

# PARISH OF THE HOLY TRINITY



## COMMUNITY BULLETIN

18 JUNE 2022

No. 61

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### Monthly News & Announcements

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#### Prayers & Services

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

- ❖ Please pray for the newly departed *Jessica* and *Metropolitan Hilarion (Kapral)*, and the sick *Richard, Monica and Peter*.
- ❖ Saints' days in [Greek](#) and [English](#)
- ❖ Bilingual texts and music for [all services by date](#)
- ❖ Archdiocesan Sunday [Bulletin](#) and [Services](#) (Holy Wisdom Cathedral, London)

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#### Events & Announcements



Five new councillors joined the Parish Council at last month's AGM — Skev A, Chara B, George K, Peter P and Jimmy X. Returning councillors are Philip A, Ioanna C, Charles F, Andrew G-T, Manos K, Ann L, and Dimitris Z. We give **special thanks for those who have now cycled off the council — Yiannis A, Theo B, Petros K, Christos K and Ioanna P.** Please offer help and encouragement to the Council (being sworn in, left) and keep us in your prayers!

**Monday 20 June until the Feast of Ss Peter & Paul on 29 June** marks the Fast of the Apostles this year. (Please see below for more information about this ancient practice.)

**Sunday 24 July after liturgy is now confirmed for the Community BBQ.** This is always a festive and well-attended fundraiser, and something we are all looking forward to again this summer! We request that everyone simply give generously on the day, as the cost is a free-will donation.

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## The Fast of the Apostles (Monday 20 June to Wednesday 29 June)

The fast now kept in honour of the Holy Apostles dates back to the first centuries of Christianity. St Athanasius the Great wrote to Emperor Constance, 'During the week following Pentecost [a feast that also encompasses the week following Pentecost Sunday], the people who observed the fast went out to the cemetery to pray.' The pilgrim Egeria mentions a custom of fasting during the same period in her fourth-century *Diary*, and the *Apostolic Constitutions* (late fourth century) explains: 'After the feast of Pentecost, celebrate one week, then observe a fast, for justice demands rejoicing after the reception of the gifts of God and fasting after the body has been refreshed.'

'The Lord so ordained it,' says St Ambrose (+397), 'that as we have participated in his sufferings during the Forty Days, so we should also rejoice in his Resurrection during the season of Pentecost. We do not fast during the season of Pentecost, since our Lord Himself was present amongst us during those days ... Christ's presence was like nourishing food for the Christians. So too, during Pentecost, we feed on the Lord who is present among us. On the days following his ascension into heaven, however, we again fast.' (Sermon 61). St Ambrose bases this practice on the words of Jesus concerning his disciples in the Gospel of Matthew 9:14, 15: 'Can the wedding guests mourn as long as the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast.'

The fast then was originally connected with Pentecost and was kept for different lengths depending on location, from a single day to one instance that prescribed ending only on Dormition (15 August). In time the fast became more specifically associated with honouring the Apostles, a reminder of how they undertook spiritual preparation after receiving the Holy Spirit, then went out to preach the risen Christ with faith and forbearance. The modern fast ends with the Feast of Ss Peter & Paul, followed by a *synaxis* — a related commemoration held on the day following a major feast — that celebrates all the Apostles. Traditionally somewhat less penitential than the fast of Lent, we include fish on days other than the usual strict days of Wednesday & Friday.

[Adapted from [source](#)]



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

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# National Federation of Cypriots in the UK Εθνική Κυπριακή Ομοσπονδία Ηνωμένου Βασιλείου

Working for a Free, United Cyprus

8<sup>th</sup> June 2022

Dear Members of the Archdiocese Church Committees,

With the Blessing of His Eminence I am communicating this message you.

As you are aware, the 20<sup>th</sup> of July 2022 will sadly mark 48 years since Turkey illegally invaded Cyprus, occupying 37% of the island. To compound this, Turkey is now publicly calling for the permanent partition of the island.

At this time, we need as many Parliamentarians supporting our cause, for justice and human rights in Cyprus, and urging the UK Government to speak out clearly against Turkey's partition plans for Cyprus.

Therefore, on this dark and sombre anniversary, we are launching an email campaign to raise awareness amongst MPs about the ongoing occupation in Cyprus. We have set up an easy-to-use online template. It only takes 30 seconds to send an email to your MP via our website: <https://cypriotfederation.org.uk/mp/>. All you need to enter is your name, email, postcode and first line of your address. Our form will take care of the rest.

To make this campaign a success we need, and would be very grateful to receive, your support. Please take the time to send an email to your MP, and forward this message to your Parish, family and friends. With a collective community effort, we can make an impact for Cyprus.

Thank you for your help and support for Cyprus.

Christos Karaolis  
President, National Federation of Cypriots in UK

**President: Christos Karaolis • Email: [christos.karaolis@cypriotfederation.org.uk](mailto:christos.karaolis@cypriotfederation.org.uk)**

Vice Presidents: Bambos Charalambous, Michael Ellinas, Andreas Papaevripides • General Secretary: Michael Kashis • Treasurer: Ninos Koumettou • Executive Secretary: Andreas Karaolis  
Members of the Executive Committee: Constantine Alexandrou, Susie Constantinides, Andreas Gregoriou, Yiannis Koumettou, Menicos Kouvaros, Marios Minaides, Christos Tuton, Michael Yiakoumi

A complete list of member organisations and the names of all the current officers and members of the Secretariat of the Federation can be found on the Federation's website

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## The Nicene Creed and Pentecost

With the Ascension of our Lord to Heaven, the period of his presence and teachings in the world was brought to completion. Our Church, in accordance with the spirit of Pentecost and the Holy Spirit's presence in the Apostles and the later Fathers, dedicates the first Sunday after Ascension to the revered Fathers of the First Ecumenical Council of 325 CE. In the same ecclesiastical spirit, today's reading from Acts 11 (verses 13-16 and 28-36) presents St Paul's guiding principles and counsels on how to deal with disputes and problems within the Church, as well as how the shepherds of the Church ought to serve God's people. These admonitions by the Apostle to the Gentiles are essentially a continuation of Christ's counsels before his Passion, according to the so-called High Priestly Prayer (John 17: 1-13).

The First Ecumenical Council was unprecedented in history. Credit for initiating its convocation belongs to the Emperor Constantine the Great. The site of the assembly was Nicaea, capital of Bithynia, located in the region of the Pontus, to the north-east of modern Turkey. It was held in accordance with the promise of Christ, 'For where two or three are gathered in my name, there am I in the midst of them' (Matthew 18: 20). Similarly, the earlier Apostolic Synod of 49 CE, meeting in Jerusalem, had proclaimed 'For it has seemed good to the Holy Spirit and to us' (Acts 15: 28).

Despite the decree of Milan in 313 CE legitimizing the Christian religion, persecutions only finally ceased in 324 CE when Constantine the Great became sole emperor. Up until that point, a few local synods had taken place aiming at the solution of various themes of a doctrinal or organizational nature. The Emperor's invitation to the inhabited world (*oikoumene*), as comprised within the hugely extensive boundaries of the Roman Empire, included the provision of all necessary practical means to the bishops. From Britain to Mesopotamia, from Gaul to Egypt, Christian heroes and martyrs travelled to Nicaea, among whom were some whose confession of faith had left them with visible marks and disabilities resulting from persecution and torture.

The deliberations of the First Ecumenical Council lasted over three years. All the arguments of the Arians, who viewed Christ not as Creator but created being, were debated. The Council clarified and declared the Orthodox teaching that the Son is consubstantial with the Father. It codified this teaching in the Nicene Creed with its first seven articles: 'I believe in one God . . .' The remaining five articles were supplied in 381 CE by the second Ecumenical Council of Constantinople. For the definitive contribution of Constantine the Great to the organization of the first Council, he is honoured by the Church as Equal to the Apostles.

Christ reassured us that he will never abandon his Church, and that the Holy Spirit will always guide her in the path of truth (Matthew 28, 18-20). This promise of His remains valid, because after the Apostles he continues sending to our Church the Fathers and the Saints who, as torchbearers of the Spirit, undertake to guide by their example and holiness the congregation of the faithful in their experience of the Orthodox faith.

[Archdiocesan Bulletin, [5 June 2022](#)]

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*St John Chrysostom on the Feast of Pentecost and the Tongues of Fire* (Migne, *Patrologia Graeca* vol. 50, pp. 463 & 465)

Great are the gifts, dear friends, surpassing all human understanding, bestowed on us today by God who loves mankind. Therefore we should all rejoice together and raise hymns of praise, leaping for joy, to our Master. Previously we celebrated the Cross, the Passion, the Resurrection, then the Ascension to Heaven. Today we arrive at the culmination of His bounty, we reach the metropolis\* of feasts, we attain the fruit of Christ's promise: 'For if I go away', he said, 'I will send another Comforter to you; I will not leave you orphaned.' [John 14: 16-21, especially 18.] Do you see His care for us? Do you see His ineffable love of mankind? ...

The Spirit arrived in the form of tongues ... to remind us of an old story [the Tower of Babel, Genesis 11: 1-9]. When in olden days men, driving headlong into rebellion, decided to build a tower reaching up to Heaven, God dispersed this evil association by imposing the division of tongues [upon the early monolingual world]. More recently, however, the Holy Spirit alighted upon the disciples in the form of tongues of fire [enabling them to preach in many languages], in order to reunite the divided world...

*[Chrysostom goes on to apply the image of fiery tongues to the purgation of sin.]*  
For just as the earth, even if rich and fertile, displays a large overgrowth of thorny weeds if left uncultivated, so our nature -- even though the Creator fashioned it to be perfectly adapted for growing the fruits of virtue -- produces the thorns and useless brushwood of impiety, because we accept neither the plough of piety nor the seed of knowledge of God. And just as the face of the earth is not visible when obscured by a mass of thornbushes and weedy vegetation, so the nobility and purity of our soul is not displayed to view, until the arrival of the Farmer of human nature, at which time the fiery touch of the Spirit purifies it, and prepares it to become fit to receive the heavenly seed. ... But what is the fruit of the Spirit? Listen to Paul's saying: "The fruit of the Spirit is love, joy, peace. (Galatians 5: 22).

\* Metropolis: literally 'mother-city' but also the seat, or see, of a metropolitan bishop.

***[All transl. Rosemary B-M]***

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