



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

The Stavronian

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*Ἐθρονος 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 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 TRUE LIGHT

I was watching recently, 9th May 2012, on television the lighting ceremony of the Olympic Flame, a ceremony from the Stadium at Ancient Olympia, Greece which dates back to more than 700 years B.C. The torch was lit from a concave mirror which trapped the rays of the sun. The Priestesses and the heralds played by actors and actresses from theatre companies in Athens had rehearsed at great length to get the timing and actions to perfection. The High Priestess called upon the god Apollos to send his light that grace and peace may extend to people all over the world. It was a moment then of some anxiety when the flame was caught by a gust of wind and blown out. Fortunately there was someone standing by for such a possibility and *normal service was resumed* after a brief hiatus. It was particularly fitting and moving that the first and second people to receive the torch had a Greek Father and a British Mother. Leaving the ceremony to prepare for a sermon it was then with some surprise and astonishment that I turned to the following passage: 1 Corinthians 3:5-7; *Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase.*

Obviously this was not the same Apollos, but similar enough in respect of being a messenger of peace and grace. This led me to reflect on the ceremony of the lighting of the Olympic flame with the Lighting of the Paschal flame in the Holy Sepulchre. In some imperfect way there is a prefigurement of the miracle which is manifestly given to the world truly and completely in Christ. Of course comparisons between Olympia and Jerusalem

break down on closer inspection, indeed they are very different but there is no reason in doubting the fact that St. Paul used such imagery drawn from the Games in the following passage: 1 Corinthians 9:23-25; *Now this I do for the gospel's sake, that I may be partaker of it with you. Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.*

Much has been made about the arrival of the Olympic flame to the shores of England from Royal and Sporting celebrities receiving the hand-over, to hiring a special (Gold liveried) plane to transport the flame to England - another similarity with the dispersal of the Light of Christ from Holy Land. Thousands of people greeted the arrival of the flame in Cornwall and this is good to see, for the spirit of friendly competition draws people from different nationalities and cultures together. However, one is left with the feeling that if only people knew Christ the Light of the World who cannot be extinguished by wind or death, they would greet His presence with enthusiastic joy to receive His light, His peace and His grace. We too, like the mirror are called to reflect Christ's Light and to kindle the flame of love in our hearts and like the Apostle Apollos we are to be torch bearers and to shine as lights in the world to the glory of God the Father! John 1:9; *That was the true Light which gives light to every man coming into the world.*

Fr Jonathan



PARTY FOR EVERYBODY! WHAT FOR?

It was one of the most beautiful Russian nights with the Eurovision Song Contest in Baku. Though our grannies took second, it was unanimously accepted as a win!

First and foremost, there are about 180 different nations in Russia. It would be naive and incorrect to call them all Russians. Likewise it is incorrect to regard every citizen in Great Britain an Englishman or an Englishwoman. Therefore, the original name of our country is ROSSIYA, which includes all peoples living in it, where Russians make a part, though substantial.

The six old ladies from the village of Buranovo in the Republic of Udmurtia, which is one of the subjects of Russia, became famous overnight after the qualifying competition for the Eurovision contest. They would struggle and represent the country in Azerbaijan - 'Buranovskiye babushki', whose average age is over seventy...

Who was able to predict that the impressive European competition of the young and beautiful with lots of make-up and finest garments on with cutting edge technical devices would be shaken by a group of old ladies, who are very much concerned about their cattle and gardens abandoned at home in Buranovo?



I really love the question 'Who won at the song contest in Baku'. No doubt, the six ladies from Buranovo did. Oh, yes, there was that girl from Sweden. Sorry. But do you think that someone will remember anybody else from the Baku contest but the Buranovskiye Babushki?

Another question that I like. With what did they win within that glamour? Open-hearts, sincere eyes, no make-up on, true loving souls.

At last, I adore this one. Why did it happen to them? As simple as snow is white. They were really after raising funds. Indeed, the ladies did fundraise for... building an Orthodox church in their village because the old one was destroyed and demolished during the Soviet period. Now, each person in my country knows that the groundwork was completed at the construction site of the new Buranovo Orthodox temple!

While away in Baku, the ladies were awarded the title of people's artists of their Republic. I want to visit the Orthodox church in Buranovo. I really do.

*Pavel Zlobin
Chebarkul, Russia*

LETTER FROM ITHACA, NY

Dear Fr. Jonathan,

Thank you very much for sending the May Stavronian Newsletter. All of the articles are excellent, especially "Life after birth", and thank you very much for the photos; we were glad to see you, Panos and Evangelia at Father Christopher's Ordination.

I would like to share with you some information about the Baking Sales of our Orthodox Parish group from St. Catherine Greek Orthodox Church held twice a year

(one week before Christmas and one week before Easter). The President of the Ladies Greek Orthodox Parish group made a schedule for baking baklava, cookies and bread on a board in the Parish hall during coffee hours; people sign up for different date for making baking goodies. For example, on Sunday after the Divine liturgy at 12.00 for making *baklava*, on Monday for baking *melomakarona* cookies, Wednesday for making *tsoureki* (Easter Bread) etc.. Thursday (one day before Baking Sale) is packaging time, the women put baking goodies in plastic or paper boxes or paper cups for each cookie and people can bake something at home and drop it one day before the Baking Sale on Friday. Products for baking (flour, sugar, nuts, butter, eggs...) are donated by the people from the Orthodox Community a few week before. People always like to help.

At the Last Baking sale I stayed with women to make *baklava*; it was my first experience of making it. The ladies are very friendly, they showed me what to do and I noticed that it was not as difficult as it seemed before.

What is really amazing is that they are doing this sale from year to year, and even without any advertisement every year it is a great success, all products are sold within a couple first hours of the sale.

After the Baking Sale, women of Orthodox Parish group go to the Greek restaurant to celebrate and sometimes the Priest joins us.

The Baking Sale is an excellent source of fundraising for Church and it is a good example how people can invest time and effort to support the church and are rewarded by joint success.

Best wishes to Lancaster Orthodox Community,

*Alla Ganshyna
Ithaca, USA*



GLOSSARY OF ORTHODOX TERMS: -I-

ICON Image. Christ is "the image of the invisible God" (Col. 1:15). Because Christ is God who became Man, He can Himself be pictured or imaged. Thus, icons of Christ— together with those of His saints - express the reality of the Incarnation. Orthodox Christians honor or venerate icons, but never worship them, for worship is due to God alone. The honor given to icons passes on to the one represented on the icon, as a means of thanksgiving for what God has done in that person's life.

IDOL A statue or other image of a false god; also, anything that is worshiped in place of the one true God. Money, possessions, fame, even family members can become idols if we put them ahead of God (see Lev. 26:1; Col. 3:5).

ILLUMINATION Enlightenment. In the Bible, darkness is often used as an image of sin and death. To be illuminated is to be shown the true path of righteousness in God, thereby being led out of the darkness of sin and death. Baptism is called illumination, because in it we are delivered from sin and death and regenerated by the Holy Spirit. See Ezra 9:8; Ps. 13:3; 18:28; Eph. 1:18.

IMAGE (Gr. eikon) Literally, "icon." The Bible teaches that man was created in the image and likeness of God. Men and women reflect the divine image in their ability to reason and to rule nature, and in freedom of action. Although sin has darkened or stained God's image, it has not annihilated it. Through Christ, the image of God is renewed in man as believers are transformed by the grace of the Holy Spirit. See Gen. 1:26; Rom. 8:29; 2 Cor. 3:18. See also **ICON**.

IMMANUEL "God is with us," a title of Christ the Messiah, God in the flesh (Is. 7:14; Matt. 1:22, 23).

IMMORTALITY Eternal life. Those who follow Christ will rise to eternal life with Him in heaven; those who reject Him will be resurrected to eternity in hell (John 3:16-18; 5:26-29).

INCARNATE From Latin, meaning "to become flesh." Christ is God Incarnate: He became flesh—that is, human—thereby sanctifying human flesh and reuniting all humanity to God. According to Orthodox doctrine, Jesus Christ is perfect God and perfect Man (Luke 1:26-38; John 1:1-14; Phil. 2:5-7).

INCENSE The sap of the frankincense tree, or other aromatic substances, dried and burned in honor of God. The offering of incense has been associated with the worship of God since God commanded

Moses to burn incense to Him in the tabernacle. The prophet Malachi (1:11) predicts, "among the Gentiles [the Church] . . . incense shall be offered . . ." The Magi offered frankincense to the infant Christ. Incense manifests the prayers of the saints as they ascend to heaven. It is found in every revelation of the worship of God in heaven. See Ex. 30:1-8; Matt. 2:9-11; Rev. 5:8.

INFANT BAPTISM There are numerous biblical passages which support the ancient Christian practice of infant baptism, which was universal in the Church until the Anabaptist reaction after the Protestant Reformation. Among these are: "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven" (Matt. 19:14); the baptism of whole households and families, presumably including children (Acts 16:14, 15, 25-33); and Paul's comparison between circumcision, which was given to infants, and baptism (Col. 2:11, 12). See John 3:3-6; Rom. 6:3, 4; Gal. 3:27; 1 Pet. 3:21.

INTERCESSION Supplication to God in behalf of another person. Christ intercedes before God the Father in behalf of the repentant sinner, and God's people intercede for one another (see Is. 53:12; Jer. 27:18; Rom. 8:34).

For the original source click [here](#).

OLD STAVRONIAN CORNER

Thomas Tziortziotis (O.S. 2002-03) sends his greetings in Christ to the Parish of Holy Cross. Thomas is now in London working at the financial sector; we wish him all the best in Christ in terms of his work as well as on a personal level.

MAJOR CELEBRATIONS THIS MONTH

3rd June: Holy Pentecost

5th June: Hieromartyr Boniface of Crediton, Archbishop of Mainz

9th June: St. Columba of Iona, Enlightener of Scotland

12th June: Holy Pentecost – Trinity Sunday

16th June: St Tychon the Wonderworker

17th June: St. Botolph, Abbot of the Monastery of Ikanhoe

22nd June: St. Alban, Protomartyr of Britain

24th June: Nativity of the Forerunner and Baptist John

26th June: Appearance of the Icon of our Most Holy Lady Theotokos of Tikhvin

29th June: Peter and Paul, the Holy Apostles

30th June: Synaxis of the Twelve Holy Apostles

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

Services during June*

Sat. 2 nd	10:00 am	Holy Liturgy in R.C.
Sat. 9 th	10:00 am	Holy Liturgy in R.C.
Sat. 16 th	10:00 am	Holy Liturgy in R.C.
23 rd -24 th	No Liturgy	as Fr. Jonathan will be in Cambridge and London
Sat. 30 th	10:00 am	Holy Liturgy in R.C.

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

“God cares for everyone. Despair is in effect a lack of faith”
- St. George Karslides -



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