



الأحد الأول بعد العنصرة  
أحد جميع القديسين  
**First Sunday after Pentecost**  
**All Saints Sunday**

**Changes in the Liturgy**

تغييرات في القداس

الايصوذيكون

هلم لنسجد ونركع للمسيح ملكنا والهنا، خلصنا يا ابن الله يا من قام من بين الاموات، لنرتل لك هلوليا!

**Entrance Hymn**

O 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 الثامن)

انحدرت من العلى أيها المتحنين . وقبِلت الدفنَ ذا الثلاثة الأيام، لكي تعتقنا من الآلام . فيا حياتنا وقيامتنا ياربُ  
المجد لك.

**Troparion of the Resurrection (Tone Eight)**

From the heights Thou didst descend, O Compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion. Thou art our life and our resurrection, O Lord, glory to Thee.

طروبارية جميع القديسين (باللحن الرابع)

أيها المسيحُ الإله إن كنيسةكَ متسربلَةٌ بدماءِ شهدائك الذين في كل العالم كبرفيرةٍ وأرجوانٍ. وبهم تهتفُ إليك  
صارخةً. وَجّه رَأْفَتَكَ لشعبِكَ وامنحُ السلامةَ لعبيدِكَ. وهبْ لنفوسنا الرحمةَ العظمى.

*Troparion of All the Saints (Tone Four)*

*Thy Church, O Christ God, hath regaled herself in the blood of thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifts her voice, crying, "Turn with thy compassion toward thy people, and grant peace to thy servants, and to our souls the Great Mercy."*

**Troparion for the Patron Saint of the Church**

### قنّاق جميع القديسين (بالحن الثامن)

أيها الرب البارئ كلّ الخليقة ومُبدِعُها، لك تُقَرَّبُ المسكونةُ كباكير الطبيعة الشهداء اللَّابسي اللاهوت، فبتوسلاتهم وشفاعةِ والدةِ الإلهِ إحفظْ بالسلامةِ التامةِ كنيسةَنا وشعبَنا يا جزيلاً الرحمةِ وحدك.

### Kontakion of All Saints (Tone Eight)

To Thee, O Lord and Author of all creation, the universe offers as first-fruits of nature the God-bearing Martyrs. Wherefore, by their imploring, preserve Thy Church in perfect safety, for the sake of the Theotokos, O most Merciful One.

### الرسالة لأحد جميع القديسين

### Epistle for All Saints Sunday

*God is wonderful among His saints!*

*Bless God in the congregations!*

**The Reading is from Saint Paul's Letter to the Hebrews (11:33; 12:2).**

Brethren, all the saints through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was

عجيب هو الله في قديسيه!

في المجامع باركوا الله!

**(11:33; 12:2) فصل من رسالة القديس بولس الرسول إلى العبرانيين**

يا إخوة إنّ القديسين بالإيمان فَهَرُوا المَمالِكَ وَعَمَلُوا البِرَّ وَنَالُوا المَواعِدَ وَسَدُّوا أَفْواءَ الأَسْودِ\* وَأَطْفَأُوا جِدَّةَ النَّارِ وَنَجَّوا مِنْ حَدِّ السَّيْفِ وَتَقَوُّوا مِنْ ضَعْفٍ وَصَارُوا أَشْداءَ فِي الحَرْبِ وَكَسَرُوا مُعَسْكَراتِ الأَجانبِ\* وَأَخَذَتْ نِساءٌ أَمواتَهُنَّ بِالقِيامَةِ. وَغَدِبَ آخَرُونَ بِتَوْتِيرِ الأَعْضاءِ وَالضَّرْبِ وَلَمْ يَقْبَلُوا بِالنِّجاةِ لِاحْتِصَالِها عَلَى قِيامَةِ أَفضلِ\* وَآخَرُونَ ذاقوا الهُزءَ وَالجَلَدَ وَالقَيودَ أَيضاً وَالسِّجْنَ\* وَرُجِّمُوا وَنُشِرُوا وَامْتُنِحُوا وَماتوا بِحَدِّ السَّيْفِ. وَساحُوا فِي جُلودِ غَنَمٍ وَمَعِزٍ وَهُمْ مُعَوَّزُونَ مُضايِقُونَ مَجْهُودُونَ\* وَلَمْ يَكُنْ العالَمُ مُسْتَحَقًّا لَهُمْ تائِهينَ فِي البَراري وَالجبالِ وَالْمِغاورِ وَكُھُوفِ الأَرْضِ\* فَهؤلاءِ كُلُّهُمْ مَشْهُوداً لَهُم بِالإيمانِ لَمْ يَنالوا المَواعِدَ\* لِأَنَّ اللهَ سَبَقَ فَنظَرَ لَنَا شَيْئاً أَفضلَ أَنْ لا يَكْمُلُوا بِدوننا\* فَنحنُ أَيضاً إِذْ يُحَدِّقُ بنا مِثْلُ هَذِهِ السَّحابَةِ مِنَ الشَّهودِ فَلنُلْقِ عَنَّا كُلَّ ثِقَلٍ وَالخَطِيئَةَ المَحيطةَ بِسَهولَةٍ بنا. وَلنَسابِقُ بِالصِّيرِ فِي الجِهادِ الَّذِي أَمامنا\* ناضِرِينَ إِلى رَئيسِ الإيمانِ وَمُكْمَلِهِ يَسوعَ.

promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfection of our faith.

## الإنجيل لأحد جميع القديسين

### Gospel for All Saints Sunday

**The Reading is from the Holy Gospel according to St. Matthew (10:32-33, 37-38; 19:27-30).**

The Lord said to his disciples, “Everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven.” “He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow me is not worthy of me.” Then Peter said in reply, “Lo, we have left everything and followed you. What then shall we have?” Jesus said to them, “Truly, I say to you, in the new world, when the Son of Man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or wife or children or lands, for my name’s sake, will receive a

فصل شريف من بشارة القديس متى الإنجيلي البشير، التلميذ الطاهر (10:32-33, 37-38; 19:27-30).

قال الرب لتلاميذه كُلُّ مَنْ يَعْتَرِفُ بِي قُدَّامَ النَّاسِ اعْتَرَفْتُ أَنَا بِهِ قُدَّامَ أَبِي الَّذِي فِي السَّمَاوَاتِ \* وَمَنْ يُنْكِرُنِي قُدَّامَ النَّاسِ أَنْكِرُهُ أَنَا قُدَّامَ أَبِي الَّذِي فِي السَّمَاوَاتِ \* مَنْ أَحَبَّ أَبًا أَوْ أُمًَّ أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي. وَمَنْ أَحَبَّ ابْنًا أَوْ بِنْتًا أَكْثَرَ مِنِّي فَلَا يَسْتَحِقُّنِي \* وَمَنْ لَا يَأْخُذُ صَلْبِيَهُ وَيَتَّبِعُنِي فَلَا يَسْتَحِقُّنِي \* فَأَجَابَ بطرسُ وَقَالَ لَهُ هُوَذَا نَحْنُ قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ فَمَاذَا يَكُونُ لَنَا \* فَقَالَ لَهُمَ يسوعُ الْحَقُّ أَقُولُ لَكُمْ إِنَّكُمْ أَنْتُمْ الَّذِينَ تَبِعْتُمُونِي فِي جَبَلِ التَّجْدِيدِ مَتَى جَلَسَ ابْنُ الْبَشَرِ عَلَى كُرْسِيِّ مَجْدِهِ تَجْلِسُونَ أَنْتُمْ أَيْضًا عَلَى اثْنَيْ عَشَرَ كُرْسِيًّا تَدِينُونَ أَسْبَاطَ إِسْرَائِيلَ الْإِثْنَيْ عَشَرَ \* وَكُلُّ مَنْ تَرَكَ بِيوتًا أَوْ إِخْوَةً أَوْ أَخَوَاتٍ أَوْ أَبًا أَوْ أُمًَّ أَوْ امْرَأَةً أَوْ أَوْلَادًا أَوْ حَقُولًا مِنْ أَجْلِ اسْمِي يَأْخُذُ مِائَةَ ضِعْفٍ وَيَرِثُ الْحَيَاةَ الْأَبَدِيَّةَ \* وَكَثِيرُونَ أَوْلُونَ يَكُونُونَ آخِرِينَ وَآخَرُونَ يَكُونُونَ أَوْلِينَ.

hundred-fold, and inherit eternal life. But many that are first will be last, and the last first.”

### الكينونيكون

إفْرَحُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ. بِالْمُسْتَقِيمِينَ يَلِيقُ التَّسْبِيحُ. هَلْلُويا!

### Koinonikon (Communion Hymn)

Rejoice in the Lord, O ye just; praise becometh the upright. Alleluia!

## ❖ Church Announcements

- ❖ **The Apostles Fast**: is Monday June 27<sup>th</sup> and Tuesday 28<sup>th</sup>. Fish is permitted.
- ❖ **PARKING**: Please, as you park your cars on the street, let us be mindful of our neighbors and DO NOT block their driveways and abide by the parking laws.
- ❖ **Bulletin Next Week**: We will have copies of the readings at the church next Sunday, no bulletin will be emailed next week because Fr. Dahdouh will be at the Parish Life Conference in Phoenix.
- ❖ **Blessing of your home**: If your home has not been blessed this year, please make an appointment with Fr. George Dahdouh to bless your home.
- ❖ **Young Adults**: Today after Liturgy, we will have a meeting for all the young adults.
- ❖ **Welcoming Committee**: Fr. George Dahdouh is still working on forming a welcoming committee to rotate in welcoming people and monitoring the candles. Please, if you are interested let him know. He is looking for a team leader.
- ❖ **Missing Sunday Liturgy**: Attending Sunday Liturgy should be part of our regular life as a family, we should not miss church unless we are really sick. Make attending church every Sunday an important part of your family life. **The family that worships together, stays together.**
- ❖ **Giving back to God**: Our church depends on your generous giving back to God for all His blessings in your life. **Please, give generously and regularly and God will bless you back a 100 times.** Make sure you support your church even during the summer, the bills don't stop during the summer.
- ❖ **In an Emergency**: If you go to the hospital or have a scheduled surgery, please call Fr. Dahdouh at 403/993-7945 anytime day or night 24 hours 7 days a week.

- ❖ **Food for The Hungry Boxes:** Please, bring back all your sacrificial savings from Lent for the poor so we can send them to the Archdiocese. Be generous and give to the poor.
- ❖ **Camp St. Innocent:** Mark your calendar! Camp St. Innocent will be held from August 21<sup>st</sup> to August 26<sup>th</sup>. We have additional scholarships so everyone can attend. It is for ages 7 to 18. If you like to volunteer or be a counselor, please see Father for an application or you can download it from the website [www.campstinnocent.org](http://www.campstinnocent.org) **All new families from Syria, there are funds to help your children attend the camp, please see Father.**
- ❖ **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.** Every family is asked to pick up a Sunday.

#### مَنْ هُوَ الْقَدِيسُ؟

جملة أساسية في هذا الفصل الإنجيلي: «كل من ترك بيوتاً أو إخوة أو أخوات... من أجلي يأخذ مئة ضعف ويرث الحياة الأبدية». الالتصاق بيسوع شرطه أن تترك ما كنت متعلقاً به إذ لا جمع ممكناً بين المسيح وغير المسيح. الدنيا فيها أشياء تستعملها ولا يتعلق أبداً قلبك بها. القلب يسكنه المسيح فقط.

وكان المسيح يُحَدِّثنا عندما يقول: «من أحبَّ أباً أو أمّاً أكثر مني فلا يستحقني، ومن أحبَّ ابناً أو بنتاً أكثر مني فلا يستحقني»، وهو العليم بأن الإنسان كثيراً ما يتأرجح بين مودّات له وثنية وتلك المودّة الوحيدة التي يجب ان ينصرف إليها، أي مودّة السيّد. ولا عجب إن تحيّر الإنسان بين الله وغير الله، بين ما هو للسماء وما هو للأرض، وإن كان ممزّقاً فالإنسان مشدود بين ترابيته وروحانيته. ولكن من أراد أن يتبع السيد، من شاء أن يُطَوِّع كل قوة فيه وكل زخم ليسعى إلى وجه يسوع، هذا إنسان يُدعى إلى كسر الطين الذي فيه حتى يسعى إلى سحق الشهوات التي تتأكله. هي لفظة واحدة من الإنسان إلى الله تجعله قديساً، ولفظة مستمرة منه إلى دنياه تجعله تافهاً.

يسوع يريد ألا نُشرك بينه وبين سواه. ما معنى هذا الكلام؟ أو يعني أننا مدعوون ألا نُحبّ زوجة أو أرزاقاً أو وطناً أو ما إلى ذلك من مخلوق؟ أجاب السيد عن هذا بقوله: «من لا يترك امرأة أو أولاداً أو حقولاً فلا يستحقني». ماذا يعني الترك ونحن مقيمون مع عائلاتنا ونملك ما نملك؟ في الوقت الذي تحدّث فيه السيّد لم تكن الرهبانية واردة لأنها لم تظهر الا ثلاثة قرون بعد البشارة. لهذا لا يمكن أن يعني قوله أن اتركوا إلى الأديار. هذا ما تمّمه رهبان صالحون سيظلّون نماذج لنا. لكن بصورة عامة يريدنا الله أن نبقي في الدنيا ويريدنا أن نستمر فيها وأن نعرف جمالاتها لأنه يريدنا ان نرتقي من جمالها إلى بهاء وجهه. ومن لم يذق في الدنيا جمالاً لا يرى وجه الله.

قطعاً لا يريدنا السيد ان نهمل أزواجنا والبنين وهو الداعي إلى الرعاية. لكنّه يريدنا راسخين فيه، غير راسخين في أهل الأرض وفي ما يملكون. يريد قلوبنا منصرفة إليه، مأخوذة به. وإذا تعاطته تحوي كل البشر فيه. ولكن إن كان القلب مقسوماً، فلا مجال فيه لا للمسيح ولا لغير المسيح. ان كان القلب غير مَمَسَحَن فهو لا يحبّ أحداً من الناس.

المرء الذي يحب الله حتى المنتهى، حتى الترك، حتى ترك المخلوق، يعود إلى المخلوق باستقلال عنه، يعود من فوق ويضمّ المخلوقات إليه ضمّاً قاطعاً. إذ ذاك فقط يجمع الإنسان في قلب واحد بين محبة الخالق ومحبة الناس.

هذه هي القداسة. القداسة ليست مسوحاً ولا هي في جوهرها تقتشف ولو كان التقشف وسيلة إليها لا بدّ منها. ولكن القداسة حب. من أحب حتى الموت أو حتى استعداده للموت، فهذا قد أدرك القداسة.

جاورجيوس مطران جبيل والبترون وما يليهما (جبل لبنان)

The Learning to Listen: Learning to Love  
By Luke Bullock

Listening sounds easy, but it is an elusive art form. We all can relate to the experience of someone sitting across from us and hearing not what we are saying but what they want to hear. Discussions often unravel as each side speaks past each other. In arguments, the interlocutors focus less on understanding the other side and more on the next argument to make. How many times have we failed to listen because we were just too busy talking?

The “art” of listening is just that—an art form that takes practice to perfect. Mastering it costs nothing but the commitment to practice and reflect and try again. It costs little but reaps huge dividends. Listening is essential to learning to love.

### **Listening as a Christian Virtue**

Consider the basic paradox of listening. On the one hand, listening is entirely about the other person. When I am truly listening, I attend to the other person, their words, their story, their emotions. Listening is attention to other. Yet, on the other hand, listening is entirely about me. What the other person says can trigger so many emotions and thoughts. I react, respond, reply. If I am going to listen well, I have to recognize how I react and how I want to argue. Only by emptying myself, stepping out of the way, can I be fully present with the other person in their situation.

The Cross of Jesus manifests the victory of self-emptying—kenosis. Through taking a body, dying, and rising again, the Word of God unfolded himself everywhere. Jesus reveals what it is to be God: co-suffering love. He is the Mystery. Jesus – the image of the Father – refashioned humanity in his image, thus making known God the Father. The Crucified Christ came according to the Scriptures to restore humanity from death to life. As St Paul exhorts, “Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross” (Phil 2:5-8).

Crucified love defines the Christian life and, thus, the purpose of listening. First and foremost, I enter into relationships, speaking and listening, in order to learn to love. I have this need. But this need is for me to die, to become small, to be humbled, to be emptied. Each encounter with another person provides an opportunity to learn humility. Second, conversations provide an opportunity for the other person to experience love. Inviting them to share, hearing their stories, empathetically responding: all of these are premised on love. As a Christian, we walk with others in their suffering as Christ walked in our humanity. Only through listening can we authentically form relationships.

### **The Keys of Listening well**

First, let the other person talk. This should bring a smile to our faces. To listen, we have to give space to the other use their voice. It’s obvious but essential—and often harder than we would like to admit. Some of us, more than others, need to resist the temptation to monopolize conversation. If you like to dominate a situation or feel you know everything there is to know about a subject, you might be a poor listener. It takes self-control to remain open to new ideas rather than impatiently waiting for a chance to butt in with what you think is the final word on the subject. Before you speak, make sure that the speaker has had a chance to make his point. Many people think aloud and tend to grope toward their meaning. Their initial statements may be only a vague approximation of what they mean. Forget about what you were going to say next. Make sure you hear what the other person says. As the Apostle James says, “Let every man be quick to hear, slow to speak” (James 1:19).

Second, listen with gentle curiosity. Avoid judging the speaker too soon. The goal of listening is not to refrain from speaking, but to hear with understanding and kindness. Abba Poemen once said, “A man may seem to be silent, but if his heart is condemning others, he is babbling ceaselessly. But there may be another who talks from morning till night and yet he is truly silent, that is, he says nothing that is not profitable.” A non-judgmental approach means respect for the person, valuing them in their uniqueness, giving them space to articulate their opinions and belief, with the intention of understanding a person’s needs and struggles.

Third, listen to the different levels. Suppose you bump into a friend who says, “What a day!!” What does your friend mean? You see the words themselves don’t tell the whole story. If we listen—in this case it won’t be too difficult to understand, though body language and tone of voice, what your friend means when speaking the words, “What a day!” Your friend might be saying, “What a great day! Let’s celebrate!” Or your friend might mean, “What a rotten day. Let’s drink our worries away.” Now, that is really at the surface. Because there are other layers to the narrative. Perhaps this friend needs you to empathize with his reality. Perhaps he experienced a huge change in his life. Or perhaps your friend is continually going through drama. When we listen, we listen to the story. What’s the main idea? Why this story now? The person before you speaking is a deep and mysterious person. They have many sides to their personal reality. Truly listening means to be open to experiencing the person’s nuances, dimensions, and depths.

Fourth, practice active listening. Effective listening involves you speaking. You don’t just sit and listen passively. But the speaking is not about giving advice or giving a pep talk. Active listening is focusing on the fundamental meaning and feelings spoken by the other. As Dr Al Rossi, a professor at St Vladimir’s Seminary, states, “Active listening absorbs the meaning and feelings of the other and demonstrates, to the satisfaction of the other, that we actually heard what was said....[A]ctive listening is not judgmental, nor critical, nor patronizing, nor advice-giving.”<sup>[1]</sup> The purpose is not to fix problems but to let the other person know that we hear what they are saying. This often means walking with the others in their sufferings. Be prepared for expressions of negative emotions. People may be frustrated, in pain, or angry. The goal is to understand the other person. Help the other person process or express themselves. Sometimes this means that we share in the other’s joy. At times it means suffering with them. So when we walk with someone in their dark valley, we invite them to speak the truth of their life and release some of the spiritual pus—the darkness, the sin, the negative thoughts, the emotions, the hurts, and the tears.

Active listening may involve a variety of techniques including open-ended questions, empathy guesses, and reflective statements. We ask questions not to control the conversation but to invite the other to tell their story or get a chance to make their point. A closed-ended question might be, “What is your favorite flavor of ice cream?” The question does not invite more than a factual response—mint chocolate chip. An open-ended question might be, “What is your earliest memory of ice cream?” This opens up a story, one that allows the other person to share something from their life. When we listen to others, rather than focusing on factual questions, we want to tune into their story. How do they feel? Perhaps we offer them an empathy guess: It sounds like you are \_\_\_\_\_ (e.g., exhausted, angry, sad, ecstatic). The simplest and, perhaps, most profound technique of active listening is offering a reflective statement—a short declarative sentence summarizing the essence of what the person has said. The point is to reflect back what you’ve heard. Is this what you mean? Do I understand you correctly? Reflective statements are supportive because they show your interest as well as reduce the chance for misunderstanding.

### **Listening in 21<sup>st</sup> Century America as Orthodox Christian**

Most of us find our lives not to be very communal. More and more, the surrounding culture encourages us to narcissistically focus on ourselves. Social networking is about talking and much less about listening. Talk radio is about shouting people down and denying them the opportunity to state their opinions. The Church, though, offers a place to learn and practice authentic listening. We listen through confession. The priest witnesses our confession to God. And if the priest is truly listening, under the guidance of the Holy Spirit, he will have insight into our situation. And then, we receive his word as if directly from God himself. Confession requires listening at these three levels—the priest, God, and ourselves. In prayer and in silence, we journey deeper. This is listening we often want to skip and

pass over. Instead, we slide towards distractions—email, social media, sports, gossip, the news—rather than giving those spare minutes to resting in silence.

The Liturgy, the center of our communal life in Christ, involves listening to the word of God, the crucified messiah. At the Transfiguration we heard the voice of the Father, speaking “out of the cloud, ‘This is my beloved Son; listen to him’” (Mark 9:7). And at each liturgy, we listen to the Gospel, to the words of Christ. What do we hear? Do the words take root in our heart? Do the words settle in our minds becoming words repeated to others without letting them transform our own lives? Let us listen to the words of the liturgy—the readings, the sermon, the hymns—letting them penetrate our hearts and minds. As St James exhorts, “Do not merely listen to the word, and so deceive yourselves. Do what it says” (James 1:22). The hope of every Christian is to find the echo of God’s voice within our own hearts and to experience transformation through the Holy Spirit. This process, one of sanctification, starts with listening, learning to love. We listen to the Word of God and, through doing what he says, become ourselves a living word of God.

May we learn to listen in humility to those around us and through this act of love, build up the body of Christ.

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[1] Al Rossi, “Active Listening to Enrich the Church,” *Jacob’s Well*, Summer/Fall 2012.

## **All Saints Feast:**

Today's Feast is the result of all that has gone before it. The purpose of all the events in Christ's life, from His Conception to the Resurrection and the Ascension and Pentecost is to make Saints. That is the purpose of the Church, to make people holy. Today's Feast is the Feast of the identity of the Church, of Her sacred personality. For a Church that does not make Saints is not a Church, it is merely an institution which abuses the word 'Church'.

What is a Saint? Firstly, we should understand that Saints are not born, they are made. We are all born potentially to become Saints. The only difference between ourselves who are not Saints and the Saints, is that they are people who are continually picking themselves up after sinning, continually repenting until they attain holiness, whereas we give up.

We should also say that there are two sorts of Saints - Confessors and Martyrs. Some Martyrs led very bad lives but then, when it came to the ultimate sacrifice, they found Faith in themselves, sufficient for them to prefer to confess Christ rather than live, and so sacrificed everything for Christ. We recognise their sacrifice and honour it. However, in our time, in our land, it would seem that we are not called to be Martyrs, but Confessors. What is a Confessor, how do we recognise a Confessor?

First of all, we could ask people who live near the person whom we believe to be a Confessor. They would know that person's way of life. But this would not be enough in itself. This would tell us only if the person were righteous or not. And holiness is more than righteousness. Holiness is

that utter devotion to God, the confession of Christ before men, the taking up of one's cross and following, to which Christ will bear witness before His Father in Heaven. It is never denying Christ. It is this devotion of which He speaks in today's Gospel, which is above devotion to husband or wife, father or mother, brother or sister, son or daughter. And we can be even more precise than this.

We have already said that the purpose of the Church is to make Saints. And the characteristics of the Saints are also those of the Church. At every Liturgy and at morning prayers we sing and read the Creed, in which we confess that we believe in the One, Holy, Catholic and Apostolic Church. These words which define the Church, One, Holy, Catholic and Apostolic, are also words that define the Saints.

The Saints are One because they are all together. We speak of the communion of the saints. And in today's Gospel, our Lord speaks of those who have followed Him who will judge the Twelve Tribes of Israel seated on the Twelve Thrones around Him. The Saints are One, they are united.

The Saints are also obviously holy. The word Saint means holy.

The Saints are also Catholic. This word does not mean Roman Catholic. We mean 'Catholic' in the original sense of the word. 'Catholic' means the same in all places and at all times. Thus today, on this Feast of All Saints, we commemorate all the Saints of all countries and of all centuries and of all backgrounds. We recall Saints of all ages, of all nationalities, men, women and children, the poor and the rich, the old and the young, the healthy and the sick. They all confessed the same Orthodox Faith. The Saints are universal in time and space; they are 'Catholic'.

Finally, the Saints are Apostolic, for they share in the same Faith and Tradition as the Apostles.

## **6 Things Happy People Never Do**

WRITTEN BY MARC CHERNOFF

Happy people do a lot of things. They spend time expressing gratitude, cultivating optimism, practicing kindness, nurturing loving relationships, committing to meaningful goals, savoring life's little pleasures, and so on and so forth.

But they NEVER...

### **1. Mind other people's business.**

Forget about what others are doing. Stop looking at where they are and what they have. Nobody is doing better than you because nobody can do better than you. YOU are walking your own path. Sometimes the

reason we struggle with insecurity is because we compare our behind-the-scenes circumstances with everyone else's public highlight reel. We listen to the noise of the world, instead of ourselves. So stop the comparisons! Ignore the distractions. Listen to your own inner voice. Mind your own business.

Keep your best wishes and your biggest goals close to your heart and dedicate time to them every day. Don't be scared to walk alone, and don't be scared to enjoy it. Don't let anyone's ignorance, drama, or negativity stop you from being the best you can be. Keep doing what you know in your heart is right, for YOU. Because when you are focused on meaningful work and at peace within yourself, almost nothing can shake you. *(Angel and I discuss this in more detail in the "Passion and Growth" chapter of [1,000 Little Things Happy, Successful People Do Differently](#).)*

## 2. Seek validation of self-worth from others.

When you are content to simply be yourself, without comparing and competing to impress others, everyone worthwhile will respect you. And even more importantly, you will respect yourself.

How are you letting others define you? What would you do differently if you knew nobody would judge you?

Truth be told, no one has the right to judge you. People may have heard your stories, and they may think they know you, but they can't feel what you are going through; they aren't living YOUR life. So forget what they think and say about you. Focus on how you feel about yourself, and keep walking the path that feels best under your feet.

[Those who accept you are your friends](#). Those who don't are your teachers. If someone calls you something and it's true, it's not your problem because it's true. If someone calls you something and it's not true, it's not your problem because it's not true. Either way, whatever they call you is not your problem. What other people call you is their problem...

What you call yourself, and who you decide to become, is your problem.

## 3. Rely on other people and external events for happiness.

Unhappiness lies in that gap between what we have now and what we think we need. But the truth is, we don't need to acquire anything more to be content with what we already have. We don't need anyone

else's permission to be happy. Your life is magnificent not because someone says it is, or because you have acquired something new, but because you choose to see it as such. Don't let your happiness be held hostage. It is always yours to choose, to live and experience.

As soon as you stop making everyone and everything else responsible for your happiness, the happier you'll be. If you're unhappy now, it's not someone else's fault. Take full responsibility for your own unhappiness, and you will instantly gain the ability to be happier. Stop seeking in vain to arrange conditions that will make you happy. Simply choose to appreciate the greatness that is yours in this moment, and the right conditions will start to line up around the contentment you seek.

The greater part of your happiness or unhappiness depends upon your outlook, and not upon our situation. Even if things aren't perfect right now, think of all the beauty still left around you. A good reason to smile is always one thought away; choose to tap into it any time you like. (Read [The Gifts of Imperfection](#).)

#### 4. Hold on to resentment.

Let today be the day you stop being haunted by the ghosts from your past. What happened in the past is just one chapter in your story; don't close the book, just turn the page.

We've all been hurt by our own decisions and by others, and while the pain of these experiences is normal, sometimes it lingers for too long. Feelings of resentment urge us to relive the same pain over and over, and we have a hard time letting go.

Forgiveness is the remedy. It allows you to focus on the future without combating the past. To understand the infinite potential of everything going forward is to forgive everything already behind you. Without forgiveness, wounds can never be healed and personal growth can never be achieved. It doesn't mean you're erasing the past, or forgetting what happened. It means you're [letting go of the resentment and pain](#), and instead choosing to learn from the incident and move on with your life.

## 5. Spend prolonged periods of time in negative environments.

You can't make positive choices for the rest of your life without an environment that makes those choices easy, natural, and enjoyable. So protect your spirit and potential from contamination by limiting your time with negative people and the environments they inhabit.

When other people invite you to act like victims, when they whine and moan about the unfairness of life, for example, and ask you to agree, to offer condolences, and to participate in their grievances, WALK AWAY. When you join in that game of negativity you always lose.

Even when you're alone, create a positive mental space for yourself. Make it a point to give up all the thoughts that make you feel bad, or even just a few of them that have been troubling you, and see how doing that changes your life. You don't need negative thoughts. They are all lies. They solve nothing. All they have ever given you is a false self that suffers for no reason. (Read [Buddha's Brain](#).)

## 6. Resist the truth.

It is a certain deathtrap when we spend our lives learning how to lie, because eventually these lies grow so strong in our minds that we become bad at seeing, telling and living our own truth. Lives come apart so easily when they have been held together with lies. If you resist the truth, you will live a lie every day as the truth haunts your thoughts every night. You simply can't get away from your truth by moving dishonestly from one place to the next.

So don't bend; don't water it down; don't try to hide the truth with deception; don't edit your own soul according to the fashion of what's popular. It is better to offer no explanation or excuse than a false one. It takes courage and strength to admit the truth, but it is the only way to truly live. Accept what is, embrace it fully, and live for the possibilities that lie ahead.

### Your turn...

What would you add to the list? What's something you should NOT do if you want to be happy? Leave a comment below and share your thoughts.