



The Parish Magazine

Suggested
donation
50p

April 2020

THE LORD bless you
and KEEP you, THE
LORD make His face
shine upon you,
And be GRACIOUS to
you, THE LORD lift
up His COUNTENANCE
upon you, And GIVE
you PEACE.

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EDITORIAL DEADLINE

Deadline for the
May issue is:

23 April 2020 at 5.00 pm

Submissions to Mark Kingaby-Daly.

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Prayer requests ...

While the church is closed, if you have any particular prayer requests please let us know.

Email: info@holytrinityyork.org

Call: 01904 630518

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Parish letter

As I write this, the Prime Minister has just announced new measures for people to stay in their homes in a national effort to limit the transmission of the coronavirus (COVID-19). This means that as well as suspending public worship, the church building is now closed until further notice.

With the new announcement, many of us will feel frightened, alone and unsure of the future. All we can do now is follow the Government's advice, look out for one another and continue to pray as a scattered community.

We are giving up our worship and fellowship together in person in order that we can love our neighbours and keep them safe. Through all of this, we do not stop being a church while the church building is closed. The church was never meant to be just bricks and mortar. Here we can serve the most vulnerable and be a source of hope at a time when hope seems hard to come by.

While we are unable to meet together, we will broadcast prayer services online and by telephone for you to join in at home. Guidance on how to join in can be found on page 5. We will continue to issue our usual weekly pew sheet; this will be available online and posted to those without internet access.

We have also set up a telephone network for pastoral care. If you have previously provided us with your telephone number, expect a call from one of us to offer both practical and spiritual support. If you have not given us your telephone number and would like to be added to the network, please let us know.

We do not know what will happen in the coming weeks, but we do know that God is with us in this time of change. Stay at home and stay safe. Pray for those who are anxious, afraid and alone. You're all in my prayers.

God bless us all.

Mark Kingaby-Daly
Pastoral Assistant

Worship at home

During this time, we have two ways you can join in prayer services from home or work. The good news of Jesus remains the same - so please join us.

The services are:

- Sundays at 11am - Morning Prayer
- Mondays at 7pm - Compline
- Wednesdays at 12.15pm - Midday Prayer
- Maundy Thursday at 7pm - Evening Prayer
- Good Friday at 11am - Morning Prayer

You can join from 5 minutes before the start time.

To join by calling from your telephone

Calls to the 03 number are the same cost as those to 01 or 02 numbers and are included in any bundles or free minutes you have. If cost is an issue, please speak to Mark.

- Call 033 3113 3408.
- When asked, enter the room number 73372049 followed by the # (hash) button.
- Then enter 7776 followed by the # (hash) button.

To join if you have internet access

Go to our Facebook page [Holy Trinity York](#) and watch the video. Once you are on the page, click on 'live video'. If you have 'liked' our page, the video may also pop up on your news feed.

Pew sheet and service book

For those at home, the pew sheet and service book will be posted to you. For those who have internet access, both can be [downloaded from our website](#) (half way down the page).

Other ways to worship at home

[Sunday Worship \(radio\)](#)

BBC Radio 4 on Sunday at 8.10am

[Sunday Worship \(television\)](#)

BBC One on Sunday at 11.30am

[Daily Service \(radio\)](#)

BBC Radio 4 on Monday to Friday at 9.45am
Listen on Long Wave 198 or DAB BBC Radio 4.

[Songs of Praise \(television\)](#)

BBC One on Sunday afternoons, times vary

[Thought for the Day \(radio\)](#)

BBC Radio 4 on Monday to Friday at about 7.50am

[Prayer for the Day \(radio\)](#)

BBC Radio 4 on Monday to Friday at about 5.40am

[Choral Evensong \(radio\)](#)

BBC Radio 3 on Wednesdays at 3.30pm and Sundays at 3pm

[Daily Prayer from the Church of England](#)

This website gives you morning, midday and evening prayer services to use at home. If you have a smartphone, you can download the Daily Prayer app to use as you need to.

[Pray as You Go \(downloadable app\)](#)

This app provides music, readings, prayers and meditation for each day linked to the Church year.

For all those affected by Coronavirus

Keep us, good Lord,
under the shadow of your mercy
in this time of uncertainty and distress.
Sustain and support the anxious and fearful,
and lift up all who are brought low;
that we may rejoice in your comfort
knowing that nothing can separate us from your love
in Christ Jesus our Lord. Amen.

For those who are ill

Merciful God,
we entrust to your tender care t
hose who are ill or in pain,
knowing that whenever danger threatens y
our everlasting arms are there to hold them safe.
Comfort and heal them,
and restore them to health and strength;
through Jesus Christ our Lord. Amen.

For hospital staff

Gracious God,
give skill, sympathy and resilience
to all who are caring for the sick,
and your wisdom to those searching for a cure.
Strengthen them with your Spirit,
that through their work many will be restored to health;
through Jesus Christ our Lord. Amen.

For those who are ill or isolated

O God,
help me to trust you,
help me to know that you are with me,
help me to believe that nothing can separate me
from your love
revealed in Jesus Christ our Lord. Amen.

Major pilgrimage route launched:

THE WAY OF ST HILD

HARTLEPOOL.GOV.UK/WAY-OF-ST-HILD

The Way of St Hild is a unique pilgrimage trail celebrating a significant Saxon saint.

Led by Hartlepool Borough Council with funding from the Rural Payments Agency, the 48-mile Way is the first long distance walk to be supported by augmented reality stations along the route between Hartlepool and Whitby.

Hild – in Latin, Hilda – was the Abbess of both Hartlepool and Whitby in Saxon times and was a significant woman leader. The launch on International Women's Day 2020 therefore provided a great opportunity to celebrate the contribution women leaders have made to civic, community and religious life.

The 8th March launch day began with a celebratory service at St Hilda's Church in Hartlepool led by the Rt Revd Sarah Clark, Bishop of Jarrow, after which a number of walkers and runners set off from St Hilda's, bound for Whitby.

A small number of guests were transported to Whitby on HMS Example, an Archer-class patrol vessel of the Royal Navy, commemorating the journeys it is believed St Hild herself would often

have made between Hartlepool and Whitby by sea.

Later, a short service of reflection was held at Whitby Abbey and the Rt Revd Paul Ferguson, Bishop of Whitby, led a service at St Hilda's Church in Whitby at which Bishop Sarah was invited to preach. Bishop Paul said, "Hild's remarkable life came to a climax in Whitby and was very special to be part of the launch of The Way of St Hild on International Women's Day."

The Way of St Hild uses existing public rights of way and established National Trails – has been supported by the Very Reverend Michael Sadgrove, Dean Emeritus of Durham, who said: "The Way of St Hild... begins and ends with churches associated with St Hild herself, a traditional way of setting out on and completing a pilgrimage at a sacred site. But the journey also embraces the many contrasting natural and human environments of this stretch of coastline, and helps us understand the long history of these landscapes both before and since Hild's time".

Mark (25th April)

Disciple, apostle, writer of the second gospel

Mark, whose home in Jerusalem became a place of rest for Jesus and His 12 apostles, is considered the traditional author of the second gospel. He is also usually identified as the young man, described in Mark 14:51, who followed Christ after his arrest and then escaped capture by leaving his clothes behind.

Papias, in 130, said that in later years Mark became Peter's interpreter. If so, then this close friendship would have been how Mark gathered so much information about Jesus' life. Peter referred to him affectionately as his 'son'.

Mark was also a companion to Paul on his journeys. When Paul was held captive at Rome, Mark was with him, helping him. Mark's Gospel, most likely written in Italy, perhaps in Rome, is the earliest account we have of the life of Jesus. Mark died about 74 AD.

Early in the 9th century Mark's body was brought to Venice, whose patron he became, and there it has remained to this day. The symbol of Mark as an evangelist, the lion, is much in evidence at Venice.

Good Friday (10th April)

The day the Son of God died for you

Good Friday is the day on which Jesus died on the cross. He was crucified at 9am in the morning, and died six hours later, at 3pm. It is the most solemn day in the Christian year, and is widely marked by the removal of all decorations from churches. In Lutheran churches, the day was marked by the reading of the passion narrative in a gospel, a practice which lies behind the 'passions' composed by Johann Sebastian Bach (1685 – 1750). Both the St Matthew Passion and the St John Passion have their origins in this observance of Good Friday.

The custom of observing a period of three hours' devotion from 12 midday to 3 pm on Good Friday goes back to the 18th century. The 'Three Hours of the Cross' often take the form of an extended meditation on the 'Seven Last Words from the Cross', with periods of silence, prayer, or hymn-singing.

Easter morning: the 'Other' Mary

As the traditional Easter story is rehearsed again this month, you may notice that there is one name that frequently occurs. It is that of the 'other' Mary – not the mother of Jesus, but Mary of Magdalene, who stood by her at the cross and became the first human being actually to meet the risen Christ.

That's quite a record for a woman who, the Gospels tell us, had been delivered by Jesus from 'seven devils' – New Testament language for some dark and horrible affliction of body, mind or spirit. As a result, her devotion to Him was total and her grief at His death overwhelming.

In church history Mary Magdalene became the 'fallen woman' a harlot who was rescued and forgiven by Jesus but there is no evidence to prove she was a 'fallen woman' but the contrast is sublime, Mary the virgin mother, the symbol of purity. Mary Magdalene, the scarlet woman who was saved and forgiven, the symbol of redemption. Surely, we all fall somewhere between those two extremes.

The dark cloud from which she was delivered may have been sexual, we are not told. What we do know is that the two Marys stood together at the cross, the Blessed Virgin and the woman rescued from who knows what darkness and despair.

The second great moment for her was as unexpected as it was momentous. She had gone with other women to the tomb of Jesus and found it empty. An angelic figure told them that Jesus was not there, He had risen – and the others drifted off. But Mary stayed, reluctant to leave it like that. She became aware of a man nearby, whom she took to be the gardener. She explained to Him that the body of 'her Lord' had been taken away and she didn't know where to find Him.

The man simply said her name 'Mary' and she instantly realised it was Jesus. She made to hug Him, but He told her not to touch Him because his resurrection was not yet complete. She was, however, to go to the male disciples and tell them she had met Him. She did – but they couldn't believe her.

Her words – 'I have seen the Lord' – echo down the centuries, the very beating heart of the Christian gospel.

Easter (12th April)

The most joyful day of the year

Easter is the most joyful day of the year for Christians. Christ has died for our sins. We are forgiven. Christ has risen! We are redeemed! We can look forward to an eternity in His joy! Hallelujah!

The Good News of Jesus Christ is a message so simple that you can explain it to someone in a few minutes. It is so profound that for the rest of their lives they will still be 'growing' in their Christian walk with God.

Why does the date move around so much? Because the date of Passover moves around, and according to the biblical account, Easter is tied to the Passover. Passover celebrates the Israelites' exodus from Egypt and it lasts for seven days, from the middle of the Hebrew month of Nisan, which equates to late March or early April.

Sir Isaac Newton was one of the first to use the Hebrew lunar calendar to come up with firm dates for Good Friday: Friday 7 April 30 AD or Friday 3 April, 33 AD, with Easter Day falling two days later. Modern scholars continue to think these the most likely.

Most people will tell you that Easter falls on the first Sunday after the first full moon after the Spring Equinox, which is broadly true. But the precise calculations are complicated and involve something called an 'ecclesiastical full moon', which is not the same as the moon in the sky. The earliest possible date for Easter in the West is 22 March, which last fell in 1818. The latest is 25 April, which last happened in 1943.

Why the name, 'Easter'? In almost every European language, the festival's name comes from 'Pesach', the Hebrew word for Passover. The Germanic word 'Easter', however, seems to come from Eostre, a Saxon fertility goddess mentioned by the Venerable Bede. He thought that the Saxons worshipped her in 'Eostur month', but may have confused her with the classical dawn goddesses like Eos and Aurora, whose names mean 'shining in the east'. So, Easter might have meant simply 'beginning month' – a good time for starting up again after a long winter.

Finally, why Easter eggs? On one hand, they are an ancient symbol of birth in most European cultures. On the other hand, hens start laying regularly again each Spring. Since eggs were forbidden during Lent, it's easy to see how decorating and eating them became a practical way to celebrate Easter.

God in the Arts

By The Revd Michael Burgess.

'He gave us eyes to see them': Murillo's 'St John the Baptist with the Lamb'

The nursery rhymes we learnt as children often focused on lambs: Mary had a little lamb, Baa baa black sheep, Little Bo-Peep and Little Boy Blue. They come to mind in springtime when we see lambs in the field jumping for joy or bleating as they run to the ewes for warmth and safety.

Murillo, a 17th century artist from Seville, had that world of childhood in mind when he painted 'St John the Baptist with the Lamb.' He looks back to the little child of Isaiah 11 leading the animals, but also we are called to think of the adult John the Baptist, who sees Jesus walking by and exclaims, "Look, here is the Lamb of God." In the painting, St John is a child with his arms around the lamb. He stands on rocky ground with a reed cross at his feet that has the words 'Behold the Lamb of God' on the ribbon.

The painting hangs in the National Gallery, and it certainly lacks the strength and brilliance of other Spanish artists. But Murillo is telling us how the drama of salvation is played out by children and lambs. He is inviting us to look from that world of childhood to another part of Isaiah's prophecy, where he talks of the Messiah led like a lamb to the slaughter. We enter that drama of salvation in Holy Week this month. On Good Friday Jesus was led to His crucifixion, just as the lambs were being killed for the Passover.

We think of the world of Old Testament sacrifice, where the high priest on the day of Atonement would enter the Holy of Holies and sacrifice a ram. And we focus on Jesus who is for us both priest and sacrifice, and realise that there is a divine chemistry at work that leads us from Good Friday to Easter Day.

The writer of Hebrews meditates on this theme and proclaims that in Jesus we have a high priest of the good things that have come - eternal redemption. We are invited to appropriate that great gift for ourselves in this Holy Week of our salvation. So, we journey from the childhood days of Murillo's painting to Calvary and the Easter garden. And we can also journey beyond to the heavenly city, where Revelation tells us that all the nations walk by the light of that Lamb - the Lamb of God.

God in the Sciences

By Dr Ruth M. Bancewicz, Church Engagement Director at The Faraday Institute for Science and Religion in Cambridge

How Can a Christian be a Scientist?

I used to ask this question as a student. I wondered, who could make it in the world of science and still hold onto their faith? Soon enough I met a good number of successful scientists who were sincere Christians, some of whom were at my own university. So what do people like this make of the opportunities and challenges that a life in science holds for a Christian?

Science is an exercise in observing and measuring things in the world, and coming up with general principles about the way things are. Exploring the world is a great thing to do to express our gratitude to the Creator. There is a sense of awe and wonder that comes when we expand our minds and our horizons by discovering things about the universe can feed into our worship.

Of course, there may be things in science that some Christians don't want to get involved in because of what they believe. But there should also be ethical issues that make them want to get stuck into new research that will help people, protect creation, or tackle injustices. I am glad to see that many senior scientists do their best to find appropriate ways to make their own faith visible, so that people like my younger self can find role models and mentors.

Another helpful thing about science is that although our beliefs may at times affect what we notice about the world and how we interpret our data, they shouldn't affect the outcome of experiments themselves. This means that a scientist can be respected by her colleagues for doing good work, regardless of what she believes and what her colleagues think of that worldview.

In my work at The Faraday Institute for Science and Religion, and my involvement with Christians in Science, I have the privilege of meeting a great number of scientists who are also Christians. One of the most famous living biologists is Francis Collins, who was Director of the project to decode the whole of human DNA. He wrote that it is "possible for the scientist-believer to be intellectually fulfilled and spiritually alive, both worshipping God and using the tools of science to uncover some of the awesome mysteries of His creation." (Francis Collins, *The Language of God: A Scientist Presents Evidence for Belief* (Simon and Schuster, 2007).

St George (23rd April)

It's perhaps typical of the English that they should have a patron saint who isn't English, about whom next to nothing is known for sure, and who may not have existed at all. That didn't stop him being patriotically invoked in many battles, notably at Agincourt and in the Crusades, and of course it is his cross that adorns the flags of English football fans to this day.

It's most likely that he was a soldier, a Christian who was martyred for his faith somewhere in Palestine, possibly at Lydda, in the early fourth century. At some point in the early centuries of the Church he became associated with wider military concerns, being regarded as the patron saint of the Byzantine armies. There is no doubt that he was held as an example of the 'godly soldier', one who served Christ as bravely and truly as he served his king and country.

The story of George and the dragon is of much later date and no one seems to know where it comes from. By the middle ages, when George was being honoured in stained glass, the dragon had become an invaluable and invariable visual element, so that for most people the two are inseparable. Pub signs have a lot to answer for here: 'The George and Dragon'.

However, it's probably more profitable to concentrate on his role as a man who witnessed to his faith in the difficult setting of military service, and in the end was martyred for his faithfulness to Christ.

The idea of the 'Christian soldier' was, of course, much loved by the Victorian hymn-writers - 'Onward, Christian soldiers!' The soldier needs discipline. The heart of his commitment is to obedience. The battle cannot be avoided nor the enemy appeased. He marches and fights alongside others, and he is loyal to his comrades. In the end, if the battle is won, he receives the garlands of victory, the final reward of those who overcome evil.

St George's Day presents a challenge and an opportunity. The challenge is to distance the message of his life from the militarism and triumphalism that can easily attach itself to anything connected to soldiers and fighting. The opportunity is to celebrate the ideal of the 'Christian soldier' - one who submits to discipline, sets out to obey God truly, does not avoid the inevitable battle with all that is unjust, wrong and hateful in our world, and marches alongside others fighting the same noble cause. Discipline, obedience, courage, fellowship and loyalty - they're not the most popular virtues today, but that doesn't mean that they don't deserve our gratitude and admiration.

Psalm 22: Why have you forsaken me?

'My God, my God, why have you forsaken me?' (Psalm 22:1 & Matt 27:46). Where is God? is a common question voiced today and shared by Jesus on the cross on the first Good Friday. This question is answered in the psalm, as we look through the lens of Jesus' crucifixion.

It is a real question: Both David and Jesus question God about the pain and darkness of their experience. It is a real question for all suffer, yet they are still able to hold onto a God of love, who has their lives in His hands: *'Yet you are enthroned as the Holy One; you are the one Israel praises.'* (3).

It requires faith to ask: Their complaint about the apparent absence of God is not a sign of losing faith in Him. David remembers those who have trusted God in the past and been saved from their troubles: *'In you our ancestors put their trust; they trusted and You delivered them.'* (4). Just like Jesus on the cross, we are able to entrust ourselves *'to Him who judges justly.'* (1 Peter 2:23).

It is answered in experience: When David cried out to God, he experienced his deliverance: *'For He has not despised or scorned the suffering of the afflicted one; He has not hidden His face from him but has listened to his cry for help.'* (24). As a result, David was able to praise God and witness to His faithfulness.

The fulfilment of these verses are seen in Jesus' resurrection, which we celebrate on Easter Sunday. He was vindicated by God and has become the source of life and hope for all who trust themselves to Him.

In answer to the question *'Where is God?'*, we hear the answer, *'Look to the cross of Jesus!'*

Wordsearch

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

Even as Jesus ate that last Passover meal with His disciples, He warned them He was about to be betrayed. He took the bread, blessed it, broke it and gave it to them; He took the cup, gave thanks, and gave it to them to drink. The Old Covenant, based on Law, was ticking away its final hours; the New Covenant, based on Christ's body and His blood, was about to be ushered in. Jesus prayed in Gethesame that this fearful cup might be removed from Him, but even more, that God's will might be done. And it was. From Easter onwards we can only approach God through His Son, Jesus Christ, not on our own merit.

Jesus
Ate
Last
Passover
Meal

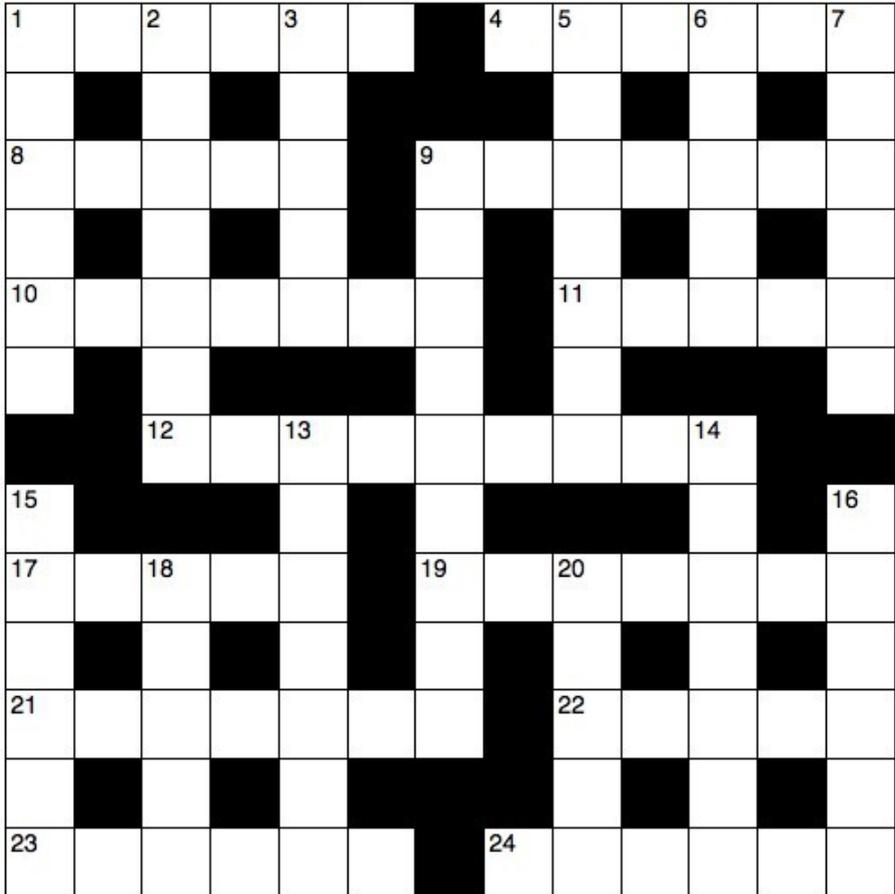
Old
New
Body
Blood
Gethsemane

Disciples
Warned
Betrayed
Bread
Blessed

Cup
Removed
Will
Easter
Approach
God

Wine
Thanks
Drink
Covenant
Law

Crossword



ACROSS

- 1: Relating to the whole universe (6)
- 4: The disciple who made the remark in 8 Across (John 20:24) (6)
- 8: 'Unless I see the nail marks - hands, I will not believe it' (John 20:25) (2,3)
- 9: He urged King Jehoiakim not to burn the scroll containing Jeremiah's message (Jeremiah 36:25) (7)
- 10: Baptist minister and controversial founder of America's Moral Majority, Jerry — (7)
- 11: 'Look, here is — . Why shouldn't I be baptized?' (Acts 8:36) (5)

12: Repossessed (Genesis 14:16) (9)

17: Port from which Paul sailed on his last journey to Rome (Acts 27:3–4) (5)

19: 'Moses was not aware that his face was — because he had spoken with the Lord' (Exodus 34:29) (7)

21: Roonwit, C.S. Lewis's half-man, half-horse (7)

22: Grill (Luke 24:42) (5)

23: 'The lot fell to Matthias; so he was added to the - apostles' (Acts 1:26) (6)

24: 'I was sick and you looked after me, I was in - and you came to visit me' (Matthew 25:36) (6)

DOWN

1: Coastal rockfaces (Psalm 141:6) (6)

2: Academic (1 Corinthians 1:20) (7)

3: Publish (Daniel 6:26) (5)

5: For example, the Crusades (4,3)

6: 11 Across is certainly this (5)

7: He reps (anag.) (6)

9: Liberator (Psalm 18:2) (9)

13: Man who asked the question in 11 Across was in charge of all her treasury (Acts 8:27) (7)

14: They must be 'worthy of respect, sincere, not indulging in much wine' (1 Timothy 3:8) (7)

15: The human mind or soul (6)

16: 'O Lord, while precious children starve, the tools of war increase; their bread is — ' (Graham Kendrick) (6)

18: 'We played the flute for you, and you did not — ' (Matthew 11:17) (5)

20: Bared (anag.) (5)

Answers on the back page.

Recipe: Salmon fish cakes



They're simple, quick and tasty. Using frozen salmon fillets, there's no need to crumb them before baking. It's a perfect weeknight option for all Packed with protein, vitamin D

and omega-3 fatty acids, oily fish is a great option. And to make this salmon fishcake recipe even easier, I use leftover mashed potato.

Ingredients

- 2 frozen salmon fillets, fresh or frozen (or two small cans, drained)
- 200g (7.05 oz) leftover mashed potato
- 1 tbsp chopped chives (optional)
- a tiny pinch of salt and pepper
- 1 tbsp olive oil (plus some to grease the tray)

Method

1. Preheat the oven to 200C (180C fan / 400F).
2. If you're using canned salmon, you can skip to step three, otherwise, cook the salmon according to pack instructions. Allow to cool, then flake the salmon with a fork.
3. Place the potato, salmon, salt, pepper and chives (if using) in a bowl.
4. Add the olive oil and mix together well with a fork.
5. Roll into eight equally sized balls and place on an oiled baking sheet. They'll weigh about 50g (1.8 oz) each.
6. Flatten each ball with the palm of your hand to create patties.
7. Bake for 20 minutes until just firm and golden, then serve as soon as cooled enough to be eaten safely.
8. Serve with plenty of vegetables and salad.

Bible Bite

A short story from the Bible

It can be read in the Bible in
Luke 22:24, John 13:3-17

Jesus and his disciples were celebrating the Passover with the special meal. The disciples were bickering again.

I'm most important because I've known him the longest

But I've given up the most to follow him!

I'm the oldest!

There was a reason why no-one wanted to be the least important - the roads were mud and everyone's feet got very dirty.

It was the job of the least important servant to wash everyone's feet...

The disciples didn't have a servant, and none of them wanted to do the feet washing...

Jesus took off his outer robe and tied a towel around his waist.

He filled a large bowl with water and started washing the disciples' feet.

Peter couldn't believe what he was seeing!

Are you really going to wash my feet?

You will understand later why I am doing this.

I can't ever let you serve me like this!

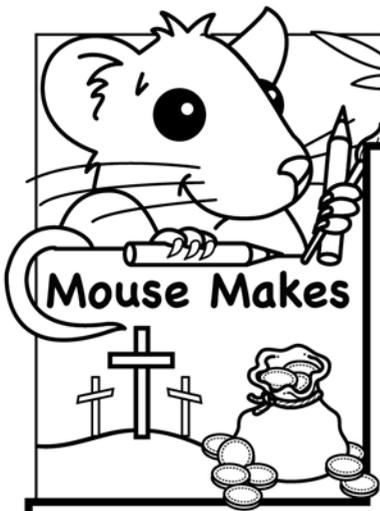
If you don't let me, you will no longer be my disciple

Then wash all of me!

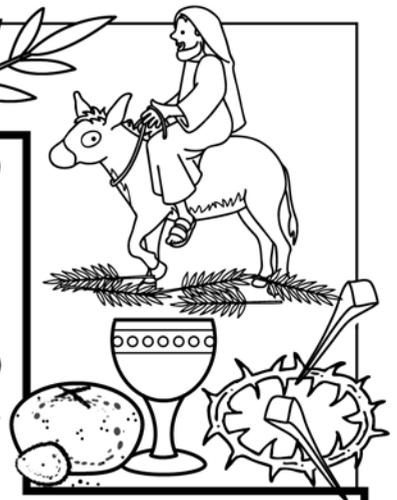
If you've had a bath, then you only need your feet washing!

Once Jesus had washed all their feet, he put his robe back on and sat down.

Do you understand why I, your teacher, did this? I am setting you the example of how you are to serve each other. Do it, and God will bless you.



LABROAD
 OCROSSE
 RHAPPYB
 DONKEYS
 FSCIASC
 EAHNCAO
 ANEGETA
 SNSPLOT
 TAPALMS



DIMOURJEWSSLNPAATTCUPKJCB
 RPASSOVEROBEARRCHRISTEREE
 IGNABODYKILLIAROOOLOTSUTA
 NEATTMEALGODLYELRWILLUCRT
 KDISCIPLESONSUSTNNMESSIAH
 EBREADWINEDXGETHSEMANEFYE
 DARKNESSHTLINEAHEAVENYYD



HUGDAWN
 RTOMBMG
 EOOTPOE
 ECDEFRL
 DRNMRNK
 AOEP A I I
 YWWLINS
 SDS E S G S
 EASTERB
 GUARDEU
 SAVIOUR
 PRAISEY
 IDCUTKT
 RIDJOYE
 ICOINSL
 TETREEL

DONKEY • COLT • SAT • COATS
 ROAD • CROWD • CUT • PALMS
 BRANCHES • KING • HOSANNA
 DISCIPLES • ROOM • PASSOVER
 FEAST • EAT • DRINK • BREAD
 WINE • SON • MAN • BLOOD • CUP
 MEAL • JEWS • PLOT • KILL • COINS
 GETHSEMANE • PRAY • WILL
 BETRAY • KISS • ARREST • MESSIAH
 CHRIST • CRUCIFY • JESUS • CROWN
 THORNS • ROBE • TREE • NAILS
 CROSS • SPIRIT • DARKNESS
 TEMPLE • DEATH • LOTS • DICE
 TOMB • STONE • LINEN • BODY
 BURY • GUARD • THREE DAYS
 DAWN • MORNING • ANGEL • TELL
 HEAVEN • GOOD NEWS • LORD
 GOD • RAISED • JOY • PEACE
 PRAISE • SAVIOUR • EASTER

Sudoku

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

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Answers on the back page.

Crossword answers

ACROSS: 1, Cosmic. 4, Thomas. 8, In his. 9, Delaiah. 10, Falwell.
11, Water. 12, Recovered. 17, Sidon. 19, Radiant. 21, Centaur.
22, Broil. 23, Eleven. 24, Prison.

DOWN: 1, Cliffs. 2, Scholar. 3, Issue. 5, Holy war. 6, Moist.
7, Sphere. 9, Deliverer. 13, Candace. 14, Deacons. 15, Psyche.
16, Stolen. 18, Dance. 20, Debar.

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

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