

*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 الأرثوذكسية

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



March 13, 2011

Sunday of Orthodoxy;

The translation of the relics of Nikephoros, patriarch of Constantinople

أحد الأرثوذكسية، ونقل عظام نيكيفوروس بطريرك القسطنطينية

Weekly Service Schedule:

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

FIRST ANTIPHON

* The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength. For He has established the world so sure that it shall never be moved.

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

* Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.

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

* Glory... Both now... *Through the intercessions of the Theotokos, O Savior, save us.*

SECOND ANTIPHON

* Let them praise the Lord for His mercies, and for His wonderful works to the children of men. *Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.*

* Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. *Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.*

* The eyes of the Lord are upon them that fear Him, upon them that hope in His mercy. To hear the groaning of the prisoners, to loose the sons of the slain. *Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.*

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

THIRD ANTIPHON

Let the heavens and the earth praise Him. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord my God, I will give thanks unto Thee forever. *(Now sing the Apolytikion of the First Sunday of Great Lent.)*

(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 the first Sunday of great lent -Tone 2)

Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

(Troparion of St-Philip -Tone 3):

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

Kontakion:

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: "Hail, O Bride without Bridegroom."

(الطروباريات)

(للقِيامة – باللحن الأول):

إن الحَجَرَ لما حُتِمَ مِنَ اليهود / وجسدَكَ الطاهرَ حُفِظَ مِنَ الجند / قَمَتَ في اليومِ الثالثِ أيها المخلصُ / مانحاً العالمَ الحياةَ / لذلكِ قواتُ
السمواتِ / هتفوا إِلَيْكَ يا واهِبَ الحياةَ / أَلْمَجْدُ لِقِيامَتِكَ أيها المسيحُ / أَلْمَجْدُ لِمُلْكِكَ / أَلْمَجْدُ لِتُدبِيرِكَ يا مُحِبَّ البَشَرِ وحَدِّكَ.

(للأحد الأول من الصوم – باللحن الثاني)

لصورتِكَ الطاهرةِ نسجدُ أيها الصالح، طالبينَ غفرانَ الخطايا أيها المسيحُ إلهنا، لأنكَ قَبِلْتَ أن ترتفعَ بالجسدِ على الصليبِ
طوعاً، لِتُنَجِّيَ الَّذِينَ خَلَقْتَ من عبوديةِ العدو. لذلكِ نَهْتَفُ إِلَيْكَ بِشُكْرٍ، لقد مَلَأْتَ الكَلَّ فرحاً يا مَحْصَنًا، إذ أَتَيْتَ لِتَخْلُصَ العالمَ.

(للقديس فيليبس الرسول - باللحن الثالث)

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

الفتداق:

إني أنا عبدك، يا والدة الإله، أكتب لك راية الغلبة، يا جندياً محامية، وأقدم لك الشكر كمنقذة من الشدائد، لكن بما
أن لك العزة التي لا تُحارب، أعتقيني من صنوف الشدائد، حتى أصرخُ إِلَيْكَ، إفرحي يا عروساً لا عروس لها.

The Epistle:

Blessed art Thou, O Lord, the God of our fathers.

For Thou art just in all that Thou hast done for us.

The Reading is from the Epistle of St. Paul to the Hebrews. (11:24-26, 32-40)

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets; who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

الرسالة

مبارك أنت يا إله آبائنا،

لأنك عدل في كل ما صنعت بنا.

فصل من رسالة القديس بولس الرسول إلى أهل العبرانيين 11:24-26 و32-40

يا إخوة، بالإيمان موسى لما كبر أبى ان يُدعى ابنا لابنة فرعون، مختاراً الشقاء مع شعب الله على التمتع الوقتي بالخطيئة،
ومعتبراً عار المسيح غنى أعظم من كنوز مصر، لأنه نظر إلى الثواب. وماذا أقول أيضاً؟ انه يضيق بي الوقت إن أخبرتُ
عن جدعون وباراق وشمشون وافتاح وداود وصموئيل والأنبياء الذين بالإيمان قهروا الممالك، وعملوا البر، ونالوا
المواعيد، وسدّوا أفواه الأسود، وأطفأوا حدة النار، ونجوا من حد السيف، وتقوّوا من ضعف، وصاروا أشداء في الحرب،
وكسروا معسكرات الأجانب، وأخذت نساء أمواتهن بالقيامة، وعذب آخرون بتوتير الأعضاء والضرب، ولم يقبلوا بالنجاة
ليحصلوا على قيامة أفضل؛ وآخرون ذاقوا الهزء والجلد والقيود أيضاً والسجن، ورُجموا وتُشروا وامْتَحِنُوا وماتوا بحد

السيف، وساحوا في جلود غنم ومعز وهم معوزون مُضايِقون مجهودون ولم يكن العالم مستحقا لهم)، وكانوا تائهين في البراري والجبال (والمغاور وكهوف الأرض. فهؤلاء كلهم، مشهودا لهم بالإيمان، لم ينالوا الموعد لأن الله سبق فنظر لنا شيئا أفضل: أن لا يكملوا بدوننا.

The Gospel

The Reading is from the Holy Gospel according to St. John. (1:43-51)

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

الإنجيل

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير 1:43-51

في ذلك الزمان أراد يسوع الخروج الى الجليل، فوجد فيلبس فقال له: اتبعني. وكان فيلبس من بيت صيدا، من مدينة اندراوس وبطرس. فوجد فيلبس نثنائيل فقال له: ان الذي كتب عنه موسى في الناموس والأنبياء قد وجدناه، وهو يسوع بن يوسف الذي من الناصرة. فقال له نثنائيل: أمن الناصرة يمكن ان يكون شيء صالح؟ فقال له فيلبس: تعال وانظر. فرأى يسوع نثنائيل مقبلا اليه فقال عنه: هوذا اسرائيلي حقا لا غش فيه. فقال له نثنائيل: من أين تعرفني؟ أجاب يسوع وقال له: قبل ان يدعوك فيلبس، وانت تحت التينة رأيتك. أجاب نثنائيل وقال له: يا معلم، انت ابن الله، انت ملك اسرائيل. أجاب يسوع وقال له: لأنني قلت لك اني رأيتك تحت التينة، أمنت؟ انك ستعطين أعظم من هذا. وقال له: الحق الحق اقول لكم انكم من الآن ترون السماء مفتوحة وملائكة الله يصعدون وينزلون على ابن البشر.

****THE PROCESSION OF THE HOLY ICONS****

APOLYTIKION OF THE SUNDAY OF ORTHODOXY IN TONE TWO

Choir: Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by Thine own will Thou didst ascend the Cross in Thy body, to save Thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since Thou didst come, O our Savior, to save the world.

Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. (THRICE)

Deacon: Again we pray for all pious and Orthodox Christians.

Choir: Lord, have mercy. (THRICE)

Deacon: Again we pray for our father and Metropolitan PHILIP, and for our father and Bishop JOSEPH.

Choir: Lord, have mercy. (THRICE)
Priest: For Thou art a merciful God and lovest mankind, and unto Thee we ascribe glory:
to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages
of ages.
Choir: Amen.

THE SYNODICON: THE AFFIRMATION OF THE ORTHODOX FAITH

As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshiping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.

إننا كما عاينت المسكونة، كما علّمت الرسل، كما تسلّمت الكنيسة، كما اعتقد المعلمون، كما اتفقت آراء المسكونة معاً، كما أشرققت النعمة، كما انطرد الكذب، كما استعلنت الحكمة، كما جاد المسيح بالجوائز، هكذا نعتقد، هكذا نتكلّم، هكذا نكرز، منذرين بالمسيح إلهنا الحقيقي، ونكرّم قديسيه بالأقوال والتأليفات والمعاني والضحايا والهيكل والأيقونات. فأما المسيح فنسجد له كسيدّ وإله ونعبده، وأما القديسون فنكرمهم لأجل السيد العمومي كخدامٍ له أخصاء ونقدّم له السجود بحسب النسبة.

***This is the Faith of the Apostles;
This is the Faith of the Fathers;
This is the Faith of the Orthodox;
This is the Faith which has established the universe!***

هذا هو إيمان الرسل
هذا هو إيمان الآباء
هذا إيمان المستقيمي الرأي
هذا الإيمان قد وطّد المسكونة.

THE NICENE CREED

People: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by Whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And was crucified also for us under Pontius Pilate, and suffered and was buried. And on the third day He rose again, according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall

come again with glory to judge the quick and the dead, Whose Kingdom shall have no end. And I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the life of the world to come. Amen.

THE GREAT PROKEIMENON IN TONE SEVEN

Choir: **Who is so great a God as our God? Thou alone art the God that doest wonders.**

أَيُّ إِلَهٍ عَظِيمٍ مِثْلَ إِيَّاهَا، أَنْتَ هُوَ اللَّهُ، الصَّانِعُ الْعَجَائِبِ وَحَدَّكَ.

Verse 1. Thou hast made known Thy power among the peoples. (*Refrain*)

Verse 2. And I said, now have I begun; these are the charges of the right hand of the Most High. (*Refrain*)

Verse 3. Remembering the works of the Lord; for from the beginning I will remember Thy wonders. (*Refrain*)

The Icons in the church

One of the first things that strikes a non-Orthodox visitor to an Orthodox church is the prominent place assigned to the Holy Icons. The Iconostasis (Icon-screen) dividing the Altar from the rest of the church is covered with them, while others are placed in prominent places throughout the church building. Sometimes even the walls and ceiling are covered with them in fresco or mosaic form. The Orthodox faithful prostrate themselves before them, kiss them, and burn candles before them. They are censed by the Priest and carried in processions. Considering the obvious importance of the Holy Icons, then, questions may certainly be raised concerning them: *What do these gestures and actions mean? What is the significance of these Icons? Are they not idols or the like, prohibited by the Old Testament?*

Some of the answers to these questions can be found in the writings of St. John of Damascus (†776), who wrote in the Mid-Eighth Century at the height of the iconoclast (anti-icon) controversies in the Church, controversies which were resolved only by the 7th Ecumenical Council (787), which borrowed heavily from these writings.

As St. John points out, in ancient times God, being incorporeal and unincircumscribed, was never depicted, since it is impossible to represent that which is immaterial, has no shape, is indescribable and is unencompassable. Holy Scripture states categorically: No one has ever seen God (John 1:18) and You cannot see My [God's] face, for man shall not see Me and live (Ex. 33:20). The Lord forbade the Hebrews to fashion any likeness of the Godhead, saying: You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth (Ex. 20:4). Consequently, the Holy Apostle Paul also asserts: Being then God's offspring, we ought not to think that the Deity is like gold, or silver, or stone, a representation by the art and imagination of man (Acts 17:29).

Nonetheless, we know that Icons have been used for prayer from the first centuries of Christianity. Church Tradition tells us, for example, of the existence of an Icon of the Savior during His lifetime (the Icon-Made-Without-Hands) and of Icons of the Most-Holy Theotokos immediately after Him. Tradition witnesses that the Orthodox Church had a clear understanding

of the importance of Icons right from the beginning; and this understanding never changed, for it is derived from the teachings concerning the Incarnation of the Second Person of the Holy Trinity Our Lord and Savior Jesus Christ. The use of Icons is grounded in the very essence of Christianity, since Christianity is the revelation by the God-Man not only of the Word of God, but also of the Image of God; for, as St. John the Evangelist tells us, the Word became flesh and dwelt among us (John 1:14).

No one has ever seen God; the only Son, Who is in the bosom of the Father, He has made Him known (John 1:18), the Evangelist proclaims. That is, He has revealed the Image or Icon of God. For being the brightness of [God's] glory, and the express image of [God's] person (Heb. 1:3), the Word of God in the Incarnation revealed to the world, in His own Divinity, the Image of the Father. When St. Philip asks Jesus, Lord, show us the Father, He answered him: Have I been with you so long, and yet you do not know Me, Philip? He who has seen Me has seen the Father (John 14:8, 9). Thus as the Son is in the bosom of the Father, likewise after the Incarnation He is consubstantial with the Father, according to His divinity being the Father's Image, equal in honor to Him.

The truth expressed above, which is revealed in Christianity, thus forms the foundations of Christian pictorial art. The Image (or Icon) not only does not contradict the essence of Christianity, but is unfailingly connected with it; and this is the foundation of the tradition that from the very beginning the Good News was brought to the world by the Church both in word and in image. This truth was so self-evident, that Icons found their natural place in the Church, despite the Old Testament prohibition against them and a certain amount of contemporary opposition.

St. John Damascene further tells us that because the Word became flesh (John 1:14), we are no longer in our infancy; we have grown up, we have been given by God the power of discrimination and we know what can be depicted and what is indescribable. Since He Who was incorporeal, without form, quantity and magnitude, Who was incomparable owing to the superiority of His nature, Who existed in the image of God assumed the form of a servant and appeared to us in the flesh, we can portray Him and reproduce for contemplation Him Who has condescended to be seen.

We can portray His ineffable descent, His Nativity from the Blessed Virgin, His Baptism in the Jordan, His Transfiguration on Mt. Tabor, His sufferings, death and miracles. We can depict the Cross of Salvation, the Sepulcher, the Resurrection and the Ascension, both in words and in colors. We can confidently represent God the Invisible not as an invisible being, but as one Who has made Himself visible for our sake by sharing in our flesh and blood.

God has foreseen something better for us.

Slected from from Great Lent, by Alexander Schmemmann

After having mentioned the righteous men of the Old Testament, the Epistle (Heb. 11:24-26; 32-40; 12-2) concludes:

...and these all, though well attested by their faith, did not receive what was promised since God has foreseen something better for us.

What is it? The answer is given in the Gospel lesson of the first Sunday (John 1:43-51):

...you shall see greater things than these... truly, truly I say unto you, you will see heaven open and the angels of God ascending and descending upon the Son of man.

This means: you catachumens, you who believe in Christ, you who want to be baptized, who are preparing yourselves for Pascha-- you shall see the inauguration of the new age, the fulfillment

of all promises, the manifestation of the Kingdom. But you shall see it only if you believe and repent, if you change your mind, if you have the desire, if you accept the effort.

Of this we are reminded in the lesson of the *second* Sunday (Heb. 1:10-2:3):

...therefore, we must pay close attention to what we have heard, lest we drift away from it...

How shall we escape if we neglect such salvation?

In the Gospel lesson of the second Sunday (Mark 2:1-12) the image of this effort and desire is the paralytic who was brought to Christ through the roof:

...when Jesus saw their faith he said to the paralytic: 'My son, your sins are forgiven..'

On the *third* Sunday-- "*Sunday of the Cross*"-- the theme of the Cross makes its appearance, and we are told (Mark 8:34-9:1): **For what does it profit a man to gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?**

From this Sunday on, the lessons from the Epistle to the Hebrews begin to reveal to us the meaning of Christ's *sacrifice* by which we are given access "into the inner shrine behind the curtain," i.e., into the holy of holies of God's Kingdom, while the lessons from the Gospel of St. Mark announce the voluntary Passion of Christ:

...the Son of man will be delivered into the hands of men and the will kill Him....

(Mark 9:17-31)-- Fourth Sunday

and His Resurrection: **...and the third day He shall rise again. (Mark 10:32-45)-- Fifth Sunday**

The catechesis, the preparation for the great mystery, is drawing to its end, the decisive hour of man's entrance into Christ's Death and Resurrection is approaching.

Today Lent is no longer the preparation of the catechumens for Baptism, but although baptized and confirmed, are we not in a sense still "catechumens"? Or rather, are we not to return to this state every year? Do we not fall away again and again from the great mystery of which we have been made participants? Do we not need in our life-- which is one permanent alienation from Christ and His Kingdom-- this annual journey back to the very roots of our Christian faith?

الصوم

لقد نزلت علينا بركات الصوم الذي نرجو أن نتقدس فيه استعداداً للصبح المبارك. سنسلك سلوكاً تقشّف وتعتّف نسيطر بهما على الشهوة ونتنقّى لمتابعة صلوات هذه الفترة الطيّبة التي ألفت المؤمنون فيها أن يشتركوا بصلاة النوم الكبرى والقداس السابق تقديسه ما خلا الأحاد التي نقيم فيها قداس باسيليوس الكبير حتى يحلّ علينا الأسبوع العظيم الذي ترتفع فيه تقوانا خدمةً بعد خدمة ولا سيّما في الأيام الثلاثة الأخيرة.

منهج صيامنا من جهة الطعام أننا نُمسك عن اللحم ومشتقاته (الألبان والأجبان)، وقد سمحت الكنيسة لقلّة النبات في بعض البلدان الأرثوذكسيّة بأكل ثمار البحر ما عدا السمك. في القديم كنّا نأكل وجبة واحدة من الطعام. أما الآن فرأفقه بالمؤمنين نتناول طعام الغداء وقليلًا من طعام العشاء بعد حضورنا صلاة النوم الكبرى. يبقى على المؤمن إذا لم يشترك فيها أن يتلو صلاته قبل النوم.

روح الصيام ألا نتعاطى اللّهو ونتحاشى مشاهد في وسائل الإعلام غير لائقة ومؤذية لطهارة العين والأذن وأن نسهر بنوع خاص على نقاوة أولادنا.

لقد أوضحت القوانين الكنسيّة أنّ المريض معفيّ من الصيام. هو يعرف ما يؤذيه والأفضل أن يشاور بذلك أباه الروحي. ولقد وضعت الكنيسة القداس السابق تقديسه يوميّ الأربعاء والجمعة والأيام الأولى من الأسبوع العظيم المقدس حتى يتناول المؤمنون فيه بين أحد وأحد. وهكذا نصوم مع الصائمين ونصلّي معهم لنسير معاً الى قيامة الرب ونحن مهذبون بتهذيبه. أنت تأكل وتصلّي كما تشاء الكنيسة المقدّسة أن تفعل.

الجانب الآخر من زمن الصوم أن تقوم بالإحسان حسب استطاعتك ولا يبقى المحتاجون من إخوانك بدون رحمتك. هكذا نعصد بعضنا بعضاً بحبة المسيح لنا لنستحق أن ننتصب معاً، أمام الرب القائم من الموت.

الصوم، إن لم تعشه بكل جوانبه وكل معانيه واكتفيت بعدم الزفر، يكون مجرد حمية ولا ينفك روحياً. نحن لسنا نطبّب أنفسنا جسدياً ولو كان الإمساك نافعاً صحياً. نحن نرمّم النفس إذا شاخنا بالخطايا. نظهر الروح من كل أدرانها ونتدرب على الفضيلة ونكتسب بالصلوات المختلفة مواهب من الله وتحسناً يبقى معنا ونجمع حواسنا وأفكارنا الى المسيح. وإذا عرفت نفسك صائماً اي

مكرساً للسيد وهاجمك روح الشرّ، تتذكّر أنّك صائم وغالبًا ما تمنع نفسك عن الشرّ. فكما يتروّض الجسد بالتمارين، تتروّض النفس بالعقّة التي يقدّمها لك الصوم وتميل الى العقّة. هناك فترة من السنة نقضيها حلوة بصدّاقة يسوع ونستحلي الرجوع إليها، وكثيرون يتمنّون عند الفصح أن يستمرّ هذا الزمان. في كنيستنا الرهبان يصومون كلّ حياتهم عن اللحم. وهذا معروف في معظم أديرتنا. هم في رياضة روحية دائمة حتى لا تسيطر عليهم الشهوات ويظلوا ملتصقين بالمسيح. ألا مننّا الله بهذه البركات حتى نستعيد شبابنا الروحي. جاورجيوس مطران جبيل والبترون وما يليهما (جبل لبنان).

Announcements

Second tray collection

The Second tray collection is to be sent to the Archdiocese, toward the seminarian fund. Please respond generously.

Sunday of Orthodoxy:

Sunday March 13, at 6:00 pm: Pan-Orthodox Vesper Service for **Sunday of Orthodoxy** (at St John Ukrainian Orthodox Cathedral, 10951 – 107 street)

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)

Vigil service for the feast of the Annunciation: Thursday March 24:

5:00 pm: Vespers service + Artoklasia.

6:00 pm: Orthros service

7:00 pm: Divine Liturgy

Friday March 25, 5:00 to 6:45 pm:

Fish potluck dinner prepared by the Antiochian Women of St. Philip Church, followed by Akathist service at 7:00 pm.

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)