

PARISH OF THE HOLY TRINITY



COMMUNITY BULLETIN

18 NOVEMBER 2023

No. 78

Monthly News & Announcements

Prayers & Services

- ❖ Please pray for the newly departed *Valentino, Maude, Aimilios and Kostas*, and the sick *Rosemary, 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)
-

Events & Announcements

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

The JPC voted that our **Advent collection** this year should be for [UNICEF](#), for its work with the children of Ukraine, who are facing a second winter of war. Please consider our tradition of almsgiving during the fast, and helping our neighbours.

Tomorrow we will gather at St Gregory's House after the Sunday liturgy for a children's Advent calendar workshop, one that reminds us of the spiritual meaning of Christmas every day from the 1st until the 24th of December. This is a free gathering for children (of all ages) who will make calendars filled with holy wisdom, activities and sweets. Please email [Maria F](#) to register your household.

To mark the 50th Anniversary of the completed church building, **we are appealing for YOUR stories and photos**. There is a letter below with details—texts and photos can be submitted [online](#), or emailed to community@holytrinityoxford.org.uk. Handwritten submissions may be handed to Fr Ian or Fr Seraphim, and we will be scanning non-digital photos during coffee hour, dates forthcoming.

On 28 October Fr Ian baptised Zoe, daughter of Phillip and Anastasia Weller. Zoe's godparents were Panayiotis and Philippa Christoforou. On 11 November Fr Ian blessed the marriage of Yanos and Shareen Michopoulos. Their sponsor was Periklis Petrou.

St Frideswide Icon Presented to Christ Church Cathedral

On Sunday 12 November, at Evensong in Christ Church, an icon of St Frideswide was given to the Cathedral as a joint offering from all the Orthodox of Oxford. The icon was painted at Diveyevo monastery (associated with St Seraphim of Sarov) and brought to Oxford by one of the parishioners of the parish of St Nicholas. Fr Ian from Canterbury Road, Fr Stephen from St Nicholas, Fr Stefan from the Ascension Parish and Dn Andrei from the Parish of St John Cassian were there to represent the different Orthodox communities in our city. The icon of St Frideswide, whose name means 'great peace,' will be placed at the Saint's shrine, and the Dean of Christ Church expressed her hope that it would serve as a focus for prayers for peace in our city and in the world at large.



Registered Charity no. 1011772

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

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12 November 2023

Dear fellow parishioners/friends of the Orthodox church in Canterbury Road,

We are writing to you on behalf of the clergy of the Orthodox parishes of the Holy Trinity and the Annunciation in Oxford to tell you about a very important project that will begin today, the day the foundation stone of our church was laid. **This year marks the fiftieth anniversary of the completed church, and we invite you to contribute to a collection celebrating the occasion.**

Our church is unique. From the start it was a joint enterprise with two parishes—a Greek one and a Russian one—sharing responsibility for the building of the church and its upkeep. The aim was to overcome the ethnic fragmentation of Orthodoxy in the West with a church that was truly pan-Orthodox, and in fact welcoming to anyone with an interest in Orthodox worship. We would like this expansive view to be reflected in the project, and invite everyone with a connection to the community to share their experiences.

You may have memories of those early days, perhaps even of worship in the house before the church was built. Perhaps your connection with the church is more recent—we should love to hear how it came about and what the church was like at the time. Maybe you attended the church as a student and then went away to pursue a career in the outside world: tell us what it was like to worship here as a student. Do you associate the church with a particular event in your or your family's life? Were you married here? Were your children baptized here? Did you sing in the choir? Were you a member of either parish council? If so, what were the issues of the day that you got to discuss? Our aim is to preserve memories that might otherwise not survive, and in the process to re-establish contact with people who are part of the community's history.

Do you have particular memories of the clergy? We have recently lost our beloved Metropolitan Kallistos, a towering figure in the life of our church and one of its founders. Do you have memories of him that you would like to share? Memories of him serving the Liturgy; of him as spiritual father and confessor; as a preacher and lecturer; as a teacher and a writer? Please record them so that others can enjoy them and preserve his memory. We want this undertaking to include photographs that evoke special moments in the church's history. Do you have pictures of your wedding? Of the baptism of your children? Of visiting hierarchs or notable funerals? Of the crowds at Pascha or the procession on the Sunday of Orthodoxy?

Please submit **texts or stories** [online here](#)—in English, any length is fine—or email them to community@holytrinityoxford.org.uk by **1 February 2024**. We very much look forward to reading these and making them available for others to enjoy. (You may wish to edit texts separately and copy the final version into the online form so you have a back-up.) If you prefer to handwrite your story you may deliver it to one of the priests, or make another arrangement by request using the email above. Submissions are intended for publication, although the pieces chosen and how they are used will depend on the materials we collect, and we reserve the right to edit as necessary. **Photographs** may be uploaded online [using this link](#), or bring hard copies to Church where we will be able to help you digitise your photos (dates forthcoming).

This letter is intended to be distributed as widely as possible—it has gone out on the general email list and appears on the parish website and Facebook/Instagram pages. **But please share it with anyone else who you think might be interested to contribute.**

Thank you!

The 50th Anniversary Committee

The Good Samaritan and the Lawyer

The parable employed by the Lord in his discussion with the young lawyer is well-known to you all. You have heard it hundreds of times. That confronts me with a serious problem: what can I tell you, over and above what you have already heard or read? I propose, therefore, to transfer this Gospel extract to the present day, to show us what our own reactions might be if we were faced with a similar situation.

Our century, like the foregoing one, is replete with examples of intolerance, hatred of the 'Other' and refusal to accept difference and diversity. In consequence, we fail to realise that there is no such thing as a superior or inferior race, or to grasp the fact that we are all equal. That tendency becomes particularly marked at times of crisis, when human perceptions become less capable of distinguishing good from evil. Just as in the parable, so we too seek justifications for our behaviour. And when we finally realise who our neighbour actually is, we fall, just like the lawyer of the parable, into an embarrassed and guilty silence.

Our problem is that Christ does not discriminate. The Samaritan, supposedly an 'enemy' of the Jews, was the only one who did not make distinctions. Not only did he stop and assist the wounded man, but he paid the innkeeper in advance for his expenses. But what happens now in those countries which pride themselves on being Orthodox? The economic crisis ravaging many of them, in conjunction with the dramatic rise in refugee numbers, have contributed to the emergence of phenomena such as extreme racism and nationalism, which lead in their turn to outbreaks of violence against every 'neighbour' of extraneous origin.

The 'curse of the Law' [Galatians 3: 10-29] from which Jesus liberated us, is today being presented under a mask of 'Christianity' in an attempt to convince us that Christ's love is limited by boundaries and that it makes a distinction between 'our own' people and 'others.' In our situation, the Samaritan could be characterized as a 'non-Christian.' And yet, that 'non-Christian' was the only one to give an example of Christian-style charitable love. The Samaritan, unlike the Levite or the priest, was the only one indifferent to the consequences of his actions, because what he saw in the wounded man was first and foremost his fellowman, a human being. Those who passed by the wounded stranger were afraid of popular opinion. They jibbed at practising charity because of worry about what other people might think of their action. They were in effect indifferent to the one viewpoint that has value, the only one that counts—the viewpoint of Christ!

'Those to whom I have not done good, I have injured,' says Basil the Great. What that means is that selective charity is essentially a sin. It follows that all those who passed by the wounded man had sinned. Those, too, are sinners who divide people—it makes no difference in whose name they do it—into those who deserve charity and those who should be ignored.

Finally, even though the lawyer conceded that it was the Samaritan who did the right thing, he refrains, at the end of the parable, from naming him. He refers simply to 'the one who took pity on him', thereby obstinately refusing to accept that true charity abolishes every kind of discrimination. It is always up to us to make the correct judgement.

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