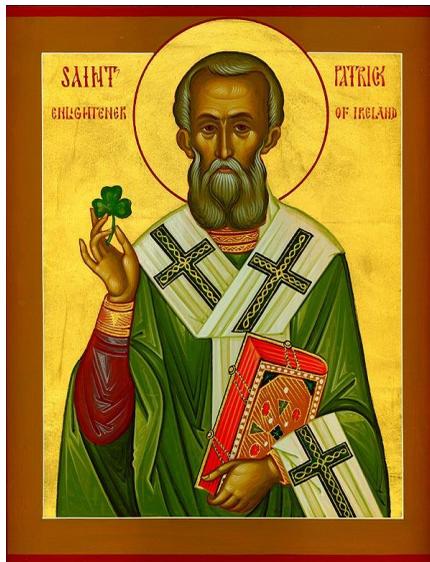


ORTHODOX PARISH OF ST AIDAN AND ST CHAD NOTTINGHAM



NEWSLETTER

Mar – April 2022 : Cost £1.00



Most glorious art Thou, Christ our God, who didst establish our
Father Patrick/ as the Enlightener of the Irish and a torch-bearer
on earth,/and through him didst guide many to the true faith./
Most Compassionate One, glory to Thee

St Patrick, March 17th
Kontakion Tone 4

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

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FR DAVID'S LETTER

March 2022

GREAT LENT 2022

This is a time not only for repentance and coming closer to God, but also a time of thanksgiving for all His love poured upon us and this includes our ability to keep Lent in its fullness after two years of 'lockdown'.

We learn a great deal about our spiritual life, not only through our successes but also by our failures and mistakes; perhaps we learn more from these failures. As we reflect in depth on our spiritual life during this holy season and as we learn how to stand before God, our maker and redeemer, we are led into new awareness of ourselves. But, we have to take care. We can be so focussed on our need, on what we are lacking, on our failures, that we fall into despair. Lent is a time of healing and lifting up to God, so that again, the thankfulness for the outpouring of His love is essential to balance our penitence. Of course, this has to be in balance.

We remember the attitude of Toad of Toad Hall in *The Wind in the Willows*. After he had escaped from prison where he had been incarcerated for stealing a motor car, with help of the laundry woman who gave him a set of her clothes, he showed no repentance. Rather, he became full of himself and how clever he had been. On his way home he gained a lift in the very car he had previously stolen and subsequently landed the car and its owners in a ditch! After running away and escaping, 'Ho, ho, he cried' in self-admiration.' Toad again! Toad as usual comes out top! Who was it got them to give him a lift? Who persuaded them to let him see if he could drive? Who landed them all in a horse-pond? Who

escaped unscathed flying gaily through the air, leaving the narrow minded, grumpy excursionists in the mud? Why, Toad, of course; clever Toad, great Toad, good Toad! Oh, how clever I am! Later with the stern and firm guidance of Badger, he did, gain some grace of humility, rather too much in fact, he lost the exuberance and joy of his previous self.

I am not suggesting that any of us need such a marked repentance, but *The Wind in the Willows* is such good story.

We are surrounded by so many voices directing our lives, telling us what to do. Sometimes the voice of pride: you don't need to use that prayer any more, you are beyond that. Sometimes it is the voice of distraction telling us there are more interesting or more important things to do. Sometimes there are the voices of sin, the voice of lust, the voice of anger, or of any passion, which enter into our souls and corrupt so the that we can no longer pray with clarity. The voice of self-love always seeks to silence our prayer.

Prayer is at the heart of our life in God and to enhance this with repentance, thankfulness and the balance of humility is at the heart of our Lenten devotion.

Great Lent encourages us into prayer, fasting, abstinence and almsgiving. By these it brings us closer to God, enabling us to take Our Lord Jesus into our hearts. **Prayer** is union with God, re-establishing relationship with Him, 'in whom we live and move and have our being'. **Fasting** enables us to be free of bodily needs which often predominate in our lives. It also lifts us into greater spiritual awareness. **Abstinence** enables us to step aside from busyness and all the distraction which may be keeping us in a more shallow level of faith. **Almsgiving** is not only concern for the less fortunate than ourselves but reaching out to them with generosity and love. As we take others into our intercessory prayer, with their concerns, their difficulties, their sicknesses, their infirmities, our own life is also enhanced. As we demonstrate our love and concern for others we are being Christ-like, the full goal of our Christian destiny, making our Lenten journey a success.

May Great Lent be a time of great blessing, great transformation, and great joy.

Fr David

OUR LIFE.

Theophany.

Holy water is a gift that strengthens us on our journey to God. However, these grace-filled properties are manifest only when received prayerfully and used with reverence. Following our Theophany Liturgy and the 'Great Blessing of Water' we have a good supply of Holy Water for your use throughout the year.

This Holy Water can be sprinkled and used to bless our homes and our food. Additionally, The Blessed Water can be applied or consumed for medicinal purposes.

Please bring a bottle if you would like a supply of this Holy Water.

Visitors.

We were pleased to welcome Andrew James, formerly of this Parish, on his visit from the States over the Christmas season. There have been several other visitors attending the Liturgy in recent times including some from Nottingham University. Visitors are always welcome to join us in both formal and informal settings and we thank them for blessing us with their presence.

Trustees Meeting, 16th January.

We were pleased to note that the parish funds are in a satisfactory state. A charitable gift of £80 has been sent to Hope, the local charity which supports those who have found themselves homeless, those in difficulty, and provides a food bank located in the Beeston/Lenton Abbey area of Nottingham.

St Gregory Community Leeds University.

David Ephrem Berryman is Assistant Chaplain at the university and has a good outreach to students. We are pleased to have his contribution, *A Lesson in Prayer from an Unexpected Source* for this newsletter. The chaplaincy continues to function well and we hope that all restrictions will soon be lifted to allow a return to normality.

Nottingham University Chaplaincy

Fr Julian, with frequent help from our chorister, Caroline Salmon, continues to observe the prayers of the 6th Hour, in the Portland Chapel, every Tuesday at 12 noon. These services are open to all students and Staff at the University

Supported by other members of the University Chaplaincy team, Fr Julian has again delivered a 'Bereavement Journey'. This is a six week course for those who have been recently bereaved or are finding grief difficult or confusing. Course evaluation feedback has, once again, given evidence of the benefit and comfort this course provides for many.

The Scunthorpe Mission

This Feast of the Nativity, followed by a feast was celebrated at Hibaldstow, St Hybald's Church (named after our local saint). Theophany was celebrated very locally – a three minute walk from home. The plan was to drive to throw a cross into the Humber as this river is in great need of being blessed but that was thwarted as the tide was wrong for throwing a cross to land in the water at the spot.

Between Trent Falls and Whitton Ness

Many are made widows and fatherless

Kirk White, the Nottingham poet was once nearly drowned in a raging storm on the Humber. It prompted him to write his most famous hymn: 'Oft in danger, oft in woe'...

LOOKING AHEAD – THESE ARE BACK!

Annual Deanery Conference and Festival.

Our Deanery Conference & Festival 2022 : to be held 27-30 May. This year's theme is 'How to be the Church: learning from our past, discerning our calling'. Bookings are now being taken at a cost of approx. £240 per person. Please note that bursaries are available.

Children's Summer Camp – Wales 2022

Online Applications for this popular Deanery event are now being taken. The camp will be held 24th July – 6th August 2022. Please see Deanery Website for further details

Vespers and Vigil.

As the lighter evenings approach we would encourage you to join us for our vespers or vigil services. These are an essential part of our common worship, providing a solid understanding of the teaching of the Church and thus enhance our spiritual development. *Please see calendar for details*

Early Summer Liturgies.

We were hoping to have early morning Liturgies on the third Sunday of each month from April. Unfortunately for us, St Aidans' now uses the Church early morning, every Sunday. We shall have to find some other way of having social gatherings after early Liturgies.

During the past two years of Covid these gatherings have not been possible. However, in previous years these breakfasts have always been very pleasant social events.



ST PATRICK: the icon on the front cover of this newsletter

Fr Julian writes:

Our father among the saints **Patrick of Ireland**, Bishop of Armagh and Enlightener of Ireland, was born around 390 (likely in 387), at Kilpatrick, near Dumbarton, in Scotland. His name is from the Latin *Patricius*, meaning *high-born*. His parents were part of the Christian minority of Britain with his father, Calpurnius, being a deacon.

At the age of 16, Patrick was captured by a raiding party of Irish pirates and taken to Ireland as a slave where he tended and herded sheep for six years. During this time, he prayed frequently and came for the first time to have a true faith in God. Then, aged 22, he received a Divine message in which God told him to be prepared to leave Ireland. Soon, he escaped, walking 200 miles to a ship and returning to England. In a dream, he saw the people of Ireland calling him, ‘We beg you, holy youth, that you shall come and shall walk again among us.’

Having sought and received clerical training, Patrick was ordained by St. Germanus, bishop of Auxerre. Around the year 430 he was entrusted with the mission to Ireland.

Patrick preached the gospel and persevered despite hostility, violence, and threats of death. During his episcopate, he was attacked for a sin he confessed to a close friend, a sin he committed ‘in a single hour’ when only 15, but he did not suffer as a result. He established an episcopal administration and led a monastic lifestyle, establishing Christianity in Ireland. St. Patrick died at Saul, Downpatrick, Ireland, on March 17, 461.

St Patrick wrote a semi-autobiography as a labour for God, explaining the story of his life to inspire others to believe and turn their lives to God and to address concerns his fellow clergy had about his holding the office of bishop. He famously wrote *Lorica* meaning *breastplate*

in Latin. The story of this prayer is that Patrick and his followers used this most beautiful prayer to protect themselves from the people who wanted to kill them as they travelled across Ireland. It is also called the *Deer's Cry (Fáed Fíada)* because their enemies saw, not men, but deer. It may not have been written by Patrick but is considered to reflect his theological focus on the Trinity.

Saint Patrick is most often recognized for likening the Trinity to a shamrock, illustrating that the shamrock has three parts, and yet is one; in a similar way, the Trinity has three persons, and is still one God.

HOW MAY WE BEST PRAY?

Well, the Orthodox Church has a huge armoury of liturgical material to guide us. There is the yearly round of Twelve Great Feasts, topped by Easter, the Feast of Feasts; the eight week cycle of the Eight Tones, or Octoechos; the daily Hours, offices and Liturgy, just to get us started. Then we have Troparia and Kontakia for the saints of every day of the year, the reading of the Psalms and special services and prayers for all manner of transitions, such as funerals, the birth of a child, ordination, marriage, and more. Although perhaps not in that order!

And to keep it simple, we have our Lord's answer to the disciples who asked, 'Teach us how to pray'. This is of course the Lord's Prayer which is said in every service. More, as Orthodox we have the Jesus Prayer, which sinks into us the more we pray it.

Yet still, if we are not monastics following a clear rule, we may find it difficult to keep to a regular routine of prayer. Many of us have jobs, most of us have family and caring responsibilities and all of us have things that suddenly feel urgent, and all too easily we say, Oh, I haven't got time – which really means, I have chosen to do something else.

For myself, I often think, even as I pray, how do I ever stop? It seems presumptuous, rude, almost, to 'do' my however many minutes that I

have planned, or whatever Hour seems good, and then at the end, to say, as it were, ‘Right Lord, that’s it, I’m done talking to You now, I’ve got to go and do so-and-so.’

I’ve come across a couple of things lately that have helped me in this dilemma, and perhaps they may be useful to others as well.

The first is, to think, what are we doing when we pray? Do we have to be saying all these words, all these worthy words from centuries of tradition, that I started with? Certainly, there are times when we can’t think what to say, what words to use, and then it’s good to sink back into the experience of the Church, and into the liturgy, when we come together as a community. But prayer isn’t just talk, it’s also silence, openness, surrender, receptiveness, listening.

The idea of, ‘say less, hear more’ feels good to me. The words themselves reveal more when we unpack them. The Latin for ‘hear’ is ‘audire’, and so we get words like audible, audience, audio; and also the word for ‘obedience’ has this Latin word hidden within it. To obey, we must first hear, and to hear truly, we must first listen. As our Lord says, ‘He who has ears to hear, let him hear’ (Matthew 11:15).

The second thought that I have found challenging and important goes something like this, although I cannot find a reliable source:

You should pray for at least an hour a day, unless you are too busy. In that case you should pray for two hours.

That seems paradoxical, as most great truths are! I find for myself, if I feel overwhelmed at the thought of all that awaits me in the day, and I deliberately take the time to pray first, it always goes better.

Barbara Bates

VAILA COCHRANE

It is with great sadness that we inform you that our dear sister, Vaila, who fell asleep in the Lord in the early hours of Feb 20th

Vaila’s passing was peaceful and followed prayers with her family in The Derby Royal Infirmary

Please pray for Vaila and her family. A Panikhida for Vaila was sung after the Sunday Liturgy.

How to cure anxiety



The answer to our anxiety is not drugs, alcohol, tranquilizers or psychiatric treatment. It will not be cured by Yoga or some new age or eastern meditation practice. The problem is that we have lost God as the center of our lives. Once we make our love of God the primary focus of our lives and allow His grace to work through us, then no matter what circumstance we encounter in life we will be comforted and embraced in His love. All anxiety disappears. This is the aim of the Orthodox way of life—To put God first and seek the Holy Spirit. The anxieties of modern life are only symptoms of our separation from God.

- *St Paisios of Mt Athos*

The Art of
Orthodoxy

A Lesson in Prayer from an Unexpected Source – Etty Hillesum

A farmer, working near a railway line picks up a postcard which had been thrown from a train and takes the responsibility to see that it is delivered. The message begins; ‘Opening the Bible at random I find this, “The Lord is my high tower”. I am sitting on my rucksack in the middle of a freight car’ and, finally, ‘We left the camp singing’. The date is September, 1943, the camp they have left is Westerbork transit camp in the Netherlands, and the freight car is taking the writer and her family, with hundreds of others, to Auschwitz. By the end of November, she will be dead, aged 29. Etty Hillesum had, however, left a diary and some letters which reveal an unusual and remarkable young woman.

She was, as Bishop Rowan Williams says (in an interview which may be found on line), ‘always on the border line of religion’. He says he is struck by the fact that they ‘left the camp singing’. Also on line is a talk by the Revd Patrick Woodhouse who also wrote ‘Etty Hillesum, a Life transformed’. In my case, partly knowing her fate, and partly because she came across as self-absorbed and, for me, initially, as someone to whom it was difficult to relate, I had to keep putting the book down for the first 150 pages!

Dr Williams describes her as ‘extremely intelligent, extremely unconventional’, and her diaries as a process of ‘discovering herself and discovering her world’. Etty was from an assimilated Jewish family which could certainly be described as dysfunctional. She was promiscuous and in an intense relationship with her Jungian therapist, which Dr Williams is surely correct in saying today would have been seen as abusive, even if Etty would never have seen herself as a victim. Her interests were in literature, especially Rilke and Dostoevsky, philosophy and religion, with a particular interest in St Augustine; she gave private lessons in Russian.

Dr Williams emphasises two insights. One was her sense of being compelled to express her spirituality physically: ‘I have to kneel’ (even in the bathroom), a challenge to our contemporary tendency to see the spiritual as internal. He refers to how, in the mud and fear of the Westerbork transit camp, she describes how, ‘it is very hard to see the hand of God’, concluding that if she trusts in God, ‘I must take responsibility for God’. He comments that in crisis we are called to step out and be the presence of God. She also refuses to hate, confronting a guard she saw, ‘the frightened young man behind the uniform’ – he is also a prisoner.

I know better people than me have struggled with the diaries and even given up. But I decided to read on and give more time to them. There was a definite turning point and I’ll come to that a bit later. Meanwhile I’d like to share some of Etty’s words. Comparisons have been made with Meister Eckhart, the Rhineland Mystic, and, given her lack of Baptism, Simone Weil comes to mind. (Etty was, in fact, in Westerbork when Edith Stein was there among 63 Catholics from the approximately three hundred Jewish Catholic priests and nuns who were rounded up by the Nazis on August 1st 1942. Edith Stein was killed in Auschwitz on 9 August 1942.)

Here are some quotations;

‘Last night I read the following passage about a priest: “He was a mediator between God and men. Nothing worldly ever touched him. And that was why he understood the need of all who were busy growing.’

‘Through suffering I have learnt that we must share our love with the whole of creation. Only thus can we gain admittance to it.’

‘Something has crystallised. I have looked our destruction, our miserable end, which has already begun in so many small ways in our daily life, straight in the eye and accepted it into my life, and my love of life has not been diminished.’

‘It sounds paradoxical: by excluding death from life we cannot live a full life, and by admitting death into our life we enlarge and enrich it.’

We continue to hear Etty’s words and begin with a remarkable comment

‘I shall have to pray for this German soldier. Out of all those uniforms one has been given a face now. There will be other faces, too, in which we shall be able to read something we understand: that German soldiers suffer as well. There are no frontiers between suffering people....’

Very significantly, ‘They can’t do anything to us, they really can’t. They can harass us, they can rob us of our material goods, of our freedom of movement, but we ourselves forfeit our greatest assets by our misguided compliance. By our feelings of being persecuted, humiliated, and oppressed. By our own hatred. By our swagger, which hides our fear...our greatest injury is the one we inflict upon ourselves. I find life beautiful, and I feel free. The sky within me is as wide as the one stretching above my head. I believe in God and I believe in man...’

The transforming point, at which I realised here was a treasure, was when I read of her visit (before more restrictions were imposed) to an exhibition of Japanese prints;

‘That’s how I want to write. With that much space around a few words. They should simply emphasise the silence...A few delicate brush strokes – but with what attention to detail – and all around it space, not empty but inspired. The few great things that matter in life can be said in a few words...I would like to brush in a few words against a wordless background. To describe the silence and the stillness and to inspire them...It is not some vague and incomprehensible silence, for silence too must have contours and form. All that words should do is to lend the silence form and contours.’

To say what I feel this tells me about prayer would be to spoil what I hope you, the reader, will find individually, for your own life. It requires some thinking through, but I believe it might help us in a quite transforming way. The one thing I would add is that we need and have both contours and form in our silence.

I should like to close with a quotation from a letter she wrote from Westerbork, on August 18th, 1943:

It begins,

‘Darling Tide,

...I just had to write these few words in my diary, and now I send them to you:

“You have made me so rich, O God, please let me share out Your beauty with open hands. My life has become an uninterrupted dialogue with You, O God, one great dialogue. Sometimes when I stand in some corner of the camp, my feet planted on Your earth, my eyes raised towards Your heaven, tears sometimes run down my face, tears of deep emotion and gratitude. At night, too, when I lie on my bed and rest in You, O God, tears of gratitude run down my face, and that is my prayer. ... Things come and go in a deeper rhythm, and people must be taught to listen; it is the most important thing we have to learn in this life... my life is one great dialogue with You. I may never become the great artist I would really like to be, but I am already secure in You, God. Sometimes I try my hand at turning out small profundities and uncertain short stories, *but I always end up with just one single word: God.*”

David Ephrem (Associate Orthodox Chaplain, Leeds Universities)

TALKING TO GOD

Sixty years ago somebody told me a religious joke. At the risk of being no platformed by all those bodies who nowadays presume to tell us how to behave, I will dare to repeat it. I still think it very funny.

A Jewish layman is talking to his rabbi. ‘Rabbi! Rabbi!’ he laments. ‘I got trouble; big trouble. My boy, my only boy.... how can I say it? He has become a Christian!’

‘Ezra,’ replies the rabbi, ‘that is indeed bad news. But I tell you something worse. *My boy* has also become a Christian! Bad enough for you, but for me – a rabbi! How can I lift up my head? You got trouble; I got trouble. I think the world has gone crazy!’

The rabbi pauses to dab his eyes. He moves a little closer to his friend and lowers his voice. ‘And I tell you something else, Ezra. We are not the only ones. Last night when I talk to God I tell him, “Lord, Lord, my boy, my only boy: he has become a Christian. Lord, have I got trouble!”’

‘And you know what God said to me? He said, “Huh! You think *you* got trouble!! ” ’

*

Humour was given to us by God to ease our burdens. There is a lovely ambiguity about that story, and its humour is by no means unsympathetic. Among other things it pays to Jews the great compliment of an intimacy with God which does not always pertain to us Christians. God too can play jokes, as in the case of the gourd, which he first gives to Jonah to shelter him from the sun and then causes to wilt and wither. Jonah is fuming because God has accepted the repentance of Nineveh, instead of visiting the city with the destruction which Jonah expected and prophesied.

‘Doest thou well to be angry?’ asks God, gently.

‘I do well to be angry!’ snaps back Jonah; and so God patiently explains..

God longs for our love, and sometimes we only offer him our abasement. We go to church – his house and ours – and perhaps we do not think of his great love to *us*, but only of the rules we imagine we must follow to demonstrate our piety. Small wonder if He sometimes feels short-changed.

Deacon Ian.

THE OLDEST PAPER GIRL IN TOWN!

This has been an interesting fortnight. Our daily newspaper was not delivered so I went to the shop to collect it. Our normal paperboy has left and as he is 16 he has now found a weekend job in a restaurant. The supermarket has been advertising for five weeks but there have been no applicants. The situation is now critical so the shop staff go by car to deliver the papers as soon as possible. They have to have extra car insurance. I told the shop staff that I would deliver a few papers on my way home as that was very little inconvenience to me. They were very pleased as that helped them. The end result was that I did the whole round for the rest of the week and that became two weeks and even more. Early in my ‘career’ I had a reprimand from one customer. I explained that I was a volunteer and there were no applicants for the job. At the end of the week, we were good friends and she always said ‘Thank you so much, Lovie. I really do appreciate it.’ A little later we even got on to Christian names terms! I became friendly with lots of people as I was such an unusual sight and my yellow day-glow newspaper bag was hard to miss. One very heart-warming event was that another customer tracked me down and delivered a bowl of hyacinths as a thank you present. She had previously offered to take me round in her Porsche to save me from walking and suggested that we could do the job together. Most of my

‘customers’ are retired and some have limited mobility. Also, they look out for me coming and are very chatty. They all sing the praises of Sadiq who is the paperboy who has ‘retired’ ‘He was totally reliable and probably did well with tips at Christmas. He always sent a thank you letter for tips received.

Update 1: a paper girl has been found but cannot be employed by the shop until she has a bank account and insurance. We are told there is a delay with these formalities.

Update 2. She hasn’t turned up. The shop is re-advertising.

My concern is that the shop will stop delivering newspapers as finding reliable paperboys/girls is becoming more difficult. There are now only a few shops which do paper deliveries.

It seems that teenagers are not short of cash or parents are very protective. Some parents drive the paperboy/girl around so all they have to do is put the paper through the letter box. I will add that some letter boxes are like rat traps!

Update 3. A new papergirl has started the delivery round. So far, so good.

Update 4 The new girl was observed delivering our newspaper this morning at 7.15am. She wore no coat and carried no day-glo newspaper bag. My assumption is that she was being driven around the route in a warm car and so had no need to carry the heavy bag.

Update 5 The newspaper girl did not turn up and when asked why not, she just said that she wasn’t coming any more.

Frances

ON A LIGHTER NOTE

Comments by teachers in the days before all comments on school reports had to be positive.

1 Art: The only thing you will ever paint will be a door. (Years later the ex-pupil who is now a pensioner says that the teacher was right. I am an expert with a 2 inch brush and a can of Dulux!

2. Geography teacher's comment.: She does well to find her way home.

3. During the last year Susan has grown older. (The head asked the teacher to make an alteration). The teacher added 'and has learnt nothing.'

4. Wendy is a nice girl who means well.

5. Able/idle. Can write a good essay – under threat.

6. For sewing: Alison must learn to talk less and stitch more

7. Sings well but not in tune

8. His recent improvement in writing has revealed his inability to spell.

9. Has not shone.

10. Ignorant and content to remain so.

Be careful what you say!

A little girl was talking to her teacher about whales. The teacher said it was physically impossible for a whale to swallow a human because even though it was a very large mammal its throat was very small. The little girl stated that a whale had swallowed Jonah. Irritated, the teacher

reiterated that a whale could not swallow a human; it was physically impossible. The little girl said, "When I get to heaven I will ask Jonah". The teacher asked, "What if Jonah went to hell?" The little girl replied, "Then, you ask him."

A Sunday school teacher was discussing the Ten Commandments with her five and six year olds. After explaining the commandment to "honour thy Father and thy Mother", she asked, "Is there a commandment that teaches us how to treat our brothers and sisters?" Without missing a beat one little boy (the oldest of a family) answered, "Thou shall not kill."



CALENDAR MARCH – APRIL 2022

We have a celebration of Divine Liturgy on most weekends during Great Lent, alternating Sunday and Saturday.
There are also midweek services

MARCH		
Sat 5	Vespers	5.00pm
Sun 6	Sunday of Cheesefare, Forgiveness Sunday	Liturgy 12 noon
Mon 7	FIRST WEEK OF GREAT LENT Canon of St Andrew	Vespers 7.00pm
Tues 8	Canon of St Andrew	7.00pm
Fri 11	Vespers	7.00pm

CONTINUATION OF CALENDAR - MARCH		
Sat 12	SUNDAY OF ORTHODOXY (Sat Liturgy)	Liturgy 10.30am
Tues 15	Presanctified Liturgy Aristoboulus, Apostle to Britain	7.00 pm
Sat Mar 19	Vespers	5.00pm
Sun 20	Second Sunday of Great Lent Sr Gregory Palamas, St Cuthbert of Lindisfarne	Liturgy 12 noon
Fri 25	Vigil	7.00pm
Sat 26	THE ANNUNCIATION Veneration of the Cross	Liturgy 10.30am
Tues 29	Presanctified Liturgy	
APRIL		
Sat 2	Vespers, preceded by AGM at 3.00pm	Vespers 5.00pm
Sun 3	Fourth Sunday of Great Lent St John Climacus	Liturgy 12 noon
Thurs 7	Canon of St Andrew	7.00pm
Fri 8	Vespers and Akathist	7.00pm
	Sixth Week of Great Lent No services	
Sun 17	PALM SUNDAY <i>We shall be with the Greek Community in St Mary Eleousa, Derby Road.</i>	<i>Matins 9.00am</i> Liturgy 10.15am

CONTINUATION OF CALENDAR HOLY WEEK		
Wed 20	GREAT AND HOLY WEDNESDAY Healing Service	7.00pm
Thurs 21	GREAT AND HOLY THURSDAY Matins with Twelve Gospels	7.00pm
Fri 22	GREAT AND HOLY FRIDAY Vespers	3.00pm
Sat 23	GREAT AND HOLY SATURDAY Vesperal Liturgy	9.00am
Sat 23	HOLY PASCHA MIDNIGHT OFFICE PASCHAL MATINS AND LITURGY Church open from 8.00pm	10.00pm 10.30pm
Monday Apr 25	BRIGHT MONDAY Paschal Matins,	Time and location TBC
Sat 30 April	Vespers	5.00pm
MAY		
Sun 1	SECOND SUNDAY OF PASCHA St Thomas	Liturgy 12 noon
Tues 3	Radonitsa Wilford Hill	To be confirmed
Fri 6	Vespers	7.00pm
Sat 7	THIRD SUNDAY OF PASCHA Holy Myrrh-bearers	Liturgy 10.30am
Sat 14	Vespers	5.00pm
Sun 15	FOURTH SUNDAY OF PASCHA The Paralysed Man	Liturgy 12 noon



Fr David's Hermitage Chapel near the coast

Archdiocese of Thyateira and Great Britain
Deanery

Conference & Festival
27 to 30 May 2022
High Leigh, Hoddesdon, Herts



HOW TO BE THE CHURCH: LEARNING FROM OUR PAST, DISCERNING OUR CALLING

For more information please visit
thyateira-deanery.uk/conference

If you have no access to the internet,
please ring 01223 234 248 for information