

WINTER  
2017/2018

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



In the Diocese of Cyprus and the Gulf



To love God, to love each other and to love our neighbour

# The St Andrew's Team

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## ST ANDREW'S SERVICE TIMES

### Each Sunday

- 08.00am Said Holy Communion (Traditional)  
10.30am Contemporary Eucharist Service (Sung)  
  
02.30pm Russian Language Service

### Each Thursday

- 10.00am Said Holy Communion  
(1st Thursday there will also be  
prayers for healing)

### Each Saturday

- 10.30pm Seventh Day Adventist Service

### Additional Services

#### Each First Sunday

- 12.30pm Fellowship Praise Service

#### Each Fifth Sunday

- 10.30am All Age Service with Eucharist

#### ♠ ALPHA

For information please contact Victoria Scurfield on 0533 820 8158

#### WEBSITES

Why not "sign up" on the St Andrew's web site and you will automatically receive news, magazines, pew sheets etc in your In-Box?

St Andrew's Church: [www.standrewskyrenia.org](http://www.standrewskyrenia.org)

Our Diocesan website is: [www.cypgulf.org](http://www.cypgulf.org)



Each week refreshments are served in the Church Hall after the 10.30am service, all are welcome.



## *News from The Hermitage*



*Sunday November 26th was the celebration of Christ the King, also known as "Stir Up Sunday". This last Sunday before Advent for St Andrew's was also our Pledge Sunday, committing ourselves once again to respond to God's love for us. Please find below the sermon, and know that you are all held in prayer and fellowship even when you are not physically with us.*

"Where is your treasure?"

Where is your treasure? We are told in the Gospel of Matthew, Chapter 6: 19-21, that wherever our treasure is, that is where our hearts will be also. For many people, their "treasure" comprises their loved ones. Most of us would do anything to ensure the material well-being of those whom we care most about, whether they be our parents, spouses, offspring, or others. We will make sacrifices to ensure they are clothed, fed and nourished, that they have the best opportunities for education and access to health care. When we know we will no longer be here, we wish to those whom we leave behind, some financial security. For those of us who are people of faith, we know that there is an even more encompassing and everlasting love. There is the offer of eternal life and love through the sacrifice and offering that God gave us through Jesus Christ.

When we recognise something of the greatness of the love of God, we want to respond to God's offering of himself with ourselves. This is why we worship God, as a response to his love for us. This is our whole identity as a church. If we grasp even a glimpse of this love,

we want our loved ones to be safe in his love too; the knowledge that this love exists compels us to share that Good News of his love with the people and wider world around us. This is our charge and responsibility as a church; to worship God and develop the ministry that flows from it, as part of the wider body of Christ.

Here at St Andrew's, we work hard at all aspects of worship, ministry and mission, with a particular emphasis on how we welcome people into the church. We are very encouraged by many letters of appreciation from visitors to us. In our first "scene@standrew's" we shared news of the variety of our work here, not only what is happening, but some of our vision as to what we would like to achieve. In order to make this possible, to sustain what we are doing but also continue to develop God's work here; we are reliant upon your prayerful financial support. Many people do not realise we are entirely self-sufficient. We are deeply thankful for and encouraged by, gifts already received but what will help us to budget our work is regular payments by standing order. This is what we would like to ask you to consider. If you pay tax in the UK and are happy to Gift Aid your donation we can make your money go even further.

We are working very hard to be responsible stewards of all that God has given us. We need to maintain the structure of the church, we do have bills to pay, but most importantly, we do have to have resources to share God's love, the most valuable treasure. We invite you to join with us in sharing that ministry and ensure it will still be here for generations to come. A family I once knew, very committed to their local church, had very little money, the single mother was raising three children and when the time came for their own Pledge Sunday they went home feeling as if they could not give, that they had nothing to give. Then the oldest son, 15 years old, said "hang on, we do pay for cable tv, we don't really need it". Together as a family they decided to sacrifice the tv network accessibility by choosing to invest in something they felt was of more importance. They transferred the payment for the cable to their church. For each of us, it is about a small contribution. If every person on our electoral roll gave 50 TL or £10 per week, we would not be experiencing any

financial worries. Most of us spend that on a coffee and a sandwich in a cafe each week.

As Chaplain, my personal prayer for you, that is joined by all the people of St Andrew's, is that we will all place our treasure where neither moth nor rust can destroy, in the love of God in which we want to grow, live and share. Please join us in this huge and most humbling of tasks.

This comes at a time when the Advent season is upon us and we look forward with expectant hearts, preparing ourselves for the coming of God into his world, the most sacrificial offering of all. My prayer for you all is that you will know the treasure of the love of God which passes all understanding, to enter into our hearts and minds afresh, for us to respond to that love with our offerings to him,

God bless, Wendy

Please remember to inform the Chaplain or wardens if someone you know is unwell or in hospital. We cannot contact or visit them [if they would like a pastoral visit], unless we are aware of their situation. We often hear people say 'I thought you knew'. It is better that we hear several times than not at all.

Items for the next magazine should be sent to the Editor by **Tuesday 23rd January 2018**. Email [grianni@hotmai.com](mailto:grianni@hotmai.com)

## The Marvellous Food Bank

The good people of St Andrew's are continuing to help students in both Famagusta and Girne. If you can pop extra items into your shopping basket, bring them to church so that we can share with students in need. We will deliver these gifts and welcome anyone who can help us. Thank you.



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# MULTIMAX

## THURSDAY LADIES GROUP

A Ladies Group meet at Kervan at 11am each Thursday.

All ladies are very welcome to come along.



Sunday 3rd December 2017, **Advent Sunday**, marks the beginning of the Church's New Year!

Advent, from the Latin meaning "coming", is a season observed in many Christian churches as a time of waiting and preparation for the celebration of the birth of Jesus which we celebrate at Christmas.



## CHURCH HALL ACTIVITIES

<u>TUESDAY</u>	TURKISH FELLOWSHIP	19.30 - 21.00
<u>WEDNESDAY</u>	KYRENIA CHAMBER CHOIR	18.00 - 19.30
<u>THURSDAY</u>	REHOBOTH CHURCH	18.30 - 20.30
<u>FRIDAY</u>	*ALPHA COURSE (Mike Stanhope) (22 Sep - 15 Dec)	11.30 - 16.30
	FRIDAY WORSHIP (Loudron)	19.00 - 21.00
<u>SATURDAY</u>	SEVENTH DAY ADVENTISTS	10.30 - 12.00
	AA	13.00 - 14.00
<u>SUNDAY</u>	RUSSIAN GROUP (Alex)	16.30 - 17.30

For further information about any of the above please contact our  
Hall Administrator, Jewel Pearce on 0542 884 1805

### **Lettings**

Do you need a venue for your weekly or special events?

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We can also hire out tables, chairs, crockery, glasses, etc.

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**An extract from an instruction of Saint Columbanus, Abbot,  
(540?-615)**

If only it is preserved, the likeness of God is man's greatest dignity.

Moses wrote in the law:

God made man in God's image  
and likeness.

Consider, I ask you, the dignity of these words. God is all-powerful. We cannot see or understand him, describe or assess him. Yet he fashioned man from clay and gave him the nobility of his own image.



What has man in common with God? Or earth with spirit? - for God is a spirit. It is a glorious privilege that God should grant man his eternal image and the likeness of his character. Man's likeness to God, if he preserves it, shows to others high dignity. If man applies the virtues planted in his soul to the right purpose, he will be like God.

God's commands have taught us to give him back the virtues he sowed in us in our first innocence.

The first command is to love our Lord with our whole heart because he loved us first from the beginning, before our existence. Loving God renews his image in us. Anyone who loves God keeps his commandments, for he said: If you love me, keep my commandments.

His command is that we love each other. In his own words: This is my command, that you love each other as I also have loved you. True love is shown not only in word, but in deed and in truth.

So we must restore our image given from our God and Father to be pure and holy, for he is holy; in the words of Scripture: Be holy, for I am holy.

We must restore his image with love, for he is love; in John's words: God is love.

We must restore it with loyalty and truth, for he is loyal and truthful.

The image we show to the world must not be that of one who is unlike God; for one who is harsh and irritable and proud would display the image of a despot.

Let us not imprint on ourselves the image of a despot, but let Christ paint his image in us with his words: My peace I give you, my peace I leave with you.

But the knowledge that peace is good is of no benefit to us if we do not practice it.

The most valuable objects are usually the most fragile - costly things require the most careful handling. Particularly fragile is that which is lost by wanton talk and destroyed with the slightest injury of a brother or sister.

People like nothing better than discussing and minding the business of other people, passing superfluous comments at random and criticizing people behind their backs.

So those who cannot say:

The Lord has given me a discerning tongue, that I may with a word support the person who is weary should keep silent, or if they do say anything it should simply promote peace.



*Friends of St Andrew's*

*A letter from Pat Etherington*



Hello Everyone.

Here at St Andrew's we started our remembering on the 2nd of November, All Souls' Day, with a special service where we give thanks for all those whom we love but no longer see. Their names go on our "Remembering Tree". It's a very moving service and we always have people attending who do not normally worship with us. Afterwards we serve tea and cakes in the hall downstairs and it becomes a lovely social occasion and a chance to pursue new friendships.

Remembrance Sunday was on the 12th this year and I must say how beautifully the church was decorated with Poppies in honour of the occasion. It really was a picture. The church was well filled and as always it was a very moving time. Wreaths were laid on behalf of the Royal Navy by Commander Paul Jones, the Army by Bob Taylor, the Royal Air Force by Squadron Leader Michael Stanhope and the People's Wreath by Anne Lloyd. James Gibbs gave the Exhortation and Kohima Epitaph.

The Revd Wendy went on to take part in the service held by the Royal British Legion at the Old British Cemetery in Girne in her role as the RBL Chaplain and this was followed by a very well attended lunch held at The Ship Inn.

Well, last month I said we hadn't had much rain. I should have kept quiet! We certainly made up for it a couple of weekends ago. I set

out for church on the Sunday morning, got a couple of miles down the road and gave up the struggle and returned home to find the gully at the end of my garden had water nearly a foot deep flowing down it. The weather has continued to be very unsettled but the upside of this is my this years' crop of Mange Tout have all started to show their heads above ground so it will be a case of getting the canes and twigs in for them to grow up.

Having told you of our goings on I would like to wish you all, wherever you may be, a very Happy Christmas and a Peaceful New Year.

With Love.

Pat E.

You can keep in contact from overseas by becoming a member of the **Friends of St Andrew's**. It costs £30 per annum and the magazine will be posted to you. To subscribe, please contact us by post: **PO Box 171, Girne, Mersin 10, Turkey** or email at **office@standrewskyrenia.org**

#### USED STAMPS

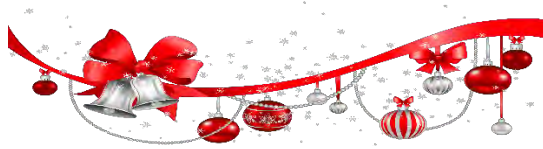
St Andrew's collects used postage stamps which the charity **EMBRACE the Middle East** sells to raise funds for the Helen Keller Centre for the Blind in Jerusalem, one of the many organisations they support throughout the Middle East.

Special commemorative stamps are particularly desirable, as they receive many regular 1st & 2nd class stamps. If you have suitable stamps, please trim them and bring them to church. Post them in the box just inside the entrance door. They will be greatly appreciated. Thank You.

#### USED CARDS

Can you help our ladies who enjoy recycling greetings cards to raise funds for St Andrew's by donating your used cards to them. If you are visiting the TRNC and have room in your suitcase do bring them to the church.

## It's Reverse Advent Calendar time again!



**What on earth is a Reverse Advent Calendar?** You may well ask – as many of us did!

Most people are familiar with the traditional Advent Calendar. It consists of some way to count down the days from 1st December to Christmas Day – perhaps with little doors which open each day.

However, a Canadian food writer, Julie Van Rosendaal, recently came up with the idea of a REVERSE Advent Calendar. Reverse advent calendars work by you filling a box each day with an item of food, gifts or toiletries which can then be used to help those less fortunate who are struggling at Christmas time.



After gathering such items through the month, you can then, in North Cyprus, take box to St Andrew's where they will be given as a Christmas present to someone who really needs it. Not only is this a fun thing to do but it brings home the importance of helping others and seeing the bigger picture at Christmas.

Please let the [Chaplain, Secretary or Church Wardens](#) at St Andrew's know if you'd like to contribute a Reverse Advent Calendar to be handed in to the church by Christmas Eve.



## Christmas at St Andrew's

Sunday 17th December at 6.00 pm Carols by Candlelight

Sunday 24th December at 10.30 pm Morning Eucharist for the Fourth Sunday of Advent

Sunday 24th December at 11.30 pm The First Communion of Christmas (Midnight Mass)

Monday 25th December at 10.30 am Festal Eucharist for Christmas Day

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## Heavenly signposts

**Astrophysicist David Wilkinson considers the Bethlehem Star**

The star of Bethlehem is intriguing to me as both a Christian theologian and as a scientist trained in astrophysics. It has been argued that it was a comet, or a time when a number of planets appeared to be together in the night sky, or an exploding star called a supernova. Unfortunately the Bible itself does not give quite enough data for us to be sure. And I don't want to rule out that it could have been a miraculous act of God out of the ordinary processes of the universe. What is interesting is that the star only raised the curiosity of the Magi. It didn't in the end lead them to Jesus. Matthew in his Gospel is quite clear that it was only when they consulted the scriptures that they knew how to interpret the sign in the heavens.

My own experience as a scientist in astrophysics has not been too different. There are things in the universe which intrigue not just me as a person of Christian faith, but many others about the big questions of the purpose of the universe. I see a number of significant pointers in the universe, such as the beauty and intelligibility of the laws of physics, the extraordinary balances in law and circumstance which make possible carbon-based life, and the sense of awe that we feel when we see the diversity and simplicity of the universe.

Now I don't think these provide proofs of the existence of God, but for many – whether they have religious faith or not – they are pointers to a deeper story in the universe than just the scientific story. However, the main evidence does not come from science. It comes from the evidence of the life, death and resurrection of Jesus of Nazareth, which for me can only be explained by the Christian belief that here in Jesus was God himself walking in the space history of the universe. At the heart of my Christian faith is the conviction and the experience that God has revealed himself supremely in the life, death and resurrection of Jesus of Nazareth – and I encounter him in the Bible and in my day to day experience.

Astrophysicist and theologian David Wilkinson is Principal of St John's College, Durham University. He has PhDs in theoretical astrophysics and in systematic theology and is a Fellow of the Royal Astronomical Society.

**Calendar of Services and Duties - January 2018**

<b>Date</b>	<b>Service Time</b>	<b>Sidespersons</b>	<b>Readings</b>	<b>Text</b>	<b>Readers</b>	<b>Prayers</b>	<b>Chalice</b>
7 January Epiphany (transferred)	10.30am	Linda Lister and Mercy	1st Reading Psalm 2nd Reading Gospel	Isaiah 60:1-6 Psalm:72: 10-15 Ephesians 3:1-12 Matthew 2:1-12	Shane Barnes Sandy Oram Izzy Clergy	Fr Edward Jarvis	Christine Dobbs
14 January Epiphany 2	10.30am	Amanda Warrender and Precious	1st Reading Psalm 2nd Reading Gospel	1 Samuel 3: 1-20 Psalm:139: 1-5, 12-18 Revelation 5: 1-10 John 1: 43-51	Alan Peek Mavis Steele Anne Keevil Clergy	Richard Dobbs	Stuart Hillard
21 January Epiphany 3	10.30am	Frank and Joan Gillin	1st Reading Psalm 2nd Reading Gospel	Genesis 14: 17-20 Psalm:128 Revelation 19: 6-10 John 2: 1-11	Alan Carling Lyn Hillard Diana Peek Clergy	Gloria Tattersall	Pat Etherington
28 January Epiphany 4	10.30am	Myka Katende and Gayve Lubo	1st Reading Psalm 2nd Reading Gospel	Deuteronomy 18: 15-20 Psalm:111 Revelation 12: 1-5a Mark 1: 21-28	Sandy Oram Frank Gillin Mercy Clergy	Sue Carling	John Hodgson

The Chaplain requests that all readers, intercessors and chalice bearers are at church by 10.15 at the latest on the weeks they are on duty for prayers before the service.

If you are going to be away and are unable to swap your duty please advise **Janet Graham**, email: (preferred) [jgraham@serenos.net](mailto:jgraham@serenos.net), mob: **+90 (533) 838 6143**.





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## ADVENT

By far the most important and significant event in the whole course of human history will be celebrated, with or without understanding, at the end of this season, Advent. The towering miracle of God's visit to this planet on which we live will be glossed over, brushed aside or rendered impotent by over-familiarity. Even by the believer the full weight of the event is not always appreciated. His faith is in Jesus Christ – he believes with all his heart that this man, who lived and died and rose again in Palestine, was truly the Son of God. He may have, in addition, some working experience that the man Jesus is still alive, and yet be largely unaware of the intense meaning of what he believes.

Does he, for instance, as he daily treads the surface of this planet, reflect with confidence that “my God has been here, here on this earth”? Does he keep his faith wrapped in a napkin as a precious thing and apart; or does he allow every discovery of the truth to enlarge his conception of the God behind this immensely complex universe? And does he then marvel and adore the infinite wisdom and power, which so humbly descends to human stature? We rejoice in the fact that God has actually been here – and that is one half of the meaning of Advent.

While we continue to pray and work for the spread of the kingdom in this transitory world, we know that its center of gravity is not here at all. When God decides that the human experiment has gone on long enough, yes, even in the midst of what appears to us confusion and incompleteness, Christ will come again.

This is what the New Testament teaches. This is the message of Advent. It is for us to be alert, vigilant and industrious, so that his coming will not be a terror but an overwhelming joy.

J. B. Phillips

## *Diocesan Prayer Requests*

During this month please add the following  
Diocesan needs to your prayers.



**St Barnabas, Limassol:** Pray for the Holy Spirit to be with all those being confirmed that they may walk the path of the Christian faith. We praise God for the mutual enrichment of different cultures and age groups in church life, for lives touched by the grace of Christ.

**The Archdeacon in Cyprus:** Pray for the parishes of Cyprus and for justice and peace across the island.

**St Andrews Abu Dhabi** with a daughter congregation in Al Ain called **St Thomas:** Lord, we give you thanks for the opportunity to minister your love to those expats living and working in our community, praying that you would inspire our worship so that our lives may glorify you in all things. We pray for all who find Christmas a lonely and painful time and pray that the message of 'O Come, O come Emmanuel' will be poignant and meaningful for all who attend our Christmas services and events this year. St Thomas Church Al Ain: We praise and thank You Father, for the people of this church. We thank You for Your presence in our lives. Bless us, bless this place and its ministries and activities to the glory of Your name

**Archdeacon in the Gulf:** Pray for the nations of the Gulf archdeaconry and all who live in them, citizens and others.

**Synod:** Pray for those who will soon attend diocesan synod and for wisdom and vision in all they plan and do.

**St Paul's Cathedral Nicosia:** We praise you God the Father for our ministry team at St Paul's. May you continue to call, equip and support people to lead all who follow you. Heavenly Father as we stand on the cusp of a new calendar year, we thank you for all leaders of this island of Cyprus; may they continue to work for the common good of all the people. We praise you for all peoples in our chaplaincy, those that believe and those that don't even know you; may we be a way for you to reach and love others. We pray for our Diocese, that it may continue to listen to your still calm voice amidst the noise and strife of life. We pray for ourselves, keep our eyes focused on the cross, that we may be in Christ and He in us. We pray all this in the power of the Holy Spirit who makes all things possible, and in the name of Jesus, to the glory of God. Amen

## *Keeping Christmas*



**In a world that seems not only to be changing, but even to be dissolving, there are some tens of millions of us who want Christmas to be the same... with the same old greeting, "Merry Christmas," and no other.**

**We long for the abiding love among men of good will which the season brings... believing in this ancient miracle of Christmas with its softening, sweetening influence to tug at our heart strings once again. We want to hold on to the old customs and traditions because they strengthen our family ties, bind us to our friends, make us one with all mankind for whom the Child was born, and bring us back again to the God Who gave His only begotten Son, that "whosoever believeth in Him should not perish, but have "everlasting life."**

**So we will not "spend" Christmas... nor "observe" Christmas. We will "keep" Christmas — keep it as it is... in all the loveliness of its ancient tradition.**

**May we keep it in our hearts, that we may be kept in its hope.  
- Peter Marshal**

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## REFORMATION 500

The very last day of October goes by a number of names, not least “Reformation Day”, marking the anniversary of Martin Luther’s public questioning of the theology and practices of the Roman Catholic Church of his time. As we know, in October 1517, Luther published a document containing Ninety-Five Theses for dispute with its religious hierarchies, et al – nailing it (so the story goes) to the door of Wittenburg Castle Church. It has been said by some that within the pages of this magazine I have neglected this important anniversary. So with the kind permission of the contributors to the Parish Magazine of St Mary Redcliffe, Bristol, our chaplain’s previous parish, I here reproduce a couple of their articles to belatedly mark the occasion. I trust you will find them of interest.



In early summer The Very Revd Dr David Hoyle, Dean of Bristol, gave a series of 4 lectures at Bristol Cathedral on the Protestant Reformation. Subsequently Cecile Gillard and Jane Vousden talked to the Dean about these lectures and their conversation is reproduced here.

“We asked the Dean about that document and its concertina effects, the lecture series, and his recent Church Times article on art and the Reformation (The Reformation Illustrated).”

The Reformation Illustrated was published in the Church Times on 30<sup>th</sup> June and can be read online at [www.churchtimes.co.uk/articles/2017/30-june/features/the-reformation-illustrated](http://www.churchtimes.co.uk/articles/2017/30-june/features/the-reformation-illustrated)

*Dean, thank you for taking the time to talk to us and for your lecture series which we found informative and inspiring – what were your intentions in providing them?*

THE DEAN: We are the Cathedral of The Holy and Undivided Trinity. We are set in the midst of one of Britain's great cities and we still encounter all kinds of division and difference. In what we say and do we are trying to reach out over those divisions. Talking about Reformation is just like talking about Edward Colston (or anything else); if you do not understand your past, you will be clumsy, and even offensive, when you talk about the present, or the future.

*What exactly were these 95 Theses, why did Luther choose 31st October to make a public protest of this kind, and what did he hope to gain by doing so?*

Luther was an Augustinian Friar and a Professor of Theology in Wittenberg. It is important to remember that, whilst he became a popular hero, he was always an academic. Issuing the 95 Theses was a bit like giving a provocative lecture series. It was an invitation to debate. Luther was trying to force an argument about indulgences and the theology behind them. He believed the church was administering cheap and mechanical grace: 'Pay for an indulgence and have sin remitted'. He could think of 95 reasons why that could not be true. He published his Theses on the eve of All Saints, the day they held the celebration of the indulgence which was linked to the huge collection of relics at the Castle Church in Wittenberg.

*How would you describe the character of this new way of doing Christianity?*

Luther would tell you it wasn't new at all. It would also be a mistake to suggest that only protestants looked for a change. Much of what Luther argued you can find in St Augustine, and there were Catholics, like Erasmus, who appeared to be saying similar things. Two points are crucial. Luther found his way through the anguish of doubting his own salvation by reading scripture. He talked a lot about *sola scriptura*, and the Reformation quickly prompted an argument about who or what has authority in the church – pope, council, scripture, tradition? There was a renewed interest in texts. Secondly, it is also all about grace and the way we are saved. Luther wants to remind us that we are saved by faith, and that faith is a gracious gift of God. You can go to mass as often as you like, and kiss the toe bone of St Anthony

daily, but if you do not have the gift of faith, you will not be saved. What that does is to turn our attention away from religious practice and inward, to those baptismal promises we make: *Do I repent of my sins? Do I turn to Christ?*

*In your lectures you mentioned 'Reformation' (singular) and 'reformations' (plural) could you tell us something about this?*

I began the lectures with a quotation from a favourite historian Gordon Rupp. He compared Luther to the opening notes of a great piano concerto setting a theme, but drowned out as other instruments take it up and develop it. Historians in this country now routinely talk about English Reformations. At different times, there are different agendas, and there are different ideas as different voices make themselves heard. What Henry VIII intended, in 1536, was certainly not what Cranmer delivered in the second Book of Common Prayer. In the 1570s the conversation had changed again.

*Did the geographic separation of the British Isles from mainland Europe make for a different type of reformation?*

I have heard it suggested, recently, that this was the original Brexit. There were changes affecting all of Europe, the impact of printing and the dissemination of new learning a burgeoning bureaucracy (made possible by greater literacy), and a new nationalism. It is a complicated story to tell; you have to account for both cool rationalism and apocalyptic fervor, for reformation imposed by statute and brief periods of mob rule. In England, Reformation was overseen by the crown and the crown, generally, managed to retain control of the careering horses of change. That made our reformation largely conservative (we kept bishops, some vestments, and significant elements of our theological inheritance), but there was wholesale destruction too – we drove out the saints, destroyed rood screens and pulled down the monasteries. We were reformed at a time when the English language took flight and we have a prayer book and, later, a bible, both of which have had a huge cultural influence. We ceased to be part of a greater Christendom and, certainly at the time of the Armada, thought of ourselves as a godly, island fortress – one historian calls Anglicanism a 'mongrel' which is a pejorative way of assessing something unique. Possibly, the most significant outcome, however, is that the Church of England persuaded itself that it had really had not changed all that much, when in truth the reformation had been



seismic. We are still arguing about what being reformed means for us, the sadness is most of us don't seem to know how the argument works.

*Five hundred years on, what can we be grateful to the Reformers for, and what aspects of their thought and practice should we leave behind?*

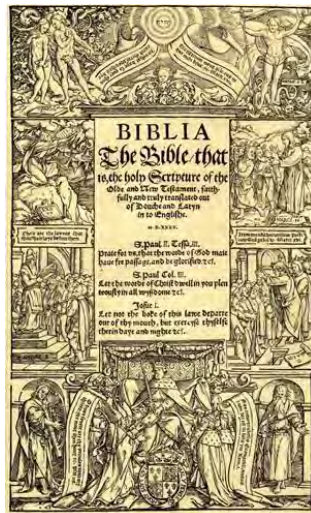
We too easily forget the sustained violence of the Reformation, the burnings, beatings, and imprisonment, the wars fought in the name of faith, the destruction of art, the visceral hostility to Roman Catholicism, monasticism, saints and so on. Some of our practice and some of our assumptions were formed simply out of a determination to be different from and hostile to Roman Catholicism. We became negative, and we have a long history of suspicion and mistrust behind us and we do not often acknowledge that. That said, we can and should delight in Tyndale, the Prayer Book, the Authorised Version and the literary bonanza that followed – Shakespeare, Milton, George Herbert, Lancelot Andrewes and John Donne. We have Byrd and Tallis in music. There was a new investment in education and literacy and arguably even in science since, within a few generations, we had Harvey, Boyle and the Royal Society. We acquired a learned clergy, a commitment to preaching and exegesis, and a completely gripping theological perspective that was edgy, uncomfortable and tried to hold different insights in tension.

*Your Church Times article indicates that most historians think that the Reformation was “bad for art”; as an historian of the Reformation what is your view?*

In 1637 William Chillingworth published *The Religion of Protestants: A Safe Way to Salvation* and wrote (famously) “The BIBLE, I say, the BIBLE only, is the religion of protestants”. Part of the Reformation legacy, at least in some places, was a wave of shattering iconoclasm. Mediaeval images actually survive in parts of Lutheran Germany and Sweden, but not in England or in Calvinist strongholds. Some painters recognized the need to adapt and so we have Holbein as a painter of portraits (he was brought up on images of the saints). Others, like Cranach and Rubens (either side of the reformation divide) could

become a bit heavy-handed in their determination to give us heroes and villains (see also Holbein's frontispiece for *The Great Bible*). The chief problem was that for a while text triumphed over image. The Reformation was not ultimately bad for art of course – think Tallis, J.S. Bach, George Herbert, Rembrandt – but it was destructive, particularly in Germany and England where the pictorial arts stuttered as we worried about image. Certainties are not always good for the imagination.

*And what of the effect of the Reformation on church music and church musicians?*



A huge subject. Different answers in different countries: think Bach in the German Reformation and Victoria in Catholic Spain and Rome – in this country think Byrd, a catholic sympathiser writing in Latin and in English, think Tallis and the English anthems like *If ye love me*, written so that the text is clear to the ear.

*The people of England loved their local churches; what was their reaction as the changes dramatically and destructively raced across the country.*

We know about what happened to churches because we can see the damage still, or we can read about alterations and repairs in church-wardens' accounts. How people felt about it does not really get into the historical records we have, though we do know from rebels in the north and in Cornwall that the changes Reformation brought were hotly contested.

*Is it true that the Church of England is still trying to work out what it thinks "priesthood" is, partly because of the Reformation?*

One of the arguments during the Reformation was about whether the eucharist was a sacrifice offered by the priest, for the people. Some reformer, particularly the Swiss, argued that the New Testament never conceived of the ministerial priesthood we have inherited. To some extent that argument continues and works its way out in whether we think the clergy are teachers, or pastors or people who keep us in touch with the holy and sacred. In a culture in

which the Church of England is now re-imagining the priesthood though, I do not very often hear people cite Calvin. Something else is now going on alongside old arguments.

*What 'echoes' of prejudice still sound in the modern church, partly because of the persecutions the Reformation sparked – and they long outlived Henry VIII and Luther, didn't they?*

Again, it is possible to see traces of Reformation battles in the modern church. I am just not sure how historically literate we are these days. You tend to be told that the Church of England is a church that favours the middle way, or is not extremist, but anyone who really knows what was said and done in the 1540s, 1580s or in the 1640s would know that is not true. So not one Reformation but many, and it was well over a hundred years of warfare and turmoil.



FOLLOWING ON FROM THE DEAN'S INTERVIEW...

CECILE GILLARD WRITES.....

The sixteenth century world that Luther knew was in turmoil – in its politics, conflicts, revolutionary technological change and social injustices (in some ways not so different from the world we inhabit?).

Luther – Augustinian friar, theology professor, academic; a man obsessed with his own sinfulness and need of forgiveness and besieged by lifelong doubts about his personal salvation. He was both a complex character and 'of his time' (his shocking anti-Jewish writings, apparently not untypical of 16<sup>th</sup> century religious leaders, are deeply offensive to our cultural norms). He did want to stimulate sharp academic debate about

what he saw as some abusive practices in the church, he never set out to destroy that church or the treasures of its sacred heritage. Would he have been appalled at the losses and the abuses brought by the tsunami waves of Reformation(s)? Many hundreds of priests, religious and lay people, men and women, brick-layers, bishops, widows, named John, Joan, Edward, Elizabeth... imprisoned, tortured and executed in persecutions and cruelties that lasted some one hundred and fifty years.

So much else was lost – countless holy works of art and family memorials, monasticism and the religious life, as friaries and abbeys were dissolved, their buildings wrecked and their funds confiscated to the Crown. Almost overnight, the charitable care of the sick and relief of the poor, which the church had provided for centuries to the most vulnerable people, collapsed. In a sense, many new treasures were forged in this terrible cauldron – including the Bible in English, Cranmer’s majestic Prayer Book, choral evensong, the glorious sacred music of Tallis, Byrd, Taverner (and others) and renewed understanding of the great gift of God’s grace.

Decades ago, when researching and writing my degree thesis,\* I realised the Reformation in England was a difficult and complicated business, and absolutely not simply about a frustrated king being denied a divorce. This series of lectures powerfully brought home to me the scale and breadth of the complexities, the depth of the suffering and the lasting impact of the wrongs we did to one another then and still do now – especially in our ungraciousness towards Christian brothers and sisters whose understandings and perspectives happen to have a different focus to ours. After several more months of reflection, I am praying ‘Father, forgive us’ for wrongs past and present, and *Deo gratias* for the beautiful things we found, saved or have since re-discovered, to enrich our 21<sup>st</sup> century faith and invigorate our mission to declare the boundless grace of the God – for all.

\* The Establishment of the Church in England **Cecile Gillard**

Christmas time is a time to share  
The passing of another year.  
Birth of Jesus, a joyful prayer,  
To show loved ones how much we  
care.

Christmas time is a time for song,  
A time for us to get along,  
To make us feel Lord Jesus strong,  
Forgive all those who did us wrong.

Christmas time is a time to pray,  
Put love and kindness on display,  
Show compassion along the way.  
Christmas time should be every day.

**Ronald Doe**



## CHRISTMAS PAST

BY CARICE WILLIAMS

*Each Christmas I remember  
The ones of long ago;  
I see our mantelpiece adorned  
With stockings in a row.*

*Each Christmas finds me dreaming  
Of days that used to be,  
When we hid presents here and there,  
For all the family.*

*Each Christmas I remember  
The fragrance in the air,  
Of roasting turkey and mince pies  
And cookies everywhere.*

*Each Christmas finds me longing  
For Christmases now past,  
And I am back in childhood  
As long as memories last.*



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*The New Year lies before you  
Like a spotless tract of snow  
Be careful how you tread on it  
For every mark will show.*

### **THE MORROW**

*I do not know what still awaits  
Or what the morrow brings;  
But with the glad salute of faith,  
I hail its open wings!  
For this I know — that in my Lord  
Shall all my needs be met;  
And I can trust the heart of him  
Who has not failed me yet.*

### **THE UNKNOWN FUTURE**

*Life is a book in volumes three—  
The past, the present, and the  
yet-to-be.  
The past written and laid away,  
The present we're writing every  
day,  
And the last and best  
Of volumes three —  
Is locked from sight —  
God keeps the key.*

### **NEW YEAR**

*At the sound of the tolling midnight bell  
a brand new year will begin.  
Let's raise our hopes in a confidant toast,  
to the promise it ushers in.  
May your battles be few, your pleasure many,  
your wishes and dreams fulfilled.  
May your confidence stand in the face of loss  
and give you the strength to rebuild.  
May peace of heart fill all your days  
may serenity grace your soul.  
May tranquil moments bless your life  
and keep your spirit whole.*

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