

*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.***



**February 17, 2013**

***The Holy Great Martyr Theodore the Solider ('Tyro')***

***تذكار القديس الشهيد ثيودوروس الصوري***

**Weekly Service Schedule:**

**Saturday: 6:00 PM Vesper service**  
**Sunday: 9:45 AM Matins Service**  
**11:00 AM Divine Liturgy**

**(Troparion of the resurrection -Tone 4)**

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

**(Troparion of St. Theodore the soldier -Tone 2)**

Great are the achievements of faith! In the fountain of flame, as by the water of rest, the holy Martyr Theodore rejoiced; for having been made a whole-burnt offering in the fire, he was offered as sweet bread unto the Trinity. By his prayers, O Christ God, save our souls.

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

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

**Kontakion:**

O Protectress of Christians that cannot be put to shame, and their constant intercessor before the Creator, despise not the petitions of us sinners who are imploring thee; in thy goodness come to our help, who in faith cry to thee: hasten, O Theotokos, to intercede for us, and hurry to pray for us, for thou hast always protected those who honor thee.

**الطروباريات:**

**( للقيامة – باللحن الرابع):**

إن تلميذات الرب تعلمن من الملاك، الكرز بالقيامة البهج، وطرحن القضاء الجدّي، وخاطبن الرسل مفتخراتٍ وقائلات، سبي الموت وقاه المسيح الإله، ومنح العالم الرحمة العظمى.

**(للقدّيس ثيوذوروس – باللحن الثاني)**

عظيمة هي تقويمات الإيمان، لأن الثلاثة الفتية القديسين قد ابتهجوا في ينبوع اللهب كأنهم على ماء الراحة، والنبي دانيال ظهر راعياً للسباع كأنها غنم، فبتوسلاتهم أيها المسيح الغله ارحمنا.

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

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

**القنّاق:**

يا شفيعة المسيحيين غير الخازية، الوسيطة لدى الخالق غير المردودة، لا تعرضي عن أصوات طلباتنا نحن الخطأة، بل تداركينا بالمعونة بما أنك صالحه، نحن الصارخين إليك بإيمان، بادري الى الشفاعة، وأسرعني في الطلبة، يا والدة الإله المتشفعة دائماً بمكرميك.

**The Epistle:**

*Make your vows to the Lord your God, and perform them.*

*In Judah God is known; His Name is great in Israel.*

**The Reading from the Second Epistle of St. Paul to the Corinthians. (6:16-7:1)**

Brethren, you are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be my people. Therefore, come out from them, and be separate from them," says the Lord, "and touch nothing unclean; then I will welcome you, and I will be a Father to you, and you shall be My sons and daughters," says the Lord Almighty. Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

## الرسالة

صلّوا وأوفوا الرب إلهنا  
الله معروف في أرض يهوذا

فصل من رسالة القديس بولس الرسول الثانية إلى أهل كورنثوس (2كو6 : 16-7 : 1)

يا إخوة أنتم هيكل الله الحي كما قال الله إني سأسكن فيهم وأسير فيما بينهم وأكون لهم إلهاً وهم يكونون لي شعباً\* فلذلك اخرجوا من بينهم واعتزلوا يقول الرب ولا تمسوا نجساً\* فأقبلكم وأكون لكم أباً وتكونون انتم لي بنين وبنات يقول الرب القدير\* وإذ لنا هذه المواعيد أيها الأحباء فلنظهر أنفسنا من كل أدناس الجسد والروح ونكمل القداسة بمخافة الله.

## The Gospel

The reading from the Holy Gospel according to St. Luke. (18:35-43)

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to Him; and when he came near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.

## الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير لوقا 18 : 35-43

في ذلك الزمان فيما يسوع بالقرب من أريحا كان أعمى جالسا على الطريق يستعطي. فلما سمع الجمع مجتازا سأل: ما هذا؟ فأخبر بأن يسوع الناصري عابر. فصرخ قائلاً: يا يسوع ابن داود ارحمني. فوقف يسوع وأمر ان يقدم إليه. فلما قُرب سألته: ماذا تريد أن أصنع لك؟ فقال: يا رب، أن أبصر. فقال له يسوع: أبصر، إيمانك قد خلصك. وفي الحال أبصر وتبعه وهو يمجّد الله. وجميع الشعب اذ رأوا سبّحوا الله.

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## On Knowledge of God

by St. John of Damascus

. . . God has not gone so far as to leave us in complete ignorance, for through nature the knowledge of the existence of God has been revealed by Him to all men. The very creation of its harmony and ordering proclaims the majesty of the divine nature. Indeed, He has given us knowledge of Himself in accordance with our capacity, at first through the Law and the Prophets and then afterwards through His only-begotten Son, our Lord and God and Saviour, Jesus Christ. Accordingly, we accept all those things that have been handed down by the Law and the Prophets and the Apostles and the Evangelists,

and we know and revere them, and over and above these things we seek nothing else. For, since God is good, He is the author of all good and is not subject to malice or to any affection. For malice is far removed from the divine nature, which is the unaffected and only good. Since, therefore, He knows all things and provides for each in accordance with his needs, He has revealed to us what it was expedient for us to know, whereas that which we were unable to bear He has withheld. With these things let us be content and in them let us abide and let us not step over the ancient bounds or pass beyond the divine tradition.

### **The Practical Reading of the Scriptures Delights the Soul**

***by St. Nicodemos of the Holy Mountain.***

If you love to enjoy true and complete delight from the Scriptures, seek to read them not merely with simple understanding, but with deeds and practical realities. Moreover, seek to read them not merely for the mere love of learning but also for the sake of ascetic endeavors and discipline, as St. Mark wrote: "Read the words of Holy Scripture with an eye to practical applications and not merely to be puffed up by any fine thought that you may receive from Another Father said: "This is why the lover of knowledge must also be a lover of discipline and practical application. For knowledge alone does not give light to the lamp." You will receive this light if you contemplate on the content of Scripture and realize that it was written to correct you and not the others, as again St. Mark said: "The humble person who has a spiritual life reads the Holy Scripture and understands everything to refer to him and not to others." For this is true wisdom, fear of God, and avoidance of evil: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). St. Gregory the Theologian also wrote: "The first wisdom is a praiseworthy life purified by God."

Having read Holy Scripture very carefully, you should also read the holy Fathers who interpret the Scriptures. You will receive no less delight from reading the Fathers than you do from the Scriptures. The Fathers develop the hidden meanings in Scripture and with their own help us to understand what we did not before. Because of that philosophic axiom that all men by nature seek knowledge, we must say that great delight follows naturally when we learn about hidden and unknown matters. This is why there will be ineffable joy and gladness that will come to your soul from the interpretations and the words of the holy Fathers. You too will be shouting, as did David, those enthusiastic words in the Psalms.

### **February 6, 2013 + Prayerfulness at the Sight of Nature**

***by St. John of Kronstadt***

When you walk in a forest, garden, or meadow, and see the young shoots of the plants, the fruits on the trees, and the variety of the flowers of the field, learn a lesson from God's plants--namely, the lesson that every tree each summer unfailingly puts forth at least one shoot of considerable size, and unfailingly grows in height and dimensions. It seems as though every tree endeavors each year to advance by the strength that God has given it; therefore, say to yourself, I, too, must each day, each year, absolutely grow higher and higher morally, better and better, more and more perfect; must advance on the road to the Kingdom of

Heaven, or to the Father which is in Heaven, through the strength of our Lord Jesus Christ and His Spirit dwelling and working within me. As the field is adorned by a multitude of flowers, so should the field of my own soul be adorned by all the flowers of virtue; as the trees bring forth flowers and afterwards fruit, so must my soul bring forth the fruits of faith and good works.

### هيكل الله

في إنجيل يوحنا يقول الرب: "انقضوا هذا الهيكل وفي ثلاثة أيام أقيمه" (2: 19). قال هذا عن هيكل جسده (راجع 3: 21). في الحقيقة لم يُقَمِ الرب هيكل اورشليم من الخراب الذي حلّ فيه عند الفتح الروماني لأورشليم السنة السبعين، فبات هيكل الله جسد يسوع في كيان روحي.

الأشياء العتيقة قد مضت. ها كل شيء قد صار جديدًا. الهيكل يزول مع اورشليم ولم يبقَ له وظيفة او فائدة. انتقل مدلول الهيكل الى جسد يسوع اي صار هو الهيكل الحقيقي المتكوّن بالتجسد الإلهي. ثم أخذت عبارة "هيكل الله" تعني الكنيسة، وظلّت تعني كيان المسيح في الجسد. في الرسالة الثانية الى أهل كورنثوس التي نحن شارحوها اليوم تعني أنكم اذا اجتمعتم في الله تصبحون معا هيكله. وهذا ليس من حجارة، فهيكلكم اورشليم زال لأن الله جعل الانسان هيكلًا له ثم قال "سأسكن فيهم" اي اليوم وغدا، و"فيهم" تعني انه سيسكن فينا مجتمعين اي اذا أحببنا بعضنا بعضا. ينتج من كونه ساكنًا فينا أنه يُرافقنا في الطريق "وأسير فيهم". ثم قال "وأكون لهم إلهًا" اي كلما افتقدتهم يعرفون أنني سائر معهم في كل شؤون حياتهم. "وأكون لهم إلهًا" اي إذا رحمهم وافتقدتهم يُحسّون أنني إلههم. واذا عرفوا ذلك يكونون لي شعبا عارفا أنني له وأنه لي. واذا اجتمع شعبي إليّ بمعرفة وصاياي يفهم أنني أنا إلهه وأنه هو شعبي الذي اخترته بحبي له ليس لأنه يستحق ولكن لأنني اخترته أنا بمجانبة محبتي. ينتج من هذا أن شعبي يجب أن يعتزل الخطاة بمعنى أنه يطلب من الخطاة التوبة (لا تلمسوا نجسًا). عند اليهود النجاسة كانت الامتناع عن بعض المأكّل (الخنزير) والأعمال (مخالطة الوثنيين مثلا). عندنا نحن النجاسة ارتكاب الخطيئة. فإذا عملتم هذا "تكونون لي بنين وبنات". فإذا أدركنا هذا نبقى على الطهارة التي نلناها بالمعمودية ونُظهِر أنفسنا بالتوبة ونُلازم التوبة بحيث نجعلها دائمة فلا نسقط يوما ونتوب يوما ولكن نبقى مع الرب بحبنا له وحفظنا وصاياه. ويدعوننا بولس أن نُظهِر أنفسنا من كل أدناس الجسد والروح. ودنس الجسد عند بولس هو السقوط بخطايا نفعها في الجسد والنفس معا.

وأخيرًا يقول "تُكَمَلُ القداسة بمخافة الله". لفظة تُكَمَلُ تعني نُحَقِّقُ القداسة بالتوبة التي لا رجوع عنها إذ يجب ان نحَبَّ القداسة التي تبدأ عنده بمخافة الله.

إن المسيحية حافظت على فكرة خوف الله. هذه لم يشطبها العهد الجديد ولكنه أكملها بحبنا لله. عند تقديم الكأس للمؤمنين يقول الكاهن: "بخوف الله وإيمان ومحبة تقدّموا". المحبة والخوف يلتقيان. أجل الخوف موروث من العهد القديم ويبقى لأنه يُربِّينا، والمحبة أعظم منه وكشفها لنا العهد الجديد وهي تكمل كل الفضائل. الرب يسوع يحفظنا في مخافة أبيه ويكَلِّمنا بمحبة الثالث القدوس الذي يحفظنا من كل إثم.

جاورجيوس مطران جبيل والبترون وما يليهما (جبل لبنان)

### Announcements

#### **Church School Day: March 2 – 12:30 to 2:30 pm.**

The Church School will sponsor on this day a "bottle drive" fundraising, to help sponsoring a child through the "Children Relief Fund". All children and parents are encouraged to donate and participate in this event – but only on that date: March 2.

**Bible Study: Wednesday February 20, 2013:**

- 6:00 pm: Paraklisis.
- 7:00 pm: Bible Study: “The mystery of the Kingdom of God through signs and parables”, Based on Mark 3 – 5.

**Antiochian Women:**

- Saturday February 23: Ladies Fellowship Evening in the Church basement. (6:00 pm Vespers + Bible Study + Dinner and Sahra)
- March 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.**
- Sunday March 24:** Sunday of Orthodoxy Vespers (To be announced)
- Monday March 25, at 7:00 pm:** Vesperal Divine Liturgy for **the feast of the Annunciation.**

**“Choir, Chanters and Junior Choir” meeting.**

Chanters, members of Choir and Junior Choir are called for a meeting on Sunday February 24, immediately after the Divine Liturgy. New members are very welcome to attend.

**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 hand maid of God ‘Mariam’, mother of Mrs. Laila Dow, who fell asleep in the Lord in Palestine. May the Lord rest her soul in peace.