

PARISH OF THE HOLY TRINITY



COMMUNITY BULLETIN

27 MARCH 2021

No. 21

*Weekly Worship, Events & Announcements —
Submissions Welcome!*

Upcoming Week

- ❖ Please pray for newly departed Nicholas, Kussay, Cyril, Elias, and for the sick Peter & Philip.
 - ❖ Sunday service at home: [Typika Service](#) (click top left triple-bar menu, choose 'Sacraments & Services,' then 'Liturgy'), used with [Liturgy - Variable Parts](#)
 - ❖ Archdiocesan [Sunday bulletin](#)
 - ❖ Saints' days in [Greek](#) and [English](#)
 - ❖ Online [9.30 Sunday Matins & Liturgy](#) at Holy Wisdom Cathedral, London
 - ❖ Online [10.30 Sunday Liturgy](#) at St Nicholas Parish, Oxford
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Events & Announcements

Sunday 28 March marks the second Sunday of Lent, dedicated to [St Gregory Palamas](#). (The following week is a strict fast.)

Please sign up for Sunday liturgies in April [here](#), and Friday night *Chairetismoï* services [here](#). The schedule for Holy Week and Pascha will be reviewed by the Archbishop and shared with everyone shortly. The Church has to be well ventilated in the current health crisis, so please remember to **dress warmly!**

The Lenten collection in our community this year is for [Shepherds' High School](#) in Beit Sahour, Palestine. (Members of our parish Auxiliary Association who went on the 2019 pilgrimage to the Holy Land were impressed by their contact with this organisation and brought forward the suggestion.) There will be a collection box on the candle desk at church if you are attending a service. If you aren't able to give in that way please contact our parish [Treasurer](#) for details of how to contribute.

ENCYCLICAL OF H.E. NIKITAS ON THE 200TH ANNIVERSARY OF THE REVOLUTION OF 25 MARCH 1821

The 25th of March is a special day in the hearts of Greek Orthodox faithful around the world. It is the day when we celebrate deliverance from the two-fold bondage of sin and of slavery. It is the day we recall the proclamation of the Archangel Gabriel to the Virgin Mary and her free acceptance of God's will for the salvation of mankind, just as we remember the resounding cry of "liberty or death" and the ultimate sacrifices courageously made for the freedom of a nation.

As a community and as the people of God, we sustain in our living memory the moment when the Word became flesh, "for our sake and for our salvation." In an instant, the age of darkness and the shadow of sin ended and the Son of Man came to live among us, fulfilling the words of the great Isaiah and of all the prophets. A virgin conceived and history was transfigured. Saint Romanos the Melodist poetically embellishes this moment in his Kontakion "*On the Mother of God*" with a reflection by the Archangel, "*God has planned that the whole of corrupted humanity should be renewed from you.*" Christ, the New Adam, will in time be born of Mary and the doors of Paradise, which were once-closed, will now open for all to enter. The human mind cannot comprehend this great miracle, nor the depths of God's love for the world. The Saints of our Church point to the Annunciation as one of the greatest Feasts of the Church, since it is the beginning of our salvation. As the Psalmist says, "*this is the day which the Lord has made. Let us rejoice and be glad in it.*"

This year, our celebration carries special meaning as it marks the passing of two hundred years since the declaration of independence from the Ottoman yoke on March 25, 1821. It was a day when the Hellenes placed all their hope in God and asked for the intercessions of the Most-Holy Theotokos. After some four hundred years of occupation, they yearned "*that Greece might still be free,*" as Lord Byron wrote. They dreamed of independence and they aspired to freedom – as do all people. Women and men took up arms, calling to mind inspiration from heroes of the past. They remembered the deeds of Thermopylae and the Battle of Salamis, and prayed that God might send such noble figures to lead the people once again. An elderly clergyman, Metropolitan Germanos, raised the banner of independence and soon the call for freedom was on the lips of the nation. Hellenes throughout the world embraced the cause and sent their children to join in the sacred struggle, just as they offered their personal fortunes to cover the costs of the war.

Today, we appeal to young Hellenes and Philhellenes everywhere to remember the sacrifices of the generations that came before us and to hold on to the values, traditions, and ideals of our ancestors. We must keep alive the flame of the dream that "*Greece might still be free*" and that the waters of the Aegean may be a sea of peace and tranquillity. We are blessed and fortunate to live in this historic time and I ask that we do not let today go by without celebration. We ask that families rejoice together on this anniversary, honouring with thanksgiving the great gift of freedom. Let our voices join the heroes of the past as we shout "*Zito!*", and may the memories of those sung and unsung heroes, together with their bold vision, live on in our hearts and in future generations. May the great powers that once stood with Greece — Great Britain, France and Russia — continue to stand next to her in solidarity, and may God bless us all.

With paternal festal blessings

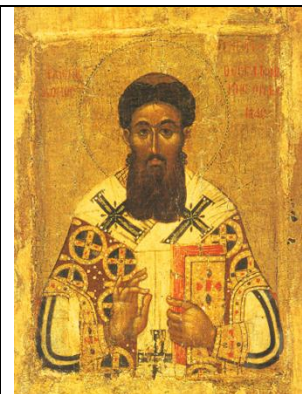
+Archbishop NIKITAS of Thyateira and Great Britain

Second Sunday of Lent – St Gregory Palamas

This day is also known as a second ‘Triumph of Orthodoxy’ because St Gregory’s thought and practice again led the faithful to important theological truths during a contentious period, in the process upholding the Hesychast prayer tradition. In particular he illuminated the distinction between God’s essence and energies:

St. Gregory Palamas holds the paradox between God’s transcendence and his ability to engage us and reveal himself to us at the heart of his theology. The problem with iconoclasts is that they got so caught up in God’s transcendent essence, they failed to recognise the ways in which God reaches down and reveals himself to us. Thus, Palamas says, though his essence is transcendent and indeed, cannot be comprehended by us, God in his activities, in his uncreated energies, not only reveals himself to us, but unites himself to us so that we can be deified and partake of his uncreated glory. [...] Vladimir Lossky writes:

‘We are therefore compelled to recognise in God an ineffable distinction, other than that between His essence and His persons, according to which He is, under different aspects, both totally inaccessible and at the same time accessible. This distinction is that between the essence of God, or His nature, properly so-called, which is inaccessible, unknowable and incommunicable; and the energies or divine operations, forces proper to and inseparable from God’s essence, in which He goes forth from Himself, manifests, communicates, and gives Himself.’ ([Source](#))



Apolytikion

Orthodoxy’s beacon, support and teacher of the Church, fair glory of monastics, invincible champion of theologians, Wonderworker Gregory, the boast of Thessalonika and preacher of grace, intercede without ceasing that our souls may be saved.



Registered Charity no. 1011772

**Please remember
Holy Trinity Parish
in your prayers!**

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