

MAGAZINE OF THE ANGLICAN CHURCH OF ST ANDREW, KYRENIA

In the Diocese of Cyprus and the Gulf



SUMMER 2017

We promise to love God, to love each other and to love our neighbour

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WEBSITES

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

St Andrew's Church: www.standrewskyrenia.org

The Diocesan website: www.cypgulf.org

ST ANDREW'S SERVICE TIMES

Each Sunday

08.00am Said Holy Communion (Traditional)

10.30am Contemporary Eucharist Service (Sung)

Refreshments are served in the Church Hall after the 10.30am service, all welcome.

02.30pm Russian Language Service

05.00pm N Cyprus International Fellowship 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 Fourth Sunday

09.00am SUNDAZE Young Families Service

05.00pm Evening Prayer at the Hermitage

Each Fifth Sunday

10.30am All Age Service with Eucharist

?ALPHA For information please contact Victoria Scurfield on 0533 820 8158



News from The Hermitage

Beauty from ashes.

It is extremely difficult for any of us, who are born into a situation of privilege, to speak with any integrity on hopelessness and despair. Yet we do pray regularly for those who are “worse off than ourselves”. In many of our services we have someone who leads the prayers of intercession for us, guiding the collective thoughts of God’s assembled people to bring before God his church throughout the world, the secular governments and powers and dominions of this world, our own ministry and life, as well as those who are fragile in any way, and in need of his loving and healing touch. In St Andrew’s I am deeply moved by the ability and responsibility of those leading prayers who often begin, as I do, by thanking God for the safety and peace that we enjoy here in North Cyprus, (and usually our home countries) and then go on to pray for those who know no such peace and safety and beauty in their lives. Most would agree that that is a prayer of integrity, to thank God for the home we enjoy and to be mindful of those who live, particularly those in the Middle East, so close to us physically but whom we know to live in fear of intimidation and violence and persecution. However, from now on my prayer will be different. It will be different because I have just returned from a consultation in Lebanon held by the Institute for Middle East Studies at the Arab Baptist Theological Seminary.

I listened to many stories about those who live in apparent hopelessness. By the third day of the conference, that is almost what I felt, despondency that we as church leaders, could not make a difference in the face of seemingly overwhelming despair. To consider for a minute what a definition of despair might be, I quote one speaker, a lady called Rebecca, who said: “Despair is found where there is no possibility of hope and no credible possibility of hope”. Psychologically, despair might be borne out of a rage or resignation, but in the end it will probably be manifest as a flattening of emotions, as a lack of rage, as a normalisation of suffering. In conversations I had, I heard of many of the companions of despair...of guilt, of shame and loss, which could mean bereavement, loss of possessions and loss of identity. Other companions of despair can be

homesickness, fear, pain, humiliation, discord and purposelessness. Some of us may say we recognise some such experiences in our own lives, but perhaps we hesitate to say so because of our positions of privilege that may seem as trivialising such experiences that have paralysed lives of others. How do we honour our brothers and sisters for whom such suffering is a daily reality? How can beauty be found in ashes? It is critical that suffering does not become normalised, we need to lament, as the psalmist does, and cry out against injustice. This is one of the key callings of the church. To see injustice and be unmoved by it is a failure of compassion and loss of humanity. To look on injustice and fail to be angered by it is a loss of faith. Faith looks on what IS, compares it with what should be and believes there is a God to whom that complaint should be addressed. Faith says “this is not how you intended the world to be”, and faith cries “This is not how the world will one day be”. Tears and shouts of faith are a protest against the violence, and sorrow, and lost-ness of our world.

Last week I heard a huge range of experiences. Most of the situations were the result of complex historical stories. Some were institutional, or persecution. In others, wrongs were perpetrated at grass roots level. In some, Christians are specifically targeted, in others, Christians are being caught up in a more generalised situation. The same remedy will not work in all cases. In each one, the church of God is placed under strain, and is in pain. When we are in pain, we must cry out, like the psalmist, lamenting “How long, oh Lord? Or as the prophet Habbakuk pleaded: “Why do you remain silent”?

As we call out, the clouds part, when we stop to listen, the still small voice of calm breaks through. God’s spirit leads us to imagine another reality, one currently hidden from view; this is one where the transformative process of liberation is to dream that God might break in; to conceive of a world where justice rolls down like a river, and where righteousness and peace kiss each other. And then our confidence rises in God, who leads us to dare to believe that such a world is not beyond God’s capacity, we may even dare to believe that the seeds of that harvest have already been sown, and that the tender green shoots of hope are visible.

Among the many causes for hope I witnessed are: The glorious capacity of human resilience. God has endowed all humans with such creativity, with courage and adaptability. I heard stories of villages emerging from garbage. I heard stories of people fleeing with only the clothes on their backs finding new ways of expressing their dignity. I heard stories of communities in disarray reorganising themselves, of education being

offered and received. I recognise new and creative ways of non-violent resistance emerging. The compassion and care of the Global church was also evident. We all tend to become pre-occupied with our own church pettiness. The suffering beyond us can, we pray, cause us to lift up our heads and be prompted into action. To pray, give and send and serve parts of the church never previously met is what enlivens and refreshes our church, to give a common purpose and re-ordering of priorities, to focus on why we exist and to mobilise our service of the wider world church.

Even the darkest setting, the light of God is not extinguished. The church under persecution is growing, not fading away. It is we who are afraid of persecution and try to insulate ourselves from it who may wither and die. It is us who live half-lives of ashes, not daring to believe that God can draw close and release us. Many who have fled their homes, clinging to the tattered shreds of human hope who have discovered the eternal, have to put their faith in him, and have discovered it is all and more than they ever need. They have discovered beauty, and their lives are beautiful. Moussa is a Baptist minister from Damascus who proudly showed me photos of his beautiful wife and children. When I said how he must be utterly distraught at leaving them in Damascus for this conference, he said: "Why? We have Jesus". I was utterly disarmed. Moussa and others like him shine light in a very dark place. The courage of those who remain in such pressured situations is humbling. My despondency is gone; my hope is strengthened and renewed by participating in such a conference.

What a huge privilege it was to participate in this. Whilst conferences may be enriching and worthwhile, their real value lies in how transformed those people are, who attended, and the impact that may have on their communities when they return to them. Whilst there, I was in the company of about 250 different church leaders from all around the world, of many different traditions, but primarily the Middle East, focussing on "Leading the church in an age of adversity". The testimony of many delegates revealed an intimacy with God that has been inspiring. Many of those present know nothing like the peace and the security that we know here in North Cyprus. Yet, rather than feel something like sympathy for these people, the sympathy should lie with those of us too comfortable, and too afraid of losing our comfort, to know God in the closeness and tangible way that I have seen evident in the lives of pastors and God's people, particularly those from the most dangerous of places, such as Syria, and Iraq. Our comforts, but especially our fear of losing that comfort, block us from the true source of comfort. My prayer is that we will recover the freshness of faith that is

fearless and therefore disarming to the world around us. If we recover, or find for the first time, that fresh close relationship, how different will our church community look? Our relationships with one another and the world around us would all be guided by something very different to our usual priorities. Over the next summer months may we all find that closeness to the one who longs to transform our lives and our church, and our world.

Blessings Wendy

Please remember to inform the chaplain or wardens if someone you know is unwell or in hospital and they would like a pastoral visit. We often hear people say 'I thought you knew'. It is better that we hear several times than not at all.

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SWALLOWS, BEFORE YOU FLY AWAY FROM THE HEAT

In the May edition of the magazine we described how our envelope scheme can add 25% to giving. We do appreciate your most generous donations to the work and mission of St Andrew's.

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Invisible, but not immortal

Church Times 23 June 2017

The Church would struggle without the help of women in their seventies and older, and yet they are seldom heard, says *Abbey Day*



Dedicated service: Pat Sainsbury, from St Mary's, Adderbury, is one of several older women at her church who contributed to its smooth running.

AS THE oldest and, arguably, last active generation of Anglican laywomen passes away, one might rightly wonder whether anyone will notice, let alone care. Themes of “invisibility” and “mute” ran strongly through my book *The Religious Lives of Older Laywomen: The last active Anglican generation* (Oxford University Press, with funding from the Economic and Social Research Council). The presence and contributions of “Generation A” laywomen — born in the 1920s and ’30s and now in their seventies, eighties, and nineties (the grand- and great-grandmothers of Generations X, Y, and Z) — have often been ignored by other researchers and church leaders, who fail to recognise the detailed, mundane nature of real religious lives that operate more vibrantly Monday to Saturday than on Sundays.

As I spent time with these women over two years, I found that they welcomed my presence, questions, and participation. They seemed pleased that I was taking an interest, and wanting to write a book about them. Sometimes, they even spoke (although, characteristically, without “wanting to make a fuss”) about feeling invisible.

One woman, Florence (all names have been changed), told me that she noticed that, when they provided refreshments for large events at the church, the visitors would be polite, but would tend to gather in their own groups, leaving the older women at the back, tidying up the tables, doing the washing up, “and always being the last to leave”.

And a priest I spoke to was trying to be complimentary about Generation A. He said he had always noticed that, at funerals, there would appear “like magic” an array of food and drink. He assumed, betrayed by his light-hearted remark, that this happened out of his realm of understanding, instead of grasping that well-organised, systematic, time-intensive, sometimes dirty, and always, always, hard work was involved.

The theme of being “mute” arose, for example, as I attended a meeting of one church’s parochial church council, when the annual accounts were being discussed. As the priest read out the numbers, linked to various categories, one elderly woman stopped him as he moved on from “social committee”. She said: “I’d like to give my report.” He smiled at her and said that that would not be necessary: time was short. To my astonishment, she stood up and said: “I want to give my report,” and began reading it. Much of that report covered the detail of coffee mornings, bric-a-brac sales, and raffles. While that may have seemed too trivial for at least one parish priest, it all adds up. The Church of England accounts are clear that much depends on the combined effect of localised fund-raising projects, however dull they may seem.

At one parish spring lunch, for example, I was interested to examine what was on the raffle table. Every church social had a raffle, with the same sorts of prizes: hand creams (M&S, Yardley, Boots); boxes of chocolates (After Eights; Cadbury’s); two or three bottles of wine (Tesco, M&S); a bottle of sherry; a jar of stem ginger if it’s Christmas; home-made jam or marmalade, and, sometimes, a bottle of port or Bailey’s. When I asked who provided all the prizes, a Generation A woman replied: “We do,” which was why she always made a point of watching for supermarkets’ sales throughout the year. If Tesco had a sale of, for example, boxes of chocolates, she always made sure to pick up a few to put away for the raffles.

At that particular spring lunch, the raffle began, as always, once Generation A had cleared away the dishes. As a guest, I was given the honour of picking out the first ticket from a large bowl. “Blue, 236,” I read out. A woman happily skipped up to the table and chose the lavender hand-cream. The male priest then took over reading out the rest of the numbers. After a few turns, the prize was won by someone who had won before. We all sat still and exchanged a few nervous glances as the priest waved on the winner to approach the table for the second time. “We normally let someone else have a turn if we’ve already won,” a woman whispered to me. I wondered how someone could be a parish priest and not know raffle rules and etiquette? It was also possibly symptomatic of a societal change from a collective, informal ethos of everyone “having a turn” to

something more individualised and consumerist. Those examples, and others, made me think about why Generation A was so easily brushed aside. One reason, as feminists have argued, may be the general tendency for women to be subsumed, masked, and universalised in a masculinist environment, whether a church, a company, or a political party.

Another may be the ease with which non-professional, voluntary, or badly paid labour is seen as less important, and therefore deemed less influential, than well-paid positions. Research in the United States showed a strong correlation between the drop in ministers' salaries and a reduction in the number of men being ordained. And then, as I eventually concluded, there is the generational dimension: Generation A are not just the oldest generation in the Church: they are a special generation of people whose lives and sensibilities were shaped by war, rationing, and nation-building. Although they were often dismissed as old-fashioned or disagreeable, Generation A women were clear about what mattered. It seemed from my conversations that Generation A held to be sacred specific institutions and related values: God, Queen, country, family, male authority, and Church.

Their baby-boomer children, who formed and were formed by the 1960s cultural revolution, rejected the rigidity and authoritarian nature of those institutions. One woman, Muriel, said to me that she always became emotional when she heard the National Anthem. She said: "It used to be at the end of the pictures; but now we don't. It's PC gone mad so we don't upset other religions. Like Charles says, he's a 'Defender of the Faiths'. Is that right?" She shook her head without waiting for an answer.

Years ago, when the Church was revising the liturgy and dispensing with the Book of Common Prayer, many Generation A women voiced their opposition. They didn't think there was any point in changing a service style and wording that had served the Church for centuries. Indeed, many churches now advertise the "BCP" service for the early Sunday-morning or mid-week eucharist that Generation A attend. At PCC meetings, many of the women argued against ripping out pews; turning over church halls to outside bodies, if it meant disrupting the church social calendar; and hiring consultants to advise on church growth.

Counter-intuitive as it might sound, I concluded from my research that Generation A was not as exercised about "church growth" as church leaders were. Like anyone with responsibility for daily, material matters, they were concerned about more immediate,

local issues, such as the repair of their church's roof, the cost of candles, or the price of tea.

More than once, I heard them grumble about the high financial cost of both keeping their church open and paying their church's quota to the diocese. As Agnes and I were looking over a description of items for fund-raising, for example, something caught my eye. Just after "a week of flowers, £30"; "pack of communion wafers, £10"; "weekly church gas and electric, £80", I saw an entry for "one week diocesan share". It was more than £500. Taken aback, I asked her what that was for. "Bishops' pensions," she replied, tartly. That was a conversation repeated in many churches I visited, with always the same slightly wry, disapproving tone.

The Bishops and other leaders are aware that the Church is facing a dangerous demographic trend. Nearly two years ago, the Church of England's director of finance, John Spence, said that the evidence for decline was "indisputable". "Twenty years ago, the demographics matched the population as a whole. Now, we're 20 years older than the population. Unless we do something, the Church will face a real crisis." The Archbishop of Canterbury agreed, saying that the Church faced a "demographic time bomb".

It will remain to be seen whether the Church's "Reform and Renewal" programme helps the Church to grow; a sociological analysis would suggest not. The larger trend of de-Christianisation in the West has been occurring for decades, and three generations now have no habits of regular church attendance.

The theologian Charles Taylor has argued that today's more "secular age" has changed from earlier generations, when God was central in people's public and private lives. Generation A laywomen, often silenced as out-of-step and obstructive, saw that trend, and resisted it — perhaps intuitively recognising that smaller congregations were the result of massive cultural changes, not boring church services or lack of good coffee. As the Church continues to publish its annual figures of decline — churches closing at the rate of two a month — and says farewell to Generation A, I suspect that the women will go, as they have always gone, quietly, and with the good grace not to say: "I told you so."

Dr Abby Day is Reader in Race, Faith and Culture in the Department of Sociology, Goldsmiths University of London, where she convenes the interdisciplinary BA Religion programme.

The Apostle Thomas - his Saint's Day - 3rd July



The Apostle Thomas might have been one of twins in his family because his name “Thomas Didymus” means “the twin” but he is usually better known as “Doubting Thomas”. We don’t hear much from Thomas in the gospels and he is rarely mentioned until just prior to Jesus death at Calvary and afterwards. One thing to admire about Thomas is that he asked questions when others might have just been wondering but were hesitant to ask. For example, when Jesus said He was going away and that He was going to prepare a place for

the disciples and would come again for them (John 14:2-4) everyone else was silent. When it seemed no one else would speak up, Thomas asked *“Lord, we do not know where you are going. How can we know the way”* (John 14:5)? The other disciples might have been thinking the same thing but Thomas wasn’t shy about asking and Jesus responded by saying that He is *“the way, the truth and the life”* (John 14:6).

Perhaps we are too hard on Thomas because he was ready to go up to Jerusalem and die with Christ (John 11:16) while the others tried to talk Jesus out of going back to Judea (John 11:8). When Lazarus had died Jesus said *“Let us go to Judea again”* (John 11:7b) but *“The disciples said to him, ‘Rabbi, the Jews were just now seeking to stone you, and are you going there again?’”* Jesus answered, *“Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world”* (John 11:8-9). So the disciples apparently tried talking Jesus out of going for fear of being stoned and the disciples probably didn’t especially want to go either because if Jesus was stoned, what would become of them? They feared about going back to Bethany. Thomas seemed the bravest of them all by saying *“Let us also go, that we may die with him”* (John 11:16), so we should give Thomas some credit as he was apparently ready to die for the Lord, unlike the other disciples at that time.

Thomas was never called “Doubting Thomas” in the Bible. That is a label that has been put on him down the ages and it’s a bit unfair to him. Had we been eyewitnesses of Christ and thought that He was the Messiah but then saw Him being killed by unjust methods, illegal trials and evidence, by wicked men we might have doubted just as Thomas had? He must have been heartbroken, having all his hopes crushed when Jesus died on the cross. The disciples were not any less doubting than Thomas was because

after Jesus' death, they went into hiding and locked the doors through fear of what might happen to them, perhaps thinking that they would be next. It was only after Jesus appeared to them that they finally believed but Thomas wasn't with them. John 20:24-25, 28 tells us, *"Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. So, the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe' [but when Thomas saw Jesus] 'Thomas answered him, 'My Lord and my God!'"* Thomas made the first public profession of Jesus as being both Lord and God so let's try not to judge Thomas too harshly because if we were in his place, we too may have doubted.

Church tradition and history tells us that Thomas travelled outside of the Roman Empire as a missionary, possibly as far away as India to preach the gospel, which is yet another indication of Thomas' boldness. He may have reached Muziris, in India where he baptized several believers and was possibly the first to bring the gospel to the Far East. This might explain why he is considered the Patron Saint of India. His name in the Indian language, "Thoma," remains quite popular to this day.

A Sonnet to St Thomas the Apostle

Malcolm Guite

"We do not know... how can we know the way?"
Courageous master of the awkward question,
You spoke the words the others dared not say
And cut through their evasion and abstraction.
Oh, doubting Thomas, father of my faith,
You put your finger on the nub of things
We cannot love some disembodied wraith,
But flesh and blood must be our king of kings.
Your teaching is to touch, embrace, anoint,
Feel after Him and find Him in the flesh.
Because He loved your awkward counter-point
The Word has heard and granted you your wish.
Oh, place my hands with yours, help me divine
The wounded God whose wounds are healing
mine.

Not very much is known about Thomas' death but that maybe due to the fact he was in faraway India.

Church tradition says that while he was establishing a church there, he was stabbed with a spear, dying from the wound.

Thomas was no more doubting than the rest of the disciples and the only reason he doubted and the others didn't was because they had seen the resurrected Christ. When the women came back from the empty tomb after seeing the risen Christ, the disciples

also doubted then. Thomas was a strong believer and a powerful missionary used by God to the glory of God.

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Calendar of Services and Duties - July 2017

Date	Service Time	Sidespersons	Readings	Text	Readers	Prayers	Chalice
2 July Trinity 3	10.30am	Myka Katebde Precious	1st Reading Psalm 2nd Reading Gospel	Jeremiah 28: 5-9 Psalm 89: 1-4, 15-18 Romans 6: 12-23 Matthew 10: 40-42	Anne Keevil Frank Gillan Chris Penny Clergy	Chris Brassey	John Hodgson
9 July Trinity 4	10.30am	Jewel Pearse John Worton-Griffiths	1st Reading Psalm 2nd Reading Gospel	Zechariah 9: 9-12 Psalm 145:8-15 Romans 7: 15-25a Matthew 11: 16-19, 25-30	Sandy Oram Jenny Worton-Griffiths Gillian Hodgson Clergy	Richard Dobbs	Christine Dobbs
16 July Trinity 5	10.30am	Myka Katende Gayve Lubo	1st Reading Psalm 2nd Reading Gospel	Isaiah 55: 10-13 Psalm 65: 8-13 Romans 8: 1-11 Matthew 13: 1-9, 18-23	Alan Peek Sue Walker Diana Peek Clergy	Gloria Tattersall	Mavis Steele
23 July Trinity 6	10.30am	Frank & Joan Gillin	1st Reading Psalm 2nd Reading Gospel	Wisdom 12: 13, 16-19 Psalm 86: 11-17 Romans 8: 12-25 Matthew 13: 24-30, 36-43	Jacqueline McIntyre Amanda Warrrender Stuart Hillard Clergy	Mavis Steele	Gloria Tattersall
30 July Trinity 7 (5th Sunday)	10.30am	Stuart & Lynn Hillard	1st Reading Psalm 2nd Reading Gospel	1 Kings 3: 5-12 Psalm 119: 129-136 Romans 8: 26-39 Matthew 13: 31-33, 44-52	5 th Sunday Chaplain to arrange	5 th Sunday Chaplain to arrange	Precious

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; mob: +90 (533) 838 6143.
if you do swap your duty please ensure that it is recorded on the master list in the Vestry.

Calendar of Services and Duties - August 2017

Date	Service Time	Sidespersons	Readings	Text	Readers	Prayers	Chalice
6 August Trinity 8	10.30am	Amanda Warrender Linda Lister	1st Reading Psalm 2nd Reading Gospel	Isaiah 55: 1-5 Psalm 145: 8-9, 15-22 Romans 9: 1-5 Matthew 14: 13-21	Izzy Mavis Steele Rae Tilley Clergy	Anne Keevil	Gloria Tattersall
13 August Trinity 9	10.30am	Myka Katende Gayve Lubo	1st Reading Psalm 2nd Reading Gospel	1 Kings 19: 9-18 Psalm 85: 8-13 Romans 10: 5-15 Matthew 14: 22-33	Alan Peek Lyn Hillard Gillian Hodgson Clergy	Gloria Tattersall	Stuart Hillard
20 August Trinity 10	10.30am	Frank & Joan Gillin	1st Reading Psalm 2nd Reading Gospel	Isaiah 56: 1, 6-8 Psalm 67 Romans 11: 1-2a, 29-32 Matthew 15: 21-28	Shane Barnes Amanda Warrender Sandy Oram Clergy	Mavis Steele	John Hodgson
27 August Trinity 11	10.30am	Stuart & Lyn Hillard	1st Reading Psalm 2nd Reading Gospel	Isaiah 51: 1-6 Psalm 138 Romans 12: 1-8 Matthew 16: 13-20	Diana Peek Sue Walker Frank Gillin Clergy	Anne Keevil	Gloria Tattersall

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Friends of St Andrew's

A Letter From Pat Etherington

Hello Everyone,

Well, we celebrated Pentecost with a lovely service, the church was decorated with flame coloured ribbons and white doves and the flowers were simply wonderful; deep orange gladioli made a framework of flames and it was lightened at the front with various shades of orange and yellow. These were echoed in the window displays too. Over the years St Andrew's has been lucky to have a stream of talented people giving their time and energies in this way, but this year all the credit went to Linda Lister who created these wonderful displays.

As was announced during the service, this Sunday was also known as Whit Sunday. This was when lots of churches had their "Whit Walks" or at least they did where I lived in the north of England. If I remember rightly there would be a Sunday School tea afterwards, which were always great occasions! It was also "new frock time", to be ready for the walk.

After our service many of us joined together at The Hermitage for a Bring and Share lunch. It was a beautiful day and a delight to sit under the trees, enjoying each other's company and the copious amounts of food that had been brought.

All our 'swallows' are back now and the church has been very full this past few weeks. We've had lots of visitors although I have heard people say that the feeling is that tourist numbers seem to be down so far this year!

Most gardens seem to be ablaze with roses over the past month or so, the popular colour being a deep crimson, even mine have flowered well. Good old lavender is one of my great standbys as it is so reliable through all kinds of weather.

Hope you are all enjoying the UK's heatwave. Have a good summer.

Much love

Pat E

>>>>>>>><<<<<<<<

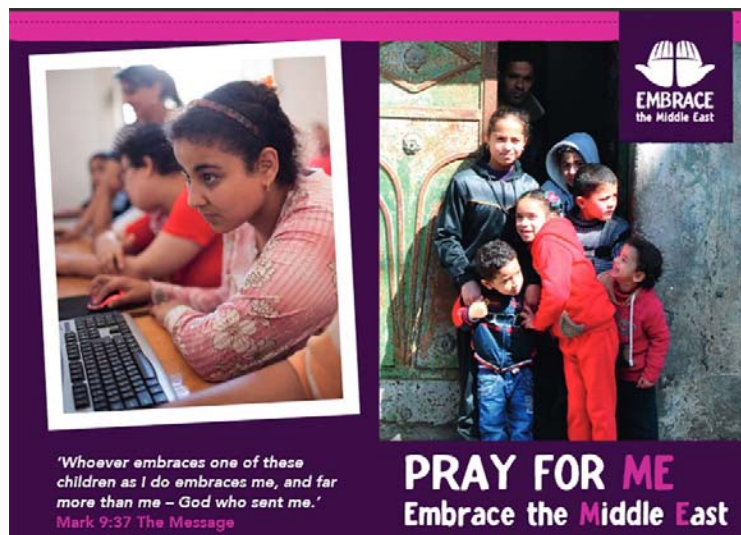
If you would like to keep in contact from overseas, membership of the Friends of St Andrew's costs £30 per annum and the magazine will be posted to you. If you wish to subscribe please contact us by email at office@standrewskyrenia.org or by post to PO Box 171, Girne, Mersin 10, Turkey

USED STAMPS

St Andrew's Church 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 are overwhelmed with the regular 1st and 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.

During July please pray...

for a successful job search for young people leaving school. The Fairhaven School in Alexandria, Egypt supports 150 children and young adults with learning disabilities. The school has recently introduced a new job coach who will work with ten young people each year, preparing them for employment and advocating for them with local businesses.



In a year of change, please pray...

for the Helen Keller School to continue thriving under its new leadership. The Helen Keller School in Jerusalem is just completing its first full school year under the leadership of the Franciscans, after decades of ownership by Embrace. We are thankful that the transition has gone so smoothly and that we can continue partnering with them in their mission to provide top-quality education for children with visual impairment.

During August please pray...

for the health of Gaza's youngest residents; or refugee youth living in Lebanon where a new project has started helping teenagers at the Sabra/Shatila Palestinian refugee camp who have missed out on school to get back into education; for women in Egypt who are striving for financial independence; and for Palestinians suffering discrimination in East Jerusalem

Please Pray for skills and guidance...

for women and youth working to improve their lives. The Pontifical Mission Lebanon has started a new project in Dbayeh refugee camp in Beirut, where generations of displaced Palestinians face crowded living conditions and few work opportunities. The project will provide vocational workshops, life-skills training and career guidance for women and teenagers.

Please pray...

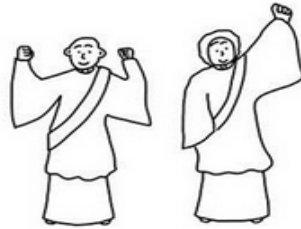
for refugees in need of medical care. Refugees from Sudan, South Sudan, Ethiopia and Eritrea continue to seek safety in Cairo. Refuge Egypt runs a clinic offering general healthcare and specialised services such as antenatal care, child health, and the diagnosis and treatment of HIV/AIDS and tuberculosis. The clinic provides a lifeline for those suffering health issues in addition to the trauma of fleeing their country.

ORDINATION PHOTOS

APPROVED POSES



ON A STAIRCASE



PUNCHING THE AIR



LEAPING



THROWING HATS
(MISTAKENLY
INCLUDED FROM
'GRADUATION' LIST)



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MISCELLANEOUS
TOMFOOLERY



FORMAL, WITH THE BISHOP

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Help us care for our cancer patients

**A LOT OF OUR CANCER PATIENTS ARE
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They need:

Pasta, Rice, Dried beans, Baby biscuits, Baby milk, Small carton milk, Small carton juice, Tinned tomatoes.

Cleaning goods: Kitchen Roll, Washing powder, Disinfectant.

Personal goods: Soap, Toilet Rolls, Nappies age 0 – 3.

Drop off points are: Amore Beauty and Tanning Salon (Lapta)
Best Seller Bookshop (Karakum)

Nature's Beauty - a gift from God

The clouds weave in and out of the sky's embrace,
Blanketing the sun yet exposing its glorious power.
Nature dances and sings like a magnificent talented orchestra,
Showing its beauty through the seasons of
The winter's rain, the summer's warmth, the spring's new beginnings
And the autumn's downpour of leaves - ready to blossom again.

Like a new-born baby, each day arises and the sun is reborn,
Accepting all those who embrace its glory and gift of life.
As too does the moon provide a light in the darkened skies
To make a path through the midnight blackness,
Blending in with its stars like fireflies.
This world, this beauty of nature and life is a gift from God
For those he has created to love and embrace it.

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USED CARDS

Can you help our ladies who enjoy recycling greetings cards to raise funds for St Andrew's church 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.

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 we welcome anyone who can help us. Thank you.



Diocesan Prayer Requests

During July please add the following Diocesan needs to your prayers.

Standing Committee: Pray for the business of synod to be carried on through the year.

Holy Trinity Dubai a Church compound, centrally located in Dubai, hosting Christian worship services of various denominational and nondenominational, including Anglican churches. Holy Trinity Church meets three times in a week for worship.

Thank God for his innumerable blessings and mercy on the church that by His grace we dwell together and enjoy the fellowship with each other. Rejoice in the Lord for the many opportunities for ministry in our compound. Please pray that God will equip and use us for the expansion of His work in this land. Please pray that we fulfil the requirements of the government licensing authority and develop good rapport with the authorities. Pray also that we develop ties with people of other faiths in this land.

Finance: Pray for generosity, responsibility, and imagination in the use of money and resources and for the Director of Finance.

St. Martin's Sharjah, the cultural capital of the United Arab Emirates, and part of the Chaplaincy of Dubai and Sharjah with the Northern Emirates. The majority of members are from India, Sri Lanka, Pakistan and Africa, with some from other parts of the world. We host 127 guest congregations and facilitate their worship in this land.

We praise God for the various ministries of the church. We rejoice in the Migrant Labour Ministry and the hundreds reached every week in various labour camps through Rev. Arul Raj, Rev. Daniel Sadiq and the many volunteers. We are struggling with different factions in the church, and people who have not learnt to forgive the other. Please pray as we continue to journey together towards peace and reconciliation through Jesus Christ.

Ministry: Pray that the Church may raise up and support faithful servants to minister Word and Sacraments.

Christ Church Aden, Yemen The congregation of Christ Church is probably the smallest congregation in the Diocese, in what is certainly the poorest country in the Diocese. The congregation is currently not meeting due to the security situation and damage to the church in the bombing. We are continually amazed at the Grace God has poured out among the Yemeni people who live in the neighbourhood of Christ Church and our continued good relationships in the community. We are sincerely thankful that even in the midst of civil war the ministry of the Ras Morbat Clinic has continued to serve the community, providing much needed assurance to suffering people of God's love in the midst of suffering. We are especially grateful to God for protection and grace over the past months. The clinic staff are all safe in the midst of the fighting and our ministry is growing in spite of the unrest. Please pray with us that God is, even now, preparing a clergy couple to come to Aden and serve the community. Pray also that our medical staff are given opportunities for further training and updating of their medical expertise. Pray for political resolution, restoration of civil and economic stability, and integrity to replace corruption among the political aspirants. Pray that our Muslim staff are continually supported by grace as their work in the name of Christ Church is seen by the whole community to be an outreach of love.

Diocesan Director of Ordinands: Pray for Archdeacon John as he with others promotes a culture of vocation and discernment in the diocese

During August please add the following Diocesan needs to your prayers

Communications: Pray for thoughtful, courteous, and stimulating communication across the diocese.

Mission to Seafarers Bahrain: The mission agency, funded entirely by voluntary donations and legacies, offers a comprehensive ministry of care to all who live and work at sea. There are seafarers' centres in 121 ports around the world.

Thank God for the freedom in Bahrain to work for the seafarers in different ports. For the Bahrain International Seafarers' Society, the registered body that we work alongside for the welfare of the seafarers. For the Seafarers' Centres. For the ship agents who may cooperate with seafarers and with mission, providing good services to the seafarers.

Friends of the Diocese: Pray for those who continue to intercede, work for, and celebrate the lands and churches of the diocese even when they are far away.

St George's Baghdad: It reopened in 2003 to receive Iraqi people from different Christian denominations. It has now become a compound with a clinic opened in 2007, kindergarten opened in 2011, a Mother's Union branch and a big hall for festivals and meetings.

We thank God for giving us faithful people and a beautiful place to worship at St George's where we can meet and hold various activities that help us to know the Word of God in a deeper way. We pray that all ministers, staff, and congregations throughout our diocese remain safe by the grace of God. We pray that there will be peace in our country and throughout the world. We pray for the end to persecution of any individual or community in the world because of religion, nationality or race.

Diocesan Retreat House – Katafiyio: Pray for those who make the retreat house in Cyprus a place of refreshment, growth, and depth, and for all who stay there.

St Helena's Larnaca: A small parish in the heart of Larnaca town. Our congregation consists of expatriates, seasonal 'swallow' visitors, holidaymakers and a core of loyal local people. We praise you Lord for the many ministry opportunities that you have gifted to us. We praise you for the time and talents available within our Church community to allow us to spread your Word as widely as possible. We are grateful for the diverse nature of our congregation, both regulars and visitors. We rejoice in the freshness that this brings to our Church and to all our worship. We continue to hope to attract more younger families and children. The challenge for St Helena's is to make ourselves and our services more widely known throughout the area to bring God to more people through our Anglican worship.

Anglican Communion: Pray for the laity, clergy, and bishops of the whole Anglican Communion worldwide.

St Christopher's Bahrain: The Cathedral is in Central Manama with a church in Awali; the oil compound that meets on a Saturday. We are a relatively small, but very international community, hosting many other congregations of varying traditions who use our compound during the week. We praise God for the new people both individuals and families who have joined us in recent months. We rejoice in the continuing growth and confidence of our Tamil speaking congregation and the opportunities to come together. We pray for all who are without work and whose future remains uncertain in the current economic climate. We pray for the opportunities and challenges of the three month sabbatical our Dean is taking in September, for the congregational life to deepen and develop.

FELLOWSHIP PRAISE

1st Sunday each month at 12.30pm

St Andrew's Church Kyrenia

Informal Worship * Open Prayer * Testimonies
Biblical Teaching * Fellowship
All very welcome

Refreshments available in the church hall downstairs from 12 noon
After the service, you are welcome to join some of us for a late, light lunch at
Kibris Evi Cypriot Cafe (200 metres away)

May the God of hope fill you with all joy and peace as you trust in him, so that
you
may overflow with hope by the power of the Holy Spirit. Rom 15 v 13

FELLOWSHIP GROUPS

"Encourage one another and build each other up" 1 Thessalonians 5:11

These weekly groups provide an informal setting in a home to discuss our faith, pray together and build relationships. If you think you might like to join one, please contact the appropriate group leader.

OZANKOY (East side of Kyrenia)

Meet Wednesday mornings. The group meet every week at Steve & Sally Bishop's house
This Fellowship Group will re-start on September 6th. Contact: Steve at
stevebrcs@yahoo.co.uk

LAPTA (West side of Kyrenia)

Meet Tuesday mornings. The group meets each Tuesday at Richard Hobbs' house.
The Group will restart on Tuesday 5th September. Contact: Richard at
randodobbs@gmail.com

St Andrew's Olive Oil

October is traditionally Harvest Time in many countries in the northern hemisphere, and Cyprus is no different. When we think of the Mediterranean and its wonderful healthy diet we are often reminded of one of its staple ingredients – olive oil.

In 2009 the garden of the Chaplain's residence, the Hermitage, was planted with olive trees under the direction of the then Chaplain, the **Revd Michael Houston** through the generosity of **Michael May**. The olives are maintained through the hard work of parishioners and friends. It is self-funded and is a fundraising initiative of St Andrew's.

Each year "volunteers" come together to gather this bountiful crop to be processed into the outstanding, though not quite yet award-winning, **St Andrew's** brand. Although the work is hard the reward is great, made easier by those who, though perhaps not able to sustain the rigours of reaching the topmost branches of the trees, provide the pickers with wonderful home-made sustenance in the form of delicious refreshments.

Following the harvest, the process of getting the oil from the olives is a wonder to behold, especially for those experiencing it for the first time. After picking and pressing the oil is left to gently settle, awaiting only the tender ministrations of those who, having sacrificed much to gather together sufficient wine (and other!) bottles ("only dark-coloured with a screw top") decant it into the said bottles for all to savour.

Now, after all this hard work and dedication, the 2017 vintage is ready and is available through the church shop, which is open in the Hall each week after the 10.30 a.m. service. Parishioners and friends are encouraged to buy their oil at the shop thereby helping to support St Andrew's mission in Kyrenia and beyond.

Also available are Lemon and Chilli flavoured Oils.

Forget Beaujolais Nouveau Day, make today your *St. Andrew's Nouveau Huile d'Olive Day!*



CHURCH HALL ACTIVITIES

1st Day of Each Month	NCICF (Ebenezer)	06.00 - 07.45
Monday		
1st and 3rd	CESV (112) (Steve Collard)	19.15 - 21.15
2nd and 4th	NCICF (Ebenezer)	17.00 - 19.00
Tuesday	NCICF (Ebenezer)	18.00 - 19.00
Wednesday	Kyrenia Chamber Choir	18.00 - 19.00
Friday	Friday Worship (Loudron)	19.00 - 21.00
3rd Friday	GAU CF (Acheme)	23.00 - 01.00
Last Friday each month	NCICF (Ebenezer)	22.00 - 00.01
Saturday	Seventh Day Adventists	10.30 - 12.00
	AA	13.00 - 14.00
	Youth Group (Ebenezer)	16.00 - 20.00
Sunday	Russian Group (Alex)	16.30 - 17.30
	NCICF (Ebenezer)	17.00 - 20.00

For further information about any of the above please contact our Church Secretary: Jewel Pearce - 0542 884 1805

LETTINGS

Do you need a venue for your weekly meeting or a special event?

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THURSDAY LADIES GROUP



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

All ladies are very welcome to come along.

On the Sixth of August we remember The Transfiguration:

The majority of Christian churches celebrate the Feast of the Transfiguration every year on August 6. The Transfiguration is an event in Jesus' life wherein he transformed into a divine or glorious figure characterized by the radiant light glowing throughout his body. This miraculous event is one of the five major milestones in the life of Jesus Christ; the other four include his baptism, crucifixion, resurrection and ascension.

The Transfiguration is the last major event in Jesus' life before he was sentenced to death. In the New Testament accounts, it is said that after Jesus' stay in Caesarea Philippi, he went to a mountain accompanied by his disciples Peter, James and John. Upon reaching the mountain, Jesus suddenly transfigured before his disciples. His clothes became the purest of white, his face glowed like the sun and his whole body glowed with light. Earlier prophets like Elijah and Moses appeared beside Jesus and started conversing with him. Still surprised, Peter asked whether his disciples need to make tents for Jesus and the two prophets. But suddenly, clouds started forming and everyone heard a voice saying: "This is my beloved Son, with whom I am well pleased; listen to him." This is said to be God himself addressing Jesus as his son. Right after this, Jesus told his disciples not to tell anyone the things they have witnessed until after his resurrection. Though the mountain or setting of the event was not specified in the Bible, most Christians believe that the Transfiguration happened at Mount Tabor in Israel. But as years go by, scholars who challenge the idea believe that it could either be Mount Hermon, Panium, Djebel-Ejeik or perhaps Mount Nebo. There are many significant symbolisms being associated with the Transfiguration. Perhaps the most important of which is its confirmation of the divinity of Jesus Christ. The bright rays of light emanates from inside his body that is filled with divinity. It also affirms that notion that being the son of God who lived on earth, Jesus served as the connection between Heaven/God and earth/humans. God is the God of living and not of the dead. When God commanded the disciples to "listen to him" (Jesus), it also identified Christ as the messenger of God wherein his (Jesus') words represented "His". The presence of Moses and Elijah also has its symbolism. For theologian Origen Adamantius, the two figures represented the Law and the Prophets; a symbolism of how Jesus fulfils the Law and the Prophets.

Brief Thoughts on the Mountaintop Experience

Daniel Spigelmyer

This weekend, the church celebrates the feast of the Transfiguration. It is the occasion when we find out just who Jesus is before he begins his journey to Jerusalem to complete his mission among us.

With Jesus were his disciples James and John and Peter. What they experienced, I'm sure, shaped them and moulded them for the rest of their lives. It's telling that this event happened on top of a mountain. We might say that these disciples experienced a "mountaintop experience!"

Several events in the bible occur on the top of mountains—Noah's boat comes to rest, Moses receives the law, Elijah defeats the prophets of Baal, etc. The most significant event that occurs atop a mountain is Jesus' transfiguration (Matthew 17, Mark 9, and Luke 9), where Jesus is declared the son of God in the presence of Moses and Elijah before the disciples. A mountaintop experience is one considered transformative in someone's life, much like the transfiguration was transformative for our understanding of who Jesus is.

Transfiguration by Malcolm Guite

For that one moment, 'in and out of time',
On that one mountain where all moments meet,
The daily veil that covers the sublime
In darkling glass fell dazzled at his feet.
There were no angels full of eyes and wings
Just living glory full of truth and grace.
The Love that dances at the heart of things
Shone out upon us from a human face
And to that light the light in us leaped up,
We felt it quicken somewhere deep within,
A sudden blaze of long-extinguished hope
Trembled and tingled through the tender skin.
Nor can this this blackened sky, this darkened scar
Eclipse that glimpse of how things really are.

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	Gazi Mağusa	366 5310	Güneliyurt	714 2140
Fire	Girne	815 2111	Lefkoşa	227 1259
	Gazi Mağusa	366 5389	Güneliyurt	714 2125
Hospital	Girne	815 2166/815 2254	Lefkoşa	228 5441
	Gazi Mağusa	366 2876/366 532	Güneliyurt	714 2125

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Tourist Information At Girne Marina in Old Harbour

Ercan Airport - Information Desk 231 4806

Flight Arrivals & Departures Contact relevant company

(Information on flights is also in *Cyprus Today* every Saturday.)

FOREIGN MISSIONS

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Turkish 227 2314 German 227 5161

Australian 227 7332 (Tues. & Thurs. 09.00 -12.30 hrs)

Societies, Clubs & Charitable Organisations

Alcoholics Anonymous PO Box 460 0533 8241100/0533 8557743

Anglo-Turkish Assoc PO Box 627 0542 872 4291

British Cemetery Committee (Girne) PO Box 168 0542 852 0236

Foreign Residents Cemetery PO Box 385 0542 872 4291

British Residents' Society PO Box 167 0533 868 9652

Behind PO Sats.10-12

The Royal British Legion 0533 8641517

Cheshire Home PO Box 523 0392 815 3767

Kıpkız (Bird Preservation Soc) PO Box 634 0392 815 3751

Kyrenia Amateur Dramatic Soc (KADS) 0533 861 9923 (Hon Soc)

Kyrenia Soc & Library Behind PO on Wed & Sat 10-12 noon

Kyrenia Animal Rescue PO Box 450 0533 869 4098 (Office)

(Emergencies and abandoned animals helpline) 0533 863 1950

Rotary Club of Girne PO Box 558 0392 815 3920

(Turkish speaking)

Rotary Cosmopolitan Club of Girne

Meets on 1st and 4th Saturday of the Month at the Meril Park Hotel


2pm for 2.30pm (English speaking)


Items for the next magazine should be sent to the Editor
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