

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

The Stavronian

Monthly magazine and newsletter published by the Holy Cross Synodia



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

*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)*

Often, goes the Christ in the stranger's guise

THIRD SUNDAY OF LUKE

The evangelist Luke reminded us today in a short and dramatic way at the resurrection of the only child of a widow woman who lived in the town of Nain. The Lord went there accompanied by his disciples and many people. As soon as he approached the gate, through which they entered the city, he found himself in front of the funeral procession. He experienced everyone's sadness, especially the one of the mother.

Things change with the presence of Christ. He who is the hope of the world, is faced with an event that extinguished every human being. However, it is He who makes an end at sorrow and pain and brings joy to the world. He is the only one who has the power to say: *"Young man, I say to you, arise"* and the commandment of life follows immediately. The dead child is raised and handed over alive to the desperate mother.

In this miraculous way, God visited his people. A dead man was resurrected by the command of Christ. The sadness that had dominated their souls left and was replaced by joy.

Death is an unnatural event that was not invented by the Creator, but arose as a

consequence of the separation from life, which is Christ himself. God made us to live, not to die. He gave us life to enjoy it and not to cancel it.

Death comes into our lives, when the soul is separated from the body. As soon as the immortal soul leaves our perishable body, it dissolves, testifying that life had value only with the breath of God, which is the soul within us. The immortal soul, however, continues to live awaiting the common resurrection. The body after the resurrection is no longer perishable, but incorruptible and without material needs. With this body, the soul will live forever, without the fear of leaving it again.

This reconstitution of the human being and its reunification is the great gift of the death of Christ and the result of his Resurrection. But today many people find it difficult to believe in the Resurrection of Christ, and subsequently in the resurrection of our bodies and therefore lost the perspective of eternity so that their life is dominated by agony and terror of his death.

For us Christians, our faith is supported by the empty tomb of Christ. The Resurrection should be in the center of our life, from which hope is drawn and life is offered.



The international Commission for Theological Dialogue

Let's not forget that the saints are the friends of God, who become our models, because they gained this experience of resurrection. They did not count wealth, they did not even risk their lives, in order to gain the joy of eternity.

"Oh young man, I say to you, arise". The almighty word of the Lord who resurrected the dead son of the widow echoes in every time and era and the message goes out that now death has been defeated. There are no dead people in the Church. We are all alive. Some on earth and others in heaven.

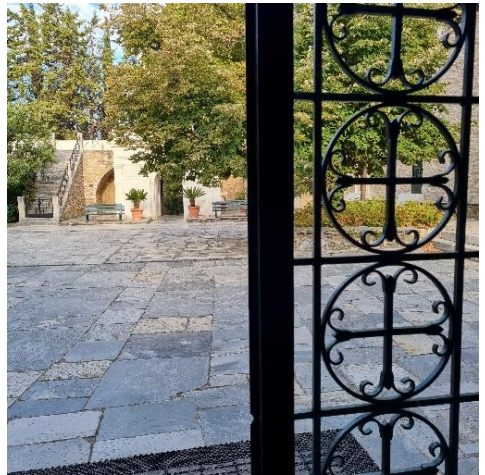
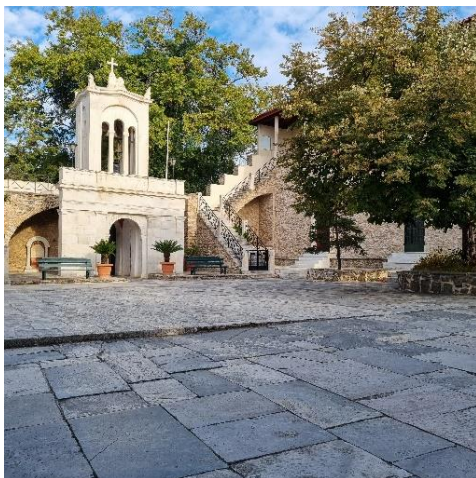
Let's not feel too sorry for our loved ones who have fallen asleep. We must be comforted by the certainty that they live in the philanthropic arms of God. Let us pray for them and strive to meet them, so that we may live with them anew and increased life. Amen.

*Metropolitan Athenagoras of Belgium,
Netherlands and Luxembourg*

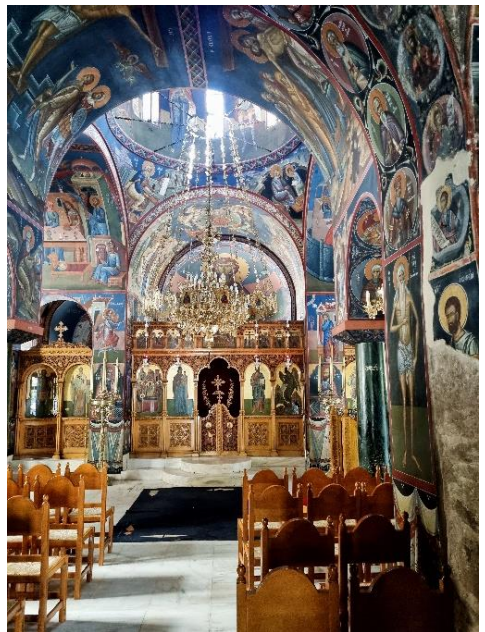
*Monastery of Pendeli, Athens
October 9, 2022*

PHOTOS FROM THE PENDELI MONASTERY

A beautiful day at Pendeli Monastery



Catholikon Pendeli and Library





An attendee's cell and view from balcony at Pendeli monastery



The four ancient Patriarchates and their representatives in diptych order (from right to left):

Met. Athenagoras of Belgium, Netherlands and Luxembourg

Met. Seraphim of Zimbabwe

Fr Jonathan

Fr. Professor George Dragas



Christos explains the history of the monastery





INTERNATIONAL COMMISSION FOR ANGLICAN–ORTHODOX THEOLOGICAL DIALOGUE

Communique 2022

In the name of the Triune God and with the blessing and guidance of our Churches, the International Commission for Anglican–Orthodox Theological Dialogue (ICAOTD) met in Athens from the 7th to the 14th of October 2022, hosted by the Holy Synod of the Church of Greece, at the Inter-Orthodox Centre in the Monastery of Penteli.

The Commission is grateful for the hospitality and welcome received from His Beatitude Archbishop Hieronymos of Athens and all Greece, and His Eminence Metropolitan John of Thermopylae, Abbot of the Monastery of Penteli.

The Commission discussed at length and finalised an agreed statement on *Dying Well, Living Well: Our Sure and Certain Hope (The Penteli Statement)*. The Commission began discussions on organ donation and intends to continue consideration of this topic at its next meeting.

As in previous meetings, the work of the Commission was undergirded by daily prayer and worship. Members of the Commission attended a

celebration of the Divine Liturgy at the Monastery of Penteli, where we remembered with thanksgiving to God the lives and contribution to the Dialogue of former members of the Commission who died this year 2022, the late Metropolitan Kallistos of Diokleia and Iliia of Philomelion.

The Commission visited St Paul's Anglican Church in Athens where they were received with kindness by the Senior Chaplain, The Revd Canon Leonard Doolan, and the British Ambassador to Greece, His Excellency Mr Matthew Lodge. The Commission also visited the headquarters of the Archdiocese of Athens where they were received with grace and warmth by His Beatitude Archbishop Hieronymos of Athens and all Greece.

The Commission was blessed with visits to historic sites, including the Acropolis Museum, The Acropolis and the Areopagus Hill.

The work of the Commission will proceed at its next meeting in October 2023 hosted by the Anglican Diocese in Jerusalem and The Most Revd Dr Hosam Naoum. We will continue our work on organ donation and reflect on the fiftieth anniversary of the first full meeting of the Commission in 1973.

Members of the Commission present at the meeting

*The Rt Revd Dr Richard Clarke
The Church of Ireland
Anglican Co-Chairman*

*His Eminence Metropolitan
Athenagoras of Belgium
Ecumenical Patriarchate
Orthodox Co-Chairman*

Representatives of the Orthodox Church

*His Eminence Metropolitan Serafim of
Zimbabwe and Angola
Patriarchate of Alexandria and all
Africa*

*The Revd Fr Jonathan A. Hemmings
Patriarchate of Antioch and all the East*

*The Very Revd Professor Dr
Protopresbyter George Dion Dragas*

Patriarchate of Jerusalem

*Professor Dr Bogdan Lubardic
Patriarchate of Serbia*

*His Eminence Metropolitan Nifon of
Târgoviște
Patriarchate of Romania*

*The Very Revd Professor Dr
Protopresbyter Giorgi Zviadadze
Patriarchate of Georgia*

*His Eminence Nektarios, Metropolitan
of Kition
Church of Cyprus*

*Emeritus Professor Dr Miltiadis
Konstantinou
Church of Greece*

*Dr Nathan Hoppe
Church of Albania*

*The Very Revd Dr Protopresbyter
Christos B Christakis
Ecumenical Patriarchate
Co-Secretary*

Representatives of the Anglican Communion

*The Most Revd Dr Phillip Aspinall
The Anglican Church of Australia*

*The Rt Revd Dr Humberto Maiztegui
Gonçalves
The Episcopal Anglican Church of
Brazil*

*The Rt Revd Graham Usher
The Church of England*

*The Revd Canon Philip Hobson OGS
The Anglican Church of Canada*

*The Revd Canon Dr Alison Joyce
The Church of England*

*The Very Revd Dr Sarah Rowland Jones
The Church in Wales*

*The Most Revd Michael Lewis
The Most Revd Hosam Naoum*

*The Episcopal Church in Jerusalem &
the Middle East*

*The Revd Marc Billimoria
The Church of Ceylon*

*The Revd Gcebile Phumzile Gina
The Anglican Church of Southern
Africa*

*The Revd Neil Vigers
Co-Secretary
Anglican Communion Office*

**STATEMENT ISSUED BY THE
HOLY ANTIOCHIAN SYNOD**

Balamand, October 18, 2022

The Holy Antiochian Synod, presided by His Beatitude Patriarch John X (Yazigi), held its thirteenth regular session and fourteenth extraordinary session, from October 12 to October 17, 2022, in Balamand, in the presence of Their Eminences, the Most Reverend Metropolitan:

Elias (Archdiocese of Beirut and dependencies);

Elias (Archdiocese of Tyre, Sidon and dependencies);

Damaskinos (Archdiocese of São Paulo and All Brazil);

Saba (Archdiocese of Houran and Jabal Al-Arab);

George (Archdiocese of Homs and dependencies);

Silouan (Archdiocese of Jbeil and Batroun and dependencies);

Basilios (Archdiocese of Akkar and dependencies);

Ephrem (Archdiocese of Tripoli, Koura and dependencies);

Ignatius (Archdiocese of France, Western and Southern Europe);

Isaac (Archdiocese of Germany and Central Europe);

Ghattas (Archdiocese of Baghdad, Kuwait, the Arab Peninsula and dependencies);

Silouan (Archdiocese of the British Isles and Ireland);



The Holy Synod Meeting in Balamand,
October 2022

Antonios (Archdiocese of Zahleh, Baalbek and dependencies);

Nicolas (Archdiocese of Hama and dependencies);

Basilios (Archdiocese of Australia, New Zealand and the Philippines);

Ignatius (Archdiocese of Mexico, Venezuela, Central America and the Caribbean Islands);

Athanasius (Archdiocese of Lattakia and dependencies);

Jacques (Archdiocese of Buenos Aires and All Argentina);

Ephrem (Archdiocese of Aleppo, Alexandretta, and dependencies); and

Nifon Saikali, Metropolitan of Philippopolis and Representative of the Patriarch of Antioch to the Patriarch of Moscow.

Also in attendance was His Grace Bishop Gregorios Khoury, Secretary of the Holy Synod.

His Eminence Metropolitan Sergio (Archdiocese of Santiago and Chile) apologized for not being able to attend. His Eminence Metropolitan Boulos Yazigi was also present in the prayers and invocations of the Synod Fathers, despite his physical absence caused by his abduction.

After invoking the Holy Spirit, and begging for divine mercy, the Synod Fathers examined the issue of the abducted metropolitans of Aleppo, Boulos Yazigi and Youhanna Ibrahim, and denounced the complete international silence over the issue, which is entering its tenth year. They called for their release and for an immediate resolution of this outstanding case, a case which typifies the continuous suffering of the afflicted people of the East.

The Synod Fathers reviewed the situation of various Antiochian Archdioceses in the homeland and in the countries abroad. They studied issues related to the priest's livelihood and the priestly formation. His Beatitude gave a brief account of his recent pastoral and official visits, including his visit to the Archdiocese of Hama and the consecration of the Church of the Apostles Peter and Paul in Suqailabiyah, his visit to the Sultanate of Oman and the consecration of St. Arethas Bin Kaab Church in Muscat. He also spoke about his visit to Egypt to participate in the meetings of the General Assembly of the Middle East Council of Churches, his visit to Germany to participate in the General Assembly of the World Council of Churches in Karlsruhe, Germany, as well as his visit to Aleppo and the reopening of the ancient

Theotokos Church and the old Archdiocese headquarters there. The Synod Fathers also addressed the subject of family life and emphasized the essential role of the family as “a little church.” As a follow-up to the Synodal workshop that released the document entitled “Family, the Joy of Life” in October 2019, the Fathers emphasized that the temptations faced by family life today require from the priests and the believers in the homeland and abroad to intensify their efforts. The Fathers affirmed the practice of preserving the family by guiding young people, conducting marriage preparation programs, and giving spiritual care for married couples, for *“unless the Lord builds the house, they labor in vain who build it” (Psalm 127:1)*. Facing the difficult circumstances in our countries and the decline of human values in general, new initiatives taken by parish priests are vital to embrace the married couple and accompany them in their role as educators to their children. It is important for Priests to raise awareness of the parents’ responsibilities as fathers and mothers. These initiatives are in response to the Lord’s call to his servants: *“Do you love Me? Tend My sheep” (John 21:15)*. The Fathers looked into the relief efforts through which the Antiochian Church tries to stand by Her believers in these difficult circumstances. They commended the efforts made in that regard.

The Fathers also addressed the work of the Spiritual Courts. They also spoke about the question of the transfer of priests from one Archdiocese to another, stressing the need to follow the known ecclesiastical principles in this regard. They also reviewed the list of eligible nominees for the episcopacy and approved it. The Fathers also approved the creation of three Synodal committees as follows: Personal Status Law Committee, Bioethics Committee, and Holiness and Saints Committee.

His Beatitude informed the Synod Fathers of the recent developments occurring in the Antiochian Archdiocese of North America and the announcement by Metropolitan Joseph (Zehlaoui) of his retirement from his ministry in this Archdiocese. After looking into the latest facts about this matter and considering what is best for this blessed Archdiocese and for the wellbeing of its faithful, the Fathers accepted the retirement request of Metropolitan Joseph. They thanked him for his long service to the Church of Antioch and especially to the Archdiocese of North America.

They decided to consider him Former Metropolitan of the Antiochian Archdiocese of North America, and no longer a member of the Holy Synod of Antioch. They also declared the vacancy of the Metropolitan See.

After declaring the vacancy of the Metropolitan See, His Beatitude will appoint a Patriarchal Vicar to oversee the administration of the Archdiocese until the completion of the procedures for filling this vacancy.

The Fathers accepted the retirement request of Bishop Basil (Essey) and his resignation from his ministry in the Archdiocese of North America. They also commended His Grace for his ecclesiastical ministry which he spent in the service of the See of Antioch and the Antiochian Archdiocese of North America.

The Fathers affirmed their embrace of the beloved faithful in the God-protected Archdiocese of North America and expressed their desire to strengthen fruitful cooperation with the various Archdiocesan organizations and believers. They emphasized their willingness to reinforce this cooperation and provide all necessary elements for the growth and success of the Antiochian witness throughout this Archdiocese, which is the pride and cherishment of the Antiochian See.

His Beatitude briefed the Synod Fathers on the disciplinary, administrative, and legal measures taken to address the crisis that affected the Archdiocese of Akkar, in Wadi al-Nasra, based on the conclusion reached by the ecclesiastical investigation and financial audit, conducted by a Synodal Committee. This Committee was formed by His Beatitude the Patriarch of Antioch for this purpose. These measures ended by transferring the funds in kind and real estate to the ownership of the Archdiocese of Akkar.

The Fathers gave thanks to God, expressing their joy for the return of the Orthodox Church in the Republic of North Macedonia to the eucharistic communion with the universal Orthodox Church. They also expressed their aspiration that the general Orthodox consensus about the name and legal status of this Church will be reached as soon as possible.

The Fathers elected Archimandrite Romanos (El-Hannat), Abbot of our Lady of Balamand Patriarchal Monastery, as Bishop of Seleucia and Patriarchal Vicar.

The Fathers call for the lifting of the unfair economic blockade imposed on Syria. It is a siege

that targets first and foremost the Syrian people and is also affecting neighbouring countries with migration and displacement. The Fathers call on the international community to make dialogue and concurrence among peoples prevail over the imposition of sieges that target citizens. The Fathers call to intensify efforts for working on political solutions in dealing with the Syrian crisis, which, while receding at this time, continues to burden the Syrian people with inflation, siege, displacement, and various living difficulties, even after this people have immensely suffered from various acts of terrorism, kidnapping, and wars. The Fathers emphasize the unity of the Syrian territory and the principles of citizenship and coexistence as a way to advance society and state.

The Fathers express their deep sorrow at the situation of their beloved Lebanon, which is the result of the destructive policies and the inability of the State to isolate the political conflict from its role in the exercise of governance. They appeal to those in power to put an end to this systematic corruption in the management of State resources and to stop adopting inappropriate policies. These policies increase the tragedies of the people and generate huge profits for those who control the fate of the country. The Fathers also call on those in power to expedite the provision of the necessary life services, to seek to alleviate people's living concerns at all levels, and to initiate the development of a rescue plan for the country instead of distracting themselves by trying to save their interests and ensure their continuation in power.

Facing the state's inaction and reluctance to carry out its duties, and in light of the economic hardship that afflicts most Lebanese people, the latter have become unable to secure the most basic necessities of life. Some of those afflicted are throwing themselves into death boats, to escape the hell of social insecurity. Thus, the Synod Fathers expressed their consolation to the families of the victims and appeal to officials to open a reform workshop to draw up economic and social policies. They also call for the development of a plan that guarantees economic growth and eradicates the reservoirs of corruption and waste of public money. They thank all donors and charities that work to alleviate the suffering of the Lebanese people. They appreciate the relief and social work of all the Archdioceses, and they invite the faithful, especially those who are able, here and

abroad, to increase their loving cooperation in alleviating the burdens of daily life on their brothers in need. The Fathers appeal to everyone to bring justice to the case of the Beirut Port explosion, a wound that has not healed for more than two years.

The Fathers express their strong rejection of a vacancy in the presidency of the Republic. They call on the deputies to shoulder their national responsibilities and complete their constitutional entitlement on time, and to elect a qualified President of the Republic capable of putting Lebanon on the path of reform, recovery, advancement, and the restoration of its leading role.

The Fathers addressed the situation in Palestine, whose central cause is being forgotten. They call on all countries of the world to implement the united nations' resolutions for the right of the people to return to their homeland and the guaranteeing of the right of the Palestinian people.

The Fathers pray for Iraq, and for the other countries in the region, and ask God to enlighten the minds of those who are responsible for the destinies of the people. They pray for them to sense the turmoil of the human beings living in these lands. These wars and conflicts are being paid for by the tears and blood of the suffering people.

The Fathers reflected upon the crises that are ravaging our world today as a result of conflicts between world powers, which are particularly heavy on the vulnerable in the land. They also pray for the poor people who are threatened only by their poor wellbeing and food security. In the midst of the conflicts the world is witnessing, they emphasized the role of the Church and its leaders in working towards reconciliation through the spread of the lovingkindness of Christ.

The Fathers followed with deep pain and great sadness the painful events in Ukraine that impact the whole world. They raised their fervent prayers for peace in Ukraine and the whole world, and for the Almighty Lord to inspire decision-makers to make peace prevail and to adopt the language of dialogue in order to spare everyone further destruction along with human and material losses.

The Fathers send their greetings of love to the faithful of the Church of Antioch living in every place, praying with them, and raising supplications to the Lord of Divine providence, that He may embrace them with His divine help. The

Fathers pray for the peace of the whole world and ask Christ Jesus, the Almighty Lord of peace and God of all comfort, to instill His peace in all, to touch the world with His love and Divine mercy, and to heal the wounds of those bereaved people living in a struggling world and yearning for His peace, glory to Him forever, Amen.

Source: <https://www.facebook.com/Antiochpatriarchate.org/>

IMPRESSIONS OF WALSINGHAM

There is a right time for everything. We often mistake the right time because we listen to our own thoughts and desires instead of listening to the will of the Father. As Cardinal Newman famously said "He knows what He is about". Only our Father knows when the right time and place for everything is. For many years thought about going on pilgrimage -- I would listen to people talk about their journeys to holy places and although my reason told me I ought to go to these places too and it might be good for me, my heart remained cold. One day, when a trip to Walsingham was mentioned in church, I felt the longing to be in this place, a real desire to see the Mother of God of Walsingham and somehow I felt this was the time for me to go.

I had thought many times about going to Walsingham but couldn't quite picture it at all despite many descriptions which I heard from many people. Some people had loved it and others had been disappointed in their expectations. I tried to have little or no expectations. Many years ago a historian friend mentioned that the very busy road I live on in Lancaster used to be part of the pilgrim route from Scotland to destinations like Walsingham. Lancaster to Walsingham -- 270 miles. It was such a wonderful idea to journey by foot to a holy place that I looked up a route to Walsingham by foot. It is no easy task these days because of motorways and heavy traffic. At best it would take 14 days by foot for a strong walker. The right time had not arrived...

Therefore, when the right time finally arrived, walking heroics all forgotten, my husband and I embarked on a regular coach with perfect



strangers for what appeared to be a rather ordinary long journey along the motorways from Lancaster

to the village of Walsingham, in the heart of Norfolk. There is a very special bond which is born between people journeying together especially to a holy place. By the time we arrived in Walsingham, our travel companions had ceased to be strangers and there was a general feeling of care and solicitude for one another.



The shrine of the Mother of God of Walsingham (Our Lady of Walsingham) was established in 1061, when the lady of the manor, called Richeldis de Faverches prayed to the Theotokos to be allowed to undertake a special work in her honour. In answer to her prayer, she had a series of 3 visions. She was taken in spirit to Nazareth and the Mother of God asked her to build a replica of the house where the Annunciation took place. Walsingham would then be a perpetual memorial to the Incarnation.

Walsingham became known as England's Nazareth. The Mother of God had said in one of the visions, "Whoever seeks my help there will not go away empty handed." In the Middle Ages, Walsingham was one of the great shrines of Europe where pilgrims came from all parts of the known world. There were wayside chapel along the pilgrim route. The most important was the Slipper Chappel where pilgrims would stop for prayer and confession before removing their shoes and walking the last mile barefoot. The mile between the Slipper Chappel (now at the centre of the catholic shrine) and the main Anglican Shrine in Walsingham, is known as the Holy mile.

In 1538, during the reformation, the entire shrine and monastery was destroyed. Despite this, pilgrims continued to come to Walsingham and pray privately. In 1896, Charlotte Pearson Boyd purchased and restored the Slipper Chappel. In 1922, the new vicar of Walsingham Alfred Hope Patten re-established the shrine to the Mother of God of Walsingham. Since 1931 when the building was completed, the shrine has become once again a place of pilgrimage for all Christians.

There are three orthodox places of worship, each of them beautiful in their modesty and simplicity. The orthodox chapel of the Life-Giving Spring, which is located inside the Anglican shrine is a small jewel and the akatist chanted there by mother Melangell in the voice of an angel, was a very moving moment in my journey. Equally beautiful is the Church of the Transfiguration in Greater Walsingham, about a mile away from the shrine. The third orthodox presence is the chapel of St Seraphim which is a converted railway station. It is in this chapel that more than 15 years ago my friend Ben first discovered orthodoxy and was baptised not long after, taking the name Seraphim. Behind St Seraphim's Chapel there is a large quiet garden destined to prayer and reflection. The peace of

this garden is only rivalled by the peace in the garden of the shrine itself.

Upon arrival, we first entered the shrine gardens where the air seems to stay still and so does time. One of the fellow pilgrims told me the story of his first visit to Walsingham. He used to be a coach driver and happened to drive a coach full of pilgrims to the shrine. He became sensible immediately of the incredible peace of the garden and joined in prayers in the garden. He had a very expensive watch on his wrist, which had been a gift for his birthday. He was shocked to discover that his watch stopped working when prayers started and he concluded it must have broken down. But to his astonishment, exactly at the end of prayer time his watch started to work again. This was the moment of his conversion to God and he has joined the pilgrimage every year after that beautiful moment when time stood still.

From the first moment when I set foot in the shrine, I experienced a small wave of emotion, simple thankfulness and great joy to be there. I felt happy and grateful even before I knew why I had been called to this place.

In the evening, upon paying the first visit to the little house of Nazareth, inside the shrine, I felt simply the presence of the Holy Spirit there besides me and resting on me. Gentle waves of grace and holiness washed over me like the tender caresses of a mother. In reverse waves of prayer naturally started spilling out of my own heart in thanks giving after months of dryness and coldness. I felt like a child living in the moment, happy to be next to his mother.

The second day was a day of discovery. As if led by the hand, I discovered one treasure after another. It felt like the mercy of the Mother of God of Walsingham was following us everywhere. We discovered the orthodox chapels and the Slipper Chapel and walked the holy mile. Walsingham is so steeped in prayer and grace the peace appears unbroken. And yet every few minutes, in complete contrast to this peace there is a sad reminder of the evil and violence in our world and our heart. From a nearby RAF base there are low flying bombers and various kinds of military aircrafts leaving behind a trail of noise and menace.

The third day was the day of the Cross. I felt inside my heart that all the grace and peace and joy are granted but then, in turn, I had to pick up my cross joyfully and resume my daily chores as a changed person, changed through no merit of my



own, but by God's love and mercy through the intercession of our Mother. I was reminded on this day of all those who suffer in so many ways and brought them all to the little house of Nazareth. As I sat in silent private prayer, I felt a sudden urge to go to the side chapel. Even as I entered this chapel I looked around and first I couldn't see what was special about it, but I felt it to be full of grace. I then noticed in a wall embrasure behind glass in a monstrance covered with a scarlet cloth a fragment of the true and life giving Cross. The soul perceived the treasure so much faster than the mind! The holiness flowing out through all the layers of cloth and glass was so life restoring and humbling.

So many wonderful gifts were bestowed on us in mind, body and spirit -- water from the holy well from which pilgrims have been refreshing themselves for a thousand years, candle lit

procession around the shrine and a measure beyond any expectation of peace, love and mercy.

Another wonderful and mysterious gift was the gift of people. When the soul is suffused with the love of God, we become still and cease to be agitated. I am a fidgety person in life and prayer. My mind is always jumping somewhere other than my body. Always jumping from one thought to another and thinking of the next thing on my job list. For four days I was still, mind, body and soul at one... I finally paid attention to people without rushing them or thinking what I had to do next. I actually listened patiently to my husband! He was quite unsettled by the experience. I gave my full attention to each person I spoke to and every conversation briefly became a meeting of souls, some sort of communion despite our completely different status, life, personality. It felt that I got to really know our fellow pilgrims in just a few days because every encounter was filled with love and compassion, sincere and ultimately simple under the loving eyes of the Mother of God of Walsingham.

We returned home rich in grace and joy and love. The ongoing challenge is not to squander the grace by reverting to old rushed, unobservant and unloving selves but perpetuating the grace through prayer and through the remembrance of the wonderful moments the Mother of God has gifted us.

Alexandra McCafferty

SAFETY PROTOCOLS

Dear brothers and sisters, the wearing of masks is encouraged in Church but is not compulsory.

Safeguarding

To ensure our church is a safe place of worship and fellowship, we implement the Archdiocesan Safeguarding Policy, which may be found [here](#).

Alexandra McCafferty is the Parish Safeguarding Representative. She assists the parish priest with the implementation of the Safeguarding Policy. She is the official point of contact for anyone who needs to report concerns about safeguarding issues. You can contact Alexandra by email at alexispet@yahoo.com.

PARISH NEWS

We are so very grateful to those who remember us in their prayers and show their love as generous benefactors of our Parish. We would like to thank Dmitry and Panos Kanelopoulos for the kind and generous gifts of candles, as well as Iryna and Anna for the painting of the Crosses on the Ico-nostasis. May our Lord and Saviour Jesus Christ give the reward!

THANKSGIVING OF FAITH AND PRAYER

During the pandemic, we continue the standard prayer practice at home, including the reading of the Lord's prayer at 12:00 every day. In addition, many parishioners have already signed for the Vigil Prayer [online](#), so that the non-stopping prayer is maintained by the faithful all over the world continuously for 24 hours, until the pandemic surrenders.

NAMES OF DEPARTED LOVED ONES TO BE REMEMBERED THIS MONTH

Nov. 8: *Fr Tosko*

Nov. 11: *Eleonora*

Nov. 12: *Sir John Tavener*

Nov. 19: *Geronda Gregorios*

Nov. 29: *Ioanna*

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

1st Nov: Sts Cosmas and Damian, the Holy Unmercenarys and Wonderworkers

8th Nov: Synaxis of Archangel Michael and Gabriel and the other Bodiless Powers

9th Nov: St. Nectarios the Wonderworker, Metropolitan of Pentapolis

10th Nov: St. Arsenius of Cappadocia

11th Nov: St. Martin of Tours (†397)

13th Nov: St. John Chrysostom, Archbishop of Constantinople

14th Nov: St. Gregory Palamas, Archbishop of Thessalonica

15th Nov: **Beginning of the Nativity fast**

16th Nov: Holy Apostle and Evangelist Matthew

17th Nov: St. Hilda, Abbess of Whitby (†680)

21st Nov: The Entry of our Most-Holy Lady the Theotokos into the Temple

23rd Nov: St. Alexander Nevsky

25th Nov: Great Martyr Catherine of Alexandria

30th Nov: Holy Apostle Andrew the First-called

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

Services at St Martin's in November

Sat. 5th	16:00	Great Vespers
Sun. 6th	09:45	Holy Liturgy
Thurs. 10th	18:30	Vespers* for St Martin of Tours the Merciful
Sat. 12th	16:00	Great Vespers
Sun. 13th	09:45	Holy Liturgy, Feast of St John Chrysostom
Sat. 19th	16:00	Great Vespers
Sun. 20th	09:45	Holy Liturgy. Forefeast of the Entry of the Most Holy Theotokos into the Temple
Sat. 26th	16:00	Great Vespers
Sun. 27th	09:45	Holy Liturgy, followed by Parish Meal. 24 th Sunday after Pentecost
Tue. 29th	18:30	Vespers* for the Holy Apostle Andrew the First Called

*Services will take place in Skype unless otherwise stated. Please, join a [Skype group](#) to watch or participate in that service. The live services are also broadcasted simultaneously in the [Facebook group](#) of the Church.



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



For further information please contact:

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The following blogs of Old Stavronians are available in Romanian, [Constiinta Ortodoxa](#), in English, [Orthodox city hermit](#), and in Greek, [Orthodoxy rainbow](#).

