

*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 May 29th, 2016

أحد السامرية

Sunday of the Samaritan Woman



Vespers on Saturday (is canceled for the summer)

Sunday Services:

Sunday Matins 9:30 AM, Divine Liturgy 10:30 AM

أحد السامرية

Sunday of the Samaritan Woman

المسيح قام! حقاً قام!
CHRIST is Risen

! Indeed He is Risen!

المسيح قام من بين الأموات، ووطى
الموت بالموت، ووهب الحياة للذين في القبور!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Changes in the Liturgy

تغييرات في القداس

First Antiphon

Shout with joy to God, all the earth. Sing to His name; give glory to His praises.

Through the intercessions of the Theotokos, O Saviour save us.

Say to God: "How awesome are thy works." Let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High.

Through the intercessions of the Theotokos, O Saviour save us.

Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.

Through the intercessions of the Theotokos, O Saviour save us.

الانتيفونة الأولى

هللوا لله يا جميع الأرض، رتلوا لاسمِهِ أعطوا مجداً لتسبحتِهِ.

بشفاعاتِ والدَةِ الإلهِ يا مخلصُ خلصنا.

قولوا لله ما أرهَبَ أعمالك، كلُّ مَنْ في الأرضِ يسجدونَ لك ويرتلونَ لاسمِكَ أيها العلي.

بشفاعاتِ والدَةِ الإلهِ يا مخلصُ خلصنا.

المجد للآبِ والإبنِ والروحِ القدسِ الآنِ وكلِ أوانٍ وإلى دهرِ الداهرينِ آمين.

بشفاعاتِ والدَةِ الإلهِ يا مخلصُ خلصنا.

Second Antiphon

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

الانتيفونا الثانية

ليترأف الله علينا وباركنا، وليضئ بوجهه علينا ويرحمنا.

خلصنا يا ابن الله يا من قام من بين الأموات لترتل لك هللوا.

<p>Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.</p> <p>That thy way may be known upon earth, thy salvation among all nations. Let the peoples give thanks to Thee, O God; let all the peoples give thanks to Thee.</p> <p>Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.</p> <p>May God bless us, and may all the ends of the earth fear Him.</p> <p>Save us, O Son of God, who art risen from the dead, who sing to thee, Alleluia.</p> <p>Glory to the Father, and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.</p> <p>O only-begotten Son, etc.</p>	<p>لتُعرف في الأرض طريقك وفي جميع الأمم خلاصك. خلصنا يا ابن الله يا من قام من بين الأموات لنرتل لك هلوليا. تُعترف لك الشعوب يا الله تعترف لك. خلصنا يا ابن الله يا من قام من بين الأموات لنرتل لك هلوليا. المجدُ للأب والابن والروح القدس، الآنَ وكلَّ أوانٍ وإلى دهر الداهرين، آمين. ... يا كلمةَ الله الابن الوحيد</p>
<p style="text-align: center;">Third Antiphon</p> <p>Let God arise, and let his enemies be scattered, and let those who hate Him flee from his face. Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life.</p> <p>As smoke vanishes, let them vanish; as wax melts before the fire. Christ is risen, etc.</p> <p>So let the sinners perish before God, and let the righteous be glad. Christ is risen, etc.</p> <p>This is the day which the Lord has made; let us rejoice and be glad in it. Christ is risen, etc.</p>	<p style="text-align: center;">الانتيفونا الثالثة</p> <p>ليقم الله ويتبدد جميع أعدائه ويهرب مبغضوه من أمام وجهه. المسيح قام من بين الأموات، ووطئ الموت بالموت، ووهب الحياة للذين في القبور. كما يباد الدخان يبادون وكما يذوب الشمع من أمام وجه النار. ...المسيح قام من بين الأموات كذلك تهلك الخطاة من أمام وجه الله والصديقون يفرحون ويتهللون أمام الله ويتتعمون بالسرور. ...المسيح قام من بين الأموات هذا هو اليوم الذي صنعه الرب لنفرح ونتهلل به. ...المسيح قام من بين الأموات</p>

الايصوديون (بالحن الثاني)

في المجامع باركوا الله، الرب من ينابيع إسرائيل. خلصنا يا ابن الله، يا مَنْ قام من بين الأموات، لنرتل لك هلوليا!

Entrance Hymn (Tone Two)

In the gathering places, bless ye God the Lord from the springs of Israel.

Save us O Son of God, Who art Risen from the dead, who sing to thee: Alleluia!

طروبارية الفصح (بالحن الخامس)

المسيح قام من بين الأموات، ووطئ الموت بالموت، ووهب الحياة للذين في القبور!

Paschal Troparion (Tone Five)

Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life! (3x)

طروبارية القيامة (بالحن الرابع)

إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهجة. وطرحن عنهن القضاء الجدي. وخاطبن الرسل مفتخرات وقائلات. قد سبي الموت وقام المسيح الإله. مانحاً العالم الرحمة العظمى.

Troparion of the Resurrection (Tone Four)

Having learned the joyful message of the Resurrection from the angel, the women disciples of the Lord cast from them their parental condemnation and proudly broke the news to the disciples, saying death hath been spoiled, Christ God is risen, granting the world great mercy.

طروبارية نصف العيد (بالحن الثامن)

في انتصاف العيد اسق نفسي العطشى من مياه العبادة الحسنة، أيها المخلص، لأنك هتفت نحو الكل قائلاً، مَنْ كَانَ عَطْشَاناً فليأت إلي ويشرب، فيا ينبوع الحياة أيها المسيح الإله المجد لك.

Troparion for Mid-Pentecost (Tone Eight)

In the midst of this Feast, O Savior, give thou my thirsty soul to drink of the waters of true worship; for thou didst call out to all, saying, Whosoever is thirsty, let him come to me and drink. Wherefore, O Christ our God, Fountain of life, glory to thee.

Troperia of the Patron Saint

القنطاق (بالحن الثامن)

ولئن كنت نزلت إلى قبرٍ يا مَنْ لا يموت. إلا أنك حطمت قوة الجحيم وقمت غالباً أيها المسيح الإله. وللنساء الحاملات الطيب قلت افرحن ولرسلك وهبت السلام. يا مانح الواقعين القيام.

Kontakion of Pascha (Tone Eight)

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those who had fallen.

الرسالة لأحد السامرية

Epistle of the Sunday of the Samaritan Woman

How great are Thy works, O Lord, in wisdom hast Thou made them all!

Bless the Lord, O my soul!

The Reading is from the Acts of the Apostles (11:19-30).

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by

ما أعظم أعمالك يا ربُّ، كُلُّها بحكمةٍ صنعت! باركي يا نفسي الربَّ!

فصلٌ من أعمال الرُّسل القديسين الأَطْهَار (11:19-30)
في تلك الأيام لَمَّا تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضيقِ الذي حَصَلَ بسببِ استفانوسَ اجتازوا إلى فينيقية وقبرص وإنطاكية وهم لا يُكَلِّمُونَ أحداً بالكلمة إلا اليهود فقط* ولكن قوماً منهم كانوا قُبرصيين وقيروانيين. فهؤلاء لَمَّا دَخَلُوا إنطاكية أخذوا يُكَلِّمُونَ اليونانيين مُبَشِّرِينَ بالربِّ يسوع* وكانت يَدُ الربِّ مَعَهُمْ، فأمنَ عددٌ كثيرٌ ورجعوا إلى الربِّ* فبلغَ خبرُ ذلك إلى أذان الكنيسة التي بأورشليم فأرسلوا برنابا لكي يجتازَ إلى إنطاكية* فلَمَّا أَقْبَلَ ورأى نعمة الله فرحَ ووعظهم كُلَّهُمْ بأن يَتَّبِعُوا في الربِّ بعزيمة القلب* لأنه كان رجلاً صالحاً ممتلئاً مِنَ الروح القدس والإيمان. وانضمَّ إلى الربِّ جَمْعٌ كثيرٌ* ثُمَّ خَرَجَ برنابا إلى طرسوس في طلبِ شاول. ولَمَّا وَجَدَهُ أتى به إلى إنطاكية* وتَزَدَّدَا معاً سَنَةً كاملةً في هذه الكنيسة وعلمًا جمعاً كثيراً ودُعِيَ التلاميذُ مسيحيين في إنطاكية أولاً* وفي تلك الأيام انحدرَ من أورشليم أنبياءٌ إلى إنطاكية* فقامَ واحدٌ منهم اسمه أغابوسَ فأنبأ بالروح أن ستكون مجاعة عظيمة في جميع المسكونة، وقد وَقَعَ ذلك في أيام كلوديوس قيصر* فَعَزَمَ التلاميذُ بحسبِ ما يَتَّبِعُونَ لكلِّ واحدٍ منهم أن يُرْسِلُوا خِدْمَةً إلى الإخوة الساكنين في أورشليم* ففعلوا ذلك وبعثوا إلى الشيوخ على أيدي برنابا وشاول.

the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

الإنجيل لأحد السامرية

Gospel of the Sunday of the Samaritan Woman

The Reading of the Holy Gospel according to St. John (4:5-42).

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not

***فصلٌ شريفٌ من بشارة القديس يوحنا الإنجيليِّ البشيرِ، التلميذِ
الظاهر (4:5-42)***

في ذلك الزمان أتى يسوع إلى مدينة من السامرة يُقال لها سُوخار بِقُرب الضيعة التي أعطاها يعقوب ليوسف ابنه* وكان هُنَاكَ عَيْنُ يعقوب. وكان يسوع قد تَعَبَ مِنَ الْمَسِيرِ. فَجَلَسَ عَلَى الْعَيْنِ وَكَانَ نَحْوَ السَّاعَةِ السَّادِسَةِ* فَجَاءَتِ امْرَأَةٌ مِنَ السَّامِرَةِ لِتَسْتَقِي مَاءً. فَقَالَ لَهَا يَسُوعُ أُعْطِنِي لِأَشْرَبَ* فَإِنَّ تَلَامِيذَهُ كَانُوا قَدْ مَضَوْا إِلَى الْمَدِينَةِ لِيبْتَاعُوا طَعَامًا* فَقَالَتْ لَهُ الْمَرْأَةُ كَيْفَ تَطْلُبُ أَنْ تَشْرَبَ مِنِّي وَأَنْتَ يَهُودِيٌّ وَأَنَا امْرَأَةٌ سَامِرِيَّةٌ وَالْيَهُودُ لَا يُخَالِطُونَ السَّامِرِيِّينَ* أَجَابَ يَسُوعُ وَقَالَ لَهَا لَوْ عَرَفْتَ عَطِيَّةَ اللَّهِ وَمَنْ الَّذِي قَالَ لَكَ أُعْطِنِي لِأَشْرَبَ لَطَلَبْتِ أَنْتِ مِنْهُ فَأَعْطَاكَ مَاءً حَيًّا* قَالَتْ لَهُ الْمَرْأَةُ يَا سَيِّدُ إِنَّهُ لَيْسَ مَعَكَ مَا تَسْتَقِي بِهِ وَالْبُئْرُ عَمِيقَةٌ. فَمَنْ أَيْنَ لَكَ الْمَاءُ الْحَيُّ* أَلَعَلَّكَ أَنْتِ أَعْظَمُ مِنْ أَبِينَا يَعْقُوبَ الَّذِي أَعْطَانَا الْبُئْرَ وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاثِيئُهُ* أَجَابَ يَسُوعُ وَقَالَ لَهَا كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ أَيْضًا. وَأَمَّا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أَنَا أُعْطِيهِ فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ* بَلِ الْمَاءُ الَّذِي أُعْطِيهِ لَهُ يَصِيرُ فِيهِ يَنْبُوعٌ مَاءٍ يَنْبُعُ إِلَى حَيَاةٍ أَبَدِيَّةٍ* فَقَالَتْ لَهُ الْمَرْأَةُ يَا سَيِّدُ أُعْطِنِي هَذَا الْمَاءَ لِكِي لَا أَعْطَشُ وَلَا أَجِيءَ إِلَى هَهنا لِأَسْتَقِي* فَقَالَ لَهَا يَسُوعُ اذْهَبِي وادْعِي رَجُلًا وَهَلِّمِي إِلَى ههنا* أَجَابَتِ الْمَرْأَةُ وَقَالَتْ إِنَّهُ لَا رَجُلَ لِي. فَقَالَ لَهَا يَسُوعُ قَدْ أَحْسَنْتِ بِقَوْلِكَ إِنَّهُ لَا رَجُلَ لِي* فَإِنَّهُ كَانَ لَكَ خَمْسَةُ رِجَالٍ وَالَّذِي مَعَكَ الْآنَ لَيْسَ رَجُلًا. هَذَا قُلْتِهِ بِالصِّدْقِ* قَالَتْ لَهُ الْمَرْأَةُ يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ* أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ. وَأَنْتُمْ تَقُولُونَ إِنَّ الْمَكَانَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ هُوَ فِي أُورُشَلِيمَ* قَالَ لَهَا يَسُوعُ يَا امْرَأَةُ صَدَّقِينِي إِنَّهَا تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ فِيهَا لِلْأَبِ* أَنْتُمْ تَسْجُدُونَ لِمَا لَا تَعْلَمُونَ وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ* وَلَكِنْ تَأْتِي سَاعَةٌ وَهِيَ الْآنَ حَاضِرَةٌ إِذِ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلْأَبِ بِالرُّوحِ وَالْحَقِّ. لِأَنَّ الْأَبَ إِنَّمَا يَطْلُبُ السَّاجِدِينَ لَهُ مِثْلَ هَؤُلَاءِ* اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ

thirst, nor come here to draw.” Jesus said to her, “Go, call your husband, and come here.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have five husbands, and he whom you now have is not your husband; this you said truly.” The woman said to him, “Sir, I perceive that you are a prophet. Our fathers worshipped on this mountain; and you say that in Jerusalem is the place where men ought to worship.” Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him, must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming (he who is called Christ); when he comes, he will tell us all things.” Jesus said to her, “I who speak to you am he.” Just then his disciples came. They marveled that he was talking with a woman, but none said, “What do you wish?” or, “Why are you talking with her?” So the woman left her water jar, and went away into the city, and said to the people, “Come, see a man who said to me all that I ever did. Can this be the Christ?” They went out of the city and were coming to him. Meanwhile the disciples besought him, saying, “Rabbi, eat.” But he said to them, “I have food to eat of which you do not know.” So the disciples said to one another, “Has any one brought him food?” Jesus said to them, “My food is to do the will of him who sent me, and to accomplish his work. Do you not say, ‘there are yet four months, then comes the harvest’? I tell you, lift up your eyes, and see how

فبالروح والحق ينبغي أن يسجدوا* قالت له المرأة قد علمت أن مسيحاً الذي يقال له المسيح يأتي. فمتى جاء ذلك فهو يخبرنا بكل شيء* فقال لها يسوع أنا المتكلم معك هو* وعند ذلك جاء تلاميذه فتعجبوا أنه يتكلم مع امرأة. ولكن لم يقل أحد ماذا تطلب أو لماذا تتكلم معها* فتركت المرأة جرتها ومرت إلى المدينة وقالت للناس* تعالوا انظروا إنساناً قال لي كل ما فعلت. ألعل هذا هو المسيح* فخرجوا من المدينة وأقبلوا نحوه* وفي أثناء ذلك سأله تلاميذه قائلين يا معلم كل* فقال لهم إن لي طعاماً لأكل لستم تعرفونه أنتم* فقال التلاميذ فيما بينهم ألعل أحد جاء بما يأكل* فقال لهم يسوع إن طعامي أن أعمل مشيئة الذي أرسلني وأتم عمله* أستم تقولون أنتم إنه يكون أربعة أشهر ثم يأتي الحصاد. وها أنا أقول لكم ارفعوا عيونكم وانظروا إلى المزارع إنها قد ابيضت للحصاد* والذي يحصد يأخذ أجره ويجمع ثمراً لحياة أبدية لكي يفرح الزارع والحاصد معاً* ففي هذا يصدق القول إن واحداً يزرع وأخر يحصد* إني أرسلتكم لتحصدوا ما لم تتعبوا أنتم فيه. فإن آخرين تعبوا وأنتم دخلتم على تعبهم* فآمن به من تلك المدينة كثيرون من السامريين من أجل كلام المرأة التي كانت تشهد أن قد قال لي كل ما فعلت* ولما أتى إليه السامريون سألوه أن يقيم عندهم. فمكث هناك يومين* فآمن جمع أكثر من أولئك جداً من أجل كلامه* وكانوا يقولون للمرأة لسننا من أجل كلامك تؤمن الآن. لأننا نحن قد سمعنا ونعلم أن هذا هو بالحقبة المسيح مخلص العالم.

the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony, "He said to me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his words. They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Christ, the Saviour of the world."

التعظيمة لأحد السامرية (باللحن الأول)

إن الملاك هتف نحو الممثلة نعمة أيتها العذراء النقية افرحي. وأيضاً أقول افرحي لأن ابنك قد قام من القبر في اليوم الثالث.

إفرحي وتهللي يا باب النور الإلهي، لأن يسوع الذي غاب في القبر قد أشرق لامعا أبهى من الشمس، وأنار المؤمنين جميعهم، أيتها السيدة المنعم عليها من الله.

Megalyrnarion for the Sunday of the Samaritan Woman (Tone One)

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, rejoice; for thy Son is risen from the tomb on the third day.

Rejoice and be glad, O gate of the divine Light; for Jesus Who disappeared in the tomb hath risen with greater radiance than the sun, illuminating all believers, O Lady favored of God.

الكينونيكون

جسد المسيح خذوا، والينبوع الذي لا يموت ذوقوا. هلولوا!

Koinonikon (Communion Hymn)

Receive ye the Body of Christ, and taste ye Him who is the Fountain of Immortality.

Alleluia!

وبدلاً من "قد نظرنا"، نرتل "المسيح قام" (مرة واحدة)

Instead of “We have seen the true light”, we sing “Christ is Risen” (Once)

“Prayer in the family, in the house and in the church makes a child feel secure because prayer goes into the heart. It is very useful for the family to gather together with the children in order to pray together. A child must be trained to participate with his parents in prayer, even if it is for only a little part or a hymn that he has learned by heart. It is very useful for a child to see his father and mother praying in front of him. This picture in childhood will not leave him during his entire life.

Children today need people who provide them with a model and with prayer. Everything happens through prayer, silence and love: much prayer and little talking for children. If we constantly give them advice, then we will become overbearing to them. Family should not pressure children in order to make them good by force. We must let God speak in their souls. In the Book of Wisdom, Solomon says, “One who watches for Wisdom (i.e., Christ) at dawn will not be disappointed, for she will be found sitting at the gate” (Wisdom of Solomon 6:14) that is, present near him. A good upbringing in the Lord from infancy causes children not to be influenced by any of the bad influences coming from their surroundings.” **Saint Porphyrios**

❖ Church Announcements

- ❖ **One Year Memorial:** June 5th is the one year memorial for our sister and mother Jurieh Shaheen, may her memory be eternal.
- ❖ **Graduates:** All graduates from high school or universities, please give Fr. George your name and what you are graduating from so that on June 12th we can celebrate your successful story.
- ❖ **Sunday School Graduation:** Sunday School Graduation will be on June 12th. We will celebrate with food, activities, and handing out certificates to those who attended Sunday School regularly.
- ❖ **Looking Ahead: Ascension is on June 9th:** We will celebrate this great feast with services of Orthros & Liturgy on June 8th starting at 6.30 PM.
- ❖ **Etiquette in the Orthodox Church:** Please all adults and children: it is not our custom in the Orthodox Church to chew gum, have candy in our mouth, or cross our legs during the service. Parents of small children: children can stay for two hours without crackers or milk. If you have to feed a baby make sure his/her mouth are washed with water before approaching Holy Communion. Ladies: thank you in advance for not using lipstick when you take communion. If it happens that you put lipstick please don't touch the spoon. Thank you for following these instructions with love and humility.

- ❖ **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.**
 - ❖ **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.
 - ❖ **Videos to Watch on Youtube:** visit youtube.com and search for Fr. Barnabas Powell videos on the Orthodox Faith. Also watch this video: "Creating a Church That Reaches Out and Welcomes the Non-Religious" - Fr. Theodore Dorrance
 - ❖ **Actor Jonathan Jackson speaks:** Jonathan Jackson: "A Message from an American Orthodox to Orthodox Greece" visit www.ocl.org
 - ❖ **Please read the article on "Forgiveness" on the following page. It is a very well written article that offers great advise.**
 - ❖ **Summer Sacred Music Institute and Youth Music Ministry: July 13-17, 2016 at Antiochian Village, the Theme: Liturgy-The Work of the People. All choir members and youth are encouraged to attend.**
 - ❖ **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 21st to August 26th. 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 **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.
 - ❖ **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
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Forgiveness and Reconciliation: How to Forgive Others and Receive Forgiveness

by Hieromonk Jonah



Q: What is forgiveness?

Fr. Jonah: To forgive means to restore a bond of love and communion when there has been a rupture. Sin ruptures our relationship with God and others, as also do offenses taken and given among people. When the bond is broken with other people, we tend to objectify them and judge them, not seeing them as persons, but only as objects of our anger and hurt. This is our sinful reaction. We categorize people in terms of their transgression against us. The longer we nurture the anger and alienation, the more

deeply the resentment takes hold in our heart, and the more it feeds on our soul. Resentment is a cancer that will destroy us if we don't forgive! It also leaks out and damages our relations with others when we slander and gossip about those who have offended us and try to draw others to our own side. Of course, no one should want to hear such things—but we do!

Forgiveness means overlooking the sin or transgression, and restoring a bond of love. It does not mean justifying the offensive action or accepting it as right, nor does it mean justifying one's own anger or sinful reaction. Forgiveness means laying aside our judgments of the other person and our own sinful reactions, and accepting others for who they are.

God's forgiveness of us and our sins against Him is unconditional and absolute. God does not reject us, objectify us, or bear anger or resentment against us. These are, I think, our projections onto God of our own issues and judgments against ourselves when we sin. God does not punish us. Rather, by alienating ourselves from God, we punish ourselves and ascribe this punishment to Him. We turn in on ourselves in anger and self-hatred, and thus shatter our personhood, cutting ourselves off from His love.

By asking God for forgiveness, we open ourselves to His love and acceptance, His grace and compassion. These were there already, but we neglected them. By confessing our sins, we surrender these areas of our lives where we have justified our self-alienation from God. Repentance means not only turning away from sin, but also turning to God. Judas was remorseful for his sin—but hanged himself. We need not only to be remorseful, but also to open ourselves to God.

Q: How are reconciliation and forgiveness related?

Fr. Jonah: Reconciliation presupposes forgiveness. If we forgive someone, we need to be open to reconciliation, if possible. Reconciliation is forgiveness in action—the actual restoration of the interpersonal bond between two people, in mutual acceptance of each other for who each one is. Forgiveness and reconciliation can lead to a stronger bond than previously existed. Each time an offense occurs, we can learn more about both the other and ourselves. This can lead to a deeper knowledge and understanding of each by the other, and thus can also lead to a more authentic bond of intimacy. Reconciliation should always be the goal.

Sometimes we feel unable to reconcile—to put forgiveness into our actions and restore a relationship. If the person has severely abused us or our trust, it may not be wise to do so. Or perhaps the person is gone or dead. We can still forgive them, pray for them, and accept them—if only at a distance. We need to look at what is in ourselves that prevents us from reconciling—some fear or expectation of the other. But it is crucial to remember that forgiveness is only fulfilled in reconciliation.

An example of God’s forgiveness— and a model for our own—is the parable of the Prodigal Son. Think of the hurt of the father as the young son withdrew into the most selfish kind of rejection and rebellion. The father never ceased to love the son, and was watching and waiting for his return. When the son came to himself, and became aware of his own sin—but not of how much he had hurt his father—he returned. Still thinking only of himself and his own needs, he rehearses how he will ask his father to receive him and make him an employee. But his father doesn’t even let him finish his little rehearsed speech. He embraces the son and holds him to himself. He has a robe and ring brought, restoring him as son and heir. He kills the fatted calf as a sacrifice of thanksgiving to God. He neither demands nor wants an apology, nor does he permit any justification or even self-denigration on the part of his son. Rather, he forgives his son from the abundance of his love, casting away any resentment or bitterness, and accepts him for who he is—his beloved son.

This is how God forgives us! So we must forgive each other and be reconciled.

Q: Why is it so hard to forgive those closest to us?

Fr. Jonah: The deeper the bonds of love and intimacy, the sharper the pain of alienation through offenses. The more we truly know someone, the more cutting off the bond of love cuts to the core of who we are. We cannot define ourselves solely in an individualistic, autonomous manner. This is a falsehood, our own egocentrism. Who we are, as Christians, as persons, is a mystery hidden in Christ of our union with one another. A husband and wife are one flesh in Christ. “My brother is my life,” said St. Silouan. There is a sacred bond of love in friendship, whether in the world or in a monastery. We must be very watchful so as to preserve that bond. But the greater the intimacy is, the greater is the likelihood of deep offenses occurring—because intimacy presupposes vulnerability. This, however, is an aspect of how we grow in

knowledge of one another—constant forgiveness and reconciliation. We come to know and accept the other person for who they are. We hopefully begin to recognize our projections and expectations and drop them. Then, we come to know ourselves better through others.

Forgiveness is hard—but it is infinitely sweeter when we reconcile with someone we deeply love. It is hard because it makes us look at our selfishness, our judgment, our expectations, and ourselves. It also shatters the illusions and false objectifications that we have had of the other person, not to mention of the offense itself.

When we have old wounds, even from childhood, we are all the more likely to project onto others our ideas and expectations, which are even more distorted by the old resentments. This is delusion. Our old wounds and resentments may be completely unconscious. They may have been caused by an entirely different person. For example, we project our issues with our parents onto those with whom we develop a close bond. This is the normal dynamic not only of newly married couples, but also of employees with bosses, of students with teachers—and especially, of novices and monks or nuns with their abbot or abbess. When we transfer old unresolved issues onto someone, our idea of that person has very little to do with the person him- or herself. We dredge up old issues with them, and put all the energy of the old resentment into it. This, of course, can destroy relationships.

How do you get out of this? I'm not sure—other than by patience, perseverance, and unconditional love. You have to somehow break through the delusion and see who the person really is.

If we are repeatedly irritated by a person we are close to, it is not their problem, but rather our own. The irritation is our reaction. They are being who they are—and if we have not realized that yet, then we must simply accept them with their character flaws and all. The other person is responsible for his own sins. But I alone am responsible for my reactions.

We have to let go of our resentments of other people, and especially of those closest to us. First, we need to ask ourselves if we want to be angry, bitter, resentful, and unhappy. Then we must look at and take responsibility for our own reactions. We can only change ourselves. Then, we need to try to see the other for who he/she really is, with strengths and weaknesses, sins and foibles, and simply love him/her. This is the basis of forgiveness. Then, we must resolve not to let these things get in the way of that love. We also have to know ourselves. If we admit our own sins and shortcomings, how can we judge anyone else for their sins and failings? It is utter hypocrisy.

Letting go seems hard, but once we do it, we have the most freeing sense of having been liberated from slavery to these demons. First, we need to pray, and ask God to show us ourselves, and to help us to love and forgive. Next, we need to be quiet, and let God show us. He will! Then, we need to be watchful, so that we do not allow ourselves to nurse resentment and bitterness.

Q: What about when I've forgiven, then see the person or hear of him or her, and the old hurt/anger returns afresh? Does this mean I haven't forgiven?

Fr. Jonah: When we still have an angry reaction to someone, it means that we still have some resentment against them. Forgiveness comes in stages. We may be able to forgive partially, but the roots of the resentment are deep in our passions. So, we still have work to do. This is especially true when it is someone close to us, who really matters to our life. An offense can threaten a relationship that is part of our very identity, so the roots of our reactions can be very deep. Our forgiveness is relative to the degree to which we are free from our continued angry or hurt reaction. When we can love and accept someone without remembrance of the wrong, and without a reaction of anger and hurt, then we have truly forgiven. Another aspect of this is when we are projecting our expectations onto a person, and they continue to disappoint us. This should show us that our expectations are simply our own selfishness, and that we are failing to love the other unconditionally. We must take responsibility for our own anger and hurt, and simply let the person be him/herself.

Q: If the other party refuses to acknowledge an offense or show any remorse for his or her part in the breach, what should I do?

Fr. Jonah: The way of humility is to ask forgiveness, and in turn, at least internally, forgive the offender. It does no good to hold onto offenses and to remember wrongs. Let them know how important the relationship is to you. But then the ball is in their court. You cannot force anyone to forgiveness.

Q: We often work through things verbally—yet we feel guilty when we discuss struggles or anger with another person. Is there a proper place for talking about a problem we're having, with a friend or confidant?

Fr. Jonah: One role of a spiritual father or mother is to be able to help you work through your anger with someone. It is much easier to talk to your friends and acquaintances, but what that leads to is often a disaster: gossip and slander, selfjustification and blaming, seeking sympathy, judgment and condemnation. And soon the person whom you resent is excluded from the community. One should never use a group of friends to talk through resentments and bitterness; while they may support your position, they will seldom make you see or take responsibility for your own sin in the breach. Guilt in such a case is very healthy, because you have sinned. How seldom it is that we will admit our responsibility for our own reactions among our friends! If we have a close confidant, then perhaps we can talk it through with them. But they need to be impartial, and you must never try to justify yourself or force the other to judge the one who offended you.

Q: How do we cultivate a spirit of forgiveness and reconciliation, so that offenses don't stick?

Fr. Jonah: We can cultivate a spirit of forgiveness by “never allowing the sun to go down on our anger.” This is a fundamental monastic and Christian precept. If we allow a resentment to take root, it is our sin, no matter what the other person has done to us. Now, we are only human, and this is part of our fallenness.

But, when we see it happening, we need to stop ourselves, recognize that we are no different and sin no less than the other, and forgive. Even to seventy times seven, day in and day out.

When someone says or does something to offend us, intentionally or unintentionally, we do not need to react in any way. We can simply take it in, and respond appropriately. This is the principle of nonreaction. It is based on the realization that our reactions are purely our own responsibility, and not caused by a provocation. The provocations will come, but we can choose to react or not, respond or not. There is a story in the desert fathers about a young novice who was told by his elder, "Go and yell at the rock." So, for half a day, he went and yelled at a rock, insulted, berated, and cursed it. He went back to his elder, who told him, "Now, praise and flatter the rock." So he went back and praised, flattered, and said nice things to the rock. He went back and his elder asked him, "How did the rock react when you praised it?" "It didn't," he said. "How did it react when you screamed at it and cursed it?" "It didn't react," he said. "So," said the elder, "should you also be impervious to praise or calumny, and react to both in the same way, as did the rock."

Much of the spiritual life is dedicated to one goal: complete self-mastery, especially in relation to control over one's reactions. The more mature we are, spiritually, the greater control we have over our reactions. In other words, we have to be watchful over our thoughts, and maintain a spirit of love and compassion. When our thoughts accuse others, and we begin to be upset, then we need to cut off the thoughts and recognize that they are temptations. They are more about me than about the other person. The more we let our thoughts against the other fester, the harder it will be to rid ourselves of them, and resentments will develop. The basic principle of non-reaction, not only in deed, but in thought and feeling, and maintaining a spirit of peace, is the key. With this underlying attitude, it becomes difficult to get us to take offense, and thus, there is seldom a need for forgiveness or reconciliation. This, however, is a mark of very great maturity, and few there are that possess it.

Q: When I've had a serious disagreement with someone, and we have difficulty speaking comfortably to one another, what should I do?

Fr. Jonah: If we have had a serious disagreement, and cannot speak comfortably with one another, then we need to humble ourselves and ask forgiveness for having offended the other. We have to take responsibility for our part. Then it is up to the other to forgive in return. Always return forgiveness when it is asked.

Q: What are the roots of unforgiveness? What does it do to me if I harbor bitterness? What does it do to the other person? What are the corresponding healing virtues for this passion?

Fr. Jonah: The roots of unforgiveness are pride, vainglory, arrogance, and conceit. If I refuse to forgive someone, it is my sin. I can no longer pray the Lord's Prayer without damning myself, nor approach the Chalice. We refuse to forgive because we feel justified in our resentment and bitterness. We cast all the blame and criticism on the other, and blind ourselves to the reality of our own faults. Thus we live in delusion. To harbor bitterness is unadulterated pride and conceit, and we alienate ourselves from Christ.

Resentment and bitterness are cancer in the soul, which will destroy us if we do not forgive and become reconciled. Such bitterness is often the root of addictions, which are simply attempts to anesthetize the pain of our own self-condemnation. We torment ourselves with the remembrance of wrongs and wallow in our self-pity, thinking ourselves the innocent victims. Seldom is this the reality, except in some cases of abuse.

When we have rage built up within ourselves, which has been stored up perhaps for years, maybe as the result of abuse or victimization, the process becomes far more complex. It takes a long time to work through such rage, so that our reactions do not come out sideways.

Christ is the ultimate example of complete forgiveness, of non-reaction, and of authentic humility. He did not revile and curse His captors and tormentors, those who slandered Him, bore false witness against Him, even tortured and crucified Him. “As a sheep led to the slaughter, and as a blameless lamb is dumb, so He opened not His mouth.” We have countless examples of Christian martyrs bearing all kinds of torments and sufferings for Christ’s sake, in a spirit of forgiveness, peace, and reconciliation.

When we truly are innocent victims of someone else’s sins, the only thing to do is to forgive them. If we harbor resentment, we repeatedly victimize ourselves with the sin of the other every time we remember their wrong and indulge in our resentment. Forgiveness is the only way to healing.

Sometimes people refuse to receive our forgiveness. To refuse forgiveness is pride and conceit, self-justification. If someone does not want to be forgiven— often because he cannot or will not forgive himself—our forgiveness and compassion is like “burning coals heaped on his head.” So also is God’s forgiveness of us: not to judge or condemn us, but to lead us to repentance.

The burning coal of love is torment when we refuse to accept forgiveness or forgive ourselves. We cannot accept love when we hate ourselves. But it is precisely this divine love which will heal us because it exposes our self-hatred. In self-hatred we are too ashamed to accept forgiveness, are closed in on ourselves, fearing that exposure of ourselves to ourselves. And so we act out. But if we can turn, repent, and begin to let in the love of God and of others, then that love can begin to transform our souls.

We can only fight against the spirit of pride, unforgiveness, and selfcondemnation with humility, love, and compassion. Humility does not mean bowing and scraping. Rather, it is being nakedly honest with oneself and others. We have to speak the truth in love; but we can only do this in the brutal honesty of humility, seeing our own sins and realizing the other is no different from ourselves. We can address offenses, but if there is no love in our speech and attitude, there is no truth, only facts. And facts do not heal, only love and compassion.

Q: What does real reconciliation look like? How come we see so few examples of this in action, in the Church, and so many instances of broken fellowship and relationships?

Fr. Jonah: Real reconciliation means complete and authentic acceptance of one another, despite sins, offenses, and transgressions: an authentic bond between persons in a spirit of love and humility. There will always be sins and offenses. We must never allow ourselves to criticize and judge one another, because it is always hypocrisy. We only judge others because we see in them our own faults and insecurities mirrored back to us. But if we can live in mature forgiveness and communion with others, in humility accepting one another as God accepts us, then our communities and churches will be transparent—revealing the Kingdom of Heaven, filled with divine grace.

The sad reality of our churches and lives, marriages and friendships, is that we are fallen, broken, and passionate. We justify ourselves in arrogant conceit, and refuse to forgive or to see our own faults. So our communities shatter, marriages break up, and friendships end. Ultimately, this is because we put the gratification of our egos as the main criterion of relationships, rather than the humble and unconditional love of the other that is demanded by the Gospel.

Q: How often is the lack of forgiveness at the heart of our parish battles, of our marriage problems, and of our problems with our kids?

Fr. Jonah: Lack of forgiveness is the core of almost all our parish battles. Marriage problems and relationships with our kids also have lack of forgiveness at the core. Resentments build up and fester, we heap selfish expectations on one another and can't see one another for who we really are. So it's no wonder that relationships break down. To have a spirit of forgiveness means to be authentically open to one another, despite wrongs and sins. If we can do this, there is nothing that cannot be healed.

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مخلص العالم

«هذا هو بالحقيقة مخلص العالم». قول قاله يهود وكان جديداً على أبناء ديانتهم. الذي كانوا يعتبرونه مسيحاً كان عندهم مخلص شعبهم لا مخلص العالم. المسيح مخلصاً العالم فكرةً جديدةً لأن من كان اليهود يُسمّونه مخلصاً من ويلات، من جوع، من مرض، وليس من خطيئة، كان عندهم مخلص شعبهم. هم ما كانوا يؤمنون أن من سمّوه مسيحاً له عمل أو مهمة خارج إسرائيل. إسرائيل كانت مركز الوجود.

كسّر يسوعُ هذا الطوق بين شعب الله المختار وبقية الشعوب إذ أعلن نفسه مخلص العالم. لم يبقَ لشعب ميزة. كل الشعوب التي آمنت به صارت شعب الله. وشعب الله هو الذي يعرف انه خاصة الله ولا يملكه أحد.

أن يعترف اليهود أن يسوع مخلص العالم كان شيئاً جديداً عندهم. كانوا يعتقدون ان الشعوب ستعرف الله، ولكن ما كانوا يعلمون أن يسوع الناصري هو الذي سيكشف لهم وجه الله أو أن وجهه هو وجه الله.

كان شيئاً جديداً على التلاميذ ان يروا الله على وجه يسوع. هم لما كانوا يرافقون السيد ما كانوا يعرفون انه هو ذاته الإله. فهموا هذا بعد القيامة. وربما أخذوا يفهمون لما أذاقهم جسده ودمه. بهذا الجسد والدم في القديس نعرف المسيح.

نحن نختبر السيد بطريقتين، بالكلمة وبالقرابين. قراءة الكلمة بإيمانٍ وفهمٍ وطاعةٍ هي ذوقنا لها. وقراءة الكلمة في كل خدمة إلهية تجعلنا نتقبل معاني الكلمة، والمعاني يعطينا إياها الروح القدس، أي إذا نزلت علينا المعاني الإلهية يكون المسيح نفسه جاء إلينا.

من يهمل قراءة الكتاب المقدس كيف تصل إليه المعاني التي قصدها الرب في إعطائه الكتاب إلينا؟

قلنا إن للمسيح حضرتين: حضرة في الكتاب نسمعه ونقرأه، وحضرة في المناولة الإلهية. من أهمل قراءة الكتاب يمنع عنه المعاني التي جاءت في الكتاب. ومن أهمل المناولة يمنع عنه حضوراً أساسياً للمسيح. أنت تلتقي المسيح إن سمعت الإنجيل ثم الوعظ وهما واحد. وأنت تجيء الى المناولة بعد الموعظة لتعبّر عن اتحادك بالمسيح بعد أن حُطبتُ نفسك إلى المسيح بالكلمة. وكل واحدة منها تكمل الأخرى. وهكذا، تستمرّ يوماً فيوماً، والعمر كلّهُ حتى يكتشف لك المسيح في أوان الرضى أنه هو مخلص العالم.

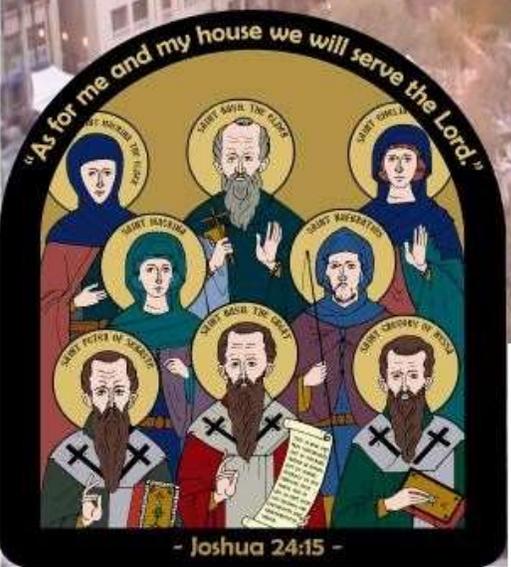
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