

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

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

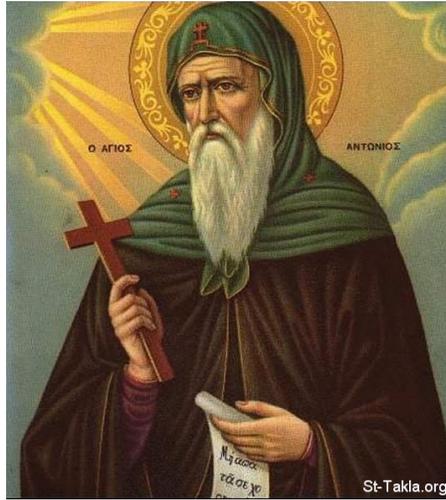
كنيسة البشارة الأرثوذكسية الأنطاكية

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Sunday January 17th, 2016

Tone 8 / Eothinon 11

Venerable and God-bearing Father Anthony the Great

Sunday Services:

**Vespers on Saturday 6:00 PM, Sunday Matins 9:30 AM
10:30 AM Divine Liturgy**

RESURRECTIONAL APOLYTIKION IN 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.

APOLYTIKION OF ST. ANTHONY THE GREAT IN TONE FOUR

Thou didst become like the zealous Elijah in his condition, and followed John the Baptist in his upright ways, becoming a dweller in the wilderness and an establisher of the universe by thy prayer, O Father Anthony. Wherefore, intercede thou with Christ God to save our souls.

• Now sing the apolytikion of the patron saint or feast of the temple.

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

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.

طروبارية القيامة (بالحن الثامن)

أَحَدَرْتِ مِنَ الْعُلُوِّ يَا مُتَحَنِّينَ، وَقَبِلْتِ الدَّفْنَ ذَا الثَّلَاثَةِ أَيَّامًا، لِكَيْ تُعْتَقِنَا مِنَ الْآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

طروبارية القديس انطونيوس الكبير (بالحن الرابع)

لَقَدْ مَاتَلْتِ إِبِلِيَا الْغَيُورَ فِي أَحْوَالِهِ، وَتَبَعْتِ الْمَعْمَدَانَ فِي مَنَاهِجِهِ الْقَوِيمَةِ. فَحَصَلْتِ فِي الْبَرِّيَّةِ سَاكِنًا، وَلِلْمَسْكُونَةِ بَصَلَوَاتِكَ مُشَدِّدًا، أَيُّهَا الْأَبُّ أَنْطُونِيُوسَ. فَتَشَفَّعْ إِلَى الْمَسِيحِ الْإِلَهِ، أَنْ يُخَلِّصَ نُفُوسَنَا.

(للبشارة - بالحن الرابع)

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

قنداق عيد دخول السيد إلى الهيكل (بالحن 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.

الرسالة للقديس أنطونيوس الكبير

Epistle for St. Anthony the Great

Precious in the sight of the Lord is the death of His saints.

What shall I render to the Lord for all that He has given me?

The Reading from the Epistle of St. Paul to the Hebrews. (13:17-21)

Brethren, obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly, for that would be of no advantage to you. Pray for us, for we are sure that we have a clear conscience, desiring to act honorably in all things. I urge you the more earnestly to do this in order that I may be restored to you the sooner. Now may the God of peace Who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do His will, working in you that which is pleasing in His sight, through Jesus Christ; to Whom be glory forever and ever. Amen.

كَرِيمٌ بَيْنَ يَدَيِ الرَّبِّ مَوْتُ أِبْرَارِهِ.
بِمَاذَا نُكَافِي الرَّبَّ عَنْ كُلِّ مَا أَعْطَانَا.

فَصَلِّ مِنَ رِسَالَةِ الْقَدِيسِ بُولْسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (13:17-21)

يَا إِخْوَةَ، أَطِيعُوا مُدَبِّرِيكُمْ وَاخْضَعُوا لَهُمْ فَإِنَّهُمْ يَسْهَرُونَ عَلَى نُفُوسِكُمْ سَهَرًا مَن سَيُعْطِي حِسَابًا حَتَّى يَفْعَلُوا ذَلِكَ بِسُرُورٍ لَا آتِينَ. لِأَنَّ هَذَا غَيْرُ نَافِعٍ لَكُمْ. صَلُّوا مِن أَجْلِنَا فَإِنَّا نَتَّقُ بِأَنَّ لَنَا ضَمِيرًا صَالِحًا فَتَرَعِبُ فِي أَنْ نُحْسِنَ التَّصَرُّفَ فِي كُلِّ شَيْءٍ. وَأَطْلُبُ ذَلِكَ بِأَشَدِّ الْإِحَادِ حَتَّى أَرُدَّ إِلَيْكُمْ فِي أَسْرَعِ وَقْتٍ. وَإِلَهُ السَّلَامِ الَّذِي أَعَادَ مِن بَيْنِ الْأَمْوَاتِ رَاعِيَ الْخِرَافِ الْعَظِيمِ بِدَمِ الْعَهْدِ الْأَبَدِيِّ، رَبَّنَا يَسُوعَ. يُكَمِّلْكُمْ فِي كُلِّ عَمَلٍ حَتَّى تَعْمَلُوا بِمَشِيئَتِهِ عَامِلًا فَيَكُمُ مَا هُوَ مَرْضِيٌّ لَدَيْهِ بِيَسُوعَ الْمَسِيحِ الَّذِي لَهُ الْمَجْدُ إِلَى أَبَدِ الْأَبَدِينَ آمِينَ.

الإنجيل للأحد الثاني عشر من لوقا

Gospel for the Twelfth Sunday of Luke

The reading from the Holy Gospel according to St. Luke. (17:12-19)

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him, "Rise and go your way; your faith has made you well."

شَرِيفٌ مِّنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْبَشِيرِ التِّلْمِيزِ
الطَّاهِرِ. (17:12-19)

فِي ذَلِكَ الزَّمَانِ، فِيمَا يَسُوعُ دَاخِلٌ إِلَى قَرْيَةٍ اسْتَقْبَلَهُ
عَشْرَةُ رِجَالٍ بُرْصٍ وَوَقَفُوا مِنْ بَعِيدٍ، وَرَفَعُوا أَصْوَاتَهُمْ
قَائِلِينَ: يَا يَسُوعُ الْمُعَلِّمُ ارْحَمْنَا. فَلَمَّا رَأَاهُمْ قَالَ لَهُمْ
امْضُوا وَأَرُوا الْكَهَنَةَ أَنْفُسَكُمْ. وَفِيمَا هُمْ مُنْطَلِقُونَ
طَهَّرُوا. وَإِنَّ وَاحِدًا مِنْهُمْ، لَمَّا رَأَى أَنَّهُ قَدْ بَرِيَ، رَجَعَ
يُمَجِّدُ اللَّهَ بِصَوْتٍ عَظِيمٍ. وَخَرَّ عَلَى وَجْهِهِ عِنْدَ قَدَمَيْهِ
شَاكِرًا لَهُ وَكَانَ سَامِرِيًّا، فَأَجَابَ يَسُوعُ وَقَالَ، أَلَيْسَ
الْعَشْرَةُ قَدْ طَهَّرُوا فَأَيْنَ التَّسْعَةِ؟ أَلَمْ يُوجَدْ مَنْ يَرْجِعُ
لِيُمَجِّدَ اللَّهَ إِلَّا هَذَا الْأَجْنَبِيُّ؟ وَقَالَ لَهُ، قُمْ وَامْضِ إِيمَانُكَ
قَدْ خَلَّصَكَ.

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>
Jan 17, 2016	Meeting and lunch for the Syrian new comers
Jan 24, 2016	Meeting for all Antiochian Women after the Divine Liturgy
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 للربيع الأول من عام 2016

التاريخ	النشاط
17 كانون الثاني 2016	لقاء و غذاء للعائلات السورية القادمة حديثاً (بعد القداس الإلهي)
24 كانون الثاني 2016	إجتماع لأخوية القديسة تقلا (بعد القداس الإلهي)
5 شباط 2016	تعليم طريقة عمل القربان المقدس الساعة 5:30 مساءً بقاعة الكنيسة (الدعوة عامة)
6 آذار 2016	غذاء لمناسبة مرفع اللحم (بعد القداس الإلهي)
25 آذار 2016	غذاء لمناسبة عيد البشارة (مشاركة جماعية)

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

نأمل مشاركتكم جميعاً و الرب يبارككم.

"We are to bestow our love on our brothers and sisters. We must not allow any malice at all to remain in our hearts. May almighty God have regard for our love of our neighbor, so that He may pardon our iniquities! Remember what He has taught us: 'Forgive, and you will be forgiven.' People are in debt to us, and we to them. Let us forgive them their debts, so that what we owe may be forgiven us. But our hearts struggle against this. They want to do what they have been told, but there is something that makes them reluctant to do so." St. Gregory the Great.

++We are not Christians if we don't forgive others. ++

❖ 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.
- ❖ **Today:** we welcome all of our new families arriving to Calgary from Syria today. We the community of Annunciation would like to express to them our love and support and tell them we are happy they are here with us.
- ❖ **Instruction for blessing of homes:**
 1. The home of every Orthodox member of our community should be blessed every year by the priest. Father is going to make sure to contact all members to bless their homes. You may call Father to schedule a time to visit your home at 403/993-7945.
 2. **Meals are not required or expected.** just coffee/tea and visiting with you and your family.

3. The whole family should be gathered together. Please have an icon of Christ, the Theotokos, or the baptism of Christ, plus a bowl for Holy Water (you can pick up Holy Water from church or Father will bring it with him), a candle, and several icons for the children to carry in procession.
 4. TV and music should be turned off during the prayer.
 5. Try to learn the Troparia in English or Arabic so the whole family can sing it together.
 6. The father of the family will lead first followed by mom, then the children followed by Father in procession throughout the house as he blesses it with Holy Water.
- ❖ **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 Skia. Also, we should sponsor coffee hour after Liturgy, keep it light. Every family is asked to pick up a Sunday.
 - ❖ **Do you know:** The Pre-requisite for taking Holy Communion: 1. To have a spirit of humility and a broken heart in front of the Lord, 2. To be in good standing with the Church, 3. To be at peace with other people. 4. To have fasted from mid-night, 4. Have done my prayers and confessed all my sins.
 - ❖ **40 Days Memorial:** for Chamoul Hanna will be on Sunday January 24th at the end of Liturgy. May his memory be eternal.
 - ❖ **Youth and parents meeting:** January 31st after Liturgy. All parents of our teens are asked to attend.
 - ❖ **Feast of Meeting of Christ in the Temple:** will be celebrated on Monday February 1st at 7 PM.
 - ❖ **Retreat:** Mark your calendar. We are going to have a retreat on April 2nd open to all churches given by Fr. Gregory Horton. The theme is: “Facing Life and Death: The Cross and Resurrection of Jesus Christ”.
 - ❖ **Children who spend time with their fathers have a higher IQ:** visit frjohnpeck.com blog.
 - ❖ **Visit:** www.archtripoli.com for articles and sermons in Arabic. Also visit: www.journeytoorthodoxy.com, and www.orthodoxanswers.org
 - ❖ **Bible Study on Sunday:** starting today there will be a Bible Study on the reading of today in depth. Pick up your coffee and come and join us.
 - ❖ **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.
 - ❖ **All College Students visit:** www.ocf.net Are you looking for a spring break? See what OCF has to offer under Real Break. Don't waste your time and your life, do something more valuable to yourself and others, take a trip with other young Orthodox people.

not his own doing, and he knew it. It was not because of his father-in-law, but in spite of him. Jacob knew him.

Later in Jacob's life there was a famine in the land, so he and his sons moved to Egypt, where his sons were Lord raised up Moses to deliver His people because of His promise to Abraham, Isaac and Jacob. Their passing through the Red Sea that they were freed from slavery to Pharaoh and Pharaoh's armies were destroyed because of their disobedience and lack of gratitude for God's saving activity. Likewise, by Baptism we are freed. We are set free and given the potential of eternal life by using our newfound freedom in a way that glorifies whose builder and maker is God. Having said that, we are also partakers of the Kingdom and eternal life as Israel of old, some may not enter the Kingdom because of disobedience and ingratitude.

Israel of old, having passed through the Red Sea, were made free, and the Lord gave them the Torah (which community and maintain their relationship with Him. One's relationship with his neighbor is a good indicator Samaritan?) He instructed that each tribe was to have its own territory when they entered the promised land. The Tabernacle and were supported by the Tithe from the other eleven tribes. Throughout the first five books of the Bible, the Lord brought you out of the land of Egypt, with a strong hand and an outstretched arm, preceeding the Lord's commandments of gratitude for His saving acts. As part of the Torah or teaching, the Lord gave instructions on giving of the tithes. In the Lord spoke to Aaron, 'Now behold, I Myself have given you charge of My offerings, even all the holy gifts of the sons as a perpetual allotment. This shall be yours from the most holy gifts reserved from the fire; every offering of every guilt offering, which they shall render to Me, shall be most holy for you and for your sons. As the Lord commanded you. This also is yours, the offering of their gift, even all the wave offerings of the sons of Israel; I have given you as an allotment. Everyone of your household who is clean may eat it. All the best of the fresh oil and all the best of the olive oil give to the Lord, I give them to you. The first ripe fruits of all that is in their land, which they bring to the Lord, shall be yours. Every devoted thing in Israel shall be yours. Every first issue of the womb of all flesh, whether man or animal, and the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem. As to the valuation, five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs. But the firstborn of man you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall offer up their fat and their meat shall be yours; it shall be yours like the breast of a wave offering and like the right thigh. All the offerings of the sons of Israel given to you and your sons and your daughters with you, as a perpetual allotment. It is an everlasting covenant between you and the Lord. Then the Lord said to Aaron, 'You shall have no inheritance in their land nor own any portion among them; the inheritance of the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they do not come near the tent of meeting again, or they will bear sin and die. Only the Levites shall perform the service of the Lord, be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance. Then the Lord, I have given to the Levites for an inheritance; therefore I have said concerning them, They shall not die. Moses, saying, 'Moreover, you shall speak to the Levites and say to them, When you take from the sons of Israel their tithes, then you shall present an offering from it to the Lord, a tithe of the tithe. Your offering shall be reckoned to you as a wine vat. So you shall also present an offering to the Lord from your tithes, which you receive from the sons of Israel, to the priest. Out of all your gifts you shall present every offering due to the Lord, from all the best of them, the firstborn of the flock from it the best of it, then the rest shall be reckoned to the Levites as the product of the threshing floor, and the gleanings of your households, for it is your compensation in return for your service in the tent of meeting. You will bear no sin, shall not profane the sacred gifts of the sons of Israel, or you will die.'"

The above passage is only a sampling of the instructions the Lord gave the children of Israel concerning of the tithes. The tithe was primarily to support the priestly tribe and the Tent of Meeting. The tithe came from every child was included, but to be redeemed as a remembrance that everything comes from God. Some offerings were given by the priests and their families, yet even the priests were to offer a tithe of the tithe to Aaron the High Priest. Everyone was expected to give—ten percent of the first fruits of the produce and livestock. Other offerings were given beyond the tithe. Therefore, almsgiving—i.e., charity for the poor, the widow and the orphan—were above the prophets that the litmus test of a person's sincere devotion to God is their care and concern for the poor. The Lord says, "Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows (James 1:27). In the Book of Leviticus 19:9-10 we read: "Now when you reap the harvest of your land, you shall not glean your harvest. Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the Lord your God."

The major point, we find once again, is that every good and perfect gift comes from God. There is nothing we can do for our Creator and Redeemer, we should honor the Lord and express our gratitude through giving back to Him the best of ourselves. The Lord for His saving acts in our own lives is not limited to what we offer to Him, but is also expressed in our lives to our neighbor and stranger. In 1 John 3:14-18 we read: "We know that we have passed out of death into life, because we love

hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. We know love by our lives for the brethren. But whoever has the world's goods, and sees his brother in need and closes his eyes from him, how does the love of God abide in him? If you do not love your brother whom you see, how can you love the Father whom you do not see? The love that is in us is false, and does not lead to the Father. Whoever loves his brother who abides in the truth, the Father and the Son abide with him and His love is made complete in him. Whoever does not love his brother who has remained in the error, the Father and the Son do not love him, and he who does not love the Father and the Son who have come into the world, he will not see the Father and the Son, and he will not abide in the love of God. Therefore, whoever loves his brother who has remained in the truth, the Father and the Son will love him, and His love is made complete in him. The love that is in us is false, and does not lead to the Father. Whoever loves his brother who abides in the truth, the Father and the Son abide with him and His love is made complete in him. Whoever does not love his brother who has remained in the error, the Father and the Son do not love him, and he who does not love the Father and the Son who have come into the world, he will not see the Father and the Son, and he will not abide in the love of God. Therefore, whoever loves his brother who has remained in the truth, the Father and the Son will love him, and His love is made complete in him.

أمثلة أنطونيوس

سأحاول أن أقتبس من أنطونيوس ما أستطيع من أجلنا نحن اليوم، وكلنا يعلم تقشّفه وضبطه لنفسه. وضع لنا القديس أنطونيوس قواعد هو ورهبانه ومن تبعهم في ما بعد. الرهبان، بالرغم من الظاهر، لم يهتموا لأنفسهم، بل أرادوا لنا أن نتبعهم ونحن في الدنيا، في عائلاتنا وفي أعمالنا. أي اننا إن لم نستطع أن نقتبس من أنطونيوس شيئاً لحياتنا اليوم، يكون قديساً انصرف عنا ولا علاقة لنا معه.

صام القديس أنطونيوس. وما نستطيع ان نتّخذة لنا قاعدة في فترة الصوم هو ان الإنسان المسيحي لا يستطيع ان يعيش في تذبذب ولا في ترف. هذه أول قاعدة نتّخذها من قديسنا الا وهي ضرورة مراقبة النفس.

هناك أيضاً ما جاء في الموعظة على السهل: «طوباكم أيها الباكون الآن لأنكم ستضحكون» (لوقا ٦: ٢١). ستضحكون أي انكم ستبتهجون في الملكوت إذا كنتم باكين الآن. معنى هذا أنه علينا أن نستقبل كل الحوادث التي تطرأ علينا في العائلة وفي الوطن على أنها حوادث مُنجية. الإنسان المؤمن يعرف ان يقرأ من الحادثة ما يحوله لخلاص نفسه: مرضاً أو موتاً حلّ في البيت، هذا صليب نحمله ونمشي به حتى القيامة. المطلوب القيامة من بين الأموات، الخلاص من الخطيئة. ليس المطلوب الخلاص من سرطان أو من موت. هذه أشياء لا بد لها من ان تحدث، وعلينا ان نتقبلها على انها طريق النور وطريق الحياة الأبدية. ما علمه أنطونيوس ورهبانه هو اننا متألّمون ولكننا لا نزعج أنفسنا في الآلام. في الكنيسة الأرثوذكسية مفهوم «الإماتة» مفهوم خارج عن قاعدة الإيمان. الصوم ليس «إماتة» بتجريح أو قصاص للنفس، انه فعلٌ إيجابي، ارتفاع عن الشهوات لتسير في طريق الثور. وأما الآلام فهي موجودة ونحن نخرج منها بنعمة الإيمان، أي نخرج منها بالارتفاع فوقها. أهم ألم يحدث في الإنسان هو الخطيئة، والإنسان يستطيع ان يخرج من الخطايا، وقد وضع لنا أنطونيوس قواعد لمراقبة النفس حتى لا تأتي الخطيئة اليها، وإذا جاءت فهناك قواعد وضعها أيضاً لنخرج منها. عندنا مبدأ أساسي في المسيحية هو أننا نخرج من الطبيعة إلى النعمة. عبارة تستدعي اهتمامنا: «نطلع» أو «نخرج» من الطبيعة إلى النعمة. كان مع الطبيعة، مع المادة، مع اللحم والدم. فيلقى الروح القدس في ماء المعمودية فينتقل اليه.

يبقى أن جسدنا تراب، الطبيعة القديمة التي كانت فينا، التي ورثناها من أهلنا ومن البيئة ومن المجتمع. لكن المسيح فينا يدخل في صراع مع ترابيتنا، أي انه يعمل داخل النفس وهي ممزّقة بين كيانها القديم وبين كيان النعمة الذي اكتسبته فيحوّلها إلى نفس انسكبت عليها النعمة، أي ان المسيح يأخذها اليه، يرفعها اليه. لا يغتصبها اغتصاباً بل يحولها اليه إن هي أرادت هذا التحوّل في توبة حق.

ما قاله لنا أنطونيوس هو ان المسيح يستطيع أن يرفعنا اليه عن طريقين لا ثالث لهما: الطريق الأول مراقبة النفس وقد دعاها إلى التقشّف أو الجهاد الروحي. والطريق الثانية هي النعمة التي تأتي اليها بالمعمودية وبالمناولة وبالإنجيل وبالصلاة وبالتوبة. علينا أن نتقبلها، ان نجاهد نحوها فيلنقي جهدنا مع نعمة الرب فنصبح مخلصين.

ذاك هو كل التعليم الذي جاء به القديس أنطونيوس. انه يدعونا إلى ان نرتفع بالتقشّف، بعدم البذخ، بعدم الترف، بالسلام الروحي، بالغفران لكل الناس.

جاورجيوس مطران جبيل والبترون وما يليهما (جبيل لبنان).