



# The Tower

**November 2018**

The Tower is the Newsletter of the

Orthodox Christian Community of Saint Barbara the Great Martyr,  
Overleigh Cemetery Chapel, Overleigh Road, Handbridge, Chester

Parish website: <http://www.stbarbara.org.uk/>

Diocesan website: [www.thyateira.org.uk](http://www.thyateira.org.uk)

Facebook: [Greek Orthodox Community of Saint Barbara the Great Martyr in Chester](https://www.facebook.com/GreekOrthodoxCommunityofSaintBarbara)

**Charity No: 114475**

*Dear brothers and sisters,*

The Calendar Year rushes towards its end and leads us to the Celebration of our Patronal Festival in Honour of Saint Barbara the Great Martyr. We will serve the Feast on the following Sunday (9th December) which coincides with the Feast of the Conception of the Mother of God by the Righteous Anna - a double feast! To follow the Liturgical Worship for the Feast, we plan a fasting feast in the Refectory. Like all of the Feasts, this is an occasion that we should make a special effort to be present (Indeed, as we should on every Sunday).

Apart from our worshipping presence we invite gifts of flowers for the church and food for the feast. As usual the church will be open during Saturday (8th December) to decorate the church and prepare the food.

As Father Pancratios and Presb. Anna are called to serve a Wedding on Sunday December 2nd, Father Christodoulos will lead our worship on that day. He is, I'm sure, well known to most of us. Please do make him very welcome on the day.

I am very pleased to note that everyone has taken note of the guidelines for safe parking of their cars and would just remind you not to park on the grass where there are many unmarked graves, often of children, very close to the verges.

*With much love for you all this Autumn*

*Fr Pancratios & Presb. Anna*

*Fr Dn John & Diaconisa Vera*

If someone wants to be protected from tricks and remain healthy in the faith, he must confine his faith first to the authority of the Holy Scriptures, and secondly to the Tradition of the Church. But someone may ask, is not the canon of Scripture sufficient for everything, and why should we add thereto the authority of Tradition? This is because not everyone understands the Scriptures in the same way, but one explains them this way and another that way, so that it is possible to get therefrom as many thoughts as there are heads. Therefore it is necessary to be guided by the understanding of the Church ... What is tradition? It is that which has been understood by everyone, everywhere and at all times ... that which you have received, and not that which you have thought up ... So then, our job is not to lead religion where we wish it to go, but to follow it where it leads, and not to give that which is our own to our heirs, but to guard that which has been given to us.

*Saint Vincent of Lerins, Notes of a Pilgrim*

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**The following Funeral took place recently at  
Llanfihangel Church,  
Ynys, Talsarnau, near Harlech**

**October 12 - Lleky Papastavrou**

Please pray for her repose, and for her family,  
her friends and her carers.

## Principal Services for November

<b>3rd</b>	<b>Saturday</b>	<b>5.30pm</b>	<b>Vespers</b>	
<b>4th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
		<b>11.00am</b>	<b>Divine Liturgy</b>	<b>St Ioannicus the Great</b>
7th	Wednesday	6.30pm	Vespers	Synaxis of the Archangel Michael & the Bodiless Powers
8th	Thursday	6.30pm	Vespers	St Nektarios of Pentapolis
10th	Saturday	5.30pm	Vespers	
<b>11th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
		<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Martyrs Menas, Victor and Vincent</b>
13th	Wednesday	6.30pm	Vespers	Holy Apostle Philip
				<i>Beginning of the Nativity Fast</i>
15th	Thursday	6.30pm	Vespers	Holy Apostle and Evangelist Matthew
17th	Saturday	5.30pm	Vespers	
<b>18th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
		<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Martyr Plato of Ancyra</b>
20th	Tuesday	6.30pm	Vespers	Entry of the Most-Holy Theotokos into the Temple
24th	Saturday	5.30pm	Vespers	
<b>25th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
		<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Great Martyr Catherine of Alexandria</b>
29th	Thursday	6.30pm	Vespers	Holy Apostle Andrew the First-Called

## Principal Services for December

1st	Saturday	5.30pm	Vespers	
<b>2nd</b>	<b>Sunday</b>	<b>10.30am</b>	<b>Prayers of Preparation</b>	
		<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Prophet Habbakuk (Saint Barbara the Great Martyr)</b>
<b>4th</b>	<b>Tuesday</b>	<b>11.00pm</b>	<b>Divine Liturgy</b>	<b>Saint Barbara the Great Martyr</b>
5th	Wednesday	6.30pm	Vespers	St Nicholas the Wonderworker
8th	Saturday	5.30pm	Vespers	
<b>9th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
		<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Conception of the Most-holy Theotokos</b>
	<b>At which we will celebrate our Patronal Festival with a fasting lunch afterwards in the Refectory</b>			
11th	Tuesday	6.30pm	Vespers	St Spyridon the Wonderworker
15th	Saturday	5.30pm	Vespers	
<b>16th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
		<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Sunday of the Holy Forefathers</b>
19th	Wednesday	6.30pm	Vespers	Hieromartyr Ignatios the God-bearer
22th	Saturday	5.30pm	Vespers	
<b>23th</b>	<b>Sunday</b>	<b>10.00am</b>	<b>Matins</b>	
		<b>11.00am</b>	<b>Divine Liturgy</b>	<b>All the Righteous who pleased God</b>
<b>24th</b>	<b>Monday</b>	<b>10.00am</b>	<b>Royal Hours</b>	
		<b>1.00pm</b>	<b>Vesperal Liturgy of Saint Basil the Great</b>	
<b>25th</b>	<b>Tuesday</b>	<b>10.00am</b>	<b>Matins</b>	
		<b>11.00am</b>	<b>Divine Liturgy</b>	<b>Feast of the Nativity of Our Lord Jesus Christ</b>
				<b>January 2019</b>
1st	Tuesday	11.00am	Divine Liturgy of Saint Basil the Great	and the cutting of the Vasilopitta



Once a married couple came to Saint Seraphim of Sarov with the question of the upbringing of their child. They can't calm him down in the temple. And so they persuade him, but he continues to frolic. Saint Seraphim answered simply: He explained to the parents that they could not feel the joy of the child from the presence of God because they were not sinless people. And the child's soul is pure, light, so he rejoices. He just has abundant joy. Especially in the Temple. Children rejoice and have fun, and we, adults, can no longer rejoice like that. We cannot. Children should be given their will – let them rejoice, only better in the church. After all, where the Lord is there is always joy.

*Priest Alexander Domovitor*

# On the Intercession of the Saints

Father Deacon John Petkov

## ***What is the intercession of the saints and how does it work for us?***

All church services finish with a prayer from the priest in which we are asking God through the intercession of the Holy Fathers, the Saint of the Church, the Saint of the day to have mercy on us and save us for He is good and loves mankind. At the end, this prayer is repeated again. The same petition is said from the Deacon during the Liturgy, which we constantly repeat.

In 1 Timothy 2:1 we can find very clear evidence that this is a practice from the very first years of the Orthodox Church. Saint Paul wrote to Timothy: *I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people - for kings and all in authority, that we may live peaceful and quiet lives in all godliness and holiness...*

How does this intercession of the Saints work? Well, sometimes we don't really realise that the Saints, the flowers of God's garden tirelessly work for our well-being and save lives. Here is one personal story of how Saint John of Rila, whose memory we celebrate on the 19th October, helped our family. I personally needed 45 years to find out how he has quietly been part of my life and that of my family.

About 16 years ago, Vera, Zoya (two years old at the time) and I lived in a small flat in Bulgaria. As with most Bulgarian households we had a few little icons at home, nothing special just a few little paper icons - one of them of Saint John of Rila. One cold October night we left in the bedroom one little fan heater working slowly to keep the nice room temperature. In the early morning hours my wife woke me up to find out that the room is full of smoke. After a few panicking seconds I found that a little baby tee-shirt had fallen on top of the heater and was nearly in flames. After a sleepless night I realised that we are lucky to be still alive.

Next day we went to church to thank God for His great mercy and we found that it is the 19th October (celebration of Saint John of Rila). We decided to always remember this day and to thank God for His

mercy and Saint John of Rila for His intercession. Well, after few years this promise slightly vanished from my prayer book.

A few years later we moved to Norwich, East Anglia. After the first few weeks we went to Norwich Cathedral as tourists. Inside was quiet and empty, only the warden was there. After a five-minute round walk we finished and were ready to go. After a chat with the warden he gave us instructions how to find a local orthodox church and two weeks later was the celebration day of Saint John of Rila. Then we moved around the country a few times but we always had an icon of Saint John of Rila. So a few years later we finally arrived in Chester and in my first visit to Saint Barbara Church I saw the same copy of Saint John of Rila's icon on the wall. OK, we are in the right place. Another few years later during my ordination as a deacon, His Eminence Archbishop Gregorios gave me the name John after Saint John of Rila. Then the puzzle of how the intercession of the Saints works was slowly solved.

The intercessions of the saints is the invisible strength that works for us at all times, without prompting these saints guide us through our lives. There is a simple method to praying for the intercession of the saints, which comes in the form of the troparion. These short writings explain about the life of the saint and ask for their intercessions. Here is an example of the Troparion of Saint John of Rila: *Your life was a foundation of repentance / and a model of compunction, / an image of consolation and spiritual perfection, / equal to the angels, O venerable one. / You persevered in prayer, fasting and tears, O Father John; / intercede with Christ God for our souls.*

So, I urge you, take your icons out of the hidden and dusty place and put them in a visible place in the house. Turn to the troparion to pray for the holy intercessions and give thanks. There are no strong and weak icons as there are no strong and weak saints. They all work miracles through the intercessions of the Saints. Don't look at them as nice paintings, they are not.

If you need help in finding a certain troparion please turn to us and we will guide you.

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

## On Language

The faithful are often troubled by the language they encounter in church - Greek, Slavonic, Romanian, almost as many languages as there are on earth! But language conveys meaning and when we hear the Liturgy and the Scriptures in a language we understand we are enlightened by the Word of God.

At that first Pentecost the hearers of the emboldened Apostles heard the Good News in their own language and since that time every effort has been put in to translating all the works of the church into the native languages throughout the world.

First and foremost we might remember that the Gospels were first set down in Greek and we must never lose sight of that. Retaining the original New Testament Greek serves as a touchstone to correct error which leads to heresy. But few today learn this ancient form of Greek, at least sufficiently well, to be confident that we understand what we are hearing.

So we follow the tradition of Pentecost and worship in our native language so that *he who has ears to hear, let him hear* (Matt 11:15) and so we will understand. In this way not only the Gospels but all of the Scriptures, the texts of the services, and the writings of the Fathers become open to us.

But you may say 'what if I go to a foreign land, how will I understand?' Well, first you follow the services with the books in your native language - and you understand. Yet hearing that foreign language in the worship, you begin to comprehend the language being used and so you begin to acquire the ability to read and speak that language! All our missionaries have always first learned the native language so that they can translate the service books and the scriptures. Thus, they reach out to the local people with the Good News in words they can understand. Pray especially for the many missionary priests working in Africa and Asia today and for their people.

*There's more to come, Fr Pancratios*



## *The Sacred Fear of Taking Holy Communion*

*Archimandrite Sebastian Dabovich*

*"Sermon for Holy Communion"*

***With fear of God and with faith and love, draw near to the life-giving Mysteries of Christ.***

In those sacred moments let be hushed within us all other thoughts, let be banished from our souls all other feelings, besides those unto which the Holy Church would elevate our spirits. Let us draw near with fear of God, in faith and love, that we may be partakers of the life eternal.

That we may inspire within us that sacred fear, let us consider: Where are we now? Before whom do we stand? Unto what do we approach? Where are we? *Moses, Moses*, called God to his selected leader of Israel, *draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.* Since the place unto which God once descended has become sanctified, and to which the man who was called the friend of God could not approach without care, then how much holier

is the place which is sanctified by such often repeated descensions of the Holy Spirit at the consecration of the terrible mysteries upon which even angels look with fear.

Before whom do we stand? It is the God of unapproachable glory, from Whose presence it was once that Mount Sinai blazed and trembled; the God Almighty, Who spoke and it was done; He commanded, and it stood fast; that which is not, He names a thing existing; He makes to die and he makes to live; He lowers into hell and raises up again; the Lord All-Holy, a jealous God; the God All-Righteous. It is true that God appears to us here in His Body and Blood, without external grandeur and glory, without terrible manifestations; for, were it otherwise, we would say as the Israelites had said: Let not God speak with us, lest we die.

# Ten Tips for Orthodox Life

1: **Know your faith** and know how to explain why we confess Orthodox Christianity. “But sanctify the Lord God in your hearts, and always be ready to give a defence to everyone who asks you a reason for the hope that is in you, with meekness and fear” (1 Peter 3:15).

2: **Be not arrogant.** To know and love your faith does not mean to blaspheme other people’s faith and to look down on the representatives of other confessions and religions, for such attitude to others’ beliefs is unworthy of the high name of a Christian. Remember that you are honoured to be an Orthodox Christian only by God’s grace and that *we have this treasure in earthen vessels* (2 Corinthians 4:7).

3: **Love the word of God and study it all the time.** Every Christian should wholeheartedly read the Holy Scripture, following the teaching of the church and the words of Apostle Paul: *Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord* (Colossians 3:16).

4: **Set a rule for yourself** – to read a piece of the Epistle or the Holy Gospel and the Scriptures of the Old Testament. When Christ said *search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me* (John 5:39), He meant exactly the Old Testament.

5: **Pray. Keep learning to pray for your whole life.** Prayer is the main connection between God and the human being. If there is no prayer, there is no connection with God, and we cannot be His sons and daughters, His redeemed people, as well as He cannot be our Father. To recognize God as our Father, we need to be His true children, which is just impossible without the communication through prayer. *Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit* (1 Thessalonians 5:16-19).

6: **Pray not just in the morning or in the evening, but during the day and sometimes even at night.** We all have our own studies and works, our own responsibilities and worries that we cannot ignore or avoid in our life. It is natural that we cannot pray all day and all night. But we can remember about God, thank Him, ask wholeheartedly for help and protection. *God have mercy on me* – this is what we can do, and this is our sacrifice of praising God in our everyday life.

7: **Live according to your faith and do good deeds.** If we only believe and do not live by our faith, then there is no place for Orthodoxy at all because in this case there is only self-deception. This is why to do good means to live by the Orthodox faith. *Show me your faith without your works, and I will show you my faith by my works. For as the body without the spirit is dead, so faith without works is dead also* (James 2:18, 26).

8: **It is much better for you to do good in secret** – not in front of other people so that you can receive appreciation from God, but not from people. Take *heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven* (Matthew 6:1). It is we who need these good deeds most, for they are supposed to soften our own hearts.

9: **Participate in the Eucharist.** Without loving the Holy Eucharist, it is just impossible to love Christ because the Eucharist itself is Christ. The opportunity to partake of Blood and Body of Christ, to unite with our Lord is both the greatest privilege and responsibility of a Christian. Partaking of Holy Communion during the Liturgy, we are allowed to touch the One, Who is praised by Cherubims and Seraphims. *Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day* (John 6:54). Going to church to participate in the Liturgy and knowing that we will hear the Saviour’s words addressed to us – *Take, eat; this is My body* – we must not disobey our Teacher, we must not reject the Chalice of Christ following our false humility. The true humility is to follow Christ’s calling: *Come, eat of my bread and drink of the wine I have mixed* (Proverbs 9:5).

10: **Remember that the sense of a Christian’s life is to attain the Holy Spirit.** The aim of our Christian being is to get involved into the being of the Holy Trinity, to become like Christ, Who came to the world so that we learn how to love God and each other. This is what the Church was established for – dying for any evil and resurrecting for piety in the sacrament of the Holy Baptism, everyone of us has to become a member of God’s people, with whom the Lord made His New and Final covenant. Through the Chrismation of the Holy Spirit, we received Christ Himself, and now we can take part in His supper. Now, when we have become God’s children and received all these gifts, we have to give to the Lord only one thing in return – *Give me your heart* (Proverbs 23:26), and have to tell the whole world about this Good News – *For God did not send His Son into the world to condemn the world, but that the world through Him might be saved* (John 3:17).

# In the Wake of the Fire

*Theodoros Papadopoulos*

In 1962, six young girls made headlines in Greece by running away from their families to join an Orthodox Christian convent. The police was asked by their families to intervene as they were younger than 21 years old and, according to Greek law at the time, one needed to be at least 21 in order to be considered an adult and be admitted in a Monastery as a novice. As a result, they were found and sent back to their families.

The girls knew each other from young age as they were classmates at school and as or neighbours. They realised that they shared the same dreams for the future, i.e. they wanted to dedicate themselves to God and refrain from society. Yet, at the same time, they wanted to be of help to those in need. So they decided to become nuns, but their parents were in disagreement taking the law on their side. The girls hence waited until the youngest of them turned 21 and on her 21st birthday all six finally succeeded their goal. They became nuns and they founded a children's shelter in 1967 providing family for abandoned and abused children. Its name is "Lyreio Paidiko Idryma, Agioi Anargyroi", i.e. Lyreio Children's Institution, the Holy Unmercenaries.

The Lyreio Idryma, also known as the Orthodox village, is located between Rafina and Nea Makri (Mati) in Attica, Greece, and it is under the jurisdiction of the Bishop of Kifissia. Its mission is to foster, provide education and care, free of charge, to children requiring alternative family care because their parents are either deceased or face enormous social and financial problems. The Institution protects and

nurtures the children until they have reached adulthood, providing full education and family rehabilitation.

In July 1995, an enormous fire that reduced the beautiful surrounding forest of Penteli to ashes, also caused a great deal of damage to almost every building of Lyreio Idryma during three nightmarish days. Many people were mobilised, and collected contributions in the form of money, groceries, furniture and household equipment. With enormous love and generosity, friends and donors paved the way for the restoration of the buildings and facilities protecting the future of the children. Human kindness shone! Ten years later, in the summer of 2005, Lyreio Idryma was once again threatened by fire, but this time it thankfully suffered only minor damage.



*Complete devastation*

The Lyreio Idryma, is now destroyed again in the recent Attica wildfires that took the lives of 97 people so far (as of Aug. 27th, 2018). It has been an immense catastrophe for the area. Fortunately children, nuns and visitors were evacuated on time. 51 years after the Lyreio Idryma's initial foundation, the nuns are once again trying to reconstruct the Orthodox village with the help of volunteers. According to their website, "After the recent wildfire and the disaster that was left behind it, we became the recipients of a wave of love and solidarity by a wide range of people. At the moment, we are recording the damage in order to plan the reconstruction of the buildings and ensure the smooth operation of our Institution as soon as possible".



*In happier times*

their vision and how the nuns have changed the lives of more than 500 children so far, following the Orthodox Christian way of life in practice.

A documentary was shot in 2014

telling the story of

*The Most Holy Mother of God prays for us ceaselessly. She is always visiting us. Whenever we turn to her in our heart, she is there. After the Lord, she is the greatest protection for mankind. How many churches there are in the world that are dedicated to the Most Holy Mother of God! How many healing springs where people are cured of their ailments have sprung up in places where the Most Holy Theotokos appeared and blessed those springs to heal both the sick and the healthy! She is constantly, by our side, and all too often we forget her.*

*+ Elder Thaddeus of Vitovnica*



*We know and are convinced that falling away from the Church, whether into schism, heresy or sectarianism, is complete perdition and spiritual death. For us there is no Christianity outside of the Church. If Christ established the Church, and the Church is His Body, then to be cut off from His Body is to die."*

*+St. Hilarion Troitsky*

### **A prayer for the unity of the Orthodox Church:**

**Behold, how good and pleasant it is for brethren to dwell together in unity!**

**O** Lord Jesus Christ our God, Head of the Church that is Your Body, who prayed for Your disciples to the Father, "That they all may be one; as You, Father, are in me, and I in You, that they also may be one in Us: that the world may believe that You have sent Me": To You we confess that Your Church is one, and cannot be divided; we mourn for all who separate themselves from Her; we pray that You may make the schisms to cease. We put not our trust in princes, nor in the sons of men, in whom there is no salvation; rather, we put all our hope in You, and we beg of You, send Your Holy Spirit to guide our Hierarchs, that they may rightly divide the word of your truth, and that they may bear witness to the unity of the Church in all their decisions. Preserve us, O Lord, from the evil one and all his attempts to divide us, from the machinations of governments, from the ambitions of fallen men, and from the sin of pride. Heal the wounds caused by our lack of love, and fill us, and our Hierarchs, with love for one another as brothers in Christ. Keep us in Your truth; Your Word is truth. To You, and Your Father, and the Holy Spirit: the Holy Trinity, the source and manifestation of all unity, one in essence and undivided, do we ascribe all praise, honour, and glory, now and ever and unto ages of ages. Amen.

## A Scripture Reading Calendar for November

1	1 Thessalonians 2:9-14a	Luke 11:47-12:1	Unmercenaries & Wonderworkers Cosmas & Damian (c287)
2	Fast 1 Thessalonians 2:14-20	Luke 12:2-12	Holy Senators of Sebasteia, martyred by fire (c320)
3	2 Corinthians 8:1-5	Luke 9:1-6	St Snaduilia of Persia (380)
<b>4</b>	<b>Ephesians 2:4-10</b>	<b>Luke 16:19-31</b>	Apostle Hermas of the Seventy & those with him (1stC)
5	1 Thessalonians 2:20-3:8	Luke 12:13-15,22-31	Martyrs Galakteon & Episteme at Emesa (253)
6	1 Thessalonians 3:9-13	Luke 12:42-48	Virgin Martyr Tecusa of Ancyra & those with her (303)
7	Fast 1 Thessalonians 4:1-12	Luke 12:48b-59	Holy 33 martyrs of Melitene (290)
8	1 Thessalonians 4:18-5:10	Luke 13:1-9	St Maurus, 2 <sup>nd</sup> Bishop of Verdun, Confessor (383)
9	Fast 1 Thess. 5:9-13,24-28	Luke 13:31-35	St Agrippinuis of Naples, Bishop (2 <sup>nd</sup> /3rdC)
10	2 Corinthians 11:1-6	Luke 9:37-43a	St Probus, 6 <sup>th</sup> Bishop of Ravenna, Italy (c175)
<b>11</b>	<b>Ephesians 2:14-22</b>	<b>Luke 10:25-37</b>	Martyrs Victor and Stephanida of Damascus (160)
12	2 Thessalonians 1:1-10	Luke 14:1,12-15	St Rufus, first Bishop of Avignon (c200)
13	2 Thessalonians 1:10-2:2	Luke 14:25-35	Martyr Antonius of Caesarea in Palestine & others (308)
14	Fast*** 2 Thessalonians 2:1-12	Luke 15:1-10	St Stachys, Bishop of Hierapolis in Phrygia (1stC)
15	Fast*** 2 Thessalonians 2:13-3:5	Luke 16:1-9	Martyr Demetrius of Thrace (beheaded, 298)
16	Fast** 2 Thessalonians 3:6-18	Luke 16:15-18; 17:1-4	St Fulvianus (Matthew), prince of Ethiopia (1stC)
17	Fast*** Galatians 1:3-10	Luke 9:57-62	Martyrs Acisclus & Victoria at Cordoba, Spain (304)
<b>18</b>	<b>Fast*** Ephesians 4:1-7</b>	<b>Luke 12:16-21</b>	St Maximus, 19 <sup>th</sup> Bishop of Maintz, Germany (378)
19	Fast*** 1 Timothy 1:1-7	Luke 17:20-25	Martyr Heliodorus in Pamphylia (273)
20	Fast*** 1 Timothy 1:8-14	Luke 17:26-37; 18:8b	Martyr Dasius of Dorostolum, Romania (303)
21	Fast*** Hebrews 9:1-7	Luke 10:38-42; 11:27-28	St Rufus of Rome (c90)
22	Fast*** 1 Timothy 3:1-13	Luke 18:31-34	Martyr Apphia, Equal to the Apostles (109)
23	Fast 1 Timothy 4:4-8,16	Luke 19:12-28	Martyr Myrope of Chios (251)
24	Fast*** Galatians 3:8-12	Luke 10:19-21	Martyr Clement, one of the Seventy, Bishop in Rome (c101)
<b>25</b>	<b>Fast*** Ephesians 5:8b-19</b>	<b>Luke 18:18-27</b>	Martyr Moses, priest in Rome (251)
26	Fast*** 1 Timothy 5:1-10	Luke 19:37-44	St James the Solitary of Syria (457)
27	Fast*** 1 Timothy 5:11-21	Luke 19:45-48	17 Monk-Martyrs in India (4thC)
28	Fast 1 Timothy 5:22-6:11a	Luke 20:1-8	Martyr Irenarchus & 7 Women-martyrs at Sebaste (303)
29	Fast*** 1 Timothy 6:17-21	Luke 20:9-18	St Nicholas, Archbishop of Thessaloniki (c160)
30	Fast** 2 Timothy 1:1,2,8-18	Luke 20:19-26	St Frumentius, Archbishop of Abyssinia (380)

\* 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

### Board Meeting

**A Board Meeting will be held on 4<sup>th</sup> November after the Divine Liturgy. All matters to the Secretary by 15<sup>th</sup> October**

**The Annual General Meeting is scheduled to take place on Sunday 16th December following the Divine Liturgy.**

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**When we try to force ourselves to pray, tolerate each other, love each other, be merciful to each other, our heart will open to God, and God's blessing will be on all of us and on those who live next to us, on all of our land. And God will help us to adequately conduct our earthly life, to conduct it so that it was for us the beginning of the eternal blessed life in Heaven.**

*Most Blessed Onufry, Metropolitan of Kiev and All Ukraine, Primate of the Ukrainian Orthodox Church*

**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](mailto:pancratios@btinternet.com)

**Parish Deacon: Rev'd Father John Petkov**  
28 Greenfield Road, Waverton, Chester. CH3 7NF  
Telephone: 01244 335609; Mobile: 07588 560219  
email: [zvengi@abv.bg](mailto:zvengi@abv.bg)

**President: Anthony Knox,**  
1 Willow Lea, Mollington, Chester. CH1 6LW

**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 each Sunday at 11.00am and on all the major Feasts.  
Fr Pancratios is normally in church during the day on Tuesdays, Thursdays & Saturdays. Check before setting out to avoid a wasted journey.  
Church (Sunday) School is held after the time of Communion every Sunday of each month during school term times (except on major feasts).

Pastoral Visits should be arranged by contacting Fr Pancratios.

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

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

Catechism Classes by arrangement with Fr Pancratios.

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

**Membership Subscription 2018/19 (11/18)**  
**Greek Orthodox Community of Saint Barbara the Great Martyr**  
**Overleigh Cemetery, Overleigh Road, Chester. CH4 7HW**

Title: \_\_\_\_\_ Initials: \_\_\_\_\_ Surname: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Postcode: \_\_\_\_\_ Date: \_\_\_\_\_

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

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

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

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

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

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

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

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

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

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