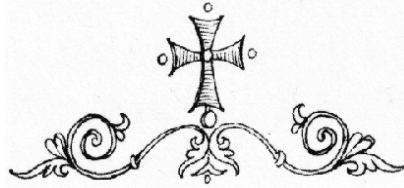


September 2008



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

Meeting at the Chaplaincy Centre of Lancaster University

Newsletter



*Ὁ Ἄβυσσος Χριστός, Ζωοδότης.
(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.*

Our Metropolitan is His Eminence Archbishop John.

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)*



THE EDEN PROJECT

I hope that you have had a good vacation and that you are refreshed, and renewed in mind body and spirit for the ecclesiastical year that lies ahead. I'm sure that some of you have been jetting abroad leaving perhaps your carbon footprint. I went to Borneo, Sarawak, Indonesia, Jamaica, Greece, Italy, the South of France and California and I did it all in a day and leaving only a small Carbon footprint. How you ask? Well, after visiting the Scilly Isles I returned by train via Cornwall visiting the Eden Centre near St. Austell.

It is more than a green theme park. Eden is not just about connecting plants, people and places, at the same time it weaves together art, education, culture, science and technology. It is a living demonstration of regeneration which reconnects people with their environments locally and globally.

It is quite a remarkable place not only for the Biospheres where you experience the heat and humidity of the tropical rainforest and the warmth of a Mediterranean climate but experience the breadth of flowers and plants from all over the world. One must acknowledge the vision that Tim Smit and Jonathan Ball had to make a disused china clay quarry into a

paradise of Bliss (because that is what Eden means). At the same time the sheer scale of the achievement is quite breath taking to take that initial vision and belief, even audacity, that plants would attract thousands of visitors into the reality that now exists is quite outstanding. Since its opening in 2001 it has attracted over 7 million visitors and has provided much needed all year round employment for Cornwall.

I use the example of Eden at the beginning of the new year because in a less spectacular but no less real way we all need to have a shared vision and a dream that by hard work, ingenuity and determination we too can transform, in a spiritual way, locally and globally this world with the grace of God. The gifts of the All Holy Spirit are woven into the very fabric of our church life. Growth and success has many fathers and by working together we can achieve anything.

"Your young men shall see visions your old men shall dream dreams", it says in the book of Acts -but without a vision-a dream, you cannot aspire to that of which you are capable-with a vision you can make a disused quarry pit into an Eden to the glory of our Creator and for the benefit of humanity and the planet. How much

more is required of us... Thy kingdom come on earth as it is in the heavens... this much!

Fr. Jonathan

SCILLY SAINTS

Holiday Reflections on these Holy Isles

“For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.” (1 Corinthians 1:21).

Forty miles south west off the Cornish coast are the beautiful Scilly Islands. Bathed by clear water, graced by an equitable and temperate climate, surrounded by wildlife in sea and air, seals, puffins and dolphins, they have a flora unique to the British Isles. The very names of some of these Islands, St.Mary, St.Agnes, St.Martin, St.Helen, suggests a link between faith and culture. Look a little deeper and one finds an important vein of Celtic Orthodox spirituality etched, sometimes quite literally into the very granite of the rocks that form the base of life in these offshore outposts of faith and spiritual powerhouses of prayer.

St. Mary’s

The largest of the Islands, it was known at first as Ennor, the origin of which is obscure, it seems that the name of the island was taken from the dedication of the Church in the Old Town to Our Lady in mediaeval times.

As “Star of the Sea” (Stere an Mor) the intercessions of the Mother of God are still sought for those who sail in these shipwreck strewn islands where the hazards of shallow tides and hazardous rocks still persist and catch the unwary voyager. There is a little valley in the middle of the island known as Holy Vale.



St. Agnes

The southernmost Island is that of St. Agnes. Named after the Roman Saint we find during Norman times the replacing of Celtic saints with popular western saints. However, to the south east of the Island is the crescent-shaped St. Warna’s Cove which marks the spot where this Irish Celtic nun landed and made her dwelling-place after sailing single-handedly from Ireland. It is remarkable to ponder on the courage and fearless spiritual enterprise of the Celtic Christians who used the Irish Sea much as we today would use the M6 motorway. St. Warna is the patron saint of the Scilly Island of St Agnes and prays for the salvation of those subject to wrecks. It may be noted that it is said that others wanted shipwrecks in order to plunder the cargo in past times. At St. Warna’s Cove there is a

holy well near to the shore where the saint lived in her hermitage and prayed. Nearby there is a large standing granite stone with an impressive and distinctive Cross emblazoned on its face made by the weathering of the wind!



St. Martin's

The Island was originally called Mauded which is similar to the Breton name for the Cornish St. Mawes who has a small town named after him near Falmouth where he lived for a time after sailing from south Wales. In the Roman Calendar his feast day is November 18th. According to tradition he was a 6th Century Welsh hermit and Abbot, also called Maudetus or Maudez. He lived as a solitary and then went to an island off the coast of Brittany, France, where he is revered as St. Maudez. He is believed to have founded other monasteries and churches in Cornwall and Brittany. There is a tradition that Saint Mawgan (a place near Newquay, Cornwall which has a holy well), if he is to be identified as the same, was at one time Bishop of the Scilly Islands. The transition to a completely different saint, St. Martin seems to be a

“latinization” of the name, again from the time of Norman occupation.



On the island of St Agnes, St Warna is the patron saint of shipwrecks.

Tresco

The name of the Island was at one time St. Nicholas the patron saint of sea farers which seems most appropriate. This beautiful island boasts a Benedictine Priory established in 1114, the remains of which can still be seen today within the gardens of Tresco. It was probably established from the Abbey at Tavistock in Devon which was also dedicated to St. Nicholas.

Samson

The island is connected with the Welsh saint St. Samson of Dol who travelled to Cornwall, Brittany and the Channel Isles. Samson was educated by St. Illtud at the Abbey of Llanilltud Fawr (Llantwit Major) in Glamorganshire; where he was ordained a deacon and then a priest. Samson of Dol found it necessary by the Will of God to remove himself to the monastery on Ynys Byr (Caldey Island). He eventually became Abbot

there and established a strong community. Later in his life he chose the life of a hermit near the River Severn but, being made a Bishop, he turned to missionary work in Cernow (Cornwall) and came to the Scillies where one of the islands is named after him. He died on 28th July AD 565 and was buried in Dol Cathedral in Brittany. His 'Life' which survives, was written the following century. In the AD 930s, King Aethelstan acquired a number of his relics -including an arm and his crozier- which were proudly displayed in Milton Abbey (Dorset) until the time of the Reformation.

The Island of Samson was inhabited until quite recently.



Tean

This little northern island was also inhabited until recently. The name Tean derives from the name Theona. There are ruins of her dwelling place still where once as a hermit she prayed and gave glory to the Holy and Life Giving Trinity and also remains of some Celtic graves of the 6th century nearby. Recent excavations have unearthed some interesting Romano-British finds. These include an older 'toothless' woman whose head lies under the altar of the later built

chapel, she may in fact be St. Theona, after whom the island is named.

St. Helen's

We know that this island was called St. Helen, the Blessed mother of Holy Constantine the Great, from 16th century maps but it is associated with another ancient saint, that of Elidius or St. Lide as he is also known. On the uninhabited island of St. Helen's are the remains of St. Elidius' Hermitage which contains an 8th century Christian monastic chapel which was active until the 11th. century. This holy place is still honoured today with local people making a Pilgrimage to the site on 1st August. There is an interesting connection between the Scilly Islands and the Christian mission to Norway. In 980 Olaf Tryggvason came to the Scilly Islands. Snori Sturluson recounts in his "Saga" that this notorious marauding Viking met Saint Elidius and heard of "the God of the Christians." He was converted to Christianity and agreed to be baptised and all those with him. He took the faith with him returning to Norway and Iceland with "three priests and other learned men." As King of Norway he began the process of evangelism which was continued by his successor Saint Olaf.

Sailing into history

What strikes me about these saints is their adventurous and persistent spirit in Christ-their sheer delight and desire to bring Christ to every part of these Islands however small, blessing this part of God's vineyard by their

work, prayers and holiness of life. Whilst on St. Mary's I learned from the curator of the Museum, that in August 2000, on June 28th a Breton vessel named Saint Efflam (founder of a monastery in Brittany, France and the son of a British prince) from an enterprise called Odysee Celtique (Celtic Odyssey) sailed into St. Mary's harbour re-enacting ancient Celtic monastic voyages - it was a Breton vessel and a reconstruction of a traditional curragh.

The boat was constructed from a frame of hazel poles over which was stretched tar-covered canvas imitating the ox skins which would have been used originally. Whilst at sea the crew slept on the open boat and had few concessions to modern facilities during the voyage. As Amanda Martin says in her article in Scilly 2000 in "The Voyage of the Sant Efflam" such an experience was not for the faint hearted. "The whole feat requires a tremendous physical effort not to be undertaken lightly."

These living saints give inspiration to us today by their energy and boldness for the gospel's sake. In Christ we should imitate their humility, simplicity and calling.



A prayer

My boat is small
The ocean vast
Lord fill my sail
Maintain my mast
Christ my captain
Spirit's power
Save me Lord
In danger's hour. Amen

These "fools for Christ" saved many because they preached Christ crucified and many believed and so they put the Christ in Scilly. Perhaps we, in this our time of God's good grace need to make a similar Scilly Pilgrimage!

Fr. Jonathan

PILGRIMAGE TO THE SHRINE OF ST. WINIFRIDE

The 22nd Pan-Orthodox Pilgrimage to the Shrine of St. Winifride, Holywell, Flintshire North Wales.

SATURDAY 4th OCTOBER 2008
IN THE MEDIAEVAL CHAPEL AND AT
HER WELL

Hours and Divine Liturgy 10.30 a.m.
Procession to the well with the relic
of St. Winifride, Mollieben and
Agiasmos followed by Picnic Lunch

Great Vespers 3.30 p.m.

Further details from Fr. Pancratios
Tel: 0151 639 6509



DIKERI CANDLESTICK

Our community is very happy to receive and would like hereby to thank Prof. Tatiana Rapatzikou and her family for the kind donation of the Dikeri Candlestick for us. In the image below, our wonderful dikeri and the Holy Bones of St. Nikolas Planas are shown.



ST. PHANOURIOS' PIE

Not just for lost keys...: “St. Phanourios has become famous for assisting the faithful in revealing lost or hidden spiritual matters of the heart, objects, directing or revealing actions that should be taken, restoring health and similar situations. He is then honoured by the faithful through a symbolic cake, called the “Phanouropita” which can be brought to the church, at any time, for a blessing”.

The custom of making the *Phanouropita* (Phanourios' pie) is a Greek and Cypriot tradition, preserved in many regions of Greece and Cyprus and spread to the Greek people of the diaspora. Though it is not a Holy Tradition, it has been welcomed and adopted formerly into the church as a

blessing service, that take no more than 5 minutes to complete.

It is offered at Vespers services and/or just before the Liturgy finishes on the feast day of the Saint (August 27th). Many villagers in Greece believe that they follow this tradition to grant rest to the soul of the saint's mother. The Church does not formally hold this position since there is no evidence from what we know of the Saint's life to confirm whether his mother indeed was a fornicator, as this “hearsay” suggests. Despite the Church having made this statement on many occasions, the common people within the Church will still express the phrase, “May God grant rest to the soul of Saint Phanourios' mother”.

The *pita* is small and round, like a cake, and should be made using either nine or eleven ingredients. The basic ingredients include sifted flour, sugar, cinnamon and oil. (info taken from <http://orthodoxwiki.org/Phanourios> where there is also information about the Saint's life).

Phanouropita (St. Phanourios' cake)

Ingredients:

- 4 cups flour
- 4 teaspoons baking powder
- 1 1/2 teaspoons ground cinnamon
- 1/2 teaspoon ground cloves
- 1/2 teaspoon salt
- 1 cup oil
- 1 cup plus 2 tablespoons sugar
- juice and zest of 2 oranges or lemons (2 cups juice)
- 1/2 cup brandy or rum or water
- 1 cup raisins
- 1 cup roughly chopped and toasted

walnuts or almonds

How to make:

Preheat oven to 180 C / gas 4. Grease and flour a 12-inch, round cake pan. Mix the flour with the spices. In a bowl mix the oil, sugar, orange juice, brandy and the orange zest. Mix well.

Add the flour, the raisins and the walnuts. Mix well.

Pour batter into prepared pan. Bake the cake (it is called a pie - *pita* in Greek) for 45 min to an hour (tester inserted comes out clean).

peiceofcake

MAJOR CELEBRATIONS THIS MONTH

3rd Sept: Hieromartyr Anthimos

5th Sept: St. Zacharias and Elizabeth

8th Sept: The Nativity of the Holy Theotokos

11th Sept: St. Euphrosynus

14th Sept: The Elevation of the Venerable and Life-Giving Cross

17th Sept: Martyrs Sophia, Pistis, Elpis, Agape

24th Sept: Protomartyr Thekla

For the lives of Saints please visit the Prologue of Ohrid:

www.westsrbdio.org/prolog/prolog.htm

or the Calendar of the Greek Orthodox Archdiocese of America:

www.calendar.goarch.org

“We have been called to become unknown heroes, visible only to the unsleeping eye of God.”

- Elder Ephraim -



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