

RYHOPE VIEWS



September 2025

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REGULAR SERVICES

Eucharist/Holy Communion

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

Eucharist at Bede House Care Home

The last Tuesday of the month at 11am

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.

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24 Ryhope Street South
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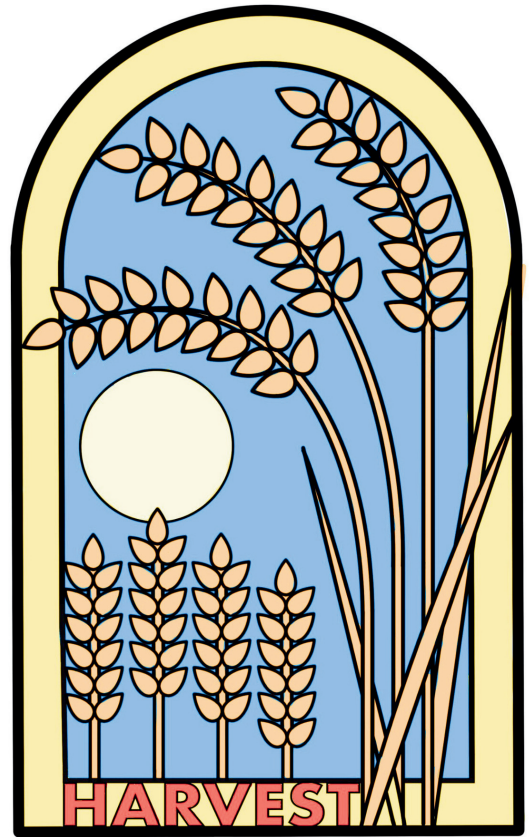
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Submissions

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,

My Mam has always said that she's a Republican, though I've never really believed her. So, there we were one day, watching the late Queen's Golden Jubilee celebrations from Buckingham Palace on the telly. There were a whole host of celebrity performers, including Ozzy Osborne singing 'Paranoid' from his Black Sabbath back catalogue. My Mam thought it was a disgrace. 'All of these people performing for just one woman,' she said, 'it's not right.' So, I had to say, 'Do you think the Queen wants to be watching Ozzy Osborne Mam? Wouldn't she much rather be having a cup of tea? I'm sure she's doing it for the country.' At which point my Mam had to concede that I was probably right.

Doing it for the country was really the focus of the Queen's life, though there was a time when she thought differently. The story goes that when she was a little girl, she wanted things doing her way and got in a huff when they weren't. So, she said, 'I am a princess, and I will do what I like!' As it happened her grandfather King George the Fifth heard her. He said, 'My dear, you are a princess and that is the one reason why, all your life, you will never be able to do as you like.' When it comes to Royal duties, service trumps personal preference and in time Elizabeth would become the living embodiment of that.

Service is also what's required of us as Christians. When we accept that Christ into hearts our priorities change. He has the first claim on us, our own preferences come second. Sometimes it seems unfair but one thing that we can't say is that he didn't warn us. Jesus is very clear to us in the Gospels that we must weigh things up before committing to him. He gives us two examples:

The first concerns a man intending to build a tower. Right from the beginning he must sit down and estimate the cost and see if he has enough money to build it. If he makes a start without doing this and runs out of money everyone will ridicule him. The second concerns a king intending to go to war against another king. He must ask himself if he has enough soldiers to beat his enemy. If not, he must scrap his plans and ask for the terms of peace. Having the wherewithal to proceed is the key question in both cases.

Essentially Jesus is asking us if we have the wherewithal. Do we have what it takes to follow him? If we're not willing to give up everything and put him first we can't be his disciples.

But it's been suggested that Jesus is also talking about himself here. He's also a builder, though not a builder of towers. Instead, Jesus intends to build the Kingdom of Heaven. He's also a king campaigning against his enemies, though not enemies of flesh and blood. Instead, Jesus has come to defeat the powers of darkness and evil. But in either case Jesus also must do some reckoning. Has he got what it takes to put his plans in his place? Does he have the wherewithal?

For Jesus the wherewithal is us. He needs human beings to help him in his work. If we're not willing to play our part, the Kingdom of Heaven can't be built on earth. That's why the success of God's plans depends upon the willingness of each generation.

There's a thought of St Teresa of Avila that's all about this:

*Christ has no body but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
Compassion on this world,
Yours are the feet with which he walks to do good,
Yours are the hands, with which he blesses all the world.
Yours are the hands, yours are the feet,
Yours are the eyes, you are his body.
Christ has no body now but yours.*

May we give ourselves to Jesus that he may use us in his service.

*Your friend and vicar,
David.*



Prayer for September

Heavenly Father,

September is the month of new starts for so many. New starts can be exciting, but they can also be daunting. We don't always know what to expect and sometimes we feel as if we are on our own in a strange new place, or situation.

Help us to know that, as your people, we are never alone. You promised, through Jesus, to be with us always and You gave us Your Holy Spirit to empower us.

In some ways every day is a new start – a new gift from You. As we unwrap the gift of each new day, this September, encourage us to receive it confidently and expectantly.

Help us to know that we can do all things, through Christ Jesus, who strengthens us. We can!

*In Jesus name,
Amen.*

By Daphne Kitching



From the Registers

Baptisms

August

3rd Poppy Guiheen
Imogen Dixon
Reuben Dixon

17th Archie Heslop
Ace Gleghorn

31st Mason Bray
Mabel-Emilia Woodward-McCabe



We welcome you into the fellowship of faith.

Weddings

June

28th James & Michelle Saunders
(Renewal of Vows)

August

9th Liam Sullivan & Morgan Reed

30th Carl Duggan & Lucy Curtis



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

Funerals

August

12th Dorothy Wright

19th Sheila Wright

26th Sarah Hart


27th June Donkin

September

1st Joseph Souter



Rest eternal grant unto them O Lord.




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

1st September
15th September
29th September
13th October



St Paul's Church, Ryhope

Church Calendar

September

1st Shop Volunteers Meeting - 2pm
A Sacred Space - 2pm to 4pm

2nd Parochial Church Council - 7pm

7th Evening Prayer - 6pm

13th Lay Ministry Service - at Durham Cathedral - 11am
Elaine Shanks to be authorised.

15th A Sacred Space - 1pm to 3pm

27th Macmillan Coffee Morning - 11am

29th A Sacred Space - 2pm to 4pm

October

5th Harvest Festival - 10:15am
Evening Prayer - 6pm

6th The Lord's Prayer Bible Study - 7pm

11th Parish Day Out



MACMILLAN CANCER SUPPORT

Coffee Morning



at St Paul's

Saturday 27th September

at 11am

All Are Welcome!

Raffle

Tea & Coffee

Cake Stall

St Paul's Church, Ryhope

Ryhope Street North SR2 0HH

St Paul's Church, Ryhope Presents

Our Father

Three sessions on the Lord's Prayer

With

The Rev'd Dr David Bryan,
The Rev'd David Chadwick
& Lay Minister Elaine Shanks

Monday 6th, 13th and 20th October, at 7pm

All are welcome



Open Table at Sunderland Minster meet on the second Sunday of each month, except in August. If you would be interested in coming along please email Reverend Jacqui Tyson at:

revjacqui.tyson@sunderlandminster.org.uk

[https://opentable.lgbt/
sunderlandminster.com](https://opentable.lgbt/sunderlandminster.com)

<https://www.inclusive-church.org/>

High Days & Holy Days

September

- 1st Giles of Provence, Hermit, c.710
- 2nd The Martyrs of Papua New Guinea, 1901 and 1942
- 3th. Gregory the Great, Bishop of Rome, Teacher of the Faith, 604
- 4th Birinus, Bishop of Dorchester (Oxon), Apostle of Wessex, 650
- 6th. Allen Gardiner, Missionary, Founder of the South American Mission Society, 1851
- 8th. The Birth of the Blessed Virgin Mary
Accession of King Charles III
- 9th. Charles Fuge Lowder, Priest, 1880
- 13th John Chrysostom, Bishop of Constantinople, Teacher of the Faith, 407

14th Holy Cross Day

- 15th Cyprian, Bishop of Carthage, Martyr, 258
- 16th Ninian, Bishop of Galloway, Apostle of the Picts, c.432
Edward Bouverie Pusey, Priest, Tractarian, 1882
- 17th Hildegard, Abbess of Bingen, Visionary, 1179
- 19th Theodore of Tarsus, Archbishop of Canterbury, 690
- 20th John Coleridge Patteson, First Bishop of Melanesia, and his Companions, Martyrs, 1871

21st Matthew, Apostle and Evangelist

- 25th Lancelot Andrewes, Bishop of Winchester, Spiritual Writer, 1626
Sergei of Radonezh, Russian Monastic Reformer, Teacher of the Faith, 1392
- 26th Wilson Carlile, Founder of the Church Army, 1942
- 27th Vincent de Paul, Founder of the Congregation of the Mission (Lazarists), 1660

29th Michael and All Angels

- 30th Jerome, Translator of the Scriptures, Teacher of the Faith, 420

Alternative dates

Cuthbert may be celebrated on 4th September instead of 20th March.

October

- 1st Remigius, Bishop of Rheims, Apostle of the Franks, 533
Anthony Ashley Cooper, Earl of Shaftesbury, Social Reformer, 1885
- 3th George Bell, Bishop of Chichester, Ecumenist, Peacemaker, 1958
- 4th Francis of Assisi, Friar, Deacon, Founder of the Friars Minor, 1226
- 6th William Tyndale, Translator of the Scriptures, Reformation Martyr, 1536

News

Archbishop of York's Presidential Address to General Synod

Archbishop Stephen delivered the Presidential Address at the opening of the July General Synod group of sessions in York:

I think it was Graham Greene who said, 'If you are going to jump, make sure the water is deep.'

As I have spent a working lifetime of ministry reflecting on both the theology and the practice of evangelisation and mission, wanting, more than anything else, to share the good news about Jesus Christ, I have often returned to this: the deep waters of faith; the embracing waters of baptism where we die and rise with Christ, the calling of the Church of England to be centred in Christ, and from it the deep and profound spiritual and theological renewal which must follow.

Moreover, recent research like **The Quiet Revival** encourages us and challenges us in equal measure, since it appears to be those churches that offer a depth of tradition that are noticing new people in their midst.

We need then to renew the disciplines of prayer, the liturgical life, the contemplation of scripture as the wellsprings of those aquifers of faith, that alone sustain all ministry and mission. This must be our priority: a Christ-centred Church.

For this to happen, we need clergy and lay leaders who are formed spiritually and theologically so that we can nurture Christian discipleship and be able to teach and defend the Christian narrative in an increasingly fractious, sometimes hostile world.

It is that compelling narrative that will enable us to withstand utilitarian tides of opinion that risk making, for instance, assisted dying a reality in our national life, changing forever the contract between doctor and patient, pressurising the vulnerable, and assuming an authority over death that belongs to God alone.

Likewise, our complacency in the face of climate crisis, the challenges of racial justice, and the appalling inequalities of wealth and opportunity in our country, for me, point to the widening gap between what we say about Jesus Christ and how we actually live the gospel.

I thank my colleague Bishop Sarah and other Lords Spiritual for their principled opposition to the Assisted Dying Bill in Parliament; to the Church Commissioners for their groundbreaking witness in transition pathways on climate change and with people like Georgia Boon and Bishop Rosemarie Mallett and the work of Project Spire for racial justice, and, yes, hopefully, even for LLF, because although we seem no nearer a settlement that can hold us together, how many other organisations would go this far with such disagreement?

I therefore believe the Lord is calling us to profound spiritual renewal, to be a church of prayer, deeply rooted in the gospel and in this year of the 1700th anniversary of the Council of Nicaea, even more deeply rooted in the inheritance of faith.

Well, God has humbled us in so many ways this year. It hasn't been easy, but if it has made us more penitent, more determined to put victims and survivors first, more resolved to sort out all things to do with clergy discipline, terms of service, independent safeguarding, and other things besides, then, Synod, God the Redeemer who believes in His Church is at work among us.

It is my pastoral experience, on an almost daily basis, in the conversations I have with people on trains, in taxis, on pilgrimage, and even chatting with tourists, that people are longing for something more; for something to hope in. They are frightened by the wars and conflicts of the world.

Therefore, let us be bold in sharing this gospel; being a Church of welcome, hospitality, humility, reflection and peace.

The Quiet Revival research is telling us that a more spiritually-aware generation of younger people exploring faith and younger people in our churches now want to know more about the Christian faith. We need to respond to this.

Church of England, General Synod, we need to reset the compass. Jesus Christ calls us to follow Him. 'If you drink of this water,' says Jesus, 'you will never be thirsty. The water that I give will become a spring gushing up to eternal life' (see [John 4.14](#)). We then give from the overflow of all that we have received. Sisters and brothers, there is no other mission.

General Synod Roundup

Synod Roundup: Friday 11 July 2025

After the formal opening and welcome, the Archbishop of York, Stephen Cottrell, gave the presidential address, calling for a return to the “deep waters” of faith — rooted in Jesus Christ, rich in tradition, and bold in hope.

They then heard an address from Brigadier Jaish Mahan, Deputy Commander of the Army's 1st UK Division about the global situation and recounting his own experiences as a Christian in the military. He closed by urging the Church both to continue to pray for the Armed Forces and to consider how it might support the nation including in the event of a large scale conflict.

There was then a detailed presentation and questions on the Church of England's recently announced £1.6billion three-year national spending plan.

Synod also heard addresses from two of the Anglican Communion representatives – the Archbishop of Hong Kong, the Most Revd Andrew Chan, and Canon Dr Chuck Robertson, Senior Advisor to the Presiding Bishop of The Episcopal Church.

Synod Roundup: Saturday 12 July 2025

General Synod considered a motion from the Diocese of Hereford, calling for a redistribution of Church funds. An amendment was agreed, broadening the motion to focus on long-term funding strategy, clergy support, and giving Synod a greater role in shaping future financial decisions.

Synod also approved the final stages of the National Church Governance Measure - a significant step in reforming how the Church is governed nationally.

Synod gave first consideration to legislation simplifying the licensing of Armed Forces chaplains, making it easier for them to serve with their units around the country.

Following this, Synod returned to the Church's national spending plans for 2026–2028. Members approved the financial package, which includes proposals to improve clergy pensions and support diocesan finances.

A private member's motion seeking to restore clergy pensions to previous levels and provide compensation for those affected by past changes was also passed by the Synod.

Synod Roundup: Sunday 13 July 2025

As part of the presentation on the Church Growth and Revitalisation report, Synod saw a video highlighting the research and showcasing examples of growth in parishes across the Church of England, and heard from young people sharing stories from their respective contexts.

Members also heard a presentation on the church initiative Thy Kingdom Come, focusing on renewing the call to prayer and evangelism and had opportunities to ask questions.

Synod Roundup: Monday 14 July 2025

Members voted overwhelmingly to give final approval to a comprehensive Redress scheme for survivors of Church-related abuse. The General Synod later gave overwhelming backing to a set of rules that will complement the legislation.

Members also heard a presentation on the 40th anniversary of the Faith in the City report, given by Rt Revd Rob Wickham, Chief Executive at Church Urban Fund (CUF). A debate on the anniversary has been rescheduled for February.

Synod also voted to approve the Archbishops' Council annual budget.

Synod Roundup: Tuesday 15 July 2025

On Tuesday, the final day of General Synod, members heard from the Archbishop in Jerusalem, Hosam Naoum, who urged Christians to 'speak out in the face of injustices' and called for a permanent ceasefire to end the war.

Later in the morning, legislation making it easier for armed forces chaplains to minister around the country completed its legislative stages. The measure was passed unanimously in all three houses.

Synod also voted to remove any requirements relating to 'Issues in Human Sexuality' from the vocations process. After an amendment, this will now be temporarily replaced with the Guidelines for Professional Conduct of the Clergy during the period of discernment and training.

In the last debate of July's Synod, members discussed the Terminally Ill Adults (End of Life) Bill. The debate was triggered by Bishop Sarah's motion, which asked Synod to reaffirm the 'immeasurable and irreducible value' of every person and to request His Majesty's Government to improve palliative care funding. The motion was passed, with 238 votes in favour, 7 against, and 7 abstaining.

Looking at God

What's the Big Idea?

An Introduction to the Books of the New Testament: **2 Corinthians**

'For anyone operating under the naïve presumption that joining a Christian church is a good way to meet all the best people and cultivate smooth social relations, a reading of Paul's Corinthian correspondence is the prescribed cure' (Eugene Peterson).

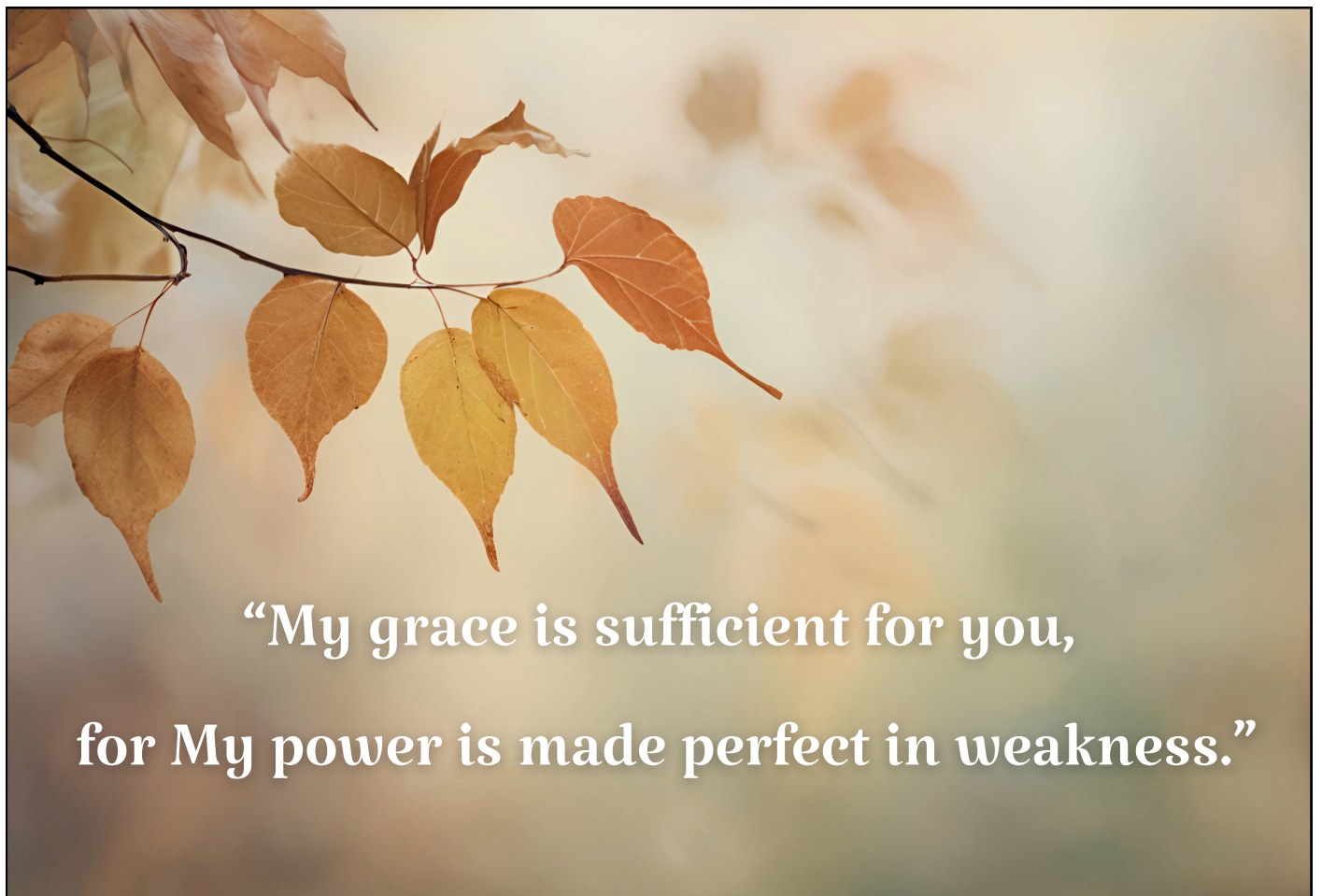
Paul sent four letters to the Corinthian church: one mentioned in 1 Cor.5:9; **1 Corinthians**; a 'severe' letter mentioned in 2 Cor. 2:3-4; and **2 Corinthians** sent around AD 55 around a year after 1 Corinthians.

Paul had a number of reasons for writing this letter:

- To express the joy he felt at their response to his painful letter (1:3-4; 7:8-9,12-13).
- To share his troubles in Asia (1:8-11) and why he changed his travel plans (1:12-2:4).
- To ask them to forgive those who had offended him (2:5-11).
- To warn them not to be "yoked together with unbelievers" (6:14-7:1).
- To explain the true nature of Christian ministry (2:14-7:4).
- To encourage them in giving and completing the collection for the Jerusalem Christians (chs. 8-9).
- To deal with the opposition (chs. 10-13) and prepare for his coming visit (12:14; 13:1-3,10).

In this very personal letter Paul defends his leadership against accusations of inconsistencies in motives and credentials. A major theme concerns the relationship between suffering and the power of the Spirit. His opponents argued that Paul suffered too much to be a Spirit-filled apostle.

Paul responds by saying that his sufferings embody Christ's death and his endurance reveals God's glory: 'He said to me, "My grace is sufficient for you, for My power is made perfect in weakness." Therefore, I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.' ([2 Cor 12:9](#)).



“My grace is sufficient for you,
for My power is made perfect in weakness.”

The Nicene Creed part 4:

The Ascended and Returning Jesus

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.

This month we are looking at what the Nicene Creed says about the present and future ministry of Jesus.

‘On the third day He rose again in accordance with the scriptures’: Jesus’ resurrection is central to the Christian Faith, for as Paul says, without it ‘our preaching is useless and so is your faith.’ ([1 Cor 15.14](#)). The Resurrection demonstrates the triumph of Jesus over sin and death, as well as recognising the breaking in of the new creation and Jesus as Lord over creation. The Creed affirms that it also fulfils the promises of Scripture, as Jesus explains on the Road to Emmaus: ‘And beginning with Moses and all the Prophets, Jesus explained to them what was said in all the Scriptures concerning Himself.’ ([Luke 24:27](#)).

‘He ascended into heaven and is seated at the right hand of the father’: In the Creed, the Ascension is given equal weight to the Cross and Resurrection, as Jesus is restored to the place of honour alongside His Father. With Christ seated on the throne, there is now a man on the throne who is also God the Son. In His absence on earth, Jesus sends His Spirit to live in believers, ‘Exalted to the right hand of God, He has received from the Father the promised Holy Spirit and has poured out what you now see and hear.’ ([Acts 2:33](#)). He remembers His people, ‘because He always lives to intercede for them’ ([Hebrews 7.25](#)).

‘He will come again in glory to judge the living and the dead, and His kingdom will have no end’: Jesus will return in judgement as ‘the one whom God appointed as judge of the living and the dead.’ ([Acts 10:42](#)). God will put all things right, punishing all evil and establishing His full reign over everything. In contrast to human judgment, which is always partial and subject to error, this final judgment will be utterly true and right, because God knows our hearts completely.

How much does the idea of judgment help make sense of the fate of evil in the world?

Anglican Rosary

By Elaine Shanks

Then Jesus told his disciples a parable to show them that they should always pray and not give up. He said "In a certain town there was a judge who neither feared God nor cared what people thought. And there was a widow in that town who kept coming to him with the plea, "Grant me justice against my adversary."

For some time he refused. But finally he said to himself, "Even though I don't fear God or care what people think, yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually come and attack me!"

Luke 18:1-5

The Anglican rosary differs from the Catholic version. It was devised in the 1980s by a group of Episcopalian Christians who were looking at different forms of prayer over the millennia. The prayer beads they devised are smaller than the Dominican Catholic rosary and are not used for Marian devotion. They are more adaptable and can be used for prayer in a way which suits the individual on their own spiritual journey.

A circle of prayer beads are used to pray with. The use of the beads, with their tactile nature, offers us the chance to slow down and focus while we pray. This can be invaluable in busy times like these with numerous distractions around us. By slowing down our lives we are truly experiencing each moment and noticing God's presence in at that time.

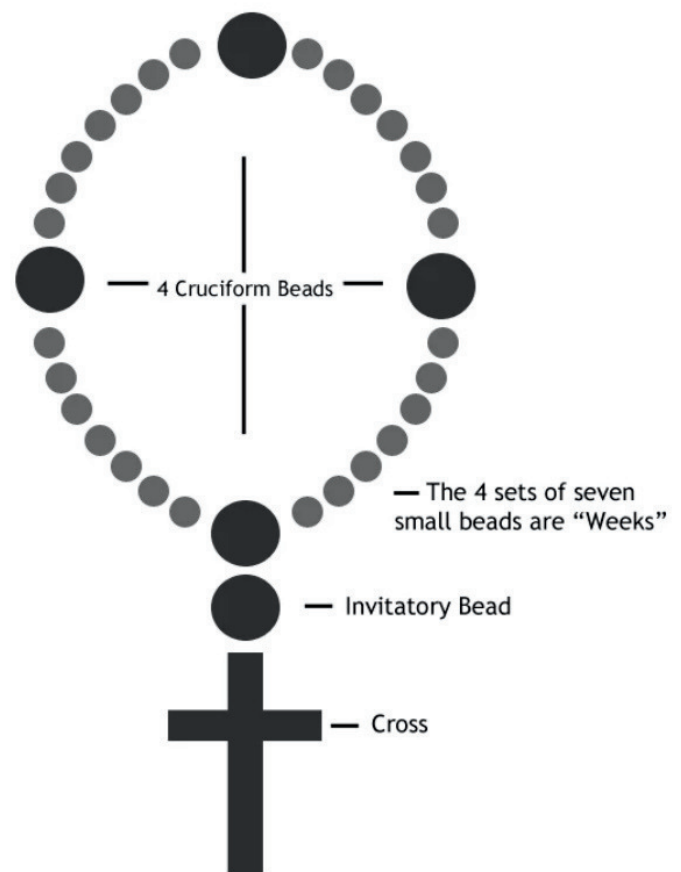


Prayer beads are typically comprised of a cross and 33 beads – 5 large and 28 small. The 33 beads remind us of Jesus' life here on earth. The cross is at the bottom and 4 large beads are evenly spaced and called the Cruciform because they form an invisible cross within the loop of beads. The 28 smaller beads are divided into groups of 7 in between the Cruciform beads called "weeks" - so called because they are organised in groups of 7 : the days of the week but also the 7 days of Creation.

There is no set way to pray the Anglican rosary. You can pick traditional prayer or your own prayers or pick pieces of scripture to pray at each bead. You can pray at each bead or pray the “weeks” as one prayer. Often people pray round the beads three times to signify the Trinity, but again it is up to the individual how to use them.

How to use the prayer beads

- We begin at the cross, holding it in our hands and welcoming God as we begin our prayer.
- We move onto the large Invitatory bead above the cross which invites us into the circle of prayer.
- We then move around the circle onto the “weeks” praying on each individual bead or as a set.
- We can then use the Cruciform beads to meditate on each prayer.
- We end the prayer by holding the cross and thanking God.
- A quiet time of meditation and contemplation afterwards helps us to reflect on our prayers.



I like the use of the Anglican rosary because it isn't a set prayer. I can adapt it to suit what I want or need at that time. It also gives me a structure if I need it. I can put it in my pocket and pray with it while I am walking or waiting for a bus. The tactile nature of the beads lends a sense of focus and calm. It fosters a sense of persistence with prayer, too. It is okay to keep on bothering God – after all, that is how your prayers are eventually answered.

Looking at The Church

Is Gen Z Coming to Church?

Dr Peter Brierley considers some recent statistics. His sources for this article include: The Quiet Revival (Bible Society); Church Times reports from March and April; Daily Telegraph "Features" supplement, 16th April; and Statistics for Mission 2023, Church of England.

Could it be true that a Quiet Revival (as the report is called) is taking place? Another reasonably large survey commissioned by the Bible Society's research team suggests it could be.

In March 2025 Bible Society repeated a survey they had carried out in 2018, asking 13,000 people if they went to church (It was 19,000 in the 2018 study).

Perhaps to their surprise, but, as suspected by others, and to the incredulity of still many others, they reported that attendance at church once a month in England and Wales had increased from 8% in 2018 to 12% in 2025, and the increase was mostly seen among those aged 18 to 34, defined generally as those born between 1997 and 2012; that is, those now aged 12 to 27 in 2024.

A more detailed breakdown showed that in every age-group, men are attending more than women, except for those aged 65 plus, where the percentages are equal. For men aged 18 to 24, this meant an increase from 4% in 2018 to 21% in 2024 and for women from 3% to 12%, respectively.

Whatever the reason some Gen Z people are coming to church, the report's findings agreed with other studies - that churchgoers are often happier than those not going to church.

As for denominations, the Roman Catholic growth has been substantial and widespread. The Daily Telegraph 'Features' supplement in April had the headline: 'The extraordinary resurgence of Catholicism in Britain', and explained, "Gen Z want to belong – modern life can be lonely They have digital friends but never meet them. They are crying out for community." The Catholics have 1.8 million people attending Mass on a Sunday.

Premier Christian Radio **the first Christian broadcaster to Britain**

Christian broadcasting was not always allowed in this country. As late as the mid-1980s, Christians were petitioning Parliament and the broadcast regulator to allow Christian broadcasting to begin in the UK.

Finally, it happened, and in 1990 the law was changed. Five years later, in the summer of 1995, Premier Christian Radio was launched. The Christian community rallied around the station, with thousands committing to provide regular monthly support, and to make it the success that it is today.

Highlights of the past 30 years include:

1999 - launch of Premier Online, streaming Premier to the world

2006 - launch of Premier.tv, providing Christian Internet TV on demand

2009 - broadcasting nationwide begins on DAB Digital radio

2010 - Premier Gospel begins

2016 - Premier Praise begins

Nowadays, with more than 1,100,000 listeners every week, Premier is the largest Christian Media organisation in the UK, reaching people via its print, digital and radio platforms.

Premier Christian Radio is available online and nationally on DAB and on smart speakers. The Premier Christian App is available to both iPhone and Android users, via their respective app stores.



How Do Persecuted Christians Cope with the Stress?

Kenneth Harrod, Head of Theology and Media at Release International, the voice of persecuted Christians, reflects on how Christians respond to being persecuted.

None of us likes to read, or hear of, Christians suffering persecution. Stories of people being imprisoned, being forced to flee, or seeing loved ones martyred can be challenging.

Often when we hear such stories we might be tempted to think, 'How do they keep going?' If the story highlights a persecuted Christian standing resolute in their faith, and perhaps showing a forgiving attitude to persecutors, we might well also think, 'I'm not sure I could react in such a godly way if that were me.'

Here, ironically, is where stories of persecution can actually become an encouragement to us! For whenever we hear of a suffering, persecuted Christian standing strong in faith, and showing a Christ-like attitude, we need to realise that there is flesh and blood evidence of the grace of God. I have seen it personally. 'God is in control.' 'I have forgiven.' 'I pray God will change their hearts.'

Persecuted Christians are not 'super-human'. They are ordinary folk like you. We shouldn't put them on a pedestal. The only thing we put on a pedestal is the amazing grace of God.

The writer of Hebrews encourages his readers:

'Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.' ([Hebrews 4:16; ESV](#))

In time of need. So, no, God doesn't show us now how we would respond in such situations. That's not how grace works! But we believe God is sufficient—as He continues to demonstrate in the lives of those who suffer for Christ and the gospel.

That means we here in the UK can learn valuable lessons of discipleship from our persecuted brothers and sisters around the world—which is one of the convictions of Release International.

Release International seeks to love and serve persecuted Christians, not only raising their voice, but giving them the resources and support they need to live faithfully for Christ. Will you join us? 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

Big Perspective, Big Questions!

Dr Ruth Bancewicz, from The Faraday Institute for Science and Religion in Cambridge, writes on the positive relationship between Science and Christian faith.

It was three years ago this summer that the first operational images from the James Webb Space Telescope astonished and delighted astronomers, as well as the rest of us.

Those of us who have grown up in an age when 'astronaut' is a career option (albeit a pretty specialist one) might struggle to identify with the wonder of these events, and the true scale of the challenge. Human beings developed the technology to send first a probe, then living people, out of Earth's atmosphere, and cross the 252,000-mile gap to the moon. It was in 1959 that the Luna 3 probe managed to send back grainy images of the far side of the Moon, and in 1969 Apollo 11 managed to actually land on it, take off again, and arrive back in one piece. It's the safe arrival home that gets me – like hitting the bullseye twice in a row.

For some space-travellers, seeing Earth from a distance is a life-changing experience; a shift in thinking dubbed 'the overview effect'. The observer feels a sense of awe at seeing the whole planet as a single entity rather than a fragmented collection of countries, and at getting a sense of the fragility of the whole system. It brings people out of themselves – something psychologists call a 'self-transcendent experience'.

Some people claim to have a 'nothing but science' approach to life that trusts only in things for which we can produce very concrete, measurable, evidence. Is it perhaps ironic, then, that this overview of the whole globe – which is made possible by science – can trigger such a deep sense of meaning?

Science can bring us to the big questions of meaning and purpose, but it doesn't answer them. It's important to recognise that science, wonderful though it is, has limits. Beyond those boundaries we step into other ways of knowing, such as philosophy or theology. At the interface between science and theology we can have some fascinating conversations.

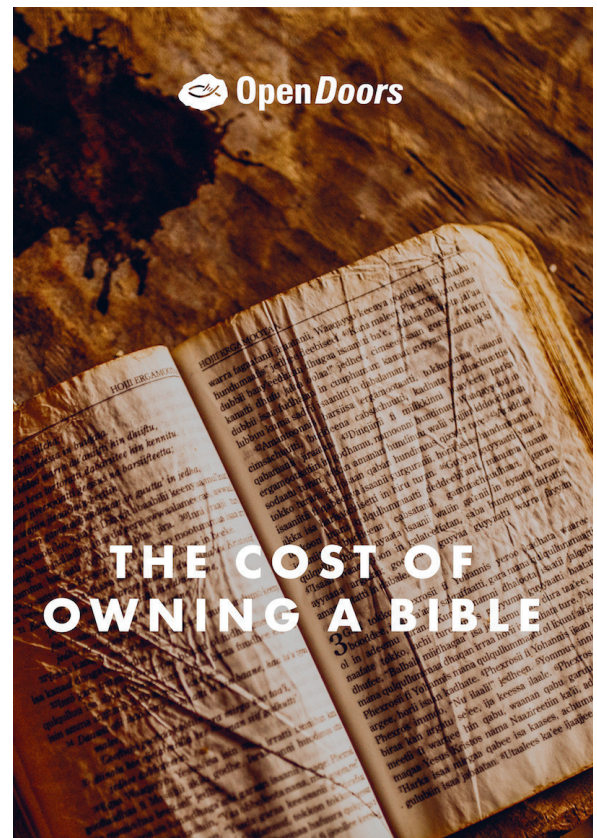
The discussions about science and religion that I enjoy most happen when people share what really matters to them. What do you find beautiful? Which scientific discoveries changed the course of your life? How do you see yourself in relation to the cosmos?

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Every day, millions of Christians risk their lives to follow Jesus. In more than 70 countries, Open Doors supports them by supplying Bibles, providing emergency relief and helping persecuted believers stand strong for the long-term. In the UK and Ireland, Open Doors helps the church to pray, give and speak out for those who share our faith but not our freedom.

www.opendoorsuk.org/



National Week of Prayer

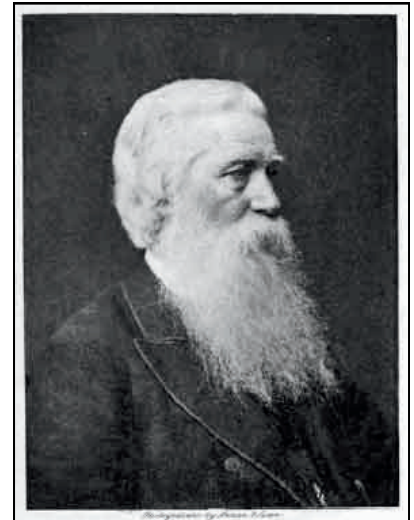
In association with the National Week of Prayer, we are launching a five-day prayer journey for global freedom of religion or belief (FoRB). Join us from the 8-12 September to pray for 10 countries where FoRB is under significant pressure (as identified in the Foreign, Commonwealth and Development Office's new FoRB strategy), for people of all faiths and none, who face persecution in these countries and for those in authority and positions of influence – in the UK and across the world...

www.opendoorsuk.org/news/latest-news/national-week-prayer-2025

Reflections from the Pews

With June Davis

Not long after their arrival in the South Pacific to start work as missionaries Dr John Paton and his wife had a baby son. Tragically both Mary and the baby died of tropical fever. Alone and surrounded by cannibals, Dr Paton had to dig their graves and Bury his loved ones. He wrote " If it had not been for Jesus and the grace he afforded me I would have gone mad or died of grief beside their graves". He was sustained by his faith and stayed true to his calling to preach the gospel on the island of Aniwa.



*John Gibson Paton
1824 -1907*

After many years of labouring, every village on the island had professed Christ. The calling of God isn't always easy. But his calling and empowerment are inseparable, when he calls us to do something. He gives us the grace we need to make it through any tragedies we may meet. Don't let fear of the unknown keep you from following God's call. He will be with you every step of the way. Trust in him

May we pray for those that have received a calling from God and ask God to enable them to live a life worthy of his call. May he give you the power to accomplish all good things that your faith prompts you to do.

Then the name of our Lord Jesus will be honoured because of the way you live and you will be honoured along with him. This is made possible because of the grace of our God and our Lord Jesus Christ ([2 thessalonians 1 : 11 - 12](#)).

**With this in mind, we constantly pray for you,
that our God may make you worthy of his
calling, and that by his power he may bring to
fruition your every desire for goodness and your
every deed prompted by faith. We pray this so
that the name of our Lord Jesus may be glorified
in you, and you in him, according to the grace of
our God and the Lord Jesus Christ.**

**"for fifty three years I forgot how to smile.
In Iran " I knew nothing of joy".**

by June Davis

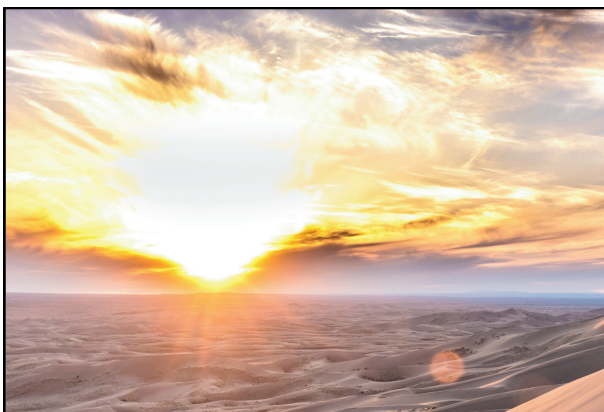
Bitas childhood was turbulent. Her father had a drug addiction, her mother who was a broken woman by the pressures of life, left them when Bitas was very young. Unable to care for her alone Her father sent her to live with her aunt , who used her as a slave to look after the rest of the family.

Her only escape was at school where she excelled and wanted to be a teacher. Unfortunately, her aunt prevented her education saying it wasn't for someone like her. She was made to work for the family.

At 14 she was forced to marry a man who turned to drug addiction and was an adulterer. He treated her as if she wasn't human even after the birth of a child. She cried when he disappeared for days.

Years later Bitas reached breaking point and attempted to take her own life. Fortunately a friend found her just in time and rushed her to hospital. She wondered why she had survived. She felt she had nothing to live for. Then she was invited to a secret house church, as she heard the stories of Jesus and he's love for the broken hearted. A light began to emerge in her heart and for the first time she felt seen.

That night Bitas prayed giving all the pieces of her broken life to Jesus. From that point on her life changed. She continued in the house church and grew in faith with the other believers. Iran is number 9 on the world watch list.



From sinking sands, he lifted me.

With tender hand he lifted me.

**From shades of night,
to plains of light.**

O praise his name he lifted me.

Living Water

by Stephen Armstrong

Isn't it weird how, in this generation of constant connectivity, we've become more isolated as people? The late evangelist Billy Graham once stated that the world has become a neighbourhood, without becoming a brotherhood. Personally, I think that's spot on. I think we all have days, weeks, months, maybe longer, where we feel alone. We think and feel things so deeply and then believe that nobody quite gets it. We start to believe that nobody quite gets us. I've certainly felt like this at many points in life. Certainly, when things are particularly difficult for me, finishing the race and fighting the good fight seems near impossible, and God feels so far away. Is that true? Is God far from us when we struggle? Has He stopped caring?

These were probably the same questions that a certain Samaritan woman([John 4](#)) asked herself in the days when Jesus walked the Earth. She found herself, one day, at Jacob's Well, trying to fill up her pot with water. She was there by herself, as no other women would be seen with her, due to to her reputation. It's written in the fourth chapter of John's Gospel that Jesus went to the same well at the same time, and this woman probably didn't look twice at him, at first. You see, at that time, the Jews and Samaritans didn't get along, so it makes sense to assume that she kept herself to herself to avoid confrontation, if nothing else. I imagine that, due to her circumstances and her treatment by others, she felt alone, that nobody quite got her..

In any event, she went about her business when Jesus asked her for a drink. I'm sure we all know the story from there; Jesus told the woman her sins and the woman learned his divinity and the promises he brings. After this encounter with Jesus, her life was changed! I can imagine she felt like the missing piece that completes the puzzle had finally been found. For the first time in a long time, she felt not quite alone. Jesus mentioned 'living water' to this woman, saying that whoever accepts the living water that he gives will never thirst again. For someone who walked miles to fetch water from a well on a hill in the Middle-East, that's got to sound pretty good, right? He also mentioned this 'living water' later in John's Gospel, saying that, for those who come to him and accept him, rivers of living water will flow from their hearts. For those who are particularly thirsty, that sounds almost too good to be true.



So what is this 'living water' and what makes it so different from any other water? Well, it's clear that the water Jesus gives is actually the Holy Spirit, who nurtures the soul from within. The very spirit of God made available for every human on Earth, to refresh their soul and draw them closer to a genuine relationship with Him. It's clear that this 'water' as Jesus speaks of is eternally nourishing, up to the point that the person drinking will never thirst again.



What he meant by this was that God's presence can be with us at all times, even when it doesn't quite feel like He is. When we struggle, and when we feel alone, we tend to forget that there's someone else with us, if we want him to be. The more we lean on His understanding, rather than our own, the more we invite Him into our lives, and the more the living water of the Holy Spirit can freely flow through us. Eventually, the blessings of the Spirit then turn from simply what God does for us to what we do for others. When we offer help and servitude to others, we serve God in the same way. Maybe, if we start to be there to listen to the fears and concerns of others, and to let them know they aren't alone, we can be further connected with not just God, but our neighbours, whom we are to love as ourselves. This is just one of things that is labelled as spiritual 'fruit', and I think this makes sense. In order for a tree to grow and produce good fruit, what does it need? Water. If we are to grow in faith and bear the fruits of our faith, what do we need? The living water of the Spirit.

So to answer the questions at the start: God does care, and God is there. Whatever you go through, He goes through with you. Whatever you feel, He understands. I suppose the message of hope at the end is this: no matter what's troubling you, or what difficulties you face, God is with you if you want him to be. He will never leave you, nor forsake you. If you accept Him, the living water of the Holy Spirit will flow from within you, and God will never leave you thirsty. Give it all to Him, and know you're not alone.

The Old Testament Conundrum

by Mark Rostron

'A lot of the Old Testament is a load of old tut as far as I'm concerned.'

These words were spoken, not by a sceptic outside of the church or even some radical deviant within it. They were said within an Alpha course group by a man who led Explorers, the middle section (age wise) of the children's work in the Sunday School. This does not seem a particularly reverent way of talking about two thirds of the Bible, Scripture, the Word of God.

It is, however, not far from what I imagine a lot of people think, even if they were not to express such an opinion out loud. And I would also go as far as to say that the polar opposite view of the Old Testament is equally radical and concerning. That is, to accept the face value truth of everything portrayed - massacres and tent pegs being driven through people's heads included - and go 'Yep, that's what God says,' without a second thought or seeming at all concerned by what that implies.

If the gospels are a challenge to live an almost unattainable life and Paul's letters a challenge to ascertain what is cultural opinion and what Christian truth, then the Old Testament throws challenge aside and presents us with nothing short of a minefield, every step through it containing a potential explosion that will leave our faith in ruins. Is this literal? Is this allegory or fable? Did God sanction this or was it the actions of a human being? God is both very far away from the action and yet intervening more than we can ever conceive of as possible. As one vicar I knew put it - and she held out her arms in front of her to emphasise the point - 'I think the Old Testament needs to be handled with a lot of love.'

My personal take on the Old Testament a few years ago was to compare it to Game of Thrones. By that I meant that it was full of sex, violence and gratuitous misdeeds, yet in the midst of everything it was still possible to pick up on the rights and wrongs, the good and bad in the moral sense, of these flawed characters.

But more recently I have been reading the first couple of books in the Old Testament – Genesis and Exodus – and, while I wouldn't lay claim to having a revelation in either the human or divine sense, I'm beginning to see the Old Testament as having something to say about life now. In fact, I think it has things to say which are very important in understanding and challenging the events and attitudes that we see around us.

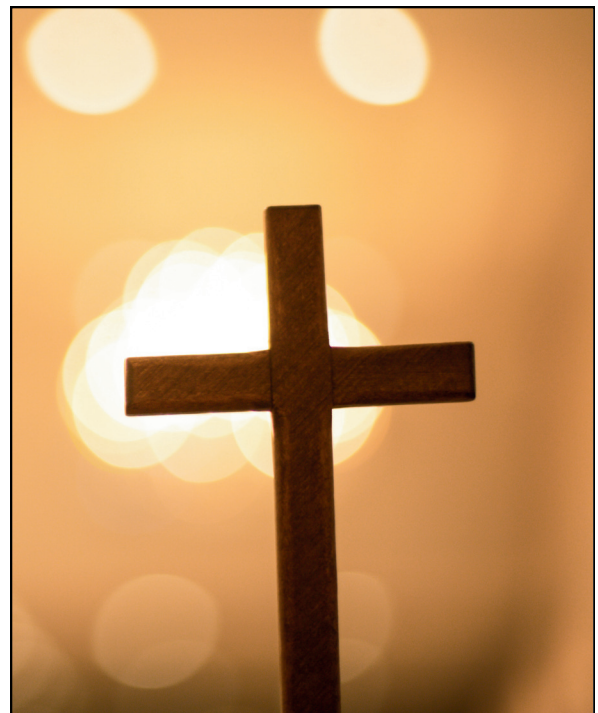


In the first place, there is a repeated command to look after sections of society which are often derided and vilified today. Three times in **Exodus chapters 22 and 23** God implores his people to look after and not oppress the foreigner living among them, reminding them that they themselves knew what it was like to be foreigners in Egypt. On the third occasion, it is part of a more generalised command to leave the land unharvested every seventh year and allow rest every seventh day for the benefit of the poor, the slave and the foreigner. Note that there is no stipulation to check how genuine the claims of the poor are – they can just take from the land as they please. Add to this the proclamations of Amos and Isaiah to look after the poor in preference to observing religious practices and you have a message that is hammered home far more often than the perceived biblical texts on homosexuality.

But I think there is another message within the Old Testament as well, one that is not outside of the harshness and brutality of the language and incidents within its pages, but is fully a part of it. The God that Moses meets in the burning bush, and with whom he intercedes on behalf of the Israelite people is, if I can use the term, a brutally holy God. It begins with a command to take off his shoes, but by the time Moses gets to Mount Sinai, the people are commanded to keep back on pain of death. Only certain people can get closer to God, only if they observe certain rituals and, quite a lot of the time, it is only Moses who can really get anywhere near the presence of God. Indeed, Moses himself can only see God's residual glory when it has passed by. And all the time, in the commands, laws and judgements of God, the threat of death hangs in the air. It's not a pretty picture, so how is this useful for us today?

It matters, I would argue, because of grace and how grace works. The image the Old Testament presents to us (and I'm not going to go into the historical validity of the text except to say that this came from an oral tradition at a time where our present concept of history was still thousands of years from being established) is one of a God untouchable in His perfection. Human beings, on the other hand, well they just can't help themselves when it comes to sinning. The two do not mix. They cannot mix. One would simply destroy the other like something out of a bizarre science experiment. Hence the idea that if you cross this line – physically, ritually and morally – the result will be death. It's brutal, shocking and disturbing. But it is, if nothing else, very clear in its message: You lot are not worthy.

Along comes Jesus in the New Testament and turns everything on its head. God in human form is desperate for a relationship with human beings. One where they are not only allowed closer to God, but are actually able to become one with Him – as the Father is one with the Son. Children of a Heavenly Father. The curtain in the temple is torn in two. Access is given. Forgiveness of sins made possible through Jesus accepting the punishment for those sins Himself. We know all this. Or do we?



Because the message of Christianity has been continually muddled over the many years it has been preached; sometimes to suit the culture of the time, sometimes to suit those in authority and sometimes, perhaps, because we just don't, or don't want to, get it. How many people do you speak to who are still convinced that Christians believe people go to heaven for doing good and to hell for doing bad things? But it's not just outside the church where this is the case, I would argue. We are just as guilty on the inside as well, especially when it can be the church's influence that shapes the world.

I think the message is especially relevant today in 2025. More than ever we are told – from both the political left and right, it should be added – that we make our own way and we get what we deserve. And then there are certain people whose actions mean that they are beyond what we can associate with. Cut off, if you like, from the rest of humanity, perhaps even denied human status. This is the human way of looking at things. I am okay. I'm not perfect, but I'm not like them. And perhaps if I show how much I hate those kinds of people – even wishing pain and torture upon them – then that will show others and myself that I'm actually pretty good.

If all this seems rather depressing, let us let Jesus shine a glorious light on the true perspective of our situation. While at dinner with a man of some repute, he lets a woman of decidedly ill repute pour perfume on his feet and wash and dry them with tears and her hair. As so often happens in these situations, Jesus turns the tables on the self-righteous who look to sneer at others. What hope have you got, he essentially asks Simon, of giving off the love that this woman exudes when you don't think you're in need of love yourself? Because she knows how far she has fallen, how much she has been raised up by love, she is positively overflowing with the stuff.

So this, in my view, is what the Old Testament gives us. It paints the picture – figuratively or literally, depending on each book and your view of it – of the brutal and deadly divide between the all-perfect God and the sinful state of all humankind. No exceptions – if you don't think there's a God of mercy in the Old Testament, just look at what He forgave David for doing. It's a dark and depressing state we're in. But if we truly realised that and then truly realised how much grace we have received, just imagine the impact our love would have on the world.

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:

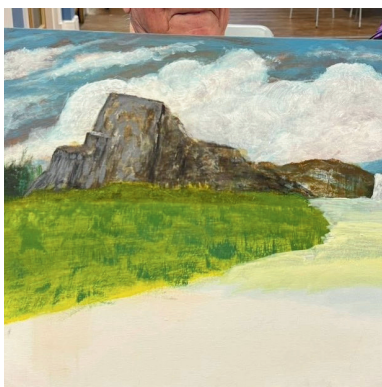
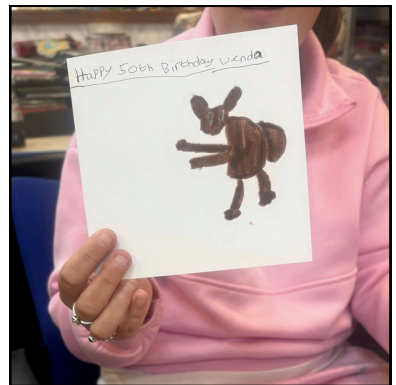
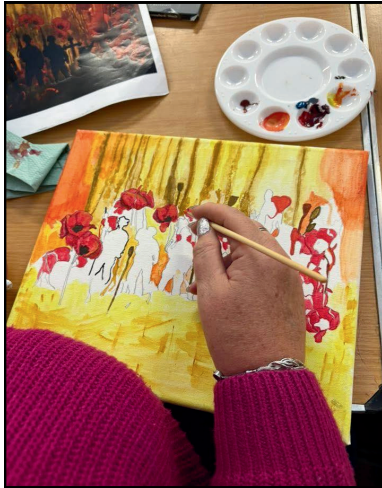
Two large halls with seating capacities of 180 and 200 both have their own kitchen and toilet facilities. Multi-purpose room meetings, group work activities etc, for up to 30 Two interview/counselling rooms or long-term office lets.

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**

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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



*As far as Reg could tell, the burglar had
disturbed nothing in the vestry*

Sudoku

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

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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.

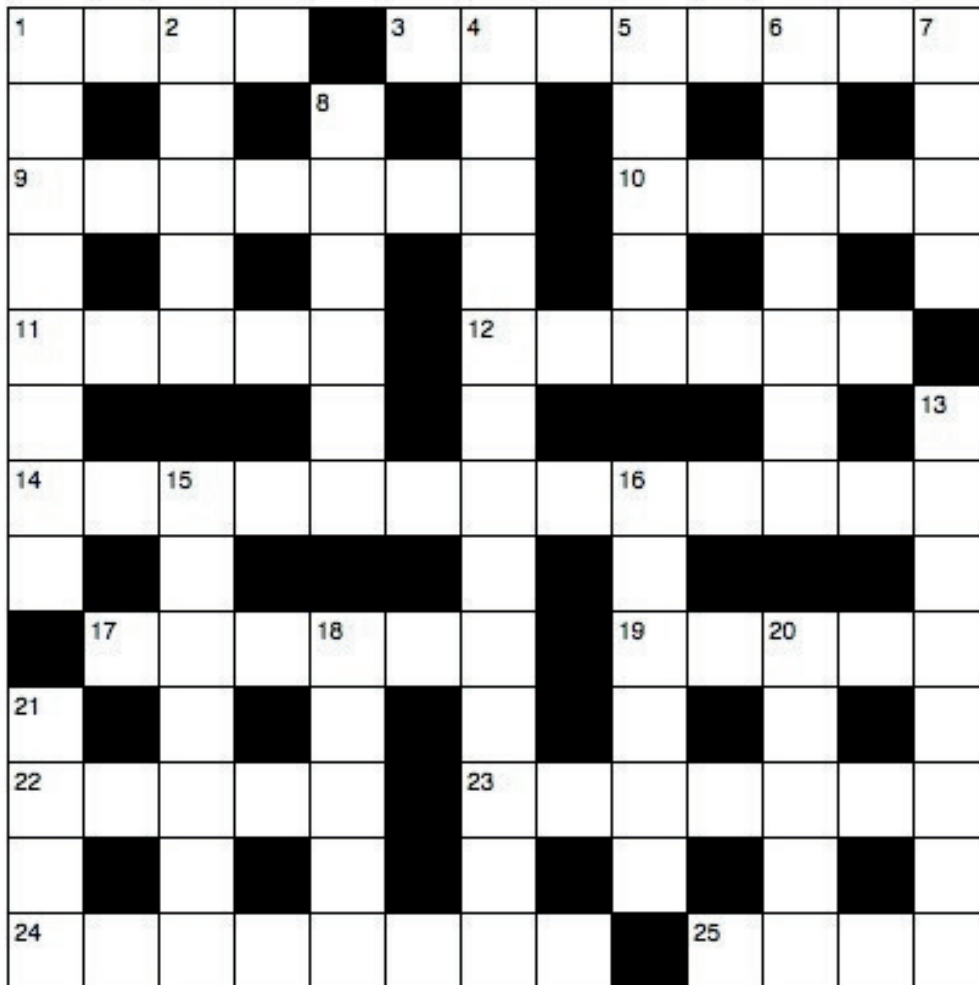
Each vertical column can only contain numbers from 1 to 9.

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 'A little later someone else saw Peter and said, "You — are one of them"' (Luke 22:58) (4)

3 Giving (1 Peter 2:5) (8)

9 They came to Jerusalem seeking an infant king (Matthew 2:7) (3,4)

10 'An athlete... does not receive the victor's crown unless he competes according to the — ' (2 Timothy 2:5) (5)

11 Pacifist, temperance advocate, open-air preacher, leading 20th- century Methodist, Donald — (5)

12 'Come quickly to — — , O Lord my Saviour' (Psalm 38:22) (4,2)

14 'The God of Abraham, — — — , the God of our fathers, has glorified his servant Jesus' (Acts 3:13) (5,3,5)

17 Sear by intense heat (Revelation 16:8) (6)

19 'It is better to take refuge in the Lord than to trust — — ' (Psalm 118:8) (2,3)

22 Goods (Nehemiah 13:15) (5)

23 i.e. train (anag.) (7)

24 Surrounding area (Luke 24:50) (8)

25 'Righteousness will be his — and faithfulness the sash round his waist' (Isaiah 11:5) (4)

Down

- 1 Elegant and creative (Exodus 31:4) (8)
- 2 'Listen, I tell you a mystery: We will not all — , but we will all be changed' (1 Corinthians 15:51) (5)
- 4 'I... delight to see how orderly you are and how firm your — — — is' (Colossians 2:5) (5,2,6)
- 5 Enlist (2 Samuel 24:2) (5)
- 6 Of the Muslim faith (7)
- 7 Sharp intake of breath (Job 11:20) (4)
- 8 Woven cloth (Ezekiel 16:13) (6)
- 13 Plentiful (Romans 5:17) (8)
- 15 CIA char (anag.) (7)
- 16 Paul and Silas stopped him committing suicide after an earthquake in Philippi (Acts 16:27–28) (6)
- 18 One of the ingredients in the making of incense for the Lord (Exodus 30:34) (5)
- 20 Episcopal headwear (5)
- 21 Inhabitant of, say, Russia, Ukraine, Poland, Slovakia or Bulgaria (4)

Don't have a Bible to hand?
Use www.biblegateway.com
to look up the references

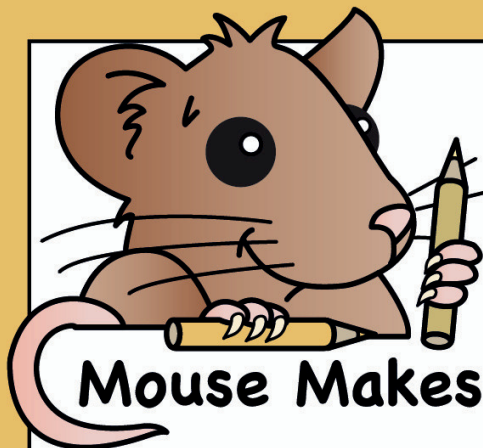
If lawyers are disbarred and clergymen defrocked, doesn't it follow that. . .

electricians could be delighted, musicians denoted, cowboys deranged, models deposed, and dry cleaners depressed? Likewise, bedmakers might be debunked, bulldozer operators degraded, organ donors delivered, software engineers detested, and underwear manufacturers debriefed?

And won't all composers one day decompose? On a more positive note, perhaps we can hope politicians will someday be devoted!

Robin's Ribtickler!





Mouse Makes

"May the people **praise** you **God**...
The **land yields** its harvest, God,
our God **blesses** us."

- from Psalm 67:5-6

"Let us fear and respect the Lord our God.
He gives **autumn** and **spring** rains
at the right time. He makes sure that we
have the harvest at just the right **time**."

- from Jeremiah 5:24

"**Honour** the
Lord with your
wealth and the
first part of
your **harvest**."

- Proverbs 3:9

"God... gives you **rain** from
heaven and good harvests
at the right times. He gives
you plenty of **food** and
fills your hearts with **joy**."

- from Acts 14:16-17

"So the one who **plants** is not
important, and the one who **waters**
is not important. Only GOD is
important because He is the one
who makes things **grow**."

- 1 Corinthians 3:7

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

Find the words in **bold** type in the bible quotes in the
wordsearch then look for the words below too!

PLOUGH • FIELD • SOIL • SCATTER • SOW • SEEDS • SUN
REAP • PICK • CROPS • GRAIN • CORN • BARN • BREAD • THANKSGIVING

The tale of the RICH FOOL



JESUS OFTEN TOLD
STORIES WITH
HIDDEN MEANINGS

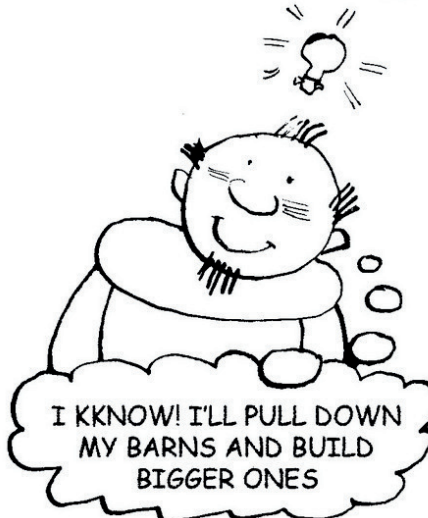


ONE STORY WAS ABOUT A MAN
WHO HAD LOTS OF LAND WHICH
GREW WONDERFUL WHEAT.

I HAVEN'T ANYWHERE TO
KEEP ALL THIS FOOD



I KKNOW! I'LL PULL DOWN
MY BARN'S AND BUILD
BIGGER ONES



THE MAN DEMOLISHED HIS
OLD BARN'S....

...AND BEGAN TO BUILD
NEW ONES.



SOON I'LL BE THE RICHEST
MAN IN THE TOWN!



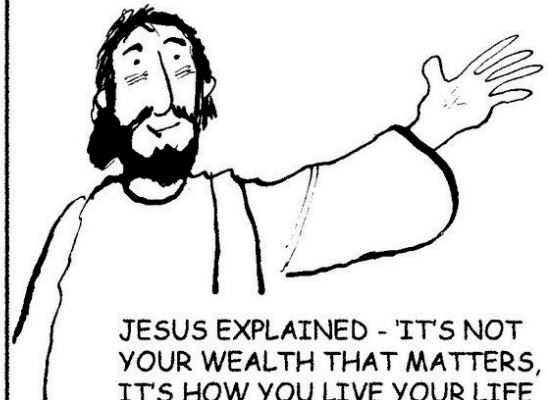
I'M SO LUCKY - I CAN
EAT, DRINK AND BE
MERRY!



BUT THAT VERY NIGHT,
THE MAN DIED!



WHAT GOOD WERE HIS
RICHES NOW?



JESUS EXPLAINED - 'IT'S NOT
YOUR WEALTH THAT MATTERS,
IT'S HOW YOU LIVE YOUR LIFE
THAT'S IMPORTANT

Solutions

Crossword

ACROSS: 1, Also. 3, Offering. 9, The Magi. 10, Rules. 11, Soper. 12, Help me. 14, Isaac and Jacob. 17, Scorch. 19, In man. 22, Loads. 23, Inertia. 24, Vicinity. 25, Belt.

DOWN: 1, Artistic. 2, Sleep. 4, Faith in Christ. 5, Enrol. 6, Islamic. 7, Gasp. 8, Fabric. 13, Abundant. 15, Archaic. 16, Jailer. 18, Resin. 20, Mitre. 21, Slav.

Sudoku

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

Acknowledgements and Thanks

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

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?

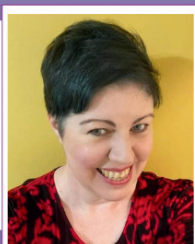
- Broad statements of what the Church of England wants to achieve in its safeguarding work.
- Each one has several 'What Good Looks Like' Indicators, to identify strengths as well as areas for development.
- They are constructive development of good safeguarding practice, **NOT** a compliance-based exercise.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



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