



# The Tower

October 2013

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](#)  
Charity No: 1144751

*Dear brothers and sisters,*

As you will see from the schedule of services, we are now resuming the celebration of Matins, initially twice a month and in due time this will become a part of each Sunday's sacred services. This service of Matins (Orthros - Outrenya) is such an important part of our liturgical life that it should not be missed. It is filled with the teaching of our Faith and, offered before the celebration of the Divine Liturgy, helps to settle our minds and hearts, removing from them the cares of our daily lives so that we may offer ourselves worthily before the Lord.

We also propose to reintroduce of monthly Parish Lunches and these will begin on the third Sunday (20th) of October. We seek volunteers to take charge of an individual lunch session to organise those who will provide the food on that occasion. This aims to avoid any one individual from carrying too great a burden. Now that we have a well lit and

heated refectory, it will be a more pleasant opportunity for these social gatherings.

At our recent Board Meeting, there was much discussion in the matter of Christian education, both for our children and ourselves. All of us should be concerned for our spiritual growth and we welcome contributions and suggestions that will help us as a parish to develop a sound understanding of our faith. Initially we will take the opportunity of the time of the parish lunch to investigate an aspect of the faith for adults. For children the board expressed concern at the present situation where the children are only in class for the duration of the sermon. This is not satisfactory and we welcome suggestions from parents (you, as parents, are most involved, after all) how we might improve our church school.

*Wishing you a holy and peaceful Autumn  
Fr Pancratios and Presbyteria Anna*

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## The Middle East

Our fervent prayers should be offered on a daily basis for the suffering peoples of the Middle East.

Every day we see the lines of refugees grow ever longer in the face of extremist violence. We must fear the end of a Christian presence in the region; cities and countrysides familiar to the earliest Christian communities.

We should also remember that not only are the Christian faithful being murdered or driven out of their homes, seeing their churches and monasteries looted and destroyed but the Muslim population is also being uprooted, their faithful killed and many mosques blown up.

Pray too that the calming voices of our Patriarchs will be heard in the corridors of power so that this cycle of violence may be brought to an end. Only with the end of such aggression will the peoples of the region be restored to their homes and families to live in the harmony that characterised much of the history of the Middle East.

To this end we will offer a short Prayer Service (Moleben) following the Divine Liturgy at Saint Barbara's on a regular basis.

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**Reminder:**

***The Blessed Oil and the Evlogia from the Feast of the Consecration are still available in church for you. Please do ask for them if you cannot find them.***

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



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

***Holywell, Flintshire, North Wales. CH8 7LS  
Saturday 5<sup>th</sup> October 2013  
in the Mediaeval Chapel and at her Well***

**Programme:**

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

**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:**  
**0151 639 6509 or 07850 467675**

## Church and Family: Patriarchal Concerns

On September 7, 2013 His All-Holiness Ecumenical Patriarch Bartholomew visited the Holy Cathedral of Saint Symeon in Tallinn, Estonia. Early that afternoon, His All-Holiness presided over Vespers Service in the same church, at which time he delivered the Homily. Below is an excerpt of this Homily, in which he addressed the topic of the relationship between Church and Family, and in turn condemned Homosexual Marriage as an innovation foreign to the ecclesiological mindset and way of life.

The Church, my beloved parents and children, and subsequently the family, which consists lawfully and by the command of God of men and women, and the children acquired, is not a foundation or association or a simple organization, but a Body, as it is wonderfully depicted by the Apostle Paul. And this parallelism is accurate and true. Church and marriage. Husband and wife. Body and its members.

This community, signified in the Mysteries and in the obedience of Faith, both in the Church and in the family, is sanctified and mystagogued through the Mystery of Marriage, which, according to the Fathers, is a mystery of co-creation, and the ontological link of love with the Head of the Body, to ensure health and life, which is salvation and sanctification.

As in our Orthodox Church, where no member is forgiven to deal with things in a peculiar form and at one's discretion and to prey on the proper operation and sincere communion of the love and unity of faith of the other members, or despise and ignore them, because they create cancerous disorders, agitations, dissensions, schisms, and heresies. This applies as well to the

miniature church, the family, in which is required compassion, love and unity for the structure to be built, in which the father, the mother and the children have a place inter-embracing one another's gifts, responsibilities and rights, and they are "individually members of it".

God blesses our every effort towards the fulfilment of His will, and every struggle in life, according to one's faithfulness in each and every talent. It suffices to realize in time our given talents and gifts and therefore our obligations for our every personal role, which God expects us to live out in the ecclesiastical and familial body as Orthodox Christians, activating its divine-human nature, within the framework of our God-given limits and conditions. For God created man "male and female", that we might not imitate those who *exchanged the truth about God for a lie, and worshipped and served created things rather than the Creator — who is forever praised* (Romans 1:24-26).

*To our Lord Jesus Christ, who blessed families through the Mystery of Marriage at Cana of Galilee and changed water into wine, that is, into joy and feasting, and to His Body, the Orthodox Church, the partnering of the same sex is unknown and condemned, and they condemn the contemporary invention of "mutual cohabitation", which is the result of sin and not the law of joy, and by their actions the "females exchanged natural sexual relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other men, and received in themselves the due penalty for their error"* (Romans 1:26-28). Let this not also be born in you, Orthodox Estonians, brethren and children.



## Christ and the End of Satan's Dominion

By St. Nikolai Velimirovich

*O thou enemy, thy destructions are come to a perpetual end, even as the cities which thou hast destroyed; thy memorial is perished with a roar* (Psalm 9:6-7).

The enemy of the human race, the murderer of men from the very beginning, has used every weapon and intrigue against man. He thinks up new weapons and new intrigues day and night, in order to destroy someone as a roaring lion, "seeking whom he may devour" (1 Peter 5:8). He hides like a poisonous snake and awaits his prey; he stretches his webs everywhere, like a spider, with the sole purpose of ensnaring some human soul and entrapping it in his foul kingdom.

Pagan peoples were his cities. Until the coming of Christ, he ruled untroubled and absolutely in them. When they served idols, they served him; the practices of soothsaying and fortune-telling served him; he protected, directed and enhanced men's unbridled licentiousness; human

sacrifice, fiery passions, discord, war, evildoings of all descriptions - this was all pleasure for him. But in the end, no weapons remained in him; his "cities" were destroyed and his memorial is perished with a roar.

This "end" of which the prophet speaks is the coming of Jesus Christ the Lord into the world. The Lord manifested His power over the devil when He overcame his temptations on the mountain. He manifested His authority in driving demons out of men, commanding them to go this way or that; He manifested His invincible lordship over sin and death by His suffering and Resurrection. And, what is perhaps most important, He harrowed hell and scattered the demonic power. He did not desire to utterly destroy the demons, but to disperse them and smash their weapons; He smashed them and scattered them as He later did the Jews, but more terribly than He did the

Jews. He freed the people from their domination; and even more importantly, He gave men authority over the demons, such that they can drive the demons out by the power of His name. Do you see how the Lord linked His victory over the demons with His mercy toward men? He so weakened and broke them, He so confused and dispersed them, that He placed them under the authority of men. Even so, the Lord did not grant authority over demons to all men, but only to those who believe in Him and who follow His commandments. He gave them authority, and He also gave them a weapon. That weapon is the Cross.

O Lord our God, our Saviour from the dominion of the devil, help us also to do that "least part" that Thou hast left us to do. To Thee be glory and praise forever. Amen.



## Principal Services for October / November

Divine Liturgy every Sunday: Prayers of Preparation 10.30 am -- for Divine Liturgy 11 am

### Feast Day and other Services during October

<b>Saturday 5th</b>	<b>Holywell Pilgrimage (Martyr Charitina of Amythus)</b>	<b>Services begin 10.30am</b>
Sunday 6th	15th Sunday after Pentecost (Holy Apostle Thomas)	Liturgy 11am
Sunday 13th	16th Sunday after Pentecost (Fathers of the 7th Ecumenical Council)	Matins 9.30am Liturgy 11am
Sunday 20th	17th Sunday after Pentecost (Great Martyr Artemius of Antioch)	Liturgy 11am – Parish Lunch
Sunday 27th	18th Sunday after Pentecost (St Procla, wife of Pontius Pilate)	Matins 9.30am Liturgy 11am

### Feast Day and other Services during November

Sunday 3rd	19th Sunday after Pentecost (St Winifride of Holywell)	Liturgy 11am
Sunday 10th	20th Sunday after Pentecost (Martyr Orestes)	Matins 9.30am, Liturgy 11am
<i>Friday 15th: Beginning of the Nativity Fast</i>		
Sunday 17th	21st Sunday after Pentecost (St Gregory the Wonderworker)	Liturgy 11am - Parish Lunch
<b>Wednesday 20<sup>th</sup></b>	<b>Feast of the Entry of the Most Holy Theotokos into the Temple</b>	<b>Vespers 6.30pm</b>
Sunday 24th	22nd Sunday after Pentecost (Great Martyr Catherine)	Matins 9.30am, Liturgy 11am
Sunday 31st	23rd Sunday after Pentecost (Holy Apostle Andrew, the First-Called)	Liturgy 11am

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## Progress so far!

Things have gone a little quiet since the Consecration, not least, because I have taken a much needed holiday for a couple of weeks. It has really been a matter of taking stock and now working out the priorities. We can be a little more leisurely over the work that needs to be undertaken as we do not have the same pressure to achieve results as we did in the months leading up to the Consecration.

Since then, Marc has continued repointing work around the porch and this will continue until the cold weather sets in. He then intends to continue with stripping the internal woodwork on the screen between the Nave and the Refectory and the Vestry doors. All this will help to brighten the church up considerably.

The recent board meeting agreed to obtaining quotes for a

roofing contractor to attend to the gutter work on the tower and separately, from a joiner for the fitting of the porch door and glazed screen, which, as I stated in the last newsletter is a priority for security, draught-proofing and the opportunity to make use of the porch as a proper narthex.

A blessing of installing our electricity supply is that we can now iron our linen and this will make quite a difference to the appearance of our hangings.

Of course we still welcome all who have time to do work around the church and I will continue to be available in church on Tuesdays and Thursdays.

Fr Pancratios.

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## Random Jottings

One person says: "I want a car, I want to go to some resort, I want glory and health, I want..." But another person understands that this is all nonsense, and says: "I want there to be peace in my soul and light in my eyes. I want to live eternally. I want to become a human being!"

*Fr Andrei Lemesbonok*

If sickness is often a consequence of sin, recovery from sickness often depends not only on doctors and medicines, but also on the faith of the sick person, his repentance, and his resolve to correct his life. This applies not only to personal ailments, but also to the sicknesses of families and entire societies.

*Bishop Mitrphan of Boston +2002*

Follow your bishop, every one of you, as obediently as Jesus Christ followed the Father. Obey your clergy too as you would the apostles; give your deacons the same reverence that you would to a command of God. Make sure that no step affecting the Church is ever taken by anyone without the bishop's sanction. The sole Eucharist you should consider valid is one that is celebrated by the bishop himself, or by some person authorized by him. Where the bishop is to be seen, there let all his people be; just as, wherever Jesus Christ is present, there is the catholic Church."

*St. Ignatius of Antioch, Letter to the Smyrniens*

## For Sale

Two portable gas heaters,  
both little used,  
complete with gas bottles.  
These can be inspected  
at church.

Offers to Marc Greenwood,  
telephone: 01606 889023

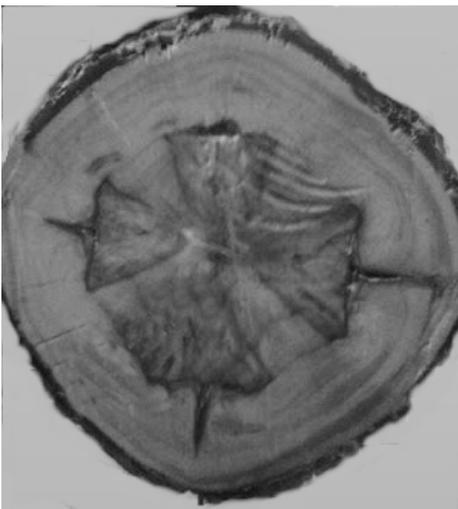
## “Lead me, O Lord, in Thy righteousness because of mine enemies.” -- Psalm 5:7

Very bitter is the enmity of the world against the people of Christ. Men will forgive a thousand faults in others, but they will magnify the most trivial offence in the followers of Jesus. Instead of vainly regretting this, let us turn it to account, and since so many are watching for our halting, let this be a special motive for walking very carefully before God. If we live carelessly, the lynx-eyed world will soon see it, and with its hundred tongues, it will spread the story, exaggerated and emblazoned by the zeal of slander. They will shout triumphantly. “Aha! So would we have it! See how these Christians act! They are hypocrites to a man.” Thus will much damage be done to the cause of Christ, and much insult offered to His name. The cross of Christ is in itself an offence to the world; let us take heed that we add no offence of our own. It is “to the Jews a stumbling block”: let us mind that we put no stumbling blocks where there are enough

already. “To the Greeks it is foolishness”?: let us not add our folly to give point to the scorn with which the worldly-wise deride the gospel. How jealous should we be of ourselves! How rigid with our consciences! In the presence of adversaries who will misrepresent our best deeds, and impugn our motives where they cannot censure our actions, how circumspect should we be! Pilgrims travel as suspected persons through Vanity Fair. Not only are we under surveillance, but there are more spies than we reckon of. The espionage is everywhere, at home and abroad. If we fall into the enemies’ hands we may sooner expect generosity from a wolf, or mercy from a fiend, than anything like patience with our infirmities from men who spice their infidelity towards God with scandals against His people. O Lord, lead us ever, lest our enemies trip us up!



### A Miracle of the Cross



The story of the cross in the pine tree in recent days has been revealed throughout the village of Krini (Northern Greece) and spread from one person to another. On September 12th, a resident while cutting wood was caught by surprise. While he was trying to cut the trunk of a pine tree, the machine he used to cut the wood began “turning”.

The trunk would not cut, no matter what the effort! Meanwhile he tried to cut other trunks with the same machine and it worked normally. He then tried again several times, but the result was the same! He was not able

to “rip” out the timber. When he looked closer he saw the image of a cross engraved in the wood!

As much as he tried to explain the incident logically, he was not able to. In the evening at the cafe he told all his neighbours what happened, and he approached the priest of the area who replied that it is the will of the Lord for the trunk not to be cut. The older people are mainly talking about a miracle while this particular man is keeping the wood in his house and he is guarding it like the “apple of his eye”.

*Patrasevents.gr*



### Cacik

*A refreshing yoghurt dish found all over the Eastern Mediterranean*

1 small cucumber  
300 ml thick natural yoghurt  
3 garlic cloves, crushed  
2 tbsp chopped fresh mint  
2 tbsp chopped fresh dill or parsley  
salt and ground black pepper  
mint or parsley and dill to garnish  
olive oil, olives and pitta bread to serve

Finely chop the cucumber and layer in a colander with plenty of salt. Leave for 30 minutes. Wash the cucumber in several changes of cold water and drain thoroughly. Pat dry on kitchen paper.

Mix together the yoghurt, garlic and herbs and season with salt and pepper. Stir in the cucumber. Garnish with herbs, drizzle over a little olive oil and serve with olives and pitta bread.

## *The Icon of Crucified Asia Minor*

This icon is in the Sacred Church of Saint Nicholas in Nicaea of Attica. The Cross in the centre symbolizes “Crucified Asia Minor”. The Bell Tower in the middle of the Cross was the Bell Tower of the Sacred Church of Saint Photini in Smyrna made entirely of copper. From right to left are depicted the following Hieromartyrs of 1921-22: † Euthymios of Zilon, † Gregory of Kidonion, † Chrysostomos of Smyrna, † Prokopios of Ikoniou, †

Ambrose of Moschonision. To the left of the Cross is the depiction of a Monk, who represents all the Monks massacred during the Asia Minor Catastrophe. To the right of the Cross is the depiction of a Cleric, who represents all the Clergy massacred during the Asia Minor Catastrophe. To the bottom right is depicted a Male of Asia Minor, who represents the entire male population that suffered and was massacred during the Asia Minor

Catastrophe. To the bottom left is a Woman-Mother and Child of Asia Minor, who represent the entire female and child population that suffered and was massacred during the Asia Minor Catastrophe. These Holy Martyrs who gave their lives are honoured and commemorated by the Holy Church on the Sunday before the Feast of the Elevation of the Honourable Cross on September 14<sup>th</sup>.



# Married Life and Asceticism

by *Deacon Pavel*

It all began with our forefathers, Adam and Eve. They received a commandment in paradise not to taste of the tree of the knowledge of good and evil (cf. 2:17). The commandment not to “taste of this or that” is quite well known to any Orthodox Christian. This is the commandment to fast—the most ancient, beginning factor of family life.

As we know, the first family was tempted by Satan, the forefather of all evil. That envier could not calmly watch their happy life. Adam and Eve broke the commandment of not eating. The Lord called them to account. Then they tried to place their own blame on someone else, as if they were not guilty at all. Not only that, but Adam blamed his wife, who, as he emphasized, he had received from God. That is how the fall into sin happened, and people did not repent of what they had done. The Lord deprived them of paradise, and gave them a penance.

Let us briefly recall the words of that penance from God. The wife was told: *I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee* (Gen. 3:16). To the husband, the Lord said, *In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return* (Gen. 3:19).

Sorrows entered the life of human beings. Steadfast endurance of sorrows is an important part of asceticism.

Our task is to remember that sorrows came as the result of sins. We have to bear them without anger, without murmuring against God. It is painful to be sick, painful to die (to



*Sts. Peter and Fevronia. A painting by: Alexander Prostev*

return to dust). This feeling of sorrow must be melted in repentance. Then those oppressive thoughts of death can become exalted; they can become the remembrance of death.

After the fall, Adam not only had to work—he had to work hard. That is how it was in his life, and that is how it is in ours. Every man has to think about how he will feed himself and his family. He must at times do work that is both hard and dreary.

Archimandrite Sergei (Shevich) often found that his parishioners were sometimes weighed down by the work that they had to do every day. Fr. Sergei pointed out to them that work for a married person is the same as an obedience for a monk. As we know, monks do not choose their obedience according to their own taste. The monastic does whatever he has been

given the blessing to do. Be it unattractive and boring, obedience nevertheless accustoms a monk to cutting off his own will, and, accordingly, to do the will of God. For Adam and his descendants, God’s will is to live after the fall under non-paradise conditions, not to complain about this, and to repent. They should also hope in God, Who leads people to His Kingdom.

For a woman, a time of particular trial is pregnancy. She has to think more about her child than about herself, to pay special attention to her own health, keep to a regime, and, perhaps leave a lucrative job for the sake of her child—to give up her planned career growth. This is her asceticism of self-restraint. This is not to mention the pain of childbirth, and the uninterrupted care and fuss over the newborn.

The infant’s parents have to deny themselves basic rest, and are sleep deprived. They worry about their little one, and pray during anxious times for their child’s well-being: “Lord, You know all things, and Your love is perfect. Take the soul of (name), and do what I wish to do, but cannot.”

And if the child was born handicapped... What faith in God’s Providence is needed in order to bear that heavy cross!

Almost immediately after the birth of a child a great labour begins—raising the child. Even if we take the non-religious side of the matter, we know

that we cannot get by without God's help. Fr. Gleb Kaleda was right when he insisted that the foundation of upbringing and education is placed in the family, while school and college *serve only to supplement what has been done in the family*. The supplement is important, but it only enhances the main thing.

Often we see that in school children are required to memorize information, but taught very little about how to think for themselves. Even less are they taught morals. What should be done in this case? The family can make up for the inadequacies of an impersonal and commercial education and upbringing—that is if the parents seriously take care of their child, and not only of his physical needs, but also his emotional needs. All this takes many patient years.

Parents are also called to care for the spiritual needs of their child. It would be good to teach the small child to pray (in the majority of schools and universities, he will not be taught to pray to God). But to do this the parents themselves need to know how to pray attentively, to understand the language of prayer, and to accessibly explain the essence of the church services to their child. As the child grows to school age, he should be prepared for his first confession. How can parents explain to him what sin is, and why he needs to tell the priest about his sins. Here one's personal example is needed, the parents' personal efforts on the spiritual path. If the mother takes the child to Communion but does not herself approach the chalice or go to confession, if the father goes only rarely to church, then it will be pretty hard to convince the child that all of us need the Church Sacraments.

In the home where there is no understanding of breakfast, lunch, and

dinner, where everyone eats whenever they want (and even when they don't want), it is hard for a child to assimilate the concept of fasting. "You can't lead children to fasting if they are allowed to eat whenever they like, if they are allowed to run through the house with a piece of bread and sausage or a biscuit. Regularity of food intake is, if you will, the beginning of Christian asceticism... Through prayer before a meal a person learns to begin everything with prayer. If there are visitors in the house and it is not possible to pray in front of them, it is important that all members of the family cross themselves if only mentally... It is necessary to cultivate both the obvious and secret forms of everyday Christian life," Fr. Gleb Kaleda used to say. [1] Domestic life can become a good support for spiritual life, but it can also become a profound obstruction.

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The passion of self-love stands out as the family's worst enemy. Egoism is a dangerous enemy.

When a married couple does not want to yield to each other in anything, each morbidly guarding his or her own pride; if each continually counts the times that he or she did something for the family, then that family will little-by-little fall apart. If couples easily give place to anger, argue over trifles, and cannot peacefully live with each other's close relatives, then they themselves feel wretched, and their children absorb their bad example. How hard it is to bring up children by our own example!

True ascetic labour is required of parents in order not to consign their children to the education of television, internet groups, or the streets. That is on the one hand; on the other hand, children must not be tortured with

excess care. After all, super-care leads to infantilism, introversion, and sometimes even rebellion against parents.

The family is a school of love.

All Christian asceticism is directed toward acquiring love. Christ the Saviour boiled down all the commandments to two: love of God and love of neighbour. St. Theophan the Recluse compares love to fire: if we do not throw logs on the fire it will go out; if love between husband and wife is not stoked with deeds of love, it will eventually die out. And what are these deeds of love? They are the deeds of basic care one for the other, obvious and unobserved signs of attention. They are the ability during arguments to overcome outbreaks of anger and to be the first to come and make peace. They are the ability to take your egotistical inclinations in hand, to correct your actions, always thinking to yourself "I am not the only one."

*Fr. Gleb Kaleda wrote very well and in detail in his book about the ascetical life in a family, The House Church. His book is firmly supported by Orthodox tradition that has gone down through the ages, but he does not close his eyes on the particulars of Christian life in our complex times.*

Translation from [Pravoslavie.ru](http://Pravoslavie.ru), by OrthoChristian.com

[Deacon Pavel Serzhantov](#)

[1] Fr. Gleb Kaleda, a professor at Moscow State University, lived in Moscow during Soviet times, and was secretly ordained a priest. In his milieu it was often dangerous to say prayers before meals and cross oneself in the presence of people not close to the family, since one never knew who would report that display of Christian faith to the authorities.

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### *Ultimate Questions*

What is prayer? What is its essence? How can we learn to pray? What does the spirit of the Christian experience as he prays in humility of heart?

All such questions should constantly occupy the mind and heart of the believer, for in prayer man converses with God, he enters, through grace, into communion with Him, and lives in God. And the Holy Fathers and teachers of the Church give answers to all these questions, based on the grace-given enlightenment which is acquired through the experience of practicing prayer—experience equally accessible to the simple and to the wise.

*Saint Theophan the Recluse*



## The Prayer of Elder Evmenios That Pleased the Lord

Fr. Evmenios was born in 1931 in Ethia of Monophatsion in the province of Heraklion of Crete, the eighth child of a poor family of faithful Christians. He became a monk at the age of 17; he struggled to cultivate his soul with love and prayer and was tested very harshly by leprosy; but later also, while a priest, by a demonic influence which tormented him in body and soul, but was freed of it after many prayers, vigils and exorcisms in monasteries of Crete, such as the monasteries of Koudoumas and Panagia Kalyviani.

The holy Elder's personal ascetic struggles are not widely known. However, the following prayer of his is of particular importance; a prayer that is included along with much more information on his life and the witness of many people who had met him (as well as many testimonies about his holy spiritual gifts, in the excellent book by Monk Simon, *Fr. Evmenios – The Hidden Saint of our Time*, Athens 2010, ed. 2, pp. 133-134 (in Greek).

Metropolitan Neophytos of Morphou, Cyprus, narrates the following story:

A very important event from Elder Evmenios' life that I recall, is a prayer that he had coined:

“Lord Jesus Christ, I want You to save all people.

And God was pleased.

And then I said: Lord Jesus Christ, I want You to save all the Catholics. And all the Protestants, my Christ, I want You to save them.

And God was pleased.

I also want You to save the Muslims and all those who belong to all the religions; I want You to save even the atheists.

And God was very pleased.

And I told him: My Christ, I want you to save all those who have fallen asleep, from the time of Adam until now.

And God was very pleased.

And I told him: My God, I want you to save Judas also. And finally I added: I want you to save the devil also.

And God was saddened.

I asked him: “Why was God sad?”

“Because God wants to, but they don't (want to be saved),” he replied; “there is not a trace of good will for salvation in the devil.”

“Hold on,” I told him, “how did you know when God was pleased and when He was sad?”

And he said to me: “If your heart becomes one with Christ's heart, you feel what He feels.”

So, can you perceive the breadth of this man's heart? This was one of the most powerful things I have ever heard; and I have never heard something like it by anyone else. And he perceived those things from the intensity of Grace. Depending on the degree of Grace, he was able to perceive His sadness or His pleasure, to whatever he said or did.

*Mystagogy*

# Our Archbishop's Encyclical

## for the beginning of the new School Year

### 2013-2014

Dearly Beloved in the Lord,

The new school year 2013-2014 has begun, and so I am writing to wish all those involved in education a blessed and fruitful year rich with good works - spiritual, moral, social and educational - on behalf of our young ones. The future of society and of humanity depends on education and the rearing of children. All civilised societies spend a great deal of money on schools, teacher training and developing new means of strengthening the educational foundation of pupils, thousands of whom attend universities and other places of learning to study.

As far as our own schools are concerned, allow me to present you with a picture of our efforts to encourage families with children of school age to send them to our daytime schools in this country. Following our appeal for the establishment of the first Orthodox Denominational Primary School, St. Cyprian's School in Croydon was founded in 2000-2001. It has proven to be a great success, and today has more than 400 pupils.

The first Orthodox Secondary School, St. Andrew's in Barnet, North London, will open this academic year. The costs of establishing and maintaining the school are being covered by the Ministry of Education. I am confident that Greek families will embrace and support the school with enthusiasm. (Another letter will be sent concerning the official opening of the school in due course).

There is also the Greek School and College which was established in 1983 and supported by the Greek

Government. Since last year, it has been operating from the premises of the Cathedral of the Dormition of the Mother of God in Wood Green, London.

As you know, dearly beloved, in addition to these, many parishes have daytime and evening and Saturday schools. The daytime schools offer a broad education to its pupils, while the evening and Saturday schools offer a more limited education, focused on culture, language, religion, Greek Orthodox tradition and family values. Such values - family, respect for one's parents and elders, patriotism, righteousness, freedom, love for neighbour - are like images of the invisible God, and comprise the cornerstone of educational pursuits. The history of our people and our understanding of and participation in shared progress in this country are all noble values which are encouraged in our evening and Saturday schools.

These things should be the foundation of the education of our young people, and they are taught to children and young adults in all civilised countries. We Orthodox Christians must also offer something of our long history and tradition to enrich the culture in which we live, regardless of race or language, and breaking through the barriers of nationalism.

With these thoughts, I welcome the new pupils of our schools, and I express my respect for the parents for their concerns and sacrifices for the education of their children. I would like to remind the parents that you are the primary teachers of your children. You lay the foundation with all that is

good in you. We therefore ask for your prayers and appeal to you for your active assistance and support in the progress of our schools. We must consider the education of our children's children, their godly development and lives rooted in tradition, faith and family. Despite the economic crisis, the governments of Greece and Cyprus continue to assist us with literature and teaching resources, while Cyprus is lending a helping hand with funding also. Therefore we are extremely grateful to them for their continued support.

Our efforts shall be blessed and fruitful, beloved brothers and sisters, only if we are faithful to our Church, if we participate in its Divine Liturgy and sacramental life, if we study the Gospel and the lives of saints with humility and fear of God, if we call upon our Lord Jesus Christ for the enlightenment and development of our children, and if we teach them by the example of humility, solidarity, charity, compassion, co-operation, forgiveness, and love of our fellow man.

By the grace of our Lord Jesus Christ, the intercessions of the Most-holy Mother of God, and the patrons of education, great hierarchs and universal teachers, Basil the Great, Gregory the Theologian and John Chrysostom, we entrust our schools to the love and mercy of God worshipped and glorified in Trinity. And I remain with love in the Lord and esteem.

London, September 2013

Gregorios, Archbishop of Thyateira & Great Britain

## Troparion for Saint Winifride (3<sup>rd</sup> November) Tone 8

Caradog's anger struck off thy head, O pious Winefred,/ but by the prayers of the Wonderworker Beuno thy mutilated form was miraculously made whole and restored to life./ As thou didst dedicate thy life to God's service in thanksgiving for His abundant mercy,/ pray that we, never forgetting His mercy towards us, may live only for Him that our souls may be saved.

### Scripture Reading Calendar for October

1	Galatians 2:21-3:7	Luke 6:37-45	St John Koukouzelis the Hymnographer, Athos (14thC)
2 Fast	Galatians 3:15-22	Luke 6:46-7:1	St Theodore Ushakov, Admiral (1817)
3	Galatians 3:23-4:5	Luke 7:17-30	The Patron Saints of the Church in Korea
4 Fast	Galatians 4:8-21	Luke 7:31-35	St Callisthene of Ephesus (4thC)
5	1 Corinthians 4:17-5:5	Luke 5:27-32	St Gregory of Chandzoe, Georgia (861)
<b>6</b>	<b>2 Corinthians 4:6-15</b>	<b>Luke 7:11-16</b>	Monk Martyr Macarius of St Anne Skete, Athos (1590)
7	Galatians 4:28-5:10	Luke 7:36-50	Martyr Polychronius the Presbyter (4thC)
8	Galatians 5:11-21	Luke 8:1-3	Monk Martyr Ignatius of Prodromou, Athos (1814)
9 Fast**	Galatians 6:2-10	Luke 8:22-25	St Publia the Confessor, Deaconess, of Antioch (4thC)
10	Ephesians 1:1-9	Luke 9:7-11	Blessed Andrei of Tot'ma, Fool-for-Christ (1673)
11 Fast	Ephesians 1:7-17	Luke 9:12-18a	Ven. Leo of Optina (1841)
12	1 Corinthians 10:23-28	Luke 6:1-10	St John of Riga, Latvia (1934)
<b>13</b>	<b>2 Corinthians 6:1-10</b>	<b>Luke 8:5-8a,9-15,8b</b>	Mew Martyr Chryse of Bulgaria (1795)
14	Ephesians 1:22-2:3	Luke 9:18-22	Hieromartyr Silvanus of Gaza (4thC)
15	Ephesians 2:19-3:7	Luke 9:23-27	Martyr Lucian, Presbyter of Antioch (312)
16 Fast	Ephesians 3:8-21	Luke 9:44-50	St Gall Hermit and Missionary at Bangor & Luxeuil (630)
17	Ephesians 4:14-17	Luke 9:49-56	Monk Martyr Andrew of Crete (767)
18 Fast**	Ephesians 4:17-25a	Luke 10:1-15	Martyr Marinus the Elder at Anazarbus (4thC)
19	1 Corinthians 14:20-25	Luke 7:1-10	Martyr Varus and the six monks with him (c307)
<b>20</b>	<b>2 Corinthians 6:16b-7:1</b>	<b>Luke 8:26-39</b>	Righteous Youth Artemii of Verkol'sk (1545)
21	Ephesians 4:25-32	Luke 10:22-24	Ven. Vissarion & those with him, Confessors & Martyrs (1776)
22	Ephesians 5:20-26	Luke 11:1-10	The Holy Seven Sleepers of Ephesus (c520)
23 Fast**	Ephesians 5:25-33	Luke 11:9-13	St Ignatiua, Patriarch of Constantinople (877-8)
24	Ephesians 5:33-6:9	Luke 11:14-23	St Elesbaan, King of Ethiopia (c553-5)
25 Fast	Ephesians 6:18-24	Luke 11:23-26	Martyr Athanasius the Fuller at Salona (3rdC)
26	1 Corinthians 15:39-45	Luke 8:16-21	St Dimitry of Basarbovo in Bulgaria (1685)
27	2 Corinthians 9:6-11	Luke 8:41-56	St Dumitru the New, Metropolitan of Bucharest (13thC)
<b>28</b>	<b>Philippians 1:1-7</b>	<b>Luke 11:29-33</b>	St Neophytus, Bishop of Urbinsk in Georgia (7thC)
29	Philippians 1:8-14	Luke 11:34-41	Monk Martyr Timothy of Esphigmenou, Athos (1820)
30 Fast	Philippians 1:12-20a	Luke 11:42-46	St Barnabas the Confessor, Bishop of Hvosno of Serbia (1964)
31	Philippians 1:20b-27	Luke 11:47-12:1	Hieromartyr John Kochurov (USA, Russia) (1917)

\* 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**

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.

**Priest in Charge: Very Rev'd Protopresbyter Pancratios Sanders**  
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The Divine Liturgy is served at the Church of Saint Barbara the Great Martyr, Handbridge, Chester each Sunday at 11.00am and on all the major Feasts.

The Vespers Service is normally served each Saturday at Fr. Pancratios' home (please check time before travelling any distance).

Fr Pancratios is *normally* in church during the day on Tuesdays & Thursdays. Please phone him before setting out to avoid a wasted journey. Church (Sunday) School is held after the time of Communion every Sunday of each month during school term times (except on major feasts).

Pastoral Visits should be arranged by contacting Fr Pancratios.

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

Confessions before the Divine Liturgy or after Vespers. In Lent on Wednesdays and Fridays 5.30 - 6.30pm and at other times by arrangement.

Catechism Classes by arrangement with Fr Pancratios.

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**John Gale, 40 Ffordd Parc, Bodnant off Nantle Road, 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.