



The Tower

Saint Barbara the Great Martyr Orthodox Church

Sunday 24th May 2026

Sunday of the 318 Holy Fathers of the 1st
Oecum, Council

Issue 021



Dear Brothers and Sisters,

On this Sunday the Orthodox Church commemorates the Holy Fathers of the First Ecumenical Council. The Holy Tradition tells us that this council was attended by 318 bishops. It is also the parish feast of the Church in Shrewsbury. May God bless them in all their works. Our two churches are historically connected. Both communities were founded by Archimandrite Barnabas, first our community and a year later, the community in Shrewsbury. This year is the 40th anniversary. Many Years to the priests and parishioners!

The fact that the Orthodox Church commemorates the First Ecumenical Council speaks of the importance of this council. We all know that the Creed started from this moment in history and we recite it in most of the services, even today. This is not the only fundamental credo we took from the council. There are more, some of them very practical. For example, you've probably noticed that some people and traditions kneel on Sunday, while the others are very strict on not kneeling from Saturday Vespers until Sunday evening, and from Pascha until Pentecost (we will have kneeling prayer at vespers at that point). This tradition also comes from the First Ecumenical council. Canon 20, the last one from that council, forbids Christians to kneel on Sunday. The reason is because it's the day of the Resurrection and the church separates this day from the rest of the week, we do a special things and rejoice in the Resurrection of our Lord. For this reason, even our worship have these little interesting moments.

Do we need to keep this canon from the First Council?

The different orthodox traditions have different views on this. For example, the Romanian church kneels during the Lords

prayer, the Creed, some during the Gospel reading, contrary to the canon.

In the Russian church, during the Anaphora (consecration). The Greek churches don't kneel on Sunday, but the Greek Archdiocese in America kneel during the Anaphora with the order of the Archbishop. The Bulgarian church doesn't kneel at all and so on.... Which of these practices is right? In our church we follow the Typicon (order) of the Ecumenical Patriarchate. In this order we shouldn't kneel on Sunday unless our Archbishop tell us another way. Until this moment we don't have change to this order.

The so called Canons from the Ecumenical councils are very often taken too literally, and applied by the wrong people. Lets not forget that we are not all Bishops of the Church. The Bishops are the people who apply canons and also the people who give economy from the same canons by the need of the people and the church. The canons and the rules are not in place to make the people suffer and to manipulate them, but to put an order and meaning to our liturgical life. The right way for us is to show obedience and to follow the order of our Bishop and to follow the order of the First Ecumenical Council.

Fr. John

Announcements

- On the 25th of May, on Bank Holiday Monday, you are invited to take part in a Pilgrimage to the shrine of St. Melangell. We will meet at the car park at 11.00am then walk to visit the actual well for the blessing of the waters. Then, in the afternoon we will serve Vespers in the church of St. Melangell. Don't forget to bring warm clothes, a light lunch and dry shoes. The weather in Wales is unpredictable!

Upcoming Services

24 May Sun	10.00am 11.00am	Matins Divine Liturgy	Fathers of the First Ecumenical Council
25 May Mon	11.00am - 4.00pm	Blessing of the waters Great Vespers	Pilgrimage to Pennant Melangell
20 May Wed	06:30pm 7.15pm	Vespers Catechesis	Martyr Eurychios
23 May Sat	10.00am 5.30pm	Divine Liturgy Great Vespers	Saturday of the Souls Holy Pentecost
24 May Sun	10.00am 11.00am	Matins Divine Liturgy	Holy Pentecost

Announcement

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A story from GOARCH

Dr. James C. Skedros

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Hellenic College Holy Cross Greek Orthodox School of Theology

The Council of Nicaea, also known as the First Ecumenical Council, was held in the city of Nicaea in 325 AD. The city, (the present-day Turkish city of Iznik), was located in northwestern Asia Minor, some 90 miles southwest of Istanbul. The council brought together more than 250 bishops (according to tradition, the number is 318) to address several important issues facing the Christian Church at that time. Although it was not the first time that the Roman emperor Constantine had called Christian bishops together to address problems encountered by the Church, it was the most representative of all such gatherings and came to have an immediate and long-term impact on the life of the Church.

There were two main issues addressed at the council: the teachings of the Alexandrian priest Arius regarding the divinity of Jesus and the date on which Christians should commemorate Jesus' resurrection, that is, the date of Easter.

Like most Roman emperors, Constantine wanted calm and peace within the empire. However, unlike all emperors prior to him, he had a personal interest in and commitment to Christianity. His decision to support an empire-wide gathering of bishops reflects his concern for Christianity. He provided resources for the bishops to travel to Nicaea as well as lodging and support while at the council. Nearly all the bishops who attended the council came from the eastern half of the Roman Empire, mostly from Asia Minor. There were a few bishops from the West, notably Bishop Hosios of Cordova (Spain).

The proceedings of the council do not survive; so we must base our knowledge of what happened at the council on the following: the creed, known as the Nicene Creed, that the bishops agreed upon; twenty canons issued by the bishops at the council that dealt with several practical issues facing the Church; the

address of the Emperor Constantine to the bishops at the opening of the council (which he delivered in Latin and was simultaneously translated for the majority Greek-speaking bishops at the council!); a letter by the bishops who attended the council written specifically to the Church in Alexandria; and descriptions of the council found in histories written about 100 years after the council.

The major theological issue at Nicaea was Arius' teaching that Jesus is not divine in the same way as God the Father is divine. The council used the term "homoousios" to affirm that the Word (the "Logos" of John 1:1) is of the "same essence" as the Father and thus divine as the Father is divine.

Several practical issues were addressed as well: Easter should always be celebrated on a Sunday and not on the day of Passover as some Christians were doing; and the Sunday on which to celebrate Easter was determined to be the first Sunday after the first full moon after the spring equinox. Other decisions included: the resolution of a schism that developed in Egypt during the Great Persecution; Christians should not kneel on Sundays or during the season of Pentecost since these times commemorate the Lord's resurrection; and several regulations regarding the ordination of clergy.

The Council of Nicaea (325), the First Ecumenical Council, is the best-known council among Christians of all denominations. It was the largest gathering of bishops in the history of the Church up to that time and its Creed, the Nicene Creed, became a statement of Christian faith not only for the Orthodox Church but for nearly all of Christianity.



Synaxarion

Third Finding of the Precious Head of St. John the Baptist



John, the holy and glorious prophet, precursor, and Baptist, is celebrated today with reference to his honorable head that was cut off by means of a girl's voluptuous dance and a sword. There were other revelations of this precious relic, for which its first and second finding is commemorated by the holy Church on the 24th of February. The third discovery was made at Comana of Cappadocia. The relic was entrusted to the bosom of the earth until there passed the destructive days of the iconoclasts in the eighth century. During that terrible time, some Orthodox Christians took away the sacred head of Saint John the Forerunner from Constantinople. They escaped, with the precious relic, to Comana of Cappadocia, where the exiled Saint John Chrysostom had earlier reposed in 407. The precious head of the Forerunner John, after it was reverently housed in a silver vessel, was committed to the ground for safekeeping. It was uncovered by a certain Orthodox priest. It was not found until the reign of Emperor Michael (842-867), son of Theophilus (829-842) and the pious Augusta Theodora (842-856). This was a time when veneration of the icons had been restored by the empress. The relics were miraculously revealed to Patriarch Ignatios (847-858 and 867-877), while he was at his evening prayers. He informed the imperium, which resulted in a delegation dispatched to Comana. Thus were the relics uncovered and returned to the imperial city (ca. 850) by the patriarch.

The hymnographer for today's feast, Tarasios, gives us more details of the discovery and triumphal return. He tells us that we draw grace and sanctification from the Forerunner's head, which is brighter than the sun. The head was made known to a priest of the Lord, named Basil, who till then knew nothing of its whereabouts in Comana. Filled with faith and led by grace, he made a diligent search for the head. When it arose from the bowels of the earth, he made its finding known. The gleaming relic poured forth gifts of healing. Its discovery was like gold extracted from a mine, since it flashed forth rays from the earth. The fragrant relic, a wellspring of cures, was met by Basil the priest and the faithful who had gathered to the site. Thus, from Comana to the queen of cities did the Forerunner travel. The emperor delighted more in the Forerunner's coming than in his porphyry robe; and so he eagerly welcomed him. The divine priest and foremost of shepherds, the namesake of the God-bearer, Patriarch Ignatios, stretched forth his hands and embraced the head to his breast. He, most solemnly, blessed himself and the faithful. There were reports of ever-flowing gifts that were bestowed by Saint John: bodily pangs and diseases were taken away. Both the Priest Basil and the chief shepherd Ignatios were divinely informed beforehand of the head's discovery. While the head flashed brighter than gold, it was treasured in a silver vessel upon discovery. The hymnographer says that the emperor, the angel's namesake (Michael), rejoiced and received the Forerunner in his palace. The chief shepherd, bearing the name of the sacred God-bearer (Ignatios), piously and excellently ministered in his service toward the precious head. We, too, revere that hallowed head that not only proclaimed the Lamb of God but also washed in the waters of Jordan the head of Jesus.

Source: The Great Synaxaristes of the Orthodox Church, May. Holy Apostles Convent, 2006.

The following readings and sermon have been extracted from the Archdiocese of Thyateira & Great Britain news bulletin.

To access the full bulleting, please visit: www.thyateira.org.uk.

ΑΠΟΣΤΟΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Πράξ. κ', 16-18, 28-36

Ἐν ταῖς ἡμέραις ἐκείναις, ἔκρινεν ὁ Παῦλος παραπλεύσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γάρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. Ὡς δὲ παρέγοντο πρὸς αὐτόν, εἶπεν αὐτοῖς, προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμίνῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ Ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Κυρίου καὶ Θεοῦ, ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. Ἐγὼ γάρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξιν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμίνου· καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἔπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. Καὶ τὰ νῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. Ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. Αὐτοὶ γινώσκετε ὅτι ταῖς χρεαῖς μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρετήσαν αἱ χεῖρες αὐται. Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Μακάριον ἔστιν ἄλλον διδόναι ἢ λαμβάνειν. Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσήυξατο.

EPISTLE READING

Acts 20: 16-18 ; 28-36

In those days, Paul had decided to sail past Ephesos, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletos he sent to Ephesos and called to him the elders of the church. And when they came to him, he said to them, Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.' And when he had spoken thus, he knelt down and prayed with them all.



Christian Orthodox Thyateira Youth (COTY)

COTY is the official youth ministry of the Archdiocese of Thyateira and Great Britain, for ages 16-35.

To learn more visit: www.coty.org.uk.

Instagram: COTY_org



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ΕΥΑΓΓΕΛΙΚΟΝ ΑΝΑΓΝΩΣΜΑ

Τωάν. ιζ', 1-13

Τῷ καιρῷ ἐκείνῳ, ὁ Ἰησοῦς ἐπήρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν Υἱόν, ἵνα καὶ ὁ Υἱός σου δοξάσῃ σε, καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον ἐτέλειωσα ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφάνερwsά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα ὃ δέδωκάς μοι δέδωκαν αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι, καὶ τὰ ἐμὰ πάντα σά ἐστι καὶ τὰ σά ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσί, καὶ ἐγὼ πρὸς σέ ἔρχομαι. Πάτερ Ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματι σου ὃ δέδωκάς μοι, ἵνα ὦσιν ἐν καθὼς ἡμεῖς. ὅτε ἦμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματι σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. νῦν δὲ πρὸς σέ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πληρωμένην ἐν αὐτοῖς.



GOSPEL READING

John 17: 1-13

At that time, Jesus lifted up his eyes to heaven and said, Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus

Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, you glorify me in your own presence with the glory which I had with you before the world was made. I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word.

Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are mine; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves.



SERMON ON THE GOSPEL READING

As we celebrate today's Sunday of the Holy Fathers of the First Ecumenical Council, we find ourselves in the midst of two great feasts, the Ascension and Pentecost. In His Ascension, the Lord (forty days following His glorious Resurrection) leads His disciples to the Mount of Olives, blesses them and asks them to await the promise and presence of the Holy Spirit:

'O Christ our God, You ascended in Glory and gladdened Your disciples by the promise of the Holy Spirit. Your blessing assured them that You are the Son of God, the Redeemer of the world.'
(Apolitykion of the Ascension)

On the day of Pentecost, we are reminded that indeed the Lord sends forth His All-Holy Spirit throughout the earth, fulfilling the words of the Prophet Habakkuk, the eighth of the Twelve Minor Prophets: 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.' (Habakkuk 2:14)

Today, in the middle of these two momentous celebrations, the Church commemorates the 318 Fathers of Nicaea, convened in 325AD at the request of the Emperor Saint Constantine the Great. The Council of Nicaea - the first of the Seven Ecumenical Councils - initially collated the Creed, the first expression of the Symbol of our Faith. In the Nicene Creed, the holy Fathers set forth and confirmed the Apostolic teachings about Christ's divine nature. In this way, the heresy of Arius was exposed and rejected. The Council decreed that the Logos, the Word and Son of God, is uncreated, ever-existent, and fully divine. He is begotten from the Father, and not made or created by Him. He is of one essence (ὁμοούσιος) with the Father. He is true God of true God, the Word of God by Whom all things were made (John 1:3; Heb 1:2). Beyond this significant dogmatic matter, the Council also issued Twelve Canons on questions of ecclesial administration and discipline, as well as deciding on the date for the celebration of Holy Pascha, on the first Sunday after the first full moon of the vernal equinox.

Today's feast of the Holy Father's of Nicaea, following the Resurrection of the Incarnate Lord, highlights that our faith in Him is not a distant idea, nor simply an individual matter, but a living tradition passed down through generations, in the Holy Spirit. This living faith, permeating from the empty tomb, is upheld and safeguarded within the Risen Lord's body, His Holy Church. The Lord Himself says, 'I will build my Church, and the gates of hell shall not prevail against it.' (Matt 16:18) These bold and reassuring words of Christ not only tell us that divine truth, dogma, holy tradition and apostolicity are safely upheld within His body, but also should prompt us in wholeheartedly placing our trust in His Church.

In practical terms this means to trust the official, canonical and synodical decisions of Christ's Holy Church, rather than concerning ourselves with 'online orthodoxy,' which all too often results in confusion, dichotomy of views and results in an unsettled spiritual state. Our presence, as Orthodox Christians in the contemporary world, whether this be online, in person, in our workplaces, schools or neighborhoods, is one of peaceful and genuine witness of Christ's Church, a presence of peace, prayer, stillness, contentment, dialogue, philanthropy, asceticism and virtue. Let us not be deceived in thinking we can convince others through polemical debate. The contemporary saints bore witness to our living faith with their example, as they themselves were Christ-like, transformed by the Holy Spirit. They did not solely preach about the theology of the Lord's divine nature but rather became partakers of God's uncreated energies. The saints paved the way for our own salvation in Christ and call each of us to live out the faith of Nicaea, to implement the Creed, to grow in our relationship with the incarnate Lord, and allow for the Holy Spirit Who descends upon His Church on the day of Pentecost, to guide and renew our paths daily. The Saints, through the implementation of theology in their lives, acquired what could be referred to as a 'Dogmatic Consciousness.' According to Saint Sophrony, this dogmatic consciousness is not limited to intellectually accepting Christian doctrine, but instead requires a type of knowledge 'in Spirit and in Truth' given by God to those who have spiritually matured by His grace. This is a state which unfolds when one is divinely inspired in words and actions, allowing for a personal manifestation of the teachings of the faith in all aspects of one's life. Only then can each council, doctrine and theological teaching become the very state of one's soul and the content of one's prayer. Amen.

Presbyter Gregory-Palamas Florides

For your prayers

26 May	Elizabeth Deakin	Chrismated this day in 1991
29 May	George David Mbeutcha Leica	Baptised this day in 2022
30 May	Mark Culeva Sarah Bettany	Baptised this day in 2021 Chrismated this day in 2004
31 May	Costastakis Panayi	Laid to rest this time in 2016



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