

*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.stphilipedmonton.org , Email: frelias@telus.net

Pastor: *Reverend Father Elias Ferzli.*

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



March 17, 2013

Sunday of Forgiveness (Cheese Fare)
أحد الغفران (مرفع الجبن)

Weekly Service Schedule:

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

(Troparion of the resurrection -Tone 8)

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

(Troparion of St-Philip -Tone 3):

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

Kontakion:

O Thou Who guidest to wisdom, and givest understanding and intelligence, the Instructor of the ignorant, and Helper of the poor, strengthen my heart and grant it understanding, O Master. Give me word, O Word of the Father; for behold, I shall not refrain my lips from crying to Thee, O merciful One, have mercy upon me who am fallen.

(الطروباريات)

(للقيامة – باللحن الثامن):

انحدرت من العلو يا متحنن/ وقبلت الدفن ذا الثلاثة الأيام/ لكي تُعَيِّنَنَا مِنَ الآلام/ فَيَا حَيَاتِنَا وَقِيَامَتَنَا يَا رَبُّ الْمَجْدُ لَكَ.

(للقديس فيليبس الرسول – باللحن الثالث)

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

الفتنراق:

أيها الهادي إلى الحكمة، والرازق للفهم والفتنة، والمؤدب الجهال والعاقد المساكين. شدّد قلبي وامنحه فهماً أيها السيد، وأعطني كلمةً يا كلمة الأب. فها إني لا أمنع شفقتي من الهتاف إليك. يا رحيم ارحمني أنا الواقع.

The Epistle:

Sing praises to our God, sing praises. Sing praises to our King, sing praises.

O clap your hands, all ye nations.

The Reading from the Epistle of St. Paul to the Romans. (13:11-14:4)

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

الرسالة

رتلوا لإلهنا رتلوا،

يا جميع الأمم صفقوا بالأأيادي.

فصل من رسالة القديس بولس الرسول الأولى الى أهل رومية 4:14-11:13

يا إخوة إن خلاصنا الآن أقرب مما كان حين آمنّا. قد تناهى الليل واقترب النهار فلندع عنا أعمال الظلمة ونلبس أسلحة النور. لنسلكن سلوكا لانقا كما في النهار لا بالقصوف والسكر ولا بالمضاجع والعهر ولا بالخصام والحسد. بل البسوا الرب يسوع المسيح ولا تهتموا بأجسادكم لقضاء شهواتها. من كان ضعيفا في الإيمان فاتخذوه بغير مباحثة في الآراء. من الناس من يعتقد أن له أن يأكل كل شيء، أما الضعيف فيأكل بقولا. فلا يزدري الذي يأكل من لا يأكل، ولا يدين الذي لا يأكل من يأكل، فإن الله قد اتخذه. من أنت يا من تدين عبداً أجنبيّاً؟ إنه لمولاه يثبت أو يسقط، لكنّه سيثبت لأنّ الله قادر أن يثبتّه.

The Gospel

The Reading is from the Holy Gospel according to St. Matthew. (6:14-21)

The Lord said to His Disciples, “If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father Who is in secret; and your Father Who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.”

الإنجيل

فصل شريف من بشارة القديس متى الإنجيلي البشير 21-14:6

قال الرب: إن غفرتم للناس زلاتهم يغفر لكم أبوك السماوي أيضاً، وإن لم تغفروا للناس زلاتهم فأبوك أيضاً لا يغفر لكم زلاتكم. ومتى صتمت فلا تكونوا معبسين كالمرائين فإنهم ينكثرون وجوههم ليظهروا للناس صائمين. الحق أقول لكم إنهم قد استوفوا أجرهم. أما أنت فإذا صمت فادهن رأسك واغسل وجهك لئلا تظهر للناس صائماً بل لأبيك الذي في الخفية، وأبوك الذي يرى في الخفية يجازيك علانية. لا تكنزوا لكم كنوزاً على الأرض حيث يُفسد السوس والآكلة وينقب السارقون ويسرقون، لكن اكنزوا لكم كنوزاً في السماء حيث لا يُفسد سوس ولا آكلة ولا ينقب السارقون ولا يسرقون، لأنّه حيث تكون كنوزكم هناك تكون قلوبكم.

THE PRAYER OF REPENTANCE (DURING GREAT LENT)

The Prayer of Saint Ephraim the Syrian is traditionally said many times throughout each day during Great Lent, in addition to our daily prayers.

**O Lord and Master of my life,
take from me the spirit of sloth,
meddling, lust of power, and idle talk (+)**

**But give rather
the spirit of chastity, humility, patience and love to thy servant (+)**

**Yes, O Lord and King, grant me to see my own sins and not to judge my
brother, for thou art blessed from all ages to all ages. Amen. (+)**

(The “(+)” indicates that we should make a deep bow or prostration at this point.)

صلاة التوبة خلال الصوم الكبير

صلاة القديس أفرام السرياني عادةً تقال مراتٍ عديدة في كل يوم من أيام الصوم الكبير، بالإضافة إلى الصلوات اليومية أثناء الصوم.

ايها الرب وسيد حياتي،
أعتقني من روح البطالة والفضول، وحب الرئاسة والكلام البطال (+)

وأنعم عليّ انا عبدك الخاطيء،
بروح العفة واتضاع الفكر والصبر والمحبة (+)

نعم يا ملكي والهي،
هَب لي ان اعرف ذنوبي وعيوبي وان لا أدين إخوتي،
فإنك مبارك الى الأبد، آمين (+)

إن ال (+) تشير إلى حيث يجب أن نعمل مطانية (أي سجدة إلى الأرض)

What is forgiveness?

by Hieromonk (Mtropolitan) Jonah

To forgive means to restore a bond of love and communion when there has been a rupture. Sin ruptures our relationship with God and others, as also do offenses taken and given among people. When the bond is broken with other people, we tend to objectify them and judge them, not seeing them as persons, but only as objects of our anger and hurt. This is our sinful reaction. We categorize people in terms of their transgression against us. The longer we nurture the anger and alienation, the more deeply the resentment takes hold in our heart, and the more it feeds on our soul. Resentment is a cancer that will destroy us if we don't forgive! It also leaks out and damages our relations with others when we slander and gossip about those who have offended us and try to draw others to our own side. Of course, no one should want to hear such things—but we do!

Forgiveness means overlooking the sin or transgression, and restoring a bond of love. It does not mean justifying the offensive action or accepting it as right, nor does it mean justifying one's

own anger or sinful reaction. Forgiveness means laying aside our judgments of the other person and our own sinful reactions, and accepting others for who they are.

God's forgiveness of us and our sins against Him is unconditional and absolute. God does not reject us, objectify us, or bear anger or resentment against us. These are, I think, our projections onto God of our own issues and judgments against ourselves when we sin. God does not punish us. Rather, by alienating ourselves from God, we punish ourselves and ascribe this punishment to Him. We turn in on ourselves in anger and self-hatred, and thus shatter our personhood, cutting ourselves off from His love.

By asking God for forgiveness, we open ourselves to His love and acceptance, His grace and compassion. These were there already, but we neglected them. By confessing our sins, we surrender these areas of our lives where we have justified our self-alienation from God. Repentance means not only turning away from sin, but also turning to God. Judas was remorseful for his sin—but hanged himself. We need not only to be remorseful, but also to open ourselves to God.

Announcements

Antiochian Women:

- March 24: Lenten Pot Luck with fish.
- March 30: Ladies Retreat (3:00 to 7:00 PM)

March special services:

Sunday March 17, at 7:00 pm: Vespers of Sunday of forgiveness, followed by fellowship.

Monday March 25, at 7:00 pm: Divine Liturgy for the feast of the Annunciation.

Choir Practice:

The Choir will have a rehearsal on Wednesday March 20 at 7:30 pm. New members are welcome.

Sunday of Orthodoxy Vespers: Mach 24, 6:00 pm.

Sunday of Orthodoxy Vespers is hosted this year by St. Anthony of the cave Ukrainian Orthodox Church, 6103 – 172 St – Fellowship and Christian hospitality to follow – Everyone is welcome.

First week of great lent services: March 18 - 25

Monday to Friday, 9:30am: Orthros service

Monday, 7:00pm:	Great Compline
Tuesday, 7:00pm:	Great Compline
Wednesday, 7:00pm:	The Liturgy of the Presanctified Gifts
Thursday, 7:00pm:	Great Compline
Friday, 7:00pm:	Akathist (Madayeh) Service.
Saturday, 6:00pm:	Vespers Service + Little Compline (Including the Canon of Metalipsi)

Voluntary retreat for the beginning of great lent:

The first 3 days of great lent (March 18, 19 and 20) the office will be closed, but the church will be open for prayers, confessions and spiritual readings, from 7:00 am to 8:30pm. The Schedule is posted on the announcement's board.

Retreat daily schedule:

7:00 am: Morning prayer
7:15 am: Jesus prayer
(O Lord Jesus Christ, the Son of God, have mercy on me a sinner)
8:00 am: Open time for confession or Gospel reading.
9:30 am: Orthros service + the first hour prayer.
11:00 am: Open time for confession or Gospel reading
Noon: Lunch
1:00 pm: The Third + the Sixth hour prayers.
1:30 pm: Open time for Confession or Gospel reading.
3:00 pm: the Ninth hour prayer + Vespers.
4:00 pm: Open time for Confession or Spiritual reading.
5:00 pm: Break
5:30 pm: Reading of the canon of repentance.
7:00 pm: the daily appointed service.

The Canon of repentance

The Canon of repentance (which is also called the canon of St. Andrew of Crete because it is written by him), will be read in church during the first four days of great lent (March 18, 19, 20, 21).

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)