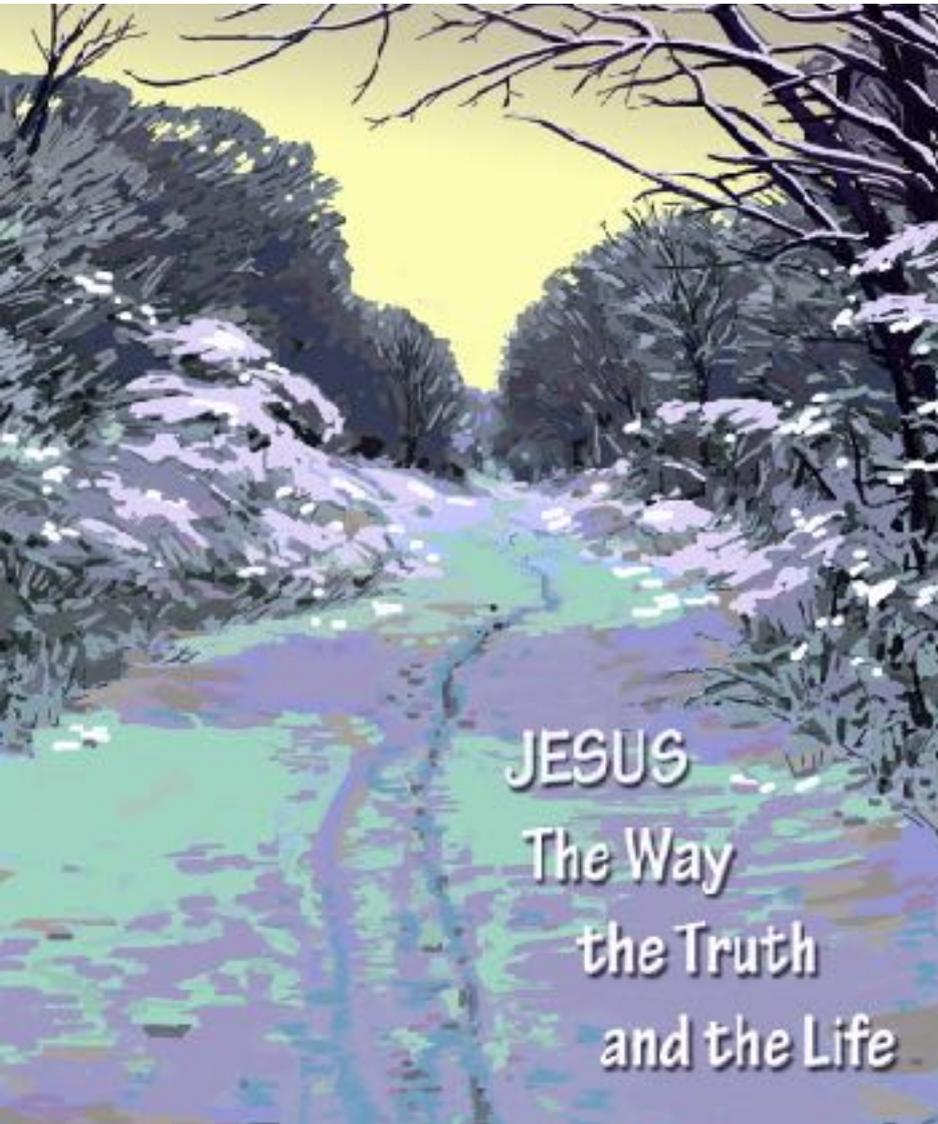


February 2020

NEWSLETTER

for the

The Anglican Chaplaincy of Bonn and Cologne



A start to the new year

As the beginning of 2020 feels like it was both yesterday and three years ago, this church newsletter editor can only shake her head and wish you all a good year, new or old, along with good health and well being as the winter marches on.

This edition as always covers chaplaincy upcoming events as well as news, thought and ideas from the wider church (of England) world.

For upcoming dates of interest and importance to all of us, please see especially page 2 of this newsletter. For all who are relatively new to the chaplaincy please also see page 6 for important information about joining the electoral roll.

Our chaplaincy treasurer reports that all donation receipts from 2019 (*Spendebescheinigung*) have been issued now. If you expecting one but have not received it, please contact Carol Ann Pereira.

And finally, as always, if you, dear Reader, have anything to contribute here, please send it to **newsletter at anglicanbonncologne dot de**. You can expect the next edition to arrive in your inbox sometime before Easter.

Carrie Andrews

Regular Worship

St. Boniface, Bonn: Sundays, 9:30 am, Eucharist, at St Paulus Church in Bonn-Beuel
Siegburger Strasse 75, 53229 Bonn-Beuel-Ost
Public transport: Bus 609, 603, 608, 529 to Pantheon Beuel

All Saints, Cologne: Sundays, 11:45 am, Eucharist, in Cologne-Marienburg
Lindenallee 61, 50968 Cologne-Marienburg
Public transport: Bus 132 to Arnoldshöhe

We meet for coffee after each service, in both Bonn and Cologne.

Dates for your diary

Saturday, 22 February

Chaplaincy walking group

This weekend the Chaplaincy Walkers are heading for the river Ahr. It will be a fairly short walk (10 km) but some stretches are steep and quite ambitious, so please wear sturdy boots. For more details, [see here](#). The starting point is a small roadside parking space on the left: "Am Weidenhardt 257, 53505 Kalenborn" (50°32'45.9"N 7°00'16.7"E). We set off at **11 am**. Please don't forget sufficient water, a picnic and sturdy boots. Afterwards we will have a bite to eat at the Café in der alten Scheune (Hilberather Str. 27, 53359 Rheinbach), which is famous for its cakes.

Wednesday, 26 February

Ash Wednesday service in Cologne

The Liturgy of Ash Wednesday, with imposition of ashes, will be at All Saints in Cologne at **7:30 pm** on Wednesday 26 February.

Sunday, 8 March

Ecumenical stations of the cross

Starting at St Paulus, Bonn at **5 pm** and finishing at St Cyprian Old Catholic Church, Bonn.

Thursday–Saturday, 12–14 March

CAECG meeting in Hamburg

Please speak to a member of the clergy for more information.

Wednesday, 8 April

Chrism Mass

At **12 noon** in the Pro-Cathedral of the Holy Trinity in Brussels. All are welcome to attend.

Holy Week and Easter services

The exact times and locations will be decided in the coming weeks. Please keep an eye on the chaplaincy website and the weekly service sheets.

Friday, 17 April

Concert, Blackburn Cathedral Choir 7:30 pm, at All Saints, Cologne

Sunday, 19 April

Lunch at the local Chinese Restaurant

To enjoy a time of fellowship beyond coffee after services we have lunch together, once every two months, after the service in Cologne at the local Chinese restaurant. All are welcome, but everyone pays their own way. If you would like to join us, please tell Richard by the afternoon of Friday, 17 October, so he can reserve a table.

Sunday, 19 April

Evening Service in Cologne city centre

Holy Eucharist at the Antoniterkirche, Cologne at **6 pm**.

Monday, 27 April

Chaplaincy AGM

7:30 pm at All Saints, Cologne. See page 6 for electoral roll information.



News & such

An Open Letter to the Prime Minister

The President and Vice-President of the Methodist Conference have written to the new Prime Minister, assuring him of their prayers and asking for clarification on key issues including climate change, poverty and social cohesion.

The letter says:

We wish to congratulate you on being given the responsibility by the British electorate to form a government, and assure you of our prayers and the prayers of the Methodist people as you take on that responsibility.

Churches are rooted in communities around Britain. It is our task to emphasise, from our ground level experience of British society, issues which we believe must be seen as key priorities.

Creation does not belong to us. Our task is to nurture and recognise our place within it. Many of our members see climate change and environmental degradation as the most pressing issues of our day. *Can you tell us what steps you will be taking internationally and domestically to help the UK to reach its climate change targets? What kind of lead will you take at the UN Climate Change Conference in Glasgow?*

Many of our churches and church members are involved in running foodbanks and offering support for people caught up in poverty. Foodbanks should not have to exist. *Can you clarify for us what steps your new government will take to address the scandalous levels of poverty, and particularly child poverty?*

The church is an inter-generational, multi-ethnic, socially diverse collection of communities. It is far from perfect. But we have seen in our communities growing forms of hostility, divisiveness and hatred, and have sought to support people who have experienced such discord. *What active steps will your government now take to work towards healing and greater concord in society?*

We wrote to you, Prime Minister, in July 2019 to express our concern that a No Deal Brexit was likely to impact the poorest communities very hard indeed. We wish to reaffirm our concern that the poorest in society face huge risks as our trading relations with EU are rewritten. We seek your reassurance that needs of families facing poverty will be central to the proposed trade deal and that should it not be in place before the transition period expires that comprehensive measures are put in place to protect them from the ensuing upheaval.

Revd Dr Barbara Glasson & Professor Clive Marsh, President & Vice-President of the Methodist Conference

Church of England appoints National Environment Officer

Jo Chamberlain has been appointed the National Environment Officer for the Church of England, taking forward the strategy developed by the Environment Working Group. This is a new post reflecting the Archbishops' Council's focus on the environment as a theological and mission priority.

Jo joins the Mission and Public Affairs team from Christian Aid and the Diocese of Sheffield where she volunteers as their Environment Adviser. She will work closely with the Environment Consultant, David Shreeve, and link with the Cathedrals and Church Buildings team where Open and Sustainable Churches Officer, Catherine Ross, forms the third part of a new environment staff 'hub'. 🌱

C of E teaching document calls for repentance over antisemitism

Christian theology played a part in the stereotyping and persecution of Jewish people which ultimately led to the Holocaust, according to a new reflection on Christian-Jewish relations issued by the Church of England.

The teaching document, entitled *God's Unfailing Word*, is the first authoritative statement on the subject from the Church of England. It speaks of attitudes towards Judaism over many centuries as providing a "fertile seed-bed for murderous antisemitism".

It urges Anglicans and other Christians not only to repent of the "sins of the past" towards their Jewish neighbours but to be alert to and actively challenge such attitudes or stereotypes.

The document, published by the Church of England's Faith and Order Commission, encourages Christians to rediscover the relationship of "unique significance" between the two faiths, worshipping one God, with scriptures shared in common.

The Christian-Jewish relationship should be viewed as a "gift of God to the Church" to be received with care, respect and gratitude, it makes clear.

Christians should be mindful of the difficult history of the two faiths and apply sensitivity in the use of some passages of scripture and liturgy, hymns and art as well as in sharing their faith with Jewish people and in discussions about Israel.

The document includes an honest and challenging afterword by the Chief Rabbi, Ephraim Mirvis, in which he speaks of "profound friendship" but also "substantial misgiving" on the question of evangelism.

The Archbishop of Canterbury, Justin Welby, responds in a foreword, describing

the Chief Rabbi's reflection as doing Anglicans a "great service" and making clear that Christians sharing their faith must do so with "gentleness and grace" and recognising the "weight of that history". 🌿

Nelson Mandela – freed 30 years ago

Nelson Mandela, who led the movement to end South African apartheid, was released from prison 30 years ago this month, on 11th February 1990. He became President of South Africa in 1994.

Mandela had been involved with the African National Congress since 1944, advocating non-violent resistance. But after the Sharpeville massacre of peaceful demonstrators in 1960, he helped organise a paramilitary branch of the ANC.

He was arrested for treason in 1961 but was acquitted. He was arrested again in 1962 for illegally leaving the country, then again in 1964 on charges of sabotage. The same year he was sentenced to life in prison.

When F W de Klerk became President in 1989, as part of the shift away from apartheid he lifted the ban on the ANC, and then ordered Mandela's release. In 1993, Mandela and de Klerk were jointly awarded the Nobel Peace Prize.

Mandela was raised as a Methodist and had strong Christian convictions, which he rarely aired in public for fear of alienating those who did not believe. In 1999 he said: "Without the church, without religious institutions, I would never have been here today ... Religion was one of the motivating factors in everything we did." 🌿

Love, actually?

“Hello, I am a millionaire and part-time army officer, and spend my time at my numerous houses and yachts throughout the world. Even though we have never met, I am in love with you. I would like to meet you, and share my paradise with you, but first I need you to send me £500 to pay the air fare.

“I have also just sent you a present of jewellery worth thousands. All you have to do is to send me the customs tax on it. I also feel so sad because my beloved cat is ill, and I need to pay a vet bill of \$1000. I will send you her photo, as I can see from your online pages that you love animals. God bless you.”

Spot anything fishy? Well of course you do. But lots of people get taken in, and they can lose thousands of pounds in scams like this.

Dating websites offer you contact with lots of people who are looking for someone special. But they also offer you contact with people who are looking to defraud or damage you.

So, if you are using a dating website to look for romance this month, here are some guidelines to keep yourself safe:

1. Use only a reputable, well-known dating website. It should have a section which spells out how they deal with fraud, and also a clear policy on how they ensure clients' safety. This is vital: we all can be vulnerable when meeting complete strangers that at first look very attractive.

2. If you have met someone online who interests you, still keep to the safety provided by the dating website. DO NOT message or email them off of the site. Meet them first, and even then, keep your contact details private for the first few meetings. If they are genuine, they will understand and agree with your caution.

3. NEVER send money to someone you do not know. Ignore their stories about dying mothers needing medicine, cruel landlords about to evict them, and pets suffering for lack of a vet. Someone wanting to borrow money early on in a relationship is a red flag.

4. Learn to spot the signs of fraud. In the above letter the person claims to be wealthy, and in the army: which will explain long periods when they do not keep in touch. They are rich but want your money! In fact, they have looked online, found out what you like, and are using it to manipulate you.

5. Google yourself. Find out just how much personal information about you is out there. You may be surprised.

6. Be VERY careful about sending photos or video of yourself to anyone that you do not know. If you feel a relationship is developing with an online contact, do not keep it to yourself. Talk about this person to friends whom you trust, and make sure they know if you go to meet this person. Be careful. Leave a trail where you are going so that they can come after you, if need be – it is a jungle out there. 🌿

Romance is not everything!

Almost two thirds (60 per cent) of the single adults in the UK have deliberately chosen their single lifestyle, with more women (66 per cent) than men (53 per cent) opting for the single life. There are two good reasons, according to the findings of a recent study: a desire for independence, and a weariness when it comes to dealing with relationship problems.

The research, carried out for Lloyds Bank, also found that love can cost you financially. According to Office for National Statistics (ONS) data, single people spend £300 less on living costs each month – or £3,600 a year. 🌿

From the Chaplaincy & Diocese

The Chaplaincy welcomes you to join the electoral roll

As noted on page 2, the chaplaincy AGM will be on 27 April at 19:30 at All Saints, Cologne.

The electoral roll is the official list of members of the Anglican Chaplaincy of Bonn and Cologne.

The Chaplaincy invite all who are baptised, 16 years of age or older, and who have been worshipping with us regularly for six months to enrol.

Enrolled members are eligible to vote at the Annual General Meeting (AGM), held once a year by 30 April at the latest. However the list of eligible members must be finalised six weeks prior to the AGM.

The electoral roll is kept by our electoral roll officers, Jean Hauptfleisch in Bonn and Ranti Hendricks in Cologne. If you would like to enrol or if you have questions, please speak to Jean, Ranti or to one of our members of clergy.

Looking for lay volunteers

Have you been looking for ways you might be more involved in our chaplaincy? But without having to do *too* much? In both Bonn and Cologne, we welcome members both new and old to volunteer for various lay duties.

If you would like to volunteer for a lay duty or need more information, please contact the clergy or **newsletter at anglicanbonncologne dot de**.



Journeying with God: A Guided Holiday Retreat on Lake Como, Italy

This holiday retreat will be hosted by the Church of the Ascension, Cadenabbie from 11–16 October 2020. Led by Bishop Michael Colclough, the retreat “Journeying with God”, recalls the 6th century Irish monk St. Brendan’s plea, “Help me to journey beyond the familiar and into the unknown”. Michael’s ministry has always emphasised the importance of pastoral care and spiritual direction: accompanying people on their walk with God.

The lakeside Church of the Ascension serves a large community of summer visitors and a small community of full-time residents and holiday home-owners. Although part of the Church of England, those who attend are from all over the world and the priest, the Revd. Roger Williams, is from Australia. The Church of the Ascension hosted their first retreat in 2018.

If you, or someone you know might be interested, please contact **newsletter at anglicanbonncologne dot de**, we’d be happy to pass along the informational brochure, which includes itinerary, costs and booking instructions.



The African Palms Project

The season of Lent is quickly approaching, and that means Palm Sunday is not far behind. For all who may wonder where the palm crosses come from, which all who attend the service on Palm Sunday receive, Father Michael has passed along some information.

The chaplaincy orders its palm crosses from the London-based African Palms project, which sources palm crosses from, and supports, communities in Tanzania. From the brochure text pictured on this page:

“The Palm Crosses are made from dried branches of the dwarf palm *Hyphaena coriacea*. These grow wild in the Masasi area, so are not cultivated, furthermore no trees are cut down in the work of collecting the palm leaves for plaiting the palm crosses.”

The work of making the palm crosses provides some extra income for those who make them. Additionally the African Palms Association is a charitable trust which uses profits from the sale of the palm crosses to further support health and educational projects in the Masasi area. Their current and future projects, along with further information, can be [found here](#).

Easter services

For the exact times and locations of Easter services in our chaplaincy, please keep an eye on the [chaplaincy website](#) and the [weekly sheets](#). The details will be settled in the coming weeks and announced in good time.



The African Palms project was started in 1982 by Fr Alan Tabbart an Anglican priest who served for 46 years as a missionary in the diocese of Masasi Tanzania.

His aim was to give nearby poor villages the means to earn some extra money to supplement their meagre income.

The Palm Crosses are made from dried branches of the dwarf palm *Hyphaena coriacea*. These grow wild in the Masasi area, so are not cultivated; furthermore no trees are cut down in the work of collecting the Palm Leaves for plaiting the Palm Crosses.

The work of making the Palm Crosses does not interfere with the villagers' normal work of producing the food they need to live, it provides some additional income.

The crosses are sent once a year to the UK where they

are sorted and packed.

Over the years the number of Palm Crosses sold has increased and in 1995 African Palms Ltd was formed, which is a company owned by the African Palms Association a charitable trust formed at the same time.



Any profit made by the company is transferred to the trust, and used for health and education projects in the Masasi area.

At present the trust is working on a project to get clean water supplies available in all eight of the villages where the Palm Crosses are made. This is an exciting project! On a

recent visit, villagers who make the Palm Crosses without exception told us how this would make a huge difference to their lives.

Past projects have included other water projects, toilets, and safehouses, work on clinics (dispensaries), books and desks for schools, and working to improve special needs schools.

The important thing about the project is that they are helping themselves and not relying on charity.



AFRICAN
PALMS

African Palms Ltd
45 Bendon Street
London SE17 1BL

tel: 0207046078
email: enquiries@africanpalms.co.uk
web: africanpalms.co.uk

High and Holy Days

10 February – Scholastica: the persuasive sister

Scholastica (d.c. 543) should be the patron saint of any woman who can bend her brother to do her will – no matter how powerful that brother might seem to other people.

For Scholastica's brother was no less than the great monk Benedict, who founded the famous Benedictine order and lived at Monte Cassino. In no way over-awed, Scholastica simply became the first ever Benedictine nun, with a nunnery five miles down the road – at Plombariola.

Now Scholastica greatly enjoyed her annual meetings with her brother at a house nearby, but the time passed too quickly. One year she begged him to stay longer, to discuss "the joys of heaven", but he refused. So Scholastica took swift action: she prayed up such a mighty thunderstorm that her brother was forced to spend the rest of the night talking to her. Or maybe – she talked, and he listened? No one knows for sure.

In any case, Scholastica died happy three days later, and was buried in the tomb Benedict had prepared for himself. She became the patron of Benedictine nunneries.

25 February – Shrove Tuesday: Pancake Day

Some of us in this part of Germany might wish the time leading up to Lent was really just pancake races instead of the wild few days (weeks? years?) we experience, take part in or flee here ...

Ever wonder why we eat pancakes just before Lent? The tradition dates back to Anglo-Saxon times, when Christians spent Lent in repentance and severe fasting.

So on the Tuesday before Ash Wednesday, the church bell would summon them to confession, where they would be 'shriven', or absolved from their sins, which gives us *Shrove* Tuesday. At home, they would then eat up their last eggs and fat, and making a pancake was the easiest way to do this.

Pancakes feature in cookery books as far back as 1439, and today's pancake races are in remembrance of a panicked woman back in 1445 in Olney, Buckinghamshire. She was making pancakes when she heard the shriving bell calling her to confession. She ran to the church in a panic, still in her apron, and holding the pan.

Flipping pancakes is also centuries old. A poem from Pasquil's Palin in 1619 runs: "And every man and maide doe take their turne, And tosse their Pancakes up for feare they burne."

Some people have noted that the ingredients of pancakes can be used to highlight four significant things about this time of year: eggs stand for creation, flour is the staff of life, while salt keeps things wholesome, and milk stands for purity.

Shrove Tuesday is always 47 days before Easter Sunday and falls between 3rd February and 9th March.



"Pancake party?" said Simon,
"What Pancake Party?"

26 February – Ash Wednesday: mourning our sins

Lent begins with Ash Wednesday. But why 'Ash' Wednesday? The reason has to do with getting things right between you and God, and the tradition goes right back to the Old Testament.

In the Old Testament, the Israelites often sinned. When they finally came to their senses, and saw their evil ways as God saw them, they could do nothing but repent in sorrow. They mourned for the damage and evil they had done. As part of this repentance, they covered their heads with ashes. For the Israelites, putting ashes on your head, and even rending your clothes, was an outward sign of their heart-felt repentance and acknowledgement of sin. (See Genesis 18:27; 2 Samuel 13:19; Job 2:8, 30:19; Isaiah 58:5; Jeremiah 6:26; Jonah 3:6)

In the very early Christian Church, the yearly 'class' of penitents had ashes sprinkled over them at the beginning of Lent. They were turning to God for the first time, and mourning their sins. But soon many other Christians wanted to take part in the custom, and to do so at the very start of Lent. They heeded Joel's call to 'rend your hearts and not your garments' (Joel 2:12-19). Ash Wednesday became known as either the 'beginning of the fast' or 'the day of the ashes'.

The collect for today goes back to the Prayer Book, and stresses the penitential character of the day. It encourages us with the reminder of the readiness of God to forgive us and to renew us.

The Bible readings for today are often Joel 2:1-2, 12-18, Matthew 6: 1-6, 16 – 21 and Paul's moving catalogue of suffering, "as

having nothing and yet possessing everything." (2 Corinthians 5:20b - 6:10)

The actual custom of 'ashing' was abolished at the Reformation, though the old name for the day remained. Today, throughout the Church of England, receiving the mark of ashes on one's forehead is optional. Certainly the mark of ashes on the forehead reminds people of their mortality: "Remember that you are dust and to dust you will return..." (Genesis 3:19) The late medieval custom was to burn the branches used on Palm Sunday in the previous year in order to create the ashes for today.

The Collect for Ash Wednesday is:
Almighty and everlasting God, you hate nothing that you have made and forgive the sins of all those who are penitent: Create and make in us new and contrite hearts that we, worthily lamenting our sins and acknowledging our wretchedness, may receive from you, the God of all mercy, perfect remission and forgiveness; 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.



He gave us eyes to see them

The following are two parts in a series by the Rev. Michael Burgess on animals and birds as seen in art and scripture.

'The Peaceable Kingdom' by Edward Hicks

St Francis' Canticle of the Sun invites all creatures to praise God the Creator. But we live in a world of climate change and global warming. A thousand species are at risk of extinction in the United Kingdom alone. The richness of creation St Francis knew in his day is no longer. We need to heed the urgent call to care for the biodiversity of our planet and its richness in plant and animal life. This year we shall be looking at animals and birds - their grace and strength, their beauty and wonder - as reflected in art and scripture, and so learn to value the glory of Creation all around us.

Isaiah in chapter 11 had a vision of a special child who would bring paradise to the earth once more. He spoke of a world where the wolf would lie down with the lamb, and the leopard with the kid. It is the theme of 'The Peaceable Kingdom' by the American Quaker artist, Edward Hicks. This subject occupied all his artistic talent for he painted almost a hundred versions. Sixty still exist and this one is from 1834.

The foreground is occupied by not just one child, but several. They are innocent and free, playing with the animals around - lion, tiger, leopard, bear, wolf, cow and lamb. There is no sign of 'nature red in tooth and claw' here. All is peace and tranquillity. The bear and cow nudge each other in the bottom corner with no fear. That peaceful co-existence is echoed in the distance with William Penn and other



Quakers working on a treaty with the Indians. The animals in the foreground symbolise the human traits we see at work in the background: leadership and power, sensitivity and gentleness.

Edward Hicks as he worked on later versions knew that this peace was not a straightforward achievement. Selfishness, pride and greed got in the way. But the vision remained. Follow the inner light of God's grace, he is saying in his art, and that harmony can be achieved. Cherish the world around and give thanks for its rich variety and colour. Then we can follow Edward Hicks and St Francis in caring for 'all creatures great and small.'

William Blake's engravings of Job

The canticle we call the Benedicite began its life as the *Song of the Three Holy Children*. In the midst of their terrifying ordeal in the burning fiery furnace, Shadrach, Meshach and Abednego praise God. They call on the sky above, the seasons, and all that grows and moves on the earth to join them. Their song invites the whales in the sea, the birds of the air and all creatures to echo their praise.

Finally, they ask all people who are holy and humble in heart to bless God the creator of all that is.

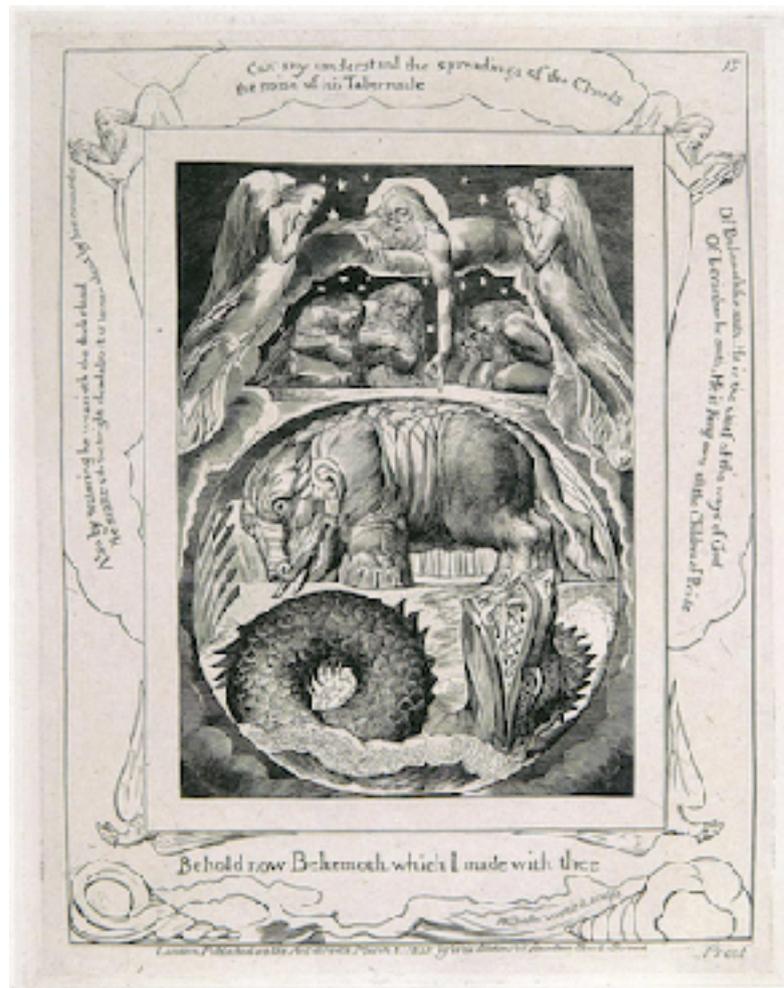
During this year we are exploring the glory and wonder of creation, especially animals and birds. The song of the Benedicite praising that creation is born of pain and testing. That ordeal is the theme of another book in the Old Testament - Job. We are told that he was an upright, blameless man, but he suffered. That pain tested his faith and he demanded an explanation from God.

The book of Job inspired the visionary work of the poet and painter, William Blake. In 1823 he began creating a series of 22 engravings illustrating Job which were based on earlier water-colours. Plate 13 depicts God answering Job out of the whirlwind. We can read of this in chapters 39-41. God asks Job if he was present at creation. Indeed, can he even begin to understand the marvels of this world - the mountain goat

giving birth, a horse running through a meadow, or the eagle soaring in the sky. They praise God like the creatures in the Benedicite by their very being. And finally, God points to Behemoth and Leviathan - the hippopotamus and the crocodile - who are symbols of power and brute strength. They are shown in Plate 15 and fill the orb of the world, just as they dominate creation.

God answers Job with this catalogue of wonders to assure him that He is the Creator, but He does respond to the cry of humanity. Job may not understand the stars above nor the earth beneath his feet, but through meeting God, his life has gained meaning and value. His fortunes are restored, and he ends his days as one of the holy and humble of heart who praise God in the Benedicite.

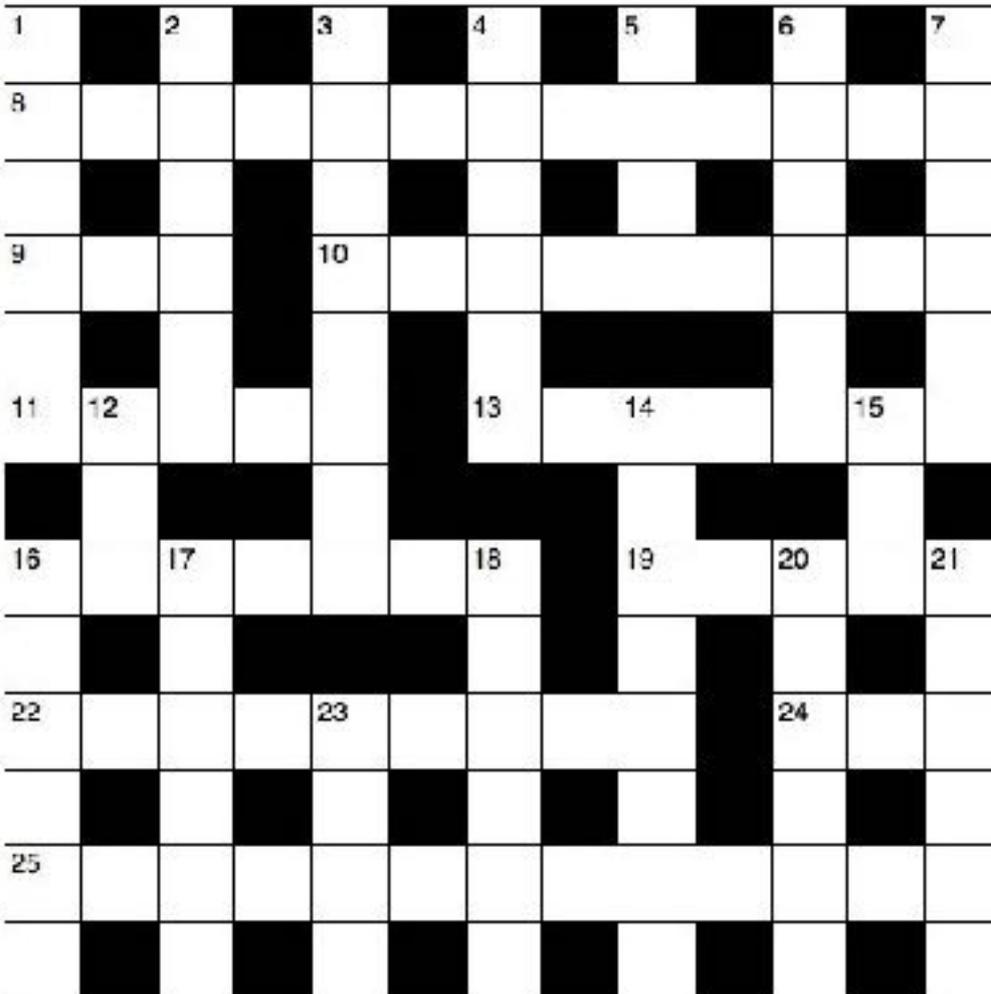
The Three Children of the fiery furnace and Job - they assure us that this world is full of wonders and glory that show the handiwork of God. When we realise that, we will join them in singing hymns of praise and thanksgiving.



Puzzle & Activity Pages

For young and old(er). Get your pens, pencils and crayons ready!

Crossword solution can be found at the end of the newsletter.



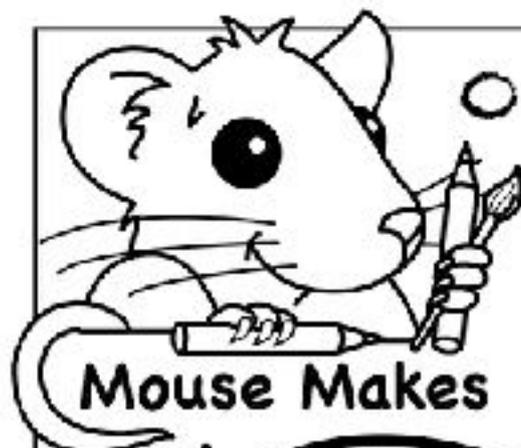
Across

- 8** Interrogated (Acts 12:19)
9 'Burn it in a wood fire on the — heap' (Leviticus 4:12)
10 Tobit, Judith, Baruch and the books of Esdras and the Maccabees are part of it
11 Science fiction (abbrev.)
13 Clay pit (anag.)
16 Went to (John 4:46)
19 'Therefore, I urge you, brothers, in view of God's mercy, to — your bodies as living sacrifices' (Romans 12:1)
22 David's plea to God concerning those referred to in 14 Down: 'On — — let them escape' (Psalm 56:7)
24 Royal Automobile Club
25 How the book of Ezekiel refers to God more than 200 times (Ezekiel 2:4)

Down

- 1** Seas (Proverbs 8:24)
2 One of the sons of Eli the priest, killed in battle by the Philistines (1 Samuel 4:11)
3 Specialist in the study of the Muslim religion
4 'Do not rebuke an older man harshly, but — him as if he were your father' (1 Timothy 5:1)
5 One of Esau's grandsons (Genesis 36:11)
6 Taking a chance (colloq.) (2,4)
7 God's instructions to the Israelites concerning grain offerings: ' — salt to — your offerings' (Leviticus 2:13)
12 Confederation of British Industry

- 14** 'All day long they twist my words; they are always — to harm me' (Psalm 56:5)
15 The crowd's reaction to Jesus bringing back to life a widow's son in Nain (Luke 7:16)
16 Disappear (Psalm 104:35)
17 How Jeremiah was likely to die if he wasn't rescued from the cistern where he was imprisoned (Jeremiah 38:9)
18 What the prophets do to a wall, with whitewash (Ezekiel 13:10, RSV)
20 Made by a plough (Job 39:10)
21 Noah was relieved when the flood waters continued to — (Genesis 8:5) (6)
23 Jesus gave the Twelve the power and authority to do this to diseases (Luke 9:1)



After **Jesus** was baptised He was led by the Spirit into the **wilderness** for **forty** days where he was tempted by the devil.

READ the story in *Luke 4:1-13*

Mouse Makes



DESERT
ROJORDAN
VRIVEROCK
U



JUMPAP
JERUSALEM
HIGHHOLDI
F

THUNGRY
EOHFOOT
MLIFTDE
PYMOJBO
TSBREAD
APATSRV
TIPYUAV
IRTESTI
OITLEDL
NTSTONE
STEMPLE
SHDAYS

What was Jesus' reply when the devil asked Him to turn a stone into bread?

Who did Jesus say He would only worship and serve?

What did Jesus say you must not do?

Can you find these words in the word search?

- JESUS • BAPTISED • RIVER • JORDAN • LED
- HOLY SPIRIT • WILDERNESS • DESERT • TEMPTATIONS
- DEVIL • FORTY • DAYS • HUNGRY • ROCK • STONE
- BREAD • WRITTEN • SCRIPTURE • ALL • KINGDOMS • WORLD • GLORY
- WORSHIP • SERVE • GOD • ONLY • JERUSALEM • TEMPLE • HIGH • IF • SON
- JUMP • THROW • DOWN • ANGELS • HOLD • LIFT • FOOT • LORD • TEST

God welcomes all sorts!

Simeon

(Luke 2:25-35)

The waiting and the wondering are over,
He is here,
Revealed by the Spirit.

By the Spirit filled and led
I come,
With my own arms to hold Him,
With my own eyes to know Him,
Miniature of humanity,
Fullness of God.

My blessing a reality check
Of piercing and promise,
Of rising and falling,
To all people
In the challenge of light.

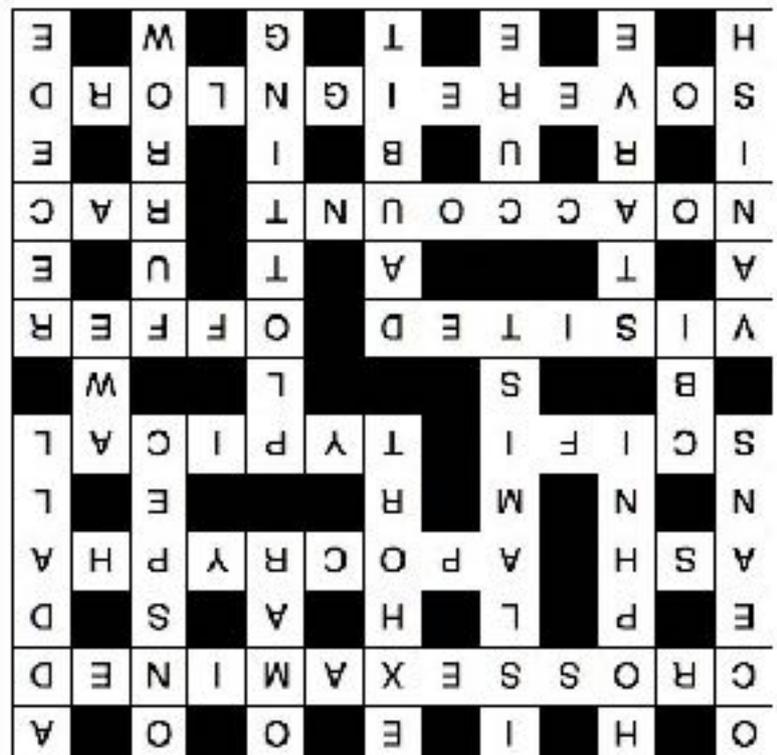
In the peace of my leaving, Lord,
And for your glory,
Let the light shine.

By Daphne Kitching

On how much we give

“The only safe rule is to give more than we can spare. Our charities should pinch and hamper us. If we live at the same level of affluence as other people who have our level of income, we are probably giving away too little.”

C S Lewis



Till next time -
in
March!