



The Tower

February 2017

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: 114475

Dear brothers and sisters,

The other Sunday afternoon we celebrated Vespers during the Week of Prayer for Christian Unity. Several dozen folk attended from Christian communities around Handbridge. Everyone commented on the prayerful and spiritual atmosphere they encountered and felt that that was something missing within their own worship. Thanks are due to the very full choir presence and for those who brought gifts of food for the reception that followed. Well done, all!

There have been several instances recently of parishioners arriving at the end of services as they had not looked at *The Tower's* list of services (see page 2). There are some good reasons why we may be delayed - traffic, babies etc. - but we should always endeavour to set out in such good time as to arrive for the beginning of our Worship which is to the glory of the God most high.

*Wishing you every blessing for the coming of Spring
Fr Pancratios & Presb. Anna*

House Blessings

Father Pancratios is still available to bless your homes, cars, businesses etc. It is so important that we have our homes blessed following Theophany every year so that both our homes and ourselves are sanctified for the year to come.

Don't delay: Call Father Pancratios to arrange a visit: 01244 659717 or 07850 467675.



On the Sunday of the Publican and Pharisee (5th February this year) we begin the cycle of the Triodion. This and the following Sunday - The Prodigal Son - give us due notice that we are approaching the Great Lent. Thus we are first granted a fast-free week (5-11th) to help clear our larders before we arrive at the Sunday of Meatfare on the 19th and the Sunday of Cheesefare on the 26th and so the Lent begins on Clean Monday the 27th February. Now we are properly prepared for the rigours and blessings of the Fast. Having prepared, we are able to devote ourselves through prayer, fasting, confession, church attendance; and almsgiving for the whole 40 days until Pascha.

May God bless us all to keep the whole of the Lent with a pure heart and good conscience and above all with joy in the Lord.

Principal Services for February

Wednesday 1st	for the <i>Feast of the Meeting</i>	6.30pm	Vespers
Thursday 2nd	Feast of the Meeting of Our Lord and Saviour	11.00am	Divine Liturgy
Saturday 4th		5.30pm	Vespers
Sunday 5th	<i>Sunday of the Publican and Pharisee - St Agatha</i>	10.00am	Matins
		11.00am	Divine Liturgy
Thursday 9th	Hieromartyr Haralambos, Bishop of Magnesia	6.30pm	Vespers
Saturday 11th		5.30pm	Vespers
Sunday 12th	<i>Sunday of the Prodigal Son - St Meletios</i>	10.00am	Matins
		11.00am	Divine Liturgy
Saturday 18th	Saturday of Souls	4.30pm	Memorial
	5.30pm	Vespers	
Sunday 19th	<i>Sunday of Meatfare - of the Last Judgement</i>	10.00am	Matins
		11.00am	Divine Liturgy
Meatfast week			
Saturday 25th	Saturday of Cheesefare	5.30pm	Vespers
Sunday 26th	Sunday of Cheesefare	10.00am	Matins
		11.00am	Divine Liturgy
First Week of Great Lent			
Monday 27th	Great Canon of Saint Andrew of Crete (I)	6.30pm	
Tuesday 28th	Great Canon of Saint Andrew of Crete (II)	6.30pm	

Principal Services for March

Wednesday 1st	Great Canon of Saint Andrew of Crete (III)	6.30pm	
Thursday 2nd	Great Canon of Saint Andrew of Crete (IV)	6.30pm	
Friday 3rd	Divine Liturgy of the Pre-Sanctified Gifts	6.30pm	
	Akathist to the Theotokos - the Salutations (I)	7.30pm	
Saturday 4th		5.30pm	Vespers
Sunday 5th	<i>Sunday of Orthodoxy</i>	10.00am	Matins
		11.00am	Divine Liturgy
	<i>followed by the Procession of Icons & Anathemas</i>	12.30pm	
Wednesday 8th	Divine Liturgy of the Pre-Sanctified Gifts	6.30pm	
Thursday 9th	Divine Liturgy of the Pre-Sanctified Gifts	6.30pm	
Friday 10th	Akathist to the Theotokos - the Salutations (II)	6.30pm	
Saturday 11th		5.30pm	Vespers
Sunday 12th	<i>2nd Sunday of Great Lent - St Gregory Palamas</i>	10.00am	Matins
		11.00am	Divine Liturgy
Wednesday 15th	Divine Liturgy of the Pre-Sanctified Gifts	6.30pm	
Friday 17th	Divine Liturgy of the Pre-Sanctified Gifts	6.30pm	
	Akathist to the Theotokos - the Salutations (III)	7.30pm	
Saturday 18th		5.30pm	Vespers
Sunday 19th	<i>3rd Sunday of Great Lent - Veneration of the Cross</i>	10.00am	Matins
		11.00am	Divine Liturgy
Wednesday 22nd	Divine Liturgy of the Pre-Sanctified Gifts	6.30pm	
Friday 24th	Divine Liturgy of the Pre-Sanctified Gifts	6.30pm	
	Akathist to the Theotokos - the Salutations (IV)	7.30pm	
Saturday 25th	The Annunciation to the Theotokos	11.00am	Divine Liturgy
		5.30pm	Vespers
Sunday 26th	<i>4th Sunday of Great Lent - St John Climacus</i>	10.00am	Matins
		11.00am	Divine Liturgy
Wednesday 29th	Divine Liturgy of the Pre-Sanctified Gifts	6.30pm	
	Great Canon of Saint Andrew of Crete (<i>in full</i>)	7.30pm	
Thursday 30th	Divine Liturgy of the Pre-Sanctified Gifts	6.30pm	
Friday 31st	Divine Liturgy of the Pre-Sanctified Gifts	6.30pm	
	Akathist to the Theotokos - the Salutations (<i>in full</i>)	7.30pm	



Some thoughts on Life – and Death

We may sometimes joke that there are only two things certain in life - death and taxes. Well, we may be able to avoid paying taxes but we will never avoid the inevitability of death. Its remembrance should always be before us and each day we live, we should live in preparation for the moment of our death. To have our life in order, living according to the Gospels with prayer, fasting and almsgiving; and in a Christ-like loving relationship with our neighbour.

This is a daily battle against the powers of darkness that when we fall, as we will, we pick ourselves up and start again in our pursuit of that salvation promised by the Saviour. Saint Paisios remarks succinctly: “Struggle with all your power to gain Paradise. And do not listen to those who say that everyone will be saved. This is trap of Satan so that we won’t struggle”. The sainted Elder Gabriel Urgebazde put it like this: “Your soul belongs to the One who bestowed it to you.” and therefore we should take the utmost care with it and guard it, like our bodies, from all manner of danger.

Saint Parthenios of Chios expanded on these thoughts when he wrote: “This is how it is, brother of Christ by adoption: We step on earth and we look towards heaven. This will be repeated till the grace of God covers you and you come out as victor. Nevertheless, know the voice of God which says: ‘Did you fall? Arise.’ To fall is human. To remain fallen is satanic. Our life is a battle, a struggle, and do not despair, no one comes out a victor if the struggle does not finish. The believer’s despair is the demon’s joy, and repentance is the angel’s joy. Struggle as much as you can to gain the crown of life. Do not give up the weapons when you fall; attack again. Struggle to make the angels joyous.”

Yes, we must remember death which will be our lot in due time for as Elder Ephraim of Arizona has written: “Everything in this vain world will pass. The world and life are a fair, and each person can buy eternal life with the ‘money’ of his life. How wise is the person who spends his money - his life - buying whatever he will need for the hour of death and the tribunal of God! Let us buy precious things that are pleasing to the great King: confession, humility, purity of soul and body from carnal sins, godly love, and keeping ourselves far from criticizing others, idle talk, lying, etc. When we master all this, we shall be wealthy in God’s blessed land.”

Saint Ignatius Brianchaninov simply noted his thoughts in this manner: “What is death? -- The era from which begins our real life.”

Fr Pancratios

The four stages in our eternal life:

The first stage is our embryonic life, which begins from conception until birth. This stage is characterized by the fact that we, as human beings, are very dependent on the spiritual and biological lives of our parents – firstly, our mother’s, of course.

The second stage (as such as we all read this) lasts from birth until the separation of our body and soul, an unnatural phenomenon brought in existence by Adam’s sin (hence, our fear of it): the phenomenon called death. This second stage is very important because, in this stage, we determine to a great degree our existential plane for the next two stages. This happens because, here, we have the free will to change.

Even if, after death, our bodies decompose, our souls remain alive and know very well who we are and remember absolutely everything—since the phenomena of ageing and forgetfulness disappear. Our souls, which remember everything, are pleased by the virtues and good deeds we did, but are tormented by the existential distortions (sins) we accumulated and did not confess. In this stage, our souls rely on the prayers of those still in the second stage (and of the Saints in heaven) and hinge on the consequences of our deeds in our former stage.

At the Resurrection, our souls regain our bodies. The main change of the body is that it is incorruptible. It doesn’t need any more meals, water, sleep, and similar things. In this period, which is also eternal, the human being stabilizes on the existential plane which is gained in the past three stages.

This is why we should never ever commit any deed of which we might be ashamed, in the future.

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Father Alexander Iamandii answered the oft-asked question: “Why did God hide from us the day of our end?” He took his answer from Lives of the Saints:

A recluse monk, who believed that it would be better for people to know the time of their death, once had a vision of the Angel of the Lord, who said: “From now on, all people will know their last day”. Wanting to make sure that this is true, the monk went to town. - The first person he met at the town gate was weeping bitterly. Asked about his sorrow, he answered: “How can I help weeping, if I know that my wife will pass away in one week, and I will remain to raise my six children alone!” - In a pub he heard mourns and wails. There were several men inside, who knew that they would die soon. Now they were doing their best to spend as much as possible on drink and women. - A considerable part of the town had left all work and occupation, others were weeping, others were burning their remaining lives in feasts.

Very sad and terrified, the monk woke from his dream and thanked God for His wonders, many of which we do not know, are for our best.

Thanks be to God for his Goodness; let us remain ever vigilant in battling the assaults of the Evil One, for our immortal souls to be victorious at the end.

Saint Andrew of Crete and Great Lent

Preacher and Melodist

Saint Andrew, properly known as Saint Andrew of Jerusalem, Archbishop of Crete, is called to mind in this month of February as we approach the beginning of Great Lent. He it was who wrote the Great Canon which bears his name and which we sing over the first four evenings of the First Week of Lent and again, in full, on the Fifth Thursday (Wednesday night) of the Holy Fast.

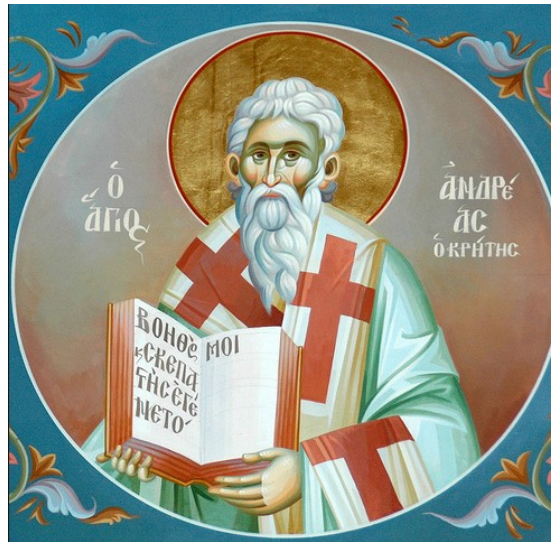
But who was the writer of this beautiful and heart-stirring poem? Saint Andrew was born in Damascus around the year 660 and was unable to speak until he received Communion when he was seven years of age. Even at this tender age now his tongue was released, he spoke with great power on spiritual matters and the Holy Scriptures.

He was placed with Theodore who occupied the patriarchal throne in Jerusalem and became his spiritual son. In time he was appointed *Notarios* and at the early age of 25 attended the Sixth Ecumenical Council bearing the Jerusalem Patriarchate's condemnation of the Monothelite heresy that had caused great trouble in the church.

It was there, in Constantinople, while seeking solitude that he was ordained deacon to serve the Great Church and care for the orphans and the poor. He also built or repaired many churches. In time he was ordained priest and at some time around the end of the century that he was consecrated Archbishop of Crete. He fell into disgrace before taking up his see due to political and church disputes. Only in 713 was he able to assume care of his archdiocese of Crete.

As a Wonderworker the holy archbishop protected his people with prayer when the island suffered attacks

by the Arabs and in the face of epidemics and drought. Called to protect the Holy Icons he ventured to Constantinople to defend the Sacred Images. While returning to Crete, he realised that his end was near and ended his days on the island of Mytelene on 4th July, in the year 740.



His legacy to the Church is the great composition of some 250 troparia (hymns) that bear his name. In the Great Canon, Saint Andrew makes reference to all the figures of both Old and New Testaments who serve as models for all time in conversion and repentance.

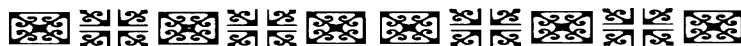
Sung at the beginning and near the end of the Great Fast, we penitents can identify with the Adam who reposes in Hell, until he is drawn forth by the Crucified Lord. And we surely must see in ourselves all those other examples in the scriptures. The Canon is a

wake-up call to all of us who recognise the sinfulness of our lives and are drawn to repentance and are restored to faith by prayer and fasting and with much shedding of tears.

Not one of us as Orthodox Christians should miss the opportunity to experience the Great Canon of Saint Andrew of Crete. The hearing of it will soften the hardest of hearts and bring us to kneel before the Holy Icons that Saint Andrew fought so hard to protect. There we will pour out our sins before the Lord Jesus Christ and make the whole of Lent the opportunity to greet the Risen Lord with joy and Communion at Holy Pascha.

Holy Father Andrew, pray to God for us.

Fr Pancratios



Notice of

Board & Trustees Meetings

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

March 12th

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

Help Needed

We have two more icons kindly donated to the parish to grace our church. They need to be collected from North London. If anyone can assist in this matter, please speak with Father Pancratios. Than you.

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.

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

Dearly beloved in the Lord,

The Three Hierarchs and Ecumenical teachers of our Church – whose blessed memory is celebrated every year during those days – were exemplars of Teachers and Spiritual Shepherds of the Orthodox Church and were at their apex in the cosmos of Christianity around the 4-5th century AD.

Those Sacred Men were concerned with the Holy Bible, the teachings of Godman Christ and defended the Orthodox tradition according to which Christ is the Redeemer and Saviour of Humankind. Thanks to their deep faith and wide education, both ecclesiastical as well as secular, they stipulated the Orthodox viewpoint and the teachings of the Church regarding the three Dimensions of the Holy Trinity. Due to their Greek Education, they managed to formulate the great truths of the Gospel in an exemplary and divine manner. They theologized philosophically and philosophized theologically to win over the educated and the wise of their time. They stressed the value of the Greek Education and the Faith to the One and Only God ‘and Jesus Christ who He hath sent forth’ for the salvation of the Humankind.

They spoke and wrote powerfully and wisely on the love and benevolence of God towards man and led him into the knowledge of God and repentance. They taught the great value of prayer, supported frequent churchgoing and the frequent participation of the faithful in Thanksgiving. They turned their teachings into action by writing the texts of Divine Liturgy that today carry the name of St Basil and St John Chrysostom.

The profound prayers in the Divine Liturgy are classic memorials of religious zeal and sacred communication of man with his Creator. They underline that man has been made in the shape and likeness of His Creator and despite his fall, he is still the object of Divine Love and benevolence. They underline powerfully and wisely the presence of Divine Love which was ultimately expressed on Calvary and gained its full brilliance with the Resurrection of the Godman Christ from the dead. They expressed their overflowing educational universe through their sermons and self-sacrifice, which was revealed by

means of the frugality of their life, their unmercenaryness, their care for the poor, the orphans, the widows and all those who are at the margin of society. It is not coincidental that the Three Hierarchs supported asceticism, and became monks to devote themselves to the Church and the dissemination of the Gospel to the World. The Orthodox Christians, and particularly we, who belong canonically and ecclesiastically to the Ecumenical Throne of Constantinople, have a duty and sacred obligation to honour their blessed memory, study their Orthodox teachings, emulate their example and fight just as they did for the eventual prevalence of the Divine Will in the World.

Before I bring this blessed memorial for the great pillars of Christianity to a close, I must refer to the uniqueness of the Institution of the family, the product of which were the Three Hierarchs. I would like to bestow honour to the mother of St Basil, Emmelia, the mother of St Gregory, Nonna and the mother of St John Chrysostom, Anthusa, who brought up in fear of God those Holy Giants of theology and Christian humanitarianism and who dedicated them as an eternal memorial to the service of the Church and of the whole of Humanity. I close this encyclical with a particular characterization for each one of them, as described by the hymnographer of the Church. For St Basil he writes: *‘To the furthest corners of the world your speech was heard and your word has watered the world; through this you devotedly discussed and the nature of creation you raised and the people’s customs you adorned’*. For St Gregory the theologian, the hymnographer writes: *‘Father Gregory, you were raised to be the mouth of theology, and dogmas of devoutness, and are presently addressing the world’* and for St John Chrysostom, he chants: *‘The unsetting star who enlightens through its rays the whole of the world with his teachings, the herald of repentance’*.

It is to our Lord Jesus Christ, the Good Shepherd, the Great Hierarchy, who provides everything for the progress according to God and the salvation of Humanity, belong the Kingdom, the glory and the infinite mercy in the ages of ages. Amen.

London, January 2017

Archbishop Gregorios of Thyateira and Great Britain

FOOD BANK

Following the success of our pre-Christmas Food Bank collection we have decided to continue this collection throughout the year.

Please support this cause for the needy members of the wider community in Chester

We need tinned and packeted foods, toiletries and non-perishables

Goods brought to church will be picked up by the Food Bank Collection Team on a regular basis

Thank you for your support for this worthy cause

To check their current requirements please visit

<https://westcheshire.foodbank.org.uk/give-help-donate-food/>



Saint Dorotheos of Gaza on Judgement

Why are we so ready to judge our neighbour? Why are we so concerned about the burden of others? We have plenty to be concerned about, each one has his own debt and his own sins. It is for God alone to judge, to justify or to condemn. He knows the state of each one of us and our capacities, our deviations, and our gifts, our constitution and our preparedness, and it is for Him to judge each of these things according to the knowledge that He alone has. For God judges the affairs of a bishop in one way and those of a prince in another. His judgement is for an abbot or for a disciple, He judges differently the senior and the neophyte, the sick man and the healthy man. Who could understand all these judgements except the one who has done everything, formed everything, knows everything?

I remember once hearing the following story:

A slave ship put in at a certain port where there lived a holy virgin who was in earnest about her spiritual life. When she learned about the arrival of the ship she was glad, for she wanted to buy a small serving maid for herself. She thought to herself, 'I will take her into my home and bring her up in my way of life so that she knows nothing of the evils of the world.' So she sent and enquired of the master of the ship and found that he had two small girls who he thought would suit her. Whereupon she gladly paid the price and took one of the children into her house.

The ship's master went away. He had not gone very far when there met him the leader of a dancing troupe who saw the other small girl with him and wanted to

buy her; the price was agreed and paid, and he took her away with him.

Now take a look at God's mystery; see what his judgement was. Which of us could give any judgement about this case?

The holy virgin took one of these little ones to bring her up in the fear of God, to instruct her in every good work, to teach her all that belongs to the monastic state and all the sweetness of holy commandments of God.

The other unfortunate child was taken for the dancing troupe, to be trained in the works of the devil. What effect would teaching her this orgiastic dancing have, but the ruin of her soul? What can we have to say about this frightful judgement?

Here were two little girls taken away from their parents by violence.

Neither knew where they came from; one is found in the hands of God and the other falls into the hands of the devil. Is it possible to say that what God asks from the one he asks also from the other? Surely not! Suppose they both fell into fornication or some other deadly sin; is it possible that they both face the same judgement or that their fall is the same? How does it appear to the mind of God when one learns about the Judgement and about the Kingdom of God day and night, while the other unfortunate knows nothing of it, never hears anything good but only the contrary, everything shameful, everything diabolical?

How then can he allow them to be examined by the same standard?

A Scripture Reading Calendar for February

1	Fast	1 Peter 4:12-5:5	Mark 12:38-44	St Seriol, Abbot of Penmon Priory, Anglesey (6thC)
2		Hebrews 7:7-17	Luke 2:22-40	St Laurence, Archbishop of Canterbury (619)
3	Fast	2 Peter 1:1-10	Mark 13:1-8	St Werburga of Chester, Abbess (c700)
4		2 Timothy 2:11-19	Luke 18:2-8a	Hieromartyr Aldate of Gloucester (6thC)
5	Fastfree	2 Timothy 3:10-15	Luke 18:10-14	St Indract of Glastonbury (c710)
6	Fastfree	2 Peter 1:20,21;2:1-9	Mark 13:9-13	St Mael, Bishop of Ardargh, disciple of St Patrick (488)
7	Fastfree	2 Peter 2:9-22	Mark 13:14-23	St Richard the Pilgrim, King and father of saints (720)
8	Fastfree	2 Peter 3:1-18	Mark 13:24-31	St Oncho, pilgrim and poet, collector of relics (c600)
9	Fastfree	1 John 1:8-2:6	Mark 13:31-14:2	St Einion Frenin, prince and hermit at Llanengan (Bangor, c600)
10	Fastfree	1 John 2:7-17	Mark 14:3-9	St Merwinna, Abbess of Romsey Abbey (970)
11	Fastfree	1 Timothy 6:11b-16	Luke 20:46-21:4	St Cædmon of Whitby, Monk & Hymnographer (c680)
12		1 Corinthians 6:12-20	Luke 15:11-32	St Æthelwold of Lindisfarne (740)
13		1 John 2:18-3:8	Mark 11:1-11	St Ermenilda, Abbess of Ely (c700)
14		1 John 3:9-22a	Mark 14:10-42	St Conran, Bishop of the Orkney Islands (7thC)
15	Fast	1 John 3:21-4:11	Mark 14:43-15:1	St Dogwyn, founder of monasteries in Cornwall (c473)
16		1 John 4:20-5:21	Mark 15:1-15	St Onesimus of the Seventy Apostles (c68)
17	Fast	2 John 1-13	Mark 15:20,22,25,33-41	St Finan, Bishop of Lindisfarne (651)
18		1 Corinthians 10:23-28	Luke 21:8,9,25-27,33-36	St Colman, Bishop of Lindisfarne and Confessor (676)
19		1 Corinthians 8:8-9:2	Matthew 25:31-46	St Odran, first recorded martyr in Irish history (c452)
20	Meatfast	3 John 1-15	Luke 19:29-40; 22:7-39	St Bolcan, Bishop of Derkan, baptised by St Patrick (Ireland, c480)
21	Meatfast	Jude 1-10	Luke 22:39-42,45-71; 23:1	St Ercongotha, daughter of King Erconbert of Kent, nun (660)
22	Meatfast	Joel 2:12-26	Joel 3:12-21	St John the Saxon, restorer of monasticism, abbot of Athelney (895)
23	Meatfast	Jude 11:25	Luke 23:1-31,33a,44-56	St Milburga, Abbess of Wenlock Priory (715)
24	Meatfast	2 Corinthians 4:6-15	Matthew 11:2-15	St Cumman the White, Abbot of Iona (669)
25	Meatfast	Rom.14:19-23; 16:25-27	Matthew 6:1-13	St Ethelbert, King of Kent (616)
26	Meatfast	Romans 13:11b-14:4	Matthew 6:14-21	St Andrew, Bishop of Florence & Confessor (c407)
27	Fast	Genesis 1:1-13	Proverbs 1:1-20	St Ælfnoth of Stowe, hermit, martyred by robbers (c700)
28	Fast	Genesis 1:14-23	Proverbs 1:20-33	St Llibio, patron of Llanlibio (Anglesey, 6thC)

* 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

For the Measure you give ...

There was once a poor man whose wife made cooking oil to sell so that they might live. They sold all the oil they produced to a grocer, in exchange for which they bought their groceries and everything needful from that grocer.

The oil that she prepared she weighed out in kilograms – lot by lot.

One day the grocer reproached the poor man as he handed the grocer the results of their labour saying to him - these oils of yours weigh only 900 grams each. I have been paying you for kilograms. I will no longer buy from you because you are cheating me. You are a robber!

But the poor man, in reply said – We are poor, lord, we do not have any scales, so we bought from a kilogram bag of sugar, which you yourself weighed out, for us to weigh the oil!

For the measure you give will be the measure you get back.

Luke 6:38



Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders

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email: pancratios@btinternet.com

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28 Greenfield Road
Waverton, Chester. CH3 7NF

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

Membership Subscription 2017 (2/17)

**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

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.