



**THE ANGLICAN CHURCH OF
ST ANDREW, KYRENIA
in the Diocese of Cyprus and the Gulf**

Summer 2024

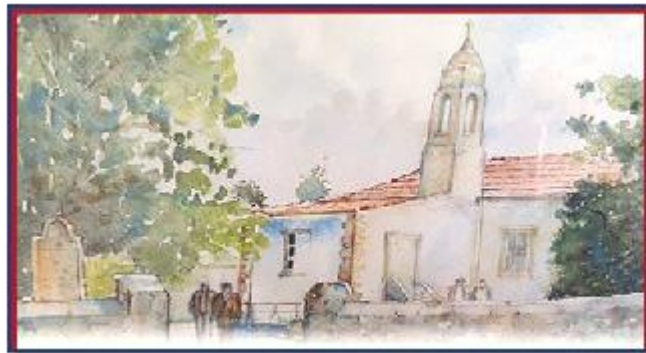


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SERVICE TIMES FOR AUGUST 2024

Each Sunday there will be a service of Holy Communion
at 10.30am

While Fr Alec is away on holiday the following clergy will be taking the services

Sunday 28 July - Fr Ken Gabbadon
Sunday 4 August - Archdeacon Christopher Futchter
Sunday 11 August - Lay Reader Bill Grundy
(Communion by Extension)
Sunday 18 August - Fr Ken Gabbadon
Sunday 25 August - Fr Alec Mitchell

All are welcome

WELCOME



Thoughts From The Hermitage

FR ALEC MITCHELL



‘IN MY END IS MY BEGINNING’ (T S Eliot)

‘It has become obvious that we are living at a turning point in the history of Christianity. This is mainly because the development of modern science has made incredible much of the content of traditional Christian belief.

Here I have in mind such beliefs as that man was originally created finitely perfect but fell through his own wrong choice into sin and misery; that God intervenes from time to time in history by miraculously suspending the laws of nature; that Christ was born of a virgin mother, lived on earth as a divine being with omnipotent power and omniscient mind, made atonement by his death for human sin, and that after his death his corpse came back to life; that the Bible is the infallible, divinely inspired record of all this; that eternal heaven or hell awaits us after death.

The question today is whether such beliefs are of the permanent essence of Christianity; or whether they belong to the history of its interaction with the prescientific culture that has only recently come to an end. If the former, Christianity is doomed to the role of a fading superstition. But if the latter, these mythical concepts can properly be left behind as Christianity advances into the new cultural world of modern science.’ (emphasis mine)

The above words, taken from the Introduction to a book called ‘The Second Christianity’, were written by an English philosopher of religion, John Hick, over 50 years ago. It was one of the first books that I was required to study (and argue with!) when I began my training for the Baptist Ministry in 1972. I was quite bowled over by it, and have returned to it many times, convinced that Hick is fundamentally right in identifying ‘two Christianities’ – one conservative and essentially fundamentalist, and the other ‘radical’ and progressive; open to evolution in every sense of the word. Other ‘free-thinking’ authors have identified this same divergence; the late Marcus J Borg, for example, wrote of two ‘paradigms’ (that is, models, or patterns) of Christian belief, which he labelled simply ‘the Earlier’ and ‘the Emerging’; and the American theologian John D Caputo, in his 2023 book, ‘What to Believe?’, distinguishes between the ‘bridge builders’ (who think we must build a bridge from the world to God) and the ‘ground-diggers’ (who think God is the very ground on which we already stand); the former take Acts 17 as a ‘construction site’, while the latter treat it as an ‘archaeological site’, he says!

In a very small way, the last edition of a church magazine can be seen as an example of Hick's 'advance into the new cultural world of modern science'. The world wide web (the Internet) is a miracle of modern computer technology, and every human who has been born since 1 January 1983 (the Internet's official 'birthday') is not only younger than it is, but also is living in a world that in myriad ways has changed beyond recognition from the one that preceded the 20th century, let alone the centuries before it. Communication technology is not something that I have studied in any depth, but what I do know is that churches throughout the world are now embracing new ways of saying what they have to say. That is why we have decided to bring this particular means of communication to an end. The 'news' that we have to share can be posted on the church website, and other social media, (and goodness knows where else), in a matter of seconds; articles and other items collated laboriously by one single person are instantly available to anybody and everybody, at the click of a button, the touch of a mouse.

We are lucky to be alive today: the words of every Hick, Borg and Caputo can all be accessed from almost anywhere (so long as there's a decent signal!) and at any time. Just Google!

Of course, the Internet can be a 'double-edged sword'; there is indeed a 'dark web'; and not everything that is claimed to be 'true' is a fact; and that's a fact. But it was ever thus. In any case, it's the unique content of any 'online church magazine' that is the bit that really interests me; and that is why I began this piece with the rather lengthy quote from John Hick. Yes, I see myself as a 'progressive Christian' (although I am very fond of traditional Anglo-Catholic worship!), and in terms of my own 'faith journey' I continue to try to keep up with current thinking in both theology and Biblical studies, especially. For many years, indeed since my conversion at the age of 16, I have trusted the words attributed to Jesus in John's gospel, that the Holy Spirit will guide (us) into all truth – including what might be called 'intellectual truth'.

Let me finish by thanking Anne Lloyd for all that she has done to keep the St Andrew's church magazine going - whether she has been, literally, 'here' or 'there' (another indicator of the modern world, which would have been incredible to our predecessors just a few decades ago) – I can say with my hand on my heart that this is one of the best magazines, if not THE best, that I have ever come across. It is consistently jam-packed with wonderful articles, news, views, and simply 'more' than many other magazines manage to produce in a year! But all of this is still available. Website. Facebook. Pew Sheets. Google! And dear Anne needs a rest!

God bless you all. And thank you, Anne.

Fr Alec Mitchell

10.7.24



A FAREWELL

*As the time comes to say goodbye,
We hold onto the memories, we can't deny.
We'll always treasure the moments we had,
And look forward to the next time we'll be glad.*

*In the fading light of our shared laughter,
We embrace the sorrow, for it too, is a chapter.
For even in the parting, a new beginning lies,
A tapestry woven with threads of heartfelt goodbyes.*

*Like the gentle flutter of a butterfly's wings,
Our presence lingers, though we take separate ways.
The echoes of our presence shall softly ring,
A reminder of the joy, the songs we used to sing*

ST ANDREW'S NEWS

The Reverend Michael Houston



It was with great sadness that we learned of the death of the Reverend Michael Houston, on Tuesday 11 June at the Ulster Hospital, Dundonald.

June has been kind enough to share with us this wonderful obituary she wrote for her husband, in which she details his rich and varied life and talks fondly of their time at St. Andrew's.

"Michael was born in Belfast, just off the Sandown Road. His parents lived next door to their paternal grandparents and Michael (as the first born grandson) had to be brought in every few days to be with them, all dressed up, of course.

Mum and Dad Houston with Michael and Derek moved then to Londonderry where Dad Houston was in charge of the Transport (buses and trains) and Hinton Park, Also it was where Derek was brought up (trains were his thing) and eventually entered Camphill Glenraig in 1957. Michael's father and he were choristers in Derry Cathedral so Church and Choral Music was very important to them both. Michael eventually became Head Boy of the choir there and also played the Leading "Lady" in the Gilbert and Sullivan events in Foyle College where he was educated. He tells the story of being chased from the Gents by a couple of sailors who thought they were girls, as they were wearing long crinoline skirts.

Michael entered the garment industry in Londonderry as a young teenager to learn the ropes and it was there that he found his love of clothes, particularly shirts, and knew every type of shirt, collar, etc. etc. He still, to this day, loved and commented on, the clothes people wore and how well, or otherwise, they were made!!!

He worked for a number of shirt companies, even going on a training course for three months to Sweden to study. During that time he sang in a number of choirs, and went to a teacher in St. Paul's. As a Counter Tenor he even entered the Kathleen Ferrier competition one year, but was unsuccessful there.

Michael returned to N. Ireland in late sixties and soon joined the group that June sang in called The Cathedral Concert, led by Dr, Harry Grindle. They soon became an "item" After a year or so they became engaged in 1969. He had moved about in various parts of the shirt industry by then and came to Raelbrook in the Manchester area.

June and he married on 29th June 1970 and moved over to Bramhall, in Cheshire. They joined the Halle Choir while they lived there, but when Michael moved to a Factory in Rainhill in Liverpool, that stopped. He, by then, managed the factory of many hundreds of girls who needed a tough man to keep them in check. He remembers sending out staff to haul some of the girls out of their beds, when they did not come in on a Monday. Eventually they all respected him and would have done anything for him. He remembered all their names, and would stand at the door sometimes as they were going out and would be able to name every one of them.

They returned to N.I. in late September 1974, as Michael's father was ill and had lost part of his leg. His mother needed support there and also with Derek, who was by now in Camphill Community Mourne Grange. Michael worked for Debretta who had factories in Newtownards, Bangor and Portaferry. He soon became M.D. of the three and had to continuously go to the head office of Marks and Spencer in London whom they supplied. By 1980 he left, and we set up our own manufacturing business called Classic Fashions, making outfits for ladies and also Workwear for Lilliput Laundry. This worked with us for nearly 10 years, but eventually the business closed.

We were fortunate then to move to a rented bungalow in the grounds of Mount Stewart where we spent 6 happy years, with Michael studying at a University Course for Managing Change where he was sent into different environments to see how he could work with them. Some did, and of course, some he did not like, so he left! Michael always spoke his mind, and if he did not like what he saw, he spoke out!!! Also, in living in Mount Stewart he had time to think and found that he wanted to study the Ministry. To this end he was sent to Bishop Gordon McMullan of Down and Dromore, who asked him amongst other questions "What do you think you can do for the Ministry" His reply must have worked, as he then found himself, at his request, studying to be a Non Stipendary Minister, completing many, many essays to be judged on, and going down to Dublin once a month as well. In the meantime he had also become M.D. of The Ulster Sheltered Employment for the disabled and the blind which he really loved. He stayed there for a few years, but was finally persuaded to move to Camphill Communities in N. I. Where he became the Facilitator for

the communities, to help build various children and adult houses. June had been working there since 1991 and they ended up in the same office building. His job moved on to Fundraiser which he loved.

When he became a Deacon in 1995 he was sent to Bangor Abbey, under Dean Hammy. Leckey who was a tough taskmaster, but he learnt the ropes and they became a life long friend of Hammie and Ellie. Michael moved on to Donaghadee, still on a learning curve. Under Rev. Leslie Stevenson who became a great friend and colleague. He loved the parish and the people, only leaving when he was appointed as a Minister to Portaferry where there was lots of work to do to bring it up to speed. With much help and encouragement he persuaded them to build a hall (he found the funds for this from many sources) and other things which brought the congregation back to life. Michael was in his element and loved it all, and the people who had become friends and still are to this day.

After eight years there, in 2007 when they were retiring from Camphill at age 66 they wondered what they would do next. At a suggestion of June's they contacted the International Church body of the Church in England and discovered that there were three parishes who needed a minister. One was in the Falklands, one was in the Hague, and one was in North Cyprus. Needless to say, we choose Cyprus, and duly applied on line for the position of Chaplain for three years in Kyrenia in North Cyprus. Much to our surprise, after being sent out there for an interview with two others applicants, we received word that we had been successful. We were absolutely astounded as we really did not think it would happen. We also put in place a plan that June would come home every two months to take Derek home for a week. She clocked up 17 return trips there and back, also bringing him out to Cyprus for Christmas every year for two weeks. The congregation loved him.

We left Camphill in July of 2007 and headed out to North Cyprus in the September. We lived there in a lovely old Cyprus type house which had its own little chapel and plenty of grounds around it. We can honestly say it was the best decision we had ever made, as we loved and supported all the people and led the ministry in St. Andrew's which was open to all religions. Lifelong friends were made and still are today. Our time was three years there and we returned to N.I. in October 2010 where Michael then ended up as Minister in Charge of Kilclief and Ballyculter (where we are now) Again, many, many friendships have been made and continued into our final retirement during Covid in 2020 when we though it was time to retire. But we still kept in touch with them.

It is very fitting that Michael returns today to his final resting place here in Ballyculter amongst so many past and present friends."

Posted on JUNE 29, 2024 in News



The Tuulivoima Women's Choir

Sunday, 30 June we were treated to a concert of Nordic music by the very talented Tuulivoima Women's Choir, brought over to perform in Cyprus by the Finnish Ambassador to Cyprus, Harri Maki-Reinikka.

The choir, who later in the week performed at the Finish Embassy and other venues in the South, came across from Larnaca to join us for worship, then perform a lovely programme and see the sights of Kyrenia.

It was a real pleasure to host them and enjoy their beautiful singing.

A Joyous Welcome for Bishop Sean!

Famagusta Student Chaplaincy welcomes Bishop Sean at St Andrew's

Members of the St Mark Famagusta Student Chaplaincy joined the congregation of St Andrew Kyrenia (Girne) in a service of welcome and celebration for Bishop Sean on Sunday (23 June), following his enthronement the previous day in St Paul's Cathedral in Nicosia.

The service was led by parish priest the Reverend Alec Mitchell, and included gospel songs *Imela* (*You've done well*) and *Wahamba nathi* (*You walked with us*) performed by members of St Mark's.



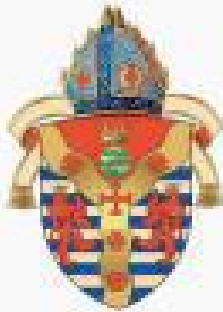
Bishop Sean’s sermon incorporated his Charge to the Diocese—an outline of the principles and priorities of his episcopal ministry first delivered at his enthronement in St Paul’s. Describing a “unique” Anglican Diocese of Cyprus and the Gulf, stretching “like a tent” across the geopolitical crossroads of the world, Bishop Sean spoke of the “crucial values of spiritual discernment, Christlike behaviour and good neighbourliness” for Anglican Christians in the region who, he said, are often “migrants welcoming other migrants into their churches”.

The Litany of Intercession particularly touched Bishop Sean, with the Cantor calling out in IsiZulu *Thuma mina, thuma mina, thuma mina, Somandla* (*Send me, Jesus; send me, Jesus; send me, Jesus; send me Lord*)—words from his native South Africa ringing out from the Church of St Andrew, Kyrenia.

The congregation was particularly pleased to welcome Muftu Mustafa Usta, Girne Muftu (Mufti of Kyrenia), as well as representatives from the Royal British Legion and the British Residents’ Society, and the francophone congregation that worships in St Andrew’s.

Photo credit: Leo Igwe

Bishop Sean's letter of invitation to Wednesday evening worship on Zoom during July and August.



THE EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST
A PROVINCE OF THE ANGLICAN COMMUNION

DIocese OF CYPRUS AND THE GULF

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THE DIOCESAN OFFICE

July 5, 2024

Dear friends in Christ

During the hot summer months many of us go on holiday, and it is not always easy for our churches to offer as many opportunities as they would like for prayer and worship, especially during times of vacancy or where a church is temporarily unable to offer services.

In order to provide an extra spiritual "life-line" during the summer, we will be offering a zoom service each Wednesday from 8-8.30pm (UAE) / 7-7.30 (CY) from 10 July until 28 August, so that we as a diocesan family can pray with and for one another, and for our mission in the world. Each service will be led by our clergy and lay readers, and will follow the gentle order of Anglican Evening Prayer. A zoom link and order of service can be found on the home page of the Diocesan website (<https://www.cypgulf.org/wp-content/uploads/2024/07/Summer-Midweek-Service-Wednesday-Evening-Prayer-1.pdf>) and I very much hope to see as many of you as are available. I will lead the first of these services on 10 July from St Paul's Cathedral in Nicosia.

With my prayers for all as we travel together through the summer in faith, hope, and love,

THE RIGHT REVEREND SEAN SEMPLE

Bishop

Diocese of Cyprus and the Gulf





"The bishop wore a Jean Paul Gaultier cope over a blue and white sailor-stripe cassock"

FRIENDS AND PEOPLE OF ST ANDREW'S



As we read our newspapers and magazines, we learn that these are difficult days for so many. We pray for family and friends, and we pray for all those who struggle.

As most of us know St Andrew's Church is self-supporting, receiving no finance from outside. We give thanks to God that this summer has seen many making the journey to Kibris and coming to worship at our lovely church of St Andrew's again.

Of course, the reduced numbers over the past few years have left St Andrew's without the usual generous collections. If you wish to donate from wherever you are to support the work of the Church, you can make payments to the Church UK Charity bank account by cheque or bank transfer and details are given below.

Bank Details:
Bank – Unity Trust Bank, 4 Brindley
Place, Birmingham B1 2HB
Account No. 20372187
Sort Code: 60-83-01
Account Name – St Andrew's Church
Kyrenia UK Charity
BIC: CPBKGB22
IBAN: GB15UYTB60830120372187

Regular monthly Standing Order donations enable budgeting of church finances. You do not have to be a UK Taxpayer to contribute in this way. However, if you are a UK Taxpayer your Donations can be Gift Aided. Contact the gift aid officer at giftaid@standrewskyrenia.org for assistance with this.

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

Thank you so much for your support.



TODAY'S WORLD

Forced closure of Al-Ahli Hospital in Gaza



A ward in the hospital, which had been evacuated in haste

*The Episcopal Church
in Jerusalem and the Middle East
The Diocese of Jerusalem*



الكنيسة الأسقفية
في القدس والشرق الأوسط
مطراية القدس

**A STATEMENT FROM THE DIOCESE OF JERUSALEM FOLLOWING THE FORCED
CLOSURE OF AL AHLI ANGLICAN HOSPITAL IN GAZA**

8th JULY 2024

In the midst of escalating military activity in the Old Gaza City area of the Gaza Strip we are sorry to report that the Al Ahli Arab Anglican Hospital has been compelled to close by the Israel army. Suheila Tarazi, Hospital Director, reported that on Sunday July 7, between 6pm-7pm a large amount of firing from drones occurred in the immediate vicinity of the hospital. This was immediately followed by an IDF announcement that the area had been declared a Red Zone and everyone should immediately evacuate all the buildings including everyone in the hospital. As a result, all vulnerable people sheltering in the hospital grounds, the staff and all patients had to leave the safety of the grounds of the hospital. Inevitably this placed the injured and the sick in great jeopardy.

To our great dismay, our hospital is now out of operation at a time when its services are in very significant demand and where injured and sick people have few other options for places to receive urgent medical care.

We are also deeply distressed that today, one of our ambulances was fired at en route to the hospital. We currently have no information about the condition of our driver and any patients who were being transported for treatment.

Archbishop Hosam Naoum, Anglican Archbishop of the Diocese of Jerusalem, has said: 'We protest the closure of our hospital in the strongest possible terms. In a time of warfare and great suffering it is essential that emergency healthcare services are maintained to treat the injured and the dying. We appeal to the Israeli forces to permit us to continue our sacred ministry of medical care and healing. We plead for an end to the targeting of civilians and all vulnerable people and demand all parties agree to an immediate ceasefire.'

Archbishop Welby laments closure of Al-Ahli Hospital in Gaza, after Israeli warning

By MADELEINE DAVIES

CHURCH TIMES

THE forced closure and evacuation of the Anglican Al-Ahli hospital in Gaza, reported by the diocese of Jerusalem on Monday, has been condemned by the Archbishop of Canterbury.

"In the face of intense Israeli bombardment, this closure puts injured and sick people in even greater danger," the Archbishop wrote on social media on Monday. "I join Archbishop Hosam's appeal to the Israel Defense Forces [IDF] to allow the hospital to continue its sacred and courageous work of caring for people in desperate need. To relieve the immense suffering in the Holy Land, I continue to pray and call for a ceasefire, the release of hostages, and for unfettered aid for the people of Gaza."

In its statement on Monday, the diocese said that, "in the midst of escalating military activity in the Old Gaza City area . . . we are sorry to report that the Al Ahli Arab Anglican hospital has been compelled to close by the Israeli army."

The director of the hospital, Dr Suhaila Tarazi, had reported that, on Sunday evening, "a large amount of firing from drones occurred in the immediate vicinity of the hospital. This was immediately followed by an IDF announcement that the area had been declared a Red Zone, and everyone should immediately evacuate all the buildings, including everyone in the hospital. As a result, all vulnerable people sheltering in the hospital grounds, the staff, and patients had to leave the safety of the grounds of the hospital. . .

"To our great dismay, our hospital is now out of operation at a time when its services are in very significant demand and where injured and sick people have few other options."

The statement also said that one of its ambulances had been "fired at en route to the hospital".

The Anglican Bishop in Jerusalem, Dr Hosam Naoum, protested against the closure "in the strongest possible terms. In a time of warfare and great suffering, it is essential that emergency health-care services are maintained to treat the injured and the dying."

In a statement to Reuters reported on Tuesday, the Israeli military said that it had called on civilians in specific areas of Gaza City to move out, to minimise the risk to them, but that it had told Palestinian health officials and the international community that there was no need to evacuate hospitals in the area.

On Wednesday, the Dean of St George's College, Jerusalem, the Very Revd Canon Richard Sewell, reported online that "following reassurances from the Israeli army, Al Ahli hospital will be able to open again tomorrow. Also the driver of our ambulance which was hit by a missile has been found alive and uninjured."

Having warned on Wednesday that the area around the hospital remained "terrifyingly dangerous", he wrote on Thursday that the plan to re-open had been "jeopardised" by a new Israel army order to evacuate Gaza City.

The UN humanitarian agency OCHA warned that the order would "only fuel mass suffering for Palestinian families, many of whom have been displaced again and again." Evacuation orders were "forcing the humanitarian community to reset their aid operations over and over again," the statement said.

A report by Al-Jazeera said that Gaza's Interior Ministry had called on residents in Gaza City to refrain from the evacuation orders, "saying the instructions are a part of the Israeli army's

psychological warfare against Palestinians". The Israeli government has said that it is pursuing Hamas fighters .

A woman told the agency that there were bodies of Palestinians in the streets, shot by Israeli snipers.

The Guardian reported being told by civilians that "there was no refuge in war-stricken Gaza and that they lacked confidence in the safe corridors set by Israel. Residents said they also feared that if they left they would not be able to take belongings or return."



Food 'being weaponised' in Sudan, bishop says

By [MADELEINE DAVIES](#)

A SOUTH Sudanese bishop has warned that food is being used as a weapon by parties involved in the brutal civil war in Sudan, a country on the brink of famine.

"They harass humanitarian agencies," the RC Bishop of Yei, the Rt Revd Alex Lodiong Sakor Eyobo, told the Catholic Bishops' Conference of England and Wales last week. "And, when humanitarian agencies are harassed, they stop delivering food because they also have to protect their own lives.

"The food aid sometimes is blocked by the RSF [Rapid Support Forces], not allowing them [the agencies] to enter. Because when you take food aid to the people, you are also going to feed their own enemies.

"So, they use food as a weapon, so that once food is not delivered, their enemy is weakened. That's their point of view."

On 27 June, an Integrated Food Security Phase Classification report warned that, 14 months into the conflict, Sudan was facing the worst levels of acute food insecurity it had ever recorded in the country: a "stark and rapid deterioration" since its last update in December. More than half of the population (25.6 million people) faced "crisis or worse conditions", while 750,000 people faced "catastrophe" (characterised by starvation, death, destitution, and extremely critical acute malnutrition levels).

There was a risk of famine in 14 areas, including Greater Darfur. UNICEF has warned that more than 700,000 children under five are at risk of dying. More children are displaced in Sudan than anywhere else in the world.

The last time that famine was declared in East Africa was in South Sudan, in 2017, and, before that, in Somalia, in 2011. "In those cases, hundreds of

thousands of lives were lost, and children have suffered long-term impacts from malnutrition and loss of agriculture outputs,” World Vision said in a statement on 27 June. “The situation in Sudan is similarly grim.” To date, it has reached almost 1.8 million people, including children, in Sudan, providing relief including food assistance.

“The biggest challenge aid agencies are facing is humanitarian access,” the interim national director for World Vision Sudan, John Makoni, said. “We need unhindered access to reach the people most in need with life-saving assistance. Any further delays can be catastrophic, and will result in deaths.”

“The famine is not because there is drought: it’s because of the conflict,” Bishop Eyobo said. “Even if there is food available in the market, you have no means to buy it. . . People are moving, they are being chased from their places, they cannot produce food, and, since they cannot produce food, that sets up the place for famine.

“Life is being destroyed, property is being destroyed, and, before you realise, everything is gone,” he said. “And to reconstruct is not going to be very easy. So, our appeal is that the humanitarian community becomes proactive, acts fast, so that these issues are handled.”

The Church was working to prevent local communities’ being “used by the elites”, he reported, “because the elites use our people for their own gain, and our people are then the ones who suffer.”

Last week, a statement from the Sudan and South Sudan Catholic Bishops’ Conference was issued: “The fabric of Sudanese society has been torn apart, with people shocked, traumatized, and disbelieving about the level of violence and hatred.

“This is not simply a war between two generals. . . The military has inextricably embedded itself in the economic life of the country, and both SAF [Sudanese Armed Forces] and RSF each have a network of wealthy elite Sudanese and international individuals and cartels who benefit from their control of various sectors of the economy.” The statement urged the warring leaders to “think of the people and nation”.

The UN’s emergency-relief agency UNHCR warned on 2 July that, in addition to famine and “brutal” human-rights violations, Sudan was expecting the worst floods for years. People would be “trapped where they are with little aid and not able to flee”. Only 19 per cent of the required funds for the agency’s refugee response have been received to date. Its head said last month that he had been told that one mother had cooked up dirt, “just to put something in her children’s stomach”.

Suffering Christians in Iran unlikely to look to new President for help

By REBECCA PAVELEY

HOPES that Iran's new reformist President will improve lives of Christians and other minorities are misplaced, the charity Open Doors has warned.

The election of the cardiac surgeon Masoud Pezeshkian as the new President, after the death in May of President Ebrahim Raisi, has led some to suggest that life will improve for women and other groups, after he vowed to ease headscarf laws for women and ease relations with the West. President Pezeshkian was born to an Azeri father and a Kurdish mother, has studied in the United States, and is from a region in Iran in which many people from minority communities live.

Open Doors, which supports persecuted Christians, said, however, that the rule of previous moderate Presidents had not led to increased freedom of religion and belief for minority faiths. It said that there was little indication of change after President Pezeshkian's election, because final state decisions were made by Iran's Supreme Leader, Ayatollah Ali Khameni. The Ayatollah criticised some of President Pezeshkian's rhetoric during the election campaign, although he has endorsed his election.

A persecution analyst with Open Doors' World Watch Research Unit, Michael Bosch, said: "His election won't bring any radical change, simply because the power is in unelected hands, not the elected ones. We will see a continuation of the arrests and heavy prison sentences, especially since the regime knows it doesn't have much support and therefore has to crack down hard on all dissent. This affects Christians as well as other minority groups."

A member of the board of Release International, the Revd Robert Karami, said: "The result highlights a superficial change in leadership. It does not matter who holds the presidential office as long as the Supreme Leader remains in power."

Last month, eight Christians received prison sentences. One of these was Yasin Mousavi, who reportedly received the highest sentence of 15 years in prison for "membership in a group intent on disrupting national security" and "propaganda against the regime".

Iran is ranked ninth on the Open Doors World Watch List of countries where Christians face the most persecution for their faith.

While the country's constitution guarantees religious freedom for ethnic Christian minorities such as Armenians, Iranian converts to Christianity face high levels of pressure involving social and legal discrimination, including prison sentences.

In Iraq, the Syrian Catholic Archbishop of Adiabene, Nizar Semaan, has spoken of the resilience of the Christian population, who have returned to some areas after they were threatened to extinction by the extremist organisation Islamic State (IS).

At an online conference organised by the charity Aid to the Church in Need (ACN), he said: "ISIS [Islamic State] tried to eradicate us but they failed. The people here are like olive trees. You can cut them, burn them, but, after ten or 20 years, they will continue to give fruit. They tried everything, but we remain, and as a Church we do everything to give a sign of hope."

By funding reconstruction projects, ACN has helped members of the original Christian population of the Nineveh Plains, who had been forced to flee when Islamic State invaded ten years ago, return to the region.

The executive president of ACN International, Regina Lynch, said: "Over the following years, we helped first to secure the basic needs of the displaced, then housing, and finally, the rebuilding of their homes, so that those who wished to return to their towns and villages could do so, once ISIS had been pushed back."

In towns such as Qaraqosh, nearly half of the pre-IS Christian population has now returned. IS continues to be present in Iraq, but at a lower threat level.



NEWS FROM UK

A different crowd flocks to Glastonbury

By SIMON WALSH

THE choice of the former Archbishop of Canterbury Lord Williams to headline at Glastonbury proved to be a popular one. This was not the Glastonbury Festival, by the way — that annual Somerset musical extravaganza that has been going since the 1970s — but the Glastonbury Anglican Pilgrimage. This has been made since 1924 and is resolutely more religious.

For this centenary year, the immaculate lawns of the Abbey grounds were verdant and welcoming. The chosen theme was “Who are these like stars appearing — Our Lady and the Communion of Saints”. It was a thanksgiving, said by those who had arranged the day, “for the many saints who have been part of this pilgrimage over the past century . . . the countless numbers of faithful pilgrims who have crowded into these hallowed, ruined walls”.

“These stones which have echoed their praises are holy” was a line in one of the chosen hymns. Thousands have descended on the Vale of Glastonbury for the pilgrimage over the decades, and this year there was a return to the kind of numbers seen just before Covid: more than 700 pilgrims were present, 500 of whom received holy communion. They had come from the Midlands, Cornwall, and across the south, along with customary coachloads from Wales.

Officiating for the first time as chairman of the Glastonbury Pilgrimage Association, the Bishop of Oswestry, the Rt Revd Paul Thomas, presided in gold vestments and a precious mitre, with the assistance of more than 80 concelebrating clergy, including five bishops.



In his sermon, Lord Williams spoke of the Glastonbury pilgrimage's contribution to history. Founded in the aftermath of the First World War and the Spanish Flu epidemic, it had united a nation in grief "where not one family was untouched by bereavement" with the solidarity of our Lady and the Beloved Disciple at the foot of the cross. It was, he said, a gaze in which Christians continued to be held and loved today.

Special words of thanks were reserved for the Revd Steven Kirk, who has now stepped down as deputy chairman after a long association dating back to 1988. That year, as a new deacon, he was one of the sacred ministers at the mass when Archbishop Runcie attended. The Archbishop flew in by helicopter across a field of thousands, much like Dame Shirley Bassey for the pop festival in 2007. Fr Kirk has many happy memories of the pilgrimage, and was visibly moved by the day's joyful tone.

After lunch, a procession of the Blessed Sacrament moved down the high street and back into the Abbey, thurifer's incense melding with Glastonbury's customary joss sticks and herbal cigarettes along the way. After Benediction, hundreds of cheerful pilgrims went on their way, taking something of the day with them.

>>>>><<<<<<



A Limoges enamelled chasse (c.1200-10), sold at Sotheby's in London this month for £228,000. The lockable metal box is covered by gilt and champlevé enamelled copper, depicting the Crucifixion and Christ in Majesty. Medieval preoccupation with relics created great demand for suitable, portable objects in which to protect them from damage or theft, and the chasse became the most ubiquitous instance of Limoges enamel production.

Explorations of science and faith supported

SEVEN churches in England and Wales have been awarded funding of almost £70,000 to explore the relationship between science and faith through the programme Scientists in Congregations. Established in 2015, the programme is run by Equipping Christian Leadership in an Age of Science (ECLAS). Recipients of the grants of up to £10,000 each, to deliver a project over the next year, include St Mark's, Wrexham, and the Roman Catholic Cathedral of St John the Baptist, Norwich.

Music-outreach programme receives £1m donation

THE Julia Rausing Trust has made a £1-million donation towards the refurbishment of the organ at Gloucester Cathedral, which, the cathedral says, will be central to its new music-outreach programme. The money, donated in memory of the philanthropist, will also fund an organ scholarship. The organ was built by Thomas Harris in 1666 and has the only complete 17th-century cathedral organ case in the country. The Julia and Hans Rausing Trust supported the conservation of the 14th-century cathedral cloister in 2022.



King Charles visited Cardiff on 11 July as the Welsh Parliament marked its 25th year. Their Majesties The King and Queen visited the Senedd where The King delivered a speech to mark the 25th

anniversary and meet people who had made an invaluable contribution to the Senedd's work.



Ukraine: Breaking the vicious circle of PTSD

Anastasia Nedieva, a social worker with Médecins Sans Frontières / Doctors Without Borders (MSF) since 2015, was forced to flee her home with her family when Mariupol was bombed by Russian forces in 2022.

Now Anastasia supervises social workers in the city of Vinnytsia, where MSF provides care to people suffering from war-related post-traumatic stress disorder (PTSD). She describes her own recovery process and how she uses her experiences to convince others of the benefits of therapy.



“On 24 February 2022, the Russian army began bombing Mariupol. There was no way to leave town immediately without risking your life. For 20 days, we lived in the basement of the MSF dormitory with our colleagues and their families. On 15 March, we finally managed to evacuate. That's how my family and I arrived in

Vinnytsia just as MSF was preparing to launch activities to respond to the needs of displaced people.

When we left Mariupol, we had a lot of adrenaline. We did not understand where we were or what was happening. We didn't know where to look for shelter or how to start our lives again. We didn't know if we would stay in Vinnytsia or if we would have to flee again.

I faced up to the fact that I was afraid to leave the hotel, afraid to walk the streets. The first thing I heard in the street were sirens – but they were not real sirens, just noises in my head. Phantom sirens are one of the symptoms of post-traumatic stress disorder (PTSD). That's why our psychologists offered me help. The psychological counselling, as well as the feeling of being involved through my work, helped me to recover.

Recognising the symptoms of PTSD

In Vinnytsia, we started running mobile clinics and made regular visits to shelters in 30 locations across the region. At this stage of the war, about 168,000 displaced people transited through these shelters. Then MSF opened a centre in Vinnytsia providing psychological and medical care for people suffering from war-related PTSD.

Today, my job involves identifying people with PTSD symptoms and empowering them to meet with psychologists at our centre. At first, it seemed like an extremely difficult task, as one symptom of PTSD is a reluctance to recall or put into words traumatic events. It's a vicious circle: a person who is reluctant to delve into the causes of his or her trauma may not seek psychological help, but without therapy, they are forced to relive the trauma in their minds repeatedly.

We are working alongside the I'Mariupol Centre [an organisation helping the displaced people from Mariupol], where 3,000 displaced people have been registered. Most had experienced siege and bombardment for months and had lived under [Russian military] occupation. When we visited them and talked about PTSD symptoms, many answered: 'Yes, this is us' and some even started crying. This was when we realised how many people needed specialist help.

The process of building trust with potential patients is a gradual one. Initially, people are sceptical about the idea of seeing a psychologist. They usually ask if a psychologist can bring back their family and their home. We try to find words to comfort them, but we also tell them that, although psychologists cannot bring back their house, or help to de-occupy Mariupol, they may be able to help people cope with these losses and move on with their lives. Sometimes I share

my own story. My team and I regularly adapt our approach and the wording we choose. At the end of every day, we debrief our experiences and the challenges we've faced. We know that we constantly need to improve our skills in counselling and motivational interviewing.

Creative workshops - drawing, clay modelling, handicrafts - are extremely helpful. About 30-40 people attend our workshops each week. They immerse themselves in a creative environment, talk to each other and recall some of what they have been through. When one person starts opening up, a second person may feel empathy for their pain, while a third may become numb in the face of these memories. This is how we identify people with PTSD symptoms. After the workshops, we approach them individually and confidentially to tell them more about our centre.

Not everyone is aware of PTSD symptoms, and many live with these symptoms for a very long time. Over time, PTSD can have a major impact on people's daily lives - on their interactions with others, on their physical condition. In the worst-case scenario, it can lead to severe depression and suicide. This is why we are here. We explain the symptoms, describe how trauma affects the brain, and tell them what therapies are available and why and how they work.

If someone asks how psychotherapy can help them, we share stories of people who have recovered - like the story of a woman we met who experienced severe tremors. She had come under shelling in the Kherson region and had lived under [Russian military] occupation for nine months. At first, she was reluctant to talk about psychotherapy and refused to come to the centre. Then one day, she saw our poster of a girl talking about the symptoms of PTSD, burst into tears and said: 'That girl is me.' We arranged for her to see one of our psychologists. It helped her a lot and her tremors even decreased.

I know from my own experience that PTSD is a wound which leaves scars. Even talking about it now hurts. Everyone in our team understands the pain and the effort needed to start expressing these feelings. But we also know that it's a relief to open up.

I have been here since the centre opened and so far we have managed to help about 2,000 people. Leaving the centre, you start to notice again that the sun is shining, that green leaves are beautiful, and you start to move on with your life."

Gaza:

Inside the last maternity hospital in Khan Younis

When Hanin first sought care for her malnourished daughter in Khan Younis, a city in southern Gaza, the clock began ticking on her chances of survival.

“[My] child was in a critical condition. They referred me to the hospital but there was no means of transportation,” explains Hanin. Finally, they reached the Médecins Sans Frontières / Doctors Without Borders (MSF) medical feeding centre on a cart. “My child was tired. She was resting her head towards me and not moving. She was close to death before we reached the hospital.”

After nine months of relentless war, people’s access to healthcare in Gaza continues to worsen, particularly for those most vulnerable when healthcare is unavailable – such as pregnant women and children. Their vulnerability has been exacerbated by repeated displacement, inadequate living conditions, insecurity, and poor access to nutrition.

As a result, MSF teams are seeing an increase in pre-term deliveries and malnutrition in children in the south of Gaza. “The main health risks for pregnant women are blood-pressure related complications such as eclampsia, haemorrhage and sepsis – which can become deadly if not treated in time,” says MSF emergency unit health advisor Mercè Rocaspana.

“In contexts like Gaza, late access to care is posing a health risk to pregnant women and their children, where the health system has been decimated and collapsed, posing severe risk to the health of pregnant women and their children are tragic – even lethal.” Nasser Hospital is the last referral hospital still able to provide maternal and paediatric care in Khan Younis.

In February, after several weeks of intense fighting with Palestinian armed groups in Khan Younis, Israeli forces stormed the facility, which had been under siege. MSF teams were forced to flee the hospital.

In May 2024, MSF teams returned, and in June, together with the Ministry of Health and other organisations, reopened the maternity and paediatric wards, including an inpatient therapeutic centre – which provides medical feeding support. They also started providing support to the paediatric intensive care and neonatal intensive care units.

The needs of women and children are sky-rocketing, yet MSF teams at Nasser Hospital are witnessing a shortage of vital supplies, jeopardising the provision and quality of care. However, with the lack of functioning healthcare centres in the area, Nasser is facing an overwhelming increase in patients every day. Between 29 June and 5 July, the paediatric emergency department alone recorded more than 2,600 consultations, meaning staff attended to more than 300 children every day.

As more and more children are admitted for inpatient care they are being forced to share beds, pushing the paediatric services beyond their capacity. “We are seeing malnourished children, an issue never seen in Gaza before,” says MSF medical coordinator Joanne Perry.

“People are living in tents with minimal access to clean water and abysmal sanitation. Bombing has devastated the sewage and water systems, resulting in diarrhoea, dehydration, and hepatitis A and skin infections among children.” As the last hospital providing maternity care in Khan Younis, Nasser Hospital and its medical team are handling from 25 to 30 deliveries a day.

In addition to functioning hospitals being destroyed or closed, the decimation of infrastructure has also created severe obstacles for pregnant women to reach medical facilities. Pregnant women are often forced to navigate unsafe routes amidst the fighting and without safe transportation – often delaying



access to healthcare and putting them at higher risk of complications. “I rode on a donkey-pulled cart to Nasser Hospital alone, as my husband couldn't afford to join due to financial constraints,” says Najwa, an expectant mother in Gaza.

At the same time, once women have given birth, they must quickly return to unsanitary conditions, often in tents, where lack of food and constant stress put them and their newborns at further health risk.

"Some women are delivering prematurely, often with postpartum complications exacerbated by their living conditions," says MSF nursing team supervisor Mohamad, who works in the neonatal intensive care unit at Nasser.



In addition to maternity services, MSF is supporting the neonatal intensive care unit, which is equipped with 29 beds and incubators for high-risk newborns. "There's no diapers, or suitable clothing for my baby. Living in a tent exposes them to extreme conditions without even a proper bed," says Khadra, who gave birth in the hospital's maternity ward.

As the sole functioning maternity ward in the south of Gaza, Nasser Hospital will continue to face challenges. Reopening the maternity and paediatric wards is one step forward to providing care, but an immediate and sustained ceasefire in Gaza, alongside unhindered humanitarian aid, is the only solution to alleviate the suffering of people trapped in the Gaza Strip, including pregnant women and children.



THE DIOCESE OF
CYPRUS AND THE GULF
THE EPISCOPAL CHURCH IN
JERUSALEM AND THE MIDDLE EAST

Diocesan News

Meeting of Friends—and of bishops past and present

Bishop Sean and Jenny joined members of the Friends of Cyprus and the Gulf for their AGM at All Hallows-by-the-Tower, just next to the Tower of London, on St Swithun's Day (Monday).

“We were delighted to welcome our new President Bishop Sean and Jenny,” said Friends chairman the Reverend Canon Chris Butt. Friends enjoyed a chance to catch up with one another, as well as to hear “a thumbnail sketch of Bishop Sean’s” first 50 days.

The meeting was followed by a Eucharist, where Bishop Sean presided and preached. He gave thanks for “a joyous reunion of friends and colleagues who continue to support the diocese through prayer and fundraising”.

The AGM marked the end of Anne Lloyd’s time as Secretary after several years in the role, with Linda Smith elected in her place. Linda has had links with the Diocese for 38 years, including 14 years as churchwarden at St Andrew Kyrenia which she regularly visits.



“We are hugely grateful to the All Hallows staff,” Chris said: “to the curate, Jen Midgley-Adam, who oversaw all the practical arrangements and the churchwarden, Di Robertshaw, who masterminded an excellent lunch. The Diocese is prayed for every day in All Hallows and they treasure this link.”

Travelling on to Yorkshire, Bishop Sean and Jenny also had the opportunity to introduce themselves to Bishop Clive and Jane Handford. Bishop Clive was the fourth to lead the Diocese of Cyprus and the Gulf: Bishop Sean (the sixth) described the meeting as an “enormous pleasure and privilege”.

Diocesan Summer School

The 2024 Diocesan Summer School was held at Angel's Hills in Cyprus last week, attended by nine participants in training for lay or ordained ministry—or in the early years of ministry—from across the Diocese.

The Summer School has a close association with the Near East School of Theology (NEST) based in Beirut. NEST members Dr Rima Nasrallah and Dr Wilbert van Saane joined the faculty on this year's programme, alongside JMECA trustee Dr Clare Amos, who takes a strong interest in theological education in the Province, and the Reverend Canon Dr John Holdsworth. Bishop Sean also spent a day with students, who came from eight parishes—six in the Gulf and two in Cyprus.

“The community aspect of learning was strongly experienced, as we worshipped, ate and learned together,” said Diocesan Director of Ministry the Venerable Christopher Futcher.

The theme was Hope, explored through a focus on Romans 5:3-5: “... we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.”

Four Bible studies, on suffering, endurance, character and hope, expanded reflection on this guiding text. A daily preaching workshop worked on the Book of Ruth, looking at hope in the experience of migrants, and included a field visit to hear the stories of asylum-seekers in Larnaca. Lectures looked at hope and resurrection, hope and resilience, hope and ecological crisis. Evening discussions followed presentations on witnessing to hope in responding to serious illness, dementia, populism and authoritarianism.

The final day included visits to Kykkos Monastery and the Monastery of St John Lambadistis—an opportunity to reflect on Christian art in icons and wall paintings as witness to hope. “Our shared reflections on the last evening revealed how all of us had been challenged by our studies together,” said Christopher, “learning more about ourselves and our vocational paths, more about suffering and perseverance, more about relating Scripture to our personal lives, the lives of others, and the life of the world.

“Michael Ramsey's words may serve as a summary of what was an extraordinary learning experience: *To be a theologian is to be exposed to the vision of heaven and the tragedies of mankind.*”

The Summer School finished on the morning of Bishop Sean's Enthronement in St Paul's Cathedral in Nicosia, which many of the participants were able to attend.

Diocesan Prayers for the remainder of the liturgical year.



Sunday, 4 August 2024 TRINITY 10

Anglican Cycle of Prayer - **The Anglican Church of Kenya**

Diocesan Cycle of Prayer - Pray for those who continue to intercede, work for, and celebrate the lands and churches of the diocese even when they are far away.

St Helena, Larnaca, Cyprus

Sunday, 11 August 2024 TRINITY 11

Anglican Cycle of Prayer - **The Anglican Church of Korea**

Diocesan Cycle of Prayer - Pray for the Provinces of the whole Anglican Communion, their people, and Primates.

St John's, Muscat, Oman

Sunday, 18 August 2024 TRINITY 12

Anglican Cycle of Prayer - **The Anglican Church of Melanesia**

Diocesan Cycle of Prayer - Pray for those who support and promote our Province.

The Anglican Churches in Paphos, Cyprus

Sunday, 25 August 2024 TRINITY 13

Anglican Cycle of Prayer - **The Anglican Church of Mexico**

Diocesan Cycle of Prayer - Pray for Bishop Julius Wanyoike, his clergy and people, and for the three-way relationship between Cyprus and the Gulf, Thika, and Exeter.

Christ Church, Jebel Ali, UAE

Sunday, 1 September 2024 TRINITY 14

Anglican Cycle of Prayer - **The Anglican Church of Mozambique and Angola**

Diocesan Cycle of Prayer - Pray for the Diocese of Exeter, the clergy, and people, and for the three-way link with us and Thika.

The Mission to Seafarers in Cyprus

Sunday, 8 September 2024 TRINITY 15

Anglican Cycle of Prayer - **The Church of the Province of Myanmar (Burma)**

Diocesan Cycle of Prayer - Pray for ordained clergy, both stipendiary and self-supporting, with licensed responsibility and accountability.

Christ Church & Ras Morbat Eye Clinic, Aden, Yemen

Sunday, 15 September 2024 TRINITY 16

Anglican Cycle of Prayer - **The Church of Nigeria (Anglican Communion)**
Diocesan Cycle of Prayer - Pray for those who bring energy and depth to the work of giving others time and space on various retreats; including those who offer spiritual direction.
The Sovereign Base Areas in Cyprus

Sunday, 22 September 2024 TRINITY 17

Anglican Cycle of Prayer - **The Church of North India**
Diocesan Cycle of Prayer - Pray in thanksgiving for clergy who offer voluntary ministry.
St Luke, Ras Al Khaimah, UAE; and their mission congregation (St Nicholas) in Fujairah

Sunday, 29 September 2024 TRINITY 18

Anglican Cycle of Prayer - **The Church of Pakistan**
Diocesan Cycle of Prayer - Pray for the network of congregations that make up the diocese and for their work and witness.
The Mission to Seafarers in Bahrain & UAE

Sunday, 6 October 2024 TRINITY 19

Anglican Cycle of Prayer - **The Anglican Church of Papua New Guinea**
Diocesan Cycle of Prayer - Pray for Bishop Sean and for his task and ministry of responsible episcopal stewardship in the apostolic faith.
Social Concern Ministries in the archdeaconry of Cyprus

Sunday, 13 October 2024 TRINITY 20

Anglican Cycle of Prayer - **The Episcopal Church in the Philippines**
Diocesan Cycle of Prayer - Pray for the business of Synod to be carried on faithfully between Synod meetings.
St Andrew's, Abu Dhabi, UAE

Sunday, 20 October 2024 TRINITY 21

Anglican Cycle of Prayer - **The Anglican Church of Rwanda**
Diocesan Cycle of Prayer - Pray for the staff who conscientiously serve the administration of the diocese.
St Paul's Cathedral, Nicosia, Cyprus

Sunday, 27 October 2024 TRINITY 22

Anglican Cycle of Prayer - **The Scottish Episcopal Church**
Diocesan Cycle of Prayer - Pray for St Christopher's and St Paul's, our twin cathedrals, their deans, their canons, and their people.
Social Concern Ministries in the archdeaconry of the Gulf

Sunday, 3 November 2024 ALL SAINTS & ALL SOULS

Anglican Cycle of Prayer - **The Church of the Province of South East Asia**
Diocesan Cycle of Prayer - Pray for thoughtful, courteous, and stimulating
communication across the diocese.
St Barnabas, Limassol, Cyprus

Sunday, 10 November 2024 REMEMBRANCE SUNDAY

Anglican Cycle of Prayer - **The Church of South India**
Diocesan Cycle of Prayer - Pray for all who have died in war, and for an end to
violence and human conflict.
St Christopher's Cathedral, Bahrain

Sunday, 17 November 2024 TRINITY 25

Anglican Cycle of Prayer - **The Anglican Church of Southern Africa**
Diocesan Cycle of Prayer - Pray for generosity, responsibility, and imagination in
the use of money and resources.
St John's, Derynia, Cyprus

Sunday, 24 November 2024 CHRIST THE KING

Anglican Cycle of Prayer - **The Anglican Church of South America**
Diocesan Cycle of Prayer - Pray that our belief in Christ as King will lead us to
value the things of God's kingdom more than the
things of the earth.
St Paul's, Kuwait

Living God, you bring us together in community
And teach us to love one another as you have loved us.
May we be beacons of your light in the communities in which we are set,
That through truth, justice and action
We may see your kingdom come upon earth,
In Jesus Christ our Lord.
Amen.



For our brothers and sisters at St Andrew's

We remember the needs within our church family of those that particularly need our prayers. These include:

Julia Lewis, Carol Blackwell-Gibbs, John and Jane Cotton, Jane Murphy, Sandi Richardson, May McKenzie, and Padmesh Gartaula.

We pray also for strength and grace for those who carry the burden of care.

Pray for the recently departed, their family and friends who mourn their passing.



“The prayer offered in faith will make the sick person well ... pray for each other so that you may be healed” James 5: 15-16

QUOTES OF THE MONTH

I believe that now is a time for a new seriousness of purpose, indeed, for a new moral purpose. . . A new moral seriousness, combined with a sense that we’re all frail and fallible, would be a good start for the new Parliament

Richard Harries, former Bishop of Oxford, Thought for the Day, Radio 4

It is great to see more women than ever in the Commons, with all they will bring to legislating and their constituencies. But spare prayers for them, and others, as they will now face unspeakable levels of online hostility. We have to heal this poison between us

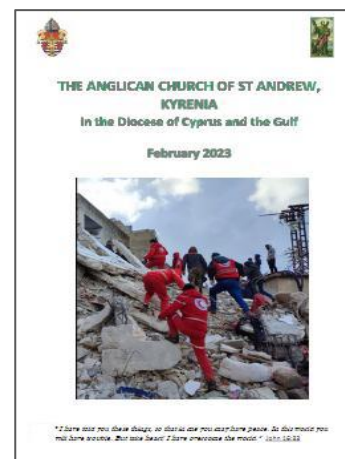
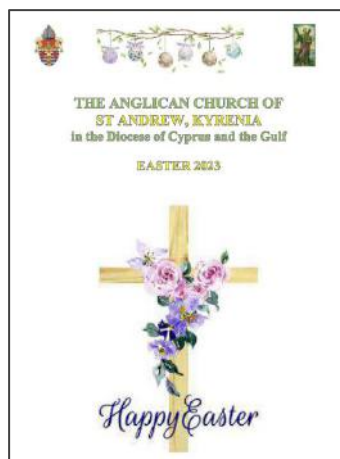
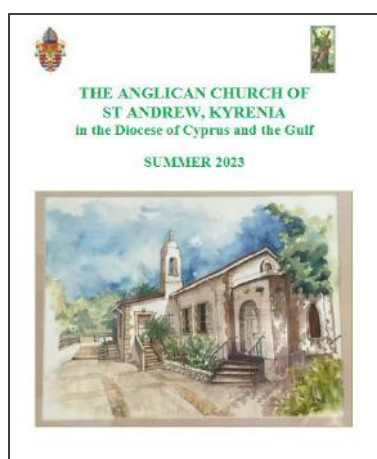
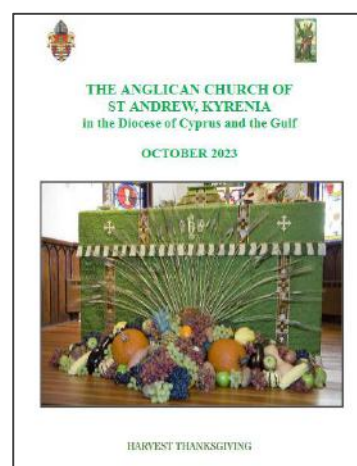
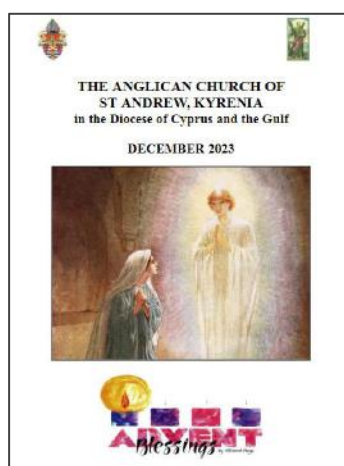
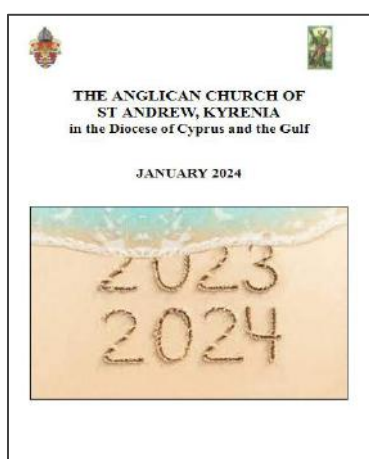
Simon Burton-Jones, Bishop of Tonbridge, X

You’re probably thinking that anyone who’s a bishop must spend their days living in a different reality most of the time. And you might well be right, because that, for me, is what faith is all about – of seeing the world from a different perspective

Michael Beasley, Bishop of Bath & Wells, speech at the Glastonbury Festival



GOODBYE



The first time I produced a copy of the St Andrew's Magazine was early in 2008. I took the role of editor over from Kate Fellows, encouraged at that time by the Rev'd Michael Houston, who, I suspect, thought I needed some distraction from my husband Jeff's illness. Over the subsequent 16 years I must have produced more than 160 editions.

In those early days the magazine was produced in black and white, printed locally and hard copies sold in church for a small donation. It was quite a task getting each edition completed. To create the little A4 booklet, the content had to perfectly fit each page and there were a lot more advertisements to fit in. The total number of pages had to be divisible by 4 in order that there would not be any blank pages in the finished product. Once satisfied that I'd achieved this, I would drive to the printers (Magic Touch) in Girne with a copy for them to print from 20 to 60 copies, depending on the time of year and the likely number of people who might want one. One or two days later I would make a return journey to collect the finished product and put them on display in church. Some years later, as parking in Girne began to become more difficult I found a printer located near the American University in Karaođlanođlu (Press Copy), they were not only easier to access but cheaper too. Eventually, as I cultivated a friendship with the manager I was able to email a copy to them each month, thereby eliminating one journey!

Of course, once Covid hit us there were no church services in Kyrenia for quite some time. Mike Graham was responsible for the website then and he agreed to put the magazine

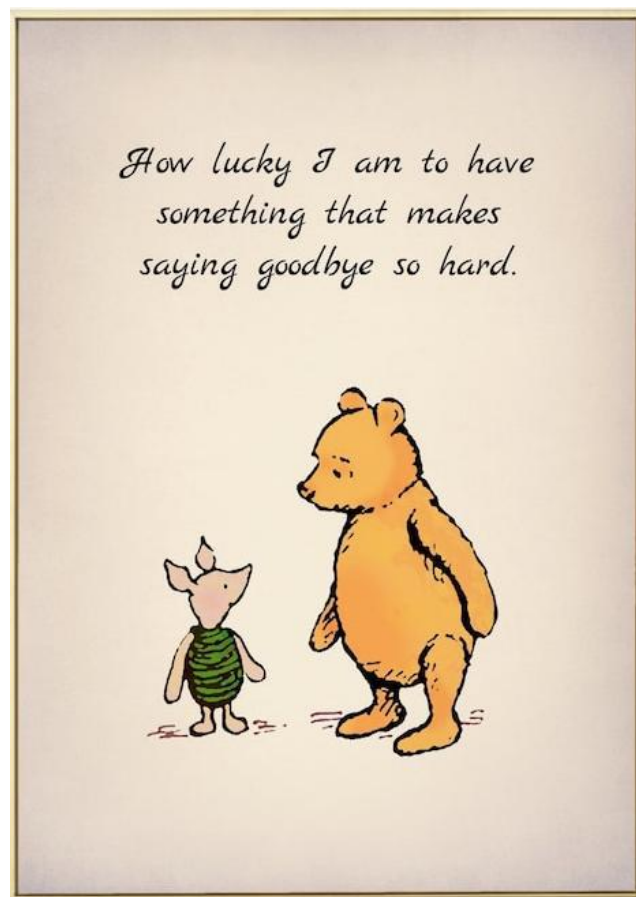
online so that we could provide some contact with members of the congregation who were scattered far and wide. We often say "it's an ill wind that blows no good" and this was the case with the magazine as it meant we could now have it in colour and I was spared making the journeys to the printers!

However, life moves on and I think many of you will agree with me that Linda has now greatly improved our **Facebook** page ([standrewskyrenia](#)). It is kept very much up to date with everything that has happened - is happening - and will happen at St Andrew's. A much better picture of life than I am now able to do. So it is time to say goodbye to the magazine as you know it. Alec is giving some thought to possibly starting an occasional newsheet to be emailed to those who have expressed an interest but for me it really is goodbye.

I have enjoyed what I have done, it has been a privilege to work for you and I thank you for your support and encouragement. I used to say to friends, when it was coming to that time in the month when I needed to concentrate on completing the mag, that I was going into "purdah" for the next few days! Now I will have the chance to extend my after-lunch nap!

*"Goodbye to all the pressure, welcome to the endless
leisure."*

Will I miss it? Well, I've heard a hint that my UK church could be looking for an editor!





"The church communal lunch was a high point in the calendar"



*Living God, help us at all times to be Christ to others
and to see Christ in all people.*

THE END



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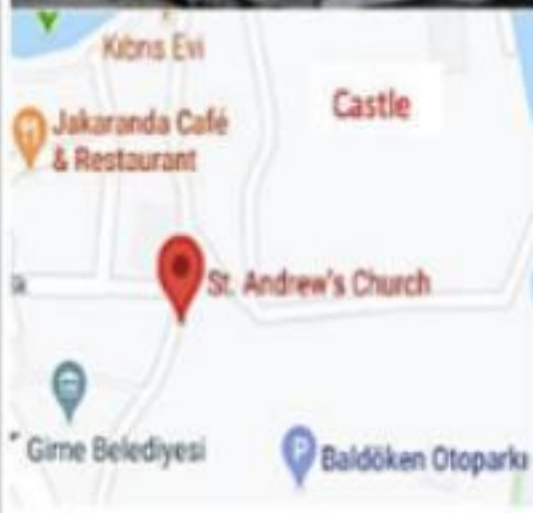
For more information:



TÜRK BANKASI

Donations towards the cost of this magazine may be placed in a box at the entrance to the Church or in the Church Hall. When you have read it, please pass it on — the more it is read, the wider the message is spread, which pleases us (and keeps our advertisers happy too). Suggested donation: \$7.

ST ANDREW'S CHURCH, KYRENIA.



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OTHER CHURCHES IN NORTHERN CYPRUS

ST ELIZABETH OF HUNGARY

Roman Catholic Church

(On the right hand side of the road (Erzin Aydın Sokak)
opposite the Dome Hotel)

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