



**The Orthodox Parish
of the Holy and Life-Giving Cross,
Lancaster, U.K.**

The Stavronian

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*Ἐθρονος 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.
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 TEMPTATION OF INSIGNIFICANCE

2 Corinthians 6:4-9; *But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labours, in sleeplessness, in fastings; by purity, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed;*

The evil one has three great weapons in his armoury; that of Pride, Indifference and Despair. The whole spectrum of human misery is targeted through self indulgence, from self importance and hubris to self hate and loathing, from revelling in excess sin to the slavery of despair. Despite the differences of such manifestations they have one thing in common - self!

After the Second World War and suffering in Dachau Concentration Camp, Bishop Nicholai Velimirovich rather than returning to Communist Yugoslavia, chose exile in the USA, believing that he could serve his people more effectively with the freedom to preach and teach. He eventually found himself at St Tikhon's Monastery and Seminary where he could voice the saving truths of the Gospel openly. In a letter to graduates in 1953 he warned them about the temptation of insignificance.

We are tempted to think of the Orthodox Church nowadays plays an insignificant role in the world... But those who are about to be ordained to the priesthood should not be ashamed of the apostolic

suffering of their Church. They should see those hardships in the light of a larger perspective, the history of the Orthodox Church which is not only apostolic in doctrine but in suffering too."

Righteous suffering is the hallmark of the members of Christ's Body. There is an integrity which is necessary in the Christian life, an interaction between belief and practice. Christians through their sufferings draw others to Christ just as Christ draws us to Himself through His Cross. We are not insignificant beings - we are significant! We are significant because first of all we are created by God, sustained by His power and inexpressibly and inexhaustibly loved by Him and secondly because in that love we become a sign for others. We are not significant in and of ourselves but through Him who adopts us as his sons and daughters in Baptism. The spiritual man may be dissatisfied with himself but dissatisfaction can be the catalyst for repentance and movement, it may indeed engender humility. However, we should never lose heart and fall into the pit of despair. Such apostolic suffering becomes the moment for rejoicing not despair since it means we have unity in Christ. We must resist the temptation of insignificance which can so easily lead to a sense of hopelessness and self pity which is corrosive to our spiritual well being.

Matthew 5:11-12; *Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven.*

Fr. Jonathan



THAT'S ENTERTAINMENT

Matthew 15:19; *For out of the heart proceed evil thoughts,*

Entertain a bad idea for long enough
and you will embrace an evil ideology
Embrace an evil ideology
and you will breed thoughtless anger
Breed thoughtless anger
and you will reproduce merciless actions.

Fr Jonathan

"He who busies himself with the sins of others, or judges his brother on suspicion, has not yet even begun to repent or to examine himself so as to discover his own sins..."

—*St. Maximos the Confessor* (on Love no. 55)

GLOSSARY OF ORTHODOX TERMS: -T-

TEMPTATION The seductive attraction of sin. Christ was tempted by Satan and has overcome the power of temptation. Those united to Christ are given His power also to withstand the temptation of sin through patience, courage, and obedience. See Matt. 4:1-11; 1 Cor. 10:13; Heb. 2:17, 18; James 1:12.

THANKSGIVING To be grateful, to offer thanks, especially to God for His love and mercy. The Eucharistic prayer is called the thanksgiving (see 1 Thess. 5:18).

THEOPHANY A manifestation of God in His uncreated glory. It refers also to Christ's resurrection appearances. The revelation of the Holy Trinity at the Baptism of Christ (Luke 3:21, 22) is the

greatest theophany; it is celebrated in the Orthodox Church on Epiphany (Jan. 6). Other theophanies are found throughout the Bible. For example, God appeared to Abraham in the form of three men (Gen. 18:1-15), and to Jacob in a dream (Gen. 28:10-17). See also EPIPHANY.

THEOTOKOS God-bearer, birth-giver, frequently translated "Mother of God." Because Jesus Christ is the divine Son of God, Mary is called the Mother of God to profess our faith that in the Incarnation, God was in her womb. Elizabeth called Mary "blessed" and "the mother of my Lord" (Luke 1:42, 43). At the Council of Ephesus in A.D. 431, the Church condemned Nestorius and other heretics who refused to call the Virgin Mary the Theotokos. For if it was not God in Mary's womb, there is no salvation for humanity. See article, "Mary," at Luke 1; Luke 1:26-43; John 1:1-14.) See also INCARNATION

TRADITION That which is handed down, transmitted. Tradition is the life of the Church in the Holy Spirit, for the Holy Spirit leads the Church "into all truth" (John 16:13) and enables her to preserve the truth taught by Christ to His Apostles. The Holy Scriptures are the core of Holy Tradition, as interpreted through the writings of the Fathers, the Ecumenical Councils, and the worship of the Church. Together, these traditions manifest the faith of the ancient undivided Church, inspired by the Holy Spirit to preserve the fullness of the gospel. See John 21:25; Acts 15:1-29; 2 Thess. 2:15.

TRANSFIGURATION A change or transformation. Christ was transfigured on Mt. Tabor, showing He is God in the flesh (Matt. 17:1-8). Christians are called to be transformed by the Holy Spirit into the image and likeness of God (Rom. 12:1,

2). See article. "The Transfiguration," at Matt. 17. See also DEIFICATION.

TRIBULATION (THE) The Scriptures reveal that much trouble and violence—Great Tribulation—will engulf the world before the Second Coming of Christ (Matt. 24:4-29). See also **ESCHATOLOGY**, **RAPTURE**, and **SECOND COMING**.

TRISAGION Literally, "Thrice Holy." The biblical Trisagion, "Holy, Holy, Holy," is the hymn of the angels before the throne of God (Is. 6:1-3; Rev. 4:8), and is one of the most important hymns of the Divine Liturgy. In the Tradition of the Church, this hymn has been amplified into the Trisagion frequently sung during services and said during prayers: "Holy God, Holy Mighty, Holy Immortal One, have mercy on us." The biblical use of "Holy" three times is an indication of the three Persons in the Godhead.

TYPE A historical event that has a deeper meaning, pointing to our salvation in Christ. For example, the three days that Jonah spent in the belly of the fish is a type of the three days that Christ would spend in the tomb (Matt. 12:40). The serpent that Moses lifted up on the staff is a type of the lifting up of Christ on the Cross (John 3:14-16). The burning bush, aflame but not consumed, is a type of the Virgin Mary, who carried the incarnate God in her womb but was not consumed by His presence (Luke 1:26-38). Noah's ark, which saved Noah and his family from death in the flood, is a type of baptism, which brings the believer from death to life (1 Pet. 3:18-22). See also **ALLEGORY**.

TRINITY God the Father and His Son and His Holy Spirit: one in essence and undivided. God revealed the mystery of the Trinity at Christ's baptism (Matt. 3:13-17), but even before that event, numer-

ous Old Testament references pointed to the Trinity. For example, the frequent use of plural pronouns referring to the one God (Gen. 1:26); the three angels who appeared to Abraham (Gen. 18:1-16); and the Triple Holy hymn sung by the angels in Isaiah's vision (Is. 6:1-4) all suggest one God in three Persons, the Father, Son, and Holy Spirit (Matt. 28:19).

For the original text please click [here](#).



OLD STAVRONIAN CORNER

It was good to see [Bryn Alexander](#) and [Vefa](#) again on the 9th of March. Several members of our Parish met up with them at Alexa's house. We thank them for their kindness, prayers and generosity and wish them every blessing in Christ.

Fr. Jonathan received a postcard from [Olga Lukashuk](#), Old Stavronian from Poland. She prays for us, misses us and sends her greetings to everybody in the Community of Holy Cross.

MAJOR CELEBRATIONS THIS MONTH

1st Apr: St. Mary of Egypt

18th Apr: The Great Canon of St. Andrew of Crete

23rd Apr: St. George the Great Martyr & Triumphant

25th Apr: Mark the Apostle & Evangelist

27th Apr: Lazarus Saturday

28th Apr: Palm Sunday

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

Services during April*

Fri. 5 th	6:30 pm	Akathist of the Xairetismoi in R.C.
Sun. 7 th	10:00 am	Holy Liturgy in Q.R.
Fri. 12 th	6:30 pm	Akathist of the Xairetismoi in R.C.
Sat. 13 th	10:00 am	Holy Liturgy in R.C.
Fri. 19 th	6:30 pm	Akathist of the Xairetismoi in R.C.
Sat. 20 th	10:00 am	Holy Liturgy in R.C.
Sun. 28 th	10:00 am	Holy Liturgy in Q.R. (Palm Sunday)

*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

