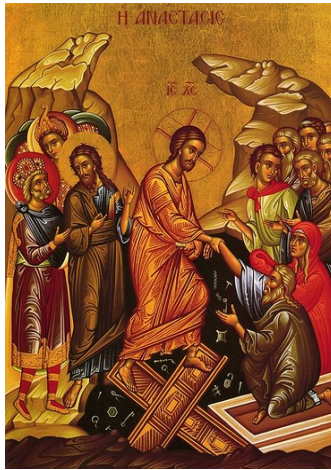


**The Orthodox Parish
of the Holy and Life-Giving Cross,
Lancaster, U.K.**

The Stavronian

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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)***

Christ is Risen! He is Risen Indeed!

Χριστός Ανέστη! Αληθώς Ανέστη!

Христос Воскресе! Воистину Воскресе!

Hristos a înviat! Adevărat a înviat!

Christus ist auferstanden! Er ist wahrhaftig auferstanden!

Cristo è risorto! È veramente risorto!

Le Christ est ressuscité! Vraiment Il est ressuscité!

Cristo ressuscitou! Verdadeiramente ressuscitou!

Cristo ha resucitado! Verdaderamente, ha resucitado!

Al-Masih-Qam! Hakkan Qam!

基督復活了 他確實復活了

ハリストス復活! 実に復活!

GLORIOUS CONNECTIONS

1 Corinthians 15:12-14; *Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith is also empty.*

Death separates the soul from the body; what it does not do, because of the Incarnation, Crucifixion and Resurrection of Christ is separate the living from the

departed, for we all have an immortal soul and we become in Christ part of the Communion of Saints.. Death is not the end of life, for this very reason Orthodox Christians refer to death as “falling asleep”.

In this passage from his first letter to the Corinthians the Holy Apostle Paul is eager to establish the Christian teaching of Resurrection of the Body. Immortality of the soul was no problem to Greek philosophy but “resurrection of the body?”; this was proving a hard doctrine to accept. St Paul makes the connection between Christ’s resurrection and our own- they are indivisible. The community of believers proclaim with great fervour “Christ is Risen!” “Indeed He is Risen!” “He has trampled down death by death, upon those in the tombs bestowing life! The key to “understanding” the resurrection, for it is a Mystery, is to be seen in the Love of God. The Love of God the Father sent His only begotten Son into the world that so that all who believe in Him should not perish but have everlasting life. (John 3:16.) The Love of God the Son gave his life upon the Cross for the salvation of the world. The Love of God the Holy Spirit continues to sustain the faithful not only with this Love but with the other Charisms of Hope and Faith. (1 Corinthians 13).

1 Thessalonians 4:13-17; *But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.*

Hope and Belief are expressed again in terms of this intimate connection

between Christ's resurrection, those living and those who have fallen asleep.

St Augustine in his book "The City of God" illustrates the care of God for the departed. *"But even though the body has been all quite ground up to powder... that there is no trace of it left, yet it shall not be beyond the omnipotence of the Creator..."* Indeed, He who has brought "all things from nothingness into being," as the priest says at the Holy Liturgy during the prayer of the bowing of the heads, is able to reconnect all the fragments of our being and transfigure them into a beautiful incorrupt body. The Prophet Ezekiel in the Old Testament on beholding bleached bones in a dry desert was confronted with the question by God: [Ezekiel 37:3](#); ...*"Son of man, can these bones live?"* So I answered, *"O Lord God, You know."*

However, we cannot ignore the pain of grief, for it is real. We taste the bitterness of loss, mourning with tears for the loved one whilst at the same time being reminded of our own mortality. Our Lord himself wept for his friend Lazarus! Yet through the Light of the Resurrection, this grief becomes hope – filled, a test of faith and a deep experience of maturing love. Such Christian mourning becomes a "gladdening sorrow" emblazoned by victory and imbued with promise.

Christ knows our human vulnerability and weaknesses. Did He not foretell of Simon Peter's denial, was he not aware of the betrayal of Judas and did He not give full reassurance of His Resurrection Body to doubting Thomas?

God's recompense to sinners is that, instead of a just recompense, God rewards them with resurrection. —St Isaac the Syrian

He left us the signs of His voluntary passion as a remembrance of His victory over Death as the medicine of immortality as St Ignatius of Antioch calls Holy Communion. Christ gives us His Body and

Blood in order that we may be made one with Him who is the Resurrection and the Life. We have been given a Glorious Connection which leads to the Kingdom of God, now and at the hour of our death!

Fr Jonathan



CONTRARY-WISE!

Romans 12:2; *And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*

Christians are by definition in the world but not of it;

They turn the world and its values on its head.

Their hands help those on earth,

But their feet are planted in heaven.
 A branch bearing fruit for hungry souls
 Comes from the trunk of the Church
 And has its roots in the Communion of Saints.
 One person may oppose the “vox populi”
 sustained by this unseen Community.
 So, when some speak of Human Rights,
 I tend to reflect on the Divine Will.
 When some are intransigent about their
 entitlements,
 I am moved by the Grace of Christ.
 When some demand absolute retribution,
 I point to the promise of absolution through
 repentance.
 When some rely on their acquired knowledge,
 I follow the wisdom of the fathers.
 When some prove their theory through
 statistics
 I place trust in the truth I discover in mysteries.
 When some insist on imposing power through
 “The Law of the Land,”
 I always make way for the authority of the
 Love of Heaven.

Fr Jonathan

*“Aim at Heaven and you will get Earth
 'thrown in': aim at Earth and you will get
 neither.”*

— C.S. Lewis *The Joyful Christian*



GLOSSARY OF ORTHODOX TERMS: -U-

UNCTION Anointing of the sick with blessed oil, for the healing of body and soul. The gift of healing is bestowed by the Holy Spirit through the anointing, together with the prayers of the Unction service. See article "Healing," at James 5; James 5:14, 15; 1 John 2:20.) See also SACRAMENT.

UNLEAVENED BREAD Bread baked without yeast. The Jews used unleavened bread for the Passover to symbolize the fact that they had no time to wait for the yeast to rise in the bread (Ex. 12:1-20). By contrast, the bread of the New Covenant is leavened. See also LEAVEN.

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

OLD STAVRONIAN CORNER

We would like to thank Ioanna Nassiopoulou and her mother so much for the (100) large white Candles and (100) plastic candles holders for Pascha. It is so kind of them to remember us and a most generous gift for the Community.

Thank you so much also to Tatiani Rapatzikou for the Paschal card, candles, incense, charcoal and floating wicks. It is greatly humbling and very special that she remembers our community year after year, especially as she is one of the proto-Stavronians coming to Church back in the mid 1990's when we held Liturgies at the Grammar School!

Our thanks extend also to Anastasios Papadopoulos for sending candles and candle holders to our community. It is so kind and generous spirited of him to remember us.

PARISH NEWS

2 Corinthians 6:9; *as unknown, and yet well known.*

Our Orthodox Community has been featured in a blog from Patmos island, Greece. Please click [here](#) to read the article (in Greek).

Also Fr. Theodosios Dendrinis from Ithaca, Greece, contacted the Parish as he is interested in acquiring the book of the life of St. Lioba compiled by Fr. Jonathan

and translated in Greek by our community.

What a paradox and mystery? We are better known in Patmos than Preston, better known on the island of Ithaca than the isle of Wight. May God continue to further His Kingdom.

To God be the Glory!

MAJOR CELEBRATIONS THIS MONTH

1st May: Holy Wednesday

2nd May: Holy Thursday

3rd May: Holy Friday

4th May: Holy Saturday

5th May: **Great and Holy Pascha**

6th May: **St. George the Great-martyr & Triumphant**

8th May: **St. John the Theologian and St. Arsenius the Great**

11th May: **Sts. Cyril and Methodius, Equal-to-the Apostles**

12th May: **Thomas Sunday**

21st May: **St. Constantine and Helen Equal-to-the Apostles**

23rd May: **The retrieval of the relics of St. Joachim of Ithaca**

25th May: **The 3rd Finding of the Precious Head of the Forerunner and Baptist John**

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



Services of Holy Week and rest of May*

Wed. 1st	6:30 pm	Holy Anointing in Q.R.
Thrs. 2nd	6:30 pm	Mattins of the Twelve Gospels in R.C.
Fri. 3rd	10:00 am	Royal Hours in R.C.
	12:00 pm	Preparation of Epitaphion & Confessions
	1:00 pm	Vespers & Deposition
	6:30 pm	Mattins & Burial Procession
Sat. 4th	10:00 am	Vespers & Holy Liturgy of St Basil in R.C.
	10:00 pm	Midnight Office
	11:00 pm	Liturgy of the Resurrection
	12:30 am	Paschal Meal
Sun. 5th	3:00 pm	Vespers of Love in R.C.
Sat. 11th	10:00 am	Holy Liturgy in R.C.
Sun. 26th	10:00 am	Holy Liturgy in Q.R.

*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.orthodox-lancaster.org.uk
www.antiochian-orthodox.co.uk

