No. 236

July 2026

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

The Stavronian

Monthly magazine and newsletter publicised by the Holy Cross Synodia

Ἐνθρονος 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)

The repose of father Alexander Haig Jr in Christ

To the Reverend Fathers of the God protected Antiochian Orthodox Christian Archdiocese of the British Isles and Ireland

Beloved Reverend Fathers,

Christ is in our midst!

It is with profound sorrow, yet with unwavering hope in the life-giving Resurrection of our Lord and Saviour Jesus Christ, that I write to inform you of the **repose** of our beloved brother and concelebrant, **the Father Alexander Haig Jr**, on 26/06/2026.

Father Alexander, the beloved son of the Retired Archpriest Father Alexander Haig Sr. and Khouria Hilary, devoted his life to the service of Christ and His Holy Church. Having fought the good fight, may he now hear the words of the Lord: **"Well done, good and faithful servant… enter into the joy of your Lord" (Matthew 25:23)**. We commend his soul to the infinite mercy and loving compassion of our Saviour, praying that He may grant him rest in a place of light, a place of green pasture, a place of refreshment, where all sickness, sorrow, and sighing have fled away.

I ask that in every parish of our God protected Archdiocese **a Trisagion Memorial Service be served** following the Divine Liturgy next Sunday for the repose of the soul of Father Alexander. Please also remember him at the Holy Prothesis and in your personal prayers, asking the Lord to number him among His saints.

At this difficult time, I ask you also to pray fervently for the Retired Archpriest Father Alexander Haig Sr., Khouria Hilary, Father Alexander's beloved wife, his son Alexander, all the members of their family, and the faithful of the Parish of the Twelve Apostles in Eastleigh. May the Lord, Who is "the God of all comfort" (2 Corinthians 1:3), console their hearts, strengthen them in their sorrow, and surround them with His unfailing love, mercy, and peace.

As members of the One Body of Christ, we are called to bear one another's burdens and to weep with those who weep, while never losing sight of the hope that shines forth from the empty tomb. Our grief is real, yet it is illumined by the assurance that Christ has trampled down death by death and bestowed life upon those in the tombs.

May the Lord grant rest to the soul of His servant, the Priest Alexander, in the dwellings of the righteous, forgive him every sin, voluntary and involuntary, and establish his memory among the just.

Memory Eternal! Eternal be his memory!

With my paternal love in Christ and my prayers for you all,

Your Father in Christ,
+Silouan

THE ALEPPO SYRIAN NUNS IN VERIA, GREECE!

During his recent pilgrimage to Greece, Father visited an extraordinary monastery in Veria: St. Kyriaki Monastery.

"Dedication to Christ is the joy of life," Mother Maria will answer me, instantly solving the questions about the smiling faces of the women in their cassocks. The thriving convent she now runs once languished with only two very old nuns.

The Sisters found refuge from the war in Syria. An old bond brought them here.

I had heard a lot but I couldn't separate the legend from the truth. I had to wander the plain of Veria. To forget myself for a while in the blooming peach trees – the ones that filled Instagram at the end of March – to pass, full of curiosity, the heavy iron door of the Monastery of Agia Kyriaki. And to face the truth in the bright faces of women of all ages.

In the monastery's mansion, Arabic coffee awaited me with treats from Aleppo. Yes, from

Syria. The nuns pronounce Greek with small – I would say charming – grammatical errors that testify that their mother tongue is different.

Gerasimi is a graduate of Fine Arts. She elaborately decorates the candles for the Resurrection – their sale is a significant source of income for the small monastery. [OLYMPIA KRASAGAKI]

"God's Will"

The war in Syria brought here, to Loutro Imathias, an entire sisterhood of nuns from Aleppo. Aleppo, which was also called Veria during the Byzantine Empire. Luck, fate or divine providence?

For my interlocutors, everything is "God's will". And one name is constantly on their lips: Paul! The missing Metropolitan of Aleppo.

Christians in Syria: A package of interventions and measures

On Holy Monday 2013, Paul of Aleppo, returning to Syria from Alexandretta in Turkey, decided to go to a village to try to free locals for whom the rebels were demanding ransom. He was accompanied by the Jacobite bishop Yuhanna.

On the way, the two hierarchs were ambushed. Their driver was murdered and they were kidnapped. Everyone then thought that the kidnapping was the work of ISIS jihadists. The State Department rewarded the kidnappers with 5 million dollars. After all, Paul was the fleshly brother of the Patriarch of Antioch and All the East John. Thirteen years since then, the fate of the two archpriests continues to be unknown. But back to the Monastery of Agia Kyriaki, Pavlos is so "present" in all the stories!

Emiliani and Iliani were taught the art of needlework in Ormylia, the women's monastery of Simonopetra. Monks from Simonopetra on Mount Athos are still their spiritual leaders today.

Philothei rings the monastery bells. For centuries, events in monasteries have been announced by metal or wooden rhythmic sounds that lead the brotherhoods to the catholicon, to a chapel or to the refectory. [OLYMPIA KRASAGAKI]

Sister Nikodimi studied Dentistry in Syria. In Greece, she obtained a master's degree in psychological support for children with cancer and chronic diseases. [OLYMPIA KRASAGAKIS]

Hieronymi shows the fruits from the sisterhood orchard to Stavros Theodorakis. The monastery's "development" plan is to create new cells for the nuns and an orchard with fruit trees and gardens with medicinal herbs. Apple, apricot, and cherry trees have already been planted, and once the cold weather passes, sage, verbena, rosemary, and oregano will follow, on terraces. [OLYMPIA KRASAGAKI]

The rest of the story of the Sisters of War can be read at the *Orthodox City Hermit* website: https://orthodoxcityhermit.com/2026/06/28/the-nuns-from-syria-to-veria/ The story of the Sisters of War was broadcast by "Protagonists" on Holy Wednesday evening 2026 and can be watched on YouTube with Arabic and Greek subtitles: https://www.youtube.com/watch?v=noM7UJe7KG0

One of the photographs of the Metropolitan of Aleppo before his kidnapping in Syria.

THE JOYOUS PUSTINIK COMES BACK

Fr Jonathan's trip to Greece

Tuesday the 9th, the 2:15 alarm heralds a new day.

Well, not quite because it was still dark outside, but my chauffeur arrived on time for the drive to Manchester Airport. Terminal 2.

Terminal is such a sad word for the launchpad to new adventures. The 9th is St. Columba's Day, and indeed, he launched many saints into the British Isles and the island from his "runway" on Little Iona. Such a little place, and beauty is often the doorway, the gateway to Truth. St. Columba wrote, "Alone with none but Thee, my God, I journey on my way".

As always, I say the Jesus Prayer for all those who are on board the plane. Mums, dads, babes in arms, the elderly, the flight attendants, and of course the pilot. The heavenly flight attendants were also there, the angels attending us and helping us on our way. In our spiritual need, they also care for our safety. Each of us has a guardian angel. We shouldn't forget it.

And as we land, the temperature is reversed. The 13 degrees of Manchester becomes the 31 degrees of Thessaloniki. There to meet me at the airport is another chauffeur. How can it be that we are in the same world and yet the temperature is so different? Watermelon, strawberries, and koulouri* form the basis of the light meal. It is a refreshing repast in the heat of a Greek summer. Simple food, not unlike St. Columba, who recommended bannocks, barley cakes, vegetables, fish, and water for his monks on the Holy Island.

A siesta was called for and indeed received. Possibly not what the monks did in their own typikon on Iona. Father B, who was also tired and weary from his travels, also gave in to that captive host, Ypnos**.

… Unexpectancy …

In fact, Father B was suffering from high temperatures. So the first aid team brought medication from the pharmacy. He and Presbytera will return tomorrow and not remain here. So as the Scottish poet wrote, the best-laid plans of mice and men often go awry. However, the short time of renewal, of seeing one another again, was enough to cement those little stones which we compose within the church and then to the restaurant for a meal.

Such love and friendship is the conduit for the Holy Spirit. And it is the condiment also, as Jesus says, the salt of the earth. Even in unforeseen circumstances, as St. Paul writes to Timothy in chapter 4, verse 2, be ready in and out of season, whether the time is favourable or not. Each of us, who are called to Christ, drinks of that rich fountain of his mercy. St. Ephraim the Syrian writes, "Thanksgiving be to Him, who caused a stream to flow forth in the mouths that had been closed so that they might give praise without end through the Son to the worshipful Father."

My love and prayers to all, especially for travellers. Amen.

*A koulouri (pronounced koo-LOO-ree) is a traditional Greek street food consisting of a circular bread ring encrusted with toasted sesame seeds. Crunchy on the outside and soft on the inside, it is often referred to in English as a Greek sesame bagel.

** In Greek, hypnos, **"ὕπνος"** (pronounced ýpnos) translates to sleep. It can be used literally to describe the resting state or figuratively, such as referring to the eternal sleep of death.

Source: Day 1

Day 2, part 1 (Wednesday 10th June)

"Now the enemy's philosophy is nothing more nor less than one confirmed attempt to evade this very obvious truth. He aims at a contradiction.

The good of one's self is to be the good of another. This impossibility he calls love. He is not content even himself to be a sheer arithmetical unity.

He claims to be three as well as one, in order that this nonsense about love may find a foothold in his own nature." *(C. S. Lewis, The Screwtape Letters.)*

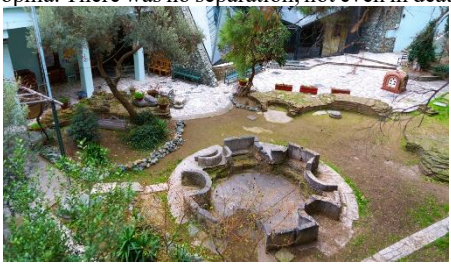
Loving others is that impossible contradiction that we live as Christians. It requires on our part effort, time, perseverance and patience. These four virtues, cultivated by a little hope, will bring forth fruit.

Today the tenth is the feast of St. John Maximovich, who planted the seed of love in the New World, and indeed also in the eastern world, of which his fruit can be seen today in the USA and in the UK, and in many parts where he was present.

The growth of Orthodoxy is witnessed amongst our young people. It was on this day in 1993 that we, Pilgrims to Orthodoxy, met Patriarch Ignatius IV of thrice-blessed memory. We met him in Paris with these virtues and with equal hope, and he greeted us with "Welcome home."

Home is more than a place. It is a people. It is being among others in that "arithmetical nonsense" where three are one, and one is three.

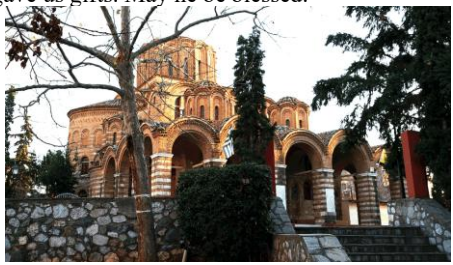
The resolute and formidable cost of being a Christian, in the early days of the Byzantine Empire, was evidenced today in the Catacombs (1) and the Baptistry of St. John the Baptist, which we visited today, next to Hagia Sophia Church. Burials, liturgies and prayers were carried on side by side in these underground chambers. These Catacombs were connected to one another, to other catacombs of St Demetrius and Hagia Sophia. There was no separation, not even in death.



Earlier on in the day, we visited the churches of St. Nicholas Orphanos (2) and St. Elias, both early 14th-century Byzantine churches with the most beautiful ancient frescoes. At St. Nicholas's church, there was a constant stream of visitors. Listening to the accents, we heard English, Romanian and German, and like us, they were leaving names of their loved ones to be remembered at the Holy Liturgy.

We also met F., an elderly lady who looked after the St. Nikolaos Orphanos gardens. She asked for a blessing and also that we may remember her son, N.

At St. Elias's church (3), the parish priest gave us gifts. May he be blessed.



Our Lord is recorded as saying to the Pharisees that if his followers are silenced, even the stones will cry out, and indeed, they do.

Walking in the midday heat, in a rason*, carrying a bag, takes its toll on the body, especially when you have age on your side. But it

was a price well worth the experience of visiting prayer-soaked places of worship.

A living metaphor for my morning travels was the lovely tortoise we saw in the grounds of St. Nicholas's church. Slow and resolute in her circumambulation of the church, carrying her home wherever she went. We saw her and followed her until it was time to make our own way back home.

(1) **Catacombs of St. John the Baptist**

The Catacombs of St. John the Baptist are located south of the Church of Hagia Sophia, underneath the street. Entering the gardens of the catacombs, one can see the ruins of the nymphaeum, a spring dedicated to the nymphs, as well as the thermal baths dating from Roman times. The nymphaeum was converted into a holy water spring during the Christian times, and an underground worship place was built there, in honour of St. John the Baptist.

This Catacomb belongs to the greater secret communication system of Thessaloniki, which has not been fully explored yet! Actually, it consists of numerous catacombs and tunnels, used by the first Christians to practice their worship. One can reach them through the Temple of Saint John the Baptist, hence the name. There are also remnants of the early Christian church.

(2) **Church of Agios Nikolaos Orfanos**

The church of Agios Nikolaos Orphanos is located at the district of Ano Poli Thessaloniki, near the eastern walls, between the streets Apostolou Pavlou and Irodotou. It used to be the catholicon of a Monastery, from which a small part of the entrance of the propylon.

We encounter the name Agios Nikolaos Orphanos in two patriarchal documents, in 1635 and 1638, of the Monastery Vlatadon, which was its metochi already from the period of the Turkish Occupation, and to historical sources of 1745.

The origin of the name has intrigued a lot of researchers. For some the name Agios Nikolaos Orphanos is related to the name of the founder of the church which belonged to the family of Orphanos. But it is also related to Saint Nicholas, who showed great care for widows and orphans (Orfanos meaning orphan).

The present day view accepts as the founder of the church the Serbian king Milutin, who had developed intense building activity in Thessaloniki. To this view lead us wall paintings in the church with Agios Georgios Gorgos and Clement of Ochrid, saints that were specially honored in Serbia. The close relations of Milutin with Thessaloniki is due to the fact that he was married to the Byzantine princess Simonis, daughter of empress Irene Palaiologina, who lived in the city.

Nowadays, the church has the form of an oblong, wooden-roofed hall, which is surrounded on three sides with a portico. The portico on the east ends in two chapels.

At the interior of the church the marble screen dates from the period the church was founded, while the capitals date from the Early Christian period.

The church's excellent wall paintings, frescoes, are true masterpieces and are the best preserved compared with the ones in other churches of Thessaloniki. They date from 1310-1320. Among them, apart the ones dealing with the life of Christ, of particular interest are the themes of Akathist Hymn and the lives of Agios Nikolaos and Agios Gerasimos Ioardanitis.

(3) **Church of Prophet Elijah (Profitis Elias)**

The church of Prophet Elijah, at some point the catholicon of a monastery, is at a close distance from the basilica of Agios Dimitrios and is one of the most important examples of church architecture from the Palaeologan period (1261-1453) in Thessaloniki.

Its dedication to Prophet Elijah is a more recent one and is because of a corruption of the Turkish name of the mosque Serayli Camii or because the church is built on a hill, where they usually build churches dedicated to the Prophet. According to the most prevalent view the church was initially dedicated to Christ, as it is evident by the numerous Christological scenes that are depicted at the narthex. It is possible that it is identified with the well-known in the sources Monastery of Akapniou.

Its architectural type, four-columned, cross-in-square church with semi-circular conches on the northern and southern side (side choirs), is unique in Thessaloniki. This type is called Athonite triconch. Easy and west of the choirs, four compartments are added. The two eastern ones are the sacristies, and the two western chapels. These are roofed by domes of smaller dimensions than the huge central one. On the west there is the so-called "liti", that is spacious narthex, necessary for the funational needs of the catholicons of the monasteries. In the years 1956-1961 there were restoration works at the dome, the portico, the chapels and some Turkish additions were removed.

At the interior some wall paintings of the 14th century (1360-1370) still survive, where scenes from the Life of Christ dominate, as well as isolated saints.

* The rasson (also spelled rason, exorasson, or ryassa) is the voluminous, wide-sleeved outer cassock worn by priests, deacons, and monks in the Eastern Orthodox and Eastern Catholic churches.

Source: Day 2, Part 1

Day 2, Part 2 (Wednesday 10th)

Even though it is 31C, it is raining. One of our friends said, "you have brought the rain with you from Manchester." Indeed, but I drank from the fountain of Christ's Mercy.

St Efraim the Syrian writes:

"Thanksgiving be to Him who caused a stream to flow forth
in the mouths that had been closed,
so that they might give praise without end,
through the Son,
to the worshipful Father."
(Nisiben hymns 69)

The evening was spent in conversation with Sister A and S at C's house. The conversation was pastoral in nature, and the conversation revolved around the vicissitudes of life that we all suffer. Set within that larger framework of God's divine plan.

It is a blessing to share one another's burdens and to focus on our faith, our common heritage, within a world which often has taken the wrong direction and that is searching for answers. St Paul, in his letter to the Galatians in chapter 6 v. 2, writes, *"Bear one another's burdens, and so fulfil the law of Christ."* So, in acceptance of these words, we were indeed bearing one another's burdens, and in so doing, fulfilling that law of Christ, to love God and to love one's neighbour.

St Porphyrios says, "Christ is everything." So, we should not add or subtract anything to our

Christian faith, since, by adding, we compromise, and by subtracting, we fall short of that perfection which God calls us to. C.S. Lewis calls this "Mere Christianity." To Wormwood, his nephew, in the Screwtape Letters, he says, what we must do is to keep them in the state of mind I call 'Christianity and …', you know, 'Christianity and Crisis', 'Christianity and the New Psychology', 'Christianity and the New Order.'" To add to that, perhaps 'Christianity and Politics.'

The horror of the same old thing is one of the most valuable passions we have produced in the human heart. It creates an endless source of heresies. Pure Christianity, with nothing added and nothing taken away, we find in the monasteries.

C.S. Lewis writes again: "just as we pick out and exaggerate the pleasure of eating to produce gluttony, so we pick out the natural pleasantness of change and twist it into a demand for absolute novelty."

Original, authentic and unadulterated Christianity does not need nor seek approval of the world, or indeed embrace its passing fads and fashions and fantasies. It remains steadfast to apostolic order, to true doctrine and to the living tradition.

Any movement that is required is impelled by the action of the All-Holy Spirit. Amen.

Source: Day 2, Part 2

Fr Jonathan

PARISH NEWS

Iconostasis extension

With the blessing of Metropolitan Silouan, our Iconostasis is now planned to be extended by Christmas 2026. A preliminary sketch is shown above. If you would like to donate, please use the credentials above and specify "Iconostasis" in the description of payment.

The Library Table

"When you immerse your mind and heart in spiritual books, you will always be filled, for spiritual reading gives you a foundation in God." St. John Chrysostom

You can now browse the Holy Cross Library catalogue anytime by visiting:
https://www.librarycat.org/lib/Holy.Cross.Orthodox

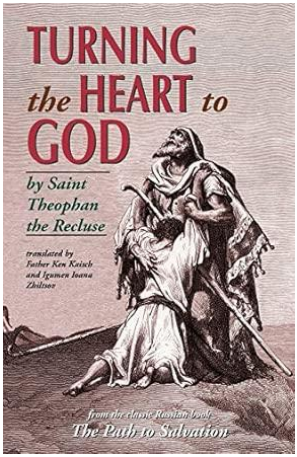
We warmly invite you to contribute to this Library Table feature by sharing short reviews of books that have inspired, encouraged, or supported you in your spiritual life. Your reflections may be just the encouragement someone else needs.

Our library also welcomes donations of books on Orthodox topics. If there are titles you would love to see on our shelves, please speak with James.

(Please note that any books outside the Orthodox tradition will need a blessing from Father before being added.)

Spotlight on Our Latest Addition

Turning the Heart to God *by St. Theophan The Recluse*



I first discovered this short book during a silent retreat in the library at St Beuno's College. In a small section devoted to Orthodox Christian spirituality, this title seemed to leap from the shelf. Finding it became one of the turning points in my life -- one of the moments, thanks be to God, that helped lead me home to His Church.

St Theophan writes in a clear, direct, and deeply accessible style. His teaching is easy to follow, offering a practical and direct guide to the spiritual life. It is reassuring to read that St Theophan faced the same earthly temptations we all do, yet he speaks with a hope rooted firmly in the transforming power of Grace.

It is not difficult to understand why Turning the Heart to God has been described as "*arguably the most profound book on repentance in all of Christendom*" and *"a classic that has the power to change our lives, if we let it*." In my own experience, both statements ring true.

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!

NAMES OF DEPARTED LOVED ONES TO BE REMEMBERED THIS MONTH

Jul. 6: *Constantin, Soultana*
Jul. 9: *Metropolitan Methodios Fougias*
Jul. 23: *Christina*

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 July: Cosmas and Damian, the Holy and Wonderworking Unmercenaries
2nd July: St. John Maximovitch, Bishop of Shanghai & Archbishop of San Fransisco (†1966); St. Juvenal, Protomartyr of America and Alaska (†1796)
3rd July: St Germanus, Bishop of the Isle of Man and Enlightener of Peel (†474)
4th July: St. Andrew of Crete, author of the Great Canon
7th July: Great-martyr Kyriake
8th July: Prokopios the Great Martyr & his mother Theodosia the Martyr
11th July: Great Martyr Euphemia the All-Praised; St. Olga, equal to the Apostles, Princess of Kiev
13th July: Synaxis of the Holy Archangel Gabriel
15th July: Holy Equal-to-the-Apostles Great Prince Vladimir, in Baptism Basil, Enlightener of the Russian Land
17th July: Great-Martyr Marina of Antioch and Child-Martyr Prince Kenelm
20th July: Holy Glorious Prophet Elijah
22nd July: Mary Magdalene, the Holy Myrrh-bearer and Equal to the Apostles
25th July: Dormition of righteous Anna, mother of the Most Holy Theotokos
26th July: Holy Martyr Paraskeve
27th July: Great Martyr and Healer Panteleimon
31st July: St Joseph of Arimathea

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

Services at St Martin's in July*

Wed. 1st	18:30	Online Prayer group of St Seraphim and St Etheldreda**. Rule of St Pachomius*
Sat. 4th	15.45	Great Vespers. Memorials and confessions – by arrangement
Sun. 5th	09:15	Shortened Matins
	09.45	Divine Liturgy
Wed. 8th	18:30	Online Prayer group of St Seraphim and St Etheldreda**. Rule of St Pachomius*
Sat. 11th	15:00	Holy Baptism
	15.45	Great Vespers. Memorials and confessions – by arrangement
Sun. 12th	09:15	Shortened Matins
	09.45	Divine Liturgy followed by Church Council meeting
Wed. 15th	18:30	Online Prayer group of St Seraphim and St Etheldreda**. Rule of St Pachomius*
Sat. 18th	15.45	Great Vespers. Memorials and confessions – by arrangement
Sun. 19th	09:15	Shortened Matins
	09.45	Divine Liturgy
Wed. 22nd	18:30	Online Prayer group of St Seraphim and St Etheldreda**. Rule of St Pachomius*
Sat. 25th	15.45	Great Vespers. Memorials and confessions – by arrangement
Sun. 26th	09:15	Shortened Matins
	09.45	Divine Liturgy
Wed. 29th	18:30	Online Prayer group of St Seraphim and St Etheldreda**. Rule of St Pachomius*

*May be subject to change. Please monitor the email updates and the parish's Facebook page.
**Via WhatsApp: https://call.whatsapp.com/video/1WnKsoP45eHcAukXpIYXrl

2026 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	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				

April						
			1	2	3	4
5	6	7	8	9	10	11
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26	27	28	29	30		

May						
					1	2
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17	18	19	20	21	22	23
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31						

June						
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14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

July						
			1	2	3	4
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19	20	21	22	23	24	25
26	27	28	29	30	31	

August						
						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					

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

Top and bottom sketches are created at the Holy Monastery of "The Annunciation of the Theotokos" Chios, Greece, courtesy of Fr Theodosios Dendrinos, Ithaca, Greece.
The sketch of Christ by Photis Kontoglou was scanned from the Orthodox calendar of the *Apostoliki Diakonia* of the Church of Greece.