

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

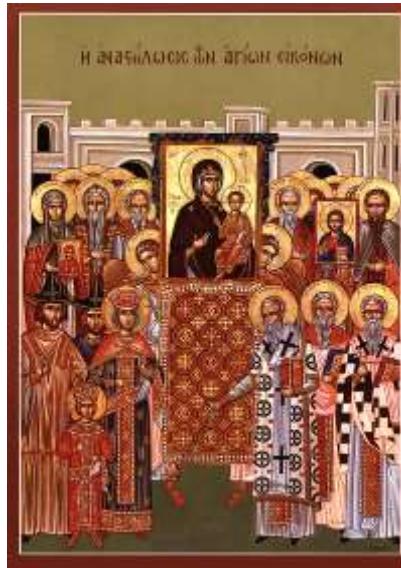
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الأحد الأول من الصوم وأحد الأرثوذكسية

First Sunday of Lent and Sunday of Orthodoxy

تغييرات في القداس

Changes in the Liturgy

First Antiphon

The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so that it shall never be moved.

الأنتيفونة الأولى

الرب قد ملك والجمال ليس، لبس الرب القوة وتنطق بها، لأنّه ثبت المسكونة
فلن تترزع.

شفاعاتِ والدةِ الإلهِ يا مخلصَ خلصنا.

من ذا الذي يحدث عن عظامِ الرب؟ من ذا الذي يخبر بجميع مدائحه؟ ليُقْلِّ هذا
مَفْدُؤُ الرَّبِّ، الَّذِينَ أنقذهم من أيدي الأعداء.

شفاعاتِ والدةِ الإلهِ يا مخلصَ خلصنا.

<p><i>Through the intercessions of the Theotokos, O Saviour, save us.</i></p> <p>Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.</p> <p><i>Through the intercessions of the Theotokos, O Saviour, 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.</p> <p><i>Through the intercessions of the Theotokos, O Saviour, save us.</i></p>	<p>المجد للابن والروح القدس، الان وكل اوان و الى دهر الادهرين، امين. شفاعات والدة الاله يا مخلص خلصنا.</p>
<p>Second Antiphon</p> <p>Let them praise the Lord for His mercies, and for His wonderful works to the children of men.</p> <p><i>Save us, O Son of God, <u>who art risen from the dead</u>; who sing to Thee. Alleluia.</i></p> <p>Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders.</p> <p><i>Save us, O Son of God, <u>who art risen from the dead</u>; who sing to Thee. Alleluia.</i></p> <p>The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy; to hear the groaning of the prisoners, to loose the sons of the slain.</p> <p><i>Save us, O Son of God, <u>who art risen from the dead</u>; who sing to Thee. Alleluia.</i></p>	<p style="text-align: right;">الأنتيفونة الثانية</p> <p>فليقرروا للرب بمراحمه وبعجائبها لبني البشر. خلصنا يا ابن الله، يا من قام من بين الأموات، لنرتل لك هللويا! وليعظّموه في مجمع الشعوب، وليسبحوه في مجلس الشيوخ. خلصنا يا ابن الله، يا من قام من بين الأموات، لنرتل لك هللويا! عيّن الرّب على خائفيه، المتكلّمين على رحمةه، ليسمع أنين المعتقلين ويحفظ أبناء المائتين. خلصنا يا ابن الله، يا من قام من بين الأموات، لنرتل لك هللويا! المجد للابن والروح القدس، الان وكل اوان و الى دهر الادهرين، امين. يا كلمة الله الابن الوحيد... ...</p>

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

O only-begotten son and word of God...

Third Antiphon

Let the heavens and the earth praise
Him. This is the day which the Lord
hath made; let us rejoice and be glad
in it. O Lord my God, I will give thanks
unto Thee forever.

*Thy pure image do we venerate, O
good One, asking forgiveness of our
sins, O Christ our God; for by thine own
will thou didst ascend the Cross in thy
body, to save thy creatures from the
bondage of the enemy. Thou hast
verily filled all with joy, since thou didst
come, O our Savior, to save the world.*

الأنتفونية الثالثة

لتبّعه السموات والأرض. هذا هو اليوم الذي صنعه رب فلنفرح ونتهلاً به.
أيها رب إلهي، إياك أحمد إلى الأبد.

لصورتك الظاهرة نسجد أيها الصالح، مستمددين مغفرة الخطايا أيها المسيح أهنا.
لأن بمشيئةك سرت أن تصعد بالجسد على الصليب، لتنجي الذين خلقت من
عبودية العدو. فذلك نهتف إليك بشكر: قد امألت الكل فرحاً يا مخلصنا إذ أتيت
لتخلاص العالم.

الايصوذيون

هلْ لنسجد ونركع للمسيح ملכנו والهنا، خلصنا يا ابن الله يا من قام من بين الاموات، لنرث لك هللويا!

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 الرابع)

إن تلميذاتِ الربِّ تعلمنَ من الملَكِ بشرى القيمة البهيج. وطرَحَنَ القضاء الجدي. وخاطَبَنَ الرَّسُولَ مفتخراتٍ وقائلاتٍ. قد سُبِّيَ الموت وقامَ المسيحُ الإلهُ. مانحاً العالمَ الرحمةَ 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 الأيقونات (بالحن الثاني)

لصورتك الطاهرة نسجد أيها الصالح، مستمددين مغفرة الخطايا أيها المسيح أهنا. لأن بمشيئتك سررت أن تصعد بالجسد على الصليب، لتنجي الذين خلقت من عبودية العدو. فلذلك نهتف إليك بشكر: قد املأت الكل فرحاً يا مخلصنا إذ أتيت لتخلص العالم.

Troparion of the First Sunday of Lent (Tone Two)

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by thine own will thou didst ascend the Cross in thy body, to save thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since thou didst come, O our Savior, to save the world.

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.

(اللبشارة – بالحن الرابع)

اليوم رأس خلاصنا، وإعلان السر الذي منذ الدهور، لأن ابن الله يصير ابن البطل، وجبرائيل بالنعمة يبشر، فلذلك ونحن معه لنهتف نحو والدة الإله، إفرحي أيتها الممتلئة نعمَّا ربِّي.

القداق لوالدة الإله لآحاد الصيام (بالحن الثامن)

اكتُبْ لِكِ راياتِ الغلبة يا جنديَّةً مُحامِية. وأُقْدُمْ لِكِ الشُّكَرَ كَمُنْقَذَةٍ مِّنَ الشَّدَائِدِ. لكن بما أَنَّ إِنِّي أَنَا عَبْدُكِ يا والدة الإله لِكِ العِزَّةِ الَّتِي لَا تُحَارِبُ، أَعْتَقِنُّا مِنْ صُنُوفِ الشَّدَائِدِ. حَتَّى أَصْرُخَ إِلَيْكِ: إِفْرَحِي يا عَرْوَسًا لَا عَرْوَسَ لَهَا!

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

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me

free: from all forms of danger free me and deliver me, that I may cry unto thee: "Hail, O Bride without Bridegroom."

الرسالة للأحد الأول من الصوم

Epistle for the First Sunday of Lent

Blessed are thou, O Lord, the God of our Fathers!

For thou art just in all that thou hast done to us!

The Reading is from St. Paul's Letter to the Hebrews (11:24-26, 32-40).

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute,

مبارك أنت يارب الله آبائنا!

لأنك عادل في كل ما صنعت بنا!

(11:24-26, 32-40). فصلٌ من رسالة القديس بولس الرسول إلى العبرانيين

يا إخوة بالإيمان موسى لما كبر أبي أن يدعى ابنًا لابنة فرعون* مختاراً الشقاء مع شعب الله على التمتع الوقتي بالخطيئة* وماذا أقول أيضاً إله يضيق بي الوقت إن أخبرت عن جدعون وباراق وشمشون ويقتاتي وداود وصموئيل والأنبياء* الذين بالإيمان قهروا الممالك وعملوا البر وتالوا المواعيد وسدوا أفواه الأسود* وأطفأوا حدة النار ونجوا من حـ السيـف وتقـروا من ضـعـفـ وصـارـوا أـشـدـاءـ فيـ الـحـربـ وـكـسـرواـ مـعـسـكـرـاتـ الـأـجـانـبـ* وـأـخـذـتـ نـسـاءـ أـمـوـاتـهـنـ بـالـقـيـامـةـ وـعـذـبـ آخـرـونـ بـتـوـتـيرـ الـأـعـضـاءـ وـالـضـرـبـ وـلـمـ يـقـبـلـواـ بـالـنـجـاةـ لـيـحـصـلـواـ عـلـىـ قـيـامـةـ أـفـضـلـ* وـآخـرـونـ دـاـفـوـاـ الـهـزـءـ وـالـجـلـدـ وـالـقـيـوـدـ أـيـضاـ وـالـسـيـجـنـ* وـرـجـمـواـ وـنـشـرـواـ وـامـتـحـنـواـ وـمـاتـوـاـ بـحـدـ السـيـفـ. وـسـاحـواـ فـيـ جـلـودـ غـنـمـ وـمـعـزـ وـهـمـ مـعـوزـونـ مـضـايـقـونـ مـجـهـودـونـ* (ولـمـ يـكـنـ الـعـالـمـ مـسـتـحـقاـ لـهـمـ) وـكـانـواـ تـائـهـيـنـ فـيـ الـبـارـاـيـ وـالـجـبـالـ وـالـمـغـاـورـ وـكـهـوـفـ الـأـرـضـ* فـهـوـلـاءـ كـلـهـمـ مشـهـودـاـ لـهـمـ بـالـإـيمـانـ لـمـ يـنـالـواـ الـمـوـعـدـ* لأنـ اللهـ سـبـقـ فـنـظـرـ لـنـاـ شـيـئـاـ أـفـضـلـ أـنـ لـاـ يـكـمـلـواـ بـدـونـنـاـ.

afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And in all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

الإنجيل للأحد الأول من الصوم

Gospel for the First Sunday of Lent

The Reading is from the Holy Gospel according to St. John (1:43-51).

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see

فصل شريف من بشاره القديس يوحنا الانجيلي البشير، التلميذ الطاهر (1:43-51).

في ذلك الزَّمان أرادَ يسوعُ الْخُروجَ إِلَى الْجَلِيلِ فوجَدَ فِيلِيُّسَ فَقَالَ لَهُ اتَّبِعْنِي * وَكَانَ فِيلِيُّسُ مِنْ بَيْتِ صِيدَا مِنْ مَدِينَةِ اندراوسَ وَبُطْرُسَ * فوجَدَ فِيلِيُّسُ نَثَانِيَلَ فَقَالَ لَهُ إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ وَهُوَ يَسُوعُ بْنُ يُوسَفَ الَّذِي مِنَ النَّاصِرَةِ * فَقَالَ لَهُ نَثَانِيَلُ أَمِنَ النَّاصِرَةِ يَمْكُنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ * فَقَالَ لَهُ فِيلِيُّسُ تَعَالَ وَانْظُرْ * فَرَأَى يَسُوعَ نَثَانِيَلَ مُقْبِلاً إِلَيْهِ فَقَالَ عَنْهُ هُوَذَا إِسْرَائِيلِيُّ حَقًا لَا غَشَّ فِيهِ * فَقَالَ لَهُ نَثَانِيَلُ مِنْ أَيْنَ تَعْرُفُنِي. أَجَابَ يَسُوعُ وَقَالَ لَهُ قَبْلَ أَنْ يَدْعُوكَ فِيلِيُّسُ وَأَنْتَ تَحْتَ التِّبِيَّةِ رَأَيْتُكَ * أَجَابَ نَثَانِيَلُ وَقَالَ لَهُ يَا مَعْلِمُ أَنْتَ ابْنُ اللهِ أَنْتَ مَلِكُ اسْرَائِيلَ * أَجَابَ يَسُوعُ وَقَالَ لَهُ لَأْنِي قَلَّتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التِّبِيَّةِ آمِنًّا. إِنَّكَ سَتُعَلِّمُنِ أَعْظَمَ مِنْ هَذَا * وَقَالَ لَهُ الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللهِ يَصْعَدُونَ وَيَنْزَلُونَ عَلَى ابْنِ الْبَشَرِ.

greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

التعظيمية لوالدة الإله من قداس باسيليوس الكبير (بالحن الثامن)

إن البرايا بأسرها تفرح بك يا ممثلة نعمة، محافل الملائكة وأجناس البشر، أيتها الهيكل المقدس والفردوس الناطق، فخر البتولية مريم التي منها تجسد الإله وصار طفلاً وهو الإله الذي قبل الدهور، لأنه صنع مستودعاً عرشاً وجعل بطنك أرحب من السماءات، لذلك يا ممثلة نعمة تفرح بك كل البرايا وتمجدك.

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.

صلوة أحد الأرثوذكسية

إِنَّا كَمَا عَانَ الْأَنْبِيَاءُ، كَمَا عَلِمَ الرُّسُلُ، كَمَا تَسَلَّمَتِ الْكَنِيسَةُ، كَمَا اعْتَقَدَ الْمُعْلَمُونَ، كَمَا اتَّفَقَتْ آرَاءُ الْمَسْكُوَنَةِ مَعًا، كَمَا أَشْرَقَتِ النِّعْمَةُ، كَمَا اتَّضَحَ الْحَقُّ، كَمَا انْطَرَدَ الْكَذِبُ، كَمَا اسْتَعْنَتِ الْحِكْمَةُ، كَمَا جَادَ الْمَسِيحُ بِالْجَوَائزِ، هَكَذَا نَعْتَقِدُ، هَكَذَا نَتَكَلُّمُ، هَكَذَا نَكْرُرُ، مُنْذِرِينَ بِالْمَسِيحِ إِلَهَنَا الْحَقِيقِيِّ. وَنُكَرِّمُ قِدِيسِيِّهِ، بِالْأَقْوَالِ وَالْتَّالِيفَاتِ وَالْمَعَانِي وَالضَّحَايَا وَالْهَيَاكِلِ وَالْأَيْقُونَاتِ. فَأَمَّا الْمَسِيحُ فَنَسْجُدُ لَهُ كَسِيدٍ وَإِلَهٍ، وَنَعْبُدُهُ، وَأَمَّا الْقِدِيسُونَ فَنُكَرِّمُهُمْ لِأَجْلِ سَيِّدِ الْكُلِّ، كَخُدَّامٍ لَهُ أَخْصَاءَ، وَنُقْدِمُ لَهُمُ السُّجُودَ بِحَسْبِ النِّسْبَةِ.

(بصوت أعلى) هَذَا هُوَ إِيمَانُ الرُّسُلِ، هَذَا هُوَ إِيمَانُ الْأَبَاءِ، هَذَا هُوَ إِيمَانُ الْمُسْتَقِيمِيِّ الرَّأِيِّ، هَذَا هُوَ الإِيمَانُ قَدْ وَطَدَ الْمَسْكُونَةَ.

بروكيمن (ثلاثاً)

أَيُّ إِلَهٍ عَظِيمٌ مِثْلُ إِلَهَنَا؟ أَنْتَ إِلَهُ الصَّانِعُ الْعَجَابِ وَحْدَكَ!

The Synodikon (Confession of Faith) of the Sunday of Orthodoxy

As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the Universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ awarded, thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshipping and reverencing Christ as God

and Lord; and on the other hand honoring as true servants of the same Lord of all and accordingly offering them veneration.

(Louder) This is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is the Faith which has established the Universe.

Prokeimenon (3x)

Who is so great a God as our God? Thou art the God, who alone workest wonders!

“Gossip.”

NOBODY'S FRIEND

My name is Gossip. I have no respect for justice.

I maim without killing. I break hearts and ruin lives.

I am cunning and malicious and gather strength with age.

The more I am quoted, the more I am believed.

My victims are helpless. They cannot protect themselves against me because I have no name and no face.

To track me down is impossible. The harder you try, the more elusive I become.

I am nobody's friend.

Once I tarnish a reputation, it is never the same.

I topple governments and wreck marriages.

I ruin careers and cause sleepless nights, heartaches and indigestion.

I make innocent people cry in their pillows.

Even my name hisses. I am called Gossip. I make headlines and headaches.

Before you repeat a story, ask yourself:

Is it true? Is it harmless? Is it necessary?

If it isn't, don't repeat it. +Fr. George Tsahakis, Metropolitan of Altanta

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.

صلوة التوبة للقديس أفرام السريانى

أيها الرب وسيد حياتي

اعتقني من روح البطالة والفضول وحب الرئاسة والكلام البطل

وأنعم على أنا عبدك الخاطئ

بروح العفة واتضاع الفكر والصبر والمحبة

نعم ياملكي وإلهي

هب لي أن أعرف ذنبي وعيובי 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.

GREAT LENT SCHEDULE Sunday Vespers 2017



Sunday of Orthodoxy

5 March - 6:30 pm

**St Mary's Romanian
3511 3rd Avenue SW**

Please sign up for the Holy Bread.

❖ Church Announcements

- 1) **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.
- 2) **March is Ladies Month:** please sign up to 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.

- 3) **Dress Code:** Father is asking all the ladies who will be reading to dress modestly as they will stand in front of the altar and the congregation, a dress that is appropriate to stand in front of the altar of Christ. No tide pans, revealing clothing, or open on top. Thanks
- 4) **Special Collection this Sunday:** There will be a special collection to help our seminarians, please see letter from Metropolitan Joseph below.
- 5) **Youth and Parents meeting this Sunday:** There will be a parents and youth meeting this Sunday after Liturgy to plan activities together. Please, plan on attending.

6) **Lent Services: We are going to have services the first 5 days of Lent: February 27th, 28th, March 1st, March 2nd, and March 3rd. All services are at 7 PM.**

7) **The first Pre-sanctified service is on Wednesday March 1st. The first Madaih/Akathist service is on Friday March 3rd at 7 PM.**

- 8) **During Lent: every Monday, Wednesday, and Friday we will have services. Come and join us.**

9) **Services during Lent with other Orthodox Churches:** Orthodoxy Sunday March 5th at St. Mary Romanian Church; March 12th at St. Vladimir's Ukrainian Church; March 19th at St. Peter the Aleut; March 26th at St. Semion Serbian Church; April 2nd All Saints Russian Church. All services are at 6:30 PM.

- 10) **Cleaning the Church:** The ladies want to clean the church this Sunday after Liturgy, please join them.
- 11) **Camp St. Innocent:** If you are interested to apply as a volunteer at Camp St. Innocent please see the attachment or visit www.campstinnocent.org
- 12) **Visit:** www.patristiclector.org , visit on "You Tube" **Be the Bee** for teachings on the Orthodox Church.
- 13) **Feast of the Annunciation:** Will be celebrated on Friday March 24th, with Liturgy and the Akathist service.
- 14) **Orthodox Christian Mission Center:** OCMC is organization short mission trips to the following countries: Alaska, Albania, Guatemala, Indonesia, Kenya, and Mexico. Father is encouraging everyone to pray and look inside in their hearts if God is calling them to give few days to do missionary work to spread the Orthodox Faith.

- 15) **Food for hungry people:** During Lent we pray, confess our sins, fast, and give alms to the poor. Please, put aside some of your sacrifices, we will collect the money at the end of Lent to send to the Archdiocese to help the poor and needy. (See letter from Metropolitan)
- 16) **Antiochian Women Grant:** The North American Antiochian Women are giving a grant to young women who meet the following qualifications: 1. Be a female, 26 years of age or older. 2. Be a member in Good Standing. 3. Be actively involved in the worship, service, and social life of her parish. 4. Must be registered in an academic program. 5. Demonstrate financial need. Please, see Father or one of the ladies officers.
- 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) **Young adults meetings:** Friday March 10th after the Akathist service at the church.
- 19) **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/>

- 20) **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.

- 21) **Let us make a commitment not to miss church this year.**
- 22) **Father would like to compile a birthday and anniversary list:** If someone can help to make a list of our parishioners' birthdays and anniversaries.

- 23) **Church School: Church school is every Saturday at 4:30 PM. No Church School this Saturday.**

24) **Don't forget to visit:** www.ancientfaith.com www.myocf.net www.journeytoorthodoxy.com

March 5, 2017

"Let us begin the season of fasting with rejoicing, giving ourselves to spiritual strife, purifying soul and body, fasting from passions, as we fast from foods, faring on the virtues of the Spirit, which if we continue to long for, we shall all be worthy to behold the most solemn Passion of Christ, and the holy Pascha, rejoicing with spiritual joy."

---Vespers of Cheese-fare Sunday Evening

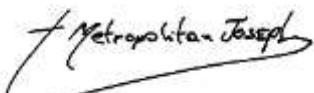
Reverend Fathers, Esteemed Members of the Parish Council, Beloved Faithful:

Grace and peace to you and your families in the name of our Lord Jesus Christ on this first Sunday of the Great Fast. I pray that the "clean week" we just completed has oriented all of us to the spirit of this holy season so that our Lenten journey will be fruitful.

Each year on this Sunday an appeal is made for your continued support of the young men of our archdiocese who are undertaking theological studies in preparation for ordination. We must all give thanks to God for having richly blessed us with an abundance of workers in the Lord's Vineyard. These young men often give up well paying jobs and sell their homes to submit to the call of the Lord to "come and follow me." We are thankful for their sacrifice and try to help them as much as we can. With that in mind, we are constantly vigilant of the rising cost of educating these young men. As college tuition continues to rise, so does the cost of educating our future priests. The last thing we want is to send a new, young priest (most often with a wife and children) to a parish to serve his spiritual children with a large debt hanging over his head. Adjusting to a new life in a new place with new spiritual children is difficult enough without the added burden of seminary debt. Therefore, we ask you, the future "spiritual children" of these young men whom you will someday call father, to give generously as you always do for this special collection.

Praying that this holy season of prayer, fasting and almsgiving will aid us on our journey to the heavenly kingdom, I remain,

Your Father in Christ,



+JOSEPH

Archbishop of New York and Metropolitan of all North America

Food For Hungry People Appeal



Great Fast, 2017

TO BE READ FROM THE PULPIT AND PRINTED IN THE BULLETIN

Let those of us who have wisely finished the course of fasting and who celebrate with love the beginning of the suffering of the Passion of the Lord, let us all, my brothers, zealously imitate the purity of self-controlled Joseph; Let us fear the sterility of the fig tree; Let us dry up through almsgiving the sweetness of passion. In order that we may joyously anticipate the Resurrection, let us procure like myrrh pardon from on high because the eye that never sleeps observes all things. ~St Romanos the Melodist

Beloved in the Lord,

Blessings and greetings in the name of our Lord, God, and Savior Jesus Christ. I pray that you and your families are enjoying good health as we prepare to begin another Lenten journey that culminates in the death and resurrection of our Lord.

As we begin our journey to Pascha, we enter into a time of increased prayer, fasting, and almsgiving.

To that end, we write to you today to usher in a program that has become synonymous with this holy period, the Food for Hungry People Program. This program, under the guidance of Miss Robin Nicholas, has helped countless numbers of people for decades. What I love about this program is that much of the money that is raised comes from the pennies, nickels, and dimes of the faithful adults and children of our parishes. It is amazing to think how our spare change can add up to so much!

As we begin a new fast, let us continue to strive to help those in need. As we abstain from foods and curtail our eating habits, let us set aside the extra money we would have spent on food and give it to the poor; this will make our fasting complete. As we increase our prayer, both private and in the Church, let us set aside those extra dollars we would have spent at the movies, going out with our friends, socializing, etc.; this will help put our prayer into action. As we strive to control our passions, let us help those whose only passion is to have a small meal to eat, a glass of clean water to drink, or a warm place to rest; this will enable us to see Christ in these, the least of our brethren.

Wishing you all a fruitful and spiritually rewarding fast, I remain,

Your Father in Christ,

+JOSEPH

Archbishop of New York and Metropolitan of all North America

No Graven Image: Icons and Their Proper Use

by Fr. Jack N. Sparks, Ph.D.

The first time I invited a particular Protestant friend to step inside an Orthodox Church, he looked around very slowly, carefully, cautiously. “It’s pretty,” he said, “but doesn’t the Bible warn against graven images?”

His reference, of course, was to the icons, painted images of Jesus Christ and His followers who, through the centuries of our history as the Church, have been portrayed for all to see. Was he right in his concern?

That particular Church, like most Orthodox Churches, was very beautiful. And the Bible, specifically the Old Testament law, does say, “Thou shalt have no graven images” (Exodus 20:4, KJV). So, the question is, do those icons, those paintings portraying Christ, His Mother, the saints, and special biblical events, come under the category of graven images?

The history of icons and of their use in the Orthodox Church is not only fascinating but instructive. They are no new thing. Nor were they invented by an apostate medieval Church. The use of representations for instruction and as aids to piety goes back to the earliest centuries of the Church, and likely they were there in some form from the very beginning. Certainly we know that even in legal-minded Israel, paintings and other artistic representations used to help the people remember spiritual truth were not at all unknown.

In both the tabernacle and the later temples there were images used, especially of the cherubim. And a recently unearthed synagogue of the last few centuries before Christ has paintings of biblical scenes on its walls.

The Biblical Parameters

But was this done contrary to the command of God? Look at Exodus 26:1. In God’s commands to Moses concerning the tabernacle, given just a few chapters after the giving of the Ten Commandments, is this instruction: “Moreover you shall make the tabernacle with ten curtains woven of fine linen thread, and blue and purple and scarlet yarn; with artistic designs of cherubim you shall weave them.”

A similar command with respect to the Ark of the Covenant instructed Moses to have two cherubim of hammered gold at the ends of the mercy seat. God said, “And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, of all things which I will give you in commandment to the children of Israel” (Exodus 25:22). Here are images directly connected with the presence of God, and *commanded* by Him.

From the very earliest years of the Church, Christians used such symbols as the cross, the fish, the peacock, the shepherd, and the dove. And early Christian tombs and catacombs bear paintings which are representations of biblical scenes.

For example, the fourth century Church historian Eusebius tells us that outside the house of the woman in the Gospels with a hemorrhage cured by Christ was “a bronze statue of a woman, resting on one knee and resembling a suppliant with arms outstretched. Facing this was another of the same material, an upright figure of a man with a double cloak draped neatly over his shoulders and his hand stretched out to the woman.”

Eusebius goes on to say, “This statue, which was said to resemble the features of Jesus, was still there in my own time, so that I saw it with my own eyes” (*Church History*, Book 7, Chapter 18). He tells us further that portraits of the Savior and of Peter and Paul had been preserved, and that he had examined these with his own eyes as well.

In that very same century the famous bishop and theologian, Saint Gregory of Nyssa, tells of being deeply moved by an icon of the sacrifice of Isaac: “I have seen a painted representation of this passion, and have never passed by without shedding tears, for art brings the story vividly to the eyes.” His friend and contemporary, Saint Gregory Nazianzen, writes of the persecution of Christians by the cruel Emperor Julian the Apostate: “The images venerated in public places still bear scars of that plague.” The witness of many other great early Church writers bears out the same truth. Icons were known and venerated in the earliest centuries of the Church.

All right. So the early Church made and possessed images—or icons, as we call them in a transliteration of the Greek word for images. And the Christian faithful honored or venerated them. But does this fit with the biblical warning concerning images?

The command in question is from the Ten Commandments: “You shall have no other gods before Me. You shall not make for yourself any carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God” (Exodus 20:3-5).

Note that the context shows that the term “graven image” is used to refer to an idol—an image created to be worshiped as a god. Could this mean there are in the Bible two classifications of image—true images and false images? Appropriate images and inappropriate images? If so, how do we distinguish between them?

Icons and Our Faith in God

To answer these questions, let us review for a moment what we believe about God Himself. The venerable eighth-century theologian, Saint John of Damascus—a champion for the cause of icons and for Orthodox Christianity—summarizes very well what true Christians in his day believed about God. See if you don’t agree.

“I believe in one God, the source of all things, without beginning, uncreated, immortal and unassailable, eternal, everlasting, incomprehensible, bodiless, invisible, uncircumscribed, without form. I believe in one superessential Being, one Godhead greater than our conception of divinity, in three persons: Father, Son, and Holy Spirit, and I adore Him alone. I worship one God, one Godhead, but I adore three persons: God the Father, God the Son made flesh, and God the Holy Spirit, one God” (*On the Divine Images*, Crestwood, NY: St. Vladimir’s Seminary Press, 1980, page 15).

Nothing could be more sound, more biblical, more Christian, more Orthodox. But given our understanding of the Godhead, if God is invisible, as Saint John writes, how can we possibly depict God?

Listen once again to Saint John of Damascus: “It is obvious that when you contemplate God becoming man, then you may depict Him clothed in human form. When the invisible One becomes visible to flesh, you may then draw His likeness. When He who is bodiless and without form, immeasurable in the boundlessness of His own nature, existing in the form of God, empties Himself and takes the form of a servant in substance and in stature and is found in a body of flesh, then you may draw His image and show it to anyone willing to gaze upon it” (*On the Divine Images*, page 18).

The old Chinese adage, “A picture is worth a thousand words,” comes to mind. If we use word-pictures to illustrate our sermons, what about graphic pictures to illustrate the gospel of Christ itself? This is Saint John’s plea: “Depict His wonderful condescension, His birth from the Virgin, His baptism in the Jordan, His transfiguration on Tabor, His sufferings which have freed us from passion, His death, His miracles which are signs of His divine nature, since through divine power He worked them in the flesh. Show His saving cross, the tomb, the resurrection, the ascension into the heavens. Use every kind of drawing, word, or color” (*On the Divine Images*, page 18).

Absolutely! Right on target! It is incredibly important that we Christians be allowed the latitude to depict Christ’s humanity and work, because by His incarnation He revealed Himself in and through material creation. And material creation thus sanctified must be allowed to reveal Him.

To Whom Honor Is Due

But suppose you saw me kneeling before an array of icons of the scenes Saint John described, praying to Christ—perhaps even kissing those icons. What then? Am I engaged in the worship of idols?

For here, you see, is where we come across the crucial reason for having icons in the first place. In the image we see the Prototype. An icon of Christ reveals to us the Original. And through Him, He taught us, we also glimpse the Father. Icons become for us windows to heaven, revealing the glory of God. The fact is, icons help to protect us from idolatry! Thus, we bow before the icon of Christ, seeing through it Him and His Father.

These icons, these windows, may be seen as offering movement in two directions. In an Orthodox Church the icons are for us who worship a passage into the Kingdom of God, but they also bring a revelation, a manifestation of the unseen heavenly host of angels, saints, and martyrs—yes, even the eternal saving events—into our presence. The Church becomes a true outpost of heaven on earth.

This veneration, by the way, is accompanied by rich scriptural precedent. Saint John of Damascus reminds us that: “Abraham bowed down to the sons of Hamor, men who had neither faith nor knowledge of God, when he bought the double cave intended to become a tomb. Jacob bowed to the ground before Esau, his brother, and also before the tip of his son Joseph’s staff. He bowed down, but he did not adore. Joshua, the son of Nun, and Daniel bowed in veneration before an angel of God, but they did not adore him” (*On the Divine Images*, page 19).

Wisdom. In that perceptive statement lies a choice of words that makes all the difference in the world to Orthodox Christians when it comes to their use of icons. A major distinction is made between adoration or worship and honor or veneration. Worship is reserved only for God. Honor and veneration are given more broadly, a different matter entirely.

We all honor and venerate various objects, positions, and people—and that to differing degrees! Husbands and wives are told in the New Testament to honor each other. And likewise children honor (we hope!) their parents. At school we honor teachers and principals. We honor professors and scientists; governors and members of congress; senators and judges; presidents and prime ministers. “Take a letter to the Honorable Mr. Jones,” a man may say to his secretary.

The word “venerate” is less familiar today, perhaps because we do less venerating than earlier generations. The verb “to venerate” means to regard with reverential respect or with admiration. I asked my friend how he felt about the Bible. Did he feel any more respect for it than for any other book, say a dictionary or a novel? “Yes,” he said emphatically, “the Bible is the word of God, so I respect it above any other book.”

"Well, then," I asked, "would you say you venerate the Bible?" He thought it was a very strong word, but when it came right down to it, yes, he did venerate the Bible.

"What, then, about your pastor," I asked, "or some other very pious or spiritual person you know? Is there someone like that whom you venerate?" There he wasn't sure. He did respect his pastor and some other Christians he knew, respected them very highly, but it seemed that "venerate" was a word too strong.

Even though we Americans are uneasy about veneration, many of us are still willing to venerate the Bible, and, yes, some even know what it is to venerate a wise and godly pastor or an aged grandparent. So indeed do Orthodox Christians venerate icons, honoring and respecting them for what they depict, for the story they tell, for what they reveal of heaven and of the glory of God.

"But wait," said my friend, "If you are going to worship God, why don't you just worship God?" Our discussion led to a consideration of what he would consider the ideal environment for worship: four blank, undecorated walls in a neutral but pleasant color, and a pulpit. Would such severe bareness serve to speak of the presence of a living God? Even bare walls are an image, speaking of absence and emptiness.

How one worships, you see, is a crucial concern for a Christian. And icons are central to Orthodox Christian worship. Not only do they help us to see the glory of God, but some icons, such as those of the saints, give us holy models to follow as patterns for our lives.

Our primary example, of course, is Christ Himself, who said, "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another" (John 13:34). And Saint Paul wrote, "Therefore be followers of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma" (Ephesians 5:1, 2).

But the Apostle Paul even exhorted his readers to follow or imitate him (1 Corinthians 4:16; 11:1; Philippians 3:17; 4:9). And throughout the ages of the Church, sensible believers have seen that following godly men and women who have gone before is a help in personal growth toward the image and likeness of God. When Orthodox Christians honor an icon of one of the saints by bowing before it, kissing it, and saying a prayer before it, they are intent upon the godly example of that saint and upon following that example.

The Word Becomes Flesh

Orthodox worship is made up almost entirely of Scripture readings, prayers, and hymns. And the movements we make in connection with some of these readings, prayers, and hymns, are movements which turn our eyes and our attention to certain icons. This direction of our attention to the icons is central to the purpose of Orthodox Christian worship: to direct us to Christ, who directs us to the Father. This, after all, is why the Son and Word of God became incarnate. As He Himself said: "He who believes in Me, believes not in Me but in Him who sent Me. And he who sees Me sees Him who sent Me" (John 12:44, 45).

Jesus, the Son and Word of God, was made Man that we might be drawn to the Father, might see Him, might know Him. Becoming incarnate, He joined created matter, humanity, to Himself, uniting God and humanity in His Person that we might know the Father. In that very act He sanctified matter and used it, His very humanity, to unite us to God. In Christ, therefore, the uncreated was united to the created, creation to Creator, in order to bring us to God.

Thus, icons (along with the Scripture readings, prayers, and hymns) help us worship God, help us grow in the image and likeness of God. Though visible and material, their content, theology in color, helps us to see and know the invisible and spiritual.

We all know that the birth of Christ is a celebration of joy, for God the Son was pleased to be born a baby. Let us build in our minds the image of Him, wrapped in swaddling clothes, lying in a manger cave, with the divine light brightening the dark of that cave. Thus, the black mouth of the cave is the fallen world, under the shadow of death, but enlightened by the “Sun of Righteousness” which has now dawned.

We also see the Virgin Mother beside her Son, resting upon that hammock-style bed used by the Jews of that day in their travels. But our image, being that of the traditional icon, will show much more. As the Gospels tell us, all mankind is called to witness the event. Shepherds on the hills on the upper right of our scene represent the ordinary and humble people of this world. From the mid-left approach the Wise Men who represent the wise and learned. Above, a multitude of angels announces the blessed event to humanity. In the center the star shines down, centering its rays upon the stable cave.

Several other events are simultaneously presented in the lower front of our scene: At the left, Joseph sits painfully reflecting, while the devil, disguised as an old and bent shepherd, whispers new doubts and suspicions in his ear. In the far-right corner, two women may be seen bathing the newborn Christ, signifying the reality of His humanity. Thus our icon pictures Jesus twice.

Also in the front, across from Joseph, is a tree, included in its own right as an offering to Christ, but in addition, to fulfill the words of the Prophet Isaiah, “There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots” (Isaiah 11:1).

Within the cave the baby lies guarded by an ox and a donkey, again fulfilling the words of Isaiah, “The ox knows its owner and the donkey its master’s crib” (Isaiah 1:3).

The written description of this scene has taken many words. But one icon brings to the visual sense the complete scene, flooding our minds and hearts with the glory of the moment of the Incarnation, along with its manifold implications. In Orthodox worship, this visual theology is received along with all that is heard and said and sung, to fill our whole being with wonder and the glory of God.

In concert with the hymns, the Scriptures, and the prayers, the theology in color conveyed by the icons to the receptive heart helps bring the worshiper into the very presence of God to adore and to know Him. For it is the whole being—the whole “me” or “you”—who worships, not just some ethereal aspect called the soul. We Christians are not, after all, Gnostic dualists who consider the spiritual part of us worthy of God and the body a lesser or unworthy part. Thus, Orthodox worship involves the body with all its senses in worship.

Icons false images? Oh, no! For we do not picture the invisible, and we do not worship the icon. They are true images indeed, safely within the boundaries of the biblical tradition surrounding true worship. They engage the human eye in the worship and adoration of God. Saint John of Damascus summarizes the balance:

“I do not adore the creation rather than the Creator, but I adore the one who became a creature, who was formed as I was, who clothed Himself in creation without weakening or departing from His divinity, that He might raise our nature in glory and make us partakers of His divine nature. . . .

"Therefore I boldly draw an image of the invisible God, not as invisible, but as having become visible for our sakes by partaking of flesh and blood. I do not draw an image of the immortal Godhead, but I paint the image of God who became visible in the flesh, for if it is impossible to make a representation of a spirit, how much more impossible is it to depict the God who gives life to the spirit?" (*On the Divine Images*, pages 15, 16).

The Whole Church Says "YES!"

In A.D. 787, the leadership of the entire Christian Church convened what is called the Seventh Ecumenical Council. After a thorough and lengthy examination of the Holy Scriptures and a consideration of the tradition bearing on the making and use of icons, this body decreed:

"We, therefore, following the royal pathway and the divinely inspired authority of our Holy Fathers and the traditions of the Church (for, as we all know, the Holy Spirit indwells her), define with all certainty and accuracy that just as the figure of the precious and lifegiving Cross, so also the venerable and holy images, as well in painting and mosaic as of other fit materials, should be set forth in the holy Churches of God, and on the sacred vessels and on the vestments and on hangings and in pictures both in houses and by the wayside, to wit, the figure of our Lord God and Savior Jesus Christ, of our spotless Lady, of the honorable Angels, of all Saints, and of all pious people.

"For by so much more frequently as they are seen in artistic representation, by so much more readily are people lifted up to the memory of their prototypes, and to a longing after them; and to these should be given due salutation and honorable reverence, not indeed that true worship of faith which pertains alone to the divine nature; but to these, as to the figure of the precious and life-giving Cross and to the Book of the Gospels and to the other holy objects, incense and lights may be offered according to ancient pious customs."

For the honor which is paid to the image passes on to that which the image represents, and he who reveres the image reveres in it the subject represented. Thus, the icon is a true image, a window to heaven and a light which guides us there. In that sense it takes the same role as the pillar of fire which guided Israel through the wilderness to the Promised Land and the star which led the Wise Men to Christ. The icon is not intended to serve as a photograph of an earthly scene. Nor does it merely awaken in us the sense of ages past. Rather, the icon is there to lead our hearts to the King of Kings, to the brilliant glory of the Age to Come.

The icon is a holy image, a door to heaven. It tells us that our Lord Jesus Christ and His great cloud of witnesses are present, on hand, on high, with us. Therefore, it is indispensable for those who sincerely pursue and desire the fullness of Christian worship.

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