



**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.  
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)***

## PLENITUDE, PREFIGUREMENT AND PROPHECY IN THE OLD TESTAMENT – Part III

### A Call to Repentance

Hosea 6:1-3

*Come, and let us return to the Lord;  
For He has torn, but He will heal us;  
He has stricken, but He will bind us up.  
After two days He will revive us;  
On the third day He will raise us up,  
That we may live in His sight.*

These words are a call to repentance for the people of the Northern Kingdom of Israel who in the 8<sup>th</sup> century B.C. enjoyed material prosperity and with it, a false sense of security. In their heedlessness, hardness of heart and complacency they had turned away from faithfulness to the revealed God and had aligned themselves and embraced the popular Canaanite fashion of worshipping pagan fertility gods. Hosea's prophecy is portrayed through the tragic circumstances of his own marriage. The adultery of his wife Gomer becomes the personification for Israel's unfaithfulness to God.

Hosea is both God's mouth piece and the people's representative; it is significant that the prophet identifies himself with the sins of the people and indeed with the constant love of God. He does not stand in judgement or apart from the situation - *Come let us return to the Lord.*

However, the passage in Hosea speaks of more than a return to God, it reveals the Divine offer of healing from the disease from which Israel was suffering. Their dilettantism and restlessness of spirit followed after their abandonment of God.

*"You have made us for yourself, O Lord, and our heart is restless until it rests in you". --- St. Augustine*

Prophecy provides both a long and short wave length for the listener. Hosea looks at the present situation but he also foretells a future reparation. His prophecy heralds the restoration of Communion between Creator and Created which was realised eight centuries later when the Word became flesh in Christ. Divine healing is promised for those who return to God. It is to be seen in Our Lord's Descent to Hades (1 Peter 3:19) and His glorious third day Resurrection. The prophet foresees our own resurrection, restoration and healing as bound up in Christ. The whole of our life is lived in His sight - our sins and our repentance.

Sadly, Israel did not return to the Lord and in 721 B.C. the Assyrians took Samaria the capital of the Northern Kingdom. The lack of compassion, immoral behaviour, indifference to the poor and wanton self abandonment all combined to put an end to Israel. They did not heed the prophet's call - but saw him as a fool to be mocked. They wanted new experiences with the fertility gods in order to indulge themselves in sensual symbolic rituals. This is not confined to the past: the prophet suffers ridicule in every age.

Matthew 7:6; *"Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces."*

Cynicism comes from the Greek word for dog *kynos* (κύων). Our holiness is to be cherished and protected from those who would assail faith with cynicism, satire and sarcasm.

Satire uses humour as the vehicle of anger for its victim; it is vitriol in its most cutting form. If satire is cutting then sarcasm is flesh biting! (Greek word *sarx* = flesh).

There is a New Age spiritualism and a New Age atheism - where mainstream Christianity is disparaged, joked about, held in contempt and mocked. It has become the fashion to be blasphemous amongst those that cloak abuse under the heading of wit! There is an insidious intellectual arrogance that diminishes religion through caricature, regarding faith as fiction and superstition. Such disregard is voiced by those who have no regard for dogma or knowledge of doctrine. For those in pursuit of hedonistic, self fulfilling humanism the vehicle for their anger towards faith is flippancy; it becomes their weapon and excuse:

*But flippancy is the best of all. In the first place it is very economical. Only a clever human can make a real Joke about virtue, or indeed about anything else; any of them can be trained to talk as if virtue were funny. Among flippant people the Joke is always assumed to have been made. No one actually makes it; but every serious subject is discussed in a manner which implies that they have already found a ridiculous side to it. If prolonged, the habit of Flippancy builds up around a man the finest armour - plating against the Enemy that I know, and it is quite free from the dangers inherent in the other sources of laughter. It is a thousand miles away from joy it deadens, instead of sharpening, the intellect; and it excites no affection between those who practice it.*

--- C.S. Lewis, "Screwtape Letters "

Fr. Jonathan

## DO AS I SAY OR AS I DO

Matthew 14:30-32; *But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!" And immediately Jesus*

*stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased.*

Her didactic style employed a smile to win  
The hearts of youths to truths so long established  
With chalk and talk that made her charges walk  
The extra mile.

Pursue the goal of success and shoot at stars.  
In sunlight, attract the bees and butterflies  
Employ your energies on attractive growth.  
Cultivate.

Work with heart and mind and soul, and body if  
You must, to avoid the dust tracks of the dole.  
The bread line threading round the church and steeple,  
Poor people!

Selective with care, adopt a detached air  
And eschew the cackling hen that feigns to lay  
All her eggs in one basket, who sits around  
Day by day.

"Use your creative energies my dear," Well,  
Truth to tell, such pale constructive advice fails  
To repair the roof, clothe the kids, pay the bills  
Feed the tills

Good advice does not rescue! It gives you guile  
For a while. But Good News is truth in action.  
The spell of God, spells out "go" and "do"-  
"I- love- you!"

Peter sinking beneath the wave cried out "Save"  
He was not seeking good advice "Learn to swim!"  
No, Christ extends his arm to him, his friend and  
The storm ceased.

Fr. Jonathan



## GLOSSARY OF ORTHODOX TERMS: -Y-

**YEAR OF THE CHURCH** (Greek: hemerologion). The yearly system determining the Orthodox holidays and hours. The Orthodox year begins on 1<sup>st</sup> of September. Because all feasts were arranged according to the Julian (old) Calendar, many Orthodox churches follow it to the present day, while other Orthodox churches have adopted the Gregorian (new) Calendar (since 1924).

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

## OLD STAVRONIAN CORNER

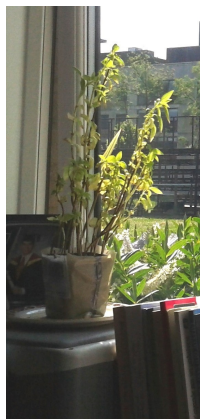
We would like to thank Eftychia Schini so much for her parcel of white candles, incense, charcoal and lovely selection of junior books! The books are in Greek, English, Slavonic and Romanian some of which were already given to families while the rest will form a Children's Library for use in the Liturgy by the parents. May our Lord and Saviour Jesus Christ give the blessing for your kind donation!

We would also like to extend our many thanks to Konstantinos and Vera-Nina Arfanis for the gifts of wine, candles and other items for the Church! Thank you so much for your donation to the Parish; may our good God reward you for this!



## PARISH NEWS

The effects of replanting basil to a bottle that had Holy Water; a small miracle!



*Original plant on July 17<sup>th</sup>.*



*Replanted plant, healthy and vibrant on Aug. 24<sup>th</sup>.*

## MAJOR CELEBRATIONS THIS MONTH

1<sup>st</sup> Sept: The Ecclesiastical New Year

8<sup>th</sup> Sept: The Nativity of our Most-Holy Lady the Theotokos and Ever-Virgin Mary

11<sup>th</sup> Sept: St. Euphrosynus the Cook

14<sup>th</sup> Sept: The Exaltation of the Precious and Life-Giving Cross

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

19<sup>th</sup> Sept: St. Theodore of Tarsus, Archbishop of Canterbury

24<sup>th</sup> Sept: St. Silouan the Athonite

25<sup>th</sup> Sept: St. Sergius, Abbot and Wonderworker of Radonezh

26<sup>th</sup> Sept: The Falling Asleep of St. John the Evangelist and Theologian

28<sup>th</sup> 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](http://www.calendar.goarch.org)

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### Services during September\*

Sat. 14 <sup>th</sup>	10:00 am	Holy Liturgy in R.C. (Holy Cross Day)
Sat. 21 <sup>st</sup>	10:00 am	Holy Liturgy in R.C.
Sun. 29 <sup>th</sup>	10:00 am	Holy Liturgy in Q.R. 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 -



*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](mailto:frjah@yahoo.co.uk)

[www.orthodox-lancaster.org.uk](http://www.orthodox-lancaster.org.uk)

[www.antiochian-orthodox.co.uk](http://www.antiochian-orthodox.co.uk)

