



**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)***

## FROM LITURGY TO LITURGY

*Acts 17:26-29; And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.'*

“Orthodoxy is Life” one of our parishioners commented in conversation. This observation has been made by many before, but it reflects the realisation for an individual of the wholeness of life, movement and being. The outworking of our faith is not limited to a chronological compartment of our life that we file under Sunday (or often in our case in Lancaster, Saturday!). It is the offering of glory to God in everything we do, and at every moment and place. Yet the Holy Liturgy, drawing men and women from every nation, affords us an opportune time and a place where we are renewed, refreshed and made alive. When we put on Christ we have golden threads which run through the very fabric of our being, from what we eat, and when we eat it, to the hallowing of our deeds and thoughts through prayer and repentance. Worship is Life and Life is worship!

Earlier in the Acts of the Apostles Chapter 17:19-23 St Paul meets some philosophers in Athens: *Then they took him and brought him to a meeting of the Areopagus, where they said to him, “May we know what this new teaching is that you are presenting? You are bringing some strange ideas to our ears, and we would like to know what they mean.” (All the Athenians and the foreigners who lived there spent their time doing nothing but*

*talking about and listening to the latest ideas.) Paul then stood up in the meeting of the Areopagus and said: “People of Athens! I see that in every way you are very religious. For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: to an unknown god. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you.*

Interesting isn't it that God gave the opportunity to His apostle Paul to preach the good news at the very centre of Philosophical thought and rhetoric. People still congregate to talk, to learn and listen to the latest ideas. Today this meeting point is at our Universities. I find it more than a coincidence that the Greek word for University is Πανεπιστήμιον. Pan-epistēmion means the study of all knowledge and understanding (from a philosophical standpoint) that takes into account the nature, scope and limitations of knowledge. Epistemology deals with the extent to which it is possible for a given subject or entity to be known. We Christians bring strange words to a secular world with the same *kerygma* (proclamation) that Paul brought.

In the Liturgical cycle, Orthodox Christians live in anticipation from one Pascha to the next and indeed from Liturgy to Liturgy. Here we have the foretaste of heaven and come before the God who has made himself known in Jesus Christ. We are not simply congregations, we are all ministers of the Gospel.

God has placed us by preappointment in this part of His Vineyard to preach Christ for others: *so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us.*

Fr Jonathan



## BECOMING TRULY AND FULLY ALIVE

“The Glory of God is man fully alive”, this quote by Saint Irenaeus, sounds challengingly modern today as it did in the second century AD when it was first recorded. Of course, the immediate question that springs in everyone’s mind is – what is ‘man fully alive’? And although innumerable shelves in bookshops and the libraries witness to attempts of finding some satisfying resolution - we are haunted and troubled by its meaning. Elusive as it may be, we still sense that this is one of the most profound questions we’ll ever have the privilege to ask ourselves.

According to Genesis, human beings are the pinnacle of the God’s creation – we are made in His image and likeness. The story sounds familiar enough, but it’s important to remember that our first parents were not created outside that specific environment and not without a specific purpose. The Divine environment of the Garden of Eden is the one that speaks to us of Truth, Beauty and Goodness – in other words, it speaks of its Creator. Deep inside our DNA we still hold an expectation of encountering and being surrounded by the divine ambient of the garden – our Original Home. And when our expectations are betrayed and frustrated then we suffer, and we are capable of doing *anything* in order to re-create at least *something* of what was long lost.

Scripture also tells us that our purpose was not only to enjoy, but also to maintain and co-create the Paradise. This divine task is the very root of all human dignity and the self-respect, because it shows high esteem and deep trust that our Creator holds for us. It is only His *divine understanding* of the very depth of our being that brings the comfort when

we face the unbearable loss; that of our first home and of our original purpose.

In New Testament, one of the reasons why people find themselves irresistibly drawn to Jesus is because He re-creates the Garden of Eden out of any particular place that He chooses to inhabit. Truth, beauty and goodness are becoming actualized in places that were once characterized only by death, sin and the absence. To use the example: for the thief on the cross, Paradise collides with his own agony and torture, and in the final moment of his life he becomes fully alive again. He finds his place and his purpose, and the wound inflicted by Fall is finally healed.



*St. Irenaeus Bishop of Lugdunum in Gaul (today Lyon, France) †202 A.D.*

Psychologically speaking, it is the deep, primal shame regarding our fallen condition - that inhibits and limits creative sources of our lives. It deadens our senses as well as our sensitivity to the world; leaving us half-dead to divine invitation, rendering us blind to the wild and inexhaustible abundance of God’s own creation. It depletes all of our natural energies and turns us into unimaginative creatures of cowardly routine and lazy habit. In a fallen world such as ours, shame has a power to distort the Truth,

to trivialize Beauty and to devalue any Goodness that is left in it.

In order to escape from the prison of this destructive shame we need to feel that we are wanted, trusted and respected. Before we look for presence of these qualities in the places around us, it is maybe good to remind ourselves that Our Lord created us because He desires us, and that He gave us the purpose because he trusts us. Without this awareness and without our acceptance of His divine mercy, we could never be fully healed in the way that the Good Thief was. We will carry on doing without creating, and feeling without truly repenting, and carry on living without ever becoming truly and fully alive.

*Aleksandar Miljkovic*

## GLOSSARY OF ORTHODOX

### TERMS: -N-

**NATURE** The sum of the qualities shared by individuals of the same type. (The qualities which distinguish individuals of a type from one another make up the "person.") The Holy Trinity is one divine Nature in three Persons. Humanity is one human nature in many persons. Although stained by sin, human nature is good, having been created in the image of God. Through grace, the Holy Spirit restores the nature of believers to its true, uncorrupted state, so that they may grow into union with God. See Gen. 1:2631; 2 Cor. 3:18; 5:17.

**NEW MAN** One who is being transformed or deified by the Holy Spirit into a new creature in communion with God (2 Cor. 5:17; Gal. 6:15).

**NEW JERUSALEM** The center of the Kingdom of God which will be established

following the Second Coming of Christ and the Last Judgment. The heavenly Jerusalem will take the place of the old earthly Jerusalem, and is called by Paul, "the mother of us all" (Gal. 4:26). See Rev. 3:12; 21:2.

Original text taken from [here](#).

## INSTITUTE OF ORTHODOX CHRISTIAN STUDIES

Dear Fr. Jonathan,

There are two things we would be grateful for you to publicise. One is our distance learning Certificate and Diploma courses, the other is a new series of open-day type of talks entitled "Meeting the Fathers".

\*\*\* Certificate and Diploma courses by distance learning in Orthodox Christian Studies: The next intake is Dec. 1, followed by another one on Feb. 1 (registrations every two months). Full details are available [here](#) for the Certificate and [here](#) for the Diploma level.

\*\*\* The dates for "Meeting the Fathers" series are:

Jan. 19: Metropolitan Kallistos of Diokleia - *St Gregory of Nyssa*

Feb. 16: Dr Sebastian Brock - *St Ephraem the Syrian*

Mar. 16: Hieromonk Melchisedec - *St Maximus the Confessor*

Apr. 20: Fr Andrew Louth - *St John of Damascus*

May 18: Dr Marcus Plested - *St Gregory Palamas*

Venue is yet to be confirmed, but definitely in Cambridge.

With many thanks for your support and best wishes,

In Christ,

Fr Deacon Dragos

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## OLD STAVRONIAN CORNER

We would like to wholeheartedly thank Thomas Tziortziotis for his generous donation to the church of Holy Cross. May Christ our Lord give the blessing! We would also like to thank the family of Anastasios Papadopoulos for kindly sending candles for the church.

Fr. Jonathan received joyful news from Lauren Macrina, Kentucky, U.S.A. Please read along and join us in congratulating Lauren and Wesley on the birth of their baby boy James! May Christ our Lord keep James under His protection and guidance!

Dear Fr. Jonathan,

Father bless!

Wes and I are happy to announce the birth of our son, James Wesley Pulley! He was born on September the 12<sup>th</sup> - 5 lbs, 8 oz, and 18 inches long. He came three and half weeks early due to complications, but he is healthy and beautiful, thanks be to God! All three of us are doing well, and enjoying settling into life

as a family of three. We are simply in awe!

How are you? I pray for you and the parish often, and think of you all especially in the autumn, as the anniversary of my arrival in Lancaster approaches. Thank you for your loving service to Christ and His flock.

We would be happy if you passed our news along through the newsletter. Please give our greetings to those who know us there.

With love in Christ,  
*Lauren Macrina, Wesley Patrick, & James*

## PARISH NEWS

We would like to thank Mrs. Christina Krassakopoulou for her donation of Wine and Charcoal to our community and for the Prozyme (handmade yeast for prosporo). God give the blessing!



## MAJOR CELEBRATIONS THIS MONTH

1<sup>st</sup> Nov: Sts Cosmas and Damian, the Holy Unmercenaries

8<sup>th</sup> Nov: Synaxis of Archangel Michael & Gabriel and the other Bodiless Powers

9<sup>th</sup> Nov: St. Nectarios the wonderworker, Metropolitan of Pentapolis

10<sup>th</sup> Nov: St. Arsenius of Cappadocia

13<sup>th</sup> Nov: St. John Chrysostom, Archbishop of Constantinople

14<sup>th</sup> Nov: St. Gregory Palamas, Archbishop of Thessalonica

15<sup>th</sup> Nov: Beginning of the Nativity fast

16<sup>th</sup> Nov: Holy Apostle and Evangelist Matthew

17<sup>th</sup> Nov: St. Hilda, Abbess of Whitby (†680)

21<sup>st</sup> Nov: The Entry of our Most-Holy Lady the Theotokos into the Temple

23<sup>rd</sup> Nov: St. Alexander Nevsky

25<sup>th</sup> Nov: Great Martyr Catherine of Alexandria

30<sup>th</sup> Nov: Holy Apostle Andrew the first called

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 November\*

Sat. 3 <sup>rd</sup>	10:00 am	Holy Liturgy in R.C.
Sat. 10 <sup>th</sup>	10:00 am	Holy Liturgy in R.C.
Sat 17 <sup>th</sup>	10:00 am	Holy Liturgy in R.C.
Sun 25 <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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