

PARISH OF THE HOLY TRINITY



COMMUNITY BULLETIN

16 APRIL 2022

No. 58

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

Upcoming Week

- ❖ Please pray for the newly departed *Dimitris, Emmanuel and Panayiota*, and the sick *Richard, 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

Please see the parish [website](#) for Holy Week & Pascha services

Archbishop Nikitas of Thyateira recently attended a [support rally](#) for the Ukrainian people — the continuing war in Ukraine requires our prayers for peace along with other efforts to relieve suffering for the many people who have been injured, lost loved ones, or fled from their homes. In particular, please consider adding to the community's ongoing Lenten collection which will be used to help relieve suffering in such crisis situations through [Disaster Emergency Committee](#) (DEC). Established in 1963, DEC is an umbrella group of 15 British charities including Christian Aid, Save the Children, and Oxfam.

You are warmly invited to join in with our continuing Paschal preparations — there is still time to help with dyeing eggs, the overnight Gospel readings in the Church, or decorating the epitaphios (Holy Friday) and the Church (Holy Saturday). If you would like to take part in any of these activities, email events2@holytrinityoxford.org.uk.

*Assuring us before your Passion of the general resurrection,
You raised Lazarus from the dead, O Christ God.
Therefore, like the Children, we also carry tokens of victory,
And we cry to you, the Conqueror of death: Hosanna in the highest!
Blessed is he who comes in the name of the Lord*

Come Receive the Light

This year our community's evening Paschal service will follow Russian practice which is somewhat different in the way the Paschal flame passes from the altar to the people. The more recent Greek practice of bringing the flame out of the altar while 'Come Receive the Light' is sung has an interesting history, adapted below from Alkiviadis C. Calivas, Great Week and Pascha (1992) pp108–110.

The present custom of lighting candles at Pascha has its beginnings in two practices of the early Church, where lamps were lit at the Vespers service, and a new flame was struck at Pascha. During the 10-11th centuries in the Jerusalem Church of the Anastasis (Holy Sepulchre), these practices took on greater ritual solemnity at Pascha. The new flame or Ἅγιον Φῶς — Holy Light' was believed to be produced miraculously, and over time the lighting of the candles out of the altar came also to symbolise the resurrection of Christ. This simple ritual act, which became commonplace over the following centuries, later became the basis for the present ceremony of the light, embellished with ritual action and song in an attempt to parallel the older Jerusalem practice.

The present ceremony takes place at the conclusion of the Vigil. The faithful hold candles, but do not leave the Church. At the appointed time, the celebrant takes the light from the 'sleepless lamp — ἀχοίμητος χανδήλα' that usually rests upon the Holy Table. (According to a long liturgical tradition the Holy Table is, among other things, symbolic of the Lord's Tomb.) Then, while chanting the hymn 'Δεῦτε λάβετε φῶς — Come ye and receive light,' the celebrant offers the light to the people. Here, the parallel with the Jerusalem practice is clear. This hymn, 'Δεῦτε λάβετε φῶς ἐκ τοῦ ἀνεσπέρου φωτός και δοξάσατε Χριστόν τον Ἄναστάντα ἐκ νεκρῶν — Come ye and receive light from the unwaning Light, and glorify Christ, who arose from the dead' with its theme of light, is also reminiscent of the Jerusalem practice.

Significantly, the ceremony of the light was not incorporated into the text of the new Typikon of 1888. However, by the end of the century it had become a common practice, as evidenced by its inclusion in the Patriarchal Text of the Holy and Great Week. The ceremony of the light gained quick approval and popularity. Simple yet dramatic, it has captured the hearts of the people for its rich, moving and powerful symbolism: the risen and reigning Christ brings to the world the gift of light and everlasting life. Christ, victorious over death and all the hostile powers that plague humanity and hold it in bondage, dispels the darkness. He is the light that shines in the darkness; the light of the world and the life and light of men. (Jn 1; 4–5).



A [short video](#) on the current-day ritual at the Church of the Holy Sepulchre, Jerusalem. These days the Holy Flame travels by airplane from Jerusalem to Greece in time for the Paschal celebrations.

Memorial Bench

We had a peaceful three-year memorial for Patricia Scott last Sunday, and Fr Ian was able to bless the new bench placed just outside the House library in her honour by donors and the Auxiliary Association of St Andrew. It is a lovely spot where it is easy to bring Patricia to mind, and to be thankful for her many kindnesses and good works in the community.



Fire & Crowd Safety on Pascha

Paul Burgess, our designated Building Fire Marshal, would like to wish everyone a very joyous and safe Pascha. He has thoughtfully sent a few reminders as we gather fully together again this year. Please:

- Do NOT park anywhere in or around the church drive area
- Do NOT congregate in the narthex
- Be very careful with candles, especially in the church
- Be respectful of our community marshals and follow their instructions

Full details for fire prevention and crowd safety will be circulated in an email during Holy Week. **We are still in need of marshals to help everything run smoothly on Pascha evening — please email community@holytrinityoxford.org.uk if you are able to come at 9pm on Holy Saturday for a brief explanation before taking a safety role in the Church.**



Registered Charity no. 1011772

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

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PALM SUNDAY

(Translation of the [Archdiocesan Bulletin](#), 17 April 2022)

From Palm Sunday, the day the Lord entered the Holy City, we likewise enter into Holy Great Week, during which we will live through all the events which happened to the God-Man and which guided us back to salvation. This week is called Great, not because its days are longer than those of other weeks, but because during it the world-saving events of Christ's willing self-sacrifice, the august Passion of our Lord, and His burial, took place for our sakes. By means of those events, Death was vanquished; the tyranny of the demons was overturned; God's curse on disobedient Adam and Eve, his First-Created, was lifted; the gates of Paradise were opened; the barrier separating God from Man was broken down; and the God of Peace reconciled the heavenly dimension with the worldly.

The journey of our Lord towards Golgotha begins with his entrance into the Holy City, where he was received by the populace as their Messiah and King of Israel. Holy Writ and hymnography have vividly described his magnificent reception. 'The city was shaken' by the crowd's acclamations and praises of the Messiah, when he appeared seated on a donkey's colt; they cried, 'Blessed be he who comes in the name of the Lord, the King of Israel,' waving palm-fronds and laying their mantles on the ground before the Messiah as he passed. His raising to life of dead Lazarus, brother to Martha and Mary and Christ's friend, had already created a strong impression. When Martha lamented, 'Lord, if you had been here, my brother would not have died,' Christ replied: 'I have told you that I am the Resurrection and the Life, and that whoever dies believing in me, does not die, but shall have eternal life.'

Anyone who had witnessed the enthusiasm of the Jerusalem crowd, their plaudits, their excitement, their cheering, would have thought that their love for Christ was steadfast. And yet, in just a few days, everything would change. The same crowd that cried, 'Hosanna!' would shout instead, 'Away, away with him! Crucify him!' Their enthusiasm, their welcome, their love will be transformed into ill-will, hatred and hostility. The only one unmoved by the people's enthusiasm was the revered person of Christ himself, for he knew that the mood of the crowd was superficial and temporary. Within a few days, they would offer him gall in place of God's gift of manna, vinegar instead of water, the Cross in return for God's love for Mankind, the crown of thorns instead of palm-fronds, the mocking purple robe replacing his clothes, beatings replacing plaudits, lonely desertion replacing the rush of admiring crowds.

During these days of Christ's Passion we shall hear the names of many people whose attitude inflicted wounds upon our Lord. For example, sly Judas, who held the treasury and whose thoughts were fixated on money; he believed that treachery and silver coins would win him a happy life and the trust of the ruling class. Pilate, too; the archpriests Annas and Caiaphas; the false witnesses; the blaspheming thieves; the soldiers [...]. Against these we shall also hear the names of those who shared and sympathized with his pain: Simon of Cyrene; the myrrh-bearing women; John the Theologian; Joseph of Arimathea and Nicodemus; the grateful thief; and

above all, Mary his sorrowing mother, the holy Theotokos. Have we ever asked ourselves, dear brothers and sisters, about our own attitude and behaviour towards our crucified Saviour? Do we wound Him daily with our sins, or do we give him thanks through the way we live?

Our Church today raises the curtain on the holy drama with the presentation of the Bridegroom, the husband with whom our souls are called to unite in marriage. He does not appear to us looking happy in wedding finery, but wearing a thorny crown, bloodstained and afflicted. To celebrate our marriage he comes to the holy hill of Golgotha, the Place of the Skull, where by tradition the first Adam was buried, he who by his sin caused the gates of Paradise to close. On that same spot Christ, the second Adam, through his willing self-sacrifice, reopened the gates of Paradise, setting up the Cross as symbol of victory.

May this week provide an opportunity to approach closer to our Lord, both as his friends and as devout Christians, so that our souls may radiate brightness, entitling us to celebrate the joy of his and our spiritual Resurrection. Amen.

From the Great Friday night Encomia

*Seeing your prostrate body,
O Word, your All-Pure Mother
Maternally lamented;*

*'Alas, my sweetest Springtime,
My own sweet son, my dear one,
Why is your beauty fading?'*

*A dirge of heartfelt mourning
Was raised by your pure Mother
Upon your death, O Jesus.*

*Women came bearing perfume
Of myrrh for Christ, whose Godhead
Outrivals earthly fragrance.*

*By your death, Death was vanquished,
Slain by you, God and Master,
Through your almighty power.*

Transl. Rosemary B-M
