

*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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Pastor: *Reverend Father Elias Ferzli.*

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



March 3, 2013

Sunday of the Prodigal Son

احد الابن الشاطر

Weekly Service Schedule:

Saturday: 4:00 PM Vesper service
Sunday: 9:45 AM Matins Service
11:00 AM Divine Liturgy

(Troparion of the resurrection -Tone 2)

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 St-Philip -Tone 3):

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

Kontakion:

When I disobeyed in ignorance Thy Fatherly glory, I wasted in iniquities the riches that Thou gavest me. Wherefore, I cry to Thee with the voice of the prodigal son, saying, I have sinned before Thee, O compassionate Father, receive me repentant, and make me as one of Thy hired servants.

(الطروباريات)

(للقيامة – باللحن السادس):

إِنَّ القَوَاتِ الملائكية/ ظهروا على قبرك الموقر/ والحراسَ / صاروا كالأموات/ ومريم وَقَفَتْ عندَ القبرِ طالبةً جسدك الطاهر/ فسبيتَ الجحيمَ ولم تُجربَ منها/ وصادفتَ البتولَ مانحاً الحياة/ فيا مَنْ قامَ مِنْ بينِ الأمواتِ يا ربُّ المجدُّ لك.

(للقدیس فیلیبس الرسول - باللحن الثالث)

أيها الرسول القدیس فیلیبس، تشفع إلى الإله الرحيم، أن ينعم بغفران الزلات لنفوسنا.

القنداق:

لما عصيت مجدك الأبوي بجهلٍ وغباوة، بددت في المساوي الغنى الذي أعطيتنيها أيها الأب الرؤوف، لأجل هذا أصرخ إليك بصوت الابن الشاطر هاتفاً: أخطأت قدامك فاقبلني تائباً، واجعلني كأحد أجراءك.

The Epistle:

Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

The Reading from the First Epistle of St. Paul to the Corinthians. (6:12-20)

Brethren, all things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything. Food is meant for the stomach and the stomach for food; but God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, “The two shall become one flesh.” But he who is united to the Lord becomes one spirit with Him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body, and in your spirit, which are God’s.

الرسالة

لتكن يا رب رحمتك علينا،

ابتهجوا أيها الصديقون بالرب.

فصل من رسالة القديس بولس الرسول الأولى الى أهل كورنثوس 12:6-20:6

يا إخوة، كل شيء مباح لي ولكن ليس كل شيء يوافق. كل شيء مباح لي ولكن لا يتسلط علي شيء. ان الأطحمة للجوف والجوف للأطحمة وسيبئد الله هذا وتلك. اما الجسد فليس للزنى بل للرب والرب للجسد. والله قد أقام الرب وسيقيمنا نحن ايضا بقوته. أما تعلمون أن اجسادكم هي اعضاء المسيح؟ فأخذ أعضاء المسيح وأجعلها اعضاء زانية؟ حاشى. أما تعلمون ان من اقترن بزانية يصير معها جسدا واحدا لأنه قد قيل: يصيران كلاهما جسدا واحدا. اما الذي يقترن بالرب فيكون معه روحا واحدا. اهربوا من الزنى. فان كل خطيئة يفعلها الانسان هي في خارج الجسد. اما الزاني فانه يخطئ إلى جسده. ام ألتئم تعلمون ان اجسادكم هي هيكل الروح القدس الذي فيكم الذي نلتموه من الله، وانكم لستم لأنفسكم لأنكم قد اشترتكم بثمن؟ فمجدوا الله في اجسادكم وفي ارواحكم التي هي لله.

The Gospel

The reading is from the Holy Gospel according to St. Luke. (11:15-32)

The Lord spoke this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.'" And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But the son was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير 11:15-32

قال الرب هذا المثل: انسان كان له اثنان. فقال أصغرهما لأبيه: يا أبت اعطني النصيب الذي يخصني من المال. فقسم بينهما معيشته. وبعد ايام غير كثيرة جمع الابن الأصغر كل شيء له وسافر إلى بلد بعيد وبذر ماله هناك عائشا في الخلاعة. فلما أنفق كل شيء حدثت في ذلك البلد مجاعة شديدة فأخذ في العوز. فذهب وانضوى إلى واحد من اهل ذلك البلد، فأرسله إلى حقوله يرعى خنازير. وكان يشتهي ان يملأ

بطنه من الخرنوب الذي كانت الخنازير تأكله فلم يعطه احد. فرجع إلى نفسه وقال: كم لأبي من أجراء يفضّل عنهم الخبز وانا أهلك جوعا. أقوم وأمضي إلى أبي وأقول له: يا أبتِ قد أخطأت إلى السماء وأمامك، ولستُ مستحقا بعد ان أدعى لك ابنا فاجعلني كأحد أجرائك. فقام وجاء إلى أبيه، وفيما هو بعد غير بعيد رآه ابوه فتحنن عليه وأسرع وألقى بنفسه على عنقه وقبله. فقال له الابن: يا أبتِ قد أخطأت إلى السماء وأمامك ولستُ مستحقا بعد ان أدعى لك ابنا. فقال الأب لعبيده: هاتوا الحلة الاولى وألبسوه، واجعلوا خاتما في يده وحذاء في رجلية، وأتوا بالعجل المسمّن واذبحوه فنأكل ونفرح، لأن ابني هذا كان ميتا فعاش وكان ضالا فوجد. فطفقوا يفرحون. وكان ابنه الأكبر في الحقل. فلما أتى وقرب من البيت سمع أصوات الغناء والرقص. فدعا أحد الغلمان وسأله: ما هذا؟ فقال له: قد قَدِم أخوك فذبح أبوك العجل المسمّن لأنه لقيه سالما. فغضب ولم يُرد ان يدخل. فخرج أبوه وطفق يتوسل اليه. فأجاب وقال لأبيه: كم لي من السنين اخذمك ولم أتعدّ لك وصية، وانت لم تعطني قط جديا لأفرح مع اصدقائي. ولما جاء ابنك هذا الذي اكل معيشتك مع الزواني ذبحت له العجل المسمّن! فقال له: يا ابني انت معي في كل حين وكل ما هو لي فهو لك. ولكن كان ينبغي ان نفرح ونُسّر لأن أخاك هذا كان ميتا فعاش وكان ضالا فوجد.

From St. Ambrose: Concerning Repentance, Book II

Explanation of the parable of the Prodigal Son

13. And the Apostle does not contradict the plain teaching of Christ, Who set forth, as a comparison of a repentant sinner, one going to a foreign country after receiving all his substance from his father, wasted it in riotous living, and later, when feeding upon husks, longed for his father's bread and then gained the robe, the ring, the shoes, and the slaying of the calf, which is a likeness of the Passion of the Lord, whereby we receive forgiveness.

14. Well is it said that he went into a foreign country who is cut off from the sacred altar, for this is to be separated from that Jerusalem which is in heaven, from the citizenship and home of the saints. For which reason the Apostle says: "Therefore now ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God."

15. "And," it is said, "wasted his substance." Rightly, for he whose faith halts in bringing forth good works does consume it. For, "faith is the substance of things hoped for, the evidence of things not seen." And faith is a good substance, the inheritance of our hope.

16. And no wonder if he was perishing for hunger, who lacked the divine nourishment, impelled by the want of which he says: "I will arise and go to my father, and will say unto him: Father, I have sinned against heaven, and before thee." Do you not see it plainly declared to us, that we are urged to prayer for the sake of gaining the sacrament? and do you wish to take away that for the sake of which penance is undertaken? Deprive the pilot of the hope of reaching port, and he will wander uncertainly here and there on the waves. Take away the crown from the athlete, and he will fail and lie on the course. Take from the fisher the power of catching his booty, and he will cease to cast the nets. How, then, can he, who suffers hunger in his soul, pray more earnestly to God, if he has no hope of the heavenly food?

17. "I have sinned," he says, "against heaven, and before thee." He confesses what is clearly a sin unto death, that you may not think that any one doing penance is rightly shut out from pardon. For he who has sinned against heaven has sinned either against the kingdom of heaven, or against his own soul, which is a sin unto death, and against God, to Whom alone is said: "Against Thee only have I sinned, and done evil before Thee."

18. So quickly does he gain forgiveness, that, as he is coming, and is still a great way off, his father meets him, gives him a kiss, which is the sign of sacred peace; orders the robe to be brought forth, which is the marriage garment, which if any one have not, he is shut out from the marriage feast; places the ring on his hand, which is the pledge of faith and the seal of the Holy Spirit; orders the shoes to be brought out, for he who is about to celebrate the Lord's Passover, about to feast on the Lamb, ought to have his feet protected against all attacks of spiritual wild beasts and the bite of the serpent; bids the calf to be slain, for "Christ our Passover hath been sacrificed." For as often as we

receive the Blood of the Lord, we proclaim the death of the Lord. As, then, He was once slain for all, so whensoever forgiveness of sins is granted, we receive the Sacrament of His Body, that through His Blood there may be remission of sins.

19. Therefore most evidently are we bidden by the teaching of the Lord to confer again the grace of the heavenly sacrament on those guilty even of the greatest sins, if they with open confession bear the penance due to their sin.

Announcements

Antiochian Women:

- March 9 - 10: Middle Eastern Food Fare.
- March 24: Lenten Pot Luck with fish.
- March 30: Ladies Retreat (3:00 to 7:00 PM)

March special services:

- Saturday March 9, at 10:00 am:** Orthros + Divine Liturgy (11:00 am) for **Saturday of the souls.**
- Sunday March 17, at 7:00 pm:** **Vespers of Sunday of forgiveness, followed by fellowship.**
- Monday March 25, at 7:00 pm:** Vespers + Divine Liturgy for **the feast of the Annunciation.**

“Choir and Junior Choir” practices

- Wednesday Feb. 27, at 7:30 pm.
- Wednesday March 3, at 7:30 pm.

Sunday March 3: Memorial service

A forty days’ memorial service will be offered on Sunday March 3, for the rest of the soul of the handmaid of God ‘Mariam’, mother of Mrs. Laila Dow, who fell asleep in the Lord in Palestine. May the Lord rest her soul in peace.

Sunday of Orthodoxy Vespers: March 24, 6:00 pm.

Sunday of Orthodoxy Vespers is hosted this year by St. Anthony of the cave Ukrainian Orthodox Church, 6103 – 172 St – Fellowship and Christian hospitality to follow – Everyone is welcome.

First week of great lent services: March 18 - 25

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|---------------------------|----------------------------------|---|
| Monday, 7:00pm: | Monday to Friday, 9:30am: | Orthros service |
| Tuesday, 7:00pm: | Monday, 7:00pm: | Great Compline |
| Wednesday, 7:00pm: | Tuesday, 7:00pm: | Great Compline |
| Thursday, 7:00pm: | Wednesday, 7:00pm: | The Liturgy of the Presanctified Gifts |
| Friday, 7:00pm: | Thursday, 7:00pm: | Great Compline |
| Saturday, 6:00pm: | Friday, 7:00pm: | Akathist (Madayeh) Service. |
| | Saturday, 6:00pm: | Vespers Service + Little Compline (Including the Canon of Metalipsi) |

Voluntary retreat for the beginning of great lent:

The first 3 days of great lent (March 18, 19 and 20) the office will be closed, but the church will be open for prayers, confessions and spiritual readings, from 7:00 am to 8:30pm. The Schedule is posted on the announcement's board.

Retreat daily schedule:

7:00 am: Morning prayer
7:15 am: Jesus prayer
(O Lord Jesus Christ, the Son of God, have mercy on me a sinner)
8:00 am: Open time for confession or Gospel reading.
9:30 am: Orthros service + the first hour prayer.
11:00 am: Open time for confession or Gospel reading
Noon: Lunch
1:00 pm: The Third + the Sixth hour prayers.
1:30 pm: Open time for Confession or Gospel reading.
3:00 pm: the Ninth hour prayer + Vespers.
4:00 pm: Open time for Confession or Spiritual reading.
5:00 pm: Break
5:30 pm: Reading of the canon of repentance.
7:00 pm: the daily appointed service.

The Canon of repentance

The Canon of repentance (which is also called the canon of St. Andrew of Crete because it is written by him), will be read in church during the first four days of great lent (March 18, 19, 20, 21).

Great lent daily services starting March 27:

Monday to Friday, 9:30am: Orthros service
Monday, 7:00pm: Great Compline
Wednesday, 7:00pm: The Liturgy of the Presanctified Gifts.
Friday, 7:00pm: Akathist (Madayeh) Service.
Saturday, 6:00pm: Vespers Service + Little Compline (Including the Canon of Metalipsi)