

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 March 26th, 2017



الأحد الرابع من الصوم

بعد عيد البشارة الأحد

Fourth Sunday of Great Lent and

Leave-Taking of the Annunciation to the Theotokos

تغييرات في القداس

Changes in the Liturgy

First Antiphon

Give the King Thy judgments, O God,
and Thy righteousness unto the King's
Son. May the mountains bring peace

الانديفونا الأولى

اللهم اعطِ حكمك للملك و عدلك لإبن الملك. لتأخذ الجبال سلاماً للشعب والتلال عدلاً.

بشفاعات والدته الإله يا مخلص خلصنا!

بشروا من يومٍ إلى يومٍ بخلاص إلينا. حلف الربُّ لداود حقاً ولا يغدر به.

<p>to Thy people, and the little hills righteous.</p> <p><i>Through the intercessions of the Theotokos, Savior, save us!</i></p> <p>Tell forth from day to day the glad tidings of the salvation of our God. The Lord hath sworn in truth unto David, and He will not turn from it; of the fruit of thy body will I set upon thy throne.</p> <p><i>Through the intercessions of the Theotokos, Savior, save us!</i></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><i>Through the intercessions of the Theotokos, O Savior, save us!</i></p>	<p>بشفاعاتِ والدَةِ الإلهِ يا مخلصُ خلصنا!</p> <p>المجدُ للأبِ والإبنِ والروحِ القدس، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينَ، آمين.</p> <p>بشفاعاتِ والدَةِ الإلهِ يا مخلصُ خلصنا!</p>
<p><i>Second Antiphon</i></p> <p>He shall come down as rain upon a fleece, and as the dew which falls upon the earth. The Most High hath sanctified His tabernacle.</p> <p>Save us, O Son of God, Who wast incarnate for our sake, who sing to Thee, Alleluia!</p> <p>Our God shall plainly come, and shall not keep silence.</p> <p>Save us, O Son of God, Who wast incarnate for our sake, who sing to Thee, Alleluia!</p> <p>In His days righteousness shall shine forth; and abundance of peace, so long as the moon endureth.</p>	<p>الانديفونا الثانية</p> <p>ينزلُ مثلُ الندى على الجزة. ومثلثُ القَطْرِ القاطرُ على الأرض. لقد قدّسَ العلي مسكنه.</p> <p>خلصنا يا ابنَ الله، <u>يا من تجسّدَ من البتول</u>، لنرتل لك، هلوليا!</p> <p>اللهُ إلهنا يأتي علانيةً، ولا يسكت.</p> <p>خلصنا يا ابنَ الله، <u>يا من تجسّدَ من البتول</u>، لنرتل لك، هلوليا!</p> <p>يشرقُ في أيامه العدل وكثرةُ السلام.</p> <p>خلصنا يا ابنَ الله، <u>يا من تجسّدَ من البتول</u>، لنرتل لك، هلوليا!</p> <p>المجدُ للأبِ والإبنِ والروحِ القدس، الآنَ وكلَّ أوانٍ وإلى دهرِ الداهرينَ، آمين.</p> <p>...يا كلمةَ الله الابنِ الوحيد</p>

<p>Save us, O Son of God, <u>Who wast incarnate for our sake, who sing to Thee, Alleluia!</u></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 and word of God...</p>	
<p><i>Third Antiphon</i></p> <p><i>His Name shall be blessed forever; His Name shall continue longer than the sun. Blessed be the Lord, the God of Israel, Who only doeth wondrous things. And blessed be His glorious Name unto the ages, and unto the ages of ages.</i></p> <p><i>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.</i></p>	<p>الانديفونا الثالثة</p> <p>يكونُ إسمهُ مباركاً مدى الدهور, واسمه يدوم اطول من الشمس. مباركُ الربُّ إلهُ اسرائيل الصانعُ العجائب وحده. مباركُ اسمُهُ إلى الدهر وإلى دهرِ الداهرين.</p> <p>اليومَ رأسُ خلاصنا وظهورُ السيرِ الذي منذ الدهور. فإنَّ ابنَ الله يصيرُ ابنَ البتول. وجبرائيلُ يبشرُ بالنعمة. فلنهنئْ نحن أيضاً معه نحو والدة الإله قائلين: إفرحي يا ممتلئة نعمة الربُّ معك.</p>
<p style="text-align: center;">الايصوديكون</p> <p style="text-align: center;">بشروا من يومٍ إلى يومٍ بخلاصِ إلهنا, خلصنا يا ابن الله يا من قام من بين الأموات، لنرتل لك, هللوا!</p> <p style="text-align: center;">Entrance Hymn</p> <p style="text-align: center;">Tell forth from day to day the glad tidings of the salvation of our God.</p> <p style="text-align: center;">Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia!</p>	
<p style="text-align: center;">طروبارية القيامة (بالحن السابع)</p> <p style="text-align: center;">حَطَمْتَ بصليبك الموتَ وفتحتَ للصحف الفردوس. وحوَّلتِ نوحَ حاملاتِ الطيبِ إلى فرح. وأمرتِ رُسُلَكَ أن يكرزوا مُنذرين، بأنك قد قُمتَ أيُّها المسيحُ الإله. مانحاً العالمَ الرحمة العظمى.</p> <p style="text-align: center;">Troparion of the Resurrection (Tone Seven)</p> <p style="text-align: center;">Thou didst shatter death by Thy cross; Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy, and didst bid Thine apostles proclaim a warning that Thou hast risen, O Christ, granting to the world the great mercy.</p>	

طروبارية لعيد البشارة (باللحن الرابع)

اليوم رأس خلاصنا وظهور السير الذي منذ الدهور. فإن ابن الله يصير ابن البتول. وجبرائيل يبشر بالنعمة. فلنهنف نحن أيضاً معه نحو والدة الإله قائلين: إفرحي يا ممتلئة نعمة الرب معك.

Troparion for the Feast of the Annunciation (Tone Four)

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.

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 يبشر، فلذلك ونحن معه لنهنف نحو والدة الإله، إفرحي أيتها الممتلئة نعمة الرب معك.

الفنداق لوالدة الإله لأحد الصيام (باللحن الثامن)

اكتب لك رايات الغلبة يا جنديةً مُحامية. وأقدم لك الشكر كمنفذة من الشدائد. لكن بما أن، إني أنا عبدك يا والدة الإله لك العزة التي لا تُحارب، اعتقينا من صنوف الشدائد. حتى أصرخ إليك: إفرحي يا عروساً لا عروس لها!

Kontakion of the Theotokos for the Sundays of Lent (Tone Eight)

To thee the champion leader, I thy city ascribe thank-offerings of victory. For thou hast delivered me from terrors O Theotokos. But as thou hast that power which is invincible, from all dangers set me free that I may cry out unto thee: Hail, O Bride without Bridegroom!

الرسالة للأحد الرابع من الصوم

Epistle of the Fourth Sunday of Lent

The Lord will give strength to his people!

The Lord will bless His people with peace!

The Reading from the Epistle of St. Paul to the Hebrews. (6:13-20)

Brethren, when God made a promise to Abraham, since He had no one greater by

الرب يُعطي قوّة لشعبه!

الرب يُبارك شعبه بالسّلام!

(6:13-20) فصل من رسالة القديس بولس الرسول إلى العبرانيين.

يا إخوة إنّ الله لمّا وعد إبراهيم إذ لم يُمكن أن يُقسّم بما هو أعظم منه أقسم بنفسه* قائلاً لأباركك بركة وأكثرتك تكثيراً* وذلك إذ تأتي نال الموعد* وإنما الناس يُقسّمون بما هو أعظم منهم وتنفضي كلُّ مشاجرة بينهم بالقسم للتثبيت* فلذلك لما شاء الله أن يزيد ورثة الموعد بيانا لعدم

whom to swear, He swore by Himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by one greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of His purpose, He interposed with an oath. So that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

تحوّل عزمه توسط بالقسم * حتى نحصل بأمرين لا يتحولان ولا يمكن أن يخلف الله فيهما على تعزية قوية نحن الذين التجأنا إلى التمسك بالرجاء الموضوع أمامنا * الذي هو لنا كمرساة للنفس أمينة راسخة تدخل إلى داخل الحجاب * حيث دخل يسوع كسابق لنا وقد صار على رتبة ملكيصادق رئيس كهنة إلى الأبد.

الأنجيل للأحد الرابع من الصوم

Gospel of the Fourth Sunday of Lent

The Reading is from the Holy Gospel according to St. Mark (9:16-30).

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out and they were not able." And Jesus answered him, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him, and

فصل شريف من بشارة القديس مرقس الإنجيلي البشير, التلميذ الطاهر (9: 16-30).

في ذلك الزمان دنا إلى يسوع إنسان وسجد له قائلاً يا معلم قد أتيتك بابني به روح أبكم * وحيثما أخذه يصرعه فيزبد ويصرف بأسنانه ويبيس . وقد سألت تلاميذك أن يخرجوه فلم يقدرُوا * فأجابه قائلاً أيها الجيل الغير المؤمن إلى متى أكون عندكم حتى متى احتملكم هلم به إلي * فأتوه به . فلما رآه للوقت صرعه الروح فسقط على الأرض يتمرغ ويزبد * فسأل أباه منذ كم من الزمان أصابه هذا * فقال منذ صباه * وكثيراً ما ألقاه في النار وفي المياه ليهلكه . لكن إن استطعت شيئاً فتحن علينا وأغثنا * فقال له يسوع إن استطعت أن تؤمن فكل شيء مستطاع للمؤمن * فصاح أبو الصبي من ساعته بدموع وقال إني أؤمن يا سيد . فأغث عدم إيماني * فلما رأى يسوع أن الجمع يتبادرون إليه انتهر الروح النجس قائلاً له أيها الروح الأبكى الأصم أنا أمرك أن اخرج منه ولا تعد تدخل فيه * فصرخ وخبطه كثيراً وخرج منه فصار كالمتيت حتى قال كثيرون إنه قد مات *

when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, his disciples asked him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went out from there and passed through Galilee. And Jesus would not have any one know it; for He was teaching His Disciples, saying to them, "The Son

فَأَخَذَ يَسُوعُ بِيَدِهِ وَأَنْهَضَهُ فَقَامَ* وَلَمَّا دَخَلَ بَيْتًا سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ* فَقَالَ لَهُمْ إِنَّ هَذَا الْجِنْسَ لَا يُمْكِنُ أَنْ يَخْرُجَ بِشَيْءٍ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ* وَلَمَّا خَرَجُوا مِنْ هُنَاكَ اجْتَازُوا فِي قَائِنَهُ كَانَ يُعَلِّمُ تَلَامِيذَهُ وَيَقُولُ لَهُمْ إِنَّ ابْنَ الْجَلِيلِ وَلَمْ يُرَدُّ أَنْ يَدْرِي أَحَدٌ. الْبَشَرُ يُسَلِّمُ إِلَى أَيْدِي النَّاسِ فَيَقْتُلُونَهُ، وَبَعْدَ أَنْ يُقْتَلَ يَقُومُ فِي الْيَوْمِ الثَّالِثِ.

of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day.”

التعظيم لوالدة الإله من قَدَّاسِ باسيليوس الكبير (بالحن الثامن)

إن البرايا بأسرها تفرحُ بكِ يا ممتلئةً نعمةً، محافلَ الملائكةِ وأجناسَ البَشَرِ، أيتها الهيكلُ المتقدِّسُ والفردوسُ الناطقُ، فخرَ البتوليةِ مريمَ التي منها تجسَّدَ الإلهُ وصارَ طفلاً وهو الإلهُ الذي قبلَ الدُّهورِ، لأنَّهُ صنعَ مُستودَعَكَ عرشاً وجعلَ بطنَكَ أرحبَ من السَّمَاوَاتِ، لذلكِ يا ممتلئةً نعمةً تفرحُ بكِ كلُّ البرايا وتُمجِّدُكِ.

Megalynarion for the Theotokos from the Liturgy of St. Basil the Great (Tone Eight)

In thee all creation rejoices, O Full of Grace; the assembly of angels and the race of men; O sanctified temple and spiritual paradise; the glory of virgins, from whom God was incarnate and became a child; our God before the ages, He made thy womb a throne, and thy body He made more spacious than the heavens. In thee all creation rejoices, O Full of Grace, glory to thee.

الكنونيكون لعيد البشارة (بالحن الثامن)

إن الربَّ اختار صهيون وارتضاها مسكناً له. هلولييا!

Koinonikon for the Feast of the Annunciation (Tone Eight)

The Lord hath chosen Zion; He hath chosen it for His dwelling. Alleluia!

The Prayer of Saint Ephraim:

O Lord and Master of my Life,
take from me the spirit of sloth,
despair, lust of power, and idle talk.
But give me rather the spirit of Chastity,
Humility, patience, and love to thy servant.
Yea, O Lord and King, grant me to see my
own sins,
and not to judge my brother / sister,

for blessed art Thou unto ages of ages.
Amen.

صلاة التوبة للقديس أفرام

السرياني

أيها الرب وسيد حياتي
أعتقتي من روح البطالة والفضول وحب
الرئاسة والكلام البطل
وأنعم علي أنا عبدك الخاطئ

بروح العفة واتضاع الفكر والصبر
والمحبة
نعم ياملكي وإلهي

هب لي أن أعرف ذنوبي وعيوبي وأن لا
أدين أخوتي
فإنك مبارك إلى الأبد

آمين

**“Lord Jesus Christ, Son of
the living God, have mercy
on me a sinner.”**

St. Andrew of Crete said: “All of us should seek two things: to condemn our sins and forgive the sins of others. For whoever sees their own sins becomes more forgiving towards others. And whoever condemns others condemns and convicts themselves, even if they have many virtues. It is truly a great thing, my brethren, to not condemn others but to condemn ourselves.”

Glory to the Father, and to the Son, and to the Holy Spirit: Open to me the doors of repentance, O Life-giver; for my soul goeth early to the temple of Thy holiness, coming in the temple of my body, wholly polluted. But because Thou art compassionate, purify me by the compassion of Thy mercies.

Both now and ever, and unto ages of ages: Amen. Prepare for me the way of salvation, O Theotokos; for I have profaned myself with coarse sins, and consumed my whole life with procrastination. But by thine intercessions purify thou me from all abomination.

Have mercy upon me, O God, according to Thy loving-kindness, according unto the multitude of Thy tender mercies blot out my transgressions: If I think upon the multitude of my evil deeds, wretch that I am, I tremble for the terrible Day of Judgment. But, trusting the

compassion of Thy mercy, I shout to Thee like David, Have mercy upon me, O God, according to Thy Great Mercy.

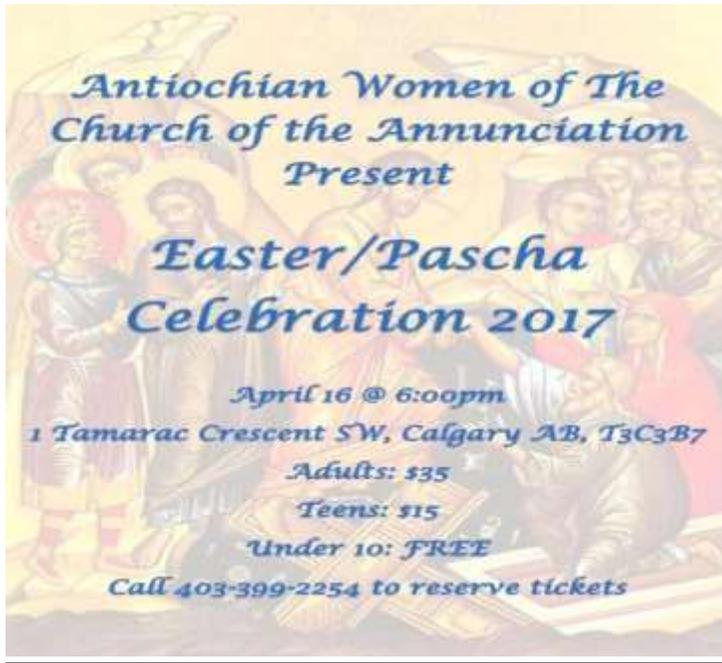
Feast of the Annunciation: Will be celebrated on Friday March 24th, with Orthros at 6 PM followed by The Divine Liturgy and the Akathist service to follow. Potluck to follow (fish is permitted). The Myrrh Streaming Icon of the Mother of God of Iveron will be at our church that evening.(see the story below)



Please sign up for the Holy Bread.

❖ **Church Announcements**

- 1) **The Antiochian Women are planning an Easter Party: Adults 18+ \$35, Teens 11-17 \$15, 10 and under free.**



- 2) **Easter Decorated Candles:** The Sunday School are selling decorated candles as a fundraising for their activities, please support them.
- 3) **Ladies corner:** Sunday 26th: Honor grandmothers' day. Sunday April 2nd general meeting for all the ladies.
- 4) **Food for Hungry People Boxes:** Please, take one to put your sacrifices during Lent. We will be collecting the boxes after Pascha.
- 5) **Guideline for Baptism (taken from the Clergy Guide):** 1. All those over the age of seven who will be baptized must receive instruction. 2. Both parents consent is needed to baptize the baby. 3. *The sacraments of Confession and Holy Communion are very important to every Orthodox Christian and the Godparents must receive them prior to the celebration of the Holy Baptism.* 4. *The seriousness of this sacrament requires that at least one Godparent must be an Orthodox Christian (in good standing with the Church).*
- 6) **Lent:** The Fast has started, every Orthodox Christians must fast unless he/she has a medical reason. We fast/abstain from meat, fish, poultry,

dairy, eggs, cheese, wine and olive oil. We can have olive oil and wine on Saturdays and Sundays. *During Lent we refrain from parties (that is why we don't do weddings or engagements), drinking alcohol and anything that will disturb our inner journey towards repentance.*

- 7) **Confession:** All Orthodox Christians should go to confession before Easter/Pascha. Father will be available after every service for confession.
- 8) **March is Ladies Month:** The ladies will read the epistle in Arabic and English, do the collection, help with the communion line, welcome people at the entrance of the church, keep the lines for communion. See one of the ladies officers to sign up.
- 9) **During Lent: every Monday, Wednesday, and Friday we will have services at 7 PM. Come and join us.**
- 10) **Church School: Church school is every Saturday at 4:30 PM.**

11) **Services during Lent with other Orthodox Churches: March 26th at St. Semion Serbian Church; April 2nd All Saints Russian Church. All services are at 6:30 PM.**

- 12) **Men Retreat:** The Orthodox Men's Retreat will be from March 31st to April 2nd. The speaker is Archimandrite Philip, the topic: "Our Purpose as Orthodox Christians". Please, see Father or Lou or visit www.orthodoxcalgary.ca
- 13) **The Lionheart:** Father wants to form a second group of men to study the Lionheart, please see Lou Salloum to signup.
- 14) **Camp St. Innocent:** If you are interested to apply as a volunteer at Camp St. Innocent please see Father or visit www.campstinnocent.org
- 15) **Don't forget to visit:** www.ancientfaith.com www.myocf.net www.journeytoorthodoxy.com
- 16) **Visit:** www.patristicnector.org , visit on "You Tube" **Be the Bee** for teachings on the Orthodox Church.
- 17) **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.

- 18) **PLC: The Parish Life Conference for the Diocese of Los Angeles and the West will on July 5th-9th hosted by St. Michael Church, Van Nuys, California. It will be held at Los Angeles Airport Marriott call (310) 641-5700.**

The Archdiocese Convention: The 2017 Archdiocese Convention will be in Miami from July 23rd-30th. Visit <http://www.ac2017miami.org/>

- 19) **Blessing of Homes: will be resumed after Pascha.**

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

Self Examination Before Confession

First Commandment

Have I believed in God the Father, the Son, and the Holy Spirit? Have I failed to trust in God and his mercy? Have I complained against God in adversity? Have I been thankful for God's blessings? Have I doubted the Christian faith and the teachings of the Church? Have I tried to serve God and keep His Commandments? Have I given way to superstition? Have I frequented the religious meetings of heretics and schismatics? Have I neglected my duties to God through fear of ridicule or persecution? Have I failed to pray to God faithfully? Have I put myself before God?

Second Commandment

Have I made an idol of any person or thing? Have I given to anyone or anything the worship that is due to God alone? Have I set before myself the holy life of Jesus and tried to imitate Him? Have I read the Holy Scriptures regularly? Have I been irreverent during Church Services, let my attention wander, or been insincere? Have I neglected to receive Holy Communion regularly or without due preparation?

Third Commandment

Have I profaned the holy name of God in any way? Have I cursed anyone or anything, or sworn a false oath? Have I failed to give proper reverence to holy persons and things? Have I had due respect for the clergy of the Church, or hindered them in performing God's work? Have I broken any solemn vow or promise? Have I entered into any unlawful contract or made an unlawful promise?

Fourth Commandment

Have I stayed away from Church on Sundays or prevented others from going? Have I done unnecessary work on Sundays? Have I spent the day in unwholesome fashion or profaned it by improper conduct? If I could not go to Church because of illness or other grave cause, have I prayed at home? Have I caused anyone else to profane the Lord's Day? Have I kept the Fasts and Festivals prescribed by the Church?

Fifth Commandment

Have I respected my parents and been obedient to them? Have I been guilty of deception, or caused them pain by my words or actions? Have I neglected them or failed to help them? Have I done my duty towards my family? Have I been wanting in love or kindness towards my husband (or wife), or harmed him (or her) in any way? Have I set my children a good example and tried to bring them up properly? Have I corrected their faults with patience and not with anger? Have I over-indulged or spoiled them? Have I neglected my god-children and failed in my obligations towards them? Have I worked for my employers honestly and diligently? Have I treated fairly all those who have worked for me? Have I honored God as my Heavenly Father by treating others as my brothers, and have I honored the Church as my spiritual Mother by honoring and practicing my religion in accordance with her teachings?

Sixth Commandment

Have I caused the injury or death of any one, or wished that I were dead? Have I done anything to shorten my own life or that of someone else by injuring health, or through evil and intemperate living? Have I given way to anger, or harmed others with words or actions? Have I defamed others who needed help, or failed to stand up for those unjustly treated? Have I been cruel to anyone? Have I mistreated animals or destroyed any life unnecessarily? Have I failed to forgive anyone or harbored evil thoughts against them?

Seventh Commandment

Have I given way to impure thoughts, words, or deeds? Have I committed any unworthy actions alone or with others? Have I degraded myself in any way, or forgotten human dignity? Have I read immoral books or magazines, or delighted in obscenity of any kind? Have I associated with bad companions or frequented unsavory places? Have I eaten or drunk or smoked too much? Have I been lazy, idle, or wasted my time? Have I led others to commit sinful acts? Have I been unfaithful to any trust confided in me?

Eighth Commandment

Have I stolen anything or wished to do so? Have I kept anything that did not belong to me? Have I tried honestly to find owners of lost articles I have found? Have I paid my debts? Have I lived within my income, and not wastefully and extravagantly? Have I given to charitable causes in proportion to my means? Have I been honest and upright?

Ninth Commandment

Have I told lies, or added to or subtracted from the truth? Have I made careless statements or spoken evil of anyone? Have I told any secrets entrusted to me, or betrayed anyone? Have I gossiped about anyone or harmed their reputation? Have I concealed the truth, assisted in

carrying out a lie, or pretended to commit a sin of which I was not guilty? Have I tried to see the good in others rather than their shortcomings?

Tenth Commandment

Have I envied anything good that has come to others? Have I been jealous of another's good fortune? Have I wished for anything that was another's? Have I damaged or destroyed the property of others? Have I wished for things God has not given me, or been discontented with my lot? Have I been stingy? Have I held back anything due another? Have I hoped for the downfall of anyone so that I might gain by it? Have I failed to be gracious and generous to anyone? Have I expected God to give me that which I would refuse one of my fellow men?

THE IVERON MOTHER OF GOD, AND THE MYRRH-STREAMING ICONS OF HAWAII



The Panagia Portaitissa, or Iveron icon of the Mother of God, Mt. Athos.

The original Iveron icon of the Mother of God is preserved on Mt. Athos. It is traditionally called the Panagia Portaitissa ("She who resides by the door" or "Keeper of the gate"), and was, according to tradition, painted by the Apostle and Evangelist Saint Luke. It is commonly known by many as the Iveron icon, because of its location in the Iveron Monastery on Mt. Athos. The icon miraculously survived the iconoclasm of Emperor Theophilus (829–842) in Byzantium—a pious widow hid it in her house, and when soldiers came to destroy icons at the emperor's orders, they found this one and pierced it with a spear. But to their great horror, blood flowed from the wound. The mark is depicted in all copies that have since been painted of this icon.

To save the icon from further violence, after long prayer the widow cast the icon into the sea. It sailed to the holy mountain of Athos, the “Garden of the Panagia”. The monks one day saw a pillar of light over the sea, and looking closer, beheld the icon of the Theotokos. Only one monk, however, was worthy of receiving it into his hands—the Georgian monk Gabriel from the Iveron monastery. (The Iveron Monastery was so named because it was a Georgian monastery, “Iveron” or Iberia being the name of their homeland, Georgia). The icon was placed in the church, but the Mother of God informed the monks that she wished her icon to be placed over the gates, and thus the icon came to be known as “Keeper of the gate”.

In 1648, news of this wonder-working Icon reached Russia through pilgrims who had visited Mt. Athos. Then Patriarch Nikon of Moscow commissioned an exact copy of the Iveron icon to be made and sent to Russia. Almost immediately upon its arrival on October 13 [October 26, new style], the icon was glorified with numerous miracles attributed to it by the faithful. This day is still commemorated as the feast of the Translation of the Iveron icon to Moscow. The Iveron Chapel was built in 1669 to enshrine the icon next to the Kremlin walls in Moscow. The chapel was the main entrance to Red Square and traditionally everyone, from the Tsar down to the lowest peasant would stop there to venerate the icon before entering the square. After the Bolshevik Revolution of 1917, the chapel was destroyed by the Bolsheviks and the fate of the icon is unknown to this day. A new copy was made on Mt. Athos in recent years, and placed in the newly restored Iveron chapel by the gates of the Kremlin, where Akathists to the Mother of God are served from morning to evening daily.

Another newer version of the famous Portaitissa is the Myrrh-streaming icon from Montreal in Canada. For fifteen years, between 1982 and 1997, myrrh continually flowed from this Icon. Brother José Muñoz-Cortes devoted himself to the care and protection of this icon, and accompanied it on numerous trips to parishes all over the United States and Canada, South America, Australia, and Europe.[\[1\]](#)

In 2007, the Most Holy Mother of God showed her grace once again upon the new world through her Iveron icon, this time on a Hawaiian island. On this feast of the Iveron icon, we cite here the story of this outpouring of grace from the website of the [Church of the Iveron Mother of God in Honolulu](#), a parish of the Russian Orthodox Church Abroad.

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A Letter from the Reader Nectarios concerning the miraculous Myrrh-streaming icons of the Iveron Mother of God:

Dear beloved in Christ,

In humility and with extreme trepidation, I will attempt to relate to you what actually occurred before rumors spread, evolve, and eventually become untruths. Many have asked me to explain the events that have taken place in recent weeks regarding the two myrrh-streaming icons at the Holy Theotokos of Iveron Russian Orthodox Church in Honolulu, Hawaii. It has been hard to put into words the recent events that have taken over my life. I can't imagine how others would have

reacted if they were in my shoes, God only knows. I pray God will guide me, and my family, to do and say things that are not contrary to His Will. I will attempt to tell the story of how these humble icons came into my life and how they changed it. Everything I write here is true.

The icons in question are two:

1) One is a mounted-print made, I believe, at the Sofrino Church factory near Moscow. It is an exact copy of the Montreal Myrrh-streaming Iveron Icon of the Holy Theotokos; this was the icon cared for by Blessed Martyr Brother José Muñoz. It is a small icon, roughly 7 x 9 inches and approximately one inch thick. My parish priest, Fr. Anatole Lyovin, gifted it to me for my Name's Day [in 1997]. He said he purchased it at a church bookstore in Toronto when the parish in which he had grown up celebrated the fiftieth anniversary of its founding. The icons from Sofrino have a distinctive style with a beautiful silk-screen riza (or oklad in Russian, Pokamiso in Greek) built into the icon. This is done so that those who cannot afford beautiful and very expensive icons can have something equally beautiful from Sofrino for less.

2) The second icon is a hand-painted icon in the shape of a Cross, with the image of Our Lord's crucifixion in the traditional Byzantine style of iconography. A Greek monk from the Holy Mountain Athos painted it. It is roughly 8 x 11 inches and approximately 1 1/2 inches thick. I purchased a set of two near identical Cross icons and gave one to my father as a gift; I kept the other.

Before I relate to you the full story of the icons, let me say how it all began ...



Over three months ago, sometime around May, June or July of 2007, my wife and I noticed a hint of the scent of roses in the area surrounding our icon corner in our home chapel. Something made us look at our Cross icon of Christ (located behind our family reliquary), we noticed a small bead of liquid around the side wound on the image of the Christ, where the "soldier pierced His side with a lance". The liquid smelled very sweet, like myrrh. My experience with myrrh is quite limited, my only contact being a cotton ball soaked with myrrh from the Montreal Myrrh-streaming Iveron Icon and several cotton balls of myrrh from the Myrrh-streaming St. Nicholas Icon. We told no one of this and proceeded to "keep an eye" on the icon for any new developments or any possible continuation of the "streaming". The bead of myrrh eventually dried out and we eventually forgot about it.

Now on to the most recent developments in my story ...

During the last week of September I began to notice an unbelievably strong smell of myrrh, at home, in my car, even at work. I couldn't explain it. Was it all in my head? I asked my wife and she said she didn't smell anything. I spoke with several other people who visited our home, and they too said they didn't smell anything. (One of these people was our Serbian Orthodox kuma—she, too, couldn't smell anything.) I was convinced it was all in my imagination. This was on September 27th, the feast of the Exaltation of the Cross.

Then in the first week of October, my wife and I were extremely ill and missed Vespers that night. We don't miss too many of the church's divine services, so we did take notice of the date, October 6th (Feast day of the Conception of St. John the Baptist). Around 10:30 p. m. that night, I was working in my office, which also doubles as our home chapel where our icon corner is located. My cat walked into the office and began to sniff around as if he smelled something. I did not smell anything. He proceeded to walk toward the area where our family reliquaries are kept. I thought this was strange since he would never go near the reliquaries; amazingly something always stopped him, and he's a nosy cat. Yet this time he stood on his hind legs and sniffed around, I assume in order to figure out what the smell was. I still didn't smell anything. I proceeded to pick him up and then I noticed the scent. It was so strong, even overwhelming. Never have I smelled anything like that in my life. I couldn't explain why I hadn't smelled it before. It was like a thousand roses had fallen into the room. I crossed myself and guarded myself with the Jesus Prayer. I put the cat down and proceeded to look at the icons. I admit I was afraid to look at the icons near the reliquaries. I finally came to the icon of the Cross and noticed that the bead of myrrh by the side-wound of Christ was still dry, for a split second I regained some composure, even as the smell of roses was getting stronger. I then looked down and my hand was wet—it was myrrh. How did it get there? The icon was dry? Or was it? I then noticed that the left knee of the image of Our Lord was forming a bead of myrrh right before my eyes. I then called out to my wife. She came running, and when I asked her if she had spilled anything on the icons, she said no. She hadn't gone near them. I showed her the icon. She was in shock. I told her the smell is too strong. Help me look at the other icons. So she did. In my office I have two bookshelves, at the top of them are icons. We have many icons, maybe too many. I stood on my toes to reach for the icons at the top of my bookshelves. My wife did the same. Finally I grabbed the icon of Iveron given to me by Fr. Anatole. It was completely wet. And then the smell got even stronger. Even my wife could smell it. For those of you who don't know my wife, her sense of smell is very limited; she is only capable of smelling citrus scents. We were afraid. We asked one another if we cleaned or anointed the icons recently, and both of us said “no”. “What is going on?” I asked. I put the icons back where they were; we took a few pictures with our digital camera. Then I said an Akathist to the Mother of God in honor of her Iveron Icon and went to bed, or at least tried to.



The Iveron Montreal, Hawaii Mother of God.

The next day, Sunday October 7th, after much debate, we left the icons at home and went to church. After the Liturgy we spoke to our kuma, who instructed us to speak with the priest immediately. We told Fr. Anatole what had happened. He listened patiently and said, “Bring the icons to church!” We then arranged with the priest, to bring the icons to church the next Wednesday, October 10th. Up until that Wednesday, the icons continued to stream. I collected the myrrh on cotton and before them I said prayers for my sister who was ill and for several other people. [Fr Anatole's Note: The next day, his sister called her father to say that her doctor cannot explain it, but that her pancreas, which had completely stopped functioning had returned to its normal state and that her diabetes was under control.]

We couldn't wait until Wednesday.

On Wednesday October 10th, we brought the icons to church and placed them on two analogia (lecterns) in the center of the church. Fr. Anatole inspected them and wiped them down with cotton and proceeded to start the service of the Akathist Hymn of the Iveron Icon. After the service, the icons were wiped down again; they had streamed a little during the service. Fr. Anatole confirmed to us that it is “definitely streaming myrrh” and that it is “a very pure myrrh”. The smell of roses filled the air. I asked him what we were to do? He asked us to leave the icons in church for the time being. No one knew about the icons; they were safe at church.

The next Saturday, October 13th, just happened to be "clean the church day". We were preparing our church for the upcoming feasts; our parish feast day (November 24), Christmas, the Serbian bishop's visit, etc. So my wife, myself and another person were put in charge of cleaning. While we were cleaning the church we couldn't take our eyes off the two myrrh-streaming icons, which slowly streamed while we were cleaning. The smell of roses was quite pungent. The icons seemed to exude a strong smell of roses. The Icon of the Mother of God seems to smell more like “roses” than the other icon. The Cross has a spicier smell to it. I can't explain it. While we were cleaning

the church, our kumovi, came to see the icons. Not many folks could wait for Vespers that evening. Our kuma later remarked to me that she's the "doubting Thomas" and really couldn't believe it until she saw it for herself. Understandable. She didn't realize that the icons were actually streaming as we were cleaning. (They don't stream continuously.) She venerated the Cross and kissed the feet of Our Lord. She got a nice helping of myrrh in her mouth. Like the doubting Apostle Thomas who put his fingers in Christ's Hands and Side, she put her mouth right in the myrrh, where myrrh wasn't supposed to be! I couldn't help but laugh.

The next day, Sunday October 14th, was the Feast of the Protection of the Mother of God, and Fr. Anatole revealed the icons to the people. The icons streamed quite heavily; there was enough myrrh for everyone. They have continued streaming ever since. Many have come to see the icons, Russians, Greeks, Serbs, Roman Catholics, Protestants. All who approach the icons feel the Grace of God! There have been days when the icons have been completely dry, while on other days they are covered in myrrh. Yet whether they stream or not, they continuously give off an extremely strong scent of roses. It is truly a great miracle! I sometimes wonder if it is a warning.

Now that I look back, it seems that "revelation" has been the central theme of late. We revealed the fragrance to our kumovi on the Feast of the Exaltation of the Cross. We found the icons giving myrrh and revealed them to our priest on the Feast of the Conception of St. John the Baptist. He was the one man who revealed Christ to the world. Our priest revealed the myrrh-streaming icons to the church on the Feast day of the Protection of the Mother of God. These cannot be coincidences!

Our parish is dedicated to the original Myrrh-streaming Iveron Icon, an icon that had never traveled to Hawaii. Br. José wanted to come here, but never made it. I must confess to you, sometimes I feel that our fellow Orthodox brethren on the mainland have forgotten our little parish, our little community. Living out here in the middle of the Pacific Ocean, we struggle to survive as an Orthodox parish. Struggle to pay the bills, struggle to make the rent. I sometimes wonder, when will we have a church of our own? Has the Lord forgotten us? Are we to struggle forever? Have we done something wrong? Have we angered You, O Lord? Whether or not our fellow clergy, our fellow Orthodox faithful have forgotten us, one thing is clear... The Most Holy Mother of God has not forgotten us. She has not abandoned us. She will not abandon us! Through these icons, I now have hope that there IS a light at the end of the tunnel. Whether or not we are blessed to have a church of our own, it really doesn't matter; God has shown us that He has not forgotten us! And that's all that is needed. God is telling us that He is real! Dare we ignore this revelation? Dare we turn our backs on this great miracle? Dare we forget Christ? May God forgive us if we do!

In
Rdr.
(December 2007)

Christ's

Love,
Nectary

UPDATE: August 2011



Hawaii Iveron Mother of God icon.

In June of 2008, the “Hawaiian” Myrrh-streaming Iveron Icon was officially recognized by the Russian Orthodox Church Outside Russia as miraculous and worthy of veneration, and was given the blessing to travel to the various churches and monasteries of Holy Orthodoxy. The original “owner” of the Icon, Reader Nectarios, was charged by the Russian Orthodox Church to be Her guardian, and provide for the safety and care of this Wonderworking Icon of Christ’s Holy Church.

By the Grace of God, the Holy Cross has slowly ceased to continuously stream Myrrh as it once did, now doing so on certain occasions throughout the year, Pascha being the most recent. What is comforting to the faithful is the Holy Cross still continuously provides a beautiful and pungent fragrance of roses, whether it streams or not. While the "Hawaiian" Iveron Icon travels and brings the grace of the Mother of God to various places, the Holy Cross always remains in Hawaii to provide for the protection and veneration of the faithful.

Since June of 2008, She has been to over 250 churches in America of all (canonical) jurisdictions, and has been venerated by an estimated quarter of a million people throughout the United States. In many cities, the holy Icon is taken from one parish to another, being shared by all the Orthodox clergy, and in doing so, helping to establish relationships where none existed before, and to strengthen and foster ties already made between the sister parishes. Requests have now been made for the Wonderworking Icon to be brought to Russia, Greece, the Ukraine, South America, Canada, the Holy Land, Romania, Georgia, Mount Athos, and Serbia.

Numerous miracles have been attributed to the Theotokos through this “humble little Icon”, accounts are only just being collected, and are indeed numerous. Physical and spiritual healings have included the healing of blindness and eye disease, cancer, demonic possession, paralysis, kidney disease, chronic pain, and debilitating viruses.

Yet, wherever the holy Icon goes, the Grace of Our Lord Jesus Christ and His Holy Mother abound. People have commented that just being in the presence of this Icon, you feel such an abundance of love and joy. It is truly indescribable. To quote Archbishop Justinian of Naro-Fominsk (MP), “the faithful need to see this Icon!”

Troparion to the Iveron Icon, Tone 7

From thy Holy Icon, O Lady Theotokos, blessed myrrh has flowed abundantly. Thou hast thereby consoled those, in exile, faithful unto thee, and hast enlighten the unbelievers by thy Son's light. Therefore O Lady, with tears we bow down to thee. Be merciful to us in the hour of judgment. Lest having received thy mercy we be punished as those who have been contemptuous of it. But grant us through thy prayers to bring forth spiritual fruit, and save our souls.