

# NEWSLETTER

for the

**The Anglican Chaplaincy of Bonn and Cologne**



Dear Friends,

Welcome to the latest of the chaplaincy newsletter. Thank you for reading.

I imagine most reading this will already know, but just in case, the chaplaincy Annual General Meeting is scheduled for 3 pm, Saturday, 29 May in at St. Paulus in Bonn. If you will be attending, please let Fr Richard know by Thursday, 27 May. All the usual hygiene and distancing regulations will apply.

Otherwise this newsletter contains the usual mix of news and items from the wider Christian world, with puzzles, jokes and a children's activity page towards the back.

As always if you have any questions or feedback regarding this newsletter, please get in touch.

Take care, stay healthy, and a blessed Pentecost,

*Carrie Andrews*

## Find us online

[www.anglicanbonncologne.de](http://www.anglicanbonncologne.de)

[Facebook](#) & [Twitter](#) (both are publicly accessible, no account required)

[St Boniface, Bonn: A Church Near You](#)

[All Saints, Cologne: A Church Near You](#)

## Contact us

Chaplain: Revd. Richard Gardiner

[richard.gardiner@web.de](mailto:richard.gardiner@web.de)

Safeguarding Officer: Patra Al-Saadi  
[safeguarding@anglicanbonncologne.de](mailto:safeguarding@anglicanbonncologne.de)

Newsletter:

[newsletter@anglicanbonncologne.de](mailto:newsletter@anglicanbonncologne.de)

## 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

Fridays, 6pm Evening Prayer, 6:30pm Bible study

Public transport: Bus 132 to Arnoldshöhe

**Online service:** Sundays, 4 pm, Eucharist (to receive the link to the Zoom meeting and the order of service, please contact Fr Richard or [sign up to our mailing list](#))

## Dates for your diary

Please note, dates are subject to change. Please check your e-mail, or the [chaplaincy website](#) and [social media accounts](#) for announcements.

### Saturday, 29 May

#### Annual General Meeting

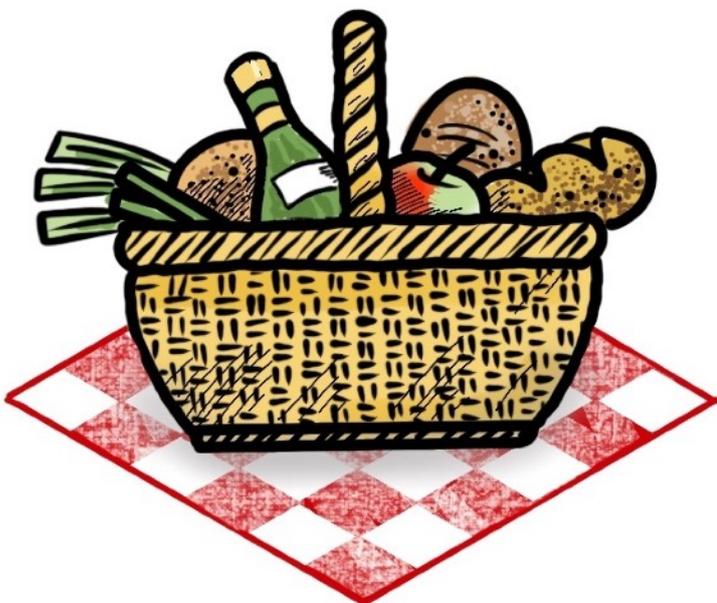
St. Paulus, Bonn, **3 pm**

All are welcome to attend, and everyone who is on the electoral roll is eligible to vote in the elections for churchwarden and council members. Please see the invitation from Fr Richard sent on 19 May for more information. If you wish to attend, please let Fr Richard know [by email](#) by 27 May at the latest.

### Sunday, 13 June

#### Evening Eucharist service

At the Antoniterkirche, Cologne city centre, **6 pm**



## For the health & safety of all

When you come to our services ...

**Please** do not congregate before or after the service. Social distancing must be observed at all times.

**Please** wear a surgical mask or an FFP2 / KN95 mask. Fabric masks and face shields alone are no longer permitted under current regulations.

**Please** disinfect your hands when you come into church. Hand sanitizer is available at the entrance.

**Please** ensure you are registered when you enter the building. A list is provided for this. Name, address and either tel. no. or email address are mandatory.

**Please** sit at least 2 meters away from others in all directions. Signs on the pews will show you which rows to keep free. People who live together in one household can sit together in one pew.

**Please** follow the instructions if you would like to receive Holy Communion, which is in one kind only.

There will be no congregational singing.

No refreshments will be served after the service.



## News & such

### Archbishop of York's Presidential Address to General Synod

It was “sobering and shameful” for the Church of England to be “confronted by the recent *Panorama* documentary”, which looked at “a number of shockingly specific instances where sisters and brothers in Christ have experienced racism in the Church of England.”

So said the Archbishop of York in his recent Presidential Address to the General Synod.

He went on to say that the Anti-Racism Task Force set up by the Church last autumn had now published its “inspiring, challenging, and – God willing – far reaching report” to deal with the “institutional racism” found in the church.

“It identifies five areas where urgent action is needed, namely: participation, including appointments and shortlists for appointments; education; training and mentoring; work with young people; and governance and structures.”

The Archbishop looked forward to the discussion of all this at a future Synod. “However, we couldn’t let this group of sessions pass without acknowledging the scale of the challenge and the call to action.”

The Archbishop went on: “I’m not standing here to defend our record. Nor am I saying everything will be ok. ...I’m saying that there is racism in the Church, and it must be confronted.”

The Archbishop agreed with a statement by the Revd Arun Arora which said: “Apologies and lament must now be accompanied by swift actions leading to real change.” (For more on the findings of the task force, please see the next item.) 

### From Lament to Action: Anti-Racism Task Force calls for urgent change

The Archbishops’ Anti-Racism Task Force recently published its report, *From Lament to Action*, which proposes a suite of changes designed to alter the culture of the Church of England.

It issues a warning to the Archbishops that a failure to act could be a “last straw” for many people of UK Minority Ethnic (UKME) or Global Majority Heritage (GMH) backgrounds, with “devastating effects” on the future of the Church.

The report sets out 47 specific actions for the Church of England to implement across five priority areas: participation, governance, training, education and young people.

The Taskforce says that without these changes, the Church “risks denying and disregarding the gifts of a significant part of the nation.”

It adds: “Decades of inaction carry consequences and this inaction must be owned by the whole Church. A failure to act now will be seen as another indication, potentially a last straw for many, that the Church is not serious about racial sin.”

The proposals in the report include:

An expectation that shortlists for jobs in the Church will include at least one appointable UKME candidate.

New approaches to shortlisting and interviewing which place a duty on the employer to improve participation on an “action or explain” basis.

Recruitment bodies including the Crown Nominations Commission, which nominates diocesan bishops, to provide “valid, publishable reasons” for failure to include UKME candidates on shortlists.

The General Synod co-opting 10 UKME candidates (five clergy and five laity) for its next five-year term, which begins this year.

The House of Bishops inviting UKME clergy to become participant observers until there are at least six UKME bishops in the House.

30% of new intakes on the Strategic Leadership Development Programme – a scheme to support clergy identified as having potential for taking on wider responsibilities – should come from UKME backgrounds, approximately 20 people from a group of 60.

The appointment of full-time Racial Justice Officers (RJOs) in every diocese - for a five-year term, funded centrally, alongside a new Racial Justice Directorate, within the National Church Institutions.

Meanwhile the report suggests a range of work for the new Racial Justice Commission, including considering how complaints of discrimination and racism could be handled in the future, as well as how churches should respond to historic monuments and buildings of “contested heritage” such as links to slavery.

Rather than attempting to erase the past or rewrite history, the report calls for a “healthy revision of memory and history in a way that will provide scope for education and formation.” 🌿

### **Have you ever laughed at a joke you did not understand?**

Then you are not alone. It seems that two thirds of us have laughed at jokes we did not ‘get’, simply because we wanted to fit in with our friends at the time.

And more than half of us have actually gone on to repeat jokes with punchlines which we don’t ourselves understand. More than half of us have even researched a joke in order to try and figure out what was supposed to be so funny about it.

In research done by a British neuroscientist, it was found that humour that relies on puns or more obscure concepts is the most likely to confuse audiences. While laughter is universal, humour is very subjective. People all over the world laugh, but what they find to be funny varies widely, depending on culture, context and language.

During the research, it was found that one of the most misunderstood jokes is:

*Some Omega-3 vitamins fell on my head when I opened the cupboard. I got super fish oil injuries.* 🌿

### **Church Commissioners to reduce carbon intensity of its portfolio by 2025**

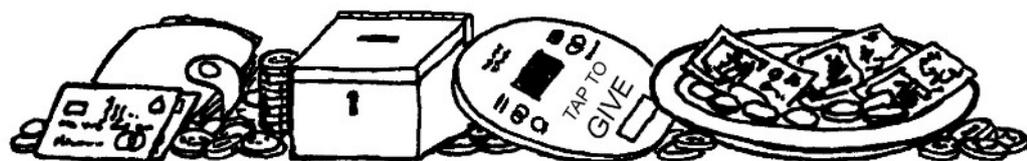
The Church Commissioners for England have announced their goal to reduce the carbon intensity of their investment portfolio by 25% by 2025.

The 25% reduction target, based on a baseline of 2019, is “a realistic goal in our mission to create real world change to transition to a net zero global economy.”

The Church Commissioners have therefore committed to “increasing engagement activity with the highest emitting companies in our portfolio, as well as with our investment managers across all asset classes.”

They go on: “We are also increasing our policy work in the build-up to COP26 and beyond. This includes Nationally Determined Contributions (NDCs), Deforestation and the Green Recovery.”

The 2025 target includes the Commissioners’ public equities and real estate portfolio. 🌿



## High and Holy Days

### 30 May – Josephine Butler, social reformer

Josephine Butler is the saint for anyone who believes in social justice. This remarkable 19th century clergyman's wife became a renowned campaigner for women's rights and for working to stop human trafficking.

Josephine was born in Northumberland in 1828, the daughter of a wealthy family of liberal politics and committed Christian faith. They had already been deeply involved in the abolition of slavery and the extension of the franchise. Such notions of equality instilled into Josephine a passionate desire to combat social injustice.

In 1852 Josephine married George Butler, the son of the Headmaster of Harrow, who shared her views. George was ordained in 1854 and they moved first to Oxford and then to Cheltenham. In 1863 tragedy struck when their daughter Eva fell to her death.

Josephine's grief found expression a few years later, when in 1865 George had become Headmaster of Liverpool College, and the couple were settling in Liverpool. Josephine was horrified at the lives of destitute women in Liverpool, and so she founded a home to care for them, as well as a hostel to train them for suitable work. In 1869 she agreed to head a campaign against the Contagious Diseases Act of 1866, and by 1871 she had addressed a Royal Commission, explaining how this Act brutalised these women – namely by giving the police power to coerce marginalised women suspected of being sex workers to undergo invasive medical exams. Her advocacy eventually led to the Act being rescinded.

By 1882, when George had become a Residentiary Canon of Winchester Cathedral, Josephine had not only founded a refuge for women in Winchester, but she had also begun to fight sex trafficking

across the world. This included freeing British girls from Belgian brothels. By 1885 Josephine had exposed human trafficking in London, and had got Parliament to increase the age of consent for girls from 13 to 16, and to penalise those engaged in the transport of women for profit.

In 1890 George died, but Josephine continued her work until retirement to Northumberland, where she died in 1906.

All in all, Josephine Butler's deep Christian compassion transformed the lives of many tens of thousands of women. She has been described as one of the most important early members of the feminist movement.



## 9 June – Ephrem the Syriac, prolific hymn writer

Here is a saint for you, if you have ever been touched by the words of a song. Ephrem the Syriac was born 306AD in Nisibis, Turkey. Baptised in 324, he joined the cathedral school in Nisibis, where it was soon obvious that he had an outstanding gift for writing both music and lyrics.

Ephrem would have agreed with St Paul about the value of using music to express our faith in God. In an age of widespread illiteracy, he saw that hymns could be powerful carriers of orthodox Christianity.

And so Ephrem wrote – and wrote. His poetry was so powerful, and his melodies so evocative, that soon his hymns were spreading far and wide across the Roman Empire. And wherever they went, his hymns took the Christian gospel along with them.

Some of Ephrem's hymns were written to refute heretical ideas, while others praised the beauty of the life of Christ. To Ephrem, everything around us could become a reminder of the presence of God, and thus an aid to worship.

Ephrem became the most prolific and gifted hymn-writer in all of eastern Christianity. His hundreds of hymns influenced the later development of hymn-writing in both Syriac and Greek Christianity.

Ephrem was also a well-respected Christian theologian and writer, always keen to defend orthodoxy from the widespread heresies of the time. Ephrem stressed that Christ's perfect unity of humanity and divinity represented peace, perfection and salvation.

After Nisibis fell to the Turks in 363, Ephrem fled to Edessa, where he continued to work. But plague struck the city in 373, and while nursing others with the plague Ephrem finally died of it himself on 9 June. But his music lives on – more than 500 of his hymns still survive today.

## 29 June – Feast of SS Peter & Paul

The two most famous apostles are remembered this month, for they share a feast day.

**Peter** (d. c. 64AD), originally called Simon, was a married fisherman from Bethsaida, near the Sea of Galilee. He met Jesus through his brother, Andrew. Jesus gave him the name of Cephas (Peter) which means rock. Peter is always named first in the list of apostles. He was one of the three apostles who witnessed the Transfiguration, the raising of the daughter of Jairus, and the Agony in the Garden.

When Peter made his confession of faith, that Jesus was the Christ, Jesus recognised it as being the result of revelation from the Father. He in turn told Peter that he would be the rock on which His Church would be built. Peter and the apostles would have the power of “binding and loosing”, but Peter would be personally given “the keys of the kingdom of heaven”. Jesus forewarned Peter of his betrayal and subsequent strengthening of the other apostles. After His Resurrection, Jesus appeared to Peter before the other apostles, and later entrusted him with the mission to feed the lambs and the sheep of Christ's flock.

Peter played a big part in the early Church. The Book of Acts tells how he organised the choice of Judas' successor, preached at Pentecost, and was the first apostle to work a miracle. Peter went on to defend the apostles' right to teach at the Sanhedrin, and to condemn Ananias and Sapphira. It was Peter who first realised that Christianity was also for the Gentiles, after his meeting with Cornelius. Later he took a prominent part in the council at Jerusalem and went on to clash with St Paul at Antioch for hesitating about eating with Gentiles.

Early tradition links Peter with an apostolate and martyrdom at Rome. The New Testament does not tell us, but Peter being there would make sense, especially as Peter's first epistle refers to “Babylon”, which was usually

identified with Rome. Peter's presence in Rome is mentioned by early church fathers such as Clement of Rome and Irenaeus. Tradition tells us that Peter suffered under Nero and was crucified head-downwards.

From very early times Peter was invoked by Christians as a universal saint. He was the heavenly doorkeeper, the patron of the Church and the papacy, a saint both powerful and accessible.

Like Peter, **Paul** (d. c. 65) also started life with another name: Saul. This great apostle to the Gentiles was a Jew born in Tarsus and brought up as a Pharisee. He became a persecutor of Christianity, and took part in the stoning of Stephen. On his way to persecute Christians in Damascus, he was blinded by a sudden vision of Christ.

It was the decisive moment of Paul's life – Paul suddenly realised that Jesus was truly the Messiah, and the Son of God, and that He was calling Paul to bring the Christian faith to the Gentiles. Paul was then healed of his temporary blindness, baptised, and retired to Arabia for about three years of prayer and solitude, before returning to Damascus.

From then on Paul seems to have lived a life full of hazard and hardship. He made many

Jewish enemies. Still, Paul made three great missionary journeys, first to Cyprus, then to Asia Minor and eastern Greece; to Ephesus, where he wrote 1 Corinthians, then to Macedonia and Achaia, where he wrote Romans, before returning to Jerusalem.

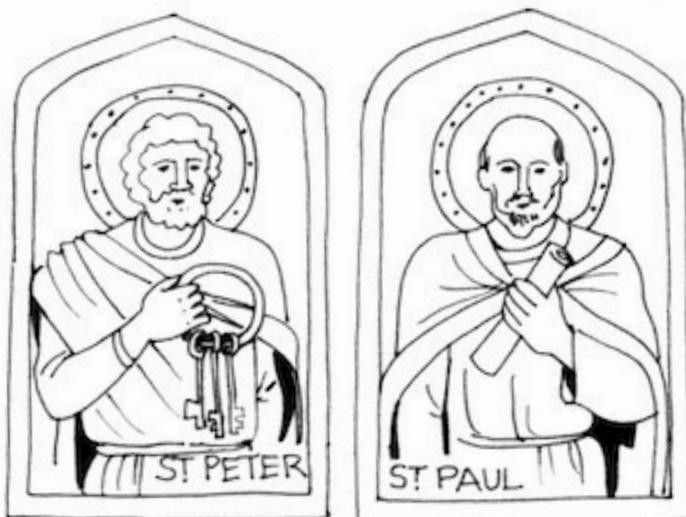
After stonings, beatings and imprisonment in Jerusalem he was sent to Rome for trial as a Roman citizen. On the way he was shipwrecked at Malta; when he finally reached Rome he was put under house-arrest for two years, during which time he wrote the four "captivity" epistles. Later Paul may have revisited Ephesus and even have reached Spain. Tradition tells he was eventually martyred at Rome during the persecution of Nero, being beheaded (as a Roman citizen).

The belief that Peter and Paul died on the same day was caused by their sharing the same feast day.

Paul was not only a tireless missionary, but a great thinker. His epistles played a major part in the development of Christian theology. Paul's key ideas include that Redemption is only through faith in Christ; that Christ the eternal, pre-existent Son of God, exalted after the Resurrection to God's right-hand; that the Church is the (mystical) body of Christ; that the believers live in Christ and will eventually be transformed by the final resurrection.

It is difficult to overemphasise the influence of Paul on Christian thought and history: he had a major effect on Augustine, Thomas Aquinas, Luther, Calvin and others. In art, Paul is depicted as small in stature, bald and bandy-legged, with a long face. His usual emblems are a sword and a book.

The history of the relics of Peter and Paul is not very clear. Tradition says that Peter was buried at the Vatican and Paul on the Ostian Way under his basilica. Certainly, both apostles were venerated from very early times both in the Liturgy and in private prayers, as testified by Greek and Latin graffiti in the catacombs of the early 3rd century.



## A Joyful May

*The Revd Michael Burgess continues his series on God in the Arts with “May Morning on Magdalen Tower” by Holman Hunt.*

*The painting hangs in the Lady Lever Art Gallery in Liverpool. You can view it on [wikimedia commons](#) here.*

When Van Gogh painted “The Raising of Lazarus”, he turned to Rembrandt for inspiration. But in place of the figure of Jesus, he painted a warm, glowing sun, radiant in the sky, and shining out to bring renewal of life to Lazarus and his sisters.

From time immemorial people have placed the sun at the centre of life and worship. As Christianity grew and spread, it took over ceremonies and practices associated with that belief, but then moved the focus from the sun above to the Son, Jesus, on the earth below.

We can see that in the traditions and worship of Christmas and Easter. In May we celebrate the goodness and fruitfulness of nature brought by the sun with Maypole dancing, the crowning of the May Queen, and games and sports, just as the Romans went dancing in the fields at this time, rejoicing in the gifts of Flora, the goddess of nature. In May the druids would greet the sun in the sky as they gathered on a high place.

That custom persisted for several centuries, particularly at Magdalen College in Oxford. In 1840 Dr John Bloxam revived the ceremony. Holman Hunt, one of that group of artists known as the Pre-Raphaelites, visited Oxford in 1851 and so enjoyed the Christmas festivities that he decided to honour the college life in one of his paintings. That decision took many years to reach the canvas: his painting of “May Morning on Magdalen Tower” is one of his last complete works in 1890.



We can easily identify the choristers gathered to greet the rising sun in music and song. Amid the clouds and blue sky above, the birds are flying and the floor where the choir stand is bedecked with flowers. It is a glorious celebration of the fruitfulness of May and the summer: God’s creation bringing so many gifts. The president of the college is the man with the dark beard at the right of the painting, and Dr Bloxam is beside him.

But there is an unusual character there also, at the side of the painting – a Parsee, an ancient worshipper of the sun from Persia, perhaps representing not just those who look to the light of the sun, but are also searching for the light of truth. The young chorister in the middle looking out at us holds a lily, the symbol of Mary, the mother of God’s Son. All creation is gathered to greet the dawn and the rising sun of May – the birds above and people below, young and old, Christian and non-Christian – all united to proclaim the goodness and renewal promised by the sun.

Holman Hunt said that he wanted to represent “the spirit of a beautiful, primitive and in a large sense eternal service.” Here is a vivid reminder that the faith we profess opens our eyes to God’s goodness and glory symbolised in the rising sun, and that God welcomes everyone to share in those gifts.

# Puzzle & Activity Pages

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

Crossword and sudoku solutions can be found at the end of the newsletter.

## Across

**1** Military tactic used by Joshua to attack and destroy the city of Ai (Jos. 8:2)

**4** Place of learning

**8** “When Moses’ hands grew —, they took a stone and put it under him and he sat on it” (Ex. 17:12)

**9** Unpleasant auguries of the end of the age, as forecast by Jesus (Mt. 24:7)

**10** Stronghold to which girls in King Xerxes’ harem (including Esther) were taken (Est. 2:8)

**11** Where Saul went to consult a medium before fighting the Philistines (1 Sam. 28:7)

**12** Propitiation (Heb. 2:17)

**17** Turn away (Jer. 11:15)

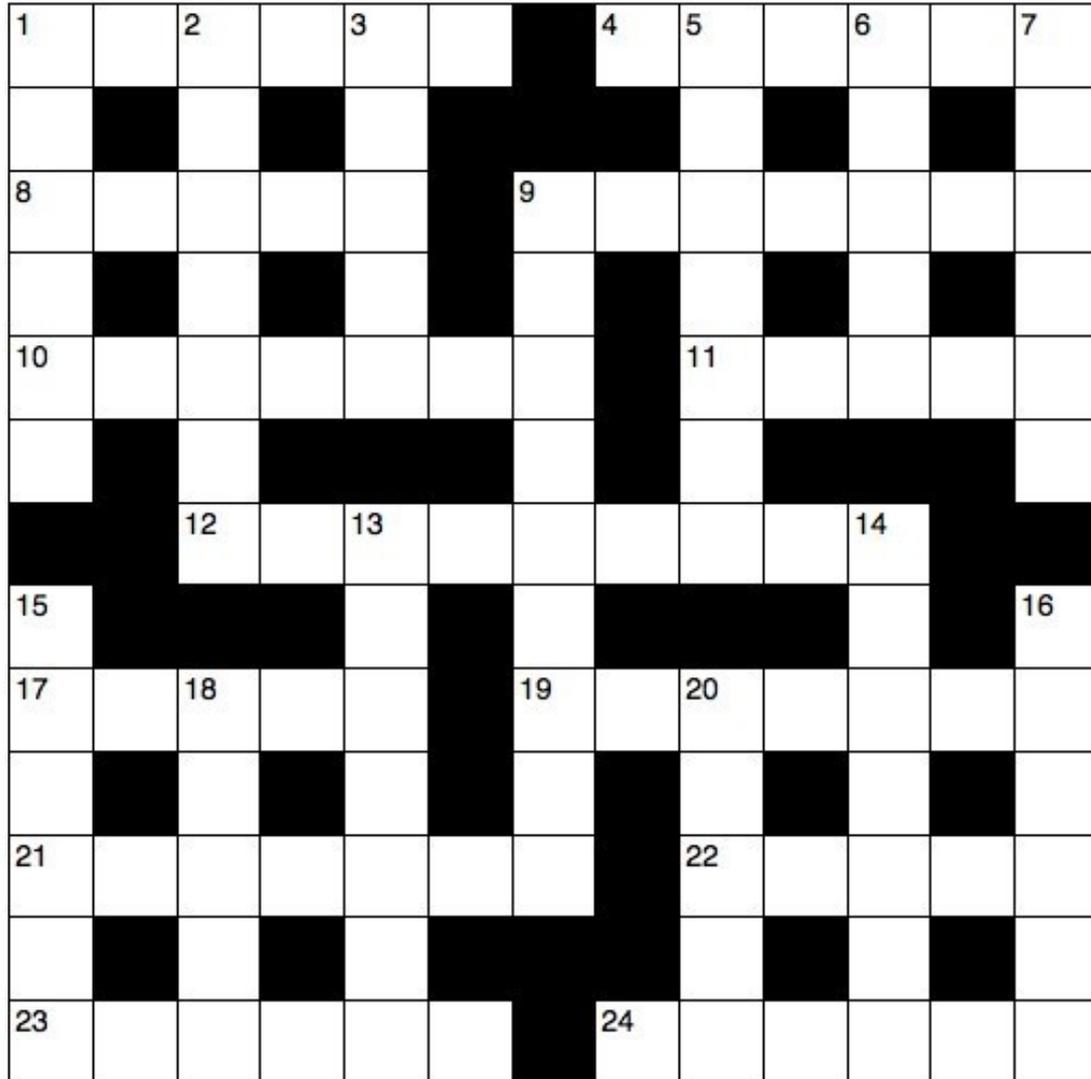
**19** So clear (anagram)

**21** “I have just got \_\_\_\_, so I can’t come”: one excuse to be absent from the great banquet (Lk. 14:20)

**22** Long weapon with a pointed head used by horsemen (Job 39:23)

**23** Musical beat

**24** What the Israelites were told to use to daub blood on their door-frames at the first Passover (Ex. 12:22)



## Down

**1** Fasten (Ex. 28:37)

**2** Art bite (anagram)

**3** “The people of the city were divided; some \_\_\_\_\_ with the Jews, others with the apostles” (Acts 14:4)

**5** Contend (Jer. 12:5)

**6** Possessed (Job 1:3)

**7** Sheen (Lam. 4:1)

**9** “You love evil rather than good, \_\_\_\_\_ rather than speaking the truth” (Ps. 52:3)

**13** Large flightless bird (Job 39:13)

**14** They were worth several hundred pounds each (Mt. 25:15)

**15** “A \_\_\_\_\_ went out to sow his seed” (Mt.13:3)

**16** How Jesus described Jairus’s daughter when he went into the room where she lay (Mk. 5:39)

**18** The part of the day when the women went to the tomb on the first Easter morning (John 20:1)

**20** Narrow passageway between buildings (Lk. 14:21)

**Sudoku – Easy**

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

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**Sudoku – Medium**

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

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**For a little laugh**

**Belief**

Our elderly vicar was very devout, but sometimes lost his place during the service. One Sunday as we reached the Creed there was a long silence, so the curate went across to him and gently touched his arm. “I believe in God ...” she whispered. The vicar smiled back happily. “Oh so do I, so do I!”

**The Lord’s work**

On leaving the local Churches Together lunch, the Catholic priest was heard saying to the Methodist minister: “Well, at the end of the day, we’re all doing the Lord’s work: you in your way, and I in His.”

**The Lord is my Shepherd**

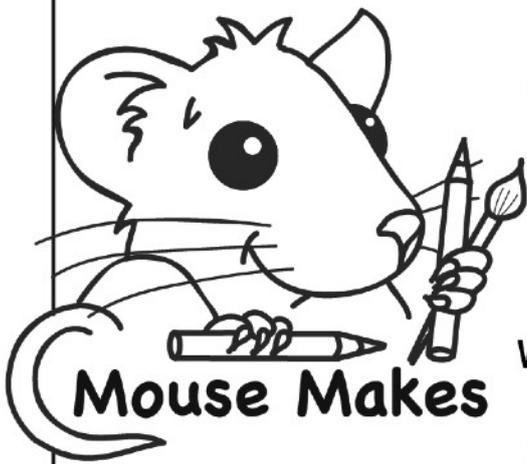
A Sunday School teacher decided to have her young class memorise Psalm 23. She gave the youngsters a month to memorise the short passage. Little Richard was excited – but he just couldn’t memorise things very well.

On the day that the children were to recite the Psalm in front of the congregation, Richard was very nervous. When it was finally his turn, he stepped up to the microphone and said proudly, “The Lord is my Shepherd, and .... that’s all I need to know.”

**The puppies**

A client brought a litter of puppies to the local veterinary clinic for inoculations. As the look-alike pups tumbled over one another in their box, the vet realised it would be difficult to tell which had been treated and which hadn’t. So, the vet turned on the water, wet her fingers and gently moistened each dog’s head as she finished giving it its shots.

After the fourth puppy, the vet noticed her hitherto talkative client had grown silent and was looking rather reverent. As the animal doctor sprinkled the last pup’s head, the owner leaned forward and whispered, “Thank you so much. I hadn’t realised you baptised them, too.”



**Mouse Makes**

Re arrange the scrambled letters to find the missing words.

 The Holy Spirit  
**V S E I L**  
with us and in us.

The Holy Spirit helps us to  
**W K N O**  
we belong to God.

The Holy Spirit  
**H C T S E E A**  
us about God. 

The Holy Spirit  
**K P E S S A**  
God's word to us.

The Holy Spirit  
**P H L S E**  
us to tell others about Jesus.

The Holy Spirit helps us when we  
**A Y P R**



On the day of **PENTECOST** the disciples were gathered together in one place...

What sound did they hear?

 Acts 2:2 

What did they see?

Acts 2:3   

What filled them?

Acts 2:4 

How did they speak?

Acts 2:4 

What did the crowd hear?

Acts 2:6 

Which countries had they come from?

Acts 2:9

What was their reaction?  
Acts 2:12-13



Who explained what was happening?  
What did he say?

Acts 2:14-36



How many people were baptised that day?  
Acts 2:41



Change each letter to the letter before it in the alphabet and see what the **Holy Spirit** produces in us:

KPZ   
IVNJMJUZ  
TFMG DPOUSPM  
GBJUIGVMOFTT  
LJOEOFTT  
QBUJFODF  
QFBDF  
MPWF  
HPPEOFTT   
*Galatians 5:22*

What is the work of the **Holy Spirit**? What does He do?

Fill in the missing letters.

  
TEAC \_ ES  
COMF \_ RTS  
REVEA \_ S   
IN \_ OU     
TRAN \_ FORMS  
HEL \_ S    
GU \_ DES   
\_ ENEWS  
CONV \_ CTS  
SANC \_ IFIES



Sudoku – Easy

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

Sudoku – Medium

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

Till next time ...  
in July!



R	H	Y	T	H	M		H	S	O	P
E		T		E		C		L		E
E		C		L	A	N	C	E		
L		E		L		O		R		A
S		E	S	C	L	E		S		
A		A				H		S		
		T		N	E	M		E		A
E		T		S				T		H
R		O		R		E		N		D
T		E		P		A		E		A
S		E		S		F		A		M
U		W		O				I		T
O		L		S		C		H		O