in the very heart of the City of London, has produced the Journalists' Prayer:

Almighty God,

strengthen and direct, we pray,
the will of all whose work it is to write what many read,
and to speak where many listen.

May we be bold in confronting evil and injustice,
and compassionate in our understanding of human weakness,
rejecting alike the half-truth that deceives, and the slanted word that corrupts.

May the power that is ours, for good or ill,
always be used with honesty and courage,
with respect and integrity;
so that when all here has been written, said, and done,
we may, unashamed, meet Thee face to face,

*through Jesus Christ our Lord.
Amen.*



The Journalists' Altar at St Bride's Church
www.stbrides.com

What Does the Modern Persecution of Christians Look Like?

In the Acts of the Apostles we read, at different times, of disciples being threatened; of disciples being imprisoned. We see disciples, on occasions, fleeing. We read of disciples paying the ultimate price—martyrdom.

To talk of Christians suffering persecution for Christ and the gospel is to realise that this is something that takes different forms in different places. And that means the way we respond—in order to love and care for persecuted Christians—will vary, too.

On-going oppression, for example, may leave the Church bereft of resources and needing help to equip its pastors. By contrast, where Christians have been forced to flee in the face of violence or the threat of violence there may be immediate life-sustaining needs that must be met. Martyrdom or imprisonment throws up the need to care pastorally for widows or for families struggling to cope.

The one constant is all of this is the call to pray for those who suffer because of their faith in Christ—which is always the first thing persecuted Christians ask for. If possible, that prayer ought to be specific: for real people in real places, who are really suffering because of their Christian faith.

Release International is a UK-based ministry, called to love and serve those who suffer persecution for Christ and the gospel. Release International works through Christian partners on the ground; partners who understand the needs of those who are suffering, and who have a calling to respond to those needs. We can help those who help the suffering.

And so here in the UK Release International calls Christians to express fellowship with those who suffer—and to do so prayerfully, pastorally and practically. To find out more about how you and your church can be involved in caring for persecuted Christians, go to:

releaseinternational.org.

God in The Sciences

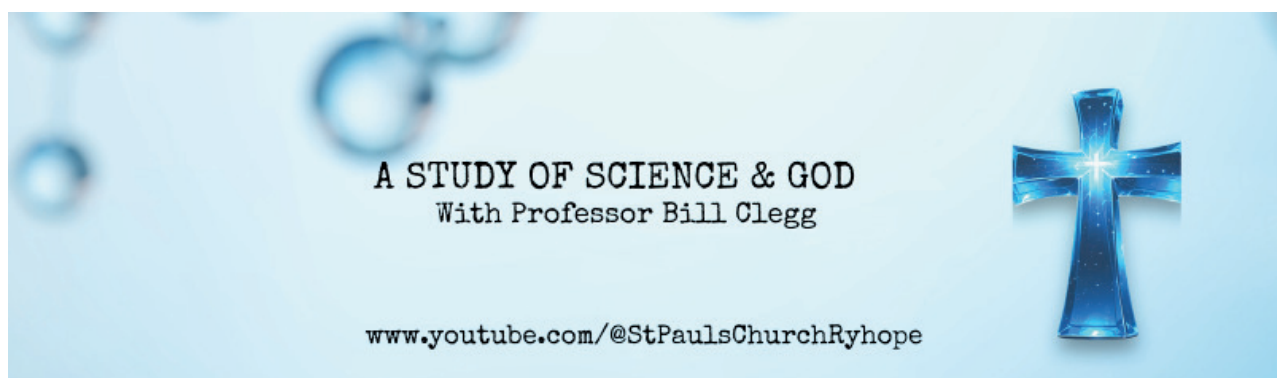
'Prof. Bill Clegg: Science, Faith and Hope'

by Stephen Armstrong

It's a strange time that we as a community live in: we have more knowledge than many of our predecessors at our fingertips, yet we feel more confused about the nature of the world than we ever have before! Have you felt this? The uncertainty of it all? The general anxiety of what our future holds? The thought that, surely, you should have it all figured out by now? If you answered 'yes' to any of the above, then you're far from alone; I and many other Christians in 2025 have felt it too.

It comes down to this: people are naturally curious beings; we want to understand and make sense of it all. Therefore, when this becomes difficult, we don't really like that, and so we persist until we find the answer we're looking for.

A few weeks ago, this quest for knowledge and understanding led some of us to a talk at St. Paul's with Professor Bill Clegg of Newcastle University. Aside from being a well-respected professor of X-ray crystallography and, in my opinion, just a generally amazing bloke, he's also been a devout Christian for almost sixty years! He came to explain the areas of science and faith that complement each other and reflect one another's validity, which he feels is important in a world where we assume that science and Christianity are each other's natural enemy. He wanted to show us that, actually, it couldn't be further from the truth.



I spoke further with Bill last week about his thoughts on things, and he pointed something out that I never quite thought of: scientists and theologians have way more in common than you'd think! When he said this, it made sense. I mean, here we see two groups of people who are both trying to unravel the mysteries of the universe, but through different lenses. I wonder, if we had more scientists who had faith and more theologians who lent an ear to scientific theory, how much more progress we could all make. But the truth is we do!

Did you know that a Belgian priest named Georges Lemaitre was the first person to pioneer what we know today as the 'Big Bang' theory? I didn't until last weekend, when Professor Clegg told me all about these people from long ago, whose natural curiosities had led them to groundbreaking discoveries, all the while strengthening their faith in God.

This brings me back to our curiosities. Bill is strongly supportive of the claim that curiosity, in fact, didn't kill the cat, and that curiosity is a good thing for all of us. Curiosity is one of the main reasons we stay engaged with things, and I believe that God can place curiosity into our hearts so we can seek Him further every day. Bill writes articles about Christianity and Science over on his website , and he mentioned something that caught my attention: the concept of the 'Quiet Revival'.

I'd like to think we've all seen it: young people suddenly becoming more and more interested in the Christian faith in recent years. I personally fall into this bracket, having come to Christ in 2023, and I was also amazed at how many people my own age were having similar experiences and callings to the faith at the same time.

Big Questions - Any Answers?

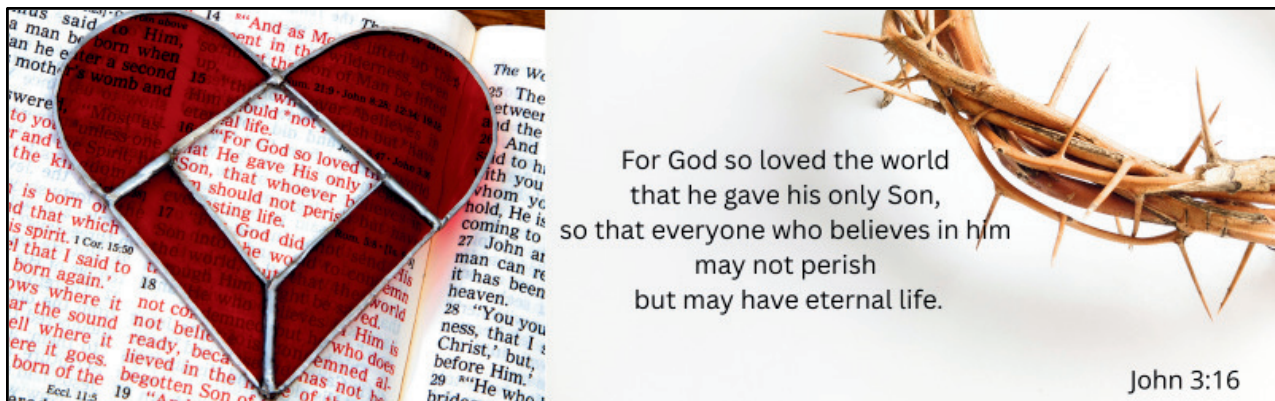
Giving a Christian perspective on topical science issues

<https://bigquestions-anyanswers.org/>

Since attending St Paul's and many of the events it has put on, I concur with Bill: we should all strive to be curious and seek a deeper understanding of God, and I genuinely believe we do! Bill thought the same during his talk at St. Paul's, stating that he was thrilled to meet such genuine people asking genuine questions.

Towards the end of my conversation with him, I asked if he had any advice for us going forward in our faith, and this is what he said:
"Hold fast. Keep the faith. Don't give up."

It's a short but powerful message, in my opinion. It's so easy to get overwhelmed with all that's going on in the world, but our faith gives us hope that, in the end, it will all be okay. And it will.



To watch a recording of Professor Clegg's talk, please visit:

www.youtube.com/@StPaulsChurchRyhope

Or for more information please visit Professor Clegg's website at:

<https://bigquestions-anyanswers.org/>

Looking at The Community

*Tim Lenton looks back on a
landmark moment in world history...*

The atomic bomb that hit Hiroshima

Eighty years ago, on 6th August 1945, the US Army Air Forces dropped an atomic bomb on the city of Hiroshima in Japan. The centre of the city was totally destroyed, and about 80,000 people were killed immediately. A further 60,000 died by the end of the year, from injury or radiation. Hiroshima was the first city in history to be hit by a nuclear weapon.

Three days later, on 9th August, the USAAF dropped another atomic bomb on Nagasaki, killing 40,000 immediately and more than another 33,000 by the end of the year. It was (so far) the last nuclear bomb ever dropped.

The world's first nuclear explosion – on land – had happened weeks earlier, on 16th July, 1945, in New Mexico. This was known as the Trinity test, part of the Manhattan Project. It was called Trinity by Project scientific leader J Robert Oppenheimer, as a reflection of the Christian reality – death and resurrection – presented in the poetry of John Donne.

The Hiroshima bomb, called Little Boy, was dropped by the bomber Enola Gay and exploded about 1,800 feet above the city. Of those who died, many were vapourised by the explosion: others perished from burns and the effects of radiation. The second bomb, Fat Man, was even more powerful, but caused less destruction because of the terrain. Heavy cloud cover over Kokura, the original target, saved that city from the bomb.

The final Japanese surrender was signed on 2nd September. Because of the terrifying devastation caused by the bombs, there was much criticism of their use. But Lieutenant General Leslie Groves, the military director of the Manhattan Project, argued that they ended the war, and “while they brought death and destruction on a horrifying scale, they averted even greater losses – American, English, and Japanese”.

Reflections from **the Pews**

With June Davis

Our reflection begins in the kingdom of Morocco in the Maghreb region of North Africa. It is believed that Christianity took root there some time in the 2nd century then was carried across the sea from Rome. The Roman Empire was hostile to the Christian presence spreading across the ancient world. Despite persecution the fledging North African Church continued to grow, especially among the Berber people. They were Nomadic people.

In the early centuries Berber caravans made inroads for the gospel carrying a message of hope wherever they went. Many of the elders of the Church were of Berber origin. Today they go by the name Amazigh which means free people. Their faith challenged them to overcome past prejudice towards their Arab neighbours.

We can learn much from them in their faith to overcome these challenges. God's people were often described as a wandering people. The Israelites wandered the desert awaiting passage to the promised land. Likewise the letter to the Hebrews are described as foreigners and strangers on the earth (Hebrews 11 : 13) on route to their true home.

We are just passing through this earthly life with eyes fixed on things above (Col 3: 1-3). Our true home is in heaven.

Heavenly Father

We pray for the spread of the gospel among the Berbers and all Morocco. Help us Lord to overcome any prejudices that we may hold against anyone that is different to ourselves in any way.

In Jesus most precious name,

Amen



Azalai salt caravan from Agadez to Bilma, 1985

In scripture the Number 40 Denotes Testing, Trials and Temptations.

God told Noah " I will send rain upon the earth 40 days and 40 nights, and I will wipe out from the earth every living creature ".(Genesis 7:4)

Goliath defied the army of Israel 40 days(1 Samuel 17: 16)

When Jesus was about to begin his ministry he was whisked away to the wilderness and was tempted of the devil 40 days (Luke 4: 1- 2)

But day 41 came. After 40 days of rain God gave mankind a new beginning. After 40 days of Goliath's threats. God gave David a great victory. After 40 days of temptation Jesus returned to Galilee in the power of the spirit and news of his ministry spread throughout the countryside.

So when we are tested let us be patient and not despair. We may carry a few scars but God will bring us through and make us stronger if we trust in him.

The Bible says *greater is he that is in you, than he that is in the world*(1 John 4 :4)



Ryhope Community Centre

Black Road, Ryhope, Sunderland.SR2 0RX

Telephone: 0191 5239371 Email: ryhopeca@aol.com

Facebook: www.facebook.com/RyhopeCommunityCentre

The centre hosts over 30 leisure/activity sessions each week in addition to training/learning and leisure opportunities that take place periodically.



Active Forever (over 50's)
Cricket Practice (ages 4 - 11)

Feng Shu/Kung Fu
JC Kickboxing
Mission 2 Mobility
Kawauso Karate
Keep Fit (over 50's)
Mission2Mobility
Pilates -
Slimming World
T'ai Chi

Ryhope Heritage Society
Ryhope Reminiscence Group
Lunch Club Ryhope Sea
Angling Club

Baby Movers
Little Movers -
Exercise & Play for Babies
Exercise & Play for Toddlers
Toddler Group
Baby & Toddler Groups
Art Club
Crafty Corner/Knit and
Natter
Rainbows
Brownies

Facilities Available to Hire:

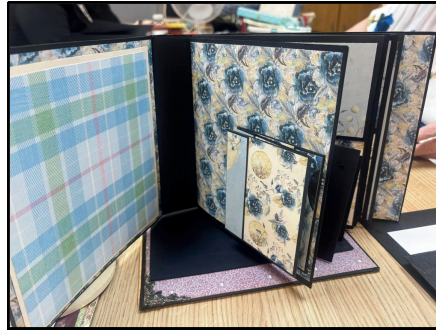
Two large halls with seating capacities of 180 and 200 both have their own kitchen and toilet facilities. Multi-purpose room meetings, group work activities etc, for up to 30 Two interview/counselling rooms or long-term office lets.

Regeneration **North East**

30 Ryhope Street South, Sunderland, United Kingdom, SR2 0RW

07598 008 178 - contact@regenerationne.org.uk

www.regenerationne.org.uk/



Activities at Regeneration **North East**

Mondays: Happy Hookers crochet group. 1:00pm – 3:00pm.

Wednesdays: Arts and Crafts Workshop 10:00am – 4:00pm.

Fridays: Sensory Reduced Sessions
10:3am - 12:30pm and 2:00pm – 4:00pm

A small fee applies, a **free place for carers on Fridays**

St Paul's S.H.O.P.

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Tuesday: 10:00 – 16:00

Wednesday: CLOSED

Thursday: 10:00 – 16:00

Friday: 10:00 – 16:00

Closed:

Wednesdays, Weekends & Bank Holidays

Ryhope Community Spirit

Ryhope Community Spirit 2025 is a local group of volunteers who plan and organise local events and activities for the local community throughout the year. They are always on the lookout for volunteers to make difference to our wonderful community.

www.ryhope-community-spirit.co.uk

contact-us@ryhope-community-spirit.co.uk

[Facebook: Ryhope Community Spirit 2025](#)





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partially sighted people.

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soundwavestn@hotmail.com



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12.30pm Lunch & home.

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www.ticketsource.co.uk/sunderland-minster



Sudoku

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

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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.

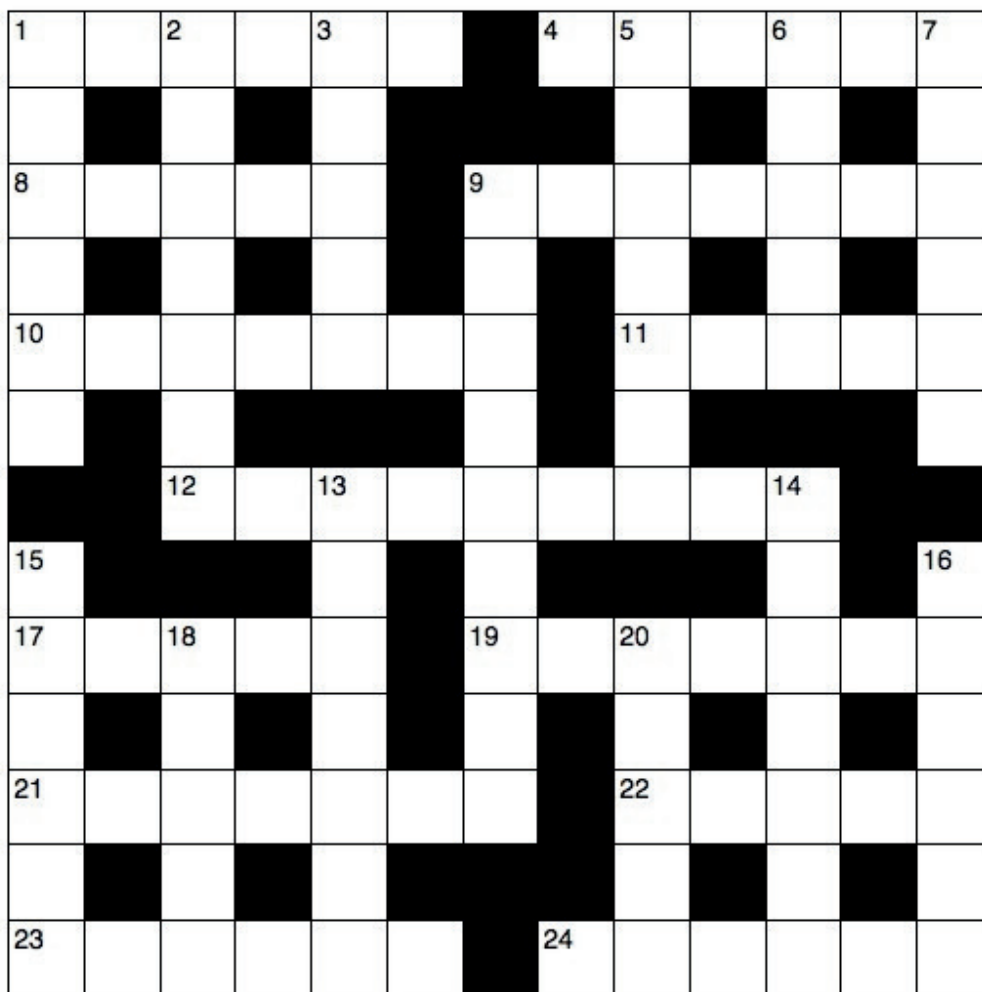
Each vertical column can only contain numbers from 1 to 9.

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.

Crossword



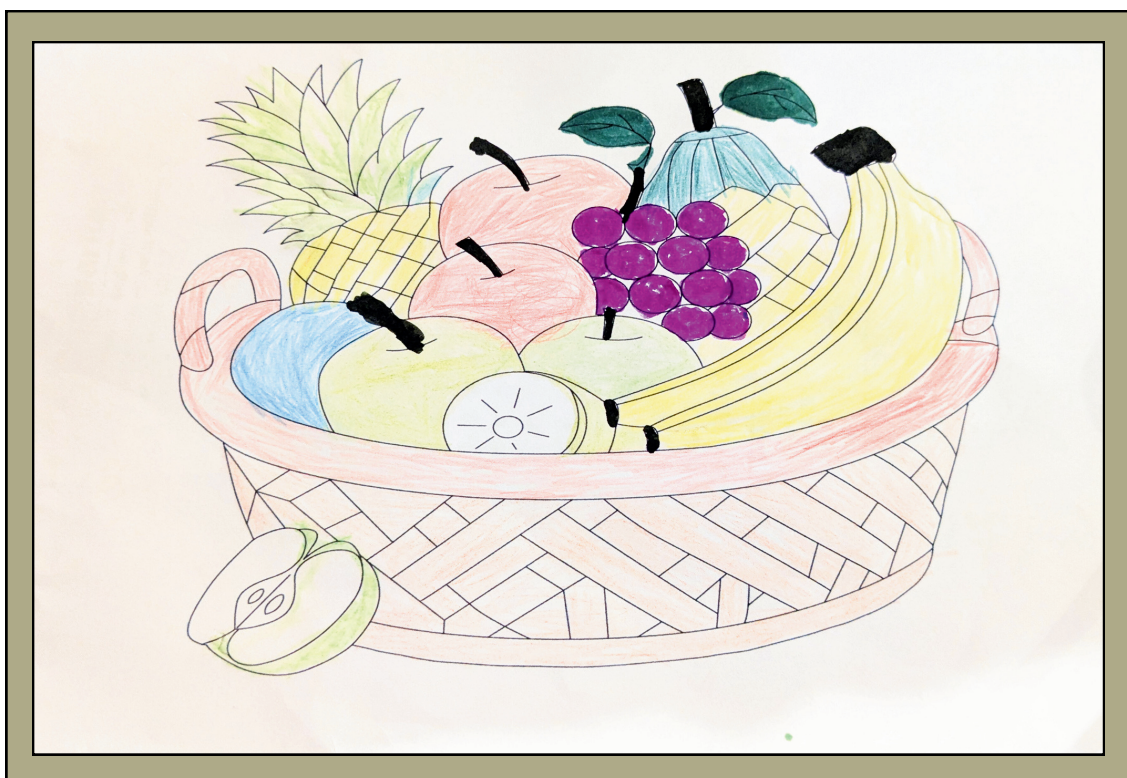
Across

- 1 'The people were — at his teaching' (Mark 1:22) (6)
- 4 'He saved —; let him save himself' (Luke 23:35) (6)
- 8 He addressed the crowd in Jerusalem on the day of Pentecost (Acts 2:14) (5)
- 9 Father of James and John (Matthew 4:21) (7)
- 10 One who charges another with an offence (Job 31:35) (7)
- 11 ' — thy ministers with righteousness' (Book of Common Prayer) (5)
- 12 and 15 Down 'All — is God-breathed and is — for teaching, rebuking, correcting and training in righteousness' (2 Timothy 3:16) (9,6)
- 17 'No — of the field had yet appeared on the earth and no plant of the field had yet sprung up' (Genesis 2:5) (5)
- 19 Made to feel embarrassed (Isaiah 24:23) (7)
- 21 This man built his house on sand (Matthew 7:26) (7)
- 22 David's hypocritical message to Joab on the death in battle of Uriah: 'Don't let this — you' (2 Samuel 11:25) (5)
- 23 Detest (Job 10:1) (6)
- 24 'God made two great lights, the greater light to govern the day and the — light to govern the night' (Genesis 1:16) (6)

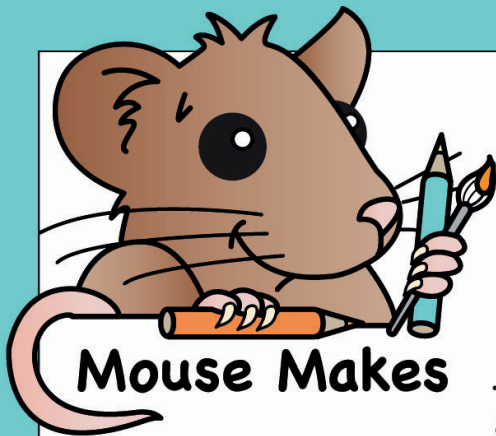
Down

- 1 To make a serious request (1 Corinthians 1:10) (6)
- 2 Launches an assault against (Genesis 32:8) (7)
- 3 'The wicked man — deceptive wages' (Proverbs 11:18) (5)
- 5 Tuba ale (anag.) (7)
- 6 'The day thou gavest, Lord, is — ' (5)
- 7 Old Testament measure of weight, equivalent to about 12 grammes (Exodus 30:13) (6)
- 9 Where Elijah restored life to the son of a widow with whom he lodged (1 Kings 17:10) (9)
- 13 Paul said of whatever was to his profit, 'I consider them — , that I may gain Christ and be found in him' (Philippians 3:8) (7)
- 14 City visited by Paul, described by the city clerk as 'the guardian of the temple of the great Artemis' (Acts 19:35) (7)
- 15 See 12 Across
- 16 Rioted (anag.) (6)
- 18 She had a surprise when she answered the door and found 8 Across outside (Acts 12:13) (5)
- 20 Maltreat (1 Chronicles 10:4) (5)

Artwork from our Church Children



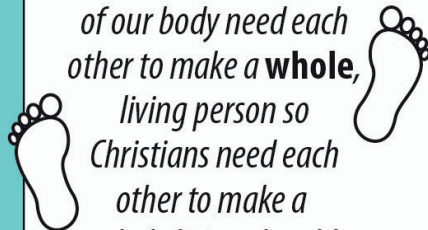
"First Fruits"
by Princess & Prince



Mouse Makes



Just as the different parts
of our body need each
other to make a **whole**,
living person so
Christians need each
other to make a
whole living church!



"Just as a **body**, though **one**, has **many** parts,
but all its many **parts** form one body,
so it is with **Christ**. For we were all baptised
by one **Spirit** so as to form one body...
Even so, the body is not made
up of one part but of many...

...Now you are the body of Christ,
and **each** one of you is part of it."

from 1 Corinthians 12:12-27

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

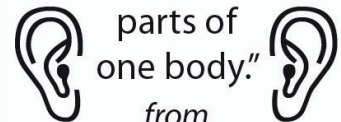
Look in the Bible verses for the words written in **bold**
then look for these words too!

GOD • TOGETHER • EQUAL • ALL • EVERY
HEAD • EYES • EARS • MOUTH • TONGUE
TEETH • NOSE • ARMS • HANDS • FINGERS
LEGS • KNEES • FEET • TOES • GIFTS

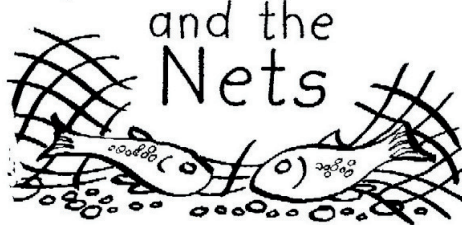


"Though we are
many, we are one
body in **union**
with Christ,
and we are
joined to each
other as
different

parts of
one body."
from
Romans 12:1-7



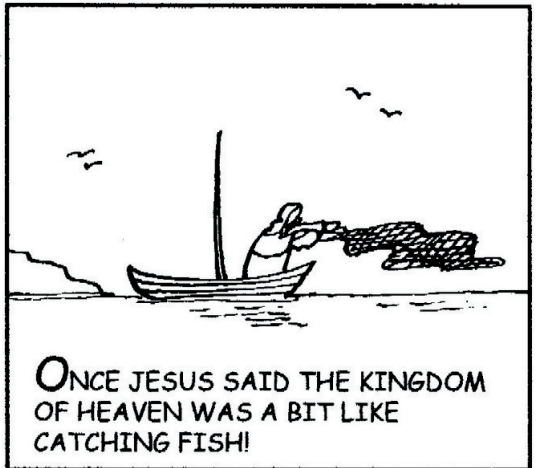
The parable of the Fish and the Nets



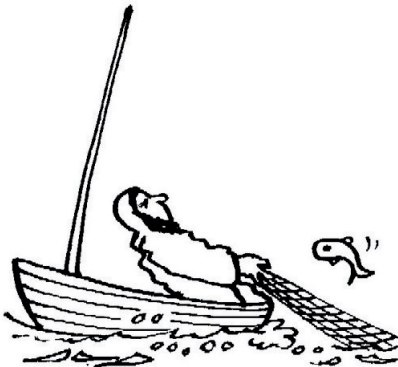
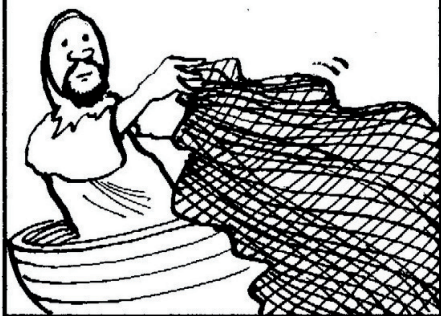
JESUS OFTEN TOLD
STORIES WITH
HIDDEN MEANINGS



ONCE JESUS SAID THE KINGDOM
OF HEAVEN WAS A BIT LIKE
CATCHING FISH!

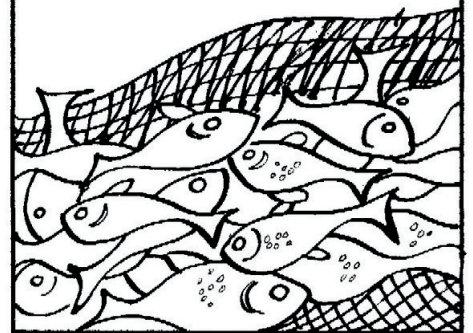


WHEN PEOPLE GO FISHING
THEY THROW THEIR NETS
INTO THE LAKE...

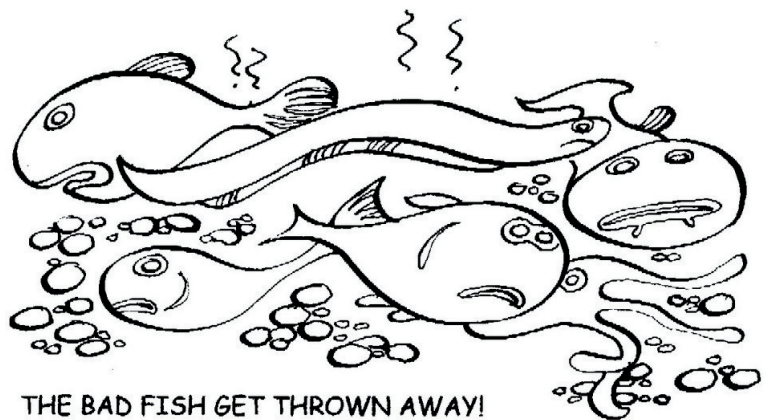
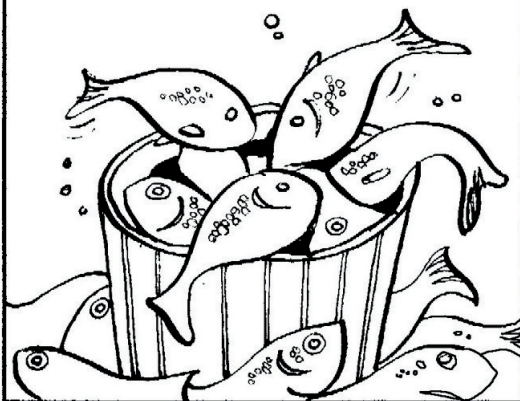


...WHEN THE NETS ARE FULL,
THEY PULL THEM TO SHORE

ONCE ON SHORE THE FISH
HAVE TO BE SORTED OUT.

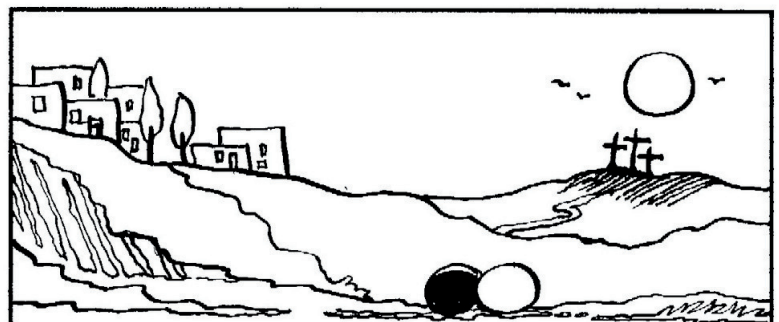


THE GOOD FISH GO INTO BUCKETS



THE BAD FISH GET THROWN AWAY!

JESUS EXPLAINED THAT WE TOO WILL
BE SORTED LIKE THE FISH. WE CAN
CHOOSE TO DO GOOD OR BAD THINGS
WITH OUR LIVES.



BUT EVEN IF WE MAKE TERRIBLE MISTAKES - WE CAN
ALWAYS BE FORGIVEN - THAT'S JESUS' PROMISE.

Solutions

Crossword

ACROSS: 1, Amazed. 4, Others. 8, Peter. 9, Zebedee. 10, Accuser. 11, Endue. 12, Scripture. 17, Shrub. 19, Abashed. 21, Foolish. 22, Upset. 23, Loathe. 24, Lesser.

DOWN: 1, Appeal. 2, Attacks. 3, Earns. 5, Tableau. 6, Ended. 7, Shekel. 9, Zarephath. 13, Rubbish. 14, Ephesus. 15, Useful. 16, Editor. 18, Rhoda. 20, Abuse.

Sudoku

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

Acknowledgements and Thanks

Images from [Unsplash.com](https://unsplash.com), The Church of England stock photography,
News and additional content from [ParishPump.co.uk](https://parishpump.co.uk).

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The next issue of Ryhope Views will be in **SEPTEMBER**

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, 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 **S.H.O.P.** 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?

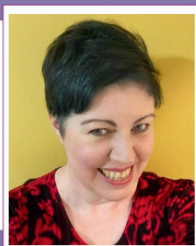
- Broad statements of what the Church of England wants to achieve in its safeguarding work.
- Each one has several 'What Good Looks Like' Indicators, to identify strengths as well as areas for development.
- They are constructive development of good safeguarding practice, **NOT** a compliance-based exercise.
- 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

Mental Health & Safeguarding



THE CHURCH
OF ENGLAND

Mental Health Resources

[www.churchofengland.org/
resources/mental-health-
resources](http://www.churchofengland.org/resources/mental-health-resources)



wwin

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www.wwin.org.uk

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against
poverty

CAP

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Talk to us any time you like, in your own
way – about whatever's getting to you.



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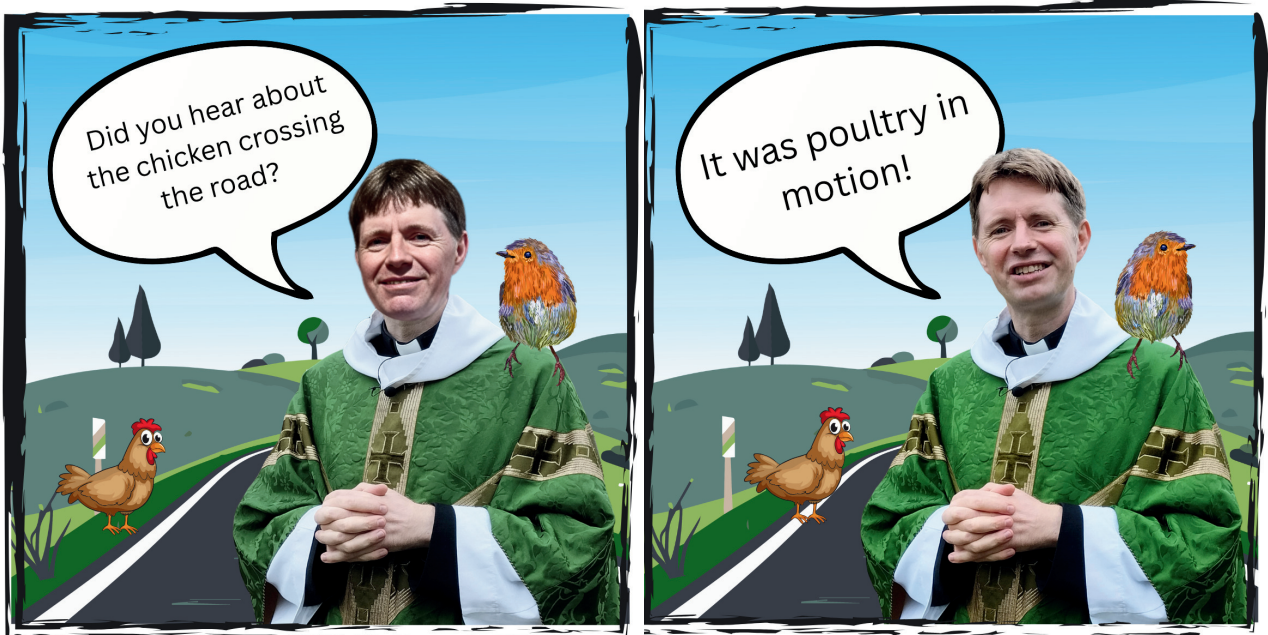


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