

# PARISH OF THE HOLY TRINITY



## COMMUNITY BULLETIN

8 MAY 2021

No. 27

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

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### Upcoming Week

- ❖ Please pray for newly departed Philip, Elena, 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 9 May** marks [Thomas Sunday](#). (The following week follows the standard fasting pattern.)

A reminder that it is possible to sign up for the remaining [Sunday liturgies in May](#).

The Friends of Mt Athos Conference (flyer with details below) will take place on 12 June. If you would like to attend all or part of this event, please register with administrator Maria Harff ([foma.accadm@gmail.com](mailto:foma.accadm@gmail.com)). A link will be sent to you before the meeting.

The campaign for a memorial bench and icon in honour of Patricia Scott continues—we have raised about £1300 of our £1800 goal so far! If you would like to take part, **please see our [JustGiving page](#) or consult the flyer below.**

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## **Patriarchal Encyclical for Holy Pascha**

Having completed the soul-profiting Lent and venerated the Lord's Passion and Cross, behold today we are rendered participants of His glorious Resurrection, radiant through the feast and crying out with ineffable joy the world-saving announcement: "Christ is Risen!"

All that we believe, all that we love, and all that we hope as Orthodox Christians is associated with Pascha, from which everything derives its vividness, through which everything is interpreted, and in which everything acquires its true meaning. The Resurrection of Christ is the response of the Divine love to the anguish and expectation of man, but also to the "yearning" of creation that groans with us. In the Resurrection the meaning of "let us make man in our image and likeness" and of "God saw all that He had made, and behold it was very good" has been revealed.

Christ is "our Pascha," "the resurrection of all." If the fall comprised the suspension of our journey toward the "divine likeness," in the risen Christ the way toward deification through grace is once again opened for "the beloved of God." The "great miracle" is performed, which heals the "great wound," mankind. In the emblematic icon of the Resurrection at the Chora Monastery, we behold the Lord of glory, who descended "to the depths of Hades" and conquered the power of death, to arise as life-giver from the tomb, raising with Himself the forefathers of humankind and in them the entire human race from beginning to end, as our liberator from the slavery of the enemy.

In the Resurrection the life in Christ is revealed as liberation and freedom. For "Christ has set us free ... for freedom." The content, the "ethos" of such freedom, which must be experienced here in a manner befitting to Christ, before it is perfected in the heavenly kingdom, is love, the experiential quintessence of the "new creation." "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another." The freedom of a believer, grounded on the Cross and Resurrection of the Saviour, is a journey upward and toward our neighbour; it is "faith working through love." It is an exodus from the "Egypt of slavery" and of the diverse alienations, the Christ-given transcendence of an introverted and shrivelled existence, the hope of eternity that renders man human.

As we celebrate Pascha, we confess in Church that the Kingdom of God "has been already inaugurated, but not yet fulfilled." In the light of the Resurrection, earthly things assume new significance, because they are already transformed and transfigured. Nothing is simply "given." Everything lies in motion toward eschatological perfection. This "unrestrained rush" toward the Kingdom, which is especially lived out in the eucharistic assembly, safeguards God's people, on the one hand from indifference toward history and the presence of evil in it, and on the other hand from forgetfulness of the Lord's words, that "my kingdom is not of this world," which marks the difference between the "already" and the "not yet" of the coming of the Kingdom, in accordance with the most theological expression that "The King has come, the Lord Jesus, and His Kingdom is to come."

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## Patriarchal Encyclical (Continued)

The chief characteristic of this God-given freedom of the believer is the unrelenting resurrectional pulse, this freedom's vigilance and dynamism. Its character as a gift of grace not only does not restrict, but in fact manifests our own consent to this gift, and strengthens our journey and our conduct into this new freedom, which also contains the restoration of our estranged relationship with creation. One who is free in Christ is not trapped in the "earthly absolutes" like "the rest, who do not have hope." Our hope is Christ, the existence fulfilled in Christ, the brilliance and resplendence of eternity. The biological boundaries of life do not define its truth.

Death is not the end of our existence. "Let none fear death, for the Saviour's death has set us free. He was held prisoner by it and has annihilated it. The one who descended into hell, He made hell captive." Freedom in Christ is the "other creation" of man, a foretaste and model of the fulfilment and fullness of the Divine Economy in the "now and always" of the last day, when the "blessed of the Father" will live person to person with Christ, "seeing Him and seen by Him, as they enjoy the fruits of the endless delight that comes from Him."

Holy Pascha is not merely a religious feast, albeit the greatest feast for us Orthodox. Every Divine Liturgy, every prayer and supplication of the faithful, every feast and commemoration of Saints and Martyrs, the honour of sacred icons, the "abundant joy" of Christians (2 Cor. 8.2), every act of sacrificial love and fraternity, the endurance of sorrow, the hope that never disappoints the people of God, is a festival of freedom. All of these radiate the paschal light and exude the fragrance of the Resurrection.

In this spirit, then, as we glorify the Saviour of the world, who trampled down death by death, we convey to all of you – our most honourable Brothers throughout the Lord's Dominion and our dearly beloved children of the Mother Church – a festal greeting, as, with one voice and one heart, we joyously bless with you Christ unto the ages.

At the Phanar, Holy Pascha 2021  
**+ Bartholomew of Constantinople**  
Fervent supplicant for you all  
to the Risen Lord.



Registered Charity no. 1011772

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



# FRIENDS OF MOUNT ATHOS

*Summer Conference*

*12 June 2021 – Via Zoom*

There will be two talks. The first, at 11.30am, will be given by **Fr Maximos Conostas**:

**‘I Waited Patiently for the Lord’ (Psalm 40:1): Elder Aimilianos of Simonopetra on Faith, Sickness, and Suffering**

About the talk

A leading figure in the modern revival of monastic life on Mount Athos, Elder Aimilianos of Simonopetra (1934-2019) was an outstanding monastic teacher and theologian. Among the many themes that he addressed was the problem of sickness and suffering along with the proper human response to these unavoidable aspects of life. This talk presents the teachings of the Elder on this subject, which are biblically based, deeply rooted in the spirit of the Fathers of the Church, and profound in their exploration of the human condition.

About the speaker

The Very Revd Archimandrite Maximos Conostas is Professor of Patristics and Orthodox Spirituality at Holy Cross Greek Orthodox School of Theology in Brookline, MA, and a former monk at the Holy Monastery of Simonopetra. In addition to his scholarly publications, Fr Maximos has translated four volumes of the writings of Elder Aimilianos of Simonopetra.

1:45pm - **AGM**: reports, election of committee members, approval of accounts, and any other business.

The second talk, at 2.30pm, will be given by **Dr Olivier Delouis**.

**‘Hidden Treasures of Mount Athos: The Monasteries and their Archives’**

About the talk

Athonite archives from Byzantine times have aroused a great curiosity and interest from scholars of all nationalities since the eighteenth century. This talk will present both their contents and the history of their study until recent years.

About the speaker

Dr Olivier Delouis is a senior researcher at the National Center for Scientific Research (CNRS), Paris. He is a member of the editorial team of the series ‘Archives de l’Athos’ and with M. Zivojinovic is author of Actes de Chilandar II (forthcoming in 2021).

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## Remembering Patricia Scott

Two years ago on 7 April the One Canterbury community lost a beloved and long-time parishioner, Patricia Scott (1946–2019). Patricia was an exemplary friend and parish volunteer who actively cared for an exceptionally wide network of people. She was Senior Nurse at Sobell House, served on the Holy Trinity and Joint Parish Councils, and was a trustee for the House of Ss Gregory & Macrina. Patricia also enthusiastically participated in and supported the hospitality and charitable work undertaken by the Auxiliary Association of St Andrew, which is now launching two projects in her memory:



An engraved, sustainable teak garden bench will be placed in the garden looking toward the church at One Canterbury Road, Oxford. The House of Ss Gregory & Macrina has offered an excellent site near the doors leading from the library into the garden. The chosen engraving will be:

*Patricia Scott (1946–2019)  
Friend & Pillar of the Community*

A newly commissioned, unique icon of Ss Patrick & Helen will be installed near the candle desk where Patricia stood and welcomed us into the church for so many years. The saints chosen honour Patricia's birth name as well as her baptismal name Helen, and the completed icon has arrived from the monastery of [Chrysopigi](#) in Crete and can be seen in the church.



### How to donate:

1. Through our [JustGiving page](#).
2. [PayPal donations](#). There is no space for a reference, so email [community@holytrinityoxord.org.uk](mailto:community@holytrinityoxord.org.uk) as well.
3. For bank transfers, remember to use 'Patricia' as the reference. (Banking details available by request.)
4. By text to 70470. For example, if you wish to donate £20, text PATRICIA 20 to this number.

***Any donated funds beyond those needed for the projects described above will go to Oxford Hospitals Charity.***

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