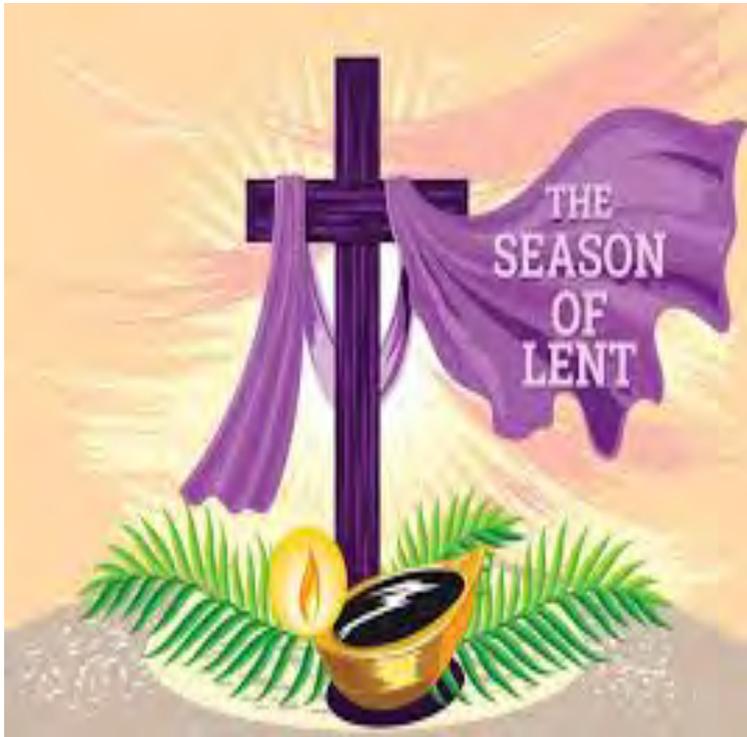


MAGAZINE OF THE ANGLICAN CHURCH OF ST ANDREW KYRENIA



In the Diocese of Cyprus and the Gulf



MARCH 2020

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ST ANDREW'S SERVICE TIMES	
Each Sunday	
10.30am	Contemporary Eucharist Service (Sung)
2.30pm	Russian Language Service
Each Thursday	
10.00am	Morning Praise <i>The service will be based on a Morning Prayer service and include worship music. This will coincide with the beginning of Lent so the talk within the service is planned to reflect upon this.</i>

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



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

Our Diocesan website is: www.cypgulf.org

Items for the next magazine should be sent to the Editor by
Wednesday 25th March 2020. Email graniannie@hotmail.com

****Those of us who were privileged to attend the Diocesan Synod this year found ourselves totally in the grip of our guest speaker whenever she gave us one of her four talks based on the synod's theme of 'Discipleship in Context' using the liturgical seasons. In the absence of the chaplain's thoughts which are usually printed here I have reproduced Dr Rima Nasrallah's first session with us.**



**Rev'd Dr Rima Nasrallah
Guest Speaker at the 2020 Synod of
the Diocese of Cyprus and the Gulf**

**Session 1: Advent
Expecting the Unexpected:
Openness to God/ Letting God work.**

“This is not what I have expected!” complained one of our graduates three months into his ministry back in Syria.

‘What did you expect!?’ I asked. “What do you expect?”

Some of us approach the call to discipleship, expecting something very clear and particular. We have been told what the journey should look like and we are desperately trying to find it and reap its rewards. In a context of a diocese where people come from very different backgrounds and various religious socialization, differences in expectations might be even more striking. What we expect discipleship to mean might not match what our current congregation can deliver, or what the hosting culture can tolerate. Frustration, anxiety or a sense of failure can set when the beautifully crafted image we have about how things should look like on a journey with Jesus does not coincide with how things turn out to be.

On the other hand, among us, I am sure, are those who have lost all sense of expectancy. Those who don't expect anymore. Maybe they used to be in a previous life among the 'expectant' but have grown out of it. Or maybe they were born realistic and pragmatic and simply deal with things as they are. No expectations!

I deal on a daily basis with people who have lost all sense of expectation. Because of wars, migration, instability..... they build to see everything destroyed, they gather and see their congregation members get dispersed.

As we acknowledge at the beginning of this meeting that we are called for discipleship let us take some time to consider what this means for us personally and in the context of our time and of this Diocese.

Where do we start?

In one of her latest books, Barbara Brown Taylor, starts her geography of faith by describing a first spiritual practice that she calls the *Practice of Waking up to God*; of becoming aware of God's presence and work among us. The assumption here is that we are often asleep, unaware, and oblivious of God and that we need to open our eyes.

Those who come originally from Europe might be very familiar with this sleepiness in a culture where people are so absorbed and amazed by human achievement that it becomes impossible to see God at work. Our consumer and competitive society leaves little space for anyone other than us. We are noisier and more flashy than God that we have to go to places like the *Katafiyio Retreat House* in order to have the chance to wake up to God.

Those of us who live in the East are literally woken up every day with a 5:00 AM call to prayer from the Mosque next door or Orthodox Church bells at 8:00 AM depending if you are in the Gulf or in Cyprus. If you live in Beirut you have both. But after a while one gets desensitized and one develops the ability of sleeping through these morning tunes and only noticing them when guests are visiting and complaining.

I believe it was no different in Jesus' time. Many in his time were so accustomed to religion and saturated with religiosity that they had stopped noticing God and only heard the 'noise' of religion. Those who did respond to the call had to make an effort, to shift their attention from what was keeping them busy in order to follow Christ. And it was not easy! Simon Peter and Andrew had to look up from their fishing net, Levi had to look up from his Book-keeping and stack

of coins. Martha had to stop fussing about her diaconal duties. It is not always easy to 'awaken to God' or to take notice of him, particularly when one is in a foreign land and using all one's energy to adjust and cope.

Luckily, God doesn't wait for us to settle down in order to notice him but occasionally sets a bush on fire to get our attention nudging us to look up from our task of 'herding sheep' to realize that the ground we are walking on is holy because God is at work here. 'Awakening to God' makes us perceive the world sacramentally as the stage of God's presence and activity. Once we get excited enough about this discovery we start wanting other people to 'wake up' to Him as well. However, though we have been called for discipleship at our baptism, we need to 'awaken to God' every day, by looking for his presence and by watching for his activity in and among us not only to observe and glorify him for his work in Bahrain, or Oman, or Iraq, but to ***engage with him*** to seek to be part of His work.

One of the reasons behind frustrated expectations in discipleship - in Christian life and living- is that we often ask God to be part of our work instead of us attempting to be part of His work. In Luke 9:57-62 we read about three wanna-be-disciples. They had spotted God's work in Christ. They felt compelled to follow him but all three of them were confused at what that meant. Instead of getting involved in what He was doing they indirectly wanted him to be involved in what they were doing: Burying Fathers, saying goodbye to families, building homes.

To *engage* with God, means to participate and to become involved in what God is doing rather than only asking God to be involved in what we are doing (not totally wrong by itself). But by forcing God to be part of our plans we try to control him, define him, and dictate his actions. (One of the beauties of the Syriac Orthodox tradition is that it escapes definition. In its theological expression it tries not to give clear definitions of God and his activities so as not to set limits. It uses rather metaphors and images). We see this most clearly in the way we sometimes formulate our intercessory prayers by describing the exact procedure God has to follow in order to meet the needs of our world. After all, we live in a culture which strives on planning. – Not my Lebanese-Arab culture mind you - which has no idea where it is going! Those who are good at planning among us, come to places like

Dubai or Abu Dhabi. They want to be in control of their future, they want to progress and measure achievements. I have experienced this when I was living in the Netherlands where there is an obsession with statistics and probability measured with numbers and percentages giving the illusion of control and predictability. By predicting the weather comes an illusion of being in control of tomorrow.

Discipleship does not predict. Discipleship expects. However, discipleship *expects the unexpected* (an expression I am borrowing from Mary-Elizabeth Mulino Moore). Expecting is very important. We are a people who expects! We expect the Lord. We expect the Lord to be present, to act, and to transform. Imagine if we stop expecting!

I am struck by the figure of Simeon in Luke 2, that righteous man who was all his life expecting/looking forward, to the consolation of Israel. A long life of expectancy... and yet what did he really expect? A poor couple with two pigeons and a baby. What he found was probably not exactly what he had expected! Discipleship was also not what Peter had expected (He went back to fishing after the resurrection) or Cleopas and his companion (they got depressed and gave up) or Mary (who found herself hiding in an attic with a band of young men). God does not work in ways that we can predict or control, but he does work and he will work!

That is what we practice in the Season of Advent. We practice expectancy! It seems to me that we often separate Discipleship from our act of worship in the Church. As if they are two parallel lines with no intersection; as if discipleship is a journey we are on as individuals alongside our involvement in institutional church, particularly its Liturgical aspect.

During our time together, I am going to try and anchor discipleship not only in the geographical and cultural context of this Diocese but also in the Liturgical Year. My hope is to sensitize us to the relevance of the liturgical year to our Christian living and try to see how these two – space and time/ context and liturgical year - can inform each other. I have selected only 4 liturgical seasons for this week that might help us get started to see how discipleship is living the Liturgical Year!

It is from the Greek Orthodox Church that I have learned how Church Time can give meaning and shape our time!

St George's Church in Baghdad
Christ Church and Ras Morbat Clinic in Aden
Ministry training
Student Chaplaincy in Famagusta
Spirituality development, retreats ministry and the
Barnabas Team
Communications
Safeguarding policy

ORGANISATION

The organisation of the diocese changed during 2019.

The Executive Archdeacon has retired and a new Archdeacon in Cyprus has been appointed combining that role with Parish Priest in Larnaca and some diocesan responsibilities. In addition a part time Honorary Director of Ministry has been appointed for a transition period of two years up to 2021 to oversee ministry training and related programmes.

The Archdeacon in the Gulf has moved from Qatar to Bahrain and has been appointed Dean and parish priest in addition to the role of Archdeacon. This combination of roles is not ideal and the objective will be to revert to a full time Archdeacon in the Gulf hopefully by 2022.

QATAR ANGLICAN CENTRE

The Anglican Centre is a diocesan resource overseen by a council reporting to the Bishop which from 2015 to 2018 contributed about €200,000 a year to the diocesan budget. In January 2019 the Epiphany Church Council took over managing the Centre and is not currently providing any income from the Centre to the diocese. Diocesan budgets have had to be adjusted to compensate.

Combining the role of Archdeacon in the Gulf with those of Dean and Parish Priest in Bahrain which will save about €125,000 in a full year.

Expenditure on ministry training will be reduced. The budget

includes provision for a diocesan funded stipendiary curate but once the current curacy is completed it is unlikely another candidate will be presented for the next two years. The budget will be maintained at €110,000 a year but actual expenditure will be temporarily reduced by about €55,000 a year.

The budget for Meetings will be reduced by €10,000 a year by reducing the net cost of the annual meeting of Synod and contributions towards the operating costs of the Ras Morbat Clinic are benefitting from favorable exchange rates in Aden so saving a further €10,000.

EXPENSE

The following summarises proposed budgets for 2020 and 2021 compared with actual expenditure in 2018 and preliminary numbers for 2019 which remain subject to final audit.

€ thousands	2018	2019	2020	2021
Bishop	98	105	95	95
Archdeacons	209	113	90	90
Meetings & Travel	107	96	90	90
Programmes	262	229	195	175
Administration	<u>227</u>	<u>233</u>	<u>230</u>	<u>225</u>
Total Expense	903	776	700	675

Bishop expense in 2019 includes €6K fees for the Lambeth Conference in 2020.

Reduction in Archdeacon's expense reflects the move of the Gulf Archdeacon to Bahrain.

Programmes

St George's Church in Baghdad is a project owned by Synod but mainly funded by the Foundation for Relief and Reconciliation in the Middle East (FRRME). That money (over €400K) is not included in these budgets however were the level of support from FRRME to reduce then alternative financing would be required from diocesan or other sources.

The Programmes budget supports the following Synod approved activities.

€ thousands	2018	2019	2020	2021
Christ Church Aden.	118	88	80	80
Ministry Training	109	94	75	55
Student Chaplaincy	28	20	20	20
Other Programmes	<u>7</u>	<u>27</u>	<u>20</u>	<u>20</u>
Total Programmes	262	229	195	175

The higher level of expense for Christ Church Aden in 2018 reflects the purchase of new equipment supported by donations from JEMT and others.

The plan for Christ Church Aden does not provide for the appointment of a priest and such an appointment would require additional funding.

The longer term budget for ministry training remains at €110,000 however current programmes will require a lower level of expense.

Administration

The Administration budget makes provision for the Nicosia office, Finance Director, Ministry Director and part time Spirituality Advisor.

€ thousands	2018	2019	2020	2021
Office Staff	174	169	170	170
Directors Finance/Ministry	10	21	20	15
Spirituality Advisor	8	9	10	10
Office	<u>35</u>	<u>34</u>	<u>30</u>	<u>30</u>
Total Administration	227	233	230	225

INCOME

The following table summarises the sources of income available to support these plans.

€ thousands	2018	2019	2020	2021
Parish Contributions	458	408	415	450
Contribution delayed from 2017	285			
Anglican Centre Doha	<u>177</u>	<u>22</u>	<u>0</u>	<u>0</u>
	920	430	415	450
JEMT UK	41	52	50	50
TEC Good Friday Offering	75	92	85	85
Christ Church Aden	49	51	45	45
Foundation	28	29	30	30
Other Contributions	<u>5</u>	<u>29</u>	<u>25</u>	<u>25</u>
	198	253	235	235
Total Income	<u>1118</u>	<u>683</u>	<u>650</u>	<u>685</u>

Clearance from the authorities in Dubai to transfer a contribution of €285K in 2017 was delayed resulting in an unusually high level of income in 2018.

Parish contributions listed below represent no more than 10 percent of parish gross income adjusted for depreciation.

In July 2019 the single chaplaincy of Dubai Sharjah and the Northern Emirates was divided into four independent parishes.

Christ Church Aden income reflects parish contributions from funds made available for charitable giving and other contributions specifically donated for the work in Aden.

The Foundation in London has committed €30K a year towards the cost of ministry training.

Other Contributions include the Diocese of Exeter and the Australian Board of Mission.

SUMMARY

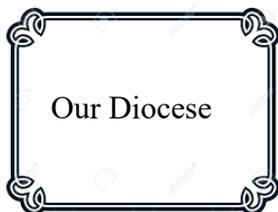
Net of income and expense as described above.

€ thousands	2018	2019	2020	2021
Expense	903	776	700	675
Income	<u>1118</u>	<u>683</u>	<u>650</u>	<u>685</u>
Surplus / Deficit	215	-93	-55	10

PARISH CONTRIBUTIONS

Individual parish contributions included above.

€ thousands	2018	2019	2020	2021
Abu Dhabi	58	65	70	70
Baghdad	2	4	2	2
Bahrain	29	30	29	33
Canterbury	19	15	15	15
DSNE delayed from 2017	285			
DSNE	311			
Dubai		106	118	125
Jebel Ali		54	52	67
Sharjah		67	58	66
Ras Al Khaimah		15	20	21
Kuwait	4	0	3	3
Qatar (Epiphany)	0	19	10	10
Ammochostos	3	0	3	3
Larnaca	5	4	5	5
Limassol	8	8	8	8
Kyrenia	4	5	4	5
Nicosia	0	1	3	3
Paphos	<u>15</u>	<u>15</u>	<u>15</u>	<u>15</u>
	743	408	415	450



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




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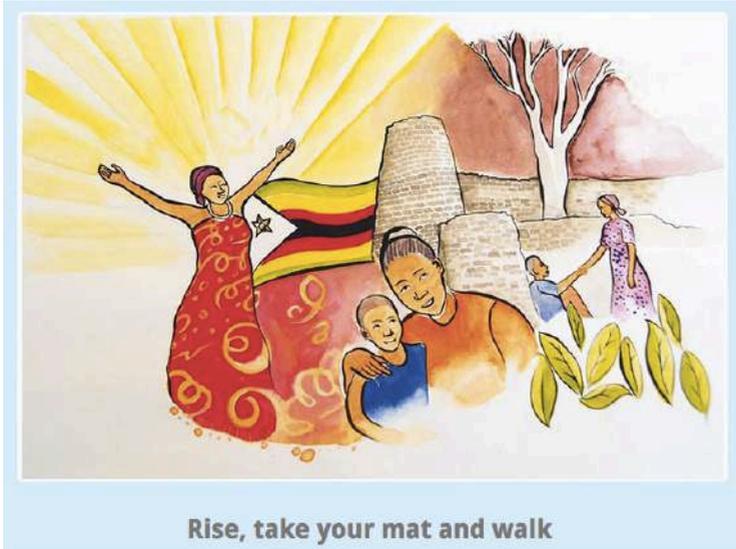
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MULTIMAX

**World Day of Prayer
for LOVE-PEACE –RECONCILIATION
Friday 6th March at 2pm
St Andrew's Church, Kyrenia**



People and children of all ages are called to 'Rise, take your mat and walk' to join this day of prayer. Women of Zimbabwe have prepared this year's service and they encourage us all to reflect on the difficulties and unrest that have plagued their country over many years. They share the challenges they have met and the hopes they have for the future. They encourage us to ***'Rise, take your mat and walk'*** with them as they continue their often turbulent journey towards full reconciliation.

World Day of Prayer is an international inter-church organization which enables us to hear the thoughts of women from all parts of the world: their hopes, concerns and prayers. The preparation for the day is vast. An international committee is based in New York and there are national committees in each participating country. Regional conferences meet to consider the service and then local groups make their plans. Finally, on Friday 6 March 2020, people around the world will gather to celebrate the service prepared by the women of Zimbabwe.

The Day of Prayer is celebrated in over 170 countries and begins as the sun rises in Samoa. Prayer in native languages travels throughout the world – through Asia, Africa, the Middle East, Europe and the Americas.

Please come along at 3pm to join with the world in this worship and prayer, and wear your brightest clothes. There will be refreshments in the church hall afterwards.



Leicestershire: Sisal bookmark plaiting

We had our planning meeting today for our service in in St Peter's Horninghold. We are 2 very rural Benefices so join together. We really enjoyed making the sisal bookmarks, but we lacked the expertise of the women of Zimbabwe!

The Flag of Zimbabwe was adopted at independence in 1980. It consists of seven coloured stripes in four colours: black for the majority population, green for the lush vegetation, red for the bloodshed during the liberation struggle, yellow for gold and minerals. On the left the white triangle stands for peace, the red star for hope, and the bird, the national emblem, represents the soapstone birds found in the ruins of the Great Zimbabwe.





Friends of St Andrew's

A letter from Pat Etherington

Hello Everyone.

Well, it seems such a long since I last sat down and put pen to paper about what has been going on here at St Andrew's. I hope you all had a lovely Christmas and are continuing to have that Healthy New Year. On Sunday the 5th January Bishop Michael was both our Preacher and Celebrant for the morning service. It always seems a happy occasion when he comes here.

After Sunday the 29th of Dec marking the end of the Rev Mike's acting chaplaincy, surprise, surprise here he was on the 12th of Jan standing in and celebrating the Eucharist with us. But this really was the last one as he left for Ireland on the 14th. We wish him well.

The Rev Justin Arnott was our Preacher on the 19th Jan.

His second visit since his ordination, he is quickly becoming an old friend and as usual he gave us plenty to think about.

Archdeacon Chris Futcher was our Preacher and Celebrant on the 26th Jan and he spoke about the gospel of Matthew and who he really was.

As people will have read in the pew sheet the Thursday Morning Eucharist has been cancelled until further notice.

As from the 5th March this will be replaced by a Morning Praise service also to start at 10 am. This will be led by Steve and Sally Bishop.

For anyone who has not seen it on the website we have received notice that the Rev Mike Stokes died on Friday the 11th January. He was Chaplain of St Andrew's from 1995 to 2000. More details are on the website.

The blossom started showing a couple of weeks ago and now the trees are a real picture and should continue for a few more weeks but it's taken quite a beating this last few days with some terrible winds and lots of rain.

Oh by the way, I think all my peas must have got washed away in the Christmas rains !!

Much Love

Pat E.





Why Keep Lent?

Rev'd Canon J John

Lent, the forty days before Easter (not counting Sundays), is a somewhat curious period in the Church's calendar. Most things in the Church's year are festivals and we happily talk about celebrating them. Lent is very different: it is a minor-key period which is never 'celebrated' but only 'kept'. Some churches and Christians treat Lent very seriously, while others ignore it entirely.

Even among those who keep Lent, there is no agreement on how it should be kept. Many Christians try to give up something: for instance, chocolate, social media or television. It's even become a period for us to try to break bad habits, almost as if Lent gives us another opportunity to retake those New Year's resolutions!

Now what exactly is Lent about? Lent is 'preparation'. Lent is about three preparations.

Lent is a preparation for Easter. Easter, with its message of Christ destroying sin and death through his death and resurrection, is the most exciting moment in the Church's year. Yet we can undercut this note of victory by being so occupied that, amid the frantic busyness of our lives, we carelessly stumble upon Easter. Lent provides us with forty days' build-up to Good Friday and Easter Sunday that forces us to prayerfully ponder the death and resurrection of our Lord and Saviour Jesus Christ. As the best way to appreciate a sunrise is to be there in the darkness before dawn, so the only way to appreciate Easter is to have come to it through Lent. We as Christians are, of course, an Easter people living in a Good Friday world.

Secondly, Lent is a preparation for Existence. A fatal flaw in our culture today is that people do not know how to say ‘no’ to bad things. It is now almost a virtue to give in to every desire that comes upon us. Yet a great element in Christian morality is to be able to say no to wrong desires. Paul, in Titus chapter 2 v 11 and 12, says this: ‘For the grace of God has appeared that offers salvation to all people. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives.’ Lent gives us the opportunity to practice resisting harmful and hurtful desires that will continue for life. Trivial as it may appear, a battle won over chocolate, coffee or cake at Lent may help us win a battle over lust, lying or laziness shortly afterwards.

Finally, Lent is a preparation for Eternity. If you take Lent seriously, then these forty days can seem to be a long and often wearying season in which we never get our own way. Here, for a time, pleasures are put to one side and joys are postponed. But Lent doesn’t last. The darkness is broken by the joyful light of the glorious triumph of Easter Day. Here there is a splendid parallel with our lives. For many of us, much of our life seems to take place in what we might call ‘Lent mode’: things do not go as we hope, we do not get what we want and our joys are absent or at best short-lived. Yet, for the Christian, there is that wonderful and certain hope that however deep and hard the darkness is in our lives, it will ultimately be lifted and replaced by an indestructible joy. For those who love Christ, life’s long Lent will end, one day, in an eternal Easter in which death and sin are destroyed for ever.

Whether or not you keep Lent, starting on Wednesday 26th February – and in what way you keep it – is your choice. But to keep Lent, thoughtfully and prayerfully, is to come into a rich and lasting inheritance. Be blessed this Lent and bless others.



The Ozankoy Homegroup

The Ozankoy Homegroup restarts Tuesday March 10th 10.30am after our early Spring break. We are starting a new series looking at Paul's letter to the Galatians. Swallows and residents are welcome to join us for discussion, prayer, fellowship and of course coffee and cake. If you've never tried one, small groups are a great way to better get to know each other and our faith. For directions or more information, please speak with Steve or Sally or email stevebrcs@yahoo.co.uk or ring 0533 8742076

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX



A DATE FOR YOUR DIARY

Friday Night is Music Night

29th May 2020 at 7.30 pm.

A Charity Concert of Popular Music For All

Supporting
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St. Andrew's Choir
& members of
Kyrenia Chamber Choir
(Cornwall, Staff & Pupils)

Dr. Emma Gibbins
Organ & Piano

Richard Dobbs Flute

Paul Shaw Trumpet



This concert is held to help us for the fundraising
of our community. It is held by order &
request of St Andrew's Church, Kyrenia

It is a charity - it means performance to all
those (give generously) to our Theatre Club too

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.

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Association of Friends of the Diocese of Cyprus and the Gulf

Spring Gathering
Fri 1st - 3rd May 2020
Launde Abbey

Guest Speaker

Bishop of Loughborough
the Rt Reverend Guli Francis-Dehqani

The Spring Gathering of the Friends of Cyprus and the Gulf will be held again at Launde Abbey near Oakham in Leicestershire. Following the success of our previous visits last we hope that those who were not able to attend will join us this time. If we have sufficient participants we can have exclusive use of the Abbey. The two-night reunion will provide those attending with an opportunity for worship, bible study, talks and plenty of time for fellowship.

This is an opportunity for Friends to come together to meet old friends, to make new ones and to share news, experiences and ideas. There will also be the chance to hear what is going on in the Diocese.

Launde Abbey is the residential Retreat House and Conference Centre serving the Dioceses of Leicester and Peterborough. It is set in 450 acres of beautiful parkland on the borders of Leicestershire and Rutland, with extensive cultivated gardens and a 12th Century Chapel.

Cost £195 per person, Full Board

Please send cheque by 1 April 2020 payable to: **The Association of Friends of the Diocese of Cyprus and the Gulf.** to:

Revd John Ablett, Hon Treas "Copihue", 18 Sherley Green,
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If you wish to pay by bank transfer please contact the Secretary for details:

Anne Lloyd - Hon Secretary. friends@cypgulf.org

Lenten Poem by Ann Weems

Lent is a time to take time to let the power
of our faith story take hold of us,
a time to let the events get up
and walk around in us,
a time to intensify our living unto Christ,
a time to hover over the thoughts of our hearts,
a time to place our feet in the streets of
Jerusalem or to walk along the sea and
listen to his Word,
a time to touch his robe
and feel the healing surge through us,
a time to ponder and a time to wonder....
Lent is a time to allow
a fresh new taste of God!
Perhaps we're afraid to have time to think,
for thoughts come unbidden.
Perhaps we're afraid to face our future
knowing our past.
Give us courage, O God,
to hear your Word
and to read our living into it.
Give us the trust to know we're forgiven
and give us the faith
to take up our lives and walk.





**JOHN
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Lent is the period of forty days which comes before Easter in the Christian calendar, traditionally a time of fasting and reflection. By observing the 40 days of Lent, Christians replicate Jesus Christ's sacrifice and withdrawal into the desert for 40 days. Lent is marked by fasting, both from food and festivities.

The Christian churches that observe Lent in the 21st century (and not all do significantly) use it as a time for prayer and penance. Only a small number of people today fast for the whole of Lent, although some maintain the practice on Ash Wednesday and Good Friday. It is more common these days for believers to surrender a particular vice such as favourite foods or smoking. Whatever the sacrifice it is a reflection of Jesus' deprivation in the wilderness and a test of self-discipline.

Why 40 days? 40 is a significant number in Jewish-Christian scripture:

- In Genesis, the flood which destroyed the earth was brought about by 40 days and nights of rain.
- The Hebrews spent 40 years in the wilderness before reaching the land promised to them by God.
- Moses fasted for 40 days before receiving the ten commandments on Mount Sinai.
- Jesus spent 40 days fasting in the wilderness in preparation for his ministry. Most Christians regard this time in the wilderness as the key event for the duration of Lent.

Lent is an old English word meaning 'lengthen'. Lent is observed in spring, when the days begin to get longer.

You can keep in contact with St Andrew's 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:
Friends of St Andrew's, PO Box 171, Girne, Mersin 10, Turkey
or email at office@standrewskyrenia.org

The Foundation for Relief and Reconciliation in the Middle East

Refugee children of Kurdistan

Of the 800,000 displaced Christian, Yazidi and Sunni Iraqis people still in Kurdistan, at least 400,000 are children. Abdulrahman, our Iraqi Programme Manager explained the frustration of the refugees: *"We do feel the ongoing conflict every day in Kurdistan. Here, no one talks about these people who have been in displacement for 4, 5, 6 years. You travel to these areas (Nineveh Plains) and see by your own eyes that there is no formal provision for many of them, no homes or jobs despite what governments say.*

The refugee children we help (FRRME) are also being brought up to believe in hope by their dedicated teachers. Please remember Mrs Amira Agrawi, the Kindergarten head, the teachers and the refugee children in your prayers today. As our wonderful Iraq Programme Manager says, *"it is all about helping people"*. We end this week's update with a song called "We thank God all the time". It is sung by all Iraqi denominations, and the refugee children of the Umm Al-Nour Kindergarten. *"We thank God all the time, our faithful God, who has blessed us with precious redemption. We witness to everyone about His wonderful love. He is forgiving and always hearing ... Hallelujah. Glory Hallelujah"*.

Thank you for caring about our work and the people we seek to serve.

The FRRME Team



GIVING

Our giving should be a prayerful and spiritual expression of all this, like giving a gift to a loved one. When we give we are not paying our dues, but engaging in an act of thanksgiving. Over the past few years we have seen the wider community join with us in giving to those who are needy throughout the world as well as locally. Of course we need financial contributions in order to sustain all that we do. Anything you feel able to give, however small, will be deeply appreciated and understood as encouragement to us to build this work here.

We are now a UK registered charity and we would ask those of you who believe in and support our ministry to change the way you give, and channel it through our charity. Regular giving no matter how small by standing order does facilitate forward planning and budgeting.

The St Andrew's Church Kyrenia UK Charity makes it easy to donate by:

Direct Transfer to the bank account: (details below)

Weekly envelopes in Church

Regular giving by Standing Order:

Donors from around the world may donate using the [wonderful](#) organization. Click on the [wonderful](#) icon on the Church website and follow the guidance.

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Many Kibris residents find our Gift Aid Envelopes scheme the most convenient means to make regular donations to St Andrew's. Our Gift Aid Officer maintains a register of donors and their "envelope number". So, each week, the donor just needs to write their number on a donation envelope and place in the collection. If you wish to join this scheme and obtain an "envelope number" please contact our Gift Aid Officer John Worton-Griffiths, who will ask you to complete the Gift Aid Declaration on the Giving Form.

Diocesan Prayer Requests

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



Diocesan Office: Pray for those who conscientiously and skillfully serve the administration of the diocese.

Kyrenia, St Andrew's: Thank God for the slight but steady growth we are experiencing, especially among our student members. Give thanks for those offering to help lead and administer our worship as readers and sidespersons. For the faithful support of all who continue to keep St. Andrew's as a vibrant, worshipping community. Pray for those who have the responsibility for choosing a new Chaplain for St Andrew's, and that we may continue to grow as a living, loving and welcoming place for those seeking God in their lives. Pray for the speedy return of the Chaplaincy accommodation, and for reconciliation between those still divided by past events. Pray for the person whom God will send to lead us into the future, and that God will show us what that future is.

Readers: Pray for the licensed public lay ministers of the diocese.

Doha: The Epiphany Church *It has five congregations of more than 600 people; worshipping in three languages –English, Tamil, and Igbo. A 'global' church with members of more than 30 nationalities. A growing church with active children and youth programmes.* Praise God for the selection of the new Senior Priest, Fr Paul-Gordon Chandler. Pray for the men's and women's fellowships in all the congregations, for the development of a caring pastoral ministry to the single men and women, and compassionate ministry in the labour camps and to the Christians in the local prison.

Cathedrals: Pray for St Paul's and St Christopher's Cathedrals, their people, their deans, their canons, and their clergy.

Ayia Napa: Christ Church *congregation is made up of mainly retired British expats and serves in the centre of one of the island's busiest holiday resort, and in particular, the thousands of young people who are attracted to the resort's vibrant nightlife.* We praise God for the amazing work he does here through our ministry to visitors and our recently initiated street ministry to young clubbers which is fulfilled alongside our brothers and sisters in the Lutheran Church. Faced with the challenges of a shrinking and elderly congregation, may God bless us with the workers he has made ready to join us in meeting the needs within our local community.

Retreats Ministry: Pray for those who bring energy and depth to the work of giving others time and space.

CHURCH HALL ACTIVITIES

MONDAY:	<u>Bellapais</u>	14.00 - 15.00
	Rehoboth Church	18.30 - 20.30
TUESDAY:	Free	
WEDNESDAY:	3 rd Wed - <u>Menmeet</u>	10.30 - 12.30
	Kyrenia Chamber Choir	18.30 - 19.30
	Family Worship	19.45 - 21.45
THURSDAY:	Bible Study	10.45 - 12 noon
	<u>Maranatha</u>	15.30 - 17.30
	Rehoboth Church	18.30 - 20.30
FRIDAY:	Family Worship	18.30 - 20.30
SATURDAY:	Seventh Day Adventist	10.00 - 12.00
	Alcoholics Anonymous	13.00 - 14.00
	Calvary Church <u>Girne</u>	18.30 - 20.30
SUNDAY:	<u>Maranatha</u>	15.30 - 17.30
	Turkish/English	18.30 - 20.30
	Christian Meeting	

Do you need a venue for an event? Why not consider hiring the hall with kitchen and bar. We can also hire out tables, chairs, crockery, glasses, etc. For further information about any of the above please contact our Hall Administrator, Sally Birt - 0533 821 6038 or Email harries.r.2@gmail.com

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Calendar of Services and Duties - January 2020

Date	Service Time	Sides	Text	Readers	Prayers	Chalice
5 January Epiphany	10.30am	Emmanuel Cillin and Sunday Newell	Isaiah 60:1-6 Psalm 72: 10-15 Matthew 3:1-12	Sunday Newell Jacqueline McIntyre Gillian Hodgson Clergy	Mavis Stebbins	Cristine Dobbs
12 January Baptism of Christ - Epiphany 1	10.30am	Stuart and Lyn Hillard	Matthew 3:13-17	Stuart Hillard Sharon Gechure Eileen Galloway Clergy	Stuart Hillard	John Hodgson
19 January Epiphany 2	10.30am	Amanda Warrender and Linda Lister	Psalm 72: 1-9 Psalm 138: 1-9	Alan Galloway Dorothy Galloway Arlene Galloway Clergy	Pat Eltrington	Pat Eltrington
26 January Epiphany 3	10.30am	Frank and Joan Cillin	1st Reading Psalm 2nd Reading Gospel	Sharon Gechure Frank Cillin Leo Igwe Clergy	Sandy Cram	Stuart Hillard



SORRY, I DO NOT HAVE A DUTY ROSTA FOR THIS MONTH

The Chaplain requests that all readers, intercessors and chalice bearers be 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 the Chaplain (email: johnsandy372@gmail.com mob: +90 (642) 872 4291.

If you do swap your duty please ensure the swap is recorded on the master list in the Vestry.

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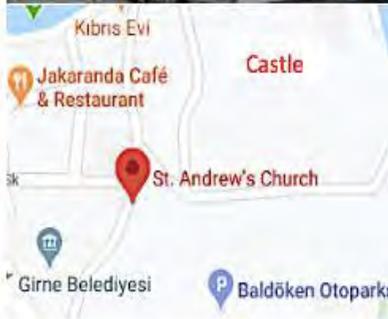
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MASS – Every Sunday in the Month at 12 noon.
Information 815 2225 or 815 2285

St. Mark's Anglican Chaplaincy, Famagusta
SERVICES – Every Sunday at 11.00a.m. & 5.30p.m.
Details of weekly activities on 364 8664

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