



The Tower

April 2019

The Tower is the Newsletter of the

Orthodox Christian Community of Saint Barbara the Great Martyr,
Overleigh Cemetery Chapel, Overleigh Road, Handbridge, Chester

Parish website: <http://www.stbarbara.org.uk/>

Diocesan website: www.thyateira.org.uk

Facebook: [Greek Orthodox Community of Saint Barbara the Great Martyr in Chester](https://www.facebook.com/Greek-Orthodox-Community-of-Saint-Barbara-the-Great-Martyr-in-Chester)

Charity No: 114475

Dear brothers and sisters,

Rejoice, for the Feast of Feasts is upon us! Our weeks of fasting are soon over — let the feasting begin, for Christ is Risen from the dead. His rising has cancelled the power of death, for the Doors of Paradise are thrown open and the gates of hell are no more.

We hope and pray that Great Lent has been a valuable spiritual journey for all of us and that its benefits have outweighed its hardships. Christ has called us to celebration, for the power of the Evil One can have no further hold on us once we place Christ-God at the centre of our lives.

John the Golden-mouthed (Chrysostom) so eloquently puts it in his great sermon for Pascha that every Orthodox Christian has heard each Easter for the last 1600 years. His words, like the Gospel's, should thrill us to our core, as the call to heed Christ Jesus, the Son of God, as the One who was, and is, and is to come — the Saviour of the world.

May you have a blessed and joy-filled Pascha

Fr Pancratios & Presb. Anna,

Fr Dn John & Diaconisa Vera

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All the services for Great Week and Holy Pascha are listed on page two of this Newsletter. Don't miss any for through them we follow in the footsteps of Christ as He undergoes His Passion for our salvation.

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Pascha is not some beautiful legend, not some theoretical theology and not a nod towards a popular custom established in the distant past. It is the essence and kernel of Christianity.

His Holiness Patriarch Kirill of Moscow and All Russia



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A parent recently mourned that fact that his children were no longer interested in coming to church. Looking at the upbringing of those children—weekends spent at sports, summer spent travelling, very infrequent church attendance, no prayer time at home—should it be a surprise? When parents consistently model for children that God gets whatever is left over, if anything, they are not going to make God their priority. He may not even get the leftovers. Give the Lord the first of your time today!

Principal Services for April

3rd Wednesday	6.30pm	Divine Liturgy of the Presanctified Gifts
5th Friday	6.30pm	Divine Liturgy of the Presanctified Gifts
	7.30pm	Akathist to the Theotokos - The Salutations (iv)
6th Saturday	4.30pm	Memorial Saturday of Souls
	5.30pm	Vespers
7th Sunday	10.00am	Matins
	11.00am	Divine Liturgy 4th Sunday of Great Lent; St John Climacus
10th Wednesday	6.30pm	Great Canon of Saint Andrew of Crete (in full)
11th Thursday	6.30pm	Divine Liturgy of the Presanctified Gifts
12th Friday	6.30pm	Divine Liturgy of the Presanctified Gifts
	7.30pm	Akathist to the Theotokos - The Salutations (in full)
13th Saturday	5.30pm	Vespers
14th Sunday	10.00am	Matins
	11.00am	Divine Liturgy 5th Sunday of Great Lent; St Mary of Egypt
17th Wednesday	6.30pm	Divine Liturgy of the Presanctified Gifts
19th Friday	6.30pm	Divine Liturgy of the Presanctified Gifts
20th Saturday	5.30pm	Vespers
21st Sunday	10.00am	Matins
	11.00am	Divine Liturgy Palm Sunday; Feast of the Entry into Jerusalem

Great Week & Pascha

Great and Holy Monday -- 22nd

10.30am Matins of the Bridegroom

6.30pm Divine Liturgy of the Pre-Sanctified Gifts

Great and Holy Tuesday -- 23rd

10.30am Matins of the Bridegroom

6.30pm Divine Liturgy of the Pre-Sanctified Gifts

Great and Holy Wednesday -- 24th

6.30pm Sacrament of Holy Unction

Great and Holy Thursday -- 25th

2.00pm Vespereal Liturgy of Saint Basil

6.30pm The Office of the Holy Passion (Twelve Gospels)

Great and Holy Friday -- 26th

5.30pm The Descent from the Cross

6.30pm The Veneration of the Epitaphios

Saturday 27th The Bright Resurrection of our Saviour

11.00am Vespereal Liturgy of Saint Basil

HOLY PASCHA (on the Saturday evening)

9.00pm Celebration of Great and Holy Pascha
(reading of the Acts of the Apostles)

11.30pm Midnight Office

Midnight *Χρίστος Ανέστη followed by
Matins and the Divine Liturgy
and the Paschal Feast*

4.00pm Agape Vespers

Principal Services for May

1st Wednesday 6.30pm	Vespers	St Boris, Prince of Bulgaria
4th Saturday 5.30pm	Vespers	
5th Sunday 10.00am	Matins	
	Divine Liturgy	2nd of Pascha; St Thomas Sunday
8th Wednesday 6.30pm	Vespers	Prophet Isaiah
9th Thursday 6.30pm	Vespers	Apostle Simon Zelotes
11th Saturday 5.30pm	Vespers	
12th Sunday 10.00am	Matins	
	Divine Liturgy	3rd of Pascha; The Myrrh-Bearing Women
15th Wednesday 6.30pm	Vespers	St Theodore the Sanctified
18th Saturday 5.30pm	Vespers	
19th Sunday 10.00am	Matins	
	Divine Liturgy	4th of Pascha; The Paralysed Man
22nd Wednesday 6.30pm	Vespers	St Michael the Confessor, Bishop of Synada
25th Saturday 5.30pm	Vespers	
26th Sunday 10.00am	Matins	
	Divine Liturgy	5th of Pascha; The Samaritan Woman
29th Wednesday 6.30pm	Vespers	St Isaakos, founder of the Dalmatian Monastery

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Circassian Chicken

This is a Turkish dish that is very popular across the Middle East. The chicken is poached and served cold with a delightful walnut sauce. Serves six. A delightful, easy to prepare meal for the times of feasting.

<p style="text-align: center;"><i>1.5kg chicken</i> <i>2 onions, quartered</i> <i>1 carrot, sliced</i> <i>1 celery stick, trimmed and sliced</i> <i>6 peppercorns</i> <i>3 slices bread, crusts removed</i></p>	<p style="text-align: center;"><i>2 garlic cloves, roughly chopped</i> <i>400g chopped walnuts</i> <i>15ml walnut oil</i> <i>salt and ground black pepper</i> <i>chopped walnuts and paprika,</i> <i>to garnish</i></p>
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- 1** Place the chicken in a large pan, with the onions, carrot, celery and peppercorns. Add enough water to cover, and bring to the boil. Simmer for about 1 hour, uncovered, until the chicken is tender. Leave to cool in the stock. Drain the chicken, reserving the stock.
- 2** Tear up the bread and soak in 90ml of the chicken stock. Transfer to a blender or food processor, with the garlic and walnuts, and add 250ml of the remaining stock. Process until smooth, then transfer to a pan.
- 3** Over a low heat, gradually add more chicken stock to the sauce, stirring constantly, until it is of a thick pouring consistency. Season with salt and pepper, remove from the heat and leave to cool in the pan. Skin and bone the chicken, and cut into bite-size chunks.
- 4** Place in a bowl and add a little of the sauce. Stir to coat the chicken, then arrange on a serving dish. Spoon the remaining sauce over the chicken, and drizzle with the walnut oil. Sprinkle with walnuts and paprika and serve at once.

Why do we come to Church . . . ?

Some come to church because they have an inner need to pray to God and find peace, while others seek an answer to a particular intention. Others come to church out of a sense of obligation and fear of breaking a family tradition. Yet others attend in order to bring their children to catechetical school and so “wait it out,” as it were. Others attend because they have a particular function to perform, such as teach Sunday School or attend the upcoming Board meeting.



Regrettably, it seems that these reasons for church attendance eclipse the full meaning of the Resurrection for our people. It is no more than the “historical” – or “meta-historical” – event (depending upon one’s view) we celebrate once a year at Pascha and not the life-transforming force that can change the heart of man and the history to which he chooses to attach his name. The interchange “Christ is risen! – Truly He is risen!” among Christians seems to stop a week after Pascha, even though tradition beckons us to continue it for 40 days. However, it is not the interchange that ceases; it is our own fervour which withers away in the face of distractions all around us, like the seed in the parable of the sower (Luke 8.5-14), which either falls on rocky ground or among thorns. Personally, I am a proponent of having this greeting exchanged throughout the ecclesiastical year, as did Saint Seraphim of Sarov when he greeted the people who visited him.

The Resurrection, we must remember, is not an event; it is a person, the One who replied prior to the raising of Lazarus: “I AM the resurrection and the life” (John 11.25). At Pascha, as at every liturgical celebration, we are not actually recalling a past event but inviting into

our present reality, into the “here and now”, the eternal Son of God who rose from the dead in the past and will come in His glory in the future. We are not merely celebrating Christ’s Resurrection with each other; we are celebrating His resurrection together with Him. We rejoice knowing that He is very alive and present in our fallen world (cf. Matthew 28.20), working together with us to convert minds and hearts over to God (cf. Mark 16.20). The Divine Liturgy then becomes our own pre-resurrectional Upper Room, our post-resurrectional home where the risen Lord appears to us, and our own Pentecost, from which we are sent out as “sheep among wolves” (Matthew 10.16), to preach, to witness, to heal, and to save, all for the love of God and our fellow man.

Before we can convert others to the truths of the Gospel of love and reconciliation, we have not much choice but to convert ourselves first. And in order to convert ourselves, we need to prioritize – that is, to place the joy of the resurrection above our greatest desires and joys of life. There is neither a “magical” way nor a “strategic plan” that we can implement to achieve this; it is simply a choice that we must make, but a choice that depends upon the potency of our faith. When Christ rightfully becomes the epicentre of our existence and the Resurrection our lifeblood, then all our other concerns become peripheral. If the reverse happens and Christ is voluntarily exiled to the fringes of human existence by enough of the world (i.e. we choose the mammon of secular pursuits over God; Luke 16.13), then it should come as no surprise that tragedies and hardships induced by human choices will only continue and multiply in number and intensity..!

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The three things that Satan fears: An insightful elder had the gift of seeing not only angels but also demons. One day, then, he sees a demon and asks: By God's grace, the demon replied: – You Christians have three things that, if you use them properly, then we cannot harm you. – and what are these three things? The elder asked him in amazement. -The first is bathed (*he meant the baptism and the Sacrament of Repentance*). The second you eat it (*he meant the Holy Communion*). The third is worn on you (*he meant the cross*). Therefore, as many times as we confess, take communion and seal our bodies with the sign of the cross, the demons are terrified and fearful.

Some Further Thoughts on the Life and Traditions of our Faith *The Holy Doors*

The iconostasis represents the Christian continuity from the veil of the Temple in Jerusalem which separated the people from the Holy of Holies that housed the Ark of the Covenant. Normally, the iconostasis has three doors in it. The two single doors to the right and left are called the “deacons’ doors” depicting icons of either sainted deacons or the Archangels Michael and Gabriel. These are the doors that the clergy will normally use when entering the altar.

The central double doors are the “holy doors”, which are considered to be most sacred, and may only be entered at certain sacred moments during the services, and only by the ordained clergy.

The term Royal Doors is sometimes used to describe the Holy Doors, more properly, however, these doors should be called the “Beautiful Gate”, although in Russia, they are sometimes called the “Red Gates”, red being synonymous with beautiful.

Whatever its name, a typical gate consists of two hinged doors. Often they will be only half-height, but sometimes they go almost all the way to the top of the opening. The doors themselves are made of wood or metal and usually have painted on them an icon of the Annunciation in the form of a diptych (the Theotokos on the right door, and the Archangel Gabriel on the left), either alone or with the four Evangelists. Other icons may be used also. The doors may be intricately carved and gilded, and are almost always topped by a cross.

Theologically the Holy Doors represent the gates of Jerusalem, through which Christ entered on Palm Sunday. They also represent the entrance to the Heavenly Jerusalem. There are detailed rules as to when the doors are to be opened during Vespers, Matins and the Divine Liturgy. When the gates are opened, it

represents moments when God is especially present to his people, such as during the reading of the Gospel, or when the faithful are receiving Holy Communion. Most of the time the doors are closed. This is symbolic of penitence, a reminder that sin separates the individual from God.



The curtain or veil behind the Holy Doors is opened and closed at specific times during the services. While the veil is always open whenever the Holy Doors are opened, sometimes when the Holy Doors are closed, the rubrics call for the veil to be opened. The curtain is usually more plainly decorated.

Only the bishops, priests, and deacons are permitted to go through the Holy Doors, and even they may only pass through them

when it is prescribed by the liturgical rubrics.

During Bright Week (the week following Pascha), the Holy Doors and veil remain open the entire week. During this time, the open doors symbolize the open Tomb of Christ. The Epitaphios (icon representing the burial shroud of Christ) is visible on top of the Holy Table (altar table) through the open Holy Doors as a witness of the Resurrection. During Bright Week, the clergy, who would normally use the Deacons Doors to go in and out of the sanctuary, will always enter and exit through the Holy Doors

When a bishop serves the Divine Liturgy, the Holy Doors and veil are left open for the entire service (except during the communion of the clergy). The bishop will always pass through the Holy Doors, even at times when priests or deacons cannot. If the rubrics call for the Holy Doors to be closed, they will be opened for him to pass through, and then immediately closed again.

There's more to come, Fr Pancratios

A Scripture Reading Calendar for April

11 Fast	Isaiah 14:24-32	Proverbs 11:19-12:6	Martyrs Hermes & Theodora (132)
2 Fast	Isaiah 25:1-9	Proverbs 12:8-22	Martyrs Amphianus and his brother Aedesius of Patara (306)
3 Fast	Isaiah 26:21-27:9	Proverbs 12:23-13:9	Martyrs Dius, Bithonius and Galycus (3rdC)
4 Fast	Isaiah 28:14-22	Proverbs 13:19-14:6	Martyrs Agathopodes (Deacon) & Theodulos at Thessalonica (c286)
5 Fast	Isaiah 29:13-23	Proverbs 14:15-26	Martyrs Claudius, Diodorus, Victor & others at Corinth (251 or 258)
6 Fast**	Hebrews 6:9-12	Mark 7:31-37	Martyrs Archilias (Priest) & Jeremiah of Rome (3rdC)
7 Fast**	Hebrews 6:13-20	Mark 9:17-31	St Hegecippus the Chronicler of Palestine (c180)
8 Fast	Isaiah 37:33-38:6	Proverbs 14:27-15:4	Martyr Pausilipus of Heraclea in Thrace (c117-138)
9 Fast	Isaiah 40:18-31	Proverbs 15:7-19	Martyrs Fortunatus, Donatus & others at Sirmium (304)
10 Fast**	Isaiah 41:4-14	Proverbs 15:20-16:9	Martyrs Terence, Pompeius, Africanus & others at Carthage (250)
11 Fast**	Isaiah 42:5-16	Proverbs 16:17-17:17	Martyrs Processus & Martinian of Rome (c67)
12 Fast**	Isaiah 45:11-17	Proverbs 17:17-18:5	Martyr Artemon (Priest) of Laodicea (c284-305)
13 Fast**	Hebrews 9:24-28	Mark 8:27-31	Martyrs Dadas, Quincillian & Maximus the Lectors (c284-305)
14 Fast**	Hebrews 9:11-14	Mark 10:32b-45	Martyr Ardalion the actor who suffered under Maximian (c305-311)
15 Fast	Isaiah 48:17-49:4	Proverbs 19:16-25	Martyrs Basilissa & Anastasia of Rome (c68)
16 Fast	Isaiah 49:6-10	Proverbs 21:3-21	Martyrs Charissa, Nika, Galina, Theodora & Irene of Corinth (c250-258)
17 Fast	Isaiah 58:1-11	Proverbs 21:23-22:4	Martyrs Mappalicus & others in Carthage under Decius (250)
18 Fast	Isaiah 65:8-16	Proverbs 23:15-24:5	Martyrs Eleutherius, Bishop of Ilyria & his mother Anthia (c1170-138)
19 Fast	Isaiah 66:10-24	Proverbs 31:8-31	Martyrs Theodore & his mother Philippa in Perge, Pamphylia (c138-161)
20 Fast**	Hebrews 12:28-13:8	John 11:1-45	Martyrs Sulpicius & Servilian, beheaded in Rome under Trajan (c117)
21 Fast***	Philippians 4:4-9	John 12:1-18	Martyr Alexandra the Empress, wife of Diocletian & others (303)
22 Fast	Job 1:1-12	Matthew 24:3-35	Martyr Soter, Pope of Rome (c174)
23 Fast	Job 1:13-22	Matthew 24:36-26:2	Martyrs Donatus & Therinus of Bothrotus in Epirus (c250)
24 Fast	Job 2:1-10	Matthew 26:6-16	Martyrs Alexander of Lyons & those with him (c177)
25 Fast**	1 Corinthians 11:23-32	Matthew 26:2-27:2	Martyrs Evodius, Hermogenes & Callista in Syracuse, Sicily (2ndC)
26 Fullfast	1 Corinthians 1:8-2:2	Matthew 27:1-27:61	Martyrs Cyril, Chindeu & Tasie of Axiopolis (c304)
27 Fast*	Romans 6:3-11	Matthew 28:1-20	Martyr Anthimus Bishop of Nicomedia (303)
28 Fastfree	Acts 1:1-8	John 1:1-17	Martyr Mark of Galilee, bishop (92)
29 Fastfree	Acts 1:12-17,21-26	John 1:18-28	Martyrs Vitalius & his wife Valeria (62)
30 Fastfree	Acts 2:14-21	Luke 24:12-35	Martyr Sophia of Fermo, Italy (c250)

* Wine is allowed on this day

** Wine & Oil are allowed on this day

*** Fish, Wine & Oil are allowed on this day

Sundays are shown in Bold

† Note there are more readings on certain days - If you have no other Calendar, the Diocesan Hemerologion serves as a guide.
Alternatively search the internet and download **Menologion 3.0** - a useful perpetual calendar

Board Meeting

A Board Meeting will be held on 19th May after the Divine Liturgy. All matters to the Secretary by 14 days earlier.

Board meetings will continue to be held in the Refectory and are open to all who wish to attend. Trustees meetings will, in future, generally be held via video Conferencing due to the difficulty for the Trustees to meet together in person.

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The greater our faith, the greater our hope and love and sacrifice for God and our neighbour. A fervent faith in God brings forth a fervent love for God and for the image of God, our fellow man.

Saint Paisios of Mount Athos

Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders

The Presbytery, 18 Shannon Close, Saltney, Chester. CH4 8PJ
Telephone: 01244 659717; Mobile: 07850 467675
email: pancratios@btinternet.com

Parish Deacon: Rev'd Father John Petkov
28 Greenfield Road, Waverton, Chester. CH3 7NF
Telephone: 01244 335609; Mobile: 07588 560219
email: zvengi@abv.bg

President: Anthony Knox,
1 Willow Lea, Mollington, Chester. CH1 6LW

Treasurer: Robert Gale
40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

Secretary: Presbyteria Anna Sanders
18 Shannon Close, Saltney, Chester. CH4 8PJ

The Divine Liturgy is served at the Church of Saint Barbara the Great Martyr each Sunday at 11.00am and on all the major Feasts.
Fr Pancratios is normally in church during the day on Tuesdays, Thursdays & Saturdays. Check before setting out to avoid a wasted journey.
Church (Sunday) School is held after the time of Communion every Sunday of each month during school term times (except on major feasts).

Pastoral Visits should be arranged by contacting Fr Pancratios.

Weddings, Baptisms, Receptions etc., by arrangement with Father Pancratios.

Confessions before the Divine Liturgy or after Vespers and at other times by arrangement.

Catechism Classes by arrangement with Fr Pancratios.

Membership Subscription 2019 (4/19)
Greek Orthodox Community of Saint Barbara the Great Martyr
Overleigh Cemetery, Overleigh Road, Chester. CH4 7HW

Title: _____ Initials: _____ Surname: _____

Address: _____

Postcode: _____ Date: _____

Membership is £10.00 per person, per month. Membership applies to those of 18 years of age and over. Fees may be waived for the unwaged.

It is preferable for memberships to be paid by Standing Order on a monthly basis on the First Day of each month. St Barbara's Bank details: Barclays Bank: Sort Code 20-20-46, Account number 33974146. Further details can be found on www.stbarbara.org.uk/membership

Alternatively, membership can be paid using the envelopes available at church at £10.00 per month or £120.00 annual subscription.

I am a UK taxpayer intending tax to be reclaimed on the enclosed donation made under the Gift Aid scheme (please delete if not applicable)

Signature: _____

Please return to the Treasurer with your gift::

John Gale, 40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

Please note that only Orthodox Christians in good standing may hold full membership and be permitted to vote at general meetings. Non-Orthodox Christians are most welcome to subscribe as friends and supporters of the Greek Orthodox Community of Saint Barbara the Great Martyr, Chester.

Please print, cut out, and sent with your donation to the Treasurer. The community is grateful for every contribution received so that the work of the church may continue. In the present difficult economic climate such gifts are a true sacrifice. Please remember that there is a reduction for those not in work and that it is also possible to make your giving quarterly.

Please remember, if you are a UK taxpayer we can recover the tax that you have paid on your contribution to the work of the church – but only if you fill in an envelope (to be found at the church door) and place your gift in it. Especially in these difficult times, the church needs your financial support. As I'm sure you understand, work on our church building is ongoing and expensive, besides our ordinary day-to-day expenses. May God bless you all for your support in these matters and may you seek the guidance of the Holy Spirit in forming a regular and responsible habit of giving for the work of His Church.