

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

Sundays 05 - 12 August 2018

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

**Newsletter Issue:
14/18**

Regular Services:

Saturdays: Vespers 16:30
Sundays: Matins 10:00
Liturgy 11:00

Orthodox Calendar:

01 August – The Holy 7 Maccabee Children, Solomone & Eleazar
02 August – Translation of the Relics of Stephen the Protomartyr
05 August – 10th Sunday of Matthew
06 August – Transfiguration of our Lord Jesus Christ

08 August – Emilian the Confessor
11 August – Miracle of St Spyridon
12 August – 11th Sunday of Matthew



At the invitation of His Grace Bishop Mathew of Sourozh, on July 17, the feast day of the Royal Passion-bearers, our Metropolitan Silouan celebrated the divine Liturgy at the Russian Cathedral in London, and at the end of the Liturgy His Grace Bishop Mathew warmly greeted Metropolitan Silouan and thanked him for joining him at the service. In return Metropolitan Silouan asked everyone to pray for him and for the orthodox church.



المحبة والزمن

يُحكى أنه في وقت من الأوقات، كانت هناك جزيرة تقطنها جميع المشاعر والأحاسيس والأمور المعنوية كالسعادة والحزن والمعرفة، وكلّ باقي العواطف بما فيها الحب. في أحد الأيام أعلت المشاعر أنّ الجزيرة ستغرق، وهكذا أخذ كلّ شعور يُصلح قاربه، وأخذ يغادر الجزيرة. لكنّ الحب بقي وحده، لأنه أراد أن يبقى حتى آخر لحظة ممكنة، يقيناً منه أنّ على الحب أن يظمن على خلاص الجميع قبل خلاصه الشخصي. ولكن حينما بدأت الجزيرة تغرق فعلياً، قرّر الحب أن يطلب المساعدة. فلاحظ بأنّ الثروة تمرّ بالقرب منه في قارب فخم، فقال لها:

-أيتها الثروة، هل تستطيعين أن تأخذيني معك، فأنا مهدّد بخطر الغرق؟

-فأجابته الثروة بلياء، وقالت: لا، لا أستطيع ذلك، فهناك الكثير من الذهب والفضة معي في القارب، وليس لك مكان فيه.

حزن الحب لهذه الإجابة، وقرّر أن يسأل الأناقة التي كانت تمرّ بالقرب منه في قاربها المزين البديع، فقال:

-أيتها الأناقة، أنا أعرف تمام المعرفة بأنك مرهفة الإحساس، فهل تستطيعين مدّ يد العون لي، فأنا كما ترى أوشك على الغرق؟

-إني لا أقدر أن أساعدك، فأنت مبتلّ جداً، وقد تلوّث نظافة قاربي، فأفقد بذلك جمالي وأناقتي، وأنا كما تعلم حريصة عليهما جداً، فهما رأس مالي في هذه الحياة.

وكان الحزن قد اقترب، في تلك اللحظة من الحب، فقرر الحب أن يسأله المعونة، فقال له:

-أيها الحزن يا صديقي، دعني أذهب معك في قاربك، ولن أنسى لك فضلك مدى الحياة.

-يعزّ عليّ جداً أيها الحب، أن ألبي لك طلبك هذا، فأنا حزين كلّ الحزن كما ترى، ولذا فأنا أؤثر أن أبقي بمفردتي مع نفسي.

لحار الحب ولم يدر ماذا يفعل، ولا ممّن يطلب المساعدة، وما لإلحظات حتى لمح السعادة تقترب منه، فقرّر أن يطلب عونها قائلاً: "لا بدّ للسعادة من أن تجيبي إلى طلبي، فهي السعادة وتعلم تماماً ماذا يشعر الإنسان عندما يمرّ بضيق كضيقك". دنت السعادة من الحبّ ولكنها كانت فرحة جداً حتى إنها لم تسمع الحب وهو يناديها، بل انطلقت وهي تغني وتهلّل.

وفجأة سمع الحب صوتاً يقول له: "تعال أيها الحب، أنا سأخذك معي في قاربي، وسوف أخلصك من هذا الخطر العظيم المحقق بك"، وكان شيخاً متقدماً في الأيام، فأحسن الحبّ

بالفرح والنشوة حتى أنه نسي أن يسأل هذا الشيخ عن اسمه. وعندما وصلوا إلى اليابسة مضى الشيخ في طريقه دون أن يفتح فاه.

شعر الحبّ كم هو مدين لهذا الشيخ، فسأل المعرفة وهي الأخرى شيخة متقدمة في الأيام كانت تمخر بقاربها قربه: -أتعرفين هذا الشيخ الذي ساعدني؟ -آه، إنه الزمن.

-الزمن؟ ولكن لماذا أعانني الزمن؟

-فابتسمت المعرفة في وقار وقالت: لأنّ الزمن وحده القادر أن يفهم كم عظيم هو الحبّ، فكثرة التجارب والضيق التي مرّ بها جعلته يتأكد من أنّ الحبّ وحده يستحقّ الحياة، لأنه هو وحده ساعد الكثيرين على الحياة.



Transfiguration

The transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by His apostles as “the Christ [Messiah], the Son of the Living God,” He told them that “He must go up to Jerusalem, suffer, be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”

... and His face shone like the sun, and His garments became white as snow and behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for You and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is My Beloved Son, with Whom I am well pleased; listen to Him.” When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead” (Mt 17.1–92, see also Mk 9.1–9; Lk 9.28–36; 2 Pet 1.16–18). In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ they see that “in Him, indeed, all the fullness of God was pleased to dwell,” that “in Him the whole fullness of deity dwells bodily” (Col 1.19, 2.9). They see this before the crucifixion so that in the resurrection they might know Who it is Who has suffered for them, and what it is that this one, who is God, has prepared for those who love Him. This is what the Church celebrates in the feast of the Transfiguration.

Besides the fundamental meaning which the event of the Transfiguration has in the context of the life and mission of Christ, and in addition to the theme of the glory of God which is revealed in all of its divine splendour in the face of the Saviour, the presence of Moses and Elijah. According to the liturgical verses, they are not only the greatest figures of the Old Testament who now come to worship the Son of God in glory, they also are not merely two of the holy men to whom God has revealed himself in the prefigurative theophany’s of the Old Covenant of Israel. These two figures actually stand for the Old Testament itself: Moses for the Law and Elijah for the Prophets. And Christ is the fulfilment of the Law and the Prophets (Mt 5.17). Thus, in appearing with Jesus on the mount of Transfiguration, Moses and Elijah show that the Messiah Saviour is here, and that He is the Son of God to Whom the Father Himself bears witness, the Lord of all creation, of the Old and New Testaments, of the living and the dead. The Transfiguration of Christ in itself is the fulfilment of all of the theophany’s and manifestations of God, a fulfilment made perfect and complete in the person of Christ. The Transfiguration of Christ reveals to us our ultimate destiny as Christians, the ultimate destiny of all men and all creation to be transformed and glorified by the majestic splendour of God Himself.

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God’s unending Kingdom of Life where all will be transformed by the glory of the Lord.

Story and Lessons:

The folly of clinging

The little boy walked slowly into the room where his mother was sitting at her desk writing. She glanced down at him and saw that he was carrying a very precious vase that her grandmother had given her. Almost absentmindedly she said to him, “Robert, go put the vase down before you drop it and break it.”

“I can’t,” he replied, “I can’t get my hand out.”

“Of course you can,” she said, “you got it down there.”

He said, “I know, mom, but it won’t come out.” The neck of the vase was very narrow and his hand had fit it neatly inside and it was now up to his wrist. He continued to insist that he could not get it out. Growing a little concerned, his mother called out to his dad.

Dad calmly took control and began gently pulling the arm trying to extract the hand from the vase. He tried loosening it up with soapy water. Still nothing. He then got some vegetable oil from the kitchen and poured it around the wrist and let it seep into the vase. He wiggled it some. It still did not budge “I give up,” the dad said in desperation. “I’d give a dollar right now to know how to get it out.”

“Really?” little Robert exclaimed. Then they heard a clinking sound and his hand slid right out of the vase. They turned the vase upside down and a penny plopped out. “What’s this?” they said in unison.

“Oh, that’s the penny I put inside. I wanted to get it out so I was clutching it in my hand. But when I heard Dad say he would give a dollar to have the vase free, I let go.”

How often do we cling to things when they are nothing in comparison to what could be ours?

Fathers quotes:

“The leaders of any given evil heresy also attempt to interpret their writings, but their purpose is to harm their followers and deny that truth which is in accordance with piety, using the words of the Spirit against the Spirit. The words of the Gospel of grace are lofty and suitable for mature ears and minds, but these words too our God-bearing Fathers softened in their own mouths, making them appropriate for those of us who are less than perfect, just as mothers devoted to their children chew solid food and render it serviceable and easy to take for babies still at the breast. The moisture in their mothers’ mouth is nourishment for the children, and the thoughts in the hearts of our God-bearing Fathers are suitable food for souls that listen and obey the mouths of evil, disreputable men, however, are full of deadly poison which, when mixed with the words of life, makes even them lethal for careless listeners”

St Gregory of Palamas

“Orthodox religious thought lays the utmost emphasis on the image of God in the human person.... Because she or he is an icon of God, each member of the human race, even the most sinful, is infinitely precious in God’s sight. This respect for every human being is visibly expressed in Orthodox worship, when the priest censures not only the icons but the members of the congregation, saluting the image of God in each person”

Kallistos Ware

“And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, and his clothes became radiant, intensely white, as no one on earth could bleach them”

Mark 9:2-3

Announcements:

St Martin’s Colchester Orthodox Church need your help, visit:

ORTHODOXCOLCHESTERAPPEAL.ORG.UK

From the 1st to 13th of August, the Church will hold on a daily basis the service of the **Paracletice prayer at the occasion of the Holy Virgin Mary Adormition** feast at 7:00 pm.

A Holy liturgy, will be celebrated for the occasion of the **Transfiguration of Our Lord Jesus On Mount Thabor In Sinai**, on Sunday 05 August, 10:00 am.

Sunday 7th October 2018, the Antiochian Orthodox Society will hold its Annual General Meeting at 1.30pm in St. George’s Cathedral. All welcome

Saturday 17th November, the Antiochian Orthodox Society will hold its Annual Charity Dinner at 7.30pm in the Royal Garden Hotel. Tickets will be available in October.