



# The Tower

January 2013

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

Parish website: *Under reconstruction*

Diocesan website: [www.thyateira.org.uk](http://www.thyateira.org.uk)

Facebook: [Greek Orthodox Community of Saint Barbara the Great Martyr in Chester](#)

Charity No: 1144751

*Dear brothers and sisters,*

**Christ is in our midst!**

The New Year has begun with great promise and our holy church was full for the Feast of Theophany. Although there was plenty of mud at the riverside, we had the largest number ever attend the Blessing of the River Dee at Eccleston.

The weather has presently turned against us, Divine Liturgy will be celebrated without fail every Sunday unless the conditions are extreme indeed (that is, only if the M53 is closed!) In the meantime, please wrap up warmly and Anna and I will endeavour to arrive at church early enough to ensure that the church is warm as possible by the time services begin. Soon we shall have electricity ...!

*Wishing you God's Holy Blessing and good health this winter*

*Fr Pancratios and Presbytera Anna*

***The Smallest Server?***

***And yes, he is carrying a censer!***



## **Community Board and Trustees Meetings**

Board Members should note in their diaries that Board Meetings take place after Divine Liturgy on the **THIRD** Sunday of each month with the exception of August.

Trustees Meetings follow the Board Meetings in the months of February, May, September & November

We are to be reminded that having accepted office it is our duty to attend each meeting unless there is good reason for our absence. Remember, by good management, we always endeavour to keep these meetings as short as possible.

---

## **Church School**

Church School is in full swing in the Refectory at the end of the Divine Liturgy. It is our duty as parents and godparents to bring up our children in the Christian Faith. They will not learn their faith unless we bring them to Divine Liturgy and church school regularly. For your souls' sakes and theirs, do not fail any of your little ones.

We are looking for additional helpers to manage the children and divide them up into separate classes according to their age. If you feel that you can help in this way, please see Presbytera Anna after Liturgy.

---

## **Car Parking**

With our increasing numbers on a Sunday morning, it is important that we do not cause obstruction of the cemetery roadways for other visitors to the cemetery. Car parking is available in the lay-by opposite the cemetery gates and in River Lane, adjacent to the lower cemetery. If you need to bring your car into the cemetery itself, please park thoughtfully so that other visitors can safely pass your car.

## **House Blessings**

**Time is passing and you may not yet have arranged with Father Pancratios to come and bless your home . If you wish him to come at a particular time, please telephone (0151 639 6509) or speak in person after the Divine Liturgy.**

**Annual House Blessings are an integral part of our Orthodox way of life. Such blessings sanctify us and our environment for the year to come. Your business, office, and car ought also to be blessed.**

# Progress so far!

Since my last bulletin, the doors into the Church and Refectory have received their final coat of varnish and the metalwork a top coat of black paint. Only the frames now need to be painted. The toilet door has now been replaced using wood from the old pews. When this is stripped and varnished, it will match the church doors.

Please note, there is now no 'shelf' behind the pews in the Refectory. Do not put your drinks there as they will fall to the floor. Who will be the first to do so, I wonder?

The roofing contractor has assessed the work to secure the leak in the Refectory and we expect him to start work as soon as the weather permits.

Marc has now obtained several estimates for the electrical excavations and also full agreement from the Council for the revised route for the supply. As with all these things, the

costs keep going up and it will be a substantial sum by the time the work is complete: the excavation and re-instatement of the supply, the installation of the main supply cable and meter, the installation of the lighting and heating in the church, and even the fitting of a lightning conductor from the top of the tower!

We will keep you all fully informed on the progress of this work and look forward to the day when our church is well heated and lit. Indeed, as I write this on a day of snow and sub-zero temperatures, that day cannot come soon enough.

Once again, a big thank-you to all who contribute so much to the restoration and development of our church

Fr Pancratios.

---

## Principal Services for February & March

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

### Feast Day & Other Services during FEBRUARY

Saturday 2nd	Feast of the Meeting of Our Lord and Saviour in the Temple	Liturgy 11am
Sunday 3rd	35th Sunday after Pentecost	Liturgy 11am
Sunday 10th	Sunday of the Talents	Liturgy 11am
Sunday 17th	Sunday of the Canaanite Woman	Liturgy 11am
Sunday 24th	Sunday of the Publican and the Pharisee	Liturgy 11am

### Feast Day & Other Services during MARCH

Sunday 3rd	Sunday of the Prodigal Son	Liturgy 11am
Sunday 10th	Sunday of Meatfare, Sunday of the Last Judgement	Liturgy 11am
Sunday 17th	Sunday of Cheesefare	Liturgy 11am
<i>First Week of Great Lent - Services for weekdays in Lent will be given in March TOWER</i>		
Sunday 24th	First Sunday of Great Lent, Sunday of Orthodoxy Little Vespers 1pm	Liturgy 11am
Monday 25th	Feast of the Annunciation of the Most Holy Theotokos	Liturgy 11am

---

## Kvas - for something different - Makes 5 litres

11 kg fried or toasted breadcrumbs  
5 litres water, boiling  
25 g yeast  
200 g sugar  
1 tablespoon mint, finely chopped  
50 g raisins

Kvas is a refreshing and mild home-brewed beer (about 1% alcohol) which is drunk by the whole family at meal times. Essentially kvas is a mixture of water, bread and usually malt made into a dough or mash then left to ferment. This fermented substance is then mixed with more water and yeast, sugar and other flavouring ingredients and left to ferment further. The flavouring for kvas can be from fruit or berry juices, including blackcurrant, lemon, raspberry, strawberry, apple, raisin and pear. These flavourings are sometimes spiced with ginger or mint.

In a large container, cover the breadcrumbs with boiling water. Cover with a cloth and set aside for 3-4 hours. Strain. Dissolve yeast in a cup or small dish in a little warm water. Add to breadcrumb liquid and mix with a wooden spoon. Mix in sugar and mint. Cover with a cloth and set aside to brew for 5-6 hours. During this time prepare bottles and tops. If tops cannot be clamped, arrange to secure them with thin wire as for champagne. Bottles and tops must be sterilized with boiling water. After standing, strain liquid again. The finer the strainer, the clearer the final product. Into each bottle put a few raisins and pour liquid into prepared bottles. Seal and cap.

Place bottles in a cool, dark place for 2-3 days. The kvas should then be ready. Refrigerate before serving in glasses as for ginger beer or use for a soup base.

# *Saint Antony - Father of Monastics*

The Church has never been simply a clique of saints but a field of weeds as well as wheat. Even after only its first 250 years of existence the level of early enthusiasm and standard of holiness had sunk a great deal as large groups of people, some lukewarm, entered the Church. The Church does not exist for men who are already holy, but rather to help us to grow in sanctity. Her moral laws do not exist to inhibit our freedom, but as signposts allowing us the freedom to become most ourselves, who are made by, for, and in the image of God. Her Sacraments are not prizes for the already perfected but medicine for the sick and weak.

Yet the Church is not a hospital for the morally wounded or spiritual convalescents. The generous heart, the strong worker, the vivid imagination, the triumphant will—all these are cared for, nurtured, and called to live within her. And not only the Church as a body, but each of us within Her, contains this mixture of the sick and the holy. We are beaten down by the evil within and around us but, with God's help, arise again to continue the fight. Antony was one of those whose virtues encouraged others to continue the battle and win the crown of glory offered to all by our Lord Jesus Christ.

Antony, the founder of Christian monasticism, is considered as such because he gathered the desert hermits into loosely-knit communities and exercised a certain authority over them. He himself spent most of his life in solitude.

His parents died, leaving him a vast fortune, upon which he heard the Lord's words: "If you wish to be perfect, go and sell all that you have and give to the poor." For 15 years he lived alone in various spots in Lower Egypt, but sought the counsel of an aged hermit to teach him the spiritual life and help to control his temperament, which he knew he could not govern on his own.

Then Antony began the life of a hermit, living in a tomb. He spent his time in prayer, study and manual work, while practising the strictest self-denial. He ate only bread, with a little salt, and water, which he never tasted before sunset, and sometimes only once every several days. He wore sackcloth and sheepskin, and often knelt in prayer from sunset to sunrise. When he did sleep, it was on a rush mat or the bare floor.

Here the devils assaulted him most furiously, appearing as various monsters and worldly temptations. They even wounded him severely. But his courage never failed, and he overcame them all by confidence in God and by the Sign of the Cross. One night many devils scourged him so terribly that he lay as if dead. Prostrate from weakness, he defied the devils, saying, "I fear you not; you cannot separate me from the love of Christ."

About 285, in a quest for greater solitude, he took up residence in an abandoned fort atop Mount Pispir, living in nearly complete solitude and seeing almost no one, eating only dates growing nearby and the bread thrown to him over the wall. He continued this life for 20 years then emerged to organise at Fayum the colony of ascetics that had grown around his retreat into a loosely organised monastery with a rule, though each monk lived in solitude except for worship.

During this time of his life, he daily ate six ounces of bread soaked in water with a little salt, and sometimes added a few dates. He generally ate after sunset. In his old age, he also added a little oil.

It is said that he was always so cheerful when in company that strangers could always identify him from among his disciples by the joy that always painted his countenance. This, of course, was

the result of the inward peace and composure of his soul—Christ's final gift to us, His servants.

Antony exhorted his brethren to spend as little time as possible in the care of the body. Nevertheless, he was careful never to place perfection in mortification, but rather in charity. He instructed his monks to always be mindful of eternity: to perform every action as if it were the last of their lives, with all the fervour of their souls to please God.

In 311, at the height of Emperor Maximin's persecution, he went to Alexandria to give encouragement to the Christians being persecuted there. He returned to his monastery when the persecution subsided in 312. Again he retired, this time with his disciple Saint Macarius the Younger to a cliffside cave on Mount Kolzim near the Red Sea, where he remained for the rest of his long life cultivating enough land to support himself, weaving reed mats, and visiting the monks of the desert community. When Antony found uninterrupted contemplation above his strength, an angel taught him to use intervals of manual labour interspersed with prayer. Soon prayer was added to the work of his hands. Numerous colonies of monks, multiplied with great rapidity, so that the region of the Nile and Libya were peopled with thousands of anchorites. At Easter immense congregations of up to 50,000 people would gather to celebrate the glory of the Resurrection.

A significant feature of these desert saints was their physical strength and energy. Antony himself remained alert and vigorous despite his privations, and those who followed him became spiritual athletes, men and women who under conditions of great severity developed strong physique and braced themselves in health and virtue. (When Antony died at age 105, his sight and hearing were unimpaired and he had all his teeth.) These desert fathers lived in remote places in huts, caves or abandoned buildings, and sought God through intellectual and physical self-discipline in a life of prayer, meditation, austerity, and manual labour.

Many stories are told of Antony and how by the power of prayer he overcame his fears and proved that the wildest fantasies of the mind can be dispelled by the grace of God. He had also the gift of taming wild animals.

He had a great reputation for holiness, but on one occasion he heard an inner voice: "Antony, you are not so perfect as is a cobbler that dwells at Alexandria." Through this simple cobbler's way of life, Antony learned that there are many ways of holiness and that perfection is not only to be found in the lonely places of the desert.

In 339, Saint Antony had a vision in which mules kicked down the altar. This was taken as a warning about the havoc the Arian persecution wrought just two years later in Alexandria. At the request of the bishops, about 355, Antony again went to Alexandria to join those combating Arianism. He taught that God the Son is not a creature but the same substance as the Father, and that the Arians, who claimed he was, were heathens.

On his return, he again sought refuge in the cave on Mount Kolzim, where he received visitors, including Emperor Constantine, and dispensed advice. His chief advice was that knowledge of oneself was the necessary and only step by which one can ascend to the knowledge and love of God.

Full of years, of battles and victories, Antony died on January 17 and was secretly buried on Mount Kolzim. About 561, his body was discovered and translated to Alexandria, then to Constantinople, but was later stolen away to Vienne, France.

# In the Arms of Holy Symeon

Thoughts on the Feast of the Meeting - 2<sup>nd</sup> February

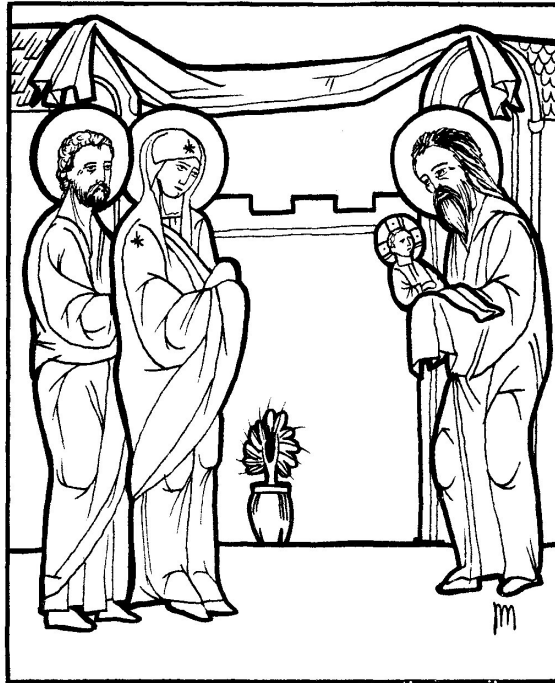
It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. The holy man, Simeon, took the Child Jesus in his arms and blessed God Who revealed the Child to the eyes of Simeon's heart as the Light of nations and glory for God's People (Lk. 2:28-32). The blessing prayer the old man offered is the beautiful Hymn offered by the priest at the Thanksgiving after Divine Liturgy. It discloses both Simeon's holiness of life, and the scope of the revelation that God gave him.

First, the hymn reveals Simeon as a holy man, one who kept communion with God and spoke with him personally: *Lord, now You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel* (Lk. 2:29-32). How joyfully he lives to do only the Master's bidding! He realises his privilege from God: to live to a very great old age and 'see' the Lord's Anointed. His prayer completes his life and service: "Now let me depart, Master, as You promised me; for I have beheld You with my eyes, O Light before eternity, the Lord and Saviour of the Christian People."

Submission to God is the essential mark of Simeon's holiness, clearly shown in his hymn. Consider: he lived in Jerusalem (vs. 25). Many, many times he was in the Temple. However, when the Virgin came with the Holy Infant to make the required sacrifice, Simeon *...came by the Spirit into the Temple* (vs. 27). Why? Because he listened with his heart to God. Therefore, he was led to the encounter at the critical moment and in the exact place.

The Holy Fathers call revelation like this 'the gift of discernment', the ability to perceive invisible truths and happenings, an ability given to Saints who are deified from years of asceticism and prayer. Saint Simeon's arrival in precise timing and in place allowed him to hold the Child in his arms. He blessed God, and uttered pure revelation - a deified man!

Examine the Saint's revelation. The Child he held in his arms is God's salvation, the universal Saviour. Simeon looked beyond a woman with a child coming to make a sacrifice. He perceived God's ultimate action in history: Incarnation. The Child was and is Divine Light, One capable of renewing every culture, people, and person to the fulfilling of God's People.



The statement, *...before the face of all peoples...*, is a scriptural way of speaking when God acts openly in the stream of human events. Our Almighty Lord dwells beyond time and space. His works everywhere to disclose *...His eternal power and Godhead...* (Rom. 1:20), yet He came to us as a tangible, human infant. "Salvation, life, mercy, forgiveness," are terms we human beings use to speak of God and His work, since He is removed forever from pure mental and abstract ideas. He became an embodied, living human Person, being both man and God.

The phrase, *...a light to bring revelation to the Gentiles...*, prompts us to see with Saint Simeon that God deliberately communicated His Word to every people within the human family in order to restore and fulfil all of us. The God-Man alone overcomes our suppression of truth, and our denial of relationship with God, a lie that renders human thinking futile and leaves the denying heart dark and insensate (Rom. 1:21). Truly Jesus is *the Light of the World* (Jn. 8:12).

To speak of the Lord Jesus as *...the glory of Your people Israel* (Lk 2:32) identifies Him as the keystone of centuries of Divine revelation given through Abraham, Moses, the Prophets, and Israel's great Wisdom writers. The Eternal Head of God's People came and is with us!

The Lord has made known His salvation; He has revealed His justice in the sight of the Nations. Save us, O Son of God, Who was borne in the arms of Simeon, as we sing to You.

**With Death, sin dies. For this reason, God told man: 'You must die'. Otherwise sin would be immortal.**

Elder Paisios of Mount Athos +1994

# Our Archbishop's New Year Message

Dearly Beloved in the Lord,

Since we have entered the New Year 2013, I am writing to greet you and wish you a happy New Year, peace in the world and in your homes, progress for the Church throughout the globe, health and joy and every blessing of the Lord on young and old.

These have been days of special joy and blessing for Christians and for people everywhere. We celebrated the Nativity of our Saviour Jesus Christ *in Bethlehem of Judaea in the days of King Herod* [Matt. 2:1] over 2,000 years ago, *when Augustus reigned on the earth*. [Hymn of the Nativity]

Christ's entry into the world remains a unique event which changed the course of human history. It is of such significance that it separated history into two - B.C. and A.D. We are privileged to be living in this new period of Christian history. We are blessed to live, foster, and renew our life and our faith in Christ, to enrich it with wisdom and good works, and to be able to praise the Holy Trinity. Particularly blessed are we who hold the Faith of the "One, Holy, Catholic and Apostolic Church", which we confess at every Divine Liturgy.

2012 was a year full of good and historic events throughout the world, but especially in the United Kingdom, which celebrated two such events in particular.

First, the Olympic and Paralympic Games, in which thousands of people from all around the globe took part; inspired by the Olympian ideals, they gave joy and satisfaction to millions of people as they watched the Games, either in person or from their televisions. It was only the third time in the history of the Games that they were held in London. I am quite certain that the Olympics inspired many young people to foster the Olympian spirit; a sense of honour and healthy competition, teamwork and solidarity, and all the beautiful ideals of athleticism.

Secondly, we celebrated with due splendour and enthusiasm the 60th anniversary of the reign of Queen Elizabeth II, who, together with her husband, Prince Philip and all the members of the Royal Family, has contributed enormously to the life of this country and its people. Therefore, the whole nation participated in the celebrations with pride and singular loyalty. And not only did Britain celebrate the Queen's Diamond Jubilee, but all 57 countries of the Commonwealth and, indeed, much of the rest of the world.

Cyprus hosted the Presidency of the Council of the European Union, which was an occasion of great interest and significant success, despite the economic crisis worsening there over the past year. It was a great honour for the people of Cyprus and its Government. I am sure that it will play a part in resolving the Cyprus problem, which lingers on 38 years after the invasion and the expulsion of 200,000 Cypriot citizens from their homes.

Meanwhile, Greece continues to be troubled by the economic crisis, but its people go on patiently and adamantly hoping for a better future. Nonetheless, and despite all the

efforts being made by its Government to improve conditions, the crisis goes on unabated. But I am confident that the Leaders of the European Union will continue to endorse financial, moral and political support to Greece, in order that it may soon come out of the crisis and begin its path to recovery and posterity.

Let us begin the New Year 2013 with faith and renewed hope for peace and progress in the world, despite the economic difficulties and the political and social unrest, and particularly the violence throughout the Middle East. These problems are a scar on the face of human civilization and dignity. Yet Christ, by His Own participation in our reality, seeks to heal the sorrows which plague and wound the human body and soul, to restore the image and likeness of God in which we were made.

Fortunately, many voices throughout the world are crying out with a message of hope to fill us with optimism and faith, with an expectation of a better, more just and peaceful future. With that same hope I pray to God, Who is worshipped in Trinity, that the world may this year overcome all the troubles facing humanity today: financial problems, unemployment, poverty, crime, war, violence, religious fanaticism, and discord. Humanity must find peaceful, spiritual, moral and righteous ways of solving all these problems and healing the wounds of modern societies.

Every new year is a blessing for us, because it grants us an opportunity to start over, to put our lives in order and to restore a more spiritual basis to our lives, to cultivate reconciliation with our selves, with society and especially with God, that we may live worthy lives and redirect our present lives and our eternal futures to the will of God. The great Church Fathers, Desert Fathers, Poets, Philosopher and Seers, who have the grace to study and see the future, saw all things with a theological mind, and put their trust in God, *the only unchanging and everlasting being, the Creator of all*. [Hymn of the New Year] They did not become attached to the world and to the things of the world, but envisioned a world *made of angels* and forever heading toward God's Kingdom - a Kingdom which man dreams of, studies and builds in this life, and which is fulfilled in the true and eternal life where is *the Alpha and the Omega, the First and the Last, the Beginning and the End*. [Rev. 22:13] The New Year brings with it new ideas, new dreams, and engenders new hopes, joys and expectations. Let us therefore open up our hearts with fervent prayer and faith, that the message of these days may take root there. Let us contemplate God's will so we may partake in the creation of a new world that will transform society, will free humanity from evil and selfishness, and will embrace the love of God for all His Creation.

May our Lord Jesus Christ, by Whose grace and blessing we have begun the New Year which we hope will be peaceful, happy and full of works that are "good and profitable for humanity", guide the steps of young and old to the glory of the Lord of Time, and for the praise of humankind, who lives in time and fashions it by his own earthly life. And I remain with love in the Lord and esteem.

London, January 2013

Gregorios, Archbishop of Thyateira & Great Britain



## An Ikos from the Akathist “Glory to God for All Things”

My God, you know the fall of proud Lucifer. Save me through the power of your grace; do not allow me to fall away from you, do not allow me to doubt you. Sharpen my ear, that at every minute of my life I may hear your mysterious voice, and I call upon you, present everywhere.

*This Akathist Hymn was written either by Metropolitan Tryphon of Turkestan in 1934 or Protopresbyter Gregory Petrov in 1940 according to differing sources. They both suffered for Christ under the Godless Soviets.*

---

### Scripture Reading Calendar for February

1	Fast	Hebrews 11:8-16	Mark 9:33-41	Martyr Tryphon of Campsada in Syria [250]
2		Hebrews 7:7-17	Luke 2:22-40	Feast of the Meeting of Our Lord & Saviour in the Temple
3		1 Corinthians 16:13-24	Matthew 22:35-46	Righteous Symeon the God-receiver & Anna the Prophetess
4		Hebrews 11:17-31	Mark 9:42-10:1	St Isidore of Pelusium [c450]
5		Hebr. 12:25-27, 13:22-25	Mark 19:2-12	St Theodosios, Archbishop of Chernigov [1696]
6	Fast	James 1:1-18	Mark 10:11-16	Martyr Julian of Emesa [312]
7		James 1:19-27	Mark 10:17-27	St Richard of the West Saxons [720]
8	Fast**	James 2:1-13	Mark 10:23-32	St Sava II, Archbishop of Serbia [1271]
9		Colossians 1:1-6	Luke 16:10-15	The New Martyr of France, Fr Dimitri Klepinin [1944]
10		2 Corinthians 6:1-10	Matthew 25:14-30	St Anna, Princess of Novgorod [1056]
11		James 2:14-26	Mark 10:46-52	Empress Theodora, Restorer of the Icons [c867]
12		James 3:1-10	Mark 11:11-23	New Martyr Kristo the Gardener of Albania [1748]
13	Fast	James 3:11-4:6	Mark 11:22-26	The Apostles Aquila & Priscilla [1stC]
14		James 4:7-5:9	Mark 11:22-33	St Abraham, Bishop of Charres in Mesopotamia [5thC]
15	Fast	1 Peter 1:1-2:10	Mark 12:1-12	St Anthimos of Chios [1960]
16		1 Thessalonians 5:14-23	Luke 17:3-10	Martyr Pamphilius at Caesarea in Palestine [c308]
17		2 Corinthians 6:16-7:1	Matthew 15:21-28	St Finian, Bishop of Lindisfarne [661]
18		1 Peter 2:21-3:9	Mark 12:13-17	St Leo the Great, Pope of Rome [461]
19		1 Peter 3:10-22	Mark 12:18-27	New Martyr Philothei of Athens [1589]
20	Fast	1 Peter 4:1-11	Mark 12:28-37	St Leo, Bishop of Catania [c780]
21		1 Peter 4:12-5:5	Mark 12:38-44	St Eustathius, Archbishop of Antioch [c337]
22	Fast	2 Peter 1:1-10	Mark 13:1-8	St Athanasios the Confessor, of Constantinople [826]
23		2 Timothy 2:11-19	Luke 18:2-8	St Zenobius, Metropolitan of Tetri-Tsarko [1985]
24	Fastfree	2 Timothy 3:10-15	Luke 18:10-14	St Cumein, Abbot of Iona [c669]
25	Fastfree	2 Peter 1:20-2:9	Mark 13:9-13	St Ethelbert, King of Kent [616]
26	Fastfree	2 Peter 2:9-22	Mark 13:14-23	Martyr Photini, the Samaritan Woman [1stC]
27	Fastfree	2 Peter 3:1-18	Mark 13:24-31	St Thallalaeus, Hermit of Syria [460]
28	Fastfree	1 John 1:8-2:6	Mark 13:31-14:2	St Nicholas Salos of Pskov, Fool-for-Christ [1576]

\* 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.

**Priest in Charge: Rev'd Oeconomos Pancratios Sanders**

42 Withens Lane, Wallasey, Wirral. CH45 7NN  
Telephone: 0151 639 6509; Mobile: 07850 467675  
email: pancratios@btinternet.com

**President: Marc Greenwood,**

6 Meadow Close, Cuddington, Northwich. CW8 2LZ

**Treasurer: Lidia Critchley**

10 Easton Road, New Ferry CH62 1DR

**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 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: \_\_\_\_\_

*Please return to the Treasurer with your gift::*

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

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

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