



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

The Stavronian

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*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 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 COST OF DISCIPLESHIP

“What toil we must endure, what fatigue, while we are attempting to climb hills and the summits of mountains! What, that we may ascend to heaven! If you consider the promised reward, what you endure is less. Immortality is given to the one who perseveres; everlasting life is offered; the Lord promises His Kingdom.”

St. Cyprian

A disciple is a pupil, (from the Latin: *discipulus*) someone who learns from a teacher. We refer to the twelve Apostles as Disciples (Luke 6:14-16) but a disciple is anyone who follows the Lord Jesus Christ in faith, love and obedience within the Church. Before the Disciples become Apostles (sent out) they had first to be followers. All people are called to be disciples because all are made in the image of God (Genesis 1:27). Humanity is created in order to live in harmony and close relationship with the Creator. Christians stand in a close personal relationship to Christ as Christ is in that dynamic relationship with His Father. Discipleship is not a one time decision to follow the Lord but a life long commitment and task which demands from the believer the spirit of service - the service of their lives to God and to their neighbours. Our Lord said: Matthew 20:27-29, *“And whoever desires to be first among you, let him be your slave - just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”*

Such service demands commitment and sacrifice which means being prepared to give up everything to follow Christ. We say in the Holy Liturgy that *we offer our whole life unto Christ our God*. When Christ calls us, it is more than a request, it is an imperative: *“Follow me!”* (Luke 5:27-28). We do not follow a philosophy or even a set of moral rules but the One who

is the Way! Christ calls us by name as individuals, as special and precious in His sight.

This sacrifice calls upon us to live our lives in humility and repentance. Christ came in order to call sinners to repentance, a change of heart and direction and growth in holiness. The cost for disciples is real - we only need to look at the lives of the saints to see that the Church is built on the blood of the martyrs (witnesses). We have the All Holy Spirit, the *Parakletos* to stand by us and in us, to empower us with the authority (*ex-ousia*) to bear witness, to heal and to perform signs and wonders. As disciples we take up our own cross. The Cross is vertical and horizontal. God becomes man in Christ and extends His arms to the world. Christian discipleship is not for the faint hearted or for those who prefer fair weather; it is a battlefield: *“There is no neutral ground in the universe; every square inch, every split second, is claimed by God and counter-claimed by Satan”*, C.S. Lewis quote.

Disciples down the centuries have faced the hatred of the world. Yet it is the sign of discipleship that we have love for one another and concern for those in the world. Our fellowship as disciples builds us up in the love of the Lord, teaches us to know ourselves better and strengthens us in times of trouble and testing. Our lives in Christ are inextricably linked to Him and one another - we are never alone but interdependent for growth in holiness of life. So we rejoice with those who rejoice and weep with those who weep. Living fully within the Kingdom of God we reap the rewards of our discipleship many times over not only in the life to come but in this present age receiving the peace of God. As we follow Christ in obedience on the road of faith we are joined by the saints who encourage us to go from glory to glory; Dismissal prayer, spoken by the Deacon: *Going on from*

glory to glory, we praise Thee, the Saviour of our souls. Glory to Father, and Son, and Holy Spirit now and ever, and to all eternity. We praise Thee, the Saviour of our souls. The Priest says a prayer from the altar: *Going on from strength to strength, and having fulfilled all the divine service in Thy temple, even now we beseech Thee, O Lord our God, make us worthy of perfect loving-kindness; make straight our path: root us in Thy fear, and make us worthy of the heavenly kingdom, in Christ Jesus our Lord, with whom Thou art blessed, together with Thy all-holy, and good, and quickening Spirit, now and always, and for ever.* (Translation taken from The Ante Nicene Fathers vol. 7. The Liturgy of St. James).

JAH

DO NOT SAY...

Do not say that it is impossible to receive the Spirit of God.

Do not say that it is possible to be made whole without Him.

Do not say that one can possess Him without knowing it.

Do not say that God does not manifest Himself to man.

Do not say that men cannot perceive the divine light, or that it is impossible in this age!

Never is it found to be impossible, my friends.

On the contrary, it is entirely possible when one desires it. (Hymn 27, 125-132)

St Symeon the New Theologian

GREAT-MARTYR KYRIAKE

Kyriake was the only child of Dorotheus and Eusebia. They were devout Christians, wealthy but childless. Unceasing in prayer they obtained a child by God and since she was born on a Sunday (the day of the Lord, in Greek, Kyriake), she was given the name Kyriake.

From her childhood, Kyriake consecrated herself to God. When she matured, beautiful in body and soul, many suitors came to ask for her hand in marriage but she refused them all saying that she betrothed herself to Christ the Lord and that she desires nothing more than to die as a virgin. A magistrate of Nicomedia also wished to betroth Kyriake to his son, especially since she came from a wealthy family, but as he was also rejected he denounced Kyriake and her parents to emperor Diocletian as Christians.



The emperor ordered her parents to be tortured and Dorotheus was beaten until the soldiers grew tired and were

unable to continue. Since neither flattery nor torment had any effect, Diocletian exiled Dorotheus and Eusebia to Melitene (located between Cappadocia and Armenia) where they died enduring much suffering for Christ. He then sent Kyriake to Nicomedia to be interrogated by his son-in-law and co-ruler, Maximian.

Kyriake refused to renounce her faith and as a result Maximian ordered for her to be whipped. The men tortured Kyriake in every possible way, but her faith simply wouldn't be broken. One night, as she lay in prison, God spoke to her and said: *"Don't be afraid of torture Kyriake. My spirit is with you"*. She survived through many terrible ordeals and since Maximian failed to convince the young woman to change her faith he sent her to Hilarion, the eparch of Bithynia, at Chalcedon. He told Hilarion to either convert Kyriake to paganism, or send her back to him.



The church of Aghia Kyriake during winter at the town of Servia, Northern Greece.

Hilarion tried his best to achieve this goal. One of the tortures he tried was to keep her suspended by her hair for seven

hours while soldiers burned her body with torches. Finally, she was taken down and thrown into a prison cell. That night Christ appeared to her and healed her wounds. Seeing the miraculous salvation of Kyriake many pagans believed in Christ; they were all beheaded however.

Kyriake was tortured again by Apollonius, who succeeded Hilarion. When she was cast into a fire, the flames were extinguished. When she was thrown to wild beasts, they became tame and gentle. Apollonius then sentenced her to death by the sword. As she was given a few minutes to pray, she asked God to receive her soul and to remember those who honoured her martyrdom. Upon completing her prayer, she rendered her soul to God before the sword was lowered on her head.

At the time of her death she was 21 years old. Her feast day is on 7 July.

source: [wikipedia](https://en.wikipedia.org/wiki/Kyriake)

OLD STAVRONIAN CORNER

The community of the Holy Cross would like to extend their warmest wishes in Christ for the wedding of [Maria Anastasiou](#) and [Ionut Uliniuc](#) on the 17th of July in Cyprus. May God grant you every blessing in this new beginning of your life.

We thank [Ioanna Nassiopoulou](#) for the kind gift of holy oil and Icon from the monastery of Archangel Michael Panormites from the Island of Symi, Greece, and also for the oil from St. Ephraem's monastery near Athens.



MAJOR CELEBRATIONS THIS MONTH

1st July: Cosmas and Damian the Holy Unmercenaries

2nd July: St. John Maximovitch, Bishop of Shanghai & Archbishop of San Fransisco; St. Juvenal, Protomartyr of America and Alaska

3rd July: St Germanus Bishop of the Isle of Man

4th July: St. Andrew of Crete, author of the Great Canon

7th July: Great-martyr Kyriake

11th July: Great Martyr Euphemia the All-praised ; St. Olga, equal to the Apostles

13th July: Synaxis of Archangel Gabriel

15th July: Holy Equal-to-the-Apostles Great Prince Vladimir, in Baptism Basil, Enlightener of the Russian Land

17th July: Great-Martyr Marina of Antioch and Child-Martyr Prince Kenelm

20th July: Holy Glorious Prophet Elijah

25th July: Dormition of righteous Anna, mother of the Most Holy Theotokos

26th July: Holy Martyr Paraskeue

27th July: Great Martyr and Healer Panteleimon

31st July: St Joseph of Arimathea

For the lives of Saints please visit the Calendar of the Greek Orthodox Archdiocese of America: www.calendar.goarch.org

Services during July*

Sun. 3 rd	10:00 am	Divine Liturgy in Q.R.
Sat. 9 th	10:00 am	Divine Liturgy in R.C.
Sun. 17 th	10:00 am	Divine Liturgy in R.C. followed by Parish lunch.
Sat. 23 th	10:00 am	Divine Liturgy in R.C.
Sat. 30 th	10:00 am	Divine Liturgy in R.C.

*Help setting up the church is greatly appreciated and starts from 9.15 a.m.

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

- Elder Ephraem -



For further information please contact:

Father Jonathan Hemmings
67 Sibsey Str., Fairfield, Lancaster, LA1 5DQ
Tel: +44 1524 840759, +44 1524 580600
Email: frjah@yahoo.co.uk
www.antiochian-orthodox.co.uk

