



The Tower

January 2016

The Tower is the Newsletter of the

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

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

Diocesan website: www.thyateira.org.uk

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

Charity No: 1144751

Dear brothers and sisters,

We gathered for a long and well-attended Annual General Meeting during the middle of December. Quite a number of issues were discussed at length and resolved.

Most particularly, we must thank Mark and Kyriaki Greenwood for their long and distinguished service as they plan the next stage of their retirement. Anthony Knox has agreed to take up the reins as President of the Board and the full list of members is shown elsewhere in this newsletter.

Much discussion revolved around the possibility of painting frescoes on the walls of the church and it was agreed that the cost at the present time would be more than the community could bear. Alternative ideas are going to be pursued during the coming year.

This may well be one of the last editions of *The Tower* in this format as it is intended that Rachel Aristodemou will take over the editorship of the Newsletter and it is certain that she will bring some new ideas to bear on its design and contents. Father Alban began *The Tower* back in 1985 as a single stencilled sheet and the present editor in about 1991 took it forward as a four page spread and latterly with an electronic edition running between eight and ten pages. Time for a change!

A plea to you all. When making monetary gifts to the church, please ensure you receive an official receipt from the treasurer even if you wish to make this as an 'anonymous' gift. In examining the books for the last financial year there is an amount recorded on the bank statement for which there is no other record. Also, if you pay for items for the church (e.g. candles) and seek to recover the cost, please provide the treasurer with an official invoice to cover the amount. When these things are in place it makes the audit so much easier. Thank you for your help in these matters.

*With much love for you all this New Year,
Fr Pancratios and Presbytera Anna*



*Wishing you all a blessed and peaceful Christmas and New Year
and a holy and joyful Theophany.
Father Pancratios, Presbytera Anna
and the
Trustees and Board of the Community*

One old monk was asked how and why he became a Christian, when the world offers so many other religions. He replied: I am a very weak person. If I were hard, then Confucianism would say: "Yes, you will continue to experience science". And Hinduism would say, "In the next incarnation you will be happy!" while Islam would say: "All is the will of Allah." But Christ says, "Take my hand!"

Principal Services for January / February

Matins followed by Divine Liturgy every Sunday:

January

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

February

Tuesday 2nd 11.00am	The Meeting of Christ in the Temple Divine Liturgy
Saturday 6th 5.30pm	Vespers
Sunday 7th 10.00am 11.00am	<i>Sunday of the Talents</i> Matins Divine Liturgy
Saturday 13th 5.30pm	Vespers
Sunday 14th 10.00am 11.00am	<i>Sunday of the Canaanite Woman</i> Matins Divine Liturgy
Saturday 20th 5.30pm	Vespers
Sunday 21st 10.00am 11.00am	<i>Sunday of the Publican and the Pharisee</i> Matins Divine Liturgy
Saturday 27th 5.30pm	Vespers
Sunday 28th 10.00am 11.00am	<i>Sunday of the Prodigal Son</i> Matins Divine Liturgy



Holy Theophany & House Blessings

On the Eve of Theophany (5th Jan) we will offer the Vespertal Liturgy of Saint Basil at 11.00am followed by the Great Blessing of Waters. On the Feast itself (6th) we will celebrate the Divine Liturgy at 11.00am before making our way to Eccleston Ferry for the Outdoor Blessing of Waters. We will conclude the day with lunch at a local restaurant.

Father Pancratios will then be available to bless your homes, businesses etc. As always, we should have the sanctity of our homes renewed each year through this holy blessing with the Water of Theophany.

Please call father to arrange a suitable time as soon as possible on 01244 659717 or 07850 467675.

Our Archbishop's Pastoral Letter on the occasion of the Feast of the Nativity

Dearly Beloved Brethren & Children Beloved of the Lord.

Once again, Christmas has arrived to re-ignite the souls of men, and to renew the joy and blessed hope felt by the Magi and the Shepherds on the Holy Night of the Birth of the God-Man Christ, in Bethlehem of Judaea, more than two thousand years ago. Once again, we will hear the angelic hymn, “*glory to God in the highest and on earth peace and good will towards men*”(Luke 2:14), prophetically announcing the New Age which the God-Man Christ ushered in for the human race. Ever faithful to the message of Christmas, the worshipping and praying Church, continues to celebrate the Mystery of the Divine Nativity, chanting “*Thou wast born secretly in the cave, but heaven spoke through a star and proclaimed Thee to all, O Saviour. And it brought to Thee Magi, who worshipped Thee with faith; have mercy upon them and upon us*”(Vespers Troparion of Christmas).

It is for good reason, that we Christians have continued to ceaselessly glorify Him who is the Cause of the joy and the agelong expectation of the Nations, for “*in these last days He has spoken to us by His Son, whom He appointed heir of all things*”(Hebrews 1:2-3). This is why “*on this day, let the heavens and the earth rejoice prophetically, let angels and us men keep spiritual feast, for God has appeared in the flesh*”(Great Compline Hymn of Christmas).

Let us therefore, dear Brethren and Fathers, cast off all the sadness that afflicts us as persons and as a community. Let us look past every unsightly spectacle that we are exposed to on a daily basis through television, internet and newspapers. Let us not forget that Christ came to the inhabited world for both good and evil persons, whom we encounter along our path every day. Let us pray for peace and justice to prevail amongst Mankind. Let all warring factions be reconciled in the Middle East and in other places of the World, that the will of God may triumph in our lives.

Righteous it is indeed, to commemorate also Our Lady Theotokos and Mother of God, who “*full of grace,*

found ample space to contain the uncontainable nature, and through whom God and flesh worked together, in an ineffable encounter” (Saint John Chrysostom, T10, pg.946). In a manner both wondrous yet human, the All Holy Virgin co-operated in God’s eternal plan for the salvation of the World, and together with the wise Joseph the Betrothed, journeyed together from Nazareth to Bethlehem, and from there commenced upon the bitter road of exile into Egypt.

Christmas provides us with a bright opportunity to cultivate the virtues of the Divine Infant: simplicity, humility, self-sacrifice, self-denial and a sharing of our possessions with the poor, the sick, the orphans, the widows, those in prison, the strangers, the homeless and all those who have become aggrieved by society and the heartlessness of people. Only thus can we truly and genuinely rejoice these Holy Days where we commemorate the earthly Visitation of the God-Man Christ amongst us. Let us plead for Him to remain forever with us, that He may enlighten us in our sorrows and that He may heal the wounds of our bodies and souls. Let us seek refuge in our Churches, where we may celebrate like true children of the God-Man Christ, and let us partake there, of the Immaculate Sacraments unto remission of sins and life everlasting. It is with such sacred thoughts and expectations, that I am communicating with you all. I wish you all a blessed and peaceful Christmas. May the Newly-born Christ visit and bless you in your homes. May He sanctify your souls and bodies, and may He may grant you the joy and peace shared by all pious Orthodox Christians who have lived through the centuries, and who have preserved the Mystery of the Nativity of the “Spiritual Sun of Righteousness” Jesus Christ, so as to bequeath it to us as a most precious and holy entrustment, for His glory unto the ages of ages. Amen

Christmas 2015

Archbishop of Thyateira & Great Britain Gregorios



Food for Thought

The Church is suffering today because Divine illumination is missing and people understand things as it suits them. The human element gets involved; passions are arouse, and then, the devil comes and thrashes about. That is why people who are governed by their passions should not seek to govern others.

Saint Paisios the Hagiorite +1994

Notes on the Jesus Prayer

Fr Artemy

We very much pity those Orthodox Christians who think that the best rest for their exhausted soul is to watch television news. This isn't a bad thing, perhaps, but it's a dead thing. You may spend all of the earthly time you have been allotted with such distractions, but you will never be at peace. If you want to calm your mind and ease your heart, try calling instead on the most holy name of Jesus Christ, without haste and with only one intent: to attract His attention and repent of your sins.

To stand before the face of God, to cleanse your heart and sanctify the space of your life by invoking His name, this is your aim. We don't know how God cleanses our heart by His name, but we believe that He does so in a supernatural way. In saying the Jesus Prayer, it is not so important whether you are "monk or a drunk," but you are to be very steadfast, attentive, humble, mild, and concentrated.

Try taking a walk for ten minutes as you invoke His miracle-working name, and you will see spiritual profit. Begin in a simple, humble manner, "Oh, Lord Jesus Christ, have mercy on me a sinner." You may even do this somewhat mechanically, knowing that this tradition has been sanctified by generations of saints, but as you walk and pray, try not to think of anything else. Just walk in the presence of God.

In these ten minutes, you will find that your fevered mind is soothed, that the noisy bazaar of your thoughts has become light, clear, and direct, and that your heart has begun to say other prayers in a manner that satisfies you. You pray, you breathe, you speak to God; you are not just repeating empty words. What does it mean to have your mind in your heart? It means that you are to control your feelings. You are not to admit invaders into your heart, but are to check your heart with your mind, to observe everything that takes place there. To have

your mind in your heart is exactly what our Lord prescribes to us in His commandment: *When you pray, go into your room and shut the door and your Father who sees in secret will reward you ...*

What does it mean to shut the door? It means to banish every earthly image or passion with the concentration of your mind and will. When we pray we should not admit feelings of lust or open our hearts to the snake of irritation; we are to rid ourselves of everything that is unpleasant. To have your mind in your heart is to control the space of your heart. It is the kingdom of God Almighty and of nothing else.

If you make progress in this humble prayer, you will begin to understand that this commandment is very complete. Your heart will be filled with a spiritual warmth that embraces the centre of your feelings. You will come to understand what attentive prayer is, and that your heart has been created for ceaseless prayer. Ceaseless prayer is not a perpetual repetition of this or that word or phrase. The Holy Fathers say that it is the feeling of your heart. Just as you view the objects of this world with open eyes, so your heart, warmed by prayer to God, will partake of the spiritual world. This will be due, not to your piety, but to God's grace. Unceasing prayer may have no words, but you will walk and sleep in the presence of God.



Board Members and Trustees

Following the Annual General Meeting held on Sunday 13th December, we list below the names of the Trustees for the forthcoming year

The Trustees:

- Anthony Knox - President
- John Gale - Treasurer
- Presb. Anna Sanders - Secretary
- Michael Aristodemou
- Rachel Aristodemou
- Tsvetan Petkov

The Board members:

- Aurelia Morris
- Ina Kremer
- Irina Pavel-Knox
- Iliana Tudorov
- Vera Slavtcheva-Petkova
- Photini Davis
- Adelina Traista

Co-opted:

Samuel Ghebrewet & Ann-Marie Kelly



Some Spiritual Instructions

from Archbishop Seraphim, of Bogucharsk +1950



Although Archbishop Seraphim (Sobolev) was born in Boguchar (a town in the Voronezh region of Russia), he lived in Bulgaria and served there from 1921 until his death in 1950. He was described by the late Patriarch Maxim “as a rare example of a holy hierarch, full of Grace of the Lord, with a good, pastoral conscience...” An opponent of ecumenism, monarchist, and author of the work, Russian Ideology, he called for the “restoration in the future Russia of a genuine autocracy based on the symphony of powers.” In his article, “On the New and Old Calendar”, he indicated that the Gregorian calendar contradicted the Church Typicon and the established liturgical tradition. Archbishop Seraphim remains buried in the St. Nicholas church crypt in Sofia, the so-called “Russian” Church.

On Love and Obedience

Love for God consists in the fulfilment of His commandments. One should look upon one’s brother as an Angel, and upon his sin as an illness. One needs to separate man from his sins. We should hate sin, but love and pity man.

Vladyka Seraphim said of himself: “Nothing upsets me as much as upsetting words said to a neighbour, even when it is necessary.” I strive to think almost not at all about myself. Strive to do this, too. You will find genuine love when you cast aside self-love. Hear people out, but about oneself (one’s sicknesses and sorrows) do not speak!

Obedience is true love. Obedience is the source of life and blessedness, while disobedience is the source of death and unhappiness. Genuine obedience makes the obedient one like unto a burning bush. Obedience does not burn in fire, does not drown in water, and raises one from earth to Heaven. But disobedience sinks in water, burns in fire, and casts one from earth to Hades. Obedience is Paradise, but disobedience is Hades. For obedience God sends abundant joy.

Obedience is love, but disobedience is non-love, it is the trampling upon love. Never decline from obedience. In disobedience is hidden pride. In humility is hidden love. In pride there is no love. All your unhappiness comes from your pride.

On the Orthodox Faith

Guard sacredly and strictly our Orthodox Faith, both in its canons and in its dogmas. Do not adapt your faith to your life, but your life to the faith. Draw all your happiness from the True Orthodox Faith. Then you will be true sons of the Orthodox Church, and the Lord will pour out on you even here His boundless mercy.

Someone might say: “Why does one need to guard faith in Christ and strive to acquire the other Christian virtues? Is it not enough to have love in order to be found worth of eternal salvation?” Such questions arise only among those who have no understanding of the Christian spiritual life. Can one climb a mountain without going up its foothills? Obviously not. In just such a way one cannot, without the foundation of all the Christian virtues – that is, without sincere faith in Christ – attain the summit of love.

Let us remember, my beloved children in Christ, that without faith it is impossible to please Him (Hebrews 11:6), that without the Orthodox Faith there is no grace, that there is no true love for one’s neighbours, and that there is only fatal egoism or only empty words about love, such as is the case among heretics and sectarians. Therefore, let us make an effort sacredly and strictly to guard the Orthodox Faith, and along with it always to have a grace-filled, true love for our neighbours.

Patriarch Bartholomew's Christmas Message

To the plenitude of the Church

Grace, mercy and peace from the newborn Saviour Christ in Bethlehem

Beloved brothers and sisters in the Lord,

The sweetness of the holy night of Christmas once again embraces the world. In the midst of human toil and suffering, crisis and challenge, greed and hatred, anxiety and despair, the mystery of the divine incarnation presents the same charm as a truly tangible and ever contemporary reality, urging “the inhabitants of the world to learn righteousness” (cf. Is. 26:9), for “today our Saviour is born” (Luke 2:11).

Unfortunately, however, in our age, many people think like Herod, that illicit and utter slayer of children, annihilating their fellow human beings in manifold ways. When Herod’s self-centeredness distorted his mind as an earthly leader, he was paradoxically threatened by the birth of an innocent Child. Therefore, Herod chose the annihilation of the Child as the most appropriate way of protecting his earthly power.

To escape his murderous intentions, the Infant Jesus, about whom the angels spoke, was forced to flee to Egypt, becoming (as we might say in today’s terminology) a “political refugee,” together with Mary, his most-holy mother and Theotokos, as well as the righteous Joseph.

In our time, which is considered a time of progress, many children are forced to flee as refugees with their parents in order to save their lives, which are undermined by diverse enemies. This is truly a disgrace for the entire human race.

For this reason, on the occasion of the nativity of the Child Jesus, our genuine Redeemer and Saviour, we proclaim from the most-holy Apostolic, Patriarchal and Ecumenical Throne that every society must guarantee the safe development of children and respect their right to life, education and normal upbringing, which may be secured by their nurture and formation within the context of the traditional family, based on the principles of love, compassion, peace and solidarity, which are gifts offered to us today by the incarnate Lord.

The newborn Saviour invites everyone to receive this message of salvation for all people. It is true that, in the long course of human history, people experienced many migrations and settlements. Yet we would have hoped that, after two world wars as well as numerous proclamations for peace by church and political leaders and institutions, modern societies would be able to secure the peaceful coexistence of people in their own

lands. Unfortunately events have shown otherwise and shattered our hopes, because huge masses are today obliged to set out on a bitter road as refugees in the face of annihilation.

This ever-escalating situation, with the constantly swelling wave of refugees, increases the responsibility of those of us who are still blessed to live in peace and some comfort, in order not to remain insensitive to the daily drama of thousands of our fellow human beings. Instead, we are called to express our practical solidarity and love, knowing that every gesture of love toward them is ultimately attributed to the newborn and incarnate Son of God, who came to the world neither as king and ruler, nor as tyrant or aristocrat, but rather as a naked and defenceless Infant in a tiny manger, homeless like many thousands of people at this very moment, and forced from his earliest years to migrate to a distant land in order to survive the hatred of Herod. The innocent blood of today’s refugee infants spills onto the earth and into the sea, while Herod’s insecure soul “bears the guilt.”

This divine Infant, born in Bethlehem and headed to Egypt, is the authentic guardian of today’s refugees, who are persecuted by modern-day Herods. This Child Jesus, our God, “became weak to the weak” (cf. 1 Cor. 9:22), in every way becoming like us who are weak, wearied, at risk, as refugees. Our support and assistance to the persecuted and displaced, irrespective of race, ethnicity and religion, resembles the most precious gifts of the wise men to the newborn Lord, like the invaluable treasures of “gold and frankincense and myrrh” (cf. Matt. 2:11), an inviolable and permanent spiritual wealth that remains incorrupt to the ages and awaits us in the heavenly kingdom.

Let each of us offer whatever we can to our refugee brothers and sisters, in whom we see the person of Jesus Christ. Let us offer the precious gifts of love, sacrifice and compassion to the small Child Christ born in Bethlehem, imitating his tender mercy. And let us worship him with the angels, the wise men and the simple shepherds, as we cry out “glory to God in the highest and on earth peace, goodwill to all people” (Luke 2:14), together with all the saints.

May the grace and abundant mercy of the refugee Infant Jesus be with you all!

Christmas 2015

Your Fervent Supplicant before God, Bartholomew
By God’s Mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch



Phos Hilaron

O joyful Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ.

Now that we have come to the setting of the sun and see the evening light, we sing the praise of God, Father, Son and Holy Spirit.

It is right at all times to hymn you with holy voices, Son of God, giver of life. Therefore the world glorifies you.

This beautiful hymn is offered during the Vespers (Evening) Service at which our Orthodox Church begins the day, salutes the evening light and serves to give thanks for the day. It is at this point that the church lamps are lit in many places. The hymn possibly has its origins from the joyful moment that the Light of the Resurrection is raised at the Church of the Resurrection in Jerusalem and then offered to the Faithful on the great day of Pascha. It is certainly very ancient as Saint Basil the Great (329-379) mentions the hymn and explains it so that it was clearly in use before his time. This hymn is simple to remember and sing. It can also be used as an evening prayer wherever we may be.



Cutting of the Vasilopitta

We celebrate this time-honoured Feast of Saint Basil with the cutting of the Vasilopitta (Saint Basil's Bread) on Thursday 1st and again on the Sunday 3rd January. If you wish to make your own to bring to church, we offer a recipe:

*4 cups flour, sifted
6 teaspoons baking powder
1 teaspoon salt
1 cup butter
2 cups sugar
4 eggs
1½ cups milk
Grated lemon rind
Confectioners' sugar.*

Sift flour, baking powder and salt. Cream butter, add sugar gradually; beat together until mixture is light and fluffy. Add eggs, one at a time, beating well after each addition. Beat in: alternately, until just smooth, flour mixture and milk. Add 1 teaspoon grated lemon rind. Grease a 12-inches round baking pan and line with waxed paper.

Turn batter into the prepared pan, put in a silver or gold coin and bake in a moderate oven for about 40 minutes. When cold sieve over confectioner's sugar. The lucky person gets the coin.



More Food for Thought

To deny oneself means to give up one's bad habits; to root out of the heart all that ties us to the world; not to cherish bad thoughts or desires; to suppress every evil thought; not to desire to do anything out of self love, but to do everything out of love for God.

Saint Innocent of Alaska +1879

True faith is found in one's heart, not mind. People who have faith in their mind will follow antichrist, but the ones who have it in their heart will recognise him.

Saint Gabriel Urgebudze +1995

God always helps, He always arrives, but it needs patience. When we cry out, He always hears immediately, but not in the way we think.

Elder Joseph the Hesychast +

The 2nd Kontakion for the Repose of the Departed

Enlightened by the illumination of the All-highest, Saint Macarius heard a voice from a pagan skull: When you pray for those suffering in hades, then there is comfort for the heathen. O Wondrous power of Christian prayer, by which even the nether regions are illumined! Both believers and unbelievers receive consolation when we cry for the whole world: Alleluia!



A Scripture Reading Calendar for January

1	Fastfree	Colossians 2:8-12	Luke 2:20-21,40-52	New Hieromartyr Alexander, Archbishop of Samara (1938)
2	Fastfree	1 Timothy 3:14-4:5	Matthew 3:1-6	Elder Iakovos of Epirus (1961)
3	Fastfree 2	Timothy 4:5-8	Mark 1:1-8	Righteous Euthymius, the Man of God (Tbilisi, 1953)
4	Fastfree	Acts 10:44-48; 11:1-10	John 1:18-28	New Martyr Paul Felitsyn (1941)
5	Fast	1 Corinthians 9:19-27	Luke 3:1-18	New Hieromartyr Joseph Bepalov and the 37 martyrs with him (1921)
6	Fastfree	Titus 2:11-14; 3:4-7	Matthew 3:13-17	New Hieromartyr Andrew Zimin, and his wife and family (Siberia, 1919)
7		Acts 19:1-8	John 1:29-34	New Martyr Athanasius of Attalia and Smyrna (1700)
8	Fast	Romans 6:3-11	John 3:23-33	Elder Isaiah of Valaam Monastery (1914)
9		Ephesians 6:10-17	Matthew 4:1-11	New Hieromartyr Paul Nikolsky (1943)
10		Ephesians 4:7-13	Matthew 4:12-17	New Martyr Abbess Arsenia, of the Shuisk Convent (1939)
11		Hebrews 13:7-16	Matthew 11:27-30	Saint Joseph the New of Cappadocia (1860)
12		Acts 18:22-28	John 10:39-42	Saint John of Tula, Fool-for-Christ (1850)
13	Fast	Galatians 3:23-29; 4:1-5	Luke 20:1-8	Saint Eleazar of Anzersk Island (Solovki, 1656)
14		Titus 2:11-14; 3:4-7	Matthew 3:13-17	Hieromonk Cosmas of Grigoriou, Missionary to Zaire (1989)
15	Fast	Galatians 5:22-26; 6:1-2	Luke 12:32-40	New Hieromartyr Benjamin, Bishop of Romanov (1930)
16		1 Thessalonians 5:14-23	Luke 21:28-33	Priest Demetrius Gagastathis of Platanos, Trikala (1975)
17		Colossians 3:12-16	Luke 17:12-19	New Martyr George of Ioannina (1838)
18		Hebrews 3:5-11,17-19	Luke 20:27-44	Saint Alexis, Hieromonk of Teklati, Georgia (1923)
19		Hebrews 4:1-13	Luke 21:12-19	Saint Mark, Archbishop of Ephesus who resisted the Roman Heresies (1444)
20	Fast**	Hebrews 5:11-6:8	Luke 21:5-8,10-11,20-24	Saint Ekvtime, the Confessor of Georgia (1944)
21		Hebrews 7:1-6	Luke 21:28-33	Saint George-John of Georgia (1960)
22	Fast**	Hebrews 7:18-25	Luke 21:37-22:8	Saint Ioasaph, Enlightener of Alaska and the American Land (1799)
23		Ephesians 2:11-14	Luke 13:19-30	Virgin Martyrs Militsa, Evdokia and Ekaterine (1938)
24		1 Timothy 1:15-17	Luke 18:35-43	Saint Sophia, First Abbess of Shamordino Convent (1888)
25		Hebrews 8:7-13	Mark 8:11-21	Saint Gabriel, Bishop of Imereti, Georgia (1896)
26		Hebrews 9:8-10,15-23	Mark 8:22-26	New Martyr Matushka Maria of Gatchina (1938)
27	Fast**	Hebrews 10:1-18	Mark 8:30-34	Saint Demetrius Klepinine, Priest of Paris (1944)
28		Hebrews 10:35-11:7	Mark 9:10-15	Hiero-Confessor Archim. Leontius of Jablechna, Poland (Ivanovo, 1972)
29	Fast	Hebrews 11:8-16	Mark 9:33-41	New Martyr Demetrius of Chios (Constantinople, 1802)
30		Hebrews 5:1-8	Luke 14:1-11	Saint Pelagia of Diveyevo Monastery, Fool-for-Christ (1884)
31		1 Timothy 4:9-15	Luke 19:1-10	Saint Arsenius the New, of Paros (1877)

* 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

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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 (2/16)

**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

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.