



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

***The Stavronian***

*a monthly magazine & newsletter published by the 'Holy Cross Synodia Press'*



*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)***

## WELCOME!

Καλώς ἤλθατε

Bun venit

Добро пожаловать

Добре дошли

أهلاً و سهلاً

კეთილი იყოს თქვენი

1 Peter 2:5, you also, as living stones, are being **built** up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

We welcome back those who are returning from summer vacations and we welcome those who are commencing their studies at Lancaster University either as graduates or undergraduates. We hope that you will find your time in Lancaster fruitful and rewarding. The Community of the Holy Cross which is under the omophorion of the Greek Orthodox Patriarchate of Antioch welcomes Orthodox Christians from whatever jurisdiction and also those who may be interested in finding out more about the Orthodox Church. We hope that you will find a spiritual home with us during your time in Lancaster.

Since we do not have our own Church building we rely on the Orthodox Community to assist in a variety of ways. Helping set up the Church is always appreciated and if you can sing, please join the choir or if you have served in the altar in Greece, or Cyprus etc. please do not hesitate to offer your services in that capacity. If you would like to cook for our Parish meals or make Prosfhora for the Holy Liturgy just contact Fr. Jonathan.

You may wish to write articles for our parish magazine *The Stavronian*.

We are always ready to help you in whatever way we can, not just in spiritual matters, since we are aware that for those who are away from home for the first time cultural and social adjustments have to be made. Friendship and pastoral care flow from the heart of our Liturgical worship.

Please pass the word round that there is an Orthodox Church on Campus and share our newsletter with those who may be interested.

Acts 20:32: “So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified”.

With love and prayers,  
Fr Jonathan

## THE ATTRACTION OF EVIL A Shakespearean Perspective

Mark 3:26; And if **Satan** has risen up against himself, and is divided, he cannot stand, but has an end.

Amongst the top ten of William Shakespeare's most heinous villains must be Richard III. Shakespeare the great English Elizabethan playwright possessed an astute understanding of human nature and the genius to create and present some of the most engaging characters in world literature. Richard Duke of Gloucester sets about eliminating all obstacles to his overwhelming ambition to be King. The villain is painted in such a way as to repel and attract the audience in equal measure. Richard engages with the audience and tries to draw them into his mind

and will. But rather than being a Pantomime stereotype for “boos” and “hisses,” brilliantly, Shakespeare is able to portray the subtle and multi faceted psyche which leads men to become evildoers. Sadly the substance of such drama has been all too real a motivation of the tyrant in actual history. Whether Richard in real life was ever as bad as Shakespeare paints him is a matter of some contention amongst historians. Nevertheless, there is always room for hyperbole in drama!

In the case of Richard, he does not see himself as having any redeemable or redeeming features. In the opening scene Richard confides with the audience that since he is ugly and deformed he is “*determined to prove a villain.*” Since he feels excluded, isolated, different and even special (in a perverse way), he sees his infirmity and disability as a confirmation for the course upon which he is set. The attitude plainly is” if they don’t like me I will give them more than sufficient reason!” We may too fall into the trap of trying to be the same as others or deliberately set out to be different! Self-will, self-pity, self-regard, self-justification and the inevitable self-destruction is as old as Adam! But Richard chooses to take this course, it is not pre-determined; he himself, aided by the power of evil, is determined to prove the villain. It is a conspiracy of the will and temptation!

The play weaves its way to its inevitable conclusion with the death of Richard when he is slain by Richmond on Bosworth Field but not before a family carnage between the warring Royal Houses of Lancaster and York. Ironically it is the death of Richard that leads to the unification of the monarchy in England and the end of this long standing feud.

There are political and personal reflections and ramifications of such a play for today, not least for those who also feel isolated from society, those who feel powerless, excluded, unwanted and who

may also feel driven to prove a villain when they are the willing agent of evil attraction. A tyrant thrives on manipulation and on wielding power, all the time constructing ways of confirming and advancing his position through intrigue and plotting. A tyrant has to be adored and idolised like a demi-god for he knows that he is not able to make people love him. Tyrants need sycophantic “yes men” to massage their ego. Since a tyrant has no control over love, he cannot trust anyone and since he cannot trust anyone, he cannot love. It is a vicious circle.

The tyrant of course can offer preference in exchange for service and act in whatever guise most profits his intention; he can appear monstrous to those who oppose him and generous to those who fawningly acquiesce to his every demand.

St Paul the Apostle knew also of those hypocrites who acted on the ecclesiastical stage and whose presence caused such havoc, injury and uproar to the Church: 2 Corinthians 11:13-15 ; *For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light.*

We must be aware of such blandishments, whether the attraction is in the form of dark failure or triumphant light, lest we fall under the spell of such imposters. Since the devil is the father of lies he will always seem attractive whilst we are preoccupied with ourselves and with our own concerns. Shakespeare understood this well when he puts into the mouth of another, these words that warn of Richard’s deceptive character: *By feigning dissembling to set a fair varnish on his foul vice, for men generally are so simple, and so much given to their present affairs, that a deceiver that can cunningly counterfeit his purpose shall never want subjects on whom he may practice his skill.*

Christians must always be vigilant as the true eccentrics (ex-centros) and keep themselves unsullied from the world, in order that they too are not drawn unsuspectingly or willingly into that vicious circle.

1 Peter 5:8; *Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.*

*Fr. Jonathan*



*St. John of Kronstadt; for more on the life of this great Saint, please click [here](#).*

## COMMUNITY DAY AT IOCS

Dear Friends,

It is with great pleasure that we invite you all to join this academic year's first Community Day, which will take place on 13 October 2012, at Westminster College, Cambridge. The Institute has the

pleasure of welcoming Alexander Ogorodnikov, a renowned Russian theologian, peace activist, and founder of humanitarian organizations, who spent nine years in Soviet prisons for his faith. Mr Ogorodnikov will give two talks on the theme of 'Suffering for the Faith and What it Teaches'. You may see the flyer [here](#).

As before, we have endeavoured to keep the participation fee to a minimum: £30 per person for the whole day, including the lectures, lunch and coffees. As previous Community Days have demonstrated, this will be another perfect opportunity for Orthodox people but also for faithful belonging to other traditions to gather together on a Saturday, in the warm and friendly atmosphere of our Institute but also that of the fair university-city of Cambridge.

The programme of the Community Day is:

- 10.30-11.00: Welcome coffee
- 11:00-12.30: First Lecture
- 12.30-14.30: Lunch
- 14.30-16.00: Second Lecture
- 16.00-16.30: Tea
- 16.30-17.30: Vespers

We would be grateful if you could announce your participation by October 10 as it is very important for the caterers to know the number of participants.

Looking forward to welcoming you all here in Cambridge for a blessed and stimulating start of the new academic year.

Yours in Christ,

*Razvan Porumb*

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## GLOSSARY OF ORTHODOX

### TERMS: -M-

**MAGNIFICAT** The prayer or hymn sung by the Virgin Mary when she visited St. Elizabeth, the mother of St. John the Baptist, shortly after the Annunciation (Luke 1:46-55). Sung frequently during Matins in the Orthodox Church, this hymn takes its title from the Latin for the beginning phrase, "My soul magnifies the Lord." See 1 Sam. 2:1-10.

**MAN** (Gr. anthropos) Frequently used in the Bible in the generic sense for both man and woman. Man is the pinnacle of God's creation, for only he among the creatures was made in the image and likeness of God. See Gen. 1:26, 27; Luke 4:4.

**MARTYR** (Gr. martyria) Literally, "a witness." Normally, the term is used to describe those who give their lives for Christ. Martyria has two meanings: (1) witness or testimony, especially that which God bears to Christians, and which Christians bear to the world; and (2) martyrdom, especially Christ's Passion, and the martyrdom of Christians for the faith (see John 1:6-15; Acts 6:8—7:60).

**MATINS** The early morning prayer service in the Orthodox Church.

**MEDIATOR** One who intervenes on behalf of another. Jesus Christ intervenes on behalf of the faithful before God the Father (1 Tim. 2:5).

**MERCY** The compassionate, steadfast love of God for sinners. Christians reflect the mercy of God by caring for others. The most frequent prayer in Orthodox worship is "Lord, have mercy." See Matt. 5:7; Eph. 2:v7; Titus 3:4-7.

**MESSIAH** The Christ, the anointed one of God. Jesus Christ is the Messiah, fulfilling all the promises made by God to His chosen people (see Is. 7:14; 9:6; Matt. 16:13-17).

**MILLENNIUM** A thousand years. The Orthodox Church has traditionally taught that the thousand-year reign of Christ on earth before the final defeat of Satan, as recorded in Rev. 20:1-3, is symbolic of the rule of Christ through the Church, which is a manifestation of the Kingdom of God (see 2 Pet. 3:8).

**MIND** The intelligent faculty, the inner person; often used synonymously with "heart." There are two Greek words for mind: (1) nous, the mind which is separated from the sensible world and the passions (Rom. 8:7; 12:2); and (2) dianoia, the intellect (Matt. 22:37).

**MIRACLE** A sign whereby God supersedes the normal laws of nature in a mysterious way in order to manifest His power as Master of the universe. Jesus Christ performed many miracles—some showing His mastery over nature, others demonstrating His power over sin, disease, and death. The apostles continued to manifest the power of God through miracles. Healings, weeping icons, and other contemporary miracles also show His power in the world today. See Matt. 8:1-34; John 11:144; Acts 3:1-9.

**MISSION** A task given by God to His people. Christ sent the Seventy on a mission (Luke 10:1-24). St. Paul went on three missionary journeys to preach the gospel (Acts 13:1—14:28; 15:36—18:22; 18:23-21:16). The mission of the Church today is to proclaim Christ to the world.

**MYSTERY** The ways of God, especially God's plan for salvation, which cannot be

known with the rational, finite human mind, but can be experienced only by the revelation of God. The Orthodox Church also uses the term mystery for the sacraments of the Church. See Mark 4:11; 1 Cor. 2:7, 8; Eph. 5:32. see also SACRAMENT.

METOCHION (μετόχιον) is an ecclesiastical embassy church, usually from one autocephalous church to another. The term is also used to refer to a parish representation (or dependency) of a monastery or a patriarch.

Most of original text taken from [here](#).

## THE HOLY GREAT MARTYR DEMETRIUS THE MYRRH- STREAMER

Saint Demetrius was a Thessalonian, a most pious son of pious and noble parents, and a teacher of the Faith of Christ. When Maximian first came to Thessalonica in 290, he raised the Saint to the rank of Duke of Thessaly. But when it was discovered that the Saint was a Christian, he was arrested and kept bound in a bath-house. While the games were under way in the city, Maximian was a spectator there. A certain friend of his, a barbarian who was a notable wrestler, Lyaeus by name, waxing haughty because of the height and strength of his body, boasted in the stadium and challenged the citizens to a contest with him. All that fought with him were defeated. Seeing this, a certain youth named Nestor, acquaintance of Demetrius', came to the Saint in the bath-house and asked his blessing to fight Lyaeus single-handed. Receiving this blessing and sealing himself with the sign of the precious Cross, he presented himself in the stadium, and

said, "O God of Demetrius, help me!" and straightway he engaged Lyaeus in combat and smote him with a mortal blow to the heart, leaving the former boaster lifeless upon the earth. Maximian was sorely grieved over this, and when he learned who was the cause of this defeat, he commanded straightway and Demetrius was pierced with lances while he was yet in the bath-house, As for Nestor, Maximian commanded that he be slain with his own sword.

### Apolytikion in the Third Tone

The world has found in you a great champion in time of peril, as you emerged the victor in routing the barbarians. For as you brought to naught the boasts of Lyaeus, imparting courage to Nestor in the stadium, in like manner, holy one, great Martyr Demetrius, invoke Christ God for us, that He may grant us His great mercy.

### Kontakion in the Second Tone

God, who gave you invincible power and with care kept your city invulnerable, royally clothed the Church in purple with the streams of your blood, for you are her strength, O Demetrius.



## PARISH NEWS

The books on St Lioba (in Greek £2 + post & package) and on St Joachim of Ithaca (in English £5 + post & package) are available from the Parish of Holy Cross! Please contact Fr. Jonathan for details (see contact information at the last page).

## MAJOR CELEBRATIONS THIS MONTH

6<sup>th</sup> Oct: **Holy Apostle Thomas**

7<sup>th</sup> Oct: **Sts Sergius & Bacchus the Great Martyrs of Syria**

10<sup>th</sup> Oct: **The 14 Holy Elders of Optina Monastery in Russia**

12<sup>th</sup> Oct: **St. Wilfrid, Bishop of York (†709)**

18<sup>th</sup> Oct: **Holy Apostle Luke**

19<sup>th</sup> Oct: **St. John of Kronstadt**

26<sup>th</sup> Oct: **The Glorious Great Martyr Demetrius the Myrrh-bearer of Thessalonica**

28<sup>th</sup> Oct: **The Holy Protection of the Theotokos**

For the lives of Saints please visit the Calendar of the Greek Orthodox Archdiocese of America: [www.calendar.goarch.org](http://www.calendar.goarch.org)

### Services during October\*

Sat. 6 <sup>th</sup>	10:00 am	Holy Liturgy in R.C.
Sat. 13 <sup>th</sup>	10:00 am	Holy Liturgy in Q.R.
Sat. 20 <sup>th</sup>	10:00 am	Holy Liturgy in Q.R.
Sat. 27 <sup>th</sup>	10:00 am	Holy Liturgy in Q.R. followed by Parish lunch

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

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



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