

St Andrew 30th November

St Andrew is known in the Orthodox tradition as "The First-called"

John 1

35 The next day John again was standing with two of his disciples, 36 and as he (John the Baptist) watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" 37 The two disciples heard him say this, and they followed Jesus. 38 When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" 39 He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. 40 One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. 41 He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed). 42 He brought Simon to Jesus.

Both Matthew and Mark attest that Peter and Andrew were fishermen, brothers, and that Jesus called them from their occupation

Mark 1

16 As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. 17 And Jesus said to them, "Follow me and I will make you fish for people." 18 And immediately they left their nets and followed him.

This is the scene depicted by Caravaggio around 1603-6 in a painting only recognized as his work in 1987, from the Royal Collection in London.



Andrew also appears in two other passages in John

Ch 6 : 8 One of his disciples, Andrew, Simon Peter's brother, said to him, 9 "There is a boy here who has five barley loaves and two fish. But what are they among so many people?"

Ch 12:20 Now among those who went up to worship at the festival were some Greeks. 21 They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." 22 Philip went and told Andrew; then Andrew and Philip went and told Jesus.

Perhaps these incidents suggest that his name, which is Greek and can be translated "Manly" was apt.

One of the wonderful early mosaics in San Apollinare Nuovo in Ravenna (504) shows this miracle, with Andrew as one of the disciples flanking a commanding Christ.



As with the other disciples, almost nothing is known of his apostolate after Pentecost. Several apocryphal accounts suggest that he travelled East, perhaps to Constantinople, with which he is still particularly associated. They further recount that he was crucified in 60 in Patras, Greece, tied, not nailed, to a cross in the form of an X – like his brother Peter he did not consider himself worthy to be executed in the same manner as his Lord.

Early images do not depict his martyrdom – this 5th c fresco from St Paul Outside the Walls in Rome, for example, shows him carrying a standard cross.



However, in the Baroque period, with its taste for gruesomely realistic depictions of suffering it was a relatively common theme. This version, now in the Art Gallery of South Australia, was painted by Matti Preti about 1651.



Pieces of the saint's body were early dispersed throughout Christendom as relics. They were among the relics brought to Britain by St Augustine of Canterbury as part of his missionary journey in 597. In 732 these fragments were brought to Fife by Bishop Acca of Hexham, who founded the See of St Andrews. The association with Scotland was strengthened in 832 when Oengus, faced with a difficult battle against overwhelming odds, vowed to take Andrew as the patron of his kingdom and saw a cloud in the shape of an X cross – white against blue as in the Scottish flag.



Scottish carving c 1600

Nicholas Ferrar (1592- 1639) 4th December

Ferrar showed his considerable intelligence at an early age. After graduating from Cambridge at 19 he spent some years travelling widely in Europe, initially with the court of the Princess Elizabeth, daughter of James 1, and then independently, studying medicine and theology

Ferrar came from a well-off family, but lost much of his fortune in the Virginia Company. Ordained as a deacon in the Anglican church, he set up an informal spiritual community at Little Gidding, Huntingdonshire, where with members of his family he purchased a run-down manor and chapel, which they restored. The group engaged in prayer, help to the local community, study and bookbinding.

Ferrar had become acquainted with George Herbert while at Cambridge – they were the same age – and when Herbert was in charge of a nearby parish they met frequently.

On his deathbed in 1633 Herbert sent his poems to Ferrar, requesting him to publish them, as Isaac Walton tells us

if it might "turn to the advantage of any dejected poor soul." "If not, let him burn it; for I and it are less than the least of God's mercies."

Although the community was in place for a relatively short time its way of life became famous in its own time – Charles 1 visited on four occasions – and has continued to inspire ever since.

The last of T S Eliot's Four Quartets was titled *Little Gidding*
He wrote of his visit there

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

Contemporary Anglican priest and poet Malcolm Guite wrote that Little Gidding is "soaked in prayer" and wrote this sonnet after the death of a friend who loved "both the place and (Eliot's) poem." Nicholas Ferrar is recorded as having died at 1 AM, the traditional time for the first prayer of the day, which he prayed daily.

You died the hour you used to rise for prayer.

In that rich hush beneath all other sounds,

You rose at one and took the midnight air

Rising and falling on the wings and rounds

Of psalms and silence. The December stars

Shine clear above the Giddings, promised light

For those who dwell in darkness. Morning stirs

The household. From the folds of sleep, the late

Risers wake to find you gone, and pray

Through pain and grief to bless your journey home;
Those last glad steps in the right good old way
Up to the door where Love will bid you welcome.
Love draws us too, towards your grave and haven
We greet you at the very gate of Heaven.



Nicholas Ferrar – Cornelius Janssens c 1630

