

ORTHODOX PARISH OF ST AIDAN AND ST CHAD NOTTINGHAM



NEWSLETTER

July –Aug 2021 : Cost £1.00



*Example to kings, champion of the faith
and missionary of God's Holy Word,
Thou didst lift from Northumbria the heavy yoke of heathenism
and fearing nothing, didst confront the forces of darkness,
thereby exchanging thy earthly crown for the crown of glory.
Holy Martyr Oswald,
pray that God will grant us His great mercy.*

Troparion of St Oswald
Tone 5, Aug 5th

THE PARISH OF ST AIDAN AND ST CHAD, NOTTINGHAM

Worshipping in the Church of St Aidan,

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FATHER DAVID'S LETTER

FOR THE LIFE OF THE WORLD - SPRINGS OF LIVING WATER

What a relief, we are being eased from 'lockdown'. In the past year our lives have been severely disrupted; venues closed, social interaction restricted, even forbidden. Of greater concern, we have been prevented from gathering to celebrate the Holy Liturgy and keeping the Feasts of the Church's year.

The outpouring of the Holy Spirit at Pentecost continues throughout the year and perhaps, at this time, we need His guidance more than ever. The world is in a mess, men and women, especially our leaders, have turned away from God; "Those who think they see, are blind" (John 9:39).

We recall the prophecy of Jeremiah writing 2600 years ago. God said to him, "My people have committed two crimes: they have abandoned me, the fountain of living water, and dug water-tanks for themselves, cracked water-tanks that hold not water." (Jer. 2:13)

Our Lord, in the middle of the Mosaic Feast of Tents (remembering the 40 years of Israel passing though the desert) cried out, "If anyone thirsts (for guidance), let him come to me and drink. He who believes in Me.....out of his heart will flow rivers of living water." - streams of "My teachings, streams poured out by the Holy Spirit". For so many in our times, The Holy Spirit and the teachings of Our Lord have little relevance, and this is at our peril.

We do thirst for guidance, how can we be sure that this living water pours out in our lives? As ever, the Church gives us the answer; the Church which honours the experience and wisdom of men and women of all ages who were/are filled with God in their lives.

Here are the streams of living water. Throughout the year from now until Great Lent, we are given daily readings, portions of scripture from the four Gospels and the other New Testament writings, to guide us through every day. These are to be our guide, literally "streams of living water", the words of Christ. We have to work with the Holy Spirit to enable Him to be in our lives, leading us into all Truth. The Gospel readings for every Sunday are our guide and comforter (strengtheners). They are to quench our thirst as we become more aware of Christ's teachings, even the streams of living water to which He calls us.

The Sundays after Pentecost have this purpose, here are highlights from the first six:

We must be careful never to deny God in our lives, "Do not deny me...love God more than anything" says the Lord. "Take up your Cross....and you will be rewarded a hundredfold". We hear also, "He who loses his life for my sake will find it...." he who receives Me receives the One who sent me" (Matt 9: 39,40).

On the second Sunday, we are reminded how the first disciples were called. "Follow me", a command for us also. Our Lord spells out His teaching gathered together as the Sermon on the Mount (Matt. 5-7.). In Matthew 6:22-33 on the third Sunday, He guides us into trusting wholly in God, "The lamp of the body is the eye. If your eye is good your whole body will be full of light." Keep your eye on God, otherwise darkness will overwhelm you. "No one can serve two masters...you cannot serve God and Mammon (wealth often turns into evil influence if it overwhelms us). Keep to the straight path...do not be anxious.....Look at the birds of the air...your heavenly Father

feeds them.....consider the lilies of the field..... they toil not neither do they spin and yet Solomon in all his glory was not arrayed like one of these”.

On the fourth Sunday we take note from the centurion whose servant was seriously ill when he cries out, “Lord I am not worthy that you should come under my roof (the roof of my soul) but say the word only and my servant (my soul) shall be healed”. This we often say as a prayer before Communion. Finally on the sixth Sunday: Our Lord says to the paralytic “Be of good cheer; your sins are forgiven you”, and so we too can take comfort.

These passages of scripture continue throughout the year, in them we find the outpouring of the Holy Spirit into our lives: “the streams of living water pouring out from our hearts”. We co-operate best when we remembering the old adage, **Read, Mark, Learn and inwardly Digest.**

So, here is direction for the year ahead, “If anyone thirsts, let him come to me and drink the water of life.... from him shall flow rivers of living water, streams of my words, the words of my Gospel infused into him by the Holy Spirit of Life”.

Fr David

OUR LIFE

Congratulations and Many Years to Sara, the daughter of Christina Bentley of Scunthorpe. Sara was baptised by Fr David in the presence of Dn. Ian and Frances on 10 April. The Covid restrictions were in force but the whole event was a very joyous occasion.

More Congratulations and Many Years. It is with great joy that we give thanks for the news of the baptism of Harrison Cracknell. Letitia writes, ‘Harrison was baptised on the 29th of May, with the baptismal name of Demetrius’.

It was a beautiful day, and we were happy to have all of Ryan's family present too. Harrison was very keen to be baptised. His godparents are our good friends Lauren and Jason Carter; please keep them and their two little boys, Henry and Theo, in your prayers.

We miss you all in Nottingham and sending you all love from the five of us! (Two photos on p23 of the newsletter)

Deepest Sympathy. Tina Lowe our Parish Warden has suffered two bereavements in the past eight months. Her father Ray fell asleep on 5.11.2020 and in recent times her mother Kath has passed away. To these bereavements can be added the passing of Monica Brameld whom Tina assisted in many ways and Sue Thompson for whom Tina was a principal carer. Another blow was the recent death of her beloved dog, Ripley. Our condolences, deep sympathy and prayers for Tina at this distressing time.

Memory Eternal. David James and June Patricia Ward were founder members of our Parish. David's funeral took place in February. Both were accomplished artists. Some years ago, after an Ascension Day Liturgy at Stow, David got out his paint brushes and did a lovely coloured sketch of Stow minster. This was framed and is now in the ringing chamber of Stow. June and David were also very fond of Bedlington dogs. They, plus their two dogs, always tried to attend the Annual pilgrimage and outdoor Liturgy at Crowland Abbey. Other members of the congregation also brought their dogs and all the dogs present kept a very respectful distance and their behaviour was impeccable. Not a single woof was heard during the service.

Fr Julian. Following an enquiry by A.W. Lymn Funeral Service, I was privileged to stand beside, and to pray for, the newly departed servant of God Aleksander Jovic and his family.

Please remember his widow Helen and her three sons in your prayers.

University Chaplain Report

Despite the lack of students currently on campus, the chaplaincy work at Nottingham University continues. Fr Julian is currently co-leading a 6-week bereavement course and has recently attended a Nottingham City Faith Representatives meeting. The major point of discussion at these meetings continues to revolve around Covid-19 with particular emphasis on the ‘Delta’ variant within Nottingham City and Nottinghamshire. During our discussions it became clear that a number of individuals have refused to be tested for the virus on ‘religious grounds’. It was agreed by all the faith groups represented that there are no faith-based reasons for not undergoing testing. Indeed, as all major faith groups encourage, we should look to setting aside ‘self’ and put the interest of others first.

Church Cleaning

On 22nd May we joined our Anglican brothers and sisters of St Aidan’s as we cleaned and prepared the church ready for their return to regular Sunday worship. We are greatly indebted to the team at St Aidan’s for allowing us to leave the church ready for Orthodox worship during these last few months. And, of course, we are very grateful to all those who gave of their time to help with the cleaning.

Church Funds. Without an open church during lockdown, we have not benefitted from plate offerings at each Liturgy. We have had usual expenses; insurance, contribution to St Aidan’s, and Deanery and Archdiocese, and with various other expenses. Please recall the contributions you would have made in the plate offering if Church attendance had been possible and consider making a donation to the Parish. Regular standing orders are always appreciated to keep our funds topped up. Our Treasurer, Barry Dryden will give you details of our Bank Account, or add to the plate next time you are in Church. Many Thanks.

Leeds Universities Chaplaincy. Fr David has been able to resume his monthly attendance to serve the Liturgy in the Catholic Chaplaincy

by kindness and support of Fr Marc, Catholic Chaplain. The attendance has been low with students working remotely but all well appreciated. The Orthodox part of the Chaplaincy was established by Fr John McGucken, a member of the University staff. When he moved to New York in 1997, Bishop Basil invited Fr David to be available to the Universities and he was accepted as Orthodox Chaplain. The Chaplaincy reaches out to all students in the two Universities, giving pastoral and other support as requested. Most Christian denominations are represented together with Muslim and Jewish input. Over the past three years, David Ephrem Berryman, a retired Anglican priest has been appointed Assistant Chaplain and by his presence three or four days each week, he had become a welcome member of the Chaplaincy Team. He has good rapport with students and provides a time of prayer in the Chapel using the Jesus Prayer on a weekly basis.

The Divine Liturgy has the support of members of staff, postgraduate students and others. The Choir is excellent and enables a very beautifully sung and uplifting Liturgy. You will have heard some of the seasonal hymns sung and circulated during this difficult time.

Hope for all of us. Oscar Wilde, when questioned about his late conversion to Catholicism, said he was attracted to the faith because in the Church :

“Every saint has a past, and every sinner has a future.”

Our Response to the Christian GFA world Appeal

Fr David brought to our attention the current “COVID Tsunami” that has struck India on a scale never seen before. Hospitals are buckling under the surge. Oxygen supplies are running out. Families are left outside, pleading for their relatives who are desperately ill. Thousands are dying daily. Crematoriums are organizing mass funeral pyres. Recently, three residential buildings have become ‘containment zones,’ and sealed because of too many infections. The people are left to either live or die with no help.

In response to our appeal for support for the Christian charity 'GFA World' we have been able to donate £200 to support those the work of GFA. Thank you for your generosity!

Please pray for all those in India, and across the world, who are suffering in this devastating new wave of Covid infections



Ascension Day Stow Minster: June 10 2021

Who can fail to be moved by the beauty of Stow Minster?

The Minster Church of St Mary, Stow in Lindsey, is a jewel in the crown of major Anglo-Saxon churches in the country. It is one of the largest and oldest parish churches in England. Stow is the Mother Church of Lincoln Cathedral.

However, in the 19th century Stow was in trouble. The church had no roof so the interior was completely exposed to

the elements.

.....by the middle of the nineteenth century the condition of the church was deplorable, and it was even suggested that it should be demolished and a 'convenient parish church' built in its place. But the incumbent, the Revd. George Atkinson, raised money and the church was thoroughly restored

The wonderful architect was John Loughborough Pearson. He restored the roofs to their original pitch and rebuilt the vaulting in the choir. Pearson was a genius and we now, must hold on to our heritage.

Covid restrictions have led to a reduction in church attendance which

has resulted in a reduction in plate collections. In some cases this could lead to church closure. Many of the villages have few services and one priest often has to care for up to ten parishes. People get out of the habit of going to church where services might be one per month. There is talk in the C of E of having only city churches. One innovative church use at Stow is having part of the minster being home to the Post Office on two days a week.

Our Ascension Day liturgy coincided with a Post Office day and our liturgy was a great source of interest to the post office customers. Local feedback was that they were very impressed with what they heard and saw. That does not surprise me as the choir (Vera, Caroline and Julia) were superb with their three-part singing. Also, the part played by priests and deacon who serve the liturgy never fails to speak to the soul.

It was a wonderful occasion and after the liturgy the hospitality shown by the Cross keys was much appreciated. We ate outside. Lunch boxes and drinks were served at tables in a three-sided tent. with waitress service. One of group said, 'This is the first time I have had beer in a pub for about 18 months. I have really missed the social get-togethers' He spoke for us all.

I think everybody went home thinking, 'Today has been a good day'

The exterior of Stow minster



Inside the Minster on the wall near the crossing is the earliest known example of Viking graffiti in England. It is a rough scratching of an oared Viking sailing ship, probably dating from the early 11th century. It is hard to photograph as the lines are now showing their age.

It is worth taking a look at the Early English font which is decorated with pagan symbols, one of which is a green man

Stow bell ringers say that their tower bells are so much easier on the ear than those in the nearby village churches.....

Marton’s Cracked Pancheons

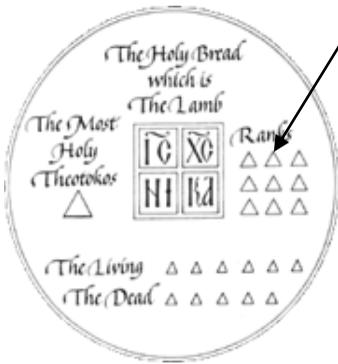
And Torksey Egg Shells

Saxilby Ding-Dongs

And Stow Mary Bells

The Nine Ranks – Part 16

Removing a particle from this same prosphora and placing it next to the first (thus making the top of a new column), he says



Of our fathers among the saints and hierarchs: Basil the Great; Gregory the Theologian; **John Chrysostom**; Athanasius and Cyril; Nicholas of Myra in Lycia; Peter, Alexis, Jonah, and Philip of Moscow; Nicetas of Novgorod; Leontius, of Rostov;) Patrick Enlightener

of Ireland, David of Wales, Augustine of Canterbury and Ninian of Whithorn: and of all the holy hierarchs.

Our father among the saints **John Chrysostom** (347-407), Archbishop of Constantinople, was a notable Christian bishop and preacher from the fourth and fifth centuries in Syria and Constantinople. He is famous for his eloquence in public speaking, his philanthropy, his

denunciation of abuse of authority in the Church and in the Roman Empire of the time, and for a Divine Liturgy attributed to him. He had notable ascetic sensibilities. After his death he was named **Chrysostom**, which comes from the Greek Χρυσόστομος, ‘golden-mouthed.’

The Orthodox Church honours him as a saint (feast day, November 13) and counts him among the Three Holy Hierarchs together with Saints Basil the Great and Gregory the Theologian.

Born in Antioch, St John’s father was a high-ranking military officer who died soon after the birth of His son. St John was therefore raised by his mother and was baptized in 370 before being ordained reader. Despite an initial pagan education St John went on to study theology under Diodore of Tarsus (one of the leaders of the later Antiochian School) while practising extreme asceticism, and later becoming a hermit (circa 375) until poor health forced a return to Antioch.

St John was ordained deacon in 382 by St. Meletius of Antioch, and presbyter in 386 by Bishop Flavian I of Antioch. Over the next 12 years he gained much popularity for the eloquence of his public speaking; notable are his insightful expositions of the Holy Scriptures, his homilies and moral teachings. St John was especially concerned with the spiritual and temporal needs of the poor and he particularly emphasized the importance of almsgiving to the Christian life.

In late October of 397, he was called (somewhat against his will) to be the bishop of Constantinople. St John deplored the fact that Imperial court protocol would now assign to him access to privileges greater than the highest state officials. However, during his time as bishop he adamantly refused to host lavish entertainments and was fearless when denouncing offences in high places. As a consequence of this an alliance began to form against him, and at a synod in 403, an accusation of Origenism was used against him. This resulted in his deposition and banishment. However, the people were angered by his

forced departure and St John was soon called back. Peace was, however, short-lived as St John was again banished when he offended the Empress Eudoxia. The pope in Rome protested at this banishment, but to no avail. St John wrote numerous letters which still held great influence in Constantinople, and as a result of this, he was further exiled to Pityus (on the eastern edge of the Black Sea). However, he never reached this destination, as he died during the journey. His final words being "Glory be to God for all things!"

Are we still the same?

After the long months of the lockdown, restrictions are easing, if only in a few countries including the UK. Are we going back to normal? Will the world fully recover from the pandemic as it did earlier, after similar disasters? Optimists are saying "yes": look at the Spanish Flu, for example. It swept away over fifty million people, a lot more than Covid 19 has done so far, but the world recovered and progressed beyond all recognition.

This is all true, but the comparison is not quite correct. Previous pandemics attacked local communities killing people and businesses. Covid 19 has attacked human civilisation as a whole - globally and at all levels: medical care, education, travel, catering, manufacturing, entertainment... you name it. The effects of the pandemic on the world economy and society are unprecedented and not fully evident as yet. So are the challenges to our mental health. Are we going to be the same as before? Are we now the same as before?

Social scientists described the features of the 21st century with the acronym VUCA (Volatility, Uncertainty, Complexity, Ambiguity). All these features reached their peak during the pandemic. Our minds are struggling as we cope with the future we cannot predict, plans we cannot fulfil, choices we cannot make for lack of knowledge and

understanding of what's going on. We have exhausted our mental resources that used to be replenished through socialising, holiday making, cultural events, etc. We are drained, we long for normality, and at the same time we fear the lifting of restrictions: the invisible enemy is still around, how can we relax and feel safe? The bigger world is still in the throngs of panic witnessing horrible developments in India and other less developed countries. Yet, life goes on, and we are gradually adapting to the changes around.

Some industries are actually benefiting from these changes, like digital services, online businesses, couriers, and so forth. The demand for psychologists, particularly counsellors and psychotherapists, will most probably go up as well. Many of my friends (aged 60+) feel that we have lost some important socialising habits: natural instincts of hugging, kissing, sitting next to each other, are now controlled by the mental “stop signal”. This security programme is constantly on, at the subconscious level, consuming our energy and tiring us out. Have we become less communicative and less empathetic? Have these functions been delegated to the set of emoji in our online communications? Has a New Era stepped in, where a person is more of a matrix in a virtual world than a living breathing thing? Is that why our children and grandchildren have been IT-literate since babyhood, as if prepared for the life to come?

There are more questions than answers, and more paradoxical phenomena than we realize at the moment. “It's good you had split with your Italian boyfriend, - I'm comforting someone. – Imagine how hard it would be to keep in touch with each other during the pandemic!” Or: “How lucky you had no job before Covid – spared you from the stress of losing it now...” Sounds a bit bonkers, but there we are. Familiar scales of value are shifting, and the tectonic plates of our life are on the move.

Does it sound pessimistic? Well, I'm just saying that there is change coming, where the only certainty is uncertainty - and that is normality. God works in mysterious ways, unaccountable in terms of human logic, and we all have experienced unpredictable turns of the plot. So, the good news is that we are basically ready for change and uncertainty. However, in this scary topsy-turvy world we are more than ever in need of respite, a place of calm and quietness, where we can heal our wounds and charge our batteries. This place is always with us, in our minds and hearts, this is where we talk and listen to God, this is where we are filled with love. I mean all sorts of love: love for each other, for our home, for nature, for books and films, for little hobbies we have, for simple household chores like cooking, gardening, decorating. God's ways are mysterious indeed, but He always gives hope, guidance, protection and comfort. The reflection of His love in each of us is the best remedy for fear and anxiety. We just have to remember and be grateful.

Olga Grishina

THE GOSPEL MIRACLES

In the eighteenth and nineteenth centuries there arose, especially in Germany, a new breed of biblical scholar: men like Hermann Samuel Reimarus, David Friedrich Strauss and Albert Schweitzer. When they wrote about the Gospels they took it for granted that the miracles attributed to Jesus were, all of them, later inventions because, well - get real Ian! I mean, miracles are just a primitive superstition. They *don't happen!* OK? And they spent many beautiful hours trying to retell the story of Jesus as a simple preacher of the good life (or, in the case of Schweitzer, a preacher with a lively conviction that The End Was Nigh). By the middle years of the twentieth century this kind of biography had gone out of fashion because even biblical scholars could now see that without the miracles, nothing else in the Gospel story made sense. This dawning realisation didn't convert them to a

belief in miracles of course. They merely started to say that it was impossible to write a credible *Life of Jesus* because the evidence was too fragmentary and unreliable. Well, there's nowt so queer as the human mind.

For consider. All the specific events which gave rise to the religion which was destined to change the world took place in the incredibly short space of just *three years*, and mostly in a rural setting. That is the indisputable, out-of-this-world-extraordinary fact. Jesus became famous almost overnight, in and around a small fishing village called Capernaum. Why did he attract such crowds? Why did so many people neglect their daily chores and follow him for many miles around the Sea of Galilee? What made them think that here was a great prophet? It wasn't just his preaching. That might have attracted small groups but not massive crowds. Again, why was it that humble fishermen left their nets and their boats for weeks at a time to follow him wherever he went? There is only one credible answer. They believed that he could heal the sick, cure the afflicted and even bring dying or dead people back to life. Nothing else suffices to explain the extraordinary ferment of those three momentous years.

From time to time Jesus visited Jerusalem – seventy miles to the south and a stiff climb into the hills of Judaea. He greatly annoyed the religious authorities there by criticizing their pedantry, their double standards and false piety, and by challenging abuses like the buying and selling which went on in the Temple precincts. The authorities made one or two half-hearted attempts to arrest him, and they tried to decoy him into an act of political subversion (Is it lawful to give tribute to Caesar?), but he was far too canny to accept the bait. However what really alarmed them and led them to plot his death was a sudden dramatic increase in Jesus's popularity during his last visit to Jerusalem. Within the space of a few days he was transformed from being a popular preacher to the potential leader of a mass movement. This enabled the chief priests and the Sanhedrin to paint him as a

dangerous political menace. ‘If we let him alone all men will believe in him and the Romans will come and take away both our place and our nation’ (John 11 : 47-48).

So what was it that had transformed Jesus, in the eyes of the people, into an almost supernatural personage? There has only ever been one satisfactory answer – a great miracle; and St John tells us what it was: the raising of Lazarus. And indeed, what else *could* it have been to cause the crowd to strew his path with palms?

There is one further point about miracles, and to my mind it is conclusive. Most of the events which are recorded in the Gospels began as oral tradition, and that tradition was especially clear and detailed in and around Capernaum. By AD50 there was already a Christian church there, probably converted out of the house in which Jesus and Peter had lived; and if the miraculous events which happened there had been ‘inventions’ there were plenty of people still living in the village who could and would have said so. To take just the most obvious example: the healing of the paralysed man in that same house, which was so crowded that his friends had to let him down on a stretcher through a hole in the roof. Seeing the faith of those friends, Jesus said to the paralytic, ‘Man, be of good cheer, thy sins are forgiven thee.’ And when certain scribes muttered among themselves, ‘How dare he say that? Only God can forgive sins,’ Jesus replied, ‘Which is it easier to say: thy sins are forgiven thee, or to say, arise and walk? But that ye may know that the Son of man has power to forgive sins (he said to the paralysed man), I say to thee, Get up. Take up thy bed and go home.’ And the man did so!

This episode is recorded in all the Synoptic Gospels (Matt.9: 1-8; Mark 2: 1-12; Luke 5: 12-26). Moreover Mark’s Gospel, which was written no later than about AD65 and perhaps much earlier,* is generally acknowledged to have been checked and overseen by St Peter. And

Peter certainly knew the truth of that story for it had happened in his own house and he had been present at the time!

Deacon Ian.

*A fragment of St Mark's Gospel (7Q5) was discovered in Cave 7 at Qumran, which ceased to be occupied in 68AD.

PATIENCE : A discussion between Tatiana Yudina and Julia Zakharova

A few thoughts about your email.

Dear Julia,

A question in your email 19th of April "*better NOT to pray about PATIENCE*"(?) made me think about rather wide range of things.

Firstly – I totally agree with your summing-up of your point of view about the stand-up comedians and their influence on the public tastes and opinions.

Secondly – a word with a different meaning.

Conciliar wisdom of Orthodox Christianity adopted a distinguished prayer of one of Her saints, namely of St Ephraim Syrian (lived in the 4th century) for each day of the whole length of Lent (fasting period of 40 days before Easter):

"O Lord and Master of my life!

Take from me the spirit of sloth, despair, lust for power and idle talk.

But give to me the spirit of chastity, humility, PATIENCE and love...

Yea, O Lord and King! Grant me to see my own faults, and not to judge my brother,

For blessed art Thou, unto ages of ages."

Patience thus is considered as a virtue.

Word *suffering*, on the other hand undergone quite a few changes of meanings.

400 years ago, it was used in the KJV of the Bible as a synonym for “let” (Let it be, be done, let it happen, etc.).

“Suffer little children... to come unto me: for theirs is the kingdom of Heaven” (Matt.19:14)

Longsuffering also meant – long *waiting*.

Nowadays, maybe because people do not like long waiting and allowing the others to do what they want, the meaning has changed into *endurance* [of pain, distress, sadness, etc.]

There is a striking and probably THE most famous Parable of Prodigal Son in the Bible (Luke 15:11-32); whose return his Father *waits* (for a long time) *patiently* (and in silence) *suffering* (from pain of the son’s cruel treatment).

At the end father’s *longsuffering* = *waiting* = *patience* is rewarded: The Prodigal comes back(!)

That is in THIS parable the old and the modern meanings are merged in one (!!!)

Also: “*The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.*” (Gal.6:9).

All POSITIVE things

Methinks, the farmers and pregnant women know the virtue of *longsuffering=patience* best of all. They know they MUST *patiently* wait until the right time when fields, gardens, animals, wombs yield their fruit

Tatiana Yudina

THE EPIC JOURNEY OF A HERD OF ASIAN ELEPHANTS

They left their nature reserve home in Myanmar and ended up 300 miles away in China!

A group of 15 wild elephants - some mature and others still young recently wandered into the suburbs of the Chinese city of Kunming, after a trek of more than 300 miles from their home, which was a nature reserve near China's border with Myanmar. They left home more than a year ago and have been northbound ever since. Nobody knows for sure why they decided to leave for new pastures.

Along the way, they crossed forests, forded streams, tromped through villages towns, helped themselves to crops in the fields and visited farms. One young elephant was even reported to have become drunk after swigging down a stash of fermented grain meant to be made into beer!

One elephant expert said that it was quite natural for elephants to move around and search for better living situations. If there is elephant overcrowding, they move on to find better food, water and safe areas. Human development encroaching on their habitat may have been another big factor.

Why they have kept wandering for so long is also a mystery. Perhaps they haven't yet found a suitable place to settle down. Perhaps they keep finding treats along the way such as piles of pineapples, bananas and corn, sometimes placed to try to lure them away from people and at other times simply put out by villagers to give the elephants something to eat.

The elephant expert added that the elephants may eventually need to be translocated — put into trucks and moved. BUT "If you move them back to their previous home, and you haven't dealt with the reason why they left in the first place, they may just leave again," he said. "In fact, I'd be pretty confident they would."



Oddments

Sir Isaac Newton's meditations on causes and cures for the Black Death plague included a prescription from that time for driving away disease which included lozenges made from a powdered toad!

One treatment for bubonic plague was rubbing onions, herbs or a chopped-up snake (if available) on the boils or cutting up a pigeon and rubbing it over an infected body.

Snakes and toads were thought to draw evil out of the body

Ground-up horn of the unicorn was considered effective although very expensive. This cure was offered to the nobility or wealthy merchant class by charlatans or gullible doctors.

Some rich families left the cities and went to their country residences where infection was not so rife. Social distancing is not new!

2021 A Swedish restaurant has a lone table and chair diner in the middle of a field for any solitary diner who wishes to eat in splendid isolation. This table is fully booked for the summer.



Provisional Calendar for July and September

July

Fri 2nd 2nd Sunday after Pentecost. Vigil 5.00pm

Sat 3rd All Saints of Britain and Russia

St Andrew Rublev

Liturgy 10.30am

Times for following services will be announced later when we know on what days we can use the church.

Sun 18th 4th Sunday after Pentecost

St Margaret of Antioch

Passion Bearers Russian Royal Family

Grand Duchess Elizabeth and nun Barbara

St Seraphim of Sarov

Thurs 22th Holy Equal to the Apostles Mary Magdalene

No services

August

Sun 1st 6th Sunday after Pentecost

Procession of Honourable Wood of the Cross

Seven Macabean Martyrs

Fri 6th THE HOLY TRANSFIGURATION

Sun 15th 8th Sunday after Pentecost

DORMITION OF OUR MOST HOLY LADY

Sun 29th 10th Sunday after Pentecost

Beheading of Forerunner and Baptist John

September

Wed 1st CHURCH NEW YEAR

Day of Prayer for Protection of Environment No services

Sun 5th 11th Sunday after Pentecost

Prophet Zachariah and Righteous Elizabeth

Big day for Baby Harrison Cracknell, son of Letitia and Ryan



Harrison looks very pleased with himself and seems to have found the occasion quite satisfactory.



*O Lord, I have Loved the Beauty of Thy House and the Place where
Thy glory Dwelleth. Psalm 25 v8 (KJV26)*

Our host church: we worship in the church of St Aidan, Basford

Photograph by Barbara Bates