

PARISH OF THE HOLY TRINITY



COMMUNITY BULLETIN

5 FEBRUARY 2022

No. 53

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

Upcoming Week

- ❖ Please pray for the newly departed *Rachel* and [Reader James](#), and the sick *Monica* and *Peter*.
 - ❖ Saints' days in [Greek](#) and [English](#)
 - ❖ Bilingual texts and music for [all services by date](#)
 - ❖ Archdiocesan Sunday [Bulletin](#) and [Services](#) (Holy Wisdom Cathedral, London)
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Events & Announcements

The schedule of services will continue normally and can be consulted on our [website](#).

Please remember to dress warmly for services!

1 February marked the first anniversary of the repose of Marina Nikolaevna Fennell, who was for many years an active presence in the church at Canterbury Road as a member of the Annunciation Parish and, latterly, of the Holy Trinity Parish. We shall be offering a Memorial Service for her at the end of the Liturgy on Sunday — the first real chance we shall have, with the easing of regulations governing church attendance, to remember her as a community. Please keep her, and her family, in your prayers.

February

After a busy and particularly festal January with its dual themes of Desert Saints, and Theologians and Teachers, [February](#) is a quieter month of preparation as Lent approaches. We are celebrating now the after-feast of the [Presentation](#) (2 February), recognising the gratitude of St Simeon and St Anna Prophetess on meeting Christ in the temple after a long and faithful anticipation. The Sunday of the Publican and the Pharisee also approaches (13 February), beginning the three-week preparation period of the Triodion when we are invited to enjoy a fast-free week before gradually altering our behaviour in preparation for the season of Lent.

The Jesus Prayer

[A friend of the parish has generously offered to translate some sermons published in Greek from the Archdiocesan weekly bulletin '[Word of the Lord](#).' This gift of time and talent — and the underlying wish to provide Church teachings that would otherwise be unavailable to some — is much appreciated!]

The book *The Way of a Pilgrim* is a masterpiece of Russian ecclesiastical literature. In it, we learn about a faithful Orthodox Christian, who in an endeavour to make St Paul's holy message 'Pray without ceasing' the daily practice of his spiritual life, travels to various places, seeking with deep spiritual thirst an answer to his quest.

Finally the pilgrim meets a monk who helps him to discover the greatness of the 'Jesus Prayer.' In particular, the monk conveyed to him the teaching of St Symeon the New Theologian, which goes as follows: 'Sit yourself down alone in silence, lower your head, close your eyes, breathe calmly and imagine that you are looking into the very depths of your own heart. Direct your thoughts from there into the centre of your heart, and in rhythm with your breathing, say "Lord Jesus Christ, have mercy on me!" Say this invocation with slight movements of your lips, or better still, say it with your mind. Try to drive out all other thoughts, and patiently and calmly, go on repeating it continuously.'

From then on the pilgrim never ceases to repeat this prayer, in which the holy name of our Lord Jesus Christ is invoked, followed by a simple request for His mercy. In addition, as he informs us in his own words, 'When the bitter cold pierces me, I begin the Jesus prayer and a sweet warmth suffuses my whole body. When hunger is threatening to overcome me, the name of Jesus makes me oblivious to it. When rheumatic pains invade my legs and back, I focus my thoughts on the Jesus prayer, and that way I do not feel the pain. When someone does something bad to me, I think immediately "How sweet is the Jesus prayer!" and the sense of hurt or insult fades away and disappears.'

It is worth clarifying at this point that this excellent little prayer, which can be used by all Christians wherever they are and whatever their occupation, is presented for the first time in the New Testament, where it was spoken by the blind man of the Gospel reading that we heard a few weeks ago (Luke 18:35–43). He cried out, with faith and trustful confidence, 'Jesus, son of David, have mercy on me' imploring the Saviour of the world to give him back his sight. The blind man's prayerful invocation had such power that he was immediately granted the mercy of the Lord, who said to him: 'Receive your sight again; your faith has saved you.'

Our own prayers may earn just such a response from our Holy God and Lord Jesus Christ, provided that they genuinely spring from the depths of our soul, and that our requests are purely spiritual. Indeed, we would obtain great spiritual benefit if we could succeed to some extent in imitating that Russian pilgrim, who 'moved Heaven and Earth' as we say, in order to discover this veritable, effective, and above all Orthodox way of prayer. Amen.

Mystical Prayer of St Symeon the New Theologian

*Come, the true light, come, eternal life,
come, hidden mystery, nameless treasure,
reality inexpressible,
person incomprehensible,
rejoicing eternal, sunlight never-setting,
come, true expectation of those whom you will save!*

*Come, rouser of the fallen,
come, raiser of the dead.
come, Powerful One, you by whom all are created, shaped,
and transformed, by your will alone!...*

*Come, well-beloved and celebrated name,
though we are powerless to describe exactly what you are,
or to recognize your essence and your qualities.*

*Come, eternal Joy, come, unwithered crowning wreath,
come, royal purple [robe] of our great God and King...*

*And now I beseech you, my Master,
come and set up your tent in my heart,
there to dwell and remain within me,
inseparably united with me your servant until my end,
O Good One, so that I may, both at my passing and thereafter,
stay close to you, Beloved One, throughout the aeons,
and rule together with you, God of All!*

[[Source](#). Transl. Rosemary BM]



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

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