

**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 Deanery of the United Kingdom and Ireland,  
which is part of the Antiochian Orthodox Archdiocese of Europe.*

*Our Metropolitan is His Eminence Archbishop John.*

*The Patriarchate of Antioch is third senior of the Orthodox Churches.*

*The Patriarch is His Beatitude Ignatius IV.*

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

## THE DORMITION OF THE THEOTOKOS

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body

of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God.

### **Apolytikion in the First Tone**

In birth, you preserved your virginity; in death, you did not abandon the world, O Theotokos. As mother of life, you departed to the source of life, delivering our souls from death by your intercessions.

### **Kontakion in the Second Tone**

Neither the grave nor death could contain the Theotokos, the unshakable hope, ever vigilant in intercession and protection. As Mother of life, He who dwelt in the ever-virginal womb transposed her to life.

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Original text taken from [here](#). For more on the Dormition of the Most Holy Theotokos click [here](#).



*Fresco of the Dormition at the 16<sup>th</sup> century chapel of Aghioi Anargyroi (town of Servia Greece) showing an angel cutting the hands of the malicious Jew with a sword.*

# FOUNTAINS IN THE DESERT

## 1. WORK AND PRAYER

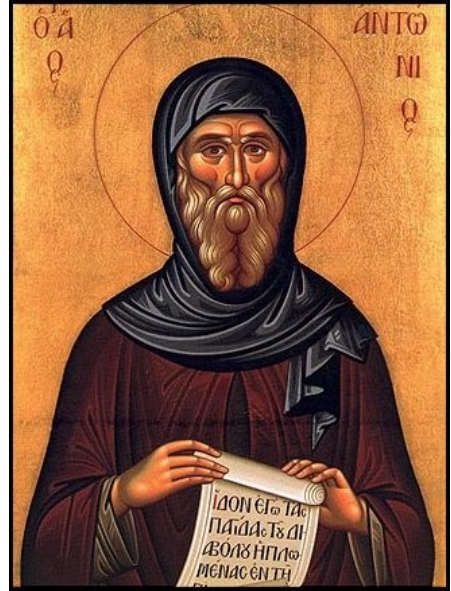
*When the holy Abba Antony lived in the desert he was beset by accidie (ακηδία) and attacked by many sinful thoughts. He said to God, "Lord, I want to be saved but these thoughts do not leave me alone; what shall I do in my affliction? How can I be saved?" A short while afterwards, when he got up to go out, Anthony saw a man like himself sitting at his work, getting up from his work to pray, then sitting down again and plaiting a rope, then getting up again to pray. It was an angel of the Lord sent to correct and reassure him. He heard the angel saying to him, "Do this and you will be saved." At these words, Antony was filled with joy and courage. He did this, and he was saved.*

Our human condition requires dependency upon God and interdependency on others. Correct spiritual examination requires the help and direction of a spiritual father who helps us grow into the image of Christ. Self examination alone without such an external reference point can put us in jeopardy such that we choose the wrong direction, make false judgements, become disappointed, lack faith, and fall into the trap of hopelessness and despair. Here we find ourselves in that spiritual malaise of accidie whereby because of our sense of sinfulness before a Holy God, we become inactive, paralysed and reach a state of torpor.

We ponder on the contradiction "How can we be Christians and have such sinful thoughts?" St Antony addresses this dilemma in the desert where he meets the devil, himself and God "Lord, I want to be saved but these thoughts do not leave me alone;"

We notice that St Antony wants to be saved, he is aware of his own condition. Like the Prodigal son and Zacchaeus we

must first come to our right mind and possess a desire (a zeal) for change. St Antony's request is simple and succinct: "what shall I do in my affliction. How can I be saved?"



We must be direct in our prayer to God; vagueness in repentance or in our requests is a form of obfuscation.

These two questions of St Antony remind us of that question the Lawyer posed to Christ before the Parable of the Good Samaritan. Luke 10:25 "What must I do to inherit eternal life?"

Inactivity is not an option for Christians; Christians are verbs not nouns!

Antony sees a man sitting at his work then getting up to pray, returning to his work and again rising to pray. The angel was sent by God to **correct** and **reassure** St Antony. Consumed by ourselves we lose focus and the source of our strength—we lose the will to work or pray! Work and Prayer = Salvation! This is an equation for all and not just for monks. Full of self loathing we need not only correction

but reassurance. When called upon, the compassion and conviction of the All Holy Spirit assists us by His comfort and strength.

Just as our Lord was ministered to by angels in the wilderness after the Temptations; Matthew 4:11; *“Then the devil left Him, and behold, angels came and ministered to Him.”*

So with St Antony an angel ministers to him instructing him and restoring courage and joy. *“Do this and you will be saved.”*

The Fathers teach us that we should not trust too readily in our own thoughts and opinions but take heed to God’s Word Who provides us with the pattern of salvation.

In our modern western culture, *Life balance* is a much discussed topic today. When mums have to juggle careers with caring and the ever increasing demand for dads to prioritize we need to drink from the fountains of the desert. Without work we become indolent and listless; too much work makes us tired and stressed. Without prayer we become detached from our source of strength and the deeper reality Who created us. Likewise prayer without action is fruitless, as St James says in his epistle: James 2:17 ; *“Thus also faith by itself, if it does not have works, is dead.”*

Prayer will warm and revive us in the love of God; work will warm and energeise us in the love for others thus fulfilling the Divine equation for salvation: Luke 10: 27; *“So he answered and said, ‘You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbour as yourself.’”* 28 And He said to him, *“You have answered rightly; do this and you will live.”*

Fr. Jonathan

## GLOSSARY OF ORTHODOX TERMS: -K-

KARA is in spiritual terms the holy skull of Saints which is venerated by the faithful.

KATANYCTICAL is a deep, humble and warm emotion caused before something divine.

KATHOLICON is the main church of a Orthodox Monastery.

KENOSIS Literally, "emptying." The word is associated with humility or humiliation. God the Word humbled Himself by becoming man (with no change in His divinity), suffering death on the Cross for the world and its salvation (Phil. 2:5-8).

KINGDOM OF GOD God's rule over the world, showing (1) His absolute sovereignty as Creator and (2) His sovereignty over the faithful who voluntarily submit to Him. The Kingdom of God was made manifest by Christ and is present in the world through the Church. The fullness of the Kingdom will come when Christ returns to judge the living and the dead, creating a new heaven and earth. See Mark 1:15; John 3:3 5; Rom. 8:20, 21; 1 Cor. 6:9, 10; Rev. 21:1-22:5.

KISS OF PEACE A kiss on the cheek or the shoulder given by one believer to another as a sign of Christian unity and fellowship (see 1 Cor. 16:20). The clergy, and in some places the faithful, exchange the kiss of peace before saying the Nicene Creed during the Divine Liturgy of the Orthodox Church.

KNOWLEDGE Knowing and experiencing the truth of God and salvation through Jesus Christ. Spiritual knowledge (1) is

frequently identified with Christian doctrine; (2) is applied to the spiritual meaning of the Scripture; and (3) refers to mystical and contemplative knowledge, not merely intellectual knowledge of God. Its aim and effects are to enhance man's responsibility, to aid in discernment of good and evil, and to lead people to God. See Luke 12:47, 48; 1 Cor. 13:2; 2 Cor. 4:6; Eph. 4: 16.

KALYMAUKION is the monk's high hat especially a feature of Orthodox monks. In Greece it is also known as epanokaly-maukon.

KOUKOULION is the black cloth which is placed over the kalymaukion.

KOINONIA A Greek word meaning communion or intimate fellowship. This relationship exists between the three Persons of the Holy Trinity and also between Christians who are united by love into one body in Christ. See Acts 2:41, 42; 2 Cor. 13:14; 1 John 1:1-7.

KOMPOSKENE is the Orthodox prayer rope.

Part of the original text taken from [here](#).



## OLD STAVRONIAN CORNER

We would like to thank [Fr. Dr. Ionut and Maria Anastasiou](#) for the donation of *komposkene* and prayer cards to our community. May Christ our God give the blessing!

## PARISH NEWS

Dear friends in Christ,

As you are aware from the news the situation in Syria is very difficult. Our Archbishop is encouraging us to help. The following note from the Dean Archpriest Gregory explains this: *“The Archdiocese wants to encourage parishes and communities to give towards humanitarian aid in Syria to ALL those needy persons (irrespective of religious or political affiliations) who have and are suffering as a result of the country’s internal conflicts. To this end the Patriarchate has put out a supporting document which you can find [here](#) for your attention. The basic idea is that we fund-raise locally and send the funds from the Deanery account via the Archdiocese (this has already happened in Germany). So, from this moment onwards the Deanery Treasurer and I will be grateful to receive a contribution from your parish. Please specify “Syrian Relief” with any payments sent in a covering note (not on the cheque itself which should be made payable to the Deanery as usual)”*.

Let us be aware of the needs of the poor and the victims of violence and those in need of medical assistance there.

With my love and prayers,  
Fr. Jonathan



## MAJOR CELEBRATIONS THIS MONTH

6<sup>th</sup> Aug: The Holy Transfiguration of our Lord and Saviour Jesus Christ

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

15<sup>th</sup> Aug: The Dormition of our Most-Holy Theotokos

16<sup>th</sup> Aug: St. Gerasimus, Wonderworker of Cephalonia

20<sup>th</sup> Aug: St. Oswin, King and Martyr (†651)

22<sup>nd</sup> Aug: St. Sigfrid, Abbot of Wearmouth (†688)

23<sup>rd</sup> Aug: Apodosis of the Dormition of our Most-Holy Lady the Theotokos and Ever-Virgin Mary

24<sup>th</sup> Aug: St. Cosmas of Aetolia, equal-to-the-Apostles

27<sup>th</sup> Aug: Martyr Phanourius

29<sup>th</sup> Aug: Beheading of the Holy, Glorious Prophet, Forerunner and Baptist John

31<sup>st</sup> Aug: St. Aidan, Bishop of Lindisfarne

For the lives of Saints please visit the Calendar of the Greek Orthodox Archdiocese of America: [www.calendar.goarch.org](http://www.calendar.goarch.org)

### Services during August\*

Sat. 4 <sup>th</sup>	10:00 am	Holy Liturgy in R.C.
Sat. 11 <sup>th</sup>	10:00 am	Holy Liturgy in R.C.
Wed. 15 <sup>th</sup>	10:00 am	Holy Liturgy in R.C.
Sat. 18 <sup>th</sup>	10:00 am	Holy Liturgy in R.C.
Sun. 26 <sup>th</sup>	10:00 am	Holy Liturgy in R.C. followed by Parish lunch

\*Help setting up the church is greatly appreciated and starts from 9.15 a.m.

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



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