



The Tower

September 2015

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: 1144751

Dear brothers and sisters,

What joy has come to us in the parish quite recently - we have received, most unexpectedly, the gift of a relic of our patroness the Great Martyr Barbara.

All who have so far had the opportunity to venerate this holy relic have felt her presence most profoundly. Perhaps, if it is God's will even miracles will take place before this holy treasure.

We now intend to prepare a fitting reliquary-container to hold her relic so that all may come to venerate our saint in a proper manner. May all their prayers be answered through the intercessions of the Great Martyr Barbara.

Thank you to the most faithful family who has presented this gift to the parish - may they be ever blessed.

*With much love for you all this summer,
Fr Pancratios and Presbytera Anna*

The Greek Orthodox Community of Saint Barbara the Great Martyr, Chester



The Twenty-ninth Pan-Orthodox Pilgrimage to the Shrine of Saint Winifride

*Holywell, Flintshire, North Wales. CH8 7LS
Saturday 3rd October
in the Mediaeval Chapel and at her Well*

Programme:

Hours and Divine Liturgy	10.30am
Procession to the Well with the Relic of Saint Winifride, Molieben and Agiasmos follows	
Picnic Lunch	
The day concludes with Great Vespers	3.00pm

Please bring your own picnic lunch and liquid refreshments

Holywell has easy access from all parts of the country via M56 and A55 expressway or by bus/coach via Chester or train - nearest station Flint with bus to Holywell

For further details please phone

Father Pancratios:
01244 659717 or 07850 467675

A Barbecue

*in aid of parish funds at John & Janet
Gale's home, 40 Ffordd Parc, Bodnant,
Prestatyn LL19 9LJ, on Sunday 27th
September at 2.00pm onwards. All
welcome and tickets (cost £10 per head)
are available in church from 23rd
August - limited numbers, please book
early*

Principal Services for September / October

Matins followed by Divine Liturgy every Sunday:

September

Tuesday 1st	Church New Year
11.00am	Service of Supplication
Saturday 5th	
5.30pm	Vespers
Sunday 6th	14th after Pentecost
10.00am	Matins
11.00am	Divine Liturgy
Monday 7th	The Nativity of the Theotokos
6.30pm	Vigil
Saturday 12th	
5.30pm	Vespers
Sunday 13th	Sunday before the Exaltation
10.00am	Matins
11.00am	Divine Liturgy
Monday 14th	Exaltation of the Life-Giving Cross
11.00am	Divine Liturgy
Saturday 19th	
5.30pm	Vespers
Sunday 20th	Sunday after the Exaltation
10.00am	Matins
11.00am	Divine Liturgy
Saturday 26th	
5.30pm	Vespers
Sunday 27th	17th after Pentecost
10.00am	Matins
11.00am	Divine Liturgy

October

Saturday 3rd	Pan-Orthodox Pilgrimage to Holywell
10.30am	Hours and Divine Liturgy
3.00pm	Vespers
Sunday 4th	18th after Pentecost
10.00am	Matins
11.00am	Divine Liturgy
Saturday 10th	
5.30pm	Vespers
Sunday 11th	19th after Pentecost
10.00am	Matins
11.00am	Divine Liturgy
Saturday 17th	
5.30pm	Vespers
Sunday 18th	20th after Pentecost
10.00am	Matins
11.00am	Divine Liturgy
Saturday 24th - St Demetrius Commemoration of the Dead	
4.30pm	Memorial Service
5.30pm	Vespers
Sunday 25th	21st after Pentecost
10.00am	Matins
11.00am	Divine Liturgy
12.30pm	Community Board Meeting
Wednesday 28th	The Protection of the Theotokos
10.00am	Matins
11.00am	Divine Liturgy



A Community Board Meeting
will be held on **Sunday 25th October**. All matters for discussion should be with the Secretary by the Sunday before.

Heritage Weekend

This annual Chester-wide event takes place from Thursday 10th to Sunday 13th September and enables visitors to sample many important buildings across Chester. Volunteers are needed to make tea etc. for our visitors and to make them welcome. Please pop your names and availability on the sheet in the Refectory.

<http://historyandheritage.westcheshiremuseums.co.uk/heritage-open-days/>

The Visit of the Ecumenical Patriarch

a message from His Eminence, Archbishop Gregorios of Thyateira and Great Britain

Dearly Beloved in the Lord,

It is with great joy that I address this letter to you to inform you about the scheduled visit of His Holiness the Ecumenical Patriarch Vartholomaios to the United Kingdom.

The Ecumenical Patriarch and his holy retinue are due to arrive on Sunday afternoon 1 November and will depart on Thursday 5 November. The visit of His Holiness is in response to an official invitation by His Grace the Archbishop of Canterbury Dr Justin Welby, Leader of the Church of England.

The Ecumenical Patriarch will devote a part of his visit to meet and bless His Flock living in the United Kingdom and Ireland and the other part to a series of official contacts with the Leader of the Church of England and his associates.

In particular, the schedule of His Holiness is as follows:

Monday, 2 November 2015, 6:00 pm: Great Vespers at the Divine Cathedral of the Divine Wisdom, Bayswater London. His Holiness will preside in the Vespers and preach to the Congregation.

8:00 pm: Official Dinner in honour of His Holiness at the Hotel Marriott, Central London. All ticket holders will also attend the Official Dinner, and in this connection we advise all our Clergy and Church Officials and Lay Leaders of across our Communities to undertake a sale of Dinner tickets and encourage the Faithful to purchase them in time.

Among those officially invited to the Dinner are, His Grace the Archbishop of Canterbury Dr Justin Welby, Leader of the Church of England, the Ambassador of Greece, Mr Konstantinos Bikas and his wife, the Cyprus High Commissioner Mr Euripides Evriviades and his wife, the Ambassador of Turkey and his wife and the Ambassadors of the Orthodox Countries in the United Kingdom.

We expect that the members of the Greek-Orthodox Church in London and the countryside will join us both in the Vespers as well as at the Official Dinner to greet His Holiness, our Ecumenical Patriarch, who - along with the other Leaders of the World Orthodox Churches - is scheduling a Pan-Orthodox Synod, set to take place in Constantinople in 2016.

It is for these reasons, my dearly beloved in the Lord - Clergy and Laity - members of this Biblical Eparchy of the Ecumenical Throne of Constantinople, that I address this letter so that you can be informed in time and be able to attend both the Vespers and the official Dinner in honour of His Holiness the Ecumenical Patriarch Vartholomaios.

I strongly advise all Priests to inform the Faithful of their Parishes and prepare ourselves to welcome our Ecumenical Patriarch when, God willing, he arrives this coming November in the United Kingdom.

Wishing you all health, a good Summer Holidays and the blessing of our Lord Jesus Christ to all your families and undertakings, I remain with wishes and love in the Lord and honour.

London, July 2015
Archbishop Gregorios of Thyateira and Great Britain

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## Church School

**re-opens at the beginning of September. From the beginning of the new term there will be two classes; one for the younger children - pre school and early years, and the other for the older children. Full details can be had from the teachers: Presbyteria Anna and Rachel Aristodemou.**

## The meaning of objects held by Saints in their Icons

Following on from the depictions of Croziers or Bishop's Staffs, we are led onto the appearance of **Weapons** in icons, such as lances, shields and swords. In the first few centuries of the Church, two types of martyr gained particular devotion among Christians: virgin-martyrs and soldier-martyrs. The latter group were typically soldiers in the pagan Roman Empire who converted to Christianity and were murdered because of it. Often their conversion meant they renounced their military lives which makes their appearance in icons garbed in full armour seem strange, almost contradictory. However, if we think about Saint Xenia's walking stick "transfigured" into a crozier in icons of her then things become clearer. These martyr-soldiers (and they usually hold crosses too, in remembrance of their sacrifice) have through their confession of faith become "soldiers for Christ". As our intercessors in Heaven it is comforting to know that there are saints warring against the "principalities of darkness" on our behalf. It is therefore natural to show those already courageous soldiers who renounced earthly weapons to even more courageously embrace death now adorned with the armour of God (Eph 6:11-18).

Saints Peter and Paul are sometimes depicted together in a single Icon (they also share a feast day: June 29) and when they do they are shown together supporting a small **Church Building** in their hands (left). This reflects the hymnography of the Church, where the two Apostles are praised as "pillars of the Church." Not only were they pillars of the Church, but church-builders too, establishing Christian communities (churches) around the Mediterranean and Holy Lands. Later, other Saints are remembered for their "church-building" and so are depicted holding small churches or monasteries, often in profile, shown offering the church to Christ. It is quite common for Sainted kings and queens to be shown holding churches in this way, as they are honoured for their role as protector and benefactor of the Church within their lands. It is through the building up of the church that these monarchs were glorified by God, and so these buildings are the instruments of their own salvation.

And then there is **Jesus Christ** Himself. It's probably impious to refer to the Infant Christ as a

"tool" of Salvation, but given the above there is much sense in seeing Mary holding Christ in the same way a holy heirarch holds a Gospel Book. The reason Christians do not chase after martyrdom is because it is not something that is sought after, but something accepted if God wills it. The martyr, the holy heirarch, the prophet, and the warrior-saint are all chosen by God to fulfil their roles, for the benefit of all. Individual Saints do not choose whether to be a wise hermit, a virgin-martyr, or an evangelist; their choice is simply to accept the role God ordained for them, otherwise to go their own way.

And so when Archangel Gabriel delivered to the virgin Mary news that God had chosen her to be the mother of the world's Saviour, she had the choice to accept this, or to run away. By humbly saying "be it to me according to your word", Mary would be forevermore called full of Grace. Therefore, in most icons of her, Mary is shown holding the Infant Christ, through Whom she was glorified as the Birth-Giver (Theotokos) and Mother of God.

For the same reason as the Mother of God holds Christ in her hands, it is also right for icons of Simeon the God-Receiver to show him holding Christ. By the same reasoning it is inappropriate to show Joseph of Nazareth holding Christ. Joseph was the man betrothed to Mary, who protected her and Christ during Herod's persecutions, and to most people was considered Jesus' father. But he wasn't, and is not acclaimed a Saint for being Jesus' father. He is a saint for being the Betrothed of Mary, for protecting her and not breaking off the betrothal for infidelity. Where portrait Icons of Joseph exist (and they're not that common) he's usually shown holding two doves, the poor-man's sacrifice he offered at Christ's Presentation at the Temple (Luke 2:22-40).

There are other objects not mentioned here which are held by Saints in their "heavenly portraits". The reasons for each object are different, but the principal is the same: the Saints hold the tools of their Salvation. The sheer number of different items depicted in Icons show us the diversity of ways in which God calls us. The Cross, the Gospel, holy Wisdom, the Church: all ultimately lead to Christ, of course, yet the richness of items points to the abundance of His Mercy and Grace.

In future perhaps we shall look at the Holy Icons with a more careful eye, recognising that they tell us much more than the casual first glance will reveal.

## Alive in Christ



So very often one hears of folk saying that they are not worthy to come to church!

Yet these are the very ones who should follow the example of Saint Mary of Egypt when, arriving at the doors of the Church of the Resurrection in Jerusalem, she fell on her face and cried “Lord, have mercy” and so was enabled to enter. At that very moment the whole of Heaven erupted with joy with the great Alleluia hymn for a sinner who repented.

The Lord says to us all “Repent of your sins and enter in. Come into the joy of my Kingdom and receive the precious gifts of my Body and Blood for everlasting life.”

The King of All loves his entire creation and desires all to be saved. He wants us all to be dead to sin and alive in Him. He does not, never has, and never will, desire the death of a single sinner. Let no one of us disappoint Him by remaining sunk in sin but rather give ourselves wholeheartedly to Him every moment of every day.

The way to God is through a narrow gate - the Gate of Repentance - but passing through that gate opens up the vast vista of God’s love for us and reveals how we are able to live in Christ through Prayer, the Sacraments, Alms-giving, fasting and love for our fellow men ...

What joy, what indescribable joy, to live in Christ and for Christ. It all begins with that one acknowledgement that we are not as good as we think we are and resolve to follow the example of Saint Mary of Egypt - dead to the world and alive in Christ.

## Food for thought

Each of us has, in our individual lives, been beaten, bruised, wounded and left for dead, in one way or the other, by the “thugs” of passions and sin. But, thanks be to God, Jesus Christ has repeatedly been—and will forever be—our good Samaritan, applying His healing oil and wine to our wounds in the Mysteries of His Holy Church.

*Fr Daniel Kovalak*

“Are you fighting against your passions? Fight, fight, and be good soldiers of Christ! Do not give in to evil and do not be carried away by the weakness of the flesh. During the time of temptation, flee to the Physician, crying out with the Holy Church, our mother: “O God, number me with the thief, the harlot, and the publican (i.e., with the repentant), and save me!”

*Saint Anatoly of Optina +1894*



## Sayings of Elder Arsenie (Papacioc)



*Elder Arsenie was one of the great Romanian Elders of the latter part of the last century. Born in the south of the country in the village of Misleanu in 1913. He entered the Cozia Monastery after the Second World War and latterly settled at Sibastria Monastery, later becoming abbot of Slatina. Fleeing the Communist authorities he settled, as a hermit, with Father Ilie (Cleopa). He was imprisoned between 1958 and 1964 and lived his final years as spiritual father of the women's monastery of Techirgibol where he reposed in 2011 in his 98<sup>th</sup> year.*

### On Marriage and Family

When we say during the prayers of the Holy Sacrament of Marriage that the woman shall be subject to her husband, the husband must also take heed when he is told in the same prayer that he must love her. If he does not love her she will not obey him. Man, by not listening to this word, becomes responsible for the woman's stubbornness. The woman must also not forget that this obedience is her way to salvation. And if the man is the head [of the family] then the woman is the heart, and this heart is made by God that He may find rest in it!

Nothing is better than a good [hearted] woman and nothing is worse than a fallen woman. So husbands, you must labour with all your power to transfigure her.

Love joins everything in a couple. This is the symbolism of the wedding ring.

A marriage done just for pleasure has no meaning. Marriage means reaching together into eternity.

It is the married woman that gives birth raises and educates a child.

We cannot by any means accept that a woman will have an abortion ... It's a grave matter for she will murder an unbaptized person. We must always ask ourselves what Christ would've done in this case?

Family remains the best instructor.

### On Prayer

God is very rich! And He's awaiting us! ... He waits for us to ask!

Wherever you are, and whenever you're tempted, pray and do not be discouraged!

Anyone who wants to acquire the gift of prayer must keep silent and pray.

We speak so much about prayer. It's the one thing that cannot be discussed but practised.

A deep silence is a deep prayer. And a deep prayer is like a deep silence.

Every moment is a time [in eternity] and every sigh can become a prayer.

We must not cease to pray, even with the mind.

## The three most serious mistakes made during Confession

*For the forgiveness of our sins, the prerequisite is a true and sincere confession.*



But what are these mistakes made by so many of us, in which, while intending to open our hearts over our misdeeds, stumble on the road and lack simple honesty in this blessed opportunity, where we may obtain forgiveness for our sins and misdemeanours?

**First:** Those who hide their sins, they are embarrassed and ashamed to make their full and complete confession. Satan always encourages man when it comes to sin. But when it's time for repentance he discourages him with shame for the very deeds Satan has encouraged him in the first place.

I am ashamed, he says: How can I present before God in daylight what I was doing in the dark? Saint John Chrysostom says: Are you not satisfied in this instigation of Satan. And Saint Gregory of Nyssa urges Christians saying: With much courage you reveal your sins, those nestled deep in your soul, thus displaying to the physician the patient's hidden wounds. This alone will achieve the cure.

**Second:** Those who confess that they have sinned, but place the blame of their sins upon others. Such offloading of one's sins upon other persons is clearly

displayed in the Book of Genesis; there in the words recorded by Moses, is a dialogue, which is particularly informative: God says to Adam, who failed to remain obedient to the single commandment, and who ate from the tree of the knowledge of good and evil: *Who told you that you were naked. Have you eaten from the tree from which alone I forbade you to eat? And Adam replies: The woman, you gave to be with me, she gave me from the tree, and I did eat. And the Lord God said to the woman what is it you have done? And the woman said; the serpent beguiled me and I did eat.* In this debate, we see that Adam blames their fall upon the woman: Not my fault, he says, but the woman You gave me. And Eve in her turn blames the serpent: Not my fault, she says, but the serpent (Gen 3:11-13).

**Third:** There are those who sin and then grieve, not over their sins, but because they fear that the disclosure of their affairs will harm their dignity. Dignity? What is dignity before God? Where is our humility to accept our place before Him?

Full, honest, regular and complete confession of our sins for which we are truly repentant and resolved not to repeat is the first step on the Royal Road to Salvation. Let none of us hesitate to take that first step.



# The Thirteenth Kontakion from the Akathist to the Most Holy Trinity

O Most Holy, Life-creating, Indivisible and All-Accomplishing Trinity, Father, Son and Holy Spirit, our one true God and Creator! Accept our present thanksgiving, send down upon us Your Grace and power from the height of Your holy Throne, that we may drive away all the lusts of the flesh, and live in piety and purity to the end of our days, ever praising Your Most Holy Name and crying: Alleluia!



## A Scripture Reading Calendar for September

|           |                          |                         |                                                                   |
|-----------|--------------------------|-------------------------|-------------------------------------------------------------------|
| 1         | 2 Corinthians 12:20-13:2 | Mark 4:24-34            | New Martyr Angelis (Constantinople, 1680)                         |
| 2 Fast    | 2 Corinthians 13:3-14    | Mark 4:35-41            | St John the Faster, Patriarch of Constantinople, 380)             |
| 3         | Galatians 1:1-3,20-2:5   | Mark 5:1-20             | John the Hairy, Fool-for-Christ (Rostov, 1580)                    |
| 4 Fast    | Galatians 2:6-10         | Mark 5:22-24,35-6:1     | Anthimus the Blind, the New Ascetic of Cephalonia (1782)          |
| 5         | 1 Corinthians 4:1-15     | Matthew 23:1-12         | Hieromartyr Athanasius (Brest-Litovsk, 1648)                      |
| 6         | Galatians 6:11-18        | John 3:13-17            | Hieromartyr Maximus (Sandovich) (Zhdenia, 1922)                   |
| 7         | Galatians 2:11-16        | Mark 5:24-34            | Monk-Martyr Macarius (Kanev, 1678)                                |
| 8         | Philippians 2:5-11       | Luke 10:38-42; 11:27-28 | St Sophronius Bishop of Aghtalea (Georgia, 1803)                  |
| 9 Fast    | Galatians 3:15-22        | Mark 6:7-13             | St Keiran of Clonmacnoise (Ireland, 549)                          |
| 10        | Galatians 3:23-29; 4:1-5 | Mark 6:30-45            | St Joseph of Kuban (1453)                                         |
| 11 Fast   | Galatians 4:8-21         | Mark 6:45-54            | Elias the Cave-Dweller (Calabria, 960)                            |
| 12        | 1 Corinthians 2:6-9      | Matthew 10:37-11:1      | St Bassian of Tikсна (Vologda, 1624)                              |
| 13        | Galatians 6:11-18        | John 3:13-17            | Martyr Ketevan, Queen of Georgia (1624)                           |
| 14 Fast** | 1 Corinthians 1:18-24    | John 19:6-30b           | New Martyr Macarius of Thessalonica (1527)                        |
| 15        | Galatians 5:11-21        | Mark 7:5-16             | St Gerasimus of Sourvia (Peloponnese, c1740)                      |
| 16 Fast   | Galatians 6:2-10         | Mark 7:14-24            | St Procopius of Sazava (Bohemia, 1053)                            |
| 17        | Ephesians 1:1-9          | Mark 7:24-30            | St Anastasius at Peristeron (Cyprus, 1143)                        |
| 18 Fast   | Ephesians 1:7-17         | Mark 8:1-10             | St Romylus the Bulgarian (Ravanistsra, Serbia, 1381)              |
| 19        | 1 Cor. 1:26-31; 2:1-5    | John 8:21-30            | Prince Theodore of Yaroslavl and his sons (1299)                  |
| 20        | Galatians 2:16-20        | Mark 8:34-9:1           | New Martyr Hilarion the Cretan (1804)                             |
| 21        | Ephesians 1:22-2:3       | Luke 3:19-22            | St Joseph of Zaonikiev (Vologda, 1612)                            |
| 22        | Ephesians 2:19-3:7       | Luke 3:23-4:1           | The 26 Monk-Martyrs of Zographou (Athos, 1274)                    |
| 23 Fast** | Ephesians 3:8-21         | Luke 4:1-15             | New Martyr John of Epirus (1814)                                  |
| 24        | Ephesians 4:14-17        | Luke 4:16-22a           | St Silouan the Athonite (1938)                                    |
| 25 Fast** | Ephesians 4:17-25a       | Luke 4:22-30            | St Dosithea (Recluse of the Kiev Caves, 1776)                     |
| 26        | 1 Corinthians 14:20-25   | Luke 4:31-36            | St Ephraim, Abbot of Perekop, Wonderworker of Novgorod (1492)     |
| 27        | 2 Corinthians 6:16b-7:1  | Luke 5:1-11             | New Martyr Aquilina (Thessalonica, 1764)                          |
| 28        | Ephesians 4:25-32        | Luke 4:38-44            | St Herodion of Iloezersk (c1538)                                  |
| 29        | Ephesians 5:20-26        | Luke 5:12-16            | St Cyprian of Ustiug (Vologda, 1276)                              |
| 30 Fast   | Ephesians 5:25-33        | Luke 5:33-39            | Hieromartyr Gregory the Enlightener, Catholicos of Armenia (c328) |

\* 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



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

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**President: Marc Greenwood,**

6 Meadow Close, Cuddington, Northwich. CW8 2LZ

**Treasurer: Robert Gale**

40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

**Secretary: Presbyteria Anna Sanders**

18 Shannon Close, Saltney, Chester. CH4 8PJ

The Divine Liturgy is served at the Church of Saint Barbara the Great Martyr, Handbridge, Chester 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. In Lent on Wednesdays and Fridays 5.30 - 6.30pm and at other times by arrangement.

Catechism Classes by arrangement with Fr Pancratios.

**ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ - ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΘΥΑΤΕΙΡΩΝ ΚΑΙ ΜΕΓΑΛΗΣ ΒΡΕΤΑΝΙΑΣ**

**Membership Subscription 2014/15 (6/15)**

**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.