



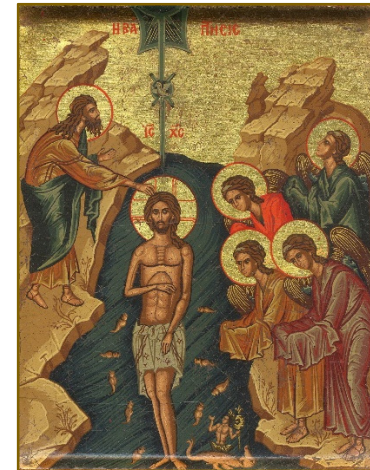
Our two young polar explorers – Raphael and Daniel

## ORTHODOX PARISH OF ST AIDAN AND ST CHAD NOTTINGHAM



### NEWSLETTER

Jan - Feb 2018 : Cost £1.00



When Thou wast baptised in the Jordan, O Lord, the worship of the Trinity made its appearance.  
For the voice of the Father bore witness to Thee, when He called Thee His beloved son.  
And the Spirit in the form of a dove confirmed the truth of the word.  
O Christ our God Who hast appeared and hast enlightened the world, glory to Thee!

Troparion Tone 1,  
January 6th

**THE PARISH OF  
ST AIDAN AND ST CHAD, NOTTINGHAM**

Worshipping in the Church of St Aidan,  
Arnold Road, Basford, NG6 0DN

**Rector:** Revd Fr David Gill 0115-9622351

**Priest:** Julian Lowe 0115-9780574

**Deacon:** Ian Thompson 01724-337521

**The Advisory Council**

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Dn Ian Thompson

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<b>CALENDAR JANUARY – FEBRUARY 2018</b>		
We wish all our readers a very Healthy and Happy New Year		
<b>January</b>		
All Liturgies are in St Aidan's and all Vigils and Vespers are in Fr David's house chapel		
Fri 5th Jan	<b>THE HOLY THEOPHANY OF OUR LORD AND SAVIOUR</b>	<b>Vigil 7.00pm</b>
<b>Sat 6th</b>	<b>The Great Blessing of the Waters</b>	<b>Liturgy 10.30am St Aidan's</b>
	Party at Katharine and Barry's to follow.	
<b>Sun 7th</b>	No services in Nottingham	Liturgy 11.00am in the Bridge chapel, Derby
Sat 20th	33 <sup>rd</sup> Sunday after Pentecost	Vigil 5.00pm
Sun 21st	St Maximus the confessor, Apostle timothy of the Seventy, St Xania of St Petersburg	<b>Liturgy 12 noon</b>
<b>February</b>		
Sat 3rd	SUNDAY OF THE PRODIGAL SON	Vigil 5.00pm St Aidan's
<b>Sun 4th</b>	Afterfeast of the Meeting The righteous Symeon and Anna the Prophetess	<b>Liturgy 12.00 noon</b>
Sat 17th	Sunday of Cheesefare	Vigil 5.00pm
<b>Sun 18th</b>	<b>Forgiveness Sunday</b>	<b>Liturgy 12.00 noon</b>
	FIRST WEEK OF GREAT LENT	
Mon 19th	Canon of St Andrew of Crete	7.00pm St Aidan's
Tues 20th	Canon of St Andrew	7.00pm St Aidan's
Wed 21st	Presanctified Liturgy	7.00pm St Aidan's
Thurs 22nd	Canon of St Andrew	7.00pm St Aidan's
?Wed 28th	Presanctified Liturgy	To be decided
<b>March</b>	Venues not yet confirmed	
Sat 3rd	2ND SUNDAY OF GREAT LENT	Vigil 5.00pm
<b>Sun 4th</b>	St John Cassian, St Oswald Bishop of York	<b>Liturgy 12.00 noon, venue?</b>

Afar or nigh around,  
That I could think there trembled through  
His happy good-night air  
Some blessed Hope, whereof he knew,  
And I was unaware.



**The Gate of the Year** - The Gate of the Year – Minnie Louise Haskins (1875-1957)

*And I said to the man who stood at the gate of the year:*

*‘Give me a light that I may tread safely into the unknown.’*

*And he replied:*

*‘Go out into the darkness and put your hand into the Hand of God. That shall be to you better than light and safer than a known way.’*

*So I went forth, and finding the Hand of God, trod gladly into the night. And He led me towards the hills and the breaking of day in the lone East.’*

Spoken by George VI in his Christmas 1939 broadcast to the Empire. These words struck a chord with a country facing the uncertainty of war.



## IMPORTANT NOTICE

Our new venue:

**Saint Aidan Church, Arnold Road, Basford, NG6 0DN**

We expect that services will be held here for at least 2 months - until the heating is fixed in St Leodegarius.

## FATHER DAVID’S LETTER

### **The Gift of Christmas**

How blessed we are at Christmas, the Feast of the Nativity, by the birth of Christ, God becoming one with us in a special and unique way. He became one of us to share our life and to teach us and enable us to live closer to God. What a gift! Furthermore, he continues to live with us to enable us to become Christ-like, like him in every way. This is the great gift of the Nativity; we are enabled to become like God, Christ-like.

In the Gospels, the key to learning about Christ, our reading gives clear insight into the reality of the world we live in. An example of this is the account of the Great Judgment at the end of time, (Matt 25: 31-46), when Jesus, sitting on his throne, separates all into two groups, ‘as a shepherd separates sheep from goats’. To one he will say, ‘Come you who are blessed by my Father and inherit the kingdom prepared for

you, because when I was hungry, thirsty, a stranger, needing clothes, sick, in prison, you came to me and provide for me '. He might have said, 'Come blessed of my Father, inherit the Kingdom prepared for you, because you have become like me, Christlike. You have behaved as I would behave, tending the hungry, the thirsty, the stranger, the naked, the sick, the distressed'. To others, he had to say, no doubt with sadness in his heart,'Depart from me because you did not tend to the needs of the poor and the less fortunate, you have not, in your life, become Christlike'.

Likewise, we read in St Luke's Gospel, (Luke,16: 19ff); of the rich man who was dressed in fine clothes and lived in luxury every day while at his gate a poor man, the beggar Lazarus, sat hungry and covered with sores. When both died, the rich man was buried but the poor man, Lazarus, was carried by angels into heaven (the bosom of Abraham). We should reflect on this. Lazarus is the only named person in the recorded parables of Jesus, which suggests that the story is of a real person, a beggar and poor, yet known to Christ. We may suppose that Lazarus was not envious of the rich man, not angry with and embittered by his destitution. Perhaps he desired a better life, but accepted God's care and love in his situation. For this reason, in all this, he was becoming Christlike. The angels recognised this and, at his death, were able to transport him directly to Heaven.

When some Fathers of the Church were asked to say how they understood the state of Hell, one replied,' It is being locked in a room, surrounded by mirrors!' Wow! Imagine living locked in a room where we can only gaze upon ourselves and reflect on the life we have lived, to eternity. Our great danger always, is to fail like the rich man, and be self-absorbed, self-focussed, self-determined, even selfish, to the expense of all else. That is why, as Christians, we seek to be outward looking, filled with love and care for others, accepting ourselves with real humility, becoming, as far as we are able, in God's mercy,

### The Darkling Thrush **Thomas Hardy**

I leant upon a coppice gate,  
When Frost was spectre-gray,  
And Winter's dregs made desolate  
The weakening eye of day.  
The tangled bine-stems scored the sky  
Like strings of broken lyres,  
And all mankind that haunted night  
Had sought their household fires.

The land's sharp features seemed to me  
The Century's corpse outleant,  
Its crypt the cloudy canopy,  
The wind its death-lament.  
The ancient pulse of germ and birth  
Was shrunken hard and dry,  
And every spirit upon earth  
Seemed fervourless as I.

At once a voice arose among  
The bleak twigs overhead,  
In a full-hearted evensong  
Of joy illimited.  
An aged thrush, frail, gaunt and small,  
With blast-beruffled plume,  
Had chosen thus to fling his soul  
Upon the growing gloom.

So little cause for carolings  
Of such ecstatic sound  
Was written on terrestrial things

supplement. These are examples of misrule where the traditional moral compass of society has been lost and men and women believe they can be and do whatever they want.)

### **Saint Colman : a poor or rich monk?**

After the joys and delights of Christmas, and the excesses, perhaps we should consider the legend of Saint Colman Kilmacduagh (c. 560 – 632). He was a great ascetic and one of the most interesting Irish saints of his age. He has been venerated and loved by pious Irishmen for more than 1300 years,

A legend runs that he was a great lover of animals. He had three friends. The first was a cockerel who served as an alarm clock, as he woke him before the morning prayers. The second was a mouse which being nocturnal in habit was able to awaken him for the night offices by nibbling his ear. The third friend was a fly. If Colman was called away whilst reading a manuscript the fly was trained to stay on the spot where Colman would continue his reading when he returned.

But a fly's life is short. At the end of summer, Colman's little friend was dead. While still mourning the death of the fly, the mouse died, too, as did the cockerel. Colman's heart was so heavy at the loss of his last pet that he wrote to his friend Saint Columba who responded:

"You were too rich when you had them. That is why you are sad now. Trouble like that only comes where there are riches. Be rich no more."

St Colman then realised that one can be rich without any money

St Colman's staff is still preserved at the National Museum in Dublin—it was used for the taking of oaths in the late medieval period. According to legend, the saint predicted that no man or animal would ever be killed by lightning in the diocese of Kilmacduagh and it is said that this is true to this day.

Christlike. Then, in eternity, we can indeed enter into the life of the Holy Trinity, the life of fulsome Christlikeness.

At the time of the New Year, perhaps we should not focus greatly on New Year Resolutions of tradition but on sincere and courageous efforts to realise fully this great gift of Christmas - to become Christlike.

Fr David.

**Footnote:** Born in the image of God, our baptism in Christ, enables us to be transformed into his likeness. To become this we stand in the Church, reach into ever deepening prayer and are enlightened by our frequent reading of the Scriptures and the writings of Holy, prayerful men and women.

### **OUR LIFE**

**Priest Julian:** Again we express our gratitude to His Eminence Archbishop John and the members of the Holborn Parish for a wonderful day and a great blessing for our community. Following this great day, Fr Julian served the Liturgy on the five successive days following his ordination, each time supported by a good congregation and able choir. The following Sunday he concelebrated with Fr David and later served the Liturgy in Chesterfield. Then at St Aidan's when Fr David was absent in Mount Athos, he was well into his 40 days induction period. More recently He had to serve when Fr David was unable to do so because of ill health. Fr Julian has thus completed his 40 days and we are blessed with a fine, competent, caring, prayerful new priest. May we, through our prayers continue to support him.

### **Letter from Fr Julian to the Parish**

Following my ordination to the priesthood, it was my intention to use this article as an opportunity to say, 'Thank You'. However, to simply say 'Thank you' doesn't seem enough.

How do I express how I feel about the ministry that God has graciously bestowed upon me? How do I explain how I feel about Archbishop John's trust in Fr David's judgement, or the confidence Fr David has placed in me? How do I express all I feel toward those who have taught, encouraged, supported and prayed for me over the years? How do I adequately communicate the feelings I have for all the cards and gifts that have been so generously sent or given to me?

Is 'thank you' sufficient? I think not!

And if all that is difficult to express, how do I explain all I feel toward Tina? How do I adequately tell her how much her support, encouragement, patience and love mean to me? Again, is thank you' sufficient? Not at all!

So how do I express all that is in my heart? I think I must begin by expressing my thanks to you all and asking you for your forgiveness at the inadequacy of my words.

Perhaps I should demonstrate how I feel rather than use words. But to do that I would need to be the priest you deserve. I cannot guarantee that I will always give you my undivided attention, that I will be able visit you as often as I would like, that I will pray for you as fervently as I should or give to you the same unconditional love and acceptance that I would like. But what I will promise is that, with God's grace, I will be the best I can be for you and hope that this will go some way toward showing you the - That 's it, that is the word I've been searching for 'LOVE! - The love I have for you all.

In XC, Fr Julian

### **A little more**

From Holborn: It was lovely to meet you at the Ordinations the other weekend at St Andrew's.

therefore be taken for granted. St Paul says, 'Work out your salvation with fear and trembling'.

When we pass into the next life, it will be awesome and fearful. We shall come into the presence of God. How will we react? Will we be able to recognize and respond to the Glory of God, presented to us, or will it seem, as Metropolitan Kallistos points out, like a burning fire. Will we be sufficiently prepared to see Glory and enter into the promised life of Heaven, or will we only see a consuming fire? The Gospel story, inviting us to the banquet, is most apt at this time of year as we prepare of the Feast of the Nativity.

So many around are indifferent as they revel in self-indulgence. They are not sharing with us the Feast of the Nativity. Whether they know it or not, they are celebrating again the pagan festival of Saturnalia, the Roman midwinter feast of misrule. In Roman times this lasted for several days. Now, for some, this misrule lasts the year round; self-indulgence prevails, complacency abounds, God is not recognized and if He is not recognized in earthly life, how will He ever be recognized in the life beyond? For us the path is clear. We honour the child in the manger in Bethlehem. We honour him not only as the Messiah foretold by the Ancestors of Christ, but we have the additional blessing of knowing that he is no other than God Himself, come to be with us, to restore us, to enable us to become what we were always designed to be. He is Our Saviour. We cannot afford to be '*Comfortably Numb*' in the face of such a great blessing. We cannot be complacent, and in any way fall into the life trap of the world around. Rather we kneel with devotion at the crib of the newborn King, even Christ our King and our God.

(What do we understand by misrule? In the November parish newsletter Fr David quoted Tim Stanley's description of the Crisis of the present times and Fr Dn Ian referred to Political Correctness in a

## POLITICS

Citizenship, EU, euro, committee, democratic

Of course the world has moved on and children need to learn about new technology but there are gains and losses. How sad that children are no longer able to play, explore and picnic in the fields and woods unsupervised and see for themselves the wonders of nature

Frances.

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### **Fr David's sermon for The Sunday of the Ancestors of Christ, 17th December, 2017**

Today's Gospel surely reveals insensitivity, or perhaps insensibility, when three men make excuses to avoid an important and life changing invitation to the rich man's feast. And there were more than three, because so many places were unfilled. Of the three, one had bought a piece of land, another a yoke of oxen and the third, perhaps with a more reasonable excuse than the others, had married a wife. All three and others missed out because of their lack of sensibility (lack of capacity to feel, understand and be sensitive to the situation). Our Philip Gorski has written a paper entitled, 'Comfortably Numb', with the sub-title, *The Demon of Insensibility*, as understood by various important Fathers of the Church.

Alongside this I suggest, complacency, which the Abba Dorotheus describes as the mother of all failings. With complacency, we take things for granted and may even become indifferent. The Fathers tell us that we should often remember death in our thoughts. This may sound morbid to the modern ear but it is part of the reality of life; there comes a time when each one of us passes from earthly life to the life beyond. We must not be complacent, believing that the God of Love who has done so much to reveal Himself to us and help us should

It was a very special day for us all and so good to meet members of the Nottingham parish.

Pam from Holborn

### **At St Aidan's**

We bring our own paper plates and cutlery but at our liturgy after the ordination we had unexpected bottles of wine brought for the festivities. We had no glasses so I asked a St Aidan's lady if we could borrow some and I would replace them on our next visit. The response was, 'Oh, don't bother, have them on us so that we can be part of your celebrations'

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**Enhancement of Faith Group;** In November On 4th December, Fr David led a bible study with meditation in preparation for Christmas, On 11th, Dr Mary Cunningham reflected on the icon the Nativity and the importance of Mary the Mother of Jesus.

**Eternal Memory:** Dr Richard Tavener, fell asleep in the Lord in early October. He was not a member of our Parish but he and his wife, Kate, generously supported us when we were acquiring and equipping the Church in Carlton. They provided all the kitchen ware, crockery, cutlery, pans and cooking utensils. Richard, a retired director of his own computer programming company has been a committed Christian worshipping at St Andrews, Mapperley Road. May he rest in peace with the Lord.

**Quiet Day at Costock in October:** On Saturday, 14 October, we listened to three recorded talks given by Rowan Williams on Apathia (Greek) which means controlled passion not in the least associated with apathy in modern English use,

The Fathers spoke of eight passions to be overcome and these become known as the seven deadly sins in western thinking. These are

remembered by the mnemonic, PLAGUES: Pride, Lust, Anger, Gluttony, Usury (Avarice), Envy and Sloth, to which the Eastern Fathers added, Despondency so that an additional mnemonic might be PLAGUED, as long as we don't forget sloth!

Dr Williams pointed out that these potential afflictions of the soul are not to be erased but brought under control, so that their energy can be used for spiritual growth. In themselves, when they overwhelm us, they cause blindness and failure of our understanding, so that we cannot see God and realise his purpose. It for this reason that they have to be recognised and brought under control.

Dr William suggests that these eight "Passions" are countered and brought under control by the Beatitudes, Blessed are the poor in spirit, otherwise translated as, those who know their need of God, clearly deals with pride. Mourning is addressing lust, meekness versus anger, hunger and thirsting after righteousness challenges gluttony and pure in heart with envy. The peacemakers have no time for sloth and the persecuted for despondency. All this was very interesting and challenging and a source for deep meditation.

*'Arise sleeper and rise from the dead and Christ will give you light'(Ephesians Ch5. v14).* Christ gives light so that we no longer see the world as a supermarket. Our self-focus is reduced, we move from the Diabolic. Our primal passions are twofold, Aggression and Desire. The control of greedy acquisition (desire) and the control of anger is the important way to get the body properly centred. All the mechanisms we use in everyday life in the world have to be balanced in a truthful way; balance is truthfulness. With right balance, we can engage in life without greed and panic which underlie acquisition; we can learn not to be afraid which underlies aggression. When we learn to live without greed and panic and fear, we are able to love. Love flows between no aggression and no desire. When we learn to be not

### **Observations on the *Oxford Junior Dictionary***

This dictionary is aimed at children aged between 7 and twelve years.

Since 2007 there have been regular purges of words. Some committee has decided that certain words should be deleted on the grounds that they are now irrelevant. They do not have any connection with modern day childhood.

Our former Poet Laureate, Andrew Motion, complained recently about the omission of outdoor nature words and examples of these and other deletions are given below.

**DELETIONS**, (according to Google) included:

**NATURE:** acorn, adder, ash, beech, bluebell, buttercup, catkin, conker, cowslip, cygnet, dandelion, fern, hazel, heather, heron, ivy, kingfisher, lark, mistletoe, nectar, newt, otter, pasture and willow.

#### **CHRISTIANITY**

Carol, cracker, holly, ivy, mistletoe, abbey, altar, bishop, chapel, christen, disciple, monk, nun, pew, psalm, saint, sin, vicar

#### **HISTORY**

Coronation, duchess, duke, emperor, empire, monarch, decade

#### **ADDITIONS**

#### **SCIENCE AND TECHNOLOGY**

Attachment, block-graph, blog, broadband, bullet-point, celebrity, chatroom, committee, cut-and-paste, database MP3 player and voice-mail."

#### **SOCIETY**

Celebrity, tolerant, vandalism, negotiate, interdependent, drought, biodegradable, bilingual



**them down off the trees and cast them into the cave where they had been hid, and laid great stones in the cave's mouth, which remain unto this very day.**

Well, you can work out the parallel for yourself. But that that story was being read in the synagogues when Jesus was dying on a tree and was about to be walled up in a cave is certainly extraordinary. It still sends shivers down my spine!

3. My third point concerns Barabbas, the man who was not crucified. When the angry crowd was calling for Jesus to be crucified, Pilate reminded them that it was customary for the Roman Governor to release one prisoner in honour of the Passover. And he gave them a choice. They could have either Jesus or Barabbas. Now Barabbas was a robber, and more importantly, a terrorist. When Pilate asked them if they would not rather have Jesus, their *king*, they shouted, 'We have no king but Caesar!' – having just chosen someone who had raised a rebellion against Caesar! But the name Barabbas is very curious. Literally it means 'father's son', 'Dadson', or 'Daddy's boy'. They chose Barabbas – Daddy's boy – instead of Jesus, the real Son of the Father.

Finally, consider what we call the *titulus*: the inscription which Pilate ordered to be placed over the head of Jesus when he was hanging on the Cross. *This is Jesus of Nazareth and king of the Jews*. The inscription was written in Hebrew, Greek and Latin. The priestly party didn't like that inscription and wanted it changed; and we now know why. The Hebrew inscription contained four initial capital letters: J H V H: JAHVEH, the Tetragram: the abbreviated name of God.

An American poet said – I'm paraphrasing now – that you can go on, endlessly, reading meaning out of the life of Jesus – and you never reach rock bottom.

Dn Ian

afraid and not Greedy, Christ brings love into our hearts. God has neither fear nor greed, hence, aspiring towards His likeness, Christ works in us to bring love alone.

Fr David

G. K. Chesterton: *There are two ways to get enough. One is to continue to accumulate more and more. The other is to desire less.* Consider Black Friday.

### **Our intrepid traveller**

It was rainy, cold and miserable but Sue T arrived at church on time. She had an enormous waterproof black poncho which covered her and most of her mobility scooter and this outfit quelled any raindrop which might have considered dripping down her neck. Sue is unstoppable. Congratulations!

### **Advance notice**

**Parish AGM** We will be holding this after our liturgy on Sunday 29<sup>th</sup> April 2018.

Please make a note of this date in your diary.

**Deanery conference** 25<sup>th</sup>-28<sup>th</sup> May, 2018

High Leigh, Hoddesdon, Herts

Theme:

***'In Peace, let us Pray: Our Encounter with God in Orthodox Life and Worship.'***

Further details of the conference can be found on the Deanery website : [www.exarchate.org.uk](http://www.exarchate.org.uk)

**Psychotherapists Mini Conference** 12<sup>th</sup>/13<sup>th</sup> July 2018 at the Hayes Conference Centre, Swanwick, Derbyshire. This precedes the OFSJB conference at the same venue. Their conference theme is also on prayer.

### **Exciting news from Keswick**

There is a project to expand Fr John Musther's lively parish into an Orthodox Heritage Centre. This project is called *'Saints and Places'....how Christianity came to the north.*

There is much paperwork needed concerning architect's reports, planning permission and involving interested parties etc. Much depends on the Heritage Lottery Fund but the future looks bright.

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### **GOSPEL COMPLEXITIES**

How do you define a work of genius – say, a play by Shakespeare, or a novel by Dickens? Well, in the first place it must have a good plot, and secondly it must tell us something true and important about life. But a work of literary genius has a third, very important quality: it is very, very complex. The ideas and perceptions which make it so memorable are repeated and elaborated in ways which most people never realize. Beneath the surface story there are innumerable currents and cross currents suggesting hidden concordances, hidden truths, hidden motivations – just as, in real life, things are not always what they seem. And a point which seems to me worth making is that in this respect the Four Gospels are more complex than any play or story. So complex in fact, that either they are the work of four geniuses at least as great as Shakespeare; or – alternatively – they show that God Himself had a hand in what happened.

We are coming up to Lent, the preparation for Christ's Passion and Resurrection, and I will therefore mention just some of the extraordinary coincidences and concordances which underpin those events.

1. The first mention of Jerusalem in the bible occurs in Genesis chapter 14. A certain tribe invades what was later to become Judaea and carries off Abram's nephew Lot. Abram pursues them and rescues Lot. When he returns to the Plain of Mamre where he was living, the king of Jerusalem comes to congratulate him and to offer a sacrifice of thanksgiving. This king – Melchisedek, the first known king of Jerusalem – was both a king and a priest, and the sacrifice which he offered was bread and wine. Now the last, uncrowned, unacknowledged king of Jerusalem was, of course, Jesus: also a priest-king; and his life sacrifice is commemorated in – bread and wine.

2. My second point concerns the old Jewish lectionary – the scripture readings for each day of the year. About forty years ago, scholars discovered what seems to have been the Jewish lectionary at the time of Christ; and one of the readings prescribed for the Eve of the Passover – Good Friday AD30 – the day when Jesus hung on the Cross – was from the Book of Joshua, chapter 10. Joshua was conquering Palestine and found himself engaged in battle with five kings. Joshua defeated them and the kings took refuge in a cave, where they were trapped and caught. The story continues:

**Then said Joshua, Open the mouth of the cave and bring out those five kings unto me. And they did so, and brought forth those five kings: the king of Jerusalem, the king of Hebron, the king of Lachish, and the king of Eglon..... And Joshua smote them and slew them, and hanged them on five trees; and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took**