

**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 Press'



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

*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)***

FOUNTAINS IN THE DESERT

2. IT ISN'T FAIR!

When the same Abba Anthony thought about the depth of the judgments of God, he asked, "Lord, how is it that some die when they are young, while others drag on to extreme old age? Why are there those who are poor and those who are rich? Why do wicked men prosper and why are the just in need? He heard a voice answering him, "Anthony, keep your attention on yourself; these things are according to the judgement of God, and it is not to your advantage to know anything about them."

In the Old Testament the righteous Job enquires of God the deepest mysteries and questions why he has suffered but in the end he is reduced to repentance and silence by the Almighty judgements of God. Job 42 ,1: *Then Job answered the LORD and said: 2 "I know that You can do everything, and that no purpose of Yours can be withheld from You. 3 You asked, 'Who is this who hides counsel without knowledge?' Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know.*

Likewise, St Antony expresses our own puzzlement and often indignation at the seeming discrepancies and injustices of life. From a purely human perspective life is not fair; it is terribly unfair. However, the judgements of God are ultimately beyond human understanding and scrutiny. Who, where, what and when are easy enough to answer - they involve person, place, form and time but the fifth "w" "why?" is deeper than the empirical, broader than the rational and has its source in the dimension of mystery. Beyond the horizon which is the limit of our sight exists another reality.

Children when they reach a certain age are very fond of asking the question "Why?" much to the consternation and

often bewilderment of their parents. Youthful inquisitiveness is directed at the very heart of things to find the source, reason and meaning.

I recall how, when posed with a "Why" question at a *Friends of Mt Athos* meeting in Cambridge, His Eminence Metropolitan Kallistos Ware used the illustration of a sign at the end of the platform on Oxford train station. The sign read: *"Passengers may not pass beyond this point."*

To go beyond the sign onto the railway line would put the passenger in possible danger. *"... it is not to your advantage to know anything about them."* So far and no further!

Rather, God says to the Saint that he must concern himself with his own salvation which is not relative to others but absolute within a One to one relationship. There is no generality, each one of us is unique and God engages with us as individuals on a personal basis.

Years of age, wealth and poverty, justice and injustice are passing and temporal but God's inscrutable wisdom is unsurpassed and eternal. I Corinthians 13:12 , *"For now we see in a mirror dimly but then face to face. Now I know in part, but then I shall know just as I also am known"* as the Apostle St Paul says.

In the end we all will meet with Christ as old or young, as rich or poor, as God's enemy or friend. This life is not the highest good. It is St Paul again who in the same epistle to the Christians at Corinth points us to this secret truth: I Corinthians 15:19, *"If in this life only we have hope in Christ, we are of all men the most pitiable."* It is the Resurrection of Christ that gives meaning to our faith; it is the reality beyond our horizon.

Fr. Jonathan



GLOSSARY OF ORTHODOX TERMS: -L-

LAMB OF GOD Jesus Christ, the Lamb of God, offered Himself as a perfect sacrifice for the sins of the world (John 1:29). In the preparation service, the bread and wine are made ready to be consecrated in the Eucharist service to follow. The priest cuts out the center section of the loaf, called "the Lamb," for use in Communion as the Body of Christ.

LAVRA are Orthodox monasteries with a large community of monks. The Lavrite style of living has its origins in the early fourth century with the founding of a settlement of cells in the Nitrean desert, Egypt, where the community consisted of 600 hermits. A famous lavrite monastery is the *Megisti Lavra* (Great Lavra) monastery in Mt. Athos.

LEAVENED As in leavened bread, where a small amount of yeast will cause the whole loaf to rise, so a small amount of evil or good affects the whole body (see Luke 13:20, 21; 1 Cor. 5:7, 8). In contrast to the Old Testament bread, which was unleavened to show the Israelites' separation from the world (see Ex. 12:15-20), leavened bread—risen bread—is used in Orthodox Communion to show forth the Resurrection of Christ.

LIGHT The Bible frequently uses light as a symbol of God and of that which is good, that which overcomes the darkness of sin and death. Candles are used in churches to symbolize the light of Christ. Christians are lights shining in the world to show the way of righteousness and salvation (see Matt. 5:14; John 8:12).

LITURGY The work or public service of the people of God, which is the worship of the one true God. The Divine Liturgy is

the Eucharistic service of the Orthodox Church.

LOGISMOS is a thought, having mostly spiritual context, based on, beneficial or non-beneficial for the soul, reasoning.

LOVE Charity, union, affection, friendship; unselfish concern for another's good. The love of Christians for each other and for the world is a reflection of the love between the three Persons of the Holy Trinity. See John 11:3, 36; 1 Cor. 13; 1 John 4:8, 16.

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

WHY WE NEED THE POOR

Without the poor we have no hope of heaven.

Without the poor after we "sell all" that we have, who will we give it to.

Without the poor there is no way to give directly to Christ.

Without the poor we have no vision of a simple lifestyle.

Without the poor we cannot learn to be content with what we have.

Without the poor we cannot lend to God.

Without the poor we have no people to thank God for us.

Without the poor we can not learn to be generous.

Without the poor we cannot receive from God as we have given.

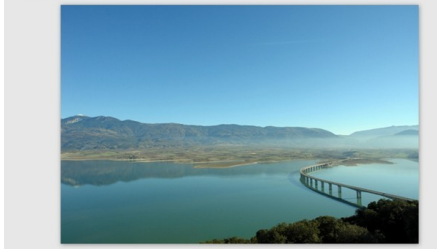
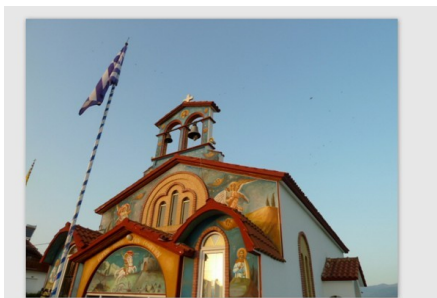
Without the poor we hopelessly delude by materialism.

Without the poor moth, rust and thieves ruin all that we count dear to us.

For the full article click [here](#).

OLD STAVRONIAN CORNER

We would like to congratulate Theodoros Papadopoulos and Theophania (Yu-fang) Ho on the occasion of their marriage that occurred on July 29 at [Serbia](#), Greece. Apart from the couple there were three other Old Stavronians present at the wedding: Thomas Tziortziotis (best-man), Nikolaos (Planas) Pearson and Katerina Dokou. May Christ our Lord bless this union in mutual understanding, patience and love!



MAJOR CELEBRATIONS THIS MONTH

- 1st Sept:* The Ecclesiastical New Year
- 8th Sept:* The Nativity of our Most-Holy Lady the Theotokos and Ever-Virgin Mary
- 9th Sept:* The Holy & Righteous Ancestors of God, Joachim and Anna
- 11th Sept:* St. Euphrosynus the Cook
- 14th Sept:* The Exaltation of the Precious and Life-Giving Cross

16th Sept: The Great Martyr Euphemia the All-praised

17th Sept: Martyr Sophia and her three daughters, Faith (Pistis, Vera), Hope (Elpis, Nadezhda) and Love (Agape, Lyubov)

19th Sept: St. Theodore of Tarsus, Archbishop of Canterbury

23rd Sept: The Conception of the Holy, Glorious Prophet, Forerunner and Baptist John

24th Sept: St. Silouan the Athonite

25th Sept: St. Sergius, Abbot and Wonderworker of Radonezh

26th Sept: The Falling Asleep of St. John the Evangelist and Theologian

28th Sept: St. Lioba of Wimborne, Abbess of Bischofsheim

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

Services during September*

Sat. 1 st	10:00 am	Holy Liturgy in R.C.
Sun. 9 th	10:00 am	Holy Liturgy in Q.R.
Sat. 15 th	10:00 am	Holy Liturgy in R.C.
Sat. 22 nd	10:00 am	Holy Liturgy in R.C.
Sat. 29 th	10:00 am	Holy Liturgy in R.C. followed by lunch welcoming freshers at Central Lounge

*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 -



For further information please contact:

Father Jonathan Hemmings
67 Sibsey Str., Fairfield, Lancaster, LA1 5DQ
Tel: +44 1524 840759, +44 1524 580600

Email: frjah@yahoo.co.uk

www.antiochian-orthodox.co.uk

