

PARISH OF THE HOLY TRINITY



COMMUNITY BULLETIN

21 MAY 2022

No. 60

Christ is Risen!

Upcoming Week

- ❖ Please pray for the newly departed *Metropolitan Hilarion (Kapral), Styliani, 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 upcoming services

Saturday 28 May, our parish musicians will once again donate precious practise and rehearsal time in order to give a benefit concert, followed by refreshments. The concert will [raise money for Mind](#), a charity close to the heart of the chief organiser who is also offering **a matching donation to the Holy Trinity Community, up to £1000**. Please see the poster below for full details, and even if you are not able to [buy tickets and attend](#) — please give generously!

Many of you will have heard about Stella Papamichael's death on Holy Friday, 22 April. Her funeral is being held on **Tuesday 31 May** at 11.30am. It will be followed by a reception in the House of Ss Gregory & Macrina, arranged by her daughter Magdalen Papamichael.

Notification of the Annual General Meeting (AGM)

The [Parish AGM](#) will take place after Liturgy on **Sunday 29 May** (about 12.45). This is also an election year for the 12-member Council, so please make a point of attending and supporting the work of the community. Follow the link above for further information on membership and nominations, as well as access to the meeting agenda.

Mid-Pentecost

(Wednesday 18 May to Wednesday 25 May this year)

Apolytikion of Mid-Pentecost

At the mid-point of the feast, O Saviour, water my thirsty soul with streams of true devotion. For You cried out to all: 'Any who thirst, let them come to me, and let them drink.' O Source of life, Christ our God, glory to You!

Kontakion of Mid-Pentecost

At the mid-point of the feast according to the Law, Maker of all things and Master, you said to those who were there, Christ our God: 'Come, and draw water of immortality.' Therefore we fall down before you and with faith we cry: 'Grant us your mercies, for you are the source of our life.'

[Transl. Fr Ephrem Lash]



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

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music and mind

a charity concert of works by Grieg, Poulenc, Delibes,
Rachmaninov, Rossini, and Constantinides

featuring parish musicians

Despina & Costas Nikolakis (piano)

Anna Elefteriadou (piano)

Margaret & Celeste Lingas (voice)

Georges Nikolaïdes (flute)

Ensemble Stranick (voice-guitar)



**The organizer will also donate matching funds up
to £1000 to Holy Trinity Greek Community**

Saturday May 28th, 2022

7:30 pm, St Nicholas'

Church

Abingdon OX14 3JD

Tickets on [Eventbrite](#)

Donate through [JustGiving](#)

The Samaritan Woman at the Well

In today's Gospel passage, we see our Lord in Samaria. He sits down beside the well of Jacob, and enters into conversation with a woman of the district. He discusses with her three specific topics: the Water of Life, the correct way to worship God, and the Messiah. The Lord begins the conversation by saying that if anyone drinks from the Water of Life, he will never thirst again. On hearing that, the Samaritan woman asks if she can drink some of it herself, so as not to be obliged to keep going to draw water from the well. She thinks it is ordinary water that quenches bodily thirst. She does not yet understand that Christ is speaking to her about a far higher kind of thirst, the thirst of the soul. This is the thirst which all human beings experience, and which troubles them throughout their whole lives: the yearning of Man to rediscover God. And the water offered by the Lord is His very own Self, who assuages the thirst of the soul.

The second theme Christ discusses with the woman is the correct worship of God. The Samaritan woman opens the topic by asking where one ought to worship Him, whether on the holy mountain of Samaria, according to Samaritan custom, or in the Temple of Jerusalem, by Jewish custom? Christ replies that even though the Temple is the more correct place, a time will come when people will worship neither in the Temple nor on the mountain, but will worship Him with spirit and truth. Christ spoke correctly, because in fact the day would very soon come for the Samaritans to cease worshipping God on their mountain, and for the Jews to cease to worship God in the Temple, because of its destruction by the Romans. Moreover, the time was coming when people would indeed worship God in spirit and truth, because by then they would have begun to believe in Christ and the Holy Trinity.

The third theme of their mutual conversation concerned the Messiah. Once again the Samaritan woman broached the topic, by observing to Christ that the Messiah, when he came, would surely give full instructions about the worship of God. And Christ replied that the Messiah was Himself. Here we have the single revelation to a worldly person about His being the Messiah; Jesus had only revealed this previously to his disciples. The Samaritan woman believed in Him, and immediately went off to summon her compatriots to make His acquaintance likewise.

From today's Gospel, let us note one small but significant detail. Three conversations take place, each with its separate theme. The first is initiated by Christ, the other two by the Samaritan woman. In other words, the Lord takes the first step, and the woman in consequence takes the next two. That is how our relationship with God ought to be. God took the first step with His incarnation, his Passion and his Resurrection. Now he waits for us to take the next steps. If we do, then like the Samaritan woman, we will win through to the truth, and gain everlasting communion with Him. [*Archdiocesan Bulletin*, [22 May 2022](#)]



John Chrysostom commented thus on this passage of John's Gospel:

Jesus, conversing with the woman, called the Spirit Water ... to signify the cleansing wrought by It, and the great refreshment which It brings to those minds which receive It. And with good reason; for It makes the willing soul like some garden thick with all kinds of fruitful and ever-flourishing trees, allowing it to feel neither despondency nor the plots of Satan, and It quenches all the fiery darts of the wicked one. ... The woman before this had heard of 'living water,' but had not known its meaning. Since that water which is perennial and bubbles up unceasingly from uninterrupted springs is called 'living,' she thought that was the water meant ... But what does He say? *Those who drink of the water that I will give them will never be thirsty...It will become in them a spring of water gushing up to eternal life.* [*Homily 32, transl. lightly adapted*]

[Transl. Rosemary B-M]
