

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

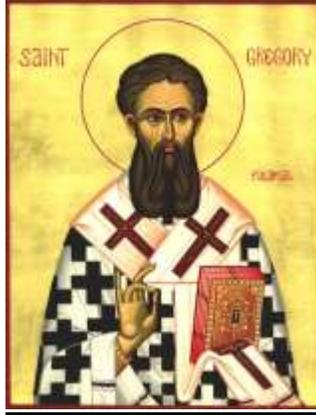
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Sunday March 12th, 2017



الأحد الثاني من الصوم

وأحد القديس غريغوريوس بالامس أسقف تسالونيكي

Second Sunday of Great Lent

St. Gregory Palamas Bishop of Thessalonica

تغييرات في القداس

Changes in the Liturgy

الايصوديون

هلم لنسجد ونركع للمسيح ملكنا والهنا، خلصنا يا ابن الله يا من قام من بين الاموات، لنرتل لك هلوليا!

Entrance Hymn

O Come, let us worship and fall down before Christ.

Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia!

طروبارية القيامة (باللحن الخامس)

لنُسبِّحْ نحن المؤمنين ونسجدُ للكلمة. المساوي للآبِ والروح في الازليَّةِ وعدمِ الابتداء. المولودِ من العذراءِ لخلاصِنَا. لأنَّهُ سرٌّ وارتضى بالجسدِ أن يعلوَّ على الصليبِ. ويحتملُ الموتَ وينهضَ الموتى بقيامتهِ المجيدة.

Troparion of the Resurrection (Tone Five)

Let us believers praise and worship the Word coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

طروبارية القديس غريغوريوس بالاماس (باللحن الثامن)

يا كوكبَ الرأي المستقيم وسندَ الكنيسةِ ومعلمَها. يا جمالَ المتوحدينَ ونصيراً لا يُحاربُ للمتكلمينَ باللاهوتِ. غريغوريوس العجائبي فخرُ تسالونيكيةً وكاروُّ النعمةِ. ابتهلْ على الدوامِ في خلاصِ نفوسِنَا.

Troparion of St. Gregory Palamas (Tone Eight)

O Star of Orthodoxy, support of the Church and its teacher, O comeliness of ascetics, and incontestable champion of those who speak in theology, Gregory the wonder-worker, the pride of Thessalonica and preacher of grace, implore thou constantly for the salvation of our souls.

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.

(للبيشارة – باللحن الرابع)

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

القنطاق لوالدة الإله لأحد الصيام (باللحن الثامن)

اكتبُ لكِ راياتِ الغلبةِ يا جنديةً مُحاميةً. وأقدمُ لكِ الشكرَ كمنقذةٍ من الشدائد. لكن بما، إني أنا عبدُك يا والدة الإله
أنَّ لكِ العِزَّةَ التي لا تُحاربُ، اعتقينا من صنوفِ الشدائد. حتَّى أصرُخَ إليك: إفرحي يا عروساً لا عروساً 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 الثاني من الصوم

Epistle for the Second Sunday of Lent

Thou, O Lord, shalt keep us and preserve us!

Save me, O Lord, for the godly man has failed!

The Reading is from St. Paul's Letter to the Hebrews (1:10-2:3).

“In the beginning, Thou O Lord, didst found the earth, and the heavens are the work of Thy hands; they will perish, but Thou remainest; they will all grow old like a garment, like a mantle Thou wilt roll them up, and they will be changed. But Thou art the same, and Thy years will never end.” But to what angel has He ever said, “Sit at My right hand, till I make Thine enemies a stool for Thy feet?” Are they not all ministering spirits set forth to serve, for the sake of those who are to obtain salvation? Therefore we must pay closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just

أنت يا ربُّ تحفظنا وتسرُّنا!

خلصني يا ربُّ فإنَّ البارَّ قد فني!

*** (1:10-2:3) فصل من رسالة القديس بولس الرسول إلى العبرانيين**

أنت يا ربُّ في البدء أسست الأرض والسموات هي صنْعُ يديك * وهي تزولُ وأنت تبقى وكلُّها تبلى كالثوب * وتطويها كالرداء فتتغيرُ وأنت أنت وسنوك لن تفنى * ولَمِنْ مِنَ الملائكةِ قالَ قَطُّ اجلسْ عن يميني حتى اجعلَ أعداءَكَ موطئاً لقدميك * أليسوا جميعهم أرواحاً خادمةً تُرسلُ للخدمةِ مِنْ أَجْلِ الذين سيرثون الخلاصَ * فإذلكَ يجبُ علينا أن نُصغي إلى ما سَمِعناهُ إصغاءً أشدَّ لئلاَّ يسربَ من أذهاننا * فإنها إن كانت الكلمة التي نُطقُ بها على السِنَّةِ ملائكةً قد تَبَتَّتْ وكلُّ تَعَدٍّ ومَعْصِيَةٍ نالَ جزاءً عدلاً * فكيف نُفليتُ نحنُ إن أهملنا خلاصاً عظيماً كهذا قد أبتدأ النطقُ به على لسانِ الربِّ ثمَّ تَبَتَّتْ لَنَا الذين سَمِعُوهُ.

retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him.

الإنجيل للأحد الثاني من الصوم

Gospel for the Second Sunday of Lent

The Reading is from the Holy Gospel according to St. Mark (2:1-12).

At that time, when Jesus returned to Capernaum after some days, it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." Now some of the scribes were sitting there, reasoning in their hearts, "Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus reasoned within themselves, said to them, "Why do you reason thus in your hearts. Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk'? But that you may know

*فصل شريف من بشارة القديس مرقس الإنجيلي البشير, التلميذ
(*12-1:2 الطاهر)

في ذلك الزمان دخل يسوع كفرناحوم وسمع أنه في بيت بيت* فلوقت اجتمع
كثيرون حتى أنه لم يعد موضع ولا ما حول الباب يسع وكان يخاطبهم
بالكلمة* فأتوا إليه بمخلع يحمله أربعة* وإذ لم يقدرُوا أن يقتربوا إليه
لسبب الجمع كشفوا السقف حيث كان. وبعد ما تقبوه دلوا السرير الذي
كان المخلع مضطجعا عليه* فلما رأى يسوع إيمانهم قال للمخلع يا بني
مغفورة لك خطاياك* وكان قوم من الكتبة جالسين هناك يفكرون في
قلوبهم ما بال هذا يتكلم هكذا بالتجديف. من يقدر أن يغفر الخطايا إلا الله
وحده* فلوقت علم يسوع بروحه انهم يفكرون هكذا في أنفسهم فقال لهم
لماذا تفكرون بهذا في قلوبكم* ما الأيسر أن يقال مغفورة لك خطاياك أم
أن يقال قم واحمل سريرك وامش* ولكن لكي تعلموا أن ابن البشر له
سلطان على الأرض أن يغفر الخطايا (قال للمخلع) لك أقول قم واحمل
سريرك واذهب إلى بيتك* فقام للوقت وحمل سريرته وخرج أمام الجميع
حتى دهش كلهم ومجدوا الله قائلين ما رأينا مثل هذا قط.

that the Son of man has authority on earth to forgive sins”—he said to the paralytic—“I say to you, rise, take up your pallet and go home.” And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, “We never saw anything like this!”

التعظيم لوالدة الإله من قَدَّاسِ باسيليوس الكبير (بالحن الثامن)

إن البرايا بأسرها تفرحُ بكِ يا ممتلئةً نعمةً، محافلَ الملائكةِ وأجناسِ 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 أَرْحَبَ من السَّمَاوَاتِ، لذلكِ يا ممتلئةً نعمةً تفرحُ بكِ كلُّ البرايا وتُجدُّكِ.

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
أعتقتي من روح البطالة والفضول وحب
الرئاسة والكلام البطل
وأنعم علي أنا عبدك الخاطيء
بروح العفة واتضاع الفكر والصبر
والمحبة
نعم ياملكي وإلهي

**“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.

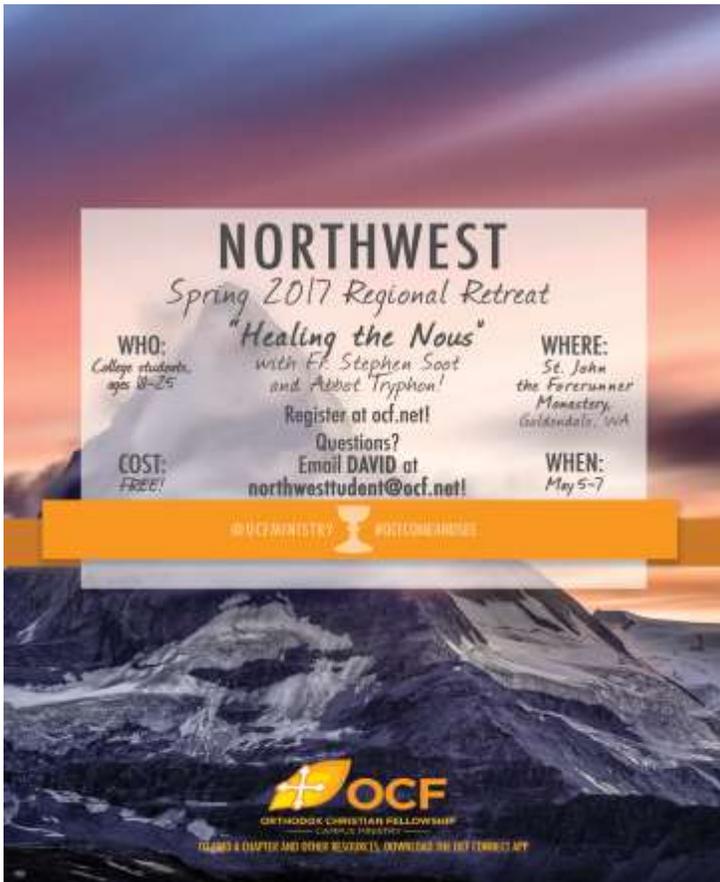
Both now and ever, and unto ages of ages: Amen. Prepare for me the way of salvation, O Theotokos; for I have profaned myself with coarse sins, and consumed my whole life with procrastination. But by thine intercessions purify thou me from all abomination.

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.

Please sign up for the Holy Bread.

❖ Church Announcements

- 1) **Daylight Savings: Don't forget to move your clock one hour forward on Saturday night.**
 - 2) **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.**
 - 3) **Confession: All Orthodox Christians must go to confession before Easter/Pascha. Father will be available after every service for confession.**
 - 4) **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.**
 - 5) **Scouts Group: Father would like to form a Scout group for our young people, if interested please see Dani Copti.**
 - 6) **During Lent: every Monday, Wednesday, and Friday we will have services at 7 PM. Come and join us.**
- 7) **Services during Lent with other Orthodox Churches: 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.**
- 8) **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**



- 9)
- 10) **The Lionheart:** Father wants to form a second group of men to study the Lionheart, please see Lou Salloum to signup.
- 11) **Camp St. Innocent:** If you are interested to apply as a volunteer at Camp St. Innocent please see Father or visit www.campstinnocent.org
- 12) **Church Cleaning:** Those who offer the Holy Bread are responsible for cleaning the church. There is a list on the announcements board downstairs that must be followed. Thanks
- 13) **Church School:** Church school is every Saturday at 4:30 PM. No Church School this Saturday.
- 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) **Feast of the Annunciation:** Will be celebrated on Friday March 24th, with Vesperal Liturgy at 6:30 PM, and the Akathist service to follow.
- 17) **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.

- 18) **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. Please, pick up a box for your sacrifices.
- 19) **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.
- 20) **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.
- 21) **Young adults meetings:** Friday March 24th after the Akathist service at the church.
- 22) **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/>

- 23) **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.
- 24) **Let us make a commitment not to miss church this year.**

- 25) **Father would like to compile a birthday and anniversary list:** If someone can help to make a list of our parishioners' birthdays and anniversaries.
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The Liturgy of the Presanctified Gifts

Communing from the Body and Blood of the Master during the period of spiritual combat

The Liturgy of the Presanctified Gifts is attributed to Saint Gregory the Dialogist († 604), Pope of Rome, but in actuality, it is not the work of one individual, but is a composite work coming down to us from Holy Tradition.

The Liturgy of the Presanctified Gifts, which consists of the Service of Vespers and the Communion of the Faithful with the Holy Gifts. It is commonly celebrated daily in monastic communities, and on Wednesdays and Fridays in parishes, with Holy Bread—that is, the Body of Christ—which has been intincted in the Holy Blood and consecrated at the preceding complete Liturgies on Saturdays or Sundays. The Presanctified or “abridged” Divine Liturgy (since it is affixed to Vespers), is normally celebrated in the late afternoon, when Christians, having fasted until that time, commune, afterwards eating a meal of dry foodstuffs (dried fruits and nuts).

The celebration of the Divine Liturgy, because it is festive and Resurrectional in character, is not allowed during Great Lent and the somber period of the fast, according to ancient tradition and the forty-ninth Canon of the Synod of in Laodicea [336]. However, from their side, the faithful children of the Church, engaged in the abstemious struggle of the Great Fast and having a clear and particular need for reinforcement by the Holy Mysteries during this period of intensive spiritual combat, desired to commune as often as they could, since Holy Communion was indeed their life and sustenance.

For this reason, so that the faithful not be deprived of the Holy Eucharist on the weekdays of the Great Fast, but that they might be able to commune from the Presanctified Holy Bread [the Body of Christ], the Church, by way of the fifty-first Canon of the Fifth-Sixth [Quinisext] Synod [692], appointed that the Divine Liturgy of the Presanctified Gifts take place on the weekdays of the Great Fast.

Saint Nikodemos the Hagiorite [+ 1809], in his Rudder, citing the Byzantine canonologist Matthew Blastaris [fl. 14th century], reminds us that the faithful resemble wrestlers, and just as wrestlers cease their matches in the afternoon to take nourishment in order to strengthen themselves for the upcoming bout, so the faithful commune from the Body and Blood of the Master during the period of spiritual combat in the Great Fast, that they might be reinvigorated and reinforced by the Lord, thus to continue their match against the passions and the spiritual enmity of the devil with renewed powers and more valorously. With love in Christ, Abbot Tryphon

لماذا الإكثار من الصلاة؟

سأل بعضهم أباً روحياً لماذا نُكثِر من الصلاة ولماذا نكرّر دعاء «يا ربّ ارحم» عشرات المرّات علماً بأنّ الربّ لا يحتاج إلى كلّ هذه الصلوات؟

علم الأب أنّهم ما أدركوا قيمة الصلاة، ولماذا طلب رحمة الربّ، وأنّ البشر هم المحتاجون إلى الصلاة وليس الربّ. قال لهم: نحن مثل حجارة اقتلع كلّ واحد منّا من مقلع مختلف وألقينا لنمشي معاً «في وادي ظلّ الموت» (المزمور ٢٢: ٤). من هذه الحجارة ما هو كبير قاسٍ، ومنها ما هو صغير أقلّ قساوة. منها المربّع ومنها المستطيل ومنها المدوّر. منها الأبيض ومنها القاتم ومنها القدر. منها الطويل الرقيق ومنها القصير السميك. منها ما هو مسنّن الأطراف جارح، ومنها ما هو أملس. يصعب على كلّ هذه الحجارة أن توجد معاً لأنّ بعضها معرّض للانكسار وبعضها معرّض للانفراط وبعضها ينجرح ويفتتت، ولا تقع على متشابهين اثنين بينها كلّها. هذا الوضع المحزن لا يتغيّر إلاّ عندما تنساب المياه غزيرة على الحجارة فتدخل بين الحجر وجاره و«قريبه» فتغسلها يوماً بعد يوم وسنة بعد سنة، وتذيب في انسيابها كلّ ما هو حادّ أو نافر أو مسنّن فتصير الحجارة متشابهة ويقترّب واحدها إلى من هم حوله حتّى يتراصّف الكلّ مجرى واحداً لنهر واحد فينظر كلّ حجر إلى ذاته فلا يجد فيها سوى صورة الآخر. هكذا تماماً الإكثار من الصلاة وطلب رحمة الربّ تفعّلان فعلهما داخل النفس فتغسلانها وتهذبانها، حتّى تُمسي منفتحة على الآخرين ومرتاحة إليهم وفيهم فينكّون بذلك جسم الكنيسة.

«قلباً نقيّاً أخلق فيّ يا الله»

القديس إسحق السريانيّ

قالوا إنّ مساعدة الله تُخلّص. عندما يعلم الإنسان أنّ لا نجاة (إنقاذ) له يصليّ كثيراً. وكلّما صليّ كلّما تواضع قلبه لأنّه لا يمكن أن نصليّ ونطلب من دون أن نتواضع «القلب المتخشّع المتواضع لا يرذله الله» (المزمور الخمسون ١٩). إن لم يتواضع القلب من المستحيل أن يهرب الإنسان من التشنّت. التواضع يجمع القلب.

عندما يتواضع الإنسان تحوط به الرأفة ويشعر بالمساعدة الإلهية، ويكتشف قوّة تصعد فيه، قوّة الثقة. عندما يشعر الإنسان هكذا بمساعدة الله، عندما يشعر أنّ الله هنا لنجدته يمتلئ قلبه إيماناً ويفهم أنّ الصلاة هي ملجأ، مصدر الخلاص، كنز الثقة، ميناء بعيد عن العواصف، نور الذين في الظلام، سند الضعفاء، الملجأ في وقت التجارب، المساعدة في اشتداد المرض، الترس الذي يحمي في القتال، السهم الموجّه نحو العدو. بكلمة واحدة كلّ الخيرات تأتي إلى الإنسان بالصلاة ويشعّ قلبه بالثقة والإيمان.

Our Need for Others

Isolation kills the soul and prevents us from learning to love

Our Christian faith is communal in nature, and requires us to be actively involved with others. The corporate nature of salvation itself necessitates our interaction with others, for we are not

“saved” in a vacuum. The salvation of my neighbor must be as much a concern to me, as is my own salvation.

My relationship with Christ is not about me, but about us. Our sins are not just against God, but against the Body of Christ, the Church. Our love of God can not be salvific if we do not love others, for just as the Lord said, “If someone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? (1 John 4:20)”.

The social interaction in the central square, as seen in traditional villages where the cafe life and church were the primary source of fraternal interaction, has almost disappeared from our culture, and has only added to the sense of estrangement many people experience.

Isolated from others, we have lost an essential element of what it means to be part of the human family. It is thus imperative that we guard against the temptation of spending too much time in front of the computer, and too little time with others.

Mobile phones, text messaging, ipods, communication through email, and countless hours on facebook, has led to the furtherance of an isolation that is murdering the soul. As humans, we are meant to be together, for it is in our lives together that we grow in mind and spirit. It is in community that we learn to love God. Let us use the Great and Holy Fast as a time to bond with our brothers and sisters in the Church, and, together, journey into the Heart of God.

With love in Christ, Abbot Tryphon

Angels Unawares

“We just encountered an angel unaware, and we were being tested”

While sitting in a sidewalk cafe with my friend, Archpriest Basil Rhodes, having a cup of coffee and a bite to eat, we noticed a homeless man stop behind me. The man was staring at our food, so Father Basil asked him if he was hungry. He answered with an enthusiastic “yes”, and when Father asked what he’d like to eat, he said “eggs and sausage”. Father Basil told him they didn’t have such a breakfast here, but gave him five dollars to buy it somewhere else.

The whole time this conversation was taking place with this homeless man, another man, around thirty years of age, was standing nearby, listening to every word. As the homeless man walked away,

the younger man walked up and confronted us with the question, “how could you give money to a junkie? You are not doing him any good by giving him money. Aren’t you men of God?”

I responded by saying that it was not our place to judge anyone, to which he replied, in a confrontational manner, “he’s just going to buy drugs with that money. You don’t seem to be very intuitive”. I told him I’d worked with the homeless before, and that the man was hungry and deserving of our charity. The man said “cheers” and dismissively walked away.

A woman seated at a nearby table called over with the words, “good response”. She then came over to our table, knelt down beside me, and with tears in her eyes, identified herself as a social worker, and told us she’d been going through a particularly difficult time, and that the interaction she’d just witnessed had helped her immensely.

I then told this woman the story of the time I was walking with an elderly bishop of the Russian Church, and how I had spotted a filthy homeless man walking towards us. This man’s hair was disheveled, filthy with years of dirt, and was wearing torn clothing. He had no soles on his shoes, so with each step we could see the bottom of his feet. Instinctively, I took the elbow of the bishop, and attempted to get him to cross in the middle of the street. The bishop asked why, and I said, “Look at the crazy man coming towards us”. The bishop told me we were not crossing, but would continue.

When directly in front of the the man, the bishop stopped, reached out, taking the man’s filthy right hand into his own, and placed a twenty dollar bill into the man’s hand, covering the bill with the man’s left hand. At that moment the man looked up into our eyes, saying nothing. But looking back were the bluest, clearest eyes I had ever seen. They were not the eyes of a homeless man, nor the eyes of a deranged man, eyes filled with wisdom and holiness.

As we walked away, I remarked about the man’s eyes, to which the bishop responded by saying, “We just encountered an angel unaware, and we were being tested,” recalling the words of Scripture, “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Hebrews 13:2).

After the social worker left, a man seated at a nearby table remarked, “that was a remarkable story, and you made my wife cry”. This other couple had witnessed the whole of these encounters.

A moment later, the young man who’d judged us so harshly after the original encounter, returned. He came up, asked forgiveness for having judged us, and said he’d “just seen the homeless man buying

yogurt and fruit” with the money we’d given him. I stood up, gave the young man a hug, and we all parted ways. With love in Christ, Abbot Tryphon