

PARISH OF THE HOLY TRINITY



COMMUNITY BULLETIN

15 JUNE 2024

No. 85

Monthly News & Announcements

Prayers & Services

- ❖ Please pray for the newly departed *Michael, Beba, Marianne, Tatiana, Gunilla, Alexander and Kiril*, and the sick *Elizabeth, Dawn and Valentina*.
- ❖ 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

Three new members joined the Parish Council at our recent AGM — we welcome **Pavlina Gatou, Jovan Lazic & Alexandros Plianos** and thank them for their willingness to help lead the community! We are grateful to Chara Bakalis, Charles Foster & Ann Lingas who leave Committee this term, for their contributions.

Saturday 22 June, traditional Saturday of Souls liturgy at 9am.

On Pentecost, Sunday 23 June, we will gather after Liturgy for the parish *panegyri* (community celebration) to celebrate the feastday of Holy Trinity. Come enjoy fellowship, and bring festive dishes for our shared meal! (Info roula1@hotmail.co.uk)

Saturday 29 June, Liturgy of St Peter & St Paul at 9am.

On **Saturday 14 September** our community will participate in the 'Ride & Stride' event led by Oxfordshire Historic Churches Trust. It is a pilgrimage of sorts where walkers and cyclists travel to participating churches in Oxford, raising money through sponsorships. **We need a new coordinator** to liaise with the Trust and arrange a rota of people to greet visitors — please email community@holytrinityoxford.org.uk for information.

We will have major painting works in the church for about two weeks starting 22 July, and the church will not be in use on weekdays during this time.

WELCOME NEWLY ILLUMINED!

On 1 May Elise Booker was received into the Orthodox Church through the Sacrament of Holy Chrismation by Archbishop Makarios of Nairobi (who is well remembered by the older members of our community under his lay name of Andreas Tillyrides). Elise and her husband Thomas are still travelling through the Orthodox world, but we look forward to welcoming them back home in August.



On May 11th Leo Stavros Ram, child of Georgios Chapsalis and Prashanti Gurung, was baptised in our church. His godfather was Philip Atzemoglou.

On 1 June Anastasia, child of Michael Xymitoulis and Konstantina Kourmoulaki, was baptised in our church. Her godparents were Fragkisky Roubani and Derek Adam.

Parish Benefit Concert



Our 1 June benefit concert at St Nicholas, Abingdon was a joyful event and required extra chairs this 10th year. We welcomed Archbishop Nikitas and Fr George who traveled from London and back the same evening in order to support us! Our organiser Despina raised over £2200 for [MIND](#) (it is not too late to donate!), with £1200 more going to the community through matching funds and proceeds from the tasty refreshments provided by the Atzemoglous. We warmly thank all the performers—Vedran, Celeste, Despina, Costa & Tatiana!



1. The Light of the World, as revealed in the blind man's healing

'As long as I am in the world, I am the Light of the World.' With this phrase [v. 5] of last week's Gospel passage [John 9: 1-38], Jesus Christ Himself, veritable God, reveals to his disciples, and by extension to the rest of the world, the true magnitude of Salvation and His Incarnation, which is nothing less than the rehabilitation of mankind's spiritual blindness. The miraculous healing of the blind man, an event full of allegorical significance, is particularly instructive as to the truth of Christian faith and the reality and immensity of the Creator's love for us, his creations. Jesus, on the occasion of the miracle in question, used materiality for its accomplishment; 'He spat on the ground and made clay of the spittle and anointed the man's eyes with the clay'. By that means, he conveyed to us the message that our fleshly nature can and should be put to work for the salvation of our souls and our eternal spiritual life. The man who was blind from birth is eager to relate, to everyone who asks him, how he found his sight again. He eagerly accepts the miraculous nature of the intervention of the Lord, whom he calls a prophet.

Many of the Jews, however, are not convinced. And so they summon the blind man's parents and question them to find out whether their son was really blind, and if he was, how it had come about that he could now see. But the parents, fearing that they might be banned from the synagogue — as was everyone who accepted that Jesus was the Messiah — replied: 'Yes, he was blind; but as for how he is now able to see, ask him yourself; he is of age!' The distrustful Jews proceeded to interrogate again the formerly blind man, accusing Jesus of being a sinner. But he replied: 'Whether he is a sinner, I do not know; one thing I know, that I was blind, and now I see.' And he pointedly observed to those who refused to recognise Him: 'This man opened my eyes, and yet you don't even know where he comes from?' He followed this up with an attestation of his faith in God and in the Messiah who performed the miracle restoring his sight: 'If this man were not from God, he could do nothing.'

The disbelieving Jews, finding no other way to react, accused the formerly blind man of being steeped in sin, making it unlikely that God would have performed a miracle on his account; and they threw him out of the synagogue. Later, Jesus asked him 'Do you believe in the Son of God?' And he, after Jesus had explained that he had already seen Him and that He was the same as the speaker now addressing him, answered: 'I believe, Lord!' and he worshipped Him.

The Gospel narrative closes at this point, with the worship of the Lord by the man whose sight He had miraculously restored. Mankind is left with some important lessons. We are shown the power of faith in the one and only Light of the World, our Lord Jesus Christ; and it is made clear that we have a duty to confess our faith with joy, and to express gratitude for all the miracles God bestows upon us, every day of our lives.

2. The Light of the World, as revealed at Pentecost

(...) At Pentecost, mankind was granted by the Holy Spirit the free gift, consequential upon the Lord's Crucifixion and Resurrection, of returning to the Father. Our compassionate God's plan for us illuminates the path that leads to our salvational reunification with Him. Thanks to the Holy Spirit, we find the succouring solace of God's presence everywhere in our lives. If we fail, each of us, actively to decide to seek out our salvation, through repentance and a continuously cultivated resolve to obey the will of God, we will remain imprisoned in our egocentric misuse of the life He gave us. Our Holy Spirit-mediated connection with the Mysteries of the Church involves a common quest for the Light of the World. We are to cherish carefully the flame burning quietly within us, so that it can show us the next step to follow and also illuminate those marching beside us along the same path, from darkness towards the Light. This flame is the greatest gift of the Holy Spirit. St Symeon the New Theologian says: 'Just as a lamp remains dark if nobody lights it, even if supplied with oil and wick, so the soul remains dark until it is touched by the light of the grace of the Holy Spirit' (Homily 59). This Light is enlightening, warming, and revelatory.

By Archimandrite of the Ecumenical Throne, Antonios Kakalis.

'I am the Light of the World. He who follows me will not walk in darkness, but will have the light of life'. (John 8: 12)

Translation from the Word of Our Lord bulletin, issues 9 June (for [passage 1](#)) & 23 June (for [extract 2](#)), offered by Rosemary B-M,



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

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