



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

The Stavronian

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*The Parish of the Holy and Life-Giving Cross,
belongs to the Antiochian Orthodox Archdiocese of the British Isles and Ireland.
The Patriarchate of Antioch is third senior of the Orthodox Churches.
The Patriarch is His Beatitude John X.*

*The disciples were first called Christians in Antioch
(Acts 11:26)*

ORTSGEBUNDENHEIT

As a student of Old Testament Theology in the 1970's I was introduced to this German word which Gerhard Von Rad had borrowed to describe the worship of God in Ancient Israel before the Exodus. The word which literally means "place-boundness" was applied to that form of shrine worship which sees God as tied to a certain locality.

In the exodus from Egypt the people of Israel discovered that God travelled with them- that He "tented" with them through the wilderness. This same word (though in Greek) is used in the prologue of St John' Gospel 1:14 ; and the Word was made flesh, and dwelt among us; και ὁ Λόγος σὰρξ ἐγένετο και ἐσκήνωσεν ἐν ἡμῖν. The meaning is to have one's tent in order to dwell (from skené). God is revealed in history, in space and time but He is not limited by it. There is no place where God is not- as the Psalmist writes: Psalm 139:8; *If I go up to heaven, you are there; if I go down to the grave, you are there. ... If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.*

"There is no place like home" the English saying goes. The question is where is home? Is it the place of our birth, an adopted country or the company of a loved one? Home may be where the heart is but it should also be where the soul aspires to be.

We all like our private space, our comfort zone but essentially Christians are a people who are on the move, travelling with Christ Who is our true love and security and the One who goes before us to prepare a place for us.

On one occasion Christ speaks to a Samaritan woman about her preoccupation with "ortsgebundenheit": John 4:21; *Jesus said to her, "Woman, believe Me, an hour is coming when neither in this*

mountain nor in Jerusalem will you worship the Father".

Our Lord also prophesied shortly before his death the destruction of the Temple: Mark 13:2; *"Do you see all these great buildings?" replied Jesus. "Not one stone here will be left on another; every one will be thrown down."*

This is not to deny the holiness of place. Indeed saints and Divine revelations and the Church provides certain sacred places for worship and pilgrimage. But Christ sets before us a wider universal vision for us to envisage – to embrace that relationship with Him rather than a narrow parochialism that becomes our default place of hiding or escape.



We pray that God will provide us with a Temple but whether we have a temple or not- the Church-the ekklesia- (those called out of the world) is composed of living souls.

Revelation points to the truth that the eternal intersects the dimensions in which we live. God may indeed bless stones but He does not save them- He saves souls.

Fr. Jonathan



THE GREAT DOXOLOGY

The purpose of all Christians is to give glory to the Holy and Life giving Trinity- to reflect (doxa) God's Light back to Him who is the source of all life. In reflecting God's glory we too become lights in the world and a sign of hope to those in darkness, in need and despair. Worship is the first place that we do this within the proper setting of *Liturgy*, nowhere more directly than when we chant the Great Doxology after Orthros which precedes the Divine Liturgy.

The hymn takes its inspiration from both the Old and New Testament-every verse having its source in the word of God. (see footnote 1)

Glory to you who has shown us the light.

Glory to God in the highest and on earth peace, goodwill to all people.

We praise you, we bless you, we worship you, we glorify you, we give thanks to you for your great glory.

Lord, King, heavenly God, Father, almighty; Lord, the only-begotten Son, Jesus Christ, and Holy Spirit.

Lord God, Lamb of God, Son of the Father who take away the sin of the world, have mercy on us, you who take away the sins of the world.

Receive our prayer, you who sit at the right hand of the Father, and have mercy on us.

For you only are holy, only you are Lord Jesus Christ, to the glory of God the Father.

Amen.

Each day we bless you, and we praise your name forever and to the ages of ages.

We see then that the Great Doxology contains blessing, praise, thanksgiving and supplication – the basic constituent elements of worship; it is one of the most ancient hymns of the Church dating back at least to the 3rd century and perhaps even to the 1st.

A similar version is found in the extant Codex Alexandrinus (5th century)

and in the 4th century text of Pseudo-Athanasius.

Certainly we find echoes of the final prayer of Saint Polycarp of Smyrna before his martyrdom c.156-167, which is recorded by Eusebius.

"I praise Thee for all, I bless Thee, I glorify Thee..."

As currently used, the hymn is found in several different forms but on Sundays and Feast days the Great Doxology is sung by the choir and ends with the Trisagion:

Ἅγιος ὁ Θεός, Ἅγιος ἰσχυρός, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

قدوس الله، قدوس القوي، قدوس الذي لا يموت ارحمنا

Within the beauty of holy liturgical worship our own life is caught up in the song of the angels and becomes a Great Doxology.

1. [The Great Doxology, Byzantine Tone 3](#)

PARISH NEWS

We congratulate Adamos Papadopoulos on his graduation and we thank his family for the gift of candles, icons and charcoal for our church services. We are pleased that Adamos will continue with a postgraduate study at Lancaster University and remain with our community. May God give the blessing!

Theodoros and Theophania Papadopoulos went to the island of Rhodes,

Greece, and sent a few photos of churches and monasteries that they visited.



The church of St Spyridon at the village of Theologos, Rhodes



The Catholicicon of the Monastery of Panagia Pantanassa



The icon of St Spyridon



The icon of Panagia Pantanassa



The Monastery of Panagia Pantanassa, close to the village of Theologos, Rhodes



The chapel of St Irene at the Monastery of Panagia Pantanassa



The Monastery of Panagia Tsampika



The Catholicicon of the Monastery of Panagia Tsampika



The icon of Panagia Tsampika

MAJOR CELEBRATIONS THIS MONTH

6th Aug: The Holy Transfiguration of our Lord and Saviour Jesus Christ

13th Aug: St. Tikhon, Bishop of Voronezh, Wonderworker of Zadonsk and All Russia

15th Aug: **The Dormition of our Most-Holy Theotokos**

16th Aug: St. Gerasimus, Wonderworker of Cephalonia

20th Aug: St. Oswin, King and Martyr (†651)

22nd Aug: St. Sigfrid, Abbot of Wearmouth (†688)

24th Aug: St. Cosmas of Aetolia, equal-to-the-Apostles

27th Aug: Martyr Phanourius

29th Aug: Beheading of the Holy, Glorious Prophet, Forerunner and Baptist John

31st Aug: The Placing of the Cincture of the Most Holy Theotokos in the Church of Chalkoprateia / St. Aidan, Bishop of Lindisfarne (†651).

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





Photograph of a monastery at Meteora, sent by Fr Theodosios Dendrinos

Services during August*

Sat. 2 th	10:00 am	Holy Liturgy in R.C.
Sat. 9 th	10:00 am	Holy Liturgy in R.C.
Sun. 17 th	10:00 am	Holy Liturgy in Q.R.
Sat. 23 rd	10:00 am	Holy Liturgy in R.C.
Sun. 31 st	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.

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



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