

*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America*

*The Diocese of Eagle River and the Northwest
Antiochian Orthodox Church of the Annunciation*

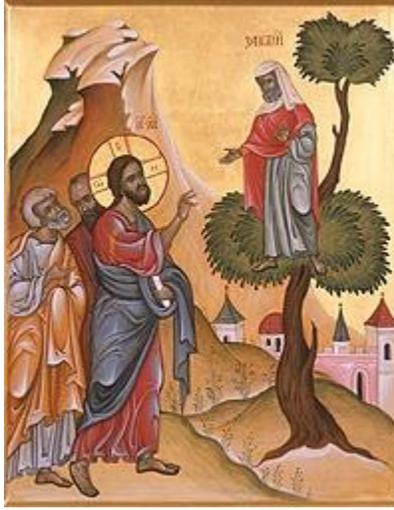
كنيسة البشارة الأرثوذكسية الأنطاكية

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Sunday January 31st, 2016

Tone 2 / Eothinon 2

Sunday of Zacchaeus

Sunday Services:

Vespers on Saturday 6:00 PM, Sunday Matins 9:30 AM

10:30 AM Divine Liturgy

الأحد الثاني والثلاثين بعد العنصرة والأحد الخامس عشر من لوقا
32nd. Sunday After Pentecost & 15th Sunday of Luke

Today's Liturgy Inserts

تغييرات في القداس

الايصونيكون

هَلُمَّ نَسْجُدُ وَنَرْكَعُ لِلْمَسِيحِ مَلِكِنَا وَإِلَهِنَا. خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ هَلْلُويَا.

Entrance Hymn (Tone 2)

Come, let us worship and fall down before Christ. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

طروبارية القيامة (باللحن الثاني)

عِنْدَمَا انْحَدَرْتَ إِلَى الْمَوْتِ أَيُّهَا الْحَيَاةُ الَّذِي لَا يَمُوتُ، حِينَئِذٍ أَمَتَّ الْجَحِيمَ بِبِرْقِ لَاهُوتِكَ. وَعِنْدَمَا أَقَمْتَ الْأَمْوَاتَ مِنْ تَحْتِ الثَّرَى، صَرَخَ نَحْوَكُ جَمِيعُ الْقُوَاتِ السَّمَاوِيِّينَ: أَيُّهَا الْمَسِيحُ الْإِلَهُ، مُعْطِي الْحَيَاةِ، الْمَجْدُ لَكَ.

Troparion of the Resurrection (Tone 2)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

الطروبارية للقديسين كيرس ويوحنا الصانعي العجائب والعامي الفضة (باللحن الخامس)

لَقَدْ مَنَحْتَنَا عَجَائِبَ قِدْسِيكَ الشَّهِيدَيْنِ، سَوْرًا مَنِيعًا أَيُّهَا الْمَسِيحُ الْإِلَهُ. فَبِتَضَرُّعَاتِهِمَا أَبْطَلْ مَشُورَاتِ الْأَمَمِ، وَثَبِّتْ أَرْكَانَ الْإِيمَانِ، بِمَا أَنَّكَ وَحْدَكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.

Troparion of SS. Cyrus and John (Tone 5)

Since Thou hast given us the miracles of Thy holy Martyrs, Cyrus and John, as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou alone art good and the Lover of mankind.

Troparion for the Patron Saint of the Church

(للبشارة - باللحن الرابع)

اليوم رأس خلاصنا، وإعلان السر الذي منذ الدهور، لأن ابن الله يصير ابن البتول، وجبرائيل بالنعمة يبشّر، فلذلك ونحن معه لنهتف نحو والدة الإله، إفرحي أيتها الممتلئة نعمة الرب معك.

قنداق عيد دخول السيد إلى الهيكل (باللحن الأول)

يا من بمولدك أيها المسيح الإله للمستودع البتولي قدّست، وليدي سمعان كما لاق باركت، ولنا الآن أدركت وخلصت، احفظ رعيّتك بسلام في الحروب، وأيد الذين أحببتهم، بما أنك وحدك محبٌ للبشر.

Kontakion of the Presentation of the Lord to the Temple (Tone 1)

Thou O Christ God, who by thy birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve thy fold in wars, and confirm them whom thou didst love; for thou alone art the Lover of mankind.

الرسالة للأحد الثاني والثلاثين بعد العنصرة

Epistle for the Thirty-Second Sunday after Pentecost

*The Lord will give strength unto his people.
Bring to the Lord, ye sons of God; bring to the Lord glory and honor.*

The Reading is from Saint Paul's First Letter to Timothy (4:9-15)

My Child Timothy, faithful is the saying, and worthy of all acceptance. For to this end we both labor and suffer reproach, because we have our hope set on the living God, who is

الرَّبُّ يُعْطِي قُوَّةً لَشَعْبِهِ
قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ

*فصلٌ من رسالة القديس بولس الرسول الأولى إلى تيموثاوس (4:9-15)

يا ولدي تيموثاوس، صادقة هي الكلمة وجديرة بكلّ قبولٍ* فإننا لهذا نتعب ونعير لأننا ألقينا رجاءنا على الله الحي الذي هو مخلصُ الناسِ أجمعين ولا سيّما المؤمنين* فوصّ بهذا وعلم به* لا يستهن أحدٌ بفتوتك بل كن مثالا للمؤمنين في

the Savior of all men, especially of those who believe. These things command and teach. Let no one despise your youth, but be an example to those who believe, in word, in manner of life, in love, in spirit, in faith, and in purity. Till I come, give heed to reading, to exhortation, to teaching. Do not neglect the gift that is in you, which was given to you by prophecy, with the laying on of the hands of the priests. Meditate on these things; give yourself wholly to them; that your progress may be manifest to all.

الكلام والتصرف والمحبة والإيمان والعفاف* واظب على القراءة إلى حين قدومي وعلى الوعظ والتعليم* ولا تهمل الموهبة التي فيك التي أوتيتها بنبوّة بوضع أيدي الكهنة* تأمل في ذلك وكُن عليه عاكفاً ليكون تقدمك ظاهراً في كل شيء.

الإنجيل للأحد الخامس عشر من لوقا

Gospel for the Fifteenth Sunday of Luke

The Reading of the Holy Gospel according to Saint Luke (19:1-10)

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر (19:1-10)

في ذلك الزمان فيما يسوع مجتازاً في أريحا إذا برجل اسمه زكّا كان رئيساً على العشارين وكان غنياً* وكان يلتمس أن يرى يسوع من هو فلم يكن يستطيع من الجمع لأنه كان قصير القامة* فتقدم مسرعاً وصعد إلى جميزة لينظره لأنه كان مزمعاً أن يجتاز بها* فلما انتهى يسوع إلى الموضع رفع طرفه فراه فقال له يا زكّا أسرع انزل فاليوم ينبغي لي أن امكث في بيتك* فأسرع ونزل وقبله فرحاً* فلما رأى الجميع ذلك تذمروا قائلين إنه دخل ليحلّ عند رجل خاطئ* فوقف زكّا وقال ليسوع هاءنذا يارب أعطى المساكين نصف أمواله. وإن كنت قد غبتت أحداً في شيء أزد أربعة أضعاف* فقال له يسوع اليوم قد حصل الخلاص لهذا البيت لأنه هو أيضاً ابن إبراهيم* لأن ابن البشر إنما أتى ليطلب ويخلص ما قد هلك.

The Antiochian Women of the Annunciation Orthodox Church of Calgary Saint Thekla Sisterhood

Schedule of Activity for the First quarter of 2016

<u>Date</u>	<u>Activity</u>
Feb 5th, 2016	Holy Bread class at 5:30 PM in the Church Hall (all parishioners are invited)
March 6, 2016	Meat fair lunch
March 25, 2016	Annunciation Feast lunch (Potluck)

In addition, we will have a retreat on April 2nd. More details to be provided soon.

Hope to see you all and GOD Bless you.

السيدات الأنطاكيات في كنيسة البشارة للروم الأورثوذكس في كالغاري أخوية القديسة تقلا

برنامج النشاطات للربع الأول من عام 2016

<u>التاريخ</u>	<u>النشاط</u>
5 شباط 2016	تعليم طريقة عمل القربان المقدس الساعة 5:30 مساءً بقاعة الكنيسة (الدعوة عامة)
6 آذار 2016	غداء لمناسبة مرفع اللحم (بعد القداس الإلهي)
25 آذار 2016	غداء لمناسبة عيد البشارة (مشاركة جماعية)

بتاريخ 2 نيسان ستقام رياضة روحية (سيتم الإعلان عن التفاصيل لاحقاً)

نأمل مشاركتكم جميعاً و الرب يبارككم.

❖ Church Announcements

- ❖ Blessing of Homes: Father is going around blessing homes. Please, call or email Father to schedule a time to bless your home. Father will continue blessing homes until Lent starts.
- ❖ **Feast of Meeting of Christ in the Temple: will be celebrated on Monday February 1st at 7 PM.**
- ❖ **His Holiness Patriarch Irinej of Serbia will be visiting Calgary on February 14 at the Serbian church. Liturgy starts at 10 AM.**
- ❖ **Upcoming Services:** March 5th at 10 AM Soul Saturday, we will celebrate the Divine Liturgy to pray for all those who fell asleep in the Lord.
- ❖ **Orthodoxy Sunday:** March 20th at 6 PM at St. Vladimir Ukrainian Orthodox Church. We will be celebrating together with all the Orthodox Churches in Calgary. More on Services during Lent is coming soon.
- ❖ **Orthodox Resources:** visit www.myocn.net for many good resources on our faith, Bible study etc.

- ❖ **Orthodox Men Retreat:** April 8th – 10th. All men are invited to attend. See Sam Salloum to register.
- ❖ **Attention all members:** Please, sign up to offer the Holy Bread for your good health and for the health of your family. Choose a Sunday and see one of the ladies officers. Also, we should sponsor coffee hour after Liturgy, **keep it light and provide only cookies**. Every family is asked to pick up a Sunday.
- ❖ **Parish Life Conference:** Plan on attending the PLC this year. Make it part of your vacation. It is going to be in Phoenix, Arizona from June 28th to July 3rd. Visit www.antiochianevents.com/la.html
- ❖ **CHRISTIAN MODESTY IN CHURCH ATTIRE:** Please be very mindful of modesty when dressing for holy services. One's attire should not distract others from prayer. Appropriate apparel should not be tight-fitting or revealing. Our attention should be focused towards the Lord. Thank you for your attention to this matter. All those who read the Epistle men and women, please no miniskirts, tight pants, shorts, top tanks. No Jeans or sneakers, etc.
- ❖ **Youth and parents meeting:** Today Sunday January 31st after Liturgy. All parents of our teens are asked to attend.
- ❖ **Retreat at our church:** Mark your calendar. We are going to have a retreat on April 2nd open to all our members and local churches given by Fr. Gregory Horton. The theme is: "Facing Life and Death: The Cross and Resurrection of Jesus Christ". All members are encouraged to take time and attend this retreat.
- ❖ **Visit this website for good spiritual articles:** blog.ancientfaith.com/faithencouraged

Church Etiquette or Some Things You Should Know While in Church (Fr. David Barr)

In the Orthodox Church, there are a lot of customs and traditions that are important parts of our worship. Some are cultural; some are pious customs. Some are essential; some are not. From time-to-time, we need to address some of these various etiquette issues to inform our communities how we can best understand each other and work together to worship the all-holy Trinity.

Standing vs. Sitting

The traditional posture for prayer and worship in the Orthodox Church has been to stand. In the Orthodox "old countries", there are usually no pews in the churches. Chairs or benches on the side walls are usually reserved for the elderly and infirm. In North America, we have tended to build our churches with pews, and since we have them, we need to figure out when we may sit and when we should stand. First of all, it is fully acceptable (even preferable) to stand for the entire service. If you prefer this, it would be better to find a place closer to the back or side of the church so as not to stand out or block someone's view. When should you definitely stand? Always during the Gospel reading, the Little and Great Entrances, the Anaphora, the distribution of Holy Communion, whenever the priest gives a blessing, and the Dismissal. In many parishes, the Divine Liturgy books in the pew have suggested times when sitting is acceptable. Follow those instructions (it's probably safer than to follow what the people are doing in the first couple of rows). When in doubt, stand. It is never wrong to stand in church.

Lighting Candles

Lighting candles is an important part of Orthodox worship. We light them as we pray, making an offering to accompany our prayers. Orthodox typically light candles when coming into the church - and that is usually the best time to light them, but there are times when candles should not be lit. It is not proper to light candles during the Epistle or Gospel readings, during the Little or Great Entrances, the sermon, and most of the times when the faithful are standing. If you find yourself arriving to church after the Liturgy has begun, a good rule of thumb to remember is - if everyone is standing, wait until they are sitting to light a candle (unless they are sitting for the sermon, of course). Other than that it is probably all right to light a candle.

Entering the Church (Late)

The time to arrive at church is before the service starts, but for some unknown reason, it has become the custom - or rather the bad habit - for some to come to church late. If you arrive after the Divine Liturgy begins, try to enter the church quietly - and observe what is happening. If the Epistle or Gospel is being read or the Little or Great Entrance is taking place, wait until it is finished to quickly find a seat. If Father is giving the sermon, stay in the back until he has concluded. If in doubt, check with one of the ushers to see if it is a good time to seat yourself. Try not to interrupt the Liturgy with your entrance. By the way, the best way to avoid this problem is to arrive on time - then you don't have to wonder if it's okay to come in or not. People who come late to the Liturgy should not partake of the Eucharist!

Crossing those Legs?

In some Orthodox cultures, crossing one's legs is taboo and considered to be very disrespectful. In our North American culture, while there are no real taboos concerning crossing one's legs, we tend to cross our legs to get comfortable while sitting. Should we cross our legs in church? No. Not because it is "wrong" to ever cross legs, but rather because it is too casual - and too relaxed - for being in church. Just think about it, when you get settled in your favorite chair at home, you lean back, cross your legs, and then your mind can wander anywhere it wants to. Remember that sitting in church is a concession, not the normative way of prayer. You surely don't want to get too relaxed and let your mind wander off too much. In fact, when you do sit in church, you should sit attentively - and not too comfortably. When sitting in church, keep those feet on the floor, ready to stand at attention (which is what "Let us attend" means). Cross yourself with your fingers and hand - but don't cross your legs!

In and Out

In and out? It's a hamburger place in LA, but shouldn't be the traffic pattern by the back door during services. On some Sundays, it almost seems like we have a revolving door in the back of the church - and it is used by both children and adults. Use the restroom before coming to church. You shouldn't need to get a drink of water during the service (especially if you are taking Communion!). Don't come to church to go to

the fellowship hall - come to pray.

Leaving Before Dismissal

Leaving church before the Dismissal - besides being rude - deprives us of a blessing. Worship has a beginning ("Blessed is the Kingdom...") and an end ("Let us depart in peace..."). To leave immediately after Communion is to treat church like a fast food restaurant where we come and go as we please. We live in a fast-paced world where we seem to be hurrying from place to place. But in God's presence, we need to make every attempt to fight this pressure to move on to the next thing on the day's agenda. We deprive ourselves of blessings by not being still and participating in God's holiness. Eat and run at McDonald's - but stay in church and thank God for his precious gifts.

Blot that Lipstick!

Have you ever looked at an icon in just the right light and seen the lip prints all over it? It's disgusting, isn't it? In fact, it's downright gross. Lipstick may look fine on lips, but it looks horrible on icons, crosses, the Communion spoon and the priest's or bishop's hand. Icons have been ruined by lipstick; and even though the cross can usually be cleaned after everyone venerates it, it just isn't considerate to others to impose your lipstick on them. What is the answer? If you insist on wearing lipstick to church, blot your lips well before venerating an icon, taking Communion, or kissing the cross or the priest's or bishop's hand. Even better, wait until after church to put it on. After all, God is not impressed with how attractive you look externally - your makeup or clothing - but how attractive you are internally, your adornment with good works and piety.

Venerating Icons

When you enter the church, it is traditional to venerate the icons. Usually there are icons at the entrance to the church and many churches have icon stands in the front as well. When venerating (kissing) and icon, pay attention to where you kiss. It is not proper to kiss an icon in the face. You wouldn't go up and kiss the Lord or His mother on the lips, would you? You would kiss their hand, and only if they invited you would you even dare to kiss them on the cheek. Pay attention to what you are doing. When you approach and icon to venerate it, kiss the gospel, scroll, or hand cross in the hand of the person in the icon, or kiss the hand or foot of the person depicted. As you venerate and icon, show proper respect to the person depicted in the icon - the same respect you would show the person by venerating him or her in an appropriate place. And remember, blot off your lipstick before kissing.

Talking during Church

Isn't it great to come to church and see friends and family members? But wait until coffee hour to say "Hi" to them. It just isn't appropriate to greet people and have a conversation with them during the services. Besides being disrespectful towards God, it is rude towards the other people in the church who are trying to worship. Talk to God while in church through your prayers, hymns, and thanksgiving, and to your

friends in the hall afterwards.

Kiss (Don't Shake) the Priest's or Bishop's Hand

Did you know that the proper way to greet a priest or bishop is to ask his blessing and kiss his right hand? How do you do this? Approach the priest or bishop with your right hand over your left hand and say "Father (or "Master" in the case of the bishop), bless." This is much more appropriate (and traditional) than shaking their hands. After all, the priest and bishop are not just "one of the boys." When you kiss their hands, you show respect for their office - they are the ones who "bless and sanctify" you and who offer the holy gifts on your behalf. So next time you greet your priest or bishop, don't shake his hand, ask for his blessing.

Sunday Dress

Remember the time when people put on their "Sunday best" to go to church? In fact, dress clothes were often referred to as Sunday clothes. In some parts of the country, this is not common today. In fact, all too often, dress in church has become too casual. In all areas of our lives, we should offer Christ our best. And the same is true of our dress. We should offer Christ our 'Sunday best', not our everyday or common wear. And we should dress modestly, not in a flashy way that would bring attention to ourselves. Our dress should always be becoming of a Christian - especially at church.

Here are some specific guidelines we use in our parishes:

Children

Only young children (under 10) should wear shorts to church - and then only dress shorts. Athletic shorts, cut-offs, and spandex shorts are never appropriate church wear (for children or adults!). Shoes or sandals should be clean and tied. No one should wear T-shirts with any kind of writing on them ("This Bud's for You!" is definitely out).

Women

Dresses should be modest. No tank tops or dresses with only straps at the shoulders, no short skirts (mini-skirts), and no skin-tight dresses. Dresses should have backs and not be cut low in the front. If women wear pants to church, they should be dress pants (not jeans, leggings, etc.). Shorts of any type are not appropriate for church.

Men

Men should also dress modestly. While coat and tie are not mandatory, shirts should have collars and be buttoned to the collar (the actual collar button may be left undone, but two or three buttons undone is inappropriate). Slacks should be cleaned and pressed. Jeans (of any color) are usually too casual for church, especially ones with patches or holes. Again, shorts are not appropriate church wear.

If you're going somewhere after church where you need to dress casually, bring a change of clothing with you and change after coffee hour. Remember, use your best judgment and good taste when dressing for church. After all, you don't go to be seen by everyone else - you go to meet and worship God.

Pew Blocking

Never heard of pew blocking? It's that practice of sitting right next to the aisle so that no one else can get by to sit in the middle of the pew. Everyone has seen it. In fact, the best pew blockers come early so they can get their coveted aisle seats and then be sure that no one can get past them. The most effective form of pew blocking takes place when two people take their places at opposite ends of the pew, occupying both the center and aisle seats. This effectively eliminates anyone else from sitting on that row. There are two solutions to pew blocking. The first is to move towards the middle of the pew, leaving the aisle seats for those coming later. And for those of you who just can't handle sitting in the middle of the pew [or those with small children who may need to make a fast exit - NTK], take the outside aisle spot and graciously allow those coming after you to go past (by moving out for them so they can get by). Remember, pew blocking isn't hospitable - nor is it an efficient method of seating. So don't be selfish. Move on over towards the middle. Don't be a pew blocker.

To Cross or Not To Cross

Anyone who has looked around on a Sunday morning will notice that different people cross themselves at different times (and sometimes in different ways). To a certain extent, when to cross oneself is according to personal piety and not an issue of dogma. But there are times when it is specifically proper to cross yourself, and times when you should not. Here is a brief list of when to cross and when not to cross:

To Cross

When you hear one of the variations of the phrase, "Father, Son, and Holy Spirit"; at the beginning and end of the liturgical service or your private prayers; entering or exiting the church, or when passing in front of the Holy Altar; before venerating in icon, the cross, or Gospel book.

Not to Cross

At the chalice before or after taking Communion (you might hit the chalice with your hand); when the priest or bishop blesses saying, "Peace be to all" - bow slightly and receive the blessing; when receiving a blessing from a bishop or a priest (kissing the right hand of the bishop or priest is appropriate, but not making the sign of the cross).

Touching the Hem of Father's Garments

Many people like to touch the hem of Father's phelonion as he goes through the congregation for the Great Entrance. This is a nice, pious custom by which you "attach" your personal prayers to the prayer of the

entrance with the holy gifts. At the same time, you need to be careful neither to grab too hard and trip up the Great Entrance, nor to push people out of the way. And be sure to help your children so that they observe these guidelines as well.

Snacks for Children

You can always tell where young children have been sitting in the church. The tell-tale signs are graham cracker crumbs, Cheerios, and animal crackers. Parents often bring snacks and a cup of fruit juice along for children during church. And for young children (0-2 years old), this is fine. But by the time children are 3-4 years old, they should be able to make it through Liturgy without eating anything, and by the time they reach seven (the age of their first confession), they should begin fasting on Sunday morning for Communion (or at least make an attempt at fasting by cutting back on the amount of breakfast and eating "fasting"-type foods - talk to your priest about this). For those children who get snacks, please don't feed them while in the line for Holy Communion (this applies to holy bread as well). They need to come to Communion without food in their mouths. And one last note: try to keep the snack mess down to a minimum. The floor shouldn't be covered with Cheerios! Chewing gum during Liturgy is a No-No for everyone!

Handling the Holy Bread

After taking Holy Communion and at the end of the liturgy, it is traditional to eat a piece of holy bread or antidoron - the bread that was left over after Holy Communion was prepared. While antidoron is not Holy Communion, it is blessed bread and as such, should be eaten carefully so that crumbs don't fall all over the place. After taking Communion or kissing the cross at the end of the Divine Liturgy, take one piece of antidoron (you don't need four or five pieces) and when you return to your seat or get to a place where you can stop for a moment, eat the bread trying not to drop crumbs. If you want to give a piece to someone else, go ahead and take an extra piece - don't break yours in half (it produces too many crumbs). And monitor your children as they take the antidoron and teach them to eat it respectfully.

A Final Thought

North American society in the late 20th century is rather casual in its approach to life. Don't allow this prevailing attitude to enter into your Orthodox Christian piety. There are surely a lot of other areas that could be covered here. Much of church etiquette is based on common sense and showing respect for God and others. Always remember that you are in church to worship God, the Holy Trinity. The priest says, "With the fear of God and faith and love, draw near." Let this be the way you approach all of worship. If you do, you will probably have good church etiquette.

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دخول السيد إلى الهيكل

في الثاني من شهر شباط تحتفل الكنيسة بعيد دخول السيد إلى الهيكل (لوقا 2، 22-40). فوق الشريعة أخذ يوسف ومريم الطفل يسوع ابن الأربعين يوماً إلى الهيكل ليقدمه إلى الرب. فقرأ عنه كما ورد في الشريعة «زوجي يمام أو فرخي حمام». غير أن الشريعة أوصت بأن يقدم ذؤو الطفل المولود للرب شاةً بمثابة ذبيحة كفارة، فإن لم يكن في يده أن يقدم شاةً فليأت بيمامتين أو فرخي حمام للرب (الأخبار 5، 7). ولما كان يوسف ومريم فقيرين ليس بمقدورهما أن يقدموا شاةً قدما بيمامتين أو فرخي حمام. وفي ذلك يقول أوريجنس (+235): «كانت مريم غير قادرة مادياً على تقديم شاة... وهذا يظهر حقيقة ما كتب أن يسوع المسيح افتقر وهو الغني (2كورنثوس 8، 9). لهذا السبب، أختار أمًا فقيرة وُلد لها، ووطنًا فقيرًا قيل عنه: لكن يا بيت لحم أفراثة صغرى مدن يهوذا».

«وكان في أورشليم رجل بارّ نقي اسمه سمعان، ينتظر التعزية لإسرائيل، والروح القدس نازل عليه. وكان الروح القدس قد أوحى إليه أنه لا يرى الموت قبل أن يعاين مسيح الرب. فأتى الهيكل بوحى من الروح... وكانت هناك نبيّة هي حنة بنت فانوئيل... أرملة بلغت الرابعة والثمانين من عمرها، لا تفارق الهيكل، متعبدة بالصوم والصلاة ليل نهار. فحضرت في تلك الساعة، وأخذت تحمد الله، وتحدثت بأمر الطفل كل من كان ينتظر افتداء أورشليم» (لوقا 2، 25-38). لا ريب في أن سمعان وحنة يمثلان الجنس البشري كلّ، بذكوره وإنائه، في انتظاره مجيء المخلص، كما يعبران عن الفرح الذي ساد المسكونة بميلاد المسيح الآتي لخلاص العالم. وهذا ما يشير إليه بوضوح أوريجنس حين يقول: «النساء ينلن الفداء كالرجال. لقد جاءت امرأة نبيّة (حنة) بعد سمعان». كما يتحدث القديس أمبروسوس أسقف ميلانو (+397) عن أهميّة نبوءة حنة، فيقول: «تنبأ سمعان، كما تنبأت العذراء من قبل. والمقترنة بزوجها تنبأت، والأرملة (حنة) تنبأت أيضاً، لنألا يستثنى جنس أو طبقة اجتماعية من موهبة النبوة. وحنة كانت، بسبب من ترمّلها وفضائلها، جديرة بالإيمان، فأعلنت أن مخلص البشر قد جاء».

يرى المغبوط أوغسطينس (+430) أن سمعان الشيخ قد رأى المسيح بقلبه، لأنه عرف الطفل بوحى من الروح، ورآه بعينه لأنه حمله على ذراعيه. رآه في الحالين فأدرك أنه ابن الله، فعانقه وقال: «الآن تطلق، يا سيّد، عبدك بسلام، وفقاً لقولك. فقد رأيت عيناى خلاصك الذي أعدته قدام وجه الشعوب كلّها، نوراً يتجلّى للوثنيين ومجداً لشعبك إسرائيل» (لوقا 2، 29-31). لقد فرح سمعان لكونه رأى الرب المنتظر مجيئه قبل أن يغادر هو هذه الحياة، لذلك اغتبط ونادى الرب قائلاً إنه قد أن أوان الانتقال من هذه الحياة طالما الخلاص قد أتى. وفي ذلك يقول أوريجنس: «عرف سمعان أنه ما من أحد يقدر على أن يطلق الإنسان من سجن الجسد إلى الحياة الآتية، إلا المسيح الذي ضمّه إلى صدره... الآن يقول له: الآن تطلق عبدك بسلام، لأنني ما دمت لا أحمل المسيح، ولا أضمه إلى صدري، فأنا سجين، عاجز عن الإفلات من قيودي».

«قال سمعان لمريم أمّه: ها إنّه جعل لسقوط كثير من الناس وقيام كثير منهم في إسرائيل آيةً يقاومونها. وأنت سينفذ سيفٌ في نفسك لتتكشف الأفكار عن قلوب كثيرة» (لوقا 2، 34-35). يقول القديس أمفيلوخوس أسقف إيقونية (نهاية القرن الرابع): «اختير هذا الطفل لسقوط اليهود غير المؤمنين، وقيام الأمم المؤمنة. هو علامة يقاومونها الصليب علامة يقاومونها. لأن كثيراً من غير المؤمنين أنكروه على الصليب وسخروا منه بأقوالهم وأفعالهم. أعطوه خلاً ليشرب، وقدموا مرارة لعطشه، ضفروا إكليلاً من شوك ووضعوه على رأسه، وطعنوا جنبه بحربة، ولطموه بأيديهم». ويذهب القديس كيرلس الإسكندري (+444) المذهب ذاته، فيقول: «دعاهم الله إلى الاعتراف بالابن الذي هو النور الحقيقي، ومجد إسرائيل أيضاً. لقد صار بعضهم مفترين، متمردين، وذوي عقول لا تفهم، غير أن البقيّة خلصت ومجدت المسيح».

أما عن قول سمعان: «وأنت سينفذ سيفٌ في نفسك»، فيجمع الآباء على القول بأن المقصود بالسيف في الآية ليس سيفاً مادياً، فمريم لم تُقتل بالسيف، بل رقدت بسلام. من هنا يقول القديس أمبروسوس: «لا يخبرنا الكتاب المقدس ولا التاريخ أن مريم قبضت إلى خالقها بعد نزع عنيف. الجسد لا النفس يُطعن بسيف مادّي. هذا يدلّ على أن مريم لم تكن جاهلة السرّ السماوي: إن كلام الله حيّ ناجع، أمضى من كلّ سيف ذي حدّين، ينفذ إلى ما بين النفس والروح، وما بين الأوصال والمخاخ، وبوسعه أن يحكم على خواطر القلب وأفكاره (عبرانيين 4، 12). يكشف كلام الله الأفكار وخفايا القلوب». وفي السياق ذاته يقول القديس باسيليوس الكبير رئيس أساقفة قيصرية كبادوكية (+379): «ستتكشف أفكار قلوب الكثير من الناس، أي أن ارتياح التلاميذ ومريم الذي حدث عند صليب المسيح، سليله شفاء سريع من لدن الرب، مثبتاً قلوبهم في إيمانهم به. هكذا نرى أن بطرس، بعد أن خامره الشك، اشتدّ إيمانه بالمسيح».

في الختام، لنا في قول أوريجنس خير الكلام: «إن كنتَ ترغب في حمل يسوع وضّمه، وفي أن يفرّج عنك، فعليك أن تجاهد لنيل روح يهديك. تعال إلى هيكل الله. أنظر، إنك تقف الآن في كنيسة الرب يسوع. هذه الكنيسة المبنية من الحجارة الحية».

Giving back to God: Everything we have belongs to God. If we come to church every few weeks or months and give only a few dollars, how can our church continue paying its bills? Give regularly and consistently. Give a portion of your income back to God. Look at the suggested guide below.

Guide to Proportionate Giving

Annual Income	10%	8%	6%	4%	3%
\$25,000	2,500	2,000	1,500	1,000	750
\$35,000	3,000	2,800	2,100	1,400	1,050
\$40,000	4,000	3,200	2,400	1,600	1,200
\$50,000	5,000	4,000	3,000	2,000	1,500
\$60,000	6,000	4,800	3,600	2,400	1,800
\$70,000	7,000	5,600	4,200	2,800	2,100
\$80,000	8,000	6,400	4,800	3,200	2,400
\$90,000	9,000	7,200	5,400	3,600	2,700
\$100,000	10,000	8,000	6,000	4,000	3,000
\$120,000	12,000	9,600	7,200	4,800	3,600
\$150,000	15,000	12,000	9,000	6,000	4,500

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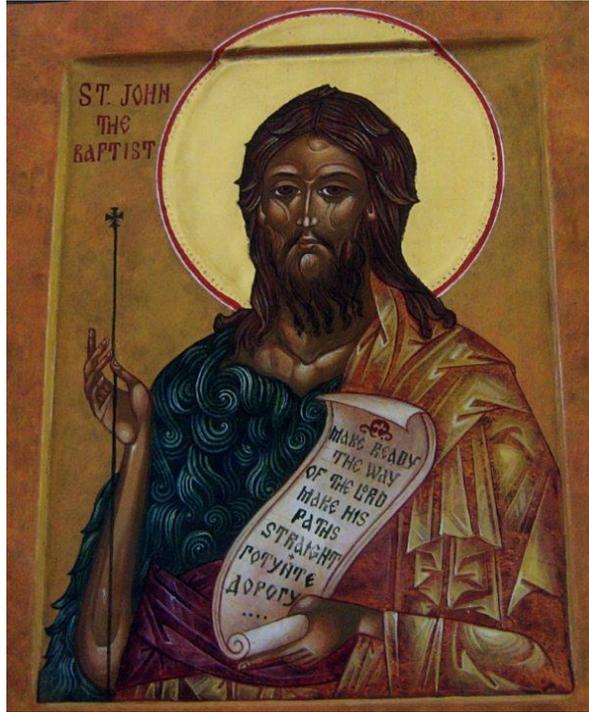
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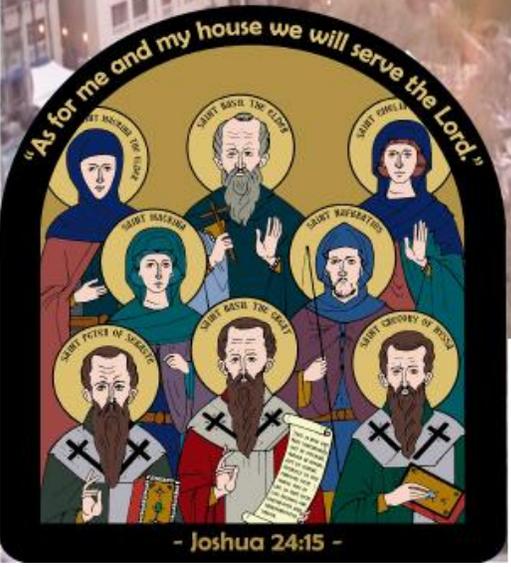
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