

# THE APOSTLE -SEPTEMBER-OCTOBER

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This month we welcome Fr Christopher to St Paul's. It has been a busy time for him. A new deacon, ordained on 3 July at St Paul's Cathedral, he has been much in demand by anglo-Catholic churches celebrating their patronal festivals: St Bene't's, St Silas, Kentish Town, St Margaret's, Leytonstone, Holy Redeemer, Clerkanwell. And of course, our own, celebrated the very day after his Ordination, when we welcomed Bishop Edwin Barnes as our Celebrant and Preacher.

Enjoy it while it lasts, Fr Christopher, because the year will go very quickly

and, before you know it you will, please God, be ordained Priest and go back into the chorus line of concelebrants.

In the meantime, being a deacon reminds us all of the nature of service. As you know, the word 'deacon' derives from the Greek word for servant. The deacon lives a life modelled on Christ, who came not to be served but to serve. His role in the liturgy reflects this: he proclaims the Gospel, he prepares the altar and he washes up afterwards. He gives instructions to the people on behalf of the priest; he invites us to share the peace and he sends us out in the name of Christ to live in his peace.

Last month we celebrated the feast of St John Mary Vianney, the patron saint of all parish clergy. Remarkable for his pastoral zeal, he is the outstanding example of what it means to be Christ's priest. We ask his prayers for those who serve in the parochial ministry that, where priest or deacon, we may be true to the Gospel.

Of course, these are difficult times for those in the Catholic tradition to be ordained. The Church of England's

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General Synod is in the process of drawing up legislation to allow women to be ordained as bishops. For those of us with reservations about this development, based on our understanding of Catholic order, this is a very unsettling time indeed; and many of us are contemplating our future. Elsewhere in this magazine you will find the text of a letter, signed by 15 bishops, among them our own Bishop Peter, outlining their concerns. I would ask you to read this letter as it clearly sets out the situation as it currently stands. Wherever you stand on this issue, I hope that you will understand that, for many of us, a time of decision is approaching.

Among the possible options, I must mention Pope Benedict's remarkable initiative: he has offered Anglicans a church structure, called an Ordinariate, which may serve as a new home for those who wish to retain some elements of their Anglican identity. The term 'ordinariate' simple means a church structure, similar to a diocese. It may be headed by either a Bishop or Priest, who will be called the Ordinary. We have no clear idea as yet how this will develop, though it is

clear that it will be open to both individuals and Church groups.

To join such a structure would mean to be in full communion with the Catholic Church, something for which Anglican Catholics have fervently prayed for many years.

I realise that to broach this subject is unsettling for many. There are some who will no doubt wish to remain in the Church of England come what may. Others may be confused and not know exactly what joining the Ordinariate would mean or what the fuss is all about.

What we do know is that the Church of England is about to change in a way that is so profound that everybody will ultimately be affected, whatever they do; and so I ask that you pray for the guidance of the Holy Spirit that we may all discern the right way forward.

Some of you may want to discuss this matter with me; if you wish to do so, then please have a word with me at any time and I will be only too willing to try and talk through the issues.

*Fr Mark*

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*This month fifteen bishops, including Bishop Peter, wrote to over 1000 clergy about the present situation in the Church of England. They ask that the contents of this letter be shared with their congregations. It is an important letter and I warmly encourage everyone to read it to gain some understanding of the issues that Catholic Anglicans face in the coming years. Do please discuss this with Fr Mark if you wish to do so.*

*The text is reproduced below:*

Dear Brothers and Sisters,

‘God forbid that I should sin against the Lord in ceasing to pray for you, but I will tell you the good and proper way.’ (1 Samuel 12:23)

These are grave times in the Church of England especially for those of us unable in good conscience to accept that any particular church has the authority to admit women to the episcopate. While we certainly accept the good faith of those who wish to make this change believing it to be God’s will, we cannot rejoice with them, not least because of the disastrous cost to Catholic unity.

Our concerns are not only about sacramental assurance though that is of profound importance. If the legislation now proposed passes, it will not provide room for our tradition to grow and flourish.

We will be dependent on a Code of Practice yet to be written, and sadly our experience of the last almost twenty years must make us wonder whether even such an inadequate provision will be honoured in the long term.

Neither the Report of the Revision Committee nor the legislation itself shows a proper understanding of our reservations, however carefully these have been presented through the consultation process and in the College and House of bishops. It remains a deep disappointment to us that the Church at large did not engage with the excellent Rochester Report and paid scant attention to the Consecrated Women report sponsored by Forward in Faith.

We must now accept that a majority of members of the Church of England believe it right to proceed with the ordination of women as bishops, and that a significant percentage of those in authority will not encourage or embrace with enthusiasm the traditional integrity or vocations within it. Nor is it their intention or desire to create a structure which genuinely allows the possibility of a flourishing mission beyond this generation. However, the closeness of the vote on the Archbishops’ amendment for co ordinate jurisdiction, concerns though there are about its adequacy, suggest at least a measure of disquiet in

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the majority about proceeding without a provision acceptable to traditionalists. The Catholic group fought valiantly on the floor of synod and we are grateful for that, and while many in the Church and press are speaking as if the legislation is now passed, final Synodical approval is still some way off.

Whatever happens in the Synod, there are some Anglo Catholics, including in our own number, who are already looking at, indeed are resolved to join the Ordinariate as the place where they can find a home in which to live and proclaim their Christian faith, in communion with the Holy Father, yet retaining something of the blessings they have known and experienced in the Anglican tradition. Of course the Ordinariate is a new thing, and not all of us are trailblazers or can imagine what it might be like. Some will undoubtedly want to wait and see how that initiative develops before making a decision. Yet others will make their individual submission and find their future as Roman Catholics.

Were the present proposals not to be substantially amended or defeated, many more of us will need to consider seriously these options. A number will remain, perhaps even reluctantly because of personal circumstances, family loyalties, even financial necessity, but with a deep

sense of unease about the long term future, an unease that is surely well founded. There are faithful Catholic clergy and lay people, though deeply opposed to the likely Synodical decision who cannot currently imagine themselves being anywhere else but within the Church of England. They wonder how they can stay, yet cannot imagine leaving their much loved church and parish. They do not want to be forced out of the Church they love and will persevere where they are, whatever the theological or ecclesiological ambiguities, and seek God's blessing on all they do.

Those who are not actively seeking a home elsewhere must work to defeat the currently proposed legislation. It is essential that traditionalists engage in the debate and discussion in their diocese and are active in the election process for the next quinquennium of the General Synod when the two thirds majority in each House will be required if the legislation is to pass. Whatever our individual futures, and however disheartened we might feel, the Church of England needs strong catholic hearts and voices.

The text quoted at the beginning of this letter was the one used by John Keble in his famous Assize sermon, often regarded as the starting point of the Oxford Movement. It seems remarkably apposite, and gives a clue to an appropriate attitude

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of heart for this process: prayerful and gracious, but clear.

We are all bishops united in our belief that the Church of England is mistaken in its actions. However, we must be honest and say we are not united as to how we should respond to these developments.

Nevertheless we are clear that each of the possibilities we have outlined has its own integrity and is to be honoured. We are resolved to respect the decisions made by laity, bishops, priests and deacons of our integrity, and call on you to do the same. It would be a sad and destructive thing indeed if we allowed our unhappiness and wondering to drift into unguarded or uncharitable criticism of those who in good conscience take a different path from our own. We must assume the best motives in one another, and where there are partings let them be with tears and the best wishes of Godspeed.

You will we hope know of the clergy meetings in both provinces to take place in late September when there will be opportunities for discussion and an exchange of views about the future. Be assured of our prayers as you reflect about how best to respond to the challenges which face us, and we ask your prayers for us too as we seek to be faithful to the Lord, and to the Faith once delivered.

Please share the contents of this letter with your people, and indeed with any who might be interested to know of it.

The Rt Revd John Hind,  
Bishop of Chichester  
The Rt Revd Geoffrey Rowell,  
Bishop of Europe  
The Rt Revd Nicholas Reade,  
Bishop of Blackburn  
The Rt Revd Martyn Jarrett,  
Bishop of Beverley  
The Rt Revd John Broadhurst,  
Bishop of Fulham  
The Rt Revd Peter Wheatley,  
Bishop of Edmonton  
The Rt Revd John Goddard,  
Bishop of Burnley  
The Rt Revd Andrew Burnham,  
Bishop of Ebbsfleet  
The Rt Revd Keith Newton,  
Bishop of Richborough  
The Rt Revd Tony Robinson ,  
Bishop of Pontefract  
The Rt Revd John Ford,  
Bishop of Plymouth  
The Rt Revd Mark Sowerby,  
Bishop of Horsham  
The Rt Revd Martin Warner,  
Bishop of Whitby  
The Rt Revd Robert Ladds  
The Rt Revd Lindsay Urwin OGS

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## Saint of the Month

### Blessed John Henry Newman



John Henry Newman was born on 21st February, 1801, in London, the eldest son of a London banker. His family were ordinary church-going members of the established Anglican Church, without any strong religious tendencies, though the young John Henry did learn at an early age to take a great delight in the Bible. He was sent to Ealing School in 1808, and it was there, eight years later, that he underwent a profound religious conversion, which was to determine the rest of his life as a quest for spiritual perfection. In 1817 he entered Trinity College, Oxford, where he was a very successful student. Five years later he was elected to a coveted Fellowship of leading Oriel College. He was ordained and worked, first as a curate in the poor Oxford Parish of Saint Clement's, and then, from 1828, as Vicar of the University Church of Saint Mary the Virgin. There, his spiritual influence on

parishioners and members of the University was truly enormous, particularly through his preaching, embodied in the *Parochial and Plain Sermons*. Newman was to be one of the foremost religious writers of his century.

In 1833 he went on a tour of the Mediterranean with a friend who was in very poor health. While in Sicily Newman himself fell desperately ill with fever. On his recovery it struck him that God had spared him to perform a special task in England. On his return home he eagerly set about organising what was to become known as the Oxford Movement. The Movement, which spread rapidly, was intended to combat three evils threatening the Church of England – spiritual stagnation, interference from the state, and doctrinal unorthodoxy.



*Blessed Dominic Barberi*

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When studying the history of the early Christian Fathers in 1839, Newman received an unexpected shock, for it appeared that the position of his own Church bore a close resemblance to that of the early heretics. He was also worried when many of the Anglican Bishops denounced one of his works a few years later – some not just denouncing him, but also espousing erroneous positions themselves. He decided to retire partly from Oxford, and, joined by a few others a little later, he moved to quarters at the nearby hamlet of Littlemore. For three years he lived a strict religious life, praying for light and guidance. By 1845, as he was writing his *Essay on the Development of Christian Doctrine*, he saw his way clear, and on 9th October he was received into the Roman Catholic Church by Father, now Blessed, Dominic Barberi. He had at last found ‘the One True Fold of the Redeemer’.

Conversion meant ostracism by friends and relatives. Undaunted, Newman set out for Rome to study for the priesthood. While there he became attracted by the idea of the Oratory – a Congregation of priests founded by Saint Philip Neri in the sixteenth century. He founded the first English Oratory at Maryvale, near Birmingham,

in 1848, moving soon afterwards to Alcester Street, close to the town centre, where he converted a disused gin distillery into a chapel. They moved to a new and more permanent base in nearby Edgbaston three years later, and were engulfed by work among the poor Catholics of Birmingham, which was soon to become one of the new cities of the English Industrial Revolution.

In 1851 the Bishops of Ireland decided that a separate University should be established for Catholics, and invited Newman to become its founder and first Rector. It was a demanding task for an older man, but despite the strain of fifty six crossings to and from Ireland in seven years, he succeeded in establishing what is known today as University College, Dublin.

When he returned to England, Newman faced a life of trials, as he was suspected and even resented by some in authority. Several projects which he took up, including a magazine for educated Catholics, a mission at Oxford, and a new translation of the Bible, met with rejection or failure. On the other hand, many of his publications in this period were well-received: the *Apologia pro Vita Sua* (1864), a biographical account of Newman’s conversion;

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the *Letter to the Duke of Norfolk* (1875), which considered the relationship between conscience and the authority of the Church; and the *Grammar of Assent* (1870), on human reasoning and the act of faith, which although not always well understood by his contemporaries, would become generally acknowledged as a major contribution to both philosophy and theology.

During old age, Newman continued in Birmingham, quietly writing, preaching and counselling (from the age of twenty three he had been above all a pastor – ‘a father of souls’) until, when seventy eight, a big surprise came. As a tribute to his extraordinary work and devotion, Pope Leo XIII made the unprecedented gesture of naming Newman, an ordinary priest, a Cardinal. After a life of trials the news came as a joyful relief and Newman declared ‘the cloud is lifted for ever’. Cardinal Newman died on 11th August 1890 and received a universal tribute of praise. The Times wrote: ‘whether Rome canonises him or not he will be canonised in the thoughts of pious people of many creeds in England.’

## **How is someone declared a Saint?**

*The first stage* involves a thorough examination of a persons’ life and

writings. During this examination he or she is called a ‘Servant of God’ – as Pope John Paul II is at present. At the end of this examination, the Pope may make a proclamation of ‘heroic virtue’ – that the Servant of God lived to an heroic degree the theological virtues of faith, hope and charity. With this proclamation he or she is declared ‘Venerable’. Newman has been ‘Venerable’ since 1991.

*The next stage* – beatification – requires the Church to attribute a miracle to the intercession of someone declared ‘Venerable’. This means that he or she is in heaven praying to God, and that God, as a special sign of this to the Church, works a miracle on earth through his or her intercession. Doctors and theologians work together to investigate whether the alleged miracle is scientifically inexplicable and took place as an effect of the intercession of a particular Servant of God. If all this is authenticated, then a person is ‘Beatified’ – called ‘Blessed’ – and is given a special feast day.

*The final stage* takes place when a second miracle is ascribed to the intercession of the ‘Beatus’, after which they are ‘Canonised’ – or declared to be a Saint.

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## Our Patronal Festival

Our Patronal Festival took place on Sunday 4 July and was a great and fun occasion. Joined by the former Bishop of Richborough, the Rt Revd Edwin and Barnes as our celebrant and preacher, we were blessed with fine weather for the procession and by the unstinting efforts of those who provided our feast afterwards.

Many thanks to all concerned as well as to Bishop Edwin for providing the photographs of the occasion.



The Clergy



The Steel Band



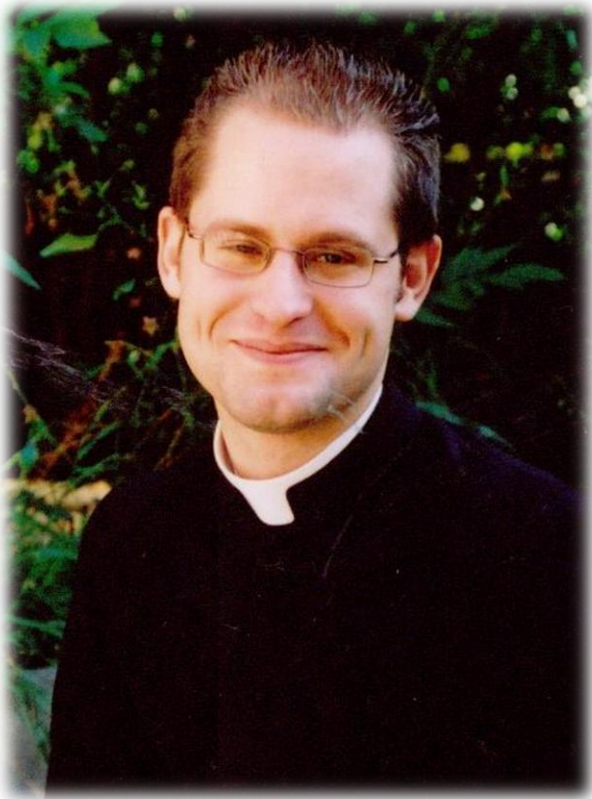
The Vicar, with wine glass



The Party

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I hope that everyone has been able to get at least some rest and relaxation over the last month or so, and that you have managed to get some good weather wherever you have been!

September is the month when children return to school; and many young adults take up their university places, opening up to them new opportunities for study, friendship and growing in maturity, as, for most of them, they begin the

last stage of their academic studies before they will look for jobs and careers, which may last them for the whole of their working lives.

I'm writing this on the day that the 'A' Level results have been released, and hear on the radio that the competition for places at universities is becoming fiercer, as is competition for jobs when those students graduate. It's not easy to be a young person going to university these days: there is the obvious expectation that they will work hard; but, because of increased tuition fees as well as the many other costs of living away from home, those students may find themselves burdened with a huge debt even before they start to work, which they will then have to pay off over the first however many years of their working lives. Also, even after they have worked hard and, hopefully, got good degrees, they are not automatically guaranteed jobs at the end of their studies. With more and more

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students going to university, there are more and more graduates competing for a relatively small amount of jobs.

It's very easy to criticise students and, indeed, from my own student days, I know that they don't always work as hard as they might! But, in a world that is driven by the desire and need for success if one is going to get on; and where competition for a job is the driving force for working hard at university, rather than the love of one's subject and the joy of study and broadening one's life experience; we need to support our young people who are at university or college with our prayers and any practical support and advice that we can give, so that we are not just churning out competitive young men and women after three years of study, but rounded, educated, experienced and mature human beings who will not only contribute greatly to our nation's economy, but will enhance the life of our society for the good

as responsible citizens, the benefit of whose education it is clear for all to see.

So, let us pray for and support those at school, college and university, and pray for those who are seeking work in this time of financial hardship. The benefits of study are immense for each individual and our society; but they are only beneficial if we shift our focus from seeing the student being processed through a mill in order to be a good worker for financial growth and gain, to being a human being who is growing in stature, maturity and wisdom into the person they were created to be: for, as S. Irenaeus put it, 'The glory of God is a human being fully alive.'

*Fr James*

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## Calendar for September

Date	Proper of the Day	Prayer request
1	Weekday	Bishop Peter
2	Weekday	Theologians
3	<b>S. Gregory the Great</b>	The Holy Father
4	Weekday	School Chaplains
5	<b>23<sup>rd</sup> SUNDAY OF THE YEAR</b>	The Parish
6	Weekday	Pope Benedict XVI
7	Weekday	Alton Abbey
8	<b>The Birthday of our Lady</b>	S. Mary's, Tottenham
9	Weekday	For charity
10	Weekday	Those in hospital
11	Of our Lady	E. Haringey deanery
12	<b>24<sup>th</sup> SUNDAY OF THE YEAR</b>	The Parish
13	S. John Chrysostom	The bereaved
14	<b>The Exaltation of the Holy Cross</b>	The Society of the Holy Cross
15	Weekday	Local Councillors
16	Ss Cornelius & Cyprian	Persecuted Christians
17	Weekday	S. Paul's and All Hallows' School
18	Of our Lady	Doctors, Nurses and Surgeons
19	<b>25<sup>th</sup> SUNDAY OF THE YEAR</b>	The Parish
20	Weekday	Victims of torture
21	Weekday	Those in hospices
22	Weekday	East Haringey Deanery
23	<b>S. Pio of Pietrelcina</b>	The Franciscan Order
24	Weekday	Those persecuted for their faith
25	Of our Lady	Walsingham
26	<b>25<sup>th</sup> SUNDAY OF THE YEAR</b>	The Parish
27	S. Vincent de Paul	Company of Mission Priests
28	Weekday	Those who suffer from famine
29	S. Michael, Gabriel & Raphael, archangels	Our families and homes
30	S. Jerome	Biblical scholars

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## Calendar for October

Date	Proper of the Day	Prayer request
1	S. Therese of the Child Jesus	Spiritual writers
2	The Holy Guardian Angels	Theologians
3	<b>27<sup>th</sup> SUNDAY OF THE YEAR</b>	The Parish
4	S. Francis of Assisi	Franciscan Order
5	Weekday	Hospital Chaplains
6	Weekday	The Parish
7	<b>Our Lady of the Rosary</b>	Bishop Peter
8	Weekday	Vocations to the Religious life
9	Of Our Lady	The Dominican Order
10	<b>28<sup>th</sup> SUNDAY OF THE YEAR</b>	The Parish
11	Weekday	Those in hospital
12	Weekday	The homeless
13	Weekday	The unemployed
14	Weekday	The bereaved
15	S. Teresa of Avila	The Carmelite order
16	Weekday	Local Councillors
17	<b>29<sup>th</sup> SUNDAY OF THE YEAR</b>	The Parish
18	<b>S. Luke</b>	Missionaries
19	S. John de Brebeuf & S. Isaac Jogues	The Church in France
20	Weekday	Victims of oppressive regimes
21	Weekday	For charity
22	Weekday	Pope Benedict XVI
23	Of Our Lady	East Haringey Deanery
24	<b>30<sup>th</sup> SUNDAY OF THE YEAR</b>	The Parish
25	Weekday	Forward in Faith
26	Weekday	Company of Mission Prie
27	Weekday	For penitence
28	<b>S. Simon &amp; Jude</b>	Bishop Richard
29	Weekday	The People of Africa
30	Of Our Lady	Bishop John
31	<b>31<sup>st</sup> SUNDAY OF THE YEAR</b>	The Parish

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## October Month of the Holy Rosary



Pope St. Pius V established this feast in 1573. The purpose was to thank God for the victory of Christians over the Turks at Lepanto—a victory attributed to the praying of the rosary. Clement XI extended the feast to the universal Church in 1716.

The development of the rosary has a long history. First, a practice

developed of praying 150 Our Fathers in imitation of the 150 Psalms. Then there was a parallel practice of praying 150 Hail Marys. Soon a mystery of Jesus' life was attached to each Hail Mary. Though Mary's giving the rosary to St. Dominic is recognized as a legend, the development of this prayer form owes much to the followers of St. Dominic. One of them, Alan de la Roche, was known as "the apostle of the rosary." He founded the first Confraternity of the Rosary in the 15th century. In the 16th century the rosary was developed to its present form—with the 15 mysteries (joyful, sorrowful and glorious). In 2002, Pope John Paul II added the Mysteries of Light to this devotion.

The purpose of the rosary is to help us meditate on the great mysteries of our salvation. Pius XII called it a compendium of the gospel. The main focus is on Jesus—his birth, life, death and resurrection. The Our Fathers remind us that Jesus'

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Father is the initiator of salvation. The Hail Marys remind us to join with Mary in contemplating these mysteries. They also make us aware that Mary was and is intimately joined with her Son in all the mysteries of his earthly and heavenly existence. The Glory Be reminds us that the purpose of all life is the glory of the Trinity.

The rosary appeals to many. It is simple. The constant repetition of words helps create an atmosphere in which to contemplate the mysteries of God. We sense that Jesus and Mary are with us in the joys and sorrows of life. We grow in hope that God will bring us to share in the glory of Jesus and Mary forever.

“The rosary, though clearly Marian in character, is at a heart a Christ-centered prayer. It has all the depth of the gospel message in its entirety. It is an echo of the prayer of Mary, her perennial Magnificat for the work of the redemptive Incarnation

which began in her virginal womb...It can be said that the rosary is, in some sense, a prayer-commentary on the final chapter of the Vatican II Constitution *Lumen Gentium*, a chapter that discusses the wondrous presence of the Mother of God in the mystery of Christ and the Church" (Pope John Paul II, apostolic letter *The Rosary of the Virgin Mary*).



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## *Dame Olga's Column to Cherish*



*The light of life*

.....  
WE CANNOT make a garden in the shadow of high walls.

We can't grow lovely flowers where no sunbeam falls, for flowers need light and warmth and air if they are to unfold.

They cannot reach perfection in the darkness and the cold.

If we build high walls around the garden of our lives, no root of love puts forth a bloom, no seed of virtue thrives.

God is light and this we need to make Life's colours glow.  
Without the sunshine in our hearts, how can the flowers grow?

LITTLE self denials; little honesties;

Little words of sympathy; little nameless acts of kindness;

Little silent victories over favourite temptations-

These are the silent threads of gold which when woven together, gleam out so brightly in the pattern of life that God approves.

## *Neatly Said*

TOO many people breed tomorrow's troubles by neglecting today's duties.

NO ONE is more confusing than the fellow who gives good advice while setting a bad example.

TOO much time spent complaining leaves too little time for doing.

KIND actions begin with kind thoughts.

ONE of the aims of religion is to encourage us to live the way we say we believe.

*Thanks to Pauline Archer.*

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



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## ACROSS

1. "You \_\_\_ were with Jesus of Galilee," she said (Matt 26:69)
5. their \_\_\_ were not scorched, and there was no smell of fire (Dan 3:27)
9. no remedy for your \_\_\_, no healing for you (Jer 30:13)
13. At \_\_\_ Boaz said to her, "Come over here (Ruth 2:14)
14. Blessed are the poor in spirit, for theirs is the kingdom of \_\_\_ (Matt 5:3)
15. hairless (Micah 1:16)
16. The city was kept under \_\_\_ until the eleventh year of King Zedekiah (II Ki 25:2)
17. I refer to those whose sin does not \_\_\_ to death (1 John 5:16)
18. as \_\_\_ was deceived by the serpent's cunning (2 Cor 11:3)
19. the great house into pieces and the small house into \_\_\_ (Amos 6:11)
20. All who remain in the land will eat \_\_\_ and honey (Isa 7:22-23)
21. The \_\_\_ of Jacob will be among the nations (Mic 5:8)
23. Ephraim is a \_\_\_ cake not turned over (Hos 7:8)

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25. I \_\_\_ you to bear with my word of exhortation (Heb 13:22)
26. the harvest of the Nile was the \_\_\_ of Tyre (Isa 23:3)
30. like the garden of Eden, behind them, a desert \_\_\_ (Joel 2:3)
33. Jesus entered the temple area and \_\_\_ out all who were (Matt 21:12)
35. To this \_\_\_ I labor, struggling with all his energy (Col. 1:29)
36. Lord is coming with thousands upon thousands of his holy \_\_\_ (Jude 14)
38. of every kind of clean animal, a male and its \_\_\_ (Gen 7:2)
39. "No \_\_\_ sews a patch of unshrunk cloth on an old garment (Matt 9:16)
40. Hazor will become a \_\_\_ of jackals (Jer 49:33)
43. brother of Moses (Ex 4:14)
44. Rebekah arose, and her \_\_\_ (Gen 24:61) KJV
46. At midnight the cry \_\_\_ out: 'Here's the bridegroom! (Matt 25:6)
48. And it \_\_\_ to pass on the morrow (Acts 4:5)
49. Be careful, or you will be \_\_\_ to turn away (Deut 11:16)
53. He that is surety for a stranger shall \_\_\_ for it (Prov 11:15)KJV
56. all our righteous acts are like filthy \_\_\_ (Isa 64:6)
57. Blessed \_\_\_ the pure in heart, for they will see God (Matt 5:8)
58. from the \_\_\_ of Egypt to the Euphrates River (2 Kings 24:7)
59. slash to the right, then to the left, wherever your \_\_\_ is turned (Ezek 21:16)
60. authority to drive out all demons and to \_\_\_ diseases (Luke 9:1)
61. \_\_\_ and all the princes of Kedar were your customers (Ezek 27:21)
62. your brother Timothy has been \_\_\_ (Heb 13:23)
63. "Lord, even the demons submit to us in your \_\_\_ ." (Luke 10:17)
64. But be ye \_\_\_ of the word, and not hearers only (James 1:22) KJV
65. You lie on \_\_\_ inlaid with ivory and lounge on your couches (Amos 6:4)

## DOWN

1. I saw as the colour of \_\_\_, as the appearance of fire (Ezek 1:27) (KJV)
2. Let love and faithfulness never \_\_\_ you (Prov 3:3)
3. Then Melchizedek king of \_\_\_ brought out bread and wine (Gen 14:18)
4. no one pours new wine into \_\_\_ wineskins (Mark 2:22)
5. a censer in his hand, and a fragrant cloud of incense was \_\_\_ (Ezek 8:11)
6. and have \_\_\_ the weightier matters of the law (Matt 23:23) KJV
7. they swarmed around me like \_\_\_ (Ps 118:12)
8. "Stop wailing," Jesus said. \_\_\_ is not dead but asleep (Luke 8:52)
9. \_\_\_ every saint in Christ Jesus (Phil 4:21) KJV
10. I will make thee ruler \_\_\_ many things (Matt 25:23) KJV
11. They \_\_\_ from the Book of the Law of God (Neh 8:8)
12. From the \_\_\_ of the earth I call to you (Ps 61:2)
19. he tore the lion apart with his \_\_\_ hands (Judg 14:12)
20. And Saul left the \_\_\_ and went his way (1 Sam 24:7)

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- 22. some pistachio \_\_\_ and almonds (Gen 43:11-12)
- 23. Man is a mere phantom as he goes to and \_\_\_ (Ps 39:6)
- 24. he imposed on Judah a \_\_\_ of a hundred talents (2 Kings 23:33)
- 27. "The kingdom of God is \_\_\_\_. Repent and believe (Mark 1:15)
- 28. God has granted even the Gentiles repentance \_\_\_ life (Acts 11:18)
- 29. Adams first home (Gen 2:8)
- 30. The boar out of the \_\_\_ doth waste it (Ps 80:13) KJV
- 31. a prophetess, \_\_\_\_, the daughter of Phanuel (Luke 2:36)
- 32. Your beginnings will \_\_\_ humble, so prosperous will your future be (Job 8:7)
- 34. But the ship struck a sandbar and \_\_\_ aground (Acts 27:41)
- 37. took \_\_\_ branches and went out to meet him (John 12:13)
- 38. during the time of King Herod, \_\_\_ from the east came to Jerusalem (Matt 2:1)
- 40. nor will the desert \_\_\_ or the sun beat upon them (Isa 49:10)
- 41. but \_\_\_ a little wine for thy stomach's sake (1 Tim 5:23)
- 42. and the \_\_\_ of grapes him that soweth seed (Amos 9:13) KJV
- 43. \_\_\_ are creatures of little strength (Prov 30:25)
- 45. arrest Baruch the \_\_\_ and Jeremiah (Jer 36:26)
- 47. messengers (Ps 103:20)
- 50. Those who were my enemies without \_\_\_ (Lam 3:52)
- 51. Surely I have acted like a fool and have \_\_\_ greatly (1 Sam 26:21)
- 52. I will repay them according to their \_\_\_ (Jer 25:14)
- 53. the \_\_\_\_, and the pelican, and the gier eagle (Lev 11:18) (KJV)
- 54. "Don't call me Naomi," she told them. "Call me \_\_\_ (Ruth 1:20)
- 55. gardener of Eden
- 56. it is a \_\_\_ thing that the king requireth (Dan 2:11)
- 59. figs, which are so \_\_\_ they cannot be eaten (Jer 24:8)
- 60. a quarter of a \_\_\_ of seed pods for five shekels (2 Kings 6:25)

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And a Wordsearch for younger readers...

<u>People from the New Testament</u>			
NFSWXHOEQRBDRS IPMASZYNBXMSCQQ GTKQMSARUKLRKJKYCRHJRQJOSEPHO AZQYETIMOTHYCRAYEDADUELXMZKBTV KVDMPUMKJROZMGMWEPFPJYQSYAXBIX RRKRYWTS GDGKTPEKVDZLIFCDHSRH IU WKKQHFNMVJUOUXSSUILENROCTTFYNK OBYUXKSABANRABSMKBAFFOTAEATUOY IPAHTRAMLWMEVOIYTEAUJTEDBBAUME VDIGEJBQTSOJMKUXBUZJMMDGA IOTIJ FLQ TINLRX BABZBSKLM DKTCVKZTNASC UJULCIUVQSEQXGPBSOUZCFJIIHF OUI PIRLPCVRZAXTVYIVDFQPSSZXLAJMMS UNGHBTIGLIIBRQWBNAEWRWLMEOJOHN PRISCILLAHQQT KCSUEAHCCA ZHVPXVN EWKVPXRGDTHUCWEPJBEIRSLNFWUCKX KUHVPHFUKTNEHPETSGWQKBTFBDMODE UYQESPCIKASADUJEPJSIYHBAR SABAS LDTEPAEDPMQWYTABJILEESCGBJLDFP REERLUXPVBAUGZJLAHWBVEGCEYKVG RBHDEM QPSZCBOAACRRATNPGVKSDNGS TRY YTAKH DGCZCCZAGYPTPHILIPUIGIZ OLMEMXZWYBQEACOBTKGHVFCLZSALMR MRLCPTLQEZTRBXEILZLNOTEKLQAQAX CSA XKUVAZSUDRESOAADJWLHUSV VRS UCAIRHTUNSYALTDQGHVJSNOODCWZKQ NUKPBQYUUDYX EKLEMZJFRPEMMVLBN I UWDMATTHEWRDMQYEEDKNIDZNEAZERW RDCJQRVVBNGEECSASUEADDAHTWSAMG SBMFRDZKYEJIWLTOXZSCCAPXYMWRV RYUMGXMK AQUILALBOUHTLPDMSKWI AW			
<b>Andrew</b>	<b>John</b>	<b>Mary</b>	<b>Simon</b>
<b>Aquila</b>	<b>John the Baptist</b>	<b>Matthew</b>	<b>Stephen</b>
<b>Barnabas</b>	<b>Joseph</b>	<b>Matthias</b>	<b>Tabitha</b>
<b>Barsabas</b>	<b>Judas</b>	<b>Paul</b>	<b>Thaddaeus</b>
<b>Bartholomew</b>	<b>Lazarus</b>	<b>Peter</b>	<b>Thomas</b>
<b>Cornelius</b>	<b>Luke</b>	<b>Philip</b>	<b>Timothy</b>
<b>Elizabeth</b>	<b>Lydia</b>	<b>Priscilla</b>	<b>Zacchaeus</b>
<b>James</b>	<b>Mark</b>	<b>Silas</b>	<b>Zebedee</b>
<b>Jesus</b>	<b>Martha</b>		
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