

# St Andrew's Church News



**NOVEMBER 2020**

**THE ANGLICAN CHURCH OF ST ANDREW,  
KYRENIA**

**In the Diocese of Cyprus and The Gulf**

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**Due to the TRNC Government regulations it has been decided to cancel church services in St Andrew's for the coming month.**



Here is a link to an on-line Sunday service from St Helena's Church, Larnaca, Cyprus.

<https://sainthelenaschurch.com/online-services/>



At this time of year, even though it's been the strangest year that many of us can remember, the Church begins to look forward to Advent Sunday – the beginning of both the Church's New Year and our preparation for Christmas when we celebrate the coming of the Word of God into the world.

God alone knows what this Christmas will bring for many of us. Will we be able to be with our family or friends? Will we still be "locked down" as we struggle to contain this terrible COVID 19 virus? Will we be able to celebrate the coming of the Word of God into the world in the familiar settings of our churches?

As well as a time of joy Christmas can also be a time of deep sorrow as we remember those whom we have loved and lost, perhaps during the past year and again, especially in this pandemic year, those who have succumbed to COVID 19. This will indeed be a strange Christmas for all of us.

However instead of looking forward as Advent urges us to do I'd like to pause for a little while on 30th November, St Andrew's Day, our Feast of Title as it's sometimes known, and the readings from the Lectionary for Holy Communion on the Feast of St. Andrew.

The New Testament/Gospel reading is from Matthew 4 verses 18 to 22 and is the familiar story of the call of Jesus to Simon and Andrew, the first of those 12 whom Jesus was to call to himself as his special friends, followed immediately by the call to two others, the brothers James and John.

Here it is from the New Revised Standard Version of the bible:

*18. As [Jesus] walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the lake—for they were fishermen.*

*19. And he said to them, 'Follow me, and I will make you fish for people.'*

*20. Immediately they left their nets and followed him.*

*21. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them.*

*22. Immediately they left the boat and their father and followed him.*

I'd like to share a few thoughts with you about Jesus' call to people and their response to that call.

In verse 18 we see that Jesus calls Simon, also called Peter, and Andrew as they were fishing in Lake Galilee. The assumption that we usually make is that Simon and Andrew were fishermen, that that was their main occupation, though it could be that fishing was their hobby or a second job and that they had other careers which they followed.

What is important though is that the call of Jesus came to them while they were going about the ordinary things of life, either while they were working or while they were relaxing. And that is what often happens – that Jesus calls us at the most unexpected and ordinary times in our lives, not necessarily at moments of deep spiritual significance or when we think a call might come. As the well-known hymn puts it "Jesus calls us! O'er the tumult of our life's wild restless sea."

Verse 19 is the command which Jesus gives to Simon and Andrew. "Follow me," he says, "and I will make you fish for people." or, in less politically correct days, "I will make you fishers of men." A simple yet deeply meaningful command to these fishermen, playing on their occupation at the time – fishing for real fish.

So often Jesus calls us in ways which are meaningful to us in our lives, meaningful in a personal way, in a way which might be unique to us. But what is important is that he calls us as we are. These were not super-religious holy men or highly intelligent academic scholars. These were ordinary fishermen, and Jesus called on their skills, but to be used in a different way - to fish for people, not little wriggly silver fish.

In verse 20 we read the truly amazing bit. "Immediately they left their nets and followed him." No questions. No "Who are you and what do you want us to do?" No practical questions such as what do we do with our nets, how are we going to manage to live if we give up our

fishing. No, immediately they left their nets and followed him. Let's be honest, not many of us could and did do that. Those practicalities do immediately spring to mind. What about my career, my family? What about the mortgage? And then the excuses kick in, "I couldn't possibly.... I'm not clever enough...."

Verse 21. Not content with completely turning over two people's lives Jesus goes on to do it again! Two more young fishermen – this time they may well have been professionals for they were in their father's boat mending their nets. But it's the same pattern – going about their everyday business, hearing the call of Jesus, and, in verse 22, immediately leaving everything to respond to that call.

I have to say I always have great sympathy for poor Zebedee, their father, who must have looked on in amazement as they walked off the job leaving him to do everything!

So, what are we to make of this story? What might it be saying to us?

Well, look again at the pattern. Jesus often calls – calls you and me –in the everyday things of our lives. And though that call might not seem to be as direct as it was for Simon and Andrew, James and John, the reason for that is that we often choose not to hear it or to respond. Jesus' call is direct and is clear. And it often comes through other people, as I say, in our everyday activities, not in our quiet moments of prayer or contemplation.

The call will never go away. If Jesus wants us he will keep calling us until we too eventually hear that call and can ignore it no longer.

But, and this is an important but, Jesus calls each and every one of us to ministry in some form or other. We are all ministers of God; we all have a Gospel – the Good News of Jesus – to proclaim. We are all called to the priesthood – the priesthood of all believers. God has a specific ministry in this world for all of us, and Jesus calls us to that ministry.

It may be a ministry of healing – perhaps working as a professional in the health care system or helping people heal the hurts in their lives by simply being there for them in their time of need and assisting them through it to wholeness once again.

It may be a ministry of hospitality to others, welcoming them into our community, our church family, our homes, our lives. Giving them the love and respect that all people, no matter who or what they are, deserve.

It may be a ministry of teaching – again either professionally or in the home with our children or families. Sharing among other things the Good News of Jesus that they are loved by God and by us just as they are right now in their lives.

It may be a ministry of administration, or of practical work with the hands – using the skills and abilities we have in the service of others to help them in their lives and to bring them the love of God through us.

For some that call may be to the ordained ministry. We need to be careful to discern if that is indeed what our vocation – our call – is towards. If anyone, any of you, feels that that is what God is calling them to do then respond to that call.

Whatever our particular ministry is, Jesus is calling us to it right now. It would be lovely to be able to respond as firmly and as quickly as the first disciples. Jesus understands when we're slow in our response, but he never gives up. The important thing to do is listen. Listen to that voice which will not go away. That still, small voice, that tells you what it is that God wants of you. Often that voice comes through other people. It did for me.

Eventually the message will get through. And we will become those messengers of which God spoke in Isaiah when it was said, "How beautiful are the feet of those who bring good news!"

We are called to bring the Good News to our world. For there is no other way that God's love for this world can be shown in it, except through you, and through me.

**Rev'd Mike Graham**

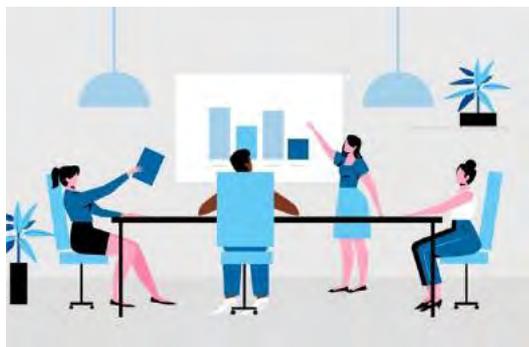


### **Thursday Morning e-Praise Service**

As it seems likely that we will be unable to hold services at St Andrews for some time, Thursday Morning Praise is going to continue as an E-service. That means regular attendees at that service will be emailed a full service text including Scripture readings, a (short) talk and prayer suggestions. The intention is that at 10am each Thursday we can still join in corporate worship: participants are encouraged to read aloud the usual responses, read the Scriptures and the talk, add their own prayers and hence continue to be part of our worshipping community. The service will be emailed out a day or so in advance. If you don't normally go to the mid-week service but would still like to be included in this weekly email, please contact us at [stevebrcs@yahoo.co.uk](mailto:stevebrcs@yahoo.co.uk)

## ST ANDREW'S CHURCH COUNCIL MEETING

Thursday 22<sup>nd</sup> Oct 2.30pm at The  
Hermitage



### Summary Report

Present: Stuart, Sandy, Jacqueline, Sally, Pat, Steve, James.

1. Pat E volunteered to become “The **Memorial Rose Garden** Supervisor” to monitor the roses and prune where required
2. Sandy, as temporary treasurer, provided the latest quarterly and year to date **accounts**. Income is only down 20% on 2019 which is surprisingly good. 2020 is likely to show a surplus of over £25,000. Cash reserves at the end of September were in excess of £80,000 even after substantial exchange rate losses after the recent drop in the Turkish Lira against the UK pound.
3. It was unanimously agreed to give £400 **gift** to the Tulips Christmas Tree Appeal for Kids with Cancer. This still only brings our ‘giving’ up to 3% of income (comparable to 2019).
4. Three members have offered to serve as **Electoral Roll Officer**: James G, Pat E and Diana P. This appointment was deferred to the next meeting, pending further discussions.
5. It was agreed to accept Amanda W’s nomination as a **new Trustee** for the UK St Andrew’s Charity (after Richard’s resignation)
6. Stuart gave a rough estimate (not quote) for repairs and redecoration of **The Hermitage** at £18-£20,000 plus £1500 for the grounds. New furniture could be another £7,000. At a meeting on 23 Jul, the Diocese had agreed to fund only “necessary internal decoration”, JEMT would pay for structural repairs and St Andrew’s would be responsible for the other buildings and furniture. There are also other possible options under consideration. It was agreed to defer any further expenditure on The Hermitage until such time as a response from JEMT is forthcoming.
7. The revised Parish Profile was approved with any reference to specific accommodation removed. It was agreed that there was no point, given the Covid situation, of publishing any adverts for a **new Chaplain** before the New Year. The possibility of a 6-month locum priest to cover the period before a new Chaplain (at the earliest May/June 2021) and associated costs was discussed.
8. The potential implication of the very recent changes to **border crossings** regulations and their possible effect on clergy crossing from the South were discussed with more information to be obtained.
9. The feasibility of re-starting **church services** was discussed. Even with the recent reduction in restrictions imposed by the TRNC Religious Affairs Dept, it was agreed that Sunday services would not restart until the social distancing requirements are relaxed to allow at least 25 in the congregation and clergy to be available. This is not expected to be before the end of the year. The smaller midweek service though could restart if sufficient persons were interested in attending. Otherwise the church and church hall will remain closed.
10. The possibility of having a **Remembrance Sunday** service (Nov 8<sup>th</sup>) at St Andrew’s with the Archbishop officiating is being investigated as he plans to cross over that day for other Remembrance Day activities.

11. It was agreed that every effort would be made to hold a **Christmas** service and/or a Nine Lessons carol service. These would be considered at the next Council meeting when there may be a better idea of likely Covid restrictions in December.

12. It was unanimously agreed to purchase additional external **security cameras** and repair the internal mechanism in the church. Estimated cost £400-£500. There have been recent reports of the church garden being used as a public lavatory.

13. An initial draft of the new **Parish Constitution** was debated and a number of amendments agreed. In particular that in future there will be a clear distinction between co-opted members with full voting rights and invitees with no voting rights. It was agreed that co-opted members must be church members and voted onto the council unanimously by the existing council. A second draft will be considered at the next Council meeting before being passed to the Diocese for approval.

14. It was noted that the 2021 **Synod** will be on-line (Zoom) only. The Council agreed it was preferable for Synod representatives to be existing Council members.

15. There is still a vacancy for the **Church Treasurer**.

16. The issue of **replacement chairs** for the church will be discussed at the next meeting.

The next meeting date was set for Wed 25<sup>th</sup> Nov 2020.



## Heroes of the Faith:



### Augustine of Hippo

St Augustine may be ‘the most influential figure in Christianity after St Paul’. He wrote much (some 5 million words) and his teaching has influenced theology ever since.

Like all of us, Augustine was of his time and place. He lived through the proverbial ‘interesting times’. He was born in AD 354, three decades after the ending of the persecution of Christians by a pagan Roman Empire and died 75 years later with the now Christian empire tumbling around him. He was born in North Africa, spent most of his life in Algeria and considered himself an African.

We know quite a bit about the young Augustine because of his famous *Confessions*. He grew up under a devoted Christian mother and, clearly gifted, progressed through a succession of teaching positions, spending time in Rome and Milan. Yet Augustine was disturbed by the need to find meaning in life and in search of it he pursued various religions and philosophies.

Eventually, drawn by a sense of emptiness, Augustine, now in his early 30s, turned back towards Christianity. The *Confessions* tell how, in the middle of his agonised indecision, he heard children's voices telling him to 'take up and read'. So prompted, he opened his Bible at Romans 13:13-14: *'Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh'* (NIV).

Augustine made his choice and, with characteristic determination, devoted himself to the Christian life. He renounced his marriage plans, got baptised and returned to North Africa in AD 388 to create a lay monastic community. There, somewhat against his will, he was ordained and soon became Bishop of Hippo, now Annaba in Algeria. It was a position he held for 40 years until he died.

As bishop Augustine faced many difficulties. There were bitter debates over whether to accept back into fellowship those who, under persecution, had denied the faith. There were theological challenges over the extent to which men and women could make themselves right with God. Augustine dealt with them all as well as applying himself to reforming his churches and training future leaders. He set a personal example for commitment, writing, 'A bishop who has set his heart on a position of eminence rather than an opportunity for service should realise that he is no bishop.' Somehow though, Augustine – preacher, pastor and administrator – managed to be a prolific writer of books including *evil, time, history, warfare and the Trinity*.

In his latter years, Augustine faced a world

in turmoil. With Christianity now the state religion, most believers saw the Empire as central to God's purposes on earth and Rome as the 'eternal city'. Inevitably then, when Rome fell to the Goths in AD 410, the impact on the faithful was catastrophic, made worse by pagan accusations that the Christian God had failed. Augustine's response was a massive book, *The City of God*, in which he pointed out that Christian hope lay not in any earthly state or city but only in heaven, the eternal city of God.

As the Empire crumbled further, Vandal tribes arrived in North Africa. Augustine died literally with the barbarians at the gate as they besieged Hippo in AD 430. His library, however, survived and was copied to become the foundation of subsequent Christian thinking.

So what do I admire in Augustine? Obviously I'm impressed by his all-round intellect, but even more that it didn't stop him from his church ministry. Augustine was that rarity: a genius who was prepared to be a servant.

Yet there is more.

I am encouraged by how Augustine came to faith. We see someone who, faced with the challenge of Christ, chose to respond and produced a changed life as a result. We evangelists are often accused of talking up the 'conversion experience'. I appeal to Augustine in our defence.

I am challenged by Augustine's deep analysis of the human condition. He wrote a lot about sin and how it has corrupted every aspect of our being. His bleak warning of the flawed nature of every one of us should never be neglected. We all need to be saved! But Augustine didn't stop at guilt; he saw beyond it to the ultimate emptiness of the godless life. I have quoted many times his prayer from

the *Confessions*: ‘Lord, you have made us for yourself, and our heart is restless until it rests in you.’ There, in a single brilliant phrase, is the human dilemma. Thankfully, too, Augustine did not just proclaim sin but he proclaimed its remedy: salvation through grace. Augustine taught salvation is God’s gift in Christ.

Finally, living in a turbulent age, I find myself uplifted by how Augustine responded to the turmoil of his time. If ever there was a case of ‘the end of the world as we know it’ it was the fall of Rome. Yet sustained by Scripture, Augustine stood firm and pointed beyond the upheaval of the world to the eternal City of God. That’s a vision we urgently need to recapture and proclaim!

**J. John**

Reverend Canon

[www.canonjohn.com](http://www.canonjohn.com)

*Rev’d Canon John Ioannou John, best known as J John, is an international evangelist and author based in the UK. I receive his regular blogs and consider some of them worth repeating here (with permission). My hope and prayer is that you will find them interesting too. (Editor)*



## A Prayer When I Have No Words

*You have known the distress of my soul.* Psalm 31:7

Lord, I ---  
 You ---  
 There’s ---  
 Please ---  
 I do not have words.  
 Your words say that you know the distress of my soul.  
 You know the distress of my soul.  
 You know the distress.  
 You know.  
 You know.  
 You know.  
 You.  
 Thank you.  
 Amen.

*By Ester Simpson*



Dave Walker

A Letter from Pat  
Etherington to the  
Friends of St Andrew's



Thu 5th November

Hello Everybody.

Well our weather finally broke today and I saw my first rain in months. I've been told we had a storm during the night but I must confess I didn't know anything about it before one of my neighbours asked me if I had heard the rain? We certainly need it and it means I won't have to water the roses for nearly a week!!!

I'd dug over the one little flower bed I have before the rain came, so I can now get on with planting it up with some herbs at the front, as the mange tout will go at the back near the railings. To start with I've got local basil. It has a much smaller leaf than the one grown in the UK and it is a much tougher looking plant. I've also got thyme, chives and mint. I'll have to see if I can get a bit of the lemon grass I grew at my old house, I bought the original plant from Patricia Jordan who lives in South Cyprus.

Archbishop Michael is coming on Sunday to conduct the Service of Remembrance for the Royal British Legion, it is to be held on a much smaller scale than usual due to number restrictions. The group of UK veterans normally present will certainly be missed.

The church has still not been able to re-open as social distancing rules are still in force.

We now have the keys to the Hermitage and all the news about that is covered by Stuart in the magazine.

Work is going on to try and find out what will suit most people with regards to services at Christmas and what we can do. It should hopefully be finalised at the November PCC meeting.

It's been a beautiful day today with everything looking and feeling so fresh after yesterday's rain. It's a lot cooler as well which makes for easier working conditions.

Well I think that's about all for now.

Much Love from Cyprus  
Pat E.



"When this virus thing is over, I still want some of you to stay away from me."

## News from Mosaic Middle East (FRRME)



This week we are excited to share the latest from Mosaic Middle East's 'Nineveh SEED' Programme. The 'Ankawa Chicken Farms' have now reopened after a full renovation to restore production.

The Nineveh SEED Programme SEED stands for 'Sustainable Enterprise Economic Development'. The Nineveh Plain, known as the bread-basket of Iraq was devastated by ISIS in 2014. After their defeat, some people have tried to return but struggled to restore the livelihoods they once had. One man said to us, "How can we return when there are no jobs?". Together with Iraqi NGO partners, we are developing a range of projects to help restore the local economies of the region.

We're slowly seeing change for the better. Derelict farms produce again. Villagers who rely on expensive imported food regain access to local produce. Young people find work where there has been so little opportunity. Families are reopening businesses after the trauma of ISIS.

One very grateful man tells us how it changed his life. ISIS destroyed his business in 2014 and drove him and his family from their home. Now they are back! His gratitude is palpable.

This project follows the previous successful 2019 Nineveh SEED project to fully restore another chicken farm in the Nineveh plain. In all we have completed three large chicken farms in less than a year. More are planned in the next 12 months and beyond. The town of Qaraqosh, northern Iraq, was known for its

chicken farms before ISIS invaded. Some called it 'Chicken City'.



Back in August this year, we covered the dramatic appeal from Iraqi Prime Minister, Mustafa Al-Kadhimi calling for the return of Iraqi Christians who had fled their homeland. However, without jobs, security and hope, Christians and other minority groups, have said they cannot return to their homes.

*Speak up for those who cannot speak for themselves, for the rights of all who are destitute. (Prov 31:8, NIV)*

We spoke to Jasmine, a young Christian who lives in the Virgin Mary Refugee Camp in Baghdad. She shared the heart-breaking situation her family are facing right now, along with thousands of other Iraqi Christians. Jasmine had lived in the Christian village of Karamles in northern Iraq before the terror of ISIS 6 years ago forced her and her family to leave.

*"2020 is a year of poverty; curfew didn't allow even aid to arrive to the camp. Also it was not allowed for any stranger to visit the camp and offer aid... Our hopes are just to live peacefully; we're tired of living in a caravan where there is no privacy. I think the world sees us as aid dependents, but we are not, We just don't have opportunities to make our own living. So, my message to the people in the UK is to help us to have better circumstances".*

Well, we listened, and we are taking action to help. We are working to get practical help to

those who remain in the Virgin Mary Refugee Camp, but we know that the long-term solution will require urgent action by the Iraqi government. That is why our advocacy work is central to Mosaic Middle East. As part of our membership of the UK Freedom of Religion and Belief Forum, we have sent a letter today to the Rt Hon Dominic Raab, Secretary of State to the Foreign Commonwealth Development Office, asking what steps, if any, the British Government are taking to hold the Iraqi government to account. We are delighted to say that 16 organisations have endorsed this action by signing the letter, including the Evangelical Alliance, Aid to the Church in Need, CSW, Release International and Open Doors UK & Ireland.

Since 2003 over 1 million Christians have fled Iraq, reducing the size of the Christian population by nearly 80%. By working together with other influential organisations who care deeply for the plight of the Christians and other minorities in Iraq, Mosaic Middle East hope and pray that our government will not only listen to the plight of those who remain, but also rise to the challenge of supporting them by speaking up.

PLEASE PRAY THAT THE LETTER IS WELL RECEIVED: FOR FAVOUR AND ACTION BY THOSE IN THE UK GOVERNMENT TO SPEAK UP.



### *I do not know your name*

I do not know your name, but I know you died

I do not know from where you came, but I know you died

Your uniform, branch of service, it matters not to me

Whether Volunteer or Conscript, or how it came to be

That politicians' failures, or some power-mad ambition

Brought you too soon to your death, in the name of any nation

You saw, you felt, you knew full well, as friend and foe were taken

By bloody death, that your life too, was forfeit and forsaken

Yet on you went and fought and died, in your close and private hell

For Mate or Pal or Regiment and memories never to tell

It was for each other, through shot and shell, the madness you endured

Side by side, through wound and pain, and comradeship assured

No family ties, or bloodline link, could match that bond of friend

Who shared the horror and kept on going, at last until the end

We cannot know, we were not there, it's beyond our comprehension

To know the toll that battle brings, of resolute intention

To carry on, day by day, for all you loved and hoped for

To live in peace a happy life, away from bloody war

For far too many, no long life ahead, free of  
 struggle, pain and the gun  
 And we must remember the price that was  
 paid, by each and every one  
 Regardless of views, opinions aside, no  
 matter how each of us sees it  
 They were there and I cannot forget, even  
 though I did not live it

I do not know your name, but I know you  
 died  
 I do not know from where you came, but I  
 know you died.

Kenny Martin  
 © 2003

This poem by Kenny Martin was written in  
 2003 following a visit he made in 2002 with  
 his son to Commonwealth War Graves in  
 the Arnhem/Oosterbeek/Nijmegen area of  
 Holland.



Her Majesty the Queen has conferred the award  
 of an MBE on the Reverend Christopher  
 Howitz, making him a Member of the Most  
 Excellent Order of the British Empire, for  
 services to the community in Oman.



He and his  
 wife Nicole  
 have lived  
 in Muscat  
 for the last  
 eight years.

Congratulations to them and to their sons  
 Joshua and Daniel.

PHOTO CREDIT: AndyInOman

The Reverend Canon Andy Thompson MBE,  
 until recently chaplain and parish priest of St  
 Andrew Abu Dhabi, has been appointed as  
 team vicar in the Uxbridge team ministry in the  
 Diocese of London, to serve as priest in charge  
 of the town-centre church of St Margaret. He is  
 to be licensed in the Diocese of London on 17  
 November. We remember him, his wife the  
 Reverend Navina Thompson, and their family  
 in our prayers.



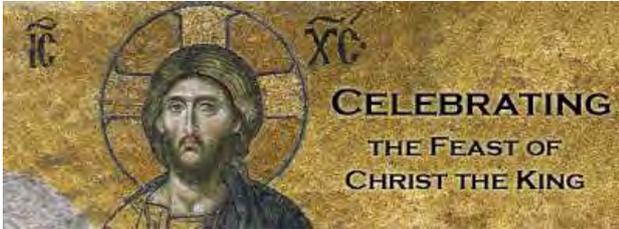

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## Diocesan News

On Sunday 4 October 2020 Fr Ken Waters was  
 licensed by Archbishop Michael as associate  
 priest in Paphos. Ken, formerly priest in charge  
 of the Wissey Valley benefice in the Diocese of  
 Ely in England, moved to Cyprus in September  
 with his wife Wendy.

The eucharistic liturgy took place in the  
 Orthodox Cathedral of St Theodore within the  
 Metropolis of Paphos by kind permission of  
 Metropolitan George, who honoured the  
 occasion by his attendance throughout.

## Sunday 22 November 2020 Feast of Christ the King



Later this month we will be celebrating Christ the King Sunday (or "The Reign of Christ the King")! - It is the last Sunday after Pentecost and the last Sunday of the Christian year. It is also the Sunday just prior to our entering into the holy season of Advent.

The observance of Christ the King Sunday is really a relatively new celebration. It was originally instituted by Pius XI, Bishop of Rome, for celebration on the last Sunday of October. However, after Vatican II, it was moved to its current location on the Christian calendar.

Why has the Feast of Christ the King, which apparently originated as recently as 1925, risen to such prominence? Was it devised (partly) in order to rehabilitate the idea and the institution of monarchy after the cataclysm of the First World War?

Only a few years after the Bolshevik October Revolution, and at a time in Europe after the First World War when fascism and dictatorships posed a serious threat, Pope Pius XI in 1925 did indeed inaugurate a new festival in honour of the Kingship of Christ. This was primarily intended to counter the claims of secularism by holding up the model of Christ, as King of the Creation, whose just and gentle rule is supreme.

In 1970, the RC Church moved the festival from its late-October date to the last Sunday in the church year: not only was its importance in the calendar increased, but it came to be adopted by non-Roman churches, not least in

the Anglican Communion. In the Church of England, after a tentative appearance in *The Promise of His Glory*, it was made a mandatory celebration in *Common Worship*, on the Sunday next before Advent.

Several theological and liturgical considerations account for the prominence of its observance. It concludes the Christian year with a climactic celebration that focuses on Christ as glorified Lord and King - a powerful reminder that praise of his Kingship is always the theme of the calendar. Many times it has been pointed out that every Sunday by its name, *dominica*, *kyriake*, is really designated as a day of Christ the King. In addition, this festival also deepens awareness of the final end of all things in the triumph of Christ: it brings the cycle of the liturgical year to an end but looks forward to its turning again on Advent Sunday. Worship of Christ on his throne leads on to the message of Christ as Judge.

The spirituality of this festival must never be forgotten or understated. No one recognised this more than Henri Nouwen in his *Sabbatical Journey*: "on the last Sunday of the liturgical year, Christ is presented to us as the mocked King on the Cross as well as the King of the universe. The greatest humiliation and the greatest victory are both shown to us in the liturgy. It is important to look at this humiliated and victorious Christ before we start the new liturgical year with the celebration of Advent. All through the year we have to stay close to the humiliation as well as to the victory of Christ, because we are called to live both in our own daily lives."

(Canon) Terry Palmer -Magor, Monmouthshire

In honour of Christ the King Sunday, a copy of Charles Wesley's great hymn, "Rejoice, the Lord Is King." is reproduced here:

### **Rejoice, the Lord Is King**

*Rejoice, the Lord is King!  
Your Lord and King adore!  
Rejoice, give thanks, and sing,*

*And triumph evermore.  
Lift up your heart;  
Lift up your voice!  
Rejoice; again I say: rejoice!*

*Jesus, the Saviour, reigns,  
The God of truth and love.  
When he had purged our stains,  
He took His seat above.  
Lift up your heart;  
Lift up your voice!  
Rejoice; again I say: rejoice!*

*His kingdom cannot fail;  
He rules o'er earth and heav'n.  
The keys of death and hell  
Are to our Jesus giv'n.  
Lift up your heart;  
Lift up your voice!  
Rejoice; again I say: rejoice!*

*Rejoice in glorious hope!  
Our Lord, the Judge, shall come  
And take His servants up  
To their eternal home.  
Lift up your heart;  
Lift up your voice!  
Rejoice; again I say: rejoice!*

On this Sunday (and every day!) may we all rejoice and worship Christ our King, not only with our lips but in our lives, by giving up ourselves to His service, and by walking before Him in holiness and righteousness all our days.



Mrs Jones got a little too used to watching on-line worship at home.

## Friends and people of St Andrew's Church Kyrenia



### GIVING

These are difficult days, for so many very sad days and they continue. We pray for all those who are serving communities in the many countries around the world where the Corona Virus is striking people down and for family and friends of people undergoing treatment. We especially remember front-line workers who have put themselves in danger and all those who have died, may they Rest in Peace.

Many Friends, regular visitors and tourists will have missed joining in fellowship at St Andrew's Church this year. The days ahead are unknown but we pray they will continue to bring freedom and the possibility of travel **to and from** the island. The deepest wish of us all, is that the day will soon be here when we can come together with freedom in our beautiful church once again to worship our Lord in fellowship and song.

Of course, the closure of Church and the absence of visitors has left St Andrew's without the normal generous Easter and spring/summer collections. If you wish to make a donation from wherever you are to support the work of the Church, full details are available on the website giving

page. Details of how to make payments to the Church UK Charity Bank account by Cheque or bank transfer are listed. Regular monthly Standing Order donations enable budgeting of church finances. Donations can be gift aided. Contact the gift aid officer at [giftaid@standrewskyrenia.org](mailto:giftaid@standrewskyrenia.org)

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We have recently introduced a **new** simple method of making small SMS donations to St Andrew’s for UK mobile phone users, similar to that used for appeals on TV in UK.



**Text KYRENIA to 70085 to donate £10**

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Repeat donations are possible to a maximum of £30/day.

*Texts cost £10 plus one standard rate message. The charge will appear on your telephone bill. Repeat donations are possible to a maximum of £30 with up to three messages in one day.*

SMS donations can also be Gift Aided.

You may ask what we do with your financial donations. In addition to keeping the church alive, in recent years the St Andrew’s community have made generous donations to local charities including Tulips, The Women’s Refuge, The Sarioğlu Foundation, Karakum Special Needs School and internationally to The World Day of Prayer.

Thank you so much for your support.



## HOMEGROUPS

Both of our Homegroups are suspended for the time being. News of recommencements will be published here.

Please remember to inform the Wardens if you know of someone who is unwell or in hospital. We often hear people say, 'I thought you knew'. It is better that we hear several times than not at all.



## Diocesan PRAYER Diary for November

**Ordinands:** Pray for all who are in formation for ordained ministry and for those who love and cherish them.

**Ras Al Khaimah: St Luke, a parish** comprising various nationalities, worships in the Anglo-Catholic tradition. Through our life, work and witness, we strive to bear the light of Christ through word, sacrament, and charity. Faithful God, we praise you for your goodness. At all times and in this place, through word and deed, may we reveal our faith and trust in you. Compassionate God, to all in their daily struggles, be the light that shines in the darkness. To all people give courage, a steadfast trust in your love, and a deep sense of your divine peace.

**The Departed:** Pray in grateful remembrance for the departed, not least for all who die in war and conflict as well as from illness and affliction.

**Mission to Seafarers, Dubai:** *The Rev'd Canon Andy Bowerman leads the work of the Mission to Seafarers in Dubai.* Praise for our occasional success in arranging for abandoned seafarers to return to their families. Rejoice as the standard of living we enjoy is because of the dedication and sacrifices made by seafarers. Pray for strength to meet the needs of hundreds of seafarers in dozens of ports in the UAE and beyond. Pray that MtS chaplains will

always be able to prioritise the demands made on them in ways that serve seafarers before all else.

**Province of Jerusalem and the Middle East:** Pray for our fellow Dioceses of Iran, and Jerusalem.

**Sovereign Base Areas of Cyprus:** *The SBAs are administered by the UK Ministry of Defence. There are over 6500 British service personnel and dependents, civil servants and locally employed civilians. Four military chaplains lead congregations in Dhekelia, Ayios Nikolaos, Episkopi and Akrotiri. They proclaim the Gospel, pray for, and are present with, those serving the UK overseas.* Through our daily living may we resist the temptation to follow the world. We pray for a revival in the military, BFC, UK and the World. At all times, may we experience God in the Holy Spirit. In all that we do, through word and deed, may we witness to the community, ROC and TNRC.

**Licensed Clergy:** Pray for ordained clergy, both stipendiary and self-supporting, with licensed responsibility and accountability.

**Fujairah: St Nicholas** *is the daughter Church of St Luke, Ras Al Khaimah. Even though we are small in number, we are great in generosity, heart, and spirit.* Everlasting God, we praise you for your goodness and for the many blessings you bestows upon us in our everyday lives. Faithful God, go before us in all our doings, that what we say with our lips we believe in our hearts, and what we believe in our hearts we show forth in our lives. Loving God, help us to forge partnerships for social outreach; at all times being Christ to others and seeing Christ in all people.



## Mount Sinai

If you have been on holiday to Jordan, or maybe taken a trip from Sharm el Sheikh, you may have visited St Catherine's Monastery in South Sinai. There, you may have seen Jabal Mûsâ (Egyptian Arabic –the Mountain of Moses, also known as 'Mount Sinai' or the 'Mount of the Law'). It would be hard to miss, towering 7,497 feet above the valley; although you may not have had the time, or the energy, to climb the roughly 8,500 steps to the summit.



Even before the Christian era, Jabal Mûsâ was believed to be the place where Moses hid in a cave from the presence of God and then

received the Tablets of the Law (twice: Exodus 19 & 34). Later, Elisha also hid in a cave there before receiving instructions from God - (1 Kings 19).

Anchorites settled around this area, known as Horeb, during the very early Christian period, constructed a small chapel on the summit of Jabal Mûsâ, and another at the site of the Burning Bush (Exodus 3), now within the Monastery. The Monastery developed as a focus and a centre of safety for these hermits. The major development came in the mid sixth century when the Emperor Justinian created the Monastery much as we see it today and also a large basilica on the summit of Jabal Mûsâ. Not a

great deal survives of the mountain-top basilica, following various earthquakes, although its foundations are still visible.

The Monastery was originally dedicated to the Virgin Mary but, following the discovery of the body of St Catherine, miraculously transported from Alexandria following her martyrdom, on an adjacent and slightly higher peak nearby (Jabal Kathrin), her remains were transferred to the Monastery now dedicated in her name. Her skull survives there, although most of the rest of her body went to various shrines across Europe. In the beautiful and accurate print by David Roberts (1839), above, the Monastery is in the foreground, Jabal Mûsâ in the centre, and Jabal Kathrin behind to the left.

Jabal Mûsâ has been a place of veneration not only to Christians, both Orthodox and Western, but also to the other Abrahamic faiths: Judaism and Islam. Following the Arabic conquest of Sinai in the seventh century, a mosque was built on the summit of Jabal Mûsâ, and another within the Monastery. It is notable that the Monastery has welcomed pilgrims, scholars and tourists of all these faiths and none, throughout its history. Its hospitality has sometimes been abused: its most valuable treasure, the Codex Sinaiticus, containing the earliest version of the Gospels was 'borrowed', presented to Tsar Alexander II of Russia, and never returned.

The biblical events commemorated on Jabal Mûsâ were often accompanied by fire, lightening, thunder and earthquakes. These can be interpreted as the violent magnetic storms which occur on these peaks.

Volcanic activity has also been reported but, while the rock of these mountains is volcanic, there have been no eruptions in historical times.

The attribution of Jabal Mûsâ to the biblical events has not gone unchallenged,

particularly in the nineteenth century, and debate continues, but on the basis of long tradition and physical evidence it does seem the most likely location. As part of this debate the Ordnance Survey conducted its first survey outside the UK, of South Sinai, in 1869.

Jabal Mûsâ and the Monastery continue as spiritual places and the focus of pilgrimage and tourism. The mountain now has a small



Orthodox chapel on its summit together with a small mosque and

cisterns collecting rainwater. The caves (perhaps of Moses and Elijah) can still be seen in this impressive spiritual landscape. Worth a visit!

*Church Mouse*

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### Six Degrees of Separation

We often hear or say "It's a small world". This idea can be expressed as 'Six Degrees of Separation', based on a simple research idea. You are given an envelope addressed to someone, somewhere else in the world. You do not know that person, but your task is to send the envelope to someone you do know who might be able to get the envelope nearer to its destination. You ask them to repeat the process. How many 'steps' will it take for the envelope to arrive at its destination? The surprising answer is, on average six, hence Six Degrees of Separation between any two people in the world. Very occasionally the number of links is less, or more, and there are some exceptions (remote tribes without contact with the 'outside world') but extensive research has shown the finding generally to hold. It is a measure of social connectedness in the Global Village.

### More Notes from Kent



Oh dear, we're in 'lockdown' again, they say for four weeks this time - I will keep my fingers crossed. It will mean there will be no coach trips this month, so I have a good supply of reading material to keep me amused. Now that the clocks have been turned back the dark evenings seem to have accelerated and I'm putting the lights on at 5 o'clock.

I did go to the theatre last month to see a live-streamed concert by Micheal Ball and Alfie Boe. It was a wonderful performance by both of them but a rather odd theatre experience.



We wore our masks, sanitised our hands,

had our temperatures taken and signed on to the NHS Covid app, in what has become normal practice now. Inside the theatre some of the seats had been tied up so that we could only sit socially distanced apart and any refreshments we wanted were brought to our seats! To reduce unnecessary movement there was no interval and although the experience was strange it was good to go out with friends and whatever it involved it made a change.

## Jesus: A Pilgrimage James Martin SJ

I came across a review of this book by the Church Mouse last week and on the strength of it and other reviews I read, I downloaded it. If you are also persuaded to give it a go, let me know what you think of it.

This is a book that I can very highly recommend. Part memoir, part historical document, part spiritual retreat, and part travelogue, Jesus is “a love letter to the first-century Jewish radical Martin has devoted his life to following.” This may sound all very serious, but it is an easy, entertaining, insightful and engaging account of a journey to the Holy Land – his first, by a noted Jesuit writer and theologian in the company of a Jesuit friend.

Even if you have been lucky enough to visit the Holy Land, this is sure to provide new insights. To demonstrate that it is not too serious, they go to stay in a Franciscan hostel and are amazed to discover 5-star rooms. “Sister,” I said. “These rooms are incredible.” “What did you expect?” she asked. “Well, you’re Franciscans,” I said, “so I expected something ... simpler.” “Father, we are Franciscans,” she said. “Our guests are not!”

But the book is mostly an illuminating representation of the Gospel stories in clear and insightful fashion, mixed with personal reactions and meditations in the actual locations where Jesus lived and conducted his ministry.

It is a great read; do give it a try.

Church Mouse

*Loved this book although it was too big to carry to work along with my running gear so I bought the Kindle version as well. I hadn't read any of James Martin's books before, and found this so*

*easy to read, fun and funny and because of the writing style I was able to absorb and remember interesting facts more than I normally would. I finished it after my pilgrimage so I was able to feel really immersed in the Holy Land again, reading his accurate descriptions of each place. Even if you haven't been to the Holy Land you'll feel like you have after reading this book.*

A most interesting and thoughtful book, well researched and well written. I'd like to visit Israel myself after reading this, it's a great guide in a spiritual sense but has practical tips for making the most of a pilgrimage. Definitely recommend this book.

Written in the first person, the narrative is interspersed with experiences of the author's visit to the Holy Land and his personal encounter with Jesus through the Gospels and his life as a Jesuit. Any review would be but a facile representation of the reality that is the book itself. A must read for the sheer joy of the encounter. I have to confess that I am a fan and have read other titles by the same author, which is why I had no hesitation in picking up this title as well.

*This is an amazing book. Jesus becomes a REAL man with thoughts and feelings like everyone else. Jesus is still Son Of God, but a man as well - not just a biblical figure. The trip through the Holy Land becomes a pilgrimage anyone would want to do. It becomes really exciting. The book was recommended to me, and as I read it the person who suggested I read it and I phone each other daily saying "have you read the bit...." This is history, personal endeavour and a jolly good yarn. Anyone who has the chance to read this and doesn't is really missing out.*

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Now a change from a cake recipe.....



## Baked Vegetable Gratin

Serves 3 – 4

### Ingredients

- 1 red pepper, seeds removed, cut into bite-size chunks
- 1 yellow pepper, seeds removed, cut into bite-size chunks
- 1 aubergine, finely chopped
- 1 courgette, finely chopped
- 1 red onion, sliced
- 3 tbsp olive oil
- 150g/5½oz cherry tomatoes, halved
- 400g tin chopped tomatoes
- 2 garlic cloves, crushed
- 3 tbsp roughly chopped basil
- 300g/10½oz pasta, such as penne
- 150g/5½oz ball mozzarella, drained and finely chopped
- 2 tbsp pesto
- 2-3 tbsp finely grated Parmesan, or a vegetarian hard cheese alternative
- salt and freshly ground black pepper

Preheat the oven to 190C/170C Fan/Gas 5. Put the peppers, aubergine, courgette and onion into a roasting tin or deep baking dish and coat in the oil. Season with salt and pepper and cook for 45 minutes, turning twice, until the vegetables are tender and golden brown.

Add the cherry tomatoes, chopped tomatoes, garlic and basil and cook for 10–15 minutes.

Meanwhile, cook the pasta in boiling salted water according to pack instructions. Add 4–6 tablespoons of the pasta cooking water to the vegetables to loosen the tomato sauce.

Drain the pasta and stir into the roasted vegetables. Stir through the mozzarella and pesto, top with Parmesan and return to the oven for another 10 minutes, until the cheese has melted.

---

I hope you are all keeping safe and well and until the next time - you will be in my thoughts and prayers.

Anne

*Do you remember when you were little, and all your underwear had the days of the week on them? They could be helpful right now!*

---

### A Prayer of Doubt

*Nevertheless, I am continually with you; you hold my right hand. Psalm 73:23*  
Lord, I am uncertain. I am afraid.  
I am wondering where you are, if you are there.  
My mind is whirling with questions.  
My heart is heavy with the weight of grief  
My hands are itching to do something but have been told to do nothing.  
Are you here? Are you in our hospitals and supermarkets and streets?  
Please be here.  
Be here in the stillness and silence.  
Be here in the busyness of ICUs and ambulances.  
Be here in my head and heart and hands.  
Be here, even when I cannot see or name you.  
Be here, as you were in Mary's womb,  
As you were in a boat in the storm  
As you were hung on a cruel cross  
As you were in the cool silence of a grave  
As you were in a room of frightened disciples  
As you are drawing near with compassion and comfort to those mourning. Be here and it will be enough. Amen.



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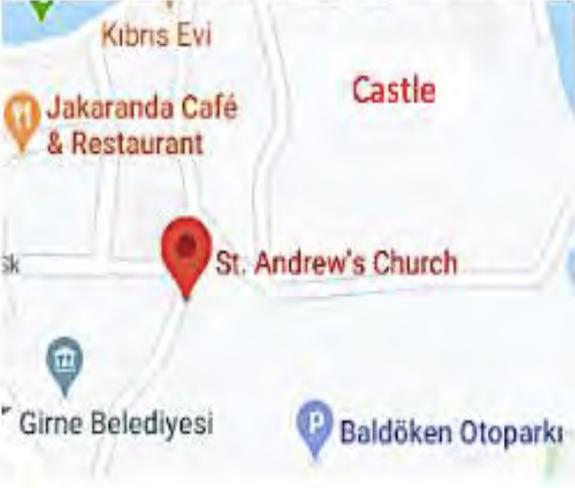
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