

**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 Christian 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)***

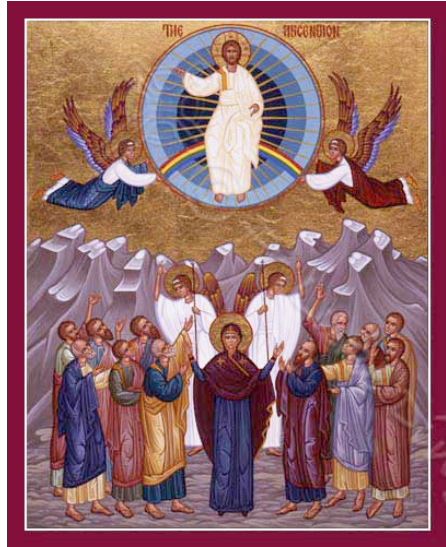
THE MODEL OF PRAYER

Chapter 3; Hallowed be Thy name

Having opened, the prayer continues in the same manner as the Kaddish, *hallowing* the name of God, and then going on to express hope that God's will and His kingdom will happen. In Judaism there are two names for God one is Elohim which is translated in our Bibles as "God", the other name of God is that which was given to Moses in Exodus Ch. 3 and is of extreme importance and reverence, honouring the name central to piety and holiness. Indeed, this Holy Tetragram **yhwh** is never pronounced but *adonai* is said instead which means "Lord". This name of God is related to the verb "to be" and is why God says to Moses "I am who I am" which is repeated by Christ when He says "I am the Resurrection and the Life" and the other "I am" sayings which feature in John's Gospel. Names were seen not simply as labels, but as true reflections of the nature and identity of what they referred to. It is not so that we recognise someone by their name; when their name is spoken we paint a mental picture of their character. So, the prayer that God's name be hallowed was seen as equivalent to hallowing God himself. "Hallowed be" is in the passive voice and so does not indicate who is to do the hallowing. It is a call for all believers to honour God's name, to hold it in reverence, not to misuse it, blaspheme it and use it for swearing. All names have a meaning and indeed those who have Hebrew names often include part of the name of God. Michael, Joel, Samuel, Nathanael, Gabriel, Ezekiel. Names which begin with Je/Ye or Jo/Yo like Jeremiah and Jonah or Jonathan indicate the holy, never pronounced tetragrammaton of the Lord's name יהוה YHWH translated as *Kyrie* in

Greek. Every time we hallow the Father's name, he blesses us.

Within the Church, the ancient hymn that begin each service of the Daily Cycle and private prayers are the Trisagion Prayers from the Greek τρισάγιον, thrice-holy, tris- ("thrice") and agios ("holy").



Holy God, Holy Mighty, Holy Immortal, have mercy on us; The hymn refers to the Ancient of Days. Tradition records that during the reign of Theodosius II (408-450), the Great City of Constantinople was shaken by a violent earthquake, and that whilst the people, the Emperor and the Patriarch were praying for mercy, a child was lifted into the air. On landing again to the earth, and in a loud voice the child exhorted the people to pray: 'Holy God, Holy Mighty, Holy Immortal'.

However, we can trace the origins of the heavenly exaltation of God: "Holy, Holy, Holy" back to the Old Testament. It originates in the vision of the prophet Isaiah where he sees the Lord lifted high upon His heavenly throne: Isaiah 6; *In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted*

up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said:

“Holy, holy, holy is the Lord of hosts; The whole earth is full of His glory!”

And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

So I said: “Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts.”

Then one of the seraphim flew to me, having in his hand a live coal which he had taken with the tongs from the altar. And he touched my mouth with it, and said: “Behold, this has touched your lips; Your iniquity is taken away, And your sin purged.”

Also I heard the voice of the Lord, saying: “Whom shall I send, And who will go for Us?”

Then I said, “Here am I! Send me.”

We see here a template of a sinful man before the Holy God. Isaiah is humbled by the immensity of God’s Holiness. He recognises his sin and the sin of the people. The seraphim and the Cherubim who are present at the Holy Liturgy, come to sear the lips of Isaiah with the charcoal from the altar of incense, to burn away his sin, so that he may speak before and on behalf of the Holiness of God. We note also that being made worthy to speak God’s word is followed by vocation and commission. *Whom shall I send who will*

go for Us? God Father, Son and Holy Spirit invite us to participate in the work of Salvation. Isaiah replies: *Here I am! Send me.”*

God is Holy, but we too are called to be Holy. Our own holiness then is dependant upon responding to the divine call and the invitation from our Father in heaven; we are called to be co-workers with God in His creation. The prophets and apostles had little to commend them but God invested in them His grace and power. God works upon us, He restores us and makes us deserving to deliver otherwise unutterable proclamations. God gives us the potential to become saints, to work upon ourselves through ascetic labour, through prayer, through good works and participation in the life of His Church in worship. We are made worthy to place ourselves in the presence of Christ in all circumstances.

When a person learns to play a musical instrument, like a violin, at first he is looking at the notes on the score and watching to see if he is bowing the right strings and hoping the fingers of his left hand on the neck of the violin are in the correct place. When the pupil becomes proficient, he concentrates on the dynamics, the rhythm, the structure, melody and articulation. By the time he is virtuoso, he has mastered texture, tempo, timbre and tonality; he knows the piece of music that he is playing off by heart and no longer needs to look at the notes, to consider temporal spatial awareness or the position of his fingers. He can concentrate simply on the music and its interpretation -he then becomes a story teller-telling a most amazing story in sound.

Albert Einstein said that “Genius is 1% talent and 99% percent hard work...” God only needs from us one talent. St. Paul illustrates the principle of spiritual formation in 1 Corinthians 9:27; *I discipline my body like an athlete, training it to do what it should. Otherwise, I fear that*

after preaching to others I myself might be disqualified.

God has given to the Orthodox Church His Life saving Truths to share with others; if we are not missionary minded then we should ask ourselves whether we are truly Orthodox Christians? We must be changed ourselves before we can change others. Holiness of life is about living with Christ and Christ living in us. The Apostle Paul knew this when he said: Galatians 2:20; *I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.*

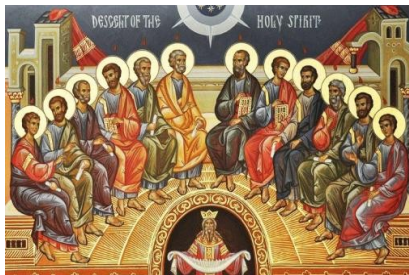
Our recitation of the Lord's Prayers is also before the same Heavenly throne of God and is carried into the world through how we speak and by words which reflect our calling as children of God. James 3: 8; *But no man can tame the tongue. It is an unruly evil, full of deadly poison. With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. Out of the same mouth proceed blessing and cursing.*

Indeed, no man can tame the tongue, but the Spirit of Truth who abides with us brings healing, calms our spirit, establishes integrity. Our Lord promises that He will give us the words to say when required to do so. Thus only God can hallow our speech so that we may honour Him and see in others the image of our Holy God and Father. Not just our speech but our whole self is to be sanctified. Through Christ, His saints in every age are filled with the Holy Spirit and the grace of the Holy Spirit renews every part of man. St John of Damascus teaches us that even the bones in death are filled with divine grace. Our dispensation is changed, transfigured by this Holy God to become holy. Holy is His name and when we put on Christ we too put on holiness through the offering of our souls and bodies. As part

of the Trisagion Prayers we say the following: *O Heavenly King, Comforter, the Spirit of Truth, Who art everywhere present and fillest all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O Good One.*

Even so Lord, come and abide in us so that we may be re-formed in your image as holy.

... To be continued
Fr Jonathan



ORTHODOX CHAPEL AT IONA

An Orthodox chapel at the isle of Iona, where St Columba built a Monastery in 563 AD, is now a real possibility, along with guest-house. It is a joyful Eastertide, especially to all who over many years have helped by their prayers and gifts, and by requesting to be kept informed of any progress towards an Orthodox Centre on Iona. You have patiently waited. Now at last we're in a position to deliver good news!

Last year, at St. Andrew's Orthodox church, Edinburgh, an open meeting resolved to form a charity, the Iona Orthodox Night-shelter Association (I.O.N.A.). Metropolitan Kallistos will appeal for funds to build an Iona Orthodox Centre

at Iona Orthodox Night-shelter Association's a.g.m.

We are deeply indebted to all who have kept Orthodoxy alive on Iona! Please pray for I.O.N.A. and send your gift for I.O.N.A. (Scottish charity 046523) to Michael McCall, I.O.N.A. Hon. Treasurer, 24 High Salterns, Ryde Road, Seaview, I.o.W. PO34 5AS. Thank you!

Ignatios Bacon
ionaorthodox@gmail.com



The island of Iona

PARISH NEWS

Fr Jonathan gave a talk at our first Archdiocesan Conference with Metropolitan Silouan. It took place at the Hayes Conference Centre, Swanwick, Derbyshire in May 23-25. The theme was "The Lights of Antioch". For further info, please have a look at the Antiochian website [here](#). For a youtube video of the Q&A session with our Metropolitan click [here](#). An album of photographs may be found [here](#).

STAVRONIAN CORNER

We are so very grateful to those who remember us in their prayers and show

their love as generous benefactors of our Parish. We would like to thank [Tatiani Rapatzikou](#) from Thessaloniki, Greece, for the candles and the beautiful icon of the Theotokos, which is now placed in our new Church at St Martin's. Thank you also so much to [Fr Ionut Uliniuc and Maria Anastasiou](#) from Cyprus for the many candles that will keep us well supplied for the future, as well as the small icons of the Resurrection which we will keep and use for next Pascha!

~+~

[Robert Bultoc](#) is now back in Bucharest, Romania, after his exams. He sent a few photos during the feast day of St John the Russian, who is the patron Saint of his Parish in Bucharest. His father, Fr Calin, is one of the priests who serve the Liturgy there! Many years to them all!



MAJOR CELEBRATIONS THIS MONTH

9th June: The Ascension of our Lord Jesus Christ, and St. Columba of Iona, Enlightener of Scotland (†597)

19th June: Holy Pentecost

20th June: Monday of the Holy Spirit

22nd June: St. Alban, Protomartyr of Britain (†304)

24th June: Nativity of St John the Baptist

26th June: Sunday of All Saints

29th June: Sts Peter and Paul

30th June: Synaxis of the 12 Holy Apostles

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

Services at St Martin's during June*

Sat. 4 th	13:00	Confessions, Synaxarion and Great Vespers
Sun. 5 th	10:00	Hours and Holy Liturgy
Thurs. 9 th	09:00	Holy Liturgy celebrating the Ascension of Christ
Sat. 11 th	13:00	Confessions, Synaxarion and Great Vespers
Sun. 12 th	10:00	Hours and Holy Liturgy
Sat. 18 th	13:00	Confessions, Synaxarion and Great Vespers
Sun. 19 th	10:00	Hours and Holy Liturgy
Sat. 25 th	13:00	Confessions, Synaxarion and Great Vespers
Sun. 26 th	10:00	Hours and Holy Liturgy followed by Parish lunch

*Help setting up the church is greatly appreciated and starts from 9.30 a.m.

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



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The following blogs of Old Stavronians are available in Romanian, [Constiinta Ortodoxa](#), in English, [Orthodox city hermit](#), and in Greek, [Orthodoxy rainbow](#).

