

The Solemn Feast Day of the Cathedral of the Holy Trinity in Piraeus



The Cathedral Church of the Holy Trinity in Piraeus celebrated its patronal feast with due ecclesiastical order and splendour on Pentecost Sunday, 31 May, and on Monday of the Holy Spirit, 1 June.

On the eve of the feast, the Feast Day Great Vespers was celebrated, presided over by His Eminence Metropolitan Seraphim of Piraeus, with the concelebration of His Grace Bishop Niphon of Achelous, Auxiliary Bishop and Protosyncellus of the Holy Metropolis of Piraeus.

During his homily at Vespers, His Eminence reflected on the theology of the feast, focusing on the revelation of the Triune God, the mystery of eternal life, and the saving work of the Holy Spirit within the Church.

Referring first to the Evangelist John, the “eyewitness and hearer” of the earthly ministry of the Lord Jesus Christ, he emphasised that Christ, the Only-Begotten Son and Word of God, is the One who revealed the Father to the world and granted humanity the possibility of truly knowing God.

Interpreting the Lord’s words to the Samaritan woman, “God is Spirit, and those who worship Him must worship in spirit and truth,” he stressed that God is a transcendent and uncreated reality, surpassing every human sense and intellectual capacity. True worship of God, he noted, is offered through the Holy Spirit and in Christ, who is the hypostatic Truth.

“God, who came into the world, is Spirit,” His Eminence said. “That is to say, He is a transcendent and immaterial essence and existence, beyond what can be known or created. He is incomprehensible, Wisdom, Sanctification, Grace and Power. This Spirit cannot be grasped by human cognitive abilities, because the transcendent, incorruptible, imperishable and eternal cannot be confined within the limits of creation and our senses. This Spirit is worshipped ‘in spirit and truth.’ As the God-bearing Fathers teach, He is worshipped through the Holy Spirit and in truth through His Incarnate Word, who is the way, the truth and the life, the hypostatic

Truth who is Christ.”



“This Truth entered the world and stepped into space and time for us out of His incomprehensible love for mankind,” he added.

Particular emphasis was placed on the Lord’s teaching concerning eternal life. His Eminence underlined that salvation is not merely an extension of biological existence but a living communion between humanity and God. Eternal life, he explained, is identified with the knowledge of the true God and of Jesus Christ, not as an intellectual achievement, but as an experience of relationship, communion, and participation in the divine life.

“Eternal life,” he noted, “is the knowledge of God. Yet here we are not speaking of a knowledge by which we attempt to understand things intellectually, but of that participation brought to us by the Incarnate Word of God the Father, who granted us awareness of eternal life.”

“The All-Holy God came into the world to give us life,” he continued, emphasizing that this refers to “an eternal reality that has no end.” Since God Himself is eternal reality, “the one who knows God, who enters into relationship and communion with Him, lives in God’s eternal life.” Time, he remarked, “is our own conventional measure. From the moment we are born, we are already within eternity and journey through it.”

Speaking of the liturgical life of the Church as a foretaste of the Kingdom of God, His Eminence stated that the defining characteristic of eternity is the worship of the Lord of all. During Divine Worship, and especially in the celebration of the Holy Eucharist, humanity receives a foretaste of heavenly reality, while the ecclesial assembly becomes an image of the eternal glorification of the Triune God by the saints.

Turning to the mystery of Pentecost and the gift of the Holy Spirit, he stressed that the Holy Spirit remains perpetually within the Church as the Comforter, constituting the Body of Christ and acting in every aspect of ecclesial life. The Holy Spirit sanctifies, heals, enlightens, saves, and renews humanity, while accomplishing the Holy Mysteries and bestowing spiritual gifts upon the faithful.

“This All-Holy Spirit, who perfects, sanctifies, heals, reconciles and saves, remains within the Church and will remain as the Comforter until the end of history and beyond,” His Eminence stated. “He comes to dwell within us. This is the reality of the Church: to transform us into temples of God and to make His Holy Spirit dwell within us, the Spirit who abides in the Church, accomplishes the Mysteries, constitutes the institution of the Church, inspires prophecy, perfects priests, unites husband and wife in the most sacred mystery of marriage, sanctifies through the threefold immersion and emergence of Baptism, delivers from death and grants citizenship in eternal life, and bestows the gifts of the Spirit, which, as the Divine Apostle Paul says, are joy, peace, longsuffering, faith, gentleness and self-control.” “It is the Holy Spirit who grants the special grace of the priesthood, taking one from among us and making him a servant of all, standing in the image and place of Christ.”



“The Holy Spirit,” he concluded, “constitutes the entire life of the Church and comes to dwell within us.” He prayed that “the Holy Spirit, the Good Comforter, may dwell in our hearts, sanctify our minds, enlighten our thoughts, save us and reconcile our hearts.”

On Monday morning, the Matins service was presided over by His Grace Bishop Niphon of Achelous, followed by a Hierarchical Divine Liturgy presided over by His Eminence Metropolitan Seraphim, concelebrated by Bishop Niphon, who delivered the homily.

In his sermon, Bishop Niphon reflected on the divine plan of humanity’s salvation accomplished by the Triune God through the Incarnation, Crucifixion, Resurrection, and Ascension of the Lord Jesus Christ. He highlighted the work of the Holy Spirit, who leads believers into all truth, illumines the life of the Church, grants discernment, freedom and adoption as children of God by grace, and sanctifies humanity through the Holy Mysteries. Concluding, he emphasised that the Holy Spirit guides humanity in life in Christ and prepares believers for participation in the Kingdom of God.

Following the Divine Liturgy, the holy icon of the feast was carried in procession through the central streets of Piraeus.

“God acts in every age and sanctifies, provided that we ourselves desire it,” His

Eminence remarked, reminding the faithful that “our worship is a foretaste of the eternal worship that we shall offer to our All-Holy God.”

His Eminence warmly congratulated and thanked the Dean of the Cathedral Church, Archimandrite Fr Daniel Psinos, preacher of the Holy Metropolis of Piraeus and Abbot of the Holy Monastery of the Life-Giving Spring in Piraeus, together with his fellow clergy Fr Christos Risanos and Fr Panagiotis Katsikeros, the Parish Council, and all their collaborators for the exemplary organisation of the Cathedral’s feast celebration.

Finally, His Eminence also expressed his sincere gratitude to the General Hierarchical Vicar of the local Church, Protopresbyter Fr Ioannis Panagiotou.

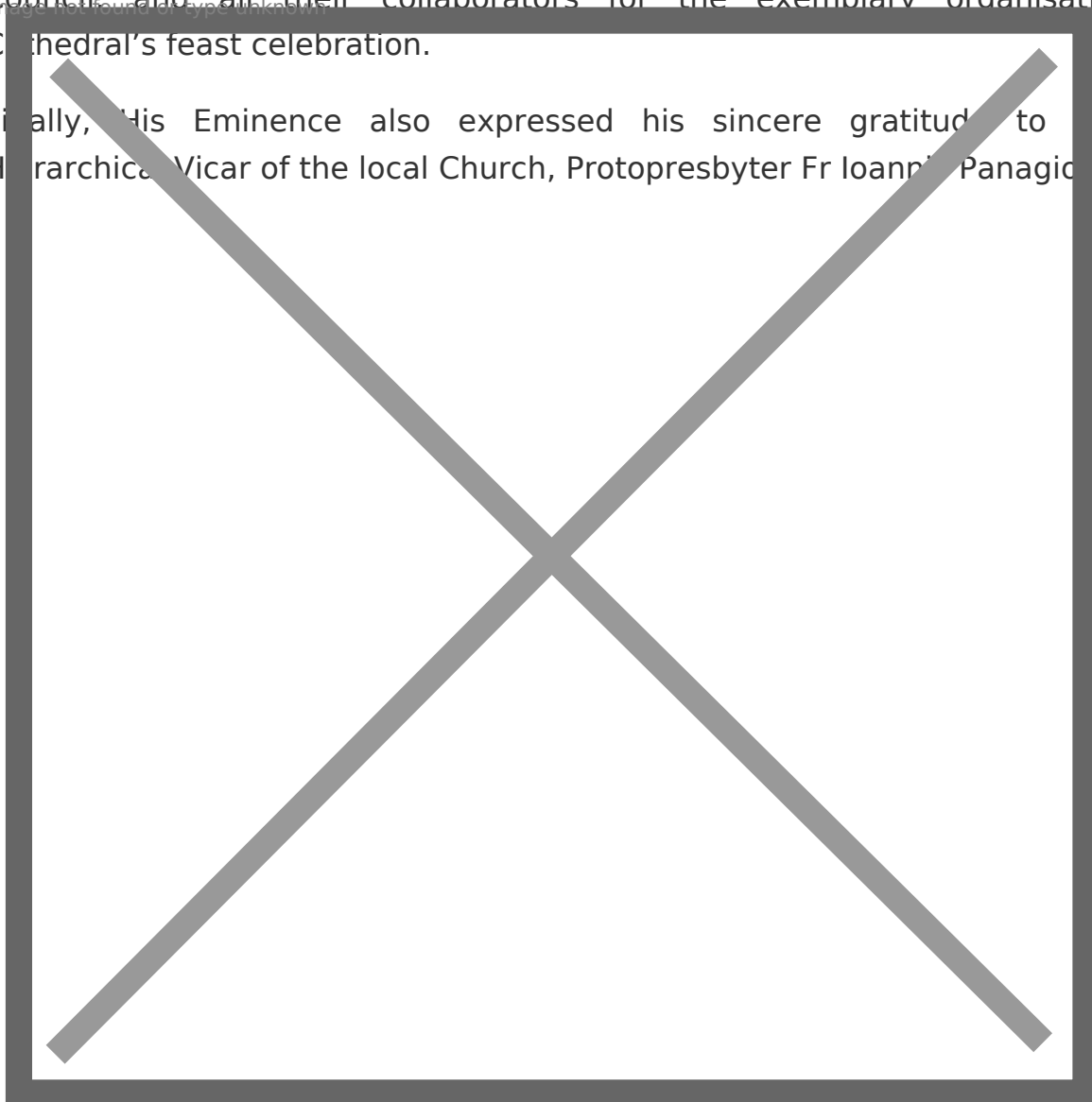
























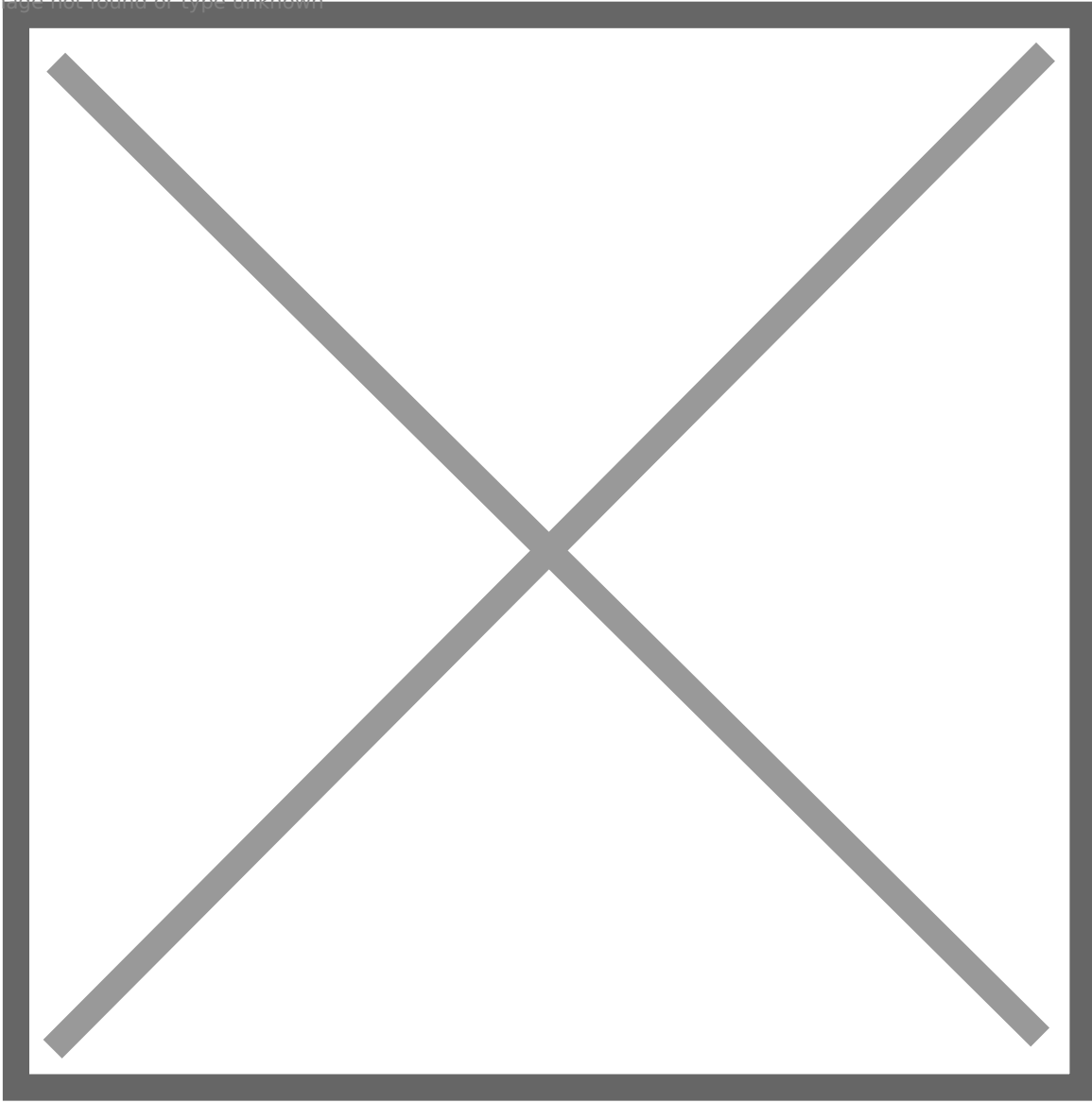








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