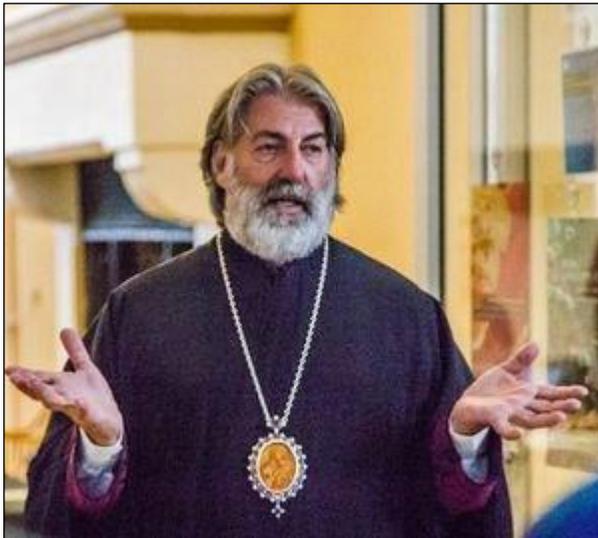


**ORTHODOX PARISH OF ST AIDAN
AND ST CHAD NOTTINGHAM**



NEWSLETTER

Jan – Feb 2020 : Cost £1.00



His Eminence Archbishop Nikitas of Thyateira and Great Britain

THE PARISH OF ST AIDAN AND ST CHAD, NOTTINGHAM

Worshipping in the Church of St Aidan,

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FATHER DAVID'S LETTER

THE NEW YEAR 2020

As we step in to the New Year, we find ourselves in a new and hopefully challenging situation. We are now with Archbishop Nikitas of Thyateira and Great Britain whilst maintaining fully our identity as a Deanery of Russian Tradition in the Archdiocese of Thyateira. We have not usually included *Parish of Russian Tradition* in our title because of our desire to be a local church, free of ethnic identity or cultural overlay and with a desire to be accessible to all local people. Archbishop Nikitas has affirmed that we are in Great Britain and the mother tongue is English and we should, indeed, be a relevant local Church of Orthodox Tradition. Without deviating from the requirements of the Church, we can be free to develop a relevant local expression in our daily lives.

Nonetheless we are of Russian tradition which is quite distinct from other traditions especially in liturgical practice. We were founded by Metropolitan Anthony who was Russian and of Russian Tradition but also a true Apostle to the British Isles. He opened up Orthodoxy in a relevant way to all living on the United Kingdom. We continue in his footsteps.

In our Orthodox Tradition, some things are hard to define but we can reflect on the lives of Saints and ordinary saintly Christians to guide us.

St Vladimir was the Sovereign of a kingdom stretching from the Black Sea to the Baltic. Like most Viking chiefs he was a pagan who made sacrifices and pursued the worship of idols as a state duty. The Grand Prince Vladimir could see the benefits of Christian civilisation, particularly in Bulgaria. He sent envoys to different countries to look at Christians, Muslims and Jews and to question them about their faith. On their return, the ambassadors affirmed that the Divine Office served in St Sophia Cathedral in Constantinople had made an unforgettable impression on them. They said, as frequently quoted, "We thought that we were in heaven and no longer on earth". Such was their enthusiastic affirmation that Prince Vladimir was persuaded to embrace the Orthodox Christian Faith and he was duly baptised with all his people in the Spring of 980.

Christianity quickly imbued the life and psychological make up of the people and a Christian State was founded. In this, the Prince set an example. Never was a Conversion more complete. Vladimir's character underwent a radical transformation. He now became gentle and humane whereas formerly he had been cruel and violent. Kiev became the focus of a unique social experiment. All the poor and the aged received organised social assistance. Provisions and items of necessity were made available to them; porters travelled through the streets seeking out the sick and the infirm who were unable to present themselves at the Palace to receive the aid provided by the Prince. This provision was not only in Kiev but throughout the whole Kievan State. Vladimir's hospitality was legendary and his personal life was marked with great piety and Christian example. Schools were established, monasteries were founded, the art of icons and frescoes flourished. This initiated the Russian Tradition.

It is said that Russian people have freedom of spirit limited only by a sense of community. They love pilgrimages and detachment from the goods of this world. All this arises from the Gospel message applied to their lives. There is a consciousness of being saintly; *Holy Russia* means the ideals of holiness represents the highest value in life. This is the basis of Russian spirituality. The commandment of Christ must be carried out, His life taken as the example to follow.

If we were to study the lives of St Sergius, St Seraphim and all the great Saints of Russia and the great sacrifice made by Christians under Soviet persecution, we would see this holiness lived out, “ Seek ye first the Kingdom of God and His righteousness and all these things will be added to you as well” (Matt 6:3)

The beauty of the Liturgy, the feeling of community, icons and chants with a great awareness of the Apostolic Tradition and that of the Church Fathers and Mothers are at the heart of our Orthodox experience.

With profit we might embrace the Russian Tradition but of equal profit is to embrace that of undivided Church in Great Britain. 900 years before Christianity was accepted in Russia, the Church in Britain was thriving with thousands of Saints and men and women accepting the fullness of Christ's teaching and example. If any of you have become aware of Fr John Musther's, *Sacred North*, you will be aware of Holy Britain preceding Holy Russia. With commitment to the Gospel, sense of community, detachment from worldly goods and the quest for holiness we follow our own Patrons, Aidan, Chad, David of Wales, Cuthbert of Lindisfarne and countless others who are living examples.

So, we step into the New Year with a fresh mission to be a local Church in these Islands following the Orthodox Tradition of earlier times radiating in the lives of our British Saints in the Orthodoxy of the first 1000 years. We continue with gratitude for the Russian Tradition, so inspiringly expounded by our founder Bishop, Metropolitan Anthony

who brought us back, in recent times, into the fullness of Orthodox Church. We follow the teaching and example of the Apostles, the Fathers and Mothers of the Church. We aspire to the fullness of life in Christ and we rejoice that we are members of the Great Universal Church.

May God grant us a joyful, peaceful, transforming and Happy New Year.

Fr David

OUR LIFE

Meeting with Archbishop Nikitas

Archbishop Nikitas of Thyateira and Great Britain attended our Deanery Clergy Meeting and Deanery Assembly on 15/16 November. Fr Julian, Dn Ian and Fr David spent time with him at the clergy meeting and our Parish representatives, Tina Lowe and Katharine Dryden were able to meet him after the Assembly Meeting. Barry Dryden, Deanery Treasurer was also present.

Archbishop Nikitas spent much of Friday afternoon and evening firstly with the senior clergy and then with the whole of the clergy at this autumn meeting. He has been described as "a good, friendly, humble, pious, prayerful man, fully committed to Christ and this shows in his life". All this was evident as he spoke to us in a relaxed, gentle but firm way in our presence. He expressed over and over again that we are one family and he is there to serve. He affirmed that we shall remain as a Deanery with our own identity, customs and governance whilst being within his omophorion as our Archbishop. We will be, as it were, a principality within a kingdom. He emphasised that we must always follow the guidelines of the Church because the Church holds us on the right path but there can be diversity of expression within the unity

of faith. We may have variations within reason but always with permission, but no innovations. He agrees the Orthodox Church should be local, free of ethnic overlay and he affirmed that there would be no 'Hellenisation' for us. He said that we are in the British Isles and our language is English. We should be aware of what is acceptable in the society in which we live and, hence, for example, it may not be appropriate for clergy to wear a cassock in public if other dress is more appropriate. He has obtained the services of a senior, well thought of, deacon from the Phanar who has now been ordained priest. He will be the liaison person between us and the Archdiocesan Office. His name is Fr Niphon.

The Archbishop has exciting plans for the Archdiocese. For example, there will be a meeting on 14 March for young people, aged 18 to 30, when he will ask them to say what they would like the Church to address and to learn from them what they are thinking. He also has plans for a programme of leaning for clergy and others. He is concerned by the age of the clergy in Thyateira and wants to seek ways to encourage younger men over 25 to consider coming forward for ordination

On Saturday morning, as is the custom at clergy meetings, matins was served in the Thyateira House Chapel, and Archbishop Nikitas chose to be with us. Later in the day, after the Assembly Meeting, he invited delegates to meet him and have a photo call. Then, on Sunday morning, he travelled to Nottingham with his deacon, where he served in the local Greek Church. Again, Fr David was privileged to meet him and receive his warm welcome and when thanked for the meeting on the previous two days, he said again, "I am here to serve you!"

So our overall impression is good. He is a kind, humble and prayerful man who is a committed monk. We believe that he will serve us well as we move into a new phase of our life as a Deanery and this will be very positive. We thank God, who, as ever, is looking after us well.

For us, the crisis of late has turned positive. You will note that we now remember “Our Archbishop Nikitas” in our Liturgy.

Extraordinary Parish Meeting held after Liturgy on Sunday 3rd November. Fr Julian gave a brief report of the events which had led to the disruption of the life of the Archdiocese. Archbishop John has formally aligned himself with Moscow and many have decided to be with him in the new arrangement in affiliation with the Patriarch of Moscow. The question we had to address was whether we would also be with Archbishop John or remain within the Ecumenical Patriarchate with Archbishop Nikitas as our Archbishop. The vote in favour of remaining in the Ecumenical Patriarchate was almost unanimous and there was also a firm vote that we should not be aligned to Moscow. Only one of those present would have favoured the latter option. Fr David said how difficult the decision had been for him. As Priest Responsible for the 15 monastics in the Deanery and his loyalty to Archbishop John, he had had to discern where his loyalty should lie and this had been an agonising decision. He urged all of us within Parish to affirm, with him, loyalty to the Parish whilst maintaining good relations with those who have stayed with Archbishop John.

A letter of request to be with Archbishop Nikitas with copy of the minutes of this meeting were presented to Archbishop Nikitas. Most Parishes and Communities (80%) with their priests and people had decided, many unanimously, to be with Archbishop Nikitas. Only two parishes and one community with six priests and three deacons have stayed with Archbishop John.

Congratulations and Many Years. Elizabeth Florence Valentina McIntyre, daughter of Richard and Svetlana. was baptised during the Liturgy on Sunday 17 November. We welcome Elizabeth into our church family and look forward to getting to know Elizabeth and her family more closely. Please remember Elizabeth, her parents, and her sponsors (Alexius & Anna) in your prayers.

Dear Brothers and Sisters,

Before her admission to hospital Sue asked me to contact all of the members of our parish to say thank you to you all for making her recent birthday so very special. Sue told me that she does not have the words to express just how much her icon means to her.

Although I do think that the pictures (see inside back cover), says that which Sue could not!

I am sure you will all join me in expressing gratitude to Vera for arranging for the beautiful icon to be written and dedicated to Sue.

With gratitude, on behalf of Sue, and in His Love,

Fr Julian

Congratulations: Luke Spencer, a regular member of our community is now studying at Leicester University, having been enlisted for Accounting and Business. We offer him our congratulations and warmest good wishes.

The Fellowship Group (formerly referred to as Faith Enrichment Group) now meets on Monday evenings, usually in Fr David's House, following the second and fourth Sundays of each month (recently, 11 and 25 November, and 8 December. We have been studying the Beatitudes. We continue again in the New Year from Monday 13 January. Please try to join us for a very valuable, interesting and enlightening discussion.

Parish Advisory Council, At the meeting on 24 October there was general discussion in preparation for the Extraordinary Parish meeting to be held on Sunday 3rd November as mentioned above. Permission has been given to erect a notice board n the grounds of St Aidan's where a former notice board stood. This will be for our exclusive use. It will be designed and made by James Moulton with some collaboration with Dominic Pote.

Leeds University.

Our Eucharistic Community in Leeds continues to thrive with Liturgy served on the second Sunday of every month where Fr David is Orthodox Chaplain to the Universities. He spends the weekend there to meet others and hear confessions. Fr Julian visits for the Sunday in Fr D's absence. The choir rehearses diligently and sings magnificently. The Liturgy is served in the Chaplaincy Centre Chapel and is a beautiful and uplifting experience. There is a group of regulars, lecturers, post graduates and others associated with the University but, sadly few students these days. David Ephrem Berryman, who visits Nottingham from time to time, is assistant Chaplain and is able to be in the University several days each week. He encourages students to join him for "Prayer of the Heart", the Jesus Prayer on Monday morning and Friday afternoon and this is appreciated by those who attend. He is making good contact with the student body and reports good experiences during Freshers week in September. He contributes to the work of the Chaplaincy, joins in the Chaplains rota and his presence and the contribution he makes is well appreciated. The Community, dedicated to St Gregory the Theologian has accepted our realignment to Archbishop Nikitas. Some are members of the Greek Church of The Three Hierarchs where Fr Stavros, the priest is very supportive. Others attend the Church established by the Romanians. It is a privilege to serve the Universities of Leeds in this way. As an outpost of our Parish in Nottingham, please hold in your prayers.

Chaplaincy at Nottingham University

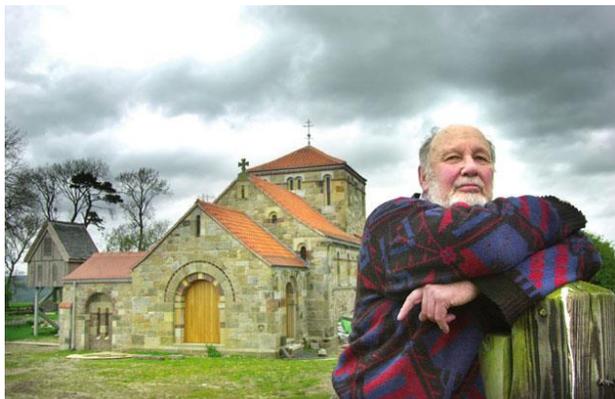
Fr Julian is now very much a part of the team. The Chaplains are there to support students and staff of any faith or none. Whatever the background, the Chaplains are there to support students and staff in their journey of faith; the practice of their own faith, or an exploration of faith. With strong connections into the local community and its communities of faith. The Chaplains can advise on local places of

worship; student faith societies; and how faith can interact with, and support academic life or chosen discipline. The Chaplaincy Team is independent, and the Chaplains time is a gift to the University community from the individual faith communities.

The ears of the Chaplains are always open to listen, without judgement; and everything said to a chaplain is treated in confidence.

Shepherds Law.

Fr David visits Shepherds Law Hermitage in Northumberland, built and developed by Brother Harold who lives as a hermit. It lies about 10 miles NW of Alnmouth. On his November visit , Fr Harold was not very well and Fr David looked after him because his official carer, a young priest, Fr Charles, exploring his vocation to be a monk, was away in retreat at Charter House in Sussex. The small community which meets there is a linked with our Parish. Dr Frank Johnson of Morpeth is our furthest parish member. The small congregation gathers for Liturgy in the beautiful chapel and then enjoys a fellowship light monastic lunch when Fr D. is visiting. Michael John, the convenor, a former Anglican Priest and his wife Marina (Anthea) have been Orthodox for many years. They keep a regular liturgical cycle of prayer in their house and invite others to join them from time to time. Michael John has become an accomplished icon writer.



Brother Harold
outside the
shepherd's Law
Hermitage

Proskomedia - The Nine Ranks – Part 7



Removing a second particle from the same prosphora and placing it below the first, he says...

“Of the holy and glorious prophets: Moses and Aaron, Elijah and Elisha, **David, Son of Jesse**, the three holy young men, Daniel the prophet, and all the holy prophets”.

David, Son of Jesse

The Holy Prophet-King David was a forefather of our Lord Jesus Christ according to the flesh. The youngest son of Jesse, David shepherded a flock of sheep belonging to his father. He was distinguished by his deep faith, and he zealously fulfilled the will of God.

During a battle with the Philistines, he vanquished the giant Goliath in single combat, which decided the outcome of the war in favour of the Israelites. He endured many things from King Saul, who saw him as a favourite of the people and his rival. David, however, showed his own decency and magnanimity. Twice, when he had the possibility of killing Saul, he did not do so.

After Saul and his son perished, David was proclaimed king of the southern part of Israel, and after Saul’s second son was killed, he became king of all Israel. He built a new capital, Jerusalem (“the City of Peace”), and a new tabernacle. His great wish to build a Temple was not realized. It was foretold to him that his son would build the Temple.

The life of the Prophet David was darkened by a grievous falling: he took Uriah’s wife for himself and sent Uriah to his death in battle. He

was also an example of great repentance, humbly and with faith bearing the sorrows sent in punishment for his sins. Saint David gave a model for repentance in Psalm 50/51. King David died in great old age with steadfast faith in the coming of the promised Messiah, our Lord Jesus Christ. His divinely inspired Psalter is widely used in the divine services and in personal prayers. (See the Books of Kings and Chronicles).

Fr Julian

JUSTICE

Primitive societies are not given to agonizing. Laws are thought to have divine (or at any rate cultic) sanction, and if they are violated they provoke exemplary penalties. Defaulters are likely to have their hands cut off or their tongues cut out, or to be severely flogged or stoned to death. The moral is a sharp one – think on! All this strikes modern Western men and women as unspeakably cruel and horrible.

As society progresses, punishment is tempered with justice. ‘An eye for an eye and a tooth for a tooth’ now seems excessive to most people, but we should recognise that the authors of Leviticus and Deuteronomy were doing their level best to ensure that punishment was just. *The penalty was not to be more severe than the crime.* Neither should there be any bias or favouritism. ‘Ye shall have one manner of law as well for the stranger as for one of your own country’ (Lev. 24: 22). You could go further than old Israel and fare a lot worse. The law in eighteenth-century England was far more savage.

A basic principle of justice is the forfeit. If you harm someone, deliberately or through wanton carelessness, it is thought to be only fair that you too should suffer. This doesn’t take away the injury but it demonstrates society’s concern for the victim, and in some sense it settles the account. If the forfeit is proportionate to the injury it also

helps the perpetrator. He has paid his scot and the slate is wiped clean – or it ought to be.

The question of justice is one of life's most intractable problems. No society, past or present, has ever found a system that is anywhere near perfect. Justice, we tend to believe nowadays, should be tempered by mercy, which is usually taken to mean that the punishment should be less severe than the crime. We are all warped and damaged in some way, either by what we call original sin or by the accidents of life. Children who have aggressive, absent or selfish parents, or who have suffered trauma or the blighting effects of a soulless environment, are more likely than the rest of us to find themselves on the wrong side of the law, Is it entirely their fault? And can we not, all of us, put our finger on some aspect of wrongdoing and say, 'there but for the grace of God go I?' And it is right that we should do so, for as we are reminded by the words of the Panikhida, 'There is no man who lives and does not sin.'

The trouble is that the law is not just concerned with the fate of the criminal, or with trying to find ways to help him to regret what he has done. It has to think also of the victim. We cannot wait for the gracious regeneration of society to make life tolerable for other people, for that would leave our neighbour defenceless and exposed to every kind of outrage. To be effective, justice has to deter, and it does so – *when* it manages to do so - most commonly by generating shame or instilling fear. As Shakespeare remarked of duelling: 'Mercy but murders, pardoning those that kill.'

The Jewish nation has a particular and very interesting place in the history of law-giving because the Mosaic law was thought to have been dictated (in essence) by God Himself and was therefore to be seen as an aspect of God's very nature and perfection. In old Israel the law became a complete system of philosophy which reconciled the apparent unfairnesses of life with God's justice and goodness. It was

also a spiritual path, and conferred a God-like perfection on those who scrupulously observed it. Psalm 18 (19 KJV) expresses its ideals in one of the most memorable passages in the Old Testament:

The law of the Lord is perfect, converting the soul:

The testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart:

The commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever;

The judgements of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold;

Sweeter also than honey and the honeycomb.

Yet as St Paul was at pains to point out, the Mosaic law was so exacting that no-one could keep it in anything like its pristine perfection and it therefore convicted everyone of sin. It was also open to abuse, and tended to generate Pharisaism. Nevertheless, as the Revd E.S. Talbot observed in *Lux Mundi*, it was ‘a great witness for righteousness... an indispensable factor in a true morality.’ Almost alone among legal systems it laid stress on the need for unremitting effort, which is perhaps why Jewish communities tend to be relatively free of anti-social behaviour and are noted for their industry and intelligence. As I was reminded in a lecture during my undergraduate days (though this may not still be the case): ‘there is at least one Jew on the staff of every university in the world.’

A recurring problem with any system of law is how to prevent one section of society from obtaining a controlling interest in it. In sixteenth-century England the law was used by the Crown to increase its own power and to punish religious dissent. In the eighteenth century it was used by landowners to further their particular interests, e.g. poachers were frequently transported. Successful revolutionaries use it to eliminate their opponents. We like to think that those things do not happen nowadays. One thing, however, is clear: whoever controls and

administers the law has the advantage over those who don't; and from time to time we are made rudely aware of that fact.

Deacon Ian

Report on a conference devoted to St Maria Skobtsova of Paris; Orthodox Nun, Artist, Theologian and Martyr (1891-1945)

On Saturday 16th November at Pusey House, Oxford, a conference was held in celebration of the life of Mother Maria, organized by the Women's Ministries Initiative. Speakers included Dr Rowan Williams, Fr Andrew Louth, Dr Elena Narinskaya, Dr Elizabeth Theokritoff, Dr Irina Larinskaya. Professor Mary Cunningham and Metropolitan Kallistos were also present. A packed conference hall listened to accounts of the life of this remarkable woman, who died in Ravensbruck concentration camp, and who led a life that some in the church saw as scandalous. Twice married, from a socialist revolutionary and anarchistic background to which she remained sympathetic, known to enjoy a glass of beer and a cigarette, she can be regarded as a 20th century Holy Fool. Not necessarily the most obedient of nuns, her concept of monasticism involved active engagement with the world, and she devoted her life to tirelessly helping the poor and also to personally protecting Jews from the Nazis. Metropolitan Anthony – who met her – described her as 'a saint of and for our day and a woman of flesh and blood who stood face to face with the problems of our century'. She had a reputation for often being absent from church services, but as she wrote in her journal, 'piety, piety, but where is the love that moves mountains?' Although recognized as a saint by the Ecumenical Patriarchate, the Moscow Patriarchate has declined to do so.

Possibly the most significant talk was given by Revd. Professor Andrew Louth of the Sourozh Diocese; 'St Maria of Paris; An awkward presence as poet, artist, philosopher and nun', which

admirably captured the unconventional and abundant life of this martyr, and also indicated the hostility towards her in some parts of the Orthodox Church, especially in Russia.

Dr Irina Larinskaya also spoke of the great importance of the late Fr Sergei Hackel (another unconventional figure) in making Mother Maria's life known in this country. Rowan Williams gave an erudite theological consideration on 'The body of Christ and the Ministry of Mary', and Ms Nataliya Likvintseva discussed 'Mother Maria as a Witness of History'. The conference was followed by an ecumenical prayer service and commemoration of Mother Maria and Fr Sergei in the chapel, concluding with a poetry recital and the opening of an exhibition about St Maria at Pusey House. The event was admirably organized and chaired by Dr Elena Narinskaya.

Perhaps the most memorable quote of the day was taken from Fr Olivier Clement's preface to her selected writings; 'If we love and venerate Mother Maria, it is not in spite of her disorder, her strange views and her passions. It is precisely these qualities that make her extraordinarily alive among so many bland and pious saints. Unattractive and dirty, strong, thick and sturdy, yes, she was truly alive in her suffering, her compassion and her passion'

Philip Gorski



St Maria of Paris even had a street named after her.

HAPPY NEW YEAR TO ALL OUR READERS!

New Year celebrations from a few countries around the world.

Big fireworks displays seem to be popular everywhere. They take place all over the world, as different countries hit midnight

In France, after a special meal on the stroke of midnight people go outside to make as much noise as possible - shouting *Bonne année*, playing music at top volume, sounding car horns or anything that will make a racket. The tradition probably derives from an ancient belief that loud noises would frighten off demons and evil spirits that these were more threatening during the transition from one year to the next.

In Holland they are more restrained. After the fireworks the locals enjoy *oliebollen* (a type of doughnut) and *appelflappen*. (apple fritters)

In Spain when the clocks hit midnight, you'll find people reaching for grapes. This is because there is a tradition to eat one grape each time the clock strikes at midnight. The idea is that this will bring you 12 lucky months in the year ahead.

In Germany— an extra fun event after the fireworks was to go back inside and try *Bleigiessen* – melting a special metal in a little crucible spoon over a candle and then pouring it into cold water. People then try to read the shape of the metal to tell them something about their future - something like reading tealeaves.

Romania

On New Year's Day, *Sorcova* is celebrated. Children sing traditional songs which wish people long life, good health and wealth. The name comes from the stick decorated with artificial flowers that is used to tap people's back whilst the children sing. The children are rewarded with nuts, apples and sweetmeats.

Brazil: Brazilians love lentils and there is a tradition to eat bowls full of them at New Year, as these represent money- meaning good fortune and health for the year ahead! For those who live in Rio de Janeiro there is the 'Festa de Lemanjá' that honours the goddess of the sea.

Around four million people gather from early afternoon at Copacabana Beach – most of them dressed entirely in white.

New Year in Russia: с НОВЫМ ГОДОМ



Some wrap up well and others go for an icy dip wearing a Father Christmas hat and trunks!



The United Kingdom

For those who don't know....

The first-footer must be out of the house before the clock strikes midnight, then cross the threshold to welcome in the new year, bearing gifts. Traditional items for the first-footer to carry include pieces of coal, a coin, salt, bread, and a 'wee dram' of whiskey. Tall, dark-haired men make ideal first-footers – this concept is believed to date back to Viking times, where a big blonde stranger turning up at the door with an axe meant trouble!



THE DARKLING THRUSH

Thomas Hardy 1840 - 1928

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 nigh
Had sought their household fires.

The land's sharp features seemed to be
The Century's corpse outleant,
His crypt the cloudy canopy,
The wind his 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,
 In 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
 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.



CONTINUATION OF 2020 CALENDAR		
Tues 3rd	Canon of St Andrew of Crete St Non, mother of St David	Great Compline 7.00pm
Fri 6th	St Gerasimos of Jordan	Presanctified Liturgy 7.00pm
Sun 8th	FIRST SUNDAY OF GREAT LENT Sunday of Orthodoxy St Felix of Burgundy and East Anglia	Liturgy 12.00noon

HAPPY NEW YEAR!

JAN	JANUARY 2020	
Sat 4th Sun 5th	THE HOLY THEOPHANY OF OUR LORD AND SAVIOUR JESUS CHRIST Festal buffet to be confirmed	Vigil 5.00pm Liturgy 12 noon and Great Blessing of the Waters.
Sat 11th	Afterfeast of Theophany	Liturgy 10.30am
Sat 18 Sun 19	31 st Sunday after Pentecost Sts Athanasius ,Cyril and Makarios	Vigil 5.00pm Liturgy 12.00 noon
Tues 21st	Apostle Timothy, St Xenia of St Petersburg	Liturgy 10.30 am in St Leo's
FEB		
Sat 1st Sun 2nd	MEETING OF OUR LORD AND SAVIOUR IN THE TEMPLE	Vigil 5.00pm Liturgy 12 noon
Sat 8th	Afterfeast of the meeting	Liturgy 10.30am
Sat 15th Sun 16	SUNDAY OF THE PRODIGAL SON St Oswy, king of Northumberland	Vespers 5.00pm Liturgy 12 noon
MARCH		
Sat Feb 29 Sun 1st	SUNDAY OF CHEESEFARE St David of Wales St Oswald AB of York St John Cassion FOREGIVENESS SUNDAY	Vigil 5.00pm Liturgy 12.00noon
Mon 2nd	FIRST WEEK OF GREAT LENT Canon of St Andrew of Crete St Chad, Bishop of Lichfield	Great Compline 7.00pm



Icon painted by Fr Dobromir Dimitrov in Rochester, Kent



SUE'S SPECIAL BIRTHDAY



NEW YEAR IN LONDON