



The Tower

October 2019

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/GreekOrthodoxCommunityofSaintBarbara)

Charity No: 114475

Dear brothers and sisters,

A grand day out was had by all early last month when we enjoyed our 2nd Annual Parish walk and picnic. Most of us seemed to be familiar with Wepre Park though Fr Pancratios and Presb. Anna had not been there before. Quite an eye-opener for us. A good walk through the woods led us uphill to the ruins of Ewloe Castle and some of us even made it to the upper viewing level. A gentle stroll back downhill brought us to the picnic area where a vast repast was set out. It seemed that all were reluctant to leave the park. If you've not been there before, do go and see.

We even have a suggestion for next year's outing. West Kirby followed by a fish and chip supper at Marigolds – something to look forward to!

A big thank you for all of you who brought back, or arranged to have sent, boxes of incense. It was almost an afterthought on my part but you have responded magnificently. We now have a good supply for the coming months – and more! Thank you all of you.

More thanks are in order for those of you who responded to the questionnaire about this newsletter. I am still analysing the results which at first sight are very encouraging. I aim to say more next month on how *The Tower* may develop.

With much love for you all this blessed Autumn
Fr Pancratios & Presb. Anna, Fr Dn John & Diaconisa Vera

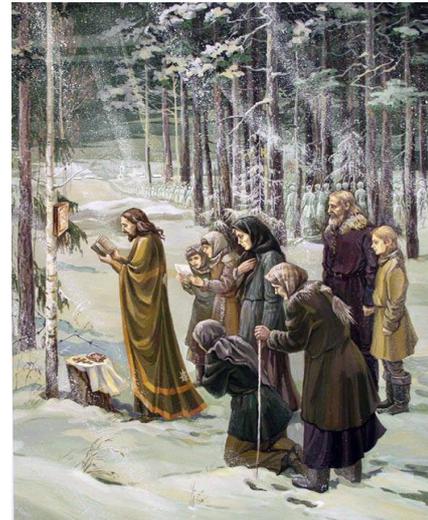
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In Memoriam

One of our longest serving and much loved parishioners, Mary (Marousya) Edwards fell asleep on Friday 13th September in the Mold nursing home where she had been resident for some weeks. Bright and alert to within a few days of her death she received Communion just a week before her repose.

Born in Jerusalem, she married Ted Edwards and together they spent years abroad in the Middle East and West Africa before retirement to North Wales. She is succeeded by their sons, Ernie and John and her several grandchildren.

She will be much missed by all who knew her and especially by those who remember her extraordinary culinary skills. Memory eternal!



The cathedral in the forest; the most perfect setting to worship the Creator of the Universe. We are blessed by so many thousands of beautiful churches in which to worship but we should not forget that in times of persecution our brethren have gathered to worship in remote deserts like this or in caves and pits of the earth. Nothing will stop the faithful from falling to their knees in adoration of our Saviour.

The 33rd Pan-Orthodox Pilgrimage



to the Shrine and Well of
Saint Winifride, Holywell CH8 7LS

Saturday 5th October

in the Medieval Chapel and at her Well The
Pilgrimage begins at 10.30am
with the Prayers of Preparation and Divine Liturgy
followed by the Procession to the Well and
Aghiasmos.

Our Picnic Lunch concludes with Vespers.

Principal Services for October

2 nd	Wednesday	6.30pm	Vespers	Hieromartyr Dionysios the Areopagite, Bishop of Athens
5 th	Saturday	10.30am	Hours/Liturgy	Pilgrimage to Saint Winifride's Well, Holywell
		3.00pm	Vespers	followed by Picnic and Procession to the Well for the Blessing of Waters
6 th	Sunday	10.00am	Matins	(no Vespers at Saint Barbara's)
		11.00am	Divine Liturgy	Holy Apostle Thomas
8 th	Tuesday	6.30pm	Vespers	Holy Apostle James, son of Alphaeus
9 th	Wednesday	6.30pm	Vespers	St Ambrose, Starets of Optina
12 th	Saturday	5.30pm	Vespers	
13 th	Sunday	10.00am	Matins	Holy Fathers of the Seventh Ecumenical Council
		11.00am	Divine Liturgy	Prophet Hosea
16 th	Wednesday		Vespers	Holy Apostle and Evangelist Luke
17 th	Thursday	6.30pm	Vespers	St Demetrius Day of the Dead
19 th	Saturday	4.00pm	Memorial	
		5.30pm	Vespers	
20 th	Sunday	10.00am	Matins	St Matrona of Chios
		11.00am	Divine Liturgy	Holy Apostle James, Brother of the Lord
22 nd	Tuesday	6.30pm	Vespers	St Elesbaan, King of Ethiopia
23 rd	Wednesday	6.30pm	Vespers	<i>1am Sunday: Clocks change</i>
26 th	Saturday	5.30pm	Vespers	
27 th	Sunday	10.00am	Matins	St Procla, wife of Pontius Pilate
		11.00am	Divine Liturgy	
30 th	Wednesday		No Vespers at St Barbara's	

Principal Services for November

2 nd	Saturday	5.30pm	Vespers	
3 rd	Sunday	10.00am	Matins	St Winifride of Treffynon (Holywell)
		11.00am	Divine Liturgy	33 Martyrs of Melitene
6 th	Wednesday	6.30pm	Vespers	
9 th	Saturday	5.30pm	Vespers	
10 th	Sunday	10.00am	Matins	St Arsenios of Cappadocia
		11.00am	Divine Liturgy	St John the Merciful, Patriarch of Alexandria
11 th	Monday	6.30pm	Vespers	St John Chrysostom, Archbishop of Constantinople
12 th	Tuesday	6.30pm	Vespers	Holy Apostle Philip
13 th	Wednesday	6.30pm	Vespers	
			<i>15th - Beginning of the Nativity Fast</i>	
15 th	Friday	6.30pm	Vespers	Holy Apostle and Evangelist Matthew
16 th	Saturday	5.30pm	Vespers	
17 th	Sunday	10.00am	Matins	St Gregory the Wonderworker of Neo-Caesarea
		11.00am	Divine Liturgy	
20 th	Wednesday	6.30pm	Vespers	Entry of the Most Holy Theotokos into the Temple
		7.30pm	Divine Liturgy	
23 rd	Saturday	5.30pm	Vespers	
24 th	Sunday	10.00am	Matins	Great Martyr Catherine of Alexandria
		11.00am	Divine Liturgy	Martyr Stephen the New, Monk of Mt Saint Auxentius
27 th	Wednesday	6.30pm	Vespers	
30 th	Saturday	5.30pm	Vespers	
1 st	Sunday	10.00am	Matins	Holy Apostle Saint Andrew the First Called (from 30 th)
		11.00am	Divine Liturgy	

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You must love everyone with all your soul, hoping, that according to the commandment to love your neighbour, Jesus has established so close a bond that he takes as done to himself anything done to our brothers or sisters. He says *I was thirsty and you gave me drink*, and he adds *As you did it to one of the least of these my brethren, you did it to me.*

Some Further Thoughts on the Life and Traditions of our Faith

On Developing a Spiritual Life part 4

Good works! We shall not enter the Kingdom of Heaven without evidence of our Good Works any more than we can without evidence of our Faith. Consider this passage from the Letter of the Apostle James, the 'brother' of the Lord and first bishop of Jerusalem: *What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead. But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. You believe that God is one; you do well. Even the demons believe--and shudder. Do you want to be shown, you senseless person, that faith apart from works is barren? Was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? You see that faith was active along with his works, and faith was brought to completion by the works. Thus the scripture was fulfilled that says, "Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. You see that a person is justified by works and not by faith alone. Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? For just as the body without the spirit is dead, so faith without works is also dead.* (Jas.2:14-26)

Even the most dedicated God-hater can fill his life with doing good but he will still not earn a place in paradise if he has no faith in the God who gave him life. You and I can be the most pious and God-worshipping people that ever lived but if our way of life reveals an absence of service to our neighbour, we are no better than the God-hater and deserve the same denial of Paradise.

Saint Porphyrios wrote the following: "This isn't about salvation by your own works. This is about living faith. Cultivating fruit. So that everything about you is being transformed to Christ-likeness. That takes effort - lots of work. Nobody can become a Christian by being lazy. It needs work, lots of work."

Everywhere we are reminded that Christianity is the religion of active works. Jesus Christ was active. He came into the world wanting to save us all. He did everything that was needed: He cared for the spirit but also for the flesh. He healed the sick, gave sight to the blind, cleansed the lepers, raised the dead, raised from the bed of suffering the sinner and the paralysed. He conversed with the sinful women and with the publican. He called all to salvation. This means there is not one man in this world whom He gave no talent or who is not called to salvation. If one will not be saved, it is because he did not want to be saved.

Everyone is called to serve the church, to serve God. Each one of us received one talent and God is asking us to use it. Multiply it by good deeds for our spiritual growth and for our salvation. Win the love of Him Who came into the world and was crucified for us.

Fr. George Calciu offered the following: "I ask all of you to contribute to the work of the Church by your good deeds, by your words and by your prayers. Preach the word of God outside the Church, oppose the sects that seek to dismantle the true Church of Christ, have love for one other, and live in unity."

Above all we should remember that our 'Good Works' are not for our benefit or glory in this world but for our place in the next. We perform our good works because we have faith in the Risen Lord and His promise for each one of us.

We should commit these words of Our Lord, Jesus Christ in letters of gold on your hearts *Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also* (Matthew 6:19-12). So will our Faith and Good Works be indelibly written in our Book of Life so that He will say to us on that Great Day: *Well done O good and faithful servant ... enter into the joy of your Lord* (Matthew 25:21).

There's more on the Spiritual Life to come, Fr. Pancratios

If we wish to follow Him, then this life, too, with Christ, is joy, even amid difficulties. As Saint Paul says, I rejoice in my sufferings. This is our religion, and this is the direction we must move in. It is not the outward formalities that count; it is living in Christ that matters. When you achieve this, what else do you want? You have gained everything. You live in Christ and Christ lives in you. Thereafter, everything is easy: obedience, humility and peace.

Saint Porphyrios of Kafsokalivia +1991

Saint Winifride

In seventh century Wales, the saints proclaimed the Gospel to all who passed by. Best known of them were Dewi Sant (Saint David) and Gwenfrewi or Winifride the virgin of Holywell. Despite the difficult times, the Wales into which she was born was very much a Christian land with a significant monastic backbone.

Saint Winifride was born at the beginning of the seventh century and was between fourteen and eighteen years of age at the time of her 'martyrdom'.

Winifride is intimately connected with Saint Beuno whose life is recorded elsewhere. From Powys, Beuno settled for a while at Gwenfynnan, and he built a church just below what is now the town of Holywell. The child now known to us as Winifride was by this time maturing into a young woman and her wish was, when of age, to dedicate herself to God. Into this scene the first major event of her life takes place. One Sunday as she was preparing to go to church a stranger rode up to the house. Caradoc, nephew to the king of Powys, was out hunting (on a Sunday, clearly a pagan).

He became enamoured of the young Winifride and sought to possess her. But Winifride, seeking to preserve her virginity, fled towards Saint Beuno's chapel and sanctuary. The thwarted prince pursued her and, when she refused his advances, drew his sword and severed her head from her body.

Saint Beuno, coming out of the chapel caught Caradoc in the act. Beuno collected Winifride's head from where it had come to rest where a spring had broken out and was gushing forth a torrent of sweet water. Beuno returned to the chapel where her body lay blood stained and lifeless. Praying to God for the restoration of the maiden to life, Winifride was restored to life and health, remaining with only a thin white line around her neck to remind her of the event. A God-given miracle, this is surely confirmed by the appearance of the spring where previously there was no water.

Winifride confirmed her desire to become a nun and lived close to Saint Beuno and the miraculous well as a recluse. Beuno prophesied that she would remain in there for seven years while she made Beuno a set of vestments each year that she would then place upon a small raft to float down the stream from Holywell. It would eventually turn up at Clynnog where Beuno then lived, coming ashore at Porth y Casseg (Port of the Chasuble)!

Seven years on, at Beuno's death, she left the place of her 'martyrdom' and made her way to Bodfari. Here Saint Diheufar sent her to Saint Sadwrn. Sadwrn directed Winifride to Gwytherin as the place of her abode near Llanrwst. Winifride met Saint Elerius at Llangernyw who was to record Winifride's life. Together, they went on to Gwytherin on the slopes on

Moel Llyn where his mother Theonia was the aged abbess of a community of nuns. In this remote spot, Winifride lived out the remainder of her days untroubled by the world. Elerius records that Winifride had the gift of foreknowledge.

Winifride spent some time as in charge of novices until, at the death of Theonia, she was called to lead the community as its abbess. In time she fell into the final sickness which gave Winifride time to bid her farewells to her sisters and to be laid to rest beside Theonia in the monastery cemetery.

Her original feast day was 23rd June and this became the occasion of the chief pilgrimage to Holywell. The present feast day of 3rd November is a much later addition to the calendar. The year of her death is uncertain but occurred in the 650's since Elerius reposed in 660.

Winifride lay in the monastic cemetery for almost five hundred years until completion of the new Abbey Church in Shrewsbury. Her relics were important to the success of the new abbey foundation and accordingly in 1138 a deputation descended on Gwytherin and removed the relics to Shrewsbury. Her relics were carried away, probably along the present route of the A5 trunk road to Shrewsbury and the site of her stations were appropriately marked. Her relics remained until at the Reformation when they were probably burned. All that remains today is a knuckle bone (and one other fragment) cared for in Holywell. This relic is always made available to the Orthodox on the occasion of the Annual Pilgrimage.

While devotion to Saint Winifride died at the Reformation in Shrewsbury, it continued, as it had for nearly a thousand years, at the place of her martyrdom. Not only devotion, but the miracles, reported from the earliest days, continued unabated.

In mediaeval times stone structures were provided to encase the well and later Margaret Beaufort, the mother of Henry VII built the fine chapel (1485) over the well-house which we see today.

This well, it should be noted, is the only Christian shrine in Britain where the flow of pilgrims never ceased, even in the darkest days of the Reformation and with that, the flow of miracles also never ceased. Many of these miracles were recorded carefully by their witnesses.

The message of Saint Winifride for today is that the age of miracles is not past, and that the power of God to change the manner of our lives continues unabated. Saint Winifride with her miraculous yet humble way of life is a saint for all times and seasons. She alone of all the saints of Britain, apart from the Theotokos herself, is the one saint to whom devotion has continued vibrant and unsuppressed from the day of her repose to the present time.

A Scripture Reading Calendar for October

1	Galatians 5:11-21	Luke 6:37-45	St Piatius of Tournai (Belgium, c286)
2 Fast	Galatians 6:2-10	Luke 6:46-7:1	St Leudomer, Bishop of Chartres (France, c585)
3	Ephesians 1:1-9	Luke 7:17-30	St Menna, Virgin from Lorraine (France, c395)
4 Fast	Ephesians 1:7-17	Luke 7:31-35	St Petronius, Bishop of Bologna (Italy, c450)
5	1 Corinthians 10:23-28	Luke 5:27-32	Martyr Palmatius and his companions at Trier (Germany, c287)
6	2 Corinthians 6:1-10	Luke 7:11-16	Virgin-martyr Faith at Agen, burned to death (France, 3rdC)
7	Ephesians 1:22,23; 2:1-3	Luke 7:36-50	Virgin-martyr Justina at Padua under Diocletian (Italy, c300)
8	Ephesians 2:19-3:7	Luke 8:1-3	Martyrs Palatius & Laurentia at Fermo near Ancona (Italy, 302)
9 Fast	Ephesians 3:8-21	Luke 8:22-25	Hieromartyr Denys, Bishop of Paris & those with him (France, c258)
10	Ephesians 4:14-17	Luke 9:7-11	Martyrs of the Theban Legion along the Rhine (Germany, c287)
11 Fast	Ephesians 4:17-25a	Luke 9:12-18a	St Germanus, Bishop of Besançon (France, c390)
12	1 Corinthians 14:20-25	Luke 6:1-10	Hieromartyr Maximilian, Bishop of Noricum (<i>now</i> Austria, 284)
13	2 Corinthians 6:16b-7:1	Luke 8:5-8a,9-15,8b	Martyr Faustus & those with him at Cordoba (Spain, 304)
14	Ephesians 4:25-32	Luke 9:18-22	St Callistus, Bishop of Rome (Italy, c222)
15	Ephesians 5:20-26	Luke 9:23-27	Martyr Agileus at Carthage (Tunisia, c300)
16 Fast	Ephesians 5:25-33	Luke 9:44-50	Martyr Eliphius at Toul (France, 362)
17	Ephesians 5:33-6:9	Luke 9:49-56	Virgin-martyr Solina beheaded at Chartres (France, c290)
18 Fast**	Ephesians 6:18-24	Luke 10:1-15	Child-martyr Justus, aged nine, at Beauvais (France, 287)
19	1 Corinthians 15:39-45	Luke 7:1-10	Martyrs Ptolomy & Lucius at Rome (Italy, c165)
20	2 Corinthians 9:6-11	Luke 8:26-39	Martyr Maximus, deacon of Aquila under Decius (Italy, 250)
21	Philippians 1:1-7	Luke 10:22-24	Martyr Asterius, priest of Rome (Italy, c223)
22	Philippians 1:8-14	Luke 11:1-10	Hieromartyr Philip, Bishop of Fermo (Italy, c270)
23 Fast**	Philippians 1:12-20a	Luke 11:9-13	Martyrs Servandus & Germanus at Cadiz (Spain, c305)
24	Philippians 1:20b-27	Luke 11:14-23	Hieromartyr Felix Africanus, Bishop of Thibiuca (Tunisia?, 303)
25 Fast	Philippians 1:27-2:4	Luke 11:23-26	Bishops Front & George, Apostles of Périgueux (France, 2ndC)
26	1 Corinthians 15:58-16:3	Luke 8:15-21	Martyr Rogatian, priest of Carthage (Tunisia, 256)
27	2 Corinthians 11:31-12:9	Luke 8:41-56	Martyrs Vincent, Sabina & Christeta at Avila (Spain, 303)
28	Philippians 2:12-16	Luke 11:29-33	Martyr Terrence and 40 others at Carthage (Tunisia, 250)
29	Philippians 2:16b-23	Luke 11:34-41	Virgin-martyr Eusebia at Bergamo (Italy, late 3rdC)
30 Fast	Philippians 2:24-30	Luke 11:42-46	Martyr Marcellus, Centurion in Tangier (Morocco, 298)
31	Philippians 3:1-8	Luke 11:47-12:1	Monk-martyr Foillan at Fosse of Gaul (France, 655)

* 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 17th November after the Divine Liturgy. All matters to the Secretary by 14 days earlier.

Board meetings will continue to be held in the Refectory and are open to all who wish to attend. Trustees meetings will, in future, generally be held via video Conferencing due to the difficulty for the Trustees to meet together in person.

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Church of Saint Nicholas deep in the Kotsifu Gorge near the town of Rethymnon. Crete

Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders

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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.

Membership Subscription 2019 (10/19)

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

Title: _____ Initials: _____ Surname: _____

Address: _____

Postcode: _____ Date: _____

Membership is £10.00 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 £10.00 per month or £120.00 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 send 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.