



# The Tower

May 2019

The Tower is the Newsletter of the

Orthodox Christian Community of Saint Barbara the Great Martyr,  
Overleigh Cemetery Chapel, Overleigh Road, Handbridge, Chester

Parish website: <http://www.stbarbara.org.uk/>

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

## For the Love of Christ and the Holy Mysteries.

Surely, all of us are aware of the precious nature of the Eucharist - the Body and Blood of Christ the Saviour. It is the 'Pearl of Great Price'.

Many may not realise the burden that the priest and deacon bear in keeping safe the Holy Gifts. We must not spill, or allow to be spilled, these holy things. That is why we ask that you, as Communicants, keep your hands still as you approach the Chalice and that you do not attempt to kiss the Chalice or the priest's hand after receiving Communion.

It is also of great concern that we approach Christ with a pure heart, full of repentance. As priest, I know many of you and your spiritual condition. There are others who may be strangers and I will need to ask you who you are, where you have come from, when you last made confession and, above all, to assure myself that you are an Orthodox Christian. This is to protect both you and me and the Holy Gifts.

Every priest is rigorously required to offer the Eucharist only to faithful Orthodox who are spiritually prepared to receive the Gifts, for they are *fire consuming the unworthy*, as the prayer before Communion reminds us.

Unlike some Western Confessions, we do not have 'open altars'. Please, do not be offended if you see someone asked to wait or dismissed with a blessing - there will be a very good reason for what is happening.

*With much love for you all this blessed Summer*

*Fr Pancratios & Presb. Anna,*

*Fr Dn John & Diaconisa Vera*



*Men of Galilee, why do you stand looking into heaven? This Jesus the One who was taken up from you into heaven, so shall He come in the manner ye beheld Him going into heaven. (Acts 2:11)*

The Ascension marks the end of the beginning. Christ who came into the world to bring Salvation to all mankind has now completed His saving work and it remains only to bless the Disciples with the Holy Spirit at Pentecost. Thus empowered, it is for them, and all who come after them, to proclaim the Good News of the Gospel in all the world, even to the end of time.

But all is not yet complete, for the Saviour has promised that He will come again - this time in glory. When will He come? - only the Father knows. It is for you and me and all of us to be prepared for that moment whenever it may occur: tomorrow, next year, a thousand years from now! What only matters is that we are ready for His coming. We must be like the Wise Virgins awaiting the Bridegroom - Christ, our lamps filled and with oil to spare. Let us be always prepared, for great will be our surprise (or terror?) when He appears at the beginning of the end of all things to claim us for Himself, sheep and goats alike.

## Principal Services for June

1st Saturday	5.30pm	Vespers	
<b>2nd Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>6th of Pascha; The Blind Man</b>
5th Wednesday	6.30pm	Vigil	for the Feast:
<b>6th Thursday</b>	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Feast of the Ascension of Our Lord Jesus Christ</b>
8th Saturday	5.30pm	Vespers	
<b>9th Sunday</b>	<b>11.00am</b>	<b>Diaconal Matins</b>	
	<b>12.00am</b>	<b>Typica</b>	<b>7th of Pascha; Fathers of the First Ecumenical Council</b>
12th Wednesday	6.30pm	Vespers	Martyr Aquilina of Byblos
15th Saturday	5.30pm	Vespers	
<b>16th Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Holy Pentecost - Descent of the Holy Spirit</b>
	<b>1.00pm</b>	<b>Vespers and the Kneeling Prayers</b>	
19th Wednesday	6.30pm	Vespers	Hieromartyr Methodios, Bishop of Patara
22nd Saturday	5.30pm	Vespers	
<b>23rd Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>1st after Pentecost; All Saints</b>
		<i><b>Beginning of the Apostles' Fast (24th)</b></i>	
26th Wednesday	6.30pm	Vespers	St Joanna the Myrrh-Bearer
<b>29th Saturday</b>	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Feast of the All-praised Apostles, Peter &amp; Paul</b>
	5.30pm	Vespers	
<b>30th Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>2nd after Pentecost; All Saints of Britain</b>

## Principal Services for July

3rd Wednesday	6.30pm	Vespers	Saint Andrew of Crete
6th Saturday	5.30pm	Vespers	
<b>7th Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>3rd after Pentecost; New Martyrs of Bulgaria</b>
8th Monday	6.30pm	Vespers	Hieromartyr Pancratios
10th Wednesday	6.30pm	Vespers	Great Martyr Euphemia the All-Praised
13th Saturday	5.30pm	Vespers	
<b>14th Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>4th after Pentecost; Fathers of the 4th Ec. Council</b>
17th Wednesday	6.30pm	Vespers	Martyrs the Grand Duchess Elizabeth & Nun Barbara
19th Friday	6.30pm	Vespers	Prophet Elias
20th Saturday	5.30pm	Vespers	
<b>21st Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>5th after Pentecost; St Symeon of Emesa fool-for-Christ</b>
24th Wednesday	6.30pm	Vigil	Dormition of the Righteous Anna, mother of the Theotokos
27th	5.30pm	Vespers	
<b>28th Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
	<b>11.00am</b>	<b>Divine Liturgy</b>	<b>6th after Pentecost; St Irene of Chrysovalantou</b>
<b>31st Wednesday</b>	<b>6.30pm</b>	<b>Vigil</b>	<b>Procession of the Life-giving Cross</b>

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Let this day and all the days of your life be with our Lord Jesus Christ who will watch over you even during your difficult hours and during the times of your hardships and struggles. Never abandon our Lord who will never abandon you! Keep your trust, your hope and faith in our Lord as your day will be the best ever. Peace to your soul!

+Archimandrite Nektarios

# Depression

*Saint Porphyrios*

Pain is a psychological power which God implanted in us with a view to doing us good and leading us to love, joy, and prayer. Instead of this, the devil succeeds in taking this power from the battery of our soul and using it for evil. He transforms it into depression and brings the soul into a state of lethargy and apathy. He torments us, takes us captive and makes us psychologically ill.

There is a secret. Turn the satanic energy into good energy. This is difficult and requires some preparation. The requisite preparation is humility. With humility you attract the grace of God. You surrender yourself to the love of God, to worship and to prayer. But even if you do all in the world, you achieve nothing if you haven't acquired humility. All the evil feelings, insecurity, despair and disenchantment, which come to take control of the soul, disappear with humility. The person who lacks humility, the egotist, doesn't want you to get in the way of his desires, to make any criticism of him or tell him what to do. He gets upset, irritated and reacts violently and is overcome by depression.

This state is cured by grace. The soul must turn to God's love. The cure will come when we start to love God passionately. Many of our saints transformed depression into joy with their love for Christ. That is, they took this power of the soul which the devil wished to crush and gave it to God and they transformed it into joy and exultation. Prayer and worship gradually transform depression and turn it into joy, because the grace of God takes effect. Here you need to have the strength to attract the grace of God which will help you to be united with Him. Art is required. When you give yourself to God and become one with him, you will forget the evil spirit which drags at you from behind, and this spirit, when it is disdained, will leave. And the more you devote yourself to the Spirit of

God, the less you will look behind to see the spirit that is dragging at you. When grace attracts you, you will be united with God. And when you unite yourself to God and abandon yourself to Him, everything else disappears and is forgotten and you are saved. The great art, the great secret, in order to rid yourself of depression and all that is negative is to give yourself over to the love of God.

Something which can help a person who is depressed is work, interest in life.

The garden, plants, flowers, trees, the countryside, a walk in the open air -- all these things tear a person away from a state of inactivity and awake other interests. They act like medicines. To occupy oneself with the arts, with music and so on, is very beneficial. The thing that I place top of the list, however, is interest in the Church, in reading Holy Scripture and attending services. As you study the words of God you are cured without being aware of it.

Let me tell you about a girl who came to me. She was suffering from dreadful depression. Drugs had no effect. She had given up everything -- her work, her home, her interests. I told her about the love of Christ which takes the soul captive because the grace of God fills the soul and changes it. I explained to her that the force which takes over the soul and transforms the power of the soul into depression is demonic. It throws the soul to the ground, torments it and renders it useless. I advised her to devote herself to things like music which she had formerly enjoyed. I emphasized, however, most of all her need to turn to Christ with love. I told her, moreover, that in our Church a cure is to be found through love for God and prayer, provided this is done with all the heart."

Said to be the most Northerly Orthodox church in the world, this stands on the edge of the miners town of Barentsburg, Spitzbergen. Like many of these remote outposts, the islands have suffered in recent years and populations have declined. Much hope is placed on a growing tourist industry.



# Some Further Thoughts on the Life and Traditions of our Faith

## *The use of illuminated (holy) water*

The sanctified water is the image of God's grace: it cleanses people of spiritual impurities, sanctifies them and strengthens them in the struggle of salvation in God. We initially feel it during the Holy Baptism, when in the execution of the sacrament, we are thrice immersed in the font, filled with holy water.

For Epiphany, every Orthodox Christian takes home a vessel with holy water, keeps it carefully as a great treasure, communing with it, especially in times of illness and in every weakness.

The Epiphany water, as with the Holy Communion, we the faithful drink of it and use it whenever needed. "The consecrated water - as Saint Demetrius of Cherson wrote - has the power to sanctify the souls and bodies of all who use it." The water, received by faith and prayer, heals our bodily diseases.

Holy water extinguishes the flames of passions, casts out evil spirits - this is why every dwelling place and every object that is to be sanctified is sprinkled with holy water.

The great Saint Seraphim of Sarov, after confession, always gave the pilgrims a drink of holy divine water.

Venerable Ambrose sent a bottle of holy water to a mortally ill person - and the incurable disease, to the astonishment of doctors, vanished.

Elderly hieromonk Seraphim Virticki always advised his visitors to sprinkle the products and the food itself with the Jordan (godly water) which, in his words, "sanctifies everything". When someone was seriously ill, the old man Seraphim blessed to take one spoonful of sanctified water every hour. The elder said that there were no stronger medicines than holy water and sanctified oil.

Saint John of Shanghai advised: "Everyone should have at home a home water-container sufficient for the whole year and use it in every need: in the case of illness, on the road, when someone is disturbed, the students before the exams, etc. People who drink a little holy water every day, before eating, do well. It strengthens the forces of our soul - if it is done with prayer and devotion, without expecting mechanical results from it."

*There's more to come, Fr Pankratios*



## **A Parable - or a True Story?**

A long time ago, there lived a man. His sanctity was so great that even the angels were surprised and deliberately descended from Heaven to see how this man, while still living on earth, was like God. The holy angels said to God: "O Lord, grant this holy person the gift of miracles."

"I agree," the Lord replied. "Ask him what he would like."

And so the holy angels asked the man: "Would you like to receive the gift of healing people with your hands?"

—"No," replied the man "Better to let the Lord Himself do that."

"Perhaps you want the gift of words to compel sinners to repentance?"

"No, that is the work of the angels, but not for an unworthy person such as myself. I pray for the conversion of sinners, but not to convert."

"Maybe you want to attract others with your virtues and therefore glorify God?"

"No attracting. I will distract people from God."

"What then do you want?" the holy angels asked the man.

"What do I still want? That the Lord not deprive me of His mercies. And with this I have everything I need."

But the angels kept insisting.

"Well", answered the saint "I want to do good and not know about it."

The angels hesitated at first but then decided that the shadow of this holy man, which he could not see, will heal the sick, alleviate the grief and sorrow on earth. And so it happened that wherever the shadow of the saint appeared, trodden roads were covered with grass, water returned to dried up streams, flowers blossomed and human tears dried up. The saint walked the earth spreading goodness all around him without realizing it.

## **LOVE?**

It sounds odd, at first, to declare that love is unpopular since in our world we are inundated with references to and professions of love. But, it seems to me that we do not really understand what love is. How could we? If God is love, how can we ever believe that we understand love? That would be like saying we can comprehend and understand God, which we most certainly do not. But, then again, maybe we understand too much, or at least just enough. Perhaps love in its true form is unpopular because we do not really like the reality of love. We prefer our human fictionalized versions. We identify the word love with romantic love or the affection we feel for our children, families and friends. But, this is not love.

The truth is that love is everything that we are not. Love is patient and kind. It is not jealous. It does not brag. It is not arrogant. It does not act unbecomingly. It does not seek its own. It is not provoked and does not take into account a wrong suffered. It does not rejoice in unrighteousness. It rejoices in the truth. It bears all things. It believes all things. It hopes all things. It endures all things. It never fails. (1 Corinthians 13: 4-8) If this is what love is I am not sure any of us are really ready for love. I know I am not. These things do not come to us naturally. No human being is naturally patient and selfless. On the contrary, being jealous and holding a grudge, despising and hating another, being impatient and angry, being proud and arrogant, all of

these things come to us all too easily. How then do we come to experience love? The answer is simple – practice, practice, practice.

Love is a discipline that we must learn. To learn it requires our conscious decision to engage in the effort and to love even when the feeling is not there – and especially when the feeling is not there. It is born of God. The only way we experience the reality of love is to learn to love as Christ loved. But, this only comes through hard work and discipline. It is not when we love our friends that we experience love. Anyone can do that. It is when we love our enemies, even when they hate us the most that we experience love. That is the essence of love. This is what Christ did and until we are spiritually ready to emulate that we do not really want to experience love. Christ loved enough to give up everything and take on the form of a slave, to humble himself and take the death of a cross and in that death to still show compassion for those who were killing him. It is we who have to learn by this example. Love consists in praying for our enemies, in laying aside our own desires for those of others, in bearing with patience the evil or ill treatment inflicted upon us, in not keeping score, and in consciously and intentionally choosing a life and path of becoming nothing. This may be the hardest discipline of all.

*With thanks to John Mark*



### ***Proposed Summer Walk***

Following our very successful walk along the Leete last year, we ask for suggestions regarding this year's Sunday afternoon walk. One thought that comes to mind is Moel Famau; slightly more energetic than the Leete. Another might be a visit to the Roman Catholic Monastery at Pantasaph, not far from Holywell.

Let's have some suggestions as to place and date.

We could even have a Saturday out with a grand picnic lunch.

***The choice is yours - let's hear from you!***

## *A Little Bit About Confession*

The Roman Catholics have the sacrament of Reconciliation, but Eastern Orthodox Christians still call it Confession. Confession is one of the Holy Mysteries or Sacraments of the Orthodox Church, and is arguably the most powerful sacrament because it has the ability to heal. The Church teaches us that it is necessary to confess our sins in order to cleanse our soul before partaking of the Eucharist at Communion. Confession is also important to our individual well-being because it helps us to grow spiritually.

Some Orthodox jurisdictions insist that communicants make a confession each time before partaking of the Holy Gifts in the Eucharist. Others require confession to be made as often as necessary (but generally not less than three times a year). Confession is admittedly the most difficult Holy Mystery in which to participate because it is only natural for people to feel uncomfortable confessing their sins before their father-confessor. In any case, reading through Saint John's prayer reminds us that no man or woman is without sin, and using this prayer as a tool to recount the numerous ways we consciously and unconsciously sin makes the job of cleansing the soul much easier. A key concept here is unconscious sin which is why Orthodox

Christians have a short prayer in the Liturgy, just before communion, asking God's forgiveness for "...our sins, both voluntary and involuntary, committed in knowledge or in ignorance..."

Why confess at all? The object of confession is to heal the rift and rejoin with God from Whom we have separated ourselves. This is the reconciliation that we seek. For without Christ we face death. Every day in the Divine Liturgy we are taught that Christ conquered death with His death and resurrection through which He offers us eternal life through Him if only we repent. To begin this process of healing, we must first confront our own spiritual weaknesses. You must look inward at your soul and admit to yourself before God that you have sinned, and then beg God's forgiveness. The priest may offer spiritual counsel to troubled souls, after which he then covers the penitent with his stole and calls upon God's mercy and forgiveness while delivering his blessing in the name of God the Father, the Son, and the Holy Spirit. The confession usually ends with the Priest saying the same words that Jesus Christ uttered to the adulteress whom He rescued from an angry crowd that was about to stone her to death.

They are simply, *Go and Sin No More* (John 8:11).



## **The Church exists to save souls**

*Archimandrite Chrysostomos Papadakis*

The Church exists to save souls. To make saints. If you take saints out of its life, its theology and its worship, it ceases to be the Church. You could call it what you like, but it wouldn't be the Church. And Christ Himself indicates that the Orthodox Church is His Church, the one of which He is the Head, and it holds the treasure of the Grace of the Holy Spirit, Who leads it to 'all the truth'. He does so, in accordance with His incontrovertible promise, by granting Grace, by manifesting and glorifying His saints in this Church through a host of signs and wonders. It is a consequence of this empirical truth that any Orthodox cleric or lay person who, in word or deed, belittles the saints is lagging behind as far as the faith is concerned. And if I may use the Pauline expression, they 'condemn themselves' before God and His saints. On the other hand, empirical truth within the life of the Church shows that those who love the saints and honour them in various ways, particularly by following the Church in the honour it pays them through divine worship, are strong in the faith. If we struggle against our personal passions with the reinforcement of the intercessions of the saints, we may hope in our salvation. The conclusion? Loving the saints is a criterion of genuine Orthodox spiritual life.

## A Scripture Reading Calendar for June

1	Acts 15:35-41	John 10:27-38	Justin Martyr (the Philosopher) at Rome (166)
<b>2</b>	<b>Acts 16:16-34</b>	<b>John 8:1-38</b>	Hieromartyr Pothinus, Bishop of Lyons (177)
3	Acts 17:1-9	John 11:47-54	Hieromartyr Lucian the Bishop & those with him at Beauvais, Gaul (81)
4	Acts 17:19-28a	John 12:19-36	Hieromartyr Astius, Bishop Dyrrachium, Macedonia (2ndC)
5	Fast*** Acts 18:22-28a	John 12:36-47	The Holy Ten Martyrs of Egypt, Marcian & those with him (c305-11)
6	Acts 1:1-12	Luke 24:36-53	Virgin-Martyr Thecla & those with her at Salerno (293)
7	Fast** Acts 19:1-8	John 14:1-11a	Martyrs Aesia & Susanna, disciples of St Pancratius of Taormina (1stC)
8	Acts 20:7-12	John 14:10b-21	Martyr Kalliope at Rome (c250)
<b>9</b>	<b>Acts 20:16-18,28-36</b>	<b>John 17:1-13</b>	Nun-Martyr Thecla & four other nuns, beheaded in Persia (346)
10	Acts 21:8-14	John 14:27c-15:7	Martyrs Alexander & Antonia, at Crodamon, Asia Minor (c313)
11	Acts 21:26-32	John 16:2b-13a	Holy Apostles Bartholomew & Barnabas (1stC)
12	Fast** Acts 23:1-11	John 16:15-23	Virgin-Martyr Antonina of Nicaea in Bythinia (295)
13	Acts 25:13-19	John 16:23-33a	Virgin-Martyr Felicula in Rome under Domitian (c90)
14	Fast** Acts 27:1-28:1	John 17:18-26	Martyrs Valerius & Rufinus at Soissons, Gaul (c287)
15	Acts 28:1-31	John 21:15-25	St Cedronus, Patriarch of Alexandria (107)
<b>16</b>	<b>Fastfree Acts 2:1-18</b>	<b>John 7:37-52, 8:12</b>	Hieromartyr Mark, Bishop of Apollonias (1stC)
17	Fastfree Ephesians 5:8b-19	Matthew 18:10-20	Martyr Djan Darada, Eunuch to Queen Candace of Ethiopia (1stC)
18	Fastfree Romans 1:1-7,13-17	Matthew 4:23-5:13	Martyr Leontius & those with him at Tripoli in Phoenicia (70-79)
19	Fastfree Romans 1:18-27	Matthew 5:20-26	Martyr Ursicinus, Physician of Ravenna (c67)
20	Fastfree Romans 1:28-2:9	Matthew 5:27-32	St Novatus, son of Senator Pudens (c151)
21	Fastfree Romans 2:14-28	Matthew 5:33-41	Hieromartyr Terence, Bishop of Iconium (of the Seventy, 1stC)
22	Fastfree Romans 1:7-12	Matthew 5:42-48	Martyr Zeno of Amman (304, )St Alban, Protomartyr of Britain (c303)
<b>23</b>	<b>Hebrews 11:33-12:2a</b>	<b>Matt. 10:32-38; 19:27-30</b>	Martyr Felix of Sutri, priest (Tuscany, 357)
24	Fast*** Romans 2:28-3:18	Matthew 6:31-34, 7:9-11	St Simplicius, Bishop of Aytun (c360)
25	Fast*** Romans 4:4-12b	Matthew 7:15-21	Virgin-Martyrs Libya, Leonis & Eutropa of Palermo (Sicily, 303)
26	Fast Romans 4:13-25	Matthew 7:21-23	St David the Dendrite [the Tree-Dweller] of Thessalonica (540)
27	Fast*** Romans 5:10-16	Matthew 8:23-27	Martyr Clement in Cordoba, Spain, under Diocletian (c298)
28	Fast Romans 5:17-6:2	Matthew 9:14-27	St Irenaeus, Bishop of Lyons, Defender of the Faith (202)
29	Romans 3:19-26	Matthew 7:1-8	Martyr Benedicta at Sens under Aurelian (Gaul, 273)
<b>30</b>	<b>Romans 2:10-16</b>	<b>Matthew 4:18-23</b>	The Protomartyrs of Rome, slaughtered under Nero (64)

\* 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

### Board Meeting

**A Board Meeting will be held on 30<sup>th</sup> June after the Divine Liturgy. All matters to the Secretary by 14 days earlier.**

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

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Even little children are able to sense the Grace of the Holy Spirit. This is why we notice in some saints that when they were children they didn't much care for games, as their contemporaries did. Rather, they stood out through their introversion and seriousness, something of the outlook of an Elder. This was the case in the life of Saint Athanasios the Athonite, and also in that of Elder Sophrony, who fell asleep in the Lord in 1993. When he was still in his infancy he was visited by the divine light, uncreated and immaterial.

+ Abbot Ephraim of Vatopedi

**Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders**

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The Divine Liturgy is served at the Church of Saint Barbara the Great Martyr each Sunday at 11.00am and on all the major Feasts.  
Fr Pancratios is normally in church during the day on Tuesdays, Thursdays & Saturdays. Check before setting out to avoid a wasted journey.  
Church (Sunday) School is held after the time of Communion every Sunday of each month during school term times (except on major feasts).

Pastoral Visits should be arranged by contacting Fr Pancratios.

Weddings, Baptisms, Receptions etc., by arrangement with Father Pancratios.

Confessions before the Divine Liturgy or after Vespers and at other times by arrangement.

Catechism Classes by arrangement with Fr Pancratios.

**Membership Subscription 2019 (6/19)**  
**Greek Orthodox Community of Saint Barbara the Great Martyr**  
**Overleigh Cemetery, Overleigh Road, Chester. CH4 7HW**

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

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

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

Membership is £10.00 per person, per month. Membership applies to those of 18 years of age and over. Fees may be waived for the unwaged.

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

Alternatively, membership can be paid using the envelopes available at church at £10.00 per month or £120.00 annual subscription.

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

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

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

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

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

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

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