



The Tower

December 2018

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/GreekOrthodoxCommunityofSaintBarbara)

Charity No: 114475

Dear brothers and sisters,

Now we approach the Feast of the Nativity of our Lord and Saviour, Jesus Christ. This feast is truly the 'hidden revelation' to all mankind. This is the moment in time that the birth of a child, hidden from the world in general, is revealed merely to those few blessed persons, among them wise travellers from afar and shepherds from near at hand, who are shown in the holy icons.

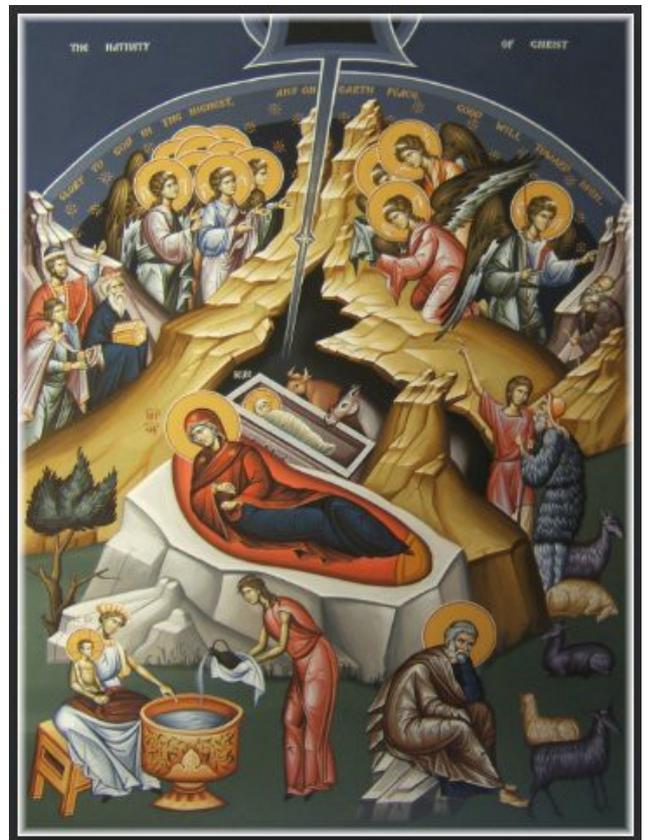
The Nativity is the first in a chain of events - Theophany, Transfiguration, Passion, Resurrection, Ascension - by which the way of Salvation is opened to all of mankind through the person of Christ. Without the Nativity there is no Resurrection and without the Resurrection the purpose of the divine Incarnation would remain unfulfilled.

To be sure, in every divine Liturgy we live through all the events of the Incarnation; thus, it is always Christmas, always Easter, always Pentecost.

Like the ripples that spread out from the stone thrown into a pond, what had been so quietly proffered at the Annunciation in the words imparted by the archangel to a simple girl-child became a revelation that reached an ever widening circle - from the Panagia, to the shepherds and the wise men; the people of Palestine and Jerusalem, through the events of the Passion, to the crowds amazed by the disciples at Pentecost and, ultimately to the whole wide world.

No other event in the history of creation is so earth-shattering as the hidden revelation that took place in a cave-stable in Bethlehem when Jesus Christ - perfect God and perfect Man - entered into His creation in order to bring the Good News of Salvation to all mankind, past, present and future.

Lay aside the parties, the drinking, the food and the expensive presents and place your trust in, and love for, the Christ-child who came into the world for you and for me and for all those whom we love, and for the entirety of His creation. Greet Christ at His holy altar in the company of all the faithful and be of good cheer for the true Gift of Christmas.



With much love for you all this Nativity and New Year

Fr Pancratios & Presb. Anna, Fr Dn John & Diaconisa Vera

Principal Services for December

1st Saturday	5.30pm	Vespers	
2nd Sunday	10.30am	Prayers of Preparation	
	11.00am	Divine Liturgy	Prophet Habbakuk (Saint Barbara the Great Martyr)
4th Tuesday	11.00pm	Divine Liturgy	Saint Barbara the Great Martyr
5th Wednesday	6.30pm	Vespers	St Nicholas the Wonderworker
8th Saturday	5.30pm	Vespers	
9th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Conception of the Most-holy Theotokos
At which we will celebrate our Patronal Festival with a fasting lunch afterwards in the Refectory			
11th Tuesday	6.30pm	Vespers	St Spyridon the Wonderworker
15th Saturday	5.30pm	Vespers	
16th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Sunday of the Holy Forefathers
19th Wednesday	6.30pm	Vespers	Hieromartyr Ignatios the God-bearer
22th Saturday	5.30pm	Vespers	
23th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	All the Righteous who pleased God
24th Monday	10.00am	Royal Hours	
	1.00pm	Vesperal Liturgy of Saint Basil the Great	
25th Tuesday	10.00am	Matins	
	11.00am	Divine Liturgy	Feast of the Nativity of Our Lord Jesus Christ
30th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Virgin-Martyr Anysia at Thessaloniki

Principal Services for January 2019

1st Tuesday	11.00am	Divine Liturgy of Saint Basil the Great	
		and the cutting of the Vasilopitta	
3rd Thursday	6.30pm	Vespers	Sobor of the Seventy Disciples
4th Friday	11.00am	Royal Hours	
5th Saturday	4.00pm	Great Blessing of Waters	
	5.30pm	Vespers	
6th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Holy Theophany of our Lord and Saviour
	1.00pm	Blessing of the River Dee at Eccleston followed by lunch.	
9th Wednesday	6.30pm	Vespers	Saint Gregory of Nyssa
12th Saturday	5.30pm	Vespers	
13th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Monk Maxiomos of Mount Athos
16th Wednesday	6.30pm	Vespers	Saint Anthony the Great
19th Saturday	5.30pm	Vespers	
20th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Monk Euthymios the Great
24th Thursday	6.30pm	Vespers	Saint Gregory the Theologian
26th Saturday	5.30pm	Vespers	
27th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Saint John Chrysostom (<i>transfer of his relics</i>)
29th Tuesday	6.30pm	Vespers	The Three Holy Hierarchs

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Two Babies in the Manger

In 1994, two American laymen were invited to teach at various Russian institutions including a large orphanage of about 100 abandoned and abused boys and girls. As it was approaching the Feast of the Nativity, they told the Christmas story, perhaps all the children hearing it for the first time. Both the children and the orphanage staff sat on the edges of their stools, soaking up every word.

As they finished the visitors handed the children some simple materials. Some cardboard to make a crude manger, a small paper square, cut from yellow napkins brought from the USA as no coloured paper was then available locally. The children tore the paper in little strips to represent straw and they were given small squares of flannel for a blanket. Each child received a baby-shaped tan felt cut-out to represent the Christ-child.

As the orphans worked the visitors moved around the tables. All went well until one got to the table where little six-year-old Misha sat. He had finished his project but the visitor was startled to see not one, but two babies in the manger.

The visitor asked the boy why there were two babies in the manger. Crossing his arms in front of him and looking at this completed manger scene, the child began to repeat the story very seriously. For such a young boy, who had only heard the Christmas story once, he related the happenings accurately - until he came to the part where Mary put the baby Jesus in the manger.

Then Misha started to ad-lib. He made up his own ending to the Story as he said, "And when Mary laid the Baby in the manger, Jesus looked at me and asked me if I had a place to stay. I told him I have no mummy and I have no daddy, so I don't have any place to stay. Then Jesus told me I could stay with Him. But I told him I couldn't, because I didn't have a gift to give Him like everybody else did. But I wanted to stay with Jesus so much, so I thought about what I had that maybe I could use for a gift. I thought maybe if I kept Him warm, that would be a good gift. "So I asked Jesus, 'If I keep you warm, will that be a good enough gift? ' And Jesus told me, 'If you keep me warm, that will be the best gift anybody ever gave me.' So I got into the manger, and then Jesus looked at me and He told me I could stay with Him - for always. "

As little Misha finished his story, his eyes brimmed full of tears that splashed down his little cheeks. Putting his hand over his face, his head dropped to the table and his shoulders shook as he sobbed and sobbed. The little orphan had found someone who would never abandon nor abuse him, someone who would stay with him - for always!

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Olive Bread

By popular demand we reintroduce our recipe section

This popular bread is baked and eaten all over the Mediterranean, wherever olives are to be found. For best results, use rich oily olives or those marinated in herbs. Avoid tinned ones, they're just not the same!

- 2 red onions, thinly sliced
- 2 tbsp olive oil
- 225gms pitted olives, green or black
- 750gms strong plain flour
- 1½ tsp salt
- 4 tsp dried yeast
- 3 tsp each rough chopped parsley, coriander or mint for choice

1) Fry the onions in the oil until soft. Roughly chop the olives.

2) Place the flour, salt, yeast and parsley, coriander or mint in a large bowl with the olives and fried onions and add 475ml hand-hot water.

3) Mix to a dough adding a little more water if necessary. (no more than makes the dough workable)

4) Turn out onto a lightly floured work surface and knead for about ten minutes. Place in a clean bowl and cover with clingfilm or damp cloth. Leave in a warm place until doubled in volume.

5) Preheat the oven to 220°C/Gas7/425°F. Turn the dough onto a lightly floured surface and divide into two. Shape into rounds and place onto greased baking trays (2). Cover with oiled clingfilm and leave until doubled in size.

6) When doubled, slash the tops with a sharp knife and bake for about 40 minutes. Will be baked when the loaves sound hollow.

7) Allow to cool on a wire rack.

8) Enjoy.

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The Holy Table

We would welcome anyone who is agile with the sewing needle (or machine!) who would be willing to make coverings for the Holy Table. We have two very fine sets of covers given by one of our kind Greek Benefactors so that you can see how they are made.

Also we would welcome more curtains for the Holy Doors. Please see Father Pancratios for details and measurements if you are interested.

Bless you and thank you.

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Our Patronal Festival

The Feast-day for Saint Barbara occurs on the Tuesday 4th December and we will serve the Divine Liturgy at 11.00am.

As this is a weekday, it is difficult for many of our parishioners to attend because of their work and school commitments.

We shall, therefore, celebrate the Feast with Matins and Divine Liturgy on the following Sunday 9th December. We will follow this joyful moment with a festal lunch in the refectory (fasting with fish, wine and oil permitted) and ask you all to bring some item of food to share with each other as we give thanks to God for the protection of our Patroness, Saint Barbara the Great Martyr.



Some Thoughts from Fr Matthew the Poor

For whosoever is poor, hungry, sinful, fallen or ignorant, he is the guest of Christ. Christ has descended from the glory of His kingdom to ask for those in the furthest depths; those who have reached the state of utter misery, perdition and abominable darkness; those who have lost hope in themselves, for in those is manifested His power of action and the power of His Godhead, when His slaughtered love steps out to bring the sinner out of the quagmire and the dunghill, and to sprinkle and wash with the holy blood every member that has been defiled. In such people is the righteousness of God glorified. In them He finds a field of compassion, mercy and tenderness; and it is in the souls of those who are despised and cast off that His humility finds comfort, for He finds in condescending to them a work for His meekness.

Oh! If sinners only knew that they are the work of God and the pleasure of His heart; *We are His workmanship* (Eph.2:10). If the sinner were to be sure

that his rank in God's eyes is foremost among the cares of the Almighty and His dispensation from eternity, and that the mind of God has been preoccupied—throughout the ages—with his returning, and that the entire heaven waits in expectation for his return, he would never be ashamed of himself, condemn his ability nor procrastinate about his return.

If the sinner knew that all his trespasses, transgressions and infirmities are but the point of God's compassion, his pardon and His forgiveness, and that however great and atrocious they might be, they can never repel God's heart nor extinguish His mercy, nor fetter His love even for a single moment. Oh! If only the sinner knew this, he would never cling to his sin, nor would he seek isolation from God as a veil to cover his shame from seeing the face of God who is trying to show love toward him and who is calling him."



Church Choir

We are blessed to find a competent musician in our midst. Michael is preparing some material for our choir that will help raise our singers to new heights. To that end, we are looking for a small keyboard that he can use for choir practices (not for services of course!). If anyone has one, may we beg, borrow, or even buy it.

Anyone who would like to join the choir or even sing from within the congregation will be most welcome at these practices. These will begin shortly.

As part of this development we plan to sing the Creed and Lord's Prayer, as once we did, to a very simple but very beautiful setting that we can all join in with.

Some Further Thoughts on the Life and Traditions of our Faith

Guidance for Children (and their parents!)

Remember that God watches over us; that He sees, and hears, all that we do and say.
Remember that God has given you life together with your parents; care for it and keep it in good health as far as you are able.
Give thanks to God for every good gift. Keep Him always in your mind.
Do good to all those you meet.
Respect your parents, your priest, your teachers, and all who are older than you.
Love all that you meet, whether they love you or hate you; Do not return hate for hate.
Do not argue with others, rather keep silence.
Don't do bad things or use bad language. Never lie.
Do not want what is not yours or steal from other people. Be content with what you have.
Be still and listen; do not talk for talk's sake.
Avoid pride; be humble.
Say your prayers each morning and evening.

Do not miss attending the services of the church every Sunday and Feast Day; encourage your parents to set off for church earlier.
Receive Communion regularly and start making your Confession once you are seven or eight years of age.
Read a small portion of the Bible each day.
Remember especially the Mother of God, your guardian angel, and your name-Saint and ask their help in all things.
Thank God for the special moments in your life, remember those who have died and ask for the special services of the church in their honour.
Do not be interested in the latest designer clothes but rather dress neatly and simply.
Remember the homeless and the poor and help them in any way you can.
Care for the natural world and all the animals.
Pray for peace in the world, for your own town and school, and in your family, always.

There's more to come, Fr Pancratios

++++ Fr George Calciu on Anger

It is true, that as Orthodox Christians, we should never express anger towards our fellow men. Sadly, it is certainly true, that Christmas can bring out the best – and the worst – of us. We allow ourselves to get caught up in the madness of the season with all its demands to conform: More presents, more food, more drink, the family members who we don't get on with but whom we have to socialise; and all this sometimes comes at a cost. Too often the outlet is to express our frustrations in the form of anger, either at our nearest and dearest, or even the stranger in the street. Let us see what Fr George (+2006), who suffered the anger of the Communist authorities in Romania for many years, has to say on the subject:

Man today lives under such overwhelming pressure that his nerves are strained to the limit, and even the slightest provocation arouses in him the sin of anger. Causes for anger could be the child who does not listen to us, or the husband or wife who contradicts us, or the driver who cuts us off with his car, or only seems to us to cut us off, giving a motive for us to be roused to anger. Even if, through self-restraint, our anger is not outwardly expressed or is not heard by the one who provoked it, it is still a sin, because it harms our soul and our heart. It is an action against one's own self, under the temptation of the devil to be angry.

The Saviour warns us in severe terms concerning anger that gives birth to verbal conflicts and the use of

abusive words. *I say unto you, that whosoever is angry with his brother shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire (Matt 5:22). ...No one thinks evil without corrupting the heart in which God should dwell...*

I counsel my penitents that before they express their anger, be it in speech or gestures, be it only mentally, to utter three or five times, *Lord Jesus Christ, Son of God, have mercy on me, a sinner.* And if they say the prayer quickly and inattentively under the oppression of anger, then they should concentrate with humility upon the word “sinner,” and their anger will abate. Many of them have succeeded in making their life, their family relationships, their relations with other people, and even their interior life change for the better.

All the conflicts in the world have their origin in unabated anger. One is angry and wounds the other, who then responds with greater violence and strength. Once this chain is begun, it cannot be stopped except through the appeal of prayer—genuine prayer.

The Name of Jesus is sweet to utter. It casts out the demons and brings the angels back into the heart, into the mind, and you will bear yourself in meekness before others.

Why is there evil in the world?

(Or: Why do things happen that seem bad to us?)

A narration by Saint Paisios

In his desire to demonstrate how God provides and cares for His creations, whenever we tend to become indignant and not understand His actions, the Elder would tell us stories such as the following one: - An ascetic who had observed the injustice that exists in the world prayed to God and asked Him to reveal the reason that righteous and pious people suffer misfortunes and are tortured without any obvious explanation, whereas the unrighteous and sinners become wealthy and enjoy comforts. In the middle of the ascetic's prayer, he heard a voice instructing him as follows: - Do not ask for those things that your mind and the power of your knowledge cannot reach, nor seek to learn what is hidden, because the judgments of God are an abyss. However, because you have requested to learn, go down into the world and sit in a certain spot discreetly and note whatever you shall see from there, so that with this minor test, you will get an idea of what God's judgments are. That way, you will come to understand just why God's providential administration in all things is unsearchable and unfathomable.

On hearing this, the old ascetic carefully walked down towards the inhabited areas until he reached a meadow that was crossed by a busy main road. There was a spring and an old tree nearby, so the elder hid himself carefully in the hollow trunk of the tree and decided to observe from there.

Soon after, a wealthy man on horseback rode past. He stopped at the spring for a drink of water and lay down on the grass to rest. After quenching his thirst, he took out a pouch with 100 gold coins from his garment and began to count them. When he finished counting, he placed the pouch back in his garment; however, without realizing it, the pouch fell to the ground, into the grass.

He ate, he rested, he slept a little, and then he got back on his horse and rode off, without realizing he had lost the pouch with the gold coins.

After a while, another passer-by came to the spring. He found the pouch with the gold coins, grabbed it, and ran off with it, into the fields.

A little while later, another passer-by appeared. Tired as he was, he too stopped at the spring, took a drink of water, took out a piece of bread that he carried with him and sat down to eat.

Just as that poor man was eating, the wealthy horseman reappeared in a fury, his face red with anger. He pounced upon the unsuspecting man, yelling at him to give him back his gold coins. The poor man, not having any idea about those coins, reassured him with solemn oaths that he had seen no such thing. But angry as the horseman was, he began to beat the poor man until he eventually killed him. He then proceeded to search through the poor man's clothes, found nothing, and left him, greatly shocked and saddened.

The elder saw all these things happen before his eyes, and stood in wonder, overwhelmed with sorrow at the unjust

murder that he had witnessed and turned in prayer to the Lord, saying: - Lord, what is the meaning of this will of Yours? I beg You to explain how Your Benevolence can tolerate such an injustice? Another lost the coins, another found them, and another was unfairly murdered!

As the elder continued to pray with tears, an Angel of the Lord descended and said to him: - Do not be sorrowed, elder, nor be disillusioned and imagine that all these things happened supposedly without the will of God. Because of all the things that you just witnessed, some were by God's concession, others were for education, and others had providential reasons. So listen now:

He who lost the coins was the neighbour of the one who found them. The latter had an orchard worth 100 gold coins. Being greedy, the rich man forced him to give up the orchard for only 50 coins. Unable to do anything else, the poor man prayed to God to take care of the injustice. Therefore, it was God's providence which had responded to the poor man's prayer and had given him back the money, twofold.

The other man – the poor and weary one – who had found nothing and yet was unfairly murdered? Well, he had committed murder, but only once in his life. However, he had repented sincerely, and for the rest of his life had made sure that his works were Christian and pleasing to God. He constantly beseeched God to forgive him for the murder he had committed, and would usually say, "My Lord, please give me a death just like the one that I had inflicted!" Naturally, the Lord forgave him from the very first moment that he showed signs of repentance. But He was especially moved by the sensitivity of His child, who not only made sure he upheld all His Commandments, but also desired to pay for his old crime. Thus, the Lord granted his wish, allowing him to die in the manner that he had prayed for. God did not deprive him of his wish, and allowed him to die a violent death, just as he had asked, and then took him into His bosom, in fact even crowning him with a glorious wreath for the sensitivity he had shown!

Finally, the other man – the greedy one who lost all the gold coins and then committed murder: he would have had a disastrous end on account of his greed and his love of money, so God allowed him to fall into the sin of murder, so that his soul would be severely pained and thus seek to repent. Given the turn of events, that person has now abandoned all worldly pleasures and is going away, to become a monk!

Now then, in which of these cases did you find God to be unjust or cruel or insensitive? For this reason, you must no longer concern yourself with in-depth examinations of God's judgments, because He metes them out fairly, in the manner that He deems appropriate, when you on the other hand misconstrue them as injustices.

You should also know that there are many other things that happen in the world by the will of God, for reasons that people cannot understand. Thus, the proper thing for one to say is: *Just art Thou, Lord, and straight are Thy judgments* (Ps.137).

Archbishop Gregorios' Encyclical ***On our approach the Christmas period***

Dearly beloved in the Lord,

First of all, I extend my warm and cordial greetings of love and honour to you all. I would like to thank you publicly for your valuable contribution to the events organised to mark my humble and long service in this Biblical Eparchy of the Ecumenical Throne, which is situated in the United Kingdom and Ireland.

Secondly, I want to remind you that from the 15th of November of this month, the-feast of the holy Martyrs Avivos, Gourios and Samonas, we entered the holy and reverent period of the Christmas Fast, when we solemnly prepare to welcome His Only Son and Word of God who, according to the Scriptures took flesh, *born of the Holy Spirit and Virgin Mary* in Bethlehem of Judaea.

Our Mother Church reminds us of this universal event and invites us to be ready to receive – within our soul, our family, and with all Christians – the divine infant, to whom Humanity has turned its eyes in order to find peace, cultivate cooperation and unity, and the concord of Nations according to His will for the prevalence of His Heavenly Kingdom in His creation, which He created and entrusted to our own wisdom, prudence and love.

During these days, we commemorate the end of the First World War (11th November, 1918), which resulted in the deaths of millions of men, women and children, incalculable destruction of the environment and the whole Creation, headed by man as the image of the unseen God with mankind remaining its protector and master. Creation, the environment and everything we see and cannot see, are both our common possession and at the same time the property of all of us and of the forthcoming generations for which our Lord Jesus Christ *came and preached peace to you who were far off and to those who were near.* (Eph., 2:17)

Hence we are all called upon, leaders and laity, to seek and cultivate peace, and in the words of the liturgy *in peace let us pray to the Lord.* Let us not to forget that Christ who is both man and God *is our peace, who has made us both one and has broken down in his flesh the middle wall of separation, having abolished the enmity, that is, in His flesh the law of commandments and ordinances. So as to create in Himself one new man from the two, thus making peace* (Eph., 2:14-15). Thus, Jesus Christ who took flesh and is the Lord of this world for whose Holy Nativity we are preparing for the Divine Liturgy, asks from us this “new” man.

Returning to the armistice of the First World War (1914-1918), I emphasise the importance of the good of the peace that the God-man Christ gave with His divine consent and His extreme humiliation *by becoming obedient to death—even death on a cross* (2 Phil, 2:8), demands sacrifices, effort, tears, expects repentance and forgiveness and love to others, to all mankind for the sake of which *He shed Heaven and came down* for ascending us to the heavens and making us heirs and members of His Kingdom. The realisation of the Kingdom of God on our Earth presupposes humility, requires prayers, and demands sacred mediation, virtuous life and the participation in the life and the mysteries of the Church. Thus, you should regularly go to Church and humbly seek the sacred Grace and the infinitive mercy of the Holy Infant, whose exalted feast all of us, Christians together with the Saints and the Angels anticipate with gladness and joy.

Wishing that you spend these days in health and with the blessing of God, when the Church reminds us of the mystery of the incarnated love of the God in Holy Trinity. I remain with warmest wishes and blessings and love in the Lord and honour.

London, November 2018

Archbishop Gregorios of Thyateira and Great Britain

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Parish Library

Our parish library is missing some books. They are there for your use. If you have borrowed books and not returned them, please do so as soon as you have finished with them so that others may have the opportunity to read them. Please try not to lose them!

I particularly note that we are down to the last copy of Metropolitan Kallistos' "The Orthodox Church", we are two volumes short of the four volume set: "The Orthodox Faith" (Fr Thomas Hopko) and one part of the two volume set: "On the Divine Liturgy" (Metropolitan Augoustinos).

Please do see if they are on your bookshelves at home, and let us have them back. Thank you.

A Scripture Reading Calendar for December

1	Fast***	Galatians 5:22-6:2	Luke 12:32-40	St Onesimus, Archbishop of Ephesus (c107-117)
2	Fast***	Ephesians 6:10-18	Luke 18:35-43	Martyr Myrope of Chios, martyred under Decius (251)
3	Fast***	2 Timothy 2:20-26	Luke 20:27-44	St Theodoulos the Stylite, Eparch of Constantinople (440)
4	Fast***	2 Timothy 3:16-4:4	Luke 21:12-19	Apostle Crispus of the Seventy, Bishop of Chalcedon (1stC)
5	Fast**	2 Timothy 4:9-22	Lk 21:5-8a,10-11,20-24	St Sabbas the Sanctified (532)
6	Fast**	Titus 1:5-14	Luke 21:28b-33	St Theophilus, Bishop of Antioch (181)
7	Fast	Titus 1:15-2:10	Luke 21:37-22:8	Apostle Tychicus of the Seventy (1stC)
8	Fast***	Ephesians 1:16-23	Luke 13:19-29	St Patapius, Bishop of Thebes (4thC)
9	Fast***	Colossians 1:12-18	Luke 13:10-17	Martyr Easios, tortured and beheaded (late 2ndC)
10	Fast***	Hebrews 3:5-11,17-18	Mark 8:11-21	Martyr Menas the Most Eloquent, of Alexandria (c313)
11	Fast***	Hebrews 4:1-13	Mark 8:22-26	Monk-martyr Barsabas of Ishtar in Persia & those with him (342)
12	Fast**	Hebrews 5:11-6:8	Mark 8:30-34	Hieromartyr Alexander, Bishop of Jerusalem (250-251)
13	Fast***	Hebrews 7:1-6	Mark 9:9-15	Martyr Antiochus of Selucis (c110)
14	Fast	Hebrews 7:18-25	Mark 9:33-41	St Pompeius, Bishop of Pavia (c290)
15	Fast**	Ephesians 2:11-13	Luke 14:1-11	Hieromartyr Eleutherius, Bishop of Illiria (c117)
16	Fast**	Colossians 3:4-11	Lk 14:16-24; Matt 22:14	Martyr Marinus of Rome (283)
17	Fast	Hebrews 8:7-13	Mark 9:42-10:1	Monk-martyrs Patermuthius & Coprius of Egypt (361-363)
18	Fast	Hebrews 9:8-23	Mark 10:2-12	Martyr Eubotius of Cyzicus (320)
19	Fast	Hebrews 10:1-18	Mark 10:11-16	Martyr Boniface of Tarsus in Cilicia (290)
20	Fast**	Hebrews 10:35-39; 11:1-7	Mark 10:17-27	Hieromartyr Ignatius the Godbearer, Bishop of Antioch (107)
21	Fast	Hebrews 11:8-16	Mark 1:-24-32	Virgin-martyr Juliana of Nicomedia & those with her (304)
22	Fast**	Galatians 3:8-12	Luke 13:18-29	Hieromartyr Zoilus under Diocletian (304)
23	Fast**	Hebrews 11:9-10,32-40	Matthew 1:1-25	Holy Ten Martyrs of Crete (250)
24	Fast	Hebrews 1:1-12	Luke 2:1-20	Nun-martyr Eugenia of Rome and those with her (c262)
25	Fast-free	Galatians 4:4-7	Matthew 2:1-12	St Anastasia of Sirmium (c304)
26	Fast-free	Hebrews 2:11-18	Matthew 2:13-23	St Archelaus, Bishop of Haran, Mesopotamia (c280)
27	Fast-free	Acts 6:8-7:5,47-60	Matthew 21:33-42	St Maximus, Pope of Alexandria (282)
28	Fast-free	James 2:1-13	Mark 12:1-12	Apostle Nicanor, the Deacon, one of the Seven Deacons (34)
29	Fast-free	Hebrews 2:11-18	Matthew 2:13-23	Monk Benjamin of Nitria in Egypt (392)
30	Fast-free	Galatians 1:11-19	Matthew 2:13-23	Apostle Timon the Deacon, of the Seventy (1stC)
31	Fast-free	James 2:14-26	Mark 12:13-17	Ten Virgin-martyrs of Nicomedia (c286-305)

* 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

The Annual General Meeting

of the Community is scheduled to take place on Sunday 16th December following the Divine Liturgy.
You are cordially invited to attend this most important gathering.

Membership Renewals

We would like to remind you that Annual Church Subscriptions are now coming due for renewal.
Please use the form below or collect a form from the candle desk and give or post it with your
subscription to the Treasurer whose address is shown below.

Please note that only those individuals and families who are currently subscribed may hold
office or vote at the General Meetings.

Thank you in advance for supporting the work of the Church in this way.

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.

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ - ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΘΥΑΤΕΙΡΟΝ ΚΑΙ ΜΕΓΑΛΗΣ ΒΡΕΤΑΝΙΑΣ

Membership Subscription 2019 (12/18)
Greek Orthodox Community of Saint Barbara the Great Martyr
Overleigh Cemetery, Overleigh Road, Chester. CH4 7HW

Title: _____ Initials: _____ Surname: _____

Address: _____

Postcode: _____ Date: _____

Membership is £5.00 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 £5.00 per month or £60.00 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.