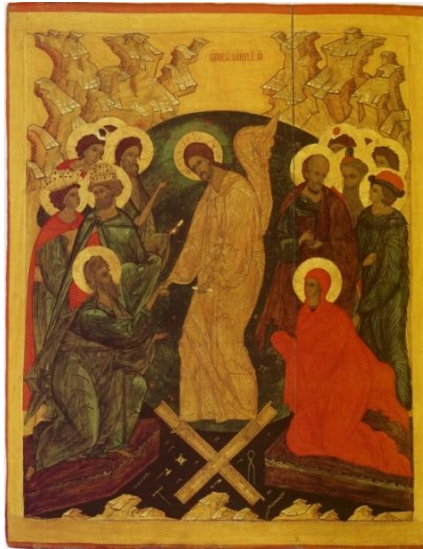


**The Orthodox Parish
of the Holy and Life-Giving Cross,
Lancaster, UK**

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!)

Χριστός ἀνέστη! Ἀληθῶς ἀνέστη!
(Christos anesti! Alithos anesti!)

Hristos a învîiat! Adevărat a învîiat!

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 zmertvykh-
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! Verdaderamente 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!

EASTER GREETINGS FROM THE METROPOLITAN

Easter Greeting to the Priests and Faithful of the God-Protected Archdiocese 2025

Dear Reverend Fathers and beloved parishioners,
Christ is Risen! Truly He is Risen!

As your Father in Christ, I greet you all with joy and love in this holy season of the Resurrection. May the light of the Risen Christ shine in your hearts and in your homes. The Resurrection is not merely an event of the past. It is a living and present victory.

In the Resurrection service, we sing with great joy: “Come, take light from the Light that never fades, and glorify Christ, who is risen from the dead.” This beautiful hymn reminds us that Christ, the True Light, has broken the darkness of death and sin. He invites us all to receive His Light, not only as a candle in our hands, but as the flame of faith burning in our hearts.

The great theme of Pascha is the victory of mankind over sin and death. By His Cross, Christ defeated sin. By His death, He trampled down the devil. And by His Resurrection, He gave us life. Let us not forget we cannot overcome our sins without Christ. He is our strength and our salvation.

So, let us stay close to Christ, through the Church, through the Holy Mysteries, and through love for one another. When we forgive, serve, and love, we share in His Resurrection.

We pray this Pascha brings a time of blessing and peace to you and your families. We also cry out with all our hearts for peace in the world. War and hatred are the work of the devil, not of the human being whom God created to live in His image, in peace and love. We must not destroy each other; we must instead become messengers of the Gospel of Life.

Let us all cry out together, not only in our churches, but to all the world:

“Christ is Risen!”

Let this cry be heard in every land, in every heart, and in every soul.

Wishing you all a holy, blessed, and peaceful Feast of the Resurrection.

*Your Father in Christ,
+Silouan*

Source: [Antiochian Orthodox Christian Archdiocese of the British Isles and Ireland](#)

ENCOUNTERS WITH ST HERBERT

St Cuthbert of Lindisfarne and St Herbert of Derwentwater

*Feast Day of St Cuthbert of Lindisfarne and St
Herbert of Derwentwater (687): 20th March*

St Herbert was an Anglo-Saxon hermit and spiritual brother of St. Cuthbert of Lindisfarne. Herbert took up his dwelling on the little island still known as St Herbert's Island, in Derwentwater in the Lake District of North West Britain. He lived the ascetic life catching fish from the lake, foraging for berries and nuts on the island and growing vegetables that he planted near his circular beehive-shaped cell. His great friend and spiritual brother was Saint Cuthbert of Lindisfarne. (Holy Island)

Saint Cuthbert was born in Britain about the year 635, and became a monk in his youth at the monastery of Melrose by the River Tweed. After many years serving the people as a priest, he became a solitary on Farne Island in 676. After eight years as a hermit, he was constrained to leave the silence of his hermitage to become Bishop of Lindisfarne, in which office he served for almost two years. He returned to his hermit's cell two months before he reposed in peace in 687.

Because of the many miracles he wrought both during his life and after his repose, he is called the "Wonderworker of Britain." The whole English people honoured him, and kings were both benefactors to his shrine and suppliants of his prayers. Eleven years after his death, his holy relics were revealed to be incorrupt; when his body was translated from Lindisfarne to Durham Cathedral in August of 1104, his body was still found to be untouched by decay, giving off "an odour of the sweetest fragranc[y]," and "from the flexibility of its joints representing a person asleep rather than dead."

Once every year St Herbert and St Cuthbert would meet up together, either at Lindisfarne or at Carlisle which was a mid point of their respective locations. At their final meeting in 686 St. Cuthbert said, "*Brother Herbert, tell to me now all that you have need to ask or speak, for never shall we see one another again in this world. I know that the time of my decease is at hand.*" Then Herbert fell weeping at his feet and begged that St. Cuthbert would obtain for him the grace that they

might both be admitted to praise God in heaven at the same time. And St. Cuthbert prayed and then made answer, "Rise, my brother, weep not, but rejoice that the mercy of God has granted our desire." Indeed, after returning to his island St Herbert reposed in the Lord on the very day March 20, 687 on which St. Cuthbert died on Holy Island. Inseparable in life and death they entered together into their eternal rest and heavenly reward.



Durham Cathedral, UK (image: [Britannica.com](https://www.britannica.com))

The remains of the cell where St. Herbert worshipped God are still visible today on the Northern part of his Island.

There is but little information on record respecting St Herbert, and had it not been for his intimacy with St Cuthbert, his name probably would not have been handed down to posterity at all. In truth, he did little more than pray and meditate on this spot. It was his wish to love and die unknown. Though one in spirit, St Cuthbert and the Hermit of Derwentwater were entirely dissimilar in character. St Cuthbert was bishop of Lindisfarne, and eminent preacher in his day, whose eloquence influenced the will of many, and whose active zeal contributed to the advancement of the then dominant church, of which he was one of the main pillars and rulers. St Herbert was altogether a man of prayer. He retired from the world to this solitude, and passed his days in devotion. The two saints used to meet once a year for spiritual communion. Which had most influence with the Ruler of heaven we cannot say.

The venerable Bede writes thus of the "Hermit of Derwentwater":
"There was a certain priest, revered for his uprightness and perfect life and manners, name Herberte, who had a long time been in union with



Sts. Cuthbert and Herbert

the man of God (St Cuthbert of Farn Isle), in the bond of spiritual love and friendship. For living a solitary life in the isle of that great and extended lake, from whence proceeds the river of Derwent, he used to visit St Cuthbert every year, to receive from his lips the doctrine of eternal life. When this holy priest heard of St Cuthbert's coming to Lugubalia, he came after his usual manner, desiring to be comforted more and more, with the hope of everlasting blisse, by his divine exhortations. As they sate together, and enjoyed the hopes of heaven, among other things the bishop said:

'Remember, brother, Herberte, that whatsoever ye have to say and ask of me, you do it now, for after we depart hence, we shall not meet again, and see one another corporally in this world; for I know well the time of my dissolution is at hand, and the laying aside of this earthly tabernacle draweth on apace.'

When Herberte heard this, he fell down at his feet, and with many sighs and tears beseeched him, for the love of the Lord, that he would not forsake him, but to remember his faithful brother and associate, and make intercession with the gracious God, that they might depart hence into heaven

together, to behold His grace and glory whom they had in unity of spirit served on earth; for you know I have ever studied and laboured to live according to your pious and virtuous instructions; and in whatsoever I offended or omitted, through ignorance and frailty, I straightway used my earnest efforts to amend after your ghostly counsel, will, and judgment. At this earnest and affectionate request of Herbertes, the bishop went to prayer, and presently being certified in spirit that his petition to heaven would be granted, -- 'Arise,' said he, 'my dear brother, weep not, but let your rejoicing be with exceeding gladness, for the great mercy of God hath granted unto us our prayer.'

The truth of which promise and prophecy was well proved in that which ensued; for their separation was the last that befel them on earth; on the same day, which was the 19th day of March, their souls departed from their bodies, and were straight in union in the beatific sight and vision; and were transported hence to the kingdom of heaven, by the service and hands of angels."

THE FAILED PILGRIM

I read numerous blogs about other people's pilgrimages in holy places. I journey with them in spirit and I long to be there physically myself. I crave the peace and grace which comes with such a journey, the enlightenment. I desire to touch the walls imbued with prayers of the saints, to step on the same stone slabs, to feel their familiar objects and to breathe the same air. But I never yet had the opportunity to go to any holy places. I have kept on dreaming about it and making vague plans.

Until finally the opportunity arose suddenly. I recently went for a weekend away with my family in Keswick, in the Lake District, planning to go for long walks, take long naps and relax. All such thoughts were forgotten in an instant when my spiritual father said: "Keswick is very near St Herbert's island on Derwent water." I simply had to go. I looked across the water and saw St Herbert's island bathed in light, beckoning me to approach. This was my wish finally granted -- stepping in St Herbert's footsteps. Cast aside were all the family's objections, all vanquished and dismissed by my overpowering wish to alight on the blessed island.



St Herbert's island (image [source](#))

We hired a small boat and set off rowing. I reassured my husband that I had rowed before (once) and grabbed the oars confidently, spurred on by the pilgrim's zeal. Hardly had we set off that the wind picked up, needless to say in the wrong direction. The tranquil waters of the lake turned into a stormy sea. What had promised to be a pleasant cruise became a desperate struggle to get to safety. Panic gripped me and I felt a wave of anxiety rise inside me mirroring the roaring waters around us. Flashing in my frenzied mind were all the biblical images of storms. First Jonah – would I be thrown overboard because of my sinfulness? Why do my plans never coincide with God's plans? I remembered then how our Lord calmed the storm and I prayed. But prayer was hampered by panic and the storm did not abate. I swapped places with my husband and fell to emptying the water out of the boat while he focused all his strength into rowing (for the first time in his life). All I could think to do was say the Jesus prayer interspersed with "St Herbert, I am coming! I shall get there!". We did get there and were not shipwrecked like St Paul, Glory to God, but it was nearly an hour later, knees knocking together, palms full of blisters and bleeding from gripping the oars so tightly.

We were so exhausted and fraught that all I could think of was how we were going to get back. Panic attack looming, I considered calling the emergency services to rescue us. The rest of the family were somewhat displeased with me to say the least about the entire trip and only allowed me the briefest pilgrimage in history after bundling me back into the boat for the return journey. By this point, the husband's mood was irredeemable as he had missed the football and clamour over lack of snacks was rising. I imagined Saint

Herbert tending to his small vegetable garden on the island and catching fish for his meagre meals. My reality seems so far removed from that of the Holy man of Derwent Water.

I arrived back to shore subdued and feeling keenly the failure of my little pilgrimage. All I could show for it other than tattered nerves was a small cutting of holly, which I brought back in the hope of growing my own little holly bush from my place of pilgrimage. As I arrived home and I reflected on my week end I realised that in fact far from being a failure, on this occasion, it was not the destination or St Herbert's island that was important but the journey. Our Lord had seen us through the storm, as He has seen me through every storm of my life. All I had to do was have faith, pray and keep rowing.

And as to St Herbert, hermit, spiritual brother of St Cuthbert and example of brotherly spiritual love, I am already planning my return to the island.

Parascheva Neamt

For The Spot Where The Hermitage Stood On St. Herbert's Island, Derwentwater

If thou in the dear love of some one Friend
Hast been so happy that thou know'st what
thoughts
Will sometimes in the happiness of love
Make the heart sink, then wilt thou reverence
This quiet spot; and, Stranger! not unmoved
Wilt thou behold this shapeless heap of
stones,
The desolate ruins of St. Herbert's Cell.
Here stood his threshold; here was spread the
roof
That sheltered him, a self-secluded Man,
After long exercise in social cares
And offices humane, intent to adore
The Deity, with undistracted mind,
And meditate on everlasting things,
In utter solitude. -- But he had left
A Fellow-labourer, whom the good Man
loved
As his own soul. And, when with eye
upraised
To heaven he knelt before the crucifix,
While o'er the lake the cataract of Lodore
Pealed to his orisons, and when he paced

Along the beach of this small isle and
thought
Of his Companion, he would pray that both
(Now that their earthly duties were fulfilled)
Might die in the same moment. Nor in vain
So prayed he: -- as our chronicles report,
Though here the Hermit numbered his last
day
Far from St. Cuthbert his beloved Friend,
Those holy Men both died in the same hour.

William Wordsworth

THE WILD GOOSE OF THE HOLY SPIRIT

Some years ago On the Wednesday of Bright week a small group of pilgrims set out on Pilgrimage to visit St Herbert's Island. After being blessed with a visit to Fr. John Muster of blessed memory and the Orthodox Community in Keswick, his lovely house chapel and Church in Braithwaite, we rowed across Derwentwater to the Island of the hermit Saint. We were met by a honking Goose who then disappeared. Indeed, when I have made this Pilgrimage to this Holy Island, almost every time the Goose's presence has been there by the cell of St Herbert, audible and confrontational.



In the Celtic tradition, the Holy Spirit is represented not as a dove but as a Wild Goose, (An Geadh-Glas).

Geese are noisy and difficult to control. You can't easily make a wild goose bend to your will. They are raucous and loud-challenging those who approach them and defending that which is their territory. Unlike the sweet and calming cooing of a dove which is the common symbol of the Holy

Spirit the goose is strident and a little unsettling. I think this is an important symbol because the Holy Spirit should confront us in our comfort zone!

In much the same way the Spirit of God can be demanding and unsettling. We only have to consider the story of Pentecost, and what an impression the disciples made on the crowd.

Celtic Christians saw the whole of life as a pilgrimage, they employed simple yet poetic prayers, they had a vivid sense of the presence of the saints, of the angelic and unseen world. The Wild Goose will certainly move us out of complacency.

ROWING BACKWARDS TO HEAVEN

As I was rowing back from St Herbert's Island, Derwent water on a beautiful autumn day in October, I reflected on the seemingly absurd notion that I was rowing backwards in order to reach my destination at the marina on the mainland. I could not see where I was going but I could see where I had been. Ironically, the only way to see the path ahead was to look over my shoulder. It struck me then, that this was a microcosm of the life of faith -- the journey requires strength, a constant re-adjustment in direction and a persistent awareness and vigilance towards those prevailing conditions that shape our path. It is useful to have another person on board the boat facing in the right direction -- by analogy this is where a *spiritual father* can tell you where you need to be going -- pointing you in the right direction.

In mastering the law of the road when learning to drive one of the first things you hear from an instructor is mirror, signal, manoeuvre. It is essential to see what is going on behind you in order to start off, pull out or overtake.

In a real sense science also moves forward through failed experiments and an assessment of past results.

John Henry Newman once said. "*We advance to the truth by experiencing error; we succeed through failures, we know not how to do right except through having done wrong..... we do not see the truth at once and make towards it... we grope around by touch not by sight. Such is the*

process by which we succeed, we walk to heaven backward."

C.S. Lewis likewise said "*Failures are finger posts on the road to achievement.*"

In the Legend of Orpheus and Eurydice, Orpheus, that celebrated musician of Thrace, followed his recently dead wife, Eurydice, to the other world and obtained her release on one strict condition. He must not turn back, to take even a fleeting glimpse of his beloved, until they were both safely home. But as Christians we must look back -- not with nostalgia or sentiment but in the love of Christ for when we do, we can forgive, be forgiven and reconciled.

We learn from our sins and they become opportunities for advancement, if we acknowledge them through repentance in that spirit of humility which recognises in ourselves the need to change course. The Psalmist says in Psalm 50:

*For I acknowledge my transgressions,
And my sin is always before me.*

With mistakes and failure our life goes into reverse enabling us to see where we have gone wrong. Acknowledgement is important but it is equally important that we do not despair and give up hope. We fall and we rise and as God revealed to St Silouan the Athonite: *Keep your mind in hell and do not despair.*

Faith is not about knowing but believing.

C.S. Lewis said: "*We all want progress, but if you're on the wrong road, progress means doing an about-turn and walking back to the right road; in that case, the man who turns back soonest is the most progressive.*"

It is no coincidence that one of the earliest symbols for the Christian church was the boat or ship. It signifies the church as the household of faith -- the oikoumene -- the world wide community, conveying its members to safe harbour with the cross as the mast. It has obvious connections with the salvation through Noah's ark, the fishermen of the earliest disciples and Jesus' calming of the storm (Mk 4:37).

Let us all row together -- backwards -- to paradise!

Ev Χριστώ
Fr. Jonathan
الحاج أبونا جوناثان

PARISH NEWS

Summary of Church Council meeting No. 08

Held at the Church of St. Martin of Tours,
Westgate, LA4 4UZ

Sunday, 13th April 2025

The meeting was kept short and focussed by Fr Jonathan's instruction due to the fact that it was the beginning of Holy Week. Alexandra gave the treasurer's report for March which saw an increase in donations as well as an increased expenditure, coinciding with the visit of His Eminence Metropolitan Silouan and a noted general increase in Church attendance. Father Jonathan went through the schedule of services for the Holy Week and together the Council worked out a plan for the organising of services. This concluded the meeting.

Online donations

Our Orthodox Community of the Holy and Life Giving Cross has been blessed to have a building for a Temple that serves the needs of the Orthodox Christians in the Lancaster area. To this end, we are making **an appeal to help raise funds to cover the rent and other needs of the Church** on a permanent basis. Our monthly expenditure also includes purchasing food, drinks, disposable cutlery and dishware, paying insurance, and other costs. Hence, regular on-line giving to the Church, instead of cash donations on the plate, would help the parish to budget better and plan for the future.

If you would like to give regularly, the details are provided below:

Name: The Orthodox Church of Holy Cross

Bank: Lloyds Bank Plc

Sort Code: 30-96-26

Account Number: 80662168

IBAN: GB23LOYD30962680662168

BIC/SWIFT: LOYDGB21446

Post code: LA1 4XJ

City: Lancaster

Country: United Kingdom

We give thanks for the special ministry that God has given to us over two decades serving particularly the Liturgical and Pastoral needs of

Orthodox students from Lancaster University and the citizens of the nearby towns. We aim to continue this ministry but to broaden it to serve the families who now attend our Community.

We are indeed blessed in having support from so many former parishioners “Stavronians” and having our extended family who offer prayers and donations to us from Cyprus, Greece, Romania, USA and elsewhere.

We ask your prayers in this holy task which is now before us and ask a blessing upon you in the name of the Holy, Consubstantial, Life-Giving and Undivided Trinity.

May God prosper this little plant in His Vineyard!

Online prayer meetings

Our online prayer group “Saint Seraphim & Saint Etheldreda” takes place on Wednesdays at 19:30. With Skype going out of service in May 2025, the meetings will continue in WhatsApp at the following link:

<https://call.whatsapp.com/video/1WnKsoP45eHcAukXpIYXrl>

No registration or account is needed. Everyone is welcome!

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

4th May: Sunday of the Myrrh-Bearing Women

10th May: St. Simon the Zealot & Apostle

11th May: Sts. Cyril and Methodius, Equal-to-the-Apostles. Sunday of the Paralytic

14th May: Mid-Pentecost

15th May: St. Pachomius the Great

18th May: Sunday of the Samaritan Woman

21st May: Constantine and Helen, Equal-to-the-Apostles

23th May: The retrieval of the relics of St.

Joachim of Ithaca

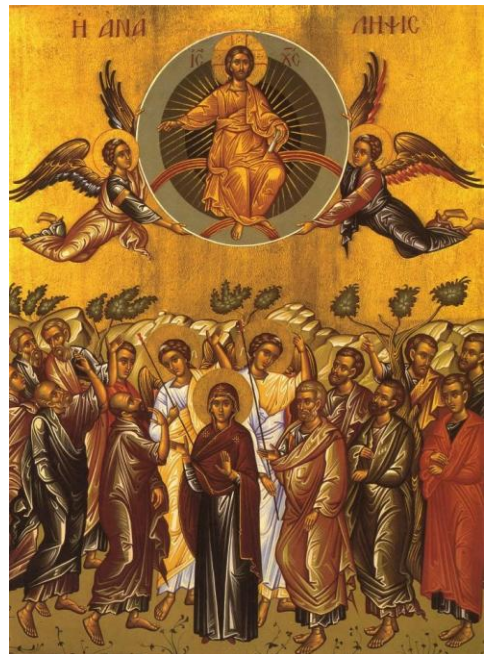
25th May: Third Finding of the Precious Head of

St. John the Baptist. Sunday of the Blind Man

28th May: Apodosis of Pascha

29th May: Holy Ascension

For the lives of Saints please visit the Calendar of the Greek Orthodox Archdiocese of America: 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



Holy Ascension (image: oca.org)

**Online
Prayer
Meeting
Weekly**
on **Wednesday**
7:30 pm
via
WhatsApp*



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 the prayer meetings of our parish group are back.

Included: Paraklesis to the Mother of God

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

<https://call.whatsapp.com/video/1WnKsoP45eHcAukXpIYXrl>

**Starting from May 2025, Skype will have stopped working*

Services at St Martin’s in May*

Sat. 3rd	tba	Baptism
	15:45	Great Vespers and Confessions
Sat. 4th	09:45	Divine Liturgy. Sunday of the Myrrh-Bearing Women
Wed. 7th	19:30	Online Prayer Meeting**
Sat. 10th	tba	Baptism
	15:45	Great Vespers and Confessions
Sun. 11th	09:45	Divine Liturgy. Sunday of the Paralytic. Church Council meeting
Wed. 14th	19:30	Online Prayer Meeting**
Sat. 17th	15:45	Great Vespers and Confessions
Sun. 18th	09:45	Divine Liturgy. Sunday of the Samaritan Woman. Sunday School
Wed. 21st	19:30	Online Prayer Meeting**
Sat. 24th	15:45	Great Vespers and Confessions
Sun. 25th	09:45	Divine Liturgy. Sunday of the Blind Man. Parish meal and book-lending
Wed. 28th	19:30	Online Prayer Meeting**

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

**Via WhatsApp: <https://call.whatsapp.com/video/1WnKsoP45eHcAukXpIYXrl>



The Paschal Greeting in various languages*

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

*Underlined letters indicate the emphasis in pronunciation

2025 Fasting Calendar

LEGEND:	
	Abstain from meat, dairy, eggs, fish, olive oil, wine
	Abstain from meat, dairy, eggs, fish, olive oil
	Abstain from meat, dairy, eggs, fish
	Abstain from meat, dairy, eggs
	Abstain from meat

Note: On the day of a parish's patronal feast, fish wine and oil are allowed if it falls on a fasting day.

January						
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

February						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	

March						
						1
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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

April						
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

May						
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

June						
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

July						
	1	2	3	4	5	
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

August						
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

September						
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

October						
		1	2	3	4	
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

November						
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

December						
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

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



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Orthodox Church of the Exaltation of the Precious and Life-Giving Cross:
www.orthodox-lancaster.org.uk

The Antiochian Orthodox Christian Archdiocese of
the British Isles and Ireland: www.antiochian-orthodox.com

Orthodox online liturgical guide: 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

