



The Tower

August 2016

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,

It is with great pleasure that we can announce the planned visit of our Hierarch and Chief Pastor, Gregorios, Archbishop of Thyateira and Great Britain. His intention is to celebrate the Divine Liturgy of Saint John Chrysostom with us on Saturday 5th November and this is to be followed by a celebration luncheon.

Inevitably, such episcopal visits can only be infrequent, we should make every effort to be present on this holy day to receive the Sacred Mysteries from the hands of our Archbishop. Therefore, please note this date in your diaries right away.

The choice of Saturday will permit the clergy and people of our neighbouring parishes to join with us on this festive day. We shall look forward to renewing friendships and making new ones.

There is much to do to ensure that our church is prepared for the visit and looks at its best. We have formed a small committee to oversee the various tasks. Please speak to Presb. Anna to offer your help.

We will need to arrange the venue for the Lunch as soon as possible so, if you wish to attend, please let either of us know as soon as possible so that we can estimate the total numbers involved (there will be a charge for the lunch!).

Let us all pull together to make this a memorable occasion, not only for Archbishop Gregorios but for all of us, parishioners and guests alike.

With much love for you all this summer,

Fr Pancratios and Presbytera Anna

p.s. May we draw your attention to the item on page 5 'Help Wanted'.



A Parable

God has ordained two angels as postmen. One of them is always resting on a cloud, and the other is constantly moving between the Earth and God. Once the angel sitting without work asked him who was forever in flight: Why are you permanently in flight between God and Earth?

I lead those people to God who pray "Help me, Lord ...", and they are so many that I have little rest. But I always continue no matter what!

And then he asked his colleague who sat resting. What is your task?

I have to carry to God the people's messages that begin with the words "Thank you, Lord ..."

Leon Magdan:

"The most beautiful Orthodox parables and stories"

Principal Services for August

Beginning of the Dormition Fast

Monday 1 st	11.00am	The Lifegiving Cross
		Matins followed by the Great Blessing of Waters
Sunday 7 th	11.00am	7 th Sunday after Pentecost - (Transfiguration)
		Divine Liturgy
Sunday 14 th	11.00am	8 th Sunday after Pentecost - (Dormition)
		Divine Liturgy
Saturday 20 th	5.30pm	Vespers
Sunday 21 st	10.00am	9 th Sunday after Pentecost – Holy Patriarchs Abraham, Isaac and Jacob
	11.00am	Matins
		Divine Liturgy
Saturday 27 th	5.30pm	Vespers
Sunday 28 th	10.00am	10 th Sunday after Pentecost – St Anna the Prophetess
	11.00am	Matins
		Divine Liturgy

Principal Services for September

Thursday 1 st	11.00am	<i>The Church New Year</i>
		Matins followed by the Blessing of Waters
Saturday 3 rd	5.30pm	Vespers
Sunday 4 th	10.00am	11 th Sunday after Pentecost - Prophet Moses
	11.00am	Matins
		Divine Liturgy
Wednesday 7 th	6.30pm	Nativity of the Theotokos
		Vespers
Saturday 10 th	5.30pm	Vespers
Sunday 11 th	10.00am	12 th Sunday after Pentecost - St Theodora
	11.00am	Matins
		Divine Liturgy
Tuesday 13 th	6.30pm	Exaltation of the Life-giving Cross
		Vigil and elevation of the Cross
Saturday 17 th	5.30pm	Vespers
Sunday 18 th	10.00am	13 th Sunday after Pentecost - St Eumenios
	11.00am	Matins
		Divine Liturgy
Saturday 24 th	5.30pm	Vespers
Sunday 25 th	10.00am	14 th Sunday after Pentecost - St Sergios of Radonezh
	11.00am	Matins
		Divine Liturgy

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### *The 100 Club*

*We welcome subscribers to the 2016/7 annual 100 club. A £10.00 annual donation enters you into the monthly draw at which the winner receives half the available 'pot' and the church receives the other half. Please speak to Michael or Rachel Aristodemou to support this valuable contribution to our church funds.*



Do not let pass any opportunity to pray for anyone, either at his request or at the request of his relatives, friends, of those who esteem him, or of his acquaintances. The Lord looks favourably upon the prayer of our love, and upon our boldness before him. Besides this, prayer for others is very beneficial to the one himself who prays for others; it purifies the heart, strengthens faith and hope in God, and enkindles our love for God and our neighbour. When praying, say thus: "Lord, it is possible for Thee to do this or that to this servant of Thine; do this for him, for Thy name is the Merciful Love of Men and the Almighty."

*Saint John of Kronstadt +1908*

The Jesus prayer gives you so much sweetness, so much joy. It's short, but it's got so much power. So much, that you say: "Even if I go to hell, I'm not afraid. I'll just say the prayer there, as well".

*Elder Ephraim of Katoumakia +1998*

Prayer summarizes a longing. The problem is that so often we become egocentric, lacking humility. Thus it is good to pray, "Oh Lord, deliver me from myself and give me to Yourself!"—a cry of the heart. It is similar to the prayer, "Lord, I believe, please help my unbelief". Often it is necessary to pray for forgiveness.

Many times in my life, there has been no opportunity for long prayers, only time to go quickly into what I call the 'hut of prayer'—very short prayers that I know by heart or to make a very simple request: "Show me how to love!" Or, when you have to make a decision, "Lord, help me make the right estimation and come to the right judgement, to make the right action." Then there is the very simple prayer, "Your will be done". I have also learned, in Albania, what it means to be a foreigner, to come from a country many regard with suspicion. This, however, can help one become more humble. It helps one pray with more intensity, "Use me according to Your will". Often I pray, "Lord, illumine me so that I know Your will, give me the humility to accept your will and the strength to do your will". I go back to these simple prayers again and again.

Many times, the psalms are my refuge. You realize that in the spontaneous arising of certain phrases from the psalms you are hearing God speak to you. Perhaps you are reciting the psalm, "My soul, why are you so downcast..." And then another phrase from the psalms

arises which is a response. It is an ancient Christian tradition that a bishop should know many psalms by heart. The psalms provide a spiritual refuge. In each situation there is a psalm that can help you, in those critical moments when you have no place of retreat.

Perhaps you remember the words, "Unless the Lord guards the house, they who guard it labour in vain". You are reminded that your own efforts are not decisive. You also come to understand that your own suffering is a sharing in God's suffering. It is a theme Saint Paul sometimes writes about. You come to understand that the resurrection is not after the cross but in the cross.

*+Archbishop Anastasios of Albania*

Not every act of prayer is prayer. Standing at home before your icons, or here in church, and venerating them is not yet prayer, but the 'equipment' of prayer. Reading prayers either by heart or from a book, or hearing someone else read them is not yet prayer, but only a tool or method for obtaining and awakening prayer.

Prayer itself is the piercing of our hearts by pious feelings towards God, one after another – feelings of humility, submission, gratitude, doxology, forgiveness, heart-felt prostration, brokenness, conformity to the will of God, etc.

All of our effort should be directed so that during our prayers, these feelings and feelings like them should fill our souls, so that the heart would not be empty when the lips are reading the prayers, or when the ears hear and the body bows in prostrations, but that there would be some qualitative feeling, some striving toward God.

When these feelings are present, our praying is prayer, and when they are absent, it is not yet prayer.

*Saint Theophan the Recluse +1894*

*An afterword...*

Do not forsake prayer, for just as the body becomes weak when it is deprived of food, so also the soul when it is deprived of prayer draws nigh to weakness and noetic death.

*Saint Gennadius of Constantinople +471*



## Some further thoughts on Christian Love

You can see Christ our Lord anywhere, at any place, and at any time.

All we have to do is look for Him and He will also find you offering His blessings and love. Look for Him in one another,

look for Him among those who are suffering with pain,

look for Him among those who are facing war and destruction,

look for Him among those who are hungry,

look for Him among those who are in prison,

look for Him among those who are being persecuted,

look for Him among those whom is with you and your spouse,

look for Him in your children,

look for among those who have found Him and are at peace within their souls and hearts.

We have found Him: Glory to You O Lord, Glory to You! Peace to your soul!

*+Archimandrite Nektarios (Serfes)*

However hard I try, I find it impossible to construct anything greater than these three words, 'Love one another' -only to the end, and without exceptions: then all is justified and life is illumined...

*Saint Maria of Paris +1945*

The Lord is always waiting for us to unite ourselves with Him in love; but instead, we drift further and further away from Him. We know that there can be no

life without love. This means that there is no life without God, for God is Love. But His love is not according to the understanding of the world. The love that the world gives us consists of suffering and enslavement, because the spirits of evil interfere with it. There is a little bit of love, but mostly it is just enslavement.

*+ Elder Thaddens of Vitovnika +2003*

The Love dominates all rules and laws. Love everyone; if you can't, at least show goodwill. How to love the evil man? Hate the evil, but love those who do evil. Who knows maybe one day they will repent their sins by the powers of prayer, tears and confession and become like an angel.

*Saint Gabriel Urgebadzje +1995*

The love of husband and wife is the force that welds society together. Men will take up arms and even sacrifice their lives for the sake of this love. St. Paul would not speak so earnestly about this subject without serious reason; why else would he say, "Wives, be subject to your husbands, as to the Lord" Because when harmony prevails, the children are raised well, the household is kept in order, and neighbours, friends, and relatives praise the result. Great benefits, both of families and states, are thus produced. When it is otherwise, however, everything is thrown into confusion and turned upside-down.

*Saint John Chrysostom +407*



### Gifts for the Church

We are always grateful to those who shower gifts on our little church dedicated to Saint Barbara, whether they be individuals, families or whole communities.

Recently Saint Nicholas Parish in Liverpool granted us several items including a Blessing Font, a Tabernacle and a Holy Week Censer. They have now given us a set of oil lamps for the Iconostasis which, following restoration, will grace our church.

Thank you, all of you, for your various kindnesses and your devotion to Christ our Lord, to whom be all honour and glory. Amen.

### Help Wanted!

We have recently accepted the kind gift of a set of Twelve Icons of the Holy Apostles to grace the walls of Saint Barbara's. We seek the help of a kind parishioner with business in London to collect them. They are quite heavy and will need a car for transport.

They can be made available from the North London area. Please speak with Fr Pancratios if you are able to undertake this task and I will arrange with the donor for a suitable address for their collection. Please do your best to assist as the donor needs to use the space they presently occupy. Thank you.

# Archbishop Gregorios' Encyclical for the Dormition Fast

1<sup>st</sup> - 14<sup>th</sup> August

Dearly Beloved in the Lord,

In a few days we will be entering the blessed and festive period of the 15<sup>th</sup> August. Monday, 1 August marks the start of the period of the fast and the Holy Supplications to Virgin Mary, whose Feast and blissful Dormition we shall celebrate on Monday, 15 August.

This reverent period of fast starts with the Progress of the Holy Cross and the martyrdom of the Maccabees. We, the Orthodox Christians chant during those blessed days in our Churches, the Supplications to Virgin Mary-except on Saturday and on the eve of the Feast of the Dormition of the Mother of God. The holy Supplications remind us of the prayer, our public and mystical communication with the Triune Worshipped and Glorious God, to Whose name and glory all prayer refers to. Those reverent days reminds us of the value of prayer and its significance to our life. As the Holy Fathers of our Church teach us, prayer is just as necessary as breath. It comprises part of our existence and that is why we continuously live with our prayer, either in speech or in silence, either through chanting and charity or through genuine love for our fellow brethren.

Despite being God, our Lord Jesus Christ used to pray every day and advised people to pray, teaching us the universal prayer 'Our Father who art in Heaven', which is known as the Lord's Prayer. Coming back to the sacred chapter of the festive period of 15<sup>th</sup> August, I am reminding myself and others that in our prayer we have the Angels as our sacred messengers and intermediaries, as well as All Saints, the Prophets, the Patriarchs, the Apostles, the Confessors, the Martyrs, the Teachers, the Holy and the Rightful, who, by means of their tears and prayers sanctified the World, remaining eternal examples of faith and virtue in Humanity.

In charge of all those sacred Persons who through their life '*made earth celestial*' stands the Holy Mother of God, whose womb became the holy palace and the throne of the Only Son and Word of God. For this reason, the Christian Poets and Hymnists wrote innumerable hymns, religious songs to venerate the '*more honourable than the Cherubim and more glorious than the Seraphim*' in whose sacred womb the '*Word of God*' dwelt. 'And the Word became flesh and made his dwelling amongst us. And we have seen the glory, the one and only Son, who came from the Father, full of grace and truth' (John 1:14).

Coming back to those sacred and reverend days of 15<sup>th</sup> August, I would like to stress the power of the prayer when it is made in true faith and deep humility. The holy poet beseeches: '*Lord, I have called upon you, hear me, hear me Lord, listen to the word of my prayer, because I have cried to you, hear my prayer, oh Lord.*' The same theme is repeated by King David '*Now convinced, I seek shelter in your holy providence and towards your protection I have whole-heartedly sped and knelt before you, Virgin, and I lament and sigh, not to disregard me the wretched one, oh sacred shelter of the Christians*'.

Prayer presupposes Faith and love and the charity of God. The prayer to Virgin Mary and the Saints, presupposes our trust to the holy person whom we address and whose help we seek and ask for guidance and relief from the sorrows that torture us, because we are weak and sinful creatures. Through the prayer we become strong, hopeful and pleased, but only through the grace of the Triune God and His Friends, such as Virgin Mary, who was blessed with the unique honour to contribute to the mystery of the salvation of the Human Race. Under this sacred contention, the hymnist of the Great Supplication addresses Virgin Mary when he is tormented by the toils of life and his high duties towards the state of which he is the supreme lord '*A tempest of calamities has befallen me, Virgin, and squalls of sorrows sink me asunder, but reaching out your hand in time, help me, oh my dear conception and protection*'.

It is for this reason, my Orthodox brethren, that we are all called upon to go to Church and like Faithful pilgrims ask for the intercession of the Mother of God for all those trials and tribulations that torment my soul and body like bees picking on wax. Particularly during this period which is full of so much evil and wrongdoing that surrounds the young and the old daily – like the temptations of multi-faceted sin, such as terrorism and so many other wrongdoings that mar society and disassociate it from its holy character. We should ask for the protection of God and the intercession of the Mother of God with humility so that we can have peace with ourselves and others and be able to celebrate the feast of the Dormition of Virgin Mary Mother of God. To Him belongs the glory, the Power and the Kingdom in the century of centuries. Amen.

London, August 2016

Gregorios, Archbishop of Thyateira and Great Britain

# A Scripture Reading Calendar for August

|           |               |                              |                           |                                                                                       |
|-----------|---------------|------------------------------|---------------------------|---------------------------------------------------------------------------------------|
| 1         | Fast          | 1 Corinthians 1:18-24        | Matthew 10:16-22          | St Aethelwold, Bishop of Winchester (984)                                             |
| 2         | Fast          | 1 Corinthians 6:20b-7:12     | Matthew 14:1-13           | St Plegmund, tutor of King Alfred, Archbishop of Canterbury (914)                     |
| 3         | Fast          | 1 Corinthians 7:12-24        | Matthew 14:35-15:11       | St Senach, disciple of St Finnian and abbot of Clonard (Ireland, 6thC)                |
| 4         | Fast          | 1 Corinthians 7:24-35        | Matthew 15:12-21          | St Sithney, patron saint of Sithney (Cornwall, 529)                                   |
| 5         | Fast          | 1 Corinthians 7:35-8:7       | Matthew 15:29-31          | Martyr Oswald, King of Northumbria (642)                                              |
| 6         | Fast***       | 2 Peter 1:10-19              | Matthew 17:1-9            | St Hardulf, Hermit of Breedon (Leicestershire, 7thC)                                  |
| <b>7</b>  | <b>Fast**</b> | <b>Romans 15:1-7</b>         | <b>Matthew 9:27-35</b>    | St Donat, patron saint of Llandunwyd, (St Donats, Wales, 6thC)                        |
| 8         | Fast          | 1 Corinthians 9:13-18        | Matthew 16:1-6            | St Ellidius, patron saint of Hirnant, Powys (Wales, 7thC)                             |
| 9         | Fast          | 1 Corinthians 10:5-12        | Matthew 16:6-12           | St Phelim, disciple of St Columba (6thC)                                              |
| 10        | Fast          | 1 Corinthians 10:12-22       | Matthew 16:20-24          | St Bettelin, patron of Stafford (8thC)                                                |
| 11        | Fast          | 1 Corinthians 10:28-11:8     | Matthew 16:24-28          | St Blane, Bishop of Bute (Scotland, 590)                                              |
| 12        | Fast          | 1 Corinthians 11:8-23a       | Matthew 17:10-18          | St Seigine, Abbot of Iona (Scotland, 652)                                             |
| 13        | Fast**        | Romans 13:1-10               | Matthew 12:30-37          | St Muredach, Bishop of Killala, founder of Innismurray (Eire, 6thC)                   |
| <b>14</b> | <b>Fast**</b> | <b>1 Corinthians 1:10-17</b> | <b>Matthew 14:14-22</b>   | St Fachanan, Abbot of Rosscarberry (Cork, Eire, c600)                                 |
| 15        |               | Philippians 2:5-11           | Luke 10:38-42; 11:27-28   | Martyr Tarcisius at Rome (c253-260)                                                   |
| 16        |               | 1 Corinthians 11:31-12:6     | Matthew 8:1-11            | St Armagillus, founder of Ploermel (Brittany, c550)                                   |
| 17        | Fast          | 1 Corinthians 13:4-14:5      | Matthew 20:1-16           | St James the Deacon, companion of St Paulinus of York (>671)                          |
| 18        |               | 1 Corinthians 14:6-19        | Matthew 20:17-28          | St Daig, disciple of St Finnian, founder of Inniskeen (586)                           |
| 19        | Fast          | 1 Corinthians 14:26-40       | Matthew 21:12-14,17-20    | St Credan, Abbot of Evesham Abbey (780)                                               |
| 20        |               | Romans 14:6-9                | Matthew 15:32-39          | Martyr Oswine, King of Deira (Northumberland, 651)                                    |
| <b>21</b> |               | <b>1 Corinthians 3:9-17</b>  | <b>Matthew 14:22-34</b>   | St Eardwulf of Northumbria (c808) [ <i>poss. Same as Hardulf 6<sup>th</sup> Aug</i> ] |
| 22        |               | 1 Corinthians 15:12-19       | Matthew 21:18-22          | Hermit Arnulf of Eynesbury (Cambridgeshire, 9thC)                                     |
| 23        |               | 1 Corinthians 15:29-38       | Matthew 21:23-27          | Martyr Tydfil at Merthyr where she was slain by the heathen (c480)                    |
| 24        | Fast          | 1 Corinthians 16:4-12        | Matthew 21:28-32          | St Patrick, surnamed 'the Elder', Bishop in Ireland (Glastonbury, c450)               |
| 25        |               | 2 Corinthians 1:1-7          | Matthew 21:43-46          | St Ebba the Elder, Abbess of Coldingham (Northumbria, 683)                            |
| 26        | Fast          | 2 Corinthians 1:12-20        | Matthew 22:23-33          | St Ninian, Apostle to the Southern Picts (Scotland, 432)                              |
| 27        |               | Romans 15:30-33              | Matthew 17:24-18:4        | St Decuman of Watchet (Somerset, 706)                                                 |
| <b>28</b> |               | <b>1 Corinthians 4:9-16</b>  | <b>Matthew 17:14b-23b</b> | St Julian of Auvergne (Gaul, 3rdC)                                                    |
| 29        | Fast**        | Acts 13:25-33a               | Mark 6:14-30              | St Saebbi, King of Essex and monk (c694)                                              |
| 30        |               | 2 Corinthians 2:14-3:3       | Matthew 23:23-28          | St Rumon, Bishop at Tavistock (Devon, 6thC)                                           |
| 31        | Fast**        | 2 Corinthians 3:4-11         | Matthew 23:29-39          | St Eanswythe, (Abbess of Folkestone (c640)                                            |

*\* 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

## Board Meeting

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

**September 11th**

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

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## Plastic Cutlery etc.

We have a large quantity of plastic cutlery (knives, forks, spoons and teaspoons) and containers, which should be used for the distribution of Kolliva, or when you bring other food to church for refreshments. These items are all available in the top kitchen cupboards.

**Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders**  
18 Shannon Close, Saltney, Chester. CH4 8PJ  
Telephone: 01244 659717; Mobile: 07850 467675  
email: pancratios@btinternet.com

**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**

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| <p><b>Membership Subscription 2016 (7/16)</b><br/><b>Greek Orthodox Community of Saint Barbara the Great Martyr</b><br/><b>Overleigh Cemetery, Overleigh Road, Chester. CH4 7HW</b></p> <p>Title: _____ Initials: _____ Surname: _____</p> <p>Address: _____</p> <p>_____</p> <p>Postcode: _____ Date: _____</p> <p>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.</p> <p><b>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 <a href="http://www.stbarbara.org.uk/membership">www.stbarbara.org.uk/membership</a></b></p> <p>Alternatively, membership can be paid using the envelopes available at church at £5.00 per month or £60.00 annual subscription.</p> <p><i>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)</i></p> <p>Signature: _____</p> <p><i>Please return to the Treasurer with your gift::</i></p> <p><b>John Gale, 40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ</b></p> <p>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.</p> |
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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.