

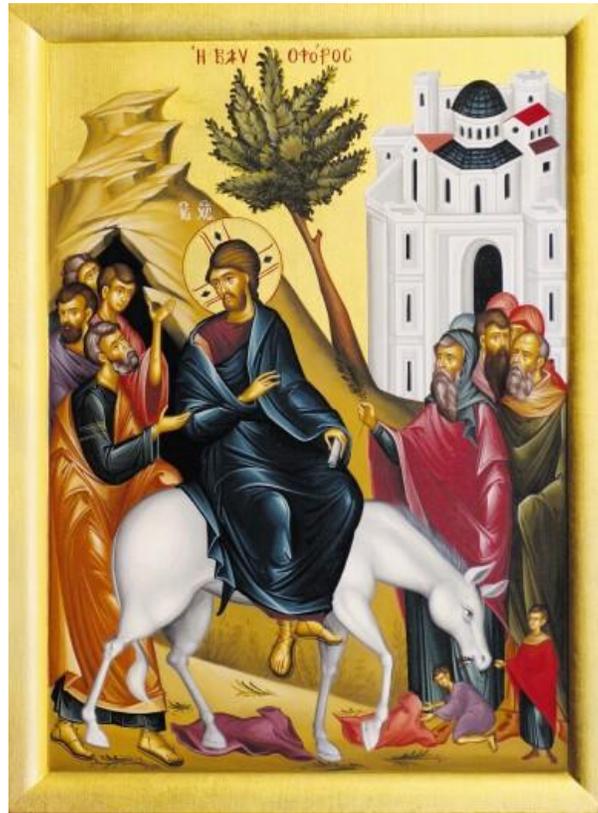
*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America
Diocese of Los Angeles and the west.*

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 8, 2012

The Entrance of Our Lord Jesus Christ into Jerusalem (Palm Sunday)

دخول ربنا يسوع المسيح إلى أورشليم. (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.

خَلِّصْنَا يَا ابْنِ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ أَتَانٍ، لِنُرْتَلَ لَكَ هَلِّلِيلُيَا.

* 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.

خَلِّصْنَا يَا ابْنِ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ أَتَانٍ، لِنُرْتَلَ لَكَ هَلِّلِيلُيَا.

* 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.

خَلِّصْنَا يَا ابْنِ اللَّهِ، يَا مَنْ جَلَسَ عَلَى جَحْشِ أَتَانٍ، لِنُرْتَلَ لَكَ هَلِّلِيلُيَا.

* 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- باللحن الأول)

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

(لأحد الشعانين – باللحن الرابع)

أيها المسيح الإله، لما دفنا معك بالمعمودية، استأهلنا بقيامتك الحياة الخالدة، فنحن نسبحك هاتفين. 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 بالبتة، بل في كل شيء فلتكن طلباتكم معلومة لدى الله بالصلاة والتضرع مع الشكر. وليحفظ سلام الله الذي يفوق كل عقل قلوبكم وبصانركم 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 افتكروا. 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 مزمعا ان يسلمه: لم لم يُبَع هذا الطيب بثلاث مئة دينار ويُعطى للمساكين؟ وانما قال هذا لا اهتماما منه بالمساكين بل لأنه كان سارقا 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 فجاءوا، لا من اجل يسوع فقط، بل لينظروا ايضا لعازر الذي أقامه من بين الأموات. فأتى رؤساء الكهنة ان يقتلوا لعازر ايضا، 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 أتان. وهذه الأشياء لم يفهمها تلاميذه اولاً، ولكن، لما مُجِّد يسوع، حينئذ تذكروا ان هذه انما كتبت 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

Palm Sunday!

By The Very Rev. Alexander Schmemmann.

The Saturday of Lazarus, from the liturgical point of view, is the pre-feast of Palm Sunday -- the Entrance of our Lord into Jerusalem. Both feasts have a common theme: triumph and victory. Saturday reveals the Enemy, which is death; Palm Sunday announces the meaning of victory as the triumph of the Kingdom of God, as the acceptance by the world of its only King, Jesus

Christ. In the life of Jesus, the solemn entrance in the Holy City was the only visible triumph. Up to that day, He consistently rejected all attempts to glorify Him. But six days before the Passover, He not only accepted to be glorified, He Himself provoked and arranged this glorification. By doing what the prophet Zechariah announced: "behold, your king is coming, sitting on an ass' colt!" (Zechariah 9:9), He made it clear that He wanted to be acclaimed and acknowledged as the Messiah, the King and the Redeemer of Israel. And the Gospel narratives stress all these messianic features: the Palms and the Hosanna, the acclamation of Jesus as the Son of David and the King of Israel. The history of Israel is now coming to its end, such is the meaning of this event. For the purpose of that history was to announce and to prepare the kingdom of God, the advent of the Messiah. And now it is fulfilled. For the King enter His Holy City and in Him all prophecies, all expectations find their fulfillment. *He inaugurates His Kingdom.*

The Liturgy of Palm Sunday commemorates this event. With palm branches in our hands we identify ourselves with the people of Jerusalem; with them we greet the lowly King, singing Hosanna to Him. But what is the meaning of it *today* and *for us*?

Citizenship in the Kingdom

First, it is our confession of Christ as our King and Lord. We forget so often that the Kingdom of God has already been inaugurated and that on the day of our baptism we were made citizens of it, have promised to put our loyalty to it above all other loyalties. We must always remember that for a few hours, Christ was indeed King on earth, in this world of ours. For a few hours only and in one city. But, as in Lazarus we have recognized the image of each man, in this one city we acknowledge the mystical center of the world and indeed of the whole creation. For such is the Biblical meaning of Jerusalem, the focal point of the whole history of salvation and redemption, the holy city of God's advent. Therefore, the Kingdom inaugurated in Jerusalem is a universal Kingdom, embracing in its perspective all men and the totality of creation... For a few hours -- yet these were the decisive time, the ultimate *hour of Jesus*, the hour of fulfillment by God of all His promises, of all His decisions. It came at the end of the entire process of preparation, revealed in the Bible, it was the *end* of all that God did for men. And thus, this short hour of Christ's earthly triumph acquires an eternal meaning. It introduces the reality of the Kingdom into our time, into all hours, makes this Kingdom the meaning of time and its ultimate goal. The Kingdom was revealed in this world and from that hour; its presence judges and transforms human history... And when at the most solemn moment of our Liturgical celebration, we receive from the priest a palm branch, we renew our oath to our King, we confess His Kingdom as the ultimate meaning and content of *our* life. We confess that everything in our life and in the world *belongs* to Christ and nothing can be taken away from its sole real Owner, that there is no area of life in which He is not to rule, to save and to redeem. We proclaim the universal and total responsibility of the Church for human history and uphold her *universal mission*.

The Way of the Cross

But we know that the King whom the Jews acclaimed then and whom we acclaim today, is on His way to Golgotha, to the Cross and to the grave. We know that this short triumph is but the prologue of His sacrifice. The branches in our hands signify, therefore, our readiness and willingness to follow Him on this sacrificial way, our acceptance of sacrifice and self denial as the only royal way to the Kingdom.

And finally, these branches, this celebration, proclaim our faith in the final victory of Christ. His Kingdom is yet hidden and the world ignores it. It lives it as if the decisive event had not taken place, as if God had not died on the Cross and Man in Him was not risen from the dead. But we,

Christians, believe in the coming of the Kingdom in which God will be all in all and Christ the only King.

In our liturgical celebrations, we remember events of the past. But the whole meaning and power of Liturgy is that it transforms remembrance into reality. On Palm Sunday this reality is *our own involvement, our responsibility to, the Kingdom of God*. Christ does not enter into Jerusalem anymore, He did it once and for all. And He does not need any "symbols," for He did not die on the Cross that we may eternally "symbolize" His life. He wants from us a *real* acceptance of the Kingdom which He brought to us... And if we are not ready to stand by the solemn oath, which we renew every year on Palm Sunday, if we do not *mean* to make the Kingdom of God the measure of our whole life, meaningless is our commemoration and vain the branches we take home from the Church.

Announcements

Church School:

- The Church School will be OFF on Palm Sunday (April 8), and on Easter Sunday (April 15), and Thomas Sunday April 22. And it will resume on Sunday April 29.
- Church School Easter Celebration: Sunday April 15 (Easter) at 2:00 pm.

Visitations on Holy Thursday

On the afternoon of Thursday April 12, Fr. Elias will be available to visit seniors, sick and handicapped people, who could not attend the Wednesday service of **Holy Unction**. Please inform the church office, if you would like to arrange a visit.

Easter's decorated eggs

We request that each family assists the church with as much as possible, with decorated eggs, on Saturday evening. The eggs, as usual, will be blessed and distributed to the faithful at the end of the Divine Liturgy.

Antiochian Women: Annual Fundraising Dinner is on April 22.

Services for the "Holy Week"

- **Sunday April 8, at 7:00pm:** The first Bridegroom service.
- **Monday April 9, at 9:30am:** Divine Liturgy of the Presanctified Gifts.
- **Monday April 9, at 7:00pm:** The second Bridegroom Service.
- **Tuesday April 10, at 9:30am:** Divine Liturgy of the Presanctified Gifts.
- **Tuesday April 10, at 7:00pm:** The third Bridegroom service.
- **Wednesday April 11, at 9:30am:** Divine Liturgy of the Presanctified Gifts.
- **Wednesday April 11, at 7:00pm:** Service of Holy Unction.
- **Thursday April 12, at 9:30am:** Orthros + the Hours + Divine Liturgy of St. Basil the Great.
- **Thursday April 12, at 7:00pm:** The service of the twelve passion Gospels.
- **Friday April 13, at 9:30am:** The service of the Royal Hours. The service of the Taking down from the cross.
- **Friday April 13, at 7:00pm:** The service of Good Friday.
- **Saturday April 14, at 9:30am:** Vespers Divine Liturgy of St. Basil The Great.
- **Saturday April 14, at 9:00pm:** Holy Pascha:
The Rush procession + Orthros + Divine Liturgy.
- **Sunday April 15, at 3:00 pm:** Agape Vespers (The Baouth service)