



The Tower

August 2012

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,

Christ is in our midst!

On 14th July we had the privilege of baptising Iolanthe Lydia into the family of the Church. Pray that her parents, sponsors and grandparents will nurture her in the Christian faith and will take her to Communion regularly.

We should be reminded that, as a charity, we are entitled to reclaim the tax paid on the gifts offered to the church. Anyone who pays tax on their income can allow the church to recover the tax element of their giving by simply taking an envelope from the candle desk, filling in the simple details, and placing their offering in it. The treasurer does the rest. This means that for every £1 that you place in the envelope, the church can reclaim another 25p from the Inland Revenue. If everyone who pays tax does this then it is to the great benefit of the church and at no cost to yourselves. You can also establish a Direct Debit payment with your bank or building society that allows you to make a regular contribution to the work of the church.

*Wishing you a Holy and Blessed Summer
Fr Pancratios and Presbytera Anna*

Parish Pilgrimage to Plemstall

Sunday 12th August, will be the occasion of our annual parish pilgrimage to Saint Plegmund's Well near the village of Plemstall.

We will leave church immediately after the Divine Liturgy to celebrate the outdoor blessing of waters. Following the Blessing we shall enjoy our usual picnic in the meadow behind Plemstall church (weather permitting!).

Car Parking

Might I remind everyone that car parking is available in the lay-by opposite the cemetery gates and in River Lane, adjacent to the lower cemetery. Please do not cause obstruction in the cemetery grounds.

What a wonderful thing it will be when we know ourselves! Then humility will be for us a state of being, and God will position us well with His divine gifts. Then the spiritual laws will cease working, and the one who rises highest will humble himself, for we will all walk low, we won't fall and we will continually receive the Grace of God which is given to the humble.

Elder Paisios the Athonite +1994



Progress so far!

Several hours hard work by the staff of Blackwell's on Friday, 5th July, saw our new Holy Table installed and completed. Great care was taken to ensure that everything was level and square to the millimetre and there was surprisingly little mess to clear up afterwards.

Everyone who has so far seen the new Holy Table agrees that it is absolutely right and a splendid adornment - a fitting place on which to offer the Holy Mysteries.

Being white marble, we have added a sheet of toughened glass to protect the Table's surface. In due course, we shall invite His Eminence, Archbishop Gregorios, to bring the relics that will be placed into the Altar during the process of consecrating the church.

The wooden Holy Table has now been taken away and it going to be reconstructed to serve as the Proskomede Table on which the Gifts are prepared. This will allow the portable table usually used as the Proskomede Table to be put away for use solely as the altar on our Holywell Pilgrimage.

A small pedestal table has been created out of some of the redundant materials that once cluttered the refectory. This, too, now has a glass top protection and will serve as the 'Wedding Table' when it is not fulfilling its more mundane purpose of bearing the Blessing Font.

Fr Pancratios.

Principal Services for August & September 2012

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

Feast Day & Other Services during AUGUST

Beginning of the Dormition Fast

Sunday 5th	9th Sunday after Pentecost	Liturgy 11am
Monday 6th	Feast of the Holy Transfiguration of Our Lord	Liturgy 11am
Sunday 12th	10th Sunday after Pentecost - Pilgrimage to Plemstall follows	Liturgy 11am
Tuesday 14th	Feast of the Dormition of the Theotokos	Vespers 6.30pm
Sunday 19th	11th Sunday after Pentecost	Liturgy 11am
Sunday 26th	12th Sunday after Pentecost	Liturgy 11am

Feast Day & Other Services during SEPTEMBER

Beginning of the Church Year

Sunday 2nd	13th Sunday after Pentecost	Liturgy 11am
Saturday 8th	Feast of the Nativity of the Theotokos	Liturgy 11am
Sunday 9th	14th Sunday after Pentecost	Liturgy 11am
Thursday 13th	Universal Exaltation of the Cross	Vigil 6.30pm
Sunday 16th	15th Sunday after Pentecost	Liturgy 11am
Sunday 23rd	16th Sunday after Pentecost	Liturgy 11am
Sunday 30th	17th Sunday after Pentecost	Liturgy 11am

No Community Board Meeting

will take place in August; the next meeting will be in September. All matters for discussion to be with the Secretary by the beginning of the month.

Parish Library

Our parish library consists of some four hundred books, many from the extensive library collected by Spyridon Reynolds. Any member of the parish may borrow these books and magazines. Simply show that you have borrowed the book in the record book and mark it as returned when you have finished with it.

If you have borrowed books and not returned them please do so soon so that others may have the opportunity to read them. There are one or two quite valuable books that have been long outstanding, please find them.



On the Holy Relics and the Saints of God

Behold we count them happy which endure... (Js. 5:11).

In the apostolic Church, all the remains of the “friends of God,”? the righteous strugglers, were referred to as relics —bones, heads, hair, hands, feet, and sometimes entire bodies, if they were preserved, through which the Lord God is glorified by mysterious wonders. The Protestants and sectarians reject the veneration of the holy remains of Christian strugglers, and, like the heretics of times past, laugh at this pious custom and scoff at Orthodox Christians who call upon the friends of God in their prayers to Him. Without any serious proof, they maintain that it is nowhere proclaimed in the Bible that we should honour the friends of God (Jn. 15:14), to reverence the remains of the holy martyrs and ascetics, and to glorify in sacred hymns those who have suffered for Christ, shedding their blood.

Of course, the question of the veneration and glorification of the holy martyrs, and the ascetics that served Christ during their life without the shedding of their blood, touches upon a number of beliefs—the impious reject them all. They do not believe in God, they do not acknowledge the immortality of the soul, they reject even man’s conscience and feeling of shame and accept only material things, disregarding the spiritual realm. Those haters of God blaspheme, making a mockery of the relics of the holy ascetics; but for believers, relics are objects of great veneration, and this is why, from the days of the apostles, Christians have reverently honoured both the martyrs themselves and all the “friends of God”—the ascetics, and their bones, as well as all their remains.

Christians are convinced and deeply believe that the “friends of God”? who have come out of great tribulation and have made their robes white in the Blood of Christ, abide now before the throne of God and serve Him day and night in His temple (Rev. 7:14-15). Christians turn with prayer to God and believe in the power of the prayerful intercession of the Saints before Him, for they have that One Intercessor with the Blood—Jesus Christ—and a multitude of intercessors in prayer (II Cor. 1:11).

Only ignorant and thoughtless people can reject that which is mystical in the Christian religion. Religion itself—i.e., the bond between the human soul and the everlasting Spirit of God—is the greatest mystery. All of human life is surrounded by mystical and incomprehensible phenomena. The birth and death of man constitute a great marvel, for people know not whence they come and whither they go. *For who knoweth the mind of the Lord?* asks the apostle (1 Cor 2:16). *How unsearchable are His judgements, and His ways past finding out!* (Rom. 11:34). Yet, the Righteous Job of the Old Testament pointed out mysterious phenomena incomprehensible to many, saying: *The Mighty One...hath done great things which we knew not* (Job 37:5).

The Lord God works in the world in various ways. *in wisdom hast Thou made them all* (Ps. 104:24 [103:24]). Of all His creations on the earth, the Lord considered man alone worthy of great gifts, investing in him something divine which is called the conscience. He gave him the gift of speech, the feeling of shame, regret, sympathy, pity, reverence and worship for the Most High. Possessing the divine spark in his soul, man, enlightened by faith in Christ, already glorifies God, showing himself in his bodily form to be a temple of the Holy Spirit. *Know ye not that your body is a temple of the Holy Spirit, who is in you, whom ye have from God?* (I Cor. 6:19).

Christ Himself attests that He lives in His friends: *I in them and Thou in me* (Jn. 17:23). *If anyone be serving Me, the Father shall honour him* (Jn. 12:26). *And the glory which Thou hast given to Me, I have given them* (Jn. 17:22). *I have been glorified in them* (Jn. 17:10). The Church of the apostles does not deify inanimate objects; it does not honour the Saints for any sort of divinity; it does not render to anyone any form of worship; being instructed by the word of the Scriptures, it humbly offers worship to the One Almighty God, deeply, with child-like simplicity, believing that the holy relics are divinely-chosen instruments of the power of God and His might.

In the holy relics the power of God is shown forth.

Pan-fried Red Mullet with basil and citrus

serves four!

4 Red Mullet, about 225gms each
90 ml olive oil
10 peppercorns, crushed
2 oranges, 1 peeled and sliced and 1 squeezed
1 lemon
30 gms plain flour
15 gms butter
2 drained canned anchovies, chopped
60 gms shredded fresh basil
Salt and ground black pepper

shallow dish in a single layer. Pour over the olive oil and sprinkle with the crushed peppercorns. Lay the orange slices on top of the fish. Cover the dish and leave to marinate in the fridge for at least four hours.
Halve the lemon. Remove the skin and pith from one half with a small sharp knife, and slice thinly. Squeeze the juice from the other half.
Lift the fish out of the marinade and pat dry on kitchen paper. Reserve the marinade and orange slices. Season the fish with salt and pepper and dust lightly with the flour.
Heat 45ml of the marinade in a frying pan. Add the fish and fry for two minutes on either side. Remove from the pan and keep warm. discard the marinade that is left in the pan.
Melt the butter in the pan with any of the original remaining marinade. Add the anchovies until completely softened.
Stir in the orange and lemon juice, then check the seasoning and simmer until slightly reduced. stir in the basil. Pour the sauce over the fish and garnish with the reserved orange and lemon slices.

Place the fish fillets in a

Preparing for Holy Communion.

When we think of the greatness of Communion, a natural question arises in our mind: are we worthy of receiving Christ in us? The early Church Fathers never suggested that a Christian should refrain from taking Communion because of his feeling of unworthiness. One of the most ancient Christian documents, the Didache, says, "If anyone is holy, let him come [to Communion]; if he is not, let him repent and come." We need to realise that we never will become worthy to receive Jesus Christ. Communion is not a matter of worthiness but of God's mercy. It is not a reward but a Divine gift! It is proper for us to sense unworthiness so that we will always remain humble and grateful to God.

However, some preparation for the partaking of the Eucharist is necessary, for it helps us to acquire the right attitude toward this great Sacrament. Saint Paul writes, "Let a man examine himself and so eat of that Bread and drink of that Cup" (1 Cor. 11:28). Here are some specific suggestions for those wishing to receive Communion.

1. **Self-examination** is something that should be practised regularly by every Christian as he prays daily and reads God's word, and it becomes especially important before one approaches the Chalice to receive Communion. The purpose of self-examination is to bring us to an awareness of our shortcomings. This awareness leads us to repentance and improvement.

2. On the morning before going to Liturgy to receive Communion we do not eat or drink anything. Prior to Communion there should be **abstinence** from meat and dairy products on Wednesdays and Fridays. During a fasting period one should observe abstinence from these products all the days. However, one thing we must remember is that there is no rigid connection between fasting and Communion. We must never allow an overemphasis on fasting to become a wall separating us from Christ Who wishes to renew us. We must never allow a self-righteous emphasis on so-called "rules of fasting" to destroy the all-important relationship with Jesus Christ. The Church Fathers emphasized that true fasting is to abstain from sin and evil.¹

3. The Orthodox Prayer Books contain some very moving **prayers** written by the Church Fathers that are designed to be read before and after Communion. All of these beautiful prayers contain the cry of humility, unworthiness, and penitence, as expressed by this sample: "... I am not worthy, Master and Lord, that You should enter under the roof of my soul. Yet inasmuch as You desire to live in me as the lover of men, I approach with boldness. You have commanded: let the doors be opened which You alone have made and You shall enter with Your love ... You shall enter and enlighten my darkened reasoning. I believe that You will do this ..." These prayers give us the proper attitude for the reception of Communion.

4. **Repentance.** One must approach Jesus with a plea for mercy and forgiveness. It is sincere faith and repentance, not perfection,

that make us worthy of frequent Communion. Although it is not necessary to go to Confession before each Communion that is the ideal and if we receive Communion regularly it is still necessary to seek forgiveness through prayer. It is up to the priest to whom we go for confession to decide how often we should seek the Sacrament of Repentance².

5. **Forgiveness** from those we have hurt should be sought before Communion. We must approach the Holy Table "with the fear of God, with faith and with LOVE." We are bound to share with others the forgiving love we receive from Jesus. Love is the one thing we must pray for before coming to the Holy Table. No hostilities or grudges or dissension must be brought there. There must be penitence for lack of love. Thus, we prepare for Communion with self-examination, fasting, prayer, repentance and forgiveness.

The most wonderful thing about man is that he was created to contain God. This is the miracle of miracles! Each one of us was made to be a temple of God, a golden chalice, a tabernacle of God's presence. The infinitely great God Who revealed Himself in Jesus as the great God of love waits to take up residence in us. He stands at the door of our soul and knocks until we hear His voice and His knock to open and let Him come in to sup with us in the heavenly banquet (Rev. 3:20). He will not rest until He has invaded our heart and made it His throne.

Thus the Bread and Wine of the Eucharist are not just signs or symbols reminding us of the Last Supper, as the Protestants think, but they are the actual Body and Blood of Christ, as the Saviour said, "For My flesh is food indeed, and My blood is drink indeed," and, "He who eats My flesh and drinks My blood abides in Me, and I in him."

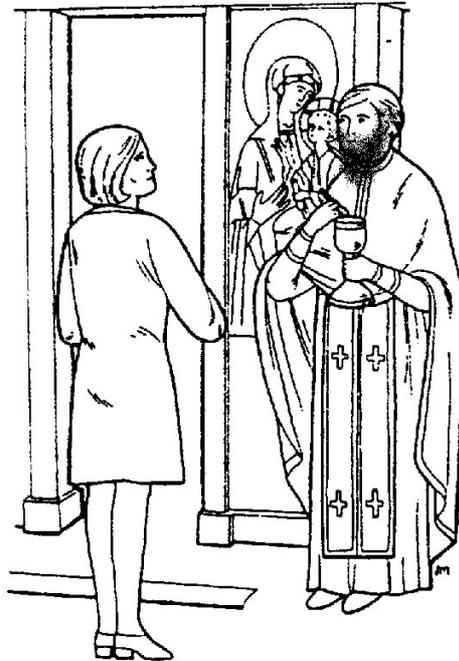
The Eucharistic sacrifice is not a repetition of the Saviour's Sacrifice on the Cross, but it is an offering of the sacrificed Body and Blood once offered by our Redeemer on the Cross. The sacrifice on Golgotha and the sacrifice of the Eucharist are inseparable, comprising a single sacrifice. When a Christian receives Holy Communion, he assimilates the redeeming act that Jesus Christ performed at the Cross.

In Communion we unite in the most intimate fashion with the Lord. Holy Communion nourishes our soul and body and aids our strengthening and growth of spiritual life. It serves for us as a pledge of the future resurrection and the eternally blessed life. All of this reminds us of the necessity to approach Holy Communion with the fear of God, faith and love. Amen.

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¹. As with all spiritual matters, this is a subject for discussion with one's spiritual father – if you haven't a spiritual father then attach yourself to one right away.

². Our Hierarchs also remind us that it is forbidden to receive Communion without the prior permission of one's spiritual father – *Year Book of the Archdiocese*.



The tragic events of July - August 1974

Dearly Beloved in the Lord,

For the last 38 years, Hellenes throughout the world have remembered, with anguish and sorrow, the tragic events of July and August 1974, beginning with that imprudent coup and ending with the violent, illegal and unjustifiable Turkish invasion and occupation of almost half of the island of Cyprus. This resulted in more than two hundred thousand Greek Cypriots being thrown out of their homes, stripped of their property, and compelled by the occupying forces to become refugees, unable to return to their homeland.

But let us remember, and never forget, the more than six hundred thousand missing persons, many of whom had been murdered and buried (the Lord knows where), without a funeral, without prayer, without sympathy. Hundreds are those refugees who never had the opportunity to visit their graves, and died with the unfulfilled longing to return to the place where they were born and saw their first sunrise.

Yet, beloved brethren and fathers, we should remember not only the tragedy of July-August 1974, but also our sacred obligation and duty to foster reconciliation, co-operation, unanimity and harmony between ourselves and our enemies and friends.

Cyprus will find its liberty and re-unification through the morality, education, and authentic patriotism of its people, by our return to and stability in the Christian faith and Greek Orthodox tradition. Church and State are called to support the traditional institutions, family, righteousness, and genuine, true patriotism, as opposed to idealism and fanaticism. Freedom is not only a matter of passion and sacrifice, but respect for others and the preservation of human rights, with an exalted sense of

responsibility, profound virtue and humaneness, accompanied by simplicity of life and the protection of the weak; not extravagance, easy and unjust wealth and inconsiderate wastefulness which, alas, can be seen in our days from both leaders and nations. By the former things are our consciences strengthened and the prerequisites established for the restoration of freedom and the re-unification of the Island of the Saints.

With all this in mind, our churches, schools and other institutions will organise, as they do every year, special events in remembrance of the occupation, to strengthen our deep desire for the leaders of the world to deliver justice to our unjustly troubled people.

With devotion and humility, we shall offer supplications and memorial services for the fallen, known and unknown. We ought to avoid damaging party political speeches and bitter references to our own errors, which do much greater harm than good to the suffering island of Cyprus and its cause. You should also participate in the annual peaceful protest which is organised by the National Cyprus Federation, which will take place this year on Sunday, 8th July, at 3.00 p.m. (ending at 4.15 p.m.), at Trafalgar Square, London, where the Cyprus Minister of Internal Affairs, Eleni Mavrou, will speak.

I wish you all health and strength to continue in your struggle peacefully, and to pray without ceasing, asking Christ to restore us to our lands and homes. And I remain with much love in the Lord and fervent prayers.

London, July 2012

Gregorios, Archbishop of Thyateira & Great Britain

The end of the School Year 2011 – 2012

Dearly Beloved in the Lord,

I am writing on the occasion of the end of the school year 2011 - 2012 to congratulate you and thank you for your enthusiasm, efforts and missionary zeal, and for contributing so positively and decisively to the operation and advancement of our Sunday Schools this academic year.

Our sacred Archdiocese carefully observes the continued functioning of our schools, for we strongly believe that we can continue to achieve our goals only by founding our efforts on the two pillars of our people: our Orthodox Christian Faith and worship, and Christian education. These two pillars have been formed and made firm throughout the last two thousand years or more of Orthodox life and creative activity.

Therefore, I call upon you all, if you truly care for the posterity of our people and our continued progress in this hospitable country, to go on offering your invaluable services to our Sunday schools as best you can. Our clergy should make sure that the Orthodox faith is taught regularly in a way that our children can understand. The Ecclesiastical and School Committees should see to the provision of usable premises for the lessons and recreation

in a comfortable and happy environment for teachers and pupils alike. Teachers should think of themselves as missionaries, imparting the light of knowledge and experience to our young ones with love, enthusiasm and self-denial.

This year, the great city of London is hosting the Olympic Games. We should therefore draw attention to the spirit of healthy competition, co-operation, mutual respect, nobility, self-restraint and discipline. Such are the characteristics which should define those who fight the good fight. Education and knowledge are a continuous, unceasing struggle which demands sacrifice, great effort and study. In the words of Aristotle: "We cannot learn without pain". Therefore our children, pupils and students, should imitate the Olympic athletes, and each should aspire to become competitors in doing good, in wisdom, virtue and progress. As St Paul says: "So, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things" (Phil.4:8).

Finally, I appeal to all Orthodox Christians who have children of school age: always send your children to your local parish school; encourage them to use their free time for study, revision

and absorbing the knowledge that their school teachers strive to impart to them. For without the dogged persistence and active interest of you parents in their understanding of Orthodox Christianity, our schools will fail in their task. More importantly, the family will be in danger of becoming alienated from the Tradition of our forefathers.

May you have good health and the blessing of God in your work, and a happy and peaceful summer, and with the expectation

that all of our school children will enrol in our parish schools next academic year (2012-2013), I remain with fervent prayers and love and esteem in the Lord.

London, July 2012

Gregorios, Archbishop of Thyateira & Great Britain

Scripture Reading Calendar for August

1	Fast	1 Corinthians 13:4-14:5	Matthew 20:1-16	The Seven Maccabean Martyrs
2	Fast	1 Corinthians 14:6-19	Matthew 20:17-28	St Basil of Moscow, Fool-for-Christ
3	Fast	1 Corinthians 14:26-40	Matthew 21:12-14,17-20	Holy Myrrh-bearer Salome
4	Fast **	Romans 14:6-9	Matthew 15:32-39	The Seven Sleepers of Ephesus
5	Fast **	1 Corinthians 3:9-17	Matthew 14:22-34	St John the Romanian, of Chozeba Monastery
6	Fast ***	2 Peter 1:10-19	Matthew 17:1-9	Feast of the Holy Transfiguration of the Saviour
7	Fast	1 Corinthians 15:29-38	Matthew 21:23-27	Martyr Dometius of Persia
8	Fast	1 Corinthians 16:4-12	Matthew 21:28-32	St Myron, Bishop of Crete
9	Fast	2 Corinthians 1:1-7	Matthew 21:43-46	St Psoi of Egypt
10	Fast	2 Corinthians 1:12-20	Matthew 22:22-33	Martyr and Archdeacon Lawrence, at Rome
11	Fast **	Romans 15:30-33	Matthew 17:24-18:4	St Niphon, Patriarch of Constantinople
12	Fast **	1 Corinthians 4:9-16	Matthew 17:14b-23b	Hieromartyr Alexander, Bishop of Comana
13	Fast	2 Corinthians 2:3c-15	Matthew 23:13-22	St Radegunda, Queen of the Franks
14	Fast	2 Corinthians 2:14-3:3	Matthew 23:23-28	Prophet Micah
15	Fast ***	Philippians 2:5-11	Luke 10:38-42, 11:27-28	The Dormition of the Theotokos
16		2 Corinthians 4:1-12	Matthew 24:13-28	St Stephen of Hungary
17	Fast	2 Corinthians 4:13-18	Matthew 24:27-33,42-51	St Theodoretus of Kola, Enlightener of the Lapps
18		1 Corinthians 1:3-9	Matthew 19:3-12	St Arsenios of Paros
19		1 Corinthians 9:2b-12	Matthew 18:23-35	St Pitrim, Bishop of Perm
20		2 Corinthians 5:10-15	Mark 1:9-15	St Oswin, King and Martyr
21		2 Corinthians 5:15-21	Mark 1:16-22	Holy Patriarchs, Abraham, Isaac and Jacob
22	Fast	2 Corinthians 6:11-16b	Mark 1:23-28	Virgin-Martyr Eulalia, of Barcelona
23		2 Corinthians 7:1b-10a	Mark 1:29-35	Martyr Tydfil of Merthyr
24	Fast	2 Corinthians 7:10-16	Mark 2:18-22	St Kosmas of Berat
25		1 Corinthians 1:26-2:5	Matthew 20:29-34	St Patricia of Constantinople and Naples
26		1 Corinthians 15:1-11	Matthew 19:16-26	Martyrs Adrian and Natalia of Nicomedia
27		2 Corinthians 8:7-15	Mark 3:6-12	Newly revealed Great Martyr Phanourios of Rhodes
28		2 Corinthians 8:16-9:5	Mark 3:13-21	Anna the Prophetess
29	Fast **	Acts 13:25-33a	Mark 6:14-30	St Sebbi, King of the East Saxons
30		2 Corinthians 10:7b-18	Mark 3:28-35	Ss Alexander, John & Paul the New - Constantinople
31	Fast **	2 Corinthians 11:5-21a	Mark 4:1-9	St Aidan, Bishop of Lindisfarne

* 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*

A Kontakion from the Akathist “Glory to God for All Things”

In the strength of the Holy Spirit each flower gives out its strength – sweet perfume, delicate colour, beauty of the whole universe revealed in the tiniest thing. Glory and honour to God the Giver of Life, who covers the fields with their carpet of flowers, crowns the plains with harvests of gold and the blue of cornflowers, and our souls with the joy of contemplating Him. O be joyful and sing to Him; Alleluia!

This Akathist Hymn was written by Metropolitan Tryphon of Turkestan in 1934

Priest in Charge: Rev'd Oeconomos Pancratios Sanders

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10 Easton Road, New Ferry CH62 1DR

Secretary: Presbyteria 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. 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 2012

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

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Address: _____

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Please return to the Treasurer with your gift::

Mrs Lidia Critchley, 10 Easton Road, New Ferry, Wirral. CH62 1DR

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.