



The Tower

July 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,

A great big thank you to you all for your kind thoughts and good wishes on the occasion of our 70th birthdays recently. Truly, we do not celebrate birthdays particularly but the proverbial 'three-score and ten' is something of a milestone. For the gifts and cakes and flowers and for the children who all worked in secret to produce cards, we thank you. May you all be blessed.

Several weeks ago, we attended the Annual Clergy Conference, held this year in Derbyshire. The pattern appointed was for each of the clergy to give a short statement about their parish and the successes and problems encountered. Significantly, we realised that the situations encountered by the 'rural' parishes were, on the whole, very similar, while the 'big city' parishes had quite different issues to contend with. We are pleased to report that our parish did not face the problems reported by some of the clergy.

For those of you who will be going on holiday or visiting family in the coming weeks, we ask that you take our love and blessings to all you meet and that you will return to us safely and refreshed.

Wishing you much love and every blessing
Fr Pancratios & Presb. Anna

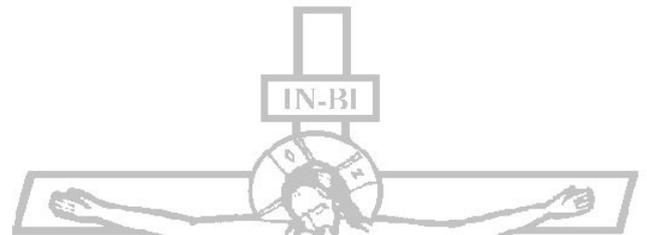


The following Baptisms have recently been celebrated at Saint Barbara's:

Jun 3 **Selena Andreea** Barbu

Jun 17 **Jessica Ioana** Rugina

Please pray for them, their families and their sponsors.



Christ, knowing that there would be many scandalized by His Person, said: *Blessed is the one who is not scandalized by Me* (Matt. 11:6).

A little before His Passion, Christ said to His disciples: *You will all be scandalized because of Me* (Matt. 26:31).

Also, with His last teaching, before He was given over to the martyrdom of His Passion, He said to His disciples: *These things I spoke to you in order that you not be scandalized* (Jn. 16:1).

Not only was Christ a scandal to the spiritually sick, but the Cross of Christ is, according to the testimony of the Apostle Paul, in this present age, a scandal to the Jews: *We preach Christ crucified, to the Jews a scandal* (1Cor. 1:23).

It follows that the ones who have small and imperfect faith are scandalized. Temptations result in scandals to those who do not have a great knowledge of God. Moreover, for those who do not draw upon the criterion of Truth, Christ Himself can be a scandal—His revealed Word, the Truth, the Kingdom of Heaven—which they do not harmonize with the world view that they have.

Metropolitan Hierotheos of Nafpaktos

Principal Services for July

| | | | | |
|-------------|---------------|----------------|-------------------------------|--|
| 1st | Saturday | 5.30pm | Vespers | |
| 2nd | Sunday | 10.00am | Matins | <i>St John Maximovich of Shanghai & San Francisco</i> |
| | | 11.00am | Divine Liturgy | |
| 5th | Wednesday | 11.00am | Divine Liturgy | <i>St Athanasios, Founder of the Great Lavra</i> |
| 6th | Thursday | 7.30pm | Study group at the Presbytery | |
| 8th | Saturday | 5.30pm | Vespers | |
| 9th | Sunday | 10.00am | Matins | <i>Hieromartyr Pancratios of Taormina</i> |
| | | 11.00am | Divine Liturgy | |
| 12th | Wednesday | 11.00am | Divine Liturgy | <i>St Veronica who was healed by Christ</i> |
| 13th | Thursday | 7.30pm | Study group at the Presbytery | |
| 14th | Friday | 6.30pm | Vespers | <i>Great Prince Vladimir, Enlightener of Rus</i> |
| 15th | Saturday | 5.30pm | Vespers | |
| 16th | Sunday | 10.00am | Matins | <i>Fathers of the Fourth Ecumenical Council</i> |
| | | 11.00am | Divine Liturgy | |
| 19th | Wednesday | 11.00am | Divine Liturgy | <i>Uncovering of the Relics of St Seraphim of Sarov</i> |
| | | 6.30pm | Vespers | <i>Prophet Elias</i> |
| 20th | Thursday | 7.30pm | Study group at the Presbytery | |
| 22nd | Saturday | 5.30pm | Vespers | |
| 23rd | Sunday | 10.00am | Matins | <i>St Pelagia of Tinos</i> |
| | | 11.00am | Divine Liturgy | |
| 26th | Wednesday | 11.00am | Divine Liturgy | <i>Martyr Paraskevi of Rome</i> |
| 27th | Thursday | 7.30pm | Study group at the Presbytery | |
| 29th | Saturday | 5.30pm | Vespers | |
| 30th | Sunday | 10.00am | Matins | <i>8th Sunday after Pentecost</i> |
| | | 11.00am | Divine Liturgy | |

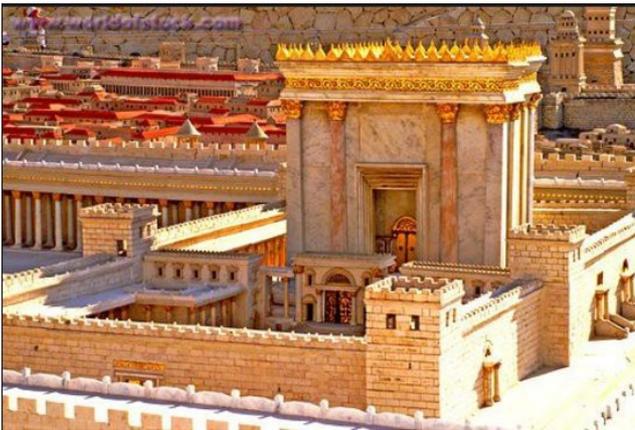
followed by our Parish Pilgrimage for the Blessing of Waters at Saint Plegmund's Well, Plemstall concluding with a picnic.

Principal Services for August

| | | | | |
|-----------------------|----------------|----------------|-------------------------------|--|
| 1st | Tuesday | 11.00am | Divine Liturgy | Procession of the Honourable Cross of the Lord followed by The Blessing of the Waters |
| | | 7.00pm | Small Paraklesis | |
| 2nd | Wednesday | 11.00am | Divine Liturgy | Translation of the Relics of the Protomartyr Stephen |
| | | 7.00pm | Great Paraklesis | |
| 3rd | Thursday | 7.00pm | Small Paraklesis | |
| 4th | Friday | 7.00pm | Great Paraklesis | |
| 5th | Saturday | 5.30pm | Vespers | |
| 6th | Sunday | 10.00am | Matins | The Holy Transfiguration of the Lord |
| | | 11.00am | Divine Liturgy | |
| 7th | Monday | 7.00pm | Small Paraklesis | |
| 8th | Tuesday | 7.00pm | Great Paraklesis | |
| 9th | Wednesday | 11.00am | Divine Liturgy | Apostle Matthias |
| | | 7.00pm | Small Paraklesis | |
| 10th | Thursday | 7.00pm | Great Paraklesis | |
| 11th | Friday | 7.00pm | Small Paraklesis | |
| 12th | Saturday | 5.30pm | Vespers | |
| 13th | Sunday | 10.00am | Matins | <i>St Tikhon, Bishop of Voronezh</i> |
| | | 11.00am | Divine Liturgy | |
| 14th | Monday | 6.30pm | Divine Liturgy | Dormition of the Theotokos and Ever-Virgin Mary |
| 16th | Wednesday | 11.00am | Divine Liturgy | Martyr Diomedes the Physician |
| 17th | Thursday | 7.30pm | Study group at the Presbytery | |
| 19th | Saturday | 5.30pm | Vespers | |
| 20th | Sunday | 10.00am | Matins | <i>Prophet Samuel</i> |
| | | 11.00am | Divine Liturgy | |
| 23rd | Wednesday | 11.00am | Divine Liturgy | St Irenaeus, Bishop of Lyons |
| | | 6.30pm | Vespers | St Kosmas Aetolias |
| 24th | Thursday | 7.30pm | Study group at the Presbytery | |
| 26th | Saturday | 5.30pm | Vespers | |
| 27th | Sunday | 10.00am | Matins | <i>St Poemen the Great</i> |
| | | 11.00am | Divine Liturgy | |
| 30th | Wednesday | 11.00am | Divine Liturgy | St Alexander, Abbot of Svir |
| 31st | Thursday | 7.30pm | Study group at the Presbytery | |

The Orthodox Temple

The Link between the Temples of the Old and New Testaments



Orthodox temples have kept to the same form and function since ancient times. Using the Old Testament Temple model, Orthodox churches are divided into several courts or spaces peculiar to their function. The Holy Table, upon which is celebrated the Eucharist, is situated at the east end of the building behind the Iconostasis (icon screen). This is a continuation of and corresponds to the Holy of Holies in the ancient Israelite temple in Jerusalem.

The whole area behind the iconostasis is called the altar, and is considered the most sacred part of the temple. The Eucharistic table is commonly known as the Holy Table. While great respect must be shown throughout the Church, the altar is very special. It is here that the Holy Spirit descends upon the offering of bread and wine, changing them into the Body and Blood of Christ.

Only those who receive the specific blessing of the bishop or the priest may enter, since no one has the right to go behind the iconostasis. The Church allows only those who have a particular reason, specific task, or function, to enter. A blessing must be received each and every time, even if a person serves regularly behind

the iconostasis. No one should ever simply wander into the altar without a blessing.

The Holy Table, the Proskomedia Table (Table of Preparation), and the discos and chalice, should never be touched by anyone other than a bishop, priest or deacon. The sacredness of these items, set apart for divine worship, is such because they have all been blessed and consecrated by the Church for the worship of God.

We approach our God with fear and awe, bowing down in worship before His Throne in wonder. We worship the Holy Trinity with the same reverence as did the ancients. The very God Who created us, and Who condescended to join His Divinity with our humanity, is worshipped in temples just as beautiful as that which He commanded to be built in the Holy City, because He has invited us into communion with Him. The worship we offer on this earth is an image of that which is taking place before the Throne in Heaven.

With love in Christ,
Abbot Tryphon,
All-Merciful Saviour Monastery



A Reminder

When you bring icons to church for blessing, please attach a label to the back with your name and the date clearly marked.

Then, when the 40-days are over, the icon can be safely restored to its owner. If you don't, it may well be that we will have forgotten whose it is!

At present, there is an icon of **Saint Mamas** *with his lion* in the Altar that has not been claimed. If it is yours, please see Fr. Pancratios so that the icon may grace your home, otherwise it will end up on the walls of the church.

Some Further Thoughts on the Traditions of our Orthodox Faith

"... keep the traditions, as I delivered them to you", Saint Paul writes in his First Letter to the people of Corinth (11:2)

On Appropriate Dress

Years ago, Presbytera Anna and myself were in the Church of Saint Demetrios in Thessaloniki when a family of Americans entered the church dressed as if they had just come off the beach. Needless to say the Warden wasted no time to chase them out. Perhaps he was abrupt in his manner but they simply showed no respect for this holy place.

Sadly, such behaviour is all too common today even among devout Orthodox Christians. We come dressed as if we're going to the pub, with no thought that we are coming to present ourselves before our God and Father. I've said it many times before that if we were to be invited to a Royal Garden Party, we would not appear before the Queen dressed in jeans and tee-shirt. We would make the effort to look our best. It seems not to occur to some that if we would dress in a suitable manner for the Queen how much more care should we take to come into the presence of the Lord.

Neither should we be a distraction to others due to the tightness of our clothes or the shortness of our skirts. For the men, shirts and trousers with a jacket in cooler weather is appropriate with a suit for preference. Ladies and young women ought not to wear revealing clothes to church, whatever they may chose to wear in a nightclub. Dresses and Skirts should be longer rather than shorter! Shoulders should not be bare and traditionally heads ought to be covered with a scarf.

We should, all of us remember, that any visit to a monastery will be cut very short if we are not suitably dressed! Indeed, a visit to any church while on holiday should be a particular occasion to observe the local customs carefully, strange though some of them may be.

This may seem to be nit-picking but we now live in a society that has no respect for anybody or anything. By our Orthodox Christian Faith we are called to be set apart and our very appearance serves to indicate our respect for the things of God and for the whole of His creation.

That said, we should never turn away anyone who, through poverty or other misfortune, arrives at the church door dressed in 'rags'. Rather, through our love and charity, we should endeavour to help them, care for them and raise them up from their misfortune.

On entering the church

What a blessing it is when our church is close by and open, not only at the time of Divine Service but at other times as well. Whenever we may arrive at the church door we ought to remember that, like Moses before the

Burning Bush, we are entering a holy place. Showing respect before God in our dress, we also show our respect by our behaviour. We sign ourselves with the sign of the cross and offer our prayer; we take our candles and venerate the icons (those of the day and ones on the iconostasis in proper order) before going to our place and quietly preparing for the coming Service.

What we don't do is start gossiping with our neighbour; rather we reflect on our spiritual state and make ready for our Confession and the reception of the Holy Gifts. The place for conversation is after the services are over when we have been nourished through our worship and Communion and can then enjoy our refreshments and the companionship of our brothers and sisters in the faith.

On the Kissing of the Hand

Kissing the hand of the priest is not an exceptional thing, but rather is the remnant of what was once a perfectly normal custom: showing reverence to our elders by kissing their right hands. There are certainly many people alive today in Greece who remember that the kissing of the hand was the normal and expected way to show reverence not only to the clergy but to parents, grandparents, godparents, and others in authority over us or holding a revered position in our lives. The disappearance of this custom is part of the disintegration of traditional Christian society, which was based on hierarchy, humility, and respect. And based, of course, on love, which does not exist without respect.

When we kiss the hand of the bishop or priest, we are not showing respect to the person of the priest but to his sacred office. The priest as a man is a sinner, but the priest as priest represents Christ; he is an icon of Christ. Also, though his hand is unworthy, yet it touches the Most Holy Things—the Precious Body and Blood of the Lord. Furthermore, despite his unworthiness, in Holy Ordination he has received the Grace of God to impart spiritual gifts and blessings. Why would we deprive ourselves of the blessings of our Lord Himself, by not seeking the priest's blessing?

So when would we ask for a blessing? We typically seek this blessing whenever we greet and bid farewell to our spiritual fathers. Also, we kiss their right hands when we receive the prayer of absolution at confession or at other prayers. We do not, however, kiss the priest's hand when receiving Holy Communion, lest we risk an accident with the Holy Chalice.

On the Children of all of us

One especial responsibility we all have is to care for each other's children during the services. Each of us has a responsibility to encourage them in the faith and to help maintain their attention towards the services. Toys, apart from a favourite 'teddy' or similar comforter for the younger child, have no place in church. They only serve as a distraction to the child's focus on the Liturgy. Rather, how much each of us can contribute to a child's spiritual growth by a quiet word and by our own behaviour before their eyes.

Fr. Pancratios

On How we may gain the Holy Spirit of God

Fasting, prayer, alms, and every other good Christian deed is good in itself, but the purpose of the Christian life consists not only in the fulfilment of one or another of them. The true purpose of our Christian life is the acquisition of the Holy Spirit of God. But fasting, prayer, alms and every good deed done for the sake of Christ is a means to the attainment of the Holy Spirit. Note that only good deeds done for the sake of Christ bear the fruit of the Holy Spirit. Everything else that is not done for the sake of Christ, even if it is good, does not bring us a reward in the life to come, not does it bring the grace of God in this life. This is why our Lord Jesus Christ said, "Whoever does not gather with me scatters" (Matt. 12:30).

Saint Serafim of Sarov +1833

We suffer because we have no humility and we do not love our brother. From love of our brother comes the love of God. People do not learn humility, and because of their pride cannot receive the grace of the Holy Spirit, and therefore the whole world suffers.

Saint Silouan the Athonite +1938

But how can we acquire a pure heart? How can we refrain from shameful sins? How can we refrain from the temptations of the enemy of our salvation, from the temptations of the world? How can we guard ourselves from them? We need to tirelessly, always, throughout our days and every hour remember that the Holy Spirit does not live in an impure heart.

Saint Luke the Physician of Simferopol +1961

Whoever will not love his enemies cannot know the Lord and the sweetness of the Holy Spirit. The Holy Spirit teaches us to love our enemies in such way that we pity their souls as if they were our own children.

Saint Silouan the Athonite +1938

Therefore, communion of the holy Body and Blood of Christ, which strengthens our contact with Him and refreshes us with the living streams of the grace of the Holy Spirit flowing through the Body of the Church, is necessary for everyone

Saint John the Wonderworker of Shanghai and San Francisco +1966

When you wish deeply to act always according to the will of God, He will reveal It to you. This is what He asks. He wants us to reach out our hand for His Grace, so that His Grace may guide us and His Holy Spirit may shine on us. And then, it is Paradise on Earth! Have no doubts whether it is or it isn't the Will of God. Because when you doubt about what is to be done, it will not be done properly. Don't forget that when it is not the Will of God, He makes it quite clear, for then He shuts all the doors. When you go here and there and find obstacles everywhere, change course, don't insist on your own will. Make your Prayer and change your mind.

Mother Gavrilia +1993

Oh, human, learn Christ's humility, and the Lord will give you a taste of the sweetness of prayer...Pray just like a child, and the Lord hears your prayers, because our Lord is a merciful Father that we neither understand nor can imagine, and only the Holy Spirit reveals to us His great love.

Archimandrite John (Krestiankin) +2006

The Holy Spirit is, to the life of the soul, what air is to the life of the body. The soul breathes this holy, mysterious air by means of prayer.

Saint Ignatius Brianchaninov +1867

Most of us go through this spiritual desert. It is easy to have faith when everything runs smoothly. You can pray, you may feel grace during services. But these are all gifts of God, gifts of the Holy Spirit. None of this happens because we deserve it. The Lord has stood us up on our feet like a toddler; He has taken our hand and guided our first steps. But as time passes, we have to learn to walk by ourselves.

+Archpriest Nicholas Kim

A Prayer Before Singing *from Abbess Thaisia's Letters*

O Lord, strengthen me to concentrate attentively on the words I pronounce. Grant that these words may come from the depth of my soul. May the vivifying grace of the Holy Spirit pour into the hearts of the those who hear our song.

May our prayers become a sweet spiritual fragrance that rises before Thee for all mankind, filled with hope and love for Thee. Grant that we who praise Thee may be united by Thy Holy Spirit in a bond of love that with one mouth and one heart we might praise, bless, and worship Thee, the Light above all Lights, the True Life, and the Salvation of our souls. Amen.



The wooden church of Saint Lazarus in Medlesha, 175 mile SE of Archangelsk and 500 miles North of Moscow, one of a wealth of wooden churches in remote northern Russia that has stood derelict for many years. Young people from the major cities, and abroad, use their holidays to work with simple hand tools on the task of restoration. Living under canvas and doing their own cooking has given them a sense of purpose they cannot find in everyday life as economists, analysts and bankers to name but a few professions. The first baptism (of a baby born a to a village family) for decades took place along with the celebration of the Divine Liturgy. Last year's expedition by the same group of young people to restore the church of Saint Nicholas in the village of Yumizh led to the celebration of three liturgies and the baptism of some 30 adults. Subject to funds, a number of teams head to the North each summer to continue the work of saving these little wooden village churches.

A Scripture Reading Calendar for July

| | | | |
|----|------------------------------|-------------------------|--|
| 1 | Romans 6:11-17 | Matthew 8:14-23 | St Martin of Vienne, France (c132) |
| 2 | Romans 6:18-23 | Matthew 8:5-13 | St Swithun, Bishop of Winchester (832) |
| 3 | Romans 12:4-5,15-21 | Matthew 12:9-13 | Martyr Hyacinth of Caesarea in Cappadocia (108) |
| 4 | Romans 14:9-18 | Matthew 12:14-16,22-30 | St Martha, mother of St Symeon Stylites the Younger (554) |
| 5 | Fast** Romans 15:7-16 | Matthew 12:38-45 | Martyr Cyrilla of Cyrene, widow (Libya, 4thC) |
| 6 | Romans 15:17-29 | Matthew 12:46-13:3a | Martyr Quintus of Phrygia (c285) |
| 7 | Fast Romans 16:1-16 | Matthew 13:3-9 | Hieromartyr Evangelus, Bishop of Tomi (Romania, 290) |
| 8 | Romans 8:14-21 | Matthew 9:9-13 | Great Martyr Procopius of Caesarea in Palestina (303) |
| 9 | Romans 10:1-10 | Matthew 8:28-9:1 | St Patermuthius and others in Egypt (4thC) |
| 10 | Romans 16:17-24 | Matthew 13:10-23,9 | Martyr Leontius and 52 others at Nicopolis (Armenia, 319) |
| 11 | 1 Corinthians 1:1-9 | Matthew 13:24-30 | Great Martyr Euphemia the all-praised (Chalcedon, 451) |
| 12 | Fast 1 Corinthians 2:9-3:8 | Matthew 13:31-36a | Martyrs Proclus and Hilarion of Ancyra (2ndC) |
| 13 | 1 Corinthians 3:18-23 | Matthew 13:36-43 | St Julian of Cenomanis, Bishop of Le Mans (Gaul 1stC) |
| 14 | Fast 1 Corinthians 4:5-8 | Matthew 13:44-54a | Martyr Justus at Rome (1stC) |
| 15 | Romans 9:1-5 | Matthew 9:18-26 | Martyrs Quiricus and Julietta (Antioch, 305) |
| 16 | Romans 12:6-14 | Matthew 9:1-8 | Martyrs Paul and his sisters, Chionia & Alevtina (Caesarea, 308) |
| 17 | 1 Corinthians 5:9-6:11 | Matthew 13:54-58 | Martyrs Speratus & Veronica at Scillum (Carthage, 108) |
| 18 | 1 Corinthians 6:20b-7:12 | Matthew 14:1-13 | Martyr Emilian of Silistria (Bulgaria, 362) |
| 19 | Fast** 1 Corinthians 7:12-24 | Matthew 14:35-15:11 | St Dius of Antioch, Abbot (430) |
| 20 | 1 Corinthians 7:24-35 | Matthew 15:12-21 | St Elias of Jerusalem, Patriarch & Confessor (c518) |
| 21 | Fast 1 Corinthians 7:35-8:7 | Matthew 15:29-31 | Martyr Victor of Marseilles (290) |
| 22 | Romans 12:1-3 | Matthew 10:37-11:1 | Holy Equal to the Apostles Mary Magdalene (1stC) |
| 23 | Romans 15:1-7 | Matthew 9:27-35 | Hieromartyr Apollinaris, Bishop of Ravenna (c75) |
| 24 | 1 Corinthians 9:13-18 | Matthew 16:1-6 | Martyr Christina of Tyre (300) |
| 25 | 1 Corinthians 10:5-12 | Matthew 16:6-12 | St Olympias the Deaconess of Constantinople (410) |
| 26 | Fast 1 Corinthians 10:12-22 | Matthew 16:20-24 | Martyr Paraskevi of Rome (2ndC) |
| 27 | 1 Corinthians 10:28-11:8 | Matthew 16:24-28 | Great Martyr and Healer Panteleimon (Nicomedia, 305) |
| 28 | Fast 1 Corinthians 11:8-23a | Matthew 17:10-18 | Martyr Julian of Dalmatia (1stC) |
| 29 | Romans 13:1-10 | Matthew 12:30-37 | Virgin-Martyr Seraphima of Antioch (2ndC) |
| 30 | 1 Corinthians 1:10:17 | Matthew 14:14-22 | Hieromartyr Valentine, Bishop of Interamna and others (Italy, 273) |
| 31 | 1 Corinthians 11:31-12:6 | Matthew 18:1-11 | St Germanus of Auxerre, Bishop (Gaul, 448) |

* 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

Forgiveness is hard. So hard. But there is no such thing as faith without it. "Seven times seventy" is what Our Lord said. To forgive and forgive and keep on forgiving – even if those who abuse us, harm us, and repeatedly break our hearts show no ability or willingness to change. We forgive them anyway, because that's what it means to be a Christian.

+Gebre



Notice of Board & Trustees Meetings

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

September 10th

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

Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders

The Presbytery, 18 Shannon Close, Saltney, Chester. CH4 8PJ
Telephone: 01244 659717; Mobile: 07850 467675
email: pancratios@btinternet.com

Parish Reader: Tsvetan Petkov

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 (7/17)

**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.