

THE ANGLICAN CHURCH OF ST ANDREW, KYRENIA
In the Diocese of Cyprus and The Gulf
MARCH 2022



St Andrew's Church, Kyiv

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**SERVICE
TIMES FOR
MARCH**



**Each Sunday there will be a service of Holy Communion at
10:30am**

**Each Thursday Morning at 10.30am there will be a service of Holy
Communion**



IMPORTANT NOTICE

**Documentary proof (printed copies of a valid AdaPass will
be required before entry can be allowed into the church.**

**Please note that wearing masks, social distancing and limits on
numbers are still necessary and it is important to arrive on time as
we will not be able to admit anyone after 10.30am.**

Unvaccinated people: No entry permitted

For any further information please see the church website or contact
the Church Wardens.



Father Mike's Page



I write this on 2nd March – Ash Wednesday – while taking a short break to visit family in Ireland and the U.K. Janet and I will be returning to the TRNC shortly and it will be good to be back together again.

As we enter the Lenten season the good news is that in many places, though sadly not all, most of the restrictions imposed because of the Covid pandemic have been lifted. In the TRNC the main effect this will have is on the social distancing requirements for gathering together indoors: these have been eased somewhat which will enable the Church Council to look at what this means for us. Also travel restrictions for those entering the country have been eased which may enable our

swallows and visitors to return sooner rather than later.

But any good news which we have is tempered by the awful events happening in Ukraine as that poor country suffers because of the military incursion by Russia. We will offer up our fervent prayers that a diplomatic solution will shortly be found.

Here in the TRNC the news that electricity prices are rising adds yet another burden to those already suffering because of the economic collapse brought about by the devaluation of the Turkish lira and the world-wide uncertainty brought about by events in Europe. Many of us are fortunate in that our income is in other currencies but we must always remember and try to help where practically possible those who are suffering dreadfully as they struggle to try to make ends meet.

All of these happenings make many of our own concerns seem paltry by comparison. But we must seriously start to think about the future of the parish of St Andrew's and how we are going to carry out God's mission for us here in this place in our time. We must try to discern what that mission is, and what God is calling us to do and to be. We must also try to determine how we can be ministered to as we carry out that mission. The old models no longer work as we come to terms with the effects of the Covid pandemic on congregational numbers, Brexit and the restrictions on cross-green line activities and travel in a diocese which covers two separate jurisdictions, the new residency requirements here in the TRNC, and the financial situation in which the diocese and the parish find ourselves among other things.

To this end, as many of you will have seen on our website and in the weekly service sheets, at the meeting of the Church Council held on Monday 14th February 2022 it was decided that all those who have a love of St Andrew's, and our Mission here in the TRNC, be invited to a series of meetings to discuss the future of the parish and how we perceive God to be calling us to fulfil that Mission.

Note that these meetings are not restricted to those who are on the Electoral Roll.

The first of these will be held on Saturday 19th March, followed by a further meeting on Saturday 2nd April, both between 10:00-12:00am in the church hall.

If you aren't able to attend in person then please feel free give your input by email to office@standrewskyrenia.org

These meetings will help to inform us as we gather for the St Andrew's Annual Church Meeting which will be held on Sunday 24th April 2022 following the morning service on that day.

In preparation for this Annual Church Meeting application forms for inclusion on the Electoral Roll are available in church or on the website. These must be with the Electoral Roll Officer, Diana Peek, on or before Sunday 10th April 2022.

Please pray for those who will be elected to serve on the Council at the ACM. They will have the unenviable task of guiding us forward in this time of great uncertainty and will need all the grace and strength that God can give them – as well as the support of each and every one of us.

I am indebted to Steve Bishop for giving me this word from scripture recently and would ask you to keep it very much in mind in the coming days and weeks:

May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. (Romans 15:5)



Let us Pray

Almighty God we pray for those who live in fear, that you may grant them peace.
We pray that the voices for discernment and peaceful solutions may prosper.
Lord, we ask that you raise up peacemakers on all sides,

that war and violence might be averted.
Give diplomats wisdom, understanding and build trust.
We ask for the church in the nations involved in this current crisis,
may they be salt and light in a dark situation.
Lord we lift this dangerous situation to you.
May your kingdom come,
Amen.



TODAY'S WORLD

I thought it only appropriate this month to include items in our magazine linked to the Ukraine. I'm sure all of us feel that we do not have the words to describe how our hearts ache for the people. We can only imagine what it may be like to endure the awful happenings they are having to live through. Days full of fear with no electricity, food, and water, abandoned homes and worries for the future. Yes, we can make donations to help the charities providing some comfort but most of all we can pray for them.

Here is a message from The Archbishops of Canterbury and York:

Dear Sisters and Brothers,

We write to you as the world is in turmoil following recent events in Eastern Europe. We are sure that you will agree that the horrific and unprovoked attack on Ukraine is an act of great evil.

Now, more than ever, we need to place our trust in Jesus Christ, as we remember that God is not the author of confusion but of peace; and so we urge you to pray for a ceasefire, a withdrawal of Russian forces and for peace to prevail. Pray for the innocent – the women, men and children who are displaced, whose lives are disrupted, and who live in fear of the atrocities of war. Pray for those with power – that they may make a resolute and public decision to never use force, to actively work for peace and seek peaceful solutions to dispute and disagreement. Pray that there may be a recognition of common and shared humanity and God's promise of flourishing life for all people.

The Bishop in Europe has asked us to join them in prayer for the chaplaincy in Kyiv and the churches that serve Ukraine.

We also urge you to join in with Pope Francis's call for a global day of prayer and fasting for peace on Ash Wednesday.

At this time of great uncertainty, we place our hope and trust in God, whose love never fails.

Lord, have mercy.

A Prayer for Ukraine

God of peace and justice,
we pray for the people of Ukraine today.
We pray for peace and the laying down of weapons.
We pray for all those who fear for tomorrow,
that your Spirit of comfort would draw near to them.
We pray for those with power over war or peace,
for wisdom, discernment and compassion
to guide their decisions.
Above all, we pray for all your precious children, at risk and in fear,
that you would hold and protect them.
We pray in the name of Jesus, the Prince of Peace.
Amen.

Archbishop Justin Welby
Archbishop Stephen Cottrell



Who would have thought that there is a St Andrew's Church, in Kyiv, well, of course there is. A little grander than ours here in Kyrenia as you can see on the front cover of this magazine.

St Andrew's Church Kyiv is an Orthodox church, situated on a steep hill, overlooking the now historic Podil neighbourhood. It is a world-known architectural monument and UNESCO World Heritage site. It was constructed between 1747-54 to a design by the Italian architect Bartolomeo Rastrelli, a rare example of Elizabethan Baroque in Ukraine.

Many legends are associated with the emergence of St Andrew's Church. One of them tells that the apostle of Jesus Christ, Andrew the First-Called, carrying Christ's faith, passed through the Dnieper. Climbing upstream, the apostle spent the night on the beautiful hills of the coast. On a steep hill of the Old Kiev plateau, Andrew the First-Called installed a cross and predicted that "the grace of God will shine here", a city and many churches will appear.

In 1086, the Grand Prince of Kiev constructed a small church dedicated to the erection of the cross by Saint Andrew. Then in 1215, Prince Mstyslav of Halych built the Church of the Exaltation of the Cross nearby. However, the church did not survive the Mongol invasion. Down the years other wooden churches were constructed.



The idea to erect the present church was conceived when Russian Empress Elizabeth Petrovna decided to construct a summer residence for herself in Kiev that would include a church. The church was to be on the Andriyivska Hill. The construction commenced in September 1744: the Empress laying the first three founding stones herself.

Vlasiev and the Kiev Governor-General were placed in charge of hiring masons, carpenters, and carvers from territories now located in

Belarus, Lithuania, and Ukraine. White and bricks for the church were made at the brick of the Sophia, Pechersk, and Cyril cloisters. foundation stone was delivered by the Kyiv garrison soldiers from the neighbouring towns the wood came from the nearby forests. Also, infantry regiments from Kyiv, Chernihiv, Starodub, and Poltava were involved in the church's construction and along with workers the neighbouring villages, 50 of the best masons were sent to work on the church.



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fields
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added.
pulpit,

Both the external and internal decoration on church was carried out at the same time. The iconostasis, designed by Rastrelli, was also The wood for the iconostasis, altar canopy, and tsar's place were carved in Saint Petersburg in order to conserve time. The iconostasis' icons were carried out by Petersburg artists. For gilding, 1,028 slabs of gold were used in the interior.

A planned ramp that was to be installed to provide access to the church, was later changed to a wooden staircase due to the steepness of the hill. The wooden ramp was later (in 1844) changed to a cast iron one.



In 1825–1828, the church was restored after a strong storm tore off one of the church's cupolas. From 1917 to 1953, a series of further renovations were conducted. From the time of the



church's opening until 1932, when the church was closed for worship, regular services were held. (During World War II, regular church services were restored, only to be closed down again in 1961.)

In 1935, the St Andrew's Church was included into the Historical and Cultural Conservation "All-Ukraine Museum Area." Then In 2008, the church was handed over to the Ukrainian Autocephalous Orthodox Church where services are held every day.

Finally, in December 2020, after almost 11 years of major restoration, St Andrew's Church was finally opened. The restoration of one of the most famous baroque monuments in Ukraine started in 2009 and was organized in three stages: reinforcement of the basement on the hill; restoration of external facades; work on interiors. Simultaneously with the work on the facades, for the first time ever, was carried out a

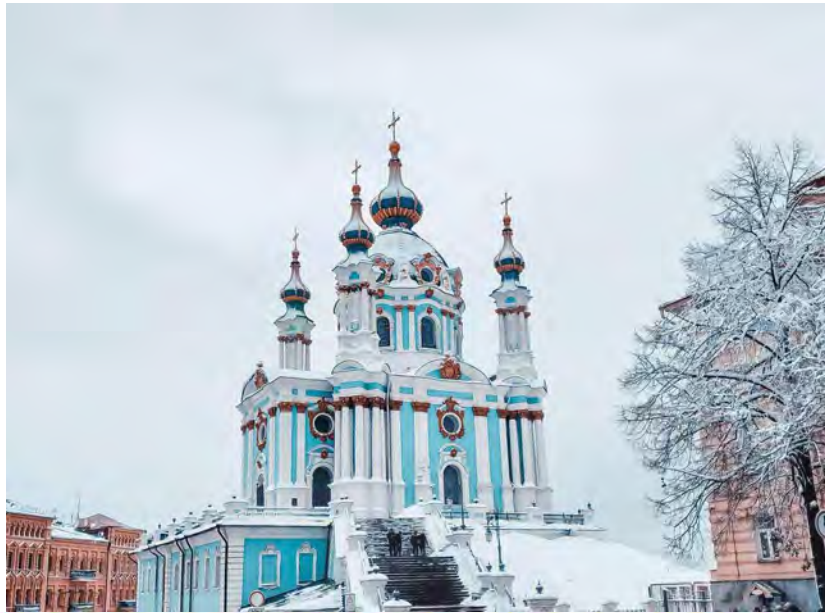
restoration of the cast-iron stairs leading to the porch of the church. Each step was dismantled, restored, and returned to its original place after the repair and strengthening work.

Amazing efforts were made by restorers to return the church walls to the original colours. They discovered 13 layers of paint that covered the original authentic surface. The restorers did impressive work of literally “digging” through these 13 layers using scalpels.

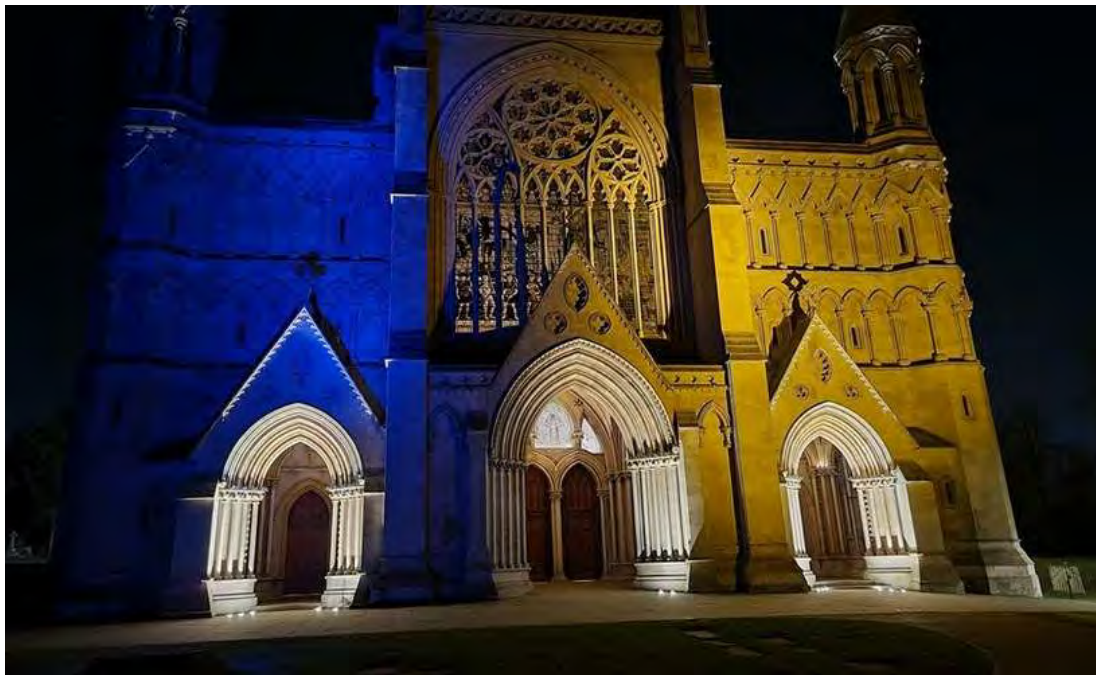


For a better light inside the church, there had been installed a special system of lamps for the lighting of the main elements, so that visitors could more easily see all its beauty. After this final restoration, it is now forbidden to light candles inside the church.

I cannot help but wonder whether St Andrew's Kyiv will survive intact during this Lent.



Churches show solidarity with Ukrainians



St Albans cathedral

AS CATHEDRALS have begun to be illuminated in the colours of the Ukrainian flag, and congregations have been praying for peace in Ukraine, the Church of England has announced that it is disinvesting from Russian companies.

The Church Commissioners and the Church of England Pensions Board instructed asset managers last Thursday to sell their “direct holdings” in Russian companies, a spokesperson said. The decision was made as senior figures in the Church of England condemned

the Russian attack on Ukraine. On Thursday, the Archbishops of Canterbury and York described it as “an act of great evil”.

On Sunday, the spire of Rochester Cathedral and other buildings were lit up in the blue and yellow of the Ukrainian flag.

The octagon tower of Ely Cathedral will be lit up until Thursday, during both the Church of England’s special prayers at 6 p.m. on Shrove Tuesday and the day of prayer and fasting with a special intention called by Pope Francis on Ash Wednesday.

Congregations are being invited to join in prayer with the diocese in Europe and the Kyiv chaplaincy. An online vigil will start at 6 p.m. Other events are being organised at the same time to create a “wave of prayer”.

At St Edmundsbury Cathedral, choristers will sing a Ukrainian Kyrie Eleison after evensong before prayers for Ukraine. Exeter Cathedral is also holding a vigil at 6 pm.

The Bishop in Europe, Dr Robert Innes, said, in a video on Facebook, on Friday, that “the people at our little church in Kyiv are right at the centre of this crisis. . . In the face of military action and aggression, we feel powerless. What can we do? One thing that we can all do is pray.”

Also on Friday, the Archbishop of York spoke of the value of prayer in such situations: “We pray because we believe God’s grace has the final word, not the horrors of sin, not death. We also pray because that prayer will shape our will and will shape our resolve.” He was contributing to an emergency debate in the House of Lords, where he condemned the “flagrant disregard of the Ukrainian people’s legitimate right to self-determination” and said: “The horrors being visited on Ukraine must must be a wake-up call for us that peace is something you need to work at”.

Pope Francis, in his address to those gathered for mass in St Peter’s Square on Sunday, appealed for humanitarian corridors to be opened to allow Ukrainians to escape the fighting. Last Thursday, the UN High Commissioner for Refugees, Filippo Grandi, said: “The humanitarian consequences on civilian populations will be devastating.”

The British Red Cross, UNICEF, Depaul International, and World Vision, are among the charities that have begun crisis appeals for those affected by the war. Christian Aid has called for an immediate ceasefire, and urged the UK Government to support humanitarian efforts and welcome vulnerable people fleeing the conflict.

The Disasters Emergency Committee launched an appeal on Thursday. CAFOD, which has joined the appeal, has donated £100,000 for its partners in Caritas Internationalis.

The President of Caritas Ukraine, Tetiana Stawnychy, said on Thursday: “The current crisis will inevitably lead to a colossal humanitarian catastrophe. I am truly proud of our team that are working hard to look to the needs of the most vulnerable, while managing their own circumstances as well. We are grateful for the outpouring of support from our partners and people of good will from abroad.

“This is a huge trauma. I see a lot of parents struggling to shepherd their children through this and running them down to the basement whenever the air raid sirens go off.

“People are moving. We have 25 welcome centres throughout Ukraine that have been providing hot food, shelter, psychosocial support, and a warm place to sleep, and then help people on their way. We’ve also been helping along the borders — providing tents, heaters, hot food and drinks, and psychosocial support to women and children who are scared.”

WHEN YOU GO TO CHURCH THIS SUNDAY
AND YOU FEEL THAT OLD TEMPTATION TO
POINT OUT WHAT'S WRONG WITH THE
PLACE: THE COFFEE'S LUKEWARM, THE
LIGHTS ARE TOO BRIGHT, THE
TEMPERATURE IS WRONG, THE MUSIC IS
TOO LOUD AND, OF COURSE, YOU DON'T
KNOW THE SONGS.

REMEMBER IN THAT MOMENT, THERE'S A
UKRAINIAN CHURCH GATHERING IN SUBWAY
TUNNELS TO WORSHIP WHILE BOMBS BLAST
OVERHEAD.

NO COFFEE, NO INSTRUMENTALISTS, NO
LEADER PUSHING THEM TO WORSHIP,
THEY'RE DOWN THERE IN REAL TIME AND IN
REAL LIFE WORSHIPING THE KING ABOVE
KINGS AS THEIR WORLD IS CRUMBLING
DOWN.



Extracts from Malcolm Guite's Lent book
"The Word In The Wilderness".

Week 1 – A Pilgrimage Begins

We can reflect on maps and mapping, on how outer journeys and inner journeys are linked and what we learn from the landscapes through which we walk.

The Pilgrimage *George Herbert*

I travell'd on, seeing the hill, where lay My expectation.
A long way it was and weary way.
The gloomy cave of Desparation
I left on th' one, and on the other side
The rock of Pride.

And so I came to Fancy's meadow strow'd
With many a flower:
Fair would I here have made abode,

But I was quicken'd by my houre.
So to Care's copse I came, and there got through
With much ado.

That led me to the wild of Passion, which some call the wold:
A wasted place, but sometimes rich.
Here I was robb'd of all my gold,
Save one good Angel, which a friend had ti'd
Close to my side.

At length I got unto the gladsome hill,
Where lay my hope,
Where lay my heart and climbing still,
When I had gain'd the brow and top,
A lake of brackish waters on the round
Was all I found.

With that abash'd and struck with many a sting of swarming fears,
I fell, and cry'd, Alas my King:
Can both the way and end be tears?
Yet taking heart I rose, and then perceiv'd
I was deceiv'd.

My hill was further: so I flung away,
Yet heard a crie
Just as I went, *None goes that way*
And lives: If that be all, said I,
After so foul a journey death is fair,
And but a chair.

Poetry can help us be honest, about how round-about and sometimes tiring that journey is, and how the goal itself seems to shift.

Week 2 – Deepening the Life of Prayer

Continuing these reflections on the nature of prayer itself, I offer one of my own poems, which is written in homage to George Herbert's poem 'Prayer'. I had come to notice that on retreats it was not always in the 'offices' in chapel but on walks and rambles in and around retreat house grounds that I found the deepest spiritual renewal and the best prayer.

Prayer/Walk. Malcom Guite

A hidden path that starts at a dead end,
Old ways, renewed by walking with a friend,
And crossing places taken hand in hand,

The passages where nothing need be said,
With bruised and scented sweetness underfoot
And unexpected birdsong overhead,

The sleeping life beneath a dark-mouthed burrow,
The rooted secrets rustling in a hedgerow,
The land's long memory in ridge and furrow,

A track once beaten and now overgrown
With complex textures, every kind of green,
Land-and-cloud-scape melting into one,

The rich meandering of streams at play,
A setting out to find oneself astray,
And coming home at dusk a different way.

I wrote the poem to be at once a celebration of walking in the countryside and of prayer itself.
Every phrase is an account of what walking is like and also an emblem of what prayer is like.

How I talk to God. *Kelly Belmonte*

Coffee in one hand
Leaning in to share, listen:
How I talk to God.

'Momma, you're special.'
Three-year-old touches my cheek.
How God talks to me.

While driving I make
Lists: done, do, hope, love, hate, try.
How I talk to God.

Above the highway
Hawk: high, alone, free, focused.
How God talks to me.

Rash, impetuous
Chatter, followed by silence:
How I talk to God.

First, second, third, fourth
chance to hear, then another:
How God talks to me.

Fetal position
Under flannel sheets, weeping
How I talk to God.

Moonlight on pillow
Tending to my open wounds
How God talks to me.

Pulling from my heap
Of words, the ones that mean yes:
How I talk to God.

Infinite connects
With finite, without words:
How God talks to me.

This poem of spare, simple verse, full of everyday images, that go right to the heart of the matter. This is a wonderfully incarnate and particular poem, rooted in tactile and bodily: the coffee in hand, the touch on a cheek from the toddler, the specifics of driving, the to-do lists, the feel of flannel sheets. These are so much the usually unblessed and unnoticed specifics of our lives, and there is grace in realizing that every one of these is both the arena and the stuff of prayer. The other distinctive thing in this seemingly secular poem is the antiphonal feel, the sense of call and response in the alternating refrain 'How I talk to God/How God talks to me'. This is prayer not as closed monologue but as open exchange.

Week 3 – Dante and the Companioned Journey

Because Dante is regarded as one of those authors whose formidable marble bust might inhabit august library alcoves, we tend to assume that his poem must also be formidable, but it is not so.

It is essential to grasp that the poem is an allegory. That is to say, while outwardly about the supposed fate of various souls in the afterlife, it is really about who we are now, what we can still make of ourselves, and how to travel on our own pilgrim road. Dante's three realms of Hell, Purgatory and Paradise are really maps of our own souls, souls that bear God's image. He shows how the best in us can become darkened and destructive, but also how it can be purged and redeemed, and finally how our capacity for joy and wonder, for growing in light and love, will expand and deepen as we draw closer to the source of all light and love in the heart of God.

The Refining Fire *Dante*

Over my suppliant hands entwined, I leaned
just staring at the fire, imagining
bodies of human beings and seen burn.

And both my trusted guides now turned to me.
And the Virgil spoke, to say: 'My dearest son,
here may be agony but never death.

Remember this! Remember! And if I
led you to safety on Gerydon's back,
what will I do when now so close to God?

Believe this. And be sure. Were you to stay
a thousand years or more wombed in this fire,
you'd not been made the balder by one hair.

And if perhaps, you think I'm tricking you,
approach the fire and reassure yourself,
trying with your own hands your garment's hem.

Have done, I say, have done with fearfulness.

Turn this way. Come and enter safely in!
But I, against all conscience, stood stock still.

And when he saw me stiff and obstinate,
he said, I little troubled: 'Look, my son,
between Beatrice and you there is just this wall ...'

Ahead of me, he went to meet the fire,
and begged that Statius, who had walked the road
so long between us, now take up the rear.

And once within, I could have flung myself –
The heat that fire produced was measureless –
or coolness, in a vat of boiling glass.

To strengthen me, my sweetest father spoke,
as on he went, of Beatrice always,
saying, 'it seems I see her eyes already.'

And, guiding us, a voice sang from beyond.
So we, attending only to that voice,
came out – saw where now we could ascend.

'Venite, benedicti Patris mei!'
sounded within what little light there was.

This overcame me and I could not look.

(The Divine Comedy, 'Purgatorio', lines 16-32 and 46-60)

In this extract I am flying you up to the very top of the mountain, to the circle of fire that guards the hidden Garden of Eden. Dante and Virgil, of course, have had to toil up the hard way, inch by inch, ledge by ledge, but on their way their load has been progressively lightened, and their lives made clearer and more integrated. For in Dante's poem Purgatory is the realm not of the vicious circle but of the virtuous spiral! Though they went round in circles in Hell, they are now going the other way, ascending, and with every circle complete they meet an angel, at whose word and healing touch one after another of the seven capital sins is lifted from them.

Week 4 - Know Thyself!

I want to share with you a gem from a longer poem which, precisely because it occurs in the midst of a long poem, is rarely anthologized, but it has a great deal to offer us.

Strong Son of God, Immortal Love Alfred Tennyson

Strong Son of God, Immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

...

Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.

We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before ...

And so at the end of his long exploration of doubt and faith, despair and hope, Tennyson makes this prayer. An act of trust in the God who is Love, it is very much a prayer for our time. To pray this prayer is to acknowledge the limits of knowledge, to know just how our 'little systems' are. It is to ask for the grace and humility to trust God and one another. And yet from out of that humility this prayer asks for the wisdom to cherish real advances in knowledge, to see the discoveries of science as a partner to the discoveries of faith, to see 'mind and soul according well', making 'one music'.



St Andrew's Church Life

(An extract from a Thursday service led by Steve Bishop)

Reading from The Psalms – Psalm 133

How good and pleasant it is when brothers live together in unity! It is like the precious oil poured on the head, running down on the beard, running down on Aaron's beard, down upon the collar of his robes. It is as if the dew of Hermon were falling on Mount Zion. For there the Lord bestows his blessing, even life forevermore.

New Testament Reading – Ephesians 4: 2-6, 11-16

Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit – just as you were called to one hope when you were called – one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him, the whole body, joined and held

together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Message

The Christian Church often gets bad press, sometimes deservedly. Whether we like it or not, we have an image problem: as John Mumford put it, “Outsiders view the church as an organisation that wants their money, to confine them with rules of conduct and to smother the spark of individuality – and this can be true in some comfortable religious cliques”. Equally concerning, much of Western society simply sees the Christian Church as irrelevant.

As churches, including St Andrews, struggle to find ways to function amidst all the pandemic-related restrictions, perhaps this is a good time for a bit of self-examination over quite what the Church is supposed to be – and why it is so often a long way from what God intended. We are all familiar with the injunction from Hebrews 11 that “*we should not give up meeting together, as some are in the habit of doing*”. Why? Because we need to meet in order to “*spur one another on toward love and good deeds*” and to “*encourage one another*”. But is that always our experience of a church service or indeed wider church life?

With Zoom and live-stream options replacing live services, why bother to go to a church service when we can watch or even partake to some extent from the comfort of our living room? Evidence suggests that even when live services restart, not everyone returns to them even when there is no longer any threat from the virus. The danger here is the false perception that belonging to a local church just means going to church services – maybe because we get a sense of comfort from the service or to see church friends or because we have a job to do there. Whereas gathering together for worship should be the icing on the cake but only a relatively small part of our belonging to the body of Christ.

The early church was not immune to the problem of church meetings drifting away from what they were intended to be. Paul writing to the church at Corinth, said “*In the following directives I have no praise for you, for your meetings do more harm than good. In the first place, I hear that when you come together as a church, there are divisions among you*” (1 Corinthians 11: 17-18). There was, and still is, a virus more deadly than Covid-19 for the Church and it is called disunity.

The enemy knows far too well, that one of his most effective weapons against God’s church is sowing the seeds of disunity. Divided we are weak, with our time and energy being expended on fruitless arguments over inconsequential matters. The church should be a witness to individuals and society of the **reality** of new life in Christ; instead we are often seen as be no different to the rest of the world when we allow power struggles, politics, disputes and grievances to distract us from our real purpose.

*“May the God who gives endurance and encouragement give you a **spirit of unity** among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ”.*(Romans 15:5)

*“Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in **perfect unity**”.* (Colossians 3: 12-14)

“Christ is the head of the church, his body, of which he is the Saviour” (Ephesians 5:23), yet sometimes we behave as though our local church belongs to us and exists for our benefit. Church membership is commitment to Christ, not to theology, a particular denomination or set of morals. Sadly, our distinctiveness as Christians frequently degenerates into just an adherence to our own particular set of behavioural scruples. “All churches after a while put up barriers to others – to join us, you must look like us, worship like us and not have too many problems. How different can someone be and still be fully accepted into your church?” asks Steve Sojgren.

“We are to go as He went, to penetrate human society, to mix with unbelievers and fraternise with sinners. Does not one of the greatest failures of the church lie here? We have disengaged too much – we have become a withdrawn community; becoming aloof rather than alongside” said John Stott. It has also been said that “The lack of scriptural knowledge is the source of all evils in the church”; forgetting what Jesus and the Apostles said about the Church has allowed it to become something that must sometimes sadden the heart of God.

Jesus said *“I will build my church and the gates of hell will not prevail against it”* (Matthew 16:18), he commands his people to go out into the world to spread his life-saving Gospel, throughout Scripture there are warnings of the consequences of breaking God’s moral laws to fit in with new societal norms, of the church failing to encourage and build each other up, to remain united even when in disagreement, to reject false teaching and of course to let love reign supreme.

“The church says we care about the lost but almost all our time, energy and resources is spent on ourselves in the church” [Carl Tuttle, Anaheim Vineyard]. You only have to look at the agenda of any church members, council or diocesan meeting to see the truth of that. Too often the primary strategy of a church can be, and probably in this order of priority, to balance the budget, maintain the buildings, keep the peace and minimise change. In other words, maintain the status quo, avoid faith-stretching risk and keep as many as possible happy and comfortable with the way things are.

An alternative strategy might be to prioritise creative and inspiring worship, teaching which is Biblical and relevant to life, vital and supportive fellowship and opportunities for outreach and service in the local community. With these in place, finance, building maintenance and unity would cease to be a problem as *“the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work”* (Ephesians 4:16). God will provide the people, the spiritual gifts and others resources, including finance, to enable each local church to do everything He is

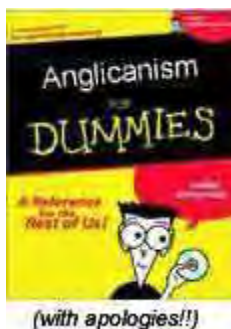
calling them to do; unfortunately, some churches expend those same resources on things God is not asking them to do!

“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will” (Romans 12:2)

The decision-making mechanism in God’s church cannot be the same as a secular business or charity. *“We have not received the spirit of the world but the Spirit who is from God The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned ... but we have the mind of Christ” (1 Corinthians 2: 12-16).* It is Christ who is head of the Church so he must be involved in all important decisions; the knowledge and experience of church leaders is of course needed and valued but cannot be paramount.

This is why the determining factor controlling the activities of a church should never be finance. The first question before any major decision is not “Can **we** afford this?” but “Is this what **God** is calling us to do?”. Contrary to the behaviour of some churches, God is not poor! He has the resources of heaven and earth at his disposal but our human nature often convinces us to play safe, be prudent and manage within the resources we already have (or predict) – rather than the riskier strategy of believing that if God wills it, he will resource it.

As St Andrews looks to the future after putting some difficult years behind it, what sort of church do **we** want to be? Or is that the wrong question? Instead, should it be, ‘What sort of church does **God** want us to be?’.



Anglicanism.

(Part 4)

This series will continue in our next edition.



Bird at the top of the world

Kathleen Jamie

Bird at the top of the world,
who knew
it would come to this?

What are you
singing? What are you
singing for?

Perhaps you just can't
help yourself. Over
the entire hemisphere

your flute-phrases fall,
announcing spring again
- our northern spring,

stirring deep and dark
within bare forests,
advancing across plains

towards great cities
with their tatty city parks,
their plane-trees

shading street cafes.
Even the seas
present no obstacle,

no border, because
you're welcome, bird,
singing at the top of the world.



Prior to the outbreak of war, we had been working in Ukraine since 2014. MSF staff and supplies that were already in Ukraine have been diverted to support hospitals treating war-wounded people.

As hundreds of thousands of people are forced to escape Ukraine, Médecins Sans Frontières / Doctors Without Borders (MSF) is working on setting up emergency response activities in the country and deploying teams in Poland, Moldova, Hungary, Romania and Slovakia, as well as Russia and Belarus.

The situation is extremely fast-moving and we are now witnessing a sharp escalation in the impact of the conflict on civilians – some cities are surrounded by military forces, under heavy bombardment and running out of food and water, while hospitals across the country are facing dramatic shortages of medical supplies.

Our first priority in Ukraine is resupplying hospitals that are in desperate need of medicines and equipment. We have donated existing supplies and are rushing cargo shipments of emergency kits to those located in areas of heavy fighting. However, with full-scale warfare in many areas, movements are difficult, dangerous or simply impossible. Communication networks are not always available and there is a significant amount of misinformation.



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

Diocesan News

CANON HARRISON CHINNAKUMAR



The appointment is announced of the Reverend Canon Harrison Chinnakumar, parish priest of Holy Trinity Dubai, to the chaplaincy of Trinity Church, Eindhoven, in the Netherlands, Diocese of Europe. Fr Harrison expects to begin his new ministry early in May. Prior to his years in Dubai he was parish priest of St Paul Kuwait, also in the Archdeaconry of the Gulf, after varied postings in the subcontinent. We thank him for his distinguished service in the Diocese of Cyprus and the Gulf and pray for him and for his wife Susan as well as for Gracia and Samuel. May God bless them on their journey.

SYNOD 2022

The annual Synod of the Diocese of Cyprus and the Gulf took place from 7th to 10th February, with more than 80 participants in attendance. Archbishop Michael welcomed everyone and gave his Presidential Address.

Diocesan Synod
7 February 2022



PRESIDENTIAL ADDRESS

Here we are again in synod-by-zoom, and zoom is curiously both more and less intimate than real presence. It's more intimate because on zoom faces, and our looking at one another, are close, concentrated, and continuous (provided we don't turn off our video). It's less intimate, much less intimate, because human beings need full, real presence to have a chance of reading one another really and fully. These aren't novel observations but they matter, not least when

there's mourning to be done, or concerns to be shared, or a celebration to be had, or a transition marked.

I said just now that there would be more about Bill Schwartz in a minute, and this is that minute. Bill – the Very Reverend and Venerable Dr Bill Schwartz OBE – will retire at the end of April. I venture to say that there's been no one quite like him in the history of this Diocese of Cyprus and the Gulf, and I'm talking both quantity and quality. He's been in the Eastern Mediterranean, North Africa, and the Middle East in the service of Christianity for fifty years, give or take. For the diocese he's functioned as layman, as deacon, and as priest, in roles ranging from Diocesan Secretary to curate in Kyrenia to leading our presence in Saudi Arabia to spearheading the building of the Anglican Centre as parish priest in Qatar to becoming a canon to taking on the burdens that come with being Archdeacon in the Gulf to finally combining that task with the Deanery of St Christopher's Cathedral in Bahrain. His wife Edith has been alongside him for all but the very last part of that half century, when she committed herself to helping with the care of her grandchildren in California, and to Edie as well as Bill we mark our love.

So, if this were an in-person synod, imagine the fulness of our mixture of celebration and sadness at this, the most representative gathering of the totality and spread of the diocese. As it is, I know that in his parish of Bahrain his ministry will be marked in a heartfelt way when Julia and I are there in mid-March, and on this island a meeting soon after that will allow some of the people who have worked with him over the years to tell him face to face what they think of him (I haven't written my script, yet).

But I said I had in mind not just quantity of years but quality: and what I mean is quality of perspective and vision; and this is where this Address moves from the personal to the corporate, the communal. Bill looks forward. Back in the early 80s he was a pioneer in using computers, not just because he's one of nature's practical techies but for the good of the whole Church. Most of all, a mantra of his that I endorse and now repeat is that, when the Church, the diocese, a parish, considers a proposal or scheme either for a building project, or for congregational or vocational development, or for appointments of staff including clergy, we must be asking ourselves, How will this serve the Anglican Church and the cause of Christianity in this place and these places ten, twenty, fifty years in the future?

The tendency of much of the world to short-termism has been added to by the ravages of the pandemic. It's understandable that people say, Let's batten down the hatches or take the most defensive or cautious position we can, about what we have at the moment and about thinking ahead. Yet the undoubted fact that in many ways life feels pretty fragile at the moment shouldn't blind us to the fact that the life of human beings has felt, and been, fragile for much of past history; indeed, stability, comfort, and predictability have been the exception rather than the rule for our forebears, in all centuries. That's certainly true of this diocese and of the configuration of Anglican Christian presence that preceded it.

I think these times call for a dialogue between prudence and ambition, and at all levels. By ambition I mean something like trust in action: trust, faith (for Christians they're the same word) that God is working the divine purpose out as year succeeds to year, even as 2019 to our consternation succeeded to the events of 2020 and 2021, even as they've now succeeded to this THE EPISCOPAL CHURCH IN JERUSALEM AND THE MIDDLE EAST A PROVINCE OF THE ANGLICAN COMMUNION DIOCESE OF CYPRUS AND THE GULF year of 2022; trust and Christian faith that God wants, and will with our cooperation if we use our God-given intelligence and resourcefulness ensure, our presence, worship, witness, ministry, mission, service, and corporate life in this region and diocese for 2032, 2042, and 2072 every bit as much as now, even if in evolving shape.

I said corporate life. It's wonderful that those who find our churches, and stay, come from so many varieties and traditions of the one Christian faith. It's a given of Anglicanism that our

doors are open to anyone, and our altars to anyone baptized, and that our clergy and people are encouraged to engage with any enquirer of any background about the unique revelation of God in our Lord and Saviour Jesus Christ and his Body the Church. Even though we usually keep any number of lists (subject to GDPR or whatever the initials are) we're essentially not a membership Church but a place and a society of free attendance by anyone who wants to come in and be either alongside us or of us.

Now, there are other expressions of Christianity, other Churches, congregations, and fellowships, that sincerely take a different line. But we don't, by definition. Anglicanism is to be firmly orthodox at its core, but our orthodoxy, expressed in the sacraments, the universal Creeds of the Church, the liturgy, and respectful, imaginative engagement with the Tradition of which we are simply the current manifestation, is to be inviting and generous.

The Anglican Communion is just that: a Communion, of Provinces that are either contiguous with a nation or even part of a nation, for instance Kenya, York and Canterbury, Hong Kong, or with a whole region, for instance Southern Africa, Central Africa, Alexandria, and ourselves in Jerusalem and the Middle East. Within each Province, which is headed by a Primate (me in our Province at the moment), are several dioceses each headed by a diocesan bishop (me in Cyprus and the Gulf for the last fourteen years). The bishop's core calling is to be the focus of unity, even when there are disagreements. The bishop is the president of diocesan synod. Synod consists of three Houses, seen especially when formal voting is needed: the House of Laity, elected to represent their particular parish in the wider counsels of the diocese (though not to be mandated delegates of that parish), the House of Clergy, gathered as the expression of all the ordained ministers who hold the bishop's licence, and the House of Bishops, to be the expression at synod of all those within the geography of the diocese who actively share the Holy Order of the episcopate (in this diocese, with no assistant bishops, that's a House of one).

Synod is to model the way the wider diocese must be, and the parishes within it: solidarity around and overseen by the bishop, whose particular calling is to know, guard, and promote the faith once delivered to the Apostles, and people and priests, who share their cure of souls with the bishop who can't be there all the time but is the chief pastor of each parish as well as of the diocese as a whole, working together in their complementary roles, so that the Body, though made up of individual parts, may be a single organic whole. Autocracy by either bishops or clergy or councils is as foreign to authentic Anglicanism as congregationalism, and always must be.

This way of Anglican identity as well as governance, which is also called our polity, is intended, I hope I don't need to say, for the glory of God, the flourishing of his Body the Church, and the good of all humanity. It means that we can never be content to define ourselves by locality alone, even while honouring place and particularity as blessed by the incarnate Son of God. It also means that we are eagerly to seek the good of the whole world. In these times, when the pandemic has reminded us that all borders on the planet are relative but when the temptation could easily be to circle the wagons, we who are Christians, let alone we as this Anglican diocese, know that won't do, precisely because the earth is the Lord's and the fulness thereof. In that spirit let's now go forward into all the sessions and days of this synod with both prudence and ambition, and relish the chance to consider together how best to love and care for Creation, whose Creator has always loved and will always love and care for us, way beyond even fifty years, into life eternal.

+ Michael Cyprus & the Gulf



War leaves an enduring psychological impact on many children and adolescents but there is hope

Scenes of violent conflict fill our screens this week. Sadly, these scenes are all too familiar to many of the people Mosaic Middle East supports in northern Iraq and over the border in Jordan.

You may have seen the heartfelt plea from Ukrainian activist Daria Kaleniuk during a press conference in Warsaw this week. Having just left the country, her passionate petition was on behalf of the children of Ukraine. This may echo with the feelings of many facing violent conflict. It is often the children who suffer the most.

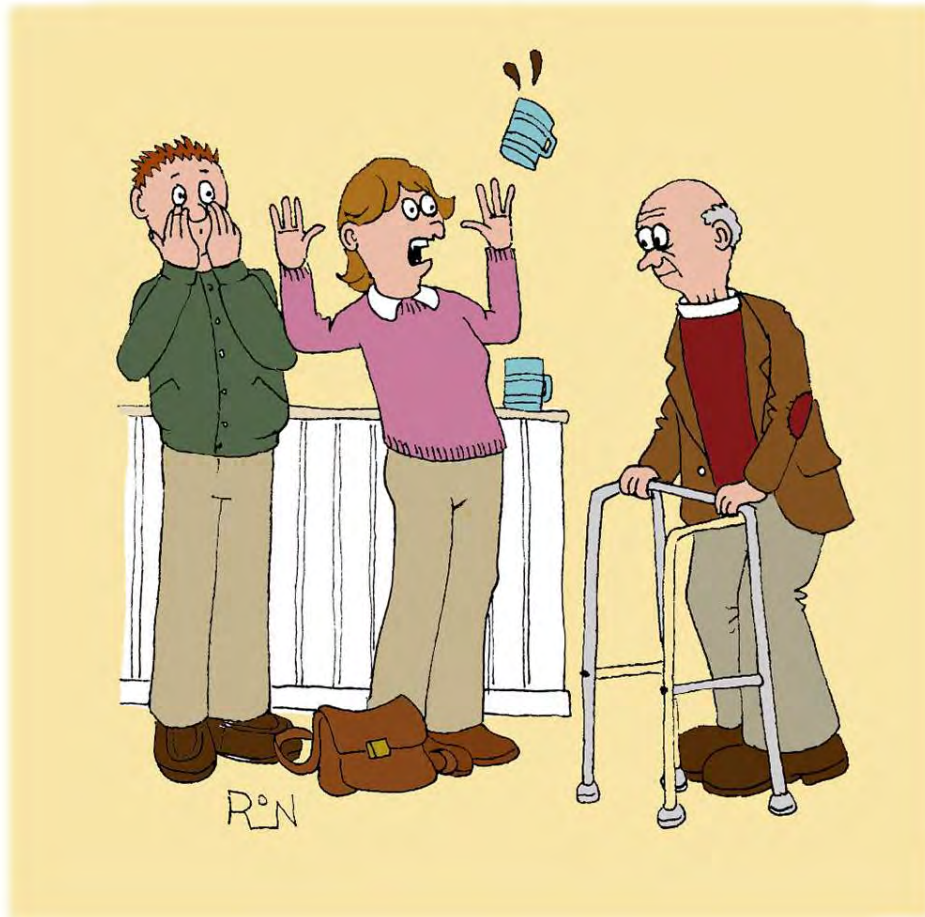
There is so much to mourn. So much to pray for. It can sometimes feel overwhelming. But we also believe there is hope. The children of Iraq have shown extraordinary resilience in the face of their ordeals.

Early childhood experience accounts for a large part of human brain development. Children in violent conflicts may be more susceptible to mental problems such as anxiety, depression, PTSD, dissociative disorders and behavioural disorders. They may also suffer from physiological problems in the immune system and central nervous systems. The War Childhood Museum says that 'Psychiatric and psychological studies have shown that war leaves enduring episodes in children and adolescents.'

Although these situations are tragic and very challenging for children and adults alike, there is also hope.

Recent psychosocial studies (De Jong 2002, Fernando and Ferrari 2013, Jones 2013) have pointed to the enormous capacity for resilience in children, which enables them to grow up into fully functioning individuals, despite their traumas. Poverty, inappropriate housing, domestic violence, discrimination and social isolation are a few of the significant barriers to the recovery of children. Mosaic Middle East are only too aware of all of these issues facing refugee children.

Thank God that evidence consistently shows the enormously positive effects of coping strategies, belief systems, healthy family relationships and friendships. Mosaic Middle East encourage these, nurturing faith and love to bring hope to these children.



News of the vicar's retirement took everyone by surprise.

Friends and people of St Andrew's Church Kyrenia



These are difficult days for so many. We pray for all those who are serving communities in the many countries around the world where the Corona Virus is striking people down. We pray for family and friends of people undergoing treatment and we especially remember front-line workers who have put themselves in danger and we pray for all those who have died, may they Rest in Peace.

Many Friends of St Andrew's, regular visitors and tourists will have missed joining in fellowship at St Andrew's Church. The days ahead are still unknown but we pray they will bring freedom and the possibility of travel to and from the island. The deepest wish of us all, is that the day will soon be here when we can come together to worship our Lord with freedom in our beautiful church once again.

Of course, the closure of Church and the absence of visitors has left St Andrew's without the normal generous collections. If you wish to make a donation from wherever you are to support the work of the Church, you can find full details on the website giving page. Details of how to make payments to the Church UK Charity Bank account by Cheque or bank transfer are listed 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. Donations can be gift aided. Contact the gift aid officer at giftaid@standrewskyrenia.org for assistance with this.

We have recently introduced a simple method of making small SMS donations to St Andrew's for UK mobile phone users, similar to that used for appeals on TV in UK.

Simply Text **KYRENIA** to **70085** to donate £10 to St Andrew's

Texts cost £10 donation plus the cost of one standard rate message. The charge will appear on your telephone bill. Repeat donations are possible to a maximum of £30 with up to three messages in one day.

SMS donations can also be Gift Aided.

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 Women's Refuge, The Sarioğlu Foundation, Karakum Special Needs School and internationally to The World Day of Prayer.

Thank you so much for your support.



Diocesan Prayers for March

Bahrain: St Christopher's Cathedral is in Central Manama with services on Friday

and Sunday, and in Awali, the oil compound, on Saturday mornings. We are a

relatively small, but very international community, hosting many other congregations

of varying traditions who use our compound during the week.

We are overjoyed to be hosting our own and many other congregations as Covid restrictions are diminishing bit by bit. There is much enthusiasm for in-person worship among all.

We truly rejoice that the compound is open for all of the congregations to renew worship in person. The joy of fellowship is very strong.

Pray that the cathedral congregation must develop a commitment to stewardship that will support the ministry of the cathedral without depending on rental income from other congregations.

Land for a new Christian cemetery has been granted. Pray that all of the Christian congregations will work together to fund the work on this very necessary project.

Pray that our vision for ministry may go beyond our current needs, and will encompass our responsibility to those who will come after us fifty years from now.



Cathedrals - Pray for St Christopher's and St Paul's, our twin cathedrals, their deans Jeremy and Bill, their canons, and their people.



For our brothers and sisters at St Andrew's

At this time when worship is still difficult for many many, we remember the needs within our church family of those that particularly need our prayers. These include:

Frank and Lee Creighton, Alan Boutle, Werner Fayers, Nicky Montgomery, Hilary and Tony Kyte, Duncan Hadfield, Barbara McEwen, Kathleen Richmond, Digby Jones, Sandi Richardson, Alan Poulter, Cora Tyson, John Burke, Dave Sturgess, Barbara Symons (and Roy), Alice Flamson, Jenny Hayward, Padmesh Gartaula,



"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



WORLD DAY OF PRAYER

'I know the plans I have for you'. Jeremiah 29: 1-14

Friday 4 March 2022 was designated World Day of Prayer (WDP), the 'host' nation being the British Isles.

It was decided that as this celebration followed closely on from our Ash Wednesday service, we would reach more of our congregation with the message of WDP, if instead of the full service, we adapted it to be presented prior to our Sunday Service of Eucharist.

To set the stage for the host nation, a table was set out covered with a bright blue cloth, representing the sea surrounding the British Isles. On the table were seven candles, one for each of the regions of the world where WDP was being celebrated and a piece of artwork depicting:

Freedom: an open door to a pathway; Justice: broken chains; God's Peace and Forgiveness: the dove of peace and a lily breaking through the pavement.

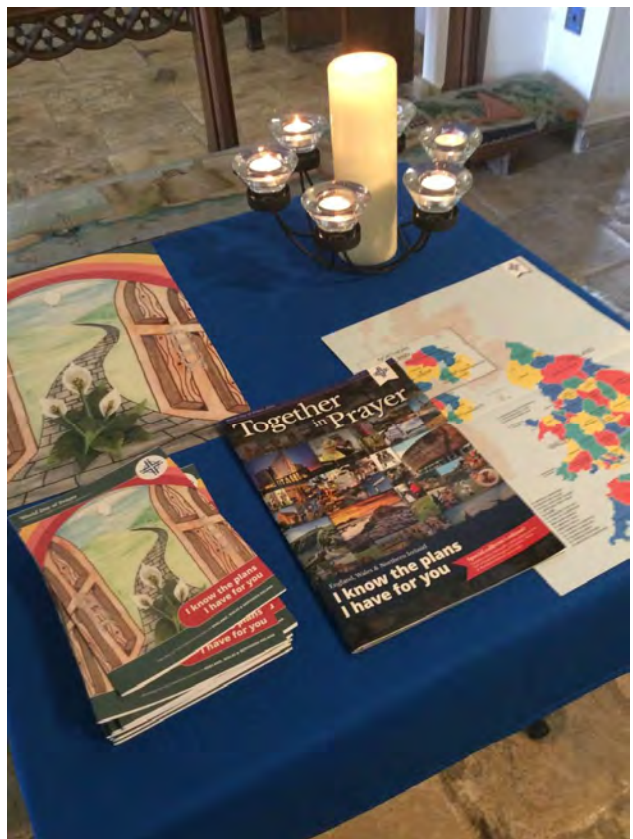


We were delighted to welcome Archdeacon John Holdsworth and Bill Grundy to preside over the service in the absence of Fr Michael who was on leave in Ireland.

Jeremiah's message was to those people who had been led into exile from Jerusalem to Babylon and facing great difficulties. They were assured by the Lord he had plans for their welfare and a future with hope. Passages from the relevant scriptures were read and also excerpts from stories of hope written by three women suffering from abuse, family difficulties and isolation, all feeling exiled in their own lives. The three women all found hope from the Lord and became survivors of their dire situation. The message left us to reflect on God's promise.

'For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you. (Jeremiah 29: 11).

Two of the suggested hymns were sung, Longing for Light and Make me a Channel of Your Peace, along with three others chosen by Earl Moffitt, our Musical Director, which reflected both the theme of World Day of Prayer and the First Sunday in Lent.



MUSIC NOTES



LOOKING BACK - LOOKING FORWARD

As with so many aspects of life as we knew it, the Covid pandemic threw our well-intentioned plans for Music Week into abeyance and therefore 2019, unknown to all of us at the time, was our last such event.

Opening my iPad this week I was amazed at the coincidence that whilst thinking ahead of what might be suitable for later in 2022, I discovered the following from the facilitators, Martin and Noreen White who led us in 2018:

"It was a wonderful experience for my wife, Noreen, and myself to participate in Music Week at St Andrew's Church this year. We had never before visited this part of Cyprus, and we were delighted to find such interest and enthusiasm for Church Music!"

We were welcomed most warmly by everyone in the Choir and also by so many members of the congregation and the wider community of Kyrenia. Each event had been carefully planned by Earl Moffitt, and we were so glad that the two services, the 'Favourite Hymns' evening and the Friday Concert went so well.

After the opening Eucharist, Noreen conducted a 'Liturgical Music Workshop', with members of the choir taking part wholeheartedly, introducing some newer and less familiar pieces. It is hoped that some of this music may be of use in the future, and one item, a Gospel Acclamation Alleluia, has already been sung at St Andrew's, at the final service of Music Week.

I was happy to play the organ for 29 hymns for use in the church when no organist is available. It is so good that the technology now exists to operate the Johannus organ on occasions when neither John Crothers nor Earl are present.

We were impressed by all aspects of Music Week: the devotional atmosphere of the church, the wonderful flower displays, the singing of the choir, the vocal & instrumental solos, the fine readings at the Friday Concert, and Fr. Michael's superb preaching! We were so kindly welcomed, and we so much appreciate the flowers we were given, the Music Week cake, and the lovely painting presented to us. This is now being framed and will remind us for years to come of a most enjoyable week in St Andrew's, Kyrenia."

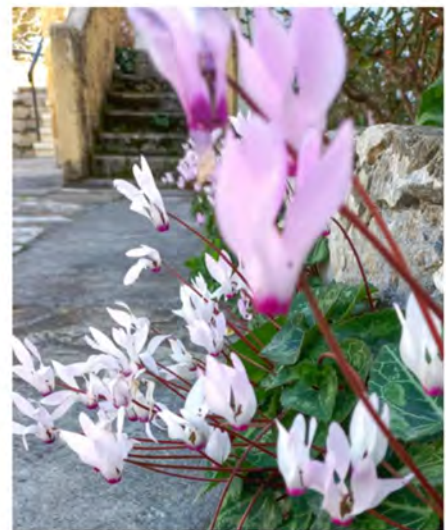


More Notes from

Kent & Kibris



H Yes, I'm still in UK and from what I hear the winter is still clinging on in both countries, but I saw this photograph of the lovely cyclamen growing just below the steps to the church, they cheer your heart whatever the weather. I seem to have been kept busy here catching up with my admin and small medical checks, the weeks just seem to fly by.



I attended Synod by Zoom and the theme throughout was our Christian responsibilities to our environment, with a very interesting guest speaker from the Anglican church in South Africa. Then my friends on St Andrew's council made sure that I didn't miss the council meeting either as I was beamed in using 'WhatsApp'. The most important thing that was discussed was the plan for the forthcoming meetings covering the future of the work in Kyrenia. I hope many of you who can, will go along.

Our future?

This message is to all who care and have an interest in the future life and work of the parish of St Andrew's, Kyrenia

We need to think seriously about the future of the parish of St Andrew's and how we are going to continue to carry out God's work for us here and now.

We must also try to determine how we can fill the role of chaplain to steer us on this course.

The old models no longer work as we come to terms with the effects of the Covid-19 pandemic on congregational numbers; Brexit and the restrictions on cross-green line activities and travel in a diocese which covers two separate jurisdictions; the new residency requirements here in the TRNC; and the financial situation in which the diocese and the parish find ourselves among other things.



The church and its ministry belong to us all and the Church Council would like to hear your thoughts and opinions to help with our future planning. To this end we plan to hold two informal gatherings.

These will be held in the Church Hall on Saturday 19th March & Saturday 2nd April, 10am to 12 noon.

Refreshments will be available. Note: these meetings are not restricted to those who attend church.

This year the World Day of Prayer fell during a busy week in the church's life, Ash Wednesday, Thursday worship, World Day of Prayer Friday! Therefore, it was agreed that as Fr Mike was away, it would be best to consolidate some of these services. So it was that some of the WDP liturgy was combined with our service for the First Sunday of Lent. A small group of faithful



friends got together to organise this and our visiting priest that day, the Rev Dr John Holdsworth, facilitated its inclusion. The WDP service had been prepared by Christian women of England, Wales and Northern Ireland with the theme 'I know the plans I have for you'. Next year the service is being prepared by Christians in Taiwan.

Time is against me this month so I will leave you with this extremely easy, warming dish which I hope some of you might try.

Cheesy Ham and Hash Brown Casserole

This recipe was recommended to me as a breakfast casserole, but I think it could be great anytime. It could be served with or without diced ham and it is quick and easy to make, as well as being delicious!



Prep:
15 mins

Cook:
1 hr

Total Time:
1 hr 15 mins

Servings:
6

Ingredients

- 16 ozs frozen hash brown potatoes
- 4 ozs cooked, diced ham
- 1 can condensed cream of potato soup
- 8 oz container sour cream
- 1 cup grated Cheddar cheese
- ½ cup grated Parmesan cheese

Directions

Preheat oven to 375 degrees F (190 degrees C). Lightly grease a 9x13 inch baking dish.

In a large bowl, mix hash browns, ham, cream of potato soup, sour cream, and Cheddar cheese. Spread evenly into prepared dish. Sprinkle with Parmesan cheese.

Bake 1 hour in the preheated oven, or until bubbly and lightly brown. Serve immediately.

My best wishes to you all

Anne

Let's TALK

our future

HOW DO YOU SEE THE FUTURE FOR ST ANDREW'S CHURCH?

Many issues face us, decisions need to be made that will affect the future of St Andrew's. the church and it's ministry belong to us all and The Church Council would like to hear Your thoughts and opinions to help with our future planning. In this end we plan to hold two informal gatherings

If you have a love for St Andrew's and are interested in these issues, please come and join one or both of the gatherings to be held in the Church Hall on Saturday 19th March & Saturday 2nd April, 10am to 12 noon. Refreshments will be available.

Save WATER - Save ENERGY



Central Heating

- Combimate** - Protects boiler, pipes, sinks, taps from Limescale £139
- MagnaClean Professional** - Removes black rust/blockages £133
- SCALEMASTER** - Inhibitor, Leak Sealer, Cleanser and Descaler £15



Pools

- Heatsaver** - Liquid blanket, halves pool water evaporation keeps heat in
Av Pool £1 per day
- Steri** - UV system, minimises Chlorine, fully controlled to
highest drinking water standards £1,490
- PLATINUM WATERCO** - Butterfly non return valve. No more leaf blockage £40



Water Softener

- SCALEMASTER** 100 domestic water softener, 5 people household £745

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