

**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'



*Ἐθρονος 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

Amen

Like most Jewish and Christian prayers the prayer ends with Amen which is not translated into Greek or English. This adverb means “truly” or “surely”. It is a response to the aforesaid prayer as a confirmation. When Christ was wishing to make a distinct point to his disciples He often began his sentence with *Amen Truly I say to you...*

Amen is from the root word *aman* meaning to support and make strong. The word for faithfulness is related - *emunah*.

Make strong our prayer O Father, may our prayer be supported and nourished by Him who is our Salvation even your Son Jesus Christ that what we say with faithful lips we may believe in our hearts and show forth in our lives through the power of the all Holy Spirit. Amen, Amen, Amen.

Doxology

After the Lord's Prayer at the Holy Liturgy there a short hymn of Glory to the Holy Trinity intoned by the priest. This is an ancient heritage, and was recited in the Synagogues at the time of Our Lord; a doxology following the Lord's Prayer is found in some ancient manuscripts of Matthew Chapter 6; The priest says: *Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto the ages of ages. Amen.*

This doxology alludes to the form in 1 Chronicles 29:11-12; *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make.*

Epilogue

We should perhaps remember the Lord's Prayer is the preserve of all Christians who profess that name. The “Our Father” therefore is not limited to the East. The Love of God for all His people is a Mystery; not only beautiful and undeserved but also powerful and unreserved. The family of God is increasing like the mustard seed in the parable which grows and grows. I am an English Orthodox Christian living in the West. To some people here and to some cradle Orthodox brought up in traditionally Orthodox countries it is often a point of curiosity - it should not be. God's kingdom recognises no national borders. St. Paul saw that the future of the Church lay with the Gentiles and made it his mission to bring the Gospel to the nations. I am not some fragment of the diaspora, I am part of the gathered community of the Kingdom of God as are all who convert to Christ and are received into His Church. Luke 13:29; *And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.*

In this prayer which Our Lord taught us we should pray it with child like trust. If we come to him with hearts uplifted, then the prayer will generate power. The prayer thus prayed brings hope and fellowship and is the springboard for implementing in our own lives those things beneficial for our soul.

The Fathers teach us the fruits of prayer are:

1. Discretion and Knowledge of Mysteries
2. Zeal for preaching divine things
3. Magnanimity of Heart
4. Ease and comfort for the soul
5. Love of God
6. Meekness and Humility
7. Chastity

8. Fervent Worship

9. A Happy end.

St Isaac the Syrian in his Homily on the “Discernment of Different Degrees” writes: *“There is a difference between those who are immersed in the affairs of this world and those engaged in theoria (mystical contemplation). The ways of the former begin in jollity, glee and pleasure but end in bitterness, gloom and darkness. On the other hand, those of the latter begin in bitterness, sadness and darkness but end in joy and happiness. He who has trodden both ways can appreciate the value of these words.”* To pray the Lord’s Prayer with all our heart and mind and soul will involve us in a struggle. Worship is both exhilarating for the soul and tiring for the body; but it is better to be tired with God and at peace, than tired without God and anxious. Only by God’s grace are we able to bear the little martyrdoms that will come to us from the world, the flesh and the devil. Such armour that prayer affords provides protection.

Christ in the Lord’s Prayer opens our way into the Father’s presence. It is the gateway into the Kingdom. Prayer gives man wings to fly that bring us nearer to the throne of grace and away from the burden of sin. The greatest gift we can give to someone is to pray for them, for then we enter into the dynamic of the Holy Trinity. We pray to the Father, through the Son in the Holy Spirit. God communicates with His creation and we are called to communicate with Him in fellowship. The beloved John in his epistle writes: *“And our fellowship is with the Father and with His Son Jesus Christ.”*
1 John 1:3.

Dedication

This poor offering is dedicated to my dear spiritual children with love as we support

one another whilst **looking unto Jesus** the author and finisher of our faith.

Fr Jonathan



QUESTIONS OF PURPOSE

When giving advice to students at School about revision for examinations on any topic I used to say: *“If all else fails, apply the Five w’s to the subject. Who? Why? Where? What? When?”* So for example if the topic was *The Transfiguration of Our Lord*, some simple salient facts could be garnered by applying the five w’s. Who were present at this event? Why were they there? Where is the scene set? What is the point of the Miracle? When did it take place in our Lord’s Ministry?

We could apply these same “revision” questions to ourselves for self examination.

Who am I?

Why am I here?

Where am I going?

What do I have to do to get there?

When am I going to do it?

So many lives are “lived” without a sense of purpose. We are children of God, created by God and for God and our lives reach a purpose only when they are directed towards our Creator. Christ says *“I go to prepare a place for you so that where I am you may be also.”* Our destination in the next life depends upon our direction in this one.

“We all want progress, but if you're on the wrong road, progress means doing an about-turn and walking back to the right road; in that case, the man who turns back soonest is the most progressive.” C. S. Lewis. Repentance for the Prodigal son was not only coming to his right mind, it was a movement back to his father.

The Temple (Church) is the place where we find salvation, to be healed, to be forgiven, to worship, to enjoy fellowship. Living our life in holiness is not easy. The spiritual battlefield is a struggle which requires persistence and courage, as opposed to the easy drift of survival from the one short-term search for gain, distraction, comfort and pleasure to the next. We are bigger than that; we were made for more than that. Why settle for sin when one can attain to the image of God? Putting faith into action means (as Our Lord said) *“Loving God and loving our neighbour”*... This is how we effect change and find fulfilment. And if not now, when... When are we going to do it? Now, today is the intersection of time and eternity. 2 Corinthians 6:2; *For He says: “In an acceptable time I have heard you, and in the day of salvation I have helped you.” Behold, now is the accepted time; behold, now is the day of salvation.*

There is a story about Akiva, a rabbi who lived at the time of Our Lord Jesus Christ in the first Century. He had been in the village to gather some supplies. Walking back to his cottage, lost in thought, he absentmindedly took the wrong path. Suddenly, a voice came

through the darkness: *“Who are you, and why are you here?”*. Shocked to awareness, Akiva realised he had wandered into the Roman garrison, and the voice had come from the young sentry keeping guard. But being a rabbi, he answered the question with another question: *“How much do they pay you to stand guard and ask that question of all who approach?”* The sentry, seeing that this was not an intruder but a rabbi, answered, *“Five drachmas a week, sir.”*

At that point the rabbi said, *“Young man, I will double your pay if you come with me, stand in front of my cottage, and ask that same question to those who approach: ‘Who are you, and why are you here?’”*

Fr. Jonathan

LANDSCAPE WITHOUT FEAR

I am contemplating landscape
I name it - ‘Landscape without Fear’
A landscape devoid of dark premonitions
Impossibility of losing of anyone who's dear

I am pondering at meadow
This green edenic lawn
And not for moment, not for a sight
My heart has trembled with the mortal's plight

I am now gazing upon treetops
With the gaze of grand and most steady hope
While all my ingrained survival defences
Surrender to the knots on the praying rope

I am also considering a single white cloud
And the great light captured in its bulging mass
As voice raises loud in exultation
‘Time is fallen! ... It will surely pass...!’

Aleksandar Miljkovic
London



THOUGHTS FROM THE CELTIC FATHERS

From the life of Saint Ita of Killeedy, Ireland: Saint Ita was enduring a great pain for the love of God. A bug was on her body and it was drinking her blood and nobody knew that until it became huge as a stone. Saint Ita, didn't want to remove the bug from her body saying that the bug could live thanks to her blood and if it was removed it would die.

*Christos Vasilopoulos
Kozani, Greece*

NAMES OF DEPARTED LOVED ONES TO BE REMEMBERED THIS MONTH

Nov. 12: *Sir John Tavener*

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.



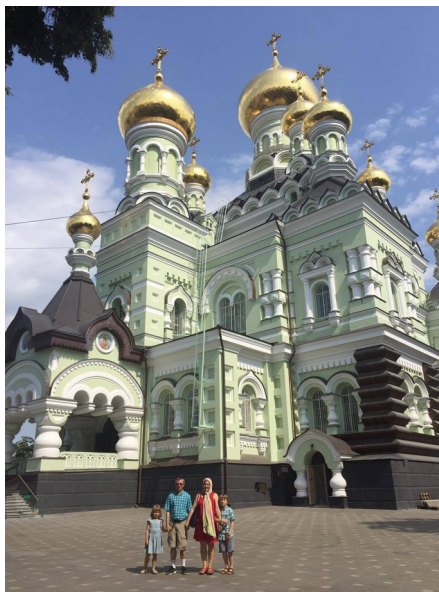
OLD STAVRONIAN CORNER

We would like to thank Christodoulos Skempes from Patmos, for sending candles for the church, and Georgios Verras from Athens, for the kind donation to our church; we have used part of it to

host the Readers Association and Hellenic Society on Oct. 21st.

Fr Jonathan received news from our Old Stavronian (2006-07), now Diaconisa Lauren Macrina (Rucker) Pulley from Richmond, Virginia, USA. It is so joyful in Christ to know that her husband, Patrick, graduated from St Vladimir's Seminary in May, and was ordained to the Holy Diaconate in August. He has been assigned to serve the Parish at St Cyprian of Carthage Church in Richmond. We pray that their journey into the Orthodox Faith will be blessed in our Lord and Saviour Jesus Christ.

Iryna Minakova, Bart Lambrecht and family visited Ukraine in August and sent us the following photos of their pilgrimage. They visited the caves of Kiev Pechora Lavra, founded in 1051, where now more than 100 relics of Saints are kept! They also venerated the relics of St Barbara the Great, that are now kept in St Vladimir's Cathedral.





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

11th Nov: St. Martin of Tours (†397)

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 at St Martin's in November*

Sat. 5 th	13:00	Memorial, Confessions, Synaxarion and Great Vespers
Sun. 6 th	10:00	Hours and Holy Liturgy
Sat. 12 th	13:00	Memorial, Confessions, Synaxarion and Great Vespers
Sun. 13 th	10:00	Hours and Holy Liturgy
Sat. 19 th	13:00	Memorial, Confessions, Synaxarion and Great Vespers
Sun. 20 th	10:00	Hours and Holy Liturgy
Sat. 26 th	13:00	Memorial, Confessions, Synaxarion and Great Vespers
Sun. 27 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](#).

