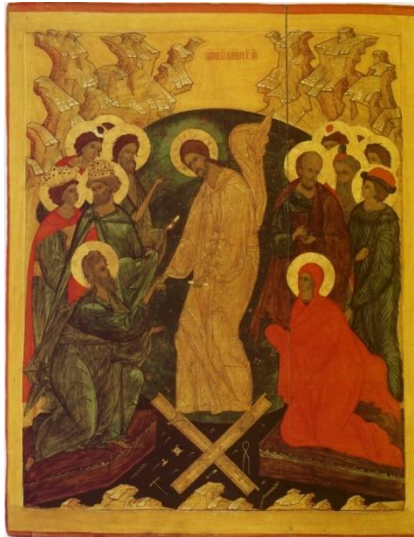


**The Orthodox Parish  
of the Holy and Life-Giving Cross,  
Lancaster, UK**

***The Stavronian***

*Monthly magazine and newsletter published by the Holy Cross Synodia*



*The Parish of the Holy and Life-Giving Cross,  
belongs to the Antiochian Orthodox Christian Archdiocese of the British Isles and Ireland.  
The Patriarchate of Antioch is third senior of the Orthodox Churches.  
Our Metropolitan is His Eminence Bishop Silouan.  
Our Patriarch is His Beatitude John X.*

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

Christ is Risen! He is Risen indeed!

المسيح قام ! حقا قام

(Al-Masih-Qam! Hakkan Qam!)

Χριστὸς ἀνέστη! Ἀληθῶς ἀνέστη!

(Christos anesti! Alithos anesti!)

Hristos a înviat! Adevărat a înviat!

Христос възкресе! Наистина възкресе!

(Khristos vzkrese! Naistina vzkrese!)

Христос Воскресе! Воистину Воскресе!

(Khristos voskrese! Voistinu voskrese!)

Christus ist auferstanden! Er ist wahrhaftig auferstanden!

Chrystus zmartwychwsta! Prawdziwie zmartwychwsta!

(Kristus zmertvykh-vstau! Pradzivie zmertvikh-vstau!)

Kristus (ir) augšāmcēlies! Patiesi viņš ir augšāmcēlies!

(Kristus (ir) aughsham-elias! Patiesi vin ir aughsham-elias!)

Cristo è risorto! È veramente risorto!

Le Christ est ressuscité! Vraiment Il est ressuscité!

Cristo ressuscitou! Verdadeiramente ressuscitou!

Cristo ha resucitado! Verdaderamente, ha resucitado!

基督復活了 他確實復活了

ハリストス復活! 実に復活!

## A LETTER FROM METROPOLITAN SILOUAN

To Fr Jonathan and all the believers in the parish of Holy Cross, Morecambe with Lancaster in this Godprotected Archdiocese,

Greetings in the name of the Lord!

First to our dear Father Jonathan, we all pray for your recovering health and return to the community that you have so faithfully served over many years.

To all the believers ...

Brothers and sisters in Christ, we are all part of God's field, His labourers, His flock (1 Corinthians 3:9). When one suffers, we all suffer; when one is joyful, we all rejoice (1 Corinthians 12:26). We all take responsibility for each other, and in this case, for the future life and health of the Holy Cross community.

As previously advised by Father Gregory, I am asking you to come together and work in unity to devise a Plan to secure a healthy future for your parish. For avoidance of any doubt, when I refer to a 'Plan,' I DO NOT ask you to nominate an individual for immediate ordination to diaconate. That step will come in due time, by the grace of God. Instead, I ask that you address the following questions in the Plan:

1. Are there any potentially suitable candidates for training and eventual ordination to the diaconate? If yes, have the conversations been held with any such candidates? If not, what measures could be put in place for growing the Church among, ideally, young men, Orthodox or even not yet Orthodox?
2. When an eligible candidate for ordination is found, what are the financial implications in terms of paying expenses and making progress (over time) towards a salaried position of a full-time priest? How does the parish handle the issue of Christian Giving at the moment? Is there a registered charity? If not what progress needs to be made?
3. The Plan should contain ideas for growing the church through education of its members, community involvement in good works, publicity aimed not just inwards but outwards to those

who are searching for the Kingdom of God in their own lives.

4. The Plan should identify willing individuals within the community who can take on the responsibility with others for these many different tasks.

I kindly ask you to produce the Plan by the 31st of August. The Plan should be sent to me, with a copy to Father Gregory whose community and priests are supporting you at this time. I realise that producing such a plan within a short timeframe is a significant undertaking. However, I hope for your understanding regarding why I have set this deadline. Our goal is to find an assistant to Fr Jonathan is his ministry as a parish priest, not to replace him.

The process of ordaining someone into the diaconate or priesthood is lengthy. From the moment a suitable candidate for the diaconate is identified, it will take at least two years for that individual to undergo training before ordination. If the deacon is to subsequently become an assistant priest to Fr. Jonathan, it will require at least another year or so. Even when the individual becomes a priest, I want to avoid by all means a scenario where he must immediately assume all the duties of the parish priest from Fr. Jonathan.

As long as Fr. Jonathan deems himself capable of serving the community and does not request retirement from me, I am pleased for him to continue as your parish priest. Ideally, the next generation of clergy in any parish should be nurtured for several years under the guidance and spiritual support of the current parish priests, gradually embracing all aspects of this sacred ministry. I hope this will be the case at the Holy Cross Parish in Morecambe with Lancaster.

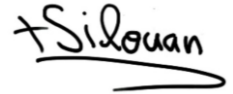
St Aidan's will enthusiastically support Holy Cross community going forward but can only do so if the parish itself works out a plan by the end of August and provides the people to work with Manchester to achieve it.

To facilitate the work on the Plan, you need to form a small Parish Council. The Orthodox Church has specific Canonical Rules regarding Parish Councils. Our Archdiocese is prepared to offer the necessary instructions and administrative support. Most importantly, you need to remember that any decision concerning the Parish Council, must be taking with the blessing of the parish

priest. This includes the approval of any candidates nominated to stand for election to the council. For detailed canonical and practical guidance on the creation and operation of the parish council, please contact the Vicar General of our Archdiocese, Fr. Paulinus Heggis: [abouna.paulinus@gmail.com](mailto:abouna.paulinus@gmail.com)

Your prayers!

I remain your Father in Christ



*Metropolitan of the British Isles and Ireland  
Patriarchate of Antioch and all the East*

## ST. GEORGE KARSLIDES

St. George the New Confessor of Drama was born in Argyroupolis, Pontos in 1901 of pious parents, Savvas Karslides and Sophia. At baptism he received the name Athanasius. He is known to have been in Georgia, Armenia and Russia before spending most of his life in the village of Taxiarches in Drama of Northern Greece. He established a small monastery there and slept in the Lord November 4, 1959. He was glorified by the Patriarchate on November 2, 2008. The elder was well known for his miracles and prophecies. The church commemorates his memory November 4. He is one of few saints known to bear an imprint of the sign of the cross on his skull.

While still being an infant, he was left orphaned and his grandparents looked after him and his two siblings: a brother and a sister. His brother did not treat him very well and noticing that this was a problem his grandparents gave him to a Turkish family to look after him at an early age. When he was seven years old, his grandmother, being a devout Christian, took him on a pilgrimage to an ancient and famous monastery in the Pontos area: the Panagia Soumela.

In 1930 he permanently settled in the village of Sipsa in Drama, where he had quite a few acquaintances such as his first cousin, Elder Greg-

ory Kiourtsides. He did not have much of an estate bringing only a few previous items: a few ecclesiastical books, priestly vestments, icons and a portion of the relics of his sister Anna.

In 1936 the Elder went on a pilgrimage to Jerusalem. He visited many monasteries and also visited the Jordan river. At one of the hermitages near the Monastery of St. Savva he met in a wondrous way an ascetic who was his uncle. God enlightened the ascetic and revealed to him that the young clergyman passing by was his nephew.



*Icon of St. George the Righteous of Drama*  
(Image source: [vatopaidi.files.wordpress.com](http://vatopaidi.files.wordpress.com))

In 1938 the Ministry of Agriculture granted four stremmata of land to the Elder. With the assistance of the villagers he built a little church, dedicated to the Nativity of the Theotokos. With the ever-present help of the inhabitants, the construction of the monastery took place in the following year until eventually the consecration of the monastery church took place September 14, 1939.

In 1941 the Bulgarians captured the elder and led him to be butchered. He followed without protest and when they arrived at the place, he prayed and with calmness asked them to proceed with

their work. They abandoned him out of fear and ran away.

#### Quotes:

"If you pray without giving alms, your prayer is dead. Your hands should always be open. Give alms to orphans and widows. Alms and prayers go together."

"God cares for everyone. Despair is in effect a lack of faith"

"Strive to intensify your faith, and during the Divine Liturgy be undistracted and attached to the celebration of the service so that you might be granted to behold the majesties of God."

"What saves man is the good works of God, humility, obedience, love, and charity".

"Neither should wealth impress you, nor honor, but always walk justly. Eat your bread with your honorable sweat and not through unjust means. The things you gain honorably, do not squander aimlessly. Live honorably and humbly, and as much as possible extend your hands in charity... Knock on the doors of the poor, the sick, the orphans. You should prefer the homes of the afflicted to the homes of the joyous. If you do good works, you will have a great reward from God."

"Love all your fellow men, even your enemies. This is the most basic thing. Always love not only those who love us, but also those who hate us. Let us forgive them and love them all even if they have done us the greatest evil; then we are truly children of God. Then our own sins are also forgiven... Always preach love. This is the most basic law of God: love and love alone."

Source: [orthodoxwiki.org/George\\_\(Karlidis\)\\_of\\_Drama](http://orthodoxwiki.org/George_(Karlidis)_of_Drama)  
(Stavronian May 2009)



## NOT A CLUE

When my first child was growing up, I was very wise. My husband and I had strict views on child rearing, based on childhood experience, reading and parenting classes. We tried our very best through prayer, action and example to be good parents and at the time, despite mistakes we could see we had made, we thought we were doing a fine job, that we'd got the hang of it. We also gave plenty of advice to other parents. For years people have brought little quandaries and dilemmas to us. By the time we finished our many years of child rearing, I think we would both admit we haven't got a clue. No idea whatsoever how to go about things. Our smugness has been completely wiped off and when approached by parents with any issue, all I can say is Pray about it and God will find a way or show you a way. There is a subtle difference between making a plan in accordance with our wisdom and knowledge and asking God to bless it and asking God to involve us in His plan.

My attitude as a young mother, wife and Christian in general brings to mind this chilling warning:

*Woe to those who are wise in their own eyes and clever in their own sight. (Isaiah 5:21)*

From what I can conclude so far in my life, God's plan is almost always completely surprising and obviously the best solution possible.

Father Jonathan spoke often of God taking us from glory to glory. I never understood this as it seemed to me I was not becoming a better person in any respect as I was getting older, but quite the contrary. And yet now I see how it is. As C. S. Lewis said, it is not a matter of becoming a different person as such but of looking at everything completely differently. It is a subtle change of the heart rather than an outward change that can be easily perceived, an inner shift from self to God and others, acquiring a new view of the world through eyes of love. All this happens gradually imperceptibly, or so I have found in my case.

*To have Faith in Christ means of course trying to do all that he says. There would be no sense in saying you trusted a person if you would not take his advice. Thus if you really have handed yourself over to Him, it must follow that you are trying to obey Him. But trying in a new way, a less worried way. Not*

*doing these things in order to be saved, but because He has already begun to save you. Not hoping to get to Heaven as a reward for your actions, but inevitably wanting to act in a certain way because a first faint gleam of Heaven is already inside you. (C. S. Lewis, Mere Christianity)*

One thing that I have concluded from my child rearing is that growing up hurts. It hurts in all respects, there is no growth without pain. As the English saying goes "No gain without pain".

First, there are the physical pains of growing up in children, especially in the limbs and often at night. Then there are the painful experiences from which we learn. Falling over, grazing our knees teaches us to be more cautious, stomach ache from too much chocolate teaches us not to be greedy. The consequences for our bad behaviour that parents or teachers give us in order to correct our behaviour, the sadness of broken friendships because of hurts we caused ourselves and countless more troubles we have encountered in our childhood constitute our education. All these are painful, but if it doesn't hurt, you often don't learn. As adults we are still learning, we are being transformed by a loving Father into new men and women. Suffering is a key part of our education.

Lent is a time when growing pains become almost intolerable, but it is when we grow the most.

*Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains right and stopping the leaks in the roof and so on; you knew that those jobs needed doing and so you are not surprised. But presently He starts knocking the house about in a way that hurts abominably and does not seem to make any sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of - throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were being made into a decent little cottage, but He is building a palace. He intends to come and live in it Himself." (C. S. Lewis)*

As we journey through Holy Week, let us embrace all the building work that is taking place inside us, let us pick up the cross joyfully and humbly,

giving thanks to God for all things.

*“The cross is the door to mysteries. Through this door the intellect makes entrance into the knowledge of heavenly mysteries. The knowledge of the cross is concealed in the sufferings of the cross. And the more our participation in its sufferings, the greater the perception we gain through the cross. For as the apostle says: As the sufferings of Christ abound in us, so our consolation also aboundeth in Christ”. (St Maximos the Confessor)*

As another Lent ends, another leg of the journey approaches its close, I am fully aware that my education has just begun that growing pains will come and go all my life and that the journey is long and difficult, but so very beautiful. Lord, I do not have a clue where you are taking me, but I know it will be painful and wonderful beyond anything I can imagine. Today is the foretaste of that which is to come: this great and Holy Thursday, let us lay down the hurt and pain of our life, at the foot of the Cross, let us lament and go through the tomb on Holy Friday and rejoice without measure that our Salvation and our Resurrection has arrived this Pascha Sunday!

*Martha and Mary*

## PARISH NEWS

Great news, dearest brothers and sisters! After a very long spell at the hospital, Fr Jonathan has been discharged home during the Holy Week. He made a wonderful surprise to the parishioners, attending the Paschal Divine Liturgy on Sunday 5 May. Although Father Jonathan was not strong enough to concelebrate the Liturgy with Fr Daniel, with the blessing of His Eminence, Metropolitan Silouan, Fr Jonathan helped the choir with chanting. Sayedna Silouan pleads with the faithful of Holy Cross to provide all the necessary care to Fr Jonathan as he continues his recovery at home, and is eagerly looking forward to the day when our beloved Father can fully return to his priestly ministry.



## Thanksgiving to the St Aidan's parish

Fr Jonathan and all the faithful of the Holy Cross parish extend their gratitude to the Parish of St Aidan in Manchester for their support during this Great Lent and Pascha. A special gratitude goes to Fr Daniel Condreanu, who despite an intensive schedule of the Holy Week came on the Paschal morning to celebrate the Divine Liturgy at our parish, ensuring that the faithful in Lancaster and Morecambe are not deprived of the Paschal joy. May God send to the Fathers and the faithful of St Aidan's parish many blessings for their love and sacrifice.

## NAMES OF DEPARTED LOVED ONES TO BE REMEMBERED THIS MONTH

May 26: *Paraskeui*

**MEMORY ETERNAL!**

Please send us the names of your departed loved ones and date of their departure in order for them to be remembered.

## MAJOR CELEBRATIONS THIS MONTH

**5<sup>th</sup> May: Great and Holy Pascha**

**10<sup>th</sup> May: St. Simon the Zealot & Apostle**

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

**12<sup>th</sup> May: Thomas Sunday**

**15<sup>th</sup> May: St. Pachomius the Great**

**21<sup>st</sup> May: Constantine and Helen, Equal-to-the Apostles**

**23<sup>th</sup> May: The retrieval of the relics of St.**

**Joachim of Ithaca**

**25<sup>th</sup> May: Third Finding of the Precious Head of St. John the Baptist**

**29<sup>th</sup> May: Mid-Pentecost**

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). The Orthodox Calendar and Scriptural Readings Lectionary, including the British and Irish Saints, is available online at [www.antiochian-orthodox.com/calendar](http://www.antiochian-orthodox.com/calendar)

**Online  
Prayer  
Meeting  
Weekly**

**on  
Wednesday  
7:30 pm  
via Skype**



**Click here to join the meeting  
(no account needed):**

[https://join.skype.com/K1CF  
OgMGxDQU](https://join.skype.com/K1CF<br/>OgMGxDQU)

**The Orthodox Christian  
Parish of the Holy and  
Life-Giving Cross –  
Lancaster invites you to  
join our Online Prayer  
Group “Saint Seraphim  
& Saint Etheldreda”.**

**With the blessing of Fr  
Jonathan Hemmings,  
though without him  
until he recovers, the  
prayer meetings of our  
parish group are back.**

**Included: readers version  
of the Supplication to  
the Theotokos / St Luke  
of Simferopol to pray for  
the health of Fr.  
Jonathan**

**Services at St Martin's in May\***

<b>Sun. 28<sup>th</sup> April</b>	09:45	Readers Hours and Typika. Palm Sunday
<b>Mon. 29<sup>th</sup> April</b>	19:30	Readers Bridegroom Matins. Holy Monday
<b>Wed. 1<sup>st</sup> May</b>	19:30	Readers Bridegroom Matins. Holy Wednesday
<b>Sun. 5<sup>th</sup> May</b>	<b>10:00</b>	<b>Giving of Light and Divine Liturgy**. Paschal Sunday</b>
<b>Sun. 12<sup>th</sup> May</b>	09:45	Readers Hours and Typika. Thomas' Sunday
<b>Sun. 19<sup>th</sup> May</b>	09:45	Readers Hours and Typika. Sunday of the Myrrh-Bearing Women
<b>Sun. 26<sup>th</sup> May</b>	09:45	Readers Hours and Typika. Sunday of the Paralytic

\*May be subject to change. Please monitor the email updates and the parish's [Facebook page](#)

\*\*With the blessing of His Eminence Silouan, Fr Gregory or Fr Daniel will serve Divine Liturgy once a month. Please remember them in your prayers, along with our dear Fr Jonathan



### The Paschal Greeting in various languages\*

<b>English</b>	Christ is Risen! He is Risen indeed!
<b>Arabic</b>	المسيح قام ! حقا قام (El-Mesiyah qhama! Haqqan qaam!)
<b>German</b>	Christus ist auferstanden! Er ist wahrhaft auferstanden!
<b>Greek</b>	Χριστός ανέστη! Ἀληθῶς ανέστη! (Christos angsti! Alithos angsti!)
<b>Romanian</b>	Hristos a înviat! Adevărat a înviat!
<b>Bulgarian</b>	Христос възкресе! Наистина възкресе! (Khristos vzkrese! Naistina vzkrese!)
<b>Russian</b>	Христос воскрес! Воистину воскрес! (Khristos voskrese! Voistinu voskrese!)
<b>Polish</b>	Chrystus zmartwychwsta! Prawdziwie zmartwychwsta! (Krijstus zmęrtvykh-vsta! Pradzivie zmęrtvikh-vsta!)
<b>Latvian</b>	Kristus (ir) augšamcēlies! Patiesi viņš ir augšamcēlies! (Kristus (ir) aughsham-elias! Patiesi vin ir aughsham-elias!)
<b>Chinese (Mandarin)</b>	基督复活了！他确实复活了！ (Titu fūhuola! Ha-tieshi fūhuola!)

\*Underlined letters indicate the emphasis in pronunciation



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



*For further information please visit:*

The Orthodox Parish of the Holy and Life-Giving Cross:  
[www.orthodox-lancaster.org.uk](http://www.orthodox-lancaster.org.uk)

The Antiochian Orthodox Christian Archdiocese of  
the British Isles and Ireland: [www.antiochian-orthodox.com](http://www.antiochian-orthodox.com)

Orthodox online liturgical guide: [www.antiochian.org/liturgicday](http://www.antiochian.org/liturgicday)

Online Orthodox Calendar and Scriptural Readings Lectionary:  
<https://www.antiochian-orthodox.com/calendar>

The following blogs of Old Stavronians are available in English at [orthodoxcityhermit.com](http://orthodoxcityhermit.com)

