

*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

15804 – 98 Avenue, Edmonton, Alberta, T5P-4R9
Tel: (780) 489-7943, Fax: (780) 930-2095, www.stphilipchurch.ca , Email: frelias@telus.net

Pastor: Reverend Father Elias Ferzli.

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



April 14, 2013

Fourth Sunday of Great Lent;
Commemoration of John Climacus, Author of “The Ladder”

الأحد الرابع من الصوم، تذكّار القديس يوحنا السلمى.

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. John Climacus – Tone 8)

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundred-fold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John Climacus, intercede with Christ God to 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:

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: “Hail, O Bride without Bridegroom.”

الطروباريات:**(للقيامة – باللحن الرابع):**

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

(للقدّيس يوحنا السّلمي – باللحن الثامن)

للبرية غير المثمرة بمجاري دموعك أمرعت، وبالتنهّدات التي من الأعماق، أثمرت بأتعاك الى مئة ضعف، فصرت كوكباً للمسكونة متألئناً بالعجائب، يا أبانا البار يوحنا، فتشفع الى المسيح الإله أن يخلص نفوسنا.

(للقدّيس فيليبس الرسول – باللحن الثالث)

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

الفتداق:

إني انا عبدك يا والدة الإله، اكتب لك راية الغلبة، يا جنديّة محامية، وأقدم لك الشكر كمنقذة من الشدائد، لكن بما ان لك العزة التي لا تحارب، أعتقيني من صنوف الشدائد، حتى أصرخ نحوك، افرحي يا عروسة لا عروس لها.

The Epistle:

The Lord will give strength to His people.

The Lord will bless His people with peace.

The Reading is from the Epistle of St. Paul to the Hebrews. (6:13-20)

Brethren, when God made a promise to Abraham, since He had no one greater by whom to swear, He swore by Himself, saying, “Surely I will bless you and multiply you.” And thus

Abraham, having patiently endured, obtained the promise. Men indeed swear by one greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of His purpose, He interposed with an oath. So that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

الرسالة

الرب يعطي قوةً لشعبه،

الرب يبارك شعبه بالسلام.

فصل من رسالة القديس بولس الرسول الى أهل العبرانيين 6:13-20

يا إخوة، ان الله لَمَّا وعد إبراهيم اذ لم يمكن ان يُقسم بما هو أعظم منه أقسم بنفسه قائلاً: لأباركك بركة وأكثرنك تكثيراً. وذاك إذ تَأْتَى نال الموعد. وانما الناس يُقسِمون بما هو أعظم منهم، وتنقضي كل مشاجرة بينهم بالقَسَمِ للتثبيت. فذلك لما شاء الله ان يزيد وَرَثَةَ الموعد بياناً لعدم تحوّل عزمه توسط بالقَسَمِ، حتى نحصل بأمرين لا يتحوّلان ولا يمكن أن يُخلف الله فيهما على تعزية قوية نحن الذين التجأنا الى التمسك بالرجاء الموضوع امامنا، الذي هو لنا كمرساة للنفس أمينة راسخة تدخل الى داخل الحجاب حيث دخل يسوع كسابق لنا وقد صار على رتبة ملكيصادق رئيس كهنة الى الأبد.

The Gospel

The Reading is from the Holy Gospel according to St. Mark. (9:16-30)

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."

الإنجيل

فصل شريف من بشارة القديس مرقس الإنجيلي البشير 9:17-30

في ذلك الزمان دنا الى يسوع انسان وسجد له قائلا : يا معلّم، قد أتيتك بابني به روح أبكم، وحيثما أخذه يصصره فيزيد ويصرف بأسنانه وبييس. وقد سألت تلاميذك ان يُخرجوه فلم يقدرُوا. فأجابهُ قائلاً: ايها الجيل غير المؤمن، الى متى أكون عندكم؟ حتى متى أحتملكم؟ هلم به إليّ. فأتوه به. فلما رآه للوقت صرعه الروح فسقط على الأرض يتمرغ ويزيد. فسأل أباه: منذ كم من الزمان أصابه هذا؟ فقال: منذ صباه، وكثيرا ما ألقاه في النار وفي المياه ليهلكه. ولكن إن استطعت شيئا فتحنن علينا وأغثنا. فقال له يسوع: ان استطعت ان تؤمن فكل شيء مستطاع للمؤمن. فصاح أبو الصبي من ساعته بدموع وقال: اني أومن يا سيد، فأغث عدم إيماني. فلما رأى يسوع ان الجمع يتبادرون اليه انتهر الروح النجس قائلاً له: ايها الروح الأبكم الأصم انا أمرك أن اخرج منه ولا تعد تدخل فيه. فصرخ وخبطه كثيرا وخرج منه فصار كالميت حتى قال كثيرون انه قد مات. فأخذ يسوع بيده وأنهضه فقام. ولما دخل بيتا سأله تلاميذه على افراد: لماذا لم نستطع نحن ان نخرجه؟ فقال لهم: ان هذا الجنس لا يمكن ان يخرج الا بالصلاة والصوم. ولما خرجوا من هناك اجتازوا في الجليل ولم يترد ان يدري احد. فإنه كان يعلم تلاميذه ويقول لهم: ان ابن البشر يُسلم الى أيدي الناس فيقتلونه، وبعد ان يُقتل يقوم في اليوم الثالث.

Judge Not Lest You Be Judged

By Very Rev. Stephen Rogers - from The Word, March 2000

In the Prologue from *Ochrid*, that wonderful collection of the lives of the saints compiled by St. Nikolai Velimirovich, we hear a marvelous account on the thirtieth day of this month. On this day, an unnamed monk is commemorated who is described as “lazy, careless, disinclined to prayer . . .” Hardly the description we would expect of a monk commemorated by the Church!

We are told that, when this monk lay dying, he was full of joy. His fellow monks, who knew well the lackluster efforts of their brother, were confused how one so seemingly negligent could be facing death so joyfully. They asked him how this could be and he responded: “I have seen the angels, and they showed me a page with all my many sins. I said to them: The Lord said, ‘Judge not, that ye be not judged.’ I have never judged anyone and I hope in the mercy of God, that He will not judge me.”

The dying monk ended the account by telling his brothers that the angels, upon hearing that the monk had never judged anyone, immediately tore up the long list of his sins.

The story ends by telling us that all the monks marveled at this and learned from it.

There is probably nothing to which our Lord attached a greater warning than judging our brother. “Judge not, that you be not judged. For with what judgment you judge, you will be judged and with the same measure you use, it will be measured back to you” (Matthew 7:1-2).

St. Dorotheos of Gaza, that great spiritual teacher of the seventh century, had much to say about judging our brother: “Nothing angers God so much or strips a man so bare or carries him so effectively to ruin as condemning or despising his neighbor. There are three things here: running a man down; condemning him unjustly; and despising him.”

For St. Dorotheos, running a man down is gossiping about his behavior or lifestyle. Condemning a man is judging the state or condition of his soul. Despising, of course, is wishing his ruin.

No wonder God hates it when we judge our brother. No wonder the unnamed monk was assured of heaven. Despite his outward negligence, he never judged anyone.

St. Dorotheos tells us that those who want to be saved should never scrutinize the sins of their brother, but always their own and should then set about eliminating them. Such was the man who, when seeing his brother doing wrong, groaned, “Woe is me; him today, me tomorrow.” By this response he avoided focusing on the sin of his brother and looked at his own.

St. Dorotheos tells the story of Isaac the Theban. An angel appeared before Isaac and presented before him the soul of someone who had just died. “Here is the soul of a person you have judged,” said the angel. “Where do you order him to be put, into the Kingdom or into eternal punishment? Since you want to judge the just and the unjust, what do you command for this poor soul?”

Frightened beyond measure, Isaac spent the rest of his life praying with sighs and tears to be forgiven of this sin. He had seen the seriousness of judging another.

In this season of repentance let us learn from Isaac, St. Dorotheos and the unnamed monk and determine not to “run a man down, condemn him or despise him” as St. Dorotheos says. The more we judge, the more we gossip, the farther away from the love of God we drive ourselves.

One day, like the unnamed monk, we will be confronted with death. Will our list of sins be torn asunder? Or will we be judged by the degree to which we have judged others? Like Isaac the Theban, let us tremble at the thought of the consequences of judging others and dedicate the remaining time of our lives to repenting of and avoiding this most grievous of sins.

NO gossiping – NO condemning – NO despising

التوبة للقديس يوحنا السلمي

زمن الصوم زمن التوبة بامتياز. لنسمع بعض ما كتبه القديس يوحنا السلمي الذي نُعيد له اليوم ونحاول أن نعيش التوبة كل يوم من أيام الصوم:

- التوبة تجديد المعمودية.
- التوبة عهد مع الله لبدء حياة أخرى.
- التوبة هي التخلي الدائم عن التعزيمات الجسدانية.
- التوبة هي الحكم عن الذات والاهتمام بالنفس دون الارتباك بأي شيء آخر.
- التوبة ابنة للرجاء وجحود لليأس.
- التوبة مصالحة مع الرب بعمل الصالحات المضادة للزلات السابقة.
- التوبة تطهير للوجدان.
- التوبة صبر على كل المكدرات.
- التائب هو من يقتني التواضع.

صلوات الصوم

هذه بعض صلوات الأسبوع الرابع من الصوم الذي ينتهي اليوم. الغاية من طباعتها هنا أن نتوقف لحظة لنقرأها ونصلي ونتأمل.

- هلمّ نتطهر بنعمة الصيام ونصرخ بعقل كلي الطهارة الى الطاهر وحده بأصوات شكرية هاتفين: ايها الكلمة انت أعطيت دمك عنا جميعنا، وانت بالصليب تُقدّسنا (صلاة سحر الاثنين من الاسبوع الرابع).

- إذ قد جُزنا انتصاف ميدان الصيام الأربعيني، فهلمّ بنا نَعزم على مرافقة المسيح الى الألام الإلهية لكي إذا صُلبنا معه نساهم قيامته (صلاة سحر الاثنين من الاسبوع الرابع).

- ايها المسيح لقد أوضحت أن الاتضاع طريقة فاضلة للارتفاع عندما أفرغت ذاتك واتخذت صورة عبد ولم تقبل صلاة الفريسي وأما تنهد العشار المُنْسَحَق فقبلته في الأعلى كمحرقة لا عيب فيها. لذلك أهتف إليك: اغفر لي يا الله، اغفر لي وخلصني (صلاة سحر الاثنين من الاسبوع الرابع).

Announcements

Food for hungry people boxes:

Collection boxes are to be distributed today and returned on the first Sunday after Holy Pascha. Collected money will be sent to the archdiocese as our portion toward the “Food for Hungry fund”.

Planning committee:

The parish council will be forming a planning committee, to prepare plans for future projects concerning the church properties. We need volunteers. If anyone is interested please contact the parish council chairman: Joe Gebran.

Youth Camp Survey:

Please help accomplishing the first step of establishing an Orthodox youth camp in our area, by filling up the survey and return it as soon as possible.

April special services:

Saturday April 27, at 10:00 am: Orthros + Divine Liturgy (at 11:00 am) served by children for **Lazarus Saturday**.

Sunday April 28: **Palm Sunday – Orthros and Liturgy at regular time.**

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)