



**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'



*Ἰσθρονος Χριστός, Ζωοδότης.
(Φ. Κόντογλου, 1962).*

*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)*

HAUNTED BY HUNTING

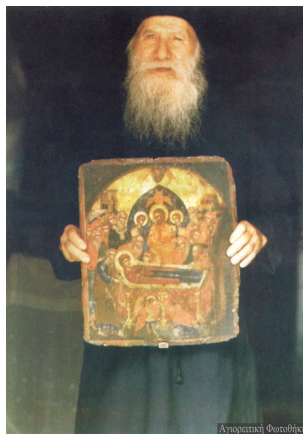
Our life in Christ means that we are conscious of our failings, our imperfections, the temptations we give in to on a daily basis. However, we should not allow those feelings of inadequacy and failure to spiral downwards into a preoccupation of despair. Whilst being conscious of the evil ones traps we should not brood on these attacks and we certainly do not need to seek him out in battle- the evil one never sleeps: 1 Peter 5:7-9 ; “*casting all your cares upon Him, for He careth for you. Be sober, be vigilant, because your adversary the devil walketh about as a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren who are in the world*”.

The Holy Apostle Peter urges us to cast **all** our cares upon God whose hands stretch out in mercy and love for his children. At the Holy Liturgy we are called upon during the Cherubicon to *set aside all the **cares of this life** to receive the King of all*. The care we need to embrace is the care of God our Father- looking to Him as our defence. God is the One who called us out of nothingness into being, He is the fountain of strength and the sustainer of life. We are not to be filled with negative doubts but with hopeful joy in the One who saves us. When we draw near to Christ the evil one in fear withdraws. How important it is to call upon this endless supply of God's grace rather than to try and enter into battle with the enemy ourselves. Like metal in the fire that absorbs heat, like a matchstick that takes on strength from the nail when placed next to it- so we take on the power and energies of God when we place ourselves in His presence.

Fr Jonathan

You don't become holy hunting down evil. Forget about evil. Look towards Christ and He will save you. Instead of standing outside the door to drive away the enemy, ignore him. Is evil coming this way? Gently let yourself go the other way. Meaning, is evil coming to attack you, give your internal strength to the good, to Christ. Plead: “Lord Jesus Christ, have mercy on me”. He knows how to have mercy on you, in what way. And when you are filled with good, you won't turn to evil anymore. You will become good by yourself, with God's grace. How can evil find any ground anymore? It disappears.

---Saint Porphyrios
“Life and Words”



The WOUND

From the 8th to the 12th of October the 3rd International Conference of “The Network of Ecumenical Patriarchate for Pastoral Health Care” took place on the island of Rhodes, Greece. The subject of the conference was “the Wound”.

The Network consisted of permanent representatives from the Metropolises

belonging to the Orthodox Ecumenical Patriarchate, or other Patriarchates or Autocephalous Orthodox Churches, those that are responsible for pastoral education in Orthodox Theological Schools around the world, or are involved in efforts related to the pastoral or medical care of the sick in the sensitive area of health.

The participants of the conference were archbishops, representatives from other Christian jurisdictions, University professors, priests, psychotherapists, doctors, social workers, nurses and a small number of laity from all over the world and I was blessed to be one of them.

At the opening session, the coordinator of the Network, protopresbyter Stavros Kofinas presented the aim of the conference. He stated that, Church is the hospital after a battle, so the minister of the Church must be a minister of mercy, just as the Good Samaritan was: near to human suffering. Protopr. Kofinas also emphasised that pain from each wound leads to personal maturity. He concluded by saying that “without the interpersonal dimension during the treatment of a patient, no health care system can provide an effective treatment; on the contrary, the wounds of the patient would deepen and might be deadly”.

At the last talk of the first day, Archimadrate Th. Martzouchos presented the topic of “The Grand Wound: Man”. He mentioned that the main wound of each person (which Christ came in earth to heal), is death, which is nothing else than our separation from God.

In the short space of this article, I will epigrammatically reveal some phrases of the speakers that made a particular impression on me.

Pastoral care has to change the meaning of wound from negative to positive.

— Fr. Bistolaridis.



The icon “Like a Pelican” painted by Georgios Hatzis

Even if a wound has healed, a scar may remain in our hearts. Even in the resurrected Body of Christ there are physical scars, but after Crucifixion, comes the Resurrection.

— Fr. Kofinas

The only sign of good health, is the recognition of our sickness.

— Fr. Martzouchos

Behind a wounded adolescent, there is a wounded parent. The biggest trauma for a young person is to live the depression of his parent.

— Fr. Papapostolou

Our civilization promotes selfishness and competition. In this environment, the adolescent trauma is camouflaged.

— Fr. Tympas

Children don’t want a perfect parent. They want a parent to carry them to Christ.

— Ph. Mamalakis on the topic: “the wounded adolescent”

Every wound could be the verification of our freedom, to prove or disprove a Relationship.

— C. Yiannaras

Therapy, is the process that gives the true meaning to an old wound.

— G. Vasiliadis

All related to pastoral care, must be co-walkers with the wounded man, giving emphasis not just by speaking but also with their presence.

— D. Pappas

The only way to avoid the vicious circle of war is real forgiveness. Remembering of Grace, overcomes remembering of war.

— Fr.Nassif on the topic: “The trauma of war”

The biggest trauma (τραύμα), death, in Church can bring the biggest miracle (θαύμα), the Resurrection.

— Metropolitan of Sisanion Paulos

On the last day of the conference (Sunday) we had the blessing of attending a Hierarchal Liturgy at the Holy Cathedral Orthodox Church of the Annunciation, presided over by His Eminence Metropolitan Kyrillos of Rhodes. So we gave glory to our Lord for His presence in the works of the conference.

*Nikolaos Georgopoulos
Athens, Greece*

The conference program in [English](#) and [Greek](#).

More links related to the conference in Greek:

1. amen.gr
2. pemptousia.gr
3. romfea.gr

For the photo of the participants please click [here](#).



RECOVERY

In the Garden of Eden, first humans had two great authorities, ones that reflect God's glory in them: power to command and power to attract. At the beginning of His mission, Jesus also demonstrates this authority through His interaction with everything that surrounds Him. However, He never imposes or manipulates this authority for His personal gains. As a matter of fact, He completely relinquishes His divine power in the last days of His life. Power to attract He replaces with the *creative power* (Last Supper) and the power to command He exchanges for *sacrificial power* (Garden of Gethsemane).

Since the Fall, we are pursued by two great desires: to dominate and seduce all around us. We struggle to regain back our original powers, and in the desperate struggle that follows, we lose our dignity as well as our very souls! On the Great Wednesday, Jesus pointed the way forward, through His holy example. We can recapture our lost glory through creative and sacrificial acts, turning them into Gifts, offered selflessly. After all, we've been given divine-like freedom not only to choose, but more importantly freedom to Repent and change.

The Orthodox Church never ceases to remind us about the importance of this change, which we often call *Metanoia*. Also, through her teaching on *Theosis* and the theology of holy images or Icons (as defended by St John of Damascus), we are in the best position to find the balance in addressing the consequences of both disconnections in a proper manner. Orthodox insistence on distinction between God's essence/energies reflects this even-handed approach to the world around us, carrying the strong emphasis on the ecological as much as on sacramental.

At last, the Garden of Eden is the place that signifies absolute meaning and absolute dignity for any human being. We are frantically looking for the recognition of our unique significance and our desirability, as the pointers towards this *primal dignity*- in the world and the people around us. We are also searching for the recognition of productivity and our talent as a definite guide for our *primal purpose* – why we were brought into existence in the first place. Staying in an undignified and purposeless position for any amount of time – is very difficult to bear. Life can be reduced to mere survival with all our addictions, passions, vain ambitions and obsessions. These serve us only as a local anaesthetic; a temporary distraction from facing this basic deficiency - the lack of true glory in us and glory around us. Both connections must be pollinated by deep Love. Only Love can bring about total freedom. in Love only - we are truly re-inheriting and re-integrating our own meanings as well as our dignity: and only then we can act freely - without shame, guilt and that crippling fear of anyone taking our new found Eden away again from us!

Alexandar Miljkovic
London

ST. JACOB OF HAMATOURA

I thought that I would share the life of St. Jacob of Hamatoura, whose story and icons I came across at the holy Monastery of Hamatoura and whose feast is celebrated in a few days (October 13th). His inspiring story is that of a wondrous hieromartyr of our Church who went forgotten for so long by men, but was never forgotten by God. His memory has been renewed, and he continues to work miracles.

"Late in the 13th century, at the Monastery of Our Lady in Hamatoura*, Saint Jacob began his ascetic life. Regenerating and giving renewed vigour to monastic life in the area. His spiritual briskness, vivacity, and popularity among believers drew the attention of the Mamelukes who set their minds to stop his verve and determination and force him to convert to Islam. He adamantly refused their relentless pressures.



The Monastery of Our Lady in Hamatoura

When the Mamelukes' horrible coercive attempts failed, they dragged Saint Jacob, along with a number of monks and laymen, from Saint George's Monastery, situated at the top of Mount Hamatoura, to Tripoli City (the capital of Northern Lebanon) and handed him to the wali (ruler). For almost a year, he endured tremendous tortures.

Nevertheless, he did not give in or renounce his faith despite receiving threats from the Mamelukes. Finally, as was their custom in punishing their enemies, on October 13th, Saint Jacob was beheaded. In addition, the Mamelukes burned his body to ensure the Church will not give him an honourable burial as a martyr, a burial befitting a saint.

Not long after his death, seeing his sufferings and steadfast faith, our Lord bestowed on him an everlasting crown and grace; today he shines as a martyr as much as he was a beacon during his earthly life. The Church has announced Saint Jacob's holiness and added him to her list of honoured Martyr Saints so that we may seek his intercessions.



Today, believers and pilgrims are constantly reporting his apparitions, miraculous healings and other Grace-filled deeds. All of this kindles spiritual fervour to celebrate the memory of this Saint and give praise to the Lord, whilst honouring Saint Jacob of Hamatoura who is still living among us in his monastery

performing miraculous deeds and visitations to believers.

When they found Saint Jacob's holy relics along with the other martyrs on the 3rd of July 2008 during the churches excavation the monks and those who were present were shocked with amazement when they found the holy relics in the middle of the church. The holy Abbot Archimandrite Panteleimon (Farah) when removing the holy skull from the ground it started to give off a sweet fragrant (myrrh bearing) the holy abbot was sure this was saint Jacob due to the way the skull was positioned it looked like a beheading and also due to fire marks. Many miracles had occurred before the finding of the holy relics, the holy Abbot once heard an angelic voice in the churches monastery and as soon as he entered the church it stopped he was truly astonished. There have also been claims of someone dressed in black (a cassock) ringing the bell when the monastery got too busy and loud and when unholy things were occurring (before the revival of the monastery). There are many more miracles too many of them to account for each and every single one but one thing is for sure Saint Jacob will always intercede for us unto Christ our God.

Apolytikion to St. Jacob of Hamatoura – 3rd Mode; *"Thy Confession of the true divine faith..."*

As a cedar of Lebanon groweth * without fear of martyrdom and death, * thou didst become a victor, O Father Jacob. * Thou didst conquer death in thy body * when by humility thou didst control the passions * and when thou wast burnt like incense as a sacrifice. * Intercede with Christ to grant us great mercy.

طروبارية

On the icon of the most holy martyr Saint Jacob of Hamatoura is written: *Embrace death for it will bring you closer to Christ.*

مثل أرزة لبنان تنمو، غير هيا ب موت
الشهادة ، هكذا غدوت يا يعقوب منتصرا، إذ
غلبت الموت في جسدك ، حينما ضبطت
الأهواء بتواضعك، وباشتعالك كالبحور ذبيحة ،
تشفع الى المسيح الاله ، ان يمنحنا الرحمة
العظمى .

May St. Jacob of Hamatoura intercede for us! Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy on us and save us! Amen!

Ramy Al-Haddad
London

* Chanting by monks at Hammatoura Monastery can be listened by clicking [here](#).

NAMES OF DEPARTED LOVED ONES TO BE REMEMBERED THIS MONTH

Nov. 29: *Ioanna* – memory eternal!

Please send us the names of your departed loved ones and date of their departure in order for them to be remembered.



OLD STAVRONIAN CORNER

Fr. Jonathan received a wonderful message from Andrew Snape, Thailand. Please read below:

Dear Fr Jonathan,

About 14 years ago I visited you to learn more about the Orthodox Faith. I remember that you very kindly gave up your time to show me around Lancaster, pray with me and educate me about the Orthodox Faith.

I was received into Orthodoxy on 30th July 2014 as you can read on the text below, which contains a photograph. Please remember me in your prayers and thank you for the time you spent in helping me come to know more about Orthodoxy. I live in Phuket Thailand now, but I am from Blackpool.

Andrew Snape

On Wednesday 30th July, 2014, Mr. Andrew Snape was received into the Orthodox Faith at the monastery of the Holy Dormition of Mother of God in Ratchaburi province. Having already received a Baptism in the Roman Catholic Church, Andrew received the sacrament of Chrismation by hieromonk Paisius (Ipate) officiating with the blessing of archimandrite Oleg (Cherepanin). Before this event, Andrew spent a week at the Cathedral parish of Saint Nicolas in Bangkok, receiving guidance on Orthodoxy. Prior to his conversion, he had some experience of Orthodoxy in England and at the Church of the Holy Trinity in Phuket, Thailand.

Currently working as the primary music teacher at the international school in Phuket, having previously taught in England, Myanmar and Bangkok, Andrew

hopes to deepen his commitment to the Orthodox way of life step by step.



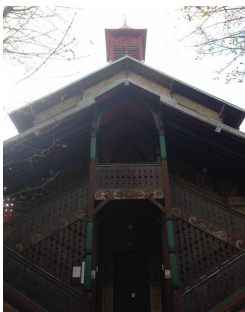
Andrew after having been received into the Orthodox Faith at the Holy Dormition Monastery in Ratchaburi.

For more news of the Orthodox Church in Thailand please click [here](#).

We extend our thanks to Anastasios Papadopoulos, Servia, Greece, for the gift of candles sent to our Parish. May our God give the reward!

We also thank Thomas Tziortziotis from London, for the gift of the miraculous icon of Archangel Michael from Mantamados Monastery, Lesvos, Greece. May our Lord and Saviour Jesus Christ give the reward!

Anna Sedina from London has visited St Sergius Orthodox Institute in Paris and sent us a few beautiful photos that follow.



MAJOR CELEBRATIONS THIS MONTH

1st Nov: Sts Cosmas and Damian, the Holy Unmercenaries

8th Nov: Synaxis of Archangel Michael & Gabriel and the other Bodiless Powers

9th Nov: St. Nectarios the wonderworker, Metropolitan of Pentapolis

10th Nov: St. Arsenius of Cappadocia

13th Nov: St. John Chrysostom, Archbishop of Constantinople

14th Nov: St. Gregory Palamas, Archbishop of Thessalonica

15th Nov: Beginning of the Nativity fast

16th Nov: Holy Apostle and Evangelist Matthew

17th Nov: St. Hilda, Abbess of Whitby (†680)

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

23rd Nov: St. Alexander Nevsky

25th Nov: Great Martyr Catherine of Alexandria

30th 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

Services during November*

Sat. 1 st	10:00 am	Holy Liturgy in R.C.
Sat. 8 th	10:00 am	Holy Liturgy in R.C.
Sat. 15 th	10:00 am	Holy Liturgy in R.C.
Sat. 22 nd	10:00 am	Holy Liturgy in R.C.
Sun. 30 th	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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Top and bottom sketches are created at the Holy Monastery of "The Annunciation of the Theotokos" Chios, Greece, courtesy of Fr Theodosios Dendrinos, Ithaca, Greece.
The sketch of Christ by Photis Koutoglou was scanned from the Orthodox calendar of the *Apostoliki Diakonia* of the Church of Greece.