



St Hilda's
Ashford

St Hilda's News

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We are looking for more contributions from the St Hilda's community, if you would like to contribute, please either call, email or send an article to the Parish Office.

If you would like help or to speak to a member of the ministry team please contact:

- Parish Office Tel - 01784 253525
 Email - office@sthilda.org
- Father Joseph can be contacted on 01784 254237

What is at stake in the sin of Racism?



Why should the Church care about the sin of racism? The Bishop of Kensington, Graham Tomlin, reflects on why Christians should be particularly concerned whenever racial prejudice rears its head in our society, our church and our hearts.

We live in a world where many people are becoming more aware of the pervading reality of racism. The issue has huge impact, socially, psychologically and emotionally, on those communities where people of colour live in countries like the UK, but for a moment, I want to ask why Christians in particular should care about it. Will cathedrals or parish churches have to foot the bill for removing statues or reparations from past gains though links with and complicity in slavery? Might white leaders need to step aside to make way for global majority colleagues? Will educational curricula need to change? Maybe all of these. Yet there is something else at stake – something that strikes even closer to the heart of the church's very identity.

In Act 9.31 we are given a picture of the earliest church: *"meanwhile the church throughout Judea, Galilee, and Samaria had peace and was built up. Living in the fear of the Lord and in the comfort of the Holy Spirit, it increased in numbers."* The Greek phrase translated here as 'throughout' is καθ' ὅλης – Catholic. It's the only time that term is explicitly used in the New Testament. The church in Judea was deeply Jewish, with Jerusalem at its centre. Galilee was 'Galilee of the Gentiles' – always a mixed area ethnically due to the various invasions that had left their mark in the northern kingdom over the years, and Samaria was, of course, the home of Samaritans as well as Jews. The 'Catholic church' was therefore the church of Jesus Christ as expressed in these varied cultures and ethnicities across Roman Palestine and beyond.

That word 'Catholic' describes the universality of the church. Cyril of Jerusalem, in one of his Catechetical Lectures, delivered in the 4th, states it clearly: *"It is called Catholic then because it extends over all the world, from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to men's knowledge... and because it brings into subjection to godliness the whole race of mankind."*

Catholicity means that the church has a common core of doctrine – a belief in God who is Father, Son and Holy Spirit, a God who creates, redeems and perfects. Yet that belief is expressed in various geographical and cultural forms across the whole world. It also reaches across cultures to span what Cyril calls 'the whole race of mankind', or in another translation, 'every sort of person'.

Yet what is the centre of this Catholicity? The church of God has no other centre than Jesus Christ. St Paul says that the head of the church is Christ. Salvation comes through Christ alone, not through our human efforts. We know God primarily through Jesus Christ, rather

than through a separate revelation in nature or history, so that Christ is our ultimate guide to the character and nature of God. Karl Barth's insistence that it is in Christ alone that we see God revealed sets down a marker that when we get to Christology, "here we are standing at the centre."

In other words, the centre of gravity of the Catholic faith is not one particular cultural expression of it, but Christ himself. 'Culture' is a notoriously slippery concept but it can be defined as the "customs, beliefs, rules, arts, knowledge, and collective identities and memories" of a particular group. To say that the centre of Catholic faith is Christ is to say that the only 'culture' that can be normative in the Christian church is not English, or French, or Nigerian, or Indian culture, but its belief in the God of Jesus Christ articulated in the creeds, the 'rules and arts' of Christian life, namely "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control", and the collective memory of the church in history, however they might be expressed in the varied cultures of the world.

Now this is a particular temptation for those of us in national churches. We can feel that because we are the Church of *England*, then Englishness, often defined as restrained, polite, white, middle class Englishness, takes the central place, and everyone else has to fit into that cultural form. It is why our church has struggled to accept and welcome the gifts of black and minority ethnic Christians, whether in the Windrush generation who came to the UK after the second world war to help rebuild the nation, African or American Pentecostals, Asian Christians of different denominations, eastern European Catholics and many more. To believe that Anglicanism, or any other kind of Christianity for that matter, takes one particular fixed liturgical and social form can lead to a resistance to receiving the gifts of the worship styles and forms of spirituality that come from other parts of the world, as was bound to happen in the aftermath of empire. Anglicanism's capacity to embrace a wide range of styles of prayer and worship is an expression and not a denial of its Catholicity.

There is a form of inter-church relations called 'Receptive Ecumenism'. It is an approach to ecumenical work that focusses not on doctrinal agreements or crafting common statements but on recognising the gift that each part of the church has to bring to the rest. Rather than asking 'what do we have to give to others who don't understand the gospel as fully as we do?', it asks 'what do we have to learn from them, to help us see the goodness and glory of God more clearly?'

We can never see the full glory of Jesus Christ on our own. Many of us have had the experience where we see Christ through the eyes of someone else and suddenly see something we have never seen before – his forgiveness of the sinner, his anger at injustice, his compassion for the hungry, his power to heal. Only the whole church can see the full glory of Jesus Christ. This too is an expression of Catholicity. We need each other in the various human cultures in which the church has taken root, to do justice to the glory of God seen in the face of Jesus Christ. Racism is a sin. Of course, it's possible to sin without knowing it, which is why at present there needs to be a period of soul-searching, as the Psalmists often to do, to explore hearts "to see if there is any wicked way in me". Sin always

diminishes, shrinks, empties us of life. Racism diminishes the church because it denies us the opportunity to see the fullness of the glory of God and takes away our rightful mutual heritage. It refuses the gifts that different cultures bring to it. Because it is a sin, those of us who are part of a church that has allowed racist assumptions and structures to persist need to repent, resolve to act differently and to change our behaviour and assumptions about each other, because we are compelled to do so by the radical idea that “there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”

St Paul's determination to see the financial gift of the Gentiles accepted by the Jewish church in Jerusalem, as well as the vision in the book of Revelation of “the eternal gospel proclaim(ed) to those who live on the earth—to every nation, tribe, language and people” (Rev 14.6) is testimony to the importance of this idea – that the gifts of all cultures belong in the church of Jesus Christ. The church is Catholic because it welcomes and accepts the gifts of all those varying human cultures in which the church has grown. And if it refuses those gifts, suggesting that it only really extends to some of those geographical territories and not others, its Catholicity is in danger.

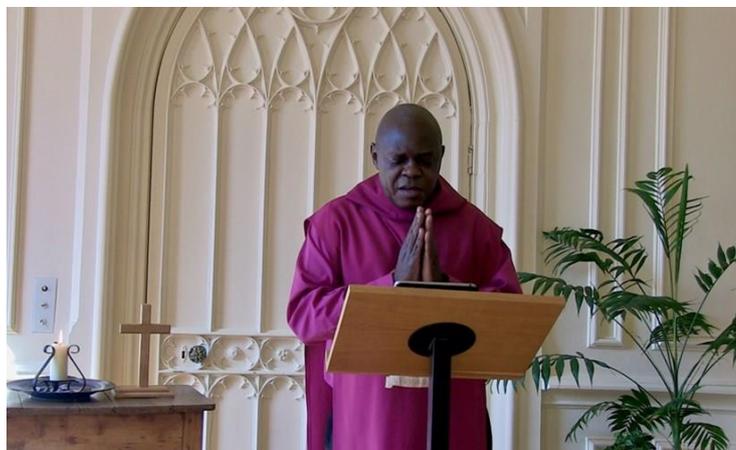
This is what is at stake for the church in the sin of racism: not financial ruin or reputational damage, but its very identity as the Catholic church. And at stake in Catholicity is the church's true centre in Christ alone. If Catholicity is the ability of the church to receive the gifts of all cultures in which it has found root, to enable it to see glory of God in the face of Jesus Christ more clearly, then we can begin to see why in Christian terms, racism is such a problem. Racism prevents us from receiving the gift that others bring that might help us to know God in Jesus Christ better.

When we enthrone one particular ethnic culture as the ‘norm’ within the church rather than finding its centre in Christ alone, we miss the mark. If a church in any given place is blind to the gifts of other cultures, unwilling to receive what they have to give, nobody wins. We are all impoverished. Yet if we can receive each other's gifts, we might just find our vision and enjoyment of God is enlarged, and as happened in that moment in the book of Acts, we might “have peace, live in the fear of the Lord, the comfort of the Holy Spirit, and increase in numbers.”

*The Rt Revd Dr Graham Tomlin
Bishop of Kensington*

Sentamu will get his peerage, government sources say

THE former Archbishop of York Dr Sentamu will be made a life peer in the House of Lords, it has been confirmed. The timing of his appointment is now with the Prime Minister's office.



At a lobby briefing this week, the Prime Minister's official spokesman said that the process for Dr Sentamu's nomination was "well under way".

There has been growing anger that the UK's first black archbishop was not granted a life peerage in Queen's Birthday Honours list. Altogether, 36 new peers were announced this summer, including the Prime Minister's brother, Jo Johnson,

and the former cricketer Ian Botham. Although being an archbishop does not confer an automatic right to a peerage on retirement, Archbishops David Hope, George Carey, and Rowan Williams were all made life peers.

Dr Sentamu's successor at York, the Most Revd Stephen Cottrell, posted on Twitter just before his enthronement at on Sunday: "Disturbed to find out today that whether it be through negligence or intent my predecessor +Sentamu has not been given the peerage that has been the custom for many years."

Speaking in the House of Lords during the Internal Markets Bill on Monday, the Archbishop of Canterbury said: "My distinguished former colleague Sentamu, who paid with beating for his defence of law and justice in Uganda, would have spoken trenchantly. I regret his absence."

Dr Sentamu, who retired in June, was told that he was being considered for a peerage at the end of that month. A month later, however, he was informed that he had missed out.

A spokesman for 10 Downing Street reportedly told *The Sunday Times* that Dr Sentamu was kept off the list to keep the numbers in the Lords down, a reason that has been ridiculed. It has subsequently emerged that the appointment was delayed because of the ongoing Independent Inquiry into Child Sexual Abuse (IICSA), amid concerns that he might be criticised in its report.

Now that the report has been published, the House of Lords Appointments Commission has given the green light for Dr Sentamu to be given a peerage.

He will be included in the next round of peerages, which would normally be the New Year Honours list. A spokeswoman for the Commission said on Tuesday, however, that individuals could be appointed to peerages at other times. The timing was now "down to Number 10".

HS2 Dig at abandoned church finds graffiti linked to warding off evil spirits

Medieval graffiti associated with repelling evil spirits has been discovered by HS2 archaeologists.



A series of lines radiating from a drilled hole were discovered on two stones at the remains of a church in Buckinghamshire.

Historians believe such markings are witches' marks, created to ward off evil spirits by trapping them in an endless line or maze.

They can also be interpreted as early sun dials.

The location of one of the stones at the medieval church of St Mary's, Stoke Mandeville, suggests the markings could have been created for protection.

The route of HS2 will go through the site of the 12th century church, which was abandoned in 1866 when a new church was built closer to the village.

Work by archaeologists to dismantle and excavate the church will continue into next year, and include the removal and reburial of bodies in graves.

HS2 Ltd lead archaeologist Michael Court said: "The archaeology work being undertaken as part of the HS2 project is allowing us to reveal years of heritage and British history and share it with the world.

"Discoveries such as these unusual markings have opened up discussions as to their purpose and usage, offering a fascinating insight into the past."

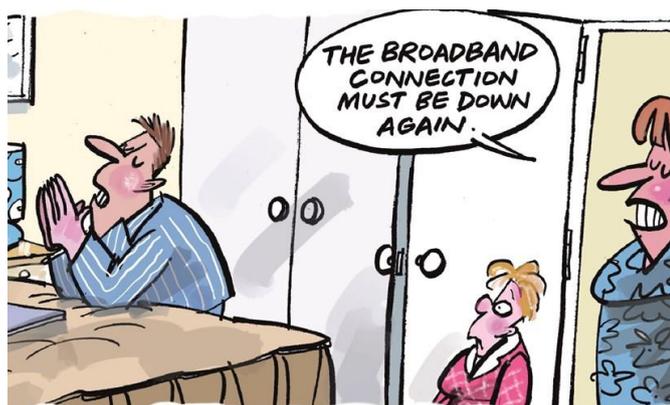
Challenges of virus also present opportunities

New forms of ministry and mission are here to stay, says *Michael Volland*, and asks how they might they bear fruit

THE coronavirus pandemic has caused widespread disruption and is rapidly changing the world in which the Church seeks to worship and witness. How should church leaders respond to this rapidly changing landscape? All change offers opportunities and challenges, but there are three key areas in which changes brought about by the pandemic might bear fruit.

The first is the shift to digital, which offers opportunities for creative new approaches to mission and evangelism, besides having the potential to reduce pressure on overstretched budgets by the use of smaller teams working flexibly and efficiently.

More meetings will be online. Indeed, rather than ask whether there is a good reason for a meeting to take place online, many of us will ask whether there is a good reason to use time and resources travelling to face-to-face meetings.



The shift to digital offers the Church the opportunity to exercise creativity and to introduce a variety of forms of online worship, witness, outreach, and education.

Budget pressures are likely to necessitate a reduction in paid staff at diocesan and parish levels. The reduction has the potential, however, to serve the Church, as we create smaller and theologically and technically

literate teams who will discover new demand for online ministry from an increasing number of people for whom traditional service and house-group times and formats simply do not work because of health, mobility, work, or childcare.

ONE of the challenges of the shift to digital is that an increasing class divide has become more apparent in the lack of access to broadband, computer equipment, and space among those on low incomes. A Church committed to bring good news to the poor will find ways of ministering to the individuals, families, and communities whom the shift to digital could leave behind.

Smaller church and diocesan staff teams will need a bigger vision for outreach and inclusion. This will ensure that a commitment to both pastoral care in person and physically gathered worship remains at the heart of the Church's mission. This will be possible as the Church continues to release and support the ministry of the whole People of God.

While we embrace the shift to digital for growing sections of society, it is important to remember that being physically present to one another offers a quality and depth of experience which are not possible online. Physical presence also offers an important challenge to a growing fear of others, as habits of distancing and avoidance which started during lockdown become ingrained and unquestioned. A blended model of online worship complementing physically gathered services is an option that many parish churches are likely to continue to pursue, even as the immediate impact of the virus eventually wanes.

The potential of partnerships is a second area in which discerning opportunities and challenges will bear fruit. In places where different agencies have worked closely together, setting aside personal gains for the common good, we have seen far more effectiveness in efforts to fight the virus and to reduce the negative impact on people's lives.

Our work at Ridley Hall and in the Cambridge Theological Federation has been fruitful partly because of a commitment to forging and maintaining good partnerships with others who share similar values and goals. In seeking to engage and serve communities, Christian leaders should forge and nurture effective partnerships, while addressing the challenge of maintaining clarity about the Church's central task of communicating the good news of Jesus.

THE third area of change in which to discern opportunities and challenges is ministering in an anxious culture. Fear of being out of work and the resulting financial insecurity and lack

of an optimistic vision of the future have the potential to lead to despair. Ingrained fear of other people as possible sources of contamination is a further disturbing possibility.

There are obvious challenges here, not least because members of the Church face the same pressures and are subject to the same fears as others. Christian leaders should lead with a narrative of confident expectation: faith in God can set us free from fear.

Debunking the myth of scarcity is a good place to start. The God in whom we put our trust is a God of abundance and provision. What we see when churches continue to share their resources with migrants and refugees in the current crisis is a counter-cultural act of faith. This is radical leadership in the public sphere, and it has the potential to resonate outward and result in far wider Kingdom-shaped activity.

There is an opportunity for the Church to receive the gift of fresh energy for a distinctively Christian way of being in the world: refusing fear of the future and of other people, offering financial and human resource to support those in need, and telling an alternative story of hope, because we trust that God is with us.

The Revd Dr Michael Volland is the Principal of Ridley Hall, Cambridge.

More About Prayer

If you are interested in learning more about prayer please visit the Internet: www.prayercourse.org where you will find eight, 20 minute video conversations between Pete Greig and Poppy Williams from 24-7 Prayer.

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The topics are:

- | | | |
|---|--------------------------|---|
| 1 | Why Pray | (Luk 11 vs 1-4, Mat 6 vs 6-8, Rom 8 vs 26-27) |
| 2 | Adoration | (Act 4 vs 23-31) |
| 3 | Petition | (Mt 7 vs 7-10: Mk 10 vs 46-52) |
| 4 | Intercession | (2 Chr 7 vs 13-14) |
| 5 | Unanswered Prayer | (Mk 14 vs 32-36) |
| 6 | Contemplation | (Ps 46 vs 10, Ps 19 vs 7-10, Ps 62 vs 1-2, Isa 6 vs 1-8) |
| 7 | Listening | (1 Sam 3 vs 1-10, Ex 33 vs 11, Joh 10 vs 27, Luk 11 vs 3) |
| 8 | Spiritual Warfare | (Eph 6 vs 11-18, 1 Pet 5 vs 8-9) |

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The Archbishop of Canterbury explains the dangers of prayer:

www.24-7prayer.com/blog/2480

Robert Dobbie

Church Finance Update and Giving

I along with Fr. Joseph attended the Diocese annual Common Fund meeting last week.

In summary, there are many churches across the Diocese who are in serious financial difficulties, some of which have reduced their offering. As a consequence of the pandemic, the Diocese are forecasting a deficit of £4 Million in 2020, and a similar amount in 2021, which will entail the sale of assets.

St Hilda's are in a better position than many others, however, the pandemic has also severely impacted our finances, as such we are also forecasting a large deficit for 2020. Our income is down across all areas.

A large portion of our outgoing costs are to The Common Fund to the Diocese, this pays for the church's mission and ministry across the Diocese of London and allows us to put a vicar in nearly every parish. As mentioned, on several occasions St Hilda's contribution is currently significantly lower than the true cost. Other costs are being kept to a minimum.

The success of St Hilda's is hugely reliant on the generous giving by many through either regular giving or one-off donations, we are extremely grateful to all for this.

The most efficient/ cost effective of giving to St Hilda's Church is via the Parish Giving Scheme (PGS), however, all forms of donations/ giving are welcome.

Parish Giving Scheme – Regular Giving

The Parish Giving Scheme has a telephone service, designed to enable donors to set up a regular Direct Debit donation over the phone.

- Call 0333 002 1271
- The phone line is open 9am – 5pm Monday-Friday
- An administrator will talk through the process
- The following information will be required:
 - Personal Bank Details
 - Name of the parish – Ashford St Hilda
 - Confirm whether the gift should increase with inflation each year
 - Confirm whether you are eligible for Gift Aid – they collect on our behalf
 - PGS Code for St Hilda's - **230623270**

A plea also to those you normally make their regular stewardship donation via the envelope scheme but haven't been able to do so due to not being able to attend church, please contact the parish office so that we may collect, this is particularly important as we approach the end of the year.

Thank you to everyone for your generous giving

Darran Buttigieg, Treasurer

Vestry Meeting and APCM

The 2020 Vestry meeting and APCM will be on **Sunday 25th October @ 11.30am**. In the current climate, the meeting will require some planning and consideration to ensure that all members of the electoral roll are able to participate.

Under current restrictions, the Vestry/ APCM meetings will be held in a hybrid format, the majority of participants will be invited to join by Zoom meeting (including telephone).

Those who do not have option of joining via Zoom can either join via telephone or request to attend the meeting in person. Attendance in person will be a restricted number to comply with current government and Church of England guidelines, so only those who don't have the facility will be considered to attend in person.

Zoom Registration

All those wishing to attend will need to inform the Parish Office either by phone or email.

The Zoom meeting codes will then be shared with those individuals

A report pack has been distributed to all members on the electoral roll. Voting will be done via zoom polling which will be explained as well as demoed at the start of the meeting.

NB important to note that each member of the electoral roll will need to join the meeting separately to enable individual votes.

PCC Nominations

One of the agenda items, will be the appointment of new PCC members and Deanery Synod representatives.

- Any communicant who is on the Electoral Roll is able to stand in either capacity
- There are 4 positions to fill on the PCC for a term of office until April 2021.
- In addition, there are 3 positions for Deanery Synod members

Forms are available at the back of the Church or on request, and will need to be completed and returned to the PCC Secretary by 9am on 25th October. As part of the nomination process each nominee will be requested to write a short bio including:

- i. A little about themselves
- ii. What you will bring to the PCC
- iii. Why you would like to be part of the PCC.

Any questions please contact Denise in the Parish Office, *we are in difficult times and as such need to be flexible in our approach. Thank you for your understanding.*

St Hilda's Parish News

Thank You

At the Ashford Jumble Trail last week, St Hilda's raised a whopping **£1,089** – a huge thank you to everyone who either donated items, helped out on Saturday (sorting) and/ or Sunday, or attending the event – we couldn't achieve this without any of you. It's amazing what can be achieved as a team. Thank you!

NB we still have many items remaining, so will be planning another event in the New Year (when it gets a little warmer!).

Pumpkin Carving and Service of Light – Friday 30th October @ 17.30



Join us at St Hilda's for an outdoor Service of Light in the Darkness where we will carve heart shapes in pumpkins, light candles to display within them and hold a short Service of Light in the Darkness.

Come as a household and take part in this simple, socially distanced, fun service.

This event will be run by Simon Shutt of FACT (Faith Awareness in Children Trust) and is in conjunction with St Hilda's Church. A donation of £4 per pumpkin is requested to help cover the costs of the event.

More tickets are available and can be booked using the link on the website, one ticket per family is needed.

Remembrance Sunday 8th November

In the year of the 75th Anniversary of the end of the WWII, St Hilda's would like to remember the fallen with a tribute in Church. This year, as well as our usual poppy garden we would like to display knitted / crochet poppies in a similar way to the poppies at the Tower of London. If you can help make the poppies or have any red wool that you are able to donate please let us know. There is also some wool in Church if anybody needs some for making poppies.

In a year when we will be unable to remember them at the war memorial services as we have in the past, please help us to honour their sacrifice.

Please bring any knitted poppies in by 1st November.

If you have any Parish News you would like to share, then please send them into the Parish Office.

Remembrance Art Installation / Candles of Remembrance

This year St Hilda's are creating an art installation of poppies, knitted or crocheted by members of the congregation and the Saturday knitting group.



As we weren't able to offer the Easter lilies this year as in previous years, it has been agreed that we will incorporate this into the Remembrance period. We are therefore offering you the opportunity to dedicate one of the poppies in memory of a loved one, we will display all the names next to the art installation as well published with the Newsletter.

If you would like to dedicate one of the knitted/ crocheted poppies in the display in memory of a loved one, please complete the application form that is available on the website, at the rear of the Church, or call the Parish Office and we will drop one through your door.

In addition, all of the names that are dedicated will also be displayed on the Candle of Light that is being created for the service of Remembrance on All Souls Day by Alison Garner.

There is a suggested donation of £5 for each poppy that you wish to dedicate. Please let us have any application forms by 5th November for inclusion.

A copy of a pattern that you can use to knit some poppies, we have already received a few hundred, but the target is 1,000+

Easy Knit Poppy Pattern

- Using DK yarn and 4mm needles
- Cast on 60 sts
- Row1-8 K2P2 to end
- Row9 K2tog to end (30) sts
- Row 10 S2 kpo end (10)
- Break off yarn thread through remaining sts pull tight and join edges together.
- Sew black button in center.



Tea and Chat after Sunday Service

We would like to invite you to join us for a virtual Tea and Chat on **Sunday 25th October 2020 at 11.15am**. See below on how to join the meeting at the Parish Office.

The meeting is hosted by Zoom.
There are 2 ways in which you can join the meeting:

There will be no Tea and Chat after the service on Sunday 25th October, due the Vestry and APCM meeting.

1. Join via a video conference (like Skype)
 - Download the Zoom app – www.zoom.us
 - Click – Join a Meeting
 - Enter the Meeting id –
 - Enter password –
2. Join via telephone – cost of a local call.
 - Dial – 0203 051 2874

More Tea ... – Weekday Tea and Chat

The second of the weekly Tea and chat sessions where you are able to 'meet up' over a cuppa. In this weekly session, we have introduced a topic for discussion – **This week however, there is no topic and would welcome everyone for a general chit-chat.**

If you haven't yet joined one of these sessions – give it a try, you can connect either on-line or via the telephone, we would like to see or hear as many of you as possible and encourage you to join us. We encourage all those who haven't yet joined one of the sessions to do so, and if you have any apprehension in doing so, please call the Parish Office and Denise will guide you through the process – it is quite simple once you've done it once.

This week the Tea and Chat will be held on **Tuesday 27th October @ 10.30am**
The codes are as per the following, to join follow the instructions above

- Meeting id – **943 1822 1077**
- Password – **499478**

Canaan Ministries have re-opened, and are following the latest government legislation in relation to the current guidelines on social distancing.

Opening times - Monday to Saturday 10am – 5pm (closing during lunchtime 1pm – 2pm), so there will be plenty of time to see and serve everyone. **Free local home delivery is also possible.**

We would like to thank you all for your continued support, and we hope, your much needed support in the future.

Jude 1:21

keep yourselves in the love of God; look forward to the mercy of our Lord Jesus Christ that leads to eternal life.

Crossroads

Please email Rosemary at crossroads_ashford@hotmail.com if you have anything to be included in the parish magazine. The October edition is now available on our website.

This weeks services

Sunday Eucharist – 25th October @ 9.30am

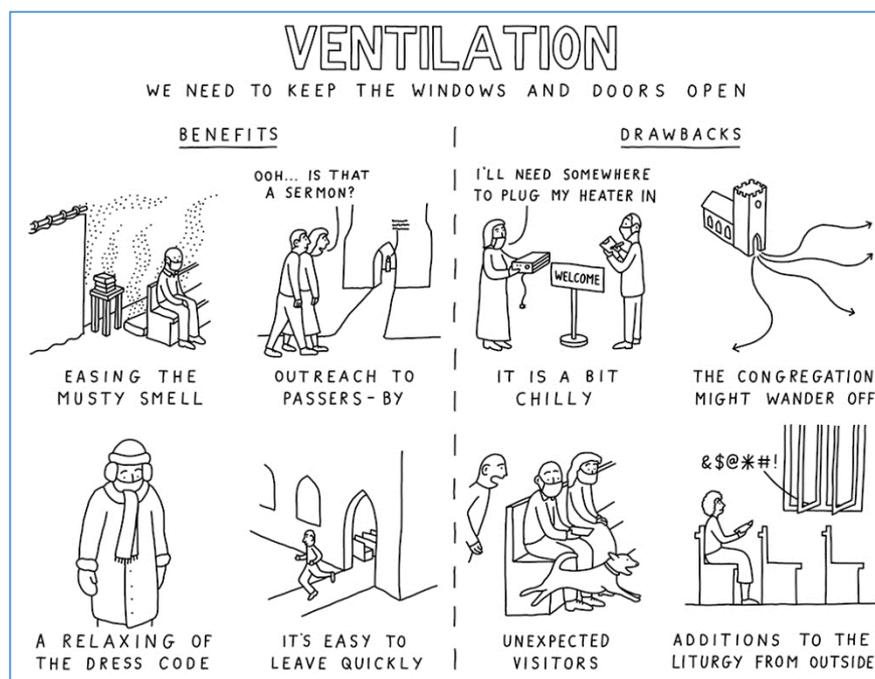
This service can be viewed via our Facebook page, our new YouTube channel (St Hilda's Ashford), and Twitter for those of you who are unable to attend in person.

Wednesday Eucharist – 28st October @ 9.45am

To attend either the Sunday or Wednesday service please book a ticket on Ticket Tailor (link on the website), or call the Parish Office.

Please remember that face coverings are mandatory in Church.

Please see our website (www.sthilda.org) for updates and the weekly service sheet.



Please hold in your prayers and thoughts this week those who are affected by the Corona Virus as well as the family and friends of those below.

The Sick

James Bedford	Michael Dixon	Elizabeth Savill-Burgess	Rev. Peter Taylor
Michael Browne	Jim Hennessey	Delphine Scrivener	Chick Wilson
Pamela Claridge	Jane Johnson	Riley Shaw	Peter Wilson
Robb Clarke	Libby Mills	Anne Shenton	Jo Wood
Rebecca Cohen	Raymond Nation	Elsie Stone	Nic
Ann Considine	June Prentice	Roy Stone	Martyn
Chris Davenport	John Radford	Sandra Swain	Joey

The Recently Departed

Harry Forsbrey

Prayer

O God, forasmuch as without you
we are not able to please you;
mercifully grant that your Holy Spirit
may in all things direct and rule our hearts;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

Amen

Puzzle Page

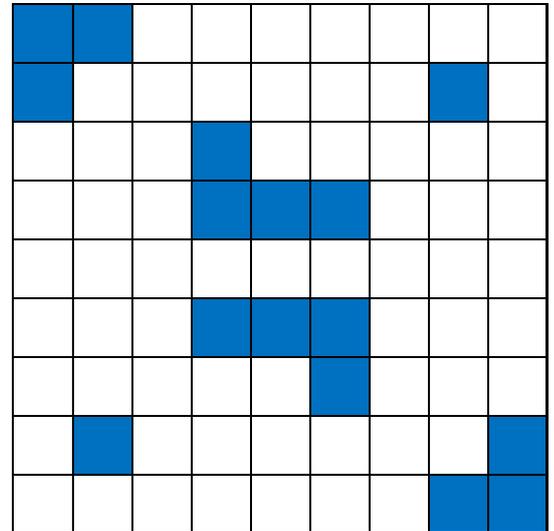
Seas and Oceans Wordsearch

(puzzle created by Terry Rickson)

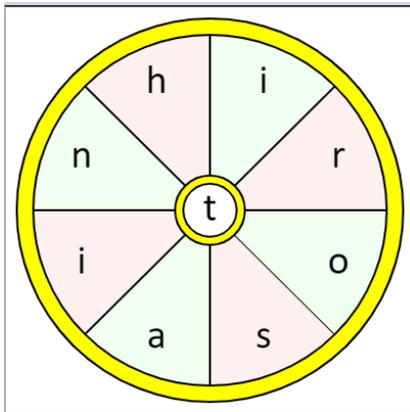
V	S	T	W	T	N	X	P	N	A	M	S	A	T	R
R	O	S	S	V	P	Y	B	S	A	Z	F	D	G	Q
Z	U	T	A	R	C	T	I	C	Z	I	T	R	X	M
F	T	N	Q	B	O	J	I	R	S	S	P	B	E	P
B	H	K	R	Q	R	T	N	W	L	W	Q	S	N	T
J	C	M	P	J	A	K	P	Y	V	B	U	C	A	Z
M	H	J	V	I	L	T	C	D	J	G	N	M	I	C
A	I	V	R	S	O	N	L	F	K	H	A	T	B	J
X	N	D	B	S	Q	S	O	A	D	S	I	Z	A	T
P	A	C	I	F	I	C	X	S	N	L	D	Y	R	S
B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

- ADRIATIC
- ARABIAN
- ARCTIC
- ATLANTIC
- BALTIC
- BARENTS
- BLACK
- CASPIAN
- CORAL
- INDIAN
- PACIFIC
- ROSS
- SOUTH CHINA
- TASMAN

Numberfit



Word Wheel



How many words can you find using the centre letter?
There is one 9 letter word, who is interested in the site in Stoke Mandeville.

Instructions
Fit the numbers into the grid
2 digits – 23 35
3 digits – 252 256 323 354 356
 424 443 454 535 623
5 digits - 35544 44664
6 digits – 628536 643552 655225
 824356
7 digits – 2243356 2243556
 6243665 6244356
9 digits – 242663584 426653586

Riddle
Why is the letter 'T' like an island?

Answers from last week

Sudoku

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

Word Snake
Shamrock, Chives, Apple, Frog, Lettuce, Basil, Cabbage, Lime, Emerald, Parsley, Avocado

Riddle
He's playing Monopoly!

Word Wheel
10 letter word – Jumble Sale