



The Tower

February 2013

The Tower is the Newsletter of the
Greek Orthodox Community of Saint Barbara the Great Martyr,
Overleigh Cemetery Chapel, Overleigh Road, Handbridge, Chester

Parish website: *Under reconstruction*

Diocesan website: www.thyateira.org.uk

Facebook: [Greek Orthodox Community of Saint Barbara the Great Martyr in Chester](#)

Charity No: 1144751

Dear brothers and sisters,

We have already had the joy of two infant baptisms this year: In January, Edward Stefan Manea and in early February, Ezekiel Aristodemou were received. May God bless them all the days of their lives together with their parents Adina and Marius, and Michael and Rachel, and their sponsors.

We also committed to God's care Elizabeth Walters at the great age of 90 years. She fell asleep on 31st January. Our prayers are with her and her daughters Stella and Linda.

We are seeking a parishioner who would look after the library. It's not an onerous job. Keeping a record of lendings, recording new titles as they appear and just generally keeping the books tidy. Occasionally one has to chase up a book that has not been returned. Soon, I hope that the new bookshelves will be installed and that will help to keep things tidy.

A page has been devoted this month to the services of Great Lent; please keep it handy and put the dates in your diary! Don't forget to bring your icons for the Sunday of Orthodoxy.

The toilet is now in operation again; do please return the key after use. It saves others panicking because you've left the key in your pocket!

Wishing you God's Holy Blessing and good health this spring

Fr Pancratios and Presbytera Anna

Keep off the Grass!

Please keep to the roadways and paths. Some of the grass verges are becoming badly churned up. In particular those verges close to church are becoming unsightly. Of particular concern is that area at the east end of the church where new drainage has been installed and the ground has not yet settled. Understandably, we don't want to have to repair the new work.

It is our duty to honour the departed and to respect their graves and surroundings. Please do take care of them.

Your Address & The Tower

If you move house, please ensure that Father Pancratios has a record of your change of address to keep the parish records up to date.

Please let Father Pancratios know if you change your ISP or Internet Address to ensure *The Tower* is sent out correctly.

If you are on the Internet, then please consider receiving *The Tower* in electronic form (pdf); there is more in it and, of course, there is no cost to the parish

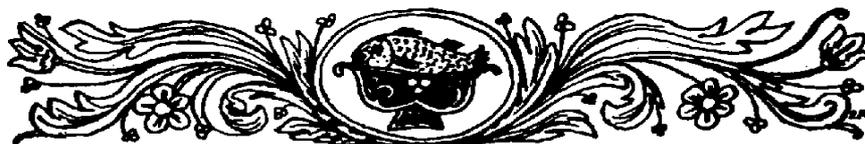
Likewise, if you no longer wish to receive *The Tower* through the internet, please let Fr Pancratios know.

House Blessings – A last call!

It's time your home was blessed – don't delay!

Community Board & Trustees Meetings

will be held on Sunday 17th March. All matters for discussion should be with the Secretary by the Sunday before.



Progress so far!

During the last month, Marc has started work on the insides of the church and refectory doors to strip and varnish them to match the outside surfaces and the work is progressing quite quickly.

We hope to complete the plumbing of the waste pipe from the kitchen to the outlet shortly. This will then make the sink properly usable. In the Altar, the little wash basin and its cupboard have now been installed and brought into use.

The Epitaphios Case has been modified to fit over the large monument on the south wall. This frees the space under the south window for the Bishop's Throne which will be started shortly.

We are still awaiting an estimate from the roofing

contractor for the repairs to the leak - he seems to have gone to ground! We will also need him to clear debris from the tower guttering that overflows regularly in heavy rain.

The opening windows have now been eased and provided with working ropes. We hope that this will alleviate condensation in the church.

Sadly, the replacement toilet door quickly failed and has been replaced with a completely new door. The toilet is now back in use and is provided with a foam insulating box for when it is not in use to avoid any risk of it freezing up.

More next month!

Fr Pancratios.

Principal Services for March / April

Divine Liturgy every Sunday: Prayers of Preparation 10.30 am -- for Divine Liturgy 11 am

Feast Day & Other Services during MARCH

Sunday 3rd	Sunday of the Prodigal Son	Liturgy 11am
Sunday 10th	Sunday of Meatfare: Sunday of the Last Judgement	Liturgy 11am
Sunday 17th	Sunday of Cheesefare: The Expulsion of Adam from Paradise	Liturgy 11am
	<i>First Week of Great Lent - Services for weekdays in Lent shown separately</i>	
Sunday 24th	First Sunday of Great Lent: Sunday of Orthodoxy	Liturgy 11am Little Vespers 1pm
Monday 25th	Feast of the Annunciation of the Most Holy Theotokos	Liturgy 11am
Sunday 31st	Second Sunday of Great Lent: Saint Gregory Palamas	Liturgy 11am
	Feast Day & Other Services during APRIL	
Sunday 7th	Third Sunday of Great Lent: Veneration of the Cross	Liturgy 11am
Sunday 14th	Fourth Sunday of Great Lent: St John Climacus	Liturgy 11am
Sunday 21st	Fifth Sunday of Great Lent: Saint Mary of Egypt	Liturgy 11am
Sunday 28th	Entry of Our Lord into Jerusalem: Palm Sunday	Liturgy 11am

Green Lentil Soup

1 kg green lentils
3 onions (medium size, chopped)
1 head of garlic (medium size)
150 gms oil
2 spoons vinegar
salt to taste
20 grains uncrushed pepper
15 grains of allspice
Some origano
4 laurel leaves (instead of allspice)
Peel of one orange

Clean lentils thoroughly. Wash well, strain and drop into cold water in a cook pot. The water should be covering the lentils well. Heat up. Bring to the boil two or three times until the lentils swell. Drain and strain the lentils again Refill the pot with cold water (for 1kg lentils, about 3litres water) The amount of water depends on how thick you require the final soup. Add the lentils back into the fresh, cold water, add the garlic (uncut head), the onions (chopped, not grated), allspice (or laurel leaves), uncrushed pepper, orange peel and salt (to taste). When it boils and the lentils get soft, add oil, vinegar and oregano. Heat up for 5-6 minutes (to the boil), and remove from heat. Remove the orange peel and serve.

The Atheist Student Who Visited Mount Athos

By Metropolitan Nicholas of Mesogaias and Lavreotiki

Several years ago I was approached by a young student. With great reluctance, but with the intensity of a demanding seeker, who said he was an atheist, yet would love to believe, but could not. For years he tried and searched, but to no avail.

He spoke with professors and the educated, but his thirst for something serious was not satisfied. He heard of me and decided to share with me his existential need. He asked me for scientific proof for the existence of God.

“Do you know integrals or differential equations?” I asked.

“Unfortunately no”, he replied. “I am a Philosopher.”

“Too bad! Because I knew one such proof”, I said, obviously joking.

He felt uncomfortable and was quiet for a bit.

“Look,” I said, “I’m sorry I hurt you a bit. But God is not an equation or a mathematical proof. If it were so, then all the educated would believe in Him. You should know, there are other ways to approach God. Have you ever been to Mount Athos? Have you ever met an ascetic?”

“No, Father, but I’m thinking of going, having heard so much. If you tell me, I can go even tomorrow. Do you know anyone educated to go and meet with?”

“What do you prefer? Someone educated that can make you dizzy, or a saint who can wake you up?”

“I prefer the educated. I fear saints.”

“Faith is a matter of the heart. Why don’t you try a saint. What is your name?” I asked.

“Gabriel”, he answered.

I sent him to an ascetic. I described for him the way to access him and gave him the necessary instructions. I even sketched for him a map.

“You will go,” I said, “and ask him the same thing. I am an atheist, you will tell him, and I want to believe. I want a proof of the existence of God.”

“I am afraid, embarrassed”, he said.

“Why are you embarrassed and afraid of the saint but not embarrassed and afraid of me?” I asked.

After a few days he went and found the ascetic conversing with a young man in his yard. On the opposite side four others were sitting on some logs waiting. Among them Gabriel found a tentative seat. No more than ten minutes later the Elder finished his conversation with the young man.

“How’s it going?” he asked.

“Have you taken a loukoumaki? Did you drink some water?”

“We thank you, Elder”, they replied, with conventional secular nobility.

“Come here,” he said addressing Gabriel, distinguishing him from the others. “I will take the water, and you take the box with loukoumia, and come closer so I can tell you a secret: It is fine for someone to be an atheist, but to have the name of an angel and be an atheist? This is the first time I have seen such a thing.”

Our friend nearly suffered a heart attack after this revealing surprise. How did he know his name? Who revealed to him his problem? What, finally, did the Elder want to tell him?

“Father, can I speak with you for a bit?” he asked, barely able to mumble.

“Look, now it is getting dark. Take the loukoumi, drink some water, and go to the most nearby

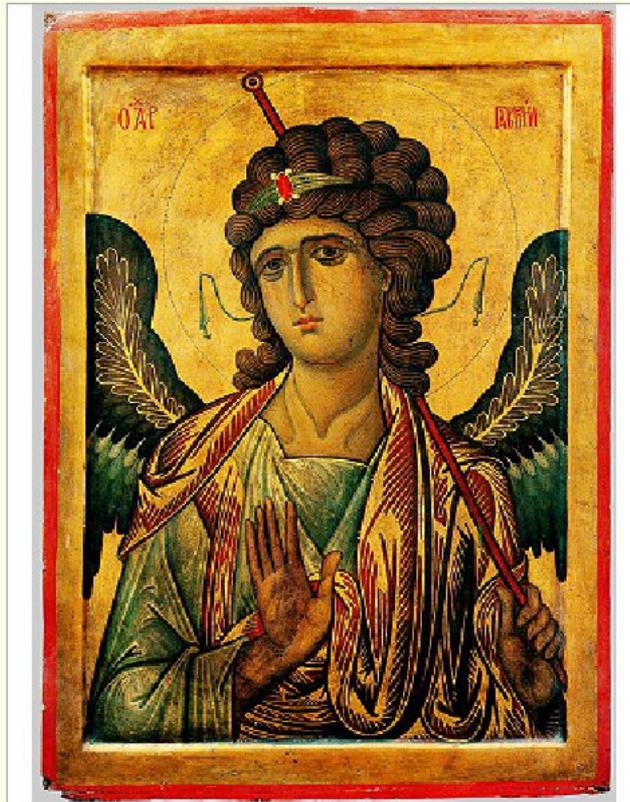
monastery to spend the night.”

“My Father, I want to speak with you, is it not possible?”

“What will we say, my lad? For what reason did you come?”

“To this question I felt my breathing open immediately,” he told me. “My heart was flooded with faith. My inside world was heated. My doubts were solved without any logical argument, without any discussion, without the existence of a clear answer. All the ‘if’s, why’s and but’s’ were automatically destroyed, and all that remained was ‘how?’ and ‘what from this time forward.’”

What the educated could not give his thoughts, was given to him with the gentle hint of a saint, who was a graduate of only the fourth grade of elementary school. The saints have much discernment. They make a surgery on you, and you feel no pain. They do a transplant without opening your stomach. They raise you to inaccessible peaks without ladders or worldly logic. They plant faith in your heart, without tiring your mind.



*Cast the greater weight of your struggle
into prayer, because it keeps us in contact
with God and this contact must be constant.*

Elder Paisios +1994

Services during Lent - the full calendar for your diary

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

MARCH

First Week

18th Monday	Great Canon of Saint Andrew of Crete (pt1)	6.30pm
19th Tuesday	Great Canon of Saint Andrew of Crete (pt2)	6.30pm
20th Wednesday	Divine Liturgy of the Pre-sanctified Gifts & Great Canon (pt3)	6.30pm
21st Thursday	Great Canon of Saint Andrew of Crete (pt4)	6.30pm
22nd Friday	Liturgy of the Pre-sanctified Gifts & Akathistos Hymn to the Mother of God (I)	6.30pm
24th Sunday	First Sunday of Great Lent* - Sunday of Orthodoxy†, Fore-feast of the Annunciation	11.00am
25th Monday	Feast of the Annunciation to the Theotokos - Divine Liturgy	11.00am
27th Wednesday	Divine Liturgy of the Pre-sanctified Gifts	6.30pm
29th Friday	Akathistos Hymn to the Mother of God (II) (Memorial Saturday‡)	6.30pm
31st Sunday	Second Sunday of Great Lent* - Saint Gregory Palamas	11.00am

APRIL

3rd Wednesday	Divine Liturgy of the Pre-sanctified Gifts	6.30pm
5th Friday	Akathistos Hymn to the Mother of God (III) (Memorial Saturday‡)	6.30pm
7th Sunday	Third Sunday of Great Lent* - Veneration of the Cross§	11.00am
10th Wednesday	Divine Liturgy of the Pre-sanctified Gifts	6.30pm
12th Friday	Akathistos Hymn to the Mother of God (IV) (Memorial Saturday‡)	6.30pm
14th Sunday	Fourth Sunday of Great Lent* - Saint John Climacus	11.00am
17th Wednesday	Great Canon of Saint Andrew of Crete - Life of Saint Mary of Egypt	6.30pm
18th Thursday	Divine Liturgy of the Pre-sanctified Gifts	6.30pm
19th Friday	Matins with the Akathistos Hymn to the Mother of God	6.30pm
21st Sunday	Fifth Sunday of Great Lent* - Saint Mary of Egypt	11.00am
24th Wednesday	Divine Liturgy of the Pre-sanctified Gifts	6.30pm
26th Friday	Divine Liturgy of the Pre-sanctified Gifts	6.30pm

The richness of our Orthodox Faith is to be found most frequently in the additional services of Great Lent. In them we may derive great spiritual benefit and by them we will be aided in preparing for our proper celebration of Great Week and Holy Pascha. Please try to attend these services as frequently as possible.

From Clean Monday to the Thursday of the First Week of Great Lent we celebrate the Great Compline with the Great Canon of Saint Andrew of Crete. This is a beautiful series of services that settles us into the rhythm of Holy Lent (Tessarakoste). The Canon itself is divided into four parts to be sung on successive days

On the Friday we sing 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 on Wednesdays (and other days) we celebrate the Divine Liturgy of the Pre-Sanctified Gifts. This service of Vespers concludes with the distribution of the Holy Communion that was sanctified at the Sunday Liturgy.

On the Fridays we continue singing the Office of Little Compline with the selection from the Akathist Hymn to the Mother of God. We conclude in the fifth Week of Lent by singing the Akathist in full during the course of the Matins service

* On the Sundays of Great Lent we are reminded of the solemnity of the season by offering the Divine Liturgy of Saint Basil the Great, Archbishop of Caesarea in Cappadocia. It is good for us to listen carefully to the beautiful words of the the Anaphora. They teach us much about our holy Orthodox Faith.

† On the Sunday of Orthodoxy it is customary to bring your family icons to church to carry in procession for the celebration of the Sunday following the Divine Liturgy.

‡ Following Compline, we offer the Memorial Service; please include the names of your departed loved ones.

§ The Veneration of the Cross properly occurs at the end of the Matins service. It will immediately precede the beginning of the Divine Liturgy at 11am

Other services during the weekdays are notified on Sunday. Father Pancratios is available at all these times for Confession.

The Beatitudes

The world has many poor in spirit, but not in the right way; and many who mourn, but over money matters and loss of children; and many who are meek, but in the face of impure passions; and many who hunger and thirst, but to rob another's goods and to profit unjustly. And there are many who are merciful, but to the body and to its comforts; and clean of heart, but out of vanity; and peacemakers, but who subject the soul to the flesh; and many who suffer persecution, but because they are disorderly; many who are reproached, but for shameful sins. Instead, only those are blessed who do and suffer these things for Christ and following his example. For what reason? "Because theirs is the kingdom of heaven," and "they shall see God," and so forth. So that it is not because they do and suffer these things that they are blessed (since those just mentioned do the same), but because they do and suffer them for Christ and following his example.

Ladies Afternoon in aid of the 'Nea Zoi' organisation

Theme: Ladies afternoon tea
Where: My home, 124 Well lane, Tranmere, Birkenhead, CH42 6PQ.
When: Saturday 2nd of March 2013 2.30 – 5.30
Cost: £12.50 per person plus hopefully extra voluntary donations

I am ambitiously aiming for **24 ladies**. the idea is to use this day as an opportunity to bring together beloved friends and their friends, create a child free afternoon for ladies to meet friends, make new friends, relax, chat, enjoy nice (hopefully) food and beverages, learn some very important facts about Myrto's valuable work in Athens with the anti-human trafficking organisation we are supporting, and take part in our 'stampin up' activity (see below).

Stampin up

This is a short 45 minute workshop which will take place in the play room around a table. We will split our 24 ladies into three groups of 8 and each group of 8 will have a 'stampin up' session with Fanny Stafford our demonstrator. Using a variety of paper materials, stamps and decorations we will make a card and a gift box. What I thought would add a special dimension to the day is to use the card that each of you will make to write a personal greeting, poem, scripture, wish, quote or whatever you are inspired to write. All the cards will be collected at the end of the afternoon and posted to NEA ZOI for Myrto to give to the girls that the organisation is working with either girls who have been rescued or girls that are still trapped and too frightened to leave their place of entrapment. My hope is that receiving a hand made card with a personal hand written message will show them that someone somewhere in another part of the world truly cares for them and is praying for them. to give them hope, to demonstrate our love for them.

The box you will make, will be your own 'gift' to take home.

If you enjoy the workshop you can chat to Fanny about hosting your own (why not for the same cause or your own cause). £2.50 from the cost per ticket will go to Fanny to cover the material for the workshop.

Afternoon tea menu

- welcome drink on arrival (option of alcoholic or non alcoholic)
- Selection of finger sandwiches
- Savoury nibbles
- Mini home-made apple and cinnamon scones with apple jam
- Mini home-made plain scones with rich strawberry jam
- Home made Eton mess
- Other cakes and sweet options
- Fresh loose leaf tea selection

Just to add a bit more fun to the day, my good friend Rafal (who used to be our head chef at Roses Tea Rooms) has offered to 'raffle' himself off to come to your home one day (morning, afternoon or evening) and prepare a meal for your family (full English breakfast and home-made pancakes, a small dinner party or a small intimate afternoon tea?). Any romantic ladies could utilise the opportunity for Rafal to prepare a lovely candle lit anniversary or surprise dinner for two.....

However, we will only 'raffle' Rafal if we can get enough contributions

Remember, this is an opportunity to have an enjoyable afternoon, and raise money for an excellent cause.

With that thought in mind can I say a MASSIVE THANK YOU to my friend Claudia Pagoulatou who has already offered to run a mini marathon in May to raise money for the same cause. Girl you are an inspiration!

To remind you of what we are raising money for, here is the extract from Myrto's recent email about the video they want to produce to use for awareness. 'In the newsletter I gave the minimum amount that we need which is about 2000 Euros. We have 700 so far. We'll pay for the video production and also for the organization of the event where we'll present it, renting venue, teas, coffees, invitations, all these expenses... So anything we can collect for this event but also for the needs of the ministry would be priceless!

This is our organization from whose site you can get lots of details: <http://neazoi.org/who-we-are/>.

[Awaiting emails to book your place ASAP!!!!](#)

Michelle Foulia - Constantinou.

The Struggle of Prayer – a Short Practical Guide

If you ask anyone in church about prayer they will most likely use a descriptor like: a pleasant experience, a conversation with God, a link with the absolute or other general terms, all positive in nature. Things are different however when, during Confession, a Father Confessor asks the same question. He will most likely hear more about lack of time, loss of focus, procrastination and struggle in general. The truth is that prayer is easier said than done.

One of the main reasons that we struggle with prayer is that we expect from it a different experience that what we actually get in most cases. Reading books like *The Way of the pilgrim* or the *Philokalia* we may get a wrong impression of what prayer is, at least at the beginning, because we forget that the wonderful experiences described in these books belong to people that have literally struggled with prayer their entire lives. We all expect an exhilarating time rejoicing in the Lord while our souls are taken to the 3rd heaven. Well, this does not happen for the majority of us.

Jesus Christ Himself prayed while on earth and not all His periods of prayer were a “walk-in-the-park” kind of experience. Take for instance the prayer in the garden of Gethsemane: *”And being in an agony He prayed more earnestly. And His sweat was as it were great drops of blood falling down to the ground.”* (Luke 22:44). There was pain in His prayer but as He struggled in prayer His prayer became more profound, reaching out from the bottom of His human nature screaming for help and deliverance.

The same is true for us: we tend to pray harder and with more seriousness when we face suffering. In suffering we genuinely pray, there is no more habitual, casual prayer, there is real purpose behind it. The problem is how do we transfer these rare moments of honest prayer into our daily praying routine?

The reason we pray honestly in suffering is that we have a goal that is acute, that we desire with our entire being. Shouldn't we however have the same desire for the things we automatically recite during the morning or evening prayers? Shouldn't we pray as hard for the salvation of our souls that we pray for the health of our bodies? Of course, but for many of us the soul is abstract, theoretical while the body is tangible and concrete. We are more affected by what we receive through our senses than what we are promised in the Scriptures.

Prayer is undoubtedly one of the most difficult ascetic exercises because it requires a combination of faith, will, perseverance and patience that is very difficult to achieve. Prayer requires a learning curve that cannot be skipped. We cannot reach the vision of God and partake in the uncreated light in our first hour of prayer, but this is rather achieved along with the other Christian virtues, so as the souls is cleansed of sin it also becomes light and more likely to reach up to the Lord.

So how do we learn how to pray? A father from the Desert was asked by a novice *“Abba, how do I pray?”* *The father answered “Pray and the prayer will teach you everything.”*

Of course this profound answer will not satisfy some of our the contemporary Christian brothers so here are some hints for the beginner.

The first and necessary step is to create a minimal **daily routine**. The usual excuse I am too busy to pray does not stand any more while we might watch the average of 4-5 hours of TV per day. Reaching consistency is the most important goal.

Spiritual “warm-up”: reading from the Scripture, writings of the Holy Fathers on prayer, virtues and repentance are all building blocks of an increased appetite for prayer.

Creating a **praying atmosphere:** icons, candle light, incense, prayer bids all contribute to the sublimation of the senses and focus toward the inner kingdom

In the Orthodox Faith the prayer should also **involve both the spirit and the body**. Kneeling or standing, bowing the head, raising hands, making prostrations are means by which our body is actively participating in the prayer act.

Set reasonable expectations. In a society that enjoys instant gratification on a daily basis one can easily be deceived by the answer they get in prayer. Most people don't have the patience any more to wait for God's response, and abandon prayer after a couple of “failed” attempts. Learning to accept God's will is the answer to this problem. This theme is present in the typical Orthodox Prayers as for example in the following prayer addressed to the Theotokos:

“O my gracious Queen, my hope, Birthgiver of God, who receive the poor and help the travelers; joy of those who sorrow, shelter for the oppressed; Behold my affliction and see my needs. Help me as you would one in despair; feed me as you would a stranger. You know all my troubles, absolve them according to your will, for I have no other help but you, no other ready shelter or comfort but you, O Mother of God, to help me and protect me unto ages of ages. Amen.” (*Morning Prayers*)

Don't look for mystical experiences. Most of the Fathers warn the novices against extraordinary visions and experiences that may have a dubious origin. The Desert Father's collections are rich in stories about young monks deceived by the devil who lures them into the false mystical encounters. Accepting them only attracts pride and a false sense of achievement. Prayer is not a competition, it is a serious matter between us and God.

Prayer cannot exist in a vacuum, cut-off from the other things necessary for a pious life. Prayer needs to be linked with repentance, humility, charity and fasting. Only in this holy company the prayer will flourish and fill our life with the a sweet aroma of the Holy Spirit. *“Whatever you have endured out of love of wisdom will bear fruit for you at the time of prayer.”* (From the *Sayings of the Holy Fathers*)

In the end prayer is an encounter with God, is building up a personal relationship that needs nurturing and perseverance. The more we communicate the closer we become to the other Person and the conversation becomes more rewarding every time.

Prayer is a conversation directly with God, being always with God, having one's soul united with Him and one's mind inseparable. A person becomes one with the angels and unites with them in perpetual praise and longing for God. – St. Symeon of Thessaloniki

An Ikos from the Akathist “Glory to God for All Things”

The outpouring of the Holy Spirit enlightens the thoughts of artists, poets and scientists. Their great minds receive from you prophetic insights into your laws, and reveal to us the depths of your creative wisdom. Unwittingly, their works speak of you; how great you are in all you have created, how great you are in man!

This Akathist Hymn was written either by Metropolitan Tryphon of Turkestan in 1934 or Protopresbyter Gregory Petrov in 1940 according to differing sources. They both suffered for Christ under the Godless Soviets.

Scripture Reading Calendar for March

1 Fastfree 1 John 2:7-17	Mark 14:3-9	Saint David of Wales (6th)
2 Fastfree 1 Timothy 6:11b-16	Luke 20:46-21:4	St Joachim of Ithaca (1868); St Nicholas Planas (1932)
3 1 Corinthians 6:12-20	Luke 15:11-32	Martyr Eutropius and others at Amasea (c308)
4 1 John 2:18-3:8	Mark 11:1-11	St Daniel, Prince of Moscow (1303)
5 1 John 3:9-22a	Mark 14:10-42	Martyr Conon the Gardener of Pamphylia (3rd)
6 Fast 1 John 3:21-4:11	Mark 14:43-15:1	The 42 Martyrs of Amorium in Phrygia (c845)
7 1 John 4:20-5:21	Mark 15:1-15	St Paul the Simple, disciple of St Anthony the Great (4th)
8 Fast 2 John 1-13	Mark 15:20,22,25,33-41	Hieromartyr Theodoret of Antioch (4th)
9 1 Corinthians 10:23-28	Luke 21:8-9,25-27,33a-36	Forty Martyrs of Sebaste (c320)
10 1 Corinthians 8:8-9:2	Matthew 25:31-46	Martyr Quadratus of Corinth (267-268)
11 Meatfast 3 John 1-15	Luke 19:29-40; 22:7-39	St Alexis of Goloseivsk, (Kiev 1917)
12 Meatfast Jude 1-10	Luke 22:39-42,45-71; 23:1	St Symeon the New Theologian (1022)
13 Meatfast Joel 2:12-26	Joel 3:12-21	St Gerald of Mayo, Abbot (732)
14 Meatfast Jude 11-25	Luke 21:1-31,33a,44-56	St Theognostus, Metropolitan of Kiev & All Russia (1353)
15 Meatfast Zechariah 8:7-17	Zechariah 8:19-23	Apostle Aristobulos (1st)
16 Meatfast Rom. 14:19-23; 16:25-27	Matthew 6:1-13	St Ambrose the Confessor, Catholicos of Georgia (1927)
17 Meatfast Romans 13:11b-14:4	Matthew 6:14-21	St Parthenius of Kiev (1855)
18 Fast Isaiah 1:1-20	Proverbs 1:1-20	St Nicholas Velimirovic, Bishop of Zhica (1956)
19 Fast Isaiah 1:19-2:3	Proverbs 1:20-33	Martyrs Chrysanthus and Daria at Rome (283)
20 Fast Isaiah 2:3-11	Proverbs 2:1-22	The fathers who were slain at the Monastery of St Sabas (796)
21 Fast Isaiah 2:11-21	Proverbs 3:1-18	St Seraphim of Byritsa, monk (Russia 1949)
22 Fast Isaiah 3:1-14	Proverbs 3:19-34	St Paul, Bishop of Narbonne (1st)
23 Fast ** Hebrews 1:1-12	Mark 2:23-3:5	New Martyr Luke at Mytelene (1802)
24 Fast ** Hebrews 11:24-26,32-40	John 1:43-51	St Zachariah the Recluse (Egypt 4th)
25 Fast *** Hebrews 2:11-18	Luke 1:24-38	Feast of the Annunciation to the Theotokos
26 Fast Isaiah 5:7-16	Proverbs 5:1-15	Hieromartyr Irenaeus, Bishop of Sirmium in Hungary (304)
27 Fast Isaiah 5:16-25	Proverbs 5:15-6:3	Martyr Matrona of Thessalonica (3rd-4th)
28 Fast Isaiah 6:1-12	Proverbs 6:3-20	St Hilarion the New of Mount Olympus (c754)
29 Fast Isaiah 7:1-14	Proverbs 6:20-7:1	St Diadochus, Bishop of Photike (5th)
30 Fast ** Hebrews 3:12-16	Mark 1:35-44	St Sophronius, Bishop of Irkutsk(1771)
31 Fast ** Hebrews 1:10-2:3	Mark 2:1-12	New Martyr Nun Maria Skobtsova (France 1945)

* Wine is allowed on this day ** Wine & Oil are allowed on this day *** Fish, Wine & Oil are allowed on this day

*Sundays are shown in **Bold***

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: Rev'd Oeconomos 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: Lidia Critchley

10 Easton Road, New Ferry CH62 1DR

Secretary: Presbytera Anna Sanders

42 Withens Lane, Wallasey, Wirral. CH45 7NN
(Telephone & email as above.)

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

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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.