

THE APOSTLE -NOVEMBER-DECEMBER



Just before I went on holiday it was my great privilege to attend two events during the Papal visit: the Prayer Vigil in Hyde Park and the Mass the following day at Cofton Park, in Birmingham, where the Holy Father beatified John Henry Newman.

It was a most exhausting 36 hours. All the events were subject to very tight security and we had to arrive at each one some six hours in advance, so there was much hanging around, chatting amongst ourselves.

But the atmosphere was electric: a huge sense of expectancy and excitement was in the air. Yes, there were a few rather forlorn looking folk

around waving placards and protesting against the Pope's visit, but they were a handful among the enthusiastic and young crowd of about 80,000 that waited patiently for the Pope to arrive.

What particularly struck me about the first event was the attentiveness and prayerfulness of everybody present. It's difficult with even a relatively small crowd to have silence but I would have thought it utterly impossible to get 80,000 people to keep quiet for as long as they did as they stood, sat or knelt before the Blessed Sacrament.



The Holy Father has been portrayed rather unkindly in the press as being a chilly and remote figure, more concerned with doctrine than people. Those who know him better have always spoken about his gentleness and warmth and his readiness to listen to others: those who were present

THE APOSTLE -NOVEMBER-DECEMBER

both in Hyde Park and Birmingham will have seen, not a distant authoritarian, but a man of prayer and warmth.

I don't know how gentle we were all feeling when, having got to bed that night at 11pm, we were up again at 1am in order to get to the coach for Cofton Park. Nor did our arrival at 6pm, under grey clouds and a persistent light and chilly rain, do much to lift the spirits.

But one of the minor miracles of this day was that, just before 10am, when the Pope's helicopter came into view, the clouds cleared and the sun came out.



The Sanctuary at Cofton Park

The rite of beatification of Bl. John Henry Newman took place at the beginning of Mass. At the end of it, a great portrait of Newman was unveiled and, most touching of all, his

surviving relatives came forward to be presented to the Holy Father, who spoke of Newman's gentle scholarship and his passion for truth.

Of the many blessings of that day, the music, the singing, the enthusiasm and prayerfulness of the crowds, the moment that will stay with me was when a great scholar, poet and thinker, whose roots lay in Evangelical Anglicanism but who became one of the founding fathers of the Oxford movement before finding his home in the Catholic Church, was proclaimed among the blessed of the Church.

The prayer written for his feast day (9 October) makes reference to one of his most famous hymns, *Lead Kindly Light*:

O God, who bestowed on the Priest Blessed John Henry Newman the grace to follow your kindly light and find peace in your Church; graciously grant that, through his intercession and example, we may be led out of shadows and images into the fulness of your truth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Fr Mark

THE APOSTLE - NOVEMBER - DECEMBER

Saint of the Month

S. Charles Borromeo



Among the great reformers of the troubled sixteenth century was Charles Borromeo, who, with St. Francis of Loyola, St. Philip Neri, and others, led the movement to combat the inroads of the Protestant Reformation. His father, Count Gilbert Borromeo, was a man of piety and ability, and his mother was a member of the famous Medici family of Milan, sister of Angelo de Medici, later to become Pope Pius IV. The second of two sons in a family of six children, Charles was born in the castle of Arona on Lake Maggiore, on October 2, 1538. He was so devout that at the age of twelve he received the tonsure. At this time his paternal uncle, Julius Caesar Borromeo, turned over to him the

income from a rich Benedictine abbey, one of the ancient perquisites of this noble family. In spite of his youth, Charles had a sense of responsibility, and he made plain to his father that all revenues from the abbey beyond what was required to prepare him for a career in the Church belonged to the poor and could not be applied to secular use. To take such a scrupulous stand in a period of corruption and decadence was unusual, and significant as an indication of Charles' integrity of character.

By the time he took his doctor's degree at twenty-two his parents were dead and his elder brother, Frederick, was head of the family. Charles had no sooner returned home than the news came that his uncle, Cardinal Angelo de Medici, had been elected Pope Pius IV. A few months later the new Pope sent for his nephew to come to Rome, and within a very short time Charles was the recipient of such a wealth of honours, offices, and powers that he became a leading figure at the papal court. The Pope's confidence in him was not misplaced, for Charles displayed great energy, ability, and diplomacy in fulfilling these various duties. Methodical and diligent, he learned how to despatch

THE APOSTLE - NOVEMBER - DECEMBER

business affairs with speed and efficiency.

It was the custom for one in his position to live in magnificent state, but splendid trappings meant nothing to him. He remained modest and humble in spirit, and wholly aloof from the worldly temptations of Rome.

The Pope, soon after his election, announced the reassembling of the Council of Trent, which had been suspended ten years earlier, in 1552. Charles now devoted himself to plans for the resumption of deliberations, and was in attendance during the two years that the Council continued in session at Trent (Italian, Trento), a city of northern Italy. Its purpose was to conclude the work of formulating and codifying Church doctrine and to bring about a genuine reform of abuses. It defined original sin, decreed the perpetuity of the marital tie, pronounced anathema against those who rejected the invocation of saints or the veneration of relics, or who denied the existence of Purgatory or the validity of indulgences. It also dealt with episcopal jurisdiction, the education of seminarists, and discipline for the clergy. Some of the

points proved so controversial that several times the Council almost broke up with its labors unfinished. Charles is credited with helping to heal the rifts and spurring the prelates and theologians on to the conclusion of their historic task. He is also conceded to have had a large share in drawing up the Tridentine Catechism. His training in diplomacy at the papal court had served him well.

While the Council of Trent was in session, Charles' elder brother died, and as head of the family Charles became proprietor of extensive land holdings. Since he was only in minor orders, people thought that he would now marry, but Charles remained true to the course he had marked out for himself. Yielding his family position to his Uncle Julius, he entered the priesthood in September, 1563. Three months later he became bishop of Milan, as well as cardinal-priest, with the title of St. Prassede. For a long time Charles had been concerned over the see of Milan, to which, years before, he had been appointed administrator. Catholics were falling away from the Church, chiefly because there had been no resident bishop at Milan for eighty years. The new bishop was welcomed with joy and

THE APOSTLE -NOVEMBER-DECEMBER

he set to work vigorously to reform this important diocese. Soon he was called back to Rome to assist the Pope on his deathbed, at which Philip Neri, another future saint, was also present. The new Pope, Pius V, who was to follow in the noble tradition of his predecessor, urged Charles to remain with him for a time. Soon, however, with the Pope's blessing, he returned to Milan.



Pope Pius V

His days were filled with duties and cares; at night he would take off his bishop's robes, don a tattered old cassock, and pass the evening in study

and prayer. He lived as simply as it was possible to do. One cold night when someone wanted to have his bed warmed, he said, "The best way not to find a bed cold is to go to bed colder than the bed is." However, he did not allow his rigorous self-discipline to weaken him for the work he had to do.



The Duomo at Milan

The almost inaccessible Alpine valleys lying in the northern part of his diocese had been virtually abandoned by the clergy. The bishop did not hesitate to undertake journeys to these remote valleys and mountain tops. He discussed theology with peasants and taught the Catechism to herdboys. Everywhere he preached and effected reforms, replacing unworthy priests by those who were zealous to restore the faith. In 1576 he successfully met another challenge.

THE APOSTLE - NOVEMBER - DECEMBER

There was famine at Milan due to crop failures, and later came an outbreak of the plague. The city's trade fell off, and along with it the people's source of income. The governor and many members of the nobility fled the city, but the bishop remained, to organize the care of those who were stricken and to minister to the dying. He called together the superiors of all the religious communities in the diocese, and won their cooperation. He used up his own funds and went into debt to provide food for the hungry. Finally he wrote to the governor, and shamed him into coming back to his post.

Many English Catholics had fled to Italy at this time because of the persecutions under Queen Elizabeth. The bishop had a Welshman, Dr. Griffith Roberts, as canon theologian, and an Englishman, Thomas Goldwell, as vicar-general. He carried about on his person a little picture of St. John Fisher, who, with St. Thomas More, had been martyred for the faith during the reign of Henry VIII.

Travels in his diocese, especially in the difficult Alpine country, had weakened the bishop's constitution. In 1584, during his annual retreat at Monte

Varallo, he was stricken with ague, and on returning to Milan grew rapidly worse. After receiving the Last Sacraments, the beloved bishop died quietly on November 4, at the age of forty-six. Canonization followed in 1610. St. Charles Borromeo's sermons were published at Milan in the eighteenth century and have been widely translated. For his piety, energy, and effectiveness this eminent churchman soon became known as a "second Ambrose."

Almighty God, you have generously made known to human beings the mysteries of your life through Jesus Christ your Son in the Holy Spirit.

Enlighten my mind to know these mysteries which your Church treasures and teaches.

Move my heart to love them and my will to live in accord with them.

Give me the ability to teach this Faith to others without pride,

Without ostentation,
and without personal gain.

Let me realize that I am simply your instrument for bringing others to the knowledge of the wonderful things you have done for all your creatures. Help me to be faithful to this task that you have entrusted to me. Amen.

THE APOSTLE -NOVEMBER-DECEMBER



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The Adoration of the Kings

Fr Christopher writes...

The Adoration of the Kings, which hangs in our own National Gallery, was painted between 1500 and 1515 by Jan Gossaert, an artist active in the Netherlands in the pre-Reformation era. Gossaert's painting is primarily intended to be a depiction of the events reported in Matthew 2:1-12. The event appears only in Matthew's Gospel, and here they are referred to as 'wise men' and not as Kings. Patristic writers first call them Kings, and give them their names, Caspar, Melchior and Balthasar, the first and last of whose names appear in the painting, engraved on the lid of the chalice presented to the Christ-child, and on the left-hand king's

hat respectively. These details do not become widely-known until the sixth century. There is reason to believe that the depiction of the Adoration of the Magi has its roots in early imagery of barbarians paying homage to Roman Victory. It is, then, an image with quite striking political roots. For Christians, it is at its most simple level concerned with humanity paying its redeemer due worship. On a more complicated level, however, it is about all nations (represented by the foreign wise men) paying homage to the Christ-child. Finally, with the transformation of wise men into kings, the duty of worship and obedience of earthly rulers is emphasised, making it a mixture of the political and devotional. The liturgical nature of the picture is to be found in its Eucharistic imagery (of which more later) and its ownership.

The focus is on the beginning of Jesus' earthly life. It incorporates references to individuals and events from the Annunciations to Mary and the shepherds, and forwards to the manifestation of his divinity in the Jordan (see, for example, the dove descending from above). Christ is presented to the viewer in human flesh at the centre of the image seated on Mary's lap. Although it is almost as if

THE APOSTLE - NOVEMBER - DECEMBER

one has to look past Mary to see him. It is the Kings' Adoration which is being depicted, and quite appropriately as for the majority of its existence the painting was owned by rulers and individuals of high rank – earthly rulers' duty of submission to Christ is, then clearly a central theme. For one period of its existence it was owned by governors of the Spanish Netherlands and hung in their palace chapel where there was a relic of a fragment of clothing of one of the three Magi. This shows a clear relationship between the painting's position and the function of the building it was placed in.

There was a great proliferation of Catholic art in the period running up to the Reformation; there was, as historians like Eamon Duffy for example, argue a flowering of religious devotion at the heart of society – medievalists note a growing trend of patronage of religious art and architecture by individuals and by guilds in the late 15th and early 16th centuries.

What we might be able to tell about the culture of piety from this painting is most obviously (although not entirely) limited to the *élite*, specifically to rulers and their duty of obedience to Christ and his Church. As mentioned already, the painting was owned by a number of

people of high rank: Albert and Isabella, sometime governors of the Spanish Netherlands, and later by Charles of Lorraine, the governor of the Austrian Netherlands. The possibility of the identification of the owners with the Kings in the painting is a likely and clear one. The very ownership, then, speaks of the upper echelons of society under the *heavenly* kingship of Christ and under the *earthly* authority of the Church. The words of Revelation 4.10, so eloquently referred to in Charles Wesley's hymn come to mind: "Til we cast our crowns before thee/Lost in wonder, love and praise." In looking at this painting the viewer is prompted to ask whose the sceptre and the crown are now.

The place of the Church in the Medieval period is, of course, absolutely central, and the centrality of the figure of Mary has some bearing on this in the painting; there is a sense in which Mary actually embodies the Church. She sits at the centre of the image, untouched by anyone except the Christ-child, whom she presents to the assembled company – and, indeed, to us the viewers. She is also holding what looks like a chalice or ciborium; the chalice is a common attribute of the artistic figure *Ecclesia*, the female symbolic representation of the Church. In this way the artist shows that

THE APOSTLE - NOVEMBER - DECEMBER

the manifestation of Christ's earthly divinity and his presentation to the world are focussed on the Church and communicated through Mary and the Eucharist – the Eucharist because of the vessels Mary is holding. This idea is underlined in a very literal sense by the solidity of the ground underneath them. It is no mistake that the Church sits on solid ground in the centre, while the ground further away becomes broken up; stability and sanctity are, therefore, presented as qualities of the Church.

Furthermore, the ruined buildings which frame the scene could be thought to demonstrate the fallen state of the world; the Church sits in the midst of the ruin of this world, proclaiming hope in Christ. On a more basic level, the containers in which the other two kings present their gifts closely resemble reliquaries or monstrances. The king on the left appears to be holding his with a cloth; this could be reminiscent of the humeral veil with which the priest or deacon holds the monstrance at Benediction, for example. Liturgical references are clearly mixed with Eucharistic imagery, showing a keen awareness on the part of the artist of the trappings of the Church's liturgy.

And the centre of the Church's liturgy is, of course, the Mass. As mentioned already, this painting displays quite striking Eucharistic imagery. In receiving the gift of gold from one of the kings and taking a gold coin from the vessel, the action of the Christ-child brings to mind the priest's taking the consecrated host from the ciborium to give Communion at Mass. Indeed, the vessel could be either a chalice or a ciborium. This idea is emphasised by the posture of the king. While the story suggests that the king is bestowing a gift on Christ, the Eucharistic imagery suggests that what is actually happening is quite the opposite – the king, kneeling with joined hands as at the altar rail, is in fact receiving the gift from Christ, the heavenly priest, in the form of his body. The placing of this image in a chapel, in the very place where the body of Christ was made present on the altar at the Mass, suggests a strong connection between the Eucharistic rite and the imagery.

The painting is also a mixing together of several events from Christ's life. The descending dove, for example, juxtaposed with the Adoration suggests a Christ who transcends time and space. An understanding of the Mass as a cosmic event, a re-presentation of the

THE APOSTLE - NOVEMBER - DECEMBER

life and death of Christ, is clearly behind this. When Christ is present on the altar, the onlooker experiences a very real participation in his life. This only serves to heighten the importance of the Eucharistic liturgy in the life of the Church and her people.

So to recap briefly, we've seen that looking at this picture is a rich source for talking about medieval religion and piety. The Church, embodied in Mary, is central, stable and the way by which the world is brought to the knowledge of Christ. And its central act is the participation in the saving events of Our Lord's sacrifice. As for the culture of piety, it seems that with the proliferation of religious images and objects we see in this period, looking and seeing are important devotional acts themselves.

This image, along with thousands of others, was used as a means of deepening one's devotional life and drawing closer to the divine. As the owners of these many works of art viewed them, they not only "beheld His glory" and saw their salvation in the physical body of Christ (and in the metaphorical body of Christ on earth, the Church); they were also seeing them, perhaps daily, in the elements of the Eucharist. The importance of seeing and viewing as a means of

drawing closer to the divine cannot be understated in the Medieval period. May our viewing of this picture, and of the Body of Our Lord Jesus Christ in the Most Holy Sacrament rekindle our desire for the Beatific Vision.

O radiant luminary of light interminable,
Celestial Father, potential God of might,
Of heaven and earth O Lord
incomparable,
Of all perfections the essential most
perfit!

O maker of mankind, that form'd day
and night,
Whose power imperial comprehendeth
every place:

Mine heart, my mind, my thought, my
whole delight
Is after this life to see thy glorious face.

Whose magnificence is incomprehensible,
All arguments of reason which far doth
exceed,
Whose deity doubtless is indivisible,
From whom all goodness and virtue doth
proceed;

Of thy support all creatures have need:
Assist me, good Lord, and grant me of thy
grace

To live to thy pleasure in word, thought,
and deed,
And after this life to see thy glorious face.

Prayer to the Father of Heaven,
John Skelton (c. 1460 – 1529)

THE APOSTLE -NOVEMBER-DECEMBER

Calendar for November

Date	Proper of the Day	Prayer request
1	Feria	Bishop Peter
2	ALL SOULS' DAY	The Faithful Departed
3	S. Martin de Porres	The Dominican Order
4	S. Charles Borromeo	The Diocese of Milan
5	Of the Sacred Heart	The Social Club
6	Of our Lady	Lourdes
7	32nd SUNDAY OF THE YEAR	The Parish
8	Feria	For charity
9	DEDICATION of the LATERAN BASILICA	The Diocese of Rome
10	S. Leo the Great	Pope Benedict XVI
11	S. Martin of Tours	PCC
12	S. Josophat	The persecuted
13	Of our Lady	The people of Haiti
14	33rd SUNDAY OF THE YEAR	The Parish
15	S. Albert the Great	Local Councillors
16	S. Margaret of Scotland	Church in Scotland
17	Feria	The people of Indonesia
18	Feria	Doctors, Nurses and Surgeons
19	Feria	Church Unity
20	Of our Lady	Victims of torture
21	CHRIST THE KING	The Parish
22	S. Cecilia	Church Musicians
23	Feria	
24	Feria	Those persecuted for their faith
25	Feria	
26	Feria	Company of Mission Priests
27	Of our Lady	Walsingham
28	ADVENT ONE	The Parish
29	Advent Feria	Our families and homes
30	S. ANDREW	Biblical scholars

THE APOSTLE - NOVEMBER - DECEMBER

Calendar for December

Date	Proper of the Day	Prayer request
1	Advent feria	Spiritual writers
2	Advent feria	Theologians
3	S. Francis Xavier	The Society of Jesus
4	Advent feria	Fatima
5	ADVENT TWO	The Parish
6	S. Nicholas	Young people
7	S. Ambrose	Bishop Peter
8	IMMACULATE CONCEPTION	Guidance of the Holy Spirit
9	Advent feria	The Dominican Order
10	Advent feria	Those in hospital
11	Advent feria	Christmas Bazaar
12	ADVENT THREE	The Parish
13	S. Lucy	The unemployed
14	S. John of the Cross	The Carmelite order
15	Advent feria	The bereaved
16	Advent feria	Local Councillors
17	Late Advent feria	The Parish
18	Late Advent feria	Missionaries
19	ADVENT FOUR	The Parish
20	Late Advent feria	Victims of oppressive regimes
21	Late Advent feria	For charity
22	Late Advent feria	Pope Benedict XVI
23	Late Advent feria	East Haringey Deanery
24	Late Advent feria	Those affected by natural disaster.
25	THE NATIVITY OF OUR LORD	World peace
26	THE HOLY FAMILY	The parish
27	S. JOHN, APOSTLE	For penitence
28	THE HOLY INNOCENTS	Bishop Richard
29	S. THOMAS BECKET	The Church in England
30	In Christmas Octave	Bishop John
31	In Christmas Octave	The Parish

THE APOSTLE -NOVEMBER-DECEMBER

November Month of the Holy Souls



November is a month where we quite naturally think about mortality. The clocks have gone back and the evenings have drawn in. It's quite windy at the moment and the leaves are falling fast. It's hardly surprising, then, that we think about endings, of death and also new life.

The beginning of November is a celebration of the triumph of grace in all the Saints; it is also a time of prayer for all the faithful departed,

those who have died in Christ, but who are now undergoing that final purification which the Church calls purgatory before taking their place in the company of the saints.

Purgatory is one of the most misunderstood doctrines of the church. Properly understood, it is one of the most merciful teachings of the church because it reveals the depth of the Father's love for all, saint and sinner alike.

Honesty compels us to admit that few of us are heroic in virtue and most of us will be able to identify area of our lives that have yet to be touched by grace. Most of us will leave this world with attitudes or tendencies that would not be at home in heaven.

We believe that we will be judged. We will come before the Lord Jesus who will turn his loving gaze upon us and in that instant we will remember all the things that we

THE APOSTLE - NOVEMBER - DECEMBER

have done, all the ways in which we have denied the Lord. In the Gospel of Luke we read of Peter's threefold denial: 'I do not know him.' Then we read how 'the Lord turned and looked at him' and how we went out and wept bitterly.'

The Lord's look will be a look of love but it will have the same effect on us as on Peter. As always, these matters find their best expression, not in dry doctrinal language, but in poetry: Newman's great poem *The Dream of Gerontius*, describes the Soul's journey to God after his death. On his way to judgement after his death, his Guardian Angel describes the moment:

'Learn that the flame of the
Everlasting Love

Doth burn ere it transform...'

We will, in that moment, know ourselves as Christ knows us and we will be, in the words of the Angel in Newman's poem:

'O happy suffering soul! For it is
safe,

Consumed yet quickened, by the
glance of God'

The Soul is then taken to purgatory
where:

'Angels, to whom the willing task is
given,

Shall tend, and nurse, and lull these,
as thou liest;

And Masses on the earth, and
prayers in heaven,

Shall aid thee at the Throne of the
Most Highest.'

This, then, is why we pray for our departed loved ones. They are being made ready, purified. All old bitterness, all the unfinished business of a life faithfully lived but sinful nonetheless, is, like gold in a furnace, is purged away, until grace is finally triumphant and the Soul makes its way to the nearer presence of the Most High.

So, this November, remember to pray for the faithful departed, sparing a thought for those who have no one left on earth to pray for them, that they may rest in peace and rise in glory.

THE APOSTLE - NOVEMBER - DECEMBER

AS the new school year has just begun, the following contribution is penned for the benefit of the younger readers of *The Apostle*.

AIM HIGH:

To Leap Forward

Trust in the Lord unceasingly: converse with Him frequently,
Obedience and love to parents, also essential, especially!

Life is what, or how, for yourself you decide to make it;
Education in general is the key you need to start it;
Ambition and self-discipline, you choose to live it;
Preparation is the effort you apply to achieve it.

Friends, clothes and company will define you by far,
Organise your time wisely, idleness dulls a bright star.
Righteousness and kindness are virtues of the spirit,
Work honestly and sincerely with dignity and merit.
Always conduct yourself in truth and integrity,
Reading and exercising will enhance your durability.
Dedicate due time for prayers, daily to the Almighty.

(b) ~ Always Plan Ahead

Advancement or achievement, but gained via meritocracy only,
Loathe, therefore, idleness, sloth and dishonesty profoundly.
Work hard diligently, study hard conscientiously,
Additionally, self-reliance, and personal responsibility
Yield self-confidence, humility and a pleasant personality,
Success and wisdom, thus, are your companions continually.

Plan purposefully in advance to stay far ahead,
Listlessness, woefully, kills the spirit, stone dead!
Alacrity and forethought will stimulate instead,
Never let your individuality be covered; ne'er be crowd led.

A balanced diet of prayer, study and play
Has the ingredients of survival for each day.
Enthusiasm and energy will propel you along the way.
Advice - parental or friendly - will eventually say:
'Devote top priority to your studies,' - from this you must not stray.

Stanley Patterson

THE APOSTLE - NOVEMBER - DECEMBER

This month's Crossword. You will need a King James version of the Bible.



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Across

1. the owl, and the night _____, and the cuckow (Lev 11:16)
5. They hatch cockatrice' eggs, and _____ the spider's web (Isaiah 59:5)
9. looked like _____ of glass, clear as crystal (1,3) (Rev 4:6)
13. _____ at Jerusalem with a very great caravan (1 Kings 10:2)
14. praise him with stringed instruments and _____ (Ps 150:4) KJV
15. It had large _____ teeth; it crushed and devoured (Dan 7:7)
16. they dropped four anchors from the _____ and prayed (Acts 27:29-30)
17. Can anyone _____ in secret places so that I cannot see him (Jer 23:24)
18. but the name of the wicked will _____ (Prov 10:7)
19. Light is _____ upon the righteous and joy on the upright (Ps 97:11)
20. dishonest scales, with a bag of _____ weights (Micah 6:11)
21. they are _____ than honey, than honey from the comb (Ps 19:10)
23. thou art as a whale in the _____ (Ezek 32:2) KJV
25. ye lawyers! for ye _____ men with burdens (Luke 11:46) KJV
26. intending after _____ to bring him forth to the (Acts 12:4) KJV

THE APOSTLE -NOVEMBER-DECEMBER

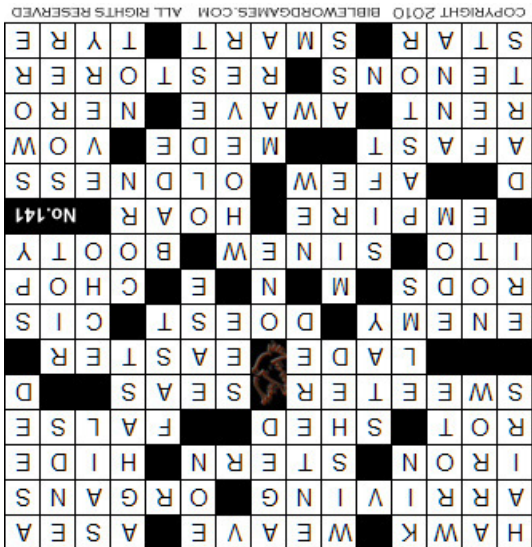
29. I will be an ____ unto thine enemies (Exodus 23:22)
32. Tell us, by what authority ____ thou these things? (Luke 20:2) KJV
34. God gave unto them Saul the son of ____ (Acts 13:21) KJV
36. Three times I was beaten with ____, once I was stoned (2 Cor 11:25)
38. who ____ your wood and carry your water (Deut 29:11)
39. who was ____ think that I could oppose God? (1,2) (Acts 11:17)
40. the hollow of Jacob's thigh in the ____ that shrank (Gen 32:32) KJV
43. plundered all these villages, since there was much ____ there.(2 Chr 14:14)
44. King Xerxes imposed tribute throughout the ____ (Est 10:1-2)
46. as small as the ____ frost on the ground (Ex 16:14) KJV
49. the cloud was over the tabernacle only ____ days (1,3) (Num 9:20)
50. in newness of spirit, and not in the ____ of the letter (Rom 7:6) KJV
54. They proclaimed ____ and seated Naboth (1,4) (1 Kings 21:12)
57. Darius the ____ took over the kingdom (Dan 5:31)
58. When you make a ____ to God, do not delay (Eccl 5:4)
59. Joshua ____ his clothes, and fell to the earth (Joshua 7:6)
60. he who doubts is like ____ of the sea (1,4) (James 1:6)
61. Roman Emperor
62. Two ____ shall there be in one board (Ex 26:17) KJV
63. Repairer of Broken Walls, ____ of Streets with Dwellings (Isa 58:12)
64. the Offspring of David, and the bright Morning ____ (Rev 22:16)
65. He that is surety for a stranger shall ____ for it (Prov 11:15) KJV
66. Hiram king of ____ sent messengers to David (2 Sam 5:11)

Down

1. even the very ____ of your head are all numbered (Matt 10:30)
2. Men will go there with bow and ____ (Isa 7:24)
3. I ____ them with ink in the book (Jer 36:18)
4. it is true that I am near of ____ (Ruth 3:12)
5. Though one ____ to dispute with him (Job 9:3)
6. He ____ the temple area and began driving out (Luke 19:45)
7. Even on the ____ you laid a very heavy yoke (Isa 47:6)
8. a very long period of time
9. pillars of the heavens quake, ____ at his rebuke (Job 26:11)
10. we launched, meaning to ____ by the coasts of Asia (Acts 27:2)
11. From the ____ of the earth I call to you (Ps 61:2)
12. you do not plant the body that will be, but just ____ (1,4) (1 Cor 15:37)
19. Do not love sleep or you will grow poor; ____ awake and you (Prov 20:13)
20. I hold ____ to your statutes, O LORD (Ps 119:31)
22. under oaks and poplars and ____ (Hos 4:13) KJV
23. Blessed are the pure in heart, for they will ____ God. (Matt 5:8)

THE APOSTLE - NOVEMBER - DECEMBER

- 24. Men at ___ have contempt for misfortune (Job 12:5)
- 27. Their calls will ___ through the windows (Zeph 2:14)
- 28. not during the feast, they said, or the people may ___ (Mark 14:2)
- 29. sons of Gad: Zephon, Haggi, Shuni, Ezbon, ___ (Gen 46:16)
- 30. But he took ___ of their distress when he heard their cry (Ps 106:44)
- 31. another name for Esau (Gen 36:7-8)
- 33. "No ___ sews a patch of unshrunk cloth on an old garment (Matt 9:16)
- 35. Let us send men ahead to ___ out the land for us (Deut 1:22)
- 37. Rescue me from the ___, do not let me sink (Ps 69:14)
- 38. they laded their asses with the ___ (Gen 42:26) KJV
- 40. Take them down to the water, and I will ___ them for you (Judg 7:4)
- 41. A ___ command I give you: Love one another (John 13:34)
- 42. ___ sows sparingly will also reap sparingly (2 Cor 9:6)
- 43. ___ them farewell, saying, I must by all means keep this feast (Acts 18:21) KJV
- 45. I have not hastened from being a ___ to follow thee (Jer 17:16) KJV
- 47. David was the youngest. The three ___ followed Saul (1 Sam 17:14)
- 48. ye shall be able to quench all the fiery ___ of the wicked (Eph 6:16) KJV
- 51. and the hold of ___ fowl spirit (Rev 18:2) (KJV)
- 52. Of how much ___ punishment, suppose ye (Heb 10:29) KJV
- 53. the men ___ an oath to each other (Gen 26:31)
- 55. shake the dust off your ___ when you leave (Matt 10:14)
- 56. a prophetess, ___, the daughter of Phanuel (Luke 2:36)
- 57. "Don't call me Naomi," she told them. "Call me ___ (Ruth 1:20)
- 60. ancient mode of transportation
- 61. I desire mercy, ___ sacrifice (Matt 12:7)



THE APOSTLE - NOVEMBER - DECEMBER

And a Wordsearch for younger readers...

Bible Wordsearch

No. 179 Eph. 6: 11-18

Armor of God

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

ABLE	FORCES
AGAINST	FULL
ARMOR	GOD
ARROWS	GOSPEL
BELT	GROUND
BLOOD	HELMET
BUCKLED	PEACE
DARK	POWERS
DAY	REALMS
EVIL	RULERS
FAITH	SHIELD
FEET	SPIRIT
FIRM	STAND
FITTED	SWORD
FLAMING	WAIST
FLESH	WORLD
ADDITION	
AUTHORITIES	
BREASTPLATE	
EXTINGUISH	
HEAVENLY	
SALVATION	
SCHEMES	
STRUGGLE	

After you find all the hidden words the left over letters spell out a Bible verse reading from the top left to the bottom right

Psalm 14

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