



The Tower

February 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

Charity No: 1144751

Dear brothers and sisters,

Our weather has caused us many problems over the last couple of months and the rains continue. One such difficulty that has not faced us before was that we were unable to access the River Dee for the outdoor Blessing of Waters at Theophany. A visit to Eccleston Ferry the previous day revealed deep mud over 20 feet from the water's edge. Inspection of several other places proved to be as bad or worse - and the river was still rising. Reluctantly, we celebrated the Feast in church with the Great Blessing followed by our usual festal lunch afterwards, this year at Thanasis' *Convivio* Restaurant. Next year we hope will see a return to normal and bless the river in the proper manner. In the meantime we will seek to find another location that will not be subject to the same potential difficulty.

Many of us remember Raphael Bannister and will recall his sense of humour and his great love of football. He fell quietly asleep in Leighton Hospital at the Feast of Theophany. This came at a very difficult time for Eirene who had herself undergone major heart surgery at North Staffs Hospital. Raphael is laid to rest at Nantwich Cemetery after the Funeral Service at Nantwich Parish Church at 1pm, 25th January. Thankfully, Eirene is at home and recovering well. She will welcome phone calls but no visiting until she is fully recovered. Please keep them both in your prayers at this time.

Congratulations are due to Tiberiu and Andrea Vaida on the safe birth of Nicole Barbara, sister to Andra, on 22nd January. They hope to be home from hospital very soon, thanks be to God.

With much love for you all,

Fr Pancratios and Presbytera Anna



“Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.”

Matthew 15:27

Everybody wants to change the world, but nobody thinks about changing himself.

Fyodor Dostoyevsky +1881

Principal Services for February / March

Matins followed by Divine Liturgy every Sunday:

February

Tuesday 2nd	The Meeting of Christ in the Temple
11.00am	Divine Liturgy
Saturday 6th	
5.30pm	Vespers
Sunday 7th	Sunday of the Talents
10.00am	Matins
11.00am	Divine Liturgy
Saturday 13th	
5.30pm	Vespers
Sunday 14th	Sunday of the Canaanite Woman
10.00am	Matins
11.00am	Divine Liturgy
Saturday 20th	
5.30pm	Vespers
Sunday 21st	Sunday of the Publican and the Pharisee
10.00am	Matins
11.00am	Divine Liturgy
Saturday 27th	
5.30pm	Vespers
Sunday 28th	Sunday of the Prodigal Son
10.00am	Matins
11.00am	Divine Liturgy

March

Saturday 5th	
4.30pm	Soul Saturday Memorial
5.30pm	Vespers
Sunday 6th	Sunday of Meatfare - Last Judgement
10.00am	Matins
11.00am	Divine Liturgy
Tuesday 8th	40 Martyrs of Sebaste
6.30pm	Vespers
Saturday 12th	
5.30pm	Vespers
Sunday 13th	Sunday of Cheesefare
10.00am	Matins
11.00am	Divine Liturgy
	First Week of Great Lent
Monday 14th to Thursday 17th - each evening at	
6.30pm	Great Canon of Saint Andrew of Crete
Friday 18th	
6.30pm	Divine Liturgy of the Pre-Sanctified Gifts followed by the Akathist to the Theotokos - the Salutations (I)
Saturday 19th	
5.30pm	Vespers
Sunday 20th	Sunday of Orthodoxy
10.00am	Matins
11.00am	Divine Liturgy and the Procession of Icons
Wednesday 23rd	
6.30pm	Divine Liturgy of the Pre-Sanctified Gifts
Friday 25th	
6.30pm	The Akathist to the Theotokos - the Salutations (II)
Thursday 24th	Feast of the Annunciation
5.30pm	Vespers
6.30pm	Divine Liturgy
Saturday 26th	
5.30pm	Vespers
Sunday 27th	Second Sunday of Great Lent
10.00am	Matins
11.00am	Divine Liturgy
Wednesday 30th	
6.30pm	Divine Liturgy of the Pre-Sanctified Gifts



Have you booked a time for your home to be blessed?

➔ Act Now ➔

Call Father Pancratios right away

Don't delay!

We should have our homes blessed every year following the Feast of Theophany

Our Archbishop's Pastoral Letter for the Feast of the Three Holy Hierarchs

To the Most Reverend Priests & Deacons, the Lay Leaders, the Honourable Directorate and the School Committees of the Greek Orthodox Schools of the Diaspora in the United Kingdom & Ireland.

The Feast of the Three Holy Hierarchs grants us the opportunity to turn our attention and look upon the three sanctified figures of St John Chrysostom, Saint Basil the Great and Saint Gregory the Theologian. Our Church calls them “Ecumenical Teachers”, “the Three Greatest Luminaries of the Thrice-Resplendent Divinity” (Apolytikion of the Three Holy Hierarchs), Patrons of Letters and of both Secular and Christian Education. These Saints are distinguished not only for their love towards God manifested by their spiritual struggles and their compassion, but because they also enriched Christendom by their words and their writings.

Like us, the Three Holy Hierarchs lived in a period of great crisis, uncertainty and insecurity. Nevertheless, from within this confused state of affairs, the Three Holy Hierarchs bestowed upon the entire inhabited world “mellifluent rivers of wisdom”, interpreting the message of the Gospel regarding human relationships and society, by means of their thought, their preaching, their writings and their own personal lives. The Three Holy Hierarchs were Bishops, veritable princes of the Church, which they served with self-sacrifice, self-denial and with their divinely led existence.

The “Basileiad”, the most renowned humanitarian foundation established by Saint Basil the Great, constitutes the archetypal work of charity. Saint Basil was the forerunner of contemporary sensitivity concerning the protection of one’s fellow human beings, and in particular the poor, the refugees, the disinherited in life and all those who are oppressed by fanatical and intolerant regimes. This life-stance should be an inspiration to us all, that we too, may cultivate a more philanthropic way of living, vivified by a spirit of selfless assistance and self-offering.

Saint John Chrysostom and Basil the Great bequeathed unto humanity as a most precious inheritance, the greatest entrustment of the Church, namely, the Divine Liturgy. Bearing always in mind the conditions of their time and the needs of their fellow men, and guided by the illumination of the Holy Spirit, they composed the Services of the Sacrament of the Holy Eucharist, which unites us to Christ and grants us life eternal. Furthermore, this prayer, both private and public, this participation of ours in Divine Worship constitutes our greatest means of communication with God and man, leading us towards our mutual reconciliation, love, and our attainment of God’s likeness through our divinisation by His grace.

In their respective works “*On the Priesthood*” and “*In Defence of the Flight to Pontus*”, St John Chrysostom and St Gregory, stress the magnitude of the clergy’s mission with tremendous insight, which is especially pertinent during these difficult and world-transforming times in which all of us as humanity find ourselves. The life and the works put before us by the Three Holy Hierarchs are always relevant, because the young are encouraged to follow their shining example, remaining faithful to the Gospel of Salvation in Christ, cultivating their faith and worship of the Saviour, and by being ever ready to serve the Church and Society as Shepherds and as Teachers. I exhort all pious youth who may wish to pursue the priestly rank, to do so with love and fear of God, with purity of soul and with the mind of the Church, together with patience and temperance, that they may be rightly enlightened, regarding the pastoral task they are called to undertake.

I pray that Our Lord Jesus Christ and the Three Holy Hierarchs grant you health, illumination and knowledge of God, that you may complete your God-pleasing works, and I remain with warm wishes, love and honour in Christ,

January 2016

Archbishop of Thyateira & Great Britain Gregorios



Food for Thought

More than any other prayer, the Jesus Prayer aims at bringing us to stand in God’s presence with no other thought but the miracle of our standing there and God with us, because in the use of the Jesus Prayer there is nothing and no one except God and us.

Metropolitan Anthony +2003

The Publican & the Pharisee

Our Lord on true prayer

With this Sunday (this year the 21st February), we begin our preparation for the Great and Holy Lent and we recall once again the parable of the Publican and the Pharisee (Luke 18:10-14). Two men are praying: The one, a Pharisee, pridefully tells God about all the good things in his life while the other, a Publican, on his knees and with abundant tears, simply asks for God's mercy.

Our Lord then asks which of these men is justified when they depart from the Temple. Every year, we hear this parable and, perhaps, we become too familiar with the story and thus it loses its meaning. Beware then, that it does not, like the salt, lose its savour.

At the heart of this parable is our attitude toward God. How do we live our lives? How do we relate to the two men of the parable? We can, and should, learn much on how to pray by reading and re-reading the parable.

Our Lord says that the Pharisee went to pray and prayed *thus with himself*. In other words, he was not praying to God but praying with himself. Why was his prayer with himself and not with God?

How judgemental and boastful he is: *I thank You God that I am not like other men ...?* As the author of the Book of Proverbs reminds us, *Let another praise you, and not your own mouth: a stranger and not your own lips* (27:2).

The way we pray should tell us much about how we live our lives. Do we boast, do we put ourselves above others? We hear so many around us who continually bleat on about all the things they have done until we wish they would simply shut up. If we feel like that it must be infinitely worse for God who knows truly what we are and what we have, and have not, done. As the Psalmist says: *Set a guard over my mouth, O Lord, keep watch over the door of my lips!* (140:3).

But the Pharisee is not merely boastful, he is judgemental. It goes from bad to worse! Judgement utterly despoils any chance for the validity of his prayer. The Scriptures remind us time and time again

that our gifts to God are to be pure ones, without spot or stain. Our sacrifices should be unblemished; boasting, judgement, and pride tarnish our offerings and so they are rejected by God.

And that rejection of our tarnished prayer consequently makes us unacceptable to God. As Saint Luke records: *Judge not, and you will not be judged; condemn not, and you will not be condemned* (6:37) while Saint James states: *There is one lawgiver, and judge, He who is able to save and destroy. But who are you that you judge your neighbour?* (4:12).

Our Lord then turns from the frivolous prayer of the Pharisee to that of the simple and heartfelt prayer of the Publican. Here Christ gives us an example of true prayer: prayer without ceasing for the Publican simply and repeatedly cried, *God be merciful to me a sinner* which we find at the heart of the Jesus Prayer. This is at the root of true prayer; that we pray continually recognising our sinfulness. Time and again in the prayer and service books of the Church we see the simple petition: **O God cleanse me a sinner and have mercy upon me.** Thus the prophet says: *First confess your transgressions, that you may be justified* (Isaiah 43:26 Sept.).

While the Pharisee exhibits his pride, the Publican reveals his humility and shows us how we may draw nearer to God. Once we cry **O God cleanse me a sinner and have mercy upon me** and admit our separation from God, we are at once enabled to stand before Him and praise Him worthily. Then, and only then, can we give thanks for the many blessings He has bestowed upon us. By recognising our separation from God first, it is hard for us to fall into the traps of the Pharisee.

Pray not in pride with yourselves and the Pharisee, but on your knees in repentance and humbleness of heart with the Publican, and you will be saved.

Fr Pancratios



~~~~~(((;)))~~~~~

# Some Spiritual Instructions

from Archbishop Seraphim, of Bogucharsk +1950



Although Archbishop Seraphim (Sobolev) was born in Boguchar (a town in the Voronezh region of Russia), he lived in Bulgaria and served there from 1921 until his death in 1950. He was described by the late Patriarch Maxim “as a rare example of a holy hierarch, full of Grace of the Lord, with a good, pastoral conscience...” An opponent of ecumenism, monarchist, and author of the work, *Russian Ideology*, he called for the “restoration in the future Russia of a genuine autocracy based on the symphony of powers.” In his article, “On the New and Old Calendar”, he indicated that the Gregorian calendar contradicted the Church Typicon and the established liturgical tradition. Archbishop Seraphim remains buried in the St. Nicholas church crypt in Sofia, the so-called “Russian” Church.

## On Humility

Although the good bishop is here speaking to monks, the acquisition of a humble nature is for all of us. We have merely omitted any references to monasticism.

Nothing can help us be saved, apart from humility. We humble ourselves before our neighbours when we do not judge them. Prepare ... through meekness and humility. The three foundations ... are: abstinence, humility, and obedience.

Have humility. Then you will learn all that is good. The humbler you are, the closer you will be to God. I ask you, my joy, to attain humility more quickly.

Be humble, and everything else will be added unto you. Humility means always considering yourself as insignificant.

Flee vanity. If vain thoughts enter your head, you need to say: *Not unto us, O Lord, not unto us, but to Thy Name give glory* (Psalm 113:9).

Remember the words: *Set a guard over my mouth, O Lord* (Psalm 140:3). Do not teach if you are not asked!

Humble yourself and remember the words of the Lord: *But this is the man to whom I will look, he that is humble and contrite in spirit, and trembles at my word* (Isaiah 66:2).

How does one acquire humility? By silence. Be silent! Be stupid! Let everyone consider you to be stupid! Silence is the primary means for the attainment of humility and love. One is saved by silence.

In order to acquire humility, be silent when you are mocked and when they are angry with you, and pray within yourself the prayer “O Theotokos and Virgin.”

When you are offended, be silent without fail, and you will acquire humility. However, one needs to be silent not only with one’s mouth, but also with one’s heart. Against pride, just as against judging, one needs to fight with silence.

Be humble. Then you will truly abide in Christian peace. *Peace I leave with you, my peace I give unto you* (John 14:27). It is for this reason that the Lord came to earth, to give us His peace – all His treasure.

Let us humble ourselves under God’s mighty right hand, and the Lord will not be slow to grant us joy. The most important things for salvation are meekness and humility.

To the question “What is meekness?” Vladyka Seraphim replied: “When you are scolded, always blame yourself and do not get angry. Without afflictions one cannot be saved.

## Keeping our own Counsel

Let us feel love for the Church. Let us love her fervently. We should not accept to hear her representatives being criticised or accused. On the Holy Mountain, the spirit in which I was nurtured was Orthodox, profound, holy and silent – without conflicts, without disputes, and without censurings. We should not give credence to those who make accusations against the clergy. Even if with our own eyes we see a priest doing something we judge negatively, we should not believe it, nor think about it, nor talk about it to others. The same is true for the lay members of the Church, for every person. We are all the Church. Those who censure the Church for the errors of her representatives with the alleged aim of helping to correct her make a great mistake. They do not love the Church. Neither, needless to say, do they love Christ. We love the Church when we embrace with our prayer each of her members and do what Christ did – when we sacrifice ourselves, remain ever vigilant, and do everything in the manner of Him who when He was abused did not return abuse, and when He suffered did not threaten (1 Pet. 2:23).

Saint Porphyrios +1991  
*Wounded by Love.*



## Board and Trustee Meetings

### Board Meetings

The following dates are proposed for your diaries:

January 31st\*  
March 13th  
April 24th\*  
June 5th  
July 10th\*  
September 18th  
October 30th\*  
AGM December 11<sup>th</sup>

**Items for inclusion on the Agenda should be with the Secretary 14 days before the meeting. A star \* indicates a Trustees Meeting will follow the Board Meeting**



## More Food for Thought

*Don't be deceived regarding the knowledge of what will be after your death: what you sow here, you will reap there. After leaving here, no one can make progress. Here is the work, there the reward; here the struggle, there the crowns.*

*Saint Barsanuphius the Great +6thC*

*I have never seen anyone corrected through anger, but always through love.*

*Saint Joseph the Hesychast +1959*

*The soul's true peace lies in the gentle name of Jesus and in its emptying itself of impassioned thoughts.*

*St. Hesychios the Priest +7-8thC*

*It is a trick of the demons to make us believe that we can only pray when external circumstances are favourable. We must pray all of the time.*

*Elder Sergei of Vanves +1987*

*Some people call themselves atheists, but they do not know that in their hearts, they long after God. For when someone yearns for justice, love, and truth, he is really yearning for God. All people long for love that never changes, and justice that is always the same. All living things long for God.*

*Elder Thaddeus of Vitovnica +2003*

# Two Troparia from Ode Six of the Matins

## *Sunday of the Publican and Pharisee*

The Publican and the Pharisee ran the race of life together, but the one was overcome by foolish pride and brought to shameful shipwreck, while the other was saved by humility.

The Pharisee spent his life in virtue and the publican in sin; but the one was foolishly abased through his pride, while the other in his humbleness was raised on high.



## A Scripture Reading Calendar for February

|             |                              |                         |                                                                          |
|-------------|------------------------------|-------------------------|--------------------------------------------------------------------------|
| 1           | Heb. 12:25-27, 13:22-25      | Mark 10:2-12            | New Martyr Anastasius at Nauplion (1655)                                 |
| 2           | Hebrews 7:7-17               | Luke 2:22-40            | New Martyr Jordan of Trebizond (at Constantinople, 1650)                 |
| 3 Fast      | James 1:1-18                 | Mark 10:11-16           | Saint Nicholas, Archbishop of Japan (1912)                               |
| 4           | James 1:19-27                | Mark 10:17-27           | New Martyr Joseph of Aleppo (1686)                                       |
| 5 Fast      | James 2:1-13                 | Mark 10:23-32           | New Martyr Antony of Athens (at Constantinople, 1774)                    |
| 6           | Colossians 1:1-6             | Luke 16:10-15           | Saint Dorothea of Kashin (1629)                                          |
| <b>7</b>    | <b>2 Corinthians 6:1-10</b>  | <b>Matthew 25:14-30</b> | New Martyr George of Crete (1861)                                        |
| 8           | James 2:14-26                | Mark 10:46-52           | Saint Sava II, Archbishop of Serbia (1271)                               |
| 9           | James 3:1-10                 | Mark 11:11-23           | Saints Gennadius and Nikephorus of Lake Vazhe (1516 & 1556)              |
| 10 Fast**   | James 3:11-4:6               | Mark 11:22-26           | New Martyr Anatole, Metropolitan of Odessa (1938)                        |
| 11          | James 4:7-5:9                | Mark 11:27-33           | New Martyr George the Serb (at Sofia, 1515)                              |
| 12 Fast     | 1 Peter 1:1-2:10             | Mark 12:1-12            | New Martyr Christos the Gardener (at Constantinople, 1748)               |
| 13          | 1 Thessalonians 5:14-23      | Luke 17:3-10            | New Virgin Martyrs Anna, Vera and Irina (Moscow?, 1938)                  |
| <b>14</b>   | <b>2 Cor. 6:16b-18, 7:1</b>  | <b>Matthew 15:21-28</b> | New Martyr Damian the New (Larissa, 1568)                                |
| 15          | 1 Peter 2:21b-3:9            | Mark 12:13-17           | Saint Dalmatius of Siberia (1697)                                        |
| 16          | 1 Peter 3:10-22              | Mark 12:18-27           | New Priest-Martyr Peter Lagov (Russia, 1931)                             |
| 17 Fast**   | 1 Peter 4:1-17               | Mark 12:28-37           | New Martyr Theodore of Byzantium (at Mytilene, 1795)                     |
| 18          | 1 Peter 4:12-5:5             | Mark 12:38-44           | Saint Cosmas, Abbot of the Dormition Monastery, Yakhromsk (1492)         |
| 19 Fast     | 2 Peter 1:1-10               | Mark 13:1-8             | New Martyr Niketas the Athonite (1809)                                   |
| 20          | 2 Timothy 2:11-19            | Luke 18:2-8a            | 34 Martyrs of Valaam Monastery who died at the hands of Lutherans (1578) |
| <b>21</b>   | <b>2 Timothy 3:10-15</b>     | <b>Luke 18:10-14</b>    | Virgin Martyr Olga Koshelev (Russia, 1939)                               |
| 22 Fastfree | 2 Peter 1:20-21, 2:1-9       | Mark 13:9-13            | New Martyr Theoktista Mikailovka, Fool-for-Christ of Voronezh (1926)     |
| 23 Fastfree | 2 Peter 2:9-22               | Mark 13:14-23           | Saint Seraphim, Metropolitan of Tetrtskaro (Georgia, 1985)               |
| 24 Fastfree | 2 Peter 3:1-18               | Mark 13:24-31           | Saint Erasmus of the Kiev Caves Monastery (c1160)                        |
| 25 Fastfree | 1 John 1:8-2:6               | Mark 13:31-14:2         | Virgin New Martyr Mstislava Fokinoin (Russia, 1938)                      |
| 26 Fastfree | 1 John 2:7-17                | Mark 14:3-9             | New Martyr John the Cobbler (Constantinople, 1575)                       |
| 27 Fastfree | 1 Timothy 6:11b-16           | Luke 20:46-21:4         | Saint Raphael, Bishop of Brooklyn (USA, 1915)                            |
| <b>28</b>   | <b>1 Corinthians 6:12-20</b> | <b>Luke 15:11-32</b>    | Martyr Kyranna (Thessaloniki, 1751)                                      |
| 29          | 1 John 2:18-3:8              | Mark 11:1-11            | Saint Arsenius, Archbishop of Rostov (1772)                              |

\* 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

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### *The 100 Club*

*This is a project recently established by the Parish Board to raise funds for the church. There is a £10.00 annual donation to join the club and a monthly draw at which the winner receives half the available 'pot' and the church receives the other half. If you wish to join the club please speak to Michael or Rachel Aristodemou.*

**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: Presbyteria Anna Sanders**

18 Shannon Close, Saltney, Chester. CH4 8PJ

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.

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 2016 (2/16)**

**Greek Orthodox Community of Saint Barbara the Great Martyr  
Overleigh Cemetery, Overleigh Road, Chester. CH4 7HW**

Title: \_\_\_\_\_ Initials: \_\_\_\_\_ Surname: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Postcode: \_\_\_\_\_ Date: \_\_\_\_\_

Membership is £5.00 per person, per month. Membership applies to those of 18 years of age and over. Fees may be waived for the unwaged.

**It is preferable for memberships to be paid by Standing Order on a monthly basis on the First Day of each month. St Barbara's Bank details: Barclays Bank: Sort Code 20-20-46, Account number 33974146. Further details can be found on [www.stbarbara.org.uk/membership](http://www.stbarbara.org.uk/membership)**

Alternatively, membership can be paid using the envelopes available at church at £5.00 per month or £60.00 annual subscription.

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

Signature: \_\_\_\_\_

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

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

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

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

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.