



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

The Stavronian

Monthly magazine and newsletter published by the Holy Cross Synodia



*Ἐπιθρονος Χριστός, Ζωοδότης.
(Φ. Κόττογλου, 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

A LETTER TO THE CLERGY AND FAITHFUL

Dear Very Reverend and Reverend Fathers and beloved faithful of our Godprotected Archdiocese Grace, peace and mercy from our Lord and Saviour Jesus Christ be upon you all.

Thy grace hath risen, O Lord, the illumination of our souls hath shone forth. Lo, now is the acceptable time; the season of repentance hath come. Let us cast down the works of darkness, and put on the works of light, that we may pass the great tempest of fasting and reach the summit of the third-day Resurrection of our Lord and Saviour Jesus Christ, the Saviour of our souls. (Aposticha, Vespers for the first day of the Great Fast)

God has, once again, granted for our salvation that we embark on the Great Fast. We, each one of us, are invited to recognise that we have turned away from God and must reorientate ourselves towards him: in other words, we must repent.

But there is more. To restore our place with God we must restore our place with our neighbour. In the Lord's Prayer, which we pray so often, we hear the words, "*forgive us our trespasses as we forgive those who trespass against us*". We are called to forgive those who offend us, who wrong us, who have performed evil towards us.

And yet there is a deeper level, a more humble level: it is easy for forgiveness to become something which we condescend to do; in humility, though, we can ask each other for forgiveness. In our modern world we can easily see ourselves as disconnected from each other and we think each person's sins are a matter for him and for God alone: but this is a lie. Each of our sins affects every one of our community, and since "*all have sinned and fall short of the glory of God,*" (*Romans 3:23*) the Church invites us to acknowledge this and make it our own, to humble ourselves and ask for forgiveness from each other and in this way set out on the season of repentance in a good way, a meek way, a way which is in the image of God.

For my sins, for my errors, for the ways in which I have offended you by my thoughts, by my words or by my deeds, by my actions or by my inactions, **please forgive me.**

I wish you all a joyful Lent and I beseech the Almighty God that He may bless you and grant

that you may reach the blessed Pascha of our Lord in a spirit of humility and love.

Your prayers!

I remain your Father in Christ

+Silouan

Metropolitan of the British Isles and Ireland

HOW TO PRAY

Mother Makrina had the gift of prayer since a child. Once she asked with tears our Lord to show her how to pray. That night an Angel of the Lord appeared to her in an all-white robe and taught her how men ought to pray depending on their spiritual condition. According to the Angel's suggestions, if the soul experiences a perfect Love for God, then one should pray with his hands raised. If humility and remembrance of his sins prevail in his heart, then one should cross his hands on his chest and lower his head. If the soul is engaged in a battle against passions and experiences the ultimate humiliation (ie. Ἀκρα ταπεινωσις), one should pray with his hands 'tied' behind his back, like a convict. Then the Angel started praying on his knees, weeping, like he was embracing Christ's feet, revealing thus the soul's awareness of its utter insignificance and its ineffable joy and comfort from God.

*Pp. Words of the Heart,
Gerondissa Makrina Vassopoulou
1921-1995, pp.60-61*

FROM KINDNESS TO LOVE

Kindness is really quite a simple affair. A smile costs us nothing. An encouragement, a good word, a helping hand to someone in need. It is easy to be kind especially to strangers or those who are not very close to us. I was listening to a friend describing how a fellow parishioner had estranged all his friends and family through his odd views and erratic behaviour. My friend was

saying that despite not agreeing with this older parishioner, they were still friends and he did not find it very hard to be kind and tolerant towards this eccentric man. My friend concluded by saying that if this parishioner was their own father, it would be a lot more difficult to be kind and understanding and that it is so much easier to be accepting of strangers and people who are not very close to us than it is, for instance, to be kind to our own family and close friends. This struck me as very true and reminded me of the English proverb "Charity begins at home". True holiness lies in the countless small gestures of kindness and love towards those who are very close to us because that is paradoxically so much harder. Grand gestures of generosity or forgiveness, although worthy, are somehow easier than the thousands of small gestures of love we are called to perform on a daily basis and so often fail to.

As Christians, we are of course asked to be kind to one another: "Be kind and compassionate to one another" (Ephesians 4:32), but we are asked to go further: to love our neighbour. Love goes much further than kindness. Love implies sacrifice, it involves a painful and difficult giving of oneself for the other. Love always puts the other first. We are called to do this for all, even for our enemies.

Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. (Luke 6:27-28)

It seems that we do not understand one thing: it is not good when we return the love of those who love us, yet hate those who hate us. We are not on the right path if we do this. We are the sons of light and love, the sons of God, his attributes of love, peace, and kindness towards all. (Elder Thaddeus of Vitovnica)

Love is grace from God. When the Lord's grace falls upon us, loving is easy, any sacrifice small or great is light. But in my case at least, most days, love is a matter of decision, of determination to give of oneself exactly when we don't feel like it. In my small and dull life, love means washing the dishes late at night although I am very tired because I know that my husband is tired too and it will please him, it is having my shower last of all even if it might make me late, it is saving the last piece of cake for someone else, it is listening to my daughter with great attention when all I feel

inside is impatience and irritation, it is going to the theatre to watch a play I find boring with my husband on a sunny day when all I want to do is do gardening and hardest of all, it is allowing that the other is right and I am wrong or just submitting my will to theirs. Love is a fight against one's own selfish nature. It is cutting of one's will, giving rather than taking. Needless to say, more often than not, I fail to do all these things.

The inner journey from self-sufficiency to kindness and love is beautifully described in Michel Quoist's poem:

*"Lord, why did you tell me to love all men,
my brothers?
Lord, I was so peaceful at home, I was so
comfortably settled, [...]
You have forced me to open my door,
Like a squall of rain in the face, the cry of
men has awakened me.;
Like a gale of wind a friendship has shaken
me,
As a ray of light slips in unnoticed, your
grace has stirred me.[...]"*

From a state of selfish contentment, the poet opens up to kindness and hospitality of the heart:

*The first ones came in, Lord. There was after
all some space in my heart.
I welcomed them. I would have cared for
them and fondled them.
You would have been pleased, Lord, I would
have served and
honoured you in a proper, respectable way.
Till then, it was sensible...*

But this is not love since love is not sensible. As countless people jostle into the poet's heart with their pain and troubles, love begins to emerge and this love does not give the fuzzy pleasurable feeling of kindness:

*Lord, they hurt me! They are in the way, they
are everywhere.
They are too hungry, they are consuming me!
I can't do anything anymore; as they come in,
they push the
Door and the door opens wider...
Lord! My door is wide open!*

Love is painful because love is the Cross. Our Lord Jesus on the Cross is the image and representation of true love for us Christians. As

Lent begins, let us renew our decision to love and show this love first to those near us and to all mankind. Let us nail our selfishness to the cross every day until love becomes second nature and the grace of God transforms us into true sons and daughters of light.

Martha and Mary

*Lord, you breathed the breath of life into my body,
Let my heartstrings be tuned to your Holy Spirit
My song of praise be the shadow of my soul,
and may I learn silence before your Word of Wisdom. Amen*

*To the Glory of God
Εν Χριστώ
Fr. Jonathan*

ST DAVID OF WALES

1st March

A renowned preacher, his final words to his followers before his death on 1 March 589.

“Be joyful, keep the faith, and do the little things that you have heard and seen me do.

The shadow of the wind

Children have a great sense of God. We are blessed in our God blessed community to have young families where the little ones enjoy coming to Church. Children have a natural view of the holy and also have very enquiring minds; so we should not avoid or dismiss their questions, but nurture them in the faith and encouraging them to ask questions. Sometimes their questions are very profound!

And Jesus said to them, 'Out of the mouth of babes and nursing infants, You have perfected praise?'" (Matthew 21:16)

Here is a true story related to me from a former server many years ago when taking his grandson for a walk.

The little boy held his Granddad's hand tightly in the driving rain. He suddenly stopped and looked down and stared at the puddle before him. His Grandfather anticipated some mischievous action from his little grandson. Was he going to jump into the puddle and make a splash?

But no, the infant just stood there, looking intently into the puddle. Then he looked up at his beloved elder, and with enquiring eyes asked: "Granddad, are those ripples the shadow of the wind?"

His Grandfather was reduced to silence before such an observation and search for truth.

STATEMENT ISSUED BY THE HOLY ANTIOCHIAN SYNOD

Balamand, February 23, 2023

The Holy Antiochian Synod, presided by His Beatitude Patriarch John X (Yazigi), held its fifteenth extraordinary session, on February 22 and 23, 2023, in Balamand, in the presence of Their Eminences, the Most Reverend Metropolitans: Elias (Archdiocese of Beirut and Dependencies); Elias (Archdiocese of Tyre, Sidon and Dependencies); Saba (Archdiocese of Bosra 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 and Dependencies); Silouan (Archdiocese of the British Isles and Ireland); 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.

Their Eminences Metropolitans: Sergio (Archdiocese of Santiago and Chile) and Damaskinos (Archdiocese of São Paulo and All Brazil), 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 abduction.

After invoking the Holy Spirit, and begging for divine mercy, His Beatitude discussed with the Synod Fathers the terrible earthquake that hit the region. The Fathers begged for divine mercies upon the victims who reposed in the Lord, comfort for the wounded and afflicted, and consolation for all those who are grieving for the loss of their loved ones after this disaster. They reviewed the situation of the Archdioceses afflicted by the earthquake, especially, the region of Alexandretta and the Archdioceses of Aleppo, Lattakia, and Hama. They affirmed that the Church, in cooperation with many, is making utmost efforts to stand by everyone in this calamity. The Fathers reviewed the work of the relief efforts in all the afflicted Archdioceses and appreciated the quick response of their faithful and all people of goodwill

to the Earthquake Appeal made by His Beatitude, by sending financial and in-kind help.

The Synod Fathers reviewed the situation of the Archdiocese of New York and All North America and listened to a report presented by the Archdiocese's Patriarchal Vicar, His Eminence Antonios (Al Soury), Metropolitan of Zahleh, Baalbek, and Dependencies, who was appointed upon the vacancy of the Metropolitan See.

The Fathers elected from among the list of nominees sent by the Archdiocese after her Special Convention held on January 13, 2023, His Eminence Saba (Isper) Metropolitan of Bosra Houran and Jabal Al-Arab, as Metropolitan of the Archdiocese of New York and All North America, and decided to transfer Metropolitan Saba (Isper) from his Archdiocese to the Archdiocese of New York and All North America.

Lastly, the Synod Fathers send their blessings upon their faithful of the Antiochian Church at home and abroad, and especially upon their faithful in the Archdiocese of New York and All North America, praying for prosperity, peace and stability to the whole world.

A REPORT TO THE PARISHES CONCERNING OUR EARTHQUAKE APPEAL

**For Immediate Release to the Faithful please!
Please publicise this widely in your parishes.
Donors who want a refund only have until
midnight on the 28th February to claim if they
want one. After that date there will be no
refunds.**

*Applications for refunds should be made to me at
father.gregory@gmail.com*

*The Board and the Bishop have been included in
this decision-making from the beginning.
This is written by Fr Gregory as a signatory on the
Archdiocesan Bank Account and the Board
appointed Assistant to the Treasurer, with the
authority of the Board and the blessing of our
Metropolitan ... also as the contact person for
both Lloyds Bank and the Charity Commission*

Fathers, brothers, sisters ...

15th February 2023

The Archdiocesan Board has disappointing news and I, being directly involved, have to be both messenger and representative. This concerns our proposed help for our Church workers in Syria after the devastating earthquake. Notwithstanding several long conversations with bank officials, Lloyds are refusing (once again, it happened also in 2014) to send money to our Church Relief Bank accounts - in either Lebanon, Germany or Turkey - on the basis that we cannot deliver detailed accounts of exactly how the funds raised are being spent, dollar by dollar, with receipts! In 2014 I asked Mr Samer Laham, former director of our DERD relief agency whether such a requirement could be fulfilled, to which he answered: "no, this would be impractical". This situation has been confirmed by Sayedna Silouan.

When I encountered this problem in 2014 with Lloyds - they blocked a transfer of over £9,000 for Syrian relief to a Lebanese bank - as a condition of keeping the bank account open, I had to sign a document that promised not to allow money or other resources to enter Syria BY ANY ROUTE. This is why Lloyds will not allow the sending of funds to Berlin, Balamand or Turkey. In the words of a letter sent to myself in 2014, "we

note your (church) connection to Syria."

The penalty for breaking these sanction laws, policed by the banks and other financial institutions, is a prison term of up to 7 years and the possible freezing of UK assets. For Lloyds Bank, any sanctions breach would be disastrous in terms of fines, their licence cancellation and the impact on the stock market. This is why the banks (all of them) are extremely strict about the implementation of the laws and rules.

The final resolution of the current situation is as follows:

The Archdiocesan Treasurer, Mr Johnny Tabbal, has discovered a Roman Catholic charity, incorporated in the UK which is allowed to work in Syria and be funded there. This is the "Aid to the Church in Need". Here is the Charity Commission entry:
<https://register-of-charities.charitycommission.gov.uk/charity-search/-/charity-details/4000664> and here is the web site: <https://acnuk.org/>

I have been in touch with them yesterday and they would love to work with us. They are heavily backed, internationally, by the Cardinal Archbishop of Damascus, which is probably why their situation is better than ours, albeit they have had their own struggles also in the past. They do not just work to support Roman Catholics in Syria but all Christians. Not all our donors will want to be partnered in this way with this charity so we always have the secular route open to us via the DEC.

And so we come finally to the longstanding problem with our bankers.

Today, Lloyds have agreed that we can split our donations (50/50 as per the decision of the Board) between the DEC charities and the ACN UK. They were still relentlessly going on about the fact that we cannot send money directly to Syria or by any other Church route. In the meantime, I will continue to press our case with the Treasury (assisted hopefully by my MP) that the Antiochian Church in the UK be considered a trusted partner and, therefore, in possession of an exception to the sanctions regime.

This is what we will do on 1st March when the Appeal formally closes. Donors will have had two weeks to claim a refund. This cut off point will be heavily publicised. Any donations made at parish level before being sent on to the Archdiocesan account may also be refunded by

return. Any monies still coming in after 1st March will, of course, still be sent on. Donations remaining in the account on 1st March and thereafter will be split 50/50 between the DEC and ACN UK.

This is what I will do next ...

1. Pursue the Treasury option.
2. Extensively publicise in email lists to the parishes and on social media and websites the resolution of our difficulties.
3. Offer existing donors a refund OR an acceptance that we split the final appeal total 50/50 between the DEC and ACN UK. If they cannot accept that, they will get a refund upon presentation of full bank details.

(Follow up)

At a meeting of the Board on 27th February 2023 a decision was made to send all the monies donated to the Earthquake Appeal (Turkey and Syria) to the Disasters Emergency Committee, a collection of large UK charities operating in the area. DEC website page for Turkey and Syria: <https://www.dec.org.uk/appeal/turkey-syria-earthquake-appeal>

The option to send half of the funds to the UK Charity "Aid to the Church in Need" was not adopted by the Board although we will welcome working with this charity on other projects in the future.

The original intention of the Appeal was to channel these funds through the Patriarchate's bank account in Lebanon but UK banking regulations has made this, sadly, impossible.

Mindful of the desire for some of our donors to ask for a refund, the Board is keeping this opportunity open FOR TWO WEEKS ONLY UNTIL MIDNIGHT ON MONDAY 13th MARCH.

Any donor requiring a refund should email the Charity's Treasurer, Mr Johnny Tabbal at: treasurer@stgeorgeantioch.org before the deadline. On Tuesday 14th March, all the donation appeal monies in the bank account will be sent to the Disasters Emergency Committee.

Yours in Christ



PASTORAL LETTER FROM HIS EMINENCE METROPOLITAN SILOUAN

Dear in Christ,
the Fathers and Laity of our Archdiocese,

God bless you!

You will now be aware that the legal structure of the Deanery is being closed down. This was something envisioned at the foundation of the Archdiocese, and it is right that the closure happens now so that we can move forward together. In everyday terms, there will be no real change: we are already one Archdiocese according to Holy Tradition. All that will happen is that a legal and administrative structure, one which has served the Church so well since 1995, will have reached the end of its usefulness. It is retiring with honour, and with grateful thanks to all those priests and laity who made it work for so long – the last of these being Archpriest Gregory Hallam, its last dean. (And never forgetting the first dean, Archpriest Michael Harper of blessed memory.) I am particularly grateful that Fr Gregory is continuing to support the Archdiocese by continuing many of the tasks which were originally his responsibility as Dean. His advice to, and support for, those who take on new roles within the Archdiocese will be of great importance.

With the closure of the Deanery, it is necessary to put into place proper canonical structures, their purpose being to assist me in governing the Archdiocese pastorally and effectively, and in harmony with the holy canons. Other changes will be announced soon, but today I wish to tell you about the first new structure, and some appointments to offices within the Archdiocese.

*“And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.”
(1 Corinthians 12:28)*

Firstly, I announce today the establishment of the Synthronon, or Bishop's Advisory Council. The name Synthronon comes from the Greek word σύνθρονον, which refers to the circular benches around the Bishop's Throne in the apse of the altar and means “with the throne”. The Synthronon

will be comprised of seven priests: three (with special responsibilities) appointed by me from the Archdiocese, one appointed by me from the Cathedral, and three elected by the priests of the Archdiocese. Its purpose will be to meet regularly with me to ensure that I am always well-informed of what is happening in this very large Archdiocese, and to advise me from their knowledge, experience, and wisdom.

Secondly, I announce today the appointment of three officers of the Archdiocese. All three will be members of the Synthronon. These are:

- Archimandrite Philip Hall as Protosyngellos, to be my assistant and principal advisor on spiritual matters.
- Fr Paulinus Heggs as Vicar General, to be my assistant and principal advisor on administrative matters.
- Fr Alexander Tefft as Canonist, to be my principal advisor on the Holy Canons of the Orthodox Church.

Thirdly, I announce today the four other members of the Synthronon. In 2024, and every three years thereafter, the priests of each of the three regions will elect a regional mission coordinator. The regional coordinators will automatically be members of the Synthronon during their period in office. Until those elections take place, I appoint as the first three coordinators:

- Fr Michael Alexander as Mission Coordinator of the Eastern Region
- Archpriest Gregory Hallam as Mission Coordinator of the Western Region
- Fr Filip Lommaert as Mission Coordinator of the Southern Region and also as a member of the Synthronon:
- Fr Michael Touma representing the Cathedral. Please note that I have not yet formally established these regions, but I expect to do so within a few months, and I will write to the whole Archdiocese soon.

“It is necessary, therefore – and such is your practice, that you do nothing without the bishop.” (St Ignatius of Antioch – Letter to the Trallians)

Finally, I want to reassure the whole Archdiocese that the Synthronon and the new archdiocesan officers are established to assist and advise me. The Protosyngellos and Vicar General, in particular, act in all matters with my authority and on my authority: they do nothing without my knowledge and agreement. They are not gatekeepers and they do not influence me on who I wish to see. The people entrusted to my care in this Archdiocese, and most especially the clergy, are always able to speak to me directly as their bishop.

Forgiveness Sunday is on the 26th of February, and in advance of that day I ask you to forgive me for the wrongs I have done by intent or ignorance, by commission or by omission.

Your prayers!

I remain your Father in Christ

+Silouan

LIVE BROADCASTS OF SERVICES ARE TERMINATED

Dear brothers and sisters,

As we approach the Great Lent - a time of particularly intensive prayer and spiritual discernment - I have decided to stop broadcasting services from the temple on our Facebook page. It is the time for people to return to the Church and be part of live worship. The final service to be broadcasted is the Sunday Divine Liturgy on February 26th. After this day, live broadcasts will stop on a regular basis. I hope to see all of you in the church for the many beautiful services which the Church offers us during the Great Lent.

*Yours in Christ,
Fr. Jonathan*

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\[at\]yahoo.com](mailto:alexispet[at]yahoo.com).

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.



*Annunciation of the Theotokos
(image: goarch.org)*

NAMES OF DEPARTED LOVED ONES TO BE REMEMBERED THIS MONTH

Mar. 4: *Nikolaos*

Mar. 12: *Georgianna*

Mar. 18: *Fr. Thomas Hopko*

Mar. 19: *Metropolitan Philip of North America,
and Fr. Georgios Myrou*

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 Mar: *St. David of Wales* (†589)

2nd Mar: *Our Holy fathers St Nicholas Planas & St Joachim of Ithaca and Vatopaedi*

5th Mar: *Sunday of Orthodoxy*

17th Mar: *St Patrick, the Enlightener of Ireland* (†492)

20th Mar: *St Cuthbert the Wonderworker, Bishop of Lindisfarne* (†687)

25th Mar: *The Annunciation of our Holy Theotokos and Ever-Virgin Mary*

30th Mar: *St John Climacus the Righteous, author of the Divine Ladder of Ascent*

31st Mar: *St. Innocent, Enlightener of Siberia & Alaska*

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 March

Fri. 3rd	18:30	1st Akathist to the Mother of God
Sat. 4th	16:00	Great Vespers
Sun. 5th	09:45	Divine Liturgy of St Basil. First Sunday of Great Lent: Sunday of Orthodoxy
Fri. 10th	18:30	2nd Akathist to the Mother of God
Sat. 11th	15:45	Saturday of Souls Memorial
	16:00	Great Vespers
Sun. 12th	09:45	Divine Liturgy of St Basil. Second Sunday of Great Lent: St Gregory Palamas
Fri. 17th	18:30	3rd Akathist to the Mother of God
Sat. 18th	15:45	Saturday of Souls Memorial
	16:00	Great Vespers
Sun. 19th	09:45	Divine Liturgy of St Basil. Third Sunday of Great Lent: Veneration of the Cross
Fri. 24th	18:30	4th Akathist to the Mother of God
Sat. 25th	09:45	Divine Liturgy of St John Chrysostom. The Annunciation to Our Most Holy Lady, the Theotokos and Ever Virgin Mary
Sun. 26th	09:45	Divine Liturgy of St Basil. Fourth Sunday of Great Lent: St John Climacus of Sinai, author of the Ladder. This will be followed by Sunday School and Parish Fasting Meal

In case a service takes place online, please join this [Skype group](#) to watch or participate, or watch live broadcasting in the Church's [Facebook group](#).

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



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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](#).

