

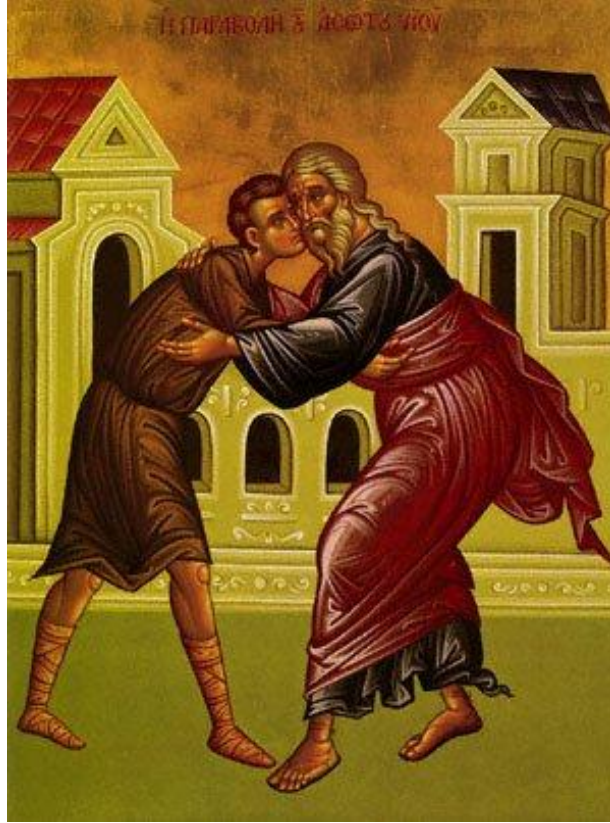
*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America
Diocese of Los Angeles and the west.*

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

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Pastor: *Reverend Father Elias Ferzli.*

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



February 12, 2012
Sunday of the Prodigal Son
احد الابن الشاطر

Weekly Service Schedule:

Saturday: 4:00 PM Vesper service
Sunday: 9:30 AM Matins Service
11:00 AM Divine Liturgy

(Troparion of the resurrection -Tone 2)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, 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 الثاني):**

عندما انحدرت الى الموت، أيها الحياة الذي لا يموت، حينئذٍ أمتَّ الجحيم ببرق لاهوتك، وعندما أقمت الأموات من تحت الثرى، هتف نحوك جميع القوات السماويين، أيها المسيح الإله معطي الحياة المجد لك.

(للقدّيس فيليبس الرسول - باللحن الثالث)

أيها الرسول القدّيس فيليبس، تشفع إلى الإله الرحيم، أن ينعم بغفران الزلات لنفوسنا.

القنداق:

لما عصيت مجدك الأبوي بجهلٍ وغباوة، بددت في المساوي الغنى الذي أعطيتنيه 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 20:6-12:6

يا إخوة، كل شيء مباح لي ولكن ليس كل شيء يوافق. كل شيء مباح لي ولكن لا يتسلط عليّ شيء. ان الأطمعة للجوف والجوف للأطعمة وسيبيد 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 ألتستم تعلمون ان اجسادكم هي هيكل الروح القدس الذي فيكم الذي نلتموه من الله، وانكم لستم لأنفسكم لأنكم قد اشترىتم 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 32-11:15

قال الرب هذا المثل: انسان كان له ابنان. 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 اجراء يفضل عنهم الخبز وانا أهلك جوعا. أقوم وأمضي إلى أبي وأقول له: يا أبت قد أخطأت إلى السماء وأمامك، ولست مستحقا بعد ان أدعى لك ابنا فاجعلني كأحد أجرانك. فقام وجاء إلى أبيه، وفيما هو بعد غير بعيد رآه ابوه فتحنن عليه وأسرع وألقى بنفسه على عنقه وقبله. فقال له الابن: يا أبت قد أخطأت إلى السماء وأمامك ولست مستحقا بعد ان أدعى لك ابنا. فقال الأب لعبيده: هاتوا الحلة الاولى وألبسوه، واجعلوا خاتما في يده وحذاء في رجليه، وأتوا بالعجل المسمن واذبحوه فناول 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 قدم أخوك فذبح أبوك العجل المسمن لأنه لقيه سالما. فغضب ولم يرد ان يدخل. فخرج أبوه وطفق يتوسل اليه. فأجاب وقال لأبيه: كم لي من السنين اخدمك ولم أتعد لك وصية، وانت لم تعطني قط جديا لأفرح مع اصدقائي. ولما جاء ابنك هذا الذي اكل معيشتك مع الزواني ذبحت له العجل المسمن! فقال له: يا ابني انت معي في كل حين وكل ما هو لي فهو لك. ولكن كان ينبغي ان نفرح ونسرت 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

February special services:

Saturday February 18, at 10:00 am: Orthros service followed by a Divine Liturgy at 11:00 am, for **Saturday of the Souls**.

Sunday February 26, at 7:00 pm: Vespers Service of **Sunday of forgiveness**, followed by a wine and cheese fellowship.

Bible Studies: The Epistle to the Romans.

Thursday February 16: - 6:00 pm: Paraklisis.

- 7:00 pm: Bible Study: **"The power to be Godlike"**.

Thursday March 15: - 6:00 pm: The Great Compline service.

- 7:00 pm: Bible Study: **"Reconciliation in Christ"**.

Thursday April 19: - 6:00 pm: Paschal vespers of the Thursday's Easter.

- 7:00 pm: Bible Study: **"Christian life in the church and in the world"**.

Sunday of Orthodoxy

The next annual Sunday of Orthodoxy vesper service celebrated by all orthodox churches in Edmonton, will be hosted by our church on Sunday March 4th at 6:00 pm. Please book the date on your calendar.

Teen Soyo:

- Our teen soyo will to serve the "Hope Mission" on Saturdays February 11 and March 24.
- Gym Nights: Fridays Fe. 17 & 24 at 7:30 pm.
- Soyo retreat: On Saturday Feb. 25, 11:00am to 2:00 pm.

Antiochian Women:

- *Pot Luck Lunch on Sunday February 12.*
- *Fundraiser "Knefeh breakfast" on Sunday Feb. 26 after Liturgy.*
- *Pot Luch "Wine and Cheese" after vespers on Sunday Feb. 26.*
- The annual ladies retreat "Living the good news" will be on Saturday March 24, 2:00 to 6:00 pm. This will include the Vespers and Artoklasia service for the feast of the "Annunciation".

Great lent daily services starting Monday February 27:

- **Monday to Friday, 9:30am: Orthros service**
- **Monday, 7:00pm: Great Compline (Arabic)**
- **Tuesday: No Evening Service**
- **Wednesday, 7:00pm: The Liturgy of the Presanctified Gifts (English)**
- **Thursday, 7:00pm: Great Compline (English)**
- **Friday, 7:00pm: Akathist (Madayeh) Service.**
- **Saturday, 6:00pm: Vespers Service + Little Compline (Including the Canon of Metalipsi)**

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 three days of great lent (February 27, 28 and 29) at 5:30pm.

Voluntary retreat for the beginning of great lent:

- The first 3 days of great lent (February 27, 28 and 29) 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 schedule for February 27, 28, 29:

- 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.