

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 22nd, 2017



الأحد الثاني والثلاثون بعد العنصرة والأحد الخامس عشر من لوقا

تذكار القديس تيموثاوس الرسول والقديس الشهيد في الأبرار أنسطاسيوس الفارسي

**Thirty-Second Sunday after Pentecost and the Fifteenth Sunday of Luke
Feasts of the Apostle Timothy and the Venerable-Martyr Anastasios the Persian**

تغييرات في القداس

Changes in the Liturgy

الايصوديكون

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 (بالحن السادس)

إن القواتِ الملائكيةَ ظهرُوا على قبرِكَ الموقَّرِ . والحراسُ صاروا كالأمواتِ . ومريمُ وقفتُ عند القبرِ طالبةً جسدَكَ الطاهرَ . فسببتَ الجحيمَ ولم تجرَّب منها وصادفتَ البتولَ يا مانحاً الحياةَ . فيامن قُمتَ من بين الأمواتِ ياربُّ المجدِّلكِ .

Troparion of the Resurrection (Tone Six)

When Mary stood at Thy grave looking for Thy sacred body, angelic powers shone above Thy revered tomb, and the soldiers who were to keep guard became as dead men. Thou led hades captive and wast not tempted thereby, Thou didst meet the virgin and didst give life to the world, O Thou who art risen from the dead, O Lord, glory to Thee.

طروبارية القديس تيموثاوس الرسول (بالحن الرابع)

لما تعلمت الصالحات، واستيقظت في جميع الأحوال، لابساً النية الصالحة كما يليق بالكهنوت. تلقنت من الإناء المصطفى الأسرار الغامضة الوصف، وإذ أنك حفظت الإيمان أتممت السعي القويم، أيها الشهيد في الكهنة تيموثاوس. فتشفع إلى المسيح الإله أن يخلص نفوسنا.

Troparion for St. Timothy the Apostle (Tone Four)

Since thou hadst been instructed in uprightness thoroughly and wast vigilant in all things, thou wast clothed with a good conscience as befitteth one holy. Thou didst draw from the Chosen Vessel ineffable mysteries; and having kept the Faith, thou didst finish the course, O Hieromartyr and Apostle Timothy. Intercede with Christ God that our souls may be saved.

طروبارية القديس الشهيد أنسطاسيوس الفارسي (بالحن الرابع)

شهيدك ياربُّ بجهاذه نالَ منك الإكليلَ غيرَ البالي يا إلهنا، لأنه أحرزَ قوتكَ فحطَمَ المُغتصبينَ، وسحقَ بأسَ الشياطين التي لا قُوَّة لها، فبتوسلاته أيُّها المسيحُ الإلهُ خلصَ نفوسنا.

Troparion for St. Anastasios the Persian (Tone Four)

Thy Martyr, O Lord, in his courageous contest for Thee received as the prize the crowns of incorruption and life from Thee, our immortal God. For, since he possessed Thy strength, he cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by his prayers, save our souls, since Thou art merciful.

(Troparion of the Annunciation – Tone 4)

Today is the beginning of our salvation, and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos, Rejoice, O full of grace! The Lord is with thee.

(للبشارة – باللحن الرابع)

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

قنداق عيد دخول السيد إلى الهيكل (باللحن الأول)

يا مَنْ بموليدك، أيها المسيحُ الإلهُ، المُستودَعُ البتولي قَدَسْتَ، وليدَيَّ سمعان كما لاقَ بركتِ، ولنا الآن أدركتِ وخَلَصْتَ. إحْفَظْ رَعِيَّتَكَ بِسَلامٍ وأَيِّدِ الذينَ أَحَبَبْتَهُمْ، بما أَنَّكَ وحدكِ محبٌّ للبشرِ.

Kontakion of the Presentation of our Lord to the Temple (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 peace, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

الرسالة للأحد الثاني والثلاثون بعد العنصرة

Epistle for the Thirty-Second Sunday after Pentecost

The Lord will give strength to his people!

Bring to the Lord, O sons of God, bring to the Lord honor and glory!

The Reading is from the First Epistle of St. Paul to Timothy (4:9-15).

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an

الربُّ يُعطي قُوَّةً لشعبِهِ!

قَدِّمُوا للربِّ يا ابناءَ اللهِ، قَدِّمُوا للربِّ مَجْدًا وَعِزًّا!

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

يا ولدي تيموثاوس، صادقة هي الكلمة وجديرة بكلِّ قبولٍ * فإننا لهذا نتعَبُ ونُعَيِّرُ لأننا ألقينا رجاءنا على الله الحي الذي هو مُخَلِّصُ الناسِ أَجمعينَ ولا سِيِّما المؤمنينَ * فَوَصِّ بِهذا وَعَلِّمْ بِهِ * لا يَسْتَهِنْ أَحَدٌ بِقُوَّتِكَ بَلْ كُنْ مِثَالاً للمؤمنينَ في الكلامِ والتَّصَرُّفِ والمحبَّةِ والإيمانِ والعفافِ * واضِبْ القراءةَ إلى حينِ قُدومي وعلى الوعظِ والتعليمِ * ولا تُهْمَلِ الموهبةَ على التي فيكَ التي أُوتيتها بنبوةٍ بوضعِ أيدي الكهنةِ * تأمَّلْ في ذلكِ وَكُنْ عليه عاكفاً ليكونَ تقدُّمُكَ ظاهراً في كلِّ شيءٍ.

example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress.

عشر من لوقا (أحد زكَّا العَشَّار) الإنجيل للأحد الخامس

Gospel for the Fifteenth Sunday of Luke (Zacchaeus Sunday)

The Reading is from the Holy Gospel according to St. Luke (19:1-10).

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner."

فصل شريف من بشارة القديس لوقا الإنجيلي البشير, التلميذ (19:1-10)الظاهر.

في ذلك الزمان فيما يسوع مجتازاً في أريحا إذا برجلٍ اسمه زكَّا كان رئيساً على العشارين وكان غنياً* وكان يَلمَسُ أن يرى يسوع من هو فلم يكن يستطيع من الجمع لأنه كان قصير القامة* فتقدَّم مُسرِعاً وصعدَ إلى جَمِيْزَةٍ لينظره لأنه كان مُزْمِعاً أن يجتازَ بها* فلما انتهى يسوع إلى الموضع رَفَعَ طرفه فراه فقال له يا زكَّا أسرع انزل فاليوم ينبغي لي أن امكث في بيتك* فأسرِعَ ونزلَ وقبَّله فرحاً* فلما رأى الجميع ذلك تذرَّروا قائلين إنه دخَلَ لِيَحِلَّ عند رجلٍ خاطئٍ* فوقفَ زكَّا وقال ليسوع هاءنذا يا ربُّ أعطي المساكين نصفَ أموالِي. وإن كنتُ قد غبنتُ أحداً في شيءٍ أَرُدُّ أربعةً أضعافٍ* فقال له يسوع اليوم قد حصلَ الخلاصُ لهذا البيتِ لأنه هو أيضاً ابنُ إبراهيم* لأنَّ ابنَ البشرِ إنما أتى ليطلبَ ويُخلِّصَ ما قد هلكَ.

And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

Abba Agathon said: "No passion/sin is worse than an uncontrolled tongue, because it is the mother of all passions/sins".

❖ Church Announcements

- 1) **Family Fun Night this Friday January 20th at 7 PM:** come join our family of the Annunciation for a fun night with a movie for our kids, social time for our parish families (open to all the members of our church and nonmembers), we will have kenafa, sweets and soft drink, and for sure coffee. Come join us.
- 2) **Reminder to all volunteers: Check "Casino Volunteer Schedule"** posted on the bulletin board in the church basement for the scheduled time for our church's upcoming casino dates Sunday January 29th, and Monday January 30th at the Cowboys Casino.
- 3) **Blessing of Homes:** Fr. Dahdouh started blessing homes. You can call him at 403/993-7945 to schedule an appointment. A meal is not necessary, Father will spend around an hour with each family. Fr. Dahdouh will make an effort to visit each and every home this year before the Great Fast starts if possible.
- 4) **Immigrant Youth Outreach Project:** Supporting newcomer youth ages 15-24, achieve their dreams in Canada. All services are free. Visit www.ccisab.ca or call 403/268-8131. What we offer: Lending

program-laptops, graphing calculators, cameras, books, software, music lessons. They help with high school homework tutoring, opportunities to meet new friends, offering jobs to high schoolers.

5) **Please sign up for offering the Holy Bread in 2017.**

+++Ladies Officers Election: There will be a general meeting for the ladies on January 22nd after Liturgy to elect the new officers. All the ladies who are interested to serve as officers must be 18 years old, an Orthodox in good standing (must be approved by Fr. Dahdouh) and committed to the Orthodox Faith. Paying of dues is not required as per the National Women organization.

Purposes

The purposes of the Antiochian Women are: (is taken from www.antiochian.org)

1. To develop among women throughout the Antiochian Archdiocese a spirit of Christian leadership, awareness and commitment as taught in **the Holy Orthodox Church.**
2. To foster among women throughout the Antiochian Archdiocese a genuine expression of love and service through works of charity, and
3. To instill among women throughout the Antiochian Archdiocese and the community at large a sense of fellowship and a deeper understanding of the heritage and traditions of the Antiochian Archdiocese and the Orthodox Church.

The primary areas of focus of the Antiochian Women are represented on the North American Board by several standing committees, the coordinators of which are appointed by the president of the Antiochian Women. These standing committees are:

- Religious: The Religious Committee promotes spiritual activities, including retreats and other special programs for women, adult education programs and special programs observing specific feasts and fasts of the liturgical calendar.
- Humanitarian: The Humanitarian Committee promotes and encourages projects and programs of a humanitarian nature, drawing from the legacy of humanitarian good works performed by women in the parishes of the Antiochian Archdiocese throughout its history.
- Project: The Project Committee has the responsibility of coordinating the raising of funds from women throughout the Archdiocese to benefit one specific fund-raising project adopted each year by the Antiochian Women.
- If interested or you would like to nominate someone, please see Fr. Dahdouh or Sarah Kobrosly.

6) **Let us make a commitment not to miss church this year.**

7) **Visit: www.journeytoorthodoxy.com**

- 8) **Know Your Priest:** Fr. Dahdouh spent 5 years in the Roman Catholic seminary. He went to visit his uncle in New Jersey where he met his wife Manal 31 years ago. Father and Khouryia got married at the “Melkite” Church. They were both very active in the parish. Khouryia taught Sunday school, and Father was on the

altar. Father was working 2 jobs. At the bank during the day and a security job at night in the beginning. Once Father found a job in New York as a Trust accountant with Chase Manhattan Bank, he quit his second job. Father worked in banking in accounting, investments, marketing, and as a consultant to implementation of systems for mega bank mergers. He worked for Bank of America, Sanwa Bank, and a consulting firm. He finished his BA in Christian Education from Felician University, a Master of Divinity from St. Vladimir's Seminary, and Doctor of Ministry from Pittsburgh Theological Seminary. It will be continued.

- 9) **Feast of the Meeting of Christ in the Temple:** will be celebrated on Wednesday February 1st with a Vespers Liturgy at 7 PM.
- 10) **Father would like to compile a birthday and anniversary list:** If someone can help to make a list of our parishioners birthdays and anniversaries.
- 11) **Gifts cards:** There are gifts cards for all new families, and everyone who is in financial need.
- 12) **Daily Vespers every Wednesday at 7 PM.**
- 13) **Young adults meetings:** every other Friday.
- 14) **World Food Day Canned Food Drive:** will continue serving the poor and hungry.
- 15) **Calendars for 2017:** please, take one calendar for 2017 from the table, it has all the church readings, feasts and fasting days.
 - **Church School: Church school will resume every Saturday at 4:30 PM.**
 - **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. Give a percentage of your income. Make a commitment to increase your giving for 2017. Write your name on the envelope for a receipt.

- **Don't forget to visit:** www.ancientfaith.com www.myocf.net

+++The Lionheart: COMING at the end of January 2017! "The Lionheart"

Lou Salloum is assisting Father in forming a Christian men group. Please, signup with Lou Salloum.

The Heart

January 11, 2017 by Abbot Tryphon

The energy of the mind inside the heart

In the patristic tradition the heart is the center of our self-awareness. This self-awareness is the energy of the mind inside the heart, something the holy fathers referred to as our "noetic faculty". There is an important distinction that must be noted concerning the difference between the Western and Eastern understands of how we come to know God. The scholastic approach that places emphasis on the use of logic and reason in the acquisition of the knowledge of God, as seen in the teachings of Augustine of Hippo and Thomas Aquinas, is unknown in the East.

The Ancient Church taught that knowledge of God comes only through the noetic science of the heart. From the standpoint of Orthodox theology, the mind and logic are not the same thing, since logic functions within the brain, while the mind functions within the heart. Thus, the noetic faculty of the heart is the energy of the mind inside the heart. This important distinction results in the Eastern Church seeing herself not as a religious institution, but rather a hospital of the soul, wherein one comes for therapeutic procedures that restore the health of the soul, and allow for the ultimate goal of union with God (theosis). For those who wish further understanding of these ancient Christian teaching, the writings of my favorite modern theologian, Metropolitan Hierotheos of Nafpaktos, are a worthy read.

It is within the life of the Church that we enter into ascetic struggle, "working out", just as an athlete, through fasting and prayer, and the reception of the Holy Mysteries (Holy Communion), in order to be made well. We are restored to health within the walls of this hospital of the soul, the Church, and trained to this athletic/ascetic dimension of living.

Our mishandling of the memory of God that led to the fall, is now corrected and reactivated through the healing of the "nous" (the eye of the soul), and that memory is restored. This memory is not the reclamation of something of an historical nature, but rather the opening up of a knowledge that has always been there. This healing is not of a juridical nature whereby an angry God has decided to overlook the evil and fallen nature of our souls by the bloodletting of His Son, but by the cleansing of the nous that has been darkened, restoring us to health and wholeness. The memory of God is thus restored, and we are again in full

communion with the Most High, freed from the permanency of death by the trampling down of the power of death through Christ's Holy Resurrection.

The purpose of the Church's presence in the world is for the cure of humankind, and the restoration of the hearts of men and women. The Church thus functions as a therapy centered hospital, and the priests function as therapists. This Divine-human Organism is the living Body of Christ, the Church, and is life itself. The healing of the nous that comes within the life of the Church returns us to our true nature. In this state of wholeness our faculties are able to use logic and reason as it was meant to be used. Our reason and logic becomes the rightful vehicle by which we can explore the universe and behold all that God has created, and science, nature, and even the cosmos, can be seen in the light of a heart that is the center of our self-awareness. Love in Christ, Abbot Tryphon

Why Ask the Saints?

January 16, 2017 by Abbot Tryphon

Jesus is the sole mediator between God and man

Most Protestant churches strongly reject all saintly intercession, citing passages such as 1 Timothy 2:1-5, which says that Jesus is the sole mediator between God and man, as well as Deuteronomy 18:10-11 which seems to forbid invoking departed souls. They also point to the fact that there are no examples in the Bible of living humans praying to dead humans — Jesus Christ being the lone exception, because He is alive and resurrected, and because He is both human and Divine.

Yet the Bible indeed directs us to invoke those in heaven and ask them to pray with us. In Psalms 103, we pray, "Bless the Lord, O you his angels, you mighty ones who do his word, hearkening to the voice of his word! Bless the Lord, all his hosts, his ministers that do his will!" (Psalms 103:20-21). And in Psalms 148 we pray, "Praise the Lord! Praise the Lord from the heavens, praise him in the heights! Praise him, all his angels, praise him, all his host!" (Psalms 148:1-2).

Not only do those in heaven pray with us, they also pray for us. In the book of Revelation, we read: "[An] angel came and stood at the altar [in heaven] with a golden censer; and he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne; and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God" (Rev. 8:3-4). And those in heaven who offer to God our prayers aren't just angels, but humans as well. John sees that "the twenty-four elders [the leaders of the people of God in heaven] fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints" (Rev. 5:8). The simple fact is, as this passage shows: The saints in heaven offer to God the prayers of the saints on earth.

Yes, we have Christ as the only intercessor before the Throne, but that never stopped any of our Protestant brethren from asked fellow believers from praying for them. We ask the friends of God to pray for us all the time, when we ask for the prayers of our friends and fellow believers. Asking those who've gone on before us is possible because they are alive in Christ, and offer their prayers to Christ just as do we. We all, both those in heaven and those still upon this earth, pray before the same "sole mediator between God and man", Jesus Christ. It is Christ through whom we approach the Throne of the Father.

Finally, why would we not want to ask for the prayers of those who have already won their place in Paradise, and are already standing before the Throne of God, worshiping the Holy Trinity?

Part of the problem for Protestants to accept the veneration of the saints stems from their reliance on an approach to doctrine and practice as being Bible only based. Proof texts is thus the norm for most protestant debate on the interpretation of any given passage. By the same token, the unity of worship and doctrine found within the Orthodox Church is the fact we've based both our way of worship AND our doctrinal teachings on Holy Tradition and Scripture. Since the Bible comes out of the living oral Tradition of the Church, the scriptures can only be properly interpreted from within the life of the Church. Our unity is based on what has always been taught.

The Orthodox Church proclaims as dogma that which has been taught everywhere and at all times. The Church is catholic because that which she teaches and the way she worships is not only from Apostolic times, but was everywhere taught and practiced in Apostolic times. She is catholic (universal) because she is the same now as she was from the earliest times in her history. Her Holy Tradition is relied upon when interpreting the Bible, because it is from her Tradition from which the Bible emerged.

Another point to think about is how we (from our Protestant upbringing) interpret the concept of Christ as the 'sole mediator between God and man.' The Protestant idea assumes that 'mediator' means 'intercessor'. But, there is a more profound meaning, not merely an intercessor but the reconciliation of God and man in the reality of the hypostatic union of God and man in the person of Jesus Christ. That is, I think, the real meaning of 'mediator'. Confer the meaning of the Latin source of the word, *mediare*: 'place in the middle', according to the Pocket OED. Doesn't that make clear that the Protestant interpretation is missing the real point? Once we understand that, then the whole argument against the intercession of the saints has no reality. Love in Christ, Abbot Tryphon