



The Tower

July 2018

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,

I am always grateful to those who look after the candles but I would ask a favour of you all. When you remove the used candle stubs from the sand, please ensure that there is no liquid wax remaining before placing the stubs in the bins provided. This is to avoid wax being spilled on the carpet. The simplest way is to upend the burning end into the sand so that any remaining liquid wax is then soaked up. This also ensures the flame is extinguished. Thank you all.

Thanks are due to three members of the Community who gave up a day recently to re-varnish the exterior doors of the church. This is a great help in keeping them in good order and we hope we will be able to add a further coat before the Autumn.

Remember, remember the 5th August (not November!) for our annual parish pilgrimage to Saint Plegmund's Well at Plemstall. Our local saint is much neglected by the wider population. This is very sad as the Saint was an important figure in the formation of this country as adviser to King Alfred the Great in the latter part of the Ninth Century. Let us help to keep his memory alive.

With much love for you all this Summer

Fr Pancratios & Presb. Anna

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A family afternoon picnic walk

Sunday September 9th following the Divine Liturgy it is proposed that we should all take a picnic and visit Loggerheads for a (hopefully) sunny family afternoon on the Leete Path. Loggerheads is about 2½ miles south of Mold on the road to Ruthin. It's a fascinating place whether we are 2 or 82 years and has the advantage of a completely level path, not beyond the possibilities of pushchairs.

If you are interested please speak with Fr Pancratios.



He asked the monk Arvu: "The Fathers say that one can make mistakes with all the senses. I understand the sins of the eyes, mouth, tongue and hands. But how about the nose?"

"Well, if you shove it in other people's business", said the old man.

How often have we scented a juicy piece of tittle-tattle or gossip coming from the mouth of our neighbour when we sniff around on the edge of a crowd? How often have we elaborated on that gossip when we pass it on to another?

Yes we have had our nose in someone else's business, to our own, and the other persons' detriment!

Oh, indeed, then we are truly busybodies and gossips. Stand away - keep our noses out of others' affairs and we are then less tempted to sin with the rest of our senses to the hurt of those around us and to the injury of our own immortal souls.

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Board Meeting

A Board Meeting will be held on Sunday 15th July following the Divine Liturgy. All matters to the Secretary by Sunday 1st July. This is an important meeting at which planned developments for the interior of the church may be revealed. All welcome.

Principal Services for July

1st Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Cosmas and Damian the Unmercenaries
6th Friday	5.30pm	Vespers	Great Martyr Kyriaki
7th Saturday	5.30pm	Vespers	
8th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Great Martyr Prokopios of Caesarea
9th Monday	11.00am	Divine Liturgy	Hieromartyr Pancratios of Taormina
10th Tuesday	6.30pm	Vespers	Great Martyr Euphemia the All-Praised
14th Saturday	5.30pm	Vespers	
15th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Fathers of the Fourth Ecumenical Council
16th Monday	6.30pm	Vespers	Great Martyr Marina of Antioch
19th Thursday	6.30pm	Vespers	Holy Glorious Prophet Elias
21st Saturday	5.30pm	Vespers	
22nd Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Holy Myrrh-Bearer Mary Magdalene
24th Tuesday	6.30pm	Vespers	Dormition of the Righteous Anna
26th Thursday	6.30pm	Vespers	Great Martyr and Healer Panteleimon
28th Saturday	5.30pm	Vespers	
29th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Martyr Kallinikos of Gangra

Principal Services for August

1st August: Beginning of the Dormition Fast

4th Saturday	5.30pm	Vespers	
5th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Forefeast of the Transfiguration
	1.00pm	Parish Pilgrimage to the Well of Saint Plegmund, Plemstall	
6th Monday	11.00am	Divine Liturgy	Feast of the Transfiguration
11th Saturday	5.30pm	Vespers	
12th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Hieromartyr Alexander, Bishop of Comana
15th Wednesday	11.00am	Divine Liturgy	Feast of the Dormition of the Theotokos
18th Saturday	5.30pm	Vespers	
19th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Martyr Andrew Stratelates in Cilicia
25th Saturday	5.30pm	Vespers	
26th Sunday	10.00am	Matins	
	11.00am	Divine Liturgy	Martyrs Adrian and Natalia of Nicomedia
			and in September ... the Church New Year
1st Saturday	5.00pm	Day of Prayer for the Environment followed by Vespers	
2nd Sunday	10.00am	Matins followed by Divine Liturgy	

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Dress for Church!

I have been approached by several parishioners recently expressing concerns over the unsuitable clothing worn by some worshippers at Saint Barbara's.

We should remember why we are there; that it is to worship Almighty God and in every way we should worship respectfully the One Who Is Above All. So, we cross ourselves, we venerate the icons etc., we stand quietly following the services respectfully as they unfold; so why not dress respectfully?

Shorts, torn jeans, tight clothes, and the like, may be all right on the street but surely not in church. If we would not dress like that to meet the Queen then neither should we to meet the King of All.

I would rather not have to say these things from the Ambo to avoid embarrassment for those concerned. If you wish to speak to me privately on any such issues, please do so after the Liturgy or at any other time.

Fr Pancratios.

Some further thoughts on the Life and Traditions of our Faith

The Bishop

The Bishop is our 'Father in God', he is the one above all who gives order to the Church. He guarantees the continuity and unity of the Church from age to age and from place to place. In the New Testament, the Apostles travelled from city to town planting churches as they went and ordaining bishops to care for the new-found flock of the faithful in those places.

In the Book of The Acts and various Epistles we find mention of the Bishop as Overseer, that is one who has charge of souls, instructing and correcting them in the Faith. As a shepherd leads his sheep, so the bishop is called to lead the flock of the faithful.

We the faithful, the priests, deacons and all the laity, are called to live our Orthodox Christian life according to his teaching and example though we are ever to be reminded that the individual bishop is not infallible. Occasionally in history, a bishop is called to account by his fellow bishops and be admonished and corrected by them. In this way the historic faith is maintained and preserved for the benefit of all the faithful.

A bishop is assigned to a particular geographical place - a diocese - and he is given the responsibility for all that happens in the churches and parishes under his care. Priests, Deacons and the other minor orders will be ordained to their particular office to serve in the



place or parish appointed and their responsibility is to the bishop to undertake their ministry as he directs them. The bishop's joy is to visit his parishes and encourage the faithful in their spiritual journey. He takes the opportunity to see that everything is in order in the parish; to celebrate the Holy Mysteries and to speak with as many parishioners as possible.

Bishops will periodically gather in Synod to discuss matters of widespread concern. Our Archbishop visits Constantinople to participate in Synods of the Ecumenical Patriarchate. Locally, bishops of the different jurisdictions (Greek, Russian, Antiochian etc.) regularly gather to deal with more local matters and particularly to ensure co-operation and good order between the dioceses.

Christ alone is the Great High Priest - no other. Neither bishop, priest or deacon is called to 'rule' over the faithful laity for they are of the body of lay-folk, chosen from its ranks. Rather, those ordained by the power of the Holy Spirit, to ministry, are the servants of all *not to be served, but to serve* (Matthew 20:28).

On the Great Day of Judgement, those who have been called will answer for this heavy burden for to those *to whom much was given, much shall be required ...* (Luke 12:48). Please pray for all of those who serve the Lord as ordained Orthodox clergy.

There's more to come, Fr Pancratios



Read, read and read again

Saint Justin Popovich

If you wish, the Lives of the Saints are a sort of Orthodox Encyclopedia. In them can be found everything which is necessary for the soul which hungers and thirsts for eternal righteousness and eternal truth in this life, and which hungers and thirsts for Divine immortality and eternal life. If faith is what you need, there you will find it in abundance: and you will feed your soul with food which will never make it hungry. If you need love, truth, righteousness, hope, meekness, humility, repentance, prayer, or whatever virtue or podvig, in them, the Lives of the Saints, you will find a countless number of holy teachers for every podvig and will obtain grace-filled help for every virtue."

The Eight Means of Temptation

Elder Cleopa Ilie (+1912-1998)

The Holy Fathers say (this is how Fr. Cleopa began to express concisely his spiritual experience to us, inherited from the Holy Fathers and personally experienced by him, as every one of his words clearly confirms) that on the path of salvation one is tempted by the devil from eight sides: from the front, from behind, from the left, from the right, from above, from below, from inside, and from the outside.

1. One is tempted from behind when one continuously remembers the sins and evil deeds one has committed in the past, recalling them anew in one's mind, reshuffling them, engaging them, despairing because of them, and contemplating them sensually. Such a remembrance of how we have sinned in the past is a demonic temptation.

2. One is normally tempted from the front through fear at the thought of what the future holds: of what will happen to us or to the world; of how much longer we will live; of whether we will have anything to eat; of whether there will be a war or any other kind of serious and frightful event to come; and, in general, by making all kinds of guesses, predictions, prophecies, and everything else that induces fear of the future in us.

3. One is tempted by the devil from the left through the call to commit obvious sins and to behave and act in ways that are known to be sinful and evil, but which people do nonetheless. This temptation is a direct call to sin openly and consciously.

4. There are two ways in which the devil tempts from the right. The first is when one performs good deeds and actions, but with a bad or malicious intent and purpose. For example, if one does good or acts well out of vainglory, to receive praise, to obtain a position, to acquire fame, or in order to attain some benefit for oneself – it follows that one is doing such good out of vanity, avarice, and greed. The performance of good deeds for bad purposes is sinful and vain. The Holy Fathers liken such a performance of good deeds (such as fasting and almsgiving) to a body without a soul, inasmuch as the purpose for which a deed is accomplished is its soul, while the deed itself is its body. Therefore, the performance of good deeds with an ungodly purpose is essentially a temptation coming from the right, that is, coming under the guise of good. The second demonic temptation from the right comes through various apparitions and visions, when one receives visions of the devil in the form of God or an Angel of God. The Holy Fathers call trusting these spectres from the devil, or accepting these demonic phenomena, delusion or deception [prelest].

5. Further, the devil tempts one from below when one is capable of performing good deeds or holy virtues but is too lazy to do so; or when one knows that one should make greater efforts and labours in ascetic struggles (in virtues and good deeds), and is capable of doing so, but does not do so out of laziness or because one is looking for excuses for one's laziness. One thereby spiritually rejects these virtues by

doing much less than one could in fact do.

6. Temptations from above also come about in two ways. The first is when one takes upon oneself ascetic struggles that exceed one's strength, thereby recklessly straining oneself. This happens, for instance, when one is sick but imposes a fast on oneself that is beyond one's strength; or generally when one overdoes any ascetic struggle that is beyond one's spiritual and physical capacity. Such obstinacy lacks humility and is unreasonably presumptuous.

Another temptation from above is when one strives to learn the mysteries of Holy Scripture (and of God's mysteries in general), but does not do so according to one's spiritual maturity. That is, when one wants to penetrate the mysteries of God in Holy Scripture (or in the saints, the world, and life in general) in order later to explain and teach these mysteries to other people when one is not spiritually mature enough to do so. The Holy Fathers say that such a person wants to chew through a bone with baby teeth. St. Gregory of Nyssa speaks about this in his work, *The Life of Moses*. He says that it was for this reason that God commanded the Israelites, who were imperfect, to eat only the meat (which is like milk for the teeth) from the Passover lamb – and, moreover, with bitter herbs – and not to break into pieces or to eat the bones, but rather to burn them in fire (cf. Exodus 12: 8, 10, 46). This means that we, too, should interpret only those mysteries in Holy Scripture (and in our faith in God generally) that correspond to our spiritual maturity and to eat (absorb) them with bitter herbs, that is, with everything that life brings us (suffering, grief); we should not bite into the mysteries of Holy Scripture, Divine knowledge, and God's Providence, like so many hard bones, with our baby teeth; they are susceptible to fire only, that is, they become clear only in ripe spiritual maturity and in experienced souls that have been tested by grace-filled Divine fire.

7. One is tempted from within by that which one has in one's heart and by that which proceeds from the heart. The Lord Jesus Christ clearly stated that it is from within, from one's heart, that sinful and impure thoughts, desires, and lusts proceed (cf. Matthew 15:19) and tempt one. Temptations come not only from the devil, but also humanly, from the evil intentions and skills, lusts, evil desires, and inner love of sin that proceed from an unclean heart.

8. Finally, the eighth door to demonic temptation is opened from the outside, through external things and occasions, that is, through everything that enters from outside through one's senses, which are the soul's windows. These external things are not evil in and of themselves, but by means of them one's feelings can be tempted and induced to evil and sin.

These, then, are the eight means by which everyone is tempted, regardless of where one may be.

Say three short prayers!

+ Schema-Archimandrite Joachim from a talk at Optina Monastery in Russia 2013

So I teach people to pray: "Say three short prayers."

"Say three short prayers daily and I'll feed you more later. And when you begin to feel how sweet is the Lord, then you will want more and more you shall receive." And then there will come a need to be given more, but you have the audacity to ask more for yourself, because you have tasted and seen that the Lord is good.

So it begins. Not alone, on their own, but by someone, someone to tell you how to get started until you are able to decide for yourself.

But when you are full of pride and self-love, you start to say prayers night and day, holding up a day or two and then you feel let down and quit. So here is my advice to those who are fighting: Try it! And be silent! It is very difficult. But you have to find a place, no matter what the time of day, where you can be alone. It may be even the bathroom if it's free, lock the door and begin

to utter the prayer! God is everywhere. And only say, "Lord, I want to taste and see how good you are! Feed me! "And he will. Start with a single prayer. And try to do that heartfelt prayer: "Lord, I want to see your face." He will say: "Look around you, here it is." And your heart will change."Lord, teach me to love." This is prayer. Then take your mind and lay it in the Lord. "Fill me, Lord, do what you want with me! Because there is nothing but you, I'm nothing without you." This is prayer.

All written prayers (i.e. formal ones) that we have are very important because they are written by people who started with "Lord, I love you!", "Lord, I want to see your face!", "Lord, help I feel how good you are." And through these short prayers, they learned to love the Lord. And then they wrote these beautiful prayers which shows what incredible knowledge of God they have acquired. And so we say these prayers when we need to keep our mind and heart in the Lord.



Hypocrites?

A young man said to the priest: "Pater, I will not go back to the church." The priest asked him what the reason was.

The young man replied: "My God. Here I see a woman gossiping with another. The Reader does not read well and the choirs sometimes fight. At the time of Sacrifice someone else answers his cell phone, not to say anything about their selfish behaviour when they leave the temple ..."

The priest says: "You're right. Before you definitively abandon the church, please give me a favour. Take this glass, full of water, and make the circle of the temple three times without spraying a drop. Then you can leave."

"That's just it?," said the young man. He made the three rounds as the priest asked. After he finished he said: "Pater, I did it."

The priest asked him: "When you made the church around you, did you notice a person gossiping with anyone?"

"No."

"Did you notice anyone using his cell phone?"

"No."

"You know why? You were so concentrated on the glass so that you would not spill the water. So it is also in our lives. When our hearts are gathered to Christ, we do not have time to look at the mistakes of others. Those who leave the church because of hypocritical Christians certainly did not enter it for Christ."

Closed Communion

*Why only baptized Orthodox Christians may commune
(and how they should prepare themselves)*

Abbot Tryphon, All-Merciful Saviour Orthodox Christian Monastery, State of Washington

When a stranger approaches the Holy Gifts during the celebration of the Divine Liturgy it is the norm in the Orthodox Church for the priest to ask the person to "kiss the chalice". Not knowing if the person is Orthodox, or whether they are in good standing with the Church, the priest can not give them communion. This "closed communion" is not meant as a way of separating ourselves from visitors as though we were better than them, but as our way of guarding the Holy Mysteries from being received by someone who is not part of the Church and who may hold to views concerning the Eucharist that are in opposition to the teachings of scripture and the dogmas of the Ancient Apostolic and Catholic Church.

We certainly should pray for everyone, including those who are not Orthodox, and in fact, we monks pray for the whole world each and every day. However, the Church's practice is that we cannot include the non-Orthodox in the formal liturgical prayers of the Church. For instance, the ban on commemorating non-Orthodox during the Divine Liturgy is theological in nature. When we, as Orthodox Christians, receive the Body and Blood of Christ during communion, we are receiving not only the very Body of our Saviour, but the whole of the Body of Christ, the Church. Therefore, we can not commemorate the non-Orthodox. We can, however, pray for them in our private prayers. I often pray for non-Orthodox people, such as family members who are outside the Church, at the very moment I am receiving the Holy Mysteries.

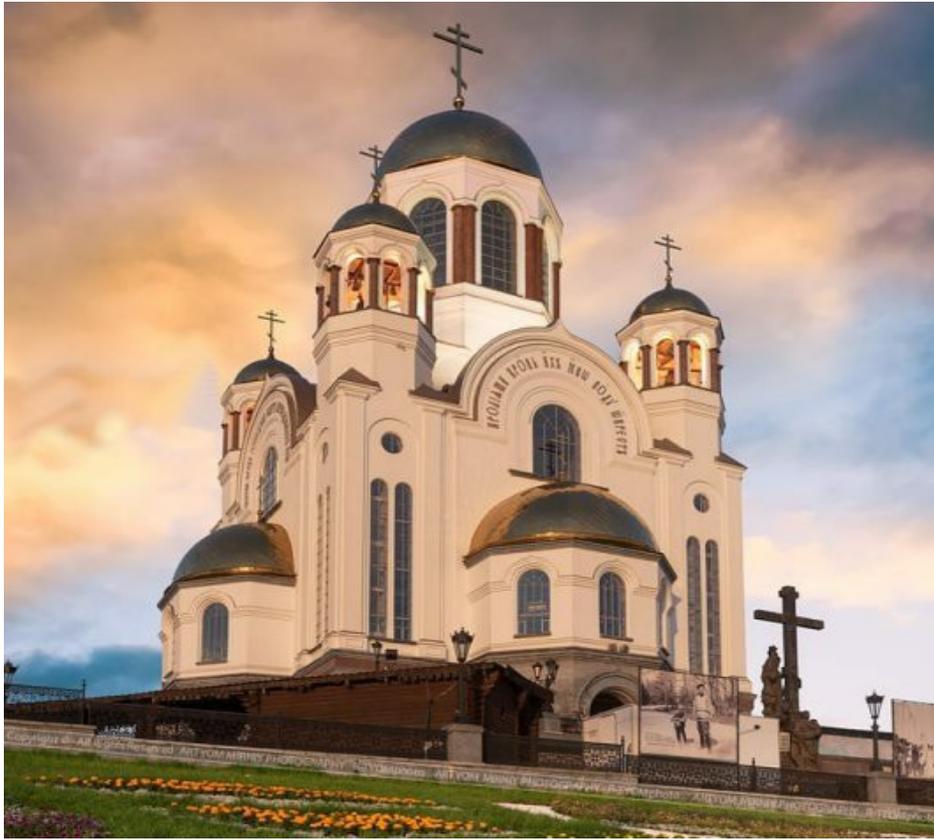
Priests are guardians of the Holy Mysteries and must make sure they are not defiled. The priest must also protect the person who may receive without proper preparation and belief. Every Orthodox Christian is expected to have prepared for communion by abstaining from all food and drink from midnight on, as

well as having said the pre-communion prayers. A good confession is also an important part of proper preparation for Holy Communion.

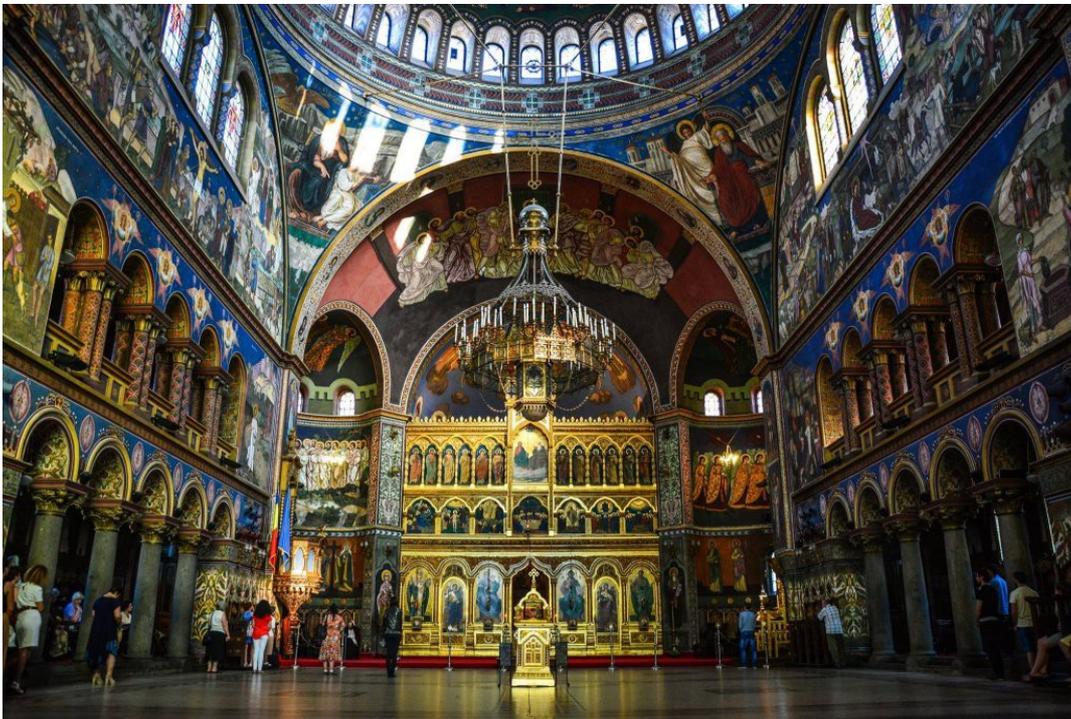
When a person believes that the things which we teach are true and has receive baptism in the Orthodox Church unto regeneration, and who is living a life in Christ, they come to know that communion is not simply common bread or common wine, but the very Body and Blood of the Saviour. The Logos (Word) Who took on our flesh for the salvation of the world, is received into our bodies through the action of the Holy Spirit and the prayer of His word (this is my body...this is my blood). At this moment our blood and flesh, by transmutation, are nourished with the flesh and blood of Jesus who was made flesh.



Closed communion is the way the Church protects anyone who does not hold to these beliefs from receiving unworthily and therefore hurting their soul. As well, when the priest co-mingles the commemoration particles after the communion of the faithful, with the Body and Blood of Christ, he commemorates the union we have with each other as members of the Body of Christ, the Church. This union is not just with those who are communing with us in this Liturgy, but a union of both the Church Militant here on earth, and the Church Triumphant in heaven. Within the life of the Church there is no separation from each other at death. The Body of Christ is made up of both those who have gone on before us and those who are still alive, for we are all alive in Christ. In a very real way we are not only communing of Christ's true Body and Blood, but we are communing of each other as the Body of Christ, the Church!



The magnificent new church dedicated to the Royal Passion-bearers, Tsar Nicholas II, his family and retainers in Ekaterinburg. This is built on the site of the Ipatiev House, in the basement of which the murders were carried out.



Inspired by The Great Church - Hagia Sophia in Constantinople - Holy Trinity Cathedral in Sibiu was erected in the first years of the Twentieth Century. The stunning interior gives a hint of the magnificence that the Great Church must have displayed before the fall of Constantinople in 1453

A Scripture Reading Calendar for July

1	Romans 10:1-10	Matthew 8:28-9:1	
2	Romans 16:17-24	Matthew 13:10-23,9	Uncovering the Relics of the New Hieromartyr Sergius (Estonia 1918)
3	1 Corinthians 1:1-9	Matthew 13:24-30	Icon of the Theotokos 'Galaktotrophousa' at Hilander (Athos)
4	Fast 1 Corinthians 2:9-3:8	Matthew 13:31-36a	Holy royal Passion-Bearers of Russia, Tsar Nicholas & family (1918)
5	1 Corinthians 3:18-23	Matthew 13:36-43	St Elizabeth the New Martyr, Nun Barbara & those with them (1918)
6	Fast 1 Corinthians 4:5-8	Matthew 13:44-54a	New Martyr Bishop Simon of Ufa (1921)
7	Romans 9:1-5	Matthew 9:18-26	Icon of the Theotokos Blachernitissa to from Athos to Moscow (1654)
8	Romans 12:6-14	Matthew 9:1-8	Appearance of the Icons of the Theotokos 'Kazan' & 'Peschanskaya'
9	1 Corinthians 5:9-6:11	Matthew 13:54-58	Repose of Hierodeacon Melchizedek of the Roslavl forests (1840)
10	1 Corinthians 6:20b-7:12	Matthew 14:1-13	Icon of the Theotokos 'Konevits'
11	Fast 1 Corinthians 7:12-24	Matthew 14:35-15:11	Repose of the Cave-Dweller Anastasia (Olonets, 1901)
12	1 Corinthians 7:24-35	Matthew 15:12-21	Icon of the Theotokos 'Of the Three Hands'
13	Fast 1 Corinthians 7:35-8:7	Matthew 15:29-31	Icon of the Theotokos 'Axion Estin' (<i>It is Truly Meet ...</i>)
14	Romans 12:1-3	Matthew 10:37-11:1	St Stephen, Abbot of Makhrishche (1406)
15	Romans 15:1-7	Matthew 9:27-35	Finding the Head of St Matrona of Chios
16	1 Corinthians 9:13-18	Matthew 16:1-6	Repose of Elder Theodotus of Glinsk Hermitage (1859)
17	1 Corinthians 10:5-12	Matthew 16:6-12	Glorification of St Gabriel of Monasteries at Pskov & Kazan (1915)
18	Fast 1 Corinthians 10:12-22	Matthew 16:20-24	Icon of the Theotokos 'Tolga'
19	1 Corinthians 10:28-11:8	Matthew 16:24-28	Repose of Elder John of St Nilus of Sora Monastery (1903)
20	Fast** 1 Corinthians 11:8-23a	Matthew 17:10-18	Repose of the Righteous Priest Valentine Amphiteatrov (1908)
21	Romans 13:1-10	Matthew 12:30-37	Icon of the Theotokos 'Armatia'
22	1 Corinthians 1:10-17	Matthew 14:14-22	Ven. Onouphrios the Silent of the Kiev Caves.
23	1 Corinthians 11:31-12:6	Matthew 18:1-11	Icon of the Theotokos 'Joy of All Who Sorrow' (St Petersburg)
24	1 Corinthians 12:12-26	Matt 18:18-22;19:1-2,13-15	Repose of Bl. Tikhon Turukhan on the Enisei River (Siberia, 1682)
25	Fast** 1 Corinthians 13:4-14:5	Matthew 20:1-16	St Christopher of Solvegegodsk Monastery (Vologda, 16thC)
26	1 Corinthians 14:6-19	Matthew 20:17-28	Repose of Elder Theophanes of Solovki (1819)
27	Fast** 1 Corinthians 14:26-40	Matthew 21:12-14,17-20	Repose of Pulchera of Viatka, Abbess of the Nativity Convent (1890)
28	Romans 14:6-9	Matthew 15:32-39	Icon of the Theotokos 'Of Tender Feeling - Diveyevo'
29	1 Corinthians 3:9-17	Matthew 14:22-34	St Bogolep Schemamonk child of Black Ravine, Astrakhan (after 1670)
30	1 Corinthians 15:12-19	Matthew 21:18-22	New Martyr Anatole of Optina (1922)
31	1 Corinthians 15:29-38	Matthew 21:23-27	Repose of Elder Gerasim the Younger (Kaluga, 1918)

* *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

Beware these two thoughts and fear them. The first suggests 'You are a saint,' the other, 'You will not be saved.' Both come from the enemy, and there is no truth in them. Instead, think to yourself, 'I am a great sinner but the Lord is merciful. He loves man with a great love and will forgive me my sins.' Believe in this way, and you will see, the Lord will forgive you. But put no faith in feats of your own, however much you may have striven... Thus God has mercy on us, not for our achievements but gracious, because of His goodness.

+*Saint Silvan the Athonite 1866-1938*

Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders

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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 & 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.

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ - ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΘΥΑΤΕΙΡΩΝ ΚΑΙ ΜΕΓΑΛΗΣ ΒΡΕΤΑΝΙΑΣ

Membership Subscription 2018/19 (7/18)

**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.