



The Tower

June 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,

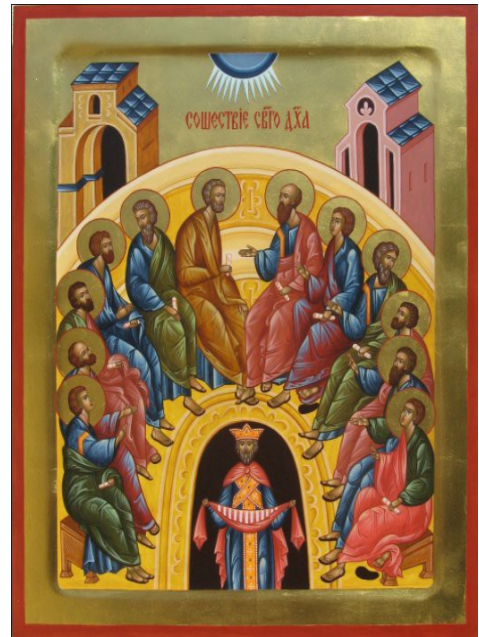
Our study group at the Presbytery meets each Thursday at 7.30pm and continues to grow. We can still make room for more to attend! If it gets too big, we shall begin another one at another venue. We are studying Saint Luke and the discussion gets quite animated at times. We shall love to see you there.

To date, we have made no further progress on the proposed interior decoration of the church and this is a matter that we shall pursue in the coming weeks. Watch these pages for further news. Do look at the photograph in the Refectory and let us have your thoughts on the proposals if you have not done so already.

Summer is now with us and we are still seeking more summer social activities that will also serve as fund-raising for our church. If you are willing for your home or 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, please see Father Pancratios or our chairman, Anthony Knox, and we will help you make a success of the event.

As a footnote, in the light of the recent tragic events in Manchester, we should all be vigilant in our daily lives; to be aware of activity that is out of the ordinary and to report our suspicions to the authorities.

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



The Feast of Pentecost - one of the great feasts of the church calendar. Now we celebrate the descent of the Holy Spirit on twelve simple men - men who had been so terrified that the fate of our Lord was to be visited upon them that they locked themselves away in the days following the Crucifixion. Now the gift of the Holy Spirit was to give voice to them. No longer were they to be unlettered fishermen and tax collectors. For the rest of their lives they would be powerful orators and leaders of the infant church - they would go where that same Spirit led them, preaching, planting churches and laying hands on those who would lead the new congregations. With fear behind them they would face whatever was to befall them - indeed, only Saint John would die a natural death - the rest died at the hands of God-haters across the known world. Their work was done, for they had proclaimed the Good News of the Gospel throughout the known world.

Holy Apostles, pray to God for us.

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
<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	6.30pm	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

Principal Services for July

<i>Saturday 1st</i>		<i>5.30pm</i>	<i>Vespers</i>
Sunday 2nd	St John Maximovich of Shanghai & San Francisco	10.00am	Matins
		11.00am	Divine Liturgy
<i>Thursday 6th</i>	<i>Study group at the Presbytery</i>	<i>7.30pm</i>	
Saturday 8th		5.30pm	Vespers
Sunday 9th	Hieromartyr Pancratios of Taormina	10.00am	Matins
		11.00am	Divine Liturgy
<i>Thursday 13th</i>	<i>Study group at the Presbytery</i>	<i>7.30pm</i>	
	<i>(Study Group resumes in September)</i>		
Friday 14th	Great Prince Vladimir, Enlightener of Rus	6.30pm	Vespers
Saturday 15th		5.30pm	Vespers
Sunday 16th	The Fourth Ecumenical Council	10.00am	Matins
		11.00am	Divine Liturgy
Prophet Elias	6.30pm	Vespers	Wednesday 19th
Saturday 22nd		5.30pm	Vespers
Sunday 23rd	St Pelagia of Tinos	10.00am	Matins
		11.00am	Divine Liturgy
Saturday 29th		5.30pm	Vespers
Sunday 30th	8th Sunday after Pentecost	10.00am	Matins
		11.00am	Divine Liturgy



Notice of Board & Trustees Meetings

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

June 25th

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

Some Initial Thoughts on the Traditions of our Orthodox Faith

How easy it is to allow the ages-old traditions of our Orthodox Christian Faith to be lost; submerged under the useless weight of the materialist world we inhabit. It is especially a problem for two distinct groups of the faithful.

First, there are those of us who have migrated from an Orthodox nation but have left parents / grandparents behind in their country of origin. This has cut the very cords by which the life and practice of our faith is transmitted from one generation to another.

Second, there are those of us who are converts. We have no history or knowledge of the vibrant traditions that help to create the fullness of our faith. Much of what we learn is through books or by imitation, neither of which offer a complete insight into why these traditions are important in the life and faith of the Orthodox Christian. Worse still is the risk of mis-information received from those whose own knowledge of their faith is far from perfect.

Having noted that, we must admit that these two groups cover the majority of the Orthodox faithful in this country. That is a little unfair, it is true, as there are still many who endeavour to keep to the ancient ways. However, we risk losing those links as the old faithful grow older and die off.

But what are the practices and traditions of our faith and how may we keep and continue them. It was brought home to me recently when the family of a departed and much-loved one clearly had no understanding of the value and benefits of the Memorial Service and when and how it should take place. In other cases and in conversation it is clear that our personal prayer life is minimal or non-existent.

Above all, there is a poor attitude among many about Sunday Worship and that it is 'fitted in' when there are no other calls on our lives. The Lord Himself makes this an imperative for all who would call themselves Christian and that we should present ourselves at the Altar without fail, barring sickness or prison. We must observe that present-day secular society makes no allowances for Christians to follow their faith. This presents us all with the most serious dilemma: how are we to practice our faith, as taught by Christ, in a Godless society that makes every attempt to prevent us from so doing. *As an experiment, we will offer a regular weekly celebration of the Divine*

Liturgy, initially on Wednesdays for those who are forced to work on Sundays.

We can go on and on, for there are so many elements of our faith that we may have neglected or forgotten.

Perhaps we can ask ourselves some questions.

For example, how do we prepare ourselves to attend the Liturgy on a Sunday morning? Do we desire to receive the very Body and Blood of the Saviour? Will we attend Vespers and pray quietly on Saturday night that we might be worthy of the Gifts; do we make our Confession; or will we rather be drinking and eating at a restaurant or party until the early hours of Sunday morning? Then! How do we appear on Sunday morning? Do we arrive during Matins prepared to receive Christ in humility and with love, or do we rush into church at the last minute as the priest appears at the Holy Doors with the Chalice and so we approach the Holy Gifts in a careless manner? I am always shocked when I see some of our churches arranging social events on a Saturday evening however laudable the intention may be. Sadly, such activities send the wrong messages to the faithful: That preparation for the Eucharist doesn't matter - well it does for our souls' sakes.

Surely, we must never forget that our every act is recorded in our Book of Life - both good and bad. And for these we will answer on the dread day of judgement.

What to do about it? The priest cannot do everything himself, but those who care for their faith and their relationship with Christ are in an unique position to help and instruct the many who are still far off. And we do that best by our own informed example.

Therefore, as brief examples, we ought to request memorials for our departed loved ones at the proper times bringing the appropriate offerings. When a mother is expecting her baby the priest should be called to say the prayers for both mother and child. Of a weekend we remember that the most important thing we, and our families, can do is to be present at the Divine Liturgy, properly prepared, properly dressed and in good time.

This is merely an introduction to some thoughts on the way that we should endeavour to live our lives as Children of Christ and I shall return to these thoughts in future editions of *The Tower*. We shall look at some of the many Traditions in depth and the way in which we may apply them so as to grow closer to our Christ, filling ourselves with His Grace. Our lives, and those of our families are thus enhanced by truly living our Faith.

The Reality of the Resurrection

+New Hieromartyr Hilarion (Troitsky), Archbishop of Verey

Death was terrible to the human race before Christ's death, but after Christ's resurrection, man became terrible to death, for One of us has conquered death;

He did not remain in the tomb, and did not see corruption.

Passover was the freeing of Israel from Egypt.

Our Pascha frees us from the slavery of death and corruption. Christ is risen!

I now know that my salvation is truly wrought.

I know that God truly appeared on earth.

There have been great people, conquerors of the elements, conquerors of nature; but death cut them all down and revealed our common nothingness.

Who has passed through the doors of death? It can only be God.

This means that God was truly incarnate on earth, truly brought the healing cure against the corruption that corrodes and torments me.

Incarnation and resurrection are united into one.

The incarnation gave meaning to the resurrection, and the resurrection irrefutably convinces us of its truth and reality as something that is not a phantom or a dream.

Archbishop Hilarion was an outstanding theologian and defender of the Faith during the terrible times following the 1917 Revolution. An archbishop for less than two years, he was incarcerated in the Solovki Monastery prison camp. Moved from prison to prison, he died in Leningrad (Saint Petersburg) from typhus at the early age of 44 - 28/12/1929. He was glorified in 1999 and his relics placed in the Sretensky Monastery in Moscow, the same monastery he had fought so hard to protect during his lifetime.

In the same vein, Saint Justin Popovich (+1979) remarked:

Men have condemned God to death; God, however, has by His Resurrection "sentenced" men to immortality.



The following Baptisms

have been celebrated at Saint Barbara's since the beginning of the year:

Jan 1	David Emanuel Visan
Jan 7	Lucas Adrian Catalui
Feb 13	Christian Narcis Rezmues
Feb 19	David Sweeney
Apl 2	Luke Murphy
Apl 23	David Vasile Mazalu
Apl 30	David Orbu

Pray for them, their families and sponsors.

Also we remember **Katina Peers** (90) laid to rest on May 12 - may her memory be eternal.

On the Other Person

You cannot cure the soul of others or 'help people,' without having changed yourself. You cannot put in order the spiritual economy of others, so long as there is chaos in your own soul. You cannot bring peace to others if you do not have it yourself. Often, we help other people, not by a series of conscious acts directed upon their soul, but rather by influencing them through our spiritual gifts, without ourselves seeing or knowing how we do so. Once Saint Anthony the Great asked a visitor who said nothing at all, 'Why do you not ask me anything?' and the other answered, 'It is enough for me to look at you, holy father'.

Fr. Alexander Elchaninov +1934

Love for Christ overflows into love for one's neighbour, love for truth, love for holiness, for the world, for purity, for everything divine, for everything deathless and eternal ... All these forms of love are natural manifestations of love for Christ. Christ is the God-man, and love for Him always means love for God and for man. When we love Christ God, we also love all that is divine, immortal and Christ-like in people. We can't truly love people if we do not love them for the sake of these causes. Any other love is pseudo-love, which is easily changed into lovelessness and hatredness toward people. True love for man comes from love for God, and love for God grows in accordance with the keeping of His commandments

Saint Justin Popovich +1979

Unless we look at a person and see the beauty there is in this person, we can contribute nothing to him. One does not help a person by discerning what is wrong, what is ugly, what is distorted. Christ looked at everyone he met, at the prostitute, at the thief, and saw the beauty hidden there. Perhaps it was distorted, perhaps damaged, but it was beauty none the less, and what he did was to call out this beauty.

Metropolitan Anthony of Sourozh +2003

We see people's sins, but we don't know whether they have made peace with God. We don't know if the person who has sinned regrets it, but we are not called to judge them, but only to forgive them. As we become aware of our own sins, and begin to realize how much forgiveness and mercy we need, we are less likely to see the sins of others. If we find ourselves judging others, we must simply turn it around, and judge only ourselves. Abba Dorotheos' *Practical Teaching on the Christian Life*, is a book every Orthodox Christian should own, and one that should be our constant companion, in our struggle to truly forgive others, and turn our gaze on our own need for change. We must accuse ourselves, blame ourselves, judge ourselves, and get our focus off the other person. The only way we can overcome the sin of judging others, is to see only the sins of ourselves. True repentance comes only when we work on our own fallen nature.

Abbot Tryphon, All Merciful Saviour Monastery

The Martyrs won Paradise through their blood; the Ascetics, through their ascetic life. Now you, my brethren, who have children, how will you win Paradise? By means of hospitality, by giving to your brothers who are poor, blind, or lame.

Saint Cosmas of Aetolia +1779

Never be jealous of wealth. Always live modestly and humbly, without egotism. Egotism is a terrible sin. When you hear someone being accused, even though it may be true, never add more accusations, but always say something positive and be sorry for the person. Take care to always love the poor, the elderly, the orphans, the sick. Spend time with poor people and with those whom others humble. Earn your living with the honest sweat of your brow. Don't forget to give alms. This is the path you must tread. Always think of what good thing you will do. These are the things that make up the life of a Christian.

Elder George of Drama +1959

A Scripture Reading Calendar for June

1	Acts 25:13-19	John 16:23-33a	Martyr Justin the Philosopher at Rome (166)
2	Fast** Acts 27:1-28:1	John 17:18-26	Hieromartyr Pothinus, First Bishop of Lyon (177)
3	Acts 28:1-31	John 21:15-25	St Hieria of Mesopotamia, widow (320)
4	Fastfree Acts 2:1-11	John 7:32-52; 8:12	Martyr Concordius of Spoleto (Italy, 175)
5	Fastfree Ephesians 5:8b-19	Matthew 18:10-20	Hieromartyr Dorotheus of Tyre (362)
6	Fastfree Romans 1:1-7,13-17	Matthew 4:23-5:13	St Bessarion the Wonderworker (Egypt, 5thC)
7	Fastfree Romans 1:18-27	Matthew 5:20-26	Hieromartyr Marcellinus, Bishop of Rome (296)
8	Fastfree Romans 1:28-2:9	Matthew 5:27-32	St Ephraim of Antioch (545)
9	Fastfree Romans 2:14-28	Matthew 5:33-41	Nuns martyred in Persia, Thecla & her sisters (346)
10	Fastfree Romans 1:7-12	Matthew 5:42-48	St Bassian of Lodi, bishop (Lombardy, 409)
11	Hebrews 11:33-12:2a	Matt 10:32-33,37-38; 19:27-30	Apostles Bartholomew & Barnabas (1stC)
12	Fast Romans 2:28-3:18	Matthew 6:31-34; 7:9-11	St Peter of Mount Athos (734)
13	Fast** Romans 4:4-12b	Matthew 7:15-21	Martyr Aquilina of Byblos (Syria, 293)
14	Fast Romans 4:13-25	Matthew 7:21-23	St Methodius of Constantinople (847)
15	Fast** Romans 5:10-16	Matthew 8:23-27	Achaicus & Stephen of the Seventy (1stC)
16	Fast Romans 5:17-6:2	Matthew 9:14-17	St Mark the Just of Appolonia (Albania, 1stC)
17	Fast*** Romans 3:19-26	Matthew 7:1-8	Martyrs Manuel, Sabel & Ismael (Persia, 362)
18	Fast*** Romans 2:10-16	Matthew 4:18-23	Martyr Leontius & others at Tripoli (Syria, 70-79)
19	Fast** Romans 7:1-13	Matthew 9:36-10:8	St John the Solitary (Jerusalem, 6thC)
20	Fast** Romans 7:14-8:2	Matthew 10:9-15	St Leucius of Brindisi, Bishop (Italy, 5thC)
21	Fast Romans 8:2-13	Matthew 10:16-22	Martyr Julian of Tarsus in Cilicia (4thC)
22	Fast** Romans 8:22-27	Matthew 10:23-31	St Alban, Protomartyr of Britain (St Albans, 209?)
23	Fast Romans 9:6-19	Matthew 10:32-36; 11:1	Martyr Agripina of Rome (260)
24	Fast*** Romans 3:28-4:3	Matthew 7:24-8:4	St Niketas of Remesian, bishop (420)
25	Fast*** Romans 5:1-10	Matthew 6:22-33	Virgin Martyr Febronia of Nisibis (304)
26	Fast Romans 9:18-33	Matthew 11:2-15	St David of Thessalonika, the Dendrite (540)
27	Fast** Romans 10:11-11:2a	Matthew 11:16-20	St Joanna the Myrrh-bearer (1stC)
28	Fast Romans 11:2b-12	Matthew 11:20-26	St Paul of Corinth, the Physician (7thC)
29	2 Corinthians 11:21b-12:9	Matthew 16:13-19	Leaders of the Apostles, Peter & Paul (Rome, 1stC)
30	Fast** Romans 11:25-36	Matthew 12:1-8	St Mary, the Mother of John Mark (Jerusalem, 1stC)

* 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



Orthodoxy is life. If we don't live Orthodoxy, we simply are not Orthodox, no matter what formal beliefs we might hold. The martyrs gave their blood for the truth, and you are not able to live an Orthodox life and come to church? They gave their lives for Christ and you cannot make a small journey for Him? But you say, "I am a sinner, I cannot come". Then come, and cease to be one!

Based on Elder Seraphim Rose, Saint John Chrysostom

Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders

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

Parish Reader: Tsvetan Petkov

28 Greenfield Road
Waverton, Chester. CH3 7NF

President: Anthony Knox,

1 Willow Lea, Mollington, Chester. CH1 6LW

Treasurer: Robert Gale

40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

Secretary: Presbytera Anna Sanders

18 Shannon Close, Saltney, Chester. CH4 8PJ

The Divine Liturgy is served at the Church of Saint Barbara the Great Martyr each Sunday at 11.00am and on all the major Feasts.

Fr Pancratios is *normally* in church during the day on Tuesdays & Thursdays. Please phone him before setting out to avoid a wasted journey.

Church (Sunday) School is held after the time of Communion every Sunday of each month during school term times (except on major feasts).

Pastoral Visits should be arranged by contacting Fr Pancratios.

Weddings, Baptisms, Receptions etc., by arrangement with Father Pancratios.

Confessions before the Divine Liturgy or after Vespers and at other times by arrangement.

Catechism Classes by arrangement with Fr Pancratios.

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ - ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΘΥΑΤΕΙΡΩΝ ΚΑΙ ΜΕΓΑΛΗΣ ΒΡΕΤΑΝΙΑΣ

Membership Subscription 2017 (6/17)

**Greek Orthodox Community of Saint Barbara the Great Martyr
Overleigh Cemetery, Overleigh Road, Chester. CH4 7HW**

Title: _____ Initials: _____ Surname: _____

Address: _____

Postcode: _____ Date: _____

Membership is £5.00 per person, per month. Membership applies to those of 18 years of age and over. Fees may be waived for the unwaged.

It is preferable for memberships to be paid by Standing Order on a monthly basis on the First Day of each month. St Barbara's Bank details: Barclays Bank: Sort Code 20-20-46, Account number 33974146. Further details can be found on www.stbarbara.org.uk/membership

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

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

Signature: _____

Please return to the Treasurer with your gift::

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

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

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

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