

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 April 2nd, 2017



الأحد الخامس من الصوم وأحد تكريم القديسة مريم المصرية

Fifth Sunday of Lent

St. Mary of Egypt

تغييرات في القداس

Changes in the Liturgy

الايسوديكون

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!

(بالحن الثامن) طروبارية القيامة

انحدرت من العلى أيها المتحنين. وقبّلت الدفنَ ذا الثلاثة الأيام، لكي تعتنقنا من الآلام. فيا حياتنا وقيامتنا ياربُّ المجد لك.

Troparion of the Resurrection (Tone Eight)

From the heights, thou didst descend, O compassionate one, and thou didst submit to the three-day burial, that thou might deliver us from passion, thou art our life and our resurrection, O Lord, glory to thee.

طروبارية القديسة مريم المصرية (بالحن الثامن)

بِكِ حُفِظَ التَّمَثَالُ باحتراسٍ وثيقٍ أيتها الأمُّ البارةُ مريم. لأنكِ قد حملتِ الصليبَ فتبعَتِ المسيح. وعلمتِ وعلمتِ أن يُنْغَاضَى عن الجسدِ لأنه يزولُ. وأن يُهْتَمَّ بأمورِ النَّفْسِ غيرِ المائتة. فلذلكِ أيتها البارةُ تَبْتَهِّجُ رُوحُكَ مع الملائكة.

Troparion of St. Mary of Egypt (Tone Eight)

Through thee, the divine likeness was securely preserved, O Mother Mary; for thou didst carry the cross and follow Christ. By example and precept thou didst teach us to ignore the body, because it is perishable, and to attend to the concerns of the undying soul. Therefore, doth thy soul rejoice with the angels.

طروبارية عيد البشارة (بالحن الرابع)

اليومَ رأسُ خلاصنا وظهورُ السرِّ الذي منذ الدهور. فإنَّ ابنَ الله يصيرُ ابنَ البتول. وجبرائيلُ يبشِّرُ بالنعمة. فلنهنفِ نحنُ أيضاً معهُ نحو والدَةِ الإلهِ قائلين: إفرحي يا ممتلئةُ نعمةً الربُّ 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.

القنطاق لوالدة الإله (بالحن الثاني)

يا شفيعَةَ المسيحيينَ غيرِ الخازية، الوسيطةَ لدى الخالقِ غيرِ المردودة. لا تُعرضي عن أصواتِ طُلباتنا نحنُ الخطاة، بلْ تدارِكينا بالمعونةِ بما أنكِ سالحة، نحنُ الصارخينَ نحوكِ بإيمان. بادِري إلى الشفاعةِ وأسرعِي في الطلْبَةِ يا والدَةَ الإلهِ، المتشفعةِ دائماً في مُكرميكَ.

Kontakion of the Theotokos (Tone Two)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to

come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

الرسالة للأحد الخامس من الصوم
Epistle of the Fifth Sunday of Lent

Make your vows to the Lord our God, and perform them!

God is known in Judah; His Name is great in Israel!

The Reading is from the Epistle of St. Paul to the Hebrews (9:11-14).

Brethren, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation), He entered once for all into the Holy Place, taking not the blood of goats and calves but His own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا نُذَوِّرْكُمْ!

اللَّهُ مَعْرُوفٌ فِي أَرْضِ يَهُوذَا, واسمه عظيمٌ في إسرائيل!

(9:11-14) فصلٌ من رسالة القديس بولس الرسول إلى العبرانيين

يا اخوة إنَّ المسيحَ إذ قد جاءَ رئيسَ كهنةٍ للخيراتِ المستقبلةِ فِيمَسْكِنِ أعظمَ وأكملَ غيرِ مصنوعٍ بأيدي، أيّ لَيْسَ مِنْ هذهِ الخليفةِ* وليسَ بِدَمِ ثُبُوسٍ وَغُجُولٍ بَلْ بِدَمِ نَفْسِهِ دَخَلَ الأقداسَ مَرَّةً واجدةً فَوَجَدَ فِدَاءً أَبَدِيًّا* لَأَنَّهُ إِنْ كَانَ دَمُ ثيرانٍ وَثُبُوسٍ وَرَمَادُ عَجَلَةٍ يُرْسُ عَلَى الْمُتَجَسِّبِينَ فَيُفَدِّسُهُمْ لِتَطْهِيرِ الجسدِ* فَكَمْ بِالْأَحْزَى دَمَ المسيحِ الذي بالروحِ الأزلِيِّ قَرَّبَ نَفْسَهُ لِهَلَا عَيْبٍ يُطَهِّرُ ضَمَائِرَكُمْ مِنَ الأَعْمَالِ المَيِّتَةِ لِتَعْبُدُوا اللهَ الحَيَّ؟

الإنجيل للأحد الخامس من الصوم

Gospel of the Fifth Sunday of Lent

The Reading is from the Holy Gospel according to St. Mark (10:32-45).

At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are

فصلٌ شريفٌ من بشارة القديس مرقس الإنجيلي البشير، التلميذ الطاهر (10:32-45).

في ذلكَ الزمانِ أخذَ يسوعُ تلاميذهُ الاثني عشرَ وابتدأَ يقولَ لهمَ ما سيعرضُ لَهُ* هوذا نحنُ صاعدونَ إلى أورشليمَ وابنُ البشرِ سيُسلَّمُ إلى رؤساءِ الكهنةِ والكتبةِ فيحكمونَ عليه بالموتِ ويُسلمونَهُ إلى الأممِ*

going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise." And James and John, the sons of Zebedee, came forward to Him, and said to Him, "Teacher, we would that thou shouldest do for us whatsoever we shall desire" And Jesus said to them, "What do you want Me to do for you?" And they said to Him, "Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many."

فيهز أَوْنَ بِهِ وَيَبْصُقُونَ عَلَيْهِ وَيَجْلِدُونَهُ وَيَقْتُلُونَهُ وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ*
فَدَنَا إِلَيْهِ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبْدَى قَائِلَيْنِ يَا مُعَلِّمُ نُرِيدُ أَنْ تَصْنَعَ لَنَا مَهْمَا
طَلَبْنَا* فَقَالَ لَهُمَا مَاذَا تَرِيدَانِ أَنْ أَصْنَعَ لَكُمَا* قَالَا لَهُ أَعْطِنَا أَنْ يَجْلِسَ
أَحَدُنَا عَنْ يَمِينِكَ وَالْآخَرُ عَنْ يَسَارِكَ فِي مَجْدِكَ* فَقَالَ لَهُمَا يَسُوعُ إِنَّكُمْ لَا
تَعْلَمَانِ مَا تَطْلُبَانِ. أَسْتَطِيعَانِ أَنْ تَشْرَبَا الْكَأْسَ الَّتِي أَشْرَبُهَا أَنَا وَأَنْ
تَصْطَبِغَا بِالصَّبِغَةِ الَّتِي أَصْطَبِغُ بِهَا أَنَا* فَقَالَا لَهُ نَسْتَطِيعُ. فَقَالَ لَهُمَا يَسُوعُ
أَمَّا الْكَأْسُ الَّتِي أَشْرَبُهَا فَتَشْرَبَانِهَا وَبِالصَّبِغَةِ الَّتِي أَصْطَبِغُ بِهَا فَتَصْطَبِغَانِ.
وَأَمَّا جُلُوسُكُمْ عَنْ يَمِينِي وَعَنْ يَسَارِي فَلَيْسَ لِي أَنْ أُعْطِيَهُ إِلَّا لِلَّذِينَ أُعِدُّ
لَهُمْ* فَلَمَّا سَمِعَ الْعَشْرَةُ ابْتَدَأُوا يَغْضَبُونَ عَلَى يَعْقُوبَ وَيُوحَنَّا* فَدَعَاهُم
يَسُوعُ وَقَالَ لَهُمْ قَدْ عَلِمْتُمْ أَنَّ الَّذِينَ يُحْسَبُونَ رُؤَسَاءَ الْأُمَمِ يَسُودُونَهُمْ
وَعِظَمَاءُهُمْ يَتَسَلَطُونَ عَلَيْهِمْ* وَأَمَّا أَنْتُمْ فَلَا يَكُونُ فِيكُمْ هَكَذَا* وَلَكِنْ مَنْ
أَرَادَ أَنْ يَكُونَ فِيكُمْ كَبِيرًا فَلْيَكُنْ لَكُمْ خَادِمًا* وَمَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ أَوَّلًا
فَلْيَكُنْ لِلْجَمِيعِ عَبْدًا* فَإِنَّ ابْنَ الْبَشَرِ لَمْ يَأْتِ لِيُخْدَمَ بَلْ لِيُخْدَمَ وَلِيَبْدُلَ نَفْسَهُ
فِدَاءً عَنْ كَثِيرِينَ.

التعظيمة لوالدة الإله من قَدَّاسِ بَاسِيلْيُوسِ الكَبِيرِ (بِالْحَنِّ الثَّامِنِ)

إن البرايا بأسرها تفرحُ بكِ يا ممتلئةً نعمةً، محافِلَ الملائكةِ وأجناسِ البَشَرِ، أيتها الهيكلُ المتقدِّسُ والفرْدوسُ 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 وتُمجِّدُكَ.

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.

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
أعتقني من روح البطالة والفضول وحب
الرئاسة والكلام البطل
وأنعم علي أنا عبدك الخاطيء
بروح العفة واتضاع الفكر والصبر
والمحبة
نعم ياملكي وإلهي
هب لي أن أعرف ذنوبي وعيوبي وأن لا
أدين أخوتي
فإنك مبارك إلى الأبد

أمين

Lazarus Saturday, Palm Sunday & Holy Week

2017 Schedule

- Friday April 7th: Little Compline w/Canon for Raising of Lazarus 7:00 PM
- Saturday April 8th: Lazarus Saturday Orthros & Liturgy 9:30 AM
- Saturday April 8th: Palm Sunday Vespers 6:00 PM
- Sunday April 9th: Palm Sunday Matins and Liturgy 9:30 AM
- Palm Sunday Evening April 9th: Bridegroom Service 7:00 PM
- Holy Monday April 10th: Bridegroom Service 7:00 PM
- Holy Tuesday April 11th: Bridegroom Service 7:00 PM
- Holy Wednesday April 12th: Holy Unction 7:00 PM
- Holy Thursday April 13th: Vesperal Liturgy 9:30 AM
- Holy Thursday April 13th: Evening/The 12 Gospels 6:30 PM
- Holy Friday April 14th: The Hours 10:00 AM
- Holy Friday April 14th: Descend from the Cross/Vespers 3:00 PM
- Holy Friday April 14th: Matins/Funeral of Christ 7:30 PM
- Holy Saturday April 15th: Morning/Liturgy 9:30 AM
- Holy Saturday April 15th: Hajma/Matins/Pascha 10:00 PM
- Holy Pascha Sunday May 1st: Agapy Service/Baouth 1:00 PM

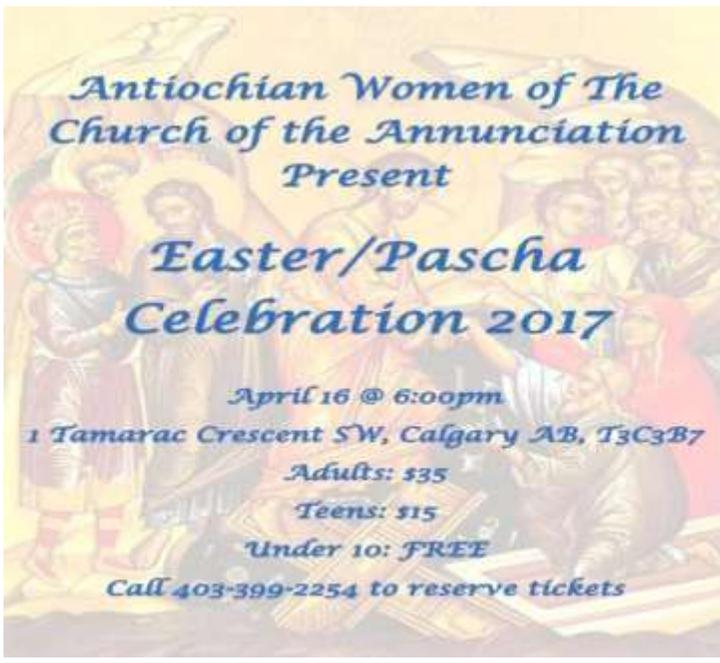
Have a blessed Pascha.

المسيح قام حقا قام Christ is Risen.

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, children 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) Palm Sunday: Next Sunday is Palm Sunday.
- 4) Ladies corner: Sunday April 2nd general meeting for all the ladies.
- 5) Food for Hungry People Boxes: Please, take one to put your sacrifices during Lent. We will be collecting the boxes after Pascha.
- 6) 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).

- 7) **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.***
- 8) **Confession:** All Orthodox Christians **should** go to confession before Easter/Pascha. Father will be available after every service for confession.
- 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: April 2nd All Saints Russian Church.**
All services are at 6:30 PM.
- 12) **The Lionheart:** Father wants to form a second group of men to study the Lionheart, please see Lou Salloum to signup.
- 13) **Camp St. Innocent:** If you are interested to apply as a volunteer, counselor, or camper at Camp St. Innocent please see Father or visit www.campstinnocent.org
- 14) **Don't forget to visit:** www.ancientfaith.com www.myocf.net www.journeytoorthodoxy.com
- 15) **Visit:** www.patristicnector.org , visit on "You Tube" **Be the Bee** for teachings on the Orthodox Church.
- 16) **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.

- 17) **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/>

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

- 19) **Let us make a commitment not to miss church this year.**
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Called to Holiness

Receiving the power to live as a holy people

Our world places a great deal of emphasis on being comfortable, and we tend to avoid anything that does not bring pleasure. If being open about our Christian faith invites ridicule, we remain silent. If keeping the fasting rules of the Church prevents us from enjoying evenings out with our friends, we ignore the fast. If voicing disapproval when hearing our Christian faith being trashed makes us appear less cool, we choose to go the route of the politically correct. Is it any wonder we are therefore unprepared to stand firm when faced with real trials that come our way, having avoided the very things that would transform us into strong, committed Christians?

Christianity is a religion of asceticism, instructing us to store up our treasures in heaven, where the benefits have eternal value. Throughout the New Testament we read of the importance of struggle, where focus on the acquisition of a humble and contrite heart is paramount to what it means to be a Christian. The Lord Jesus Christ tells us that if we are to be worthy of Him, we must be willing to take up our cross and follow Him. We are to be a people whose true homeland is Christ's Kingdom, which is within. Christ Himself calls us to holiness, and this change of heart can only be brought about through struggle.

If we embrace Christianity with dedication of heart and mind, we will receive the power to live in this world, filled as it is, with temptations and disappointments, yet remaining true to our vocation as a holy people. Committing ourselves to being full time Christians, empowers us to live our lives in such a way that we give glory and witness to the very Christ Whom we worship.

If, however, we avoid ascetic struggle and choose to keep our Christian faith sidelined, rejecting real commitment, we will ultimately have become Christian in name only. For those who, out of laziness or personal selfishness, choose to relegate fasting, private prayer, and even church attendance, as something done only when we feel “in the mood”, we will stand before the Throne of God, in the end, with a darkened heart that can not withstand the power of God, and eternity will be for us a lake of fire.

With love in Christ,
Abbot Tryphon

Guarding Our Attitude

Negativity does damage to the soul

“For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me (Job 3:25).”

Negative speech contributes nothing to the heart but death, whereas receiving everything that comes our way with joy is the only way to bring about the healing of the heart. Negative speech is a reflection of a heart that is in need of healing, but joyful speech is like water for a thirsty plant that brings forth fruit for all around.

As Christians we must believe that our ultimate welfare is in the hands of God and recognize that our life, although filled with many difficulties and struggles, is a journey of anticipation to the Eternal Life that is to come. Because this journey is not without sorrow and pain, worry and anxiety, it is easy to surrender to a defeatist attitude, and act as though we have no hope.

Our attitude, and even our speech, reflect on the health of our soul, and should be a key sign as to the wellness of our heart. If we are prone to complaining about our lives, or complaining about those around us, it is unlikely we will be prepared to choose a positive direction when the choice is before us.

The way we relate to others has an affect on their lives, and ours. If we make an effort to be positive, and live our lives with hope and faith, those around us profit, and everyone becomes healthy in spirit and in heart. Giving ourselves over to anxiety and fear does nothing but bring us down, and it pulls those around us down as well. Allowing ourselves to speak negatively does nothing to promote well-being, and can in fact be the cause of a worsening situation. Approaching life with a defeatist attitude is a surefire way of being defeated in the end. With love in Christ,
Abbot Tryphon

The Struggle

Until this earthly life finishes the struggle between sin and righteousness continues

“Do not be surprised that you fall every day; do not give up, but stand your ground courageously. And assuredly, the angel who guards you will honour your patience (Saint John of the Ladder).”

Out of the lower parts of our soul arise gluttony and lust as well as their counter-virtues: abstinence, continence and chastity. Out of the higher parts of our soul come the more demonic passions of pride, arrogance and delusion, and from the same part of the soul arise the heavenly virtues of faith, hope and love.

So often we get bogged down with an obsession about our carnal sins, which so easily trip us up. But we neglect what is probably a much worse sin: hurting one another with our angry arrogant words, our ingratitude, our delusional pride and our accusing attitude towards others. All of these demonic sins come from the higher part of our soul or heart— the part, incidentally, we have in common with the bodiless demons.

From all the carnal sins of gluttony, drunkenness and sexual impurity, we can by the grace of God get up again. But if we fall into despair about our sins, then there is no way to get back up again. This is the sin against the Holy Spirit, that we reject the mercy of God.

Even if we fall a thousand times we must rise up again and again, doing so until our last breath, for it is written: ‘If a righteous man falls seven times,’ that is, repeatedly throughout his life, ‘seven times shall he rise again’ [Proverbs 24:16].”

Though we fall into sin constantly, we must remember that we do so because the demons set up traps for us. The Elder Thaddeus of Vitovnica tells us that “It is important to get up immediately after a fall

and keep on walking toward God”. Even if we fall a hundred times a day, it does not matter; we must get up and go on walking toward God without looking back.

“Until a man’s earthly life finishes its course, up to the very departure of the soul from the body, the struggle between sin and righteousness continues within him. However high a spiritual and moral state one might achieve, a gradual or even headlong and deep fall into the abyss of sin is always possible. Therefore, communion of the holy Body and Blood of Christ, which strengthens our contact with Him and refreshes us with the living streams of the grace of the Holy Spirit flowing through the Body of the Church, is necessary for everyone (Saint John the Wonderworker of Shanghai and San Francisco).“ With love in Christ,
Abbot Tryphon

أصول الاعتراف المخلص

للأرشمندريت سيرافيم أليكسييف

على كلّ مسيحيّ يريد الخلاص أن يعترف. ولكن كيف يعترف؟ الغالبية العظمى لا تعرف كيف تعترف! النقطة الأولى، نتعلمها ممّا حدث مع القديس بطرس الرسول عندما أنكر المسيح، وما حدث مع يهوذا الذي جده وأسلمه. وكيف أنّ بطرس عُفّر له وأما يهوذا فهلك. بطرس عاد وربح شرف الرسوليّة، في حين دينونة الدهور ما زالت تُطبق على يهوذا! النقطة الثانية، ماذا علينا أن نعمل أثناء الاعتراف؟

- نتذكر بأننا أتينا إلى مستشفى المسيح. هنا الطبيب المنظور هو الكاهن وغير المنظور هو المسيح نفسه.
- نعترف بخطايانا بدون خجل منها.
- لا نقدّم اعتذارات عن خطايانا.
- ضميرياً، لا تُخف أيّ شيء على الإطلاق.
- لا تعترف بعبارات عامّة خالية من أيّ معنى.
- اعترف بإيجاز، ولكن بإخلاص، بنوع كلّ خطيئة.
- لا تكشف خطايا الآخرين بل استر، قدر الإمكان، أسماء الأشخاص الذين أغووك، أو الذين ارتكبوا معك الخطيئة.
- لا تتباه أمام الأب المعرفّ بفنائلك.
- لا تلق الذنب على أحد بل على نفسك.
- اقتن رغبة صادقة في عدم الرغبة في العودة إلى الخطيئة.
- النقطة الثالثة، ماذا نفعّل عندما نغادر أبا الاعتراف؟
- بعد الاعتراف يجب علينا أن نحمل معنا الفائدة المعطاة لنا، وهي: انسحاق، صلاة قويّة راسخة، صوم، قراءة مثابرة لكلمة الربّ، تقديم حسنات، زيارة المرضى، اهتمام باليتامى...
- إذا كانت لديك عداوة ضدّ أحد فسامحه من كلّ قلبك، عندها يسامحك الربّ ويغفر لك (متّى ١٦: ١٤-١٥). وإلاّ فاعترفك باطل وعبثاً تقوم به.
- على الذين تقبلوا بالاعتراف أنّهم انتهكوا كرامة عائلتهم أن يقلعوا إلى الأبد عن الطريق الرديء. لا يقدر الإنسان على أن يحبّ الله والخطيئة معاً في آن واحد.
- وأخيراً، إذا استوليت على ممتلكات الآخرين، وسرقت أحداً ما، أعد له ما هو، أصلاً، ليس لك، وإلاّ كيف ستنال الغفران؟ إذا ما هو الاعتراف المخلص؟
- قبل الذهاب إلى الكاهن المعرفّ علينا أن نفحص ضميرنا جيّداً.
- عندما نكون مع الكاهن علينا ان نعترف بإخلاص وصدق، بقلب منسحق، بدون خجل أو تقديم أعدار.

- بعد أن يغادر الكاهن المعرّف علينا ان نحمل توبتنا ونضع حدًا للعداوة، وأن نهجر حياة الدنس والقذارة، و ننوي أن نتوب بصدق وبعزيمة وألاً نعود إلى الخطايا من جديد.
- يقول القديس باسيليوس: «من لا يُصلح سيرته بالاعتراف فهو لا يعترف ولكن يتكلم باطلاً».

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?