



The Tower

April 2014

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

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

Diocesan website: www.thyateira.org.uk

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

Dear brothers and sisters,

Pascha is almost here and I draw your attention to the services for the rest of Lent and Great Week which are listed in this issue of The Tower. If you have not already done so, I am available for the Sacrament of Repentance before or after all of these services. The services at Pascha, while lasting much of the night, are for all of us and we should not rush away before they are completed by the Divine Liturgy. As always we will relish the Paschal Feast at the conclusion of the Liturgy.

It was a joy to receive Rachel Whittam into the Holy Orthodox Church at the beginning of March. We look forward to her marriage to Michael Aristodemou shortly. Well done, Rachel.

Kyriaki Greenwood, one of our principal singers met with a most unpleasant accident several weeks ago. By God's grace, she is well on the way to a remarkable recovery and we are delighted that she is able to stand at the cliros once again.

Those of you who were present at the Consecration of the Church last year will no doubt remember Father Anthimos Papandreou who was present and concelebrated at the Divine Liturgy. We are sad to report that he fell asleep in the Lord after a battle with cancer. I was able to represent the parish at his funeral and it is a mark of the respect that all held for him that our Archbishop Gregorios, Bishop Athanasios and nearly 40 priests led the family and a vast number of parishioners at the funeral service. May he stand as intercessor for all of us at the Heavenly Throne.

Wishing you a peaceful and glorious Pascha

Fr Pancratios



A Holy and blessed Pascha to you all

*Father Pancratios, Presbytera Anna,
the Trustees and Board of the Community*



Dates for your Diary

Saturday 5th April 11am
Re-arranged Spring Cleaning Day - all welcome

Bright Tuesday, 22nd April 11am
"Clean up after Pascha day"



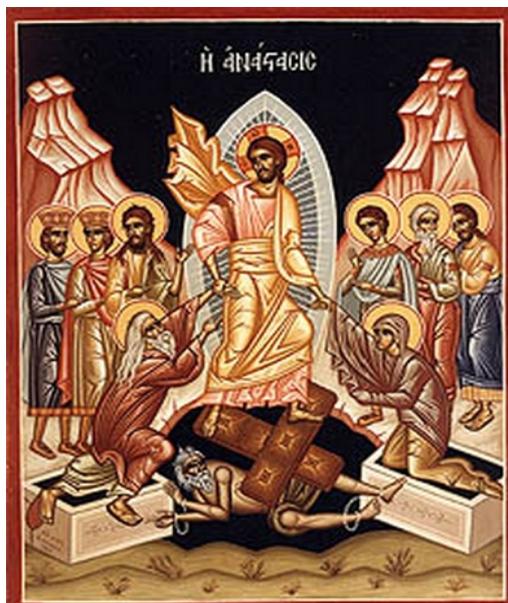
The Paschal Sermon of Saint John Chrysostom

If anyone is devout and a lover of God, let them enjoy this beautiful and radiant festival. If anyone is a grateful servant, let them, rejoicing, enter into the joy of his Lord. If anyone has wearied themselves in fasting, let them now receive recompense. If anyone has laboured from the first hour, let them today receive the just reward. If anyone has come at the third hour, with thanksgiving let them feast. If anyone has arrived at the sixth hour, let them have no misgivings; for they shall suffer no loss. If anyone has delayed until the ninth hour, let them draw near without hesitation. If anyone has arrived even at the eleventh hour, let them not fear on account of tardiness. For the Master is gracious and receives the last even as the first; He gives rest to him that comes at the eleventh hour, just as to him who has laboured from the first. He has mercy upon the last and cares for the first; to the one He gives, and to the other He is gracious. He both honours the work and praises the intention. Enter all of you, therefore, into the joy of our Lord, and, whether first or last, receive your reward. O rich and poor, one with another, dance for joy! O you ascetics and you negligent, celebrate the day! You that have fasted and you that have disregarded the fast, rejoice today! The table is rich-laden: feast royally, all of you! The calf is fatted: let no one go forth hungry! Let all partake of the feast of faith. Let all receive the riches of goodness. Let no one lament their poverty, for the universal kingdom has been revealed. Let no one mourn their transgressions, for pardon has dawned from the grave. Let no one fear death, for the Saviour's death has set us free. He that was taken by death has annihilated it! He descended into Hades and took Hades captive! He embittered it when it tasted His flesh! And anticipating this, Isaiah exclaimed: "*Hades was embittered when it encountered Thee in the lower regions*". It was embittered, for it was abolished! It was embittered, for it was mocked! It was embittered, for it was purged! It was embittered, for it was despoiled! It was embittered, for it was bound in chains! It took a body and came upon God! It took earth and encountered Heaven! It took what it saw, but crumbled before what it had not seen! O death, where is thy sting? O Hades, where is thy victory? Christ is risen, and you are overthrown! Christ is risen, and the demons are fallen! Christ is risen, and the angels rejoice! Christ is risen, and life reigns! Christ is risen, and not one dead remains in a tomb! For Christ, being raised from the dead, has become the first-fruits of them that have slept. To Him be glory and might unto the ages of ages. Amen.

The Gift of the Risen Christ: Acts 1:1-8

...John truly baptised with water, but you shall be baptised with the Holy Spirit...you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me...to the end of the earth.

When the Forerunner John began his ministry *...in the wilderness of Judea* (Mt. 3:1), he preached repentance (vs.2-3,7-12), baptised those who came to him (v.6), and heard their confessions of sin (v.6). Yet, as Saint Theophylact of Bulgaria points out, *"...the baptism of John did not have the power to forgive sins; for John was only preaching repentance and bringing them towards the forgiveness of sins, that is, he was guiding them to the baptism of Christ, in which there is remission of sins."* John baptised with water, pointing toward the coming Baptism of the Lord by which we may be forgiven (v.11). Early in the course of His teaching, the Lord Jesus said, *...unless one is born of water and the Spirit, he cannot enter the kingdom of God* (Jn. 3:5).



Christ requires that we repent to enter His kingdom. Our sins also must be forgiven, and we must be regenerated spiritually; all this the Spirit of God effects in Baptism. This is the teaching of our Risen Lord given *...to the Apostles whom He had chosen, to whom also He presented Himself alive after His suffering by many infallible proofs...* (Acts 1:2,3).

As the Apostles proclaimed the Lord's Resurrection and His gift of the Spirit, God prompted many to repent and believe. Those who were baptised in the Name of Jesus Christ for remission of sins received forgiveness and the gift of the Holy Spirit (Acts 2:38). The gift of the Spirit received in Baptism leads the Church to replace the singing of the Trisagion Hymn at Pascha. Instead, we offer the Baptismal Hymn. "As many of you as have been Baptised into Christ have put on Christ. Alleluia." (See Gal. 3:27).

Christ is Risen! Therefore, let us put on Christ: *If then you have been raised with Christ, seek those things which are*

above, where Christ is, sitting at the right hand of God (Col. 3:1). If we did not fully use the Divinely provided time of Great Lent to purify ourselves, let us not despair.

Accept the reassurance of Saint John Chrysostom, "He giveth rest to him that cometh at the eleventh hour, as well as to him that hath toiled from the first." The Spirit of God is our birthright in Christ. Let the life-giving Holy Spirit Who came upon each of us in Baptism support us now in 'actualising' the power of Christ's Resurrection in our lives.

On through life, the Holy Spirit helps us attain deeper repentance, remission of sins, the regeneration of 'new birth' in Christ, and the renewing of our minds and hearts and wills in the Lord by His counsel and presence.

Saint Seraphim taught that *"...if a man is stirred by the wisdom of God which seeks our salvation and embraces everything, and he is resolved for its sake to devote the early hours to God and to watch in order to find His eternal salvation* (W Sol. 7:27; 6:14-20), then, in obedience to its voice, he must hasten to offer true repentance for all his sins and must practice the virtues which are opposite to the sins committed. Then...he will acquire the Holy Spirit Who acts within us and establishes in us the Kingdom of God."

The Risen Christ stands ready to give His Spirit to us. God the Holy Spirit waits for us to despise the fetters of our sins, repent, and wash away their stains with tears of thankfulness to the Risen Lord. Also, the Spirit *"...is everywhere present and filleth all things."* Mystically, He comes into the dank, dismal recesses of soiled hearts, ever ready to extend forgiveness once again, and to help us nurture the seed of life planted in us at Baptism and to keep God's will.

Christ is risen!

O life-giving Lord, by Thy Holy Spirit help us to be partakers of Thy Resurrection.

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## Are you Still “Wearing” Christ?

That is what we want to be by "wearing" Christ: sinless. It means we want to live our lives that way every day. Our very being, the way we choose to act each moment of our lives should show the world the presence of Christ. And that becomes even more important when we consider that most of us wear a cross (putting on the symbol of Christ's followers) around our necks and make known to the rest of the world around us that we call ourselves "Christians."

Does that sound like an odd question? After all, it's not like asking, "What's in style this year?" or "What are you wearing to the party Saturday night?" But it is perfectly valid, and most appropriate, for us to ask ourselves that very question every day. Why? Because at our baptism, while we circled the baptismal font, and for great feast days (when baptisms originally took place in the liturgy) this is sung:

As many as have been baptized into Christ have put on Christ, Alleluia.

This is one of the oldest hymns of the Church, and comes directly from the New Testament. In St. Paul's letter to the Galatians, he writes, "for in Christ Jesus you are all sons of God through faith. For as many of you as were baptized into Christ have put on Christ" (Galatians 3:25-27).

So what does it mean to "put on Christ?" At our baptism, we literally put on a white robe that stands for the purity and holiness that is of Christ. No spots, no stains, no tears or rips. That is the condition of our very being at that moment: without sin. And that is what Christ is eternally: the only sinless one. That is what we want to be by "wearing" Christ: sinless. It means we want to live our lives that way every day. Our very being, the way we choose to act each moment of our lives should show the world the presence of Christ. And that becomes even more important when we consider that most of us wear a cross (putting on

the symbol of Christ's followers) around our necks and make known to the rest of the world around us that we call ourselves "Christians."

There is a story concerning Alexander the Great, who in the 4th century BC was the world's greatest warrior and ruler. It seems that he heard about a soldier who called himself a follower of Alexander, wearing the armour of Alexander's army, who was a pretty lousy soldier, who did whatever he wanted and refused to do what was asked and required of soldiers in Alexander's army. Alexander sought him out, confronted him about what he had heard and very simply told the soldier, "Change your act or change your name!"

Wouldn't this be equally appropriate for us and our relationship with Christ? If we have put on Christ, if we bear his name, and claim to be one of his followers, shouldn't we act as he would want us to, or else change our names?

So what can we do concretely to show that we have put on Christ? For starters, we can be forgiven and restored to the purity of the day of our baptism by going to confession! Then we can participate in the life of the Church as we experience Christ in the liturgy. Accept God's invitation to be with Him in His house and receive the food that gives eternal life and the strength to live a life that keeps that garment white: take communion OFTEN. (Let's face it, if you only ate food once or twice a year, your body would die. If you only take communion once or twice a year, would it be surprising to think your soul is dying?) Find out who this Christ is that you have put on. That means reading the Bible. The more you know Him, the more you will love Him, and want to live as He wants us to live. And you will come to realize that no matter how many times we fall and get our garment dirty, He will be there to help us up and try again.

*From Word Magazine June 1989*

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Saint Gregory of Nyssa, in his Great Catechism, observes that a Christian who is baptized but experiences no change in his life is, in the words of Saint Paul, a man who thinks himself to be something, when he is nothing, and deceives himself.

Principal Services for April / May

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

Feast Day and other Services during April

| | | |
|---------------------------------|---|-----------------------------|
| Wednesday 2nd | Matins with the Great Canon of Saint Andrew of Crete in full | 6.30pm |
| Thursday 3rd | Divine Liturgy of the Pre-Sanctified Gifts | 6.30pm |
| Friday 4th | Little Compline with the Akathist Hymn to the Theotokos in full | 6.30pm |
| Sunday 6th | Fifth Sunday of Great Lent - Saint Mary of Egypt | Liturgy 11am |
| Wednesday 9th | Divine Liturgy of the Pre-Sanctified Gifts | 6.30pm |
| Friday 11th | Divine Liturgy of the Pre-Sanctified Gifts | 6.30pm |
| Sunday 13th | Feast of the Entry of Our Lord into Jerusalem - Palm Sunday | Matins 9.30am, Liturgy 11am |

Services for Holy Week / Pascha - April 2014

| | | | |
|----------------|---|--|--|
| | Great Monday - 14th | Μεγάλη Δευτέρα - 14 | Sfanta si Marea Luni - 14 |
| 6.30pm (14th) | Bridegroom Service | Ακολουθία τοῦ Νυμφίου | Denie/Slujba Mirelui |
| | Great Tuesday - 15th | Μεγάλη Τρίτη - 15 | Sfanta si Marea Marti - 15 |
| 6.30pm (15th) | Bridegroom Service | Ακολουθία τοῦ Νυμφίου | Denie/Slujba Mirelui |
| | Great Wednesday - 16th | Μεγάλη Τετάρτη - 16 | Sfanta si Marea Miercuri - 16 |
| 6.30pm (16th) | The Sacrament of Holy Unction and the Matins of Great Thursday | Αγιο Ευχελαιο και Ὁρθρος
Μεγάλη Πέμπτες | Denie/Slujba Sfantului Maslu si Utrenia Sfantei si Marii Joi |
| | Great Thursday - 17th | Μεγάλη Πέμπτη - 17 | Sfanta si Marea Joi (Joia Mare) - 17 |
| 2.00pm (17th) | Vespertal Liturgy of Saint Basil the Great | Εσπερινός και Θεία Λειτουργία
Μεγάλου Βασιλείου | Sfanta Liturghie A Sfantului Vasile Cei Mare |
| 6.30pm | The Office of the Holy Passion of Our Lord Jesus Christ | Ακολουθία τῶν Ἁγίων Παθῶν | Denie/Slujba Celor 12 Evanghelii |
| | Great Friday - 18th | Μεγάλη Πάρασκευη - 18 | Sfanta si Marea Vineri (Vinerea Mare) - 18 |
| 5.30pm (18th) | Vespers of Great Friday - the Descent from the Cross | Εσπερινός - Αποκαθήλωση | Vecernia Vinerii Mari (Coborarea de pe Cruce) |
| 6.30pm | Matins of Great Saturday - The Veneration of the Epitaphios | Ακολουθία τοῦ Επιταφίου | Utrenia Sfintei Si Marii sambete (Scoaterea Sfantului Mormant/Trecerea pe Sub Aer) |
| | Great Saturday / Holy Pascha 19/20th | Μέγα Σάββατον/Πάσχα - 19/20 | Sfanta si Marea Sambata (Sambata Mare) |
| 11.00am (19th) | Vespertal Divine Liturgy of Saint Basil | Εσπερινός και Θεία Λειτουργία
Μεγάλου Βασιλείου | Sfanta Liturghie a Stantului Vasile cel Mare |
| 9.00pm | The Reading of the Acts of the Apostles | Πραξεις των Αποστολων | Citirea din Faptele Apostolilor |
| 11.30pm | The Midnight Office | Μεσονυκτικῆς Ἀναστάσεως | Slujba de la Miezul Noptii |
| 0.00am (20th) | Christ is Risen, the Matins of the Resurrection and the Divine Liturgy of Saint John Chrysostom | Χριστός Ἀνέστη (Καλός Λόγος),
Ὁρθρος και Θεία Λειτουργία
Ἀναστάσεως. | Hristos a Inviat! - Slujba Invierii si Liturghia Divina a Sfantului Ioan Gura de Aur |
| | - The Paschal Feast follows | Φαγοπότι τοῦ Πάσχα | Urmata de Agapa Frateasca |

| | | |
|--------------------|--|-----------------------------|
| Sunday 27th | Saint Thomas Sunday | Matins 9.30am, Liturgy 11am |
| | <i>Feast Day and other Services during May</i> | |
| Sunday 4th | Third Sunday of Pascha - The Myrrh-bearing Women | Liturgy 11am |
| Sunday 11th | Fourth Sunday of Pascha - The Paralysed Man | Matins 9.30, Liturgy 11am |
| Sunday 18th | Fifth Sunday of Pascha - The Samaritan Woman | Liturgy 11am |
| Sunday 25th | Sixth Sunday of Pascha - The Blind Man | Liturgy or Lay Matins 11am |



Progress so far!

Marc has continued with the varnishing of the screen and the first part is now completed and its appearance is transformed. Work will resume in earnest after Pascha with the improvements planned for the toilet. The draft plans for the porch door are now with the council and work will begin

as soon as we have their approval. Minor jobs have been carried out including the removal of rubbish from the shed. It's now possible to get in there without things falling on us!

Fr Pancratios.



Random Jottings

A story of Saint Nicholai Velimirovich tells us the difference between doing something good and doing it in Jesus' Name. One day the Bishop met an old peasant woman at a tiny railway station in Matchva. He asked, "Whom are you waiting for, sister?" "Whomever the Lord sends me," she answered. It turns out that this woman came every day to the station in order to see if some poor traveller might need food or shelter. If someone showed up, she would joyfully accept him into her house. When the Bishop tried to praise her gospel-like hospitality, the woman sighed and saying, "Aren't we His daily guests throughout all our life?"

"Destruction of traditional values today also affects interpersonal relations," noted His Holiness Patriarch Kirill at the meeting with members of the "Women in business" All-Russian social organization. "We know that even the facts that a marriage means relations between a man and a woman and that a choice of gender is not an intellectual and volitional one, but a Divine choice, are now being disputed. Children are already being taught this. They are told: 'You should choose yourself whether you are a boy or a girl'; that is, what was founded by God is being destroyed by people, ostensibly for the sake of freedom.

"But then, what is freedom like? If freedom ruins the Divine plan of the world and of mankind, then it is not freedom, but slavery. And we know that the devil enslaves a man, because the most dangerous captivity is to be not free from sin, when a person cannot live in accordance with his or her calling," stressed the Patriarch.

"If a man commits a sin before you at the hour of his death, pass no judgement, because the judgement of God is hidden from men. It has happened that men have sinned greatly in the open but have done greater good deeds in secret, so that those who would disparage them have been fooled. . . . So listen to me, all you accountants of other people's faults, listen well; for if, as is certain, it is true that "you shall be judged with the judgement you have used your-selves" (Matt. 7:2), then whatever sin of body or spirit that we ascribe to our neighbour we will surely fall into ourselves." (Saint John Climacus)

"But faith in Christ will ever remain powerless until we meet Him face to face within ourselves. In all patience, longsuffering, and courage, we must bear the shame that will cover us when our souls are stripped naked before God's pure and searching eyes. It is only then that we will emerge with an authentic spiritual experience and renewal for our souls. We will then gain a true knowledge and awareness of the holiness and kindness of Christ." (Matthew the Poor)



Lessons in Orthodox Faith and Theology
at the Greek Orthodox Cathedral of All Saints London
by Archimandrite Vassilios Papavassiliou

Father Vassilios offers these talks in English on a regular basis and he has recorded them for a wider audience. He is a most excellent speaker and you will find his talks illuminating and very understandable
To listen to them Ctrl-click to open the hyperlink

- 1 [18.01.14-Old Testament Theology-Part 2](#)
- [11.01.14-Old Testament Theology-Part 1](#)
- [14.12.13-The Mother of God and Saints](#)
- [07.12.13-Marriage](#)
- [30.11.13-Prayer](#)
- [09.11.13-Sin and Holiness - Part 2](#)
- [26.10.13-Sin and Holiness - Part 1](#)
- [19.10.13-Baptism](#)
- [12.10.13-Ancestral Sin](#)
- [05.10.13-Divine Liturgy](#)
- [28.09.13-Holy Scripture](#)
- [21.09.13-Trinity & Incarnation](#)
- [26.01.13-Theology of the Old Testament: The Angel of the Lord](#)
- [26.05.12-Ecclesiology](#)
- [12.05.12-Praying For The Dead](#)
- [28.04.12-Resurrection](#)
- [24.03.12-7th Ecumenical Council and the Theology of the Icon](#)
- [17.03.12-The Greek Fathers and the Ecumenical and Local Councils](#)
- [03.03.12-Apostolic Fathers](#)
- [11.02.12-Priesthood](#)
- [28.01.12-The Theology of Genesis](#)
- [10.12.11-The Mother of God](#)
- [03.12.11-Sainthood](#)
- [26.11.11-Marriage & Monastic Life](#)
- [19.11.11-Confession & Repentance](#)

Troparion for the Feast of the Entry into Jerusalem

(Sunday of Palms)

Buried with Thee through Baptism, O Christ our God, we have been granted immortal life through Thy resurrection, and we sing Thy praises, saying: Hosannah in the highest! Blessed is he that comes in the name of the Lord.

Scripture Reading Calendar for April

| | | | |
|--------------------|---------------------------|-------------------------|---|
| 1 Fast | Genesis 15:1-5 | Proverbs 15:7-19 | St Mary of Egypt (1stC) |
| 2 Fast** | Genesis 17:1-9 | Proverbs 15:20-16:9 | St Titus the Wonderworker (9thC) |
| 3 Fast** | Genesis 18:20-33 | Proverbs 16:17=17:17 | St Joseph the Hymnographer (883) |
| 4 Fast** | Genesis 22:1-18 | Proverbs 17:17-18:5 | St Isidore, Bishop of Seville (636) |
| 5 Fast** | Hebrews 8:1-7 | Luke 10:38-42, 11:27-28 | St Theodora of Thessalonika (892) |
| 6 Fast** | Galatians 3:23-4:5 | Luke 7:36-50 | St Platonida of Nisibis (308) |
| 7 Fast | Genesis 27:1-41 | Proverbs 19:16-25 | St Sabas the New, of Kalymnos (1948) |
| 8 Fast | Genesis 31:3-16 | Proverbs 21:3-21 | St Niphon, Bishop of Novgorod (1156) |
| 9 Fast | Genesis 43:26-31; 45:1-16 | Proverbs 21:23-22:4 | Hieromartyr Theodore, Abbot of Crowland (870) |
| 10 Fast | Genesis 46:1-7 | Proverbs 23:15-24:5 | Hieromartyr Gregory V, Patriarch of Constantinople (1821) |
| 11 Fast | Genesis 49:33-50:26 | Proverbs 31:8-31 | St Callinicus of Cernica, Bishop of Rimnicului (1868) |
| 12 Fast** | Hebrews 12:28-13:8 | John 11:1-45 | St Acacius of Kavsokalyvia (1730) |
| 13 Fast*** | Philippians 4:4-9 | John 12:1-18 | St Martin the Confessor, Pope of Rome (655) |
| 14 Fast | Exodus 1:1-20 | Job 1:1-12 | Martyr Ardalion the Actor (4thC) |
| 15 Fast | Exodus 2:5-10 | Job 1:13-22 | St Padarn, Bishop and founder of Llanbadarn Fawr (5th-6thC) |
| 16 Fast | Exodus 2:11-22 | Job 2:1-10 | Martyr Leonidas of Corinth (258) |
| 17 Fast** | Exodus 19:10-19 | Job 38:1-21; 42:1-5 | St Paisius, the Fool-for-Christ, of the Kiev Caves (1893) |
| 18 Strictfast | Exodus 33:11-23 | Job 42:12-17 | New Martyr John of Epirus (1526) |
| 19 Fast* | 1 Cor 5:6-8; Gal 3:13-14 | Matthew 27:62-66 | Hieromartyr Theodore of Perge and his mother Philippa (2ndC) |
| 20 Fastfree | Acts 1:1-8 | John 1:1-17 | St Theodore Trichinas (The Hairshirt Wearer), Hermit (4th-5thC) |
| 21 Fastfree | Acts 1:12-17; 21-26 | John 1:18-28 | St Beuno, Asbbot of Clynnog (c640) |
| 22 Fastfree | Acts 2:14-21 | Luke 24:12-25 | Martyrs Raphael, Nicholas and Irene of Lesbos (1463) |
| 23 Fastfree | Acts 2:22-38a | John 1:35-51 | Great Martyr, Victorybearer and Wonderworker George (303) |
| 24 Fastfree | Acts 2:38-43 | John 3:1-15 | St Elizabeth the Wonderworker (5thC) |
| 25 Fastfree | Acts 3:1-8 | John 2:12-22 | St Basil, Starets of Poiana Marului (1767) |
| 26 Fastfree | Acts 3:11-16 | John 3:22-33 | The Kollyvades Father (18thC) |
| 27 | Acts 5:12-20 | John 20:19-31 | St Eulogius the Hospitable, of Constantinople (4thC) |
| 28 | Acts 3:19-26 | John 2:1-11 | St Cyril, bishop of Turov (1183) |
| 29 | Acts 4:1-10 | John 3:16-21 | St Endellion, Virgin of Cornwall (?6thC) |
| 30 Fast*** | Acts 4:13-22 | John 5:17-24 | New Martyr Argyri at Constantinople (1725) |

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

Sundays are shown in Bold

Please remember, if you are a UK taxpayer we can recover the tax that you have paid on your contribution to the work of the church – but only if you fill in an envelope (to be found at the church door) and place your gift in it.

Especially in these difficult times, the church needs your financial support. As I'm sure you understand, work on our church building is ongoing and expensive, besides our ordinary day-to-day expenses. May God bless you all for your support in these matters and may you seek the guidance of the Holy Spirit in forming a regular and responsible habit of giving for the work of His Church.

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Secretary: Presbytera Anna Sanders
42 Withens Lane, Wallasey, Wirral. CH45 7NN
(Telephone & email as above.)

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

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

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

Pastoral Visits should be arranged by contacting Fr Pancratios.

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

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

Catechism Classes by arrangement with Fr Pancratios.

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ - ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΘΥΑΤΕΙΡΩΝ ΚΑΙ ΜΕΓΑΛΗΣ ΒΡΕΤΑΝΙΑΣ

Membership Subscription 2014/15

**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

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.