



The Tower

October 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

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

Charity No: 114475

Dear brothers and sisters,

We were delighted to receive recently two further large icons from our friends at Saint Anthony and Saint John the Baptist Church in London recently. These depict 'All the Saints' and the Holy Archangels, Michael and Gabriel. These have been placed within the iconostasis to each side of the Holy Table. We also received the anonymous gift of a further icon of Saint Mina that will take its place shortly on the walls of our church. A great thank you to all our kind donors.

Original painted (not prints) icons are always welcome gifts and we would ask that they are prepared to the following sizes: Large 36x24 inches, medium 24x18 inches and small 16x12 inches. Keeping to these sizes will enable a more uniform appearance when placed in the church. Please check with the fathers for which saints are most needed before ordering. In case of need, we can recommend suitable iconographers who work at modest rates.

It is intended that we will order the **Στασίδια** - the 'standing chairs' - in the next few months. There will be 24 of them together with the Bishop's Throne and will replace the existing benches 'like-for-like'. It has been proposed that families or individuals might like to sponsor individual **Στασίδια** and a small brass plate would be applied to each naming the donors or in memory of their loved ones. We are at present costing the purchase and the associated shipping costs. Watch this space in due course!

With much love for you all this Autumn

Fr Pancratios & Presb. Anna

Fr Dn John & Diaconisa Vera



Saint Winifride Protector of Holywell

Born around the year 650, she chose life as a nun. On rejecting the princely suitor Caradoc, he cut her head from her shoulders. Uncle (Saint) Beuno, seeing what happened restored her head to its rightful place leaving just a faint red mark. A spring burst forth where her head came to rest and has been most effectual for cures ever since. Winifride retreated to the convent at Gwytherin where she became abbess and eventually reposed in that place. Venerated as a saint, two small relics survived the Reformation, as did her shrine at Holywell, and it is one of these relics we will be able to venerate on our pilgrimage to the Well on the 6th October.



Principal Services for October

6th	Saturday	10.30am 11.00am	Pan-Orthodox Pilgrimage to Saint Winifride's Well, Holywell Prayers of Preparation Divine Liturgy followed by picnic lunch Procession to the Well with the Relic of Saint Winifride with the Molieben and Aghiasmos Vespers <i>(note there is no service of Vespers at Saint Barbara's that Saturday)</i>
7th	Sunday	10.00am 11.00am	Matins Divine Liturgy Martyrs Sergius and Bacchus in Syria Holy Apostle James, son of Alphaeus
8th	Monday	6.30pm	Vespers
13th	Saturday	5.30pm	Vespers
14th	Sunday	10.00am 11.00am	Matins Divine Liturgy Holy Fathers of the Seventh Ecumenical Council Holy Apostle and Evangelist Luke Saint Demetrius Commemoration of the Dead
17th	Wednesday	6.30pm	Vespers
20th	Saturday	4.30pm 5.30pm	Memorial Vespers
21st	Sunday	10.00am 11.00am	Matins Divine Liturgy St Hilarion the Great Holy Apostle James, Brother of the Lord Great Martyr Demetrius the Myrrh-gusher of Thessaloniki
22nd	Monday	6.30pm	Vespers
25th	Thursday	6.30pm	Vespers
27th	Saturday	5.30pm	Vespers
28th	Sunday	10.00am 11.00am	Matins Divine Liturgy The Protection of Our Most Holy Lady, the Theotokos

Principal Services for November

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



The Leete Walk

Our recent parish afternoon walk along the Leete Path at Loggerheads took place on a pleasant sunny Sunday afternoon. Twenty-one members of the parish gathered for a picnic lunch and a walk of some four miles or so.

This was a great blessing as it enabled parishioners to enjoy each other's company away from the church confines and to chat about many topics and especially about the natural history of the area.

We aim to build on this success in future years and will welcome suggestions for other venues within reasonable travelling distance of our church. The suggestion box is open!

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



**The Thirty-second
Pan-Orthodox Pilgrimage
to the
Shrine of Saint Winifride**

***Holywell, Flintshire, North Wales. CH8 7LS
Saturday 6th October, 2018
in the Mediaeval Chapel and at her Well***

Programme:

Hours and Divine Liturgy	10.30am
Picnic Lunch	
The Procession to the Well with the Relic of Saint Winifride, the Molieben and Agiasmos and 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

Some Further Thoughts on the Life and Traditions of our Faith

The Food that we Eat

By ancient tradition, and in following Christ's own example, we are called to bless food at table. We give thanks to God for all the good things at our disposal without which life cannot exist. These are simple prayers that are intended to bring into our minds the source of all that we have to eat. We offer these prayers in the same way that we pray at rising and at nighttime and at all other times we are called to pray as part of our regular cycle of prayer.

In anticipation of our meal let us never forget the prayer that the Lord himself taught us: "Our Father, ..." and conclude it with this or something similar:

The eyes of all look to You with hope, and You gave them their food in due season. You open Your hand and fills every living thing with your favour.

But do we remember to give God thanks for the good food we have just enjoyed? Again we should offer a simple prayer of thanksgiving such as the following:

We thank You, O Christ our God, that You have satisfied us with Your earthly good gifts; deprive us not of Your heavenly Kingdom, but as You came among Your disciples, O Saviour, and gave them peace, come to us and save us.

As Orthodox Christians it sometimes seems that we are ill-disposed to give thanks to God for all the good things we ask for and receive: not only food, but family, health, peace, friendships; the list is endless! If we ask then let us also give thanks.

Consider too: It does not hurt us at these times to recall there are many in the world that will not have had access to plentiful food or clean water and that we should not only pray for them but help them in every material way possible.

There's more to come, Fr Pancratios

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The following Baptisms have taken place recently at Saint Barbara's:

June 3 - Nicole Evtim Naskova

September 1 - Kevin Georgiev

Please pray for them, their families and sponsors.

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Can you assist our Church School?

With the numbers of children now attending our church (Sunday) school, we seek additional teachers to join the team of Presbyter Anna, Rachel and Andra. Please see Presbyter Anna if you can help our children to grow in their Orthodox faith.

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Lipstick

I am sorry to have to raise the issue of lipstick on icons yet again. This is difficult to clean and damages those icons not protected by glass. This especially affects our 19th century icons of Christ and the Theotokos.

I have also found traces on the Communion Spoon from time to time. Sadly, it may become necessary to withhold Communion where lipstick is obviously being worn.

By all means, please put on your lipstick - but only after the conclusion of the Divine Liturgy.

Thank you for your consideration.

Fr Pancratios.

Confession

On making a good confession

We are to be reminded that the Sacrament of Repentance is an integral part of our Orthodox faith and life. As our Hierarchs will remind us, the ideal is that the reception of Holy Communion should be preceded by Confession, being a second baptism for cleansing the stains that accumulate on our souls and that the sacred gift of the Eucharist should be received frequently, not just two or three times a year with the permission of one's spiritual father. Further information can be found on pages 398-9 of the Diocesan Year Book or in the yellow sheets to be found in the refectory.

Following His glorious Resurrection, as He appeared to His Disciples, Our Lord Jesus Christ gave the command that: "Whosoever's sins you remit, they are remitted unto them; and whosoever's sins you retain, they are retained." John 20:23

From that moment in history, the Church has seen Confession (or repentance) as one of the holy mysteries (or sacraments) of the Church, through which the penitent receives the divine forgiveness of Christ for any sins that are confessed.

The Lord Jesus Christ bestowed His authority upon the Church to forgive sins, and the priest or the bishop, as His representative on earth, through his ordination,

prays to God for the salvation of the servant of God who really repented of his / her sins and God forgives the sins through the priest. Not the priest but God through the priests' prayer forgives. The Mystery of Holy Confession is holy because it connects God and His children, with the priest acting as the Bridge.

Dependent upon the sin committed, the priest has the right to ban a communicant from receiving Holy Communion, for serious sin requires a time of repentance. Every priest has the right to forgive and retain through God the sins of the faithful, who are coming to Confession, but every priest can not listen to Confessions, they have to be appointed by the local Bishop, they should be trained in the practice and in the spiritual life.

To make a good confession it is necessary to prepare yourself carefully. Ask God to give you Grace to make a thorough examination of your conscience. The following can be of real value, as you prepare to stand before the Gospel Book, with the priest as the witness, and make your confession before Christ Himself.

Love in Christ,
Abbot Tryphon

A Brief Form of Confession

When indicated by the priest to do so, the penitent may say the following:

I confess to the Lord my God before you, reverend father, all my sins which I have committed up to the present day and hour, in deed, word, and thought. Every day and every hour I sin through ingratitude to God for His great and numberless blessings to me and His most gracious providence and care for me, a sinner. I have sinned through:

The penitent then mentions his sins which may include some (all!) of the following:

anger
concealing sins in confession
disobedience
disrespect
insubordination
drunkenness
gluttony or over-eating
evil speech

foul speech
saying unseemly things
gossip
grumbling
idle talk
lying
greed
inattention
carelessness
laziness
negligence or carelessness
love of money
love of sensual pleasure
sexual sins
impure thoughts
missing church services
sleeping in church
neglect of prayer
attachment to things
love of glory or honour
pride
self-love
self-will
vainglory or false values
envy

jealousy
remembering wrongs
reproaching others
judging others
condemnation of others
resentment
scorn
slander
theft

The penitent then mentions any other sins which he is guilty of, and concludes:

I repent of all my sins, and I beg forgiveness of our almighty God. I also ask forgiveness for all those sins I have not confessed because of their multitude and my forgetfulness.

Forgive and absolve me, reverend father, and bless me to receive the Holy Communion of the precious, holy, and life-creating Mysteries of the Body and Blood of our Lord Jesus Christ, unto the remission of sins and life everlasting.

What is the Orthodox Church?

Saint Sebastian Dabović

What is the Orthodox Church? The Orthodox Church is a body or community of people who, 1: correctly believe in Divine Revelation; and 2: who obey a lawful hierarchy instituted by our Lord Jesus Christ Himself, through the Holy Apostles. In order to belong to the Orthodox Church two principle conditions are required: First, to accurately accept, rightly understand, and truthfully confess the Divine teaching of faith; and secondly, to acknowledge the lawful hierarchy or priesthood, to receive from it the Holy Mysteries or Sacraments, and generally to follow its precepts in matters concerning salvation.

Let us now consider the question regarding the true and divine doctrine of holy faith.

The divine teaching of our holy religion is contained in the books of the Old and New Testaments, and in Holy Tradition. The principal dogmas are laid down briefly in the Creed, which commences with these words: "I believe in one God, the Father," and which was compiled by the Holy Fathers of the first two Universal Councils in the fourth century. The moral truths of the Orthodox Faith are contained chiefly in the Ten Commandments given by God to Moses on Mt. Sinai, which were completed and explained by our Lord Jesus Christ in the Gospel and especially in the Lord's Sermon on the Mount.

The doctrine that does not agree with the true understanding of Holy Scripture and Holy Tradition which is preserved in the Orthodox Catholic Church from the Apostle's time, is termed heresy, translated from the Greek language this word signifies separation. Certainly it is to be understood that such who separate or draw others away from the body of the Church by false teaching, thereby excommunicate themselves from her fold.

Heresy, or injury to the teaching of Christ, began as early as the times of the Apostles. St. Paul wrote to Titus, who was bishop on the island of Crete: *A man that is a heretic after a first and second admonition refuse, knowing that such a one is perverted, and sinneth, being self-condemned* (Titus 3:10-11). The holy Apostle wrote to the Corinthian Christians thus: *For there must be also heresies among you, that they which are approved may be made manifest among you* (I Cor. 11:19). The bishops, as the successors of the Apostles, endeavoured from the earliest times to transmit accurately the teaching of Christ, which they received from the Apostles. Thus our faith was carefully, even to the letter, transmitted by

Tradition. It is plainly understood how Holy Tradition became a channel by which truths were conveyed to rising generations, as the first bishops received the word and also necessary instructions from the Apostles, not only in writing, but also orally, face to face; therefore it is clear that this Apostolic Tradition was in itself an explanation of the Holy Scriptures and, as it were, a supplement.

In regard to holy writ the bishops were careful that no false books be counted in with the genuine collection which was left by the Apostles, and also that the original writings of the Apostles themselves be not injured or marred by heretics through the least addition or omission. And if a false teacher be found, his teachings were at once examined by the bishops, and they declared before the Church Universal that such and such a doctrine was not known to them, that they did not receive it from the Apostles, and that it did not agree with the doctrine of the Apostles. Heresy caused the gathering of local and general councils, in which the false teaching was compared with Holy Scripture and Tradition and then rejected. In the course of time, the Apostolic Tradition, which was transmitted orally at first, was gradually, as the necessities of the Church demanded, committed to writing; and it is found in the works of the Holy Fathers and teachers of the first several centuries.

The principal dogmas of our religion are these:

1. The doctrine of God as He is in His Being; One God in substance, but in Three Persons; the Trinity consubstantial and undivided: the Father unoriginate, the Son begotten of the Father before all ages, and the Holy Spirit, Who proceeds from the Father.
2. The doctrine of the Son of God, as the Saviour of the human race; the Second Person of the Most Holy Trinity, the Son of God, Who was incarnate for our salvation of the Most Holy Virgin Mary, Who suffered and died in the flesh, arose again, ascended into heaven, and shall come again to judge the living and the dead.
3. The doctrine of the Holy Spirit, as the Sanctifier and perfecter of the salvation of mankind; that He is sent on earth by the Father and abides in the Holy Catholic and Apostolic Church, preserves in her the Orthodox teaching of the faith unimpaired, and saves the faithful chiefly by means of the Holy

Mysteries, regenerating, enlightening, edifying, and strengthening in the spiritual life.

Upon those truths are founded also the other dogmas of the Christian, namely: that of the Mother of God, the veneration of the Saints, sacred images, the administration of the Church, etc.

We have learned that the true confession of faith by itself is not sufficient for salvation. Of necessity another condition is required: to belong to the Orthodox Church, and that is the recognition of a lawful hierarchy or priesthood, the reception of the Sacraments from the same hierarchy, and obedience to it in matters concerning salvation. In a community of Christians in which there is no lawful bishop, who is the dispenser of the gifts of saving grace, there are no sacramental gifts of the Holy Spirit, there can be no Mystery of the Body and Blood of Christ; and where the Holy Spirit and Christ are not present, Who sacramentally abide in Christians, there can be, of course, no Church. Sacred Scripture testifies to this very decidedly.

Let us turn our attention to the eighth chapter of the Acts of the Apostles. What do we read there? At the time when a great persecution rose against the Church in Jerusalem and the holy Archdeacon Stephen was stoned to death, then the Christians, excepting the Apostles, scattered in different places of Judea and Samaria. The Deacon Philip, who came into the city of Samaria, preached Christ there. The people with one heart gave heed to what Philip had to say, seeing the miracles which he worked; for the unclean spirits came out of many; some they left with wild cries, and many who were impotent or lame became whole. And there was great joy in that city. There was a man in that place, of Simon by name, who before this practised sorcery and confounded the people of Samaria giving himself out as someone great. Many followed him, saying he had the power of God. But when they believed Philip, who spoke to them of the good tidings of the Kingdom of God and the Name of Jesus Christ, they received baptism of him, both men and women. And so did Simon believe, and after being baptized he remained with Philip, and seeing the great powers and signs which were manifested, he wondered. The Apostles, who were in Jerusalem, having heard that Samaria received the word of God, sent to them Peter and John, who, having come, prayed over them that they might receive the Holy Spirit. Upon seeing that, by the laying on of the Apostles' hands, the Holy Spirit was given, Simon brought them money, saying: Give me this power, that upon whomsoever I lay my hands the same will receive the Holy Spirit, But Peter said unto him: Thy silver perish with thee, because thou hast

thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter.

From this history it can be seen that during the time of the Apostles there were grades in the hierarchy. Philip, who was one of the seven deacons, notwithstanding that he received grace for the office of deacon from the Apostles, notwithstanding that by the Holy Spirit, Who was with him, he performed many great works, yet he could not bring down the Holy Spirit on the Samaritans, whom he had baptized. But when the Apostles Peter and John had come they prayed and laid their hands upon them. Then the Holy Spirit came down upon them and was manifested in signs and miracles. The Apostles transmitted the power of conferring the Holy Spirit only to bishops. In other parts of the same book of the Acts of the Apostles, and in the Epistles of Saint Paul to Timothy, the Bishop of Ephesus, and to Titus, the Bishop of Crete, there are plain statements pertaining to the grade or office of presbyter, which is a middle one, between the episcopate and the diaconate.

Which hierarchy is the true and lawful one? It is the priesthood which has retained and continues to follow these conditions:

1. In the first place such a hierarchy is true, which has received the grace of the Holy Spirit from the Apostles themselves in an unbroken line of succession from one to another. If, for instance, in a certain locality bishops and priests were found to be wanting, the succession being broken, and in their absence the laity elected new ones and laid their hands upon them and proclaimed them to be bishops and presbyters, such a hierarchy would be unlawful and without grace, as the laity cannot transmit that which they do not possess themselves – the grace of the priesthood. In the time when the erring Church of Rome spawned the Protestant sects, the Protestants commenced to elect and establish presbyters themselves, and these ministers not only baptize but they officiate at a so-called “communion service; which of course is not a valid sacrament, as the ministers have no apostolic ordination and are not presbyters.

As we learn from history, only that that hierarchy is authentic, which received the grace of the Priesthood from the Lord Jesus Christ's Apostles themselves, through an unbroken succession of the lawful heirs of this Sacrament. And this is necessary. As the inclination to sin is transmitted successively from one to another by inheritance in the conception and birth of the body, thus also grace, that is the power of God, which wipes away

sin and gives strength in struggle with it, being bestowed, is transmitted, uninterruptedly by the laying on of episcopal hands in the Priesthood, by anointing all Christians with the Holy Chrism, and also through sacred acts and visible forms in other Sacraments.

2. Secondly, an authentic hierarchy is such, which confesses all the truths of holy religion, for there are heresies which entirely deprive bishops and priests of their ministerial grace.

3. Thirdly, a Priesthood to be lawful must administer the Sacraments orderly, according to the rules of the Holy Church Catholic, not changing essential actions, as there are acts and conditions in the rites of Mysteries that are essential, without which a certain Sacrament may not be valid. Should a sacred minister violate an essential rule he is subject to degradation, if the violation has been intentional, or at least, the Mystery is void of power. The seventh rule of the Apostolic Canon enjoins: "Should anyone, bishop or presbyter, administer not three immersions in Baptism in commemoration of the death of the Lord, but one, let him be cast out." And those who were baptized by one immersion, it was ordered that they should be rebaptized. If a priest should consecrate chrisms himself, and anoint the newly-baptized with it, such an act would not be the Mystery of unction with chrisms, because it would be the usurpation of the rights and power of a bishop, and such a thing is forbidden to presbyters by the sixth rule of the Council of Carthage. Should a bishop or a priest use only water in place of wine in the Mystery of communion, as some heretics do, such an offering would not be a true Sacrament.

4. Fourthly, to be a lawful and true hierarchy, the same must be governed and govern its spiritual charge according to the rules of the Holy Apostles, the Seven Ecumenical Councils, and other laws which are accepted by the Orthodox Church in general. Having apostasized from these universal or catholic regulations, the Roman Church invented a doctrine concerning the supremacy of the Bishop of Rome over all. This has been one of the chief causes of the Roman schism or separation from the Orthodox Catholic Church.

5. A fifth condition necessary for proving the lawfulness of the Priesthood is its unity with the Orthodox Church in the spirit of peace and love. Whoever destroys this unity, except for a genuine and important cause, and bishops and priests together with Christians who follow them, that

separate themselves from the higher Church authorities, are excommunicated from the Church, according to the rules of the Apostles and the canons of the Councils.

The Orthodox Church, which is one, is one spiritual body, animated by the Holy Spirit, having only One Head – the Lord Jesus Christ.

The Orthodox Church is holy, *not having spot, or wrinkle, or any such thing* (Ephes. 5:27). She sanctifies sinners by her teaching and sacraments.

The Orthodox Church is catholic, because she was organized by the Lord Jesus Christ for the salvation of all people in the whole world, and she is the gathering of all true believers in all places, times, and peoples.

The Orthodox Church will continue on earth until the Second Coming of Christ, imperishable and not conquered by the powers of hell. In regard to holy doctrine, she is blameless and will ever remain unchangeable, as she has abiding in her the Holy Spirit, the Spirit of Truth. Therefore she is, according to the Apostle, *the pillar and foundation of the Truth* (I Tim. 3:15). The existence of the lawful hierarchy and the administration of the Holy Mysteries will never cease in the Church.

The Lord Jesus Christ Himself said: *I will build My Church, and the gates of hell shall not prevail against her*, and again: *Behold I am with you always, even unto the end of the world*. Therefore, it is the duty of Christians to obey the Church, for outside of her there is no salvation. *If thy brother neglect to hear the Church, let him be to thee as a heathen man and a publican* (St. Math. 18:17), saith the Lord.

May God, Who is glorified in the Trinity, help us by His grace to become, through our membership in the Church Militant on earth, members of the Church Triumphant in heaven, that we may glorify His All-honourable and majestic Name with the angels and saints forever, without end. Amen.

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My poor soul! Sigh, pray and strive to take upon you the blessed yoke of Christ, and you will live on earth in a heavenly manner. Lord, grant that I may carry the light and goodly yoke, and I shall be always at rest, peaceful, glad and joyous; and I shall taste on earth of crumbs which fall from the celestial feast, like a dog that feeds upon the crumbs which fall from the master's table.

Saint Tikhon of Voronezh +1783

Who was Saint Sebastian Dabović

Born Jovan Dabović in San Francisco, on June 21, 1863, his parents were Serbian immigrants from Sassovae. His love for the church grew at an early age. By the time he finished school he served his parish as Reader and teacher.



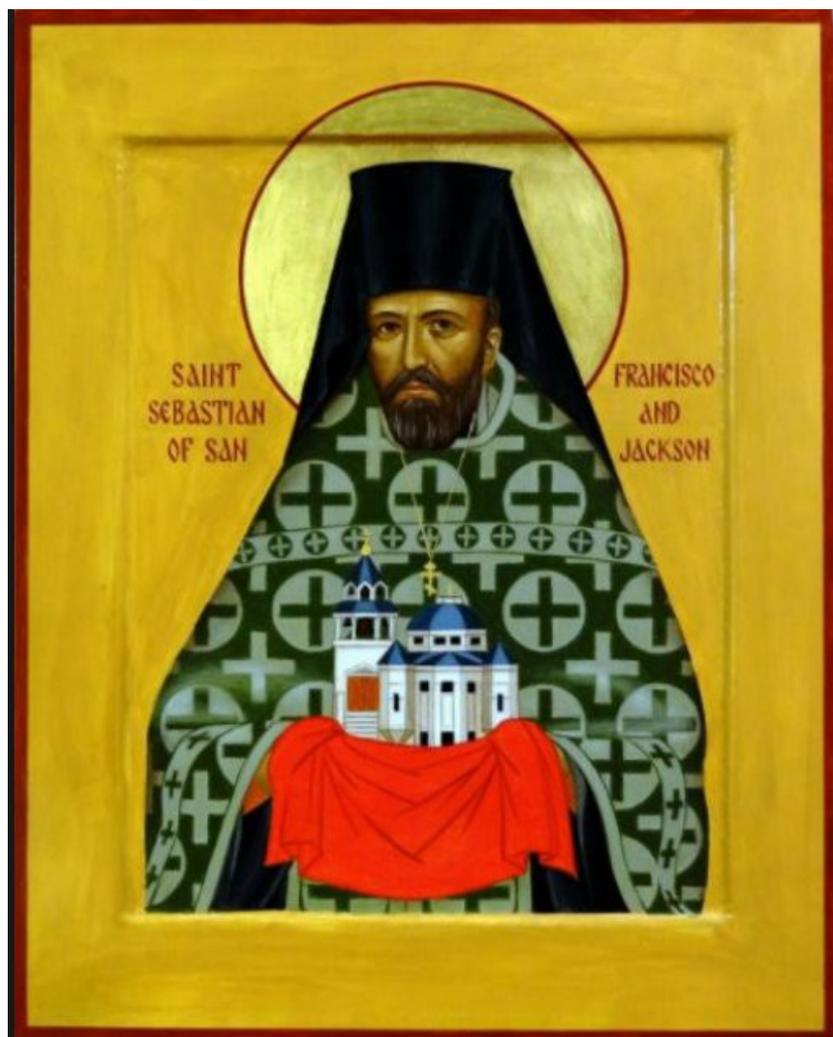
missionary work at this time under Bishop Tikhon. His missionary activities caused him to cover much of the West Coast from Arizona to Alaska.

As more Serbians emigrated to the United States, Archbishop Tikhon directed Father Sebastian to lead a Serbian Mission across North America and he was raised to the rank of archimandrite in 1905. Over the ensuing five years the Archimandrite directed these mission efforts while serving as priest of Holy Resurrection Serbian Orthodox Church in Chicago.

At the end of these five years he returned to missionary work but soon felt called to return to Serbia where he served as a chaplain in the Serbian army in the Balkan Wars and World War I. Father Sebastian spent the rest of his life serving the Church of Yugoslavia until his repose on November 30, 1940, and was buried at the Monastery of Ziča at the hands of Saint Nikolaj Velimirović. In 2007, his remains were returned to his Saint Sava Church in Jackson. He was glorified in Serbia in 2015.

At the age of 21, he was sent to Saint Michael's Cathedral in Sitka, Alaska before going to Russia for three years of study at the Saint Petersburg and Kiev Theological Academies. Tonsured a monk in 1887 with the name Sebastian and at the same time ordained deacon. Deacon Sebastian returned to San Francisco where he served as deacon at the Cathedral. He continued his work as a teacher at the church school.

At the age of 29 on August 16, 1892, the deacon was ordained priest by the then Bishop Nicholas. His travels began and he was sent to Minneapolis to replace Father (Saint) Alexis Toth as the priest of the church of Saint Mary. He continued his work as a teacher before returning to California where he established the Saint Save Serbian Orthodox Church in the city of Jackson. He became fully involved in



A Scripture Reading Calendar for October

1	Philippians 1:1-7	Luke 6:24-30	St Ananias of Damascus, one of the Seventy (1 st C)
2	Philippians 1:8-14	Luke 6:37-45	St Damaris of Athens (1 st C)
3	Fast Philippians 1:12-20a	Luke 6:46-7:1	Hieromartyr Dionysios of Athens, Bishop (96)
4	Philippians 1:20b-3:7	Luke 7:17-30	Hieromartyr Hierotheos, First Bishop of Athens (1 st C)
5	Fast Philippians 1:27-2:4	Luke 7:31-35	Hieromartyr Dionysios, Bishop of Alexandria (264-265)
6	1 Corinthians 15:58-16:3	Luke 5:27-32	Apostle Thomas (1 st C)
7	2 Corinthians 11:31-12:9	Luke 7:11-16	Hieromartyr Julian the Presbyter (c50)
8	Philippians 2:12-16	Luke 7:36-50	Virgin-Martyr Pelagia of Antioch (3 rd C)
9	Philippians 2:16b-23	Luke 8:1-3	Apostle James, son of Alphaeus (1 st C)
10	Fast Philippians 2:24-30	Luke 8:22-35	St Pinutus, Bishop of Knossos in Crete (c180)
11	Philippians 3:1-8	Luke 9:7-11	Apostle Philip of the Seventy, of the 7 Deacons (1 st C)
12	Fast Philippians 3:8b-19	Luke 9:12-18a	Virgin-Martyr Anastasia of Rome (c250)
13	2 Corinthians 1:8-11	Luke 6:1-10	Martyr Florentius of Thessalonika (1 st -2 nd C)
14	Galatians 1:11-19	Luke 8:5-8a,9-15,8b	Great Martyr Nazarius and others of Milan (54-68)
15	Philippians 4:10-23	Luke 9:18-22	Martyrs Sarbelus and his sister Bebaia of Edessa (98-138)
16	Colossians 1:1-3,6b-11	Luke 9:23-27	Martyr Longinus the Centurion of the Cross and Tomb (1 st C)
17	Fast Colossians 1:18-23	Luke 9:44-50	Martyrs and Unmercenaries Cosmas & Damian (c303)
18	Colossians 1:24-2:1a	Luke 9:49-56	Apostle and Evangelist Luke (1 st C)
19	Fast Colossians 2:1-7	Luke 10:1-15	Hieromartyr Mnason of Cyprus, Bishop (1 st C)
20	2 Corinthians 3:12-18	Luke 7:1-10	Virgin-Martyr Manatho ar Scythopolis (c286)
21	Galatians 2:16-20	Luke 8:26-39	Hieromartyr Socrates, priest of Ancyra (c230)
22	Colossians 2:13-20	Luke 10:22-24	Equal-to-the-Apostles Abercius of Hierapolis, wonderworker (167)
23	Colossians 2:20-3:3	Luke 11:1-10	Apostle James, brother of the Lord, first Bishop of Jerusalem (c63)
24	Fast Colossians 3:17-4:1	Luke 11:9-13	Martyr Sebastiani at Marcianopolis in Thracia (1 st C)
25	Colossians 4:2-9	Luke 11:14-23	St Tabitha the Almsgiver, resurrected by the Apostle Paul (1 st C)
26	Fast** Colossians 4:10-18	Luke 11:23-26	Great Martyr Demetrios, Myrrhgusher of Thessalonika (306)
27	2 Corinthians 5:1-10a	Luke 8:16-21	St Claudia Procula, wife of Pontius Pilate (1 st C)
28	Galatians 6:11-18	Luke 8:41-56	Martyrs Terence & Neonilla of Syria & their children (249)
29	1 Thessalonians 1:1-5	Luke 11:29-33	Virgin Martyr Anastasia the Roman (258)
30	1 Thessalonians 1:6-10	Luke 11:34-41	Apostle Cleopa of the seventy (1stC)
31	Fast 1 Thessalonians 2:1-8	Luke 11:42-56	Apostle Aristobulus of the Seventy and those with him (1 st C)

* 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 1st November after the Divine Liturgy. All matters to the Secretary by 15th October

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

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We see the water of a river flowing uninterruptedly and passing away, and all that floats on its surface, rubbish or beams of trees, all pass by. Christian! So does our life. . . I was an infant, and that time has gone. I was an adolescent, and that too has passed. I was a young man, and that too is far behind me. The strong and mature man that I was is no more. My hair turns white, I succumb to age, but that too passes; I approach the end and will go the way of all flesh. I was born in order to die. I die that I may live. **Remember me, O Lord, in Thy Kingdom!"**

Saint Tikhon of Voronezh +1783

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 Deacon: Rev'd Father John Petkov
28 Greenfield Road, Waverton, Chester. CH3 7NF
Telephone: 01244 335609; Mobile: 07588 560219
email: 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 (10/18)
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

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.