

*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, E.mail: frelias@telus.net

Pastor: *Reverend Father Elias Ferzli.*

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



January 9, 2011

Sunday after Theophany of Christ

الأحد الذي بعد عيد الظهور الإلهي.

Weekly Service Schedule:

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

THE FIRST ANTIPHON

* When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was in his sanctuary, and Israel his dominion.

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

* The sea saw it and fled: Jordan was driven back. What ailed thee, O thou sea, that thou fleddest? O thou Jordan, that thou was driven back? (*Through the intercessions..*)

* Glory... Both now... (*Through the intercessions ...*)

THE SECOND ANTIPHON

* I am well pleased, for the Lord will hear the voice of my prayer. He hath inclined His ear unto me; therefore will I call upon Him as long as I live.

Save us, O Son of God, Who was baptized by John in the Jordan; who sing to Thee. Alleluia.

* The sorrows of death compassed me, and the pains of hell took hold of me; I found trouble and sorrow, and I called upon the Name of the Lord.

Save us, O Son of God, Who was baptized by John in the Jordan; who sing to Thee. Alleluia.

* Gracious is the Lord, and righteous; yea, our God is merciful.

Save us, O Son of God, Who was baptized by John in the Jordan; who sing to Thee. Alleluia.

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

THE THIRD ANTIPHON

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever. (*Now sing the Festal Apolytikion: "When Thou, O Lord."*)

(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 the Theophany of Christ -Tone 1)

When Thou, O Lord, wast baptized in the Jordan, worship of the Trinity wast made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the truth of His word. O Christ our God, Who hath appeared and enlightened the world, 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:

Today Thou hast appeared to the universe, O Lord, and Thy light hath been shed upon us, who praise Thee with knowledge, saying, Thou hast come and appeared, O unapproachable Light.

(الأنديفونا الأولى)

في خروج اسراييل من مصر، وبيت يعقوب من شعب بريري (بشفاعة والدة الإله...)

أبصره البحر فهرب والأردن رجع إلى الوراء (بشفاعة والدة الإله)

المجد . . . والآن ... (بشفاعة والدة الإله)

(الأنديفونا الثانية)

أحببت أن الرب يستمع لصوت تضرعي (خلصنا يا ابن الله يا من اعتمد من يوحنا في الأردن ...)

الضيق والمخاض أصاباني فدعوت اسم الرب، سأكون مرضياً أمام الرب في أرض الأحياء (**خلصنا يا ابن الله يا من اعتمد من يوحنا في الأردن ...**)
المجد ... (**خلصنا يا ابن الله يا من اعتمد من يوحنا في الأردن ...**) الآن وكل أوان ... يا كلمة الله ...
(**الأنديفونا الثالثة**)
إعترفوا للرب فإنه صالح وإن إلى الأبد رحمته، ليقل بيت إسرائيل ، ليقل كل أتقياء الرب إنه صالح وإن إلى الأبد رحمته.
(**باعتمادك يا رب في نهر الأردن ...**)

(**للقيامة – باللحن الثامن**):
انحدرت من العلو يا متحنين/ وقبيلت الدفنَ ذا الثلاثة الأيام/ لكي تُعتقنا من الآلام/ فيا حياتنا وقيامتنا يا ربُّ المجدُّ لك.
(**طروبارية عيد الظهور**)
باعتمادك يا رب في نهر الأردن، ظهرت السجدة للثالوث، لأن صوت الأب تقدم لك بالشهادة، مسمياً اياك ابناً محبوباً،
والروح بهيئة حمامة، يؤيد حقيقة الكلمة، فيا من ظهرت وأنرت العالم، ايها المسيح الإله المجد لك.
(**للقدّيس فيليبس الرسول – باللحن الثالث**):
ايها الرسول القدّيس فيليبس، تشفع الى الإله الرحيم، ان ينعم بصفح الزلات لنفوسنا.
الفتداق:
اليوم ظهرت للمسكونة يا رب، ونورك قد ارتسم علينا، نحن الذين نسبحك قائلين: لقد اتيت وظهرت، ايها النور الذي لا يدنى منه.

The Epistle:

*Let Thy mercy, O Lord, be upon us.
Rejoice in the Lord, O ye righteous.*

The Reading is from the Epistle of St. Paul to the Ephesians. (4:7-13)

Brethren, grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When He ascended on high He led a host of captives, and He gave gifts to men." (In saying, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ

الرسالة

لتكن يا رب رحمتك علينا،

ابتهجوا ايها الصديقون بالرب.

فصل من رسالة القدّيس بولس الرسول الى أهل أفسس 4:7-13

يا إخوة لكل واحد منّا أعطيت النعمة على مقدار موهبة المسيح. فلذلك يقول: لما صعد الى العلى سبي سبياً وأعطى الناس عطايا. فكونه صعد هل هو إلّا أنّه نزل أوّلاً الى أسافل الأرض؟ فذاك الذي نزل هو الذي صعد أيضاً فوق السموات كلها ليملا كلّ شيء. وهو قد أعطى أن يكون البعض رسلاً والبعض أنبياء والبعض مبشّرين والبعض رعاةً ومعلمين لأجل تكميل القدّيسين ولعمل الخدمة وبنيان جسد المسيح الى أن ننتهي جميعنا الى وحدة الإيمان ومعرفة ابن الله الى إنسان كامل الى مقدار قامه ملء المسيح.

The Gospel

The reading from the Holy Gospel according to St. Matthew. (4:12-17)

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in

the region and shadow of death light has dawned.” From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.”

الإنجيل

فصل شريف من بشارة القديس متى الإنجيلي البشير 17-12:4

في ذلك الزمان لما سمع يسوع أن يوحنا قد أسلم انصرف الى الجليل وترك الناصرة وجاء فسكن في كفرناحوم التي على شاطئ البحر في تخوم زبولون ونفتاليم ليتم ما قيل بإشعيا النبي القائل: "أرض زبولون وأرض نفتاليم، طريق البحر، عبر الأردن، جليل الأمم. الشعب الجالس في بقعة الموت وظلاله أشرق عليهم نور". ومنذئذ ابتدأ يسوع يكرز ويقول: توبوا فقد اقترب ملكوت السموات.

I confess one baptism for the remission of sins

(By Fr. Thomas Hopko)

The way of entry into the Christian Church is by baptism in the name of the Father and of the Son and of the Holy Spirit (*Mt 28:19; the Baptismal Gospel reading*). Baptism as a word means immersion or submersion in water. It was practiced in the Old Testament and even in some pagan religions as the sign of death and re-birth. Thus, John the Baptist was baptizing as the sign of new life and repentance which means literally a change of mind, and so of desires and actions in preparation of the coming of the Kingdom of God in Christ.

In the Church, the meaning of baptism is death and rebirth in Christ. It is the personal experience of Easter given to each man, the real possibility to die and to be "born anew".

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his (Rom 6:3-5; Baptismal Epistle reading; See also Col 2:12; 3:1).

The baptismal experience is the fundamental Christian experience, the primary condition for the whole of Christian life. Everything in the Church has its origin and context in baptism for everything in the Church originates and lives by the resurrection of Christ. Thus, following baptism comes "the seal of the gift of the Holy Spirit," the mystery (sacrament) of chrismation which is man's personal experience of Pentecost. And the completion and fulfillment of these fundamental Christian mysteries comes in the mystery of Holy Communion with God in the divine liturgy of the Church.

Only persons who are committed to Christ in the Orthodox Church through baptism and chrismation may offer and receive the holy eucharist in the Orthodox Church. The holy eucharist is Holy Communion. As such it is not just a "means of sanctification" for individual believers, a means through which private persons gain "communion" with God according to their own private consciences, beliefs and practices. It is rather the all-embracing act of Holy

Communion of many persons having the same faith, the same hope, the same baptism. It is the corporate act of many persons having one mind, one heart, one mouth in the service of the one God and Lord, in the one Christ and the one Holy Spirit.

To participate in Holy Communion in the Orthodox Church is to identify oneself fully with all of the members of the Orthodox faith, living and dead; and to identify oneself fully with every aspect of the Orthodox Church: its history, councils, canons, dogmas, disciplines. It is to "take on oneself" the direct and concrete responsibility for everyone and everything connected in and with the Orthodox tradition and to profess responsibility

for the everyday life of the Orthodox Church. It is to say before God and men that one is willing to be judged, in time and eternity, for what the Orthodox Church is and for what the Orthodox Church stands for in the midst of the earth.

Entering into the "Holy Communion" of the Orthodox Church through baptism and chrismation, one lives according to the life of the Church in every possible way. One is first of all faithful to the doctrine and discipline of the Church by faithful communion with the hierarchy of the Church who are those members of the Body sacramentally responsible for the teachings and practices of the Church; the sacramental images of the Church's identity and continuity in all places and all times. When one enters into the community of marriage, a union of one man and one woman forever according to the teaching of Jesus Christ, this union is sanctified and made eternal and divine in the sacramental mystery of matrimony in the Church. When one is sick and suffering, he "calls for the priests of the Church" to "pray over him, anointing him with oil" in the sacramental mystery of holy unction (cf. Jas 5:4). When one sins and falls away from the life of the Church, one returns to the "Holy Communion" of the divine community by the sacramental mystery of confession and repentance. And when one dies, he is returned to his Creator in the midst of the Church, with the prayers and intercessions of the faithful brothers and sisters in Christ and the Spirit. Thus the entire life of the person is lived in and with the Church as the life of fullness and newness in God Himself, the Church which is the mystical presence of God's Kingdom which is not of this world.

The confession of "one baptism for the remission of sins," therefore, is the confession of the total newness of life given to men in the Church because Christ is risen.

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory (Col 3:1-4).

Thus, in the Church, the whole of life is the one which begins in the new birth of baptism, the "life hid with Christ in God." All of the mysteries of the Christian faith are contained in this new life. Everything in the Church flows out of the waters of baptism: the remission of sins and life eternal.

بعد الغطاس

بعد ان عرف يسوع بقتل يوحنا المعمدان اراد في حكمته الا يتعرض الى ملاحقة السلطة له في اليهودية، فلجأ الى الجليل ولكن لم يعد الى مدينة الناصرة لأنها لم تقبله، وسكن في مدينة أهم هي كفرناحوم التي كانت أنفع له ليبيشر بالإنجيل منها إذ كانت مركزاً تجارياً بين دمشق ومصر، والكهنة فيها أقل تعصباً من الذين كانوا في اورشليم. وكانت الشعوب مختلطة فيها. سمى متى المنطقة أرض زبولون وأرض نفتاليم في تقسيم البلد الذي قام به يسوع بن نون وهما في منطقة بحر الجليل، والآية هذه "أرض زبولون وأرض نفتاليم" اقتبسها متى من إشعياء. جليل الأمم المذكورة هنا سميت كذلك لكثرة الوثنيين فيها قبل عصر المكابيين. متى يقتبس من إشعياء: "الشعب الجالس في الظلمة أبصر نوراً عظيماً" ليوحى بأن رؤية النور الذي تكلم عنه النبي إنما تتم الآن بمجيء المسيح.

ثم يحدّد متى بدء البشارة في الجليل انطلاقاً من كفرناحوم، تحديداً ومحتوى البشارة الأولى هي "توبوا لأنه قد اقترب ملكوت السموات".

توبوا في العهد الجديد تعني غيروا أفكاركم الباطلة وليكن فيكم الفكر الإلهي فيتغير سلوككم. هذا يعني انكم قبلتم سيادة الله على قلوبكم. في العهد القديم ملكوت الله أبدي ويكتمل ظهوره في اليوم الأخير. وهنا يتحقق ملكوت الله او ملكوت السموات فيك ان وعيت سيادة الله ورأيت نفسك في إطارها.

أما قوله "قد اقترب ملكوت السموات" فلأن الملك (اي المسيح) جاء وهو بينكم او فيكم كما يقول لوقا. من هنا إن الملكوت عطية الله، لك ولذلك تقول في الصلاة الربية: "ليأت ملكوتك" بمعنى انك تطلب ان يشمل الملكوت اكبر عدد ناس ممكن، وان يكون من جهة أخرى في اعماقك انت. هو في المدى البشري وفي عمق الشخص. هو مدّ حالتك الروحية المتقدسة الى يوم مجيء ربنا يسوع المسيح.

هل نقول تاليا ان الكنيسة هي ملكوت الله؟ نحن نقول انها بشهادتها وقديسيها والأسرار المقدسة باب الملكوت، ولكن بسبب خطايا أعضائها لا تكتمل الا في الدهر الآتي. بهذا المعنى، الملكوت متحرك. ولكن الصورة الأكمل للملكوت في هذا العالم هو سر القرايين المقدسة لكونها اتحادًا بالملك. ثم ظاهرة القداسة اي التنزّه عن الخطيئة هي الصورة الأكمل في هذا العالم للملكوت في الفرد. واذا ركزنا على فكرة الملك الذي دشّن ملكوته بالبشارة، لا بد ان نقول ان الملك هو دائماً هنا معنا وان المسيحية كلها هي المسيح بالذات.

ألا تُشرك بالله وجهًا غريبًا وأن تضرب فيك كل رغبة تعرقل رغبتك في الله تلك هي التوبة. قل لله: أعطني ان أتوب اليك، وأعرف انك تفتش عني انا هو الخروف الذي ضلّ في الجبال. أعطني أن أكره الأشياء السيئة وألا أعود عليها لأنها تحجب عني وجهك. أعطني أن أعيش معك كأن السماء صارت على الأرض، وهبني ان أقول هذا لإخوتك كي يعرفوا ان لا فرح الا فيك وانه لن ينقصهم شيء اذا مكثوا فيك. ما أتعس هذه الإنسانية التي تجد لذتها في ما هو غيرك. هبني دائما أن أقول: تعال أيها الرب يسوع.

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.

Welcome back Church School:

The classes resumes on Sunday January 8, 2011.

Antiochian Women:

- Today we are all invited by the Antiochian Women, after liturgy to the "Zalabeh" treat, and greeting time for the feast of Holy Theophany.
- 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.