

*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.*



March 6, 2011

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)

(للقيامه – باللحن الثامن):

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

(للقدّيس فيليبّس الرسول – باللحن الثالث)

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

الفتنّاق:

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

The Epistle:

Thou, O Lord, will preserve us and keep us from this generation.

Save me, O Lord, for the godly man hath disappeared.

The Reading is from the Epistle of St. Paul to the Hebrews. (12:1-10)

Brethren, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and sin which clings so closely; and let us run with perseverance the race that is set before us, looking to Jesus: the Pioneer and Perfecter of our faith, Who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider Him Who endured from sinners such hostility against Himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. And have you forgotten the exhortation which addresses you as sons? “My son: do not regard lightly the discipline of the Lord, nor lose courage when you are punished by Him; for the Lord disciplines him whom He loves, and chastises every son whom He receives.” It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers to discipline us and we respected them. Shall we not much more be subject to the Father?

الرسالة

رتلوا لإلهنا رتلوا،

يا جميع الأمم صنفقوا بالأأيادي.

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

يا إخوة إن خلاصنا الآن أقرب مما كان حين آمنّا. قد تناهى الليل واقترب النهار فلندع عنا أعمال الظلمة ونلبس أسلحة النور. لنسلكنّ سلوكاً لائقاً كما في النهار لا بالقصوف والسكر ولا بالمضاجع والعهر ولا بالخصام والحسد. بل البسوا الرب يسوع المسيح ولا تهتمّوا بأجسادكم لقضاء شهواتها. من كان ضعيفاً 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 أجنبياً؟ 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 6:14-21

قال الرب: إن غفرتُم للناس زلاتهم يغفر لكم أبوك السماوي أيضاً، وإن لم تغفروا للناس زلاتهم فأبوك أيضاً لا يغفر لكم زلاتكم. ومتى صمتتم فلا تكونوا معبّسين كالمرائيّين فإنّهم ينكثرون وجوههم ليظهروا للناس صائمين. الحق أقول لكم إنّهم قد استوفوا أجرهم. أما أنت فإذا صُممتَ 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 تُقال مرّاتٍ عديدة في كل يوم من أيام الصوم الكبير، بالإضافة إلى الصلوات اليومية أثناء الصوم.

**ايها الرب وسيد حياتي،
أعتقي 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 ادين اخوتي،
فإنك مبارك الى الأبد، آمين (+)**

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

WHY DO WE FAST SO OFTEN?

(By Fr. Stephen Ziton)

Let's begin by taking a look at what happens when we do not keep the fast. In Genesis 3 we learn of the fall of Adam and Eve, and how their failure to keep the fast when they ate the forbidden fruit was a sin (i.e., love of their own will more than the will of God) which caused mankind to be expelled from paradise and perfect union with the Creator. Why would we want to mimic the original sin?

Our bodies and our souls are connected in such a way that the actions of our bodies articulate the attitudes of our souls. Prayer is not just a function of the soul alone. We see this phenomenon often in the Scriptures. In Luke, when the Samaritan leper gave thanks for his healing, he did more than just say words, he “fell down on his face at [Jesus’] feet” (9:16). Later, in chapter 18, the Publican praying in the temple was so full of sorrow, he would not even look in the direction of the heavens, but cast his eyes down and smote his breast while praying for mercy. And it is

more than mere coincidence that we prostrate when we say the prayer of St. Ephraim during Great Lent, “O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. .”

All of the Holy Fathers of the Church, as well as many of the saints from both the Old and New Testament, practiced fasting, including Christ Himself. In fact, Jesus also taught that certain forms of evil could not be conquered without it (Matt 17:21).

Father Thomas Hopko reminds us that man does not fast because it pleases God if His servants do not eat, for, as the Lenten hymns of the Church tell us, “the devil also never eats.” Neither do we fast in order to afflict ourselves with suffering and pain, for God takes no pleasure in the discomfort of His people. But we fast only to gain mastery over ourselves and to conquer the passions of the flesh.

If I may insert a personal note here, fasting helps me on several levels. First, when I cannot have any amount of meat or dairy, my body reminds me. My lack of contentment with what I eat is something of which I am continually aware. But this helps me become more focused in prayer because my sensitivities have not been dulled by foods that satisfy. Also, it gives my spirituality a realistic barometer that lets me know where I am with my faith. It’s easy to use the verbiage of an addict (“I can begin the fast anytime I want to”) because we are all addicted to food to various degrees. But it is a very practical dilemma with which we have to come to grips meal after meal. For example, do I love the Big Mac more than I love the Lord and doing his will? Is there any real harm to that cup of cappuccino? After all, God is going to have to forgive me of much bigger sins than eating a cheese sandwich. Excuses are never very far away.

It can be easy to justify not participating in the fast to your greatest ability if that is your desire. If you’ve never done it, it’s hard to describe what you’re missing. But it’s a great first step to growing as a Christian. Fasting can be a lot easier when it is viewed not as an end in itself, but as something which aids in our repentance. So, ask your Spiritual Father to give guidance if you’ve never fasted before. Avoiding the foods from which the Church asks us to abstain is easier if you replace them by increasing worthy activities like self-examination, works of love, giving to the poor, prayer, reading the Scriptures and the Fathers, and refraining from gossip. If you are only avoiding certain foods and aren’t doing those things which edify, then you are not really fasting; you’re just on some kind of weird diet. The bottom line is Christ fasted (Matt 4) and taught His disciples to fast (Matt 6, Mk 2). Are you participating as best as you can...? Are you one of His disciples?

Announcements

Antiochian Women:

Knepheh breakfast on March 6: As March 6 is the “Cheese fare Sunday”, the Antiochian women will be offering a Knepheh breakfast. Please be supportive.

Retreat on March 12: The Antiochian Women retreat will take place on march 12, 1:00 to 6:00 pm. The topic is:

“Chastity = Healthy Society and Adultery = Corrupt Society”.

All ladies are invited.

Sunday of Orthodoxy:

Sunday March 13, at 6:00 pm:

Pan-Orthodox Vesper Service for **Sunday of Orthodoxy** (at St John Ukrainian Orthodox Cathedral – details to be announced)

Retreats during Great Lent:

Saturday March 12, 1:00 to 6:00 pm: "Ladies retreat." (Chastity and Adultery)

Saturday March 26 after vespers: "Bible study" (The Annunciation)

Saturday March 26, 11:00 am to 2:00 pm: Church school day

Saturday April 16, 10:00am to 2:00pm: Lazarus Saturday" Church school retreat. (Orthros + Liturgy + Church school day)

Sunday of forgiveness:

Sunday March 6, at 7:00pm: Vesper service for **Sunday of Forgiveness** (Followed by wine and cheese)

Great lent daily services starting Monday March 7:

Monday to Friday, 9:30am:	Orthros service
Monday, 7:00pm:	Great Compline (Arabic)
Tuesday, 7:00pm:	Great Compline (English)
Wednesday, 7:00pm:	The Liturgy of the Presanctified Gifts (English)
Thursday, 7:00pm:	Great Compline (English)
Friday, 7:00pm:	Akathist (Madayeh) Service.
Saturday, 6:00pm:	Vespers Service + Little Compline (Including the Canon of Metalipsi)

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 three days of great lent (March 7, 8, 9), at 5:30pm.

Voluntary retreat for the beginning of great lent:

The first 3 days of great lent (March 7, 8 and 9) 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 schedule for March 7, 8 and 9:

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.