



# The Tower

January 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,*

This is the time of year when we most often become ill, usually, of course, it's nothing more than a cold - soon cleared up. But what if it is more than that? What if it is severe enough to call the doctor, attend hospital, or even be rushed in for treatment?

So we are taking care of the body - but what about our soul? Did we call the priest to attend to the needs of our soul? If not, why not, is our soul of lesser importance? We frequently pray for soul and body yet take less care of the one over the other.

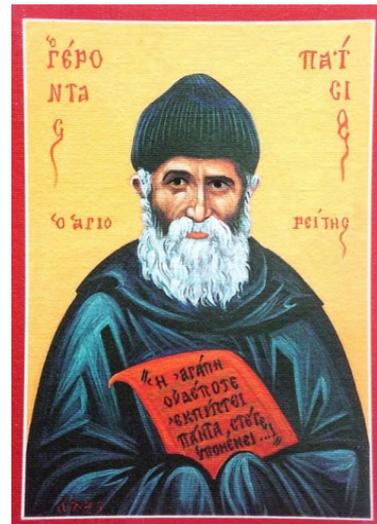
Sickness is a time given us by God to put our spiritual life in order - through Repentance (confession), Anointing, and Communion, that we may be prepared whatever the outcome of our illness. Too often, the priest is called by the relatives to 'do something' when the patient is beyond understanding, in a coma, or already deceased. What answer will the soul give at Christ's judgement seat?

When we call the doctor, call the priest as well! He would rather be called for a minor illness than not at all.

On a brighter note, we both would like to thank you all for the many kind gifts we have received from you this Christmas. They are all much appreciated and have already been enjoyed or will be put to good use.

*May the same God bless you all in our approach to Lent,*

*Fr Pancratios and Presbytera Anna*



*Saint Paisios of the Holy Mountain – our newest saint.  
Holy Father Paisios, pray to God for us!*

## Housing

Father Pancratios and Presbytera Anna are seeking to move to Chester to serve the parish better. We would prefer to be south of the river and are looking for a small(ish) property within easy reach of the church either side of the border. We are looking to rent or purchase through shared ownership. If anyone has any suggestions for a modestly priced property, please let us know.



## House Blessings a reminder

Following the Blessing of the Waters (Aghiasmos) at Theophany, Father Pancratios is still available to bless your homes, cars, businesses etc. It is so important that we have our homes blessed following Theophany every year so that our homes and ourselves are sanctified for the year to come.

Call me as soon as possible: 0151 639 6509 or 07850 467675.

# Principal Services for February / March

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

## *Feast Day and Other Services during February*

### *Beginning of the Lenten Triodion*

Sunday 1st	Sunday of the Publican and Pharisee - Martyr Tryphon <b>Feast of the Meeting of our Lord in the Temple</b>	Liturgy 11am <b>Vespers 12.30pm (1st)</b>
Sunday 8th	Sunday of the Prodigal Son - Greatmartyr Theodore Stratelates	Matins 9.30am, Liturgy 11am
Saturday 14th	Memorial Saturday	Memorial Service 11am
Sunday 15th	Sunday of Meatfare - Sunday of the Last Judgement	Liturgy 11am
Sunday 22nd	Sunday of Cheesefare - The Expulsion of Adam, from Paradise	Matins 9.30am, Liturgy 11am

**Monday 23rd**

### *Beginning of the Great Fast*

Monday 23rd - Friday 27th Services each weekday evening beginning at 6.30pm (full details below)

## *Feast Day and Other Services during March*

Sunday 1st	Sunday of Orthodoxy - Martyr Eudoxia of Heliopolis followed by the Procession of Icons	Liturgy 11am
Sunday 8th	2nd Sunday of Great Lent - Saint Gregory Palamas	Matins 9.30am, Liturgy 11am
Sunday 15th	3rd Sunday of Great Lent - Veneration of the Cross	Liturgy 11am
Sunday 22nd	4th Sunday of Great Lent - St John Climacus	Matins 9.30am, Liturgy 11am
<b>Wednesday 25th</b>	<b>Feast of the Annunciation to the Theotokos</b>	<b>Liturgy 11am</b>
Sunday 29th	5th Sunday of Great Lent - St Mary of Egypt	Liturgy 11am



## Weekday services during Lent

*Each week of Lent there are additional evening services offered at Saint Barbara's at 6.30pm:*

### **In the First Week**

**from Monday 23rd to Thursday 26th February:**

**Great Compline and Great Canon of Saint Andrew of Crete.** This is a beautiful series of services that settles us into the rhythm of Holy Lent (Tessaracoste). The Canon itself is divided into four parts to be sung on successive days

### **On Friday 27th**

The first part of the **Little Compline with the Akathist Hymn to the Mother of God.** This centres around the beautiful poem written by Joseph the Hymnographer in honour of the Theotokos. This Service is preceded by the **Divine Liturgy of the Pre-Sanctified Gifts.**

**On each succeeding week during March according to the Calendar:**

### **On Wednesdays:**

**The Divine Liturgy of the Pre-Sanctified Gifts.** This service of Vespers concludes with the distribution of Holy Communion sanctified at the Sunday Liturgy.

### **On Fridays:**

**Little Compline with the Akathist Hymn to the Mother of God.**

*Please try to attend these services as frequently as possible - they are for our spiritual benefit.*

*Other services during the weekdays are notified on the Sunday before.*



**Don't forget to bring your icons from home for the Sunday of Orthodoxy!**

## On the Sundays of Great Lent

The Paschal season of the Church is preceded by the season of Great Lent, which is itself preceded by its own liturgical preparation. The first sign of the approach of Great Lent comes a number of Sundays before its beginning.

This year, the Sunday of Zacchaeus falls on 25th January. Zacchaeus was a Publican, in other words a tax-collector; not only that, he was a chief tax-collector and he was rich! As Blessed Theophylact comments “No one doubts that a publican is an abomination and how much more so the chief publican”. In his eagerness to see the Lord, he climbs a tree so that he might better see what is happening. Yet, our Lord calls him down from the sycamore tree to stay under his roof. Publican he might be and despised by all, nevertheless Christ shows his love for this sinner. Zacchaeus, stunned by the call, repents. Not only does he welcome our Lord to his table, but he realises the error of his ways and promises to restore his ill-gotten gains to those he has defrauded. In as much as he restores four-fold it follows that he strips himself of everything that he has. He goes beyond the Law and becomes a disciple of the Gospel. Christ rejoices in his repentance for he says “Today salvation is come to you.” (Luke 19:1-10)

The following Sunday (this year the 1st February) is that of the Publican and the Pharisee. The focus here is on the two men who went to the Temple to pray, one a Pharisee who was a very decent and righteous man of religion; the other a publican who was a truly sinful tax-collector who was cheating the people. The first, although genuinely righteous, boasted before God and was condemned according to Christ. The second, although genuinely sinful, begged for mercy, received it, and was justified by God. (Luke 18:9) The meditation here is that we have neither the religious piety of the Pharisee nor the repentance of the publican by which alone we can be saved. We are called to see ourselves as we really are in the light of Christ's teaching, and to beg for His mercy.

The next Sunday in the preparation for Great Lent is the Sunday of the Prodigal Son (8th). Hearing the parable of Christ about God's loving forgiveness, we are called to come to ourselves as did the prodigal son, to see ourselves as being

in a far country far from the Father's house, and to make the movement of return to God. We are given every assurance by the Master that the Father will receive us with joy and gladness. We must only arise and go, confessing our self-inflicted and sinful separation from that home where we truly belong. (Luke 15:11-24)

The next Sunday (15th) is called Meatfare Sunday since it is officially the last day before Easter for eating meat. It commemorates Christ's parable of the Last Judgement. (Matt 25:31-46) We are reminded this day that it is not enough for us to see Jesus, to see ourselves as we are, and to come home to God as his prodigal sons. We must also be his sons by following Christ, his only-begotten divine Son, and by seeing Christ in every man and by serving Christ through them. Our salvation and final judgement will depend upon our deeds, not merely on our intentions or even on the mercies of God devoid of our own personal co-operation and obedience.

*... for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you took me in, I was naked and you clothed me, I was sick and in prison and you visited me. For truly I say to you, if you did it to one of the least of these my brothers, you did it to me. (Matthew 25:35ff)*

We are saved not merely by prayer and fasting, not by “religious exercises”, alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed.

Finally, on the eve of Great Lent, the day called Cheesefare Sunday and Forgiveness Sunday, this year the 22nd, we sing of Adam's exile from paradise. We identify ourselves with Adam, lamenting our loss of the beauty, dignity and delight of our original creation, mourning our corruption in sin. We also hear on this day the Lord's teaching about fasting and forgiveness and we enter the season of the fast forgiving one another so that God will forgive us.

*If you forgive men their trespasses, your heavenly Father will forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses. (Matthew 6:14-15).*



***The following sounds familiar and could have been said this very day; yet it was spoken some sixteen centuries ago by that great Patriarch and Teacher of our Church, Saint John Chrysostom:***

***“O ye subverters of all decency, who use men as if they were women, and lead out women to war as if they were men! This is the work of the devil, to subvert and confound all things, to overlap the boundaries that have been appointed from the beginning, and remove those which God has set to nature.”***

# The Insight of an Elder

Two women were making a pilgrimage together. One of them knew herself to be a great sinner, for she had committed adultery. The other one was an honest, decent woman, happily married. She had some defects, but these did not worry her and she was pretty sure of her righteousness.

“We are almost at the end of our pilgrimage,” said the woman who believed herself to be a great sinner. “How shall I show my face there? Will God accept my prayer, for indeed I am living in sin.” “I am glad that I have nothing special to confess” answered the other woman. “Thank God my conscience is clear.”

As they approached the city the two women met old Father Antony.

“Good afternoon, good women!” he said. “I have some work for both of you. You, who are a sinner, go and fetch me a large stone - as large as you can carry. You righteous one, gather me some stones too, as many as you can carry, but pick up only small ones.”

Both women did as they were told and soon returned with their loads.

“Good for you!” said the old man, “Now, take the stones back to where you picked them up and place them exactly as they were before.”

The woman who brought the large stone found easily the place where she had gathered it, The place was deeply marked in the earth and she had no trouble in fitting the stone back. But the other woman was soon at a complete loss: she had gathered the stones from various piles and there was no way of remembering where each one belonged.

“I cannot carry out your order, Father,” she said, returning to the saintly Antony with her bag as full of stones as it was before. “I do not remember where I gathered the stones.” “Now listen to me,” said the ‘Innocent’, “Remember how you were talking about your sins on the way here? One of you condemned herself, the other was self-righteous, yet the load of sins each one of you had gathered in life was equal. It often happens that a person who has committed a great sin is less sinfully burdened than one who constantly commits small sins. A heavy sin weighs on your conscience, does not leave your mind in peace. You condemn yourself, you are humbled by the consciousness of your evil deed. You can say with David: ‘I acknowledge my fault and my sin is ever before me.’ Maybe the sin of such a person has long been forgiven by our merciful God, yet she continues to bemoan it and is condemned by others. How different it is with small sins: a person constantly sins, yet does not want to recognise her wrongness and these so-called small sins build up a sinful habit. Such people live in an atmosphere of small but unrepentant and stubborn evil-doing, without realising their own worthlessness, sure of their righteousness, condemning others, who may be great sinners, but penitent ones”

“Thus it is with both of you: one of you has committed a grievous sin and it burdens her like a heavy stone. She remembers clearly where and how she picked up this load, she is horrified at her own act. And seeing her humble repentance, the Lord will surely have mercy on her. But you, sister, who had not committed one great fault, are no better than your friend. How many small sins have you committed, who can count them all? All day long you commit transgressions which your pride refuses to consider as such, and at night you do not even remember them. And the weight of these sins pulls you down no less heavily than the weight of one major sin. This is no way to live, sister. We are all sinners, we are all worthless, we shall all perish unless God takes pity on us.”

*Father Anthony (Alexeievich) +1851, known as ‘the Innocent’ was of the city of Zadonsk*



**Man is easily corrupted; he falls easily; he is changeable, mutable, prone to fall. God knows this because He formed us. He made us human. But He also gave us the grace to repent; He has given us the power to arise. Why didn't you do this? When He reproves you through your conscience and exhorts you through the Scriptures to repent, and you do not do so, then the condemnation and punishment begin.**

*Elder Ephraim of Philotheou*



**True fasting is the elimination of evil deeds.**

*Saint Basil the Great*

# The Three Hierarchs and their Timely and Important Messages and Lessons

Every year, Orthodox Christians honour the memory of the Three Hierarchs, Basil the Great, Gregory the Theologian and John Chrysostom. These Three Holy Fathers emerged as great religious personalities. As teachers, educators, preachers and hierarchs, they have honoured the Episcopal level which their Mother Church entrusted to them.

What characterizes the Three Hierarchs is their teaching, their great spiritual stature, their Christian ethos, their love for the Church, and their concern for peace, Orthodoxy and unity. They struggled with faith, self-denial and the self-sacrifice of a saint and martyr for what they believed in. Due to their rich Greek and Christian education, and their deep knowledge of the Old and New Testament, they organized the Divine Worship of the Church and stressed the uniqueness of the public and common prayer of the Divine Liturgy. This is why they urge the faithful to worship and take communion regularly, so that they can be sanctified and nourished by the body and blood of Christ for the remission of sins and unto eternal life.

Texts of their Divine Liturgies survive, along with lofty prayers full of mystery, compassion, piety, humility, repentance and a deep trust in the love and benevolence of God for sinful and rebellious man. All three of these great Fathers consider sin as a major scourge on human life. They recommend repentance and forgiveness, and they prescribe "at all times" the ocean of Divine love and benevolence for humankind. Their whole teaching and pastoral work was a continuous care and attention to the return of man to God, and to the restoration of "the image" with which the Creator made His creatures. This is why they passionately emphasize the Incarnation of Christ and His extreme humility, not only because He became man and "associated with men," but because "He humbled Himself, making Himself obedient unto death, even death on the cross." More than anyone else, they stressed the Passion and Resurrection of Christ from the dead, for which they wrote wonderful homilies. The Three Hierarchs were not only Teachers of the Gospel and genuine interpreters of Eastern Christian tradition, but they were also champions of justice and human dignity. They

were not too scared to censure those Rulers who were cruel, unjust and callous towards poverty, injustice and the protection of the weak and nameless people - their Flock.

We live more than 1600 years since the time of those Pillars of temperance, Heralds of virtue and humanity, Teachers of faith and prayer, and Instruments of the Holy Spirit. But they can inspire our love for God, self-control and self-sufficiency, impartiality and the existential relationship which modern man should cultivate with God. Our sensitivity towards the poor, the strangers, the sinners, and our love for all those for whom Christ died is a primary duty of all of us. The humility and simplicity of the Three Hierarchs, as well as their sensitivity towards their fellow human beings - and so much more that we learn from their teaching and holy lives - is proverbial, as the hymnologist proclaims: "Rejoice, O ye trinity of hierarchs, shepherds of the people of Christ, instructing them in the virtues through your divine teachings, clear-voiced preachers of grace who set forth the laws of Christ, guides to the heavenly gates of paradise." All this together with the height of their humility and virtuous life - combined with their education and daily pondering on death, - helps modern man to be freed from his unadulterated selfishness and obsession for wealth, power and the endless desire to have fun and chase after that which is transient and worldly, for these things batter and torture humankind and especially Christianity. We must admit that a great part of contemporary Christianity and civilized society is losing its religious and spiritual identity, is denying God and is subconsciously trying to eliminate Him from its life, family and institutions, the very institutions which are inspired and imbued by the Christian ideals so promoted by these three great teachers and luminaries of the Divine Trinity, Basil the Great, Gregory the Theologian and John Chrysostom, whom the Church in these days honours and celebrates their blessed memory. Through their supplications and prayers, Lord Jesus Christ our God, have mercy and save your world, and us sinners, as You alone are a Good and Merciful God, and a Friend of Man. Amen.

London, January 2015

Gregorios, Archbishop of Thyateira and Great Britain

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**A Community Board Meeting  
will be held on Sunday 22nd February.  
All matters for discussion should be with the Secretary  
by the Sunday before.**

# Frequent Communion

On Holy Communion the Purifying Treasure  
Collected from Saint Nicodemus of the Holy Mountain

*With the fear of God, and with faith and love draw near!*

We shall prove from scriptural and patristic witnesses that it is necessary for the faithful and Orthodox Christians to receive the Body and Blood of our Lord frequently throughout our lives, so long as there is no objection from our spiritual father, and that frequent Communion produces great benefits for the soul and body; while delaying this, on the contrary, produces many harmful and destructive results.



Communion receive the very King Himself.

Do you see what graces you receive if you commune frequently? Do you see how the mind becomes radiant, thoughts shine and all the powers of the soul are purified with frequent Communion? If you love mortifying the fleshly passions, commune frequently and you will delight.

Without frequent Communion we will not be able to free ourselves from the passions nor raise ourselves to the heights of sobriety.

The commentary on the eighth and ninth Apostolic Canons emphasized: "The commands of these canons are very strict and severe, for they excommunicate those who come to the Liturgy but do not remain until the end and take Communion. And other canons of the Councils command the same: namely, that it is wholly proper and appropriate to receive Communion."

When the Christian communes, what mind could understand the gifts and graces he enjoys after the Divine Communion? How can our feeble tongue express it?

Anyone who does not commune frequently is following the opposite way, for he is not sealed with the precious Blood of the Lord, as Saint Gregory the Theologian states.

And so my brethren, if we do as our Holy Fathers direct and receive frequently, we have not only the cooperation and help of divine grace during this temporal life, we also have the assistance of the angels of God and of Him Who is the Lord of the angels.



*To approach the Chalice with child-like innocence*

This Blood of the Lord is salvation for our souls; with it the soul rejoices, with it, it is beautified, it is warmed; this Blood makes the mind shine more brightly than the light; it makes the soul more beautiful than gold. Those who partake of this Body stand with the angels and archangels and the powers above; with it they are adorned with royal robes and the weapons of the Spirit. Those who receive

And if we do not partake frequently--if possible, even daily--of the precious Body and Blood of our Lord, then we will not be able to escape the devil.

Many invent all kinds of virtues and think that just by doing these without frequent Communion, they will be saved, which is utterly impossible, since they do not wish to obey God's will and commune frequently and to follow the Church's standard for every festal Liturgy.

To be loved by Christ through frequent Communion of the holy Body and Blood, makes it impossible [for us] not to love everyone.

How can you love other good things, O Christian, and not frequently receive Communion? Would you like to enjoy each day? Would you like to have Pascha and rejoice with ineffable joy at the end of life? Then run frequently to the Mystery and receive it with proper preparation, so that you may rejoice.

It is the will of God that all of us who are Christians should receive His Body and Blood frequently, so that by means of frequent Communion in this present life, we shall be safeguarded from the snares and schemes of the devil, and when our souls depart in the hour of death, they may fly like freed doves and without any hindrance from the aerial spirits.

O the grandeur of the glory those Christians receive from frequent Communion, both in the present life and in that to come!

If it is necessary to confess and do penance in order to receive forgiveness of sins, Holy Communion is just as necessary for the remission of sins; as with a festering wound: first one removes worms, then cuts away putrid tissue, and last of all, applies ointment that it may heal; if you do this, you are restored to your former condition. Thus if you sin: with confession you remove the worms, and with penance you cut away what is putrid, and follow this with Holy Communion which becomes the ointment, and you are healed. For if he is not given Holy Communion, the wretched sinner will return to his former state and, in the end, will become someone who is worse than before (Matthew 12:45).

I am astonished and amazed how contemporary Christians can celebrate Sundays and other feasts of the year with true spiritual joy, and yet not partake frequently of the

Holy Communion, which is the rationale and purpose of each of the feasts and festivals. It is most certain that those who do not commune frequently, fall short, alas, of all the celestial and divine good things; and beside this, they violate the commandments of the Lord and the authoritative decisions of the Apostles and the Councils and of all the Saints. They are under the penalty of excommunication according to the holy Apostles and the Council of Antioch. Such people give aid and opportunity to the devil through avoiding Communion, casting themselves into various sins and many other temptations.

O my brethren, let us see just once with the soul's noetic eyes of what heights and of what great, good things we fall short when we do not commune frequently; then indeed we will want to make ready all our faculties and commune in this manner, even daily. And if we have shown great negligence towards the Holy Communion until now, then let us from now on, I beg you with concerned brotherly-love, let us awake from the deep sleep of indolence, and let us put forth eagerness and diligence.



## Let your light so shine ....

### *A prayer of thanksgiving after receiving Communion*

I thank You, O Lord my God, for You have not rejected me, a sinner, but have made me worthy to be a partaker of Your Holy Things. I thank You, for You have permitted me, the unworthy, to commune of Your most pure and heavenly Gifts. But O master, who loves mankind, who for our sakes did die and rise again, and gave us these awesome and life-creating mysteries for the good and sanctification of our souls and bodies; let them be for the healing of soul and body, the repelling of every adversary, the illumining of the eyes of my heart, the peace of my spiritual powers, a faith unashamed, a love unfeigned, the fulfilling of wisdom, the observing of your commandments, the receiving of your divine grace and the attaining of your kingdom. Preserve them in your holiness, may I always remember your grace and live not for myself alone, but for you, our Master and Benefactor. May I pass from this life in the hope of eternal life, and so attain to the everlasting rest, where the voice of those who feast in unceasing, and the gladness of those who behold the goodness of Your countenance is unending. For You are the true desire and the ineffable joy of those who love you, O Christ our God, and all creation sings your praise for evermore. Amen

*Anonymous*

*This is one of a series of prayers we should all use in preparing to receive Communion worthily. We should find them all in our personal Prayer Books. If we do not have a suitable prayer book, we should take steps to obtain one. Copies are available for a small sum on the bookstall in church. These Prayers of Preparation are in addition to, and not a substitute for Sacramental Confession in the presence of a priest.*



# Troparion at the Sunday of the Publican and the Pharisee

As the Publican, let us offer the Creator prayers for mercy. Let us avoid the ungrateful praying of the Pharisee, and the boastful words with which he judged his neighbour, that we may gain God's forgiveness and his light.

## Sticheron for the Dead on the Saturday of the Departed

What pleasure in this life remains unmarked by sorrow? What glory can endure on this earth unchanged? All is feeble than a shadow, more deceptive than a dream; for death in a single moment takes all things away. But in the light of Your countenance, O Christ, and in the joy of Your beauty, give rest to those whom you have chosen, for You love mankind.

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## Scripture Reading Calendar for February

|                    |                              |                           |  |
|--------------------|------------------------------|---------------------------|--|
| <b>1</b>           | <b>2 Timothy 3:10-15</b>     | <b>Luke 18:10-14</b>      | New Martyr Anastasios (Nauplion 1655)                          |
| 2 Fastfree         | Hebrews 7:7-17               | Luke 2:22-40              | New Martyr Jordan of Trebizond (Constantinople 1650)           |
| 3 Fastfree         | 2 Peter 2:9-22               | Mark 13:14-23             | New Martyrs Stamatios, John & Nicholas (Chios 1822)            |
| 4 Fastfree         | 2 Peter 3:1-18               | Mark 13:24-31             | New Martyr Joseph (Aleppo 1686)                                |
| 5 Fastfree         | 1 John 1:8-10; 2:1-6         | Mark 13:31-37; 14:1-2     | New Martyr Anthony of Athens (Constantinople 1774)             |
| 6 Fastfree         | 1 John 2:7-17                | Mark 14:3-9               | St Dorothea of Kashin (1629)                                   |
| 7 Fastfree         | 1 Timothy 6:11b-16           | Luke 20:46-47; 21:1-4     | New Martyr George of Crete (1861)                              |
| <b>8</b>           | <b>1 Corinthians 6:12-20</b> | <b>Luke 15:11-32</b>      | St Sava II, archbishop of Serbia (1271)                        |
| 9                  | 1 John 2:18-29; 3:1-8        | Mark 11:1-11              | Ss Gennadius (1516) and Nicephorus (1556) of Lake Vazhe        |
| 10                 | 1 John 3:9-22a               | Mark 14:10-42             | St Longinus of Koryazhemka (Vologda 1540)                      |
| 11 Fast            | 1 John 3:21-4:11             | Mark 14:43-15:1           | New Martyr George the Serb (Sofia 1515)                        |
| 12                 | 1 John 4:20-5:21             | Mark 15:1-15              | New Martyr Christos the Gardener (1748)                        |
| 13 Fast            | 2 John 1:1-13                | Mark 15:20,22,25,33-36    | St Symeon the Outpourer of Myrrh (Hilandar Monastery 1199)     |
| 14                 | 1 Corinthians 10:23-28       | Luke 21:8-9,25-27,33-36   | New Martyr George the Tailor of Mytilene (Constantinople 1693) |
| <b>15</b>          | <b>1 Corinthians 8:8-9:2</b> | <b>Matthew 25:31-46</b>   | St Dalmatius of Siberia (Belgorod 1697)                        |
| 16 Meatfast        | 3 John 1:1-15                | Luke 19:29-40; 22:7-39    | New martyr Romanus of Kapsokalivya (Constantinople 1694)       |
| 17 Meatfast        | Jude 1:1-10                  | Luke 22:39-42,45-71; 23:1 | New Martyr Theodore of Byzantium (Mytilene 1795)               |
| 18 Meatfast        | Joel 2:12-26                 | Joel 3:12-21              | Virgin-martyr Anna (Russia 1940)                               |
| 19 Meatfast        | Jude 1:11-25                 | Luke 23:1-31,33a,44-56    | New Martyr Niketas the Athonite (Drama 1809)                   |
| 20 Meatfast        | Zechariah 6:7017             | Zechariah 8:19-23         | The 34 Martyrs of Valaam Monastery killed by Lutherans (1578)  |
| 21 Meatfast        | Romans 14:19-23;16:25-27     | Matthew 6:1-13            | Virgin-martyr Olga (Koshelev) (1939)                           |
| <b>22 Meatfast</b> | <b>Romans 13:11b-14:4</b>    | <b>Matthew 6:14-21</b>    | Virgin-martyr Parasceva (Makarov) (1938)                       |
| 23 Fast            | Genesis 1:1-13               | Proverbs 1:1-20           | New Martyr Lazaros of the Peloponnese (c1618)                  |
| 24 Fast            | Genesis 1:14-23              | Proverbs 1:20-33          | St Erasmus of the Kiev Caves (1160)                            |
| 25 Fast            | Genesis 1:24-2:3             | Proverbs 2:1-22           | Virgin Martyr Mstislava (Fokinoi) (1938)                       |
| 26 Fast            | Genesis 2:4-19               | Proverbs 3:1-18           | New Martyr John the Cobbler (Constantinople 1575)              |
| 27 Fast            | Genesis 2:20-3:20            | Proverbs 3:19-34          | New Martyr Elias of Trebizond (1749)                           |
| 28 Fast**          | Hebrews 1:1-12               | Mark 2:23-3:5             | Martyr Kyranna near Thessalonica (1751)                        |

\* 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**

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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 (2/15)**

**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](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.