

PARISH OF THE HOLY TRINITY



COMMUNITY BULLETIN

21 OCTOBER 2023

No. 77

Monthly News & Announcements

Prayers & Services

- ❖ Please pray for the newly departed *Aimilios, Kyriaki, Donka and Kostas*, and the sick *Theodoros, Anna, Paul, Mark, Aikaterini, John, Angelo, Zahra, Kharikleia and Stephanie*.
 - ❖ Saints' days in [Greek](#) and [English](#)
 - ❖ Bilingual texts and music for [all services by date](#)
 - ❖ Archdiocesan Sunday [Bulletins](#) and [Services](#) (Holy Wisdom Cathedral, London)
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Events & Announcements

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

Sunday 29 October we will welcome newcomers with a bring-and-share luncheon after the Liturgy. Please bring food to share as an offer of hospitality, and join the festivities in the House of Ss Gregory & Macrina. *(In general, please pay attention during this season when new people often appear among us — look for opportunities to actively welcome those you do not recognise into the community!)*

On **3 October** the Ecumenical Patriarchate announced the canonisation of [Gerontissa Gavrielia](#) (feast day 28 March). This newly recognised member of our 'cloud of witnesses' practised an [ascetic of love](#) and travelled widely over many years, caring for others and eventually becoming an Orthodox monastic.

An important message from Joshua T (*Treasurer, Joint Parish Council*): The JPC has registered with easyfundraising to raise money for the future of our church building. You can use this new service to support us for FREE whenever you shop online. Over 7,000 brands will donate to us when you use easyfundraising to shop with them – at no extra cost to yourself! All you need to do is sign up and remember to use whenever you shop online. It's easy and completely free! These donations really mount up, so please [sign up to support us online](#).

Parish Food Fair 2023

Our event last weekend was highly successful, raising a total of £3,134.23 — about £1,000 more than the previous year! Thank you especially to organiser Roula T and her family, and to Fr Ian and all the cheerful volunteers who helped to create such a hospitable atmosphere for parishioners and guests alike. Amazing κέφι everyone!



The **JPC storeroom renovation** is now complete, making things much easier for those in the altar and other volunteers! Thank you to the Improvements group (Skev A, Paul B, Fr Ian, Ann L, Joshua T, & Dimitris Z) and to everyone who helped move our items in and out of the storeroom in time for services.

Sink area before



...& after



All-new storage



New flooring, also in narthex



Registered Charity no. 1011772

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

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Christ takes pity on the doubly bereaved widow of Nain

In the Gospel extract [Luke 7: 11-16], we heard how Christ was proceeding towards the city of Nain, together with many of His disciples and a great throng of other people. When they arrived in front of the city gate, they were met by another and very different kind of procession. A widowed mother, together with her relatives and friends, was escorting the dead body of her only son outside the town for burial. At first glance, this looks like yet another of the Saviour's encounters with human pain. If, however, we examine the passage more carefully, we shall see that this story, like every word uttered by the Evangelist, contains profound and instructive levels of meaning.

On the one hand, we have a joyful procession, with at its head Jesus who is Life, Source of Joy, the Light of the World. He wishes to enter the city, just as He had willed to come into the world, 'emptying' Himself [the concept of *kenosis*] so as to make contact with His own people whom He had created, in order to care for them, to infuse them with His Life, and to save them from the Devil, corruption, and death. He is followed by His disciples and by many who had come to know and love Him, who now enjoy eternal life.

On the other hand, a mournful procession is setting out in the opposite direction, headed by a bier carrying a dead body. Every lifeless person is by human reckoning a pitiable spectacle, but this one is particularly tragic, because it epitomizes the perverseness of death. He is very young, the only son and support of a grief-stricken mother who has already suffered an earlier blow, the death of her husband. This youth, according to human criteria, died 'untimely', deprived of the chance to reach physical maturity, to achieve his goals and lofty desires. We might also say that he died before his bodily eyes had had a chance of seeing the Lord who would shortly be coming to his city.

All that, however, is human thinking. Seen in the light of Christian faith, the only true lens for viewing reality, there is no such thing as a dead-end tragedy or a fatal finality. Everything, even pain and death, is transformed into joy and life; all that is needed is contact with the Lord of Life. The young man's death was no accident, nor was the meeting of the two processions a mere coincidence. Nothing that happens is outside God's Providence. And this meeting was destined to demonstrate Christ's love, His divine power, and the possibility, if we are willing to meet with Him, of a joyful outcome for our lives.

The scene that follows is both extremely moving and awe-inspiring. Life and Death, Joy and Sorrow, meet face to face. The Lord of Life and Death looks at the grieving mother, whose sad face expresses all the pain of humankind fallen out of Paradise; and he takes pity on her. It was after all for her sake and for people like her that he became Man and came into the world. And with his boundless divine love and tenderness, he says to her 'Don't cry!' i.e. I understand you, I'm sorry for you, you have every right to feel sad as you hold your lifeless son, your only comfort. But now all that is over. I have come, I who am the Resurrection and the Life, and I will give you back your son and wipe away your tears, as well as the tears of all who have accepted Me. Straight after that, He proceeds to do something that astonishes and gladdens all those present. He touches the dead youth on the bier, an act forbidden to Jews,

who regarded a dead body as unclean. Nothing, however, can defile the Blameless One; rather, He cleanses whatever He touches. He addresses the dead youth as if he were alive, and lovingly commands him: 'Young man, I say to you, arise!' He who has power over the dead and living, as their immortal King, orders Death to disappear, and Death immediately takes flight. The conditions of mortal nature are overcome, and life returns to the dead boy. Then the Healer God hands him back, alive and well, to his mother. The assembled throng bursts into justified glorification of God, and thanks Him for visiting His people.

Every distressing event in our lives, however difficult to bear, however much pain it causes, must not be allowed to make us fall into despair. Within the Church there are no insoluble problems or inevitable tragedies, since He who conquered Death has already obliterated the final enemy. Over and over again, He has shown us that no pain of ours, no weeping, not the tiniest sigh, escapes His notice. On the contrary, He feels compassion for us, protects us, and makes provision for every detail of our lives. 'Take heart, then, take heart, people of God, for He will conquer our enemies!' He will grant us inexpressible consolation and bestow on us the unmixed blessing of His Life, if we just catch hold of the hem of His garment.

By Raphael, Bishop of Ilion

[Translation of the Archdiocesan bulletin offered by Rosemary B-M, [Source](#)]



**PATRIARCHS AND HEADS
OF THE CHURCHES IN JERUSALEM**

STATEMENT ON THE ESCALATING HUMANITARIAN CRISIS IN GAZA
Jerusalem, October 13, 2023

"God created mankind in his own image" (Gen 1,27)

Today, an emergency committee of the Patriarchs and Heads of the Churches in Jerusalem met for prayer and consultation over the grave humanitarian crisis that has befallen all of us.

Our beloved Holy Land has changed dramatically over the past week. We are witnessing a new cycle of violence with an unjustifiable attack against all civilians. Tensions continue to rise and more innocent and vulnerable people are paying the ultimate price as the dramatic level of death and destruction in Gaza clearly show.

The order to evacuate the north of Gaza and to ask 1.1 million people—including all the members of our Christian communities there—to relocate to the south within 24 hours will only deepen an already disastrous humanitarian catastrophe. Gaza's entire population is being deprived of electricity, water, fuel supplies, food, and medicine. According to UN sources, 423,000 people have already been displaced because of the destruction of their homes. Many civilians in Gaza have said to us that there are no realistic ways in which they can evacuate to safety in any direction.

We call upon the State of Israel, with the support of the International Community, to allow humanitarian supplies to enter Gaza so that the thousands of innocent civilians may receive medical treatment and basic supplies. Moreover, we call upon all parties to de-escalate this war in order to save innocent lives while still serving the cause of justice.

Finally, in support of all those who have suffered in this war and of the families reeling from the violence, we call upon the people of our congregations and all those of goodwill around the world to observe a Day of Prayer and Fasting on Tuesday, October 17th.

There is yet time to stop the hatred.

—The Patriarchs and Heads of the Churches in Jerusalem
