WHO’S WHO AT ST PAUL’S

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(jeremy.crocker@live.co.uk)

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PLEASE NOTE  Dean Jeremy’s day off each week is Friday
Revd. Kent’s day off each week is Thursday
Dear Parishioners,

I write to you in this new addition of the Epistle as we are about to mark and reflect again on the Holy Cross. Saint Helena (Latin: Flavia Iulia Helena Augusta) also known as Saint Helen, Helena Augusta or Helena of Constantinople (ca. 246/50 – 18 August 330) was the consort of Emperor Constantius, and the mother of Emperor Constantine the Great. She is traditionally credited with finding the relics of the True Cross, with which she is often represented in Christian iconography and of bringing cats to Cyprus!

Helena’s birthplace is not known with certainty. The 6th-century historian Procopius is the earliest authority for the statement that Helena was a native of Drepanum, in the province of Bithynia in Asia Minor. Her son Constantine renamed the city "Helenopolis" after her death in 330, which supports the belief that the city was her birthplace. Although he might have done so in her honour, Constantine probably had other reasons for doing so. The Byzantinist Cyril Mango has argued that Helenopolis was refounded to strengthen the communication network around his new capital in Constantinople, and was renamed simply to honour Helena, not to mark her birthplace. There was also a Helenopolis in Palestine (modern Daburiyya) and a Helenopolis in Lydia. G. K. Chesterton in his book 'A Short History of England' writes that she was considered a Briton by the British; supporting this, she is depicted as having golden hair. Some people believe that she came from Colchester in Essex; today the town has schools and places named after her, as well as her image appearing on the town hall.

The bishop and historian Eusebius of Caesarea states that she was about 80 on her return from Palestine. Since that journey has been dated to 326–28, Helena was probably born in 248 or 250. Little is known of her early life. Fourth-century sources, following Eutropius' record that she came from a low background. Saint Ambrose was the first to call her a term translated as "stable-maid" or "inn-keeper". He makes this fact a virtue, calling Helena a "good stable-maid". Other sources, especially those written after Constantine’s proclamation as emperor, gloss over or ignore her background. Helena's sarcophagus is in the Museo Pio-Clementino, Vatican Museum, Rome. The shrine to Saint Helena is in St. Peter's Basilica.

Helena gave birth to the future emperor Constantine I on 27 February of an uncertain year soon after 270 (probably around 272). At the time, she was in Naissus, Serbia. In order to obtain a wife more consonant with his rising status, Constantius divorced Helena some time...
before 289, when he married Theodora, Maximian's daughter. Helena never remarried and lived for a time in obscurity, though close to her only son, who had a deep regard and affection for her.

Constantine was proclaimed Augustus of the Roman Empire in 306 by Constantius' troops after the latter had died, and following his elevation his mother was brought back to the public life in 312, returning to the imperial court. She appears in the Eagle Cameo portraying Constantine's family, probably commemorating the birth of Constantine's son Constantine II in the summer of 316. She received the title of Augusta in 325 and died in 330 with her son at her side. During her life, she gave many presents to the poor, released prisoners and mingled with the ordinary worshippers in modest attire. Helena's saintliness has never been questioned despite her active participation in the execution of Crispus and Fausta.

She is considered by the Eastern Orthodox, Oriental Orthodox, Eastern and Roman Catholic churches, as well as by the Anglican Communion and Lutheran Churches as a saint, famed for her piety. Her feast day as a saint of the Orthodox Christian Church is celebrated with her son on 21 May, the "Feast of the Holy Great Sovereigns Constantine and Helen, Equal to the Apostles." Likewise, Anglican churches and some Lutheran churches, keep the Eastern date. Her feast day in the Roman Catholic Church falls on 18 August. She is the patron saint of new discoveries. Her discovery of the cross along with Constantine is celebrated as a play in the Philippines called Santacruzan.

In 326-28 Helena undertook a trip to the Holy Places in Palestine. According to Eusebius of Caesarea she was responsible for the construction or beautification of two churches, the Church of the Nativity, Bethlehem, and the Church on the Mount of Olives, sites of Christ's birth and ascension. Local founding legend attributes to Helena's orders the construction of a church in Egypt to identify the Burning Bush of Sinai. The chapel at St. Catherine's Monastery—often referred to as the Chapel of Saint Helen—is dated to the year AD 330.

Jerusalem was still being rebuilt following the destruction caused by Emperor Hadrian. He had built a temple over the site of Jesus' tomb near Calvary, and renamed the city Aelia Capitolina. Accounts differ concerning whether the Temple was dedicated to Venus or Jupiter. According to tradition, Helena ordered the temple torn down and, according to the legend that arose at the end of the 4th century, chose a site to begin excavating, which led to the recovery of three different crosses.

The legend is recounted in Ambrose, ‘On the Death of Theodosius” (died 395) she had a woman who was near death brought from the city. When the woman touched the first and second crosses, her condition did not change, but when she touched the third and final cross she suddenly recovered, and Helena declared the cross with which the woman had been touched to be the True Cross.

On the site of discovery, Constantine ordered the building of the Church of the Holy Sepulcher; churches were also built on other sites detected by Helena. Sozomen and Theodoret claim that Helena also found the nails of the crucifixion.
To use their miraculous power to aid her son, Helena allegedly had one of the nails placed in Constantine’s helmet, and another in the bridle of his horse.

Helena left Jerusalem and the eastern provinces in 327 to return to Rome, bringing with her large parts of the True Cross and other relics, which were then stored in her palace’s private chapel, where they can be seen still today. Her palace was later converted into the Basilica of the Holy Cross in Jerusalem. This has been maintained by Cistercian monks in the monastery which has been attached to the church for centuries. Tradition says that the site of the Vatican Gardens was spread with earth brought from Golgotha by Helena to symbolically unite the blood of Christ with that shed by thousands of early Christians, who died in the persecutions of Nero.

According to one tradition, Helena acquired the Holy Tunic on her trip to Jerusalem and sent it to Trier.

According to Byzantine tradition, Helena is responsible for the large population of cats in Cyprus. Local tradition holds that she imported hundreds of cats from Egypt or Palestine in the fourth century AD to rid a monastery of snakes. The monastery is today known as "St. Nicholas of the Cats" and is believed to be located near Limassol.

The Very Reverend Jeremy Crocker
Dean of St Paul’s Anglican Cathedral

In July Dean Jeremy celebrated 20 years of Ordination in Holy Orders
Steel Angels

The inserted image is of the “Angel of the North”, the famous steel sculpture along the A1 in the North of England. It is seen by 33 million people a year and it is 20 metres tall, the height of a five-storey building, which makes it the largest angel sculpture in the world.

Someone once suggested to me that Christians could see themselves as steel angels – angels because we live lives of love and compassion, steel because our faith helps us to stand firm in the midst of life’s ups-and-downs. Being steel angels shows that we Christians are people of hope, people of faith, people of resurrection.

If people were able to look into our minds and peer into our experiences, they would see that we have had moments of great joy (children, grandchildren, parties, holidays), but they would also see our times of great sadness (grief over the loss of loved ones, illness, disappointment, depression, broken relationships, worry about friends and family members facing difficult times).

We have all had Good Friday times in our lives. But let us not forget that we have got through them or at least we are slowly getting through them. We Christians are flexible – we are resilient.

The “Angel of the North” has to withstand great storms and winds – in fact, winds of over 100mph beat against this great structure. It bends and sways, but it does not break. It has this strength because its roots are deep and its foundations are strong – 600 tonnes of concrete anchor it to rock 21 metres below.

In the same way, we cope with our difficult times by being anchored to our faith – we may all experience our Good Fridays, but our roots are in Easter Sunday, in the knowledge that our God is a God of hope and of resurrection. We are, though, different from a steel structure in one important way.

Since seeing it for the very first time, I have always struggled with the huge figure of the resurrected Christ in Llandaff Cathedral which hangs above the nave on a concrete arch. This masterpiece by Jacob Epstein has no wounds on his hands and feet. It is as if Jesus is some kind of superhero, unpierced and unmarked.

For the resurrection to offer us the hope for healing we must remember that the
Bible tells us that Jesus’ body was scarred by sin and violence; his wounds were not hidden away when he rose again.

All of us have, at times, been hurt and scarred by people and events – people have said things to us that have cut deep, things have happened to us that have left us hurt and wounded, and we have lost people close to us that have left aching holes in our lives.

God certainly does not want us to go through pain and suffering, but he does use our scars after he brings us through the other side healed and hopeful. Our scars are the things that make us. We are scarred steel angels.

There are times that most of us will feel tired, drained, and even exhausted – emotionally, physically, and spiritually. But we must not be disheartened. We are people of resurrection. We are people of hope.

Christ’s resurrected scars are signs of this. Our own scars, physical and emotional, are signs of this. They are signs that we have faced hurt, faced grief, faced sorrow, but that we are still here – we are still here to offer to others the same good news of the peace and love that helped get us through our own Good Fridays.

So many people in today’s society feel they have no hope. We Christians are scarred steel angels and we can show people what hope is all about. After all, we follow a resurrected King who stretched out his own arms to be pierced and broken. By doing so, he embraced the world in all its pain and ugliness and he offered love and hope. He wants us to do the same. We need not be embarrassed by our scars, we need not try to ignore the pain and suffering we have been through. Our call is simply to be ourselves and to allow our scars to show that there can be joy after pain, to show that God’s peace can offer healing even at the most difficult times.

It was in his sermon last year for Christmas Midnight-Mass that Dean Jeremy shared that it was Mary’s qualities of kindness, understanding, and compassion that made her open to God and open to receiving a message from an angel.

Each and every one of us have the God-given ability to be an angel to someone. God can take what is broken and scarred and make it into something better; into something that He can use for His glory.

We are constantly reminded of this in the Eucharist where before the bread is given, it is broken!

May God use us, through our brokenness, our scars, hurts and pains, for His service. May He send us out to be a blessing to others – to be angels proclaiming his message of love, hope, and healing.

The Reverend Kent Middleton
Assistant Curate
SUNDAY
0930 : Holy Eucharist
(Sunday School in the Hall)
1800 : Evening Prayer (BCP)

MONDAY/TUESDAY/THURSDAY/FRIDAY
0830 : Morning Prayer

MONDAY/WEDNESDAY/FRIDAY
1630 : Evening Prayer

WEDNESDAY
1030 : Holy Eucharist

SATURDAY
1000 – 1200
Bookshop and Thrift Shop Open

FIRST MONDAY OF EACH MONTH
1630 : Guild of St Raphael
HARVEST SUNDAY

1ST OCTOBER 2017

HOLY EUCHARIST

9.30am

at St Paul’s Anglican Cathedral

Nicosia

Please consider bringing from the following list of items as your harvest contribution (all donated items will be given to those people in need)

cereal, soup, pasta, rice, pasta sauce, beans, tinned meat, tinned vegetables, tea/coffee, tinned fruit, biscuits, deodorant, toilet paper, shower gel, shaving gel, shampoo, soap, toothbrushes, toothpaste, hand wipes.

Followed by refreshments in the Cathedral Hall

12.15pm

Traditional Harvest Lunch

€3 adults

€2 children
FROM THE CURATE’S BOOKSHELF…

From time to time, I would like to take the opportunity to share with you some of the books that I have read, and that have made an impact on both my spirituality and theological reflections.

In this Michaelmas edition, I commend the work of Mark Clavier, entitled “Rescuing the Church from Consumerism”.

The future of the Church lies in its ability to reclaim its sacramental identity within the community when it is able to touch the lives of the ‘people of God’ in a revitalizing and transforming way.

Mainstream Christianity has often been reduced to a kind of spiritual expression of consumerism, at times deliberately in the hope that this will connect with wider culture and breathe new life into a Church in decline. Once Christianity allows itself to appear only as a lifestyle choice within the larger culture of consumerism, it surrenders its reason for existence and becomes merely a matter of consumer taste (p.5).

In our post-modern culture, individualism has become the forerunner. The frequent use of the words ‘I’ and ‘my’ have created an idea of personal possession and entitlement. Sadly this idea has plagued the Church where many think they own it and possess God for themselves. Such an expression of Christianity restricts us to merely a ‘holy club’ where religion and worship are belittled to a commodity; getting to choose what we like and enjoy.

All of this can lead to a sense of tremendous isolation. Isolation in the Church makes us become inward-looking. We soon forget that the Church existed before we were born and will continue to exist long after we are gone. We are, all of us, just a small part of the greater picture.

The Christian liturgical year seeks to ground people’s lives in the Gospel narrative and the sacramental system places meaningful occasions of social life within the context of God and the Church. The seven sacraments – baptism, confirmation, the Eucharist, marriage, ordination, reconciliation, and holy unction – demarcate life’s turning points and are believed to nourish the spirit (pp.3-4).

I believe that in many parts of the world the Church has sold itself out to consumerism; forgetting its true place and purpose within God’s world and in Christ’s redemptive mission.
in the life of the Church that is both visible and invisible. The realization is that it is not about us but rather to fulfill the reason for which we were created – to worship and serve God.

In many ways the Church thinks it needs to give in to social norms to become acceptable and relevant. But the Church has something unique to offer – a way of life that is counter-cultural. As Saint Paul reminds us: we might be in this world but we are not of this world as we have been reborn, not of flesh, but of Spirit – the Spirit of God.

When we give in to social norms for the sake of acceptability and relevance, we lose the ability to have a prophetic voice within society.

The New Testament image of the Church as the ‘oikos’, or household of God, offers a starting point for reclaiming the Church’s identity from consumerism. The home is where we are allowed most to be ourselves but in a manner that connects us to others (p.95).

Within this home there is a sense of belonging and this sense of belonging creates rooted relationships.

Throughout his book, Clavier highlights the idea that local churches might be conceived as placed communities where people are formed in love through liturgical worship, prayer, mutual affection, and ministry to the world. He beautifully puts it as: a home of holiness that gathers together families and patiently draws them together into God’s kingdom (p.109).

How do we discern what it means to be the household of God? What is our purpose? What shapes our life, work, and witness?

When ordering the Church’s life and conducting its ministry to the local community there must be the emphasizing of three dimensions: place, tradition, and society (pp.114-115).

Clavier suggests that the Church should:
1. Be a discrete community that is faithful to its own tradition.
2. Root its practice in a sacramental ministry that springs from a narrative tradition made visible through worship.
3. Actively locate people within an ecclesial community by fostering corporate bonds of love and loyalty.
4. Distinguish mission from worship and conversion from formation.
5. Willing embrace martyrdom with grace and patient endurance.

By paying careful attention to these principles, allowing them to shape who and what we are, the Church will be able to make a meaningful impact on Christian lives.

Clavier dedicates his final chapter (pp.110-129) to giving some thought to how these five principles might look within the local Church community. The following reflections are evident:

1. The Church makes visible the kingdom of God. This is expressed in Bible Studies, Quiet Days, home groups, prayer groups, healing ministry, the use of the lectionary, the liturgy, hymnody, the Church calendar, Feast Days, and fasting.
2. Sacraments are a foretaste of heaven and the means by which Christians undertake their journey towards salvation. They are the outward, visible sign of God’s inward, spiritual grace. It must be stressed that the sacraments are not means of evangelism. People are evangelized to the sacraments – not by them. The Eucharist is at the very heart of who we are. It is where the Church is most itself. Clavier stresses that whereas consumer culture is based on satisfying personal and self-orientated desires through the consumption of commodities, the Eucharist satisfies desire through the consumption of individuals into the body of Christ.

3. The Church needs to be more like a family in which individuals participate rather than buildings where people attend worship and events. Careful attention must be paid to local customs and culture and ways need to be found to incorporate them into the corporate life of the Church if ministry is to be fruitful.

4. At all times we are to remember that worship is not a product we are selling – it transcends both time and place.

5. Only when we have something unique to offer, living by a specific set of standards and rules, are we then able to challenge the ways and ethos of our ever-changing world.

The Church needs to get back into the business of creating culture rather than reacting to it. Reclaiming the Church’s fundamental identity as our ‘homeland’ will not be an easy task. It will be difficult to uphold all the principles mentioned in this book however, with a great degree of patience, prayer, hard work, and a reliance on God’s wisdom, strength, and guidance all things will be possible.

It’s good to have the Thrift Shop & Bookshop open again after the summer break.
PRAYER REQUESTS

Please remember in your daily prayers those in our Cathedral Community who have asked for our intercessions:


Pray also for our Prayer Partners:

St Christopher’s Cathedral, Bahrain: together with the Dean, The Very Revd. Christopher Butt, and all the faithful.

St Andrew’s Cathedral, Thika: together with the Provost, Father Joseph, and all the faithful.
PARISH DAY OUT

Saturday, 7 October 2017

St George-in-the-Forest, Troodos

Please join us for a day of fun-filled activities and fellowship.

Starting at **12.30pm**, including a **bring-and-share picnic**, and ending with the Eucharist at **4pm**.

If you would like to attend please write your name on the sign-up sheet on the noticeboard in the hall foyer or by contacting the Cathedral Office.

A very positive response (minimum 30 people) will mean that we can arrange a coach for transport; departing from the Cathedral at **9am**.

**All are Welcome**
Complimentary first counselling consultation

If you are curious about counselling, I offer a free 30 minute session in order for us to meet each other and discuss your needs. This is an opportunity for you to ask questions, tell me about yourself and what is troubling you. I will have questions of my own to help us work out if we can work together. We can go through the reasons you are considering counselling and what you need from a counsellor.
I look forward to hearing from you.

Sue Lartides
99622504
This is an 8 week course focusing on
The Lord’s Prayer and The Eucharist

Monday Evenings 7pm – 9pm
St Paul’s Anglican Cathedral, Nicosia

The Lord’s Prayer: October 9th, 16th, 23rd, 30th

The Eucharist: November 6th, 13th, 20th, 27th

All are Welcome

Please let the Cathedral Office know if you would like to attend this course.
We will soon be launching a new publication, bi-annually, called **scene@stpaulsnicosia**

It is the hope that this publication will be distributed far beyond the members of our worshipping community.

If you would like to contribute an article in one of our Epistle editions, then please send an email to:

Father Kent Middleton  
kentjwlmiddleton@gmail.com

An artistic design of the Lord’s Prayer in Arabic
## REGULAR ACTIVITIES OF OR AT THE CHURCH DURING THE WEEK

**SUNDAY**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Contact Person</th>
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<tbody>
<tr>
<td>1500</td>
<td>1700 Nicosia Kids Church (Joint venture with NIC)</td>
<td>Dean Jeremy 22 677897</td>
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**MONDAY**

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<th>Time</th>
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<tr>
<td>1630</td>
<td>1st Monday of each month, St. Raphael Healing Service</td>
<td>Dean Jeremy 22 677897</td>
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<tr>
<td>1600</td>
<td>to 1800 Counselling/Psychotherapy Sessions</td>
<td>Sue Lartides 99 622504</td>
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<tr>
<td>1600</td>
<td>to 1800 Afternoon Babies and Toddlers Group</td>
<td>Vipar 99 894042</td>
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**WEDNESDAY**

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<tr>
<td>0930</td>
<td>to 1130 Babies and Toddlers Group</td>
<td>Viper 99 894042</td>
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<tr>
<td>0900</td>
<td>to 1300 Counselling/Psychotherapy Sessions</td>
<td>Sue Lartides 99 622504</td>
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<tr>
<td>1500</td>
<td>to 1600 Rainbows: 5-7 years</td>
<td>Louise Hall 96 338106</td>
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<tr>
<td>1500</td>
<td>to 1630 Brownies: 7-10 years</td>
<td>Donna Koulinos 99 623740</td>
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<tr>
<td>1630</td>
<td>to 1800 Guides: 10+ years</td>
<td>Ellie Hart 96 693884</td>
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<td>1630</td>
<td>to 1800 (fortnightly) Senior Section</td>
<td>Amanda Eliades 99 663553</td>
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<tr>
<td>1930</td>
<td>Home Group Bible Study</td>
<td>Jeanne/Nigel 22 334090</td>
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**THURSDAY**

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<tbody>
<tr>
<td>1830</td>
<td>to 1930 Choir Practice</td>
<td>Valerie Fidelia 99 805332</td>
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<tr>
<td>1515</td>
<td>to 1730 Slimming World in the Hall</td>
<td>Christiana 95 124271</td>
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**FRIDAY**

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<th>Time</th>
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<tbody>
<tr>
<td>1000</td>
<td>'Women of Worth’ Bible Study Group</td>
<td>Linda Vrahimis 99 870654</td>
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<tr>
<td>1515</td>
<td>to 1845 Children’s French Classes</td>
<td>Natalie Ioannides 99 425125</td>
</tr>
<tr>
<td>1800</td>
<td>to 2000 every last Friday of the month ‘Kids Movie Night’</td>
<td>Dean Jeremy 22 677897</td>
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**SATURDAY**

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<tr>
<th>Time</th>
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<tbody>
<tr>
<td>1000</td>
<td>to 1200 Book Shop and Thrift Shop</td>
<td>Agnete Cleave 99 823785</td>
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