

*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America
Diocese of Los Angeles and the west.*

St.Philip Antiochian Orthodox Church
كنيسة القديس فيليبس الرسول الأنطاكية الارثوذكسية

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Attached: *V. Rev. Archpriest Joseph Sakkab; Rev. Deacon Simon Sakkab.*



November 20, 2011

Fore feast of the Entrance of the Theotokos
تقدمة عيد دخول السيدة العذراء إلى الهيكل.

Weekly Service Schedule:

Saturday: 6:00 PM Vesper service
Sunday: 9:30 AM Matins' Service
11:00 AM Divine Liturgy

(Troparion of the resurrection -Tone 6)

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

(Troparion of the forefeast of the Entrance of the Theotokos -Tone 4)

By blossoming forth the only Ever-virgin as fruit, today holy Anna doth betroth us all unto joy, instead of our former grief; on this day she doth fulfill her vows to the Most High, leading her with joy into the Lord's holy temple, who truly is the temple and pure Mother of God the Word.

(Troparion of St-Philip -Tone 3):

O Holy Apostle Philip intercede with our merciful God to grant our souls, forgiveness of sins.

Kontakion:

Today the whole world is filled with gladness on the brilliant Feast of the Theotokos, raising its voice and saying: This is she who is the heavenly tabernacle.

الطروباريات:

(للقيامة – بالحن السادس):

إنَّ القواتِ الملائكية/ ظهروا على قبرك الموقر/ والحراس/ صاروا كالأموات/ ومريم وَقَفَتْ عندَ القبرِ طالبةً جسدك الطاهر/
فسببتَ الجحيمَ ولم تُجربَ منها/ وصادفتَ البتولَ مانحاً الحياة/ فيا مَنْ قامَ من بينِ الأمواتِ يا ربُّ المجدُّ لك.

(طروبارية تقدمية دخول العذراء إلى الهيكل – بالحن الرابع)

اليوم حنة تسبق فتتهطب لنا فرحاً عوض الحزن، بإفراغها الثمرة أعني بها الدائمة البتولية وحدها، التي تقدمها اليوم إلى هيكل الرب بفرح، متممة النذور، بما أنها بالحقيقة هيكل كلمة الله، وأم نقية.

(للقدیس فیلیبس الرسول – بالحن الثالث):

ایها الرسول القديس فيليبيس، تشفع الى الإله الرحيم، ان ينعم بصفح الزلات لنفوسنا.

القنطاق: لدخول العذراء الى الهيكل

اليوم المسكونة بأسرها امتلأت سروراً في عيد والدة الإله الحسن البهاء هاتفةً، هذه هي المظلة السماوية.

The Epistle:

O Lord, save Thy people and bless Thine inheritance.

To Thee, O Lord, have I cried, O my God.

The Reading from the Epistle of St. Paul to the Ephesians. (2:4-10)

Brethren, God, Who is rich in mercy, out of the great love with which He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and made us sit with Him in the heavenly places in Christ Jesus, that in the coming ages He might show the immeasurable riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your

own doing, it is the gift of God—not because of works, lest any man should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

الرسالة

خَلِّصْ يَا رَبِّ شَعْبَكَ وَبَارِكْ مِيراثَكَ.
أَلَيْكَ يَا رَبِّ أَصْرَخُ إِلَهِي.

فصل من رسالة القديس بولس الرسول الى أهل أفسس 10-4:2

يا إخوة إنَّ الله لكونه غنيًا بالرحمة، ومن أجل كثرة محبته التي أحبنا بها، حين كنَّا أمواتًا بالزلات أحيانًا مع المسيح (فإنكم بالنعمة مخلصون)، وأقامنا معه وأجلسنا معه في السماويات في المسيح يسوع ليُظهر في الدهور المستقبلية فرط غنى نعمته باللطف بنا في المسيح يسوع. فإنكم بالنعمة مخلصون بواسطة الايمان، وذلك ليس منكم أنما هو عطية الله، وليس من الأعمال لئلا يفخر أحدٌ لأننا نحن صنعه مخلوقين في المسيح يسوع للأعمال الصالحة التي سبق الله فأعدّها لنسلك فيها.

The Gospel

The Reading from the Holy Gospel according to St. Luke. (12:16-21)

The Lord spoke this parable: “The land of a rich man brought forth plentifully; and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you; and the things you have prepared, whose will they be?’ So is he who lays up treasure for himself, and is not rich toward God.” As He said this, Jesus called out, “He who has ears to hear, let him hear.”

الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير 21-16:12

قال الرب هذا المثل: إنسان غني أخصبت أرضه ففكر في نفسه قائلاً: ماذا أصنع فإنه ليس لي موضع أخزن فيه أثماري. ثم قال: أصنع هذا. أهدم أهراي وأبني أكبر منها وأجمع هناك كل غلاتي وخيراتي. وأقول لنفسي: يا نفس ان لك خيرات كثيرة موضوعة لسنين كثيرة فاستريح وكلي واشربي وافرحي. فقال له الله: يا جاهل، في هذه الليلة تُطلب نفسك منك. فهذه التي أعددتها لمن تكون؟ فهكذا من يدخر لنفسه ولا يستغني بالله. ولما قال هذا نادى: من له أذنان للسمع فليسمع.

Entrance into the Temple of the Theotokos

One of the most important feast days of the Eastern Orthodox Church is the Entrance into the Temple of the Mother of God. The month of November brings the thought of Thanksgiving dinner to many of our minds. Although, to us Eastern Orthodox Christians, November should signify the presentation of the Virgin Mary. This feast day reminds us that God’s selection of the Virgin Mary was not arbitrary, but one based upon a long line of truly devoted servants of God. Joachim and his wife, Anna, had prayed that they might have a child. They made a solemn promise that if a child were born to them, it would be dedicated to the service of God. Anna was granted a girl, who she named Mary. Joachim and Anna, faithful to their word, presented their daughter to the Holy Temple at the age of three, on November 21. By her entrance into the Temple, Mary passed through all the stages of the spiritual life: purification, illumination, and union with God. These three stages also signify the three parts of the Temple.

Mary remained in the house of God for twelve years. At the age of fifteen Mary transpired a purity and wholesomeness found in no other being of God. During her years in the Temple of God, saintly Mary was not only a flawless maiden, but she gained the wisdom and faith of the deepest scholars. This was something uncommon in females in those days. Under the religious traditions found in the Old Testament, a virgin of the Temple was betrothed to some good man

when she reached a certain age. Mary was betrothed to one of her kinsman, a faithful man named Joseph, who lived in the town of Nazareth. There he worked as a carpenter.

Mary left Jerusalem for Nazareth to live with Joseph. It was at the temple that the Virgin Mary was visited by the Archangel Gabriel, who was sent by the Almighty Himself. This wisp of a girl, mortal but blessed, was told that she was to become the mother of the Son of God. Mary welcomed the news in both complete tranquility, and delight. She engaged herself with the household duties, but also found time to read many religious books and to commune regularly with God through prayer. Orthodox Christians see the Virgin Mary as “Panagia,” which translates into the all-holy saint.

Do I pray for others?

Orthodox Christian worship involves praying to God; in fact, as Vasili Rozanov writes, “The soul of Orthodoxy consists in the gift of prayer.”

For what should we pray? St. Basil the Great lists four basic elements that should be in all of our personal prayers: glorify God; giving thanks to Him for the mercies He has shown you; confessing your sins and trespasses; and asking Him to grant what you need, particularly in relation to your salvation. You should also pray for others, asking that God will give to them everything they need. St. John of Kronstadt tells us, *When you are struck by other people’s suffering, and the contraction of their souls, so that you are induced to pray for them with a pitying and contrite heart, pray to God to have mercy on them and to forgive them their sins, as you would pray for the forgiveness of your own sins - that is, implore God with tears to pardon them; likewise pray for the salvation of others as you would pray for your own salvation.*

Praying for others, which is called “intercessory prayer,” is one of the activities of both Jesus Christ and the Holy Spirit. Jesus Christ “always lives to make intercession” for Christians (Hebrews 7:25).

St. Paul further tells us that the Holy Spirit engages in intercessory prayer: “Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God” (Romans 8:26-27).

خلاص في النعمة

يقول بولس الرسول في هذا المقطع من الرسالة الى أهل أفسس أن الله أحبنا بما فيه من رحمة لَمَّا كُنَّا أَمْوَاتًا بِالزَّلَّاتِ. ويسبب من المحبة التي فيه أحيانا مع المسيح اي عندما أحيأ الأب مسيحه بإقامته من بين الأموات. هذا الكلام يدفعه إلى أن يقول: “أنكم بالنعمة مخلصون”. الله يبادر وحده بالخلاص.

المرادف لـ “أحيانا” قوله “أقامنا معه وأجلسنا معه في السماويات” اي بالصعود. نحن دائما مع المسيح وفي داخل كيانه. ثمرة ذلك ان هذا العطاء الذي صار فينا سنظهر في الدهور المستقبلية “فرط غنى نعمته باللطف بنا في المسيح يسوع”. دائما عمل الثالث ينقله الينا المسيح في ما نسميه “سر التدبير” اي تجسده وموته وقيامته وصعوده. في هذا كله يؤكد الرسول لطف الله بنا، وبكلام آخر يؤكد عمل النعمة، ويعود الى تأكيد اننا بها مخلصون بواسطة الإيمان. هي عطاء في البدء، والعطاء الإلهي تتلقاه انت بالإيمان. وحتى لا يظن أحد ان الإيمان عمل بشري، يؤكد بولس ان هذا التقبّل نفسه هو عطية الله.

هذا يجعلنا في سرّ عظيم. الإنسان يجب ان يقوم بشيء. واذا حصلت الطاعة للنعمة نسمي هذه الطاعة إيماناً. ولكن حدوث الإيمان نفسه فينا لا يأتي من أعمالنا حتى لا نفتخر “لأننا نحن صنّعه مخلوقين في المسيح يسوع”. اي نحن خلانق جديدة في من هو “بكر كل خليفة”. نجيء من المسيح في سرّ الإيمان الذي هو دائما عطية.

لا جواب عن سؤال من سأل: لماذا هذا عنده إيمان، وأنا ليس عندي هذا الإيمان؟ جوابنا ان الله ليس عنده محاباة للوجوه وليس عنده تعسف وهو "يريد الكل ان يخلصوا والى معرفة الحق يقبلوا". الله يعطي الكل فرصة ليؤمنوا ويمهد لهم طريق الفهم والتقبل. ماذا عملوا بأنفسهم حتى لا يتقبلوا العطاء الإلهي؟ لا أحد يعلم.

هذا هو سرّ الإثم كما أن هناك سر البر، ولكن لا نجعلنّ الله مسؤولاً عن عدم إيماننا. هو دائماً كريم العطاء، ولكن لم يحصل عندك تقبل. لا أحد في هذا يدينك. ولكنك شقيّ كثيراً اذا بقيت في جحودك. تأخذك الكنيسة وتصلّي من أجلك الى أن ينزل عليك الهدى.

النعمة تطلبها، بقوتها تطلبها. المهم أن تحفظها في نفسك وأن تحافظ عليها بقداسة حياتك. وإذا استعرنا كلمات الرسول، تتسلّح بسلاح البرّ الكامل وتلتمس من الروح القدس ان يساكنك. وكنيستنا تعرف ذلك إذ تستهل صلواتها وخدماتها الإلهية باستدعاء الروح القدس: "أيها الملك السماوي".

وإذا أهملت صلواتك فالخطر ألا تكون محصّناً ضد هجمات الشرير. وإذا لم تقرأ الإنجيل كل يوم فالخطر ألا تأتي كلماتك من الإنجيل وأن تأتي من انفعالاتك فقط. اعتن بعلاقاتك الاجتماعية وبمعرفة طهارة أصدقائك لأنهم هم أيضاً يقوون مكوث النعمة فيك. اختر من رعينك او غيرها مجموعة مُحبة للمسيح حتى تكون وياها جماعة النعمة، جماعة تبتغي التقديس. جاورجيوس مطران جبيل والبترون وما يليهما(جبيل لبنان)

Announcements

Today's Memorial Service.

Today the memorial service is offered for the rest of the soul of Khalil Bou Rjeily, Who fell asleep in the Lord in Lebanon. May the Lord rest his Soul in peace.

Antiochian Women

- The Antiochian Women will be sponsoring the coffee hour every Sunday after Liturgy. Please join us for fellowship time.
- All ladies are invited by the Antiochian Women to the first "*ladies fellowship evening*", hosted by Mrs. Nahia Rustom on Saturday November 26, at 6:00 pm. *This will include a prayer, a short Bible Study, "Ask Abouna" conversation and a fellowship time.*
- Antiochian Women general meeting will be on Sunday November 27, after church. A board of five members will be elected for a two years term.

Annual General Meeting: Sunday December 4 at 7:00 pm.

Bible Studies:

This year we will be studying the main topics of "the letter of St. Paul to the Romans". There will be six topics selected for six bible studies for six months. We will begin with:

- **Wednesday December 14, at 6:00 pm:** Paraklesis Service followed by a "**Bible Study**" at 7:00 pm: "**Living by faith**"

Orthodox Clergy Brotherhood:

Please Book on your calendar the following events planned by the Orthodox clergy brotherhood in Edmonton:

- **Holy Unction service:** On Thursday December 1st. At St. Andrew Ukrainian Orthodox Church (9831 – 75 St.) at 6:00 pm.
- **Re-Catechism sessions:** At St. George Greek Orthodox Church (10831 – 124 St) Every Friday (November 4, 11, 18, 25 & December 9, 16) at 7:00 pm.

Saturday November 26: Vespers will be served at 5:00 pm.

Saturday December 10:

Vespers at 5:00 pm, and Christmas concert at 6:00 pm.

November special services:

**Daily Orthros, Tuesday to Friday, at 9:30am,
Daily Vespers, Tuesday to Friday, at 3:30pm,
from November 15 until December 23.**

- **Monday November 21, at 9:30 AM: Orthos Service for the feast of the Entrance of the Holy Theotokos to the temple.**
- **Thursday November 24, at 7:00 PM: Vespers service for the feast of St. Catherine.**

****SPECIAL NOTE ON THE NATIVITY FAST****

On November 15, we begin, with God's help, the forty-day NATIVITY FAST in preparation for the feast of the Nativity of Christ on December 25. The Nativity Fast is divided into two periods. The first period is November 15 through December 19 when the traditional fasting discipline (no meat, poultry, eggs, dairy, fish, wine and oil) is observed with katalysis for wine and oil on Tuesdays and Thursdays, and for fish, wine and oil on Saturdays and Sundays. The second period is December 20 through 24 when the traditional fasting discipline (no meat, poultry, eggs, dairy, fish, wine and oil) is observed with katalysis for wine and oil only on Saturday and Sunday.