

# **St Andrew's e-NEWS**



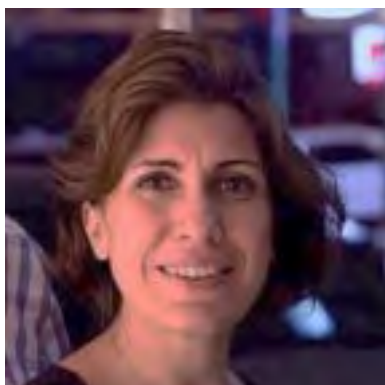
**JUNE 2020**

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

**In The Diocese Of Cyprus And The Gulf**

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

**Final Session – Pentecost  
From fear to connection:  
Discipleship as Establishing  
Networks**

**Living in fear:**

As I was preparing to come here, I received warnings concerning the Corona Virus discovered in the Gulf. Airports around the world are taking extra measures to make sure the virus does not spread. People of Chinese origin are eyed with suspicion just like Africans were during the Ebola epidemic. Airports are perfect places to discover how terrified we are of each other. During the past twenty years we have gotten used to being checked and observed. We take off our shoes, hand in our phones without blinking an eye! An attitude of suspicion reigns in almost all the airports in the world. Every time someone wants to visit a country in the Middle East we are asked: is it safe? Embassies guide their citizens by providing them with coloured maps where safety is gauged by levels. We are afraid for our safety and the safety of our children and community. We are afraid that the other will kill us or harm us. We take precautions by taking distance from suspicious people or attempting to cut them off or isolating them.

Today, more than ever, we live in a culture of fear. Yet it is not only our safety that makes us fear. We fear because as the flow of moving people increases in the world our local identities are at stake. I have read that Dubai had one of the busiest airports in the world and is one of the largest hubs. Around 90 million people pass by every year, many of them stay on for a while. So much movement! So many nationalities. All on such a small space. As humans, we are normally threatened by that which is different and treat it as a danger to who we are. The presence of another who is different requires that I change. Change my outfit, my food, my customs, but mostly my attitude. And we *do not like* change.

Moreover, we are threatened by unclear identities. Clear stable identities are easier to deal with. Yet, today rare are those who can identify themselves without a hyphen! When we met in Beirut last June, many introduced themselves with a hyphen: African-American, Canadian-Indian, or India-British born in the UAE. In Lebanon, we have Assyrian-Iraqis, Syrian-Armenians and Turkish-Syriacs. In my own Protestant Church most members are mixes of Maronite-Orthodox, or Protestant-Catholic, Syriac-Latin-Evangelical. Migration, mixed marriages and global connections created new and confusing identities. Hybridity is threatening and makes many of us fear that we will lose grip on understanding society, clearly categorize it and identifying risk.

In his book *Following Jesus in a culture of fear*, Scott Bader-Saye, explores our culture of fear in depth and reminds us that fear creates one of two reactions: Retract or attack. While some big powers choose for attacking when faced with fear, the rest of us retract. We retract by trying to draw sharper borders around our countries or our communities to protect ourselves and to protect our identities. It is no wonder that in today's political discourse the proposal for strict borders, separating walls or Exiting, are very appealing to those who are genuinely afraid for their safety, their future, or their identity.

But is it really possible to stop the flow or does that also belong to the category of post-truth?

### **From fear to vulnerability:**

The experience of Pentecost is traditionally considered as the launching of the missionary movement of the Church. Interestingly for our discussion Pentecost is also the embodiment of the *reversal of fear*. After the resurrection and ascension, the disciples were retreating and recoiling from fear. They erected borders around themselves and closed the doors. They were afraid for their life and they remained an inward-looking group *protecting* their tradition. The day of Pentecost made them open the doors and go outside. From that day on, empowered by the Holy Spirit, they could connect to numerous people from foreign lands, from various ethnicities, mostly hyphenated, and cultures. Fear was brushed aside and they stood in all vulnerability and accepted to be ridiculed!

I have an animated map that I sometimes use in my classes to explain the spread of Christianity after Pentecost. It illustrates the movements using colour. One sees a white patch growing on the map to show Christianity spreading or a red one countering it for communism. Though it is very helpful, I have mixed feelings about it. By showing the spread of Christianity like this, it gives the feeling of conquest, acquisition of territory and expansion.

These terms have become problematic today. They remind of colonial pasts, of imposing one's culture and religion on others, of creating an 'us and them' and asking those who have come to know Christ to cross over and become one of us.

Yet, we are all convinced that we are called to 'make disciples', share the good news, participate in Missio Dei. And so we look for new metaphors and images to guide us as we live this calling.

### **From expansion to connection**

Many sociologists today describe our current realities with the image of Network. Manuel Castell's seminal work *The rise of the network society*, has triggered a lot of appropriation from the side of theologians who saw in the concept of network parallels with what Christians aspire and can learn from. Heidi Campbell, Stephan Garner, Dwight Friesen, Paul Hiebert and many others have been captured by this image and have seen in it a supporting structure for a contemporary theology and missiology.

The world of the internet has changed much in how we -as inhabitants of this planet - relate to each other. Thanks to digital networks we have come to be in touch with all sorts of people. It has facilitated the exchange of news, images and sounds and promoted the circulation of ideas transcending the limitations of time and space. It has helped us be present for each other and with each other across distances and instantaneously. It has made us realize how small our planet is and how closely interrelated we are.

In my opinion, what we experience in the concept of network as derived from the digital world can help us re-envision the way we go about mission in a moving and complex world.

There is a wonderful theological embedding for the image of network. At its core, the idea of network is rooted in our Christian Trinitarian understanding of God. The Christian God himself is 'a network' of relations, dynamic and egalitarian. Father, Son and Holy Spirit are connected to each other and relate in a dynamic flow of love. Not only is God, the way we have come to know him in Christ, relational in himself but he also seeks relationship and invites us to connect and live in community with Him and with others. The idea of a Network is thus no stranger to the Christian faith nor to the way the apostles were going about doing mission connecting towns, peoples and ideas to each other.

Connecting Antioch, Thessaloniki, Derbe to Jerusalem and the Jews to the Gentiles. Famagusta to Doha, Jebel Ali to Kuwait. Imagining discipleship as connecting through a network paradigm, slightly changes some of our strategies and expectations.

Instead of thinking of developing programs and implementing them, it shifts the focus to establishing networks and inviting people to connect; in Facebook language 'to become friends'. There is a very flat, egalitarian aspect to networks where hierarchy has no place. There is also rather equal opportunity, everyone can connect to a network whether rich or poor, near or far, man or woman, or whatever their skin colour is. Everyone can contribute to the network and enrich it with information and experiences. Networks are flexible and can be the focus of much creativity and dynamism. If we look at our social network online we realize how all the time something is happening and new ideas are developing by people and from sides we did not expect.

Using the image of network, helps us accept that people are not 'either in or out', 'either one of us or against us', but have the possibility to connect at their own pace, wish or intensity and from whichever side they wish. Even more, with each connection we make, entire networks are added to ours. (For example, one of my husband's students is a Shiite from the South of the country. Good relations with this young man opened new networks to us and to the people we know otherwise impossible). Our image of conversion as crossing boundaries, or U-turn can be replaced by an image of people connecting relationally and orienting themselves to God and beginning a journey that hopefully leads towards Christ. Dwight Friesen in *Thy Kingdom Connected*, says that in 'the idea of networked Kingdom, Christians are formed and made more Christlike as they continually encounter the living God, not just as a distant, future objective but also in and through the relationships with others – mediated by the

Holy Spirit – in which Christ is present' (Campbell and Garner 2016, 13).

I am fascinated by the image of network because it frees us from borders and separation and acknowledges our interconnectedness. It reminds us that we are connected to what is happening in Iraq, Korea or India through one or the other of our connections. It abolishes the artificial construct of East and West, North and South, us and them, donors and recipients and thinkers and executors.

However, connections are not neutral but have a quality and they need to have Christlike qualities.

The network metaphor, encourages us to **value relationships**. To actively seek to establish relationships with others, between the others and with God. In order to connect and establish relationships one has to put down his or her guard and be open to others and wish to establish connections without fear for his or her security. Some would call that hospitality. Yet I am a bit careful with the word hospitality as it can sometimes insinuate that hospitality is about letting people use your space, enter your country, or be present in your town. However, connecting goes a step beyond to make sure a durable and just connection is established, and right relations that do not treat the other as object but as subject are secured. In a network, these relationships are not only bilaterally (between two people) but are a grid that enlarges our world and the world of others and eventually lead to the God who seeks connection with us. The following quote from Daniel Migliore puts it clearly: 'To be Christian is to participate by faith, love and hope in the new humanity present in Jesus, and that new humanity is one of renewed and realigned relationships' (Campbell and Garner 2016, 82).

The network metaphor also challenges us **to be humble**. In a context of a network where everyone is equal, discipleship moves away from previous images of heroism where one party perceives itself as rescuing another.

Standing on equal ground, we acknowledge that all goodness comes from God alone. It is not our human effort that is saving people but God's initiative. We are humbled as we realize that we do not own all knowledge nor can control all factors. As Christians, our task is to ensure quality Christlike connections with others and understand that connections have more than one node and the flow can be either way. We are open to receiving as much as to giving, to voice our opinion and to be challenged and be changed by the opinion of others. We are challenged to walk humbly with our God and be reminded that we are not gods.

Consequently, a network metaphor places us **in a vulnerable position**. While everyone around us is discussing how to be strong again and how being strong includes eliminating the threats and focusing on our own wellbeing, a Christian position is always a reversal of strength. By seeking connections with others and entering in relationships with those who are different from us, we can no longer hide from threats nor protect our identities. We have learned from Jesus that radical love of God and of others and an obsession with safety and control are contradictory. Jesus embodied for us the way God works in the world through human vulnerability. It is through his cross that we learn what love for God and for others means. It is not the strong, not the smart, not the powerful and rich who can achieve right relationships but those who accept to be vulnerable in the face of and alongside the others. Vulnerability is a challenge for the Christians of the Middle East who would rather fortify their position and defend themselves; It is a challenge for those living as a minority among a very different majority. Yet without opening up in vulnerability, no Christ-like relationships can be made.

And finally, the network metaphor challenges us to activate the command '**love your neighbour**'. Campbell and Garner in their treatment of networked theology ask us 'who is my neighbour' in a network structure?

Everyone is our neighbour today! Connected to each other means we share profoundly in each other's lives wherever we are. We have today the possibilities to learn about each other more deeply than ever. We are introduced to ethnicities and religions we did not know before. Today everyone is talking about the Yazidis while 6 years ago no one knew they existed. We can see, hear and participate in the lives of others in various ways. And we are constantly reminded how our actions, our words and our positions impact the others. The same Jesus who showed us love at work through vulnerability, showed that this love challenges unjust systems, political structures, economic practices and behaviours. In his boldness to counter and expose all the evil structures of his time he disregarded his own safety.

The season of Pentecost, teaches us to let go of safety and embrace vulnerability; to tear down walls that separate people and replace them with connections; to listen and interact with different cultures; to expose networks of injustice and replace them with networks of just relations.

We experience the free flow of the Holy Spirit who acts creatively and who surprises us beyond our imagination.

The airport terminal we seem to inhabit can thus become a hub, a network, where diversity and movement stop being threatening and become the environment to facilitating Christian love through relationships.

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## NAMES by Wendy Cope

*She was Eliza for a few weeks  
when she was a baby –  
Eliza Lily. Soon it changed to Lil.  
Later she was Miss Steward in the  
baker's shop  
And then 'my love', 'my darling',  
Mother.  
Widowed at thirty, she went back to work  
As Mrs Hand. Her daughter grew up,  
Married and gave birth.  
Now she was Nanna. 'Everybody  
Calls me Nanna,' she would say to visitors.  
And so they did – friends, tradesmen,  
The doctor.  
In the geriatric ward  
They used the patients' Christian  
Names.  
'Lil,' we said, 'or Nanna,'  
But it wasn't in her file  
And for those last bewildered weeks  
She was Eliza once again.*

A seemingly simple poem in everyday colloquial language explores some serious themes. These include aging, life phases, time passing, but most importantly identity. These few simple lines capture the fragile lifecycle of a woman that make you feel tender towards her after just 107 words. I found myself shedding a tear.



Dear Friends  
in and of St Andrew's



Well here we are,  
weeks into the terrible  
affliction which has struck  
us, and which has claimed  
the lives of so many, many  
people around the world,  
regardless of race, colour, or creed. Our thoughts  
and our prayers go out to all those who have lost  
loved ones to the corona virus, and especially  
those who have been unable to be with and to  
properly mourn their passing.

Some of us have found ourselves in the wrong  
place at the wrong time: those whose home is in  
Cyprus, and those who are in Cyprus but whose  
home is elsewhere, and who were caught 'out of  
position' when the shut-downs happened. Those  
who would wish to be in Cyprus or elsewhere at  
this time of year, perhaps to be with family or  
friends especially at this worrying time, and  
those concerned for the welfare of those whom  
they love.

Because of age, infirmity or curfew many of us  
have been 'shut in' or 'cocooned' in our homes,  
unable to travel beyond the front door perhaps  
relying on family, friends and neighbours to take  
care of our needs, albeit at a 'social distance'.

In all of this there have been shining examples  
of self-sacrifice, even for some the ultimate  
sacrifice, in the service of their fellow human  
beings, particularly those in the health services  
and those who continue to work in our several  
countries to provide for our needs, regardless of  
the risk to themselves and their families.

But there have also been examples of the darker  
side of human nature: those whose concern is  
only for themselves, those who because of  
political or other ideology feel that their loss of  
'freedom' to do what they want, when they want  
and with whom they want is a price too high for

the common good.

Over the past few weeks Janet and I have been able to keep in touch with family and friends electronically by email and by video conferencing and by 'socially distanced' meeting as restrictions are slowly being eased. As we chatted with our Organist and Director of Music Earl Moffitt one evening, Earl mentioned a saying of his mother which resonated particularly at this time. Being a good, God-fearing Ulsterwoman, Mrs Moffitt turned to her scriptures for sage words, which are often paraphrased:

"the devil makes work for idle hands"

Although we won't find these words verbatim in the Bible they have their roots in the Scriptures, because the Bible itself is a record of God's interaction with human kind and this expression reflects something which all of us deep in our hearts acknowledge is part of our human nature.

St Paul notes that those who waste their time in idleness or in a non-productive manner are easily led into sin: "We hear that some among you are idle. They are not busy; they are busybodies" (2 Thessalonians 3:11). By having too much time on their hands, these people were tempted to meddle in other people's business and stand in the way of their progress. "They get into the habit of being idle and going about from house to house. And not only do they become idlers, but also gossips and busybodies, saying things they ought not to" (1 Timothy 5:13). These idlers and busybodies were wasting time that could have been used to help others.

And one thing which many of us have at the moment is plenty of IDLE time! Let us be careful lest "the devil makes work for our idle hands"!

Janet and Mike.  
Drogheda



The following reflection has been sent via John & Jenny W-G, from the Revd John Kemp who was a Chaplain at St Andrew's from 1990 to 1994.

## Being the Church in the Early Days and Now

In recent days when our church buildings, have been closed, we have heard comparisons being made with the early Church, which had no church-buildings. This is the way we have to be, it is said, implying that we can be like the Early Church, which is assumed to be a more pure form of the Faith.

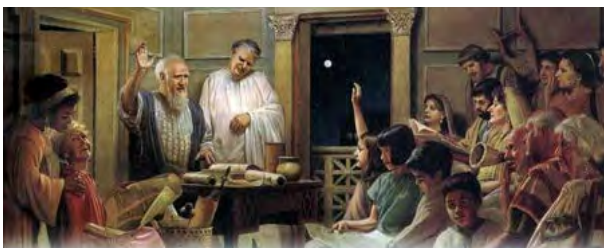
Alas, it is not as simple as that. To start with we know very little about the Church in its earliest days and not much more for the rest of the period covered by the New Testament. The Church, properly speaking, was formed on the Jewish feast of Pentecost, when all male Jews within reach of Jerusalem were required to go there to worship at the Temple. This feast fell on the 50th day after Passover at the end of the wheat harvest and celebrated both that and the giving of the Law. It was then, when the apostles were present "together, in the same place," presumed to be the famous upper-room, that the Holy Spirit was given. And it was in that outpouring of the Spirit, bonding them both to Jesus and to one another in fellowship, that the Christian Church was born.



Of course, it had no buildings and whilst "Followers of the Way" who stayed in Jerusalem probably continued to worship in the Temple or one of the many synagogues, those who returned to Galilee or wherever, almost certainly would have worshipped in the local synagogue.

However, it is abundantly clear that, whatever else they did, they met on the first day of the week (Sunday) to celebrate the Lord's resurrection and to "break bread." It was this meeting to worship on Sunday and the breaking-of-bread all together that was distinctive. Moreover, the words "all together" here are vital.

The Church was very quickly established as far as Antioch in Syria (the modern Antakya in Turkey) and within 15 years of the crucifixion and resurrection of Jesus, in the major cities of Greece. How did these Christians worship? It is clear that they met in private houses. It is equally clear that they broke bread and drank wine "in remembrance," but by this time whilst there would have been variations and flexibility, nevertheless, a form of wording recited over the bread and cup was broadly fixed, as is clear from Paul's letter to the Corinthian Church (1 Cor.11.24f: *and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."*).



However, this was hardly the same as the "house churches" of our time. The house church of the first 200 years consisted of the gathering of all Christians in that particular locality. It was The Church of God in that place. The contemporary situation is very different. To start with, the Church is divided into different denominations. And there are some who feel happier with a different style of

worship to that offered by their local church and go elsewhere.

The 'house church' consists of a small group within a congregation, often of just the like-minded. This like-minded element needs watching, for it's all too easy to feel fellowship when there is no strongly dissenting voice, no gadfly in the midst! Now this is not to belittle the house church as such. On the contrary, it can be that in the small gathering of people who get to know one another well – and in the Faith – that the real meaning of the fellowship of the Holy Spirit can be truly experienced. Moreover, the house church often attracts those who are seeking God, yet shy of coming to church! However, such groups consist of only some of the Christians that make up the Church in that place. We must not forget the primacy of the gathering on the Lord's Day. For the early Christians that was fundamental and a sine qua non and absenteeism was discouraged. "We should not stay away from our meetings as some do, but rather encourage one another," says the writer of the Letter to the Hebrews.

This is not to say that the Early Church was perfect. It is all too easy to be starry-eyed about the Church of those days, despite the evidence from the New Testament itself! We know that there were factions and the greedy consumption of food at their meetings. In the New Testament period, the Church was finding its feet and then working out its identity vis à vis Judaism and various other religions. The Church was evolving. This we might expect, for did not Jesus himself say, "He [i.e. the Holy Spirit] will lead you into all truth"? Today, as I write, the lockdown still holds and the Holy Spirit is leading us into new ways of being the Church. The problem is – as always – to

distinguish between the Spirit and other influences. This can be done only by becoming open to God through prayer and the cut and thrust of discussion with others. The Holy Spirit is essentially given to the Church – those in relationship with Christ and therefore with one another.

John Kemp



**News from The Foundation for Relief and Reconciliation in the Middle East**

## **Seeds of Hope in Jordan**

**Helena Scott, our Jordan Country Director writes...**

Despite Coronavirus we continue to bring vital support to thousands of refugees here. *They* continue to be resilient. Perhaps, most importantly, they remain hopeful. They teach me daily that faith, patience, fortitude, friendship and hope for better times ahead will overcome the fear of the unknown brought by the pandemic.

Over the past few weeks life as a refugee in Jordan has been one of immense challenge and hardship.

The need for support is great. But I want to share with you the hope I have seen emerge and blossom within the refugee community.

The Olive Tree Centre in Madaba, though closed for its usual classes, remains a place of hope, help and healing. Our team works together to overcome difficulties and find ways to continue our support of the refugees. The refugees have, with our support, taken an inspiring initiative.

In the previously untouched grounds of the Olive Tree Centre Iraqi refugees work in shifts of two at a time. Fitted in masks and gloves they are bringing new life through creating a beautiful vegetable, fruit and flower garden.



This garden made by refugees, for refugees, will bring some extra food support. It is also providing meaningful activity. The project fuels them for the long days trapped inside during the periodic severe lockdowns. It allows them to breathe fresh air in a safe space and gain a sense of accomplishment from breathing life into the ground.

Last week they planted. The cucumbers, tomatoes, mint, lemon and countless other fruits and vegetables will take time to grow of

course. Seeds of hope have been sown during these uncertain times. They will eventually transform and the garden will bear fruit. We can't predict the future, but with continued nourishment, care, support and prayer, we can bring hope, help, and healing to those so in need. In all we do our aim is to grow, develop, and strengthen these families and their community.

'But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.' Galatians 5



The Olive Tree Centre remains a place of real hope in these troubling times. Our motivation is Christian compassion. Our objective is to strengthen and empower those in need. **Helena Scott**

The Coronavirus pandemic rages on and the world faces a severe economic recession. In the Middle East there is the added nightmare scenario of the collapse in oil prices. The Iraqi government was already struggling with protests and conflicts since last autumn. Then there is the ever present threat of terrorism and sectarian conflict.

In Jordan there is another dimension. Over the last 70 years they have taken vast numbers of refugees from other countries, far more than any western nation. This presents huge challenges to their government.

We remain deeply moved by the plight of the thousands of refugees and displaced people in Iraq and Jordan where we work. They were driven from their homes by ISIS and our hearts go out to them, as they face the pandemic with no free health care and no home to call their own.

Your help is making all the difference. Please donate to this cause if you can. Visit our website. <https://frme.org/>



21 May at 08:44 ·

### Martin Thomas is feeling sad.

I had the joy of walking into a (Catholic) church yesterday courtesy of a priest friend. It felt like walking into a great ocean of security, holiness, and truth. These sacred places are not 'just buildings' Mr Welby, they are places where the Gospel has been proclaimed, often over many centuries; places where many thousands have passed through to pray, to be baptised, married, buried, to receive the sacraments. As T S Eliot said:

*You are not here to verify,  
Instruct yourself, or inform curiosity  
Or carry report. You are here to kneel  
Where prayer has been valid.*

In Wells, the chemist is open offering healing, the supermarkets are open offering sustenance, even

the pasty shop and the estate agents are open. And in the middle of this ancient city the great cathedral stands locked shut, its witness silenced. It really is an absolute disgrace and I wouldn't be at all surprised if many do not return after the lockdown lifts. At the time of greatest need, the church did not fight to keep her churches open, instead she gave out the message that church is an optional extra, a lifestyle activity, something you can take part in virtually whilst making the dinner or lying in your bath, rather than the true physical and spiritual sustenance that has fed souls down the centuries. What a timid response, what meagre witness, how desperately sad! Apologies for the rant, and RANT OVER.

**Claire Maxim** replied

The chemist, the supermarket, the estate agent and the pasty shop are all controlling every move made by their customers, and are being cleaned more thoroughly and more regularly than ever. They can't really offer their services anywhere else. Prayer has been valid outside our churches for just as long as it has been valid inside. If Ascension shows us anything, it shows us that prayer is valid anywhere.

During the coronavirus crisis, the Church of England has been accused of "vacating the public square or of being absent." So wrote Bishop Stephen Cottrell, Archbishop of York Designate, in a recent article for one of the national newspapers. But he goes on: "I simply do not recognise (this). The Church of England has been astonishingly present, albeit in many new and remarkable ways." The Bishop then gave many examples of various local churches who have reacted with positive action during the crisis.

Some have started food banks, helped refugees and asylum seekers, set up telephone prayer services, started zoom Bible groups, or organised children and youth events online. "These stories are being replicated up and down the country," he continued. "Most astonishing of all, plenty of churches report very large numbers of people joining their streamed services. "Of course, we long for our church buildings to reopen. But when they do, it won't be business as usual – partly because we are discovering new ways of serving our

communities. "When we do return to the sacred, beautiful space of our church buildings, with all their vital and much-missed resonances of continuity, I believe the Church of England will emerge from this stronger than it has been for a long while.

Bishop Stephen Cottrell, Archbishop of York Designate, was writing in the Daily Telegraph on 12th May 2020

Most loving Lord, give me a steadfast heart, which no unworthy thought can drag downwards; an unconquered heart, which no hardship can wear out; an upright heart, which no worthless purpose can ensnare. Give me also, O Lord my God, understanding to know you, diligence to seek you, and a faithfulness that will finally embrace you; through Jesus Christ, my Lord,' Amen. *St. Thomas Aquinas*

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### "THE PEACE OF WILD THINGS"

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*When despair for the world grows in me  
and I wake in the night at the least sound  
in fear of what my life and my children's lives may be,  
I go and lie down where the wood-drake  
rests in his beauty on the water and the  
great heron feeds.*

*I come into the peace of wild things  
who do not tax their lives with forethought  
of grief. I come into the presence of still water  
And I feel above me the day-blind stars  
waiting with their light. For a time  
I rest in the grace of the world  
and am free.*

by Wendell Berry



## HELP IN TIMES OF NEED

If you are depressed, - read Psalm 27  
If your wallet is empty, - read Psalm 37  
If you are not getting on with people, -  
read 1 Corinthians 13  
If you cannot have your own way in  
everything, keep quiet and read James 3  
If you want to find peace for a troubled heart, -  
read John 14  
If you are getting on too well in the world, -  
read Deuteronomy 6  
If you ever miss church on Sunday, -  
read Revelation 5  
If you want to find God and know not how, -  
read John 3  
If you are just 'out of sorts', try Psalm 23



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

Sunday 31st May

Hello Everybody,  
Because of the time difference between  
Cyprus and the UK I find I'm watching the  
Church services on the BBC at what is more or  
less lunch time for me. I especially enjoyed  
the service from the King's Church  
Manchester for Pentecost. I also had a good  
sing along with Songs of Praise too. Good  
thing I'm on my own!

The Mosques and Churches have been given  
permission to open again this week but we  
will have to deep clean before we can go  
ahead and also observing the 2 metre rule  
which of course will severely restrict the  
numbers in our congregation. I think it's all  
going to need a bit of careful working out!

Yesterday (Sat) was the day for those students  
who need help with food supplies, to get their  
fortnightly food parcels, as the part time jobs

some of them had to help out financially have  
all ceased due to lockdown. There's about a  
dozen parcels go out each time. We have some  
very generous people in our congregation that  
enable this to happen.

We were able to have our PCC meeting last  
Tuesday thanks to Zoom and all things taken  
into consideration, it went very well, due I  
think, to a lot of hard work by Amanda.  
The Archdeacon chaired the meeting. The  
border between the south and us shows no  
sign of being opened as yet so we had him in  
the south, Anne, Richard and James were in  
the UK and the rest of us here in the TRNC. I  
had never taken part in anything like this  
before and wondered how we would all cope.  
As it turned out. Well!  
We had hoped to hold the ACM by the end of  
June but it has had to be further postponed to  
a date as yet to be decided. The next PCC  
meeting will be held on the 30th June still set  
to be on Zoom. Maybe the ACM date will be  
able to be set then?

The weather has cooled down somewhat over  
this last few days, no doubt helped by the  
strong winds we have been having. Daren't  
miss watering the pots every day as they are  
drying out  
really  
quickly. I'm  
trying to  
grow some  
tomato plants  
in pots but  
I'm not very  
happy with  
them at the minute. The basil is doing great as  
are the mint and the chives.



Well I think that's about it for now

Love from Cyprus & keep safe

Pat E



## SAILOR TO PRIEST VIA GERMANY, JAPAN AND SUEZ

The Revd John Davies

Locum at St Andrew's on several occasions, the most recent being for four months during 2013, the year of our centenary. Perhaps you remember him and his wife Anne.



John was Team Vicar of Littleham back the 1980s. He was recently due to speak at the Men's Breakfast at his old parish, but that became an early casualty of the 'Lockdown'. However, in preparation he had produced a series of articles about his life which I propose to reproduce here in a serialised format.

This first one takes us up to just before the final end of the Second World War.

My early years were overshadowed by war. Mother had been a nurse in a casualty evacuation hospital, Dad in the Army. (In the hall we had the hoof of his horse killed in France). We were a church going family, Bible and prayers round the breakfast table, supporting the League of Nations, reconciliation with Germany, Pacifism – well it didn't seem to work out; Mussolini invaded Abyssinia, Spanish Civil War, Germany annexed Austria then Czechoslovakia and Poland. Russia wanted a share of the spoils and Finland. We lived across the river from Liverpool at the entrance to the Mersey and I saw the convoys coming and going. Plans were made for my sister and I to go to America where Uncle Bob was a Methodist minister but a liner was torpedoed and many evacuees drowned. It was safer to stay in England in the "Phoney War" – until Dunkirk.

Dad became a Reader with the Army and went to Taunton to run a pastoral and recreational facility manned by volunteers from the local churches. In the summer I went to a Scout camp in the mountains of North Wales. General de Gaulle came to see some young Frenchmen who had escaped in fishing boats. I learned more French than I had at school – and spoke to de Gaulle. The Battle of Britain came in September. The Luftwaffe failed to get air superiority and turned to bombing. We spent many nights under the stairs. Shortly before Christmas a bomb fell nearby shattering the gas and water mains and blowing out our windows. We had an electric cooker, so neighbours cooked their Christmas dinner in our kitchen. Dad came home, bought a car and we piled all we could in it or on it and left. In the snow we broke down near Bath and finished the journey by taxi.

The following Easter, 1941, I became a cadet at Dartmouth and joined in my school blazer as my uniform had been bombed. The battle cruiser HMS Hood was hit in the magazine

and blew up only three survivors out of 1500. Then it was the turn of the German battleship Bismarck – were there any survivors? The following year when I was sailing on the river six planes came in over Torbay, flew low down the river, dropped their bombs and were on their way home before a shot was fired. We were evacuated to the Duke of Westminster's estate near Chester, lived in Nissan huts and got chilblains. During vacations in my last year I went to sea with the Liverpool Escort Force, firstly at Christmas in a rusty ex-American destroyer, at Easter in a Flower class Corvette in a big exercise in preparation for the Normandy assault. An MTB simulated a depth charge attack, misjudged, was cut in two by a French frigate and lost the engines and engineers. We picked up survivors, took the wreck in tow and got the hawser round our screw in a rising gale.

In June Dad landed over the Normandy beach aged 60. In August I joined HMS Wren, one of Captain Walker's ace U-boat killers. We got a contact, attacked with depth charges – it was a wreck.

I became a midshipman in January and joined the battleship Duke of York refitting at Liverpool after sinking the Scharnhorst off the North Cape. She was named after the King when he was Duke. He came to see us off: I was given his cap to guard with my life. The Queen saw it under my arm and came to chat. After a brief work up at Scapa Flow we sailed for the Pacific.



*Duke of York at sea*

Admiral Sir Bruce Frazer joined and we became flagship of the British Pacific Fleet. My station was in the Bridge Plotting Room which gave the tactical picture to the Admiral

and Captain. We were at Guam, the forward naval base when the atomic bombs were dropped. One day during the hiatus while terms were agreed we steamed through the fleet, nearly two hundred miles, the largest fleet the world has ever seen, mostly American. Admiral Frazer was to sign the surrender on behalf of the British Empire so we were inundated with diplomatic traffic. I was moved to the cypher office, got impetigo, blisters all over my face, and had to come out. Together with the American battleships Missouri and Iowa and our destroyer escort (Prince Philip was in one) we led the way into Japan.



I was sent to the Air Defence Position above the bridge to give a running commentary to the ship's company closed up at action stations. We anchored next to Missouri so had a good view of her forecastle on which the surrender was signed.



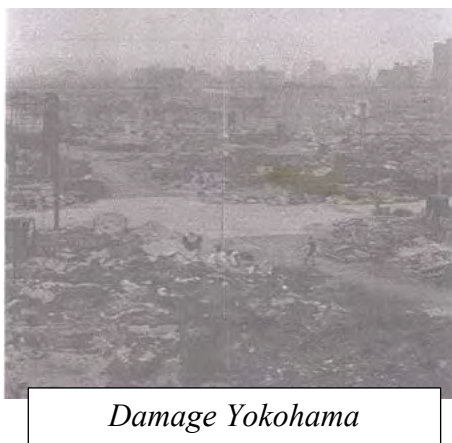
*Japanese on Missouri to sign surrender*

A few days later I went ashore in Yokohama, the port of Tokyo. I climbed on one of the ruined buildings still standing.



Many Japanese families were huddled in corners, with mother's old Kodak I took some pictures.

Atom bombs could not have done more damage than incendiaries and high explosive.



We sailed for the surrender of Hong Kong, then to Sydney for leave and replenishment.



At the beginning of November 1945 we went to Tasmania for a victory parade and



celebrations. I was taken ill as we sailed and I was landed by boat semi-conscious at the former convict settlement of Port Arthur. A van was requisitioned and I was driven back to Hobart by the junior doctor and the Padre. A couple of days later I woke to be told that a kidney had been taken out and the ship had arranged a funeral just in case. The first hot meal was kidneys on toast! It was a convent hospital. The nuns were great, treated me like a VIP. After a few weeks the surgeon, Dr Fay, invited me to his home, Bedside Manor, then arranged for me to go to a farm upcountry which belonged to his friend Sir Rupert Shoebridge, speaker of the State parliament. At Christmas there was a big party which was interrupted by a bush fire. I was left to eat Christmas pudding and ice cream with the ladies.

I took passage to Sydney in an aircraft carrier for survey at the naval hospital. An ex-POW in the next bed slipped on the polished floor and broke his hip – not going home soon. I was invalided home in another carrier, arriving in a cold wet February. Dad was in Germany, mother not well. She died of cancer six months later.

Eventually I was found fit for service and sent to the battleship Nelson, swinging round a buoy at Spithead. I volunteered to sail a German yacht to UK. At Kiel I was able to spend a weekend with Dad in Hamburg. The devastation was terrible, a fire storm.



It took some time to make the boat more or less seaworthy. She



had no electricity, no life-raft or radio and for navigation a towed log, compass and sextant,

as well as charts showing minefields and swept channels. The skipper was a Major of Marines, the other three were RNVR officers waiting for demob. I think I had the most experience of sailing, at least I had the tiller most of the time. When it blew up off the Dutch coast we ran nearly a hundred miles back to the German island of Borkum. That night the local met station recorded gusts up to force 11.

Back in Nelson for midshipman's exams, then I went to a destroyer, home for mother's funeral, Dad was able to be there too. The captain had got the VC for ramming the lock gates at St Nazaire packed with explosive and spent the rest of the war as a POW. We were at Kiel again, had the use of a German staff car which we used for a weekend in Berlin. Bombing was worse than London.

Sub Lieutenant's courses in 1947 took me to Greenwich Naval College and the schools at Portsmouth. I got a pilot's licence in Tiger Moths. In May 1948 I was appointed to HMS Chequers, leader of the 1st Destroyer Flotilla in the Mediterranean, intercepting Jewish immigrant ships – until the Jews blew up the British HQs in Jerusalem and we gave up the Palestine mandate.



HMS Chequers  
leader 1st Destroyer Flotilla Mediterranean Fleet 1948-50

I spent two and a half years in that ship, visiting most ports in the Med. With the flotilla staff officers on board we were cut back on ship's officers. I was cable officer, forecastle Division of seamen, boats officer, gunnery control officer and ship's office (cash and correspondence). I was one of three on the bridge at sea and as Officer of the Day in harbour.

We had the biggest storm in my experience. Sheltering in the large bay on the south coast of Malta. We had two anchors down and were steaming to them but still dragging, so went to sea and we were hit by a big wave and went over to 60 degrees. Boats were cut in three by their davits.

When we were in Cyprus we were invited to lunch at a Greek monastery in the mountains. Later we heard that the abbot had been assassinated – too friendly with Britain.



Visit to Monastery in Cyprus

Prince Philip joined as First Lieutenant in 1949. Coweslip, the boat given as a wedding present by Cowes, followed in a Carrier. I helped to put her together, then we went for tea to Uncle Louie's. I sailed Coweslip in her first race in Malta. I used to give Philip his pay, £36 a month, he didn't make an allotment to the wife.



Princess Elizabeth inspects my division



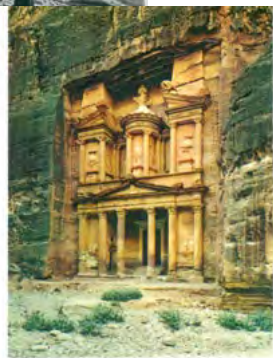
In 1950 we went through the Suez Canal to visit Sudan and Jeddah. It was before Saudi Arabia

struck oil and got rich. An epidemic prevented us from accepting an invitation so they sent the food – 30 bleating scrawny sheep in a barge. The gunner's mate shot them. No one would eat them, so they fed the fish.

Next was Aqaba where we helped the South Wales Borderers maintain peace where four nations met. They lent us a couple of trucks



and I took a party of sailors over the



Visit to Petra

mountains to Petra, a place which had flourished in the desert before Abraham came to Canaan. We slept at an Arab fort which provided us with miscellaneous animals for the last few miles. I had a camel. The buildings carved out of rock are amazing. It is now a tourist spot with a luxury hotel.

Prince Philip and I were due to leave when we got back to Malta. We anchored off a Greek island for a farewell party. At mess dinners we had free port. The bottles were labelled Presented to Their Royal Highnesses the Princess Elizabeth and the Duke of Edinburgh on the occasion of their wedding by the Citizens of Portugal. The Princess didn't drink port so he brought it with him. I took the Admiralty's offer of £10 to find my own way home. I took a ferry to Sicily then by coach and train to Rome, Florence, Venice, Switzerland and France.

My next appointment was as captain of a Fairmile Motor Launch at Londonderry. On 1st January 1951 I



went to Rosyth to commission a replacement

from long refit. An ice breaker led the way through the Caledonian Canal. Off the west coast of Scotland it blew up.

The stove on the messdeck charged from side to side, smoke pouring out, chased by sailors with fire extinguishers, 2000 gallons of petrol on the other side of the bulkhead. The bolts were missing. At Londonderry they found dry rot in the engine bearers and I was told to take her back to Rosyth. On passage to Scotland the compass transmission failed, then a mechanic was found unconscious in the engine room, soon followed by the other two. We found the engine handbook and went carefully into Oban. A flange in the funnel had fractured. The mechanics recovered in hospital from carbon monoxide poisoning and we got replacements.

At the Joint Anti-Submarine School at Londonderry there were two young WRNS officers. An old friend at Dartmouth, John Fieldhouse married Midge and went on to be Chief of the Defence Staff. I married Anne the following year when doing a specialist course in Underwater Warfare, mainly anti-submarine.



(Ed. To be continued next month)





## Diocesan PRAYER Diary for June

**The Bishop:** Pray for Archbishop Michael and for his oversight of the Diocese and the Province.

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**The Anglican Church in Kuwait, St Paul's,** has three congregations – English, Urdu and Mandarin. The Centre hosts nineteen other congregations.

Praise God for keeping the congregation together during this time of Covid-19 despite not being able to physically meet.

We rejoice in the joy of having our people maintain contacts and attendance of services via livestreaming on ZOOM.

We seek God's intervention for our depleting financial resources, as this ultimately affects our budget. Jobs are now insecure for our members.

Heavenly Father, we are delighted to experience your love. Give us hope and trust in you amid challenges we encounter as a parish. Inspire your people to be thankful to you for all your grace and divine protection. Continue to bless the goodwill we receive from the State of Kuwait and other stakeholders and bring more people to our fellowship. Amen.

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**Those being confirmed:** Pray for all considering or preparing for Confirmation, that the Spirit will guide them.

**St Barnabas: Limassol** is the principal port of Cyprus and a vibrant cosmopolitan city. Pissouri is a village with significant tourism and many second homes. We have wealth and poverty around us and among us. British military bases are nearby. We serve British expats and other

English speakers from a fascinating variety of nations, countries and cultures.

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We praise God for our faithfulness and continuance in prayer and worship in recent difficult times and for the deepening of our solidarity and Christian fellowship. We pray that our parish vision will guide us in coming months as we seek a new priest to lead us forward in mission.

We celebrate the rich diversity of these churches, the gifts of young and old, the spectrum of cultures, nationalities and traditions.

We pray for openness to God and for alertness to needs around us. We pray for a renewal of our ministry and outreach to children, young people and families. We pray for the Missions to Seafarers based at Limassol port.

We intercede for all who struggle in this city and its environs, the homeless and refugees, the bereaved and lonely, the stressed and the seeking. We pray for deep healing of the wounds, spiritual and emotional, that recent months have brought.

Father God, unlock the gifts you have placed within us, release fresh ministries and hidden talents, deepen our apostolic charism of bringing the encouragement of Jesus to all we meet, for the sake of your Kingdom, Amen.

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**The Archdeacon in Cyprus:** Pray for Archdeacon Christopher and for justice, compassion, and peace across the island.

**Abu Dhabi: St Andrew** is a compound based in Abu Dhabi with a daughter Church in Al Ain, called St Thomas. We

*have recently celebrated our 50th anniversary. We seek to provide Christians of all traditions a safe and legal environment to worship.*

We give thanks for the ongoing ministry of our thrift centre outreach, providing provisions through food vouchers, parcels and clothing for those in desperate need. We praise God for those who are able to continue giving financially and physically during this time of crisis.

We thank God for the new and innovative ways we have been able to continue to minister and be 'Church' in Abu Dhabi during this time.

We are concerned and pray for the implications that this crisis will have on the wider community and our Church family: praying for Godly wisdom and openness to change as we move forward.

We pray for all those who have been significantly affected during this crisis in our community – in particular, the vulnerable, the sick, the frail, the fearful and those who mourn.

Merciful God, during this time may St Andrew's Church be a sign of hope, comfort and love to all. Grant peace, grant comfort, grant healing. Be with us Lord. Amen.

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**The Archdeacon in the Gulf:** Pray for Archdeacon Bill, the nations of the Gulf, and especially Bahrain where he is the Dean.

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**Al Ain: St Thomas Church** is supported by St Andrew's, Abu Dhabi. We currently worship at a golf club, but have been gifted land by the ruling family to build on. We are from many backgrounds and

*nations, united in our desire to see Christ lifted up amongst us and to help more people experience the joy of knowing Jesus. We have a growing ministry towards the low paid migrant workers in Al Ain.*

St Thomas is progressing with its building project. The next few months should see the project move towards the construction phase. We pray for continued blessings on this project.

Our congregation is made up mostly of teachers and health professionals. Long working hours can mean that people become inconsistent in church attendance. Pray that services may always be a place of spiritual refreshment, so that people make it a priority to attend.

As we move forward with our New Build we are keen to ensure that we retain all that is good with St Thomas and that we continue to be a nurturing, friendly, welcoming church, where people of all ages find a spiritual home and experience the love of God.

Council: May they be given wisdom to lead the church forward. Community: May we experience the joy and peace of knowing Jesus amongst us. Church Building: May the project move forward smoothly, and may we never lose sight of the fact that church is people, not a building and that we are here to glorify God and be the hands and feet of Jesus in the local community and beyond.

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**Diocesan Synod:** Pray for the good governance of the Diocese at all times of each year.

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## Don't Quit

When things go wrong, as they sometimes will,  
When the road you're trudging seems all uphill,  
When the funds are low and the debts are high,  
And you want to smile, but you have to sigh,  
When care is pressing you down a bit,  
Rest, if you must, but don't you quit.

Life is queer with its twists and turns,  
As every one of us sometimes learns,  
And many a failure turns about,  
When he might have won had he stuck it out;  
Don't give up though the pace seems slow  
You may succeed with another blow.

Often the goal is nearer than,  
It seems to a faint and faltering man,  
Often the struggler has given up,  
When he might have captured the victor's cup,  
And he learned too late when the night slipped down,  
How close he was to the golden crown.

Success is failure turned inside out  
The silver tint of the clouds of doubt,  
And you never can tell how close you are,  
It may be near when it seems so far,  
So stick to the fight when you're hardest hit  
It's when things seem worst that you must not quit.

Edgar Albert Guest



## ST PETER AND ST PAUL



These two most famous apostles are remembered this month, for they share a feast day on 29th.

### ST PETER, 'THE ROCK'

St Peter (d. c. 64AD), originally called Simon, was a married fisherman from Bethsaida, near the Sea of Galilee. He met Jesus through his brother, Andrew. Jesus gave him the name of Cephas (Peter) which means rock. Peter is always named first in the list of apostles. He was one of the three apostles who were privileged to witness the Transfiguration, the raising of the daughter of Jairus, and the Agony in the Garden. When Peter made his famous confession of faith, that Jesus was the Christ, Jesus recognised it as being the result of a revelation from the Father. He in turn told Peter that he would be the rock on which His Church would be built, that the 'gates of hell' would never prevail against it. Peter and the apostles would have the power of 'binding and loosing', but Peter would be personally given 'the keys of the kingdom of heaven'. Jesus also forewarned Peter of his betrayal and subsequent strengthening of the other apostles. After His Resurrection, Jesus appeared to Peter before the other apostles, and later entrusted him with the mission to feed both the lambs and the sheep of Christ's flock.

Peter played a big part in the early Church, and he is mentioned many times in the Book of Acts, where in the early chapters he organised the choice of Judas' successor, preached with stirring authority at Pentecost;

and was the very first apostle to work a miracle. Peter went on to defend the apostles' right to teach at the Sanhedrin, and to condemn Ananias and Sapphira. It was Peter who first realised that Christianity was also for the Gentiles, after his meeting with Cornelius. Later he took a prominent part in the council at Jerusalem and went on to clash with St Paul at Antioch for hesitating about eating with Gentiles.

Early tradition links Peter with an apostolate and martyrdom at Rome. The New Testament does not tell us either way, but Peter being in Rome would make sense, especially as Peter's first epistle refers to 'Babylon', which was usually identified with Rome. Peter's presence in Rome is mentioned by early church fathers such as Clement of Rome and Irenaeus. Tradition also tells us that Peter suffered under Nero and was crucified head-downwards. There is no conclusive either way that St Peter's relics are at the Vatican, but it is significant that Rome is the only city that ever claimed to be Peter's place of death.

St Peter was a major influence on Mark when writing his gospel, and the First Epistle of Peter was very probably his. (Many scholars believe that the Second Epistle was written at a later date.)

From very early times Peter was invoked by Christians as a universal saint. He was the heavenly door-keeper, the patron of the Church, a saint both powerful and accessible.

In England there were important dedications to Peter from early times: monasteries such as Canterbury, Glastonbury, Malmesbury, Peterborough, Lindisfarne, Whitby, Wearmouth, and especially Westminster. Cathedrals were named after him, too: York, Lichfield, Worcester and Selsey. In all, it has been calculated that 1,129 pre-Reformation churches were dedicated to St Peter, and another 283 to SS Peter and Paul together.

Images of Peter are innumerable, but his portraiture remains curiously the same: a man

with a square face, a bald or tonsured head, and a short square, curly beard. Not surprisingly, his chief emblem is a set of keys, sometimes along with a ship or fish.

#### ST PAUL, APOSTLE TO THE GENTILES

Like Peter, Paul (d. c. 65) also started life with another name: Saul. This great apostle to the Gentiles was a Jew born in Tarsus and brought up by Gamaliel as a Pharisee. So keen was he to defend the god of his fathers that he became a persecutor of Christianity, and even took part in the stoning of Stephen. He hunted Christians down and imprisoned them, and it was while on his way to persecute more Christians in Damascus that he was suddenly given his vision of Christ.

It was the decisive moment of Paul's life – Paul suddenly realised that Jesus was truly the Messiah, and the Son of God, and that He was calling Paul to bring the Christian faith to the Gentiles. Paul was then healed of his temporary blindness, baptised, and retired to Arabia for about three years of prayer and solitude, before returning to Damascus.

From then on Paul seems to have lived a life full of hazard and hardship. He made many Jewish enemies, who stoned him, and wanted to kill him. Nevertheless, Paul made three great missionary journeys, first to Cyprus, then to Asia Minor and eastern Greece, and lastly to Ephesus, where he wrote 1 Corinthians, then to Macedonia and Achaia, where he wrote Romans, before returning to Jerusalem.

After stonings, beatings and imprisonment in Jerusalem he was sent to Rome for trial as a Roman citizen. On the way he was shipwrecked at Malta; when he finally reached Rome he was put under house-arrest for two years, during which time he wrote the four 'captivity' epistles. Later Paul may have revisited Ephesus and even have reached Spain. Tradition tells he was eventually martyred at Rome during the persecution of Nero, being beheaded (as a Roman citizen) at

Tre Fontane and buried where the basilica of St Paul 'outside the walls' now stands.

The belief that Peter and Paul died on the same day was caused by their sharing the same feast day.

Paul was not only a tireless missionary, but a great thinker. His epistles played a major part in the later development of Christian theology. Paul's key ideas include that Redemption is only through faith in Christ, who abrogated the old Law and began the era of the Spirit; that Christ is not just the Messiah, but the eternal, pre-existent Son of God, exalted after the Resurrection to God's right-hand; that the Church is the (mystical) body of Christ; that the believers live in Christ and will eventually be transformed by the final resurrection.

It is difficult to overemphasise the influence of Paul on Christian thought and history: he had a major effect on Augustine, Thomas Aquinas, Luther, Calvin and others. In art, Paul is depicted as small in stature, bald and bandy-legged, with a long face, long nose and eyebrows meeting over deep-set eyes. His usual emblems are a sword and a book. In England he was never as popular as St Peter, and ancient English churches dedicated to him alone number only 43.

Today, Paul's epistles continue to be vital roots of the theology, worship and pastoral life in the Latin and Protestant traditions of the West, as well as the Eastern Catholic and Orthodox traditions of the East. Paul's influence on Christian thought and practice has been characterized as being as "profound as it is pervasive", among that of many other apostles and missionaries involved in the spread of the Christian faith.

### More Notes from Kent

Life has rambled on since I last wrote and not a lot has changed in my self-isolating world: online shopping, daily walks around the estate, dealing with emails, etc. However, as there was talk of things becoming less strict last week I ventured further afield. No, not to the Kent coast as many seemed to be doing, but to my daughter's home to enjoy her garden, a cup of tea and a chat. It was so lovely to be out in the fresh air and in company.



The following day I drove to the post office. There was a bit of a traffic problem due to road works and as I stop-started my way along the road I thought "this car is feeling a bit strange today". It has one of these modern electronic brakes and I thought perhaps I'd accidentally upset the setting. Need to get the manual out. On leaving the post office things became much worse. The car started alright but just wouldn't pull away. I fiddled around, checked the manual (why do they always cover half a dozen different models?). I tried everything my non-mechanical brain could think of. Then I noticed that further up the road was a place called Formula One and a couple of mechanics were taking a break outside. I went to them and did my helpless old lady bit and one of them said he would have a look. It took a nano second for him to diagnose a burnt out clutch.....! And a few days later I was some serious £££s lighter.

I live near a small commercial airfield and it was very noticeable over the weekend of Pentecost that as people had now been given permission to go a further afield, those lucky enough to afford an aircraft began to take to the skies as more and more light aircraft were to be seen flying.

I came across this amusing list this week.

**Lockdown lingo** - are you fully conversant with the new terminology?

Coronacoaster - The ups and downs of your mood during the pandemic. You're loving lockdown one minute but suddenly weepy with anxiety the next. It truly is "an emotional coronacoaster".

Quarantinis - Experimental cocktails mixed from whatever random ingredients you have left in the house. The boozy equivalent of a store cupboard supper. Southern Comfort and Ribena quarantini with a glacé cherry garnish, anyone? These are sipped at "locktail hour".

Blue Skype thinking - A work brainstorming session which takes place over a video-conferencing app. Such meetings might also be termed a "Zoomposium". Naturally, they are to be avoided if at all possible.

Le Creuset wrist - It's the new "avocado hand" - an aching arm after taking one's best saucepan outside to bang during the weekly 'Clap For Carers.' It might be heavy but you're keen to impress the neighbours with your high-quality kitchenware.

Coronials - As opposed to millennials, this refers to the future generation of babies conceived or born during coronavirus quarantine. They might also become known as "Generation C" or, more spookily, "Children of the Quarn".

Ferlough - Merlot Wine consumed in an attempt to relieve the frustration of not working. Also known as "bored-eaux" or "cabernet tedium".

Coronadose - An overdose of bad news from consuming too much media during a time of crisis. Can result in a panicdemic.

The elephant in the Zoom - The glaring issue during a videoconferencing call that nobody feels able to mention. E.g. one participant has dramatically put on weight, suddenly sprouted terrible facial hair or has a worryingly messy house visible in the background.

Quentin Quarantino - An attention-seeker using their time in lockdown to make amateur films which they're convinced are funnier and cleverer than they actually are.

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I also read a very moving description about 'The Youth of Today' who are often spoken about quite disparagingly. A lady by the name of Ellie Hucklesby who has spent many years working in the NHS wrote of her recent experience.

For just over 4 years, after many years working on the children's ward at Warwick Hospital, I have been supporting student nurses on their placements in the community and in paediatrics. However just before I took a week's annual leave at the end of March, I was asked to go back to the children's ward to support the students there by working with them to free up time for the regular staff.

If a week in politics is a long time so is a week in a Covid pandemic. When I returned from leave it was to find that the children's ward had far less patients and was better staffed than in all the time I had worked there, as much routine work had halted. In addition, the NMC (Nursing and Midwifery Council) had announced emergency standards for student nurses and that no student would be on a traditional placement but those in 2nd and 3rd years of training could "opt in" to paid work in the NHS. So, I have spent the intervening weeks with my team members unravelling what this all means and working with the universities and colleagues from other hospitals to help with this process of change. I have not yet been needed to work on the wards.

If you hear the phrase "the youth of today" in derogatory terms please think of these young people who have opted in to work where they will be exposed to patients with Covid, where they will experience things that are new to all of us so that even the most experienced health care workers are not able to guide them but have to learn alongside them. They are choosing to go where things change on a daily

basis and they will need to adapt. These are the nurses of the future and in this crisis many of them are showing courage and a willingness to learn resilience and to care for those who will have no visitors and who are scared and anxious.

For me, as for many, every day is different. My role is undefined now and I go to work often not knowing what the day holds. In all this I thank God for his constancy, the support of his church and the many lessons I am learning. My main lesson? Deal with today and leave tomorrow in God's loving hands. "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own."

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### ADD A RIBBON

I heard of an idea that someone had seen whilst in their local churchyard. People were tying ribbons onto a handrail, some were blank, some in memory of a loved one, others had a prayer attached. It was a way of people coming together at their church even though they were unable to go into the building, thereby showing their community that the church was not closed even if the building was.

Could we of St Andrew's copy the idea? When you are next out could you take a ribbon of any colour with you and tie it onto the handrail of the ramp or even onto the gate. Write a name or a thought if you wish or leave it blank just to show you have people in your thoughts. The ribbons will show the community that we still care for them and that we are still church even if the building is closed at present.



## St Sofa's



We worship at St  
Sofa's now  
Since Covid came to stay  
We don't dress up or do our hair  
But still we come to pray!  
Our Vicar is a clever chap  
A Zoom with his IT  
And so we sit down ev'ry week  
And meet up virtually!

Our Parish Church stands empty  
With praise she does not ring;  
But still her people gather round  
To pray, and praise, and sing!  
The virus is a nasty thing  
Yet it has helped us see  
The church is NOT a building  
But folk like you and me!

By Nigel and Carol Beeton

Here in the UK we are now told to 'Stay Alert'. Whatever, please do take extra care and keep safe.

God Bless You All  
Anne