



# The Tower

March 2015

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

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

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

Facebook: [Greek Orthodox Community of Saint Barbara the Great Martyr in Chester](https://www.facebook.com/Greek-Orthodox-Community-of-Saint-Barbara-the-Great-Martyr-in-Chester)  
Charity No: 1144751

*Dear brothers and sisters,*

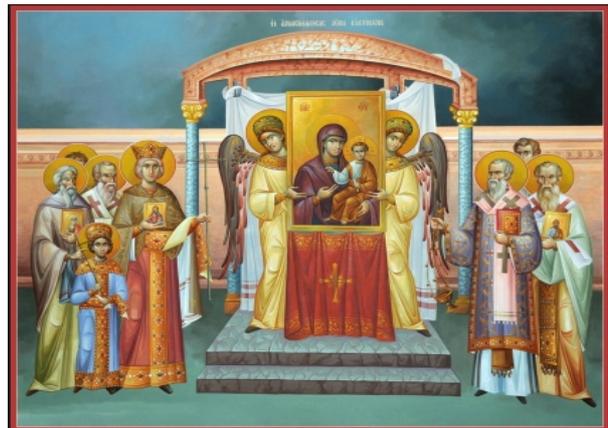
It is with great joy that we constantly learn of the great number of people who are so moved by our faith, worship and way of life that they desire to be received into our Orthodox Church. For many months, even years in some cases, they regularly attend worship in our holy churches. Each year they attend catechetical classes to begin to prepare them for this next and all-important step in their lives. During this season of Lent, these Catechumens look forward to the joy of their reception into the church at Holy Pascha.

In this day and age, it takes great courage to signify a commitment that is as real and binding as Orthodox Christianity. Our Faith is not like a coat which one can put on for a while; then take off and throw it away. Once we have put it on, it is there for life! It demands of us everything in our lives, but it gives to us everything that is needful for our salvation. Each of us has to have clear and unequivocal understanding of what it is that we are taking on when we seek to become Orthodox faithful. This is why the process of reception into the Orthodox Church is never hurried or ill-prepared, and why the process of learning will continue for the rest of our lives.

The Orthodox Church is a very real thorn in the side of the Devil - he has not, and never will be able to overthrow it, for in it is to be found the Truth. Our Lord Himself, in commissioning Peter as the rock upon which He would build the Church, made it abundantly clear that *the gates of hell shall not prevail against it* (Matt 16:18). But the Devil will use every means to attack it and its members and especially will he try to attack those who even *think* about becoming Orthodox. It is the responsibility, indeed the duty, of us all to pray for and give every possible support to all those, wherever they are, who seek to take this next step in their journey through life.

*May the same God bless you all in our journey through Lent,*

*Fr Pancratios and Presbytera Anna*



*As the Prophets saw, as the Apostles taught, as the Church has received, as the Teachers express in dogma, as the inhabited world understands together with them, as grace illumines, as the truth makes clear, as error has been banished, as wisdom makes bold to declare, as Christ has assured,  
So we think, so we speak, so we preach, honouring Christ our true God, and his Saints, in words, in writings, in thoughts, in sacrifices, in churches, in icons, worshipping and revering the One as God and Lord, and honouring them because of their common Lord as those who are close to him and serve him, and giving to them due veneration*

### ***Please note:***

During Great Lent, Father Pancratios will usually be in church each **Wednesday** and **Friday** from around 11.00am until after the conclusion of the day's services. He will often be available in church on other days also, but please check beforehand if travelling any distance.

### **LIBRARY**

During Great Lent, why not take the opportunity to catch up on some spiritual reading (something we should do at all times!) and borrow a book or two from our library. There is plenty of choice - in English, Greek and Romanian etc.

# Principal Services for March / April

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

## March

<b>Sunday 1st</b> 11.00am	<b>Sunday of Orthodoxy</b> <b>Divine Liturgy</b> <i>followed by the Procession of Icons</i>
Wednesday 4th 6.30pm	Liturgy of the Pre-Sanctified Gifts
Friday 6th 6.30pm	Little Compline with the Akathist II
<b>Sunday 8th</b> 9.30am 11.00am	<b>Lent II - St Gregory Palamas</b> <b>Matins</b> <b>Divine Liturgy of St Basil</b>
Wednesday 11th 6.30pm	Liturgy of the Pre-Sanctified Gifts
Friday 13th 6.30pm	Little Compline with the Akathist III
<b>Sunday 15th</b> 11.00am	<b>Lent III - Veneration of the Cross</b> <b>Divine Liturgy of St Basil</b> <i>preceded by the Veneration of the Cross</i>
Wednesday 18th 6.30pm	Liturgy of the Pre-Sanctified Gifts
Friday 20th 6.30pm	Little Compline with the Akathist IV <i>Memorial Service follows §</i>
<b>Sunday 22nd</b> 9.30am 11.00am	<b>Lent IV - St John Climacus</b> <b>Matins</b> <b>Divine Liturgy of St Basil</b>
<b>Wednesday 25th</b> 11.00am	<b>Feast of the Annunciation</b> <b>Divine Liturgy</b>
6.30pm	Great Canon of St Andrew of Crete
Friday 27th 6.30pm	Matins with the Akathist Hymn
<b>Saturday 28th</b>	<i>Don't forget to change your clocks</i>
<b>Sunday 29th</b> 11.00am	<b>Lent V - St Mary of Egypt</b> <b>Divine Liturgy of St Basil</b>

§ Memorial Saturday (served on Friday evening): Please hand in the names of your departed loved ones.

## April

Wednesday 1st 6.30pm	Liturgy of the Pre-Sanctified Gifts
Friday 3rd 6.30pm	Liturgy of the Pre-Sanctified Gifts
<b>Sunday 5th</b> 11.00am	<b>The Entry of Our Lord into Jerusalem</b> <b>Divine Liturgy</b>
<b>GREAT AND HOLY WEEK</b>	
<b>Great and Holy Monday 6th</b> 11.00am 6.30pm	<b>Matins of the Bridegroom</b> <b>Liturgy of the Pre-Sanctified Gifts</b>
<b>Great and Holy Tuesday 7th</b> 11.00am 6.30pm	<b>Matins of the Bridegroom</b> <b>Liturgy of the Pre-Sanctified Gifts</b>
<b>Great and Holy Wednesday 8th</b> 6.30pm	<b>Sacrament of Holy Unction</b>
<b>Great and Holy Thursday 9th</b> 2.00pm 6.30pm	<b>Vesperal Liturgy of Saint Basil</b> <b>The Office of the Holy Passion</b> (The Twelve Passion Gospels)
<b>Great and Holy Friday 10th</b> 5.00pm 6.00pm	<b>Office: The Descent from the Cross</b> <b>Office: The Veneration of the Epitaphios</b>
<b>Great and Holy Saturday 11th</b> 11.00am 9.00pm 11.30pm	<b>Vesperal Liturgy of Saint Basil</b> <b>Reading of the Book of the Acts</b> <b>The Midnight Office</b>
<b>HOLY PASCHA</b>	
<b>Midnight</b>	<b>Christ is Risen!</b> <b>The Matins of the Resurrection</b> <b>Liturgy of St John Chrysostom</b>
<b>Sunday 19th</b> 11.00am	<b>Sunday of Saint Thomas</b> <b>Divine Liturgy</b>
<b>Sunday 26th</b> 9.30am 11.00am	<b>The Myrrh-Bearing Women</b> <b>Matins</b> <b>Divine Liturgy</b>

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



## Lenten Food for Thought

I don't remember the source, but I once read where the Elders said that the time would come when attaining holiness would be almost impossible. Yet, they said that if anyone gains to any part of holiness in those days, they would be greater than the Elders. So, whether or not I can attain to the fullness of holiness, I must walk in paths that lead me towards it. The Church has given us paths to walk – attending the Liturgies, confession, communion, etc. Sadly, many of us have abandoned those paths. Surely, the Master was correct when he said that the Way is narrow and few find it. The path of the world is wide indeed, but it only leads to brokenness and death.

# The Pre-Sanctified Liturgy

## and other Lenten weekday worship

At all of our Lenten weekday services the Prayer of Saint Ephraim the Syrian is read. It supplicates God for those virtues especially necessary to the Christian life.

*O Lord and Master of my life: give me not a spirit of sloth, faint-heartedness, ambition or idle talk. But rather give to me thy servant a spirit of purity, humility, patience and love. Yea, O Lord and King, grant me to See my own faults and not judge my brother, for blessed art Thou unto the ages of ages. Amen.*

At the very beginning of Lent is celebrated the Vespers of Forgiveness. At this service it is customary for the faithful to ask forgiveness of and to forgive each other. Making ourselves right with our neighbour in this way, gives us a head start in reconciling ourselves with God.

The first four Saturdays of Great Lent are called Memorial Saturdays since they are dedicated to the remembrance of the dead.

On Memorial Saturdays the liturgical hymns pray universally for all of the departed, and the Matins for the dead, popularly called the parastasis or panikhida, is served with specific mention of the deceased by name. Litanies and prayers are also added to the Divine Liturgy at which the scripture readings refer to the dead and their salvation by Christ.

Saturday, even during the non-lenten season, is the Church's day for remembering the dead. This is so because Saturday, the Sabbath Day, stands as the day which God blessed for life in this world. Because of sin, however, this day now symbolises all of earthly life as naturally fulfilled in death. Even Christ the Lord lay dead on the Sabbath Day, *resting from all of his works and trampling down death by death*. Thus, in the New Testament Church of Christ, Saturday becomes the proper day for remembering the dead and for offering prayers for their eternal salvation.

The Eucharistic Divine Liturgy is not celebrated in the Orthodox Church on the weekdays of Lent. In order for the faithful to sustain their Lenten effort by participation in Holy Communion, the Liturgy of the Pre-sanctified Gifts is served. The service is an ancient one in the Orthodox Church. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

The Liturgy of the Pre-sanctified Gifts is an evening service. It is the solemn Lenten Vespers with the administration of Communion added to it. There is no consecration of the Eucharistic gifts at the Pre-sanctified

liturgy. Communion is given from the Eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, hence its name of "Pre-sanctified."

The Liturgy of the Pre-sanctified Gifts is served on Wednesday and Friday evenings, although we may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and fasting.

During the psalms of Vespers, the Pre-sanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, portions of the Books of Genesis and Proverbs are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: *The Light of Christ illumines all*, indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens, those preparing to be baptised on Easter, who attended the service only to the time of the communion of the faithful.

After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the Pre-sanctified Eucharistic gifts are brought to the altar in a solemn, silent procession while the faithful fall prostrate before God Himself. The song of the entrance calls the faithful to communion.

*Now the powers of heaven (i.e., the angels) with us do serve invisibly. For behold the King of Glory enters in. For behold, the mystical sacrifice completed, is ushered in, all fulfilled.*

*Let us draw near in faith, and become communicants of life eternal. Alleluia. Alleluia. Alleluia.*

After the litany and prayers, the Our Father is said and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: *O taste and see how good is the Lord. Alleluia*. The post-communion hymns are Sung and the faithful depart with a prayer to God *who has brought us to these all-holy days* for the cleansing of carnal passions, that he will *bless us to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection* of Christ.

The Liturgy of the Pre-sanctified Gifts is traditionally considered to be the work of the sixth-century pope, Saint Gregory (the Dialogist) of Rome. However, the present service is obviously the inspired liturgical creation of Christian Byzantium.



## Those suffering for Christ



Let us never forget to put before God in our prayers those holy ones who are suffering for Christ and who offer their lives for Him rather than deny Him.

In this fallen world we should realise that the wickedness of this generation is neither better nor worse than at any time in Christian history. The Evil One never lets up in his hatred for the Truth - and the Truth is Christ.

But we, if we are true to Christ, will never let the Devil through our defences, no matter what trials are placed before us.

I recall a story told by Bishop Nektary of Seattle who fell asleep in 1983. It concerns the late Hieromonk Nikon, “who was arrested by the Bolsheviks in Optina and exiled to Turkestan. Suffering from tuberculosis, weak, frail, and emaciated; having undergone beatings, slander, and a cruel, unjust, evil, and deceitful trial; having been sent to this hot region to hard labour – he, this hieromartyr, wrote to his friends that he was boundlessly, with all his heart, grateful to God that He had permitted him to endure this suffering for His Holy Name’s sake.

He wrote that the commandment *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven* (Matthew 5:11-12) applied directly to him, and that he bore all these sufferings according to Christ’s commandments in great spiritual joy and spiritual gladness.”

Saint Nikon fell asleep on 25th June, 1931 at the early age of 43, worn out by his labours and sickness. He, together with the cloud of Optina witnesses, was universally glorified in the year of Our Lord 2000.

Glory to God for the Holy Martyrs.



## For your information ...

*The Current list of our Trustees is as follows:*

His Eminence Archbishop Gregorios  
of Thyateira and Great Britain  
Marc Greenwood - Chairman  
Anna Sanders - Secretary  
John Gale – Treasurer  
Kyriaki Greenwood  
Michael Aristodemou  
Tsvetan Petkov

*Our Board Members are:*

The Trustees, together with:  
Aurelia Morris  
Vera Petkova  
Anthony Knox  
Irina Pavel-Knox  
Rachel Aristodemou  
Iliana Tudorot

# CATECHETICAL HOMILY

## At the Opening of Holy and Great Lent

The arena of virtues has opened;  
let those who wish to compete enter.  
(*Triodion Sticheron, Cheese-fare Sunday*)

Beloved brothers and sisters, dear children in the Lord,

Our Lord Jesus Christ grafts us into His body, inviting us to become saints, just as He is holy. (1 Peter 1.16) Our Creator wants us to be in communion with Him in order to taste His grace, which is to participate in His sanctity. Communion with God is a life of repentance and holiness; whereas estrangement from God, or sin, is identified by the Church Fathers with evil of the heart. Sin is not natural, but derives from evil choice (Theodoret of Cyrus, *Dialogue 1, Immutabilis*, PG 83.40D) or from the evil spirit, since no one sins, who promises faith, according to Ignatius of Antioch, the God-bearer.

Holiness is a quality that belongs to the Lord as the one, who offers and is offered, who receives and is distributed. The celebrant of the Sacrament of the Divine Eucharist, by divine grace offers to the faithful the holy things for the holy people, the body and blood of Christ; and he immediately receives from the Orthodox faithful the response to this offering: One is holy, one is Lord, Jesus Christ, to the glory of God the Father, who is eaten but never consumed; who sanctifies those who participate.

In our struggle to achieve likeness to God, for which we were created, namely holiness, the one, holy, catholic and apostolic Orthodox Church, which aspires exclusively and solely to our salvation, rightfully proclaimed one season as a period of special prayer and supplication in order to calm the passions of our soul and body.

This season commences tomorrow as a salvific preparation for the great and most sacred Pascha of Christ. We are referring to Holy and Great Lent, which we must live by offering prayer and seeking forgiveness, in order truly to taste Pascha with all the saints, by becoming saints, by confessing before God and people that we are clay vessels that are shattered on a daily basis by the evil one, always falling and rising. That is to say, we must admit our human imperfection and failure, as well as our insignificance before God, by repenting and repeating day-in and day-out, at all times and in all places even as we are made holy through baptism that one is holy, one is Lord, Jesus Christ, to the glory of God the Father.

Therefore, we call upon all Orthodox Christian faithful clergy, monks and nuns, as well as all our brothers, sisters and children in the Lord to transform our life at all times, but particularly during this period of Holy and Great Lent, into a loving effort of preparation before our neighbour so that we might share more vividly from now in the Lord's Kingdom, the new Pascha, whose light never sets. We invite everyone to a life of holiness and spiritual struggle so that the

possibility of transcending sin may be granted to the whole world and to us as a good gift and perfect gift. For everyone that is born from God does not sin . . . and cannot sin, for that person is born of God. (1 John 3.9-10)

Let us enter, then, with all our soul, without sorrowful faces but instead rejoicing and delighting, into this spiritual arena of virtues; and let us arm ourselves with the brightness of love, the splendour of prayer, the purity of chastity, and the strength of valour in order to journey with the Lord, even as we pray that He may not overlook us when we are in danger of alienating ourselves from Him. (Hymn from the Sunday of the Veneration of the Holy Cross) Rather, may He render us worthy to reach His holy resurrection on the third day, which shines incorruption through the world. (Poem by Theodore, Service on Monday of the First Week of Lent)

Beloved brothers and sisters, children in the Lord,

Holy and Great Lent is a period of preparation and repentance as the voice of our conscience, which is internal and inexpressible, our personal judgement. When it finds us doing wrong, it protests vehemently inasmuch as nothing in the world is more violent than our conscience, according to the experienced herald of repentance, St. Andrew of Crete. Thus, each of us must be at peace with our conscience in order that we may offer a mystical sacrifice in the fire of our conscience, surrendering our passions and offering them as an oblation of love toward our fellow human beings, just as the Lord gave Himself up for the life and salvation of the world. Only then will forgiveness rise from the tomb for us as well; and only then shall we live in mutual respect and love, far from the horrific crimes that we witness plaguing the entire world today. In this struggle, we have as our allies and intercessors all the saints and especially our all-holy Mother of God, who through her prayers washes our conscience.

Wherefore, we urge and beseech you, as the spiritual father of all our Orthodox faithful throughout the world, to run with eagerness the race that opens up before us tomorrow in the arena of virtues, neither thinking nor practising sinful things. Let us rather walk with God's grace in order to cleanse our conscience with the good option of repentance in the conviction that heaven and earth, as well as all things visible and invisible will ultimately emanate the light of our Lord's resurrection.

If we stand and behave righteously before the doors of the Lord's temple, then we shall be vested with the bright robe of Christ's imitation and be rendered worthy of the new drink that comes from the source of incorruption. Then we shall taste the joy of the radiant tomb of the Lord and be swept inside the Church to the very depths of the altar, where the awesome mysteries are celebrated. May it be so.

Holy and Great Lent 2015

Your fervent supplicant before God

+ Bartholomew of Constantinople

## The Prayer of Saint Ephrem

To be used frequently, especially during the Great Fast

*O Lord and Master of my life  
Grant me not a spirit of sloth, faint-heartedness, idle talk or ambition,  
But rather give to me Your servant a spirit of purity, humility, patience and love.  
Yea, O Lord and King grant me to see my own faults and not to judge my brother  
for blessed are You unto the ages of ages. Amen.*



Secular ideology becomes a dominant power that does not tolerate any dissent and “enables well-organized minority groups to successfully force their will on the majority. In essence, human rights have become a means of manipulating the majority, and defence of human rights transforms into a dictatorship of a minority over the majority.”

Metropolitan Hilarion of Volokolamsk



Food is not evil, but gluttony is. Childbearing is not evil, but fornication is. Money is not evil, but avarice is. Glory is not evil, but vainglory is. Indeed, there is no evil in existing things, but only in their misuse.

Saint Maximus the Confessor +662



## Let your light so shine ....

### *A prayer of repentance*

O Master Christ God, Who hast healed my passions through Thy Passion, and hast cured my wounds through Thy wounds, grant me, who have sinned greatly against Thee, tears of compunction. Transform my body with the fragrance of Thy live-giving Body, and sweeten my soul with Thy precious Blood from the bitterness with which the foe hath fed me. Lift up my downcast mind to Thee, and take it out of the abyss of perdition, for I have no repentance, I have no compunction, I have no consoling tears, which uplift children to their heritage. My mind hath been darkened through earthly passions, I cannot look up to Thee in pain. I cannot warm myself with tears of love for Thee. But, O Sovereign Lord Jesus Christ, Treasury of good things, give me thorough repentance and a diligent heart to seek Thee; grant me Thy grace, and renew in me the likeness of Thine image. I have forsaken Thee - do Thou not forsake me! Come out to seek me; lead me up to Thy pasturage and number me among the sheep of Thy chosen flock. Nourish me with them on the grass of Thy Holy Mysteries, through the intercessions of Thy most pure Mother and all Thy saints. Amen.

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



**A Community Board Meeting  
will be held on Sunday 29<sup>th</sup> March.  
All matters for discussion should be with the Secretary by  
the Sunday before.**

# Theotokion at Matins on the Sunday of Orthodoxy

The swords of impious heresies have failed: for in deep reverence, pure and holy Virgin, we gaze now upon your temple, adorned with ikons, and we rejoice with holy joy.

## Irmos at Matins on the Feast of the Annunciation

Let every mortal born on earth, carrying his torch, in spirit leap for joy; and let the order of the angelic powers celebrate and honour the holy feast of the Mother of God, and let them cry: Hail! You blessed and ever Virgin, who gave birth to God.



## Scripture Reading Calendar for March

1	Fast**	Hebrews 11:32-12:2a	John 1:43-51	St Agapius of Vatopedi (near Thessaloniki, 1752)
2	Fast	Genesis 3:21-4:7	Proverbs 3:34-4:22	St Nicholas Planas (Apostle of Athens, 1932)
3	Fast	Genesis 4:8-15	Proverbs 5:1-15	Hieromartyr Theodoretus (Antioch, 363)
4	Fast	Genesis 4:16-26	Proverbs 5:15-6:3	St Gerasimos of Vologda (1178)
5	Fast	Genesis 5:1-24	Proverbs 6:3-20	New Martyr John the Bulgarian (Constantinople, 1784)
6	Fast	Genesis 5:32-6:8	Proverbs 6:20-7:1	St Job of Anzersk (1720)
7	Fast**	1 Thessalonians 4:13-17	John 5:24-30	St Laurence of Salamis (Founder of the Monastery, Phaneromene, 1707)
8	Fast**	Hebrews 1:10-2:3	Mark 2:1-12	St Lazarus, Abbot of the Monastery of Murmansk (1391)
9	Fast**	Hebrews 12:1-10	Matthew 20:1-16	The Memory of an un-named family, three generations, slain by the sword
10	Fast	Genesis 7:1-5	Proverbs 8:32-9:11	St Paul of Taganrog (1879)
11	Fast	Genesis 7:6-9	Proverbs 9:12-18	St Alexis of Goloseievsk Skete (Kiev, 1917)
12	Fast	Genesis 7:11-8:3	Proverbs 10:1-22	St Nicodemus of Mammola (990)
13	Fast	Genesis 8:4-21	Proverbs 10:31-11:12	Martyr Christina (Persia, 559)
14	Fast**	Hebrews 10:32-38a	Mark 2:14-17	St Theognostus, Metropolitan of Kiev & All Russia (1353)
15	Fast**	Hebrews 4:14-5:6	Mark 8:34-9:1	New Martyr Manuel the Cretan (Chios, 1792)
16	Fast	Genesis 8:21-9:7	Proverbs 11:19-12:6	New Martyr Malachi (Colosses, 1500)
17	Fast	Genesis 9:8-17	Proverbs 12:8-22	St Parthenius of Kiev (1855)
18	Fast	Genesis 9:18-10:1	Proverbs 12:23-13:9	The Memory of 10,000 unknown martyrs slain by the sword
19	Fast	Genesis 10:32-11:9	Proverbs 13:19-14:6	New Martyr Demetrius the Cabinet maker (1564)
20	Fast	Genesis 12:1-7	Proverbs 14:15-26	New Martyr Myron of Crete (1793), Martyr-King Archil II of Georgia (744)
21	Fast**	Hebrews 6:9-12	Mark 7:31-37	New Martyr Michael of Agrapha (Thessalonica, 1544)
22	Fast**	Hebrews 6:13-20	Mark 9:17-31	New Martyr Euthymius the Athonite (Constantinople, 1844)
23	Fast	Genesis 13:12-18	Proverbs 14:27-15:1	New Martyr Luke (Mytilene. 1802)
24	Fast	Genesis 15:1-15	Proverbs 15:7-19	New Hieromartyr Parthenius, Patriarch of Constantinople (1657)
25	Fast***	Hebrews 2:11-18	Luke 1:24-38	St Tikhon, Patriarch of Moscow and All Russia (1925)
26	Fast**	Genesis 18:20-33	Proverbs 16:17-17:17	Martyrs Montanus and Maxima of Singidunum (Belgrade, 304)
27	Fast**	Genesis 22:1-18	Proverbs 17:17-18:5	St Paul, Bishop of Corinth (mid-10thC)
28	Fast**	Hebrews 9:24-28	Mark 8:27-31	Denys the Merciful, Bishop of Larissa (1510)
29	Fast**	Hebrews 9:11-14	Mark 10:32b-45	Sts Jonas and Mark, of the Caves Monastery (Pskov, c1480)
30	Fast	Genesis 27:1-41	Proverbs 19:16-25	New Priest Martyr Zacharias, Bishop of Corinth (1684)
31	Fast	Genesis 31:3-16	Proverbs 21:3-21	St Innocent, Metropolitan of Moscow and Enlightener of Alaska (1879)

\* 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 **Red**

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

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

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40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

**Secretary: Presbytera Anna Sanders**

42 Withens Lane, Wallasey, Wirral. CH45 7NN

The Divine Liturgy is served at the Church of Saint Barbara the Great Martyr, Handbridge, Chester each Sunday at 11.00am and on all the major Feasts.

The Vespers Service is normally served each Saturday at Fr. Pancratios' home (please check time before travelling any distance).

Fr Pancratios is *normally* in church during the day on Tuesdays & Thursdays. Please phone him before setting out to avoid a wasted journey. Church (Sunday) School is held after the time of Communion every Sunday of each month during school term times (except on major feasts).

Pastoral Visits should be arranged by contacting Fr Pancratios.

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

Confessions before the Divine Liturgy or after Vespers. In Lent on Wednesdays and Fridays 5.30 - 6.30pm and at other times by arrangement.

Catechism Classes by arrangement with Fr Pancratios.

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

**Membership Subscription 2014/15 (2/15)**

**Greek Orthodox Community of Saint Barbara the Great Martyr  
Overleigh Cemetery, Overleigh Road, Chester. CH4 7HW**

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

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

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

Membership is £5.00 per person, per month. Membership applies to those of 18 years of age and over. Fees may be waived for the unwaged.

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

Alternatively, membership can be paid using the envelopes available at church at £5.00 per month or £60.00 annual subscription.

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

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

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

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

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

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