



# The Tower

January 2019

The Tower is the Newsletter of the

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

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

Diocesan website: [www.thyateira.org.uk](http://www.thyateira.org.uk)

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

Charity No: 114475

Dear brothers and sisters,

We pray that each one of you has enjoyed a blessed Feast this Christmas with your families and friends and those of you who have travelled to far-away places will return safely. Please remember and pray for those whose Christmas might not have been so blessed: the lonely, the poor, those who have lost loved ones recently and above all, the orphans and street children of the world.

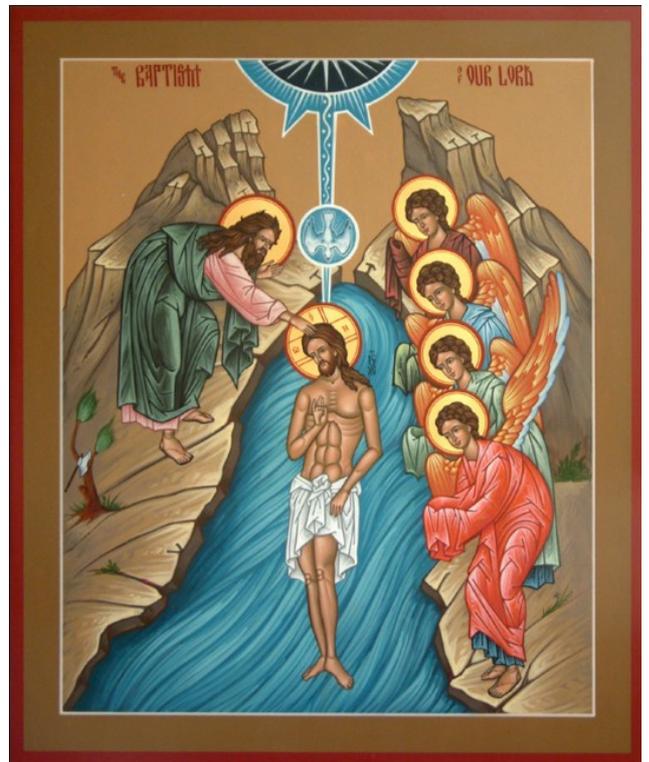
The Feast of Theophany is upon us and occurs this year on Sunday. Details of the services are given in the list later in the Newsletter. We shall visit the River Dee at Eccleston to bless the waters as usual and enjoy a late lunch at one of the local hostelries. As the feast falls on a Sunday, we shall need to know in advance if you intend to enjoy the communal lunch as we shall need to book tables.

We have recently received an order for LED torches with the church name printed on them. A most useful item with replaceable batteries that should last a very long time. The cost is £3.00 each with all proceeds to church funds. Limited stocks mean that they are available on a first-come-first-served basis. So hurry to get yours now from Fr. Pancratios.

*With much love for you all this New Year*

*Fr Pancratios & Presb. Anna,*

*Fr Dn John & Diaconisa Vera*



Theophany – Epiphany – The Baptism of Christ by John the Forerunner in the Waters of Jordan

## House Blessings

Father Pancratios will be available to bless your homes, businesses and cars following the Feast of Theophany on 6th January. Please arrange with him a suitable time for his visit. We should ensure, at the beginning of each year following the Feast, that our homes receive this holy blessing for the benefit of all our family.

## Principal Services for January

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

## Principal Services for February

<b>2nd Saturday</b>	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Feast of the Meeting in the Temple</b>
	5.30pm	Vespers	
<b>3rd Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Righteous Symeon &amp; Prophetess Anna</b>
6th Wednesday	6.30pm	Vespers	Saint Parthenios, Bishop of Lampsaca
9th Saturday	5.30pm	Vespers	
<b>10th Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Hieromartyr Charalampios, Bishop of Magnesia</b>
13th Wednesday	6.30pm	Vespers	Monk Auxentios
16th Saturday	5.30pm	Vespers	
<b>17th Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Great Martyr Theodore of Tyre</b>
20th Wednesday	6.30pm	Vespers	Monk Timothy of Symboleia
22nd Friday	6.30pm	Vespers	Hieromartyr Polycarp, Bishop of Smyrna
23rd Saturday	5.30pm	Vespers	
<b>24th Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Saint John the Forerunner, 1st &amp; 2nd discoveries of his</b>
<b>head</b>			
28th Wednesday	6.30pm	Vespers	Monk Basil the Confessor

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### Board Meeting

**A Board Meeting will be held on 27th January after the Divine Liturgy. All matters to the Secretary by 14<sup>th</sup> January. Board meetings will continue to be held in the Refectory and are open to all who wish to attend. Trustees meetings will, in future, generally be held via video Conferencing due to the difficulty for the Trustees to meet together in person.**

## Theophany

The Feast of the Holy Theophany of our Lord God and Saviour Jesus Christ is celebrated each year on January 6. The Feast commemorates the Baptism of Christ and the divine revelation of the Holy Trinity. At the Baptism of Christ, all three Persons of the Holy Trinity — Father, Son, and Holy Spirit — were made manifest. Thus, the name of the Feast is Theophany, meaning manifestation of God.

John the Baptist, the one chosen by God to proclaim His coming, was preaching in the wilderness and baptizing all who responded to his message calling for repentance. As he was doing this, John was directing the people toward the one who would baptize them with the Holy Spirit (Matt 3:11).

The Scriptures tell us that Jesus came from Galilee to John at the Jordan to be baptized by him. Initially, John would not do this, saying that Jesus should baptise him. Jesus said to John, “Let it be so now; for it is proper for us in this way to fulfil all righteousness (3:15). John consented and baptized Jesus.

When Jesus came up from the water, the heavens opened suddenly, and the Holy Spirit descended upon Him. The Bible records that the Spirit descended like a dove and alighted on him. When this happened, a voice came from heaven and said, “This is my Son, the Beloved, with whom I am well pleased.” This was the voice of God the Father.

Christ’s baptism in the Jordan was “theophany,” a manifestation of God to the world, because it was the beginning of our Lord’s public ministry. It was also a “theophany” in that the world was granted a revelation of the Holy Trinity. All three Persons were made manifest together: the Father testified from on high to the divine Sonship of Jesus; the Son received His Father’s testimony; and the Spirit was seen in the form of a dove, descending from the Father and resting upon the Son. The theme of “manifestation” or “revelation” is also expressed in Scripture with the symbolism of light. In the hymn of the Feast we sing, “Christ has appeared and enlightened the world.” Thus the Church celebrates on this day the illumination of the world by the light of Christ.

*With love, Abbot Tryphon*

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## The Wisdom of Saint Seraphim

*Saint Seraphim of Sarov +1833, hailed by all as the great Russian saint of the 19th Century. He lived much of his life as a hermit in the forests of Sarov and expressed profound love for all who met him calling them all 'my joy'.*

The Lord sometimes allows people who are devoted to Him to fall into such dreadful vices; and this is in order to prevent them from falling into a still greater sin – pride. Your temptation will pass and you will spend the remaining days of your life in humility. Only do not forget your sin.

You cannot be too gentle, too kind. Shun even to appear harsh in your treatment of each other. Joy, radiant joy, streams from the face of him who gives and kindles joy in the heart of him who receives. All condemnation is from the devil. Never condemn each other... Instead of condemning others, strive to reach inner peace. Keep silent, refrain from judgement. This will raise you above the deadly arrows of slander, insult, and outrage and will shield your glowing hearts against all evil.

Only struggle a little more. Carry your cross without complaining. Don't think you are anything special. Don't justify your sins and weaknesses, but see yourself as you really are. And especially, love one another."

Acquiring the Spirit of God is the true aim of our Christian life, while prayer, fasting, almsgiving and other good works done for Christ’s sake are merely means for acquiring the Spirit of God.

My joy, I beg you, acquire the Spirit of Peace. That means to bring oneself to such a state that our spirit will not be disturbed by anything. For one must go through many sorrows to enter the Kingdom of Heaven. This is the way all righteous men were saved and inherited the Heavenly Kingdom...

For every man, peace of soul is precious. With those who have attained peace of soul, the body can be in constant motion; in work, in pain, but their souls, affixed to God, always remain in unwavering peace.

Neither do walls or rich furniture make a home. Millionaires in magnificent mansions may never know a home. But where there are good relationships, where love binds the family together and to God, there happiness is always to be found. For good relationships are heaven anywhere.

Where there is God, there is no evil. Everything coming from God is peaceful, healthy and leads a person to the judgement of his own imperfections and humility.

Without sorrows there is no salvation. On the other hand, the Kingdom of God awaits those who have patiently endured. And all the glory of the world is nothing in comparison.

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## Turkey Dumpling Soup

*How to use up your leftover turkey meat instead of giving it to the cat!*



### For the Soup

3 tbsps butter  
2 garlic cloves  
2 large carrots diced  
2 celery stalks diced  
2 tbsps plain flour  
900ml chicken stock  
1 tsp sage rub  
1 tsp dried thyme  
½ tsp salt *see note*  
¼ tsp pepper  
2 bay leaves  
450gms cooked turkey *cubed or lightly shredded*  
300gms frozen sweetcorn  
250gms double cream

### For the Dumplings

150gms plain flour  
2 tpsps baking powder  
1 tsp sugar  
½ tsp salt  
1 tbsp butter  
120ml skimmed milk

*For the Soup:* Melt the butter over medium heat in a large stock pot.

Add the carrots, celery, and garlic and cook until soft, about five minutes.

Whisk in the flour until fully combined. Very very slowly add the chicken stock. Begin by adding only about a tablespoon at a time, only adding more stock once the stock you just added is combined. Towards the end you will be able to add it a little more quickly. *This should take about two minutes.*

Add the sage, thyme, salt, bay leaves, and pepper and bring to a simmer. Allow to simmer for five minutes.

*For the Dumplings:* While the soup is cooking, whisk together 150 gms of flour, 2 tpsps of baking powder, 1 tsp of sugar, and ½ tsp salt. Cut in 1 tbsp cold butter. Gently mix in 120ml skimmed milk until just combined and there are no more streaks of flour. Gently drop about a tablespoon of the dough at a time into the soup. Boil until just cooked through over medium heat. *About four minutes uncovered.*

Finally, gently stir into the soup the cooked turkey, frozen corn, and double cream, stirring to combine and cooking about one minute more until combined. Remove bay leaves and serve.

**Note:** The amount of salt you need depends greatly on the type of chicken stock you use, so it's better to start with 1/2 tsp and then add more if you need it at the end.

## The Thankless Beggar

**In a certain village**, there was a priest. This is a story he told the people who did not go to church on Sundays:

“A rich man met a beggar on the road. The beggar told the rich man about his afflictions. The rich man took pity on the beggar and gave the man two coins out of the seven that he had on him. The beggar told some other stories about how miserable he was, and he received two more coins. As they were walking past a spring, they decided to have a rest and to eat a meal. The rich shared his food with the beggar, and, upon hearing yet another story of the beggar’s life, gave him two more coins. That’s how merciful he was! Having received six coins, the beggar suddenly drew a knife from his pocket and demanded that the rich man give him the seventh coin. How ungrateful of him! What punishment does the beggar deserve?” the priest asked.

“He deserves death!” his listeners burst out.

“Then you deserve the same kind of punishment, too”, the priest remarked.

“You are thankless beggars, too. God has given you six days and put aside just one day for Himself. Nonetheless, you have robbed him of this last day.”

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## Toilets

As a matter of some urgency we are going to investigate the possibility of installing proper sanitation and running water into the church.

Although we have satisfactorily used a chemical toilet for some years it tends to fill at the most inconvenient moment! This requires the priest to empty and refill it - a rather unpleasant task, and also to carry water for kitchen use from the standpipe.

Some of you will have noticed that the public toilets behind the other chapel, often in the most disgusting state, are now locked and therefore inaccessible to us.

Any suggestions or offers of help to resolve this issue are most welcome. Please speak to Father Pancratios or our Chairman, Anthony Knox. Thank you.

## **BEHOLD a new and wondrous mystery.**

**M**y ears resound to the Shepherd's song, piping no soft melody, but chanting full forth a heavenly hymn. The Angels sing. The Archangels blend their voice in harmony. The Cherubim hymn their joyful praise. The Seraphim exalt His glory. All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. He Who is above, now for our redemption dwells here below; and he that was lowly is by divine mercy raised.

Bethlehem this day resembles heaven; hearing from the stars the singing of angelic voices; and in place of the sun, enfolds within itself on every side, the Sun of justice.

And ask not how: for where God wills, the order of nature yields. For He willed; He had the power; He descended; He redeemed; all things yielded in obedience to God. This day He Who is, is Born; and He Who is, becomes what He was not. For when He was God, He became man; yet not departing from the Godhead that is His. Nor yet by any loss of divinity became He man, nor through increase became He God from man; but being the Word He became flesh, His nature, because of impassibility, remaining unchanged.

And so the kings have come, and they have seen the heavenly King that has come upon the earth, not bringing with Him Angels, nor Archangels, nor Thrones, nor Dominations, nor Powers, nor Principalities, but, treading a new and solitary path, He has come forth from a spotless womb.

Since this heavenly birth cannot be described, neither does His coming amongst us in these days permit of too curious scrutiny. Though I know that a Virgin this day gave birth, and I believe that God was begotten before all time, yet the manner of this generation I have learned to venerate in silence and I accept that this is not to be probed too curiously with wordy speech.

For with God we look not for the order of nature, but rest our faith in the power of Him who works.

What shall I say to you; what shall I tell you? I behold a Mother who has brought forth; I see a Child come to this light by birth. The manner of His conception I cannot comprehend.

Nature here rested, while the Will of God laboured O ineffable grace! The Only Begotten, Who is before all ages, Who cannot be touched or be perceived, Who is simple, without body, has now put on my body, that is visible and liable to corruption. For what reason? That coming amongst us he may teach us, and teaching, lead us by the hand to the things that men cannot see. For since men believe that the eyes are more trustworthy than the ears, they doubt of that which they do not see, and so He has deigned to show Himself in bodily presence, that He may remove all doubt.

Christ, finding the holy body and soul of the Virgin, builds for Himself a living temple, and as He had willed, formed there a man from the Virgin; and, putting Him on, this day came forth; unashamed of the lowliness of our nature.

For it was to Him no lowering to put on what He Himself had made. Let that handiwork be forever glorified, which became the cloak of its own Creator. For as in the first creation of flesh, man could not be made before the clay had come into His hand, so neither could this corruptible body be glorified, until it had first become the garment of its Maker.

What shall I say! And how shall I describe this Birth to you? For this wonder fills me with astonishment. The Ancient of days has become an infant. He Who sits upon the sublime and heavenly Throne, now lies in a manger. And He Who cannot be touched, Who is simple, without complexity, and incorporeal, now lies subject to the hands of men. He Who has broken the bonds of sinners, is now bound by an infants bands. But He has decreed that ignominy shall become honour, infamy be clothed with glory, and total humiliation the measure of His Goodness.

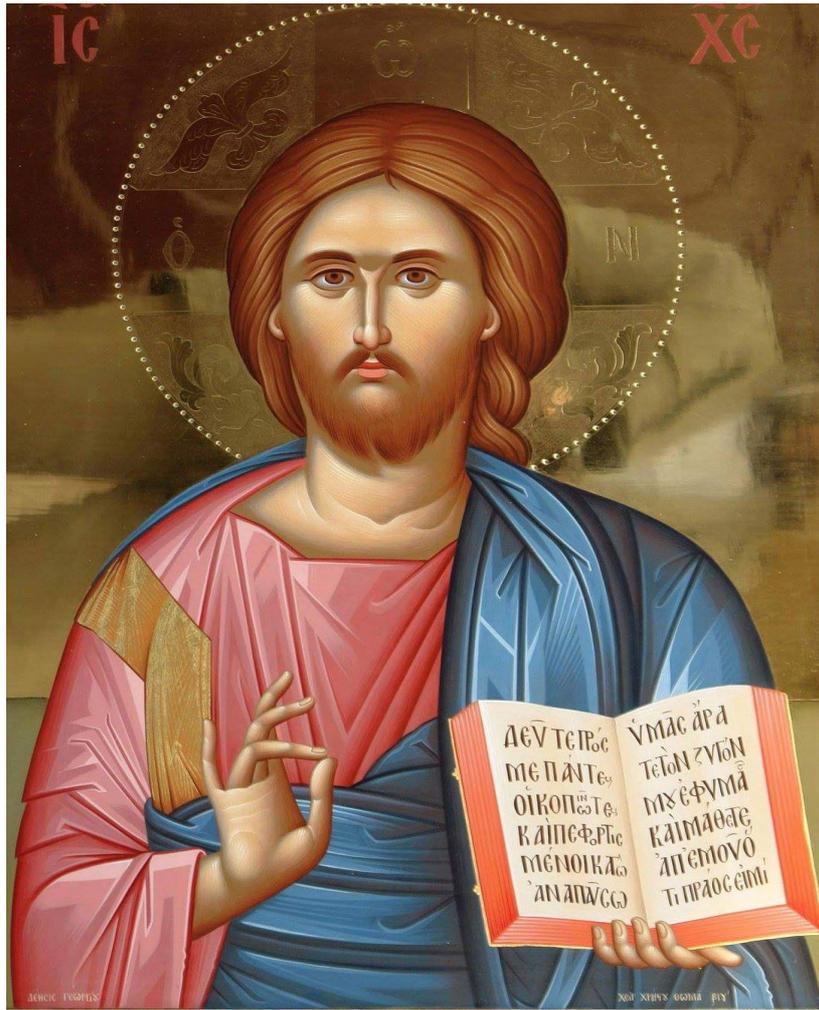
For this He assumed my body, that I may become capable of His Word; taking my flesh, He gives me His spirit; and so He bestowing and I receiving, He prepares for me the treasure of Life. He takes my flesh, to sanctify me; He gives me His Spirit that He may save me.

Come, then, let us observe the Feast. Truly wondrous is the whole chronicle of the Nativity. For this day the ancient slavery is ended, the devil confounded, the demons take to flight, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindness diffused, and spreads on every side, a heavenly way of life has been implanted on the earth, angels communicate with men without fear, and men now hold speech with angels.

Why is this? Because God is now on earth, and man in heaven; on every side all things commingle. He became Flesh. He did not become God. He was God. Wherefore He became flesh, so that He Whom heaven did not contain, a manger would this day receive. He was placed in a manger, so that He, by whom all things are nourished, may receive an infants food from His Virgin Mother. So, the Father of all ages, as an infant at the breast, nestles in the virginal arms, that the Magi may more easily see Him. Since this day the Magi too have come, and made a beginning of withstanding tyranny; and the heavens give glory, as the Lord is revealed by a star.

To Him, then, Who out of confusion has wrought a clear path, to Christ, to the Father, and to the Holy Spirit, we offer all praise, now and forever. Amen.

# If He was not Flesh ...



*by Saint Ephrem the Syrian +373*

*The facts themselves bear witness and his divine acts of power teach those who doubt that He is true God, and his sufferings show that He is true man. And if those who are feeble in understanding are not fully assured, they will pay the penalty on his dread day.*

If He was not flesh, why was Mary introduced at all? And if He was not God, whom was Gabriel calling Lord?

If He was not flesh, who was lying in the manger? And if He was not God, whom did the Angels come down and glorify?

If He was not flesh, who was wrapped in swaddling clothes? And if He was not God, whom did the shepherds worship?

If He was not flesh, whom did Joseph circumcise? And if He was not God, in whose honour did the star speed through the heavens?

If He was not flesh, whom did Mary suckle? And if He was not God, to whom did the Magi offer gifts?

If He was not flesh, whom did Symeon carry in his arms? And if He was not God, to whom did He say, "Let me depart in peace"?

If He was not flesh, whom did Joseph take and flee into Egypt? And if He was not God, in whom were words "Out of Egypt I have called my Son" fulfilled?

If He was not flesh, whom did John baptise? And if He was not God, to whom did the Father from heaven say, "This is my beloved Son, in whom I am well-pleased"?

If He was not flesh, who fasted and hungered in the desert? And if He was not God, whom did the Angels come down and serve?

*Continued ...*

If He was not flesh, who was invited to the wedding in Cana of Galilee? And if He was not God, who turned the water into wine?

If He was not flesh, in whose hands were the loaves? And if He was not God, who satisfied crowds and thousands in the desert, not counting women and children, from five loaves and two fishes?

If He was not flesh, who fell asleep in the boat? And if He was not God, who rebuked the winds and the sea?

If He was not flesh, with whom did Simon the Pharisee eat? And if He was not God, who pardoned the offences of the sinful woman?

If He was not flesh, who sat by the well, worn out by the journey? And if He was not God, who gave living water to the woman of Samaria and reprehended her because she had had five husbands?

If He was not flesh, who wore human garments? And if He was not God, who did acts of power and wonders?

If He was not flesh, who spat on the ground and made clay? And if He was not God, who through the clay compelled the eyes to see?

If He was not flesh, who wept at Lazarus' grave? And if He was not God, who by his command brought out one four days dead?

If He was not flesh, who sat on the foal? And if He was not God, whom did the crowds go out to meet with glory?

If He was not flesh, whom did the Jews arrest? And if He was not God, who gave an order to the earth and threw them onto their faces.

If He was not flesh, who was struck with a blow? And if He was not God, who cured the ear that had been cut off by Peter and restored it to its place?

If He was not flesh, who received spittings on his face? And if He was not God, who breathed the Holy Spirit into the faces of his Apostles?

If He was not flesh, who stood before Pilate at the judgement seat? And if He was not God, who made Pilate's wife afraid by a dream?

If He was not flesh, whose garments did the soldiers strip off and divide? And if He was not God, how was the sun darkened at the cross?

If He was not flesh, who was hung on the cross? And if He was not God, who shook the earth from its foundations?

If He was not flesh, whose hands and feet were transfixed by nails? And if He was not God, how was the veil of the temple rent, the rocks broken and the graves opened?

If He was not flesh, who cried out, "My God, my God, why have you abandoned me"? And if He was not God, who said "Father, forgive them"?

If He was not flesh, who was hung on a cross with the thieves? And if He was not God, how did He say to the thief, "Today you will be with me in Paradise"?

If He was not flesh, to whom did they offer vinegar and gall? And if He was not God, on hearing whose voice did Hades tremble?

If He was not flesh, whose side did the lance pierce, and blood and water came out? And if He was not God, who smashed the gates of Hades and tore apart its bonds? And at whose command did the imprisoned dead come out?

If He was not flesh, whom did the Apostles see in the upper room? And if He was not God, how did He enter when the doors were shut?

If He was not flesh, the marks of the nails and the lance in whose hands and side did Thomas handle? And if He was not God, to whom did he cry out, "My Lord and my God"?

If He was not flesh, who ate by the sea of Tiberias? And if He was not God, at whose command was the net filled?

If He was not flesh, whom did the Apostles and Angels see being taken up into heaven? And if He was not God, to whom was heaven opened, whom did the Powers worship in fear and whom did the Father invite to "Sit at my right hand". As David said, "The Lord said to my Lord, sit at my right hand, etc."

If He was not God and man, our salvation is a lie, and the words of the Prophets are lies. But the Prophets spoke the truth, and their testimonies were not lies. The Holy Spirit spoke through them what they had been commanded.

# A Scripture Reading Calendar for January

1	Fastfree	Hebrews 9:8-10,15-23	Mark 8:22-26	Martyr Telemachus who ended Gladiatorial Contests (391)
2	Fastfree	James 3:11-4:6	Luke 8:15-17,26-30	St Theodota, mother of Ss Cosmas & Damian (3rdC)
3	Fastfree	James 4:7-5:9	Luke 18:31-34	Martyr Peter, at Avlona in Samaria (311)
4	Fastfree	Acts 19:1-18	Mark 1:1-8	St Linus, first Bishop of Rome (76)
5	Fast**	1 Timothy 3:14-4:5	Matthew 3:1-11	Nun Syncletica of Alexandria (c350)
6	Fastfree	Titus 2:11-14; 3:4-7	Matthew 3:13-17	Virgin-Martyr Macra of Rheims in Champagne (287)
7		2 Timothy 2:20-26	Luke 19:37-44	St Julian the Deacon of Aegina (391)
8		2 Timothy 3:16-4:4	Luke 19:45-48	St Patiens, Bishop of Metz (2ndC)
9	Fast	2 Timothy 4:9-22	Luke 20:1-8	Martyr Polyeuctus of Melitene in Armenia (259)
10		Titus 1:5-2:1	Luke 20:9-18	St Theosebia the Deaconess (385)
11	Fast**	Titus 1:15-2:10	Luke 20:19-26	Hieromartyr Hyginus, Bishop of Rome (142)
12		Ephesians 6:10-17	Matthew 4:1-11	Martyr Mertius of Mauretania (c284)
13		Ephesians 4:7-13	Matthew 4:12-17	Boy-Martyr Potitus at Naples (c138-161)
14		Hebrews 3:5-11,17-19	Luke 20:27-44	St Nino, Enlightener of Georgia, Equal to the Apostles (335)
15		Hebrews 4:1-13	Luke 21:12-19	Monk-Martyr Pansophius of Alexandria (c250)
16	Fast**	Hebrews 5:11-6:8	Luke 21:5-7,10-11,20-24	St Priscilla who served St Peter (1stC)
17		Hebrews 7:1-6	Luke 21:28-33	Martyr Jonilla and her infant son Turbo (c161-180)
18	Fast**	Hebrews 7:18-25	Luke 21:37-22:8	Martyr Theodoula of Anazarbus in Cilicia and others (c304)
19		Ephesians 2:11-13	Luke 13:18-29	Martyr Pontian in Spoleto, Italy (169)
20		Colossians 3:4-11	Luke 18:18-27	Martyrs Inna, Pinna & Rimma in Scythia (1st-2ndC)
21		Hebrews 8:7-13	Mark 8:11-21	Virgin-Martyr Agnes of Rome (c304)
22		Hebrews 9:8-10,15-23	Mark 8:22-26	Hieromartyr Vincent the Deacon, in Valencia (304)
23	Fast	Hebrews 10:1-8	Mark 8:30-34	Martyr Emerentiana in Rome (305)
24		Hebrews 10:35-11:7	Mark 9:10-16	Hieromartyr Babylas of Sicily & his two disciples (3rdC)
25	Fast**	Hebrews 11:8-11-16	Mark 9:33-41	Martyrs Felicitas of Rome & her seven sons (c164)
26		Ephesians 5:1-8	Luke 14:1-11	Hieromartyr Ananias & those with him, in Phoenicia (295)
27		Colossians 3:12-16	Luke 18:35-43	Martyr Julian of Sora (c150)
28		Hebrews 11:17-23,27-31	Mark 9:42-50	Martyr Flavian of Rome, in Civita Vecchia (c304)
29		Hebr. 12:25-26; 13:22-25	Mark 10:2-12	Martyr Chryse (c41-54)
30	Fast**	James 1:1-18	Mark 10:11-16	St Savina of Milan, who cared for the martyrs (311)
31		James 1:19-27	Mark 10:17-27	Martyr Tryphaena of Cyzicus (1stC)

\* *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

**We see the water of a river flowing uninterruptedly and passing away,  
and all that floats on its surface, rubbish or beams of trees, all pass by.  
Christian! So does our life I was an infant, and that time has gone. I was  
an adolescent, and that too has passed. I was a young man, and that too  
is far behind me. The strong and mature man that I was is no more. My  
hair turns white, I succumb to age, but that too passes; I approach the  
end and will go the way of all flesh. I was born in order to die. I die that  
I may live. Remember me, O Lord, in Thy Kingdom!**

*+St. Tikhon of Zadonsk (Voronezh) +1783*

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

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

**Parish Deacon: Rev'd Father John Petkov**  
28 Greenfield Road, Waverton, Chester. CH3 7NF  
Telephone: 01244 335609; Mobile: 07588 560219  
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**President: Anthony Knox,**  
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**Treasurer: Robert Gale**  
40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

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

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

Pastoral Visits should be arranged by contacting Fr Pancratios.

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

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

Catechism Classes by arrangement with Fr Pancratios.

**ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ - ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΘΥΑΤΕΙΡΟΝ ΚΑΙ ΜΕΓΑΛΗΣ ΒΡΕΤΑΝΙΑΣ**

**Membership Subscription 2019 (1/19)**  
**Greek Orthodox Community of Saint Barbara the Great Martyr**  
**Overleigh Cemetery, Overleigh Road, Chester. CH4 7HW**

Title: \_\_\_\_\_ Initials: \_\_\_\_\_ Surname: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Postcode: \_\_\_\_\_ Date: \_\_\_\_\_

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

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

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

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

Signature: \_\_\_\_\_

*Please return to the Treasurer with your gift::*

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

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

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

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