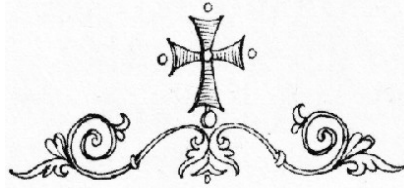


March 2008



# The Orthodox Parish of the Holy and Life-Giving Cross, Lancaster

*Meeting at the Chaplaincy Centre of Lancaster University*

## *Newsletter*



*Ἰσχυρὸς Χριστὸς, Παντοκράτωρ.  
(φ. Κόντογλου, 1962)*

*The parish of the Holy and Life-Giving Cross,  
belongs to the Antiochian Orthodox Deanery of the United Kingdom and Ireland,  
which is part of the Antiochian Orthodox Archdiocese of Western and Central Europe.*

*The Patriarchate of Antioch is third senior of the Orthodox Churches.  
The Patriarch is His Beatitude Ignatius IV.*

*The disciples were first called Christians in Antioch  
(Acts 11:26)*

## LETTERS & NEWS

Dear fr. Jonathan,

I trust that you are doing well, along with everyone at the church. Please forgive me for not writing sooner, and that this letter will be quite short. This year has been my busiest year so far in university, but thankfully I am also enjoying most of it.

I am mainly writing to say that since returning to Vancouver I have returned to the church I previously was at, St. Nina's Orthodox Mission, and that this coming Sunday, Feb. 10<sup>th</sup>, I will enter the catechumenate. It has been a long time coming, as you know, but my last major questions have been laid to rest, I have my parents blessing to do this, and I finally feel confident enough to take this step. I look forward to this, but am also a bit nervous. I wanted to let you all know of this, and to ask your prayers for me this Sunday.

Thank you, and please give my greetings and love to all at church. I do often think of you all, and I pray that God will continue to bless all of you.

God bless,

*Stephen*

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Dear fr. Jonathan,

Father bless! I trust you are doing well. I am so happy at Stephen's news, and now I also have news to share: Ben and I are engaged!!!! (Exclamation marks cannot begin to express my happiness). He proposed to me last night, and I said 'yes', and Lord wil-

ling, we will be married this summer!

This is such an answer to prayer. Much as Stephen said about his entrance into the catechumenate, this has been a "long time coming" for us - it has been slowly manifested over the past 2 years, and now God has given the grace to take this next step. I feel so unworthy and thankful, for this gift, for Ben's love, and for God's faithfulness to us. Thank you for your love and prayers for us. We have been thinking a lot about you and everyone in Holy Cross parish. It truly is our English home. If there is any way we can come to visit in the near future, we will do it! I will keep you posted on the date of the wedding. Please share our good news and our love and greetings with everyone at church.

Asking for God's blessing on you and your spiritual flock. With love and rejoicing in Christ,

*Lauren Macrina*

## NEW CHURCH, OLD PLACE

The 1920s were the beginning of another terrible period for the Russian Orthodox Church (ROC). Disregarding the traditions the ROC had and unwilling to have any other institution in the communist state capable of influencing people's life and way of thinking, the soviet authorities hastened to get rid of the Church and its leaders' sway (Vladimir, metropolitan of Galitsia and Kiev, is believed the first new martyr to be killed by communists in 1918). However, they fully realized that total eradication of religious beliefs people

living in the soviet republics had was impossible. So, the new rulers' decision was to minimize by all means the role of Orthodoxy and other religions within the soviet population.



1. Vladimir, metropolitan of Galitsia and Kiev, new martyr

An attempt to create a so-called renewed church and put it under the communist regime's total control was only one of the new authorities' actions against the Church. The ROC continued to undergo fierce attacks of state persecution. The clergy would be arrested by enormous numbers for political charges and sentenced to long years of servitude or to capital punishment. Many clergymen had to emigrate, and by 1939, this belligerently atheist state policy left 4 Orthodox bishops working and in prison out of 163 in 1917. Respectively, 400 priests remained out of 51,000; some 400 temples survived numbering 79,767 before the communists came to power. In 1939, there were no operating monasteries and nunneries left at all...

Sometimes communities in the country did not have a priest to work in few remaining temples. As the

result of depriving Orthodox churches of the status of a legal body, much of their property was confiscated. Meanwhile, church buildings might be used for economic purposes. Thus, God's temples were converted into, for instance, barns, penitentiary institutions, and even hog farms...



2. Chebarkul Orthodox temple when closed in 1930

I am a native of Chebarkul that is a little Russian town on the Ural Mountains border between Europe and Asia located in the Siberian part. As Russia expanded its territory centuries ago, the issue of defending the borders of the state was critical, and that was why the Chebarkul fortress was built back in 1736. The church building, which saw the 20th century, was erected only in 1854 (pic.2), which was 118 years after the first settlement had appeared. The Orthodox defenders of the Russian state would have their previous church buildings in Chebarkul either destroyed or burnt down, since it was common for a frontier fortress in middle ages. Yet, the temple built in the middle of the 19th century could hardly expect from Russian authori-

ties later on that the church would suffer no less than what it had endured from pagan enemies. Russia is unique not only for its dimensions; it has been a house for over 180 peoples with their own languages, cultures and faiths. Through centuries, they all had lived together, belonging to different religions but loving and protecting one common land.

After the socialist revolution in 1917, the Orthodox church in Chebarkul had its last service in about 1930 before the services were resumed in more than sixty years.



3. *The last churchmen of the old temple in Chebarkul*

Thus, the coercive state policy left no chances for the Orthodox church in Chebarkul, and it did not escape its closing. The building was made over to the communist authorities that tried to use it as a military unit, then, a club of public entertainment occupied the holy place, and finally, a cinema was located in the building of the church.

In the early 1960s, as if fearing the sacredness of the very walls, the current authorities demolished the church completely. I remember, when a boy, my friends would often go to the desolate ruins of the old temple in order to find something interesting

belonging to the church history and just to have fun there.



4. *The temple before complete demolishing in 1960s*

There was a log-building next to the ruins that became a school during the soviet times (pic.5). While receiving the primary and secondary education there, the teachers' staff and school-children did not seem to care much about the holy place they were neighbours of. The soviet state policy implicitly and explicitly made the population refuse God, destroying and erasing any trace the church had left, making trials of God's servants public, and even promising 'to demonstrate the last priest'. Many churches, made of stone and wood, were destroyed and broken to pieces until the break-up of the USSR in the early 1990s, but they could not wipe people's faith out of their minds.



5. *Former school being an Orthodox church since 1993*

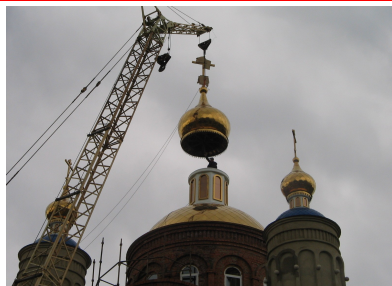
In 1991, Chebarkul residents longing for an Orthodox church in their own town organized a parish and registered it as a legal body. After more than 60 years of Godless life in Russia and Chebarkul in particular, the first church service was held on 2 August 1992. The neighboring school-building was made over to the Orthodox parish eventually in 1993 (pic.6).



6. Former school inside

For some 15 years, the parishioners of the Chebarkul church were dreaming of a new temple. At last, its construction commenced in 1997 with the first stone laid by Metropolitan of Chelyabinsk and Zlatoust – Iov. All kinds of fundraising activities were at work including municipal resources, collections, money donations, and in-kind donations. Odd enough, many ex- and current atheists invested in the construction of the new Church, too, helping the temple grow to the most beautiful edifice in the town. It would be only fair to say that each person living in Chebarkul contributed to the new temple or, at least, one brick of it.

The opening ceremony of the new Church of Transfiguration of Christ in my town on the day of this feast last August (2007) was inevitable.



7. New temple construction in progress

I could not attend the event. There are reasons for me not to attend services in the church, and alas, they are not a pretext.

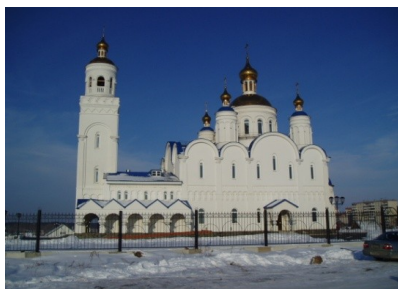


8. Sanctifying the new temple bell

Yet, I happened to be at the evening service the other day, unfortunately, for a quarter of an hour only. Again and again, the beauty of the temple and its decoration inside would make me recall the words father Dimitry, rector of the Chebarkul Orthodox church, had said in his televised message shortly before the opening ceremony: 'Isn't it [the new temple] a great miracle the Lord has revealed to us!' Indeed, just 20 years ago, and decades before, there was no church, nor a parish, nor political freedoms to confess out loud one's religious beliefs. Now my provincial



town is happy to have the temple working, shining and welcoming.



9. New Orthodox temple on the old place, Jan 2008

No wonder, the Chebarkul church differs from that I attended in Lancaster. It is different not only in how it looks and, partly, the way services are held. A few things seem somewhat unfamiliar like that people there are less likely to be students and I contribute in no way to the choir singing, as I used to in Lancaster. Nevertheless, there is one definite thing in common for both places: On entering an Orthodox church, I feel at home and regret having to leave it.

*Pavel Zlobin*

### **DAY TRIP TO WINDERMERE**

"That sunny Sunday afternoon we learned that the Lake District has no lakes! Only meres (e.g Windermere) and waters (e.g. Derwent Water). The revelation happened at the end point of la.. em sorry, of Windermere, where the train line stops and various launches set off to take tourists to the other end of this very long... mere.

The sun was setting colouring the opposite shore, a hill, various shades of red, auburn, orange, purplepink. The light was golden. The water was temptingly transparent but off-puttingly cold. The ducks and the swans obviously didn't think so, they looked more than happy paddling about and expressed their disappointment only at the fact we didn't have any bread to offer them. Well, we did expect to see ducks but we didn't really expect to see..parrots, big, green, talking ones that said "hello" very politely.



We stood on the pier, outside one of the lakeside hotels, where people were following the tradition of a 5 o'clock cream tea (trust me, to notice things like that!), saying goodbye to the beautiful day, feeling grateful for the beauty and the company, a bit tired but content that we had been blessed with such a day."



## SAINT PATRICK

Saint Patrick, the Apostle of the Irish, was seized from his native Britain by Irish marauders when he was sixteen years old. Though the son of a deacon and a grandson of a priest, it was not until his captivity that he sought out the Lord with his whole heart. In his Confession, the testament he wrote towards the end of his life, he says, "After I came to Ireland - every day I had to tend sheep, and many times a day I prayed - the love of God and His fear came to me more and more, and my faith was strengthened. And my spirit was so moved that in a single day I would say as many as a hundred prayers, and almost as many at night, and this even when I was staying in the woods and on the mountain; and I would rise for prayer before daylight, through snow, through frost, through rain, and I felt no harm." After six years of slavery in Ireland, he was guided by God to make his escape, and afterwards struggled in the monastic life at Auxerre in Gaul, under the guidance of the holy Bishop Germanus. Many years later he was ordained bishop and sent to Ireland once again, about the year 432, to convert the Irish to Christ. His arduous labours bore so much fruit that within seven years, three bishops were sent from Gaul to help him shepherd his flock, "my brethren and sons whom I have baptized in the Lord - so many thousands of people," he says in his Confession. His apostolic work was not accomplished without much "weariness and painfulness," long journeys through difficult country, and many perils; he says his very life was in danger twelve times. When he came to Ireland as its

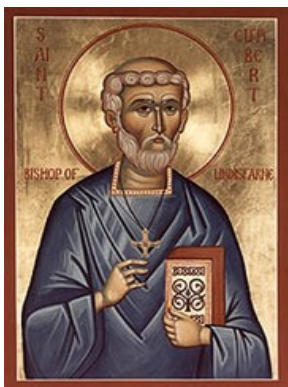
enlightener, it was a pagan country; when he ended his earthly life some thirty years later, about 461, the Faith of Christ was established in every corner.



## SAINT CUTHBERT

Saint Cuthbert was born in Britain about the year 635, and became a monk in his youth at the monastery of Melrose by the River Tweed. After many years of struggle as a true priest of Christ, in the service both of his own brethren and of the neglected Christians of isolated country villages, he became a solitary on Farne Island in 676. After eight years as a hermit, he was constrained to leave his quiet to become Bishop of Lindisfarne, in which office he served for almost two years. He returned to his hermitage two months before he reposed in peace in 687. Because of the miracles he wrought both during his life and at his tomb after his death, he is called the "Wonderworker of Britain."

The whole English people honoured him, and kings were both benefactors



to his shrine and suppliants of his prayers. Eleven years after his death, his holy relics were revealed to be incorrupt; when his body was translated from Lindisfarne to Durham Cathedral in August of 1104, his body was still found to be untouched by decay, giving off "an odour of sweetest fragrancly," and "from the flexibility of its joints representing a person asleep rather than dead." Finally, when the most impious Henry VIII desecrated his shrine, opening it to despoil it of its valuables, his body was again found incorrupt, and was buried in 1542. It is believed that after this the holy relics of Saint Cuthbert were hidden to preserve them from further desecration.

### OIL-FREE SALAD DRESSING

This oil-free salad dressing is healthy, tasty, easy and quick to make and cheaper than shop-bought varieties (that also contain suspicious additives). It is ideal poured over fresh

green salads, boiled vegetables, or even plain boiled rice, pasta and pulses on oil-fast days. If you don't like any of the ingredients you can omit them or add a herb or spice that you like. The quantities given here make a jar of dressing that keeps well in the fridge. Don't forget to shake!

- \* 3-4 big black fleshy olives in brine, drained and slivered off their stones or a level tbsp of olive paste
- \* 1 garlic clove, crushed
- \* ½ onion, preferably red, finely diced
- \* 1 chilli, deseeded and finely diced or several dashes of Tabasco sauce
- \* 2 tbsp vinegar, preferably balsamic juice of ½ lime, ½ orange and 1 large lemon
- \* 1 tbsp tamari or soya sauce or a pinch of salt instead
- \* 1 tsp honey
- \* 1 tsp Dijon mustard

If you have a blender put all the ingredients in and whiz them to a thick dressing. Add some water for a thinner, less intense dressing. If you haven't got a blender, get one! In the meantime, you can crush the olives and garlic together as well as you can, put with rest of ingredients in a screw-top jar and shake well. Refrigerate till needed.





For a creamier dressing add one of the following:

- \* the flesh of a ripe avocado, mashed up
- \* ½ tin cooked chickpeas, mashed up
- \* 1-2 tbsps tahini (sesame paste)
- \* ½ tub of soya yoghurt

*pieceofcake*



## MAJOR CELEBRATIONS THIS MONTH

2<sup>nd</sup> Mar: St. Nicholas Planas and St. Joachim of Ithaca

6<sup>th</sup> Mar: Finding of the Precious Cross by St. Helen

11<sup>th</sup> Mar: St. Sophronius Patriarch of Jerusalem

12<sup>th</sup> Mar: St. Symeon the New Theologian

16<sup>th</sup> Mar: Sunday of Orthodoxy

17<sup>th</sup> Mar: St. Patrick, the enlightener of Ireland

20<sup>th</sup> Mar: St. Cuthbert the wonderworker

24<sup>th</sup> Mar: St. Tikhon Pat. of Moscow

25<sup>th</sup> Mar: The Annunciation of the Holy Theotokos

30<sup>th</sup> Mar: St. John Climacus

For the lives of Saints please visit the Calendar of the Greek Orthodox Archdiocese of America:

[www.calendar.goarch.org](http://www.calendar.goarch.org)



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