



The Tower

February 2019

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: 114475

Dear brothers and sisters,

What a wonderful Theophany we were able to celebrate this New Year. As the Feast fell on a Sunday, not only was the church full to overflowing but most folk were able to make their way down to the river at Eccleston for the Blessing of the Waters.

With a mild day and no recent rain, we neither shivered not got covered in mud. After last year's loss of the cross, the new one was safely recovered. Finally a good number of us enjoyed a pleasant lunch to round off the day.

May we be reminded that, in addition to our Sunday services, Vespers is celebrated at 6.30pm at least once during the weekdays, as well as every Saturday evening at 5.30pm. These services are an ideal opportunity for a quiet time of prayer and the chance to make one's confession in preparation for approaching the Holy Mysteries on a Sunday.

With much love for you all this New Year

Fr Pancratios & Presb. Anna,

Fr Dn John & Diaconisa Vera



Father Constantinos serving Divine Liturgy at St Irene Orphanage and Mission Centre. His church is also the Mission School Room in Njabeni, Kenya.

The Labourers in the Vineyard

Please remember in your prayers and out of your material goodness our brothers and sisters in the mission field, especially in Africa: Kenya, Uganda, Sierra Leone, Congo, Central African Republic and elsewhere. Many of the clergy and lay workers in those countries live from hand to mouth not knowing where the funds to meet next month's bills will come from, how they can put a roof on the new church or provide an orphanage building. No matter their poverty, they put us to shame by their labours for God and those they serve. Our Lord reminds us most forcefully that we are to 'feed the hungry, give drink to the thirsty, clothe the naked, ...' as we read in the 25th Chapter of Saint Matthew (v31ff). As well as caring for the increasing numbers of the faithful, these missions provide a home for the vast numbers of orphans, refugees from Aids or civil war. God is good and brings them to baptism, not in ones or twos but in tens or hundreds.

Let us make a lasting resolution both as individuals and as a parish to make a prayerful and material difference for those, our brothers and sisters, who are most at need.

Last Call for House Blessings

Father Pancratios is still available to bless your homes, businesses and cars. Please arrange with him a suitable time for his visit. We should ensure, at the beginning of each year following the Feast, that our homes receive this holy blessing for the benefit of all our family.

Principal Services for February

2nd Saturday	11.00am 5.30pm	Divine Liturgy Vespers	Feast of the Meeting in the Temple
3rd Sunday	10.00am 11.00am	Matins Divine Liturgy	Sunday of the Talents
6th Wednesday	6.30pm	Vespers	Saint Parthenios, Bishop of Lampsaca
9th Saturday	5.30pm	Vespers	
10th Sunday	10.00am 11.00am	Matins Divine Liturgy	Sunday of the Canaanite Woman
13th Wednesday	6.30pm	Vespers	Monk Auxentios
16th Saturday	5.30pm	Vespers	
17th Sunday	10.00am 11.00am	Matins Divine Liturgy	Sunday of the Publican and Pharisee
20th Wednesday	6.30pm	Vespers	Monk Timothy of Symboleia
22nd Friday	6.30pm	Vespers	Hieromartyr Polycarp, Bishop of Smyrna
23rd Saturday	5.30pm	Vespers	
24th Sunday	10.00am 11.00am	Matins Divine Liturgy	Sunday of the Prodigal Son
27th Wednesday	6.30pm	Vespers	Monk Basil the Confessor

Principal Services for March

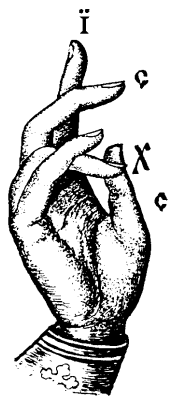
2nd Saturday	4.30pm 5.30pm	Memorial for the Saturday of Souls Vespers	
3rd Sunday	10.00am 11.00am	Matins Divine Liturgy	Sunday Meatfare, Sunday of the Last Judgement
6th Wednesday	6.30pm	Vespers	Hieromartyrs of Cherson
9th Saturday	5.30pm	Vespers	
10th Sunday	10.00am 11.00am	Matins Divine Liturgy	Sunday of Cheesefare, Expulsion of Adam from Paradise

First Week of Great Lent beginning with Clean Monday:

11th Monday	6.30pm	Great Canon of Saint Andrew of Crete (i)	
12th Tuesday	6.30pm	Great Canon of Saint Andrew of Crete (ii)	
13th Wednesday	6.30pm	Great Canon of Saint Andrew of Crete (iii)	
14th Thursday	6.30pm	Great Canon of Saint Andrew of Crete (iv)	
15th Friday	6.30pm 7.30pm	Divine Liturgy of the Presanctified Gifts Akathist to the Theotokos - The Salutations (i)	
16th Saturday	5.30pm	Vespers	
17th Sunday	10.00am 11.00am	Matins Liturgy of St Basil 1st Sunday of Great Lent - Sunday of Orthodoxy	
20th Wednesday	6.30pm	Divine Liturgy of the Presanctified Gifts	
22nd Friday	6.30pm 7.30pm	Divine Liturgy of the Presanctified Gifts Akathist to the Theotokos - The Salutations (ii)	
23rd Saturday	5.30pm	Vespers	
24th Sunday	10.00am 11.00am	Matins Liturgy of St Basil 2nd Sunday of Great Lent - St Gregory Palamas	
25th Monday	11.00am	Divine Liturgy	The Annunciation to the Most Holy Theotokos
27th Wednesday	6.30pm	Divine Liturgy of the Presanctified Gifts	
29th Friday	6.30pm 7.30pm	Divine Liturgy of the Presanctified Gifts Akathist to the Theotokos - The Salutations (iii)	
30th Saturday	5.30pm	Vespers	
31st Sunday	10.00am 11.00am	Matins Liturgy of St Basil 3rd Sunday of Great Lent - Veneration of the Cross	

Some Further Thoughts on the Life and Traditions of our Faith

The clergy, the bishops and priests, our spiritual fathers, often sign us with the sign of the Cross. This blessing and is often signed over us during the time of worship. Thus, when we hear in church the words “Peace be with you all” in reply to them we should bow without making the sign of the Cross.



When the bishop or priest blesses us, he forms the Greek letters **IC XC**, that is, Jesus Christ, with the fingers of his hand. This means that through the priest our Lord Jesus Christ Himself blesses us. Therefore, we should receive the such blessings with reverence.

Outside of the services, we may ask for a specific, personal blessing. But not, please note, after receiving Communion.

In order to receive a personal blessing from a bishop or a priest, we should place our hands in the form of a cross: the right hand on the left with the palms upward. When we have received the blessing we kiss the hand that blesses us —we kiss, as it were, the invisible hand of Christ the Saviour Himself.

Such a personal blessing may be the individual's need for a general lifting of the spirit.

On the other hand it may be the need for a blessing to undertake a specific task; for example to go on a journey or other such task. Such a request may lead to the priest posing some question about the proposed need. It may simply lead to a blessing of approval: “You are blessed to go and undertake this work”

Perhaps though it might lead to a refusal or a recommendation to modify the task. Why might this be? The spiritual father, knowing you and your spiritual condition, may realise that the task is actually beyond your ability to complete it. He may say “No, this is not for you” or “You may do this, but not that” Whatever, there will be good reason for his response to you. Here is an example: A young person goes to the priest for a blessing to get married, he refuses the blessing. The person ignores the advice and gets married anyway. Sooner or later, the marriage comes to grief. That priest understood at the very beginning that this marriage was never going to work. It always pays to listen to, and act on, the advice of our spiritual father.

There's more to come, Fr Pankratios

Capturing the Fullness of our Faith

We must not artificially isolate ourselves from the reality of today's world; rather, we must learn to use the best things the world has to offer, for everything good in the world — if we are only wise enough to see it — points to God, and we must make use of it.

Too many people make the mistake of limiting Orthodoxy to church services, set prayers, and the occasional reading of a spiritual book. True Orthodoxy, however, requires a commitment that involves every aspect of our lives. One is Orthodox all the time every day, in every situation of life — or one is not really Orthodox at all.

For this reason we must develop an Orthodox worldview and live it.

Fr. Seraphim Rose +1982

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Sunday Lunches

It has been suggested that we offer from time to time lunches on a Sunday afternoon. These would be of a 'national' flavour with a Greek, Romanian or Bulgarian (etc.) menu. To be organised and properly presented, these lunches would require the input of parishioners from the appropriate background. Perhaps national costume could be worn, suitable hymns or songs sung.

The ideas are in your hands and we will discuss the proposal at the next Board meeting.

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Board Meeting

A Board Meeting will be held on 10th March after the Divine Liturgy. All matters to the Secretary by 14 days earlier.

Board meetings will continue to be held in the Refectory and are open to all who wish to attend. Trustees meetings will, in future, generally be held via video Conferencing due to the difficulty for the Trustees to meet together in person.

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Beware!

A sure sign of the deadening of the soul is the avoidance of church services

St John Climacus

Broccoli Cheese Soup

A winter warmer!

Ingredients

1 tablespoon melted butter
½ medium chopped onion
60 gms melted butter
35 gms flour
½ litre half-and-half cream
½ litre chicken stock
½ lb fresh broccoli
1 cup carrot, julienned
¼ teaspoon nutmeg
225 gms grated strong cheddar cheese
salt and pepper to taste

Sauté the onion in 1 tablespoon melted butter and set aside.

In a large pot whisk together the melted butter and flour over medium heat for about 3-4 minutes.

Slowly whisk in the cream (thick and thin in equal measure) and chicken stock. Let it simmer for about 20 minutes.

Add the broccoli, carrots, and onions. Let them simmer on medium low for about 25 minutes until the broccoli and carrots are tender.

Add nutmeg, salt and pepper and grated strong cheddar cheese. Let the cheese melt and then serve.

For a smoother soup puree it in a blender... but love the chunks!

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Lest we fall away

We know and are convinced that falling away from the Church, whether into schism, heresy, or sectarianism, is complete perdition and spiritual death. For us there is no Christianity outside of the Church. If Christ established the Church, and the Church is His Body, then to be cut off from His Body is to die.

*Hieromartyr Hilarion Troitsky of Vereya
+1929*

The Power of Prayer

Fr Matthew the Poor

The power of prayer forms a mystical link between the servant and the ones served, since it creates a union of their hearts and minds. Prayer prepares and energizes the servant; without the power of prayer, even the best of the servant's abilities remain confined within himself.

Prayer that is fervent and earnest erases the servant's "presence" from his mind and dissolves his selfishness, which then prepares the servant to give of himself without arrogance. The Spirit of God rests easily on this kind of person, and He will speak to the souls of the children through the servant's heart and tongue without any hindrance.

Prayer opens the hearts of the children to enlighten their eyes and heal their souls. It transforms them into pure, clear vessels for the reception of the Holy Spirit. The Spirit may then descend into their hearts free of the obstacles of argument, disputation, and doubt.

Prayer causes the Holy Spirit to intervene and remove the barriers that separate the servant from his children, particularly the barriers erected by the social environment, incorrect teaching, and snares laid by the enemy to thwart the communication of truth.

The power of prayer transforms calm words into thunder and lightning that rouse sleepy consciences from the stupor of sin; it softens stony hearts and calms a mind bent on conflict.

Prayer waters the dryness that afflicts the heart; it repels the spirit of opposition; it breaks the trap of the enemy; and it causes the adversities of the faith to flee. The will of God is revealed in prayer, and by prayer God casts out His net to catch good souls that will glorify Him, proclaim His name, do His will, and witness to His righteousness.

By prayer talents are given, gifts are dispersed, faith grows, and souls that were chained by sin are liberated. The once-enslaved people march out laden with the spoils of the Holy Spirit. Prayer can be thought of as a horse's bit. When it is properly secured in our mouths, it enables God to steer the service wherever He wills.

Prayer is an adornment of grace for the servant. When his children see the reflection of their heavenly Bridegroom in his face, they are seized by a holy jealousy to possess Him too.

Prayer stamps the seal of the Holy Spirit's splendour on the faces of the children, diffuses among them the fragrance of heaven, and leads them all to God's good pleasure.

By prayer, all the glory and honour of service are attributed to God. To Him people will ascribe all blessing, majesty, wisdom, and authority, giving thanks to God, who has privileged us with the calling of servants.

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A Eucharistic Society: the Joy of Giving Thanks

by a monk of the Monastery of Saint Catherine, Mount Sinai

... But it should be noted, nowhere does biblical Christianity frown on the enjoyment of God's material blessings. Of all the trees that filled the Garden of Delights with enjoyment, Adam was charged to refrain from eating only of one. The tree of the knowledge of good and evil was to suffice as remembrance of Him from whom all blessings spring.

What did the Creator of all reply when one out of ten sufferers healed by His love from leprosy returned to say thank you?

'Where are the other nine?'

Biblical Orthodox Christianity thus asks only one thing: To not put everything – anything – above God. We do not know the previous life of the grateful recipient of Christ's healing from leprosy. One thing seems clear though; that, like many others since, his soul found Christ through illness.

'But the opposite also happens, noted Elder Pavlos. 'It is not only through sorrows that one finds God, but through great joy as well, even if less often. Indeed,

these things are mysteries; do not look for logic to solve them because logic cannot explain everything.

'It is true that sorrow often reveals the closeness of God through pain, but the same thing happens through joy, especially in the Divine Liturgy. An indescribable atmosphere is created inside the church during the Liturgy, for what takes place there is not human, but divine and heavenly.

'In the Mystery of Divine Thanksgiving [Divine Liturgy], we give ourselves to God, giving everything, all of ourselves we have to give.'

In a eucharistic society, then, thanksgiving consists not of taking from God, but of giving back; offering not empty sentiment in return for His countless blessings, but something of oneself ... How, then, does one approach the Mystery of Divine Thanksgiving?

'By loving the entire world,' exclaimed the Elder, 'everyone and everything, and by not judging in order not to be judged! These are the two great things with which a person must concern himself.' ...

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Work is a blessing, a gift from God.

St Paisios of Mount Athos

Work gives vigour to the body and refreshes the mind. If God had not given us work, man would have become mouldy. Those who are diligent work into their old age. If they stop working while they still have strength, they become melancholy; it's like death for them. There is no way to gain peace without engaging in work of some kind. When we do take a break, like a vacation or even a lunch hour, and we did not return to work, what then would we do? We would seek out some other kind of comfort. When it ended we would seek another.

We would never find satisfaction. We would be filled with anxiety, not from work, but from our inability to find true comfort. We would feel an emptiness, a need for being of some value to others. Our soul would be longing to carry out the will of God which is to help and love others. This is why even though we may find ourselves fatigued at the end of a good days work, we can feel a sense of joy that we have been useful, worthwhile, have contributed to the life of mankind.

It is important to carry our faith into our work place. We should pray before we take on our various projects for God to guide and help us. We should find ways to show kindness to those we work with. In this way we carry our God's will into our work place. What is essential is to always keep God in mind while we work.

Work is a blessing from God

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A Scripture Reading Calendar for February

1	Fast	James 2:1-13	Mark 12:1-12	Martyr Tryphon of Campsada near Apamea (250)
2		Hebrews 7:7-17	Luke 2:22-40	Martyr Agathodorus of Tyana in Cappadocia (2-3rdC?)
3		2 Corinthians 6:1-10	Matthew 25:14-30	Martyr Blaise of Caesarea in Cappadocia (3rdC)
4		James 2:14-26	Mark 6:54-7:8a	Hieromartyr Abramius, Bishop of Arbela in Assyria (c345)
5		James 3:1-10	Mark 7:5-16	St Theodosios of Skopelos in Cilicia (c421)
6	Fast	James 3:11-4:6	Mark 7:14,15,17-24a	Virgin-martyr Dorothea of Caesarea in Cappadocia (c290)
7		James 4:7-5:9	Mark 7:24-30	The 1003 Martyrs of Nicomedia (303)
8	Fast**	1 Peter 1:18-2:10	Mark 8:1-10	Hieromartyr Agathangelus in Damascus (c235)
9		Thessalonians 5:14-23	Matthew 25:1-13	Martyr Nikephoros of Antioch (c257)
10		2 Corin. 6:16b-18; 7:1	Matthew 15:21-28	Hermit Zenon the Righteous 'The Postman', at Antioch (4thC)
11		1 Peter 2:21b-25; 3:1-9	Mark 12:13-17	7 women martyrs and 2 youths with Blaise of Sebaste (316)
12		1 Peter 3:10-22	Mark 12:18-27	St Meletius, Archbishop of Antioch (381)
13	Fast	1 Peter 4:1-11	Mark 12:28-37	St Zoe of Bethlehem & Virgin Photini (5thC)
14		1 Peter 4:12-19; 5:1-5	Mark 12:28-44	St Auxentius, monk of Bithinia (c470)
15	Fast	2 Peter 1:1-10	Mark 13:1-8	Hermit Eusebius of Asikha in Syria (5thC)
16		2 Timothy 2:11-19	Luke 18:2-8a	St Flavian, Archbishop of Antioch (404)
17		2 Timothy 3:10-15	Luke 18:9-14	Martyr Theocteristus, Abbot of Pelecete Monastery (8thC)
18	Fastfree	2 Peter 1:20-21; 2:1-9	Mark 13:9-13	Martyrs Leo & Parigorius of Patara in Lycia (c258)
19	Fastfree	2 Peter 2:9-22	Mark 13:14-23	Sts Eugene & Macarius, Priestly Confessors at Antioch (363)
20	Fastfree	2 Peter 3:1-18	Mark 13:24-31	Hieromartyr Sadoc of Persia & 128 martyrs with him (330)
21	Fastfree	1 John 1:8-2:6	Mark 13:31-14:2	St Eustathios, Archbishop of Antioch (337)
22	Fastfree	1 John 2:7-17	Mark 14:3-9	Martyr Maurice, his son Photinus, and those with him (c295)
23	Fastfree	1 Timothy 6:11b-16	Luke 20:46-21:4	Sts John, Moses & others, Ascetics in the Syrian desert (5thC)
24		1 Corinthians 6:12-20	Luke 15:11-32	Martyr Montanus & those with him at Carthage (259)
25		1 John 2:18-3:8	Mark 11:1-11	2 Martyrs Alexander at Marcianopolis, Thracia (305)
26		1 John 3:9-22a	Mark 14:10-42	St Porphyrios, Bishop of Gaza (420)
27	Fast	1 John 3:21-4:11	Mark 14:43-15:1	Hermit Thalelaeus of Gabala in Syria (c460)
28		1 John 4:20-5:21	Mark 15:1-15	Sts Marina, Kyra & Domnica, nuns of Beroea in Syria (c450)

* 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

Saint Ephrem the Syrian: A Prayer for those Suffering or in Anguish

Do not lose heart, O soul, do not grieve. Pronounce not over yourself a final judgement for the multitude of your sins. Do not commit yourself to fire. Do not say the Lord has cast me from His face. Such words are not pleasing to God. Can it be that one who is fallen cannot get up? Can it be that he who is turned away cannot turn back again? Do you not hear how kind the father is to a prodigal? Do not be ashamed to turn back and say boldly, "I will arise and go to my father." Arise, and go! He will accept you and not reproach you but rather rejoice at your return. He awaits you, just do not be ashamed and do not hide from the face of God as Adam did.

It was for your sake that Christ was crucified. So will he cast you aside? He knows who oppresses us. He knows that we have no other help but him alone. Christ knows that man is miserable. Do not give yourself up in despair and apathy assuming that you have been prepared for the fire. Christ derives no consolation from thrusting us into the fire. He gains nothing if He sends us into the abyss to be tormented. Imitate the prodigal son – leave the city that starves you. Come and beseech Him and you shall behold the glory of God. Your face shall be enlightened and you will rejoice in the sweetness of Paradise. Glory to the Lord and lover of mankind who saves us! Amen.

On Sanctified Water – The Aghiasmos

Every Orthodox Christian should have some holy Theophany water at home. Traditionally, the Orthodox drink the holy water consecrated on Theophany Day on an empty stomach with a prosphora after morning prayers. This water is sacred and demands utmost respect.

Saints on Holy Water

Saint Demetrius of Kherson wrote, “Consecrated water is a powerful means of sanctifying the souls and bodies of those who use it.” If we take it with faith and prayer, it can cure our physical illnesses. St. Seraphim of Sarov would always make his visitors drink some holy Theophany water after confession.

Saint Luke of Crimea advised, “Drink holy water as often as possible. It is the best and the most effective medicine. I’m saying that not just as a priest but also from my experience as a doctor.”

St. Seraphim of Vyritsa always recommended his spiritual children to sprinkle raw and cooked food with holy Theophany water, which, according to him, “consecrates everything all on its own.” Whenever anyone fell seriously ill, St. Seraphim would bless them to take a tablespoonful of holy water hourly. He used to say that there are no better remedies than holy water and holy oil.

Good to Know

The Greater Hagiasma is viewed by Church canons as a lower level of Holy Eucharist: in the cases when a member of the Church is forbidden to take the Holy Body and Blood of Christ due to their wrongdoings, the canon law usually adds, “he may drink hagiasma, though.”

It is good to know that dipping in consecrated water reservoirs on Theophany Day is a folk custom. It doesn’t make you free from sins and cannot be regarded as the substitute for the Sacrament of Reconciliation (Confession). Christians should do their

best to participate in church services and the greatest Sacrament of the Church, i.e., the Holy Eucharist, on church holidays.

May One Sprinkle Unclean Places with Holy Water?

The power of the Cross can shield people like exorcism does. Thus, consecration has two meanings: either we use holy water to ‘fill something with grace’ or ‘to prevent any evil spirit from hiding in a certain place’ such as our bathroom.

May One Drink Holy Water After Eating?

Traditionally, people drink holy water on an empty stomach in the morning, which is understandable: first you take holy water and then your regular food. As far as the rest of the day is concerned, the Typikon (Chapter 48, Menaia for January 6) contains the following regulations:

Let it be known of the holy water: those who do not drink it because they have already consumed food, are mistaken, for God’s grace is granted for the sanctification of the entire world and all creatures. We sprinkle all places, including unclean ones and even the floor under our feet, with holy water. Where is the reason of those who do not drink it because of having eaten food?

Therefore, it isn’t reasonable to abstain from holy water because of having eaten some food. The Church does not prohibit us to drink holy water, even Theophany water at any time, and admonishes those who believe that it is forbidden to drink holy water not on an empty stomach.

Where Should We Store Holy Water?

Holy water must be kept in a special vial or bottle that is not used for any other liquid. You should label the bottle to avoid using the water for the purposes that it isn’t intended for.

Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders

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

Parish Deacon: Rev'd Father John Petkov
28 Greenfield Road, Waverton, Chester. CH3 7NF
Telephone: 01244 335609; Mobile: 07588 560219
email: zvengi@abv.bg

President: Anthony Knox,
1 Willow Lea, Mollington, Chester. CH1 6LW

Treasurer: Robert Gale
40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

Secretary: Presbyteria 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 & Saturdays. Check 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.

Membership Subscription 2019 (2/19)
Greek Orthodox Community of Saint Barbara the Great Martyr
Overleigh Cemetery, Overleigh Road, Chester. CH4 7HW

Title: _____ Initials: _____ Surname: _____

Address: _____

Postcode: _____ Date: _____

Membership is £10.00 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 £10.00 per month or £120.00 annual subscription.

I am a UK taxpayer intending tax to be reclaimed on the enclosed donation made under the Gift Aid scheme (please delete if not applicable)

Signature: _____

Please return to the Treasurer with your gift::

John Gale, 40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

Please note that only Orthodox Christians in good standing may hold full membership and be permitted to vote at general meetings. Non-Orthodox Christians are most welcome to subscribe as friends and supporters of the Greek Orthodox Community of Saint Barbara the Great Martyr, Chester.

Please print, cut out, and sent with your donation to the Treasurer. The community is grateful for every contribution received so that the work of the church may continue. In the present difficult economic climate such gifts are a true sacrifice. Please remember that there is a reduction for those not in work and that it is also possible to make your giving quarterly.

Please remember, if you are a UK taxpayer we can recover the tax that you have paid on your contribution to the work of the church – but only if you fill in an envelope (to be found at the church door) and place your gift in it. Especially in these difficult times, the church needs your financial support. As I'm sure you understand, work on our church building is ongoing and expensive, besides our ordinary day-to-day expenses. May God bless you all for your support in these matters and may you seek the guidance of the Holy Spirit in forming a regular and responsible habit of giving for the work of His Church.