

# Anam Cara

The Newsletter of the Society of St. Patrick and St. Aidan

## Homily

Father David provides a homily on John 2.

Page 4

## Prayers

Archbishop Wayne has written three new collects to be prayed by members of the Society each day.

Page 10

## Article

Mother Aurore and Father John share an article about the life of St. Aidan.

Page 13

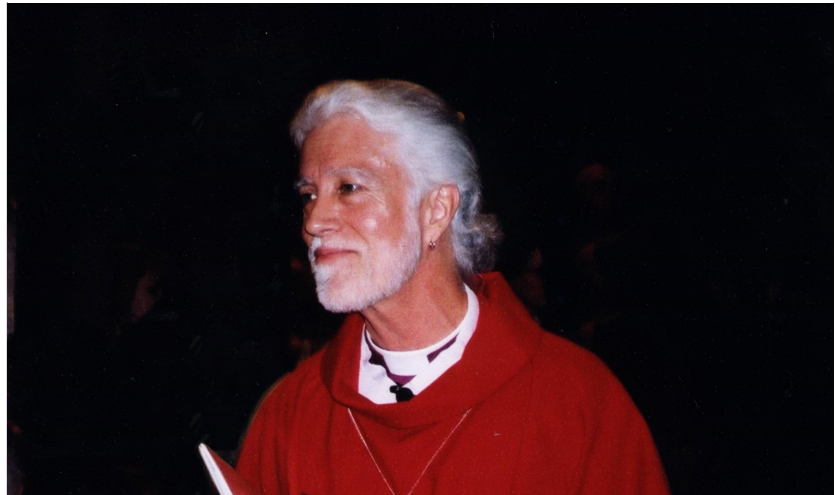
## Updates

A new Vespers service and a new missional location.

Page 17

## Contact Us

<https://www.societyofstaidan.org/>



## From The Archbishop

Welcome to our newsletter for the Society of St. Patrick & St. Aidan.

The name of our newsletter is from an ancient Irish Gaelic word, “anamchara”. We have left out the “h” for a more contemporary use of the term. Anam Cara was used as a term that designated a relationship between two people called, “soul-friend”. Among Irish and other Celtic Christians of the British Isles, this term encompassed a close and deeply trusted mutual friendship, in which they served as a confessor for one another as well as offering spiritual counsel and direction.

Continued on Page 2

## From The Archbishop

The Society of St. Patrick & St. Aidan is a missional society of the Communion of Evangelical Episcopal Churches, which is a communion of churches with missions, congregations and ministries in 22 different nations. We are not associated with the Episcopal Church in the USA but are made up of followers of Jesus Christ from the three major expressions of Christian spirituality since the beginning of Christian history: the charismatic (or, Pentecostal/mystical), the Evangelical and the Liturgical-Sacramental, combined as one River of divine mercy, Good News and mission.

Our mission statement is brief: “3 Streams - one River.” We are led by bishops; thus, the term “Episcopal” in our Communion’s name. We highly value the heritage of the Great Tradition of the Church - both Eastern and Western, as well as the Desert Fathers and Mothers movement, which began in the middle of the third century in Palestine, north Africa and Syria. This was a movement of people devoted to a life of intense and continuous prayer living in solitary places and working with their hands. Many of the pioneers of this spiritual movement, such as St. Anthony, St. Paul of Thebes, St. Moses the Black and St. Mary of the Desert, eventually attracted others hungry for the life of wholehearted devotion to the God of Love revealed in our Lord Jesus Christ. The spiritual fathers and mothers of this movement trained and spiritually formed in others a life of continuous prayer, wholehearted obedience and a transparent authenticity in living out their lives as devoted followers of Jesus. Many became known as very wise spiritual counselors, wonder-workers, healers and bold voices for the sick, the marginalized and the poor. This movement had a great impact on Celtic Christianity in Ireland, Scotland, Wales and north-central England from the coming of St. Patrick to Ireland in the 5th century and St. Ninian of Whithorn to Southern Scotland.

As an ecumenical mission society, our members come from a variety of backgrounds and have all been drawn by the convergence of these three major streams of Christian spirituality. The parent communion we are part of is found at: [www.ceec.org](http://www.ceec.org).

## From The Archbishop

Our Society motto is: “the ancient faith with reverence and relevance for the 21st century.” We are grateful to our merciful and loving Heavenly Father to have such a long and rich spiritual treasury to draw from for our own growth, to equip us in our time to follow in the footsteps of our ancestors in the faith. The initial deposit of these spiritual treasures began with the amazing events that led to our Creator being born as one of us to show us the way home to life eternal and abundant in the Person of Jesus of Nazareth, God’s anointed King, Redeemer and Deliverer.

We welcome you to enjoy whatever aspects of our life and mission together strengthens and nourishes your own spiritual journey.

Yours in the Way of Jesus,

Archbishop Wayne Boosahda - Founder and Overseer

## Homily

**Homily: January 21, 2024**

**Fr. David St. John**

**The Wedding at Cana: John 2:1 ff**



A man and his dog were walking along a beach. As they walked along, they met another man coming toward them. The other man showed an interest in his dog, so after talking for a few minutes, he had the dog show off for the stranger. He had him sit, speak, and shake. And then he said, "Watch this!" Then he tossed a piece of driftwood far out in the ocean. He told his dog to fetch. The dog ran on top of the water to fetch the piece of wood! His paws were the only part of him getting wet. After reaching the stick the dog came running back. Again he was running on top of the water! He dropped the stick at his master's feet. The stranger was shaking his head in disbelief. He just stood there speechless. But the owner of the dog couldn't take it anymore. He asked, "Well, aren't you going to say something? What do think of him?" Finally the man responded, "I notice your dog can't swim!" Of course it seems crazy to think that someone could miss seeing something so impressive and focus on something far less impressive. Does that ever happen to us? Perhaps when it comes to Jesus' miracles we are like that man. The Bible puts something amazing and supernatural right in front of us and we miss it.

Of course it seems crazy to think that someone could miss seeing something so impressive and focus on something far less impressive. Does that ever happen to us? Perhaps when it comes to Jesus' miracles we are like that man. The Bible puts something amazing and supernatural right in front of us and we miss it. Or because we have heard about them many times and read about them many times we discount the miracles as not being all that important. We acknowledge that Jesus did them. But we miss their meaning.

In the Gospel Lesson for this Sunday, we heard about the first miracle that Jesus performed.

We are at a wedding in Cana of Galilee that Jesus, along with his mother and the disciples, is attending. At this wedding, however, the couple runs out of wine to serve their guests. Running out of wine for one's guests was a serious embarrassment. It was a great cause of shame for the couple because this lack of wine implied that they did not have enough money to serve the people they had invited. In other words, this was an impending disaster for the whole family.

By the way, notice that our reading begins with the statement that this was “on the 3rd day”. That would make it Tuesday, based on the Hebrew week which began on Sunday. The “3rd day” was chosen as the wedding day in ancient Judaism because it was only on the 3rd day of creation that God said “It was good” twice (in Genesis 1 verses 10 and 12). The day was considered by the Hebrew people to be twice blessed. Also, practically speaking, Tuesday was a perfect day for their weddings which gave the guests time to get there after the Sabbath and remain for the several days of the wedding feast.

When the wedding couple ran out of wine, Mary was the first to notice. So she turned to the one person she knew could help: that would be her son, Jesus.

When Mary turned to Jesus and told him the couple had run out of wine, Jesus responded: “O woman, what have you to do with me? My hour has not yet come.”

Have you ever wondered why he said that? To our modern English-speaking ears it may sound a little harsh, like he's rebuking his mother. But based on Mary's response, we know this is not the case. She received his response in a positive light, telling the waiters nearby:

*“Do whatever he tells you.”*

Jesus immediately fulfilled her request, and He did so with great abundance!

So that leaves us with the question, what is the meaning of these seemingly harsh words?

Jesus responded by addressing his mother as “woman.”

Men, try that with your mother or your wife!

Try saying: “Woman! When will dinner be ready?”

Or: “How was your day, woman?”

Not a good idea.

In Genesis 3:15, there is the very first prophecy of the Messiah, when God is speaking to the devil after the fall. God said:

*“I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.”*

So when Jesus called Mary “woman,” it was a title of great honor, recognizing Mary as the new Eve; the woman that will bear the Messiah into the world. This, by the way, is also why Mary is often depicted with a snake under her foot, to reflect this prophecy.

After this response to Mary, Jesus said, “My hour has not yet come.” This theme of the “hour” is meant to reflect the hour of Christ’s Passion: his suffering and death. We can see this in John 12:27, when Jesus spoke about his death after entering Jerusalem. He said:

*“Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. Father, glorify Your name.”*

But the most important key to understanding this response is found in the very middle of these two phrases.

Jesus asked Mary the question, “What is this to you and to me?” In Greek, it is “*ti emoi kai soi.*” The Greek very closely and accurately reflects the Aramaic idiom Jesus used - meaning, “What do we have in common if I do this?” This phrase describes two people looking at the same thing, but with different perspectives.

So when Mary came to Jesus saying “They have no wine!” Jesus explained to Mary, that the need for more wine meant one thing to her, but to Jesus, it meant something else.



I think the Passion Translation of the Bible gets it right, and makes this all very clear. It reads as follows:

Mary asked, “They have no wine. Can’t you do something about it?”

Jesus replied, “My dear one, don’t you understand that if I do this, it won’t change anything for you, but it will change everything for me! My hour of unveiling my power has not yet come.”

Mary viewed providing more wine as a compassionate act of love towards the couple. But, it would change her very little.

**Jesus, on the other hand, knew that if he provided more wine, this would be the first miracle he had ever performed. This would be the beginning of his public ministry, and it would be the beginning of His road to the cross.**

Mary knew for thirty years what would come once Jesus started his ministry. In the temple, when Jesus was just a baby, the prophet Simeon told her that once Jesus’ ministry started, he’d be hated, misunderstood, and killed. Even more, she knew for thirty years that her heart would be pierced with a sword as he suffers the agony of his Passion.

This is recorded in Chapter 2 of Luke's Gospel:

Simeon took Him up in his arms and blessed God and said:

“Lord, now You are letting Your servant depart in peace, According to Your word; For my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to *bring* revelation to the Gentiles, And the glory of Your people Israel.” And Joseph and Jesus' mother marveled at those things which were spoken of Him. Then Simeon blessed them, and said to Mary, “Behold, this *Child* is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (**yes, a sword will pierce through your own soul also**), that the thoughts of many hearts may be revealed.”

And then, even with this full knowledge of what this miracle would mean for Jesus and for her, Mary still said “Yes!” She continued without hesitation, turning to the waiters, saying: *“Do whatever he tells you.”*

**Mary launched Jesus into his ministry, knowing that at that moment she was letting go of her son.**

What would you have done in this situation? Would you have been able to say “yes” just as Mary did, not even thinking about what it may cost you?

Let's pray that we can better imitate Mary's response every day, saying “yes” to whatever the Lord asks of us, even if it leads to our own cross.

## Prayers

A COLLECT FOR THE GROWTH OF THE SOCIETY –

O God, our mighty, merciful and loving Father, we come before You asking for Your gracious favor upon the Society of St. Patrick & St. Aidan in its growth and impact on others this year. Grant that many new lives would be directed by Your hand into contact with and membership in the life and mission of the Society. We ask for this increase and multiplication for Your honor and glory and for a Kingdom impact on those who do not yet know Your saving Love in Christ, as well as deeper spiritual formation and discipleship among the believers and leaders within our sphere of influence.

May new churches be planted, new leaders be ordained and an increase of ecumenical bridges of unity in the Holy Spirit be established by Your divine guidance and divine appointments with leaders and churches of other expressions of Your one Body and Bride, Your one, holy, catholic and apostolic Church. We make these petitions before Your Throne of Grace and Mercy for the fruitfulness of the Society throughout this year, for the magnification of the message of the Gospel and for Your glory and good pleasure alone! These requests we offer up through Jesus Christ our Lord, who is alive and reigns with You and the Holy Spirit, one God, now and throughout all ages.

Amen.

## Prayers

A COLLECT FOR OUR BISHOPS AND CLERGY, FOR THOSE STUDYING FOR HOLY ORDERS AND OBLATES AND FRIENDS –

Gracious, kind and compassionate Father, we hold before You today our founding Bishop of the Society of St. Patrick & St. Aidan, Archbishop Wayne Boosahda. We ask that You would keep him in health with divinely infused energy and strength. May he serve in Your wisdom, guidance and love the roles he has been given by You for the training, encouragement, mentoring and fathering of the Society members, personally and as a whole. May he be given grace by You, our Lord, for the tasks, vision and mission You have revealed in Your divine plan of fruitfulness for the Society's life and calling.

Keep and bless all our bishops, Bishop Jon Aamodt and Bishop Margie McCaslin, who serve Your will for the well-being and care of the Society with Archbishop Wayne. May the unity of the Spirit and the bond of peace in Christ our Lord keep them walking together in the cruciform Love that gives itself for the salvation and growth of all. May Your hand of love, wisdom and favor be upon all our priests, deacons, pastors and candidates for ordination. May the friendship of Jesus our Lord weave us all together as family in our Father's household. Grant inspiration and ongoing, deeper formation for all our clergy and members.

## Prayers

We offer up our grateful requests, our Father, for new lay members (oblates), as well as friends who share our vision, to be added to us in an ordered life of prayer, study and personal outreach to the poor, the sick, the homeless, the needy and the outcast. May their lives and witness be an inspiration that will build up all our members in faith, hope and love.

We thank You for our Elder Brother, Jesus Your Son, who has joined all our lives together in the mission of His redeeming Love, healing and unity. It is in His Name, who is alive and reigns with You and the Holy Spirit, one God in Trinity of Persons, that we make our intercessions to the praise and glory of Your great Name.

Amen.

## Prayers

### A COLLECT FOR FINANCIAL INCREASE –

Almighty and all-loving Father, Your beloved Son Jesus, our Lord and Savior, has taught us in the Gospel that if we seek first Your Kingdom and righteousness, then all the other provision we need will be added to us; and also, “Give and it shall be given to you; good measure, pressed down, shaken together and running over” will be given back into our lives through the means You appoint.

We ask together for Your financial and material blessings to be poured out into the lives and family members of the Society of St. Patrick & St. Aidan. Open new opportunities, new doors and new divinely inspired circumstances and relationships through which the needs of every Society member, their families and areas of ministry may be met this year. According to Your bountiful and generous blessing, may there be new friends and patrons for the Society that will provide a surplus for expansion, missions support and members in need. May the growing and developing needs of our website, Zoom platform and other technological tools for outreach be provided for that we may grow and reach many new lives with the joyful Good News of Christ.

## Prayers

We give thanks to You, Heavenly Father, that You have promised in Your Word in Scripture to “liberally supply (fill until full) every need of ours according to His riches in glory in Christ Jesus. To our God and Father be the glory, forever and ever. Amen” (Philippians 4:19, 20 AMP). For the unfailing love and faithfulness found in Your promises for those who are Your children and Your servants, we are grateful. We give all glory, honor and joyful reverence to You for hearing our prayer; through Jesus Christ Your Son, who is alive and reigns with You and the Holy Spirit, one God, now and throughout all ages. Amen.

# Article

## St. Aidan of Lindisfarne

**Feast Day: August 31**

**by Fr. David St John and Mother Aurore Leigh Barrett**

Aidan was born in Ireland c.590 AD and became a monk at a very young age on the Scottish island of Iona. He later became Bishop of Northumbria (Northern England and Parts of Scotland). He also founded the famous monastery at Lindisfarne.

Saint Aidan lived in a time of conflict in the British Isles. There was conflict between Christianity and the pagan religions of the Anglo-Saxons and also conflict between the Christianity of the Celts and that of the Romans.

In 633, King Oswald of Northumbria determined to bring Christianity to the pagans of his kingdom. From his fortress of Bamburgh, he sent messages to Iona asking for missionary monks to come and minister to his people.

St. Aidan was one who answered his call. Aidan arrived in Northumbria around AD 635 accompanied by 12 other monks and was established as Bishop of the area. King Oswald gave him the island of Lindisfarne, (now known as the Holy Island) for his Bishopric. The privacy of the island was eminently suitable for him since it was cut off from the mainland except, twice a day during the periods of low tide, when a land bridge was uncovered. It provided both solitude and a base for missionary work. Here St. Aidan established an Irish-style monastery of wooden buildings; a small church; small, circular dwelling huts; one larger building for communal purposes; and workshops. There, the monks spent time in prayer and studious preparation before venturing out into the community to spread the Gospel.

Aidan lived a frugal life, and encouraged the laity to fast and study the scriptures. He himself fasted on Wednesdays and Fridays, and seldom ate at the royal table. St. Aidan tirelessly engaged in preaching and pastoral work. He traveled mainly by foot and visited all he came across. As St. Bede tells us in his biography of St. Aidan: "Whether rich or poor, if unbelievers, to embrace the mystery of the faith, or, if already Christians, he would strengthen them in the faith and stir them up, by words and actions, to alms and good works. He was accustomed not only



## Article

to teach the people committed to his charge in church, but also feeling for the weakness of a new-born faith, to wander round the provinces, to go into the houses of the faithful, and to sow the seeds of God's Word in their hearts, according to the capacity of each."

Aidan wanted to ensure that his efforts would have a lasting effect so he established a school in order to train the next generation of Christian leaders for Northumbria. He began with twelve boys, who learned the practical work of being monks, priests and missionaries by observing and working with the older monks. The monastery he founded grew and helped found other monasteries throughout the area. It also became a center of learning and a storehouse of scholarly knowledge.

Aidan and King Oswald worked hand in hand, especially at first, since St. Aidan and his monks could not speak the language of the people. King Oswald translated for them until they became proficient in English.

Probably the greatest legend attributed to St. Aidan is about a time when King Oswald's enemy, Penda, attempted to burn down Bamburgh, the kings' city, by piling thatch and wood around the city walls. Bishop Aidan, who at the time was in retreat on his island two miles away from Bamburgh, saw the smoke and flames and raised his hands to the heavens, saying with tears, "Lord see what evil Penda does!" No sooner had he finished speaking, when the wind shifted and drove the flames and smoke onto those who kindled them. The attackers quickly retreated and the city was saved.

In 642 AD, King Oswald was killed in battle against the pagan King Penda. King Oswin was appointed as Oswald's successor. He also wholeheartedly supported Aidan's apostolate.

In 651 AD, King Oswin was murdered by his cousin. Eleven days afterward, St. Aidan also died after serving 16 years in his episcopate. He had become ill and a tent was constructed for him by the wall of a church. He drew his last breath while leaning against one of the buttresses on the outside of the church. This beam survived unscathed through two subsequent burnings of the church and at the church's third rebuilding, the beam was brought inside the church and many reported miracles of healing by touching it.

## Article

What St. Aidan had achieved may not have been clear to him at death but subsequent history showed the strong foundations and lasting success of his mission. The missionaries trained in his school went out and worked for the conversion of much of Anglo-Saxon England.

### Prayer of St. Aidan

Leave me alone with God as much as may be.  
As the tide draws the waters close in upon the shore,  
Make me an island, set apart,  
alone with you, God, holy to you.

Then with the turning of the tide  
prepare me to carry your presence to the busy world beyond,  
the world that rushes in on me  
till the waters come again and fold me back to you.

Amen



# Updates



Father Chase reports that the communion Vespers service in Walla Walla is ready for Easter.

## Updates



Father Thad and his wife Anila relocated from Tulsa, Oklahoma to West Palm Beach, FL. Father Thad is once again working in academics at South University, serving as the Library Director. His father, Dr. Jerry Horner, a respected New Testament scholar and biblical teacher, now lives with them. They are in the process of beginning a house church.