

PARISH OF THE HOLY TRINITY



COMMUNITY BULLETIN

17 SEPTEMBER 2022

No. 64

Monthly News & Announcements

Prayers & Services

See the parish [website](#) for all upcoming services

- ❖ Please pray for the newly departed *Queen Elizabeth II, Metropolitan Kallistos, Nicholas G and Konstantinos*, and the sick *Richard and Monica*.
- ❖ Saints' days in [Greek](#) and [English](#)
- ❖ Bilingual texts and music for [all services by date](#)
- ❖ Archdiocesan Sunday [Bulletin](#) and [Services](#) (Holy Wisdom Cathedral, London)

Events & Announcements

Please see our parish [website](#) for a full community calendar



Sunday 2 October

the fortieth day memorial for Metropolitan Kallistos will take place during the Divine Liturgy.

Saturday 15 October, please support the **Greek Food Fair** by distributing our flyer (below) and posting an invitation on social media, such as this [event](#) on Facebook. Volunteers are also needed for set- and clean-up, and of course for cooking and baking! Please reply to this email or to **Roula**, roula1@hotmail.co.uk.

Sunday 23 October, there are a very few parish tickets (£100) left for the otherwise sold-out banquet celebrating the Centennial of Orthodoxy in the UK. The Ecumenical Patriarch will be in attendance, so please contact [Fr Ian](#) if you would like to join the table from Oxford and make him welcome! There is a further event for young adult members of the community on **Saturday 22 October** [here](#).

Eternal Memory!

Metropolitan Kallistos died peacefully in the early morning of 24 August. His [funeral](#) took place at St. Aloysius, followed by interment at Wolvercote Cemetery.

Timothy Ware was born in Bath in 1934, and was educated at Westminster School and Magdalen College, Oxford. While he was still a schoolboy he discovered the Orthodox Church, although it was not until 1958 that he was received into Orthodoxy. He travelled widely, spending time in North America, Jerusalem, on the Holy Mountain of Athos and at the Monastery of St John the Theologian on Patmos and engaging in academic research. In 1963 his classic work *The Orthodox Church* was published; in 1964 *Eustratios Argenti: A Study of the Greek Church under Turkish Rule* appeared, and in 1965, the year in which he was ordained deacon, he completed a doctoral thesis for Oxford University on the Ascetical Writings of St Mark the Monk. As a deacon he served both in Patmos and on the staff of Archbishop Athenagoras II of Thyateira and Great Britain. In 1966 he was appointed Spalding Lecturer in Eastern Christian Studies at the University of Oxford. He was ordained to the priesthood and tonsured as a monk, taking the name Kallistos, at this time, and was tasked over and above his academic work with establishing a Greek Orthodox Parish here. At the time the Russian Orthodox Parish of the Annunciation was worshipping in St Gregory's House and offered hospitality to the newly formed Greek Orthodox Parish of the Holy Trinity, before the two Parishes together oversaw the building of the church which now stands on the Canterbury Road site, and which was shared in equal partnership by both communities.

Many of us still remember Fr Kallistos from this time, and how the rigours of his academic work were combined with his parish duties. His teaching in sermons and talks, his love shown in Confession and pastoral care and above all his prayer with and for his people will be abiding memories. We rejoiced when he was elected and consecrated Bishop of Diokleia in 1982 - the first Englishman to be consecrated as a Bishop in the Orthodox Church since the schism of the 11th century - and although this meant that increasingly we had to share him with a wider world we continued to benefit from his love and care. It was always a joy to be with him as he served the Holy Liturgy and although in recent years his increasing frailty meant that he could not be with us as much as he or we would have wished everyone looked forward to seeing him in church when it was possible. We are grateful to Simon and Frances Jennings who organised the care for him in his declining years and to all who helped to keep him with us for as long as was possible.

In his essay '*Go Joyfully: The Mystery of Death and Resurrection*', Metropolitan Kallistos reminds us that 'Death is a separation which is no separation [...] The chasm of death is not impassable, for we can all meet around the altar of God.' In our temporary parting from him we can continue to remember him in our prayers, and we can be sure that he is also praying for us. May his memory be eternal!

Fr Ian

Exaltation of the Holy Cross (14 September)



Celebration of the Exaltation (or Elevation) of the Cross continues into this coming week — happy feast to all! [Here](#) is a chant-based choral version of the Apolytikion of the Holy Cross written by Frank Desby, a mid-century composer of the Greek diaspora in California.

Eternal Memory!



Queen Elizabeth II

1926-2022

His Eminence Archbishop Nikitas and the clergy and faithful of the Holy Orthodox [Archdiocese of Thyateira and Great Britain](#) offer their collective condolences to the Royal Family and the entire Nation for the passing of the beloved and revered Sovereign, Queen Elizabeth II. May the Lord grant eternal rest and number Her among God's Righteous. Eternal be Her memory!

Orthodox Christians of the United Kingdom are requested to offer their prayers for the soul of Queen Elizabeth, as well as for the peace, stability, and the longevity of the Royal Family, the Civil Authorities, and all inhabitants of the British Isles.



Registered Charity no. 1011772

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Please remember Holy Trinity Parish in your prayers...

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Organised by the Greek Orthodox Community of the
Holy Trinity, Oxford (Registered Charity No. 1011772)

GREEK FOOD FAIR



Saturday 15 October
11am to 2pm



*Come and enjoy authentic
Greek Food in a
festive atmosphere!*

Wesley Memorial Hall
New Inn Hall Street, Oxford OX1 2DH



The Cross of Christ, a Revelation of God's love

Christ, in His conversation with his disciple Nicodemus (Matthew 19: 16-22), in order to render His teaching more credible, refers to Old Testament events. He did not do this casually. He wanted primarily to teach mankind that the events of the Old Testament can be interpreted in the spirit of the New. He also wished to emphasize that his future Passion would be voluntary. And that is why he recounts events from the Old Testament. When the people of Israel were wandering in the desert, they were attacked by venomous snakes and many died of their bites. Then God instructed Moses to fashion a bronze snake and to set it on high. Those among the wounded who gazed upon it were saved, their poisoning healed.

What connection, however, is to be found between this symbolic action of the Old Testament and the sacrificial crucifixion of Christ? St John Chrysostom (in his homily Περὶ τοῦ τιμίου σταυροῦ) interprets it thus: 'How is it possible for anyone to believe in the Crucified Christ, if He had been conquered by death? And so He guides us to that ancient story. If the Israelites were saved from snakebite by contemplating the suspended bronze snake, how much greater benefit will be enjoyed by those who believe in the crucified Son of God!' The crucifixion of Christ took place because of His love for mankind, not because of any failing of the Lord's. The 'temple of His spirit' {His body} was crucified so that whoever believes in Him should not be led into perdition, but should have eternal life.

Sin is bitter and kills mankind. It wounds the human soul in various ways and infects our nature with the virus of depravity and eternal perdition, which separates Man from his Creator. It is an abyss which penetrates to the depths of the human soul. It poisons our thoughts and our actions. It drives us away from God and deprives us of contact with the living Christ. Nobody can overcome the many kinds of sin, unless God helps. Assistance from above is essential. (...) The love of God for mankind is great. Christ, in His boundless majesty, loved us even when we were mere "earth and ashes", laden with a myriad of sins, constantly displaying our ingratitude to God; yet for love of us He gave Himself up to be crucified, for our salvation.

The faithful Christian engages in a continuous struggle against the many forms of sin. Duplicity, grudge-bearing, carnal lapses, lack of love, refusal to recognize our sins, and many others are the intellectual snake-bites of the Devil. Many of us have brought about the death of our souls without realizing it. Contemplation of the Crucified One means that our sins are deactivated. We should focus our whole attention on the face of Christ in our struggle to be healed. [\[Word of our Lord, 11 Sept 2022\]](#)

Just this last week we were privileged to celebrate the worldwide feast of the Elevation of the Honourable and Life-Giving Cross. The Church adorned it with fragrant flowers and watered it with the aromatic oils of reverence, love and respect, and carried it in procession among the faithful congregations. She invited us afterwards to fix our gaze upon it, and hasten to embrace it with devotion. The Honourable Cross, which the Lord watered with His pure and life-giving blood, was transformed by Him from an object of cursing and ignominious punishment into an instrument of blessing. It stands now as a fount of God's grace, a symbol of joy, an emblem of triumph, and a banner of victory. [\[Word of Our Lord, 18 Sept 2022\]](#)

[Translations by Rosemary B-M]
