



The Tower

May 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,

We pray that, wherever you were, you have enjoyed a blessed and holy Pascha with family and friends under the protection of the Theotokos and all the saints. Now that the holy Feast is over, we hope that the blessings of the Feast will remain with you throughout the coming year.

Pascha at Saint Barbara's was, as always, a beautiful time coming, as it did, after the solemnity of Great Week. It is significant that, despite the co-incidence of Pascha with Easter, attendance at the services was at an all-time high. This was especially so for the Great Friday services.

You will note in the calendar two new additions to the weekly cycle. The first is that each Thursday evening we will hold a Bible study group at the Presbytery in Saltney. We will begin the cycle by looking at Saint Luke's Gospel and also spending a few minutes with a question and answer session. If this proves popular we may expand to other venues / evenings.

The second addition to the calendar is that we will celebrate the Divine Liturgy each Wednesday morning at 11.00am. This is in response to a number of requests by those parishioners who are forced to work on a Sunday. Once we are assured that this is serving its purpose we will alternate the day of the week to make these weekday Liturgies as accessible as possible. It is in your hands to make this work: don't be shy, come along.

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

Christ is Risen – He is risen indeed!



An Icon of Saint John the Baptist

We would welcome donations towards an icon of the saint for the icon stands in front of the Iconostasis. For this we seek an original painted icon of the Baptist by a good iconographer with a size approximately 15"x11" to replace the present paper reproduction icon.

If you can help, please see Father Pancratios first. The preferred choice would be the martyrdom (beheading) of the Forerunner or as above.

Urgent Help Is Still Needed

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

Principal Services for May

Thursday 4th	Study group at the Presbytery	7.30pm	
Saturday 6th		5.30pm	Vespers
Sunday 7th	4th Sunday of Pascha - The Paralysed Man	10.00am	Matins
		11.00am	Divine Liturgy
<i>Thursday 11th</i>	<i>Study group at the Presbytery</i>	<i>7.30pm</i>	
Saturday 13th		5.30pm	Vespers
Sunday 14th	5th Sunday of Pascha - The Samaritan Woman	10.00am	Matins
		11.00am	Divine Liturgy
<i>Thursday 18th</i>	<i>Study group at the Presbytery</i>	<i>7.30pm</i>	
Saturday 20th		5.30pm	Vespers
Sunday 21st	6th Sunday of Pascha - The Blind Man	10.00am	Matins
		11.00am	Divine Liturgy
Thursday 25th	Feast of the Ascension of Our Lord & Saviour	11.00am	Divine Liturgy
	<i>Study group at the Presbytery</i>	<i>7.30pm</i>	
Saturday 27th		5.30pm	Vespers
Sunday 28th	7th Sunday of Pascha - Fathers of the 1st Council	10.00am	Matins
		11.00am	Divine Liturgy

Principal Services for June

Thursday 1st	Study group at the Presbytery	7.30pm	
Saturday 3rd		5.30pm	Vespers
Sunday 4th	Feast of Holy Pentecost - Descent of the Holy Spirit	10.00am	Matins
		11.00am	Divine Liturgy
	The Kneeling Prayers	12.30pm	Vespers
Wednesday 7th	Hieromartyr Theodotus of Ancyra	11.00am	Divine Liturgy
<i>Thursday 8th</i>	<i>Study group at the Presbytery</i>	<i>7.30pm</i>	
Saturday 10th		5.30pm	Vespers
Sunday 11th	1st after Pentecost - All Saints	10.00am	Matins
		11.00am	Divine Liturgy
Wednesday 14th	Prophet Elisha	11.00am	Divine Liturgy
<i>Thursday 15th</i>	<i>Study group at the Presbytery</i>	<i>7.30pm</i>	
Saturday 17th		5.30pm	Vespers
Sunday 18th	2nd after Pentecost - All Saints of Britain & Russia	10.00am	Matins
		11.00am	Divine Liturgy
Wednesday 21st	Hieromartyr Terence of Iconium	11.00am	Divine Liturgy
<i>Thursday 22nd</i>	<i>Study group at the Presbytery</i>	<i>7.30pm</i>	
Friday 23rd	Nativity of the Forerunner and Baptist, John	5.30pm	Vespers
Saturday 24th		5.30pm	Vespers
Sunday 25th	3rd after Pentecost - New Martyrs of Bulgaria	10.00am	Matins
		11.00am	Divine Liturgy
Thursday 29th	Glorious Leaders of the Apostles, Peter and Paul	11.00am	Divine Liturgy
	<i>Study group at the Presbytery</i>	<i>7.30pm</i>	



Summer Social Events

Summer will soon be with us and we need to contemplate some summer social activities that will also serve as fund-raising for our church

Summer means gardens and barbecues and similar entertainments. If you are willing for your garden to be used, please suggest a date and any particular idea you may have for it. The Parish Committee will support all your ideas and will be involved with the work to make the days successful.

Don't be shy, we don't all have big gardens and even if you only have a 'pocket-handkerchief' garden the number of guests can be limited to suit. Please see Fr. Pancratios or our chairman, Anthony Knox, and we will help you make a success of the event.

Some thoughts on Christian Marriage

For a marriage to be happy, it must not be built on the principle of trying-it-out. Crowns are placed upon the heads of those being married in the Church, and these crowns symbolize martyrdom. Martyrdom, because someone decides to live for the other, transcending his egotism, and abandoning a life lived only for himself. And not just for a day, or for two years, but for your whole life. This is a real martyrdom and podvig, when a person rises to the full measure of his human dignity. (*Archpriest Artemy Vladimirov*)

But it's obvious that for a marriage to be a manifestation and a revelation of the marriage between Christ and the Church, the couple must continually overcome the sinful person they have hidden within themselves, must crucify their egotism and passions and achieve the holy virtue of humility in all its profundity. From this point of view, marriage is participation in the death and resurrection of Christ. (*Abbot Georgios Kapsanis of Gregoriou*)

In the Christian life there are two paths to salvation and whichever road you choose must be embraced with your whole being. The married state and monasticism both have as their primary means of aiding in your salvation the acquisition of a humble and a contrite heart. Without having attained this, there is no salvation.

The salvific role of the institution of marriage and the monastic vocation are both based on the destruction of self-will. In marriage the husband and wife are charged with being obedient to one another. The symbolism of the crowns used in the Orthodox marriage ceremony represent the crowns of martyrdom. Death to self. The obedience a monk gives to his abbot, and the obedience to the typicon of the community the abbot gives himself over to, are also paths to the destruction of self will. The ego is the enemy, for like the tempting of Adam and Eve in the Garden, Satan uses the ego to keep us from communion with God.

When we are disobedient to our spouse or the rule of the monastery, God's grace departs from us. If you argue with your spouse or your abbot it is pride and self will that rule and you become the loser.

When you give yourself over to humble obedience, grace abounds! Each day you should begin with the prayer, *Lord Jesus Christ, help me to pass through this day without sin.* The use of the Jesus Prayer throughout the day is a good way to keep yourself centred in that plea to Christ to help you through your day. *Lord Jesus Christ, Son of God, have mercy on me a sinner.*

The crushing down of self will takes effort and struggle, for our fallen nature is all about ME and is in rebellion against God. Ascetic struggle, keeping the fasts, being strict in your observance of your prayer rule, making the services at the parish a centre of your week, all contribute to your eventual triumph in your struggle for the prize, humbleness of heart.

God's grace abounds and is our ready helper. Like Saint Paul we can say that anything good we have done is Christ in us. God did not create us as robots, but gave us the freedom of choice. Choose wisely and eternal life with God is yours for eternity. (*Abbot Tryphon*)

“Understanding how we come to know another person, which is perhaps most clearly seen in the intimacy of the marriage relationship, is akin to how we can know God through His energies. You come to know your wife through what she says and does. She can share her inner thoughts with you, thereby communicating herself with you; but she cannot communicate her essence, those intangibles that make her, her, distinct from everyone else. Personhood is a mystery. If you somehow possessed her essence, I suppose she would cease to be her or you would become her, as silly as that sounds. The essence/energies distinction in God speaks to His unknowability in His essence. This is the apophatic way. And yet, He has revealed Himself to us by His grace. Grace is just another way to say God's energies and unlike some Christians, we believe God's grace is uncreated because it is an extension of Him.” (*Fr. Ignatius Valentine*)

These wise words should be food for thought for all married couples. In each case, and we could quote many more, the theme is martyrdom. As I always say to those young people preparing for marriage, when we are single we can choose what we do and when we do it; we are not beholden to others and 'I', 'Me' and 'Mine' hold sway (hopefully according to Christian morality). Once we exchange the crowns in the Orthodox sacrament of marriage such sentiments should no-longer apply for now 'We' and 'Ours' should be the focus of our lives with the mutual love that is expressed thereby. Each decision is no-longer mine alone but a joint agreement between husband and wife. In this manner Christ's kingdom is established within the walls of the home and an unbreakable harmony is formed. And the children who are born and raised within such an atmosphere will early adopt a similar tranquil nature which they will carry through into their own adult life. God's purpose from the very beginning was that man and woman be joined together in marriage and that true marriage – Christian Marriage – is for the mutual love of husband and wife, and for the raising of children for their joy and for the continuation of the human race which He formed in His goodness and love for His creation. (*Fr Pancratios*)

The Prayer of an Anonymous Abbess

So often we fail to listen to the needs and concerns of others yet fill our lives, and theirs, with our aimless, endless chatter — in this prayer, the nun seeks help from the Lord.

Lord, you know better than myself that I am growing older and will soon be old. Keep me from becoming too talkative, and especially from the unfortunate habit of thinking that I must say something on every subject and at every opportunity. Release me from the idea that I must straighten out other peoples' affairs. With my immense treasure of experience and wisdom, it seems a pity not to let everybody partake of it. But you know, Lord, that in the end I will need a few friends. Keep me from the recital of endless details; give me wings to get to the point. Grant me the patience to listen to the complaints of others; help me to endure them with charity. But seal my lips on my own aches and pains — they increase with the increasing years and my inclination to recount them is also increasing. I will not ask you for improved memory, only for a little more humility and less self-assurance when my own memory doesn't agree with that of others. Teach me the glorious lesson that occasionally I may be wrong. Keep me reasonably gentle. I do not have the ambition to become a saint — it is so hard to live with some of them — but a harsh old person is one of the devil's masterpieces. Make me sympathetic without being sentimental, helpful but not bossy. Let me discover merits where I had not expected them, and talents in people whom I had not thought to possess any. And, Lord, give me the grace to tell them so. Amen.

As a footnote to the above prayer we may contemplate also the following observation by Saint Philotheos of Mount Sinai:

Nothing is more ruinous than talkativeness and more harmful; than an uncontrolled tongue; and nothing is more destructive and disorganizing to the treasure of the soul. For whatever we succeed in building in ourselves every day is destroyed by much talking, and what we collect together with great labour our soul dissipates again through this disease of the tongue.

and from the Elder Ephraim of Arizona:

Silence is the greatest and most fruitful virtue, for this reason the God-bearing Fathers called it sinlessness.

~~~~~(((;)))~~~~~

I asked God for strength, that I might achieve;  
I was made weak, that I might learn humbly to obey.  
I asked for health, that I might do great things;  
I was given infirmity, that I might do better things.  
I asked for riches, that I might be happy;  
I was given poverty, that I might be wise.  
I asked for power, that I might have the praise of men;  
I was given weakness, that I might feel the need for God.  
I asked for all things, that I might enjoy life;  
I was given life, that I might enjoy all things.  
I got nothing that I asked for, but everything I had hoped for.  
Almost despite myself my unspoken prayers were answered.  
I am among all men, most richly blessed.

Anon



**As a parish,** we are still contemplating the most appropriate means of improving the interior appearance of our church. We are presently awaiting a proposal from our third plastering contractor and are ever hopeful that he may offer a practical solution for our needs. Some of you will have examined the photograph displayed on the notice board in the Parish Room, if you have not, it is reproduced above together with a further picture of the same church. Please talk the idea through with Fr Pancratios. Those who have so far had the opportunity have all felt that a similar design would enhance the appearance of Saint Barbara's and a large part of the work could be done in-house over a relatively short period of time.



### **Car Parking**

With our increasing numbers on a Sunday morning, it is important that we do not cause obstruction of the cemetery roads for other visitors to the cemetery. Car parking is available close by in River Lane. If you bring your car into the cemetery itself, please park thoughtfully so that other visitors can safely pass your car. Also please don't park on the grass as there are many unmarked graves, mostly for children, right on the verges.

## The Patriarchal Letter for Pascha

Beloved brothers and sisters, children in the risen Lord,

“In the world you shall have tribulation; but be of good cheer, I have overcome the world” (John 16.33) is the reassurance of the Lord, who alone trampled upon death by death, to generations of men and women. “Christ is Risen!” is the cry that we, too, pronounce to all people far and wide from this Sacred See, which has experienced worldly crucifixion and tribulation; but it is also the See of resurrection inasmuch as it is from this corner of the planet, the City of Constantine, that we proclaim “the victory of life” that dispels every form of corruption and death itself.

During his earthly presence, the Lord frequently warned His disciples about the tribulation that would result from his sacrifice on the cross at Golgotha but also because of their ministry and life in this world – both their own as well as all those who believe in Christ. However, he also added a very significant detail: “You will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy . . . So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you.” (John 16.20-22)

This paschal and spiritual joy was first experienced by the Myrrh-bearing women, who came to the tomb of the life-giving Christ, with the Lord’s greeting in a single word: “Rejoice!” (Matt. 28.9) The same paschal joy is emphatically professed by the Mother Church of Constantinople today: “This is the day of the Lord; let us rejoice and be glad in it.” (Psalm 117.24) The final enemy, death, sorrow, our problems, corruption, tribulation, and trials: all of these are crushed and abolished by the victorious divine-human Lord.

However, we live in a world where the mass media of communication constantly transmit misfortunate news about terrorist attacks, local wars, destructive natural phenomena, problems of religious fanaticism, hunger, the refugee crisis, incurable diseases, poverty, psychological pressure, feelings of insecurity and other similarly undesirable conditions.

In the face of these daily “crosses,” which human beings endure with reluctance, our holy mother Orthodox Church comes to remind us that, as

Christians, we can be glad because our leader Christ has proved victorious over them as the bearer of joy, who brings gladness to the whole universe.

Our joy is based on the conviction of Christ’s victory. We are completely assured that good has conquered all things, that Christ came to the world “and left us in order to be victorious.” (Rev. 6.2) The world that we shall eternally inhabit is Christ, who is light, truth, life, joy and peace.

Despite its daily crosses and sorrows, the great Mother Church of Christ exclusively and solely experiences this phenomenon of joy. It experiences – from and within this life – the heavenly kingdom. From this sacred center of Orthodoxy, from the bosom of this martyric Phanar, “on this effulgent night,” we proclaim that the extension and purpose of the cross and all tribulation, the resolution of all human pain and suffering, is the Lord’s reassurance: “I will not leave you as orphans.” (John 14.18-19) “Behold, I am with you all the days of your life, to the end of the ages.” (Matt. 28.20) This is the message that all of us should hear, that the contemporary world should hear in order to surrender to and discern Christ on the road to Emmaus. Indeed, Christ is beside us. And we shall see Him only if we hear and experience His word in our life.

This message – of the victory of life over death, of the triumph of the joyful light of the paschal candle over the darkness of disorder and dissolution – is announced to the whole world from the Ecumenical Patriarchate with the invitation to experience the unwaning light of the resurrection. We invite you all to stand with faith and hope before the risen Christ and before the mystery of life. We invite all of you to trust the risen Lord, the master of joy and delight, who holds the reigns of the entire creation.

Christ is risen, then, brothers and sisters! May the grace and boundless mercy of the lord of life and master over death be with you all.

Phanar, Holy Pascha 2017

+Bartholomew of Constantinople

Your fervent supplicant to the risen Christ

## Archbishop Gregorios' Paschal Sermon

*“When in the tomb in the flesh you were enclosed by your own will, O Christ, who by the nature of your godhead are uncircumscribed and unbounded, you unlocked the storehouses of Hades and emptied all his palaces”*

Dearly beloved in the Lord,

Following the long and venerable period of Holy and Great Lent we have been made worthy yet again to celebrate the Resurrection of Our Lord Jesus Christ from the dead. This is why I address you all, leaders and laity, with a heartfelt paternal greeting of love and honour in order to share with you the joy of the Apostles, Myrrhbearers and friends of Christ, He who is Risen from the dead; who as a victorious, trophy bearing and glorious God, invites us all to celebrate with a pure heart and to give him thanks for his boundless mercy and love towards the Human Race. The God-Man Christ shared in our sinful human nature, and with his Resurrection he shared His Glory and His Divinity with us. The fact of the Resurrection is an event of joy, hope and faith in Him who “has risen from the dead, and has trampled down death by death, and to those in the tombs has bestowed life”. As Saint John Chrysostom writes, “This matter - the fact of Christ’s Resurrection - has manifold importance, it both corrects our beliefs and regulates our lives”.

The Resurrection of Christ is an event for the whole world and all of humanity, which fills our hearts with the happy and blessed hope for our own resurrection and our own salvation in Christ. Christians throughout the world are called to resurrect the love of God with all our being, and to relive the message of the Resurrection in our daily lives so that we can return to our spiritual roots and not be overwhelmed by a secular mindset and be free of the apostasy that torments modern society, both Christian and non-Christian. *“The Pascha celebrated by us is the cause of the salvation of all people, beginning from the First-Created man, in whom every person is saved and made alive.”*

The events of Holy Week became the motivating power that led the Holy Apostles to travel to the ends of the earth to preach the Resurrection of Christ and to show His Divine love towards the people He made and to the whole of Creation. “Behold what manner of love the Father has bestowed on us, that we should be called children of God! *“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” (John 3:16)*

The Church celebrates, treasures and bequeaths the Message and the symbols of the Resurrection from one generation to the next, and calls upon the Faithful of each age to become communicants in the mystery of our Salvation. Regular and conscientious church attendance, participation in the Divine Liturgy and communion of the body and blood of Christ establishes and witnesses to our participation in His life, death and Resurrection. The family, Orthodox Christian education, the guarding of our children and young people, our participation in charity and supporting those less fortunate, our real love and care for the administration of our churches and schools and our promotion of the Gospel of the Resurrection and our prayer for God’s Kingdom to prevail are resurrectional requests and responsibilities for us all.

Brothers and sisters in the Lord, we take part in the joy of the Resurrection by forgiving each other, by being reconciled to our brothers and sisters, through harmony, peace, and love towards others, to “forgive all in the Resurrection”. Wishing health, joy and peace to you and your loved ones, and humility and brotherliness to the Church of Christ, I remain, with the warmest blessings and in the love and honour of Christ who is Risen from the dead.

*London, Easter 2017*

*Archbishop Gregorios of Thyateira and Great Britain*



### **Notice of Board & Trustees Meetings**

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

**May 28th**

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

# A Scripture Reading Calendar for May

|           |                            |                     |                                                                       |
|-----------|----------------------------|---------------------|-----------------------------------------------------------------------|
| 1         | Acts 6:8-7:5,47-60         | John 4:46b-54       | Martyr Batas of Nisibis (Bata the Persian) (c364)                     |
| 2         | Acts 8:5-17                | John 6:27-33        | Martyrs Hesperus and Zoe (Ayyalia, c124)                              |
| 3         | Fast** Acts 8:18-25        | John 6:35-39        | Martyr Timothy the Reader and his wife Maura (Antinopolis, 304)       |
| 4         | Acts 8:26-39               | John 6:40-44        | Virgin-Martyr Pelagia of Tarsus (Asia Minor, 287)                     |
| 5         | Fast** Acts 8:40-9:19a     | John 6:48-54        | Great Virgin-Martyr Irine of Thessaloniki (4thC)                      |
| 6         | Acts 9:19b-31              | John 15:17-16:2     | Martyr Barbarus the Soldier (Morea, 362)                              |
| <b>7</b>  | <b>Acts 9:32-42</b>        | <b>John 5:1b-15</b> | Martyr Acacius the Centurion (Byzantium, 303)                         |
| 8         | Acts 10:1-16               | John 6:56-69        | Hieromartyr Dionysios of Vienne (193)                                 |
| 9         | Acts 10:21-33              | John 7:1-13         | Great Martyr Christopher of Lycia (c249)                              |
| 10        | Fast*** Acts 14:6-18       | John 7:14-30        | Martyr Hesycius the Palatine (Antioch, c304)                          |
| 11        | Acts 10:34-43              | John 8:12-20        | Martyr Evellius (Rome, 66)                                            |
| 12        | Fast** Acts 10:44-11:10    | John 8:21-30        | Martyr Domitilla (Pontia, c81-96)                                     |
| 13        | Acts 12:1-11               | John 8:31-42b       | Virgin-Martyr Glyceria at Heraclea (Propontis, c138-161)              |
| <b>14</b> | <b>Acts 11:19-30</b>       | <b>John 4:5-42</b>  | Martyr Isidore of Chios (251)                                         |
| 15        | Acts 12:12-17              | John 8:42-51        | The Seven Apostolic Men, Martyr-Bishops in Spain (1stC)               |
| 16        | Acts 12:25-13:12           | John 8:51-59        | Hieromartyr Alexander, Archbishop of Jerusalem (251)                  |
| 17        | Fast** Acts 13:13-24       | John 6:5-14         | Martyr Solochon and those with him (Chalcedon, c286)                  |
| 18        | Acts 14:20b-15:4           | John 9:39-10:9      | Martyr Euphrasia of Nicaea (c303)                                     |
| 19        | Fast** Acts 15:5-12        | John 10:17-28a      | Martyr Philoterus of Nicomedia (303)                                  |
| 20        | Acts 15:35-41              | John 10:27-38       | Martyr Thalelaeus the Unmercenary (Anazarbus, 284)                    |
| <b>21</b> | <b>Acts 16:16-34</b>       | <b>John 9:1-38</b>  | Hieromartyr Secundus and others (Alexandria, 356)                     |
| 22        | Acts 17:1-9                | John 11:47-54       | Martyr Basiliscus of Comana (c295)                                    |
| 23        | Acts 17:19-28a             | John 12:19-36       | Hieromartyr Epitacius first Bishop of Tui (Spain, 1stC)               |
| 24        | Fast*** Acts 18:22-28a     | John 12:36-47       | Martyr Meletius Stratelates and the many with him (Galatia, c138-161) |
| 25        | Acts 1:1-12                | Luke 24:36-53       | Hieromartyr Therapont of Cyprus (c305)                                |
| 26        | Fast** Acts 19:1-8         | John 14:1-11a       | Martyr Julius, soldier (Dorostolum, 302)                              |
| 27        | Acts 20:7-12               | John 14:10b-21      | Hieromartyr Therapont of Sardis (259)                                 |
| <b>28</b> | <b>Acts 20:16-18,28-36</b> | <b>John 17:1-13</b> | Martyr Heliconis of Thessaloniki (244)                                |
| 29        | Acts 21:8-14               | John 14:27c-15:7    | Martyr Cyril of Caesarea in Cappadocia (251)                          |
| 30        | Acts 21:26-32              | John 16:2b-13a      | Martyr Aphrodisius and those with him (Nicomedia, 65)                 |
| 31        | Fast** Acts 23:1-11        | John 16:15-23       | Martyr Hermias of Comana (160)                                        |

\* 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

Some people by the word freedom understand the ability to do whatever one wants ... People who have the more allowed themselves to come into slavery to sins, passions, and defilements more often than others appear as zealots of external freedom, wanting to broaden the laws as much as possible. But such a man uses external freedom only to more severely burden himself with inner slavery.

True freedom is the active ability of a man who is not enslaved to sin, who is not pricked by a condemning conscience, to choose the better in the light of God's truth, and to bring it into actuality with the help of the gracious power of God. This is the freedom of which neither heaven nor earth are restrict.

+St. Philaret of Moscow



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

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Telephone: 01244 659717; Mobile: 07850 467675  
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**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 (5/17)**

**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](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.