

ORTHODOX PARISH OF ST AIDAN AND ST CHAD NOTTINGHAM



NEWSLETTER

Jan – Feb 2022 : Cost £1.00



Truly thou art surnamed 'The Wise,' O righteous Gildas,/For in thy monastic solitude, thou didst use thy God-given gift of words for his greater glory. /Teach us to despise nothing,/ That our talents, however small, /May be employed in God's service for the salvation of our souls.

St Gildas the Wise Kontakion Tone 4 Jan25th

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

The Advisory Council

Fr David Gill

Fr Julian Lowe

Dn Ian Thompson

Tina Lowe (Church Warden and Secretary to the Trustees)

Katharine Dryden (Secretary, Welfare Officer and Choir Director)

Barry Dryden (Treasurer)

Joanna Spencer

Dominic Pote

The Trustees

Fr David Gill

Fr Julian Lowe

Dn Ian Thompson

Tina Lowe (Church Warden)

Barry Dryden (Treasurer)

Jim Moulton

Newsletter Editor: Frances Thompson

Website: www.nottinghamorthodox.org.uk

Deanery Website: www.thyateira-deanery.uk

registered charity. (#1174715)



FR JULIAN'S LETTER

THE NEW YEAR 2022

*A very merry Christmas
And a happy new year,
Let's hope it's a good one
Without any fear.*

So sang John Lennon.

Once again, we find ourselves stepping tentatively into the New Year; hoping that it's a good one, but with or without fear? There is so much uncertainty around, so much we can worry about or doubt; Will it be cloudy or clear tomorrow? Will we be healthy or get sick? Will we be rich or poor? But of one thing there is no doubt (John 3: 16) "*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.*" As we enter this new year, turn over our new calendars and begin to make entries in our new diaries, we should remember that the Church keeps its own sense of time. This sense of time is based solely and totally on the Person of Jesus Christ. Rather than twelve months, we have the 12 Great Feasts. Moments in time to remind us of the Person of Our Lord, Jesus Christ; Who He is, what He did, and what that means or how that changes mankind. This is an important but perhaps easily overlooked point. The church has decided to mark time only through Jesus Christ.

On the 6th January we will celebrate the Holy Theophany [Baptism] of Our Lord and Saviour Jesus Christ. The practice of baptism as a religious symbol did not begin with Jesus. Baptism, which means literally the immersion in water, was practiced among the people of the Old Testament as well as those belonging to pagan religions. The universal meaning of baptism is that of “starting anew”, of dying to an old way of life and being born again into a new way of life.

Through our immersion at our baptism, we died to this world and were born again in the resurrection of Christ into eternal life. We emerged out of the water and into the church, the body of Christ. It is as the ‘Church’ that we can live with courage, trusting that there is a spiritual power in us when we are together that allows us to live in this world without surrendering to the powerful forces constantly seducing us toward despair. That is how we dare to say that God is a God of love

In St Paul’s letter to the Ephesians (Chapter 4) we read “...*Him who is the head—Christ—¹⁶from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.*

St Nikolai Velimirovich reminds us that God’s holy church is a spiritual body and what the head is to the human body, so is Christ the Lord to the body of the Church. From the head, the nerves spread through all parts of the body, and through the nerves, all the parts of the body perceive, feel and move; and their life lies in this perception, feeling and movement. It can be said that the head, through the brain and the nerves, is present in every part of the body. If the head is cut off, every part of the body becomes dead in an instant. Christ is present in every part of the Church, in every faithful member of it. Through Him, each of us perceives the spiritual kingdom, feels love and moves aright toward God. From Him, every member receives strength according to the effectual working in the measure, that is, according

to function and gift. The Lord gives this strength directly, by contact, by touch, by His personal presence. Love is a wonderful bond that binds Christ to the faithful, the faithful to Christ and the faithful to one another.

What happens to one part of the body when it is torn away from the nerves that link it to the head? It becomes inactive, insensitive and motionless: dead. This also happens with every member of the Church who leaves the structure of the Church, and thus severs his tie with the Head of the Church.

Again, St Paul teaches (1 Cor 12)

“²¹ And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” ²² No, much rather, those members of the body which seem to be weaker are necessary.²⁵ that there should be no ^[h]schism in the body, but that the members should have the same care for one another. ²⁶ And if one member suffers, all the members suffer with it; or if one member is honoured, all the members rejoice with it. ²⁷ Now you are the body of Christ, and members individually.

When we are absent from the body of Christ, the church; when we are reluctant to use our God-given skills and abilities, we impoverish the whole body.

And so, as we begin this new year, let us follow the teaching and example of the Apostles, the Fathers and Mothers of the Church and aspire to immerse ourselves in the fullness of life in Christ as, together, we rejoice as unique and valued members of the Great Universal Church.

May we all be blessed with joy, peace, and love as we come together as the body Christ.

And a Happy New Year to you, and to those you love.

OUR LIFE

Memory Eternal!

Onourfris George Yerolemou: 10th Aug 1936 - 4th October 2021.

George has been a delightful friend and neighbour to Fr Julian and Tina for many years. Proud of his Cypriot heritage, and his 64 years of marriage to his wife Tina, George was a dedicated family man who will be greatly missed by his wife Tina, his son George, and his daughter Maria.

May George rest in peace amidst good things.

Ludmila Mikhaylova 1st May 1937 – 15th November 2021

Fr David and Fr Julian first met Ludmila when they were asked by daughter Olga, and her husband Ken, to visit and anoint Ludmila in their home. A victim of Dementia since 2008, much of who Ludmila truly was had been locked away. A former competitive cross-country skier, qualified metallurgist beloved mother and grandmother, Ludmila will be greatly missed by Olga, Ken, and granddaughter Tonya. May she rest in peace amidst good things.

MEETING WITH ARCHBISHOP NIKITAS.

A Presbytery Meeting and Deanery Assembly were held on the 29th and 30th October respectively. We were privileged to have our Archbishop Nikitas present. His Eminence spoke passionately about his vision for a local, indigenous Orthodox church as we prepare to celebrate 100 years as the Archdiocese of Thyateira and Great Britain. We heard how the use of the English language is being promoted in all parishes regardless of diversity or ethnicity.

The archbishop informed us of an education programme that is being developed. This will encompass all sections of the community, together with the production of children's colouring books. The

Archdiocese is currently planning a Festival of Books, retreats and gatherings of clergy and laity.

His Eminence recognised the need for more clergy and informed us that together with preparation and education, all potential ordinands will be required to undertake a psychological evaluation.

All of this, it is hoped, will elevate the profile of Orthodoxy in British society and government.

In addition, the archbishop also spoke about the need for a compassionate and progressive attitude towards issues such as organ transplant, cremation and the funeral rites of those who had died by suicide, encouraging us to ask ourselves, what would Christ do and say?

For further topics considered see item below.

New Antimins

The antimimension, (from the Greek: ἀντιμῆνσιον, (instead of the table) and in Slavonic named as antimins) is among the most important furnishings of the altar in Orthodox Christian liturgical traditions. It is a rectangular piece of cloth, of either linen or silk, typically decorated with representations of the entombment of Christ, the four Evangelists, and scriptural passages related to the Eucharist. A small relic of a martyr is sewn into it and it must be consecrated and signed by a bishop. Without an antimimension the Eucharist cannot be celebrated! A photograph of our new antimins, signed by Archbishop Nikitas, can be seen on the back page of this newsletter.

Our Archbishop's commitment and passion for building a local, indigenous church is evident in the iconography used for our antimins. If we look carefully, we can see that there are four saints depicted to the left and four to the right of our Lord. These are (beginning on the left), Top: St Cuthbert of Lindisfarne and Aristobulus, First Bishop of Britain. Bottom: The Venerable Bede

and St Columba, Apostle to the Picts. On the right, Top: St Patrick of Ireland and St Theodore of Tarsus, Archbishop of Canterbury. Bottom: St Sophrony of Essex and St Alban Protomartyr.

Parish Advisory Council and Trustees meetings.

These first meetings after 'lockdown' were held on 17 November. It was reassuring to know that the life of the Parish, after eighteen months of disruption, is now returning to normal. We are beginning to see a greater attendance at Liturgy. Other meetings will resume in the New Year. The recent meeting with our Archbishop was considered. In response to this we shall encourage more the ministry of women, pursue a greater outreach to the sick and lonely and our absent members. It will be good to have more contact with the local Greek Church and be involved in Churches Together. The Deanery could help the Archdiocese into best outreach to the people of Great Britain by noting the contribution to this of Metropolitan Anthony of blessed memory. We were reminded of the Fr John's Memorial Fund which has been used to buy books for children's use. This will be topped up at a later date when there is further need to support children. We hope that it will soon be possible for the choir to have regular practice times and be together in greater numbers to continue the excellent service and example they have provided over the years. We continue to be encouraged by St Aidan's ongoing accommodation and support. We understand that the outside notice board has been made and will soon be ready for our use. Our Trustees were presented with a summary of accounts which are satisfactory despite reduced plate offerings in recent times. We have received a substantial amount from Gift-Aid tax reclaim and payment to the Deanery 2020 has not been required. The Deanery has received a substantial amount resulting from the dissolution of the former Archdiocese of Parishes of Russian Tradition in Western Europe. The Trustees are aware that there is £80 which may be used for charitable outreach; a decision of how best to use this is pending. We made a contribution to St Aidan's to cover our absence

from the church during lockdown but in recognition that overhead expense continued. These meetings will continue at three monthly interval and the Secretary will provide a twelve-month timetable for this.

General Parish Meeting on Sunday 5th December after the Liturgy. There was a satisfactory attendance. The single item to discuss at this extraordinary meeting, called at very short notice, was to determine acceptable times and days for weekend Liturgy. It was agreed that we shall continue with Divine Liturgy on first and third Sunday of each month at 12.00 noon. The fifth Sunday Liturgy will be discontinued and, in its place will be a Saturday morning Liturgy at 10.30 am on the Saturday of the fourth or fifth weekend. This will usually be the last Saturday of the month as long as it is followed by a Sunday within the same month. We shall consider having early morning Sunday Liturgy when the summer comes round again.

Outreach to Young People. Fr Nephon of the Archdiocese, holds a meeting on Zoom every Thursday evening. Details for linking are on the Archdiocesan website.

Back to Wales. After two years of absence, Young Peoples Camp for those aged 9-16 will be held in Wales near Brecon Beacons from 24 July to 6 August, 2022. The Camp is led by Fr Alexander Fostiropoulos. Fr David and Fr Julian have pamphlets with details. Applications to Alexis Martinowsky:alexis@martinowsky.com (07966 198 770).

Deanery Annual Conference will resume in 2022 from 27 May to 30 May. This is not the Bank Holiday in 2022 but will still include the Monday programme until lunchtime.

Community of St Gregory in Leeds. It is really good to be back in the University Chaplaincy Chapel in Emanuel Centre. There is a good turnout of 22 persons or so and an increasing number of students in attendance with one recently chrismated and two others in preparation.

At the Liturgy on second Sunday of November we were able to celebrate the 90th birthday of our oldest member, Dr Vladimir Von Schlippe, husband of Irina and father of Maria, the Choir Director. On this occasion, Maria's sister Lisa who is Choir Director at the Holborn Parish (the continuance of the former Cathedral Choir) was present. With such a group of singers you can imagine how excellent was the choir backing of the Holy Liturgy. We were not able to stay for coffee and cakes but Irina and Vladimir had provided a very generous supply of mince pies so that all who wished could take two away with them. On this occasion we had mince pies the day before the beginning of the Nativity Fast.

Some Guidance for Prayer.

St John Maximovich a modern Saint of the twentieth century offers straight forward guidance not by words but by example. He would isolate himself from the world when preparing to pray. Just prior to Liturgy, he would make sure that everything was calm and with the right atmosphere and focus. Next, he would never hurry during prayer. There is no value standing in 'earth time' with all its rushing about. St John created a prayerful atmosphere about him. Then, as he prayed, he would focus on the words, waiting, letting each phrase come to him as he experienced the Holy Spirit's direction as he stood, aware, that he was standing in the celebration of Mother Church. And he never left church after services without first saying thank you in the form of the Post Communion Prayers. All this is guidance for us and comes to us forcefully when we realise it to be the path of prayer pursued by the Mother of God as she stood in the Temple for the first twelve years of her life and throughout. Calmness, stillness, no hurry; focus, listening, thanksgiving; standing in the community of the Church. And all without words. We are reminded of the old kernel of wisdom; "say little and you will hear more!"

The St Gregory Foundation

Update on the charity supported by our Deanery and Barbara is our parish link

We are delighted that on 13th October our Patron, His Royal Highness, Prince Michael of Kent, visited the Sunflower Centre in St Petersburg to find out about their flagship programmes at first hand. The Sunflower Centre focuses on providing psychological support for parents who grew up in orphanages and for teenagers leaving orphanages in St. Petersburg. We are truly grateful to him for taking such a lively interest in our work and for his wonderful support over the years

"So summer has finished . . . But, what a summer!!! It was the most cool, super, packed with emotion and vivid impressions, interesting games, activities, dog therapy, full of creative ideas and development of artistic potential, and, oh my goodness! what tasty lunches!" (Arina, mum to Ilya)

Arina goes on to thank all the parish volunteers and the donors that made it possible. That means our loyal St Gregory's donors. We add our thanks. 'You gave a great deal of joy, and gave the children a chance to learn new skills, make new friends and be more independent of their families'

Food parcels for poor families

This busy programme did not prevent us providing fortnightly food parcels to some of the poorest families in their town. Elena was just one of those to write in thanks. She said "It was a great help to my family. THANK YOU! All summer I knew that my children would be full, even in the time when money was catastrophically short."

This is controversial: right or wrong?

A church near where we live has had a most successful fund-raising event. A Real Ale festival was held inside the church on a recent Saturday and Sunday. The profit to the church was around £4000. People loved it and the atmosphere was that of the best British pub. The chairs were cleared from the side aisle and the beer barrels were stacked on special trestles and a few tables and chairs occupied the spare space in the side aisle. Many people were drinking in the pews. There was no rowdyism, damage or litter and general opinion seemed to be that the church was warm, welcoming and uniting the community.

The Little Vagabond is in one of Blake's several hand-painted and printed copies of '*Songs of Innocence and of Experience*'.

Dear Mother, dear Mother, the Church is cold,
But the Ale-house is healthy & pleasant & warm;
Besides I can tell where I am use'd well,
Such usage in heaven will never do well.

But if at the Church they would give us some Ale.
And a pleasant fire, our souls to regale;
We'd sing and we'd pray, all the live-long day;
Nor ever once wish from the Church to stray,

Then the Parson might preach & drink & sing.
And we'd be as happy as birds in the spring:
And modest dame Lurch, who is always at Church,
Would not have bandy children nor fasting nor birch

And God like a father rejoicing to see,
His children as pleasant and happy as he:
Would have no more quarrel with the Devil or the Barrel
But kiss him & give him both drink and apparel

William Blake 1757-1827

How We Used To Live

Churches used to be very cold places in winter but we must thank the Victorians who did install heating with stoves. Pipes ran around the church but, as heat rises and churches are often lofty buildings, they were still chilly places. Things were not much better in homes. When I think back to my own childhood very few houses had central heating. Bedrooms were cold and in winter there was often ice on the inside of the windows. Hot water bottles were universal and if you had a stone one, there was a terrible clatter which woke you up if it fell out of bed. Some folk had a brick heated in the oven and then wrapped in a thick cloth. Fire places in bedrooms were common (we still have one) but the fire was lit only if someone was very poorly. Outside toilets were almost universal and many older houses did not have bathrooms. Friday evening was bath-night in the big tin bath in front of the fire. Nobody went visiting on Friday evenings. Children went in the bath first and mother went in after the children were in bed. All houses had open fires and these often had an oven at the side and a hot water boiler behind the fire. One of the delights of the open fire was making toast. The toast came to no harm if it fell in the fire and could easily be rescued with the toasting fork. Many people will never know the delights of eating dripping toast!

Nowadays central heating and bathrooms are universal. Hair washing used to involve a jug over a wash basin (if you had a bathroom) or over the kitchen sink. Washday was hard work with dolly tubs and mangles. Now we have labour-saving devices to do every household task yet everyone seems to find life very hectic. Most women now go out to work, children go into nurseries and everyone seems to be rushed off their feet – money rich but time poor. With good fortune we can go on exotic holidays and see the world. Cars are now reliable and comfortable. Car heaters, de-misters, automatic locking and sat-navs are universal but finding somewhere to park can be difficult and is likely to get worse.

Whatever age you live in, and whatever age you are, there are always some downsides but also there are compensations. I'm glad that I have seen horse and cart deliveries of milk, vegetables and bread. The milk cart came daily, supplying milk from churns using either pint, quart or gill ladles; (take your own jug). The bread cart also had a daily round but the green-grocer's cart came only once a week.

Frances

Julia Zakharova's working visit to Jordan

When I got to know that the trip to Jordan would be possible, I was very excited as unfortunately this lockdown had 'un-made' a number of arrangements in my timetable relating to travel. Some trips were cancelled, some of them were postponed and we still do not know when they can take place.

It was a working visit to Jordan, not a pilgrimage, but I wish that I had been able to visit some Christian places, such as the baptism point on the river Jordan or some churches.

The good thing about my visit to Jordan is that, had I not known about Covid, I would not have noticed anything unusual. Just at the airports, perhaps, when I saw a PCR station, and on the planes, where the passengers were wearing masks. But once you left the airport, life seemed to be as normal without any signs of the pandemic. We visited the University in Irbid and, again, nothing on campus would remind me about the pandemic. They continue to have face-to-face teaching and other activities, including our international workshop which was related to climate change and water scarcity in Jordan.

Since we were very busy during the daytime, we could walk around only in the evening at about 10 pm, doing some shopping and enjoying the night life. Again, we didn't notice any precautions like social distancing and the wearing of masks. Every shop was offering free coffee and dates and the atmosphere was pleasant and joyful.

On our first day, the day of arrival, I managed to escape for a couple of

hours to the Dead Sea and it was a wonderful experience of drifting and relaxing.

Although the work was very intensive and condensed, the country itself left a very nice memory and I definitely will go back to spend more time there, relaxing effortlessly in the Dead Sea, sipping a freshly squeezed pomegranate juice and enjoying ‘kunafa’, a Jordanian traditional pastry...

Vera Pote: *Mountains And Water*: (Norway experience and thoughts)
“Life measured by... unforgettable experiences!”

- this is what I read today on a friend’s Facebook page.

*“It was then when a very great and holy night sank down over the earth. It was the darkest night that anyone had ever seen. One could have believed that the whole earth had fallen into a cellar vault.” (Selma Lagerlöf, *The Emperor’s Vision*)*

Ever since I was a child, ever since I read *The Snow Queen* by Andersen, I had dreamt of experiencing this dark night. Later in my life I fell in love with the Bulgarian mountains, but the North – this was a place I never believed I’d visit. I had heard about the fjords, although I could not imagine what this meant; I had heard there were mountains, although I had never seen such mountains – all I knew I wanted to see was the North and the Northern lights!

So, I decided I’d be brave and I’d fly to Daniil in Bergen.

On the third day of my visit, we flew from Bergen to Tromsø on the Arctic Circle ... We flew north for two hours, leaving the sun behind us, and we plunged, above snowy mountains, into ... darkness - the Arctic night. When we landed in Tromsø, I couldn’t believe I had left civilization behind, and I had come to encounter the wilderness; that we had left the light behind and we had come to encounter the darkness – almost the roots from where we started; an endless night.

The houses in this place looked as if they were quickly built here and there as if – Daniil said - habitation here was only temporary. (*I read in a*

Norwegian travel book that until the late 80s of the last century there were places with villages in Norway (one of the richest and most developed countries today) like Undredal (“the Valley of wonder”) which were only accessible by boat.) The mountains lay in their majestic peace below their friend – the icy sky, and their blankets of snow glowed with a strange bluish reflection in the light of the moon. After we arrived, we had a stroll in the centre of Tromsø. We felt like strangers in the dark and unknown. But when we got off the bus stop and started walking on the icy road, back towards the house, in the blackest of skies I saw some clouds that looked just a bit too green to be just normal clouds. The Northern lights! The childhood experience of those magical nights from fairy tales or myths about the skies opening up on Theophany; or the Norse myth about the Aurora being the fire bridge to the sky built by the gods.

Everything in Norway seemed harmonious, made with great care to the smallest of details, at the same time eternal, much greater than human, distant, grand - and so was the cathedral in Tromsø – a famous one, built in the 60-s. It was like an enormous triangular piece of ice reaching up towards the sky on the background of the enormous mountain. You enter it and you feel like you’re in the igloo of the gods – the Hall of the Mountain King (not to forget where Grieg was from!) All this was wonderful – apart from the fact that you had to pay in order to enter! Has God come down yet?

“Perfection can dazzle you. Perfection should not be seen too often in life.” – says the Bulgarian contemporary writer Zdravka Evtimova.

And we see that when Christ sits on the *Mountain*, He tells us of a different kind of beauty. We call it “the beatitudes.” “*Blessed are the poor in spirit*”... This part of the Gospel is read on the day of this same St Nicholas whose Feast Day brings the mysterious winter light. He followed and fulfilled Christ’s beatitudes and “*reached heights in humility and richness in poverty*” (troparion of St Nicholas).

How do we measure our lives? Christ on the mountain tells us how He measures them. St Nicholas tells us, without words (he is one of those who haven't left any written words behind and he's still one of the most venerated saints).

And yet, there is beauty and I'm sure that God talks to us through it! God still "*covers Himself with light as with a garment, He spreads the heavens like a tabernacle, He rides on the wings of the wind*"... (Ps 103) *But this great and majestic Creator has "out of the mouths of babes and infants... fashioned perfect praise to still the enemy and the avenger."* (Ps 8) He wished to climb down, to crawl down to us in the form of a helpless human; and the greatest of all mysteries was that *the cave* turned into *heaven*, the *Virgin* became *a throne for the Cherubim*, and the *manger* - *a room in which God whom nothing can contain is laid*'; so Him, the Little Child, *we praise and magnify.* (9th Ode of the Nativity Canon, corresponding to the Western "*O Magnum Mysterium.*") In time of Advent we sing the hymn about the "*Virgin who gives birth to the unapproachable One*" and about the "*God from before the ages who revealed Himself as a small child*"! It is this paradox that is the most dazzling:

"When I look at Your heavens, the work of Your fingers, the moon and the stars, which You have established - what is man that You are mindful of him or the son of man that You take care of him?" (Ps 8) The One who created the heavens and this unapproachable beauty says where the eternal beatitudes lie. And there is no dichotomy here! We are not dualists. This is how strangely great God is and how we are called to be!

And Bergen? Oh, this is a whole different story! Because I am still very much on the level of prehistory, I could tell you about the wilderness; Daniil knows more about history, so he could tell you about this *beauty of human civilization* – Bergen!

Vera Pote

CALENDAR 2022

Please note: Sunday Liturgy on first and third weekend of the month at 12.00 noon.

Saturday Liturgy on the last weekend of the month at 10.30am.

JANUARY		
Sat 1	THE CIRCUMCISION OF OUR LORD	No Vespers
Sun 2 nd	Forefeast of Theophany Liturgy of St Basil the Great	Liturgy 12 noon
Fri 7th	THE HOLY THEOPHANY	Vigil 7.00pm
Sat 8th	St Seraphim of Sarov The Blessing of the Waters	Liturgy 10.30am
Sat 15	? Sunday after Pentecost	Vespers 5.00pm
Sun 16th	? Sunday after Pentecost Precious Chains of St Peter, St Fursey of East Anglia	Liturgy 12 noon
Fri 28th		Vespers 7.00pm
Sat 29th	St Ignatius the Godbearer The Three Hierarchs	Liturgy 10.30am
FEBRUARY		
Sat 5th	The Meeting of Our Lord and Saviour	Vigil 5.00pm
Sun 6th	Righteous Simeon, The God receiver, St Brigid of Kildare	Liturgy 12 noon
Sat 19th	SUNDAY OF THE PRODIGAL SON	Vespers 5.00pm
Sun 20th	The Great Martyr Theodore, Recruit	Liturgy 12 noon
Fri 25th	SUNDAY OF MEAT FARE	Vespers 7.00pm
Sat 26th	Sunday of the Last Judgement Holy Glorious Forerunner John	Liturgy 10.30am
March – see next page		

CALENDAR 2022

Please note: Sunday Liturgy on first and third weekend of the month at 12.00 noon.

Saturday Liturgy on the last weekend of the month at 10.30am.

March Sat 5th	SUNDAY OF CHEESEFARE	Vespers 5.00pm
March Sun 6th	Forty Martyrs of Sebaste	Liturgy 12 noon
MONDAY 7TH MARCH - BEGINNING OF GREAT LENT		



BEAUTY AND BEATTITUDES



A saint's relic fits into a small pocket on the reverse of the antimins