

THE FISHERMAN'S LOG

St. Andrew's Anglican Church's Newsletter

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INTO THE FUTURE FROM OUR INTERIM PRIEST - HELEN BELCHER

What sheer delight it is to be among you for this transitional time! I have so much enjoyed getting to know many of you and becoming familiar with the special character of the St Andrew's Christian family. I have been moved by your dedication, commitment and open minded caring.

I am here for a short time only. My title is the interim priest in charge and my ministry is to guide you and care for you during the time that you are searching for a new permanent priest. I keep the community together and focused on the task of preparing for the next phase in your mission for Christ and I assist you in the process of getting ready. I am not involved in the selection. That is the job of the Search Committee.

The wardens are working with an excellent Committee. It was magnificent that there were over double the number of applicants for this committee than places to be filled. This may have resulted in a little disappointment for some. Yet the volume of willing Christians coming forward for this task is testament to the enthusiasm, vigour and commitment in this Christian family.

The task is big. We are all called to prayer: prayer for one another; prayer for the committee; prayer for our Bishop Greg and the executive Archdeacon Barry Foster; prayer for those who respond to the profile. It is not too soon to pray for the one who will be chosen too, even though that name is not known to us.

Big tasks require patience. They are full of waiting and preparation just like Advent. We are in every way

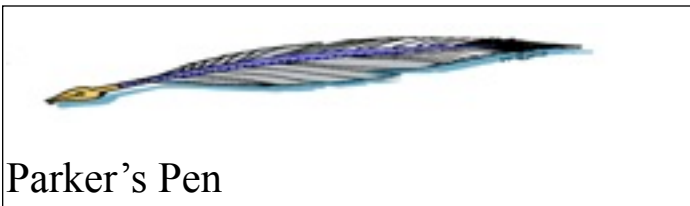
an Advent community: waiting and preparing are our watchwords. As we open our hearts to the child in the manger we look forward with hope and anticipation to the dawning of a new chapter in our lives. Let these Celtic prayers ready our waiting hearts.

*God of hope,
Be with us in our Advent journey
To the stable and beyond,
Be with us in our meeting
And in our travelling together.
Be with us in our worship
And our praying together
Be with us in our Advent journey
To the stable and beyond,
Our God of hope.*

*God of hope, who brought love into this world,
be the love that dwells between us.
God of hope, who brought peace into this world,
be the peace that dwells between us.
God of hope, who brought joy into this world,
be the joy that dwells between us.
God of hope, the rock we stand upon,
be the centre, the focus of our lives
always, and particularly at this Advent time.*

Amen

Helen +



Parker's Pen

We have become regular worshippers at Trinity Episcopal Church By-The-Sea on Maui – two Sundays a year is regular – and feel blessed to participate with the local fellowship and the other visitors who enjoy the outdoor service under the palm trees.

This year we sat behind and shared the Peace (Ke Aloha) with Pat Carney, former federal cabinet minister and Senator Emeritus who attends Trinity whenever she spends time on the island.

The November 3 service was the monthly Ka 'Eukalikia Hemolele (Holy Eucharist) conducted primarily in the Hawaiian language. Looks quite daunting at first glance of the bulletin but priest Austin Murray - an Irishman by way of New Jersey – handles it well and instructs the congregation to “just go for it” in the responses.

Carney says it's a great privilege to hear the local language which is not even taught in public schools on the island today.

I also attended two Wednesday Morning Prayer and Bible Study sessions and felt really blessed to participate in the Daily Office with half a dozen wonderful parishioners.

I strongly recommend anyone visiting Maui to attend a service at this church that was built in 1852 but set on fire in 1893 during the overthrow of the Monarchy in rebellion against those sympathetic to the U.S. takeover.

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As part of my morning devotions I have for some time been reading a hymn.

I know at times I enjoy singing them so much that I don't always pay attention to the words. Poetry I find so inspirational and uplifting at the start of a day.

Take a read through #345 King of Glory, King of Peace – written by George Herbert the Welsh-born (1593) English poet and Anglican priest – as a wonderful song of praise.

I particularly like #372 Praise to the Holiest in the Height - by John Henry Newman who was also a Church of England priest but was received into the Roman Catholic Church in 1845 and went on to become the influential Cardinal Newman.

Reading hymns gives time to find out who wrote them and I was interested to learn that #347 is based on the traditional melodies of the Yigdal, a Jewish hymn that was paraphrased by Thomas Oliviers around 1770 as The God of Abraham Praise.

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I struggle to understand prayer, wondering if I'm a bit of a nuisance to God in that I keep asking when I don't deserve. Most of our prayers are in the form of a petition on behalf of the sick which are easier to wish for but that wars may cease and natural disasters will end and 'O Lord save the Queen' seem a bit remote.

Yet it is right to ask God and to keep asking.

Thomas Merton who said “Prayer is inspired by God in the depth of our own nothingness” wrote in No Man Is An Island, “The man whose prayer is so pure that he never asks God for anything does not know who God is, and does not know who he is himself: for he does not know his own need of God.”

And Philippians 4:6 instructs to, “In everything by prayer and petition, with thanksgiving, present your requests to God.” So let's keep plugging away.

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Among my summer reading I have enjoyed St. Teresa of Avila by Shirley DuBouley and Vita Sackville West's St. Joan of Arc.

I feel privileged to have been brought up and schooled in England but feel terribly misled by some of the 'Rule Britannia' history we were taught. Joan of Arc was reared, hated and defeated by the Duke of Bedford (brother to Henry V) and his Burgundian army pals.

But she was tried by an ecclesiastical court.

The Duke of Burgundy had three wives, 24 mistresses and 16 illegitimate children but the 19 year-old king-maker and saviour of Orleans was tried by clerics who were only too eager to find her guilty as a heretic, sorceress, idolater and cross-dresser and to feed her to the flames.

25 years later the peasant girl who could not read or write was proclaimed innocent and a martyr; but not until 1920 was St. Joan canonized.

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"Christ has no body now on earth but yours, no hands but yours, no feet but yours. Yours are the eyes through which Christ's compassion is to look out to the world. Yours are the feet with which Christ is to go about doing good."

- St. Teresa of Avila



LIBRARY NEWS:

You can now look online for books in St Andrew's Library. The books can be searched by title, author and shelf subject category. There are nearly 700 books in the library, many of them in pristine condition. It would be wonderful if they were to develop a little wear and tear through usage! The subjects are varied and the books interesting. Many are written by well-known authors. If you would like to look through our list of books from the comfort of your home, please leave a message on my phone at 403-288-0115 or send an email to me at ginnyabetty@hotmail.com. I will then send you a Dropbox link which will enable you to view the library files online. You do not need to have a Dropbox account in order to open these files.

Remember the library is open on Sundays, Tuesdays and Thursdays. Books may be borrowed without a return due date. Please complete the card at the back of the book and leave it in the library. Should someone request the book we will know where to find it.

Ginny Betty, Librarian

St Andrew's Library



A Word from the Wardens

St. Andrew's is in a period of transition. It has been six months since the Reverend Jo Popham left us for warmer and sunnier climes. We have been fortunate to have the Reverend Helen Belcher to guide us through this interim period. Rev. Helen facilitated a History Night in October so that all parishioners had an opportunity to look back at our past to see where we have been and where we would like to go now. It was a rich and rewarding experience that gave us information that was very helpful in compiling our Parish Profile. The parish were given questionnaires to complete that gave us more information about what is important to everyone. Bishop Kerr-Wilson met with the Parish Council to give us some guidelines and food for thought about the way in which we might assess ourselves and the parish. The Search Committee has been formed. It is comprised of the wardens, Pat Kover, Tom Greaves, David Parker and Stephen Ford. We have met with Archdeacon Barry Foster who has given us some guidance regarding the hiring of a new rector. By the time this is published the parish will be given an opportunity to read the Parish Profile. This will then be sent to the Diocese who will then advertise for a new rector for us both locally and nationally. We plan to conduct interviews in the New Year.

Please pray for the wardens and the whole Search Committee that God will guide this process and give us wisdom and discernment in choosing our new incumbent. Please also pray that God will motivate the one that He has chosen to apply for St. Andrew's.

Phyllis Haskewich and Mitchell Goodjohn

THE 1% CLUB

The 1% club started in July 2012 on the initiative of Jo Popham. The idea was to read 1% of the Bible each week for 100 weeks which, except for breaks at Christmas and Easter, would take two years.

A group of approximately 10 parishioners began this enterprise, meeting between the services on Sunday morning. We have continued to meet and discuss the weekly assignment ever since. Our numbers have fluctuated from week to week as people come and go or are away for various reasons.

It has been a most rewarding learning experience for me. Hugo Meynell is a fountain of knowledge and has helped us with many a difficult to understand passage. Hearing the comments made by other people about the readings is very interesting, and we have some in depth and challenging discussions. We are now over three quarters through and reading the Apocrypha, which is a new experience for several of us.

Everyone is welcome to join us, at any time, preferably having read the appropriate chapters for that week so as to be able to discuss them. The list for 1% Club readings is in a folder in the Narthex.
Helen Perry

THE 'EARLY' CHRISTIANS AT ST ANDREW'S.



Introducing... Fred Says!

The Most Reverend Fredrick James Hiltz, Primate of the Anglican Church of Canada and President of the PWRDF Board of Directors, admits that some people call him “Your Grace.” But he much prefers simply to be called “Fred.”

Fred is passionate about the work of PWRDF, which he calls “one of the best good news stories of the Anglican Church of Canada.” An important part of the work PWRDF does is to work with people and communities to ensure people have enough good, healthy food to eat.

It all starts with food: good health, the ability to learn in school, or to be effective at work.

[Fred Says](#) is a campaign that PWRDF will be undertaking over the next three years to move people to understand food security and the PWRDF mission. Food security is an increasingly common term, but not well understood by most – food security refers to the availability of food and one’s access to it.

The first thing Fred Says is “Have you Eaten Today?” In Canada, it’s easy to assume that everyone has enough to eat, but in other countries, friends often greet each other with this question, and the answer they often receive is “no.” If your friend hasn’t eaten and you have extra, you generally share of your excess.

Fred encourages us to learn more about these patients, including Sifa Naru, a widow in Mozambique who stopped taking the anti-retroviral drugs (ARVs) that will control her AIDS because she didn’t have food to take them with. Her story inspired PWRDF to step in and provide food packets to Sifa and hundreds of other patients to help them

get back on their feet after being diagnosed with⁵ HIV.

Every two months, Fred will offer a new “Fredism”—a unique saying which is linked to a PWRDF project and is related to the month, season or holiday in Canada. You are invited to learn more online and in the Church about the issue of food security and the work that PWRDF and its partners are doing. In turn, the hope is that you will donate or host an event to continue to raise awareness of the importance of food in the lives of every person around the world.

[Fredsays.ca](#) will host resources, video, stories, and portals to give online to support the projects linked to each Fredism, and will be updated with new content as each Fredism is launched.

Here at St Andrews we will be planning an event to support this new campaign in 2014, in the meantime please go to the website and register for update emails, this is a 3 year campaign. Also check the <http://pwrdf.org/resources/2011-annual-resources/> website for the Advent Resource on food security. ,

Jackie Leach

SUNDAY COFFEE TIME



THE LINDISFARNE GOSPELS AND CELTIC CHRISTIANITY IN THE NORTH OF ENGLAND.

This summer an exhibition of the Lindisfarne Gospels took place at the Palace Green Library on Durham's UNESCO World Heritage Site. The exhibition explored the background to the making of the Lindisfarne Gospels and how artistic traditions from Ireland and the Mediterranean came together in North East England to create a masterpiece. It then followed the story of this magnificent manuscript from Lindisfarne via Chester-le-Street to Durham, where the community of St Cuthbert settled definitively in 995 AD.



DURHAM CATHEDRAL

Complete Bibles were rare in the Middle Ages - there were no printing presses then and manuscripts were laboriously hand made by suitably trained scribes using inks, pigments, a good supply of parchment and other manuscripts to copy. Every early medieval church had at least one gospel-book, containing the gospels of Matthew, Mark, Luke and John as these texts are basic to the Christian faith. No two books are the same and most were made for daily use and are quite plain. Others, like the Lindisfarne Gospels, include stunning decoration and must have taken years to complete rather than

the months for more simple volumes. The Lindisfarne Gospels were created around 700 AD by the community of Saint Cuthbert in Lindisfarne, (which was given the additional name of Holy Island in the eleventh century), just off the Northumberland coast. The book would have required about 130 calf skins which were soaked, stretched and scraped clean to provide the vellum on which the gospels were handwritten and illustrated.

Christianity came to England by two routes. A Christian community was established at Iona in Western Scotland by St Columba around 563 AD as an offshoot of the Irish church. A mission from the Pope in Rome established a church in Canterbury in 597 AD. Both the Roman and Irish churches brought their own traditions and beliefs to England and as Christianity spread the Anglo Saxon kingdoms converted to one or other of these two forms of Christianity. St Aidan was sent from Iona to Northumberland with 12 others, at the invitation of King Oswald, to convert the people there to Christianity. In 635 AD Aidan founded a monastery at Lindisfarne, accessible at most times from the mainland at low tide by crossing two miles of sand and mud flats which are covered by high tides twice a day. Nowadays there is a causeway, but tourists need to be mindful of the tides if they want to avoid being stranded.

RUINS OF LINDISFARNE PRIORY



The monks at Lindisfarne would cross to the mainland to work with the people and then could retire to the peace of their community to pray and to study.

Aidan believed that prayer was the chief way of building a relationship with God and encouraged the monks to learn the psalms by heart and to pray these as they travelled to do their work.



MODERN STATUE OF ST AIDAN ON LINDISFARNE

Aidan died in 651 AD and at this time disagreements were developing between the Irish and Roman Christian communities as each expanded their area of influence. Roman Christians built their churches using stone and named them after Roman saints, while the Irish tradition built wooden churches named after their founders. They also had distinct styles of decoration and writing, which were eventually combined to striking effect in the Lindisfarne Gospels. Another difference was in the tonsure - the way their heads were shaved. However the major point of disagreement between the two

traditions was over Easter, both groups having their own method of calculating the date. This meant that the feast could fall on different dates and each side believed its system was correct. The Northumbrian royal family was directly affected as King Oswy (following the Irish calendar) might celebrate Easter a week before or after his Kentish wife who followed the Roman calendar. Oswy arranged a Synod at Whitby in 664 AD to settle the dispute. Oswy decided on the Roman tradition. St Peter, their foremost saint, was entrusted with the keys to heaven and Oswy refused to risk his place there.

This decision upset the Irish monks of Lindisfarne and many returned to Ireland or Iona leaving the English monks to carry on somewhat confused and dispirited. At this point Cuthbert became Prior of Lindisfarne. He had entered monastic life in Northumbria, and although educated in the Irish tradition, he accepted the judgement at Whitby feeling that the unity of the church was more important than clinging to divisive practices. He set about reorganizing the monastery even though he really wanted to become a hermit and to live alone with God serving him through solitary prayer and reflection. He was made Bishop of Lindisfarne in 685 AD, but resigned two years later and retreated to the Farne Islands further off the coast where he died in 687 AD.

From 793 AD Vikings from Scandinavia raided the British coast looking for plunder. Wealthy monasteries on coasts and rivers were a prime target and Lindisfarne was the first attacked. (There are no cliffs in this area to deter raiders.) More raids followed on Jarrow and Iona and in the 830s or 840s the body of Cuthbert, now a saint, was moved to Norham on the mainland, a distance of around 20 miles. Later in the ninth century the raiding turned to invasion and the monks finally abandoned Lindisfarne in 875 AD, taking with them Cuthbert's body, other relics and the Lindisfarne Gospels. Legend has it that the Gospels were lost completely on their hazardous trip. At one point the monks were shipwrecked during a storm and the gospels were thought to have sunk to the bottom of the sea. the

monks claimed a miracle had taken place and the gospels were miraculously washed up on shore as brilliantly coloured as before their watery descent. For seven years after leaving Lindisfarne the community of monks travelled with St Cuthbert's relics around their other estates and they eventually reached the Viking stronghold of York, but in 883 the community established itself within the old Roman fort at Chester-le Street where they remained for 100 years. The patronage of kings and important visitors increased St. Cuthbert's national popularity and influence.

In 995 the community moved temporarily again, this time to Ripon, and on the return journey the cart carrying the coffin became rooted to a spot near Durham which was taken to indicate that the saint wished to stay there. So the community finally settled in Durham and the body of St Cuthbert was established first in a wooden church, then in a stone church and finally in the new Cathedral which was started in 1093 after the Norman Conquest when William of Calais, Bishop of Durham from 1080 to 1096, converted the community to a Benedictine Priory in 1083. The priory was dissolved by Henry VIII at the end of 1539 and Cuthbert's shrine was destroyed. It was rebuilt in 1542. It is believed that the Lindisfarne Gospels stayed with the shrine until many books and manuscripts were seized or destroyed in 1539. The Gospels may have been among these books and the original treasure binding was removed at this time. Eventually the Lindisfarne Gospels passed into private ownership and then became part of a national collection in the newly founded British Museum in 1753. In 1853 a new binding of leather, gold and semi-precious stones was provided by the Bishop of Durham. In 1973 it was transferred to the collections of the newly established British Library. It was loaned to Durham in 1987 for the 1,300 year anniversary of the death of St Cuthbert.

As you can imagine, it was a great thrill to be able to see such an ancient and beautiful manuscript even if only one page was actually displayed. To be able to

visit Lindisfarne (Holy Island) - a place of wild windswept beauty and home to wild creatures and sea birds, having a tiny community in one corner with families who can trace their island roots back centuries and imagine the lives of Aidan and Cuthbert was also a privilege. When it is sunny all seems well, but when the wind blows and the rain sweeps across the island one can only marvel at the hardiness of the monks and wonder at the beauty of the manuscripts they created.

Susan Chivers

ADVENT AND CHRISTMAS SERVICES

December 15 Pageant and Eucharist. 10:30 am.

December 22 Festival of Advent and Christmas Carols. 10:30 am

December 24 5 pm Family Service BAS Eucharist

December 24 10:30 pm. BCP Holy Communion

December 25 10:00 am BAS Eucharist.

December 29..10:30 am Morning Prayer with Communion

The Fisherman's Log is published bi-annually and is intended to capture the life of the St. Andrew's community. If you would like to contribute an article, please, contact the Editor.

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