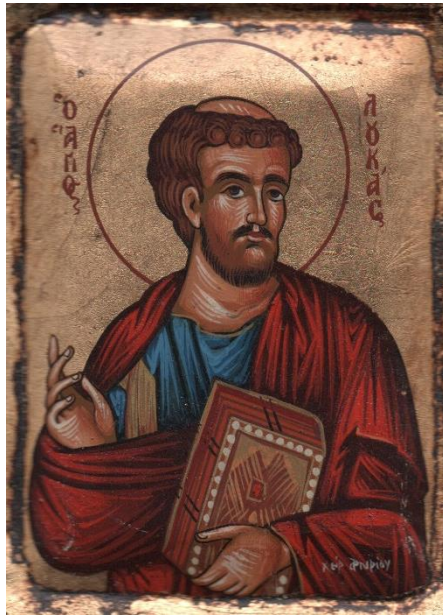


# ORTHODOX PARISH OF ST AIDAN AND ST CHAD NOTTINGHAM



## NEWSLETTER

Sept –Oct 2020 : Cost £1.00



### The Holy Apostle and Evangelist Luke

Holy Apostle and Evangelist Luke, intercede with our merciful God, that he may grant to our souls the forgiveness of our sins

**Troparion Tone 3 Oct 18th**

# 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:** Revd Fr Julian Lowe 0115-9780574

**Deacon:** Ian Thompson 01724-337521

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## FATHER JULIAN'S LETTER

### **The Beginning of the Church Year, the Mother of God and the Famous Five!**

Let me begin with a question: What did the Famous Five have lashings of?

I wonder how you answered this question? Perhaps you said, 'Ginger beer' or 'Custard'?

Well, I'm afraid both of these answers are incorrect. The Famous Five did encounter lashings; lashings of hard-boiled eggs, lashings of peas and new potatoes, lashings of treacle, even lashings of poisonous snakes! (*Five Have a Wonderful Time*).

In the song '*Sound of Silence*', Simon and Garfunkel wrote "People talking without speaking, People hearing without listening". I think we could also add to this 'People reading without seeing'

In August we entered the Dormition Fast, followed by the feast of the Dormition of the Most Holy Mother of God. In September we celebrate the Nativity of the Mother of God, and in October, the Protection of Our Most Holy Lady. Not all of Christendom will embrace the significance of these events and for many they will pass unmarked or even unnoticed.

One of the most difficult and challenging aspects of my Orthodox walk has been to discuss the significance and role of the Mother of God in

my life and the life of the church. To be honest, I do understand the difficulty many non-orthodox have with this.

I too struggled as my Orthodox faith grew. I had opinions and interpretations of scripture that had been given to me that dismissed the Mother of our Lord as nothing more than just another woman, and her veneration as heretical.

The evidence for the eminence and veneration of The Mother of God is so obvious that it is simply overlooked; **‘people reading without seeing’**, or popular myth or misconception, like **‘Lashings of ginger beer’**. The place of Mary, the Mother of God and Ever-virgin, within the gospels carries a message of veneration and those who do not see this are often lost in details, or misunderstanding sayings such as “Jesus saith unto her, Woman, what have I to do with thee?” (John 2: v4). Such people frequently argue that the divinity of our Lord is not evidenced in the New Testament but was a concept developed later. What these people fail to realise is that the very existence of the “Jesus material” of the New Testament is there because its writers believed He was God and every line flows from that belief.

The historical evidence for Mary’s veneration is so obvious that it is often simply overlooked: First, the ‘stories’ of Mary hold an important place in the gospel narrative. St. Luke has the most material, while St. John has perhaps the most important. St. Mark has the least mention of her, offering no birth narrative. This, the critics would suggest, indicates that St. Mark knew nothing of a birth narrative!

However, in the Gospel according to St Luke we read ‘The Magnificat’ in which the Virgin declares “All generations shall call me blessed.” A phrase that can only be compared to God’s promise to Abraham:

“I will make you a great nation; I will bless you And make your name great; And you shall be a blessing. I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed.” (Gen 12:2-3)

When Mary encounters her pregnant kinswoman, Elizabeth, who is carrying John, the focus is on Mary herself rather than the child in her womb; “But why is this granted to me, that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy (Luke 1:43-44).

Later in Luke’s Gospel, when the child Jesus is presented in the Temple, the elder Simeon prophesies: Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed. (Luke 2:34-35) Here we see the Mother of God Mary being linked to the Cross of Christ in the piercing of her soul. It is clear from the gospels that Mary is not just the Virgin who gives birth to the Christ – she is also blessed by all; even in his mother’s womb the Mother of God is the cause of joy to the Holy Prophet, Forerunner and Baptist John; she is a unique participant in the sufferings of Christ, destined herself for a mystical sword that will pierce her very soul. I could go on, but awareness of the editors ‘cutting skills’ prohibits me!

The point is that Mary, the Birth-giver of God (Theotokos), deserves our veneration. She deserves our veneration because *she is Theotokos* and to venerate the Theotokos is an inherent part of rightly believing in the Incarnation of the God-Man. To ignore her as Theotokos is to hold a diminished and inadequate understanding of the Incarnation. She holds not just a place in the history of salvation, but in its theological understanding and existential participation as well.

And so, as we begin the Church New Year (1<sup>st</sup> Sept) let us remember the words of St John of Kronstadt:

*“When you are about to pray to our Lady the Holy Virgin, be firmly assured, before praying, that you will not depart from her without having received mercy. To think thus and to have confidence in her is*

*meet and right. She is, the All-Merciful Mother of the All-Merciful God, the Word, and her mercies, incalculably great and innumerable, have been declared from all ages by all Christian Churches; she is, indeed, an abyss of mercies and bounties, ...”*

Fr Julian

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## OUR LIFE

**The Divine Liturgy.** After a long prohibition, it was, at last, possible to serve the Liturgy for the first time since early March. The first Liturgy on 19th July was attended by 12 people and then on 2nd August there were 18. On both occasions the feedback was good and there was relief and joy. Liturgies will continue on the first and third Sundays of each month until St Aidans resumes services. It will then be prudent to serve our Liturgy on Saturday morning rather than have to follow the Anglicans on Sunday with the necessary clean-up before we could enter and begin the service. Hopefully this will be only for a short time until all is returned to normality. The use of the church is associated with hand cleansing, wearing of masks and distancing. Until further notice it will not be permitted to have a full choir.

Fr David, and Fr Ian are over 70 years so are advised not to attend church in the foreseeable future. The Archbishop has said that these persons should not attend and he strongly advises that this restriction is observed.

During the Liturgy, Holy Communion will be served as usual and in the usual way. Our Archbishop Nikitas has said that in no way is it compulsory to receive the Holy Sacrament and attendance in church is sufficient for many.

**All Sacraments** are available to those who need them and can be arranged by contact with our priests.

**Homilies** will be prepared and circulated on the first and third Sundays of each month or for Feasts. Recently you will have received an excellent homily prepared by Fr Dn Ian for the Feast of the Transfiguration. Sadly, we were not able to visit Stow Minster for this feast as in previous years. We shall try to arrange a visit later in Autumn.

**The Value of Creation.** A particular joy for some has been the opportunity to take a daily walk. If there has been access to one of the lovely and well provided public parks, a great feature of Great Britain, it has been possible to appreciate and commune with nature. Indeed, as Fr Dn Ian wrote in his homily for the Transfiguration, 'Life does have a Divine Aspect, and there is in this world a hidden glory.... matter is spirit-bearing.... Christ's life in cosmic terms .... (relates) to the whole of creation'. The spiritual principle is seen in all things. Perhaps there should be a third Great Commandment; not only are we to love God and our neighbour but also the whole of creation of which we are a part.

**Schools and the children and young adults** they serve. We must pray that schools are reopened fully and as soon as possible. Head Teachers have highlighted the deprivation which has been inflicted and this will mean that for some, their life will be blighted as a result. Lack of education, reduced camaraderie and social contact, loss of sport and other activities have been unavailable for so long. Many will have a restricted life-long future as a result. Added to this are the problems for many children who will have been inadequately fed, subjected to stress and violence and in some cases turning to antisocial behaviour. We must stand up for the needs of the Young.

**Prayer.** There are many other aspects of the world which need our prayer. There is much disorder, deprivation, mental stress and upheaval with the desire by some to disrupt or destroy the culture

which we enjoy. Here is an aspect of our Apostolic Ministry, a ministry which is for all of us the share.

Above all we pray that we are able to return to normal or a new-normal in the very near future.

Fr David

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### The Nine Ranks – Part 11



*Removing a third particle from this same prosphora and placing it below the second, he says:*

*“Of the holy, glorious and all-praised Apostles Peter and **Paul**, of the Twelve and of the Seventy, and all the Holy Apostles*

The holy, glorious, all-laudable **Apostle Paul** was the "Apostle to the Gentiles" (Romans 11:13, Galatians 2:8, 1 Timothy 2:7), being converted while on the road to Damascus by Jesus Himself.

Named Saul at his birth in the city of Tarsus, the holy apostle was a son of the tribe of Benjamin. Saul became a Pharisee under Gamaliel, one of the chief Jewish Rabbis (Masters/Teachers) of the day. After his study under the great Rabbi, Saul became one of the chief persecutors of Christians. Present at the stoning of St Stephen (Acts 7: 58), Saul later found himself blinded by Jesus Himself on the road to Damascus (Acts 9:1-22). Sought out by the Apostle Ananias, Saul immediately repented, and Ananias baptised him. Saul, soon after his conversion called Paul, was later named and numbered among the Apostles. The extent of Paul's preaching as he spread the Gospel went far and wide from Arabia to Spain, to both Jews and Gentiles. He was called the



"Apostle to the Gentiles." Paul spent his new life in suffering and labour for Christ, establishing and organising churches everywhere. He reached such a state of perfection that he was able to say to the Church at Galatia: "not I, but Christ lives in me" (Galatians 2:20). Like the Apostle Barnabas, Paul studied under Gamaliel.

The account of Paul's missionary journeys and the letters he wrote to the Churches he founded form an important part of the New Testament. St. Paul was martyred with the Apostle Peter under Nero by beheading.

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## **Lockdown benefits**

### **Fr David**

Freedom from normal daily routines, interruptions and other challenges have allowed a greater appreciation of home, family, peacefulness and opportunity for reading, prayer and reflection. Indeed, I have had an experience of retirement for the first time. At the same time, it has been disruptive; social contact has been missed and we have not been able to receive Holy Communion and other benefits of our parish family life since the first week of Great Lent. You will all have many different views of this unusual time. I have completed nine jig-saw puzzles in nine weeks. Is this a record?

### **Fr Julian**

More time to pray, read, study and be silent. More time for Tina. More time to work on 'home' projects but he and Tina were on holiday.

### **Dn Ian and Frances**

Dn Ian has been fully occupied working in the gardening and making it fox-proof. Ian is convinced that he saw a bearded vulture passing overhead on its way to the Peak district. I jeered at him but there was a report on national news a few days later that one was in the area.

I have finished formatting the revised edition of Frank Johnson's book on *Health and Wholeness* and am still finishing formatting the revised second edition of George Ioannou's icon book.

I have been sewing at a gentle pace with all the time in the world. and not trying to go at break neck speed with anything. I have cleaned more than half a century of burnt-on stains off Pyrex dishes. This took four overnight soakings outside the back door with oven cleaner and they are now pristine.

### **Georgios Ioannou -iconographer**

More time for reflection, more time with the family and helping with the cooking More time for painting and finishing work on icons. Saint Whyte of Dorset is nearly done and I have now found a supplier of gold leaf in Stoke Newington

### **Steve Charters**

I am a liability. All I can think of is that irritating little jobs that never got done suddenly got done – the bolt on our gate now closes without a struggle. And I could ride my bike on the roads safely. Now things are more relaxed I again find I don't have time to get on my bike and get exercise

### **Barbara Bates**

I hardly dare admit that the experience of lockdown for me and my family has been mostly good.

The one thing that the pandemic may have improved is the state of the Earth. It seems she has been able, quite literally, to draw breath. We have had cleaner skies and less inner city pollution; at least we did for a while.

From a spiritual point of view, at first it seemed that Church just shut down and I was all alone That was an emotional reaction and the smallest effort of reflection makes it obvious to me that this is not so

Physically I feel more rested -. I don't have to drive very often and I have only filled the car up once since March. I have got into a good exercise routine. as I have an exercise bike and a few other gymmy bits and pieces and I do use them, most mornings for about 30 minutes.

I have got good at jigsaws; I knitted and sewed a little bit. We have both got into gardening and my husband has felled a tree! I have eaten my first home grown courgette and. we look forward to tomatoes, plums and apples.

### **Mary Cunningham**

Many greetings to all of you at St Aidan's. Dick and I are doing well - - in fact we are just beginning to socialise a bit and play music with friends again (always outdoors).

At the beginning of lockdown I set myself the challenge of learning to play my bass viola da gamba better. I have been having lessons once a fortnight with a very good teacher in London via Skype. The lessons have been most helpful, and they have forced me to practise at least an hour a day. And I do see progress in my playing!

I am also in the final stages of preparing a book on the Mother of God in Byzantium, ca. AD 400 - 1000, which will be published by Cambridge University Press. I am checking the final footnotes and will then prepare an index. And then, submission to the press at last! This has been a 15-year project, so it is very good to get it off my desk. I have learned so much and been inspired in all the reading that I have done on the Mother of God, focusing especially on Byzantine homilies, hymns, and hagiography. I hope that the book will provide a useful overview on all of this material.

Apart from that, Dick and I are looking after a successful vegetable garden with raised beds at the back of the house. It is producing lettuces, tomatoes, beans, and many other vegetables. And we have blackberries coming out of our ears because the garden is also overgrown with brambles!

**See the Pote report on page 17**

## THE SACRIFICE OF CAIN

One of the most fascinating aspects of biblical criticism is typology – in other words, foreshadowings in the Old Testament of incidents in the life of Christ. Thus the Jewish feast of the Passover commemorates the deliverance of the Israelites from the deaths of the firstborn. The Israelites in Egypt were told to sacrifice a male lamb and sprinkle its blood on the doorposts and lintels of their homes (Exodus 12). When the Angel of Death passed overhead on his destroying mission he spared the firstborn in all of the houses thus sprinkled. Christians have always understood this as a type of the Crucifixion, and Jesus as the Lamb of God whose blood stained the wood of the Cross (the doorposts representing the upright and the lintel the crossbeam) thus redeeming the world.

Or take the case of Melchizidek who offered a sacrifice in bread and wine to give thanks for Abraham's safe return from his expedition to rescue Lot (Genesis 14). In addition to being a priest, Melchizidek was the first known king of Jerusalem. Jesus, the last (uncrowned and rejected) king of Jerusalem and the only true priest, offered a sacrifice as a memorial of his own forthcoming Passion – also in bread and wine.

And then there is the story of Cain and Abel.

We are told (Genesis 4) that Abel was a keeper of sheep, and Cain a tiller of the ground. 'And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering but unto Cain and his offering he had not respect.' The result, as everyone knows, was that Cain lost his temper and killed Abel. Typologically Abel foreshadows Christ (the Good Shepherd, the sacrificial Lamb) whereas Cain stands for the outcast, and for all of us, since mythologically speaking we are all the children of Cain. Yet Christ's death on the Cross signified the

end of blood sacrifices (of the kind offered by Abel), and its replacement, like Cain's offering, in 'the fruit of the ground' – i.e. bread and wine. The anticipation of the Last Supper in the story of Cain and Abel has not been much noticed, but it hints at an extraordinary reconciliation and the passing away of the ancestral curse. Cain too, it would seem, has his place in the drama of salvation.

This ought to be good news, but humans are perverse creatures, and moralists of a certain sort are sure to cry foul. Cain? The fratricide? The outcast? How can he possibly be a symbol of salvation? A truth that such people have always been reluctant to acknowledge is that morality is a consequence of the Fall. Yes, it is necessary in this world as a bulwark against anarchy and chaos. But unlike goodness, morality does not inherit the kingdom of God for it is cold and loveless. The moral life is always to some extent poisoned by judgement and division, and by the rejection of 'the wicked'. And Cain too has a point. As the American novelist John Steinbeck observed:

The greatest terror that a child can have is that he is not loved, and rejection is the hell he fears. I think everyone in the world to a large or small extent has felt rejection. And with rejection comes anger, and with anger some kind of crime in revenge for the rejection, and with the crime guilt – and there is the story of mankind. I think that if rejection could be amputated, the human would not be what he is. Maybe there would be fewer crazy people. I am sure in myself that there would not be many jails. It is all there – the start, the beginning. One child, refused the love he craves, kicks the cat and hides his secret guilt; and another steals so that money will make him loved; and a third conquers the world – and always the guilt and revenge and more guilt. The human is the only guilty animal (*East of Eden*, chapter 22 : 4).

It is a tragic and all-too-human picture, and I often find myself thinking that Steinbeck would have made a bonny theologian. But it is not the

whole picture for the Old Testament points to the New. That the sacrifice of Cain should anticipate the sacrifice of the Eucharist completes the picture and turns our upside-down world the right way up. The story of Cain is not a story of despair but one of extraordinary blessing and hope.

Deacon Ian

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### **Family Bibles - treasure or junk?**

Frances

At one time family bibles were highly esteemed, not only as a holy book but also as a place where births, marriages and deaths were recorded.

In my C of E days I remember talking to my priest who was working in his garden. To my surprise he told me that he had been given a family bible and was in the act of burying it under his roses. He added that being given bibles was not uncommon. His roses were a credit to him!

I considered this and wondered why it should be so. Obviously the bible owners regarded it as something special otherwise it would have been put in the wheelie bin. They wanted to give it a respectable send off with some dignity so who would be a better person than the parish priest? The question still to be asked is: 'Why have family bibles gone out of favour?'

Possible reasons.

In many households the family bible is not relevant to today's society. It belongs to a bygone age with stuffy associations. It has no place in the décor of their modern houses. This is also shown by the bottom falling out of the antiques market.

It is a vague reminder of mortality. There is a great interest in family history and people have found that the entries in bibles were often not completely accurate (discovered from genealogy) as they seemed to

have been updated a few years after the event. An old bible is a melancholy object – old junk that has had its day, unwieldy, heavy and a reminder of death. and reflects the wrong image.

Icons are not immune from a sad end.

Some icons have had some time in the wilderness but often there is a happier ending. First generation immigrants brought much revered icons with them. The families became anglicised and intermarried which diluted the faith. The icons took on less significance. Eventually they ended up in a charity shop but happily they were often recognised by someone who respected them and gave them a new lease of life.

Once on a visit to Newark Antiques Fair we bought an icon for £10. We have since been told that it is worth at least £1000 (not for sale) It was stacked in a cardboard carton with about ten others but these were of poor quality though no doubt had once been loved and respected.

**From Monica:** When Fr. Peter was a country parson he became very involved with people and many regarded him as an extension of their family. So he attended all their important celebrations: marriages, christenings, and funerals. Occasionally he was given gifts, including old family bibles. These were usually in a dilapidated state with the spines almost hanging off. For this reason, he never used them and they sit on my bookcase even now as a reminder of many happy times in the past.

\*

Monica has been living in uproar for several months as there have been big house alterations. She now has a lovely downstairs en-suite bedroom which opens out into the garden.

Frances



## What an inspiration!



Neil Heritage, a former soldier who lost both legs in Iraq has become the first double amputee to reach the summit of the Matterhorn. There had been two unsuccessful attempts due to poor weather.

Neil Heritage, aged 39, and his friend Mark Hooks are both from Poole, Dorset. Mark is the director of a residential boot camp. The two completed the climb along with three guides. Neil and Mark both found the experience ‘unbelievable’, adding ‘When we got to the top it was just so special, managing to achieve something we’ve worked so hard on for over three years.’

There was a near nasty incident 300 ft from the summit. One of Neil’s prosthetic legs came off. Fortunately the leg did not roll down the Matterhorn and within 30 minutes it was back in situ.

Neil was injured in a suicide bombing and was told that he would never walk again but he scaled the Matterhorn in three days. He raised more than £6000 for *Climb to Recovery* which helps injured veterans with their recovery.

If at first you don’t succeed.....



## **Lock-down in England 2020**

Today is the 16th of August, 2020. A day after the Feast of the Dormition of the Mother of God. 5 months after we went in self-isolation, bringing Daniil back from Durham with a temperature and taking the children out of school, 6 days before the official closure of schools.: The “lock-down” was such an extreme and fully new experience, that in the beginning it brought us hopes and dreams – that difficult times would bring out the best of humanity. To me, it brought back my children – they were all with me at home, instead of school! I was happy, but home-schooling was difficult.

We tried to follow liturgies online, in order to not forget the liturgy.

We baked bread every Sunday to remind us how important bread is and that we need to give thanks for it.

On Easter we took some special Easter food to Fr David, Margaret and Sue in order to feel the celebration (no feast is a feast without sharing it, and without special tasty food!)

I was very impressed by one of the hymns for the Sunday of the Samaritan woman, and I tried to record it using a traditional Bulgarian wind instrument (called a kaval, a specific Balkan shepherd’s flute), which would, I thought, represent the atmosphere of this so unusual and special encounter, which happened at Jacob’s well in the heat of the day and to which a whole Sunday is dedicated.

In order to find some interesting activities for the children, we decided to try and grow vegetables and took a little vegetable patch in the community garden in the Forest Recreation Ground near us. Some things have grown, carrots and peas, still mainly weeds and wild flowers. We made masks out of patches of colourful remnants.

We did not go back to our family in Bulgaria, in order not to impose any risk on my mum or anyone.

**Mariam:** The lock-down experience has been strange. However I think that it's made the whole world come together in a way, because we are all experiencing the same thing – that means that we were all staying at home. Easter was different to how we normally celebrate it, because we didn't celebrate it in the church and with people and friends, but at home in front of the computer screen. For me this wasn't so interesting because you don't interact with the actual liturgy, we were just watching it and they (who were serving the liturgy) probably didn't even know that we were there. Despite this it was still a rejoicing time. We made Easter bread together with Rachel who was in Potters Bar and with my aunt who was in Sofia via a WhatsApp call and this made me feel happy because we were sharing the Easter excitement together. We had a lot of energy and tidied the house for the Feast.

Mummy made us practise the Paschal Canon, which I was very happy about, although we had no chance to sing it in the church and it was strange to sing it on our own. We still sang "Christ is risen" in many languages like we usually do, even in Arabic and Georgian. We were together as a family.

My mum made me a very pretty face-mask.

I did a lot of school work at home, but I would like to go back to school now because it's much easier at school where you have the help and support from teachers and the structure of a school-day. At home my bedroom had to turn into a classroom, which I had to share with my sister, and sometimes I was interrupted by two "primary school" children running in.

We had online piano lessons which I was very grateful for.

I enjoyed clapping for the NHS on Thursday nights to show our gratitude to them, how they put their lives at risk every day and night to save other peoples' lives.

**Nicholas:** In lock-down we ate cinnamon rolls that Anna baked, and I loved not having to wake up early for school and that I could play with

lego, although my mum constantly made me do school things. I had zoom meetings with my class and teachers (online).

**Anna:** Church on the computer is boring, and I don't want the lock-down to end because I don't want to go back to school, but I don't like home-schooling either. I like baking cinnamon rolls.

**Rada:** We did home-schooling. I can't wait until I go back to school because I want to see my friends and my teachers. I also had zoom meetings with my class and teachers.

**Daniil:** At first I enjoyed the lock-down and the fact there was no expectation for me to go out. But the fact I was not in the university environment made it difficult to find motivation to write my essays. Yet, I used the time as an opportunity to change my room around and make a new desk from wood.

### **Dominic**

When I first experienced having to queue at our Sainsbury's supermarket, it was a sunny day, and it was as if among this new chaos in which we found ourselves, there was an almost absurd feeling of peace. There were around 40 of us, and we stood in the sunshine, standing in silence with our trolleys outstretched in front of us, almost as if we were involved in some kind of performance. For me it was like the world, for a short time, had slowed down or stopped, and there was a feeling of hope, or even expectation – which I even might compare to waiting in church for Holy Communion, when you're waiting with some kind of anticipation in which there is both fear and hope?

Although I could see that for some people there was tension and fear, for me there was some strange feeling of peace; time had stopped. This queueing in peace and slowness doesn't usually happen in our society. Sadly, this feeling didn't last, people became more restless again with time and with getting used to the situation. In my photographs I have always been interested in ways of capturing time. Seeing the world around me slowing down gave me that sense which I have been

looking for through my photographs – being outside of the “normal” human experience of linear time, the time which we chase, rather than the time that we allow to stop and stand still. We are never in it: time as eternity

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## HUMILITY

What is humility? The answer to this question may seem a paradoxical one for it is rooted in a strange affirmation: *God himself is humble!* Yet to anyone who knows God, who contemplates Him and His creation and in His saving acts, it is evident that humility is a truly divine quality, the very content and radiance of that *glory* which, as we sing during the Divine Liturgy, fills heaven and earth. In our human mentality we tend to oppose ‘glory’ and ‘humility’ – the latter being for us the indication of a flaw or deficiency. For us it is our ignorance or incompetence that makes or ought to make us feel humble. It is almost impossible to ‘put across’ to the modern man, fed on publicity, affirmation, and endless self-praise, that all that which is genuinely perfect, beautiful, and good is at the same time naturally humble; for precisely because of its perfection, it does not need ‘publicity’, external glory, or ‘showing off’ of any kind. God is humble *because* He is perfect; His humility *is* His glory and the source of all true beauty, perfection and goodness, and everyone who approaches God and *knows* Him immediately partakes of the Divine humility and is beautified by it.

Alexander Schmemmann, *Great Lent*, pp19-20

**Children wrote the following statements about the Old and New Testaments. The spelling has been left uncorrected.**

1 In the first book of the bible, Guinness. God got tired of creating the world so he took the sabbath off.

2 Adam and Eve were created from an apple tree. Noah's wife was Joan of ark. Noah built an ark and the animals came on in pears

3. The first commandment was when Eve told Adam to eat the apple.

4 . Lots wife was a pillar of salt during the day, but a ball of fire during the night.

5. Samson slayed the philistines with the axe of the apostles.

6. The egyptians were all drowned in the dessert. Afterwards, Moses went up to mount cyanide to get the ten commandments

7. The seventh commandment is thou shalt not admit adultery.

8. The greatest miricle in the bible is when Joshua told his son to stand still and he obeyed him.

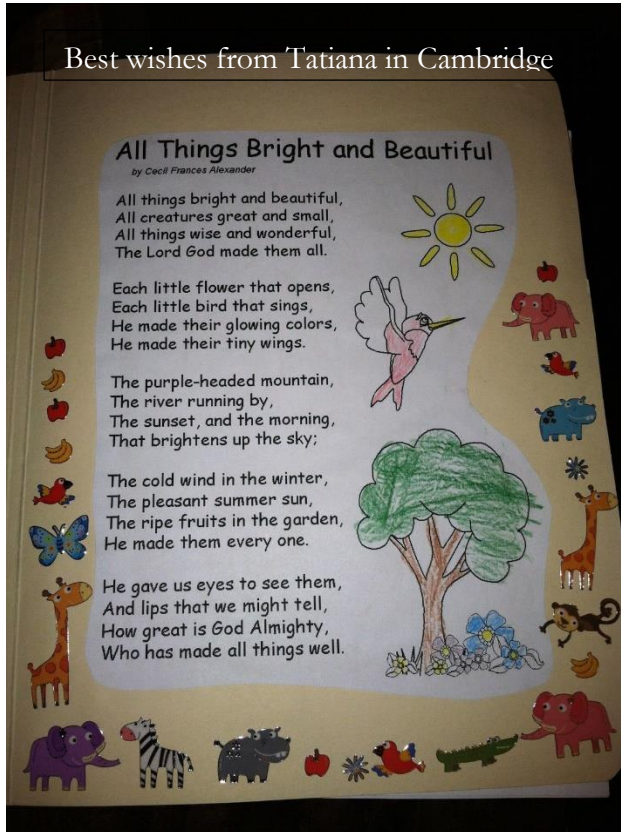
9 The people who followed the lord were called the 12 decibels

10. Moses died before he ever reached canada then Joshua led the hebrews in the battle of jerrycan.

**Liturgies on First and Third Saturdays may be on Sundays if St Aidan's continues to be unused by Anglican congregation. All will be informed about any changes.**

<b>CALENDAR SEPT - OCT – 2020</b>		
<b>Sept Tues 1</b>	<b>CHURCH NEW YEAR Day for Prayer for Protection of the Environment</b>	
<b>Sat 5th</b>	<b>13<sup>th</sup> SUNDAY AFTER PENTECOST</b> Prophet Zachariah and Righteous Elizabeth	<b>Liturgy 10 30am</b>
<b>Tues 8</b>	<b>NATIVITY OF OUR MOST HOLY LADY</b> , THE BIRTHGIVER OF GOD	<b>Liturgy 10 30am</b>
<b>Sat 12</b>	Leave-taking of the Nativity of the Theotokos	<b>Liturgy 10.30 am</b>
Mon 14	<b>UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFEGIVING CROSS</b> St John Chrisostom	
Sat 19	<b>15<sup>th</sup> SUNDAY AFTER PENTECOST</b> Afterfeast of the Exaltation of the Cross Holy Prophet and Baptist John	<b>Liturgy 10.30 am</b>
<b>Oct</b>		
<b>Thur 1</b>	<b>The Protection of Our Most Holy Lady.</b> Pokrov	
<b>Sat 3</b>	<b>17<sup>th</sup> SUNDAY AFTER PENTECOST</b>	<b>Liturgy 10.30 am</b>
<b>Tues 6</b>	Holy Apostle Thomas	<b>Liturgy 10.30 am</b>
<b>Sat 10</b>	<b>18<sup>th</sup> SUNDAY AFTER PENTECOST</b> <b>Holy Apostle Thomas, Holy Apostle James</b> (son of Alphaeus) Righteous Abraham, Apostle Philip of the 70	<b>Liturgy 10.30 am</b>
<b>Sat 17</b>	<b>19<sup>th</sup> SUNDAY AFTER PENTECOST</b> <b>Holy Apostle and Evangelist Luke</b>	<b>Liturgy 10.30 am</b>
<b>Sat 31</b>	<b>21st SUNDAY AFTER PENTECOST</b> <b>Cosmas and Damian (Sun, Nov 1st)</b>	<b>Liturgy 10.30 am</b>
<b>NOV Sat 7</b>	<b>22nd SUNDAY AFTER PENTECOST</b> <b>SYNAXIS OF ARCHANGEL MICHAEL</b> <b>and Other Bodiless Powers</b>	

Best wishes from Tatiana in Cambridge



It is always a great pleasure for me hear Nottingham news  
**THANK YOU VERY MUCH!**

Yes, I am still enjoying my life in Cambridge.

No, I don't feel lonely, as I've got a lot of friends here.

Since "self-isolation" is my usual/natural lifestyle it has not bothered me a bit.

And the card I attach is the metaphor of this state of my mind and soul  
:- ))

I remember everybody in Nottingham - fondly.

Tatiana xxx



Birthday Girl Rada

She seems very pleased with this new friend (made by Vera). He is a sloth and no doubt Rada will take good care of him.