

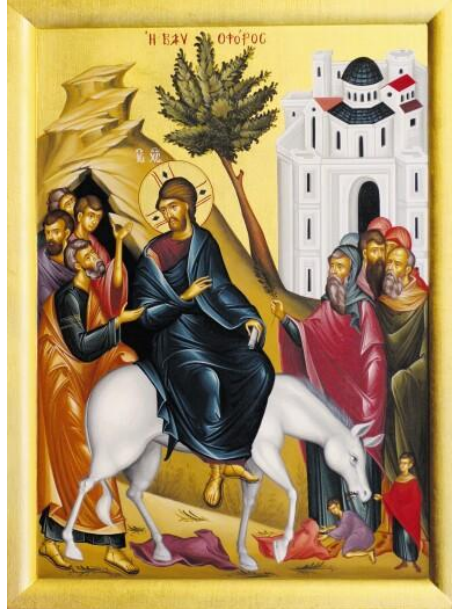
*The Self-Ruled Antiochian Orthodox Christian Archdiocese  
Of North America  
Diocese of Los Angeles and the west.*

**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.*



**April 17, 2011**

**The Entrance of Our Lord Jesus Christ into Jerusalem (Palm Sunday)**  
**دخول ربنا يسوع المسيح إلى اورشليم. (أحد الشعانين)**

**Weekly Service Schedule:**

**Saturday: 6:00 PM Vesper service**  
**Sunday: 9:30 AM Matins Service**  
**11:00 AM Divine Liturgy**

مبارك الآتي باسم الرب ، الله الرب ظهر لنا.  
**Blessed is He that cometh in the name of The Lord.  
God The Lord hath appeared unto us**

FIRST ANTIPHON

\* I am filled with joy, for the Lord will hear the voice of my supplication. The anguish of death encompassed me, the perils of hell beset me.

*Through the intercessions of the Theotokos, O Savior, save us.*

*بشفاعة والدة الإله، يا مخلص خلصنا.*

\* I found tribulation and anguish, and I called upon the Name of the Lord. I will walk acceptably before the Lord in the land of the living.

*Through the intercessions of the Theotokos, O Savior, save us.*

*بشفاعة والدة الإله، يا مخلص خلصنا.*

\* Glory... Both now...

*Through the intercessions of the Theotokos, O Savior, save us.*

*بشفاعة والدة الإله، يا مخلص خلصنا.*

SECOND ANTIPHON

\* I believed, and therefore have I spoken: but I was deeply humiliated. What shall I render unto the Lord, for all His benefits unto me?

*Save us, O Son of God, Who didst sit upon the foal of a donkey; who sing to Thee. Alleluia.*

*خلصنا يا ابن الله، يا من جلس على جحش أتان، لنرتل لك هليلويا.*

\* I will take the cup of Salvation, and call upon the Name of the Lord.

*Save us, O Son of God, Who didst sit upon the foal of a donkey; who sing to Thee. Alleluia.*

*خلصنا يا ابن الله، يا من جلس على جحش أتان، لنرتل لك هليلويا.*

\* I will pay my vows unto the Lord in the presence of all His people.

*Save us, O Son of God, Who didst sit upon the foal of a donkey; who sing to Thee. Alleluia.*

*خلصنا يا ابن الله، يا من جلس على جحش أتان، لنرتل لك هليلويا.*

\* Glory... Both now... O, only begotten Son and Word of God...

THIRD ANTIPHON

O, give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the house of Israel now say that He is good: for His mercy endureth forever. Let the house of Aaron now say that He is good: for His mercy endureth forever. Let all that fear the Lord now say that He is good: for His mercy endureth forever.

*(Now sing the Apolytikion of Lazarus Saturday.)*

**(Troparion of Lazarus Saturday – Tone 1)**

O Christ God, when Thou didst raise Lazarus from the dead, before Thy Passion, Thou didst confirm the universal resurrection. Wherefore, we, like babes, carry the insignia of triumph and victory, and cry to Thee, O Vanquisher of death, Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

**(Troparion of Palm Sunday – Tone 4)**

O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying, Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

- **Do NOT sing the Apolytikion of the patron saint or feast of the temple.**

### **Kontakion:**

Upborne upon the heavenly throne, and seated upon the earthly foal, O Christ our God, receive the praises of angels and the hymns of men, exclaiming before Thee, Blessed is He that cometh to restore Adam.

### **الطروباريات:**

( لسبت لعازر - بالحن الأول )

أيها المسيح الإله، لما أقمت لعازر من بين الأموات قبل آلامك، حققت القيامة العامة، لذلك ونحن كالإطفال، نحمل علامات الغلبة والظفر، صارخين إليك يا غالب الموت، أوصنا في الأعالي مبارك الآتي باسم الرب.

( لأحد الشعانين - بالحن الرابع )

أيها المسيح الإله، لما دفنا معك بالمعمودية، استأهلنا بقيامتك الحياة الخالدة، فنحن نسبحك هاتقين. أوصنا في الأعالي مبارك الآتي باسم الرب.

**لا تترتل طروبارية شفيع الكنيسة**

**الفتداق:**

يا من هو جالس على العرش في السماء، وراكب جحشاً على الأرض، تقبل تسابيح الملائكة وتماجيد الأطفال هاتقين إليك، أيها المسيح الإله، مبارك انت الآتي لتعيد آدم ثانية.

### **The Epistle:**

*Blessed is He that cometh in the Name of the Lord.*

*O give thanks unto the Lord, for He is good.*

**The Reading is from the Epistle of St. Paul to the Philippians. (4:4-9)**

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

### **الرسالة**

مبارك الآتي باسم الرب  
اشكروا الرب فإنه صالح.

**فصل من رسالة القديس بولس الرسول الى اهل فيليبي 4 : 4-9**

يا إخوة افرحوا في الرب كل حين وأقول ايضاً افرحوا، وليظهر حلمكم لجميع الناس فإن الرب قريب. لا تهتموا البيتة، بل في كل شيء فلتكن طلباتكم معلومة لدى الله بالصلاة والتضرع مع الشكر. وليحفظ سلام الله الذي يفوق كل عقل قلوبكم وبصائركم في يسوع المسيح. وبعد ايها الإخوة مهما يكن من حق، ومهما يكن من عفاف، ومهما يكن من عدل، ومهما يكن من طهارة، ومهما يكن من صفة محببة، ومهما يكن من حسن صيت، إن تكن فضيلة، وإن يكن مدح، ففي هذه افكروا. وما تعلمتموه وتسلمتموه وسمعتموه ورأيتموه فيّ فهذا اعملوا. وإله السلام يكون معكم.

### **The Gospel**

**The Reading is from the Holy Gospel according to St. John. (12:1-18)**

Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with

her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of His Disciples (he who was to betray Him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor, but because he was a thief; and as he had the money box, he used to take what was put into it. Jesus said, "Let her alone, and let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me." When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus, but also to see Lazarus, whom He had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet Him, crying, "Hosanna! Blessed is He Who comes in the Name of the Lord, even the King of Israel!" And Jesus found a young ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your King is coming, sitting on colt of an ass!" His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Him when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Him was that they heard He had done this sign.

## الإنجيل

### فصل شريف من بشارة القديس يوحنا الإنجيلي البشير 12: 1-18

قبل الفصح بستة ايام أتى يسوع الى بيت عنيا حيث كان لعازر الذي مات فأقامه يسوع من بين الأموات. فصنعوا له هناك عشاء وكانت مرتا تخدم وكان لعازر احد المتكئين معه. اما مريم فأخذت رطل طيب من ناردين خالص كثير الثمن ودهنت قدمي يسوع ومسحت قدميه بشعرها، فامتأ البيت من رائحة الطيب. فقال احد تلاميذه، يهوذا بن سمعان الاسخريوطي، الذي كان مزعماً ان يسلمه: لم لم يُع هذا الطيب بثلاث مئة دينار ويُعط للمساكين؟ وانما قال هذا لا اهتماماً منه بالمساكين بل لأنه كان سارقاً وكان الصندوق عنده وكان يحمل ما يُلقى فيه. فقال يسوع: دعها، انما حفظته ليوم دفني. فإن المساكين هم عندكم في كل حين، واما انا فليست عندكم في كل حين. وعلم جمع كثير من اليهود ان يسوع هناك فجأؤوا، لا من اجل يسوع فقط، بل لينظروا ايضاً لعازر الذي أقامه من بين الأموات. فآتمر رؤساء الكهنة ان يقتلوا لعازر ايضاً، لأن كثيرين من اليهود كانوا بسببه يذهبون فيؤمنون بيسوع. وفي الغد لما سمع الجمع الكثير الذين جاؤوا الى العيد بأن يسوع أت الى اورشليم اخذوا سعف النخل وخرجوا للقائه وهم يصرخون قائلين: هوشعنا، مبارك الآتي باسم الرب، ملك اسرائيل. وان يسوع وجد جحشا فركبه كما هو مكتوب: لا تخافي يا ابنة صهيون، ها ان ملكك يأتيك راكبا على جحش ابن آتان. وهذه الأشياء لم يفهمها تلاميذه اولاً، ولكن، لما مُجد يسوع، حينئذ تذكروا ان هذه انما كُتبت عنه، وانهم عملوها له. الجمع الذين كانوا معه حين نادى لعازر من القبر وأقامه من بين الأموات يشهدون له. ومن اجل هذا استقبله الجمع لانهم سمعوا بأنه قد صنع هذه الآية.

### Holy Week: An Explanation

Great Lent and Holy Week are two separate fasts, and two separate celebrations. Great Lent ends on Friday of the fifth week (the day before Lazarus Saturday). Holy Week begins immediately thereafter. Let's explore the meaning of each of the solemn days of Passion Week.

**Lazarus Saturday:** Lazarus Saturday is the day which begins Holy Week. It commemorates the raising of our Lord's friend Lazarus, who had been in the tomb four days. This act confirmed the universal resurrection from the dead that all of us will experience at our Lord's Second Coming. This miracle led many to faith, but it also led to the chief priest's and Pharisees' decision to kill Jesus (John 11:47-57).

**Palm Sunday** (The Entrance of our Lord into Jerusalem): Our Lord enters Jerusalem and is proclaimed king - but in an earthly sense, as many people of His time were seeking a political Messiah. Our Lord is King, of course, but of a different type - the eternal King prophesied by Zechariah the Prophet. We use palms on this day to show that we too accept Jesus as the true King and Messiah of the Jews, Who we are willing to follow - even to the cross.

**Holy Monday, Tuesday and Wednesday:** The first thing that must be said about these services, and most of the other services of Holy Week, is that they are "sung" in anticipation. Each service is rotated ahead

twelve hours. The evening service, therefore, is actually the service of the next morning, while the morning services of Holy Thursday and Holy Saturday are actually the services of the coming evening. Understanding that, let's turn to the Services of Holy Monday, Tuesday and Wednesday (celebrated Palm Sunday, Monday and Tuesday evening). The services of these days are known as the Bridegroom or Nymphios Orthros Services. At the first service of Palm Sunday evening, the priest carries the icon of Christ the Bridegroom in procession, and we sing the "Hymn of the Bridegroom." We behold Christ as the Bridegroom of the Church, bearing the marks of His suffering, yet preparing a marriage Feast for us in God's Kingdom.

Each of these Bridegroom Orthros services has a particular theme. On Holy Monday, the Blessed Joseph, the son of Jacob the Patriarch, is commemorated. Joseph is often seen as a Type of Christ. Joseph was betrayed by his brothers, thrown into a pit, and sold into slavery by them. In the same way, our Lord was rejected, betrayed by His own, and sold into the slavery of death. The Gospel reading for the day is about the barren fig tree, which Christ cursed and withered because it bore no fruit. The fig tree is a parable of those who have heard God's word, but who fail to bear the fruit of obedience. Originally the withering of the fig tree was a testimony against those Jews who rejected God's word and His Messiah.

The Parable of the Ten Virgins is read on Holy Tuesday. It tells the story of the five virgins who filled their lamps in preparation for receiving the bridegroom while the other five allowed their lamps to go out, and hence were shut out of the marriage feast.

This parable is a warning that we must always be prepared to receive our Lord when He comes again. The theme of the day is reinforced by the exostelation hymn we sing: "I see Thy Bridal Chamber adorned, O my Savior, but have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me." The theme of Holy Wednesday is repentance and forgiveness. We remember the sinful woman, Kassiane, who anointed our Lord in anticipation of His death. Her repentance and love of Christ is the theme of the wonderful "Hymn of Kassiane" which is chanted on this night, reminding us one more time, before "it is too late," that we too may be forgiven if we repent.

**Holy Unction:** The Mystery or Sacrament of Holy Unction is celebrated on Holy Wednesday evening. Actually this service can be celebrated any time during the year, especially when one is ill. However, because of our need for forgiveness and spiritual healing, we offer this service during Holy Week for the remission of our sins. We should prepare for this service in a prayerful way, as we do for Holy Communion.

**Great and Holy Thursday:** On Holy Thursday we turn to the last events of our Lord and His Passion. Thursday morning begins with a Vespereal Divine Liturgy commemorating the Mystical Supper. As previously mentioned, this is actually Holy Thursday evening's service celebrated in the morning in anticipation. Everyone who is able should make an effort to receive Holy Communion at this service as it was at the Mystical Supper that our Lord instituted the Holy Eucharist. At this Liturgy a second Host is consecrated and kept in the Tabernacle. It is from this Host that Holy Communion is distributed to the shut-ins and the sick throughout the coming year.

**Thursday evening** actually begins the services of Great and Holy Friday. The service of the Twelve Passion Gospels commemorates the solemn time of our Lord's Crucifixion. After the reading of the fifth Gospel, the holy cross is carried around the church in procession, and Christ's body is nailed to the cross in the center of the church.

**Great and Holy Friday:** This is a day of strict fast. As little as possible should be eaten on this day. It is the only day in the entire year that no Divine Liturgy of any kind can be celebrated. In the morning we celebrate the Royal Hours. These solemn hours are observed as we read the various accounts and hymns concerning the crucifixion. In the afternoon we celebrate the

Vesper service of the taking down of Christ's body from the cross. During the Gospel reading, our Lord's body is taken off the cross and wrapped in a new, white linen sheet. This act commemorates the removal of Christ's body from the cross by Joseph of Arimathea (John 19:38-42). Later in the service, the Epitaphios, or winding-sheet, with Christ's body on it is carried in procession and placed in the recently decorated tomb. In the evening the Lamentations Orthros service is sung. This service begins in a solemn manner, but by the end of the service we are already anticipating the Resurrection of our Lord.

Remember again, that the Holy Friday evening Orthros is actually the first service of Holy Saturday, the day in which we commemorate our Lord's body resting in the tomb while His all-pure soul descends into Hades to free the faithful of the Old Covenant.

**Great and Holy Saturday:** This day is a day of hope and waiting. In the morning we celebrate a Vespereal Divine Liturgy which commemorates Christ's victory over death. Bright vestments are worn as we anticipate Christ's Resurrection. Laurel leaves are strewn throughout the church during the service, because in the ancient world laurel leaves were a sign of victory. As the leaves are strewn, the choir chants "Arise O God and Judge the earth, for to Thee belong all the nations." The Old Testament story of Jonah in the belly of the whale is read at this service because Jonah is seen in the Church as a Type of Christ. As Jonah was three days in the belly of the great fish, and was then safely deposited back onto land, so our Lord was three days in the tomb before His glorious Resurrection. The Vespereal Divine Liturgy of Holy Saturday concludes the services of Holy Week, and brings us to the eve of Great and Holy Pascha.

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### **Announcements**

#### **Services for the "Holy Week" & Holy Pascha**

- **Sunday April 17, at 7:00pm:** **The first Bridegroom service.**
- **Monday April 18, at 9:30am:** **Divine Liturgy of the Presanctified Gifts.**  
  **Monday April 18, at 7:00pm:** **The second Bridegroom Service.**
- **Tuesday April 19, at 9:30am:** **Divine Liturgy of the Presanctified Gifts.**  
  **Tuesday April 19, at 7:00pm:** **The third Bridegroom service.**
- **Wednesday April 20, at 9:30am:** **Divine Liturgy of the Presanctified Gifts.**  
  **Wednesday April 20, at 7:00pm:** **Service of Holy Unction.**
- **Thursday April 21, at 9:30am:** **Orthros + the Hours + Divine Liturgy of St. Basil the Great.**  
  **Thursday April 21, at 7:00pm:** **The service of the twelve passion Gospels.**
- **Friday April 22, at 9:30am:** **The service of the Royal Hours. The service of the Taking down of the Crucifix from the cross.**  
  **Friday April 22, at 7:00pm:** **The service of Good Friday.**
- **Saturday April 23, at 9:30am:** **Vespereal Divine Liturgy of St. Basil The Great.**  
  **Saturday April 23, at 10:00pm:** **Holy Pascha:**  
    **The Rush procession + Orthros + Divine Liturgy.**
- **Sunday April 24, at 3:00 pm:** **Agape Vespers (The Baouth service)**