

PARISH OF THE HOLY TRINITY



COMMUNITY BULLETIN

15 JULY 2023

No. 74

Monthly News & Announcements

Prayers & Services

- ❖ Please pray for the newly departed *Kay (Macrina)*, and the sick *Theodoros, Anna, Paul and Mark*.
 - ❖ 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

We have had some accessions to our church family this year: On 25 February **Alexander Joseph**, son of Razvan Angheluta and Mihaela Tudor, was baptised by Fr Ian. His sponsors were Viorel and Ana-Maria Lupascu, Cristi Chiosea and Rodica-Maria Radusca. On 11 May **Ilze Pundure** was baptised ahead of her marriage in Greece. Her sponsor was Angeliki Kakoulidi. On 27 May **Alexander**, son of Siddarth Parameswaran and Salomi Asaridou was baptised. His godmother was Maria Chondronikola. On 2 June Fr Ian received **Matthew Mayer** into the Orthodox Church through the Sacrament of Chrismation. Matt has chosen to take the name Cassian in Orthodoxy. His sponsor was Fr Alexander Haig. We wish you all many fruitful years in the Church!

*Please note that refurbishment of the church storeroom will begin on **Monday 21 August** and there may be a certain amount of disruption to our usual tasks with some items temporarily packed away. We'll be replacing lights in the church and the storeroom, installing a new sink and outlets, replacing the flooring in both the narthex and the storeroom, as well as adding purpose-built shelving. We have chosen a quieter time of year for these building works and will do all we can to mitigate the impact on services, but please be patient with the fathers and any volunteers if things run a bit less smoothly during this time. Meanwhile we can look forward to a safer and more functional space for our clergy and volunteers!*

Community BBQ Tomorrow, Sunday 16 July!



**Entry by free-will donation —
please give generously
according to your means!**



Registered Charity no. 1011772

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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

15th June 2023

Dear Members of the Archdiocese Church Committees,

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

As you are aware, the 20th of July 2023 will sadly mark 49 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

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Vice Presidents: Bambos Charalambous, Michael Ellinas, Andreas Papaevripides • General Secretary: Michael Kashis • Treasurer: Ninos Koumettou • Executive Secretary: Andreas Karaolis
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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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Loaves and Fishes

The episode reported in the extract (for 30 July) is familiar to us from all four Gospels, which is exceptionally significant, because despite the underlying deep agreement between their accounts, each evangelist emphasizes a slightly different aspect of the Christological drama and of progress towards salvation and the Kingdom of God. Here, however, we see an event which caught the attention of all who approached it, and so we should pay particular attention to it ourselves. The narration as it stands is conveyed to us in a simple and captivating manner. A great multitude of people — five thousand, counting only the men — who had followed Christ for His words and miracles, found themselves without realizing it in a remote place, separate from the workaday world. The onset of evening posed a practical question: should the people now abandon spiritual food, in order to care for their biological nourishment? Here the marvel begins: five loaves of bread and two fishes were found, yet not only did they suffice to feed the whole multitude to repletion, but the leftovers filled ten baskets.

Often in such cases we can see that the Gospel is presented on a first reading in what we may perhaps term a rather simplistic way. But we also have the deeper interpretation of the Fathers of the Church, offering a fuller revelation of the mystery of salvation. The initial reading presents what we would call a miracle. Christ shows us, not for the first time, that he is not restricted by the laws of nature. He acts above and beyond nature and common logic. Here there is a temptation to try to see such miracles as *proofs* of His divine powers, something which the Gospel itself avoids and rebukes: the actions of Christ are not proofs, but *revelations*. However, even from our first reading about the miracle, we can grasp the fact that arithmetical logic collapses before the presence of Christ. God's love is not subject to division and calculation.

Other elements of the account have been commented on in detail by the Fathers. There we learn the significance of the five loaves and two fishes. Church tradition understands the five loaves as referring to the revelation of God given to mankind of old, determined by law and nature, but not yet sufficient to bring us to salvation. The books of the Law transmitted by Moses (the Pentateuch) were five in number. God revealed himself five times in the Old Testament (...). Five is the number of human senses, through which we engage with the created world. But the Law and the created world symbolized by the five loaves are not enough; what is needed is the presence of Christ Himself, as shown by the two fishes. Nature and the Law need to be transcended. From the very beginning of Christian history, the ancient Greek word meaning fish, ἰχθύς, has symbolized the presence of Christ. Its initial letters give us the phrase Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ (Jesus Christ, Son of God, Saviour). The two fishes stand for His two natures, divine and human. Thus, we see that even though preparation for the salvation of mankind existed in older history, it did not become attainable until the advent of Christ.

It is important to note, too, that the manner of salvation here revealed is not through didacticism or moralising (i.e. another law to be substituted for that of Moses), but by active participation. Salvation is given by means of Eucharistic communion, just

(Loaves and Fishes continued)

as we observe and practise it today. Close attention to the extract shows us that before Christ shares out the bread and fish to the multitude, performing as High Priest the Holy Eucharist, he raises his eyes to Heaven addressing the Father, blesses the food and distributes it, exactly as we experience communion in the present day in the holy liturgy. Even though, in Matthew's Gospel, the Holy Eucharist is fully revealed in the mystical Last Supper, the account by all four Evangelists of the multitude's sharing of the food at the Lord's table shows one side of the mystery. Moreover, we see that the food left over when gathered up filled twelve baskets, which is the number of the tribes of Israel and of the Apostles. Twelve is the number employed by Holy Writ to signify the presence of God in the created world.

The multitude obeyed in all simplicity the instruction to rest on the grass, transforming the event into an icon of mankind's return to verdant Paradise. Christ does not ask anyone if he had fasted, been to confession, or made proper preparations. Every person present on that occasion had already entered a transcendent state, having accepted to surrender himself to God's grace. The preparation required of us today is to enable us to transcend the obstacles which we place in our own path. Yet salvation is provided as a free gift. If there is any restriction upon salvation, it is not because God wills it, but because we reject it, clinging selfishly to what we cannot bring ourselves to leave behind. In order to enter that remote place of grassy verdure, we must strive to open our minds, our hearts and our whole being to Christ. Let us leave behind us all narrow calculating logic and legalistic moralising, in order to experience Christ's love and salvation, just as the multitude did in the Gospel story of the Loaves and Fishes.

By Presby. Andreas Andreopoulos

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