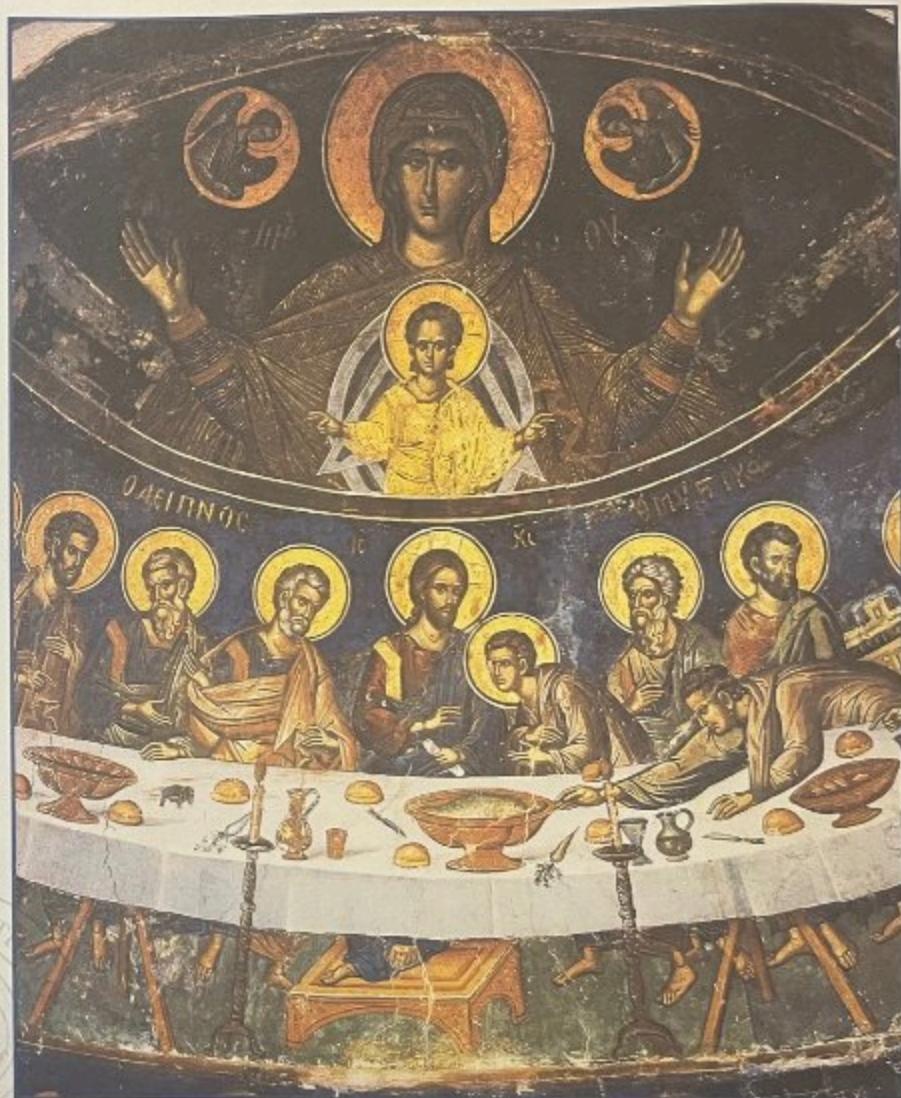


## OUR JOURNEY BEGINS!

If a person is planning a trip, it is wise to make proper preparations well in advance of departure. There are reservations to confirm, packing to be done and a myriad of details to consider — things that cannot be taken care of at the last minute. For the past four Sundays, the Church has been preparing us for a “spiritual journey” that we call the Great Fast. The themes of these weeks have been placed before us to help make this 40-day period of intense prayer and fasting easier to endure. We heard the Parable of the Publican and Pharisee a few weeks ago. It is a story which reminds us of our need to recognize our sins and faults and take responsibility for them. The Sunday of the Prodigal Son vividly points out to us the love that God has for all of His children, as well as His willingness to take us back “home” when we have strayed from Him. Last Sunday — Meatfare Sunday — the Gospel lesson graphically illustrated what the dreaded Day of Judgment will be like, showing us that we must answer for every word, thought and deed in our lifetime. Today — which is Cheesefare Sunday as well as Forgiveness Sunday, our Lord clearly teaches us that if we expect to be forgiven, we must also be willing to forgive.

Hopefully, we have learned our lessons well during this Pre-Lenten season. In one of the sticheras for Forgiveness Sunday Vespers, we are asked to “... cast off the works of darkness and put on the armor of light.” If we can do so, then the Great Fast will truly be a spiritually enriching time for us as we travel the “Way of the Cross” for the next six weeks.

The Orthodox Weekly Bulletin . . . . . Yascal, Cliffwood, New Jersey . . . . . Litho in U.S.A.



*Welcome our Visitors! We invite you to venerate the cross at the conclusion of the Divine Liturgy. However, only Orthodox Christians who are in good standing and who have prepared by prayer, fasting, and Confession may receive Holy Communion.*

### A Gift of Blessing

Visit the Church Gift Shop.

See the Beautiful Icons, Crosses & Home Censers

2709 Washington St. Vicksburg, MS 39180

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Fr. Gabriel's cell: 713-357-8871

Email: [stgeorge2709@gmail.com](mailto:stgeorge2709@gmail.com) web page: [www.stgeorgevicksburg.org](http://www.stgeorgevicksburg.org)

Church Calendar: Check the Link. <http://www.stgeorgevicksburg.org/service.html>

# SAINT GEORGE ANTIOCHIAN ORTHODOX CHRISTIAN CHURCH

The Very Rev. Father Gabriel Karam, Pastor

Saturday Great Vespers 5:30 p.m. - Sunday Orthros 9:15 a.m.

Divine Liturgy 10:30 a.m. - Confessions: By Appointment

**DIVINE LITURGY VARIABLES ON SUNDAY, FEBRUARY 22, 2026**

**TONE 4/ EOTHINON 4**

**SUNDAY OF FORGIVENESS (CHEESE FARE)**

## RESURRECTIONAL APOLYTIKION IN TONE FOUR

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.

## APOLYTIKION OF ST. GEORGE IN TONE FOUR

As deliver of Captives: And defender of the Poor, Healer of the Infirm, champion of Kings, Victorious Great Martyr George, Intercede with Christ our God for our souls' salvation.

## KONTAKION FOR FORGIVENESS SUNDAY IN TONE SIX

O Thou Who guidest to wisdom, and givest understanding and intelligence, the Instructor of the ignorant, and Helper of the poor, strengthen my heart and grant it understanding, O Master. Give me word, O Word of the Father; for behold, I shall not refrain my lips from crying to Thee, O merciful One, have mercy upon me who am fallen.

## LENTEN TROPARIA

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.

## We Celebrate Today

On February 22 in the Holy Orthodox Church, we commemorate the uncovering of the **Seven Martyrs' relics** at Gate of Eugenios in Constantinople; and **Martyr Anthusa** and her twelve servants.

On this day, we make remembrance of the **exile of the first-fashioned, Adam**, from the Paradise of delight.

Let the world mourn bitterly along with ages past;

As, by sweet eating, it hath fallen along with those who had fallen.

It is the Sunday of Forgiveness, known also as Cheese Fare Sunday. Today's lesson from the Holy Gospel teaches us about forgiveness and fasting, and how both are crucial to our own return to Paradise. The divine Fathers also set the anniversary of the exile of Adam from the Paradise of bliss on this day, at the entrance of Great Lent, to show us by deed as well as word how great is the benefit that accrues to man from fasting and repenting; and, on the contrary, how great the harm that comes from destructive gluttony and from disobedience to the divine commandments. The sin of gluttony resulted in Adam and Eve's banishment from Paradise, because they disobeyed God by eating from the tree which He had forbidden them. The Church reminds us of this event to encourage



us to return to that ancient glory and primeval happiness by means of fasting and obedience to God and His commandments.

By Thine ineffable compassion, O Christ our God, make us worthy of the delight of Paradise and have mercy on us, as Thou art alone the Lover of mankind. Amen.

## ANNOUNCEMENTS

**+Healing & Recovery** Fr. Paul Yerger. Fr. Leo. Deacon Terry. Kh. Janet Henderson. Joy Logue. Sue Thomas. Dolores Nosser. Rick Collins. George Michael Nasif. Lynne Abraham. Pam Smith. Irene Tzotzolas. Maha Habeeb. Michael Farris. Athena. Georgia. Andrea Simon. Chuck Abraham. Timmie Fedell. Alan Evans. Janice Strickland. Drew Anderson. Jackson ballinger. Carla Leese. Rhonda Wright. Paula Shaw.

**+Birthdays & Anniversaries.** Feb Gary Thomas, Tasos Ioannides (21). Buddy Strickland (22). Kh. Diana Karam (24), Helen Abraham, Miriam Jabbour, Ray Wright, Vera Ann Fedell (25).

**+Keep in your prayers.** Our Catechumens, Cole Gary, Jacob Milliken & John Morgan Mcright. Who are preparing themselves for the Holy Sacrament of Baptism & Chrismation.

**+House Blessing.** Make your arrangement with Fr. Gabriel to bless your home.

**+Holy Bread & Coffee Hour 2026** If you would like to reserve a Sunday, please call Mrs. Paula Shaw 601-218- 9448

**+Holy Bread & Coffee Hour** are offered today by Jeff & Lori West and their families. And a Trisagion Prayers for the servant of God Fr. David Ogan.

**+Parish Council Meeting** Tuesday February 24, at 6:30 pm. After Great Compline.

**+Agape Meal, Potluck.** We will have an Agape Meal every Wednesday evening after the presanctified Liturgy, starting on Wednesday Marsh 4. Prepare please a simple Lenten dish and bring it to the church to break the bread & share with others the food of brotherly love.

**+Great Holy Lent** Monday February 23. The traditional fasting discipline (no poultry, meat, eggs, dairy, fish, wine) is observed Monday through Friday with katalysis for wine on Saturday and Sunday (on March 25th [Annunciation] and April 5 [Palm Sunday] there is also katalysis for fish.) No eating from Midnight till noon every day except on the weekend.

**+Today & Next Week's Prayers @ 5:30pm.** Sunday Vespers of Mutual Forgiveness. Monday, Tuesday & Thursday Great Compline. Wednesday Presanctified Liturgy & Potluck. Friday Akathist Service for the Theotokos.

## The Church Fathers Teach

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We all have to die, beloved brethren, and it will be hard for us if, while we are in this world, we do not love each other, if we are not reconciled to our enemies, whom we have offended, and if one has grieved another, if we do not forgive him. Then we will not have eternal blessedness in that world, and the heavenly Father will not forgive our sins.

—(St. Peter of Cetinje, Letter to Radulovichs, 1805)

# DIVINE LITURGY FEBRUARY 22, 2026

\*\*DIVINE LITURGY OF ST. JOHN CHRYSOSTOM\*\*

## SUNDAY OF THE PRODIGAL SON & SUNDAY OF FORGIVENESS (CHEESE FARE)

### THE EPISTLE

(For Sunday of Forgiveness)

*O Lord, how magnified are Thy works. In wisdom hast Thou made them all.*

*Bless the Lord, O my soul.*

**The Reading from the Epistle of St. Paul to the Romans. (13:11-14:4)**

Brethren, now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day, not in reveling and drunkenness, not in chambering and licentiousness, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts. But as for the one who is weak in faith, receive him, but not for disputes over opinions. For one believes he may eat anything; but the weak person eats herbs. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to be the judge over the servant of a stranger? To his own master he either stands or falls; but he will be made to stand; for God is able to make him stand.

### THE GOSPEL

(For Sunday of Forgiveness)

**The Reading from the Holy Gospel according to St. Matthew. (6:14-21)**

The Lord said to His Disciples: If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father Who is in secret; and your Father Who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

## "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، وتحديداً في العام ١٩٤٤. اختبرت في صباها آلاماً أساسية من جزاء نقص معنى الحياة، وفراغ 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، والقوّة للنهوض من جحيم اليأس."

درست الفلسفة وعلمتها لسنة واحدة. لتخرط 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.

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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.

تميّز ما بين الحياة لمجرّد الاستمرار، والحياة باعتبارها هبة من الله. فالحياة التي خلقنا الله من أجلها تصير ممكنة عندما نفتح أنفسنا لنعمة الله بالصلاة وتحقيق الوصايا. كما تولي أهمية لاكتشاف الله باعتباره شخصاً حياً وفعالاً في كلّ لحظة في نفس وحياة المسيحيين الأرثوذكسيين. تقول: "إنّ الله مغروم 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 حتّى الرغبة فيها؟ ما الذي يحفظ النعمة الإلهية وكيف تتفعل فيه؟ تتطرّق 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 تسمّم النفس، وتالياً "علينا أن ننتبه إليها وإلى ما يكمن تحتها، الى ما نشعره بواسطتها، ونحتاج إلى أن نقدمه إلى الرب من أجل الشفاء منه". تسمّي تقدمتنا هذه لله بـ "جسد الصلاة".

تقول: "إنّ المشاعر هي النار والأفكار هي قطع الحطب؛ المواد القابلة للاشتعال. لنتنبه 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 أمامي. عندما أتواصل مع ألم الإنسان الآخر أستطيع أن أحوله ليصير "جسد الصلاة" بالنسبة له. يتّردد ألمه فيّ، يؤذيني من دون أن يصبح ألمي، لكّتي 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 "مخلصٌ" محتملٌ لها ولأنسالها."

تعتبر أنّ سرّ الأرثوذكسية يكمن في تحويل كلّ ما هو إيّانا، 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.

## **“God, Where is the Wound?”**

A Review by Metropolitan Saba (Isper)

([\*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, self-knowledge, the spiritual life, etc. She reposed in the Lord in 2021.

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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 divine-human 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.

**« Dieu, où est la plaie ? »**  
*Critique du métropolite Saba (Isper)*

([Dieu, où est la plaie ?](#) par Sœur Siluana Vlad, Éditions Sebastian, 2022)

Mère Siluana est un visage rayonnant, une personne illuminée. Elle témoigne, pour notre époque, de l'œuvre de la grâce divine en ceux qui la laissent demeurer en eux – lorsque cette grâce rencontre une personne ouverte à la fois à l'humanité et à la conscience de son temps, discernant avec sagesse ce qui est bon à recevoir.

Mère Siluana est née en 1944, pendant la Seconde Guerre mondiale. Dans sa jeunesse, elle a connu une profonde souffrance due au manque de sens de la vie et au vide et à l'aridité de son âme. Elle a cherché à combler ce vide. Après avoir découvert le Christ, elle a expérimenté l'œuvre de la grâce divine par la prière et la connaissance de soi. Elle a acquis la certitude qu'Il l'avait accompagnée dans sa douleur, qu'Il l'avait attendue, qu'Il lui avait pardonné et – plus important encore – qu'Il l'aimait d'un amour infini. Elle lui consacra sa vie, s'efforçant de l'aimer passionnément et sans limites de tout son cœur.

Son cœur blessé, guéri par la grâce de la foi, trouva un grand réconfort dans les écrits de saint Silouane l'Athonite. Le métropolite Théophane de Moldavie et de Bucovine, en Roumanie, dit d'elle : « Saint Silouane lui offrit l'image de la prière véritable, l'icône de l'amour de Dieu et du prochain, et la force de se relever des profondeurs du désespoir. »

Elle a étudié la philosophie et l'a enseignée pendant un an, avant de se consacrer au travail social auprès des jeunes. En 1999, elle est entrée dans une période de discernement monastique tout en poursuivant ses actions caritatives et sociales, notamment auprès des enfants des rues et en offrant un accompagnement spirituel aux jeunes.

Elle a été tonsurée religieuse en 2001 et, avec la bénédiction du métropolite Théophane, elle a fondé le Centre des Archanges Michel et Gabriel pour la Formation et le Conseil, dont elle a été la coordinatrice. En 2008, elle a déménagé avec le centre à Iași et, avec plusieurs religieuses, a fondé le Monastère Saint-Silouane-l'Athonite à Iași, en Roumanie.

Elle a donné d'importantes conférences lors de nombreux colloques et ateliers en Roumanie et à l'étranger, abordant des sujets tels que les relations chez les jeunes,

les étapes de l'amour, la famille et la société contemporaine, les causes de la dépression chez l'homme moderne, la connaissance de soi, la vie spirituelle, etc. Elle s'est éteinte dans le Seigneur en 2021.

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Ses explications de l'anthropologie chrétienne sont profondément captivantes. Grâce à ses descriptions précises de l'expérience psychologique, les lecteurs découvrent avec étonnement à quel point ils se reconnaissent dans ses réflexions. Elle utilise des concepts issus des sciences modernes pour faciliter la compréhension des expériences humaines communes auxquelles chaque lecteur peut s'identifier.

Elle distingue la vie comme simple survie de la vie comme don de Dieu. La vie pour laquelle Dieu nous a créés n'est possible que lorsque nous nous ouvrons à sa grâce par la prière et l'observance de ses commandements. Elle accorde une grande importance à la découverte de Dieu comme Personne vivante, agissant à chaque instant dans l'âme et la vie des chrétiens orthodoxes. Elle écrit : « Dieu nous aime. »

Son livre, « Dieu, où est la blessure ? », rassemble les textes de trois conférences qu'elle a données en Allemagne en 2012. Dans cet ouvrage, elle aborde les difficultés communes que rencontrent les hommes modernes dans leur relation à Dieu : ce qui les empêche de recevoir, voire de désirer, la grâce divine, ce qui préserve cette grâce une fois reçue, et comment elle agit en nous. Elle aborde l'anxiété, le stress, la dépression, les traumatismes, le suicide, les relations, la sexualité et les conséquences des traumatismes familiaux non résolus.

Elle parle de l'effet des traumatismes profondément enfouis dans le subconscient, soulignant que certaines philosophies préconisent de les éviter ou de les ignorer. Elle explique que les pensées issues de blessures refoulées empoisonnent l'âme. Par conséquent, « nous devons y prêter attention, à ce qui se cache derrière, à ce que nous ressentons à travers elles – et nous devons les offrir au Seigneur pour qu'il les guérisse ». Elle nomme cette offrande à Dieu « le corps de la prière ».

Elle écrit :

« Les émotions sont le feu, et les pensées sont les bûches – le combustible. Notons que le diable ne nous attaque pas par nos émotions. Le péché ne pénètre pas en nous par la tristesse, la peur, la haine ou l'orgueil exprimés comme des sentiments.

Ce sont les énergies d'une âme malade, jaillissant de notre nature déchue, hors du contrôle de notre volonté. Le péché pénètre en nous par les pensées mauvaises qui promettent de nous délivrer de la douleur causée par ces sentiments – des pensées qui nous mènent au Malin, aux paroles maléfiques et aux actions destructrices. »

Elle poursuit :

« Il existe une dépendance aux émotions négatives, tout comme il existe une dépendance à l'alcool ; c'est pourquoi la guérison est difficile. » (p. 93)

Et elle ajoute :

« Ce qui compte pour moi, c'est la douleur de la personne qui se trouve devant moi. Lorsque je suis en contact avec la douleur d'autrui, je peux la transformer en une prière pour elle. Sa douleur résonne en moi – elle me blesse sans devenir ma propre douleur – mais je la ressens, et c'est ce qui rend possible ma prière pour elle, tout comme je prie pour moi-même lorsque je souffre. » (p. 95)

Tout au long de son ouvrage, elle souligne l'importance de l'écoute et le besoin profond de l'individu moderne d'être entendu. Elle insiste sur le fait qu'il ne faut pas refouler les effets d'un traumatisme, mais au contraire les confier à Dieu. Elle écrit : « Lorsque nous refoulons les effets d'un traumatisme et que nous ne les offrons pas à Dieu, nous contribuons à les transmettre à nos enfants et petits-enfants. » (p. 101)

Elle ajoute : « N'oublions pas que chaque enfant qui entre dans une famille est un sauveur potentiel pour cette famille et ses descendants. »

Mère Siluana enseigne que le mystère de l'Orthodoxie réside dans la transformation de tout ce que nous sommes – tout ce que nous avons reçu de Dieu – afin que cela puisse retourner à Lui. Le cœur humain est le lieu où les énergies créées se transforment en énergies divino-humaines par la puissance et l'action de la grâce.

Ce livre mérite d'être lu, notamment par tous ceux qui œuvrent dans l'éducation, le travail pastoral et l'accompagnement spirituel.