



The Tower

December 2014

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](#)
Charity No: 1144751

Dear brothers and sisters,

Christmas is a time for giving! Christ, who brings us the Feast of Christmas through His voluntary giving of Himself entered into His Creation through a Virgin who voluntarily gave of herself so that He might be born.

In each case it is a giving.

Christ-God did not have to enter into His creation, He did so in His love for mankind, that we might be saved. The Theotokos gave herself in her love for God - that He might be born into the world.

This is the 'spirit' of the Christmas Feast - a giving, one that we should all undertake to the best of our ability.

Sadly this 'spirit' has today been overwhelmed by spiritless greed, gluttony and selfishness through crass commercialism.

We need to restore the true spirit by ensuring that Christ is the centre of our Christmas and that our giving is of ourselves and not merely a materialistic excess. That is not to say that we should not exchange presents and enjoy a pleasant family meal or two - far from it, we are not Jehovah's Witnesses! But surely to invite to our table those who would otherwise be on their own; to make gifts to those in need and above all to be present at the Holy Nativity Liturgy to give thanks to the God whose Son, Christ Jesus, came into the world for our salvation.

May the same God bless you all,

Fr Pancratios



Christ is Born!

*A Christmas greeting to you all from Father
Pancratios, Presbytera Anna, the Trustees and
Board of the Community.*

*May you all enjoy a blessed Feast surrounded by
your loved ones and a peaceful year 2015*

Principal Services for December / January

Divine Liturgy every Sunday: (Prayers of Preparation or Matins precedes)

Feast Day and Other Services during December

Thursday 4th	Great Martyr Barbara & Martyr Juliana	Liturgy 11am
Sunday 7th	26th Sunday after Pentecost - St Ambrose, Bishop of Milan Our Patronal Festival - fasting Feast follows the Liturgy	Liturgy 11am
Thursday 11th	Saint Spyridon the Wonderworker	Vigil 6.30pm
Sunday 14th	Sunday of the Forefathers - St Hybald of Lincolnshire	Matins 9.30am, Liturgy 11am
Sunday 21st	Sunday before the Nativity - All the Righteous who pleased God	Liturgy 11am
Wednesday 24th	Eve of the Feast of the Nativity	Royal Hours 11.00am
Thursday 25th	Feast of the Nativity of Our Lord and Saviour Jesus Christ	Liturgy 11am
Sunday 28th	Sunday after the Nativity - St Joseph the Betrothed	Liturgy of Saint James 11am

Feast Day and Other Services during January

Thursday 1st	Feast of the Circumcision - Saint Basil the Great	Liturgy of Saint Basil 11am
Sunday 4th	30th Sunday after Pentecost - Assembly of the Seventy	Liturgy 11am
Monday 5th	The Eve of the Theophany - Nun Apollinaria	Royal Hours 11am
Tuesday 6th	Feast of Theophany & Blessing of Waters (feast follows)	Liturgy 11am
Sunday 11th	31st Sunday after Pentecost - St Theodosios the Great	Matins 9.30am, Liturgy 11am
Sunday 18th	32nd Sunday after Pentecost - St Maxim the New	Liturgy 11am
Sunday 23rd	33rd Sunday after Pentecost - St Gregory the Theologian	Matins 9.30am, Liturgy 11am
Thursday 29th	Synaxis of the Ecumenical Teachers	Vigil 6.30pm



Notice of Annual General Meeting Saint Barbara the Great Martyr Orthodox Church, Chester

You are called to attend the Annual General Meeting of the Community to be held following the Divine Liturgy on Sunday 7th December 2014.

The purpose of this meeting is to hear the President's Report, the Priest's Report and the presentation of the Draft Annual Accounts.

This year, it is necessary to hold elections to the Board of the Community. We call for nominations to the Board. Such nominees must be paid-up members of the Community and in good standing in the Church. The names of nominees should be presented to the Parish Secretary by 1st December 2014.

Fasting and Feasting

How sad it is that virtually the whole of the heterodox (non-Orthodox) churches have given up on the concept of fasting. I have even heard from Roman Catholics: "Oh, we have fish on Fridays - but that's about all!"

So, what about us as Orthodox Christians? Do we attempt to follow the teaching of the church or have we, like the heterodox, given up? I hope we haven't, but continue to struggle manfully to attain a Christ-like life.

But fasting is not simply about *giving up* certain foods, any diet-addict can do that - and probably more successfully. Rather our fasting is about *taking on* things to enhance our spiritual life and to prepare ourselves for the feast to follow. So what do we take on?

First and foremost, we ensure our attendance at Divine Liturgy, Sunday by Sunday, and on those other occasions when services are held. Second, we begin to build on our prayer life which we should endeavour to offer three times daily - on rising, in the middle of the day, and in the evening. It is helpful to put aside a set time for these prayers, depending on circumstances. We should always begin with the Trisagion Prayers followed by our own short prayers to thank God for all His gifts, to reflect on our own sins, and finally prayer to ask God for the needs of other and ourselves. We may include the Creed as part of these prayers. (A book of such prayers is available on the bookstall.) We should, as a matter of course, prepare to make our confession in preparation for the Feast which follows.

Also, we should read more of the Bible and take up a spiritual book of our choice. There are some 400 books in our library, all freely available and not only in English. We only ask you return them after use.

Last, but not least, we ought to consider the needs of others. We are well blessed (!?) with prosperity in the United Kingdom, at least most of us, but there are many on God's Earth who are not so fortunate and need our aid. The Ebola crisis in Africa is a case in point. Giving to others without expectation of recompense is fundamental to the Christian life (Matthew 25:31ff etc.)

This, then, is at the heart of our Christian life and with appropriate adjustments **should be in use the whole year through**. It is only in endeavouring to follow this regime with our whole heart that our spiritual life will grow and lead us directly to Christ.

The Tower always gives us a guide to the days of Fasting as well as the daily readings from the Bible.

It should come as no surprise, that the principal **Fasts** should precede major **Feasts** in the Church Calendar. They assist us to prepare for our meeting with Christ at the Feast so that we are properly prepared to receive the Holy Mysteries, the Body and Blood of Our Lord and Saviour, Jesus Christ.

I sometimes like to remind folk that the fasting periods are rather like receiving an invitation to a Buckingham Palace garden party. We would go and buy new clothes for the occasion, get our hair cut and so forth, but we wouldn't stop off at McDonalds for a burger on the way, so that when we arrived at the palace we would be properly prepared to enjoy the Queen's hospitality. If we can do that for an earthly Sovereign, so much more should we be prepared to do for the King of All - Jesus Christ.

Amen.



2015 Calendars and Christmas Cards

are now available at church or by post

The Calendars feature twelve high quality photographs of the church interior and are priced at £10.00 +p&p

The Christmas Cards are of two kinds one featuring the icon of the Theotokos and the other the Annunciation both taken from our iconostasis. These are priced at £1.00 each or six for £5.00 +p&p

All proceeds are for church funds

By post from Kyriaki Greenwood, 6 Meadow Close, Cuddington, Northwich CW8 2LZ or at church each Sunday - photos on our Facebook page.

Encyclical of Archbishop Gregorios for the Nativity Fast

Dearly Beloved in the Lord,

In his love for mankind, our God who is glorified and worshipped in Trinity has accounted us worthy to reach this holy season as we get ready for the feast of Christmas. Our Mother Church reminds us of the event of our salvation, and invites us to prepare in body and soul to receive Christ, the Saviour and Redeemer and Benefactor of mankind. All great and universal events that pertain to God and man, such as the Nativity, remain a wellspring of joy and blessing for all the world. As Saint John Chrysostom affirms: "Above all to Him I pray and Him I implore, and in doing so I never cease to search the Scripture, to seek out the truth, and to learn about Christ from Christ". This is the time for us to review our lives and actions and to be reunited with our Maker. For Advent reminds us of the story of our own salvation "in these latter days", which God, in His love, prepared before the foundation of the world, as the Apostle Paul characteristically iterates (Heb. 1:1). Holy Scripture, Old and New Testaments, refer consistently to the work of salvation, the development of humanity within the structure God made, and never left Himself or His creation "without witness" (Acts 14: 17).

Christ's presence in the world was a decisive event and remains to this day "a sign of contradiction", a sign which reminds coming generations of the presence of the Only-begotten Son and word of God among us and which brought to us knowledge of God, the end of idolatry, and the reconciliation of the human race with its Creator. Therefore, during this season - from 15th November until the Christmas Eve - we prepare, as best we can, through fasting and charity. Like the prophets of

ancient Israel, we wait for the coming of the Redeemer to bring messages from heaven, to bestow peace and love and the joy and spiritual assurance that "God is with us. Understand all you nations and submit. For God is with us". Israel's expectation of the advent of the Saviour and Redeemer advent is fulfilled, and now all people are called to receive Him, to believe in Him, to worship and follow Him, to be mystically united with Him in thanksgiving, always and forever. Thus the Apostle Paul wrote to the citizens of Lystra in Asia Minor: "We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them" (Acts 14: 15).

To this day Christ asks us to cast aside the vanity of this world, things which are false and which govern our lives: lies, wickedness, pride, hatred, hostility, and all those things which keep us far from the will of God and which darken the divine likeness with which God made us. Brothers and sisters, this remains the message of Advent, in which Christians anticipate Christmas. Let us prepare to receive the Divine Child in pure hearts, with renewed faith in Him who is the hope of humanity and of our own salvation. During this festal period, fathers and brethren, let us ask Christ to grant His grace to our families, friends and enemies. Let us pray for the peace and love of God among peoples and nations, particularly those at war, who suffer pain, disaster, hostility and poverty, however young or old. Let us renew our love for Him, our "unknown neighbour", that we may become sharers and partakers in the glory of His Kingdom. To Him, our Lord Jesus Christ, be dominion, honour and power forever. Amen.

London, November 2014

Gregorios Archbishop of Thyateira & Great Britain



Children and the Media

an observation by Father Maximos

A pilgrim asked: "Speaking about good images and good memories, I am really concerned about the images children get exposed to through the mass media, I see the results in my practice."

"It is disastrous," Father Maximos agreed. "Children should be exposed to good images so that they can store them in their memory. If day in and day out they see nothing else except diabolical images on television, people hitting and shooting one another, then they are bound to be affected. When a child sees demons, fights, and T-shirts with monsters on them, how are these images going to help that child be peaceful? Sometimes I go into the rooms of children when I am invited to conduct a sanctification service at various homes. I get horrified at what I see. Posters of monsters, wild rock stars, ferocious-looking black panthers. Had you locked me up in such a space I would have gone paranoid. Yet they have their children live in such environments."

Our Holy Patroness Saint Barbara the Great Martyr



The Holy Great Martyr Barbara lived and suffered during the reign of the emperor Maximian (305-311). Her father, the pagan Dioskoros, was a rich and illustrious man in the city of Phoenician Heliopolis; early left a widower, he concentrated all his attention in tender devotion to his only daughter. Seeing the extraordinary beauty of Barbara, Dioskoros decided to raise her concealed from the eyes of strangers. For this he built a tower, where besides Barbara, there were present only her pagan teachers. From the tower heights there opened up a view of God's world of hills stretching into the distance. By day she was able to gaze upon the wooded hills, the swiftly flowing rivers, and on the meadows covered with a bright mottled blanket of flowers; by night the harmonious and majestic vault of the heavens twinkled and provided a spectacle of inexpressible beauty. Soon the maiden began to ask herself questions about the Primal Cause and Creator of so harmonious and splendid a world. Gradually she became convinced of the idea, that the soul-less idols -- were but only the work of human hands, and though her father and teachers offered them worship, the idols were not sufficiently clever and august enough to have

made the surrounding world. The desire to know the True God so consumed the soul of Barbara, that she decided to devote all her life to this and to spend her life in virginity.

But the fame of her beauty spread throughout the city, and many sought for her hand in marriage. But despite the endearing entreaties of her father, she refused. Barbara cautioned her father, that his persistence might end tragically and separate them forever. Dioskoros decided, that the temperament of his daughter had been affected by her life of seclusion. He therefore permitted her to leave the tower and gave her full freedom in her choice of friends and acquaintances. The maiden thus encountered in the city youthful confessors of faith in Christ, and they revealed to her teachings about the Creator of the world, about the Trinity, and about the Divine Logos. Through the Providence of God, after a certain while there arrived in Heliopolis from Alexandria a priest in the guise of a merchant. He performed the sacrament of Baptism over Barbara.

During this time a luxuriant bathhouse was being built at the house of Dioskoros. By his orders the workers prepared to put into it two windows on the south side. But Barbara, availing herself of her father's absence, asked them to make a third window, in the form of a Trinity of Light. Over the entrance of the bath-house Barbara patterned a cross, which was durably set into stone. On the stone steps of the bath-house there later remained the imprint of her feet, while within the water-spring had dried up, appearing later on with great healing power, -- all which Simeon Metaphrastes in writing about the sufferings of the holy martyr, compares with the life-creating power of the stream of Jordan and the Pool of Siloam. When Dioskoros returned and expressed dissatisfaction about the change of his plan of construction, his daughter told him about her knowledge of the Triune God, about the saving power of the Son of God, and about the futility of worshipping idols. Dioskoros went into a rage, grabbed a sword and was on the point of striking her. The maiden fled from her father, and he rushed after her in pursuit. His way became blocked by a hill, which opened and concealed the saint in a crevice. On the other side of the crevice was an entrance upwards. Saint Barbara managed then to conceal herself in a cave on the opposite slope of the hill. After a long and fruitless search for his daughter, Dioskoros saw two shepherds on the hill. One of them pointed out the cave to him, where the saint had hidden. Dioskoros beat his daughter terribly, and then locked her under watch and tried to wear her down with hunger. Finally he handed her over to the governor of the city, named Martianus.

They beat Saint Barbara fiercely: they struck at her with ox thongs, and ground into her wounds with an hair-shirt. By night the holy maiden prayed fervently to her Heavenly Bridegroom, and the Saviour Himself appeared and healed her wounds. Then they subjected the saint to new, and even more cruel torments.

Amidst the crowd standing near the place of torture of the martyr was the Christian Juliania, an inhabitant of Heliopolis. Her heart was filled with sympathy for the voluntary martyrdom of the beautiful and illustrious maiden. Juliania likewise wanted to suffer for Christ. She began loudly to denounce the torturers, and they seized hold of her. For a long while they tortured both holy martyrs: they lacerated and tore at their bodies with hooks and then led them stripped through the city amidst derision and jeers. Through the prayers of Saint Barbara the Lord sent an Angel, which covered the bareness of the holy martyrs with splendid garb. The steadfast confessors of faith in Christ, Saints Barbara and Juliania, were then beheaded. Dioskoros himself executed Saint Barbara. The wrath of God was not slow to punish both torturers, Martianus and Dioskoros: they were struck down by bolts of lightning.

In the 6th Century the relics of the holy Great Martyr Barbara were transferred to Constantinople. In the 12th Century the daughter of the Byzantine emperor Alexis Comnenes, the princess Barbara, having entered into marriage with the Russian prince Mikhail Izyaslavich, transferred them to Kiev. They rest even now at the Kiev Vladimir cathedral.

Patronal Festival - Thursday 4th and on Sunday 7th - Don't forget!



Once a certain priest went to visit the now reposed elder Archpriest Nicholai Guryanov and told him about the sorrows and problems he was having. Father Nicholai heard him out and said, "Rejoice!" "What is there to rejoice about", The priest thought to himself. But the elder went on, "Rejoice that you were born, rejoice that you are baptized, rejoice that you are in the Orthodox faith, rejoice that you are still alive!" In the words of the Apostle Paul: *Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you* (1 Thess. 5:16-18)



Let your light so shine
A prayer for the use of children

Heavenly Father, bless my parents and all those who love and care for me. Help me in all ways to be respectful and obedient to them according to Your will. Send down upon me Your grace to perform all my duties carefully and faithfully, to avoid unacceptable company and influence and to resist all temptation that may come my way. Help me Lord to live a serious, good and godly life, praising You constantly and glorifying Your holy Name. Amen.



Prayer at home, at church, on the great feasts of the year, and in the rhythm of our daily routine must be a greater priority than anything else: money, homework, work, sports, hobbies, exercise, socializing, and the rest of our competing habits. Orthodox Christians cannot be Orthodox unless they live liturgically. Unless the Divine Liturgy and worship are not merely opportunities or part of their timetable, but are, instead, the life-giving shoot grafted on to their lives and transforming them, the centre, the basis, the beginning and the end.

Abbot George [Kapsanis], Gregoriou Monastery, Mount Athos + June 8, 2014.



Still For Sale

*Eight good stacking garden chairs which can be purchased as a lot or split into two lots.
We suggest £40 the eight or £25 for four.
Don't miss out - it's first come, first served.*



Congratulations to our Parishioner, Claudia Pagolatou

Do please support her causes – not many could manage this!

I completed my challenge and I'm back alive to tell you my story...I ran my first marathon, the Authentic Athens Marathon, yes the first marathon from history, where the Greek soldier Pheidipides ran from Marathon to Athens to tell the Athenians that the Greeks had won the war against the Persians!

Please see the link below with some official photos and videos to remember it...

On the video I'm on the right hand side, wearing a blue bandanna, white vest with the number 8004, black shorts and blue trainers, raising my arms as I cross the finish line and holding a sponge. Crossing that line at that beautiful marble stadium was a dream come true!

My chip time was: 4:37 (that's 4 hours, 37 minutes). It's better than I thought. Please don't forget it's 42km (26 miles) and half of that distance was uphill !!! It's one of the hardest city marathons in the world! First person was 2:10 (Kenyan of course) and last person 8:11.

Here's the link to see some of my photos and videos

http://www.marathon-photos.com/scripts/event.py?event=Sports/2014/Athens%20Marathon.%20The%20Authentic&match=8004&name=Claudia&new_search=1#video_new

Here's how I got on the day... I stayed at my sister's house in Athens. On the marathon day (Sunday 9th November) I got up at 5:20am having had hardly any sleep, as felt too excited. I hardly slept the two nights before either!

My brother in law took me to Sintagma Square (Athens city centre) to meet Henry (a friend and ex-student of mine) who inspired me also to run this particular marathon. Henry was there to run with his son, what a great thing to do.

Special buses took us and 13,000 runners to the town of Marathon, of course 42km north east of Athens city centre.

We arrived to Marathon before 8am, great atmosphere, live music, dancing, lots of adrenaline. First thing was to queue for the toilet. In the meantime, the elite athletes (mainly Kenyans, Ethiopians and a few Greeks) were warming up, jogging around the stadium! They went round and round lots of times while me and others were queueing! Different worlds, some queue for the toilets and others warm up before running 42km !!!

8:40am and panic started as I had to find the van to leave my bag (clothes to keep you warm) otherwise I would have had to run with a heavy bag all the way to Athens! Found the van after pushing through lots of people and panic two: in the rush to hand in the bag I left my mobile phone inside it: "Too late to find the bag" said the man: So panic finished but had to come to terms: no phone, no photos, no music, no run keeper to track my run!

Anyway...I meet with Henry and son again and it's now 8:45am, time to go to our allocated block, block 6 out of 8 with an expected finish time of 5 hours. Henry ran with his son at their own pace. I ran alone at my pace. 9am: start of block one. Our block, block 6, started at 9:15am.

21 degrees and very sunny clear sky, yes beautiful but very hot after 10 minutes running...lots of water stations on the way and wet sponges (tip that I learned from the world marathon record holder, to use wet sponges).

The first 10km were flat, scenic and quite easy. The next 20km were the opposite, uphill and nothing scenic, but the support was amazing. The atmosphere was superb all the way. People of all ages encouraging us. The uphill were tough, long and some high inclines. I kept thinking of all the tough races I'd done such as Snowdonia, Excalibur and all my hill training in Kings Drive in Caldys so I was prepared and not scared :).

The last 10km were some downhill and then flat (so easy in theory) but tiredness is the issue there. "You run with your mind" (I learnt that phrase from a lovely runner of Run in Wirral) and yes in fact that's what happens at that point, as your body is 95% useless after 30km. If you stop to walk things start to hurt even more, so it's better to keep going, just smile, think of how much support we have, how lucky we are to be able to run when others can't physically or mentally do it. It's an interesting point, very tough...and every km seems endless. Until you see the finish area, the beautiful marble stadium and the end line.

Highlights were: greeting children on the way, high fives, seeing older people run so well, one man with an artificial leg who ran faster than me, two men pushing two wheelchairs all the way, a tough mudder guy who stopped and I said to him: "come on you're a tough mudder" and he started running again and over took me!

Meeting my sister at the end was amazing, how proud she was and there she was waiting for me. I felt a lot of pain in my toes, knees, hips, groin. At the same time it was all worth it. I recommend doing this challenge.

Thank you for your donations to my 2 chosen charities: The Charles Thompson Mission (supporting the homeless) and Nea Zoi (against human trafficking). Websites are still open for more donations.

Claudia

<https://www.justgiving.com/ClaudiaPagolatou/>

<https://www.sponsorome.co.uk/claudiapagolatou/claudia-running-the-athens-authentic-marathon-2014.aspx>

Troparion from the Ninth Ode of Matins for Saint Barbara

United now with Christ your Bridegroom, shining with the glory of divine light in the mansions of heaven, O Barbara, look down upon those who hymn you, lightening our sufferings and leading us to the living God.

Sessional Hymn in honour of Saint Spyridon

You did shine forth as a divinely appointed pastor, O Spyridon, raised from the tending of sheep by God, who entrusted you to preside over the Church of Christ. You did drive away the wolves of false teaching by your words, grazing your flock on the pasture of piety. Wherefore, you did affirm the faith by the wisdom of the Spirit in the midst of the God-bearing fathers, O blessed hierarch. Entreat Christ God, that he grant remission of transgressions unto those who celebrate your holy memory with love.



Scripture Reading Calendar for December

1	Fast	1 Timothy 1:1-7	Luke 19:37-44	St Anthony the New of Kios in Bithynia (865)
2	Fast**	1 Timothy 1:8-14	Luke 19:45-48	St Stephen V Urosh, King of Serbia (1371)
3	Fast	1 Timothy 1:18-20, 2:8-15	Luke 20:1-8	St John the Silent, Bishop of Colonia (Armenia 558)
4	Fast**	1 Timothy 3:1-13	Luke 20:9-18	New Hieromartyr Seraphim, Bishop of Phanarion (Greece 1601)
5	Fast**	1 Timothy 4:4-8,16	Luke 20:19-26	Cosmas the Protos & others, slain by Latinizers (Athos 1274)
6	Fast***	Galatians 3:8-12	Luke 12:32-40	St Maximus, Metropolitan of Kiev & Vladimir (1305)
7	Fast***	Ephesians 5:8b-19	Luke 13:10-17	The Martyrs of Africa, slain by the Vandals (N Africa 430-50)
8	Fast	1 Timothy 5:1-10	Luke 20:27-44	St Cyril of Mount Chelma (Russia 1368)
9	Fast***	1 Timothy 5:11-21	Luke 21:12-19	St Stephen Neolampes (Constantinople 912)
10	Fast	1 Timothy 5:22-6:11a	Luke 21:25-8a,10-11,20-24	St John Brancovich, King of Serbia (1502)
11	Fast**	1 Timothy 6:17-21	Luke 21:28b-33	St Daniel the Stylite (Antioch 493)
12	Fast**	2 Timothy 1:1,2,8-18	Luke 21:37-22:8	St Therapont of Monza (Golich 1591)
13	Fast***	Galatians 5:22-6:2	Luke 13:19-29	St Lucy of Syracuse (late 3rdC)
14	Fast***	Colossians 3:4-11	Luke 14:16-24	St Daniel of Voronets (1496)
15	Fast**	2 Timothy 2:20-26	Mark 8:11-21	Martyress Susannah [in monasticism John] (Jerusalem c300)
16	Fast**	2 Timothy 3:16-4:4	Mark 8:22-26	St Sophia of Moscow (1542)
17	Fast	2 Timothy 4:9-22	Mark 8:30-34	St Stephen the Confessor of Ebertiz (Cadiz c970)
18	Fast**	Titus 1:5-14	Mark 9:10-15	St Gatianus, first Bishop of Tours (c270)
19	Fast	Titus 1:15-2:10	Mark 9:33-41	St Gergentius, Bishop of Safar (Yemen 552)
20	Fast**	Galatians 3:8-12	Luke 13:18-29	New Martyr John the Taylor (Constantinople 1650)
21	Fast**	Hebrews 11:9-10,32-40	Matthew 1:1-25	St Procopius of Vyatka, Fool-for-Christ (1627)
22	Fast	Hebrews 3:5-11,17-19	Mark 9:42-10:1	St Anastasia the Widow & her companions (Rome late 3rdC)
23	Fast	Hebrews 4:1-13	Mark 10:2-12	Ten holy Martyrs of Crete (250)
24	Fast	Hebrews 1:1-12	Luke 2:1-20	St Antiochus of St Sabas, author of the Pandectes (c630)
25	Fastfree	Galatians 4:4-7	Matthew 2:1-12	Memory of the Shepherds and Magi who saw the Lord
26	Fastfree	Hebrews 2:11-18	Matthew 2:13-23	Memory of the Flight of the Theotokos into Egypt
27	Fastfree	1 Timothy 6:11b-16	Matthew 12:15-21	Martyr Maurice & the Seventy with him (Apamea c300)
28	Fastfree	Galatians 1:11-19	Matthew 2:13-23	St Ignatius of Loma (Russia 1591)
29	Fastfree	Hebrews 2:11-18	Matthew 2:13-23	St Mark the Gravedigger of the Kiev Caves (date unknown)
30	Fastfree	Hebrews 9:8-10,15-23	Mark 11:11-23	New Martyr Gideon, monk of Karakallou (from Athos 1818)
31	Fastfree	Hebrews 10:1-18	Mark 11:22-26	St Cyriacus of Taslau (Romania 1660)

* 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**

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.

Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders

42 Withens Lane, Wallasey, Wirral. CH45 7NN
Telephone: 0151 639 6509; Mobile: 07850 467675
email: pancratios@btinternet.com

President: Marc Greenwood,

6 Meadow Close, Cuddington, Northwich. CW8 2LZ

Treasurer: Robert Gale

40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

Secretary: Presbytera Anna Sanders

42 Withens Lane, Wallasey, Wirral. CH45 7NN

The Divine Liturgy is served at the Church of Saint Barbara the Great Martyr, Handbridge, Chester each Sunday at 11.00am and on all the major Feasts.

The Vespers Service is normally served each Saturday at Fr. Pancratios' home (please check time before travelling any distance).

Fr Pancratios is *normally* in church during the day on Tuesdays & Thursdays. Please phone him 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. In Lent on Wednesdays and Fridays 5.30 - 6.30pm and at other times by arrangement.

Catechism Classes by arrangement with Fr Pancratios.

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ - ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΘΥΑΤΕΙΡΩΝ ΚΑΙ ΜΕΓΑΛΗΣ ΒΡΕΤΑΝΙΑΣ

Membership Subscription 2014/15 (1/15)

**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.