



The Tower

November 2017

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: 114475

Dear brothers and sisters,

Thanks be to God, our Annual Pan-Orthodox Pilgrimage to Saint Winifride's Well at Holywell was, with the exception of the weather, a wonderful day. Some regular faces were missing, new faces evident and a good turnout. A joyful day was had by all, a little damp, especially for those who chose to enter the waters.

An added excitement this year was the group of pilgrims from the parish who decided to walk the 18 miles to the shrine. This they did with great aplomb though finding the last uphill mile a little bit of a trial. Nevertheless they arrived within five minutes of the start of the Liturgy and raised a substantial amount for charity. They promise to start earlier next year. Well done them!

Still no offered support for our Church School on Sundays. It is vital that our children get the best teaching for their Christian upbringing, just as you, the parents, are essential for their welfare. No longer can we rely on the education system to fill the gap in the religious education of our children. On the contrary, it is more likely to poison their minds to the Gospel. If you can assist, please see Presbytera Anna as soon as you can. Thank you.

*With much love for you this Autumn
Fr Pancratios & Presb. Anna*

*The following Baptism took place recently
at Saint Barbara's:*

Oct 8 - Arlo Christos Mandrallis
Please pray for him, his family and sponsors.

Our Patronal Feast

The Celebration for our Patroness, Saint Barbara, is held on the 4th December each year. This marks the 32nd Anniversary of our Community.

This year that day falls on a Monday, so we will celebrate the Feast by anticipation on Sunday 3rd December. Following the joyful celebration of the Eucharist we plan to hold a fasting buffet lunch in the parish room.

Presbytera Anna and her team will organise this lunch and we will welcome all contributions of fasting foods that you may offer. Please speak with Presb. Anna regarding the food you would like to provide for this happy occasion.

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The Wednesday Liturgy

The midweek Celebration of the Divine Liturgy will revert to the **11.00am** start from November. This is intended to provide an opportunity to attend the Liturgy for those who may be forced to work on a Sunday. Don't miss out!

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Principal Services for November

4th	Saturday	5.30pm	Vespers	
5th	Sunday	10.00am	Matins	Martyr Galaktion & his wife Epistimi
		11.00am	Divine Liturgy	
8th	Wednesday	11.00am	Divine Liturgy	<i>Synaxis of the Archangel Michael & the other bodiless powers</i>
11th	Saturday	5.30pm	Vespers	
12th	Sunday	10.00am	Matins	St John the Merciful, Patriarch of Alexandria
		11.00am	Divine Liturgy	
			Beginning of the Nativity Fast	
15th	Wednesday	11.00am	Divine Liturgy	<i>St Paisy Velichkowsky</i>
18th	Saturday	5.30pm	Vespers	
19th	Sunday	10.00am	Matins	Prophet Obadiah
		11.00am	Divine Liturgy	
21st	Tuesday	11.00pm	Divine Liturgy	The Entry of the Theotokos into the Temple
24th	Friday	6.30pm	Vespers	Great Martyr Catherine of Alexandria
25th	Saturday	5.30pm	Vespers	
26th	Sunday	10.00am	Matins	St Stylianos of Paphlagonia, protector of children
		11.00am	Divine Liturgy	
30th	Thursday	10.30am	Matins	Holy Apostle Andrew the First Called

Principal Services for December

2nd	Saturday	5.30pm	Vespers	
3rd	Sunday	10.00am	Matins	Prophet Zephaniah
		11.00am	Divine Liturgy	followed by a fasting lunch
			Feast of the Dedication: our Patron Saint Barbara the Great Martyr - by Anticipation	
6th	Wednesday	11.00am	Divine Liturgy	<i>St Nicholas, Wonderworker & Archbishop of Myra</i>
9th	Saturday	5.30pm	Vespers	
10th	Sunday	10.00am	Matins	Martyrs Menas, Hermogenes & Eugephos
		11.00am	Divine Liturgy	
11th	Monday	6.30pm	Vespers	<i>St Spyridon, Wonderworker & Archbishop of Trimythous</i>
13th	Wednesday	11.00am	Divine Liturgy	<i>St Herman of Alaska</i>
16th	Saturday	5.30pm	Vespers	
17th	Sunday	10.00am	Matins	Sunday of the Holy Forefathers
		11.00am	Divine Liturgy	
			Annual General Meeting follows	
20th	Wednesday	11.00pm	Divine Liturgy	<i>Hieromartyr Ignatios the Godbearer</i>
22nd	Friday	11.00am	Royal Hours	
23rd	Saturday	5.30pm	Vespers	
24th	Sunday	10.00am	Matins	Eve of the Nativity of Christ
		11.00am	Divine Liturgy	
25th	Monday	10.00am	Matins	
		11.00am	Liturgy of St Basil	<u>Feast of the Nativity of Christ</u>
30th	Saturday	5.30pm	Vespers	
31st	Sunday	10.00am	Matins	
		11.00am	Divine Liturgy	Leavetaking of the Nativity
JANUARY				
1st	Monday	11.00am	Liturgy of Saint Basil	Feast of the Circumcision; Saint Basil the Great Cutting of the Vasilopitta



Notice of Board & Trustees Meetings

Members of the Parish Board and Trustees are called to attend at the Parish Room on

November 19th

Items for inclusion on the Agenda should be with the Secretary at least 14 days before the meeting.

Some Further Thoughts on Life and the Traditions of our Orthodox Faith

Baptism or Christening?

How many times over the years I have been asked to *Christen* a child and I make haste to say 'you mean **Baptism**?' And the parents, or often the prospective godparents, mumble and after a while agree that is what they actually meant.

Is there a difference? I think there is—a great difference and a worrying one. First we need to ask why the parents have come - do we know them, do they come to church frequently or not. Has the priest been informed of the progress of the pregnancy and offered the prayers of thanksgiving at the birth and on the Eighth and Fortieth days. If he has, he, with joy, carries that child into the Temple. Such care suggests the parents are approaching the church for **Baptism** for their child and the whole of Creation will rejoice.

Sadly, there are those occasions when a family appears out of the blue with a request for their child to be *Christened*. It may be two years, even four years of age? Why has this request been made? Is it perhaps that *yiayia* (grandmother) has told the parents what they should do—well, thanks be to God for grandmothers, but is she able to stand over the family and encourage them in the Christian faith and their responsibilities towards the child. Or rather, is *Christening* simply 'the done thing?' A part of a folk religion that has little or no impact on the daily lives of the family concerned. It is deeply distressing for the priest and those involved in preparing the family for 'the big day' (and the lavish party that follows) to know that, however much instruction is given to the parents and sponsor (godparent) it is going in one ear and out the other. Even follow-up visiting has just as little effect.

But Glory to God for those many families that take

the **Baptism** of their little ones seriously. Here are the truly Christian families who are God-centred and determined to give their children the very best start in life - Christian life. I bow down before you all and ask God's blessing upon each and every one of you, mothers, fathers, children and your wider families for the love and care you exhibit for all.

Raising children is never easy, especially in the present time and you do remarkable things in teaching your little ones the love and joy of being the Lord's children.

All those families who have had their children *Christened* over the years have so many examples to follow so that they may see and understand the true meaning of the Sacrament of **Baptism** and so draw near to Christ.

The **Baptism** of our children is a serious matter and one that should never be taken lightly. It is, for the parents and godparents, an irrevocable commitment in the life and upbringing of the child. It is a commitment to raise that child as an active Christian who learns by your example to love his Lord and His Church.

Let me say again: **Baptism** is not merely a good excuse for a 'grand day out', it is a serious and lifelong responsibility undertaken of behalf of your child. We all, priests, parents, godparents and children alike will answer for our actions or lack of them on that day when we will stand before the Heavenly Throne. So, give your children the best start in life through meaningful **Baptism** and Christian upbringing by the faithful example we all set them.

May God bless you all.

There's more to follow ... Fr. Pancratios

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Are you good with scissors and needles (or sewing Machine)?

Our good friends in Greece have donated a large quantity of cloth, galons and crosses to make a range of servers sticharia (vestments). We are looking for volunteers willing to cut out and sew up these vestments to a range of sizes. In this way, at long last, we will have servers dressed in a uniform manner. Please see Presbytera Anna to offer your help. Thank you.

Anger - and what might be done about it!

Today, anger seems to be a significant part of our everyday lives. It is a visible result of pride - the cult of the self, where each one of us places ourselves first with little or no concern for any other person. Here is the evil one at work - dividing to rule - setting the one against the other.

It is a terrible thing to be ruled by anger - it makes us irrational and causes us to do things that, in other circumstances, we would never contemplate.

For some, it is a lifelong challenge. To realise that anger is a poison, a spiritual poison, that can wreck marriages, destroy relationships with parents or children, ruin friendships and bring nations to war.

How to neutralise this poison? Perhaps we must begin with 'self' and acknowledge that we are not as perfect or loving as we imagine ourselves to be. Thus, that no longer are we the centre of the world, but that the Saviour Christ is in that place, King and Master. Now we realise that we must turn our lives around. How? *He that sees Me, sees Him (the Father) who sent me* (Jn 12:45) and *God created man in His own image* (Gen 2:27). These are two fundamental texts to set us in our rightful place in Creation for out of these words come the realisation that those we greet on coming home, the work colleague, the friend, the stranger, the enemy; are all part of God's creation for which we have, or should have, absolute love and respect. Remember Christ's new commandment: ... *that you are loving to one another even as I love you ...* (Jn 13:34-35) and Saint Paul's words in his First Letter to the people of Corinth on love (*see* Ch 13)

Such love; the love that we, as Christians, are called upon to direct towards the Almighty, always puts the other person before us in the scheme of things. This is the love that allows us to lay down our life for our friend (*see* Jn 15:13).

Now that we reckon anger (hate) is the opposite of love we can begin to do something about it. We begin by living the Christian life as taught in the Gospels and by examining the lives of the saints; through prayer and fasting, confessing our sins and receiving Communion regularly, almsgiving and care for the sick and needy. This isn't easy; it requires a lifelong commitment to Christ; a determination to turn our back on the evil one and reject all his cheap 'promises' and worthless 'encouragements'.

When we begin to live the Gospel life, much falls into place, our attitudes change, our passions are subdued, we mellow in our outlook on life, we begin to see the good in those around us and finally the sins we have committed begin to sicken us.

As a child, I was always told to 'count to ten' before saying or doing anything. A marvellous aid to thinking through my words or actions before committing myself (not, I hasten to add, always achieved by any means!). Sadly, we live, in many

ways, in a different world today. It is demanded of us instantaneous judgements or actions: we are told there is no time to waste: act now! One of the greatest culprits is the Internet and especially social media through which we jump to conclusions without any real grasp of the person or issue that we encounter on the screen. We respond instantly and without thought of the consequences and we take these actions into our everyday lives - self, self, self, all the time.

In my experience with the Sacrament of Repentance, anger is one of the most commonly repeated sins, and sin it is, especially the thoughtlessly hurled word to spouse, children, friend or stranger. Here is the moment not to be a 'clanging cymbal' (*see* 1 Cor 13) but to cry inwardly 'Lord, have mercy' while crossing oneself fervently. I often say to the penitent that we should sew a zip to our lips to hold in what the evil one wants us to let out. And never forget it is always the cruel word that is the precursor to violent action.

Let us have a glimpse of what the Fathers of the Church say about Anger:

Saint Gregory the Great (+604): You cannot acquire the gift of peace if by your anger you destroy the peace of The Lord.

Abba Sergius from the Jordan Plain, (4thC?): The causes of anger are giving and taking, wanting to do one's own will, taking delight in teaching and showing off to other people and thinking oneself to be intelligent and wise. If one cuts off these causes, the passion of anger is weakened.

Saint Maximus the Confessor (+662): Cleanse your mind from anger, remembrance of evil, and shameful thoughts, and then you will find out how Christ dwells in you.

Saint Porphyrios (+1991): Even the slightest anger or indignation does harm. We need to have goodness and love in our soul and to transmit these things.

Abba Agathon (+4thC): If an angry man raises the dead, God is still displeased with his anger. *It was said that Abba Agathon lived with a stone in his mouth for three years until he had learned to keep silence.*

Saint Dorotheos of Gaza (+565): Sin is one thing but instinctive reaction or passion is another. These are our reactions: pride, anger, sexual indulgence, hate, greed, and so on. The corresponding sins are the gratification of these passions (for) when a man acts (he) brings into corporeal reality those works which were suggested to him by his desires.

Saint Gregory Palamas (+1359): Fasting is beneficial when it is undertaken for quelling desire, humbling the soul, transforming hatred, extinguishing anger, erasing remembrance of wrongs, and for the purity of the understanding and the practice of prayer.

About Marriage

from Saint John Chrysostom

One of the discoveries in marriage is the realisation that our spouse is not the perfect person we thought before the marriage or if we knew they were not perfect, we subsequently discovered more limitations. Well, of course, because we are expected to grow and become less flawed through the sacrifices of love that a successful marriage entails. Pride, stubbornness and selfishness are tendencies that impede, yes, even cripple genuine love. Learning to love is the challenging task of a lifetime.

So when the original ardour no longer strikes us with its original intensity, we need to recall that authentic love is an act of the will not a bubbling over of feelings and hormones. Thus, Jesus *offered up prayers and supplications, with loud cries and fears, to him who was able to save him from death* (Heb 5:7). Jesus sets the standard of marital fidelity in difficult circumstances. Thus, Saint Paul reminded us: *Why, one will hardly die for a righteous man though perhaps for a good man one will dare even to die. But God shows his love for us in that while we were yet sinners Christ died for us* (Rom 5:7-8).

The Church Fathers loved to contrast Adam and the new Adam, Jesus Christ. Thus, Chrysostom wrote, "From Adam's side came the bearer of corruption, but from Christ's side came life. Death blossomed in paradise but was lain on the cross. The Son of God shares our nature so we can share His; as He has us in Him, so we have Him in us."

Saint John Chrysostom reminds husbands to love like Jesus. "Seek beauty of soul, and imitate the Bridegroom of the church. . . The love that began on honest grounds still continues ardently, since its object is beauty of the soul, not of the body. . . Look for affection, gentleness, and humility in a wife; these are the tokens of beauty. But let us not seek lovely physical features, nor reproach her for lacking things over which she has no control." I know a man who loves his wife more when he sees her stretch marks and the scars of her Caesarian, because they represent badges of

honour exemplifying her willingness to expend herself for their children. They represent her self-sacrificing love.

The charge, *husbands, love your wives* (Eph 5:25), is a serious obligation, not a favour nor a suggestion. Men must recognise that we inherited a woundedness in our ability to love that came from Adam, who was afraid to put his life on the line for Eve when the adulterous serpent seduced her in Eden. God told this to Eve after the Fall: *Yet your desire shall be for your husband, and he shall rule over you* (Gen 3:16). Countless women since have longed for their husband's heart, but endured a tyrant instead. For a Christian husband this is beyond disgraceful!

How to talk to one's wife

"Always begin by telling her now much you love her... Tell her that you love her more than your own life, because this present life is nothing, and that your only hope is that the two of you pass through this life in such a way that in the world to come you will be united in perfect love. Say to her, "Our time here is brief and fleeing, but if we are pleasing to God, we can exchange this life for the Kingdom to come. Then we will be perfectly one both with Christ and each other, and our pleasure will know no bounds. I value your love above all things, and nothing would be so bitter or painful to me as our being at odds with each other. Even if I lose everything, any affliction is tolerable if you will be true to me." He added, "Prefer her before all others."

Spiritual life together

Pray together at home and go to church; when you come back home, let each ask the other the meaning of the readings and the prayers... Remind one another that nothing in this life is to be feared, except offending God. If your marriage is like this, your perfection will rival the holiest of monks... Be sure that you humble yourself and that your words are full of grace and kindness... If we order our lives in this way and diligently study the Scriptures, we will find lessons to guide us in everything we need!"



The Thief Who Prayed Daily To the Theotokos

By St. Kosmas Aitolos

A man named John was defeated and he became a thief. He became the captain of a band of one hundred thieves, but he had great reverence for the Theotokos. Each morning and evening he read the service of Supplication to the Theotokos.

Wishing to save him because of the great reverence he had for the Theotokos, the gracious God sent a holy monk who was immediately captured by the thieves.

The monk said to them: "I beg you to take me to your captain because I have something to tell you for your own good."

They took him to the captain and he said: "Ask all the men to come so that I can tell you something."

The captain called them and they came. The monk said: "Aren't there any more?"

"I have a cook," the captain replied.

"Ask him to come." But when he came, the cook was unable to look at the monk and turned his face aside.

The monk then said to the cook: "In the name of our Lord Jesus Christ I command you to tell me who you are, who sent you, and what you are doing here."

The cook replied and said: "I'm a liar and I always speak falsely. But since you have bound me with the name of Christ, I can't but tell you the truth. I'm the devil and I was sent by my superior to work for the captain and to wait for the day when he wouldn't read the service of Supplication to the Theotokos to put him into hell. I have been watching him now for fourteen years and I have never found a day when he hasn't read the service."

The monk said: "I command you in the name of the Holy Trinity to disappear and no longer tempt Christians." And immediately the devil disappeared like smoke.

The monk then taught the thieves. Some became monks, others married and did good works and were saved.

This is why I advise you all, men and women, to learn the service of Supplication and to use it in your prayers. And if you wish, take the book *The Salvation of Sinners*, which contains the seventy miracles of the Theotokos, of which I told you one so that you might understand.



Annual General Meeting

The AGM will be held in the Parish Room on 17th December, immediately following the Liturgy, for the Reports and presentation of the Accounts. Elections to the Board are also to be held. You must be a paid-up adult member of the parish to vote or stand for election. Please pass your membership dues to the treasurer as soon as possible and complete a nomination form (at the Candle Desk) if you wish to be considered for appointment to the Parish Board.



The 100 Club

The 100 Club is open for membership for the 2017/18 season. An application form is to be found on page 9 below. If you wish to be a member, please fill it in and return with your subscription in time for the first monthly draw in November. All proceeds benefit the church. Thank you.



*Please remember that all parishioners have an open invitation to visit the Presbytery - kettle is almost always on.
Best to phone in advance to make sure we're in!*

Memory Eternal!



Man does not live here, but prepares for life; for him, this is a school of piety. The Church for him is his birth mother, which bore him for life eternal. Here we receive the Mysteries of Christ; here we reveal our sonship before God... Let us seek holiness—and then the Lord will send us adoption and His protection, and then there will be nothing to fear. And at the universal Resurrection the Lord will place us on His right hand, changing our nature, and we will be like the angels, eternally blessed and joyful. Amen.

Archim Naum of the Trinity-St. Serge Lavra, Sergiev Posad, from a sermon preached in 1998

Archimandrite Naum (Baiborodin), the oldest monk of the Trinity-St. Sergius Lavra, an elder known and beloved throughout Russia, reposed in the Lord 13th October in the 90th year of his life.

Archimandrite Naum was a faithful and self-sacrificing servant of the Church, giving all his strength to labours for the glory of God. Throughout the course of many decades he daily received pilgrims for Confession and spiritual guidance. The flow of people coming to him never dried up, people coming from all corners of Russia, and from other countries, and Fr. Naum, not sparing himself, received them all, overcoming infirmities and sicknesses. He could find a word for even the most difficult problems. His ceaseless prayer and zeal for ministry were a high example for the monastic brotherhood.

Archimandrite Naum was born on 19th December, 1927, the feast of Saint Nicholas the Wonderworker (all dates OS), into a peasant family in the village of Malo-

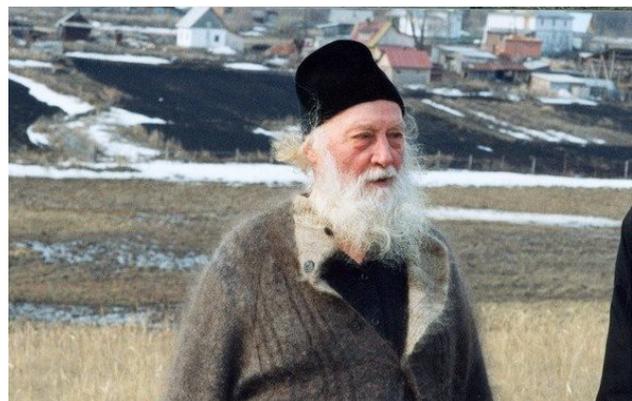
Irmenka in the Novosibirsk Province. He was baptized Nikolai on 25th December.

In October 1944, at the age of 17, Nikolai was drafted into the Soviet army. He participated in the war against Germany and was eventually demobilized in 1952.

After University the future elder entered the Moscow Theological Seminary in 1957. He was received as a novice in the Lavra that year on 14th October, the feast of the Holy Protection. On 14th August, 1958 he was tonsured with the name Naum in honour of Saint Naum, the disciple of Saint Sergius of Radonezh. He was ordained as a hierodeacon two months later on the 8th October feast of Saint Sergius. Exactly one year later he was ordained as a hieromonk. He graduated from the seminary in 1960.

On 25th April, 1970, he was elevated to the rank of igumen, and on Pascha 1979 to the rank of archimandrite.

+13th October Standing before the Lord, may the holy elder intercede for all of us sinners



A Scripture Reading Calendar for November

1	Fast**	Colossians 3:17-4:1	Luke 11:42-46	Trans. of the relics of St Boniface, enlightener of Germany (755)
2		Colossians 4:2-9	Luke 11:47-12:1	Ozerianka Icon of the Theotokos of Shui-Smolensk (1654)
3	Fast	Colossians 4:10-18	Luke 12:2-12	Repose of Hieroschemamonk Danill (Romania, 1962)
4		2 Corinthians 5:1-10a	Luke 9:1-6	Repose of Schemamonk Mark of Saratov Monastery (1817)
5		Galatians 6:11-18	Luke 16:19-31	Election to the Patriarchal Throne of St Tikhon (Moscow, 1917)
6		1 Thessalonians 1:1-5	Luke 12:13-15,22-31	Commemoration of the Sarov Elders, Abbot Pachomius & others
7		1 Thessalonians 1:6-10	Luke 12:42-48	Icon of the Theotokos 'Leaping with Joy' (Vizgranie) (1795)
8	Fast**	1 Thessalonians 2:1-8	Luke 12:48b-59	Repose of Elder Iakovos, Monastery of Hosios David (Evia, 1991)
9		1 Thessalonians 2:9-14a	Luke 13:1-9	Icon of the Theotokos 'She who is Quick to Hear' (Athos, 10thC)
10	Fast	1 Thessalonians 2:14-20	Luke 13:31-35	Glorification of Monk Matthew, Wonderworker (Yaransk, 1997)
11		2 Corinthians 8:1-5	Luke 9:37-43a	Myrrh-streaming Montreal 'Iveron' icon of the Theotokos (1982)
12		Ephesians 2:4-10	Luke 10:25-37	Icon of the Theotokos 'Eleousa' (Kykkos Monastery, Cyprus)
13		1 Thessalonians 2:20-3:8	Luke 14:1,12-15	Repose of Schema-nun Irene of Chios (1960)
14		1 Thessalonians 3:9-13	Luke 14:25-35	Repose of Archimandrite Lazarus (Moore) (Alaska, 1992)
15	Fast	1 Thessalonians 4:1-12	Luke 15:1-10	Icon of the Theotokos called 'Kupyatich' (1180)
16	Fast***	1 Thessalonians 4:18-5:10	Luke 16:1-9	Repose of Schemamonk John the Fingerless (Romania, 1843)
17	Fast	1 Thessalonians 5:9-13,24-28	Luke 16:15-18; 17:1-4	Ven. Gennadius, Abbot of Vatopedi (Athos, 14thC)
18	Fast***	2 Corinthians 11:1-6	Luke 9:57-62	Synaxis of All the Saints of Estonia
19	Fast***	Ephesians 2:14-22	Luke 12:16-21	Repose of Elder Cleopa (Ilie) (Sihastria, Romania, 1998)
20	Fast***	2 Thessalonians 1:1-10	Luke 17:20-25	New nun-martyr Tatiana (after 1937)
21	Fast***	Hebrews 9:1-7	Luke 10:38-42;11:27-28	Icon of the Theotokos 'Everlasting Hope'
22	Fast	2 Thessalonians 2:1-12	Luke 18:15-17,26-30	Ven. Paraskeva, Confessor (1952)
23	Fast***	2 Thess. 2:13-3:5	Luke 18:31-34	New Martyr Archimandrite Gregory of Georgia (Auschwitz, 1942)
24	Fast	2 Thessalonians 3:6-18	Luke 19:12-28	Virgin-martyr Anysia (1937)
25	Fast***	Galatians 1:3-10	Luke 10:19-21	Icon of the Theotokos 'Daugazpils' (Latvia)
26	Fast***	Ephesians 4:1-7	Luke 18:18-27	Martyr George of Chios (1807)
27	Fast***	1 Timothy 1:1-7	Luke 19:37-44	Miracle of the Weeping Icon of the Theotokos (Novgorod, 1170)
28	Fast***	1 Timothy 1:8-14	Luke 19:45-48	Uncovering of the Relics (2000) of Ven. Sergius (Tver, 1948)
29	Fast	1 Timothy 1:18-20; 2:8-15	Luke 20:1-8	Repose of the Blessed Abel 'The Prophet' (Valaam, 1831)
30	Fast***	1 Timothy 3:1-13	Luke 20:9-18	New Hieromartyr John Chestnov, priest (1937)

* 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

For the Health of Soul and Body ...

A true Christian is made by faith and love toward Christ. Our sins do not in the least hinder our Christianity, according to the word of the Saviour Himself. He deigned to say: not the righteous have I come to call, but sinners to salvation; there is more joy in heaven over one who repents than over ninety righteous ones. Likewise concerning the sinful woman who touched His feet, He deigned to say to the Pharisee Simon: to one who has love, a great debt is forgiven, but from one who has no love, even a small debt will be demanded. From these judgements a Christian should bring himself to hope and joy, and not in the least accept an inflicted despair. Here one needs the shield of faith.

Saint Herman of Alaska +1836

The Greek Orthodox Parish of Saint Barbara the Great Martyr, Chester
Charity No: 114475

Dear Parishioners, family, friends and visitors.

We are once again inviting you to join the 100 club for the period November 2017- August 2018. To all of you who participated last year a huge thank you! And to all the winner's; congratulations! The proceeds of the fundraiser contributed to the running costs of the church which are particularly high in winter. Thanks also to those who so very kindly donated their winnings back to the church, of course this is a wonderful gesture but we cannot stress how unnecessary! If you haven't been part of the 100 club before here are the basics:

- It is a lottery style draw that is licensed and used as a means of fundraising for much needed church funds. i.e. electricity and church school supplies.
- ANYONE is welcome to join, parishioners, family, friends and of course visitors.
- It costs just £10 to join which equates to £1 per draw (it runs Nov-Aug)
- The draw will take place in the refectory on the last Sunday of each month, members are allocated or can choose a number from 1-100. If your number is drawn you win a cash prize.
- The prize is dependent on how many members there are and is split 50/50 with the church fund. For example, 100 players = £100 (winner receives £50 and the church receives £50); 50 players = £50 (winner receives £25 and the church receives £25)
- If your number is drawn and you are not in church, your name will be on the noticeboard and we will also contact you via email/phone.

To join: Please print out and return the form with £10 cash to either Rachel or Michael Aristodemou, or Presbytera Anna. There are also forms for your use at the Candle Desk.

God bless you all and Thank you for your support.

Rachel & Michael Aristodemou

Fundraising Committee

Name: _____

D.O.B: ____/____/____

Email: _____

Contact telephone number: _____

I would like to join the 100 club.

I understand the terms of play and enclose payment of £10 (cash)

Signed: _____ *Date:* _____

Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders

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

Parish Reader: Tsvetan Petkov

28 Greenfield Road
Waverton, Chester. CH3 7NF

President: Anthony Knox,

1 Willow Lea, Mollington, Chester. CH1 6LW

Treasurer: Robert Gale

40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

Secretary: Presbytera Anna Sanders

18 Shannon Close, Saltney, Chester. CH4 8PJ

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

Fr Pancratios is *normally* in church during the day on Tuesdays & Thursdays. 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 and at other times by arrangement.

Catechism Classes by arrangement with Fr Pancratios.

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ - ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΘΥΑΤΕΙΡΩΝ ΚΑΙ ΜΕΓΑΛΗΣ ΒΡΕΤΑΝΙΑΣ

Membership Subscription 2017/18 (11/17)

**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.