



The Tower

October 2014

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

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Charity No: 1144751

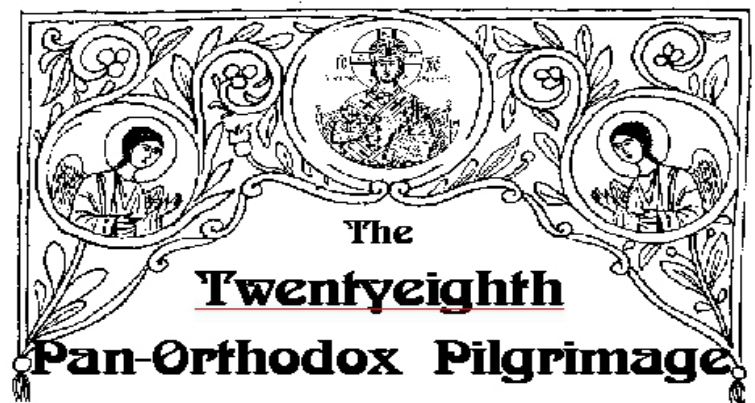
Dear brothers and sisters,

In your prayers, please remember the soul of Elena Heath who fell asleep in the Lord on the last day of the old year. Remember too her family, especially Liviu, Melissa and their children.

Please keep close to your hearts all those who are ill in our parish, especially Paraskeve and Mary. If there are any others who are sick, please let Father Pancratios know so that a visit can be arranged.

In our prayers, we should always remember those who are suffering for their faith. There are so many parts of the world where men, women and children, old and young, are being used and murdered in the most barbaric manner. Pray that there may be an end to these things and that true peace may descend upon the world. Of course, such persecution has always been present for the prince of this world, the Devil, hates the truth and the truth of the Resurrection is manifest in martyrdom – whether that be under Nero, the Turkish Yoke, Communism or the barbarians of the present time. The truth of the Risen Christ will never be overcome.

Wishing you a blessed Autumn
Fr Pancratios & Presbytera Anna



Shrine of Saint Winifride

Holywell

Saturday, 4th October, 2014

Programme:

Hours and Divine Liturgy 10.30am
Procession to the Well
with the Relic of Saint Winifride

Molieben and Agiasmos
followed by a Picnic Lunch

Great Vespers 3.00pm

Please bring a picnic lunch and your choice of liquid refreshments!



Neither do walls or rich furniture make a home. Millionaires in magnificent mansions may never know a home. But where there are good relationships, where love binds the family together and to God, there happiness is always to be found. For good relationships are heaven anywhere.

St Seraphim of Sarov +1833

Principal Services for October / November

Divine Liturgy every Sunday: (Prayers of Preparation or Matins precedes)

Feast Day and Other Services during October

Saturday 4th	Pan Orthodox Pilgrimage to Saint Winifride's Well, Holywell	<i>See front page for details</i>
Sunday 5th	17th Sunday after Pentecost - Martyr Charitina of Amisus	Liturgy 11am
Sunday 12th	18th Sunday after Pentecost - Fathers of 7th Ecumenical Council	Matins 9.30am, Liturgy 11am
Sunday 19th	19th Sunday after Pentecost - St John of Kronstadt	Liturgy 11am
Sunday 26th/20th	Sunday after Pentecost - Great Martyr Demetrius	Matins 9.30am, Liturgy 11am

Feast Day and Other Services during November

Sunday 2nd	21st Sunday after Pentecost - Martyr Acindynus & those with him	Liturgy 11am
Sunday 9th	22nd Sunday after Pentecost - St Nektarios of Pentapolis	Matins 9.30am, Liturgy 11am
<i>15th: Nativity Fast begins</i>		
Sunday 16th	23rd Sunday after Pentecost - Apostle & Evangelist Matthew	Liturgy 11am
Thursday 20th	Feast of the Entry of the Theotokos into the Temple	Vespers 6.30pm Liturgy 7.30pm
Sunday 23rd	24th Sunday after Pentecost - St Amphilochius of Iconium	Matins 9.30am, Liturgy 11am
Sunday 30th	25th Sunday after Pentecost - Apostle Andrew, the First Called	Liturgy 11am



Reconciliation

Father Maximos told us another story in his usual casual manner. “During the first year I was a monk on Mount Athos, there was some kind of a misunderstanding between a young hieromonk and his elder. The young hieromonk was very upset because he heard a rumour that his elder was planning to change his work schedule. Being young and inexperienced he started bad-mouthing his elder. The rest of us, naive and younger than he was, would not waste a moment. We went straight to the elder and reported him. The elder’s reaction was ‘I’ll take care of him during vespers. I will make him feel so much shame he won’t know where to go and hide his face from the rest of us.’ We thought he was really going to reprimand him.”

“I remember it was Saturday before vespers. The elder walked down the steps from his cell, which was on the second floor, and called for this hieromonk. ‘Come to the sanctuary. I want to talk to you,’ he said to him somberly. ‘Holy Mother of God,’ the rest of us murmured among ourselves. ‘Alas to him.’ The elder was going to take care of him right inside the sanctuary. All of us were tense, waiting for the developments. We expected to hear raised voices and reprimands as the elder scolded him. I happened to be inside the sanctuary helping with the service as I had just been made a deacon. And what do you think I witnessed? As they entered the sanctuary, the sixty-five-year-old elder fell on his knees in front of the twenty-five-year-old monk, kissed his feet, and asked for forgiveness. ‘I am sorry, my brother,’ he said to the young monk, ‘I must have done something to cause you grief. Please forgive me.’ The other of course was shattered and began sobbing while asking forgiveness from the elder. By the grace of God, tranquility was restored in the monastery and a valuable lesson was offered to all of us.”

Let us always have the courage to wear this Elder's shoes!



Why is Christ hated?

Why are Christians hated?

Then the Pharisees went and plotted how they might entangle [Jesus] in His talk. And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?" But Jesus perceived their wickedness, and said, "Why do you test Me, you hypocrites? Show Me the tax money." So they brought Him a denarius. And He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." When they had heard these words, they marvelled, and left Him and went their way.

Why is Christ Hated? Matthew 22:15-22, especially vss. 15-16: *Then the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their disciples with the Herodians. . . .* "The world has long since forgiven Julius Caesar," writes Joe Sobran in "The Man They Still Hate." "Nobody today finds Socrates or Cicero irritating. Few of us resent Alexander the Great or his tutor, Aristotle. No, only one man in the ancient world is still hated after two millennia: Jesus Christ."

In this passage from Saint Matthew, we find three reasons why Christ was hated two millennia ago, and why He is loathed by many today. Then, hatred boiled up against Jesus to the point that He was crucified. This same hatred persists today because of His willingness to offend powerful people by confronting them with the truth (vs. 15), for He never deferred to people of influence (vs. 16). He also displayed an amazing capacity to outwit clever and skilled opponents (vs. 22).

Saint Matthew explains that the Pharisees make common cause with the Herodians in order to *entangle [Jesus] in His talk* (vs. 15). The members of this prestigious religious elite lower themselves so as to plot against Jesus with the partisans of King Herod, whom they detest. Such is their bitter rage over the Lord's teaching, strange as that may seem.

If we study chapters 21 and 22 of Matthew closely, we find the reason for this hatred. Jesus delivers His Parable of the Two Sons in order to instruct the Pharisees that, for all their righteousness, *tax collectors and harlots enter the kingdom of God before you* (ch. 21:31).

To this affront He adds the Parable of the Wicked Tenants to emphasize His point. *The kingdom of God will be taken from you and given to a nation bearing the fruits of it* (ch. 21:43) – meaning the Gentiles!

To this our Lord adds a third parable, exposing the chief priests' lack of respect for God's kindness in the King's Disdainful Guests (vss. 22:2-14). Of course *they sought to lay hands on Him* (ch. 21:46) and plot with the powerful Herodians.

In addition to Jesus' teaching, His freedom to violate hallowed pious customs further irritates and alarms the powerful. He does not enter Jerusalem as a humble pilgrim, but accepts the role of king and Messiah of Israel. When He rides on the colt of a donkey to shouts of *Hosanna to the Son of David!* (ch. 21:9), people notice (vss. 10-11).

Furthermore, He enters the temple and physically disrupts the lucrative transactions between devout pilgrims and licensed business men (ch. 21:12-13). Knowing that the blind and lame are kept out of the Temple, Jesus welcomes them there Himself, *and He healed them* (ch. 21:14).

The Lord Jesus' willingness to embarrass the powerful of society caps off everything He taught and did. To the indignant chief priests and scribes, He points out that *out of the mouth of babes and nursing infants [God has] perfected praise* for His actions (ch. 21:16).

And when the chief priests and laymen question His usurpation of their authority, He silences them with a question they fear to answer publicly (ch. 21:24-25). When He disarms their plot to entangle Him, He calls them hypocrites to their faces. They are compelled to marvel; but they are even more determined to *kill Him* (ch. 26:4).

Although the Pharisees and Herodians say it disingenuously, they speak the truth: Christ teaches *the way of God in truth* and does *not regard the person of men* (vs. 16). He sees into our hearts while we only guess what lies within us – He knows us inside out. Let us bow down before Him, as the Saviour of repentant sinners; and plead, "Lord, have mercy!"

Help us; save us; and have mercy on us; and keep us, O God by Thy grace. – *Divine Liturgy of Saint John Chrysostom*
Dynamis



Sounds familiar?

"Let me control the media and I will turn any nation into a herd of pigs."

Nazi Propaganda Minister Joseph Goebbels

Icons!

I am always deeply saddened when I visit the homes of Orthodox Christians and see little or no visible evidence of their faith. I wonder then how healthy the family's prayer life must be.

On the contrary, I am overjoyed when one of the first things that confronts me is a well-used Icon Corner.

Now, you will say that the lack of an Icon Corner is not necessarily evidence of a lack of prayer life. Of course not, but it is symptomatic of a careless approach to one's Christian living and the development of a practical spiritual life.

(However, I must say that occasionally the presence of an icon or two in a home may be little more than decoration!)

We are often reminded that the home is a mirror of the church and thus the church is a mirror of the home. What does this mean for us?

Simply put, the way we live and behave and pray to the Good God who has given us life is not merely to be found in a couple of hours on a Sunday morning but throughout the week - every week - wherever we are.

We, most of us, spend far more time at home than we do in church. Does this mean we abandon what we believe and do in church the moment we leave the temple. Surely not! Surely, as Orthodox Christian faithful, we are called to take the church with us every hour, every minute.

The presence of icons in our homes (and in our cars or workplaces - difficult though that often is today) gives us focus: they call our attention back to the important things in life: Christ, the Theotokos and all the Saints; and our relationship with them.

To have a meaningful relationship with Our Lord and His Saints begins with prayer, and their icons help us to gain that focus and make our prayers worthwhile. True prayer, however simple, brings us into direct contact with Christ and the Saints, and especially our Name Saint and our Guardian Angel.

Our homes are a mirror of the church and the life we lead in church should be identical to the life that we lead at home. We attend the church as family - mother, father and children, perhaps even grandparents, if it is God's will - and so I ask, do we truly take our life in church home with us?

The presence of the icons act as a visible reminder of who we are. They help to enclose a space that is church-like and they promote the growth of our spiritual nature. In their presence the peace and harmony of the saints becomes part of us, and our personal relationship with the other family members makes real the prayers and petitions of our Orthodox Marriage service.



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What do we need to make an Icon Corner?

A suitable space, preferably the corner of a room facing Eastwards if that's possible.

Some icons: Christ, the Theotokos and the Name Saints of the family members. We may have other favourite saints but we shouldn't overdo it.

A lamp or candle. An oil lamp is preferable as it is easier and safer to manage. (Traditionally, this was lit from the New Fire at Pascha and kept lit throughout the year.)

A place to keep a bottle of Holy Water (always available in church).

A hand censer, some incense and charcoal to cense the icons (Traditionally also lit for the arrival of the priest on coming to bless the home.).

Other things, like relics, maybe also added.

Above all, don't overdo it.

Last (or first) of all: Prayer!

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There are always small icons at church looking for good homes. They are free (or for a small donation) to all who will use them.

Fr Pancratios

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# The Latest Progress



As many of you will have noticed, we have a new front door to the church. There are several reasons for this work. It makes the porch into a useable space, a narthex in other words, that we can use for various services and a place for the icons of Saint Barbara and that of the day. It also provides for better heat conservation and additional security to the building.

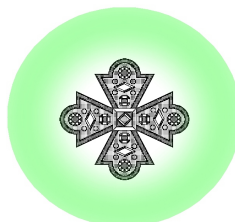
~~As you read this, the church is stripped out for woodworm treatment. This was a task in mind for some time, knowing the tower was already infected, but a new outbreak in the roof has caused us to attend to this immediately. Hopefully, this treatment will resolve the problem for many years, despite a significant cost. The work does carry a 20-year guarantee. Postponed – rearranging the contract!~~

We are in the process of placing an order for some further icons, namely the **Last Supper** to be placed above the Holy Doors with a **Deesis** (The figures of Christ Crucified with the Theotokos and Saint John) above the Iconostasis and the Icon of **Saint Spiridon** (with scenes from his life) to be placed over the monument facing the door into the church. We have already been blessed with donations towards the cost of these icons but we welcome any further gifts to cover the entire cost. Please Gift-Aid them if you can.

Fr Pancratios



Do not do anything without signing yourself with the sign of the Cross! When you depart on a journey, when you begin your work, when you go to study, when you are alone, and when you are with other people, seal yourself with the Holy Cross on your forehead, your body, your chest, your heart, your lips, your eyes, your ears. All of you should be sealed with the sign of Christ's victory over hell. Then you will no longer be afraid of charms, evil spirits, or sorcery, because these are dissolved by the power of the Cross like wax before fire and like dust before the wind.



# Kontakion for the Commemoration of the Fathers of the Seventh Ecumenical Council (The Restoration of the Icons)

The Son who ineffably shone forth from the Father has been born in two natures of a woman, and beholding Him we do not refuse to depict His countenance; but, tracing it piously, we honour it in faith. Wherefore, the Church, holding to the true Faith, venerates the icon of the incarnation of Christ.

## Troparion in honour of Saint John of Kronstadt

O wonderworker, who lives in Christ forever, take pity in your love for people in misfortunes; ear your children who, with faith, call upon you, expecting your compassionate aid, O John of Kronstadt, beloved pastor.



## Scripture Reading Calendar for October

|           |        |                                 |                            |                                                                                |
|-----------|--------|---------------------------------|----------------------------|--------------------------------------------------------------------------------|
| 1         | Fast** | Ephesians 3:8-21                | Luke 5:33-39               | St Romanus the Melodist (c555)                                                 |
| 2         |        | Ephesians 4:14-17               | Luke 6:12-19               | St Anna of Kashin (1368)                                                       |
| 3         | Fast   | Ephesians 4:17-25a              | Luke 6:17-23a              | St John the Chosebite, Bishop of Caesarea (6 <sup>th</sup> C)                  |
| 4         |        | 1 Corinthians 14:20-25          | Luke 5:17-26               | Father Ammon the Egyptian (c350)                                               |
| <b>5</b>  |        | <b>2 Corinthians 6:16b-17:1</b> | <b>Luke 6:31-36</b>        | Mother Methodia in Kimolos (1908)                                              |
| 6         |        | Ephesians 4:25-32               | Luke 6:24-30               | St Kendeas the Wonderworker in Cyprus (2 <sup>nd</sup> half 1 <sup>st</sup> M) |
| 7         |        | Ephesians 5:20-26               | Luke 6:37-45               | St Sergius of Nurma (1421)                                                     |
| 8         | Fast   | Ephesians 5:25-33               | Luke 6:46-7:1              | St Pelagia the repentant harlot (5 <sup>th</sup> C)                            |
| 9         |        | Ephesians 5:33-6:9              | Luke 7:17-30               | St Stephen the Blind, Prince of Persia (1476)                                  |
| 10        | Fast   | Ephesians 6:18-24               | Luke 7:31-35               | Fool-for-Christ Andrew of Totma (1673)                                         |
| 11        |        | 1 Corinthians 15:39-45          | Luke 5:27-32               | Synaxis of the Holy Elders of Optina Monastery (19-20 <sup>th</sup> C)         |
| <b>12</b> |        | <b>2 Corinthians 9:6-11</b>     | <b>Luke 8:5-8a,9-15,8b</b> | Virgin Martyr Anastasia (250); Memory of the Good Thief                        |
| 13        |        | Philippians 1:1-7               | Luke 7:36-50               | New Martyr Chryse at Slatina (Macedonia) (1795)                                |
| 14        |        | Philippians 1:8-14              | Luke 8:1-3                 | St Cosmas, Bishop of Maiuma, the Hymnographer (773-794?)                       |
| 15        | Fast   | Philippians 1:12-20a            | Luke 8:22-25               | St John, Bishop of Suzdal (1373)                                               |
| 16        |        | Philippians 1:20b-27            | Luke 9:7-11                | Martyr Longinus, the Centurion who stood at the foot of the Cross              |
| 17        | Fast   | Philippians 1:27-2:4            | Luke 9:12-18a              | Monk Martyr Andrew of Crisis (Crete) (8 <sup>th</sup> C)                       |
| 18        |        | 1 Corinthians 15:58-16:3        | Luke 6:1-10                | St Peter of Cetinje, Metropolitan of Montenegro (1830)                         |
| <b>19</b> |        | <b>2 Corinthians 11:31-12:9</b> | <b>Luke 7:11-16</b>        | St John of Rila, Wonderworker of Bulgaria (11 <sup>th</sup> C)                 |
| 20        |        | Philippians 2:12-16             | Luke 9:18-22               | St Jonah, Bishop of Manchuria (1925)                                           |
| 21        |        | Philippians 2:16b-23            | Luke 9:23-27               | New Martyrs Bessarion, Sophronius & Oprea of Romania (18 <sup>th</sup> C)      |
| 22        | Fast   | Philippians 2:24-30             | Luke 9:44-50               | St Lot the Ascetic in Egypt (5 <sup>th</sup> C)                                |
| 23        |        | Philippians 3:1-8               | Luke 9:49-56               | St Ignatios, Patriarch of Constantinople (877)                                 |
| 24        | Fast   | Philippians 3:8b-19             | Luke 10:1-15               | St Sebastiana of Heraclea (1 <sup>st</sup> C)                                  |
| 25        |        | 2 Corinthians 1:8-11            | Luke 7:1-10                | The two Saints Martyrius who lived at the Kiev Caves (14 <sup>th</sup> C)      |
| <b>26</b> |        | <b>Galatians 1:11-19</b>        | <b>Luke 8:26-39</b>        | Great Martyr Demetrios of Thessalonica (c306)                                  |
| 27        |        | Philippians 4:10-23             | Luke 10:22-24              | St Procla, wife of Pontius Pilate (1 <sup>st</sup> C)                          |
| 28        |        | Colossians 1:1-3,6b-11          | Luke 11:1-10               | Hieromartyr Neophytus, Bishop of Urbinsi in Georgia (7 <sup>th</sup> C)        |
| 29        | Fast   | Colossians 1:18-23              | Luke 11:9-13               | New Martyr Timothy, Monk of Esphigmenou (Athos) (1820)                         |
| 30        |        | Colossians 1:24-2:1a            | Luke 11:14-23              | Martyr Hermengild in Seville (4 <sup>th</sup> C)                               |
| 31        | Fast   | Colossians 2:1-7                | Luke 11:23-26              | The unnamed youth of Antioch, Confessor & Martyr (363)                         |

\* *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**

42 Withens Lane, Wallasey, Wirral. CH45 7NN  
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40 Ffordd Parc, Bodnant, Prestatyn. LL19 9LJ

**Secretary: Presbytera Anna Sanders**

42 Withens Lane, Wallasey, Wirral. CH45 7NN

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.

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

**Membership Subscription 2014/15**

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

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

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

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

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

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

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

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

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

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

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

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

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