



**Antiochian Orthodox Christian Archdiocese  
of the British Isles and Ireland  
St George's Antiochian Orthodox Cathedral**

**Sundays 11 – 18 March 2018**

**Archbishop: Metropolitan Silouan Oner  
Parish Priest: Archpriest Samir Gholam  
Parish Deacon: Deacon Michael Touma**

**Newsletter Issue:  
04/18**

**Regular Services:**  
Saturdays: Vespers 16:30  
Sundays: Matins 10:00  
Liturgy 11:00

**Orthodox Calendar:**

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|---|---------------------------------------|
| 06 March – 42 Martyrs of Amorion                        | 15 March – Martyr Agapius & companios |
| 11 March – Sunday of the Holy Cross                     | 17 March – Alexis the Man of God      |
| 12 March – Symeon The New Theologian & Gregory dialogos | 18 March – Sunday of St John Climacus |

**Sunday of Orthodoxy**

In our parish church, by encouraging our children to hold and carry the icon, beside the grownups, in the traditional procession, has been a means through which they are learning, through a simple imitation and a brief explanation, to get used to the icon and long to having a personal one over their bed.

Such processions have always triggered in their memory a feeling of an event joy, uplifted by the related hymns chanting.



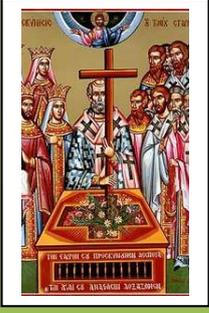
**Pan-Orthodoxy**

A feature related in the celebration of the Day is the gathering of all Orthodox communities' clergy and people representatives in one of their centre church; this year it was in the Greek-Orthodox Cathedral of the Holy Wisdom in Bayswater serving the day's vespers. Those who turn up at the service are passionate about their Orthodoxy in faith and practise, and took forward each year to admire its expression and display in the Orthodox Church Community that is offering the whole framework which includes a teaching sermon and an agape meal after the service. In a word it is a spiritual and enthusiastic enjoyment of the one Orthodox faith that gathers them all, well expressed on their faces and through their words.

Initially the word 'Orthodoxy' was used in the Christian tradition to express the 'right' way of believing, like Moses' faith, and the others remembered in the Epistle to the Hebrews, who quenched raged fire" (11,34). Other example would be Abraham who believed God, and it was reckoned to him as righteousness (Romans 4,3). Abraham's faith was so strong that it turned him up to become righteous for God. He is a type of Orthodoxy. If we live in the grace of God's Commandments: priority to reason, to justice, patience facing difficulties, facing evil with goodness, sturdy against pleasures and passions. Such attitudes will incline God to give us eternal life, glory and the Kingdom.

Such a 'right way of believing' will finally lead us to ' the worship in Spirit and Truth', only to those whose faith is in One God the Father, The Son and The Holy Spirit; One Divine Nature in Three Persons.





### **Sunday of the Veneration of the Holy Cross:**

In this Sunday the Holy Church glorifies the holy cross and the fruits of the death of the Saviour on the cross. She will carry out the holy cross into the middle of the temple for veneration and is why the Sunday is called the Veneration of the cross.

The purpose of instituting the Holy Cross in the service on the third Sunday will be revealed as a beautiful comparison by the Holy Church to the tree of life in paradise, the tree which sweetened the bitter waters of Marah, the tree with the canopy of leaves under whose shade tired travellers seeking the eternal promised land may find coolness and rest. Thus, the Holy Church offers the Holy Cross for spiritual reinforcement to those going through the ascetic effort of the fast, just as food, drink and rest serve as bodily reinforcement.

The spiritual reinforcement is given as the representation of the love of God to man for whom the Son of God turned Himself over to death on the cross. It is especially necessary in the middle of our effort because now our ascetic efforts already have lost much of the freshness of its power and however yet cannot hopefully enliven itself for the near and successful ending of our ascetical effort. Having concentrated all that is the most severe and sorrowful in the worship services of the previous weeks, especially during the first, that may both frighten the sinner and apparently touch the hardest of human hearts, now in the middle of the large and difficult arena of the Holy Forty Day Fast the Holy Church offers the Holy Cross for great comfort and encouragement as needed for raising the flagging strength of those fasting. Wherefore nothing can both console, encourage, and inspire the fatigued, or perhaps even the Christian weakened in spirit so much as the presentation of the eternal divine love of the Savior who turned Himself over to the struggle on the cross for the sake of our salvation.

### **الإحسان**

إنّ الكلام على الإحسان لا يخصّ الأغنياء فقط بل الفقراء أيضاً، وأولئك الذين بالجهد يؤمّتون خبزهم اليومي، لأنّ لا أحد فقير للغاية أنه لا يملك حتى "فلسفي الأرملة" كما في الإنجيل (مر42:12). يمكن لأي إنسان أن يعطي شيئاً من القليل الذي لديه تماماً كالأرملة، وأن يتخطى أولئك الذين يعطون أكثر، من الكثير الذين يملكونه، لأنّ قيمة الإحسان لا تُقاس بالكمية المقدّمة، بل بإمكانية الذي يقَدّم ونَيْتِه. تالياً، يجب ألا نركّز على أنّ الأرملة أعطت فلسين فقط، بل يجب أن نركّز على أنّها لم تكن تملك سوى هذين الفلسين وقد قدّمتها، وهكذا فهي قدّمت كل ثروتها.

إذاً لكي نصنع الإحسان لا نحتاج إلى المال، بل نحتاج إلى الإرادة. عندما توجد الإرادة، فإنّ الفقر لا يُعيقنا أبداً، وعندما تغيب الإرادة فلا يفيدنا الغنى في شيء. لذلك سيحاكم الأغنياء العديمو الرحمة بفسوة أكثر من الفقراء العديمي الرحمة، لأنه مع أنّ لديهم أموال طائلة فإنهم ليسوا رحماء. قد تقول لي: "لكنهم يصنعون الإحسان"؛ مع ذلك، إذا كان إحسانهم لا يتناسب مع غناهم، فلن ينجوا من الجحيم. بقدر ما يكونون أغنياء أكثر، عليهم أن يُقدّموا بسخاء لمساعدة الفقراء من دون أن يخافوا من نقصان ثروتهم. فمن يسعى إلى الثروة هو بحاجة دائمة إلى المال، ومن لا يبالي بالغنى فهو دائماً غني، لأنّ الغنى الحقيقي ليس أن تصبح غنياً بل ألا تسعى إلى ذلك. ماذا أعني بذلك؟ هناك غنيّ يسلب من الكل، وهناك غنيّ يعطي الكل؛ الأول يغتني بالسطو والثاني يغتني بما يقَدّم. الأول يزرع في الأرض والثاني في السماء، وبقدر ما هي السماء أفضل من الأرض، كذلك يكون ثمرها أكثر من ثمر الأرض. لذلك يوصينا الرب: "لا تكنزوا لكم كنوزاً على الأرض بل اكنزوا لكم كنوزاً في السماء" (مت19:6). لكي يرحمنا الرب، علينا أن نرحم إخوتنا في الإنسانية، لنُدخّر ليوم الدينونة كنز الرحمة في السماء الذي يمكنه أن يطفئ نار الجحيم الرهيبة، ويهبنا النور الإلهي والحياة والغبطة الإلهيين، "لأنّ الرحمة تخلص الإنسان من الموت وتطهره من كل خطيئة" (طوبيا12:9).

### **Story and Lessons:**

### **The trouble tree**

The carpenter I hired to help me restore an old farmhouse had just finished a rough first day on the job. A flat tire made him lose an hour of work, his electric saw quit and now his ancient pickup truck refused to start. While I drove him home, he sat in stony silence. On arriving he invited me in to meet his family. As we walked toward the front door, he paused briefly at a small tree, touching the tips of the branches with both hands. Upon opening the door he underwent an amazing transformation. His tan face was wreathed in smiles and he hugged his two small children and gave his wife a kiss.

Afterward he walked me to the car. We passed the tree and my curiosity got the better of me. I asked him about what I had seen him do earlier. "Oh, that's my trouble tree", he replied. "I know I can't help having troubles on the job, but one thing for sure, troubles don't belong in the house with my wife and children. So I just hang them up on the tree every night when I come home. Then in the morning I pick them up again." "Funny thing is," he smiled, "when I come out in the morning to pick them up, there aren't nearly as many as I remember hanging up the night before."

Our Lord said "Come to me, all you who labour and are heavy laden, and I will give you rest" Matthew 11:28

## Fathers quotes:

“And He came to the place of a skull, Some say that Adam died there, and there lieth; and that Jesus in this place where death had reigned, there also set up the trophy. For He went forth bearing the Cross as a trophy over the tyranny of death: and as conquerors do, so He bare upon His shoulders the symbol of victory”.

**St John Chrysostom**

“Bringing one soul close to God by repentance is much better, in the eyes of God, than all other offerings, for there is nothing in the world better for God than the human soul, for everything in the world will perish except the soul because it is eternal”.

**St John Climacus**

“He who wants to overcome the spirit of Slander, should not ascribe the blame to the person who falls, but to the demon who suggests it. For no one really wants to sin against God, even though we do all sin without being forced to do so”.

**St John Climacus**

## Timetable of the Holy Services

### during the Third and Forth weeks of the Great Lent

Date	Holy Services	Time
Monday 05 March	Great Compline	7:00 PM
Wednesday 07 March	Presanctified Gifts Service	7:00 PM
Friday 09 March	3 <sup>rd</sup> Praise of the Acathiste Service	7:00 PM
Saturday 10 March	Vespers Service	4:30 PM
Sunday 11 March	Sunday of the Holy Cross	10:00 Am
Monday 12 March	Great Compline	7:00 PM
Wednesday 14 March	Presanctified Gifts Service	7:00 PM
Friday 16 March	4 <sup>th</sup> Praise of the Acathiste Service	7:00 PM
Saturday 17 March	Vespers Service	4:30 PM
Sunday 18 March	Sunday of St John Climacus	10:00 Am