



The Tower

Saint Barbara the Great Martyr Orthodox Church
Sunday 5th April 2026
Palm Sunday
Issue 015



Dear Brothers and Sisters,

This Sunday is Palm Sunday. We will begin our Holy Week, the most moving and most important time of the liturgical year. Every Orthodox Christian anticipates this time, to hear and to experience again, the time of Christ's Passion and the Glorious Resurrection. The preparations for Holy Week are ongoing with full power and every day is full with rush and stress, but everything is by the plan. The best part is that many people are involved and the people took everything with respect and very seriously. I would like to say a huge Thank You for the generosity of the people during the preparation. All the preparations cost a lot, especially at the time when the whole world experience financial difficulties. You All have been amazing. On Sunday afternoon we begin our services with the Matins of the Bridegroom. You probably will notice that during the Holy Week the services are kind of out of the usual time. Matins is usually a morning service, but is now served on the previous evening, and in anticipation. In the Holy Week services we can find very deep meaning. Even in the time they are served. We will start our Holy Week with Matins and Divine Liturgy for Palm Sunday or the Entrance of Our Lord in Jerusalem. At 3pm we will serve the Matins of Bridegroom and the same on Holy Monday and Tuesday at 6pm. On Holy Wednesday you can come and participate in the Sacrament of the Anointing. Then on Holy Thursday we will join for the Vespers Divine Liturgy and in the evening for the Twelve Gospels, The Passion Of Christ. On Holy Friday we will join to do the flowers of Epitaphios. The flowers have been ordered. If you can, please come and help with the flowers in the church. In the evening is the Descent from the Cross and the Lamentation. A leaflet with the text of Lamentations will be prepared for you and if you like, please join in with the chanting of the Lamentation in the church. It will be amazing. Then we will go out for the procession with the Epitaphios.

On the morning of Holy Saturday we will serve the Vespers Liturgy. This is unique service in the Orthodox church and is connected with the Descent to Hades of Christ. Please come to this service; it has amazing readings from the Old Testament and is connected to some very interesting traditions in the church. Then in the evening it will be the Midnight Service with the Lighting of the New Fire and the Procession at Midnight. Then we will continue with Christ is Risen and Matins and Divine Liturgy. On Pascha at 12.30pm we will serve the Vespers of love, Agape Vespers. Thanks to your faithfulness, participation and generosity it will be great and glorious Pascha. Please come and be part of it.

Fr. John



Announcements

- Lazarus Saturday after Baptisms and Divine Liturgy we will clean the church to be prepared for the Holy week. A lot of jobs to be done and we need a lot of hands to do the job quickly and with utmost efficiency. Please come and help.
- During the Holy Week I will need help in the Services and especially in the Midnight procession. I need for Holy Friday epitaphios procession. Two people to carry the Epitaphios and another Three people to carry procession Items. For midnight procession I need at least 6 people to carry items and another 3 people to look after the candles and to help people who will come.
- Holy Friday at about 10am will join in the church to do Epitaphios flowers. If you plan to come and help please let me know. there are plenty of works to be done in the church.

Upcoming Services

5 April Sun	10.00am 11.00am 3.00pm	Matins Divine Liturgy Matins of the Bridegroom	Palm Sunday
6 April Holy Mon	6.30pm	Bridegroom Service, Matins for Holy Tuesday	Holy Monday
7 April Holy Tues	6.30pm	Bridegroom Service, Matins for Holy Wed	Holy Tuesday
8 April Holy Wed	6.30pm	Holy Unction	Holy Wednesday
9 April Holy Thu	10.00am 6.30pm	Divine Liturgy for the Last Supper Service of the Twelve Gospels Readings	Holy Thursday
10 April Holy Fri	8.00am 4.30pm 5.30pm	Royal Hours Vespers Descend from cross Lamentations, Epitaphios Procession	Holy Friday
11 April Holy Sat	10.00am 11.00pm 00.00am	Vesperal Liturgy Resurrection Service Midnight Paschal Matins and Divine Liturgy	Holy Saturday
12 April Pascha	12.30am	Agape Vespers, Vespers of love	Pascha

Announcement

Help needed during Holy Week



During the Holy Week I will need people to help with the procession and to organise the space on Saturday Midnight Service. I need;

- two people to stay from 11pm to midnight around the cemetery gate and to help the people with parking and guide them.
- Two people to look after the candles and to sell them and to look after the donation place.
- Two men to take out the Sepulchre at midnight
- For the Procession- people to carry the Cross, The Lanterns, The Icon, The Censer.
- Two people to stay in the church and put all the lights on and to light the lamps

Please see me if you like to help

Holy Week in the Orthodox Church

Holy Week institutes the sanctity of the whole calendar year of the Church. Its center of commemorations and inspiration is Pascha, wherein the glorified Resurrection of Jesus Christ is celebrated. Pascha is considered the "Feast of Feasts."

Daily Observances of Holy Week

Saturday of St Lazarus

"In Remembrance of a Pledge of Resurrection"

On this day, the rising from the dead of St. Lazarus, the righteous friend of Christ, is celebrated.

Palm Sunday

"Blessed is He that cometh in the Name of the Lord..."

Palm Sunday celebrates the glorious and brilliant feast of the Entrance of Jesus into Jerusalem.

"Behold the Bridegroom Cometh in the Midst of the Night..."

The service of Matins of Holy Monday is sung by anticipation, on Palm Sunday Evening. It commemorates the blessed and noble Joseph and the fig tree which was cursed and withered by the Lord.

Great and Holy Monday

"Both watch and pray..."

The service of Matins of for Holy Tuesday is sung by anticipation, on Holy Monday evening. The service commemorates the parable of the Ten Virgins, Matt. 25:1-13.

Great and Holy Tuesday

"When he came to himself...he came to his father..."

The service of Matins for Holy Wednesday is sung by anticipation, on Holy Tuesday evening. Commemoration is made of the anointing of Christ with myrrh by the woman in the house of Simon, the leper, in Bethany.

Great and Holy Wednesday

"Anointing him sick with oil in the name of the Lord..."

The sacred ceremony of the Mysterion of the Holy Unction takes place on this Wednesday evening, following an old custom. It is the evening of repentance, confession, and the remission of sins by the Lord.

Great and Holy Thursday

"Do this in remembrance of Me..."

Jesus drew His last breath of freedom on this Thursday night. Christ knew all the incidents which were about to take place and called to Him His Apostles in order to institute the Holy Eucharist for them and for the Church forever. We celebrate with the service of the Divine Liturgy.

"We worship Thy passion, O Christ..."

The service of the Holy Passion (Matins service of Holy Friday) is sung by anticipation, on Holy Thursday Evening. During this service the "Twelve Gospel" readings are read which relate the last instructions of Christ to His disciples.

Great and Holy Friday

"They cast lots upon my vesture..."

According to the Hebrew custom, the "Royal Hours," four in number, are read at this time.

"Father, forgive them for they know not what they do..."

The Vespers of Friday afternoon are a continuation of the Royal Hours. During this service, the removal of the Body of Christ from the Cross is commemorated with a sense of mourning for the terrible events which took place.

"Do not weep for me, but weep for yourselves..."

During the Lamentation service, the Body of Christ is carried in procession around the church. There is a simultaneous praise of both the Crucifixion and Resurrection of Christ with their purpose of the redemption of man.

Great and Holy Saturday

"Arise, O God, and judge Thou the earth..."

During the service of Vespers and Divine Liturgy, Psalms are read and Resurrection hymns are sung which tell of Christ's descent into Hades.

Holy Pascha

On Easter Sunday (Saturday midnight), the life-giving Resurrection of our Lord and Savior Jesus Christ is celebrated. Before midnight, the Odes of Lamentation of the previous day are repeated. The Orthros of the Resurrection begins in complete darkness. The priest takes light from the vigil light and gives it to the faithful, who are holding candles. This is a symbol of our vivid, deep faith in the Resurrection of Jesus Christ as Savior. In many churches, the priest leads the people outside the church, where he reads the Gospel which refers to the Angel's statement: "He is Risen; He is not here." (Mark 16:1-8). The Divine Liturgy of St. John Chrysostom is then officiated. At the end of the Liturgy, a part of the marvelous festival sermon of St. Chrysostom is read, which calls upon the people to "Take part in this fair and radiant festival."

"Peace be unto you..."

Easter Sunday afternoon, the faithful gather once more for prayer with lighted candles and all sing the hymn, "Christ is Risen from the Dead." The Gospel according to John (1:1-3) is read in various languages, proclaiming the Good News of Resurrection. The fruit of faith in the Resurrection of the Lord is love in His Name; therefore, this day is called "Sunday of Agape" (love feast), a day dedicated to Christian principles, especially to forgiveness and charity.

A Living Faith

Remembrance of the events of the last week in the life of Jesus Christ has a practical appeal to the heart of the Christian believer. One's beliefs constitute his being; the more our beliefs are true and firm, the more purposeful meaning life has. The Resurrection of Christ strengthens and illuminates our beliefs; this is our being. It is not only a belief in a historical fact which took place in a certain place and time, but it is marvelous in its nature. The Resurrection of Christ in relation to His Crucifixion and Mystic Supper continue to be present in the mind of the believer as a fact, as well as the source of "the power from above," for which the believer prays. Assurance of a personal participation in the enactment of the same events in the life of Christ becomes an unfaded happiness for the Christian.

<https://www.goarch.org>



Synaxarion - Palm Sunday

After Lazarus had been raised from the dead, many, on beholding this event, came to believe in Christ. And indeed, a resolution was passed by the Jewish synagogue that Christ, and Lazarus himself, should be killed. Jesus, therefore, departed, letting evil run its course, and the Jews meditated how they might kill Him on the Feast of Passover. Some time after His flight, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, and there, after a supper had been made, Lazarus ate with Him; his sister Mary poured out ointment on Christ's feet. On the following day, He sent His Disciples to fetch the ass and the foal. He Who has Heaven for His throne entered Jerusalem, riding on the foal of an ass. The children of the Hebrews themselves spread their garments under Him and, cutting down palm

branches, threw some of them in the way and carried others in their arms, and they cried out as they escorted Him: "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord, the King of Israel."

This took place because the All-Holy Spirit moved their tongues to praise and laud Christ. Through the palms (the name given by the Hebrews to the tender branches) they signified Christ's victory over death. For it was customary for the victors of athletic contests and wars to be honored and borne about with branches of evergreen trees. The foal signified us, the people of the Gentiles, sitting and resting on whom Christ is proclaimed victor, conqueror, and King of all the earth.

About this Feast the Prophet Zacharias said: "Rejoice greatly, O daughter of Sion; for behold, thy King is coming to thee, meek and riding on an ass and the foal of an ass." And again, about the children, David says: "Out of the mouths of babes and sucklings hast Thou perfected praise." When Christ entered the city, the whole of Jerusalem quaked and, goaded on by the High Priests to defend it, the crowds sought to do away with Him. He eluded them by hiding, and when He did appear, He spoke to them through parables.

By Thine ineffable compassion, O Christ our God, make us victors over irrational passions, and vouchsafe us to behold Thy clear victory over death, Thy radiant and life-bearing Resurrection, and have mercy on us. Amen.

Film recommendation from the Archdiocese

The film 'Moses the Black' portrays a gangster in contemporary Chicago inspired by the incredible story of repentance of the 4th century, Saint Moses the Ethiopian. The film has Orthodox Christian undertones and messages, of repentance and transformation in Christ. Archbishop Nikitas highlighted that the Holy Archdiocese can truly use contemporary means in order to spread the Church's voice and bear witness to the truth of our Orthodox Christian Tradition to all peoples and backgrounds.

Please be aware that the movie does contain strong language and violence as it revolves around gang culture, portraying the life and transformation of the 4th century saint within the context of the fallen contemporary world.

ON DIGITAL MARCH 13

MOSES
THE BLACK

"The thief went to heaven first"

amazon Apple TV Google Play YouTube

SCAN TO WATCH

The following readings and sermon have been extracted from the Archdiocese of Thyateira & Great Britain news bulletin.

To access the full bulleting, please visit: www.thyateira.org.uk.

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Φιλ. δ', 4-9

Ἀδελφοί, χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. Τὸ ἐπικεῖς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ Κύριος ἐγγύς. Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν Θεόν. Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε.

Ἄ καὶ ἐμάθετε καὶ παρε- λάβετε καὶ ἰκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

EPISTLE READING

Phil. 4: 4-9

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος πλ. β'

Μετὰ κλάδων ὑμνήσαντες πρότερον, μετὰ ξύλων συνέ- λαβον ὕστερον, οἱ ἀγνώμονες Χριστόν, Ἰουδαῖοι τὸν Θεόν· ἡμεῖς δὲ πίστει ἀμεταθέτω, ἀεὶ τιμῶντες ὡς εὐεργέτην, διὰ παντὸς βοῶμεν αὐτῷ· Εὐλογημένος εἶ ὁ ἐρχόμενος, τὸν Ἀδὰμ ἀνακαλέσασθαι.

ΕΤΕΡΟΝ ΑΠΟΛΥΤΙΚΙΟΝ

Ἦχος πλ. β'

Συνταφέντες σοι διὰ τοῦ Βαπτίσματος, Χριστέ ὁ Θεὸς ἡμῶν, τῆς ἀθανάτου ζωῆς ἠξιώθημεν τῇ Ἀναστάσει σου, καὶ ἀνυμνοῦντες κρᾶζομεν· Ὡσαννά ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι Κυρίου.



Christian Orthodox Thyateira Youth (COTY)
COTY is the official youth ministry of the Archdiocese of Thyateira and Great Britain, for ages 16-35.
To learn more visit: www.coty.org.uk.
Instagram: COTY_org



ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Ἰωάν. ιβ´, 1-18

Πρὸ ἑξ ἡμερῶν τοῦ Πάσχα ἦλθεν ὁ Ἰησοῦς εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. ἐποίησαν οὖν αὐτῷ δειπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ· ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι· διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηνარიῶν καὶ ἐδόθη πτωχοῖς; εἶπε δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ´ ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε καὶ τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ´ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ´ ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι´ αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν. Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βῆλα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ. εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ´ αὐτό, καθὼς ἐστὶ γεγραμμένον· μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ´ ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ´ αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ´ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκῆναι τὸ σημεῖον.

GOSPEL READING

John 12: 1-18

Six days before Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazarus was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples, he who was to betray him, said Why was this ointment not sold for three hundred denarii and given to the poor? This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me. When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel! And Jesus found a young donkey and sat upon it; as it is written, Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt! His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

SERMON ON THE GOSPEL READING

Today's feast of the Lord's entry to Jerusalem is particularly solemn. Ahead of us there occur the most important events of the history of mankind: Christ's life-giving Passion and Resurrection. In these solemn days the Church, together with all creation, observes some sort of silence: in church hymns as well as in the church readings there are no more ethical instructions, or exhortations, instead the Church invites us to become participants and observers of the great mystery of our salvation: "Let all mortal flesh keep silent, and stand with fear and trembling, and in itself consider nothing of earth; for the King of kings and Lord of lords cometh forth to be sacrificed" (Cherubic hymn on the Great Thursday).

We are invited to be spiritually "baptised" into Christ, which means to merge into His personality, to live through, at the depth of our hearts and souls, the events of His life as our own, "taking up His Cross" (Stichera of the Vespers) sharing with Christ His experience, so that "being buried with Him through this baptism, we would be deemed worthy of immortal life through His resurrection" (Apolytikon of the feast). If we do so, then this historical event becomes a timeless moment in our personal life. As St Theophan the Recluse points out: this feast is the timeless personal event of the enthronement of Christ in our hearts. "Today the grace of the Holy Spirit gathered us" ... to say with the crowds of Israelites: 'Blessed is the King of Israel that cometh in the Name of the Lord' (Joh. 12:13). In this eternal 'today' we enthrone Him in our hearts, but not because we acknowledge his authority in terms of political power: Christ doesn't do politics and there was no display of political power, arriving at Jerusalem in "cortege of limousines", instead He arrived for His enthronement in the humblest possible way: on a donkey.

It is because of His humility and His love for us we proclaim Him as our King. Because it is within these days that God's love for us – "love to the end" (Joh. 13:1), to the point of ultimate self-sacrifice (Joh. 15:13) – becomes manifest. It is through this love, contemplated in Christ hanging on the Cross, that we, together with the centurion, proclaim: "Truly this man is the Son of God" (Mar. 15:39). It is after his personal participation in these events that St John declares: "God is light (love); in him there is no darkness (selfishness) at all" (1 Joh. 1:5). This misrepresentation of God as selfish and tyrannical, instilled by the serpent in Eve and Adam's mind (Gen. 3:5), is now dispelled through the acts of Christ: "Now is the crisis of this (old) world: now shall the prince of this world, a liar and the father of lies, be cast out" (Joh. 12:31, 8:44). Now the King of Truth is enthroned, to whom is given authority over all human hearts (Matt. 28:18).

Once an Athonite monk said: God the Father, looking at Jesus hanging on the Cross, would say: "If man is like Him I accept man as My child". And men would say, looking at Jesus on the Cross: "If God is like Him, I accept Him, I believe in Him, He is 'My Lord and my God' (Joh. 20:28), He is my King".

From today's feast on the Kingdom of God is no longer an abstract reality no longer only "at hand" (Matt. 3:2; 4:17), now it is "within us" (Luk. 17:21). The Lord once predicted: "I am come to send fire on the earth" (Luk. 12:49). Today's feast enkindles our hearts with this fire "both to will and to do of his good pleasure" (Phil. 2.13), of Our Eternal King, to whom we render all glory, honour and worship, from now on for ever, unto the ages of ages.

A note from the Association of Greek Orthodox Communities in the UK

His All-Holiness Ecumenical Patriarch Bartholomew and the Holy and Sacred Synod of the Ecumenical Patriarchate issued a Patriarchal and Synodal Encyclical "on the occasion of the celebration of the 1400th anniversary of the chanting of the Akathist Hymn for the deliverance of the Queen of Cities from the siege of the Avars and the Persians". The Encyclical is a profound and moving reflection upon the sacred wisdom contained in this ancient and venerable hymn, which is such a central element of the Church's worship during Holy and Great Lent. Please read the full Patriarchal and Synodal Encyclical on the following [Announcement from the Ecumenical Patriarchate](#).

For your prayers

2nd April	Luke Murphy Bp. Chrysosotomos of Austria	Baptised this day in 2017 Laid to rest at this time in 1995
4th April	James Irina Georgi Daria	Baptised this day in 2026 Baptised this day in 2026 Baptised this day in 2026 Baptised this day in 2026
5th April	Photini Jaqueline Ann Davis	Chrismated this day in 2015
8th April	Irini Argyropoulos	Baptised this day in 2023
10th April	Andrew Szilard Borcsa Fr. Pancratios Sanders Bp. Iakobos of N&S America	Baptised this day in 2022 Chrismated this day in 1988 Laid to rest at this time in 2005

Please consider donating!

Our parish is a self-supporting charitable community, relying solely on the generosity of our faithful, with no supplementary funding from external bodies. We rely on your donations for everything you see in the church including small salary for the priest, and don't forget all charitable work of the church and all the fundraisings organised from the Archdiocese. All our finances are in your hands. You are the owners of everything in the church including the building and all the bills.

Please consider supporting your Parish by donating monthly via standing order:
<https://www.stbarbara.org.uk/church-membership>

If you are a UK taxpayer, please complete the Gift Aid Form alongside each donation as this allows the church to receive an additional 25p for every £1 you donate, at no extra cost to you. Please use yellow envelopes located at the entrance if the church. If you use card payment for your donations, and you like to Gift aid your payment, please put your receipt in the yellow envelope and sing it.

Thank you for your support!



Saint Barbara the Great Martyr Orthodox Church
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