

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

**St.Philip Antiochian Orthodox Church**  
كنيسة القديس فيليب الرسول الأنطاكية الارثوذكسية

15804 – 98 Avenue, Edmonton, Alberta, T5P-4R9  
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Pastor: *Reverend Father Elias Ferzli.*

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



**January 16, 2011**

**29<sup>th</sup> Sunday after Pentecost; Veneration of the Precious Chains of the Apostle Peter**

**الأحد التاسع والعشرون بعد العنصرة، وتذكار السجود لسلسلة القديس بطرس الرسول المكرمة.**

**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 1)**

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

**(Troparion of veneration of St. Peter's chain -Tone 4)**

Without leaving Rome, thou didst come to us by the precious chains which thou didst wear, O Peter, foremost of the Apostles. And worshipping them, with faith, we pray: By thine intercessions with God, grant us Great Mercy.

**(Troparion of St-Philip -Tone 3):**

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

**Kontakion:**

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

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

إن الحجرَ لما خُتِمَ مِنَ اليهودِ / وجسدكَ الطاهرَ حُفِظَ مِنَ الجندِ / قمتَ في اليومِ الثالثِ أيها المخلصُ / مانحاً العالمَ الحياةَ / لذلكِ قواتُ السماواتِ / هتفوا إليكِ يا واهبَ الحياةَ / المجدُ لقيامتكِ أيها المسيحُ / المجدُ لمُلكِكِ / المجدُ لتدبيركِ يا مُحبَّ البشرِ وحدكِ.

**(لتكريم سلسلة القديس بطرس الرسول – باللحن الرابع)**

لقد حضرت إلبنا أيها المتقدم على كراسي الرسل، ولم تترك أهل رومية الذين منهم لبست السلاسل المكرمة، التي إذ نسجد لها بإيمان، نطلب إليك أن تمنحنا بشفاعاتك إلى الله الرحمة العظمى.

**( للقديس فيليبس الرسول – باللحن الثالث):**

أيها الرسول القديس فيليبس، تشفع إلى الإله الرحيم، ان ينعم بصفح الزلات لنفوسنا.

**الفتداق:**

أيها المسيح الإله، يا من للمستودع البتولي قدست، وليدي سمعان كما لاق باركت، ولنا الآن أدركت وخلصت، احفظ رعيتك بسلام في الحروب، وأيد الذين أحببتهم، بما أنك وحدك محب للبشر.

**The Epistle:**

*How magnified are Thy works, O Lord; in wisdom hast Thou made them all.*

*Bless the Lord, O my soul.*

**The Reading from the Epistle of St. Paul to the Colossians. (3:4-11)**

Brethren, when Christ, Who is our life, appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

## الرسالة

ما أعظم اعمالك يا رب. كلها بحكمة صنعت  
باركي يا نفسي الرب

### فصل من رسالة القديس بولس الرسول الى أهل كولوسي (3 : 4 - 11)

يا إخوة متى ظهر المسيح الذي هو حياتنا فأنتم أيضاً تظهرون حينئذٍ معه في المجد، فأميئوا اعضاءكم التي على الأرض الزنى والنجاسة والهوى والشهوة الرديئة والطمع الذي هو عبادة وتبن لأنه لأجل هذه يأتي غضب الله على أبناء العصيان وفي هذه أنتم أيضاً سلكتم حيناً إذ كنتم عائشين فيها، أما الآن فأنتم أيضاً اطرحوا الكل الغضب والسخط والخبث والتجديف والكلام القبيح من أفواهكم، ولا يكذب بعضكم بعضاً بل اخلعوا الإنسان العتيق مع أعماله والبسوا الإنسان الجديد الذي يتجدد للمعرفة على صورة خالقه، حيث ليس يوناني ولا يهودي لا ختان ولا قلف لا بربري ولا اسكيثي لا عبداً ولا حرّاً بل المسيح هو كل شيء وفي الجميع.

## The Gospel

### The reading from the Holy Gospel according to St. Luke. (17:12-19)

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him, "Rise and go your way; your faith has made you well."

## الإنجيل

### فصل شريف من بشارة القديس لوقا الإنجيلي البشير لوقا ١٧: ١٢-١٩

في ذلك الزمان فيما يسوع داخل الى قرية استقبله عشرة رجال برص ووقفوا من بعيد ورفعوا اصواتهم قائلين: يا يسوع المعلم ارحمنا. فلما رأهم قال لهم: امضوا وأروا الكهنة أنفسكم. وفيما هم منطلقون طهروا. وإن واحداً منهم لما رأى انه قد برئ، رجع يمجّد الله بصوت عظيم، وخرّ على وجهه عند قدميه شاكرًا له، وكان سامريًا. فأجاب يسوع وقال: أليس العشرة قد طهروا فأين التسعة؟ ألم يوجد من يرجع ليُمجّد الله إلا هذا الأجنبي؟ وقال له: فم وامض، إيمانك قد خلصك.

## VENERABLE ANTHONY THE GREAT

Anthony was an Egyptian and was born about the year 250 A.D. in the village of Koman near Herculea. Following the demise of his noble and wealthy parents, he divided the inherited estate with his sister, who was a minor, and provided for her with some relatives. Anthony distributed his half of the estate to the poor and, he, in his twentieth year, dedicated himself to the ascetical life for which he yearned from his childhood. In the beginning Anthony lived a life of asceticism in the proximity of his village but, in order to flee the disturbances of people, he withdrew into the wilderness on the shore of the Red Sea, where he spent twenty years as a recluse not associating with anyone except with God through constant prayer, reflection and contemplation, patiently enduring unspeakable temptations from the devil. His fame spread throughout the entire world and many disciples gathered around him whom he placed on the path of salvation by his example and words. During the eighty-five years of his ascetical life, only twice did he go to Alexandria. The first time to seek martyrdom during the time of the persecution of the Church and, the second time at the invitation of St. Athanasius, in order to refute the accusation of the Arians: supposedly that he, too, was an adherent of the Arian heresy.

Anthony died in the one-hundred fifth year of his life, leaving behind an entire army of his disciples and imitators. Even though Anthony was not a scholar, nevertheless, he was a counselor and teacher of the most learned men of that time, as was St. Athanasius the Great. When certain Greek philosophers tempted him with literary wisdom, Anthony shamed them with the question: "Which is older, the understanding or the book? Which of these two was the cause of the other?" Ashamed, the philosophers dispersed for they perceived that they only had literary knowledge without understanding and Anthony had understanding. Here is a man who attained perfection in as far as man, in general, can attain on earth. Here is an instructor to instructors and a teacher to teachers, who, for a full eighty five years perfected himself and only in that way was he able to perfect many others. Filled with many years of life and great works, Anthony died in the Lord in the year 335 A.D.

### REFLECTION

St. Anthony teaches: "Learn to love humility, for it will cover all your sins. All sins are repugnant before God but the most repugnant of all is pride of the heart. Do not consider yourself learned and wise; otherwise, all your effort will be destroyed and your boat will reach the harbor empty. If you have great authority, do not threaten anyone with death. Know, that according to nature, you too are susceptible to death and that every soul sheds its body from itself as the final garment." In Byzantium there existed an unusual and instructive custom during the crowning of the emperors in the Church of the Divine Wisdom [St. Sophia]. The custom was that when the patriarch placed the crown on the emperor's head, at the same time, he handed him a silk purse filled with dirt from the grave. Then, even the emperor would recall death and to avoid all pride and become humble.

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### ***From the Homilies of St. John Chrysostom on the Epistle of St. Paul to the Colossians***

***"And above all these things put on love, which is the bond of perfectness." (Colossians 3:14)***

Dost thou see that he saith this? For since it is possible for one who forgives, not to love; yea, he saith, thou must love him too, and he points out a way whereby it becomes possible to forgive. For it is possible for one to be kind, and meek, and humble-minded, and longsuffering, and yet not affectionate. And therefore, he said at the first, "A heart of compassion," both love and pity. "And above all these things, love, which is the bond of perfectness."

Now what he wishes to say is this; that there is no profit in those things, for all those things fall asunder, except they be done with love; this it is which clenches them all together; whatsoever good thing it be thou mentionest, if love be away, it is nothing, it melts away. And it is as in a ship, even though her rigging be large, yet if there be no girding ropes, it is of no service; and in a house, if there be no tie beams, it is the same; and in a body, though the bones be large, if there be no ligaments, they are of no service. For whatsoever good deeds any may have, all do vanish away, if love be not there. He said not that it is the summit, but what is greater, "the bond"; this is more necessary than the other. For "summit" indeed is an intensity of perfectness, but "bond" is the holding fast together of those things which produce the perfectness; it is, as it were, the root.

**Ver. 15. "And let the peace of God rule in your hearts, to the which also ye were called in one body; and be ye thankful."**

"The peace of God." This is that which is fixed and steadfast. If on man's account indeed thou hast peace, it quickly comes to dissolution, but if on God's account, never. Although he had spoken of love universally, yet again he comes to the particular. For there is a love too which is immoderate; for instance, when out of much love one makes accusations without reason, and is engaged in contentions, and contracts aversions.

Not this, saith he, not this do I desire; not overdoing things, but as God made peace with you, so do ye also make it. How made He peace? Of His own will, not having received anything of you. What is this? "Let the peace of God rule in your hearts."

If two thoughts are fighting together, set not anger, set not spitefulness to hold the prize, but peace; for instance, suppose one to have been insulted unjustly; of the insult are born two thoughts, the one bidding him to revenge, the other to endure; and these wrestle with one another: if the Peace of God stand forward as umpire, it bestows the prize on that which bids endure, and puts the other to shame.

How? By persuading him that God is Peace, that He hath made peace with us. Not without reason he shows the great struggle there is in the matter. Let not anger, he saith, act as umpire, let not contentiousness, let not human peace, for human peace cometh of avenging, of suffering no dreadful ill. But not this do I intend, he saith, but that which He Himself left.

He hath represented an arena within, in the thoughts, and a contest, and a wrestling, and an umpire. Then again, exhortation, "to the which ye were called," he saith, that is, for the which ye were called. He has reminded them of how many good things peace is the cause; on account of this He called thee, for this He called thee, so as to receive a worthy prize.

## في تنشئة الأولاد للأب باييسوس

### صلاة كثيرة وكلمات قليلة للأولاد

كلّ شيء يأتي من الصلاة، من الصّمت ومن المحبّة . أفهمتم نتائج الصلاة ؟ محبّة في الصّلاة، محبّة في المسيح هذه هي التي تفيد بالفعل . بقدر ما تحبّون الأولاد محبّة إنسانية- محبّة تكون غالباً عاطفيّة ومن الأهواء أي بالقدر نفسه سيتلبّتون ويكون تصرفهم سلبياً . لكن، عندما تكون المحبّة فيما بينكما ونحو أولادكم مسيحيّة ومقدّسة، عندها لن يكون عندكم أيّة مشكلة . قداسة الأهل تخلص الأولاد.

حتى يتحقّق هذا الأمر، يجب أن تؤثر النعمة الإلهيّة على نفوس الأهل . لا أحد يتقدّس وحده . النعمة الإلهيّة نفسها سننير، ستولد الحرارة والنشاط في نفوس الأولاد .

مرات كثيرة يتصلون بي هاتفياً ومن الخارج ويسألونني عن أولادهم وعن مواضيع أخرى

إتصلت بي اليوم من ميلانو أمّ وسألتنني كيف تتصرّف مع أولادها؟ فقلتُ لها ما يلي : " عليك أن تصلي وعند الضرورة أن تتكلمي مع الأولاد بمحبّة . عليك، زيادةً، أن تصلي، مع كلام قليل يُوجّه إليهم . صلاة كثيرة وكلام قليل مع الجميع . علينا أن لا نصبح مزعجين، بل أن نصلي سرّاً وبعدها نتكلم مع الآخر والله سيؤد لنا في داخلنا إذا كان كلامنا مقبولاً لدى الآخرين . إن لم يكن هكذا فلن نتكلم . سوف نصلي فقط سرّاً . لأنّه إن تكلمنا نصبح مزعجين

ونسبب ردة فعل للآخرين وفي بعض الأحيان نثير غضبهم، لهذا من الأفضل أن يتكلم الإنسان سرّاً في قلوب الآخرين عن طريق الصلاة السريّة من أن يتكلم في الأذن".

هذا هو التصرف الكامل . أن تتكلم الأمّ مع الله والله يكلم الولد . <إذا لم يكن هذا، تقولين، تقولين وتقولين كلّ شيء " في الأذن " ، وفي النهاية يصبح الكلام نوعاً من الضغط . وعندما يكبر الولد وتبدأ ردة فعله، أي يثار بطريقة ما من أبيه وأمه اللذين ضغطا عليه ، في حين أنّ الكمال واحدٌ ، وهو أن تتكلم المحبّة بالمسيح، وبقداسة الأب والأم. إشعاع القداسة يصير أولاداً صالحين، لا المحاولة البشريّة .

عندما يكون الأولاد مجروحين في نفوسهم من جرّاء مسألة خطيرة، فلا تتأثروا إذا كانت ردة فعلهم وألفاظهم سيئة. في الحقيقة، لا يريد الأولاد ذلك، لكنهم لا يقدرّون أن يفعلوا عكس ذلك في اللحظات الصعبة. بعدها يندمون. لكن إن أنتم تتفعلون وتغضبون، تصيرون واحداً مع الشرير فيلهو بكم جميعاً.

## **Announcements**

### **The blessing of houses**

Starting January 6, Father Elias will be visiting and blessing every house in our parish with the Holy Water, blessed during the feast of the Divine Epiphany. Please inform Father Elias of any change of your address, or your convenient time.

### **Bible Study: Wednesday January 19, 2011:**

- 6:00 pm: Paraklisis.
- 7:00 pm: Bible Study: **"The Temptation of Christ"** (Given by Fr. Patrick Yamniuk)

### **Teen Soyo:**

- Gym nights are scheduled for January 14, 21 and 28, nights at H. E. Beriault Jr. High School. 7:00 p.m. to 9:00 p.m.

### **Antiochian Women:**

- Next Meeting: January 23, after Divine Liturgy.

### **Welcome back "Church School"**

After the holiday's break, our "Church School" is back to normal. We welcome back our children and their teachers and parents.