

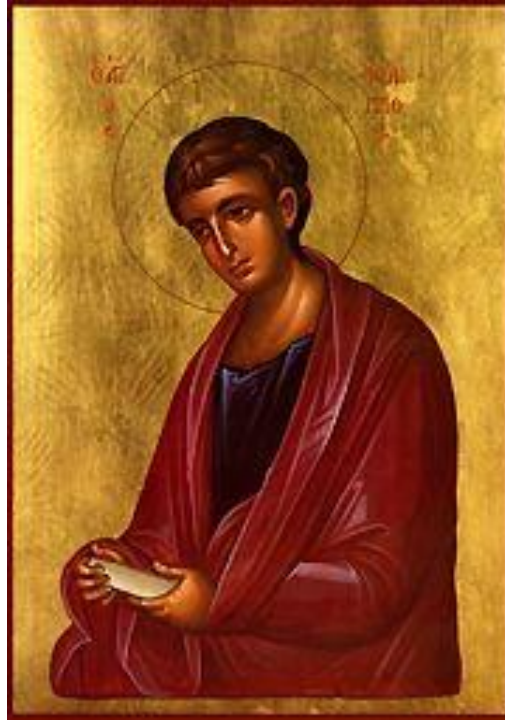
*The Self-Ruled Antiochian Orthodox Christian Archdiocese  
Of North America  
Diocese of Los Angeles and the west.*

**St.Philip Antiochian Orthodox Church**  
كنيسة القديس فيليب الرسول الأنطاكية الارثوذكسية

15804 – 98 Avenue, Edmonton, Alberta, T5P-4R9  
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Pastor: *Reverend Father Elias Ferzli.*

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



**January 2, 2011**

**Sunday before the Theophany of Christ; Repose of Venerable Seraphim of Sarov**  
**الأحد الذي قبل الظهور الإلهي. وتذكار القديس سيرافيم ساروف.**

**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 7)**

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

**(Troparion of the Forefeast of Theophany – Tone 4)**

Make ready, O Zebulon, and prepare, O Nephtali, and thou, River Jordan, cease thy flow and receive with joy the Master coming to be baptized. And thou, Adam, rejoice with the first mother, and hide not yourselves as ye did of old in paradise; for having seen thee naked, He appeared to clothe thee with the first robe. Yea, Christ hath appeared desiring to renew the whole creation.

**(Troparion of st. Seraphim of Sarov – Tone 4)**

Thou didst love Christ from thy youth, O blessed one, and ardently desiring to work for Him alone, thou didst struggle in the wilderness with constant prayer and labor; and having acquired love for Christ with compunction of heart, thou didst prove to be the beloved favorite of the Mother of God. Wherefore, we cry to thee: Save us by thy prayers, O Seraphim, our holy Father.

**(Troparion of St-Philip -Tone 3):**

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

**Kontakion of the Nativity:**

Today hath the Lord appeared in the courses of the Jordan, crying to John and saying, Be not dismayed at my Baptism; for I have verily come to save Adam, the first to be created.

**الطروباريات:**

**( للقيامة – باللحن الخامس):**

لِنَسْبَحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجِدْ للكلمة/ أَلْمَسَاوِي لِأَبِ وَالرُّوحِ فِي الأَزَلِيَّةِ وَعَدَمِ الأَبْتَدَاءِ/ أَلْمَوْلُودِ مِنْ العِذْرَاءِ لَخَلَاصِنَا/ لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يعلَوْ عَلَى الصَّلِيبِ. وَيَحْتَمَلُ المَوْتَ/ وَيُنْهَضُ المَوْتَى بِقِيَامَتِهِ المَجِيدَةِ.

**( لتقدمة الظهور الإلهي – باللحن الرابع):**

استعدي يا زبولون، وتهيأي يا نفتاليم، وأنت يا نهر الأردن، قف وامسك عن جريك، وتقبل السيد بفرح، أتياً ليعتمد. ويا آدم ابتهج، مع الأم الأولى، ولا تخفيا ذاتكما، كما اختفيتما، في الفردوس قديماً. لأنه لما، نظركما عريانين، ظهر لكي يلبسكما الحلة الأولى. المسيح ظهر، مريداً أن يجدد الخليقة كلها.

**( للقديس فيليبس الرسول – باللحن الثالث):**

ايها الرسول القديس فيليبس، تشفع الى الإله الرحيم، ان ينعم بصفح الزلات لنفوسنا.

**القنطاق:**

اليوم حضر الرب في مجارى الأردن، هاتفاً نحو يوحنا وقائلاً: لا تجزع من تعميدي، لأنني أتيت لأخلص آدم المَجْبُولِ أولاً.

## The Epistle:

*O Lord, save Thy people and bless Thine inheritance.*

*Unto Thee will I cry, O Lord my God.*

### The Reading from St. Paul's Second Epistle to Timothy. (4:5-8)

Timothy, my son, always be steady, endure suffering, do the work of an evangelist, fulfill your ministry. For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, and I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved His appearing.

### الرسالة

خلص يا رب شعبك وبارك ميراثك،  
إليك يا رب أصرخ إلهي.

### فصل من رسالة القديس بولس الرسول الثانية إلى تيموثاوس 4:5-8

يا ولدي تيموثاوس تيقظ في كل شيء واحتمل المشقات واعمل عمل المبشر وأوف خدمتك أمّا أنا فقد أريق السكيب عليّ ووقت انحلامي قد اقترب وقد جاهدت الجهاد الحسن وأتممت شوطي وحفظت الإيمان وإنما يبقى محفوظاً لي إكليل العدل الذي يُجزيني به في ذلك اليوم الرب الديان العادل لا إياي فقط بل جميع الذين يحبّون ظهوره أيضاً.

## The Gospel

### The reading from the Holy Gospel according to St. Mark. (1:1-8)

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, "Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight." John the Baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, "After me comes He Who is mightier than I, the strap of Whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but He will baptize you with the Holy Spirit."

### الإنجيل

### فصل شريف من بشارة القديس مرقس الإنجيلي البشير (1:1-8)

بدء إنجيل يسوع المسيح ابن الله. كما هو مكتوب في الأنبياء هاءنذا مرسل ملاكي أمام وجهك يهيه طريقك قدامك صوت صارخ في البرية أعدوا طريق الرب واجعلوا سبله قويمه كان يوحنا يُعمد في البرية ويكرز بمعمودية التوبة لغفران الخطايا وكان يخرج إليه جميع أهل بلد اليهودية وأورشليم فيعتمدون جميعهم منه في نهر الأردن معترفين بخطاياهم وكان يوحنا يلبس وبر الإبل وعلى حقويه منطقة من جلد ويأكل جراداً وعسلاً برياً وكان يكرز قائلاً إنه يأتي بعدي من هو أقوى مني وأنا لا أستحق أن أنحني واحل سير حذائه\* أنا عمدتكم بالماء وأما هو فيعمدكم بالروح القدس.

## **The Significance of the Baptism of Our Lord**

On the day of our Lord's Baptism we recall the miracle of His divine epiphany, or manifestation — the Theophany. Indeed, at the Baptism of our Saviour, the One Almighty God, the Creator of heaven and earth, for the first time revealed Himself to man in Three Persons: God the Father — through His voice; God the Son — by His baptism in the Jordan; and the Holy Spirit — by His descent in the form of a dove. For this reason the troparion of the feast of the Baptism says that on this day "the worship of the Trinity was made manifest."

The feast day of the Theophany or the Baptism of Christ occupies a special place among the twelve great feast days of the Church. It reminds us how we were spiritually reborn when the priest thrice immersed us in the water of baptism. It also reminds us of the vows which we made before the holy font; if, as infants, we were not conscious of them, our spiritual sponsors, or godparents, made them on our behalf, and were later to explain to us the meaning of the sacrament of Baptism and the content of Christ's teaching.

During the sacrament of Baptism, the priest recalls Christ's Baptism and prays to God in these words: "All creation magnifieth Thee, Who hast manifested Thyself. For Thou, O our God, hast revealed Thyself upon earth, and hast dwelt among men. Thou didst hallow the streams of Jordan, sending down upon them from heaven Thy Holy Spirit, and didst crush the dragons who lurked there. Wherefore, O King Who lovest mankind, come now and sanctify this water by the coming of Thy Holy Spirit... And grant unto it the grace of redemption, the blessing of Jordan. Make it the fountain of incorruption, the gift of sanctification, the remission of sins, the remedy of infirmities; the final destruction of demons, unassailable by hostile powers, filled with angelic might....

Wherefore, O Lord, manifest Thyself in this water, and grant that he who is baptized therein may be transformed; that he may put away from him the old man, which is corrupt through the lusts of the flesh, and that he may be clothed with the new man, and renewed after the image of Him who created him: that being buried, after the pattern of Thy death, in baptism, he may, in like manner, be a partaker of Thy Resurrection; and having preserved the gift of the Holy Spirit, and increased the measure of grace committed unto him, he may receive the prize of his high calling, and be numbered with the first-born whose names are written in heaven, in Thee, our God and Lord Jesus Christ."

St. Cyril of Jerusalem, an early father of the Church, states that for a Christian the water of Baptism is "both a grave and a mother." It is a grave for our former sinful life without Christ, and the mother of our new life in Christ and in His realm of everlasting righteousness. Baptism is the door from the domain of darkness into the kingdom of light. "As many as have been baptized into Christ have put on Christ." He who is baptized into Christ is also enrobed in Christ's righteousness, becomes like unto Him and is made a partaker of His holiness. The power of baptism lies in the fact that a baptized person receives the ability and strength to love both God and neighbor. This Christian love leads a Christian to lead a righteous life and assists in overcoming attachment to this world with all its sinful pleasures.

The sad thing about a large number of our contemporary Christians is that they apply very little effort to enkindle more brightly in their hearts this grace-filled gift of love which they have received. An unhealthy attachment to the world has crowded spiritual love out of their hearts and replaced it with bitterness, malice and envy.

Consequently, in celebrating the great feast day of the Theophany, let us remind ourselves of the promise we made at baptism to love God and our neighbor. Let us thank God for making us worthy of spiritual birth and for inviting us into His realm of eternal blessedness. Let us try to be deserving of this great honor and God's great mercy.

### **The Circumcision of the Lord**

*The following is an excerpt from The Winter Pascha, by Fr. Thomas Hopko*

On the eighth day of the feast of the Nativity, which also happens to be the first day of the civil new year, the Church celebrates the Lord's circumcision and His receiving the name Jesus, which means savior.

***And at the end of eight days, when He was circumcised, He was called Jesus, the name given by the angel before He was conceived in the womb. (Lk 2:21)***

This day is also the anniversary of the death of St. Basil the Great, whose memory is part of the liturgical feast.

***The Lord of all accepts to be circumcised; Thus in His mercy He circumcises the sins of mortal men. Today He grants the world salvation, While Basil, high priest of God our creator, Rejoices in Heaven as the radiant star of the Church.***

According to the Church's liturgy, the Lord underwent circumcision in order to fulfill the law of Moses, which no one had been able to fulfill before. In performing "everything according to the law" (Lk 2:39), the Messiah finds it fitting "to fulfill all righteousness" (Mt 3:15). In this sense He is the fulfillment of the law and the prophets; not only by doing what was written of Him, but also by doing all things that everyone should do if they truly fulfilled the Word of God.

***The God of all goodness Did not disdain to be circumcised. He offered Himself as a saving sign And example for us all. He fulfilled the words of the prophets concerning Himself. He holds the world in His hands, Yet He is bound in swaddling clothes. Let us glorify Him.***

In performing everything exactly according to the law, the Lord shows that He has come to be a servant, and to identify Himself completely with His sinful creatures. This is God's divine humility, His exceedingly great lovingkindness and compassion, His ineffable and unspeakable humiliation and condescension to us who are lost. For He not only is found "in the likeness of men," but He empties Himself of His divine glory, and takes on the "form of a slave" (Phil 2:7-8), He submits to the high priest's knife, enduring the sign of complete submission to God, the act which expresses the total helplessness and weakness of unholy creatures before their Holy Creator. Words cannot convey the condescension of the Lord in His willingness to be circumcised. It is an act of self-emptying humiliation which is wholly ineffable.

***Enthroned on high with the Eternal Father and Your Divine Spirit, You willed to be born on earth, O Jesus, From the unwedded handmaiden, Your mother. Therefore You were circumcised as an eight-day child. Glory to Your most gracious counsel! Glory to Your dispensation! Glory to Your condescension, O only Lover of man!***

## توصيات الى تيموثاوس

في الرسالة الثانية اليه أوصاه بولس بأمر عديدة في مطلع هذا الفصل المنشور. اولاً ان يكون متيقظاً في كل شيء على نفسه وعلى الرعية فإن العاملين متلازمان. ثانياً ان يحتمل المشقات بما فيها الاهتمام بكل شخص موكل اليه، بكل العائلات... به وعكات كثيرة، تلازمه امراض كثيرة ومنها مرض في معدته. ثالثاً أن يعمل عمل الميشر وقد تعلم التبشير بخاصة لما كان سكرتيراً لبولس في كتابة عدة رسائل وانتدبه الرسول بمهمات خاصة في مقدونية.

كلمة "أوف خدمتك" تدعو تيموثاوس الى الكمال في الخدمة الطقوسية في منطقة ليقاونية في آسيا الصغرى (تركيا اليوم).

ثم ينتقل الرسول الى الحديث عما كان يتوقعه لنفسه فقال: "أريق السكيب عليّ وقت انحلالي قد اقترب". شبه نفسه الى ذبيحة وكانوا يصبون على الذبائح خمراً او ماء او زيتاً في العهد القديم. توقع الرسول استشهاداً. أحس بأن موته اقترب. بعد هذا شهد لنفسه: "قد جاهدتُ الجهاد الحسن وأتممت شوطي وحفظت الإيمان". جملة تلخص كل حياة بولس. بعد ان تكلم على جهاده أنهى الكلام "حفظتُ الإيمان". الإيمان عنده هو التعلق بالرب يسوع ولا سيما بموته وقيامته. "اننا نبشر بمسيح مصلوب" (1 كورنثوس 1: 23). هذا كان عنده (مع القيامة) كل المعتقد المسيحي.

وبعد اقتناعه انه حفظ الإيمان قال: "انما يبقى محفوظاً لي إكليل العدل الذي يجزيني به في ذلك اليوم الرب الديان العادل. هذا وعد الله للمؤمنين الذين يحبونه. هذا هو ميراث المجد. وينهي بقوله: "لا إياي فقط بل جميع الذين يحبون ظهوره أيضاً". شمل بهذا الكلام كل القائمين للحياة الأبدية: انهم معاً يحبون ظهور المسيح في مجيئه الثاني. كلمة ظهور هنا دعت الكنيسة أن يُقرأ هذا المقطع من الرسالة يوم الأحد هذا الذي قبل الظهور في معمودية الأردن، والتسمية الطقوسية هي "عبد الظهور الإلهي".

الظهور في العماد والغطاس وكان يُعيد لهما في الكنيسة الأولى في يوم واحد. هذا الظهور تمهيد للظهور الثاني والأخير.

الكلام الى تيموثاوس كلام الى كل كاهن او أسقف. مطلوب من كل واحد ان يوفي خدمته كاملة في إتمام الأسرار والتعليم والوعظ والرعاية. وكلها أعمال فيها حضور كامل. فلا يفتكرون الاكليريكي انه اذا قام بالقداس والجنازة والإكليل أتم عمله. نحن نقوم بكل ما هو في القول والعمل تبليغ رسالة الإنجيل. المطلوب من الكل ولا سيما من وضعت عليه الأيدي أن يطعم المؤمنين إنجيل الرب حتى يصبح كل منهم إنجيلاً حياً فيرى الناس من خلاله وجه المسيح.

*جاورجيوس مطران جبيل والبترون وما يليهما (جبيل لبنان).*

## Announcements

### January special services:

**Wednesday January 5, at 1:00 pm:** The royal hours of the Holy Theophany.

**Wednesday January 5, at 5:00 pm:** Vigil Service for the feast of Holy Theophany.

(Will include: Vespers + Orthros + Divine Liturgy [at 7:00 pm] + The Great Sanctification of Water.

### Bible Study: Wednesday January 19, 2011:

- 6:00 pm: Paraklisis.

- 7:00 pm: Bible Study: "The Temptation of Christ" (Given by Fr. Patrick Yamniuk)

### Teen Soyo:

- Gym nights are scheduled for January 14, 21 and 28, nights at H. E. Beriault Jr. High School. 7:00 p.m. to 9:00 p.m.

### Church School:

The classes resumes on Sunday January 8, 2011.