



ANTIOCHIAN ORTHODOX CHRISTIAN
ARCHDIOCESE OF NORTH AMERICA
Diocese of Los Angeles and the West

**ANTIOCHIAN ORTHODOX CHURCH OF
THE REDEEMER
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**V. REV. FR. SAMER YOUSSEF, D. MIN
REV. FR. THEODORE SAKELLAR, MTS**



FEBRUARY 15, 2026

SUNDAY OF THE LAST JUDGMENT (MEAT FARE)

APOSTLE ONESIMOS OF THE SEVENTY; VENERABLE EUSEBIOS OF SYRIA; MARTYR MAJOR
OF GAZA

أحد الدَّيْنُونَة (أحد مرفع اللحم)

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

أبوليتيكيون القيامة بالحن الثالث

لِتَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطَّئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكُرِّ الْأَمْوَاتِ، وَأُنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.

TROPARION OF TRANSFIGURATION – TONE SEVEN

When Thou was Transfigured on the mountain top, O Christ our God. Thou didst reveal thy glory to thy disciples as they could bear it. Enlighten us poor sinners as well with thine everlasting light through the intercessions of the Theotokos, O Thou Giver of light, glory to Thee.

طروبارية التجلي على اللحن السابع

لما تجليت أيها المسيح الإله في الجبل، أظهرت مجدك للتلاميذ بحسبما استطاعوا. فأشرق لنا نحن الخطاة نورك الأزلي، بشفاعته والدة الإله، يا مانح النور المجد لك.

KONTAKION FOR SUNDAY OF LAST JUDGMENT IN TONE ONE

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

قنداق لأحد الدينونة بالحن الأول

إِذَا أَتَيْتَ يَا اللَّهُ عَلَى الْأَرْضِ بِمَجْدٍ، تَرْتَعِدُ مِنْكَ الْبَرَايَا بِأَسْرِهَا، وَنَهْرُ النَّارِ يَجْرِي أَمَامَ عَرْشِكَ، وَالصُّحُفُ تُفْتَحُ، وَالْخَفَايَا تُشْهَرُ، فَجَنِّبْنِي مِنْ النَّارِ الَّتِي لَا تُطْفَأُ، وَأَهْلِنِي لِلْوُقُوفِ عِنْدَ يَمِينِكَ، أَيُّهَا الدَّيَّانُ الْعَادِلُ.

THE EPISTLE

The Lord is my strength and my song.

With chastisement hath the Lord chastened me.

The Reading from the First Epistle of St. Paul to the Corinthians. (8:8-9:2)

Brethren, food will not bring us closer to God; for neither if we eat, are we the better, nor if we do not eat, are we the worse. But take heed lest by any means this authority of yours become a stumbling block to those who are weak. For if any one sees you, as someone who has knowledge, reclining at a table in an idol's temple, will not the conscience of the one who is weak be emboldened to eat of the things sacrificed to idols, and through your knowledge the weak brother perishes, for whom Christ died? And thus, sinning against the brethren, and wounding their conscience when it is weak, you sin against Christ. Therefore, if food causes my brother to stumble, I will not eat meat forever, lest I cause my brother to stumble. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord? If to others I am not an apostle, yet at least I am to you; for the seal of my apostleship are you in the Lord.

الرسالة

فُوتِي وَتَسْبِجَتِي الرَّبِّ. أَدَباً أَدَّبَنِي الرَّبُّ.

فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ الْأُولَى إِلَى أَهْلِ كورِنْثُوسِ. (2:9-8:8)

يَا إِخْوَةَ، إِنَّ الطَّعَامَ لَا يُقَرِّبُنَا إِلَى اللَّهِ، لِأَنَّا إِنِ أَكَلْنَا لَا نَزِيدُ وَإِنْ لَمْ نَأْكُلْ لَا نَنْقُصُ. وَلَكِنْ انظُرُوا أَنْ لَا يَكُونَ سُلْطَانُكُمْ هَذَا مَعْتَرَةً لِلضَّعْفَاءِ. لِأَنَّهُ إِنْ رَأَى أَحَدٌ يَا مَنْ لَهُ الْعِلْمُ مُتَّكِئاً فِي بَيْتِ الْأَوْثَانِ، أَفَلَا يَتَقَوَّى ضَمِيرُهُ، وَهُوَ ضَعِيفٌ، عَلَى أَكْلِ ذَبَائِحِ الْأَوْثَانِ، فَيَهْلِكُ بِسَبَبِ عِلْمِكَ الْأَخِ الضَّعِيفِ الَّذِي مَاتَ الْمَسِيحُ لِأَجْلِهِ؟ وَهَكَذَا إِذْ تُحْطِنُونَ إِلَى الْإِخْوَةِ وَتَجْرَحُونَ صَمَائِرَهُمْ، وَهِيَ ضَعِيفَةٌ، إِنَّمَا تُحْطِنُونَ إِلَى الْمَسِيحِ. فَلِذَلِكَ إِنْ كَانَ الطَّعَامُ يُشْكَكُ أَخِي، فَلَا أَكُلْ لِحَمَاءٍ إِلَى الْأَبَدِ لئَلَّا أُشْكَكَ أَخِي. أَلَسْتُ أَنَا رَسُولاً؟ أَلَسْتُ أَنَا حُرّاً؟ أَمَا رَأَيْتَ يَسُوعَ الْمَسِيحَ رَبَّنَا؟ أَلَسْتُمْ أَنْتُمْ عَمَلِي فِي الرَّبِّ؟ وَإِنْ لَمْ أَكُنْ رَسُولاً إِلَى آخَرِينَ، فَإِنِّي رَسُولٌ إِلَيْكُمْ. لِأَنَّ خَاتَمَ رِسَالَتِي هُوَ أَنْتُمْ فِي الرَّبِّ.

THE GOSPEL

The reading from the Holy Gospel according to St. Matthew. (25:31-46)

The Lord said, "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.' Then He will say to those at his left hand, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.' And they will go away into eternal punishment, but the righteous into eternal life."

الإنجيل المقدس

فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِذِ الطَّاهِرِ. (25:31-46)

قَالَ الرَّبُّ: مَتَّى جَاءَ ابْنُ الْبَشَرِ فِي مَجْدِهِ وَجَمِيعِ الْمَلَائِكَةِ الْقَدِيسِينَ مَعَهُ، فَحِينَئِذٍ يَجْلِسُ عَلَى عَرْشِ مَجْدِهِ وَتُجْمَعُ إِلَيْهِ كُلُّ الْأُمَمِ، فَيُمَيِّزُ بَعْضَهُمْ مِنْ بَعْضٍ، كَمَا يُمَيِّزُ الرَّاعِي الْخِرَافَ مِنَ الْجِدَاءِ. وَيُقِيمُ الْخِرَافَ عَنْ يَمِينِهِ وَالْجِدَاءَ عَنْ يَسَارِهِ. حِينَئِذٍ يَقُولُ الْمَلِكُ لِلَّذِينَ عَنْ يَمِينِهِ: تَعَالَوْا يَا مُبَارَكِي أَبِي رِثَا الْمَلِكِ الْمُعَدَّ لَكُمْ مِنْذُ إِنْشَاءِ الْعَالَمِ، لِأَنِّي جُعْتُ فَأَطْعَمْتُمُونِي، وَعَطِشْتُ فَسَقَيْتُمُونِي، وَكُنْتُ غَرِيبًا

فَأُوثِمُونِي، وَعُرْيَاناً فَكَسُوثْمُونِي، وَمَرِيضاً فَعُدُّثْمُونِي، وَمَحْبُوساً فَأَتَيْتُمْ إِلَيَّ. حِينِنْدِ يُجِيبُهُ الصِّدِّيقُونَ قَائِلِينَ: يَا رَبُّ مَتَى رَأَيْنَاكَ جَائِعاً فَأَطَعَمْنَاكَ، أَوْ عَطْشَانَ فَسَقَيْنَاكَ؟ وَمَتَى رَأَيْنَاكَ غَرِيباً فَأَوَيْنَاكَ، أَوْ عُرْيَاناً فَكَسَوْنَاكَ؟ وَمَتَى رَأَيْنَاكَ مَرِيضاً أَوْ مَحْبُوساً فَأَتَيْنَا إِلَيْكَ؟ فَيُجِيبُ الْمَلِكُ وَيَقُولُ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، بِمَا أَنْتُمْ فَعَلْتُمْ ذَلِكَ بِأَحَدِ إِخْوَتِي هَؤُلَاءِ الصِّغَارِ فَبِي فَعَلْتُمُوهُ. حِينِنْدِ يَقُولُ أَيْضاً لِلَّذِينَ عَنْ يَسَارِهِ: إِذْهَبُوا عَنِّي يَا مَلَاعِينُ إِلَى النَّارِ الْأَبَدِيَّةِ الْمُعَدَّةِ لِإِبْلِيسَ وَمَلَائِكَتِهِ. لِأَنِّي جُعْتُ فَلَمْ تُطْعِمُونِي، وَعَطِشْتُ فَلَمْ تَسْقُونِي، وَكُنْتُ غَرِيباً فَلَمْ تُؤْوُونِي، وَعُرْيَاناً فَلَمْ تَكْسُونِي، وَمَرِيضاً وَمَحْبُوساً فَلَمْ تَزُورُونِي. حِينِنْدِ يُجِيبُونَهُ هُمْ أَيْضاً قَائِلِينَ: يَا رَبُّ، مَتَى رَأَيْنَاكَ جَائِعاً أَوْ عَطْشَاناً أَوْ غَرِيباً أَوْ عُرْيَاناً أَوْ مَرِيضاً أَوْ مَحْبُوساً وَلَمْ نَخْدِمَكَ؟ حِينِنْدِ يُجِيبُهُمْ قَائِلاً: الْحَقُّ أَقُولُ لَكُمْ، بِمَا أَنْتُمْ لَمْ تَفْعَلُوا ذَلِكَ بِأَحَدِ هَؤُلَاءِ الصِّغَارِ، فَبِي لَمْ تَفْعَلُوهُ. فَيَذْهَبُ هَؤُلَاءِ إِلَى الْعَذَابِ الْأَبَدِيِّ، وَالصِّدِّيقُونَ إِلَى الْحَيَاةِ الْأَبَدِيَّةِ.



HOLY BREAD OF OBLATION

OFFERED BY: Fr. Samer, the Clergy and the parishioners for the good of the parish council members, the building committee and the Ladies Auxiliary and their families. Many Years!

OFFERED BY: Fr. Samer, the Clergy and the parishioners for the good health of all the families in Gaza, Palestine, Syria, Lebanon and Ukraine and all the countries has the unrest in the world. Many Years!

OFFERED BY: Samuel, Gabrielle and Luka Hage for the good health of beloved wife and mother, Maya Hage on the occasion of her birthday (Feb11). Many Years!

OFFERED BY: Bachar, Norma and Serena Alhadad for the good health of Serafina Alhadad on the occasion of her birthday (Feb 12), and the good health of the Alhadad, and Hanani families. Many Years!

OFFERED BY: Rania Haddad for the good health of her husband Hanna on the occasion of his birthday (Feb 14) and the good health of their children Rami, Rabih, Rita, Roula and the Haddad family. Many Years!

OFFERED BY: Adrena Liwi for the good health of Doglas and Fairouz Liwi on the occasion of their wedding anniversary (Feb 14) and the good health of the Liwi family. Many Years!

OFFERED BY: Nabil and Basma Batmani for the good health of Basma's mother Violet Dimes on the occasion of her birthday (Feb 15) and the good health of their children; Mona and Alfred, and the Batmani and Dimes families. Many Years!



COFFEE HOUR

Offered By: Ladies Auxiliary

(To host the Coffee Hour, please contact Wardeh Asfour @408-718-3339)

office@orthodoxredeemer.org

Online Link: <https://holytransfiguration.breezechms.com/form/26c422>

Services Schedule Every Week

Matins @ 9:00 AM

Divine Liturgy @ 10:00 AM

Vespers: Every Saturday @ 5:00 PM

(Please check your email in case of any cancellations for Vespers)

Schedule of Lent for 2026

Great Lent begins February 23rd

Every Wednesday Pre-Sanctified Liturgy at 6:30 PM

Every Friday Akathist (Madayeh) at 6:30 PM

Monday Feb 24: Great Compline at 6:30 PM

Wednesday Feb 25: Pre-Sanctified Liturgy at 6:30 PM

Friday Feb 27: Akathist (Madayeh) at 6:30 PM



HOME BLESSING 2026

As a tradition in the Orthodox Church, the priest will take the Holy Water which was blessed at the church, and bless the homes of the parishioners. Fr. Samer will start the home visitations and blessings on January 7th, 2026. You will receive a phone call from the office or Fr. Samer the day before to schedule your home blessing. You will receive your 2026 Church Calendar at the home blessing. If you like to schedule your own home blessing, please contact the office by phone at 650-941-1570 or by email at office@orthodoxredeemer.org , or you can contact Fr. Samer Youssef at 408-375-5673.

PARISH COUNCIL 2026

The Parish Council members' of 2026. Chair President; Bassam Khoury, Vice-Chair; Linda Salah, Treasurer; Henry Veizades, Secretary; Rima Gannage (Will replace Jad Bateh for one year), Maher Fasheh, Sana Eideh, Johnny Khamis, Jake Timothy, Edmund Khinno and Sal Hanhan. Roula Haddad will represent the Antiochian Women Committee and Salem Aweiss will represent the Men Fellowship Committee.

There will be Parish Council meeting next Tuesday Feb 17th @ 7:00pm.

ANTIOCHIAN WOMEN 2025

The Antiochian Women Committee Leaders of 2026. Roula Haddad (Chairwoman), Dania Amireh (Vice- Chairwoman), Ibtisam Kreitem (Secretary/ Communication), Wardeh Asfour (Kitchen/Coffee Hour), Rima Gannage (Bookkeeping), Diana Khoury (Myrrh Barrier), and Hala Aboujudom (Sunshine).

CHURCH OF THE REDEEMER YOUNG ADULTS

Young adults (college age and up to 39-1/2) meet on the first Sunday of the month and organize social, educational, and volunteer activities. For more information, please contact Fr. Theodor Sakellar @ 408-455-8145

SOYO (YOUTH GROUP 12-18 YEARS)

Our SOYO (Youth Group) is active through the leadership of the Advisors: Dominic Youssef and Caesar Haddad. The officers are: President; Riad Akery, Vice-President; Christina Alnweisser Secretary; Mila Haddad, Treasurer; Gabreilla Ajlouni, Social Media Coordinator; Adriana Ajlouni.

Orthodoxy 101 Class

In our next 101 class, we'll explore the Divine Liturgy—the central act of worship of the Church and the place where heaven and earth meet. Together, we'll walk through what the Divine Liturgy is, why it is structured the way it is, and how we are invited to participate fully with our hearts, minds, and bodies. Whether you are new, inquiring, or simply want a deeper understanding of what we experience each Sunday, this class is for you.

Join us after liturgy at 12:15 pm in the church!

Feb 8 - No Class

Feb 15 - The Divine Liturgy

Feb 22 - Confession

Led by Fr Theodore and Jake Timothy (pursuing the Certificate in Orthodox Theology from the Antiochian House of Studies). Overseen by Fr Samer. All are welcome! Registration is open for inquirers and catechumens via the QR code below.



SUNDAY SCHOOL CORNER

Sunday School Registration is now open. Please register your children ASAP. Registration forms are available at the church hall or on church

Website: <http://www.orthodoxredeemer.org/schoolregistration>

School Schedule:

Sunday school starts 9/14/25 and ends 5/17/26. Sunday school graduation Ceremony will be on 5/17/26. Sunday school classes begin after communion and ends at 12:30pm.

Teachers: Samuel Hage, Hussam Ibrahim, Dimitry Youssef, Heather Simonovich, Randa Hanani and Jocelyn Mikhael. Caitlin Timothy and Alia Nystrom as back-up/support.

UPCOMING EVENTS AT THE CHURCH

Please save the date

- **February 21:** *All you can eat Crab & Seafood dinner*
- **February 22:** *Forgiveness Sunday/ Cheesefare. Potluck luncheon*
- **February 23:** *Great Lent begins*
- **March 1-31:** *March is Antiochian Women's Month - Please sign up for Sermonettes, Epistle Readings and Ushering*
- **March 1:** *Sunday of Orthodoxy*
- **March 14:** *Tea Party. More info will be posted soon*
- **March 29:** *Sunday School Open House*
- **March 31:** *Easter Kaak Workshop @ 10:00AM*
- **April 5:** *Palm Sunday/ Bake sale*
- **April 10:** *Good Friday*
- **April 11:** *Holy Saturday/ midnight potluck*
- **April 12:** *Easter/ Pascha. Egg Hunt*
- **April 18:** *Bright Saturday Picnic organized by the parish council*
- **July 1-5:** *2026 Parish Life Conference, PLC in San Diego*
- **July 23-27:** *Camp Three Holy Youths, July 23rd – July 27th
@Daybreak Camp, Ben Lomond*
- **Food Festival Sept 12 & 13:** *Our annual Food Festival will be on September 12th & 13th*

“God, Where is the Wound?”

A Review by Metropolitan Saba (Ispër)

([*God, Where is the Wound?*](#) by Sister Siluana Vlad, Sebastian Publishing, 2022)

Mother Siluana is a radiant face – an illumined person. She is a witness to our times of what divine grace does in those who allow it to dwell within them—when that grace encounters a person open to both human beings and the knowledge of their era, discerning wisely what is good to receive.

Mother Siluana was born during the Second World War, in 1944. In her youth, she experienced deep suffering caused by the lack of meaning in life, and the emptiness and dryness of the soul. She sought to confront this void. After discovering Christ, she experienced the work of divine grace through prayer and self-knowledge. She became certain that He had accompanied her in her pain, waited for her, forgiven her, and—most importantly—loved her with an infinite love. She consecrated her life to Him, striving to love Him passionately and limitlessly with all her heart.

Her wounded heart, healed by the grace of faith, found great consolation in the writings of St. Silouan the Athonite. Metropolitan Theophan of Moldovia and Bukovina, Romania, said of her: “Saint Silouan offered her the image of true prayer, the icon of the love of God and neighbor, and the strength to rise from the hell of despair.”

She studied philosophy and taught it for a year, after which she engaged in social work among youth. In 1999, she entered a period of monastic discernment while continuing her charitable and social efforts, focusing especially on street children and offering spiritual guidance to young people.

She was tonsured a nun in 2001 and, with the blessing of Metropolitan Theophan, she founded the Center of the Archangels Michael and Gabriel for Formation and Counseling, serving as its coordinator. In 2008, she moved with the center to the city of Iași and, together with several nuns, founded the Monastery of St. Silouan the Athonite in Iași, Romania.

She gave important lectures at many conferences and workshops in Romania and abroad, addressing topics such as relationships among youth, stages of love, family and contemporary society, the causes of depression in modern man, selfknowledge, the spiritual life, etc. She reposed in the Lord in 2021.

Her explanations of Christian anthropology are profoundly attractive. Readers discover with amazement, through her precise descriptions of psychological experience, how deeply they relate to her insights. She uses concepts from modern science to make it easier to understand the common human experiences with which every reader can identify.

She distinguishes between *life as mere survival* and *life as a gift from God*. The life for which God created us becomes possible only when we open ourselves to His grace through prayer and the keeping of His commandments. She gives great importance to discovering God as a living Person, active in every moment of the soul and life of Orthodox Christians. She writes, “God is enamored of us.”

Her book [*God, Where is the Wound?*](#) contains the texts of three conferences she delivered in Germany in 2012. In this work, she addresses the common difficulties modern people face in their relationship with God: what prevents them from receiving or even desiring divine grace, what preserves that grace once received, and how it operates within us. She addresses anxiety, stress, depression, trauma, suicide, relationships, sexuality, and the consequences of inherited family traumas that remain unresolved.

She speaks of the effect of deep-seated trauma stored in the subconscious, noting that some philosophies suggest avoiding or ignoring it. She explains that the thoughts emerging from repressed wounds *poison the soul*. Therefore, “we must pay attention to them, to what lies beneath them, to what we feel through them—and we must offer them to the Lord for healing.” She calls this offering to God “the body of prayer.”

She writes:

“Emotions are the fire, and thoughts are the logs—the combustible material. Let us note that the devil does not attack us through our emotions. Sin does not enter us through sadness, fear, hatred, or pride expressed as feelings. These are the energies of a sick soul, bursting forth from our fallen nature, beyond the control of our will. Sin enters through evil thoughts that promise deliverance from the pain caused by those feelings—thoughts that lead us to the Evil One, to evil words, and to destructive actions.”

She continues:

“There is addiction to negative emotions just as there is addiction to alcohol; therefore, healing is difficult.” (p.93)

And she adds:

“What matters to me is the pain of the person before me. When I come into contact with another’s pain, I can transform it into the ‘body of prayer’ on their behalf. Their pain reverberates within me—it hurts me without becoming my own pain—but I experience it, and this makes my prayer for them possible, just as I pray for myself when I am in pain.” (p.95)

Throughout her book, she stresses the importance of *listening* and the modern person’s deep need to be heard. She insists that one must not suppress the effects of trauma but instead bring them before God. She writes: “When we repress the effects of trauma and do not offer them to God, we contribute to passing them on to our children and grandchildren.” (p.101)

She adds: “We must remember that every child who enters a family is a potential savior for that family and its descendants.”

Mother Siluana teaches that the mystery of Orthodoxy lies in transforming all that we are—everything we have received from God—so that it may return to Him. The human heart is the arena where created energies are transformed into divinehuman energies by the power and operation of grace.

This is a book well worth reading, especially for all those involved in education, pastoral work, and spiritual guidance.

"الله، حيث الجرح؟" قرأت لك بقلم المطران سابا

(الله، حيث الجرح؟ للراهبة سلوانا فلاد سيباستيان للنشر ٢٠٢٢)

الأم سلوانا وجهٌ مستنير. إنها شاهدٌ من عصرنا على ما تفعله النعمة الإلهية، في من تسكن فيه هذه النعمة، ويكون منفتحاً على إنسان وعلوم عصره، فيعرف كيف ينتقي المناسب منها.

وُلدت الأم سلوانا خلال الحرب العالمية الثانية، وتحديدًا في العام ١٩٤٤. اختبرت في صباها آلاماً أساسية من جزاء نقص معنى الحياة، و فراغ النفس الداخلي وجفافها، فسعت إلى مواجهتها. وعندما اكتشفت المسيح اختبرت عمل نعمة الله بواسطة الصلاة ومعرفة الذات، فتأكدت من أنه كان يرافقها في أوجاعها وينتظرها، وأنه غفر لها، والأهم أنه يحبها بوسع محبته. فكرست حياتها له، وسعت إلى أن تحبه بشغفٍ وتوقٍ بلا حدود، من كل قلبها. كما وجد قلبها المجروح والمشفي بنعمة الإيمان، في كتابات القديس سلوان الآثوسي تعزيةً كبيرة، حتى قال فيها ثيوفان ميتروبوليت مولدوفا الحالي: "قدم القديس سلوان لها صورة الصلاة الحقّة، وأيقونة حبّ الله والقريب، والقوة للنهوض من جحيم اليأس."

درست الفلسفة وعلمتها لسنة واحدة. لتنخرط بعد ذلك في نشاطات اجتماعية مع الشبيبة. دخلت مرحلة اختبار الحياة الرهبانية في العام ١٩٩٩، وتابعت نشاطاتها الخيرية والاجتماعية مركزةً على الأولاد المتشردين ومقدمةً الإرشاد للشبيبة. صارت راهبة في العام ٢٠٠١، و بركة المطران ثيوفان، أسست مركزَ رئيسي الملائكة ميخائيل وجبرائيل للتشكيل والمشورة، وعملت منسقةً له. انتقلت مع المركز إلى مدينة ياشي في العام ٢٠٠٨. وأسست مع عدد من الراهبات دير القديس سلوان الآثوسي في مدينة ياشي، رومانيا.

قدّمت أحاديث مهمّة في الكثير من المؤتمرات وورش العمل، التي عُقدت في رومانيا وخارجها؛ منها العلاقات بين الشبيبة، مراحل الحبّ، العائلة والمجتمع المعاصر، مسببات اكتئاب الإنسان المعاصر، معرفة الذات، الحياة الروحية.... إلخ.

رقدت في الرب في العام ٢٠٢١.

إنّ توضيحاتها للأنثروبولوجيا المسيحية لجذابة جداً. عبر توصيفاتها المتقنة للخبرة النفسية، يكتشف القراء باندهاش مدى تألفهم مع رؤاها. فهي تستعمل مفاهيم من العلم الحديث لتسهّل فهم الخبرات العامة المشتركة التي بإمكان كلّ القراء التماهي معها.

تتميز ما بين الحياة لمجرد الاستمرار، والحياة باعتبارها هبة من الله. فالحياة التي خلقنا الله من أجلها تصير ممكنة عندما نفتح أنفسنا لنعمة الله بالصلاة وتحقيق الوصايا. كما تولى أهمية لاكتشاف الله باعتباره شخصاً حياً وفاعلاً في كلّ لحظة في نفس وحياة المسيحيين الأرثوذكسيين. تقول: "إنّ الله مغرور بنا."

يضمّ كتابها "الله، أين الجرح؟" محاضر ثلاثة مؤتمرات عُقدت في ألمانيا في العام ٢٠١٢. تعالج في هذا الكتاب الصعوبات الشائعة التي يختبرها الانسان المعاصر في علاقته مع الله: ما الذي يمنعه من استقبال نعمة الله أو حتى الرغبة فيها؟ ما الذي يحفظ النعمة الإلهية وكيف تتفعل فيه؟ تتطرق إلى القلق والتوتر والاكتئاب والصدمات والانتحار والعلاقات والجنس وعواقب الصدمات الموروثة من الأهل والأجداد، تلك التي لا تزال من دون حلول.

تتكلم على أثر الصدمات المخزونة في الأعماق (اللاوعي)، والتي ثمة فلسفة تقول بعدم إثارتها والعبور عنها. تقول إنّ الأفكار الناشئة عن هذه الآثار المكبوتة تسمم النفس، وتالياً "علينا أن ننتبه إليها وإلى ما يكمن تحتها، الى ما نشعره بواسطتها، ونحتاج إلى أن نقدمه إلى الرب من أجل الشفاء منه". تسمي تقدمتنا هذه لله بـ "جسد الصلاة."

تقول: "إنّ المشاعر هي النار والأفكار هي قطع الحطب؛ المواد القابلة للاشتعال. لنتبه إلى أنّ الشيطان لا يهاجمنا من خلال مشاعرنا. لا تدخل الخطيئة إلينا من خلال الحزن والخوف والكراهية والغرور المُعبّر عنها بالمشاعر... هذه طاقات مرض النفس المبلّوة، وهي تنفجر وتخرج من طبيعتنا الساقطة من دون أن نكون قادرين على السيطرة عليها وضبطها بواسطة قوّة إرادتنا. تأتي الخطيئة من خلال الأفكار الشريرة التي تعدنا بالنجاة من العذاب التي تسببه هذه المشاعر، والتي تقود إلى الشرير، وإلى كلمات شريرة وأفعال إجرامية."

"ثمة إدمانٌ على المشاعر السلبية كما هو الإدمان على الكحول، ولذلك يكون الشفاء صعباً" (ص ٩٣).

"المهمّ بالنسبة لي"، والكلام لها، "هو ألم الإنسان الذي أُمّمي. عندما أتواصل مع ألم الإنسان الآخر أستطيع أن أحوله ليصير "جسد الصلاة" بالنسبة له. يتردد ألمه فيّ، يؤذيني من دون أن يصبح ألمي، لكنّي أختبره (أشعر به)، وهذا ما يجعل صلاتي له ممكنة تماماً كما أصلي لأجل نفسي، وكما أفعل عندما أتأذى في داخل ذاتي" (ص ٩٥).

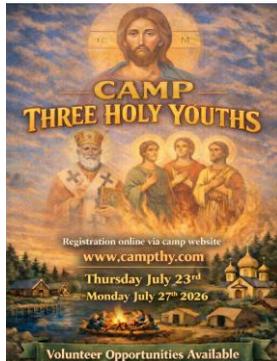
تشدد، في كتابها، على أهمية الإصغاء وحاجة الإنسان المعاصر إلى من يسمع له. كما تنادي بضرورة عدم كبت آثار الصدمات التي يتعرّض الإنسان لها وعلى فائدة تقديمها لله. تقول في هذا السياق: "عندما نكبت آثار الصدمة ولا نقدّمها لله فإننا نساهم في نقلها لأولادنا وأحفادنا" (ص ١٠١). "يجب أن نحفظ في أذهاننا أنّ كلّ ولدٍ يصل إلى العائلة هو "مخلّصٌ" محتملٌ لها ولأنسالها."

تعتبر أنّ سرّ الأرثوذكسية يكمن في تحويل كلّ ما هو إيانا، الذي لدينا من الله، ليصير ما يعود إلى الله. القلب البشري هو المختبر الذي فيه تتحوّل الطاقات المخلوقة إلى طاقات إلهية – بشرية، وذلك بقوة وفعل النعمة.

كتاب جدير بالقراءة، خاصة لكل من يتعاطى الشأن التربوي والإرشادي.

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