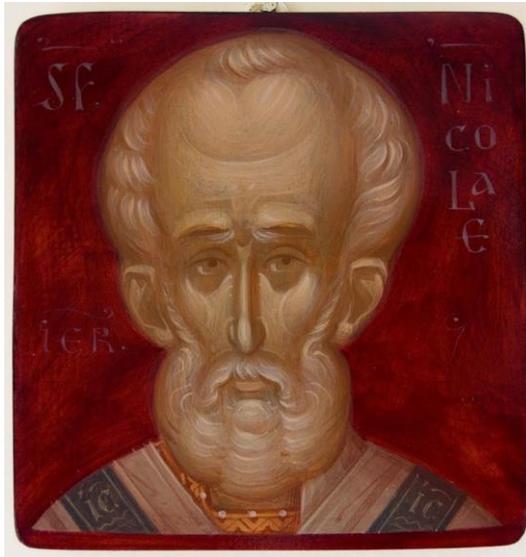


ORTHODOX PARISH OF ST AIDAN AND ST CHAD NOTTINGHAM



NEWSLETTER

Nov–Dec 2021: Cost £1.00



The truth of things revealed thee to thy flock,
As a rule of faith, a model of meekness, and a teacher of temperance.
Therefore, thou hast won the heights by humility, riches by poverty.
Holy Father Nicholas, intercede with Christ our God
That our souls may be saved.

St Nicholas
Kontakion Tone 4 Dec 6th

THE PARISH OF ST AIDAN AND ST CHAD, NOTTINGHAM

Worshipping in the Church of St Aidan,

Arnold Road, Basford, NG6 0DN

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Priest: Revd Fr Julian Lowe 0115-9780574

Deacon: Ian Thompson 01724-337521

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FR DAVID'S LETTER

Looking towards Christmas.

As we prepare ourselves for the Feast of Nativity, it is well to reflect on **Truth** at the heart of our **Faith**. We are looking forward to the grand miraculous event when God came in to our world in a very special way - He became one of us so that we could become like Him.

There is within each of us a whole space, placed there by God and only to be filled by Him. This space cannot be filled with anything/anyone else. It is always there and if not filled by God, a person is only part-human, only a shadow of what his Creator intended. There is no life without God. The one who denies God, denies himself and is not fully alive, indeed he is half-dead.

The leaders of the Jews hated Jesus because he proclaimed the Truth, the Truth they did not want to hear and, hence, they must be rid of Him. Once he died on the Cross they must have rubbed their hands in glee, "now, we can do things our own way", they must have thought. But, then, on the third day, Jesus was alive again. This was His message," Follow me and you will have life, remain in your sinful separation from God and you will have death". This is the meaning of the Cross and the understanding of Christ's Resurrection.

Now, as we turn to this Truth, the space in our hearts can be filled and we can live as God intended when He created us. Now we are being made fully alive.

"There is spiritual conflict in the world. The self, the world and the evil one, all conspire and collaborate not to do God's Will. When a person opens his heart to hear the Truth, the Holy Spirit shows who is now in the right, namely Christ, and who is fully wrong-doing, namely the self, the world. and the evil one". Now the space for God within us can be filled.

"We have to determine whose side we are on. If we feed on the self, if we encourage it, if we allow it energy, we will taste nothing but 'death'. We will never have life. Jesus was right - if we 'lose' our life, which at the hands of self is nothing but death, we find something else. By surrendering oneself to Jesus, or as he put it, we take up the cross every day for his sake and follow him, a mysterious process begins to work - Jesus cleanses and changes the self into something quite different. We begin to live for God and our being begins to find his life flowing into it. This is what it means to become a disciple of Jesus"

Now the God space begins to be filled.

'Discipleship is a process of listening, of training and of obedience. It is a struggle because the self does not wish to give up; we must get our whole life on the winning side.'

God will help us till our will is one with His.

This may seem heavy stuff but is of the Truth at the heart of our Faith. We should reflect on this truth at this time so that we are prepared for the Feast of Nativity when we receive God/Jesus into our lives, as it were, afresh. We pray that nothing in this time of preparation will prevent the fullness of the joy of Christmas; not a joy of distraction, not a joy of more shopping, more gifts, more food, more alcohol, more busyness. Not a greater joy of anything but the joy of receiving the infant child into our arms, the joy of holding him close to us as did Mary and Joseph (and the shepherds, and the Magi). The Joy of welcoming Jesus into our lives and because Our Lord Jesus is now out

of time this Joy is really there on the 25th December as if was at his birth in AD zero: **“Christ is born, Glorify him!”**

Fr David

Quotes in italics are from the book, *The Living Tradition of the Saints; what the Saints have to teach us today*, By Fr John Musther. (copies are available directly from him)

The Journey of the Magi TS Elliot

Their reflections after they had visited the infant Jesus:

‘Were we led all that way for birth or death?

There was a Birth, certainly,

We had evidence and no doubt. I had seen birth and death,

But had thought they were different; this Birth was

Hard and bitter agony for us, like Death, our death,

We returned to our places, these kingdoms,

But no longer at ease here, in the old dispensation,

With an alien people clutching their gods.

I should be glad of another death’.

OUR LIFE

Prayers and Good Wishes for our Young People:

Nicholas Pote began studies at Southwell Minster School where Anna Pote is now in the sixth form and Daniil Pote is presently outposted from Durham University to study archaeology in Norway.

David Spencer has begun a course in civil engineering at Manchester University whilst Luke Spencer is in his final year of studying accounting and business management at Leicester University.

Lev Krasnov has now joined his elder brother Max at King’s School, Grantham.

Life in St Aidan's:

We are now able to return to Sr Aidan's on Sundays for our midday Liturgy. The leaders are very accommodating towards us; they will have their service of *The Word* on the first and third Sundays and restrict time to three quarters of an hour so that we are able to follow them from 11.15 am. This gives us time to set up and be ready for a 12 noon start of the second part of the Liturgy which follows the Proskomedie which is the Preparation of the Holy Gifts. This duty is completed by the serving priest.

We are now able to follow the Liturgy with coffee or tea, and food which we bring ourselves, but soon, we hope, it will be possible to have the shared buffet together as in previous times.

Our weekend Liturgy:

During the next two months we will resume Sunday Liturgy on the first and third Sundays at midday to remember our previous pattern. Then there will be an additional Liturgy on the fourth Saturday of the month at 10.30am. Many of you have come to prefer the Saturday morning Liturgy. Soon, we must hold a Parish meeting to determine our pattern of worship from the New Year. It is likely to be a combination of Sundays and Saturdays, but the meeting will decide.

Keswick: Fr David visited Keswick for a second time on the weekend of 2/3 October. Bishop Raphael of Edinburgh is taking a good interest and giving support of this important northern congregation. Fr David assisted him in serving Divine Liturgy. Please keep this lively parish in your prayer and pray especially for Fr John Musther and Presbyteria Jenny, as they continue their strong commitment. At the Liturgy Fr John was made Archpriest and presented with a beautiful silver jewelled Cross in recognition as the founding father of this lively parish and for his very extensive research discovering the sites and history of the early Church in this land. He, more than many, has

brought an awareness of early British Saints into our present-day consciousness.

Stow Minster: Our Autumn visit to Stow Minster was poorly attended by members of our Parish and Frances Thompson with Margaret Handley formed the choir, but the absence of our regular choir was a disappointment to many. Even so, a very joyful Liturgy was celebrated. Thank you to the Louth/Lincoln group for their support and for their very generous donations to the plate collection which amounted to £140. We donated this to Stow Minster as Stow is only a small village and the Minster has high overheads.

Our thanks to all who gave their support.

A celebratory lunch was served in the nearby Cross Keys but they were still suffering from covid and staffing troubles. They did not mean us to leave hungry as the sandwiches were very substantial.

Vigil of Pokrov: The Protecting Veil of the Holy Birth-giver of God: This was served on Thursday, 30th September for the Feast on 1st October. We sang Vespers and the Akathist of the Most Holy Mother of God. Only few were present for this important feast. We are all dependant on the Protection of Our Blessed Lady who never fails us, and we must always honour her.

Update from Fr Julian on his work as a University Chaplain

As I am sure many of you are aware, the new academic year has begun!

Life on the campus of the Nottingham University is slowly, but surely, returning to some kind of 'normal'. For Fr Julian, and the chaplaincy team, this 'normal' began with welcoming and meeting the 'Freshers' who have arrived from all corners of the UK and across the world.

As Chaplains, we endeavour to support all students and staff of **any faith or none**.

We help people practise their faith and engage with faith communities. The Chaplains offer general pastoral support to anyone who needs a listening ear and support to those who simply need to talk things

through. In doing this we contribute significantly to the well-being of **all** in the University.

Please pray for the staff and students in our universities, colleges and schools.

‘O Christ our Lord, the Giver of light and wisdom, who opened the eyes of the blind man and transformed the fishermen into wise heralds and teachers of the gospel through the coming of the Holy Spirit, shine also in the mind of all students, the light of the grace of the Holy Spirit. Grant to them, and to those who teach and guide them, discernment, understanding and wisdom. Enable them to complete every task and assignments and to abound in every good work, for You are God, mighty in mercy, and gracious in strength, and unto You is due glory: To the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen’

Leeds University. It was good to be able to use the University Chapel again. This is situated in the Emanuel Centre above the Chaplaincy offices and facilities. We had a good gathering of 22 persons and two children. The choir was, as usual, well-rehearsed and sang beautifully to welcome us back on campus. Liturgy will continue to be served on the second Sunday of every month during the academic year. Fr David is there on Friday afternoon and available for confessions on Saturday evening. There are still restrictions so that we have not yet resumed coffee and biscuits after the Liturgy. David Ephrem continues as assistant chaplain and holds ‘Prayer of the Heart’ Monday morning and Friday afternoon, when, with him, students gather to recite the Jesus Prayer for one hour. Please pray that more students will be able to attend.

A Reflection

A social studies group aged about 17 or 18 years old spent one day helping in the Care Home next door to where we live. In the morning the students had to go into the kitchen to make buns and biscuits to serve with afternoon tea for the visitors. If the students saw odd

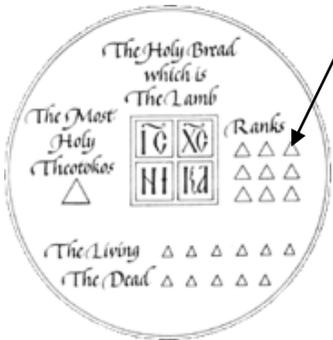
behaviour from the residents, they could see how the staff dealt with or diffused any awkward situations. Two of the lady residents carried baby dolls around with them, just as they would once have carried their own babies. Students loved being there and learnt a lot from it; visitors loved it and so did some of the residents.

That happened pre-covid and now all the staff wear face masks. Visiting the residents is restricted and life goes on in an impoverished normality.

Frances

The Nine Ranks – Part 18

Fr Julian



Saint Nicholas is commemorated and revered among far more Christian sects than just Orthodox Christians. The Anglican, Lutheran, and Catholic Churches revere him. In addition, some Baptist, Methodist, Presbyterian, and other Reformed churches have been named in honour of this saint. Saint Nicholas is the patron saint of sailors,

merchants, archers, repentant thieves, children, brewers, pawnbrokers and students in various cities and countries around Europe.

St Nicholas was born to a Greek family during the third century at Patara, Lycia in Asia Minor (now Turkey). He was very religious from an early age and according to tradition, Nicholas was said to have rigorously observed the canonical fasts of Wednesdays and Fridays. His wealthy parents died in an epidemic while Nicholas was still young, and he was raised by his uncle—also named Nicholas—who was the bishop of Patara. He tonsured the young Nicholas as a reader and later ordained him a presbyter (priest).

Whilst in his youth Nicholas made a pilgrimage to Egypt and the Palestine area. Shortly after his return he became Bishop of Myra and

was later cast into prison during the persecution of Diocletian. He was released after the accession of Constantine.

In 325, he was one of many bishops to answer the request of Constantine and appear at the First Council of Nicaea; the 151st attendee was listed as "Nicholas of Myra of Lycia". There, Nicholas was a staunch anti-Arian, defender of the Orthodox Christian position, and one of the bishops who signed the Nicene Creed. Tradition has it that he became so angry with the heretic Arius during the Council that he struck him in the face.

St Nicholas is believed to have died in Myra on December 6 in a year uncertain, but between 342 and 352. He was buried in his church at Myra, and by the 6th century his shrine there had become well known. In 1087 Italian sailors or merchants stole his remains from Myra and took them to Bari, Italy; this removal greatly increased the saint's popularity in Europe, and Bari became one of the most crowded of all pilgrimage centres. St Nicholas's relics remain enshrined in the 11th-century basilica of San Nicola at Bari, though fragments have been acquired by churches around the world.

Numerous stories, some miraculous, are told about St Nicholas. One tells how during a terrible famine, a malicious butcher lured three little children into his house, where he killed them, placing their remains in a barrel to cure, planning to sell them off as ham. St Nicholas, visiting the region to care for the hungry, not only saw through the butcher's horrific crime but also resurrected the three boys from the barrel by his prayers.

During a great famine that Myra experienced in 311–312, a ship was in the port at anchor, loaded with wheat for the Emperor in Constantinople. Nicholas invited the sailors to unload a part of the wheat to help in the time of need. The sailors at first disliked the request, because the wheat had to be weighed accurately and delivered to the Emperor. Only when Nicholas promised them that they would not suffer any loss for their consideration, the sailors agreed. When

they arrived later in the capital, they made a surprising find: the weight of the load had not changed, although the wheat removed in Myra was enough for two full years and could even be used for sowing.

Perhaps St Nicholas' most famous exploit was to aid a poor man who had three daughters but could not afford a proper dowry for them. This meant that they would remain unmarried and probably, in absence of any other possible employment, would have to become prostitutes. Even if they did not, unmarried maidens in those days would have been assumed as being a prostitute. Hearing of the girls' plight, Nicholas decided to help them, but being too modest to help the family in public (or to save them the humiliation of accepting charity), he went to the house under the cover of night and threw three purses (one for each daughter) filled with gold coins through the window opening into the house.

One version has him throwing one purse for three consecutive nights. Another has him throwing the purses over a period of three years, each time the night before one of the daughters comes of age. Invariably, the third time the father lies in wait, trying to discover the identity of their benefactor. In one version the father confronts the saint, only to have Nicholas say it is not him he should thank, but God alone. In another version, Nicholas learns of the poor man's plan and drops the third bag down the chimney instead; a variant holds that the daughter had washed her stockings that evening and hung them over the embers to dry, and that the bag of gold fell into the stocking.

In time St Nicholas' fame in northern Europe as a saintly bishop began changing to that of a giver of gifts to children. As immigrants from the Germanic and Nordic lands settled in the United States and the UK the image of St. Nicholas, or "Sinterklaas," as he is known among the Dutch, slowly changed to that of "Santa Claus" with, sadly, little tie to the spirituality of Christianity.

A PROPHECY FROM THE PAST

Hunting for something to read that I hadn't read previously, I recently chose *Mr Standfast* by John Buchan (1919) – a spy story set in the First World War. I had just decided that the novel was not Buchan at his best when I came across the following startling passage. It amazed me because it might have been written last week instead of 102 years ago.

The narrator of the novel is talking with a man called Wake – a pacifist, who nevertheless serves behind the trenches as a non-combatant, and dies bravely.

‘The trouble about you, my dear chap,’ I said, ‘is that you’re too hard to please.’

‘That’s one way of putting it. I should put it more harshly. I hate more than I love. All we humanitarians and pacifists have hatred as our mainspring. Odd, isn’t it, for people who preach brotherly love? But it’s the truth. We’re full of hate towards everything that doesn’t square in with our ideas, everything that jars on our ladylike nerves. Fellows like you are so in love with their causes that they’ve no time or inclination to detest what thwarts them. We’ve no cause – only negatives, and that means hatred, and self-torture, and a beastly jaundice of soul.’

Now isn't that an accurate psychological portrait of your contemporary protester? Safe spaces. No platforming. Cancel culture. And a list of things and people that they hate would run to several pages.

Well, let me tell you something. When I was young I too was a protester (there is a part of me that still is!) At school I protested against the Protestant version of history, was politely told that in that

case I must tutor myself, and was rewarded with a distinction at ‘A’ Level. (I think nevertheless that I was lucky. It could all have gone horribly wrong.) I protested against the virtual suppression of the Anglican Book of Common Prayer and against the cynicism and greed which generated the pop-culture, sundered the generations and turned schoolgirls into sexual victims. (That was in a book, and the *Church Times* didn’t like it). I think there are many things wrong with our society and that, by and large, politicians are a pretty undiscerning bunch. But hatred is barren and merely destroys. If we want to make the world a better place we have to love the good that is mixed in with the bad, and defend and protect it. We have to judge things on their intrinsic merits and not by the ‘four legs good - two legs bad’ mentality which divides the world into two political camps. And if, for the sake of the good, we must sometimes tolerate a little of the bad, so be it. Above all we must not make our neighbour into a victim.

Hatred is a drug. It’s exciting, and if we foster it, generate and organize it, it brings with it the promise of power. How sweet it is to hold up traffic on the M25 for six hours. (‘I’m Somebody. I’m leaving my mark on the world. I’ll be in the history books!’) How gratifying it is to be able to tell people that you’re altering *their* language, *their* history, *their* culture, *their* country and *their* beliefs. But before you begin your zealous work just consider what you’re really doing; because if that isn’t colonialism at its rotten worst I don’t know what is.

Deacon Ian.

Garage Churches: Alexander Schmemmann

“In the first years of the Russian emigration, when worship had to be celebrated in cellars and garages converted into churches, we became aware of the complete impossibility of celebrating it ‘as it should be’ according to the canons of elegance and

solemnity proper to the style of Russian Orthodoxy. This became especially apparent on the days of services conducted by the archbishop or on special solemn festivals. In a very short time a piety was created which was not only by necessity but also in essence opposed to any show of pomp or external solemnity in worship, which would endure such pomp with suffering, as something undesirable and inappropriate to the nature of the Christian cult. For many people those wretched garage churches will remain forever connected with the fullness of liturgical experience, something which becomes impossible in churches of magnificent and grandiose design.

The same process began in the church – only in the opposite direction – when large and more costly churches began to appear.

Christian churches in the 1st and 2nd centuries were perforce limited to simplicity and reduced to its most basic and necessary ‘lines’.”

In the 1960s,70s and 80s, when more English people joined The Orthodox, and the cradle Russians became elderly, the locals had to take more responsibility. There was no Google to help us with making prosphora, pashka, or kulich. But we did it as best we could and were anxious not to bring Orthodoxy into disrepute. We felt a mixture of fear and fun. Prosphora caused the most angst. The stamp for the imprint on the communion bread was often made of softwood which gave a poor imprint and lacked definition. These seals were made as a tourist attraction in the monastery shops in Greece. There are now plastic seals which work better but the genuine Orthodox seals were made of metal or very hard wood.

Easter Kulich – a metal mould for the dough is needed. A tall metal cylinder with a bottom bought from Wilkos will do nicely but is the tall shape really an essential?

My Pashka recipe came from a Russian granny. I had no special wooden mould so put the mixture in a plant-pot lined with muslin. and stood this in a soup bowl which allowed the mixture to drain. The plant-pot drained better if slightly raised up on whatever came to hand. I used a scone cutter but a serviette ring or 3 lego bricks would work just as well.

Vestments were a problem as the ones available from Greece cost thousands of pounds as they were all hand made by nuns and were very labour intensive. The cost was prohibitive to small embryonic parishes. Russia was having hard times and some of the vestments from there had cardboard stiffening for priests' robes and ribbon was used instead of braid. Fortunately, at that time in the UK there were curtain fabrics which were suitable for vestments and D.I.Y. came into play. This was traumatic as nobody had any patterns and the only help was looking at priests' vestments during the great entrance!

Braid was a problem. An English church supplier charged £16 per meter (and that was a long time ago). A robe, stole and cuffs need 35 metres. We had to make do with braid bought in the bazaars in India. However, a strange event happened. We had an Indian lady in the Orthodox congregation in Sheffield. In conversation she said that in her home town in Kerala there was a braid factory. It was the main supplier in India for braid that was sewn on the edge of a sari. I tracked down and contacted this factory and asked if they had any braid with crosses on for Orthodox vestments. They replied that they hadn't, but could make any design I wanted and how much did I want. I asked for 200m and heard nothing more. I guess they wanted an order for miles rather than yards. Even so, I think they did their homework and contacted Orthodox suppliers in Greece America and Russia and braid prices dropped like a stone. All braid supplied now seems to come from India. I like to think that I was the link in the chain. Vestments are now computer generated and are a fraction of the former price.

Necessity is the mother of invention.

Fr Edwin describes his experience

“There is a certain merit in not having a proper Orthodox church building. What is imported for a Divine Liturgy stands out against the background of the existing building and draws attention to itself, thus emphasising what makes Orthodox worship different from the usual western style of worship.

It also makes clear that the Church is not the building but the People of God, a holy nation, a royal priesthood.

That much of the paraphernalia is home-made, not bought ready-made from a proper Orthodox supplier, not covered in silver or gold, not professionally manufactured, speaks to the involvement of members of the congregation in their own worship. They have used their own skill and ingenuity for the benefit of the whole community. It is their own offering to God.

Of course, covid has presented all sorts of additional problems which have made worship difficult, or in some places impossible. In Chesterfield two big marquees allowed proper distancing and the free flow of air but brought other problems especially from the strong winds. Close contact for the hearing of confessions or the distribution of Holy Communion was facilitated by operating either side of a big portable plexiglass screen.

And all these innovations are made more complicated if they are to be transported by car. This means that everything has to be reduced to the one metre square dimensions of a car boot and yet be capable of being assembled and disassembled quickly and easily. This requires more than one person to do, so there is another added benefit: team spirit!”

Another Initiative

There is a small nuclear Antiochian group (a walk of five minutes from home) who celebrate the liturgy in a room hired from the Methodists. I thought that this room was a hopeless case for a temporary chapel but to my amazement there had been a metamorphosis. The darts board

and posters are covered with a sheet pinned to the wall, there are portable icon stands, censer and sand tray but what really causes the conversion is the light from all the candles and a congregation.

Frances

Oddment: Eating in the 50s

1. Pasta was not eaten
2. Curry was a surname.
3. A takeaway was a mathematical problem.
4. A pizza was something to do with a leaning tower.
5. Crisps were plain. The only choice was whether you only put on the salt which was in a little blue screw of paper.
6. Rice was only eaten as a milk pudding.
7. A Big Mac was what you put on if it was raining.
8. Tea was made in a teapot using tealeaves and never green.
9. Oil was for lubricating; fat was for cooking.
10. None of us had ever heard of yogurt.
11. Indian restaurants were only found in India.
12. Kebab was not even a word, let alone a food.
13. Water came out of a tap and not out of a bottle.
- 14 The things we never had on our tables in the 50s were elbows and phones.

CALENDAR NOVEMBER – JANUARY

November

During this period Divine Liturgy will be on the first and third Sunday of the month with an extra monthly Liturgy on the fourth Saturday

Sat 6 20th Sunday after Pentecost **Vigil 5.00pm**

Sun 7 Synaxis of The Archangel Michael and all Angels

Liturgy 12 noon

Mon 15 Beginning of the Nativity Fast

No Services

Sat 20 22nd Sunday after Pentecost

Vigil 5.00 pm.

Sun 21 Entry Of The Most Holy Mother Of God Into The Temple

St Edmund king and martyr

Liturgy 12 noon

Fri 26 23rd Sunday after Pentecost

Vespers 7.00 pm

Sat 27 Holy Apostle Andrew, the First-called, St Tudwal of Wales

Liturgy 10.30 am

December

Sat 4 24th Sunday after Pentecost

Vespers 5.00 pm

Sun 5 St Nicholas the Wonderworker

Liturgy 12 noon

Thurs 9 Conception of the Most Holy Theotokos by the righteous

Anna.

No services

Sat 18 26th Sunday after Pentecost

Vespers 5.00 pm

Sun 19 Sunday before the Nativity of Christ. All The Righteous

who pleased God

Liturgy 12 noon

Fri 24 THE NATIVITY OF OUR LORD AND SAVIOUR

JESUS CHRIST

Vespers 5.00pm

Liturgy 6.00pm

Adoration of the Magi, Commemoration of the Shepherds

2022 HAPPY NEW YEAR TO ALL!

JANUARY

Sun 2 THE CIRCUMCISION OF OUR LORD AND SAVIOUR

Forefeast of the Theophany, St Basil the Great **Liturgy 12noon**

Fri 7 THE THEOPHANY OF OUR LORD AND SAVIOUR

Vigil 7.00pm

Sat 8 Glorious Forerunner and Baptist John

Liturgy 10.30 am

Sat 15 Vespers

5.00 pm

Sun 16 Liturgy

12noon



Lev, the younger son of Lena and Kirill Krasnov is ready for his first day at King's School, Grantham.

All children and young people have had a hard time during the covid pandemic. We all hope that their education, friendships, and sporting activities will return to normal. Another essential ingredient for them is that life should again include FUN.

Our children are the rock on which our future will be built. Let us ensure that they are guided, inspired and cherished.





Congratulations to the Chesterfield Parish