



# The Tower

## March 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](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,*

There are many additional services offered over the course of the Great Fast. These services are mostly held at 6.30pm so that as many parishioners can attend them as possible; do ensure that you are among them whenever possible! They are offered for our spiritual health and in preparation for Holy Pascha. Our attendance at the holy services goes hand-in-hand with the fasting, prayer and almsgiving that we have been called to offer even from the time of the Apostles themselves.

We are now well into the Great Lent and our thoughts inevitably look forward to Great Week and Holy Pascha. There are things we need to attend to in preparation for these Holy Days.

A church cleaning day is proposed for Saturday 31st March from 10.30am. The more folk the merrier as this means the tasks will be completed sooner. At the same time those who are servers or wish to assist as servers are asked to gather for some instruction on general matters of serving practice.

Over these coming weeks we will be asking you to contribute to the Paschal flowers; the flowers that will decorate the church and the epitaphios. Thank you in advance for your gifts.

During Lent, Fr Pancratios will be in church on Wednesdays, Fridays and Saturdays from about 11.00am until the end of the services offered on those days for confessions and any other matters that may arise. If you are travelling any distance, please phone before hand to ensure he is there.

*With much love for you in the Great Lent*

*Fr Pancratios & Presb. Anna*

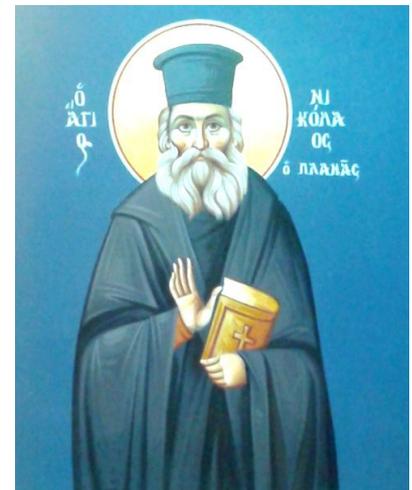
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The following Baptisms took place recently at Saint Barbara's:

**Feb 11 - Noah Moustoukas**

**Feb 17 - Sonya Paraschiva Bot**

Please pray for them, their families and sponsors.



*Saint Papa-Nicholas Planas, the 'parish priest of Athens' who never failed to serve the Divine Liturgy in his 48-year priesthood. Much loved by all who knew him he commemorated thousands daily and his Liturgies would often last six or seven hours. He served the church of Saint John the Hunter, falling asleep in 1932. He was canonised in 1992. Holy Father, pray for us.*

### A Reminder Car Parking and the Graves

We must not obstruct the cemetery roads for other visitors to the cemetery. We don't want complaints that would lose us the benefits of parking near to the church. Please park thoughtfully so that other visitors can safely pass your car. Please do not park on the grass as there are many unmarked graves, mostly for children, right on the verges. Furthermore, you will see that many headstones are now being restored, please take care of them.

## Principal Services for March

2nd	Friday	7.30pm	Akathist to the Theotokos - The Salutations (ii)
3rd	Saturday	5.30pm	Vespers
<b>4th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>
		<b>11.00am</b>	<b>Divine Liturgy</b> <b>2nd Sunday of Great Lent - St Gregory Palamas</b>
7th	Wednesday	6.30pm	Liturgy of the Pre-sanctified Gifts
8th	Thursday	6.30pm	Vespers                      Forty Martyrs of Sebaste
9th	Friday	7.30pm	Akathist to the Theotokos - The Salutations (iii)
10th	Saturday	5.30pm	Vespers
<b>11th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>
		<b>11.00am</b>	<b>Divine Liturgy</b> <b>3rd Sunday of Great Lent - Veneration of the Cross</b>
14th	Wednesday	6.30pm	Liturgy of the Pre-sanctified Gifts
16th	Friday	7.30pm	Akathist to the Theotokos - The Salutations (iv)
17th	Saturday	4.30pm	Memorial for Saturday of Souls
		5.30pm	Vespers
<b>18th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>
		<b>11.00am</b>	<b>Divine Liturgy</b> <b>4th Sunday of Great Lent - St John Climacus</b>
21st	Wednesday	6.30pm	Great Canon of Saint Andrew of Crete (in full)
22nd	Thursday	6.30pm	Liturgy of the Pre-sanctified Gifts
23rd	Friday	6.30pm	Liturgy of the Pre-sanctified Gifts
		7.30pm	Akathist to the Theotokos - The Salutations (in full)
24th	Saturday	5.30pm	Vespers
<b>25th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>
		<b>11.00am</b>	<b>Divine Liturgy</b> <b>Feast of the Annunciation to our Most Holy Lady</b>
28th	Wednesday	6.30pm	Liturgy of the Pre-sanctified Gifts
30th	Friday	6.30pm	Liturgy of the Pre-sanctified Gifts
31st	Saturday	5.30pm	Vespers

## Principal Services for April

<b>1st</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>
		<b>11.00am</b>	<b>Divine Liturgy</b> <b>Feast of the Entry into Jerusalem - Palm Sunday</b>

## Great Week & Pascha

<b>Great and Holy Monday -- 2nd</b>	
10.30am	Matins of the Bridegroom
6.30pm	Divine Liturgy of the Pre-Sanctified Gifts
<b>Great and Holy Tuesday -- 3rd</b>	
10.30am	Matins of the Bridegroom
6.30pm	Divine Liturgy of the Pre-Sanctified Gifts
<b>Great and Holy Wednesday -- 4th</b>	
6.30pm	Sacrament of Holy Unction
<b>Great and Holy Thursday -- 5th</b>	
2.00pm	Vesperal Liturgy of Saint Basil
6.30pm	The Office of the Holy Passion (Twelve Gospels)
<b>Great and Holy Friday -- 6th</b>	
5.30pm	The Descent from the Cross
6.30pm	The Veneration of the Epitaphios
<b>Saturday 7th The Bright Resurrection of our Saviour</b>	
11.00am	Vesperal Liturgy of Saint Basil
<b>HOLY PASCHA</b>	
9.00pm	Celebration of Great and Holy Pascha (reading of the Acts of the Apostles)
11.30pm	Midnight Office
Midnight	Χρῖστος Ανέστη followed by Matins and the Divine Liturgy and the Paschal Feast
4.00pm	Agape Vespers

*Vespers will be served on Saturday 14th, 21st & 28th in April at 5.30pm and Matins at 10.00am with Divine Liturgy at 11.00am on Sunday 15th, 22nd & 29th. Full details of all April services will appear in the April edition of **The Tower**.*

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

## The Daily Offices of the Church

We Orthodox faithful are often so fixated on the celebration of the Divine Liturgy that we forget the existence of the many other services that our church presents for our joy and understanding and spiritual growth towards eternal life.

It is in these daily services that an incomparable measure of teaching is to be found. None of these services have happened by chance; the fathers and elders of the church down the ages have laboured to produce the hymns and texts that we hear day by day. Every word has its purpose and that purpose is to raise our hearts and our minds (and our voices) in hymns and prayers to the God whom we worship. All these services combine the singing of psalms and hymns and the offering of intercessions. On certain occasions there will be Bible readings: from the Old Testament or the Gospels. The hymns and readings have all been chosen to suit the time of year, the saint remembered on a particular day, or the Feast that is being celebrated. The Trisagion prayers and the Lord's Prayer are common to each of these daily services.

Now we will briefly look at the daily cycle of these services and consider them in greater detail in future editions of *The Tower*. So, what are these services and what is it that makes them what they are? We must remember that, in line with the first chapter of Genesis night comes before day and so our Orthodox Church considers it right that our day begins with the sunset. Thus we begin with the Office of Vespers that in some places is timed to coincide with the setting of the sun. On Athos the monks will adjust their clocks depending on the time of year, in Northern climes this would not be possible as summer and winter sunsets vary enormously - think what happens in the Arctic!

The **Vesper** service begins with the Glorification of God, recalls the Creation, the Fall, and laments our loss of the joy of Paradise - now denied to us - while calling on us to repent of our sins and for the Lord to have mercy on us. Deep in the heart of the service is also hope - hope of Salvation, trust in the Saviour. Yes, hymns of lamentation, but also of praise for the Son of God who gave himself on the Cross for us and trampled down death by His own death. Praise too in these hymns that we sing in honour of His saints who show us the way to Paradise by their own way of life. The hymn, always sung at Vespers is O joyful light ... when the gloom of the setting sun is transformed by the lighting of the lamps in the church as we honour the Three Persons of the Holy Trinity in song. On certain occasions, prophetic readings from the Old Testament are chosen that point towards the coming incarnation of Christ.

**Compline** follows later in the evening. This office, not often served in parishes, is a preparation for rest. Sleep may be considered an image of death and the Compline is full of references to our Lord's descent into Hell and His raising of the righteous ones who awaited His coming. Thanking God for the day past and a peaceful sleep, we ask His mercy

before finally offering praises to the Lord and His saints.

In the **Midnight Office**, we recall the Lord's tearful prayer in Gethsemane. In the dark of the night we are commanded to be always ready to give account of ourselves on the dread Day of Judgement, being prepared as were the wise virgins awaiting the coming of the Bridegroom. Again this is an Office rarely encountered in the average parish but like all these daily services can be used by the faithful at home.

If Vespers is the first major service in the daily cycle, then **Matins** is the second. It is certainly the longest! Like Vespers, Matins is linked to the clock and in some places will welcome the rising of the sun. The Office is full of praise for the Incarnate and Risen Christ. Praise too is offered for the saint or event of the day. Psalms are sung while prayers are offered by the priest, intercessions are offered for the whole world, and in penitence and thanksgiving. Many hymns are sung in honour of the Resurrection, the Mother of God and the Saints of the day. On Feast Days and Sundays special readings from the Gospels highlight the events of the Resurrection of Christ.

At the end of Matins we may hear the Office of the **First Hour**. This and the other three 'Hours' served during the day the **Third, Sixth** and **Ninth** are all similar in structure with three psalms, hymns for the day and for the Theotokos, the Trisagion prayers and a specific concluding prayer. Each has its own theme: The First Hour commemorates Christ's being brought before Pilate and the Third Hour Pilate's judgement and the Lord's scourging. The Sixth Hour brings to our recollection the way to Golgotha, the Crucifixion and the darkness that covered all the earth at that time, while the Ninth hour recalls Christ's Passion and Death.

If the Liturgy immediately follows Matins as it does at Saint Barbara's then the last portion of Matins disappears, the First Hour is not said and we lead immediately into the Great Doxology.

In some places, at Monasteries and across the Slavic Churches Vespers and Matins will be combined into the so-called Vigil service which, in monasteries especially, will last all night: Thus the 'All-Night Vigil'. In such cases, the Compline and Midnight Office are not said, the Vespers losing a bit off the end and Matins from the beginning seamlessly becoming one service.

All the daily offices, consist of a framework of material that is always present into which the special texts for the day, the tone of the week, and the season of the year are added as appropriate. What a gift that our Orthodox Church has bequeathed us in the glorious worship that we offer day by day - so permanent and so varied. Let us always try to be present for these Offices for our spiritual well being.

*There's more to follow ... Fr. Pancratios*

## Archbishop Gregorios' Letter for Great Lent

Beloved in the Lord,

God, who is worshipped and glorified in Trinity, has made us worthy once again this year to arrive at this devout period, the forty days of Great and Holy Lent. Our Mother, the Church invites us to acquire contrite souls, to undertake spiritual struggles and to make our lives worthy of the Gospel of salvation, which Christ revealed to the Human Race by coming amongst us naturally as both God and Man over two thousand years ago.

Holy and Great Lent is a spiritual journey, a sacred reminder of the renewal of our Christian Faith, which is lived out by Christians within the context of the history of the Human Race. Our Church praises the examples of those people who have been helped on the way of salvation through repentance and hard spiritual struggles, and thus have experienced the mystery of salvation and returned to Our Father, God. Such people are the Publican and the Prodigal Son of the Gospel, Saint Mary of Egypt, and Saint John of the Ladder. They are our spiritual Fathers – countless brothers and sisters in the Lord whose names are written in the heavens – who in their life, and with their wisdom, fought for the holy icons and their importance for our sanctification. Our Mother Church renews our remembrance of prayer, and our faith, by which we address God daily.

It emphasizes the value of fasting as an additional sacred means for our spiritual progress, the avoidance of sin and for making us to draw near to virtue and knowledge of God. *Come, O ye peoples, and today let us accept the spiritual gift of the fast, as a God-given time of repentance* (Monday of the First Week of the Fast). A fast that is clean and acceptable to God is *abstinence from sin, turning towards God and drawing near to Him, to flee from the pits of evil* (Monday of the First Week of the Fast). Fasting is existentially linked to repentance, forgiveness, tears of the soul, labour of the body, and our loving relationship with God and our fellow human beings.

Holy and Great Lent is existentially connected with Divine Worship and glorifying God the Trinity in spirit and truth; God, who in Christ became Man, suffered and was buried and rose again from the dead to sanctify sinful man and to save him and lift him up to the heavens. This season is a season of sorrow for the sinfulness of man, but it is also a time of joy and blessing because God's will has triumphed. Countless human souls have made their own personal sacrifice, imitating Christ literally; and, through their life, their faith and their venerable example, they have taken the Universe to heaven, and continually multiply the ranks of monastics and married people, who gather together and participate with reverence in the beauty of Paradise, that the Master, Christ, has redeemed with his Death on the Cross.

In Holy and Great Lent the symbol of the Cross is displayed for veneration and ritual observance by the Faithful. For the cross defeated sin and became the *Protector of the whole world ... No sooner had the Tree of your Cross been set up, Christ our Lord, than the foundations of death were shaken.*

Before concluding this Encyclical Letter for the Holy and Venerable season of Holy and Great Lent I would like to wish you all, health, peace and to have reverential fear of God in our lives. That we should pray without ceasing, modestly and humbly, attend church regularly, both alone and with family, we should partake of the Holy and Immaculate Mysteries of Christ, and forgive those who have harmed us or treated us unfairly. We should convey our faith in God through our love towards our fellows, and especially the poor, the elderly, the needy, children and widows, generously offering works that are *good and profitable to all people* for the glory of Our Lord Jesus Christ. Praying that, with repentance and confession, we travel through this Holy and Great Lent and arrive, with joy and happiness, at Great and Holy Week and the Holy Feast of Pascha, I remain with warm wishes and love and honour in the Lord.

*London, Holy and Great Lent 2018  
Archbishop of Thyateira and Great Britain, Gregorios*

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### Can you assist our Church School?

With the numbers of children now attending our church (Sunday) school, we seek an additional teacher/teachers. Please see Presbyteria Anna if you can help our children to grow in their Orthodox faith.

## The Annunciation

The Feast of the Annunciation is celebrated on the 25th of March; while on the day following the faithful congregate to celebrate the Archangel Gabriel, who brought the joyful tidings to the Virgin Mary. This Feast usually comes in Lent, sometimes on one of the first days of the Paschal week. But in spite of the Lenten time, it is celebrated so brightly as not to be darkened by the sadness of the Lenten services or even of Holy Week. Nor is it lost in the radiancy of the Paschal Week. Christians thus express the fact that they look on the Annunciation as on the beginning of our salvation.

*Today is the crowning of our salvation and the manifestation of the Mystery which was from all eternity. The Son of God becomes the Son of the Virgin, and Gabriel announces the good tidings of grace. Wherefore let us also cry with him to the Mother of God: Hail, full of grace, the Lord is with thee.*

Troparion of the Feast.

Six months after John the Forerunner's conception, the Archangel Gabriel was sent by God to Nazareth, a town of Galilee, unto Mary the Virgin, who had come forth from the Temple a mature maiden. According to the tradition handed down by the Fathers, she had been betrothed to Joseph for four months. On coming to Joseph's house, the Archangel declared *Rejoice, thou Full of Grace, the Lord is with thee: blessed art thou among women*. After some consideration, and turmoil of soul, and fear because of this greeting, the Virgin, when she had finally obtained full assurance concerning God's unsearchable condescension and the ineffable dispensation that was to take place through her, and believing that all things are possible to the Most High, answered in humility: *Behold the handmaid of the Lord; be it unto me according to thy word*. And at this, the Holy Spirit came upon her, and the power of Most High overshadowed her all-blameless womb, and the Son and

Word of God, Who existed before the ages, was conceived past speech and understanding, and became flesh in her immaculate body (Luke 1:26-38).



*Ancient Icon from Ochrid*

Bearing in her womb the Uncontainable One, the blessed Virgin went with haste from Nazareth to the hill country of Judea, where Zacharias had his dwelling; for she desired to find Elizabeth her kinswoman and rejoice together with her, because, as she had learned from the Archangel, Elizabeth had conceived in her old age. Furthermore, she wished to tell her of the great things that the Mighty One had been well-pleased to bring to pass in her, and she greeted Elizabeth and drew nigh to her. When Elizabeth heard Mary's greeting, she felt her six-month-old babe leap in her womb for joy. By leaping thus even before he had beheld the light of life, her babe, Saint John the Baptist, prophesied of the dawning of the spiritual Sun.

Immediately, the aged Elizabeth was filled with the Holy Spirit and recognized her as the Mother of her Lord, and with a great voice blessed her and the Fruit that she held within herself. The Virgin also, moved by a supernatural rejoicing in the spirit, glorified her God and Saviour, saying: *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour* and the rest, as the divine Luke has recorded (1:39-55)

### Board Meeting

**The Board Meeting will be held on Sunday 25th March after the Divine Liturgy. All matters to the Secretary by Sunday 4th. This is an important meeting at which planned developments for the interior of the church will be revealed.**

## *The Power of a Mother's Blessing*

A seminarian (the case was in the middle of the nineteenth century) was seriously ill at the beginning of Lent.

The doctors announced that the patient would certainly die if he did not immediately switch from fasting food to dairy, especially meat. "Well, I agree," said the seminarian, "but first I'll ask permission from my mother." He wrote urgently to his mother, who lived in a remote village.

A week passed, then another. The patient is getting worse. Finally comes a letter from his mother: "I send a blessing, but I do not allow anything but fasting food to be eaten during Great Lent in any case". Doctors were perplexed: "If you will not change your food you will surely die!" "Do you think that my life depends more on meat than on the blessing of a mother?" - the patient said surprisingly.

From that day on he fully recovered.



The strict mother, whose blessing healed the boy, was named Theodora Vlashevna, and the seminarian Ivan, the future "all-Russian priest" - Righteous Saint John of Kronstadt.

# A Scripture Reading Calendar for March

1	Fast	Genesis 5:1-24	Proverbs 6:3-20	Repose of Barsanuphius, Archbishop of Tver (1958)
2	Fast	Genesis 5:32-6:8	Proverbs 6:20-7:1	Icon of the Theotokos 'Kolomenskoye' [Reigning] (1917)
3	Fast**	Hebrews 3:12-16	Mark 1:35-44	Icon of the Theotokos 'Volokalamsk' (1572)
4	<b>Fast**</b>	<b>Hebrews 1:10-2:3</b>	<b>Mark 2:1-12</b>	Repose of Schemanun Agnia, Eldress of Karaganda (1976)
5	Fast	Genesis 6:9-22	Proverbs 8:1-21	Icon of the Theotokos 'The Teacher' or 'Nurtured Upbringing'
6	Fast	Genesis 7:1-5	Proverbs 8:32-9:11	Icon of the Theotokos 'Blessed Heaven' in Moscow
7	Fast	Genesis 7:6-9	Proverbs 9:12-18	Icon of the Theotokos 'Surety of Sinners' in Korets (1622)
8	Fast	Genesis 7:11-8:3	Proverbs 10:1-22	Icon of the Theotokos of the Sign 'Kursk Root' (1295)
9	Fast**	Hebrews 12:1-10	Matthew 20:1-16	Icon of the Theotokos 'Albazin' [The Word was made Flesh] (1666)
10	Fast**	Hebrews 10:32-38a	Mark 2:14-17	Commemoration of the Desert-dwellers of the Roslavl Forests
11	<b>Fast**</b>	<b>Hebrews 4:14-5:6</b>	<b>Mark 8:34-9:1</b>	Translation of the Relics of Martyr Epimachus to Constantinople (250)
12	Fast	Genesis 8:21-9:7	Proverbs 11:19-12:6	Icon of the Theotokos 'Not-Made-by-Hands' on the Pillar at Lydda
13	Fast	Genesis 9:8-17	Proverbs 12:8-22	Repose of Elder Ephraim of Valaam Monastery (1946)
14	Fast	Genesis 9:18-10:1	Proverbs 12:23-13:9	Icon of the Theotokos 'Feodorovskaya' [St Theodore] Kostroma (1239)
15	Fast	Genesis 10:32-11:9	Proverbs 13:19-14:6	Deliverance of the Island of Lefkada from the earthquake of 1938
16	Fast	Genesis 12:1-7	Proverbs 14:15-26	Ven. Eutropia of Kherson, clairvoyant (1968)
17	Fast**	Hebrews 6:9-12	Mark 7:31-37	Repose of Lulach the unfortunate, last Orthodox King of Scotland (1058)
18	<b>Fast**</b>	<b>Hebrews 6:13-20</b>	<b>Mark 9:17-31</b>	Repose of St Nicholas of Zhicha at Libertyville, Illinois (1956)
19	Fast	Genesis 13:12-18	Proverbs 14:27-15:4	Icon of the Theotokos 'Umileniye' [Tender Feeling]
20	Fast	Genesis 15:1-15	Proverbs 15:7-19	New Hieromartyr Nicholas Holz, priest of Novosiolki, Poland (1944)
21	Fast**	Genesis 17:1-9	Proverbs 15:20-16:9	Ven. Seraphim of Vyritsa (1949)
22	Fast**	Genesis 18:20-33	Proverbs 16:17-17:17	Icon of the Theotokos 'Izbolsk' (1657)
		also we commemorate <b>Maria Berushko</b> of Brazil and the	8 students who died in a school fire while trying to rescue other students (1986)	
23	Fast**	Genesis 22:1-18	Proverbs 17:17-18:5	Repose of Elder Porphyrius of Glinisk Hermitage (1868)
24	Fast**	Hebrews 9:24-28	Mark 8:27-31	Icon of the Theotokos 'Smoky Mountain' in Tver
25	<b>Fast***</b>	<b>Hebrews 2:11-18</b>	<b>Luke 1:24-38</b>	Icon of the Theotokos (The Burning Bush) on Mount Sinai
26	Fast**	Genesis 27:1-41	Proverbs 19:16-25	Icon of the Theotokos 'Melitina'
27	Fast	Genesis 31:3-16	Proverbs 21:3-21	Icons of the Theotokos 'Glykophylousa' & 'Akathist' [Mt Athos]
28	Fast	Genesis 43:26-31, 45:1-16	Proverbs 21:23-22:4	Icon of the Mother of God 'The Sign' [Znamenie]
29	Fast	Genesis 46:1-7	Proverbs 23:15-24:5	New Martyr Priest Paul Voinarsky & those with him (Crimea, 1919)
30	Fast	Genesis 49:33-50:26	Proverbs 31:8-31	Repose of Bl Matrona the Barefoot, Fool-for-Christ (St Petersburg 1911)
31	Fast**	Hebrews 12:28-13:8	John 11:1-45	Icon of the Theotokos 'Iveron' or 'Gatekeeper' (Mt Athos, late 10thC)

\* 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

*Once a man came to Elder Paisios, who said: "I heard that you are doing miracles." People say that you are a saint, so show me some miracle. "*

*"Good," replied the elder, he went into his cell and returned with an axe in his hands. He grabbed the guest by the hair and bent his head, bringing with it the axe, as if to strike.*

*The wonder-seeker, in horror, pushed elder Paisios away and, running to a safe distance, shouted: "You're no saint, you're crazy!"*

*And Elder Paisios shouts to him: "No, I'm a saint. Come here, I'll cut off your head, and then I'll put it back and resurrect you."*

*But the visitor did not return.*

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*The 100 Club*

*There are still opportunities to subscribe to the 2017/8 annual 100 club. Please speak to Michael or Rachel Aristodemou or Presbytera Anna to support this valuable contribution to church funds.*

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

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email: [pancratios@btinternet.com](mailto:pancratios@btinternet.com)

**Parish Reader: Tsvetan Petkov**

28 Greenfield Road  
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**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 & 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 2017/18 (3/18)**

**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](http://www.stbarbara.org.uk/membership)**

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

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

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

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

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

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

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

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