



The Tower

August 2013

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/GreekOrthodoxCommunityofSaintBarbara)

Charity No: 1144751

Dear brothers and sisters,

Our President and I had a very successful visit to our Archbishop on the 29th July to discuss the Consecration. It was very helpful for me indeed and put my mind at rest on a number of matters.

We are still in need of a number of volunteers to help at the consecration, both on Friday night and on Saturday. We need people to marshal traffic on both days. We will need men to carry the banners and lights for the processions at these services. Please don't be shy, do speak to me and volunteer your services.

We are looking for accomodation on the Friday night for several folk who are coming long distances and wish to stay for all the services. Please let Father Pancratios know as soon as possible so that arrangements can be made.

Can someone with a video camera offer to film the services. This will be particularly valuable for those who are away on holiday at this time.

Please offer to supply the gifts for the Lity: five loaves, oil and wine. Remember that such gifts are an honour for the giver. Likewise, please offer to bake prosphera for the Liturgy.

There are special Memorial Slips with this edition (please print them out) and at the choir desk. Please fill them in with the names of your Orthodox loved ones, living and departed, for placing into the Holy Table at the time of consecration.

If you have not booked your meal yet, please do so as soon as possible as there are not many places left. It would be a shame if you leave it until the last moment to book and then find there is no place for you. Act now!

*Wishing you a holy and peaceful Summer
Fr Pancratios and Presbytera Anna*

Offerings

for the Consecration

We welcome sponsors to support the baptism of our church.

Donations of any amount, large or small, will contribute to the Consecration and will help to complete existing projects and to further the work of the church in the future, both at home and abroad. Fuller details are to be found in the Brochure for the Consecration.

Benefactors:	£1000.00
Sponsors:	£500.00
Donors:	£250.00
Friends:	any amount

If you pay income tax, please also fill in a Gift Aid envelope. This allows us to recover the income tax you have paid. This adds another 1/4 to the amount you have given: a gift of £1000.00 would grow to £1250.00 at no cost to yourself.

The perfect peace of the holy angels lies in their love for God and their love for each other. This is also the case with all the saints from the beginning of time. Most truly therefore is it said that 'on these two commandments hang all the law and the prophets'. (Matt. 22:40 [read vs 37-39])

Saint Maximos the Confessor +662

A Guide to the Services of the Consecration

At the outset the Holy Table will be uncovered and have nothing on it. The Archbishop will bring with him the relics of three saints: these he will place on the Holy Table, where they will remain overnight, together with the vigil light.

The services begin with a short Commemoration of the martyrs of the Church, during which the Trisagion Hymn, Lord's Prayer and Troparia to the martyrs are intoned.

The Archbishop gives a blessing and Great Vespers follows beginning with Psalm 103 which describes the beauty of God's World. During Vespers Stichera will be sung for the Resurrection and the Dedication of the Church. During the Lity and Artoklasia (Blessing of Bread) the Archbishop prays for the protection and blessing for the Orthodox Church and people. He then blesses the bread, remembering as he does so, Our Lord's feeding of the Five Thousand. This bread is then distributed to the people. It is to sustain them for the coming Vigil. Then follows the Aposticha where mention is made of the Temple as portrayed in the Old Testament. Great Vespers draws to a close with the Hymn of Simeon, the dismissal hymns and the Archbishop's blessing.

Services now continue throughout the night. Amongst these will be the Unction Service at which much oil will be blessed for distribution to the faithful. After the clergy have left the Vigil will continue through the night. The clergy will return to serve the Morning service of Matins (Orthros).

Matins begins with the Six Psalms (3,37,62,87,102,142) and ends with the Great Doxology. During Matins, Hymns will be sung for the Resurrection, Saint Barbara and the Consecration. Part of the Proskomide Service (preparation of the Gifts to be used during the Divine Liturgy) will be carried out.

At the appointed Time, the Archbishop will enter and sing the Katavasia, after this he will put on his Vestments in readiness to perform the Consecration Service which will begin immediately after Matins.

The Consecration Service.

The reason for this service is to dedicate the church building to God and to "change" it, by the Grace of God and the Holy Spirit into the House of God.

The ceremony may be conveniently be divided into five parts:

- 1) The three processions round the church building.
- 2) The deposition of the Holy Relics in the Holy Table.
- 3) The washing and anointing of the Holy Table.

4) The vesting of the Holy Table and anointing of the church walls.

5) Concluding prayers and the lighting of lamps.

1) The Archbishop and clergy prepare to process three times round the church. The procession represents the setting aside of a sacred area. The Archbishop carries the Holy Relics in a covered paten. One person will remain inside the closed church. After each of the first two circuits, the Archbishop places the Holy Relics on a Table provided, the deacon reads the Epistle and the Archbishop reads the Gospel. Coming to the closed church door a third time, the Archbishop knocks with his staff and demands entry, quoting from Psalm 23, while the person remaining inside asks "Who is this King of Glory?" After the third request, the Archbishop pushes the door open and all go into the church.

2) The Archbishop enters the sanctuary and places the relics in a small silver box. This is placed in a previously prepared cavity in the Holy Table and sealed in with ground marble and wax mastic. (This is a very ancient form of cement.) Any excess mastic is scrapped up and the surface cleaned.

The Archbishop now puts on a white garment called a Savanon (Sakkos) to protect his vestments.



His Eminence Archbishop Gregorios sealing the sacred relics into the Holy Table at the Church of Saint Panteleimon & Saint Parasceve, Harrow, during the Consecration Service, 4th November, 2012

3) The Holy Table represents the Tomb of Christ and will now undergo its own "Baptism". Clergy and people kneel while the Archbishop intones the prayers of consecration. He then washes the Holy Table with soap and water. The water is poured on three times, while "In the Name of the Father, Son and Holy Spirit" is said, just as in baptism. The Holy Table is then dried. Next, the Archbishop sprinkles the Holy Table with Rose Water and anoints it with Chrism - as in Chrismation. During this Chrismation, Antimensia (cloths, without which the Holy Liturgy cannot be served) are consecrated and icons of the four evangelists are

glued to the four corners of the Holy Table.

4) The Archbishop now covers the Holy Table with a white linen cloth called a "Katasarkion". This represents Christ's burial shroud. Other altar coverings are then added including the church's own antimension. The Archbishop anoints the four walls and lintel of the church building with chrism.

5) After offering final prayers for the church and people, the Archbishop takes a new lamp, wick and olive oil and lights the lamp. He invites the faithful to receive light for their candles etc.

He removes his Savanon, which is cut into pieces and distributed to the laity as a keepsake. All is now set to celebrate the Divine Liturgy.

How To Set Up An Icon Corner at Home (part 1)

Quantity and quality are two different things. It would be naive to assume that the more sacred images there are in an Orthodox Christian's home, the more pious his life. A disorganised collection of icons, reproductions, and religious calendars covering a significant amount of living space can often have a contrary effect on one's spiritual life.

A poorly thought-out collection of icons can turn into something simple and meaningless, in which the prayerful purpose of the icon has no place whatsoever.

Nonetheless, it is essential to have icons in one's home in sufficient numbers, but within reasonable limits.

In the past, whether on a farm or in the city, every Orthodox family's home would always have a shelf with icons, or an entire home iconostasis, located in the most visible place. The place where the icons were installed was known as the front corner, the beautiful corner, the holy corner, God's place, or the kiot.

For Orthodox Christians, an icon is not just a depiction of the Lord Jesus Christ, the Mother of God, the Saints, or events from Sacred and Church History. An icon is a sacred image, i.e., it is outside the realm of ordinary reality; it is not to be confused with ordinary daily life; and it is intended only for communion with God. Thus, the primary purpose of icons is prayer. An icon is a window from our world, the earthly world, into the world above. It is God's revelation in form and colour.

In this way, an icon is not simply a family relic to be passed on from generation to generation, but a holy thing that unites all family members during communal prayer – for prayer in common can take place only if those standing before the icons have mutually forgiven one another's offences and achieved unity.

Today, of course, when the television set — which is itself a kind of a window into the motley world of human

passions – has taken the place of icons in the home, the purpose of the family icon, the tradition of common prayer at home, and the consciousness of the family as the “?little Church” have been lost.

Therefore, an Orthodox Christian today might ask: What icons should I have in my home? How should they be arranged? Can I use reproductions of icons? What do I do with old, dilapidated icons?

Some of these questions merit an unequivocal answer, while others do not demand any kind of strict recommendations.

Where should one place icons at home?

In a free and accessible place.

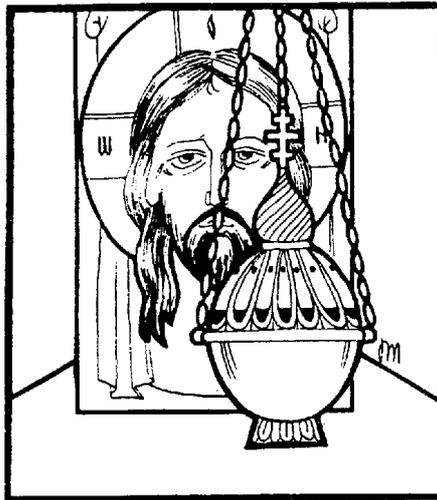
The terse nature of such an answer is prompted by the realities of life, rather than by the absence of canonical requirements.

Of course, it is preferable to place icons on the eastern wall of the room, because the “East” as a theological concept has special significance in Orthodoxy.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed (Genesis 2:8. See also Baruch 4:36, Ezekiel 11:1 & Matthew 24:27).

One should not combine icons with decorative objects of a secular nature, such as statuettes, various types of pictures, etc., or next to books having nothing in common with the Orthodox faith or that conflict with Christian teaching on love and charity. Nor should we have icons next to posters or calendars depicting rock musicians, athletes, or politicians – the idols of the current age. This not only diminishes reverence for the holy images to an unacceptable degree, but also puts holy icons on par with the idols of the contemporary world.

To be continued...



Random Jottings

A Russian bishop, who had travelled to the West for the first time after the fall of Communism, was asked the following question by western Christians (Protestants and Roman Catholics): “What is the Russian Orthodox Church doing to address social issues?” The bishop humbly replied: “We serve the Holy Liturgy.”

Bishop Atanasije

People may hate you for being different and not living by society's standards, but deep down, they wish they had the courage to do the same.

Anon

“For indeed, what is more dire than the evils which today afflict the world? What is more terrible for the discerning than the unfolding events? What is more pitiable and frightening for those who endure them? To see a barbarous people of the desert overrunning another's lands as though they were their own; to see civilization itself being ravaged by wild and untamed beasts whose form alone is human.”

Maximus the Confessor +662

Encyclical Letter for the Dormition Fast from Archbishop Gregorios of Thyateira and Great Britain

Dearly Beloved and cherished children in the Lord,

Our Mother, the Church, is again inviting us to celebrate the Dormition of the Theotokos and Ever-Virgin Mary and Mother of our God. Events relating to the lives of the Saints are a cause for joy, sacred contemplation, and opportunities for prayer and the worship of God glorified in Trinity.

The month of August is a remarkable one for the Orthodox Church, for during this month we celebrate two great and historic events.

The first is the feast of our Lord's Transfiguration - an event that is intimately connected with our pure Orthodox Faith, for it reminds us of our own transfiguration, a change that must take place in us, and our own relationship with Christ the Saviour, as the author of the hymn reminds us:

“You were transfigured on Mount Tabor, showing the exchange mortal men shall make with Your glory at Your fearful Second Coming, O Saviour. Elijah and Moses conversed with You, and You called three of Your disciples to be with You. As they gazed upon Your glory, O Master, they were astounded by Your blinding light. O Lord, who then had shone upon them with Your light, give light now to our souls.” (Feast of the Transfiguration, 1st Kathisma)

The event of Christ's Transfiguration is narrated by the holy authors of the New Testament as a miracle which occurred on Mount Tabor, and which revealed the majesty of Christ's divinity. The three disciples, together with the Old Testament prophets who saw God, Moses and Elijah, tasted the divine light and uncreated energies of God, although they were carnal beings still bound to earthly things. Orthodox Christians celebrate this theological Feast with prayer and joy and sacred expectation, for the God-man thus revealed His divinity, and taught us that we shall be participants and sharers in the gifts of His heavenly glory which He promised to those who believe in Him, who become members of His Church and inheritors of His heavenly Kingdom.

The second event is the Feast of the Dormition of the Theotokos. Our celebration of the assumption of the Mother of God and Ever-virgin Mary is preceded by fervent supplications (the Paracleses), and accompanied by joyful hope and assurance in the power of faith in Christ and the existential relationship of the living and the dead with their Creator.

The first fifteen days of August therefore play a crucial role in the life of Orthodox Christians. With joyful sorrow we sing of death, which is a fact of life for the natural world and for sinful and fallen humanity, and even for the saints and the Most-holy Mother of Christ, the God-man.

The sacred services of the Paraclesis in the first fifteen days of August are unique spiritual works and religious poems, fragrant with faith in God and hope that He hears and receives the sighs of our heart and the cries of human weakness and sinfulness. They remind us also that Christ's Mother is the “protection of Christians that cannot be put to shame, unfailing mediation with the Maker”, an intercessor in our sorrows, and a physician of the infirmities and afflictions of life, a “swift and speedy helper”. The supplications and prayers of the Saints for humanity are part and parcel of

holiness in which share the friends of God, and especially His Mother, who was counted worthy to receive Him in her womb in a way beyond understanding, in order that the Only-begotten Son and Word of God may enter human history, as St John the Evangelist teaches us: “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (John 1:14).

We too partake in this glory and joy - we who have been privileged to receive and inherit the Gospel Message, the message of the joy of Christ's Resurrection. The first to experience it was His Most-holy Mother, whose Dormition and heavenly assumption is being celebrated by Christians throughout the world.

Dear brothers and sisters in the Lord, our Mother, the Church, is reminding us of God's love for His creation, and is inviting us to follow the Most-holy Mother of God to heaven. This is what the angels and the holy Apostles did: from the corners of the earth they went to Gethsemane to receive her blessing. With them, we devoutly run to Christ the Saviour and Redeemer of mankind, to place before Him our prayers and requests like fragrant spiritual incense, and we ask Him to make us sharers in His glory and Kingdom. Let us ask the Virgin Mary to pray for us, to give peace to our souls, and to unburden us of the cares of this life. This is something we need more than ever, given the unemployment and economic crisis which are currently plaguing many people and nations, creating confusion and insecurity in society, and troubling families and young people who are striving to make a better, more just, and more peaceful future.

Do you, O Most-holy Lady, pray to your Only-begotten Son for the peace of the whole world, for families and children, for the sick and the poor, for those who lack basic needs, for those at war, for those in captivity and for those who are missing. Enlighten the world's leaders that they may have patience, that they may grow in righteousness, harmony, peace, co-operation and solidarity, that they may protect the weak and uphold orphans and widows, and all those who turn to you to find rest and solace and a motherly response to their requests and daily worries. Lead people to entrust their lives to your Only-begotten Son, who sent down the Manna from Heaven and the Good News of divine Love and charity to reunite us with our Father and Creator.

As your father and brother in Christ, I urge Orthodox Christians to go to church and sing the Paracleses with all their heart, to seek aid and solace from the Most-holy Mother of God, who always hears and receives our prayers with tears, and always carries them to the throne of our Lord Jesus Christ. During these first fifteen days of August, let us prepare in body and soul for the summer Pascha of Orthodox Christians by participating in the Church's services, with humble and devout prayer, with fasting and preparation for the Mystery of Holy Communion and the universal joy of the Saints.

Lord Jesus Christ, Son and Word of the living God, at the intercessions of our Lady Mother of God and Ever-virgin Mary and of all Your Saints, have mercy on us and save Your people, for You are a merciful God Who is good and loves mankind. Amen.

August 2013.

Gregorios, Archbishop of Thyateira & Great Britain

Spicy Chick-pea and Aubergine Stew

This is a Lebanese dish, but similar recipes are found all over the Mediterranean. Serves 4

3 large aubergines, cubed
200g chick-peas, soaked overnight
60ml olive oil
3 garlic cloves, chopped
2 large onions, chopped
2.5ml ground cumin
2.5ml ground cinnamon
2.5ml ground coriander
3 x 400g cans chopped tomatoes
salt and ground black pepper
cooked rice, to serve

FOR THE GARNISH

30ml olive oil
1 onion, sliced
1 garlic clove, sliced
sprigs of coriander

Place the aubergines in a colander and sprinkle them with salt. Sit the colander in a bowl and leave for 30 minutes, to allow the bitter juices to escape. Rinse with cold water and dry on kitchen paper. Drain the chick-peas and put in a pan with enough water to cover. Bring to the boil and simmer for 30 minutes, or until tender. Drain.

Heat the oil in a large pan. Add the garlic and onion and cook gently, until soft. Add the spices and cook, stirring, for a few seconds. Add the aubergine and stir to coat with the spices and onion. Cook for 5 minutes. Add the tomatoes and chick-peas and season with salt and pepper. Cover and simmer for 20 minutes.

To make the garnish, heat the oil in a frying pan and, when very hot, add the sliced onion and garlic. Fry until golden and crisp. Serve the stew with rice, topped with the onion and garlic and garnished with coriander.

Principal Services for August / September

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

Feast Day and other Services during August

Beginning of the Dormition Fast

Sunday 4th	6th Sunday after Pentecost	Liturgy 11am
Tuesday 6th	Feast of the Holy Transfiguration	Liturgy 11am
Sunday 11th	7th Sunday after Pentecost	Liturgy 11am
Thursday 15th	Feast of the Dormition of the Theotokos	Liturgy 11am
Sunday 18th	8th Sunday after Pentecost	Liturgy 11am
Friday 23rd	Feast of the Consecration beginning with Vespers at 5.30pm	5.30pm
Saturday 24th	Feast of the Consecration beginning with Matins at 8.30am	8.30am
Sunday 25th	9th Sunday after Pentecost	Liturgy 11am

Feast Day and other Services during September

Sunday 1st	10th Sunday after Pentecost: Church New Year	Liturgy 11am
Sunday 8th	Nativity of the Theotokos and Ever Virgin Mary	Liturgy 11am
Sunday 15th	12th Sunday after Pentecost (for the Elevation of the Cross)	Liturgy 11am
Sunday 22nd	13th Sunday after Pentecost	Liturgy 11am
Sunday 29th	14th Sunday after Pentecost	Liturgy 11am

Progress so far!

Much more has happened since our last newsletter!

At long last the electrical installation is complete. Leo finally finished the work on the 30th July. Had the scaffolding suppliers worked to time, Leo would have been finished almost a week earlier, but never mind everything is now complete. All credit goes to Marc Greenwood, our president, who has worked tirelessly, and indeed, with some sleepless nights, to ensure that everything has fallen into place. We look forward to the winter to try out our heating!

John Gale has resolved the leaking roof over the refectory and has repaired and painted much of the external woodwork although he was not able to reach the higher areas. We hope to borrow longer ladders before long.

Marc has spent quite a lot of time lying on his back repairing the damaged brick work in the church. You can't

tell where he's been!

As you might imagine, there has been a lot of dust created with all the work that has gone on. We had a great clean-up on the last Saturday of the month, at which we had a splendid turn-out. Many thanks are due to all those who gave of their time to put the church to rights. The day engendered a first-class community spirit. We shall need to do the same on the Saturday before the Consecration to ensure the church is in perfect condition for these very special days. Volunteers, please.

Once we are back to normal after the Consecration, there are other things to be done. The tower gutters and downspout have to be cleaned out and repaired and we shall have to get a professional to do this work.

Fr Pancratios.

Troparion at the Entry of the Holy Relics

As the beauty of the firmament above, O Lord, you have displayed the loveliness of the holy Dwelling of your glory below. Strengthen it to age on age and accept, through the Mother of God, our supplications which are offered in it without ceasing to you, the Life and Resurrection of all.

Scripture Reading Calendar for August

1	Fast	1 Corinthians 3:18-23	Matthew 13:36-43	The Seven Maccabean Martyrs (166BC)
2	Fast	1 Corinthians 4:5-8	Matthew 13:44-54a	St Basil of Moscow, Fool-for-Christ (1552)
3	Fast**	Romans 9:1-5	Matthew 9:18-26	Holy Myrrh-Bearer Salome (1stC)
4	Fast**	Romans 12:6-14	Matthew 9:1-8	The Seven Sleepers of Ephesus (250)
5	Fast	1 Corinthians 5:9-6:11	Matthew 13:54-58	St John the Romanian of Chozeba Monastery (1960)
6	Fast***	2 Peter 1:10-19	Matthew 17:1-9	St Theoctistus, Bishop of Chernigov (1123)
7	Fast	1 Corinthians 7:12-24	Matthew 14:35-15:11	St Hor of the Thebaid (c390)
8	Fast	1 Corinthians 7:24-35	Matthew 15:12-21	St Gregory of Sinai and Mount Athos (1346)
9	Fast	1 Corinthians 7:35-8:7	Matthew 15:29-31	St Psoi of Egypt (4thC)
10	Fast**	Romans 12:1-3	Matthew 10:37-11:1	St Lawrence, Fool-for-Christ at Kaluga (1515)
11	Fast**	Romans 15:1-7	Matthew 9:27-35	St Blane, Bishop of Bute (6thC)
12	Fast	1 Corinthians 9:13-18	Matthew 16:1-6	Hieromartyr Alexander, Bishop of Comana (3rdC)
13	Fast	1 Corinthians 10:5-12	Matthew 16:6-12	St Radegunda, Queen of the Franks (587)
14	Fast	1 Corinthians 10:12-22	Matthew 16:20-24	St Fachanan, Abbot of Ross Carbery (c600)
15		Philippians 2:5-11	Luke 10:38-42; 11:27-28	St Macarius the Roman, Wonderworker of Novgorod (1550)
16	Fast**	1 Corinthians 11:8-23a	Matthew 17:10-18	St Stephen of Hungary (1038)
17		Romans 13:1-10	Matthew 12:30-37	St Theodoretus of Hola, Enlightener of the Lapps (1570)
18		1 Corinthians 1:10-17	Matthew 14:14-22	St Arsenios of Paros (1877)
19		1 Corinthians 11:31-12:6	Matthew 18:1-11	St Pitrim, Bishop of Perm (1456)
20		1 Corinthians 12:12-26	Matt 18:18-22; 19:1-2,13-15	St Oswin, King and Martyr (651)
21	Fast	1 Corinthians 13:4-14:5	Matthew 20:1-16	Holy Patriarchs, Abraham, Isaac and Jacob
22		1 Corinthians 14:6-19	Matthew 20:17-28	Virgin-Martyr Eulalia of Barcelona (c303)
23	Fast	1 Corinthians 14:26-40	Matthew 21:12-14,17-20	Martyr Tydfil of Merthyr (480)
24		Romans 14:6-9	Matthew 15:32-39	St Kosmas of Berat, Evangeliser of Southern Albania (19thC)
25		1 Corinthians 3:9-17	Matthew 14:22-34	St Patricia of Constantinople and Naples (c7thC)
26		1 Corinthians 15:12-19	Matthew 21:18-22	St Maximos the Confessor, Archbishop of Jerusalem (347)
27		1 Corinthians 15:29-38	Matthew 21:23-27	Newly-revealed Great Martyr Phanurios of Rhodes
28	Fast	1 Corinthians 16:4-12	Matthew 21:28-32	Venerable Father Moses the Ethiopian "The Black" (407)
29	Fast**	2 Corinthians 1:1-7	Matthew 21:43-46	New Martyr Peter, Metropolitan of Krutitsy (1936)
30	Fast	2 Corinthians 1:12-20	Matthew 22:23-33	St fiacre, Hermit of Meaux (670)
31		Romans 15:30-33	Matthew 17:24-18:4	The Hundred Thousand Martyrs of Tbilisi

* 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.

Orthodox Church of Saint Barbara the Great Martyr, Chester
Celebration Lunch on the Feast of the Consecration of the Church

by His Eminence, Archbishop Gregorios of Thyateira and Great Britain

Vicar's Cross Golf Club, Tarvin road, Chester, CH3 7HN: Saturday, August 24th 2013

Please note we have limited places and booking will be on a first come, first served basis, payment will confirm your booking. Please fill in all sections of form.

Name _____ Contact Tel.No _____

Address _____

Number of tickets adult _____ Children 10 and under _____

Cost £20 per head (adult) £10 for child having small portions or £5 for Sausage, chips and beans

Please Choose 1 starter and 1 main course for each person.

Starter A Melon & Honey Baked Figs with Parma Ham

Starter B Pork & Cranberry Parfet with toasted Brioche

Main A Roast Rib or Roast Topside of Beef with Caramelised Shallots

Main B Baked Salmon Fillet with a herb crust in White Wine sauce

	Name	Name	Name	Name	Name
Starter A					
Starter B					
Main A					
Main B					
Starter A child					
Starter B child					
Main A child					
Main B child					
Vegetarian option					
Vegetarian option child					
Child Menu					

The venue is approx 10 minutes drive from church. Please indicate if you need transport or can offer space in your car. Thank you.

I will need _____ car spaces

I can offer _____ car spaces

I enclose £ _____

Cheques payable to Greek Orthodox Church of St Barbara
Please return form and payment to Presbytera Anna Sanders
42, Withens Lane Wallasey Wirral CH45 7NN
Contact number 0151 639 6509 or e-mail presbytera.anna.s@gmail.com

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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 & 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 2013

Greek Orthodox Community of Saint Barbara the Great Martyr

Overleigh Cemetery Chapel, Overleigh Road, Chester. CH4 7HW

Title: _____ Initials: _____ Surname: _____

Address: _____

Postcode: _____ Date: _____

I enclose herewith £25.00 annual subscription* £

Add £1.00 Free Will Offering to the Archdiocese £

I enclose a gift for the work of the church £

(*unwaged £15.00 plus £1.00 FWO) £
=====

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: _____

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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.