



# The Tower

December 2015

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](http://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: 1144751

*Dear brothers and sisters,*

Our Pan-Orthodox pilgrimage to Saint Winifride's Well (back in October, how time flies) was a great success with probably the largest number of pilgrims ever. Next year is the 30th annual pilgrimage; let's make every effort to surpass this year's triumph.

Congratulations are due to Michael and Rachel Aristodemou on the birth of Isaak, brother to Ezekiel. God has granted them, as the marriage service reminds us "the delight of the blessing of children".

The occasional Saturday Church School took place recently and was considered to be a success although a number of children were unable to make it on the day. The next Saturday school will be held in the Spring term in the New Year. The date will be announced shortly.

Wherever you may be, may you enjoy a blessed and peaceful Christmas rejoicing in the presence of the new-born Christ Child

*With much love for you all this Nativity-tide,  
Fr Pancratios and Presbytera Anna*

## Annual General Meeting and Parish Membership

On 13th December we will hold our Annual General Meeting. As there will be vacancies on the Board (3) [and from the Board for the Trustees (2)], we invite any who may have an interest in serving to put their names forward. Please speak to our Chairman, Marc Greenwood or Secretary, Presbytera Anna, if you are willing to serve on the Board for the coming year.

We are to be reminded that only those who are paid up subscribers (members) of the parish community are allowed to vote at the AGM or to be elected to the Parish Board or to be appointed as Trustees.

Please check with the treasurer, Robert Gale, to confirm either that you have paid your dues for 2015/6 or otherwise to subscribe. Standing Order forms (available at church) for a recommended amount of £5.00 or £10.00 per month is the simplest method of ensuring your regular contribution is not forgotten.

Our concern for the financial stability of our community will ensure its future as a thriving Christian Orthodox parish.

### **Church Iconography**

Proposals were placed before the Parish Board at a recent meeting to begin work on creating frescos for the walls of our church. The initial works would cover the north and south walls of the nave and general arrangement drawings have now been placed on display in the Refectory. The work would be undertaken by a team of iconographers from Greece.

We all recognise that such work, although spread over a period, will be a very expensive task indeed. The present proposals do not cover the west wall or the Sanctuary (Altar area). We recommend this should be a matter for the whole parish to discuss at the AGM. It is important for your voice to be heard so that we may make the correct decision. If, for any reason, you cannot be at the AGM, please write to the secretary, whose address is given below.

# Principal Services for December 2015 / January 2016

Matins followed by Divine Liturgy every Sunday:

## December

|  |   |
|--|---|
| <b>Thursday 3rd</b>                                      | <b>St Barbara the Great Martyr</b>  |
| 5.30pm   | Vespers   |
| 6.30pm   | Divine Liturgy  |
| Saturday 5th   |   |
| 5.30pm   | Vespers   |
| <b>Sunday 6th</b>  | <b>St Nicholas the Wonderworker</b>   |
| 10.00am  | Matins  |
| 11.00am  | Divine Liturgy  |
|  | <i>Fasting Parish Feast in honour of<br/>Saint Barbara the Great Martyr</i> |
| Tuesday 8th  | <i>Conception of the Most Holy Theotokos</i>                                |
| 5.30pm   | Vespers   |
| <b>Saturday 12th</b>                                     | <b>St Spyridon the Wonderworker</b>   |
| 11.00am  | Divine Liturgy  |
| 5.30pm   | Vespers   |
| <b>Sunday 13th</b>                                       | <b>Sunday of the Forefathers</b>  |
| 10.00am  | Matins  |
| 11.00am  | Divine Liturgy  |
| Saturday 19th  |   |
| 5.30pm   | Vespers   |
| <b>Sunday 20th</b>                                       | <b>Sunday before the Nativity of Christ</b>                                 |
| 10.00am  | Matins  |
| 11.00am  | Divine Liturgy  |
| <b>Thursday 24th</b>                                     | <b>Eve of the Nativity of Christ</b>  |
| 2.00pm   | Vesperal Liturgy of Saint Basil   |
| <b>Friday 25th</b>                                       |   |
| <b>The Nativity of Our Lord and Saviour Jesus Christ</b> |   |
| 10.00am  | Matins  |
| 11.00am  | Divine Liturgy  |
| Saturday 26th  |   |
| 5.30pm   | Vespers   |
| <b>Sunday 27th</b>                                       | <b>Third Day of the Feast</b>   |
| 10.00am  | Matins  |
| 11.00am  | Divine Liturgy  |

## January

|                      |   |
|----------------------|---|
| <b>Friday 1st</b>    | <b>Feast of the Circumcision</b>  |
| 11.00am              | Divine Liturgy<br>followed by the cutting of the Vasilopitta                              |
| Saturday 2nd         |   |
| 5.30pm               | Vespers   |
| <b>Sunday 3rd</b>    | <b>Sunday before Theophany</b>  |
| 10.00am              | Matins  |
| 11.00am              | Divine Liturgy  |
| Tuesday 5th          | <i>Eve of the Theophany</i>   |
| 11.00am              | Divine Liturgy of Saint Basil<br>followed by the Great Blessing of Waters                 |
| <b>Wednesday 6th</b> | <b>Feast of the Theophany</b>   |
| 11.00am              | Divine Liturgy<br>followed by the Outdoor Blessing of Waters at Eccleston Ferry and Lunch |
| Saturday 9th         |   |
| 5.30pm               | Vespers   |
| <b>Sunday 10th</b>   | <b>Sunday after Theophany</b>   |
| 10.00am              | Matins  |
| 11.00am              | Divine Liturgy  |
| Saturday 16th        |   |
| 5.30pm               | Vespers   |
| <b>Sunday 17th</b>   | <b>Sunday of the Ten Lepers</b>   |
| 10.00am              | Matins  |
| 11.00am              | Divine Liturgy  |
| Saturday 23rd        |   |
| 5.30pm               | Vespers   |
| <b>Sunday 24th</b>   | <b>Sunday of the Blind Man</b>  |
| 10.00am              | Matins  |
| 11.00am              | Divine Liturgy  |
| Saturday 30th        | Synaxis of the Ecumenical Teachers  |
| 11.00am              | Divine Liturgy  |
| 5.30pm               | Vespers   |
| <b>Sunday 31st</b>   | <b>Sunday of Zaccheus</b>   |
| 10.00am              | Matins  |
| 11.00am              | Divine Liturgy  |



## Christmas at Saint Barbara's

This year, following Father Pancratios' move to Chester, we are able to offer a more complete cycle of services over the Christmas period than was previously possible. There will be services for each day for the period Thursday 24<sup>th</sup> to Sunday 27<sup>th</sup>. We look forward to greeting you then. For those of you visiting family during this holy season, we ask you to carry our love and best wishes to all your family, friends, priests and parishioners.

## Christmas Cards and Calendars

Christmas Cards and 2016 Calendars are still available from Mark & Kyriaki Greenwood (from church or at the address on the back page). Both cards and calendars feature photographs of the church and surroundings. Good value for money, they are selling fast so hurry and get your supply before they're all gone!

# Our Archbishop's Pastoral Letter on the occasion of the Nativity Fast

Dearly Beloved in the Lord,

With our entrance into this sacred and at the same time, joyous and festive Christian period, we extend heartfelt wishes to all for health and spiritual progress blessed by Christ.

From Sunday, November 15, we will enter the sacred Christmas period. From the feast of the Entry of the Mother of God into the Temple, we shall be chanting the doxological hymns of Christmas that glorify God "Christ is born, let us glorify Him! Christ comes from Heaven, let us meet Him! Christ is on earth, be exalted" (Christmas katasvasia).

Forty days before Christmas, our Church reminds us of this hypercosmic Event and calls upon us to prepare ourselves both psychologically and physically, as individuals as members of families and as a Christian society to welcome Christ. Businessmen and those in the market have already displayed their merchandise for the Christmas period and Christians around the world - according to their tradition - have opened their souls to express their innermost feelings to the both God and Man Christ, who opened the heavens and descended to earth "born of a woman, born under the law" (Gal. 4:4), as the divine Paul characteristically writes. It goes without saying, brothers and sisters, that Christmas is the feast of the whole of Humanity, because it refers to the family, the divine Love descends to bring the eternal Message of divine Philanthropy to mankind. This period reminds us of the love towards others, the sick, the destitute, the elderly, the orphans, the widows, the prisoners and the scorned, those affected by war and all those who are in need of our active and genuine love and above all, of the mercy and philanthropy of God.

This month we have had the sacred privilege of having amongst us, our Ecumenical Patriarch Vartholomaeos, who had been officially invited by His Grace Justin Welby Archbishop of Canterbury. His presence in London gave the Faithful of this Biblical Eparchy the opportunity to welcome him, extend their hospitality and ask for his blessings. The meeting of our Ecumenical Patriarch with the Leader of the Anglican Communion reinforced the ties of friendship between the two Churches, which, following the

example of our Lord Jesus - the Leader of the One, Holy, Catholic and Apostolic Church throughout the world - stressed the solidarity, the cooperation but also joint prayer for the sake of those who become victims of cruel and inhuman exploitation by their fellow human beings.

These days should be dedicated to prayer and to the care of others, and in particular to the effort to renew the great values of Christianity, that aims at restoring "likeness and image" of man, and edify us according to God "*until we all reach unity in the faith and in the knowledge of the Son of God and become mature,attaining to the whole measure of the fullness of Christ.*" (Efess. 4:13).

Let us remind ourselves of intense prayer, regular churchgoing , the receipt of Holy Communion, spiritual and physical fasting, which is directly linked to philanthropy and the sharing of our goods with others, all those who are in need and waiting for the positive expression of our love and solidarity.

Let us not forget that our love for others is a "chink into Eternity". That is why we repeat in our prayer "*Glory be to God*". And as Saint Tychon, the spiritual guide of Saint Paisios, characteristically said, "*(the prayer) Lord have mercy, is worth 100 pounds, Glory be to God is worth 1000 pounds*". So, you should repeat this prayer.

I wish all of you every good thing that comes from the Lord and the faith of the Holy Prophets who envisioned the joy of the birth of Christ, that we, the Christians and the whole of the Humanity may rejoice and celebrate to this day.

I pray that our Lord Jesus Christ will bless us with health to arrive at Christmas and for all Humanity to celebrate this Holy Event that changed the customs, Civilisation and the life of countless millions upon millions of people on our planet in peace and concord, and I remain with warm wishes and love in the Lord and honour.

London, November 2015  
Archbishop Gregorios of Thyateira and Great Britain



## Choices

Why do we choose not to worship in the House of the Lord each and every Sunday and Feast Day?

Surely there can be no other joy as great and fulfilling as that of following the Myrrh-Bearing women; they who visited the empty tomb on the first day of the week to discover the Risen Lord who offered Himself for us - for you and for me.

Our love for the Lord Jesus Christ who so loved the world and all of His creation should be such that it fills our every living moment. Christ ought to be the focus of our lives, for if we have Him at the centre then all else that we are and do is shaped by His presence.

How great is our desire to rest in the bosom of Abraham rather than fall into the Lake of Fire (see Our Lord's Parable in Luke 16:19-31)? The choices we make in this world determine our place in the next.

The Holy Trinity is eternal and we are created for a purpose, so that God might pour out His love upon us and all His creation. He desires only our love for Him in return.

But has our love for the Lord gone cold? Have we lost interest in Him as if He were a football team or a TV soap that no longer excite us as they once did? But we cannot compare these transient things with the everlasting things of God.

And yet we constantly turn our backs on Him; we ever and again reject His love and seek out the transitory things of this world - smoke and mirrors - when only God is eternal.

God gives us endless opportunities to awake and recognise the blessings, both in this world and the hereafter, that He offers us. Let us grasp those blessings without delay, turning ourselves from being merely nominal Christians to fervent ones, beginning with our joyful presence at the Divine Liturgy and taking that Liturgy into the world in all that we are and all that we do.

*Fr Pancratios*

~~~~~(((;)))~~~~~

## Food for Thought

How you want the Lord to treat you is how you should treat your neighbours, because the Lord appears to us in the image of our neighbour. If we are indifferent to the sorrows of others, if our hearts are deaf and unresponsive to human sorrow and need, then we will pray and weep in vain –these will be crocodile tears, tears for ourselves, tears that are not pleasing to God. Our prayer must be accompanied by help and love for our neighbours. Then we will be with Lazarus in the bosom of Abraham, then the Lord will hear our sighs.

*Patriarch Kyrill of Moscow and All Russia*

Remember, never to fear the power of evil more than you trust in the power and love of God.

*Anon*

## The Meaning of Love

*In the light of recent (and not so recent) world events we offer this reflection by the late Metropolitan Anthony of Sourozh on our Christian response to hatred and evil in all its forms.*

The meaning of love is the meaning of life, because love, in spite of what we very often think or imagine, is not a simple feeling. When we speak of God, and we say that God is love, we do not mean that he is infinite feeling. We mean something deeper than this; that God is a plenitude of life and of being. And this applies also to our human love. Someone who is possessed by love is a man who has a plenitude of life in himself, in whom the sense of life, the power of life is so full, so great, that life is sure of itself. And this generates joy, courage, enthusiasm, and it goes so deep that it is beyond death itself. Holy Scripture says that love is stronger than death, indeed it is stronger than death because it has placed itself by its fullness, its power in intensity in the realm of the resurrection, in the realm of eternal life. And this is why love is capable of final sacrifice, not only of giving and of receiving but of laying down one's life, because this life, if it is given, is also possessed in its fullness. It is plenitude of life which finds expression in final sacrifice. You may remember the words of Christ: 'No one is taking my life from me, I give it freely myself.' In that respect love, the fullness of life which it expresses, is invulnerable. People may take our lives, people may put us to any test, and yet one remains invulnerable because no one in reality is taking; the person who loves is giving.

I would like to give an example of this. During the Russian Revolution a mother with two children was

hiding in a small town. One evening a woman came, as young as she was, in her late twenties, and told her that she had been discovered, betrayed, and that she was to be arrested in the night in order to be shot. The mother looked at the children, and her new friend said, 'Don't worry, you go, and you hide.' And the mother said, 'How could I with these two children. I would be found within a few hours.' 'No', said her unknown friend, 'I will stay behind, call myself with your name and be shot perhaps, but you will escape.' And so she did.

This was an act of love, which proceeded from such fullness of life, from such certainty that life was not ending, and that it was only in the fulfilment that she would find in her death that she could do this.

No one has greater love than he who lays down his life for his friends. Who does it himself, freely, and who in doing so, attains to the fulfilment of life because life is worth only what one lives for, and life attains this fulfilment when all is done that can humanely be done beyond fear, in joy, in certainty.

This is the meaning of love to me. Such fullness of life, that will allow me to accept, to become totally vulnerable, never recoil, never resist, give myself to the last, without discrimination to anyone and for anyone with a certainty that love shall never be defeated, that love is stronger than death; because to love means that we already have renounced a limited self and grown into communion, that is community of life with God, who is love itself.



## What is the Will of God?

Every now and then, some people ask: "But, what is God's will? I don't know the will of God." What don't you know? You don't know, for example, that you should be praying a bit more than you are now? Does somebody really need to tell you this? You don't know that the little prayer you do should be done with your whole heart? You don't know that you shouldn't talk back to someone, shouldn't talk to him in a way that makes him distressed? You don't know that you should help him? You don't know that you should forgive him? That you should tolerate him? Should love him? And should pray for him? You don't know that you must be patient? And that you shouldn't get angry?

Do what you know. And God, seeing your sincere disposition to continually know his will, will find a way to make clear to you that which you don't know, every time.

Continually making a new start, doesn't mean that we will be doing unexpected things. Rather, we will do the things we know, do the familiar things, but with another spirit, another disposition. As we study the whole issue we'll understand it and we'll make a new start—today, tomorrow, and the day after; and it is never ending. Neither will anyone ever get tired and say: "I'm tired of making a start" On the contrary, each day you will feel it within yourself as a necessity to do so. And

this will be a witness, a sign, a proof, I would say, that one more piece of your subconscious, one more piece of your unconscious, has come out of the dark basement and is now under your control. At this point you place it under the grace of God and even this is made holy. Whatever is evil, whatever is tarnished, is dissipated and purified by grace, and only your soul remains pure.

And so, every particular moment, in every particular instance, remembering that you made a start and that

again you delivered yourself to God—as an uncontrolled piece came out from your subconscious, which however now is able to be in your control—you will try to not let this piece conquer you, and to not do that which it urges you to do. But what then? You do that which a saint would do, that which that very hour Christ tells you to do.

In this way, in every moment you are inside the will of God and not inside your own will.

*Archimandrite Symeon (Kragiopoulos)*

~~~~~((( )))~~~~~

## Sayings of Elder Arsenie (Papacioc)



*Elder Arsenie was one of the great Romanian Elders of the latter part of the last century. Born in the south of the country in the village of Misleanu in 1913. He entered the Cozia Monastery after the Second World War and latterly settled at Sibastria Monastery, later becoming abbot of Slatina. Fleeing the Communist authorities he settled, as a hermit, with Father Ilie (Cleopa). He was imprisoned between 1958 and 1964 and lived his final years as spiritual father of the women's monastery of Techirgiol where he reposed in 2011 in his 98<sup>th</sup> year.*

### On Humility

The humble man never acknowledges himself as such... for he would not be humble!

Humility is the only power that can free the human soul and the nations. There is only one way to follow: humility!

Christ was humble, then who are we not to be...?

Do you wish to overcome evil: humble yourself and do not judge. Then, you will be free.

Humility leads you to God, and love tastes God!

Humble yourself, for the Grace to abound in you.

Humility is the blood of life. One cannot be saved without it. Humility is the art to descend into yourself and to remain there, in the humble you.

One can never say: "I am humble!"

Sometimes the grace abandons you, so you may humble yourself before God!

### About Satan

To the devil, we don't need to give explanations!

We cannot talk about the devil without speaking about God. In God's creation, the devil is tolerated.

Do you believe that the devil is free? No! He's the one most bound for he is not in Christ ... So do not be afraid of him. He is tolerated, not a power.

If you would know how much zeal Satan puts to interrupt our prayer!

It is a great mistake to enter into conversation with the devil. We ought to converse only with God. If you want to drive him away, say: "Lord Jesus Christ have mercy on me", and speak to God. The power of His Name will rid us of him (*the devil*). It suits the devil to enter into a dialogue for it means that you acknowledge him. Thus through prayer, we ignore him.

If we first address the issue of hell, then we ignore heaven!

Walking the wrong path, sinning means hell.

# The 3<sup>rd</sup> Kontakion from the Akathist to Saint Nicholas

Through power given to you from on high you did wipe away every tear from the face of those in cruel suffering, O God-bearing Father Nicholas, for you were shown to be a feeder of the hungry, a superb pilot of those on the high seas, a healer of the ailing, and you have proved to be a helper to all who cry unto God: Alleluia!



## A Scripture Reading Calendar for December

|    |                 |                              |                        |  |
|----|-----------------|------------------------------|------------------------|--|
| 1  | Fast**          | 1 Timothy 5:11-21            | Luke 19:45-48          | Righteous Virgin Barbara of Pilna (Nizhny Novgorod; 1980)                  |
| 2  | Fast            | 1 Timothy 5:22-6:11a         | Luke 20:1-8            | Elder Porphyrios of Kafsokalivia (Athos, 1991)                             |
| 3  | Fast**          | 1 Timothy 6:17-21            | Luke 20:9-18           | St George Sedov (Russia, 1960)   |
| 4  | Fast**          | 2 Timothy 1:1,2,8-18         | Luke 20:19-26          | Hieromartyr Alexander Hotovitzky, missionary to America (1937)             |
| 5  | Fast***         | Galatians 5:22-6:2           | Luke 12:32-40          | St Sergius Pravdolyuibov, Priest and Confessor (Russia, 1950)              |
| 6  | <b>Fast***</b>  | <b>Colossians 3:4-11</b>     | <b>Luke 13:10-17</b>   | Hieromartyr Grigol Peradze (Georgia, 1942)                                 |
| 7  | Fast            | 2 Timothy 2:20-26            | Luke 20:27-44          | Martyr Joanna Demidova (Russia, 1937)                                      |
| 8  | Fast**          | 2 Timothy 3:16-4:4           | Luke 21:12-19          | Hieromartyr Michael Kiselev, new martyr of Perm (1918)                     |
| 9  | Fast**          | 2 Timothy 4:9-22             | Lk 21:5-8a,10-11,20-24 | Elder Anthimus the Bulgarian (Athos, 1867)                                 |
| 10 | Fast**          | Titus 1:5-14                 | Luke 21:28b-33         | Nun-Confessor Anna [Stoliarova] of Sresnevo (Ryazan, 1958)                 |
| 11 | Fast            | Titus 1:15-2:10              | Luke 21:37-22:8        | Hiero-Schemamonk Kuksha (Odessa, 1964)                                     |
| 12 | Fast***         | Ephesians 1:16-23            | Luke 13:19-29          | Stylite Flegont of Kimlyai (Mordovia, 1870)                                |
| 13 | <b>Fast***</b>  | <b>Colossians 1:12-18</b>    | <b>Luke 14:16-24</b>   | Hieromonk Joel of Valaam (Finland, 1937)                                   |
| 14 | Fast            | Hebrews 3:5-11,17-19         | Mark 8:11-21           | Hieroconfessor Bassian, Archbishop of Tambov (1940)                        |
| 15 | Fast**          | Hebrews 4:1-13               | Mark 8:22-26           | New Hieromartyr Hilarion [Troitsky], Archbishop of Verey (1929)            |
| 16 | Fast            | Hebrews 5:11-14; 6:1-8       | Mark 8:30-34           | New Hieromartyr Paul Favoritov, Priest of Tver (1937)                      |
| 17 | Fast**          | Hebrews 7:1-6                | Mark 9:10-15           | Hiero-Schemamonk Daniel [Sandu Todor] poet of Romania (1962)               |
| 18 | Fast            | Hebrews 7:18-25              | Mark 9:33-41           | Slaying of Hieromonk Nestor of Zharki (Ivanovo, 1993)                      |
| 19 | Fast***         | Galatians 3:8-12             | Luke 13:18-29          | Schema-Archimandrite Seraphim, Elder of Glinsk Monastery (1975)            |
| 20 | <b>Fast**</b>   | <b>Hebrews 11:9-10,32-40</b> | <b>Matthew 1:1-25</b>  | St John of Kronstadt (1908)  |
| 21 | Fast            | Hebrews 8:7-13               | Mark 9:42-10:1         | Mother Stavritsa, missionary in Kenya (2000)                               |
| 22 | Fast            | Hebrews 9:8-10,15-23         | Mark 10:2-12           | New Martyr Vorisa Talantova (Russia, 1970)                                 |
| 23 | Fast            | Hebrews 10:1-18              | Mark 10:11-16          | St Theophan of the Nizhin Eparchy (Ukraine, 1977)                          |
| 24 | Fast            | Hebrews 1:1-12               | Luke 2:12-20           | New Hieromartyr Sergius Mechev (Moscow, 1942)                              |
| 25 | Fastfree        | Galatians 4:4-7              | Matthew 2:1-12         | New Hieromartyr Michael (Moscow, 1930)                                     |
| 26 | Fastfree        | Hebrews 2:11-18              | Matthew 2:13-23        | Virgin Martyrs Augusta and Mary (Russia, 1938)                             |
| 27 | <b>Fastfree</b> | <b>Galatians 1:11-19</b>     | <b>Matthew 2:13-23</b> | Hieromartyr Tikhon, Archbishop of Voronezh and 150 priests with him (1919) |
| 28 | Fastfree        | Hebrews 11:17-31             | Mark 9:42-10:1         | Hieromonk Pakhomij of Petin (Ukraine, 1985)                                |
| 29 | Fastfree        | Hebr. 12:25-28; 12:22-25     | Mark 10:2-12           | The three Virgin Martyrs Natalia and 8 others with them (Russia, 1942)     |
| 30 | Fastfree        | James 1:1-18                 | Mark 10:11-16          | Hieromartyr Sergius Florinsky of Rakyere (Estonia, 1918)                   |
| 31 | Fastfree        | James 1:19-27                | Mark 10:17-27          | Hieromartyr Dositheus, Metropolitan of Zagreb (Croatia, 1945)              |

\* 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 100 Club

*This is a project recently established by the Parish Board to raise funds for the church. There is a £10.00 annual donation to join the club and a monthly draw at which the winner receives half the available 'pot' and the church receives the other half. If you wish to join the club please speak to Michael or Rachel Aristodemou.*

**Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders**

18 Shannon Close, Saltney, Chester. CH4 8PJ  
Telephone: 01244 659717; 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: Presbyteria Anna Sanders**

18 Shannon Close, Saltney, Chester. CH4 8PJ

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.

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 2016 (1/16)**

**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](http://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.