

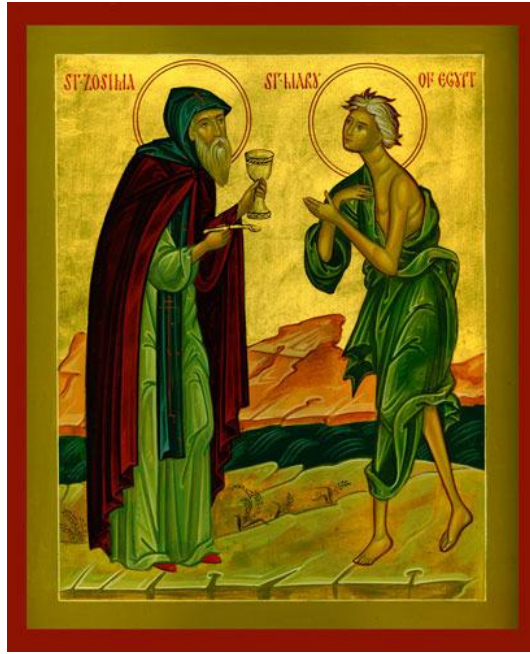
*The Self-Ruled Antiochian Orthodox Christian Archdiocese  
Of North America  
Diocese of Los Angeles and the west.*

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

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

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



**April 21, 2013**

**Fifth Sunday of Great Lent; Commemoration of Mother Mary of Egypt**

**الأحد الخامس من الصوم، وتذكار الأم البارة مريم المصرية.**

**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 5)**

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

**(Troparion of St. Mary of Egypt -Tone 8)**

Through thee, the divine likeness was securely preserved, O mother Mary; for thou didst carry the cross and follow Christ. By example and precept thou didst teach us to ignore the body, because it is perishable, and to attend to the concerns of the undying soul. Therefore, doth thy soul rejoice with the angels.

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

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

**Kontakion:**

O Protectress of Christians that cannot be put to shame, and their constant intercessor before the Creator, despise not the petitions of us sinners who are imploring thee; in thy goodness come to our help, who in faith cry to thee: hasten, O Theotokos, to intercede for us, and hurry to pray for us, for thou hast always protected those who honor thee.

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

لِنَسْبِحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدُ لِلْكَلِمَةِ/ الْمَسَاوِي لِلْأَبِ وَالرُّوحِ ِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ/ أَلْمَوْلُودِ مِنْ الْعِذْرَاءِ لِخَلَاصِنَا/ لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يعلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ/ وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

**(للقديسة مريم المصرية – باللحن الثامن)**

بِكِ حَفِظْتَ الصُّورَةَ بِاحْتِرَاسٍ وَثِيقٍ، أَيْتَهَا أُمُّ الْبَارَةِ مَرْيَمُ، لِأَنَّكَ حَمَلْتِ الصَّلِيبَ وَتَبِعْتِ الْمَسِيحَ، وَعَمَلْتِ وَعَلَّمْتِ أَنْ يُتَغَاضَى عَنِ الْجَسَدِ لِأَنَّهُ يَزُولُ، وَيُهْتَمُّ بِأُمُورِ النَّفْسِ غَيْرِ الْمَائِتَةِ. لِذَلِكَ أَيْتَهَا الْبَارَةَ، تَتَبَهَجُ رُوحُكَ مَعَ الْمَلَائِكَةِ.

**(للقديس فيليبس الرسول - باللحن الثالث)**

أَيُّهَا الرَّسُولُ الْقُدَيْسُ فِيلِيْبِسُ، تَشْفَعُ إِلَى الْإِلَهِ الرَّحِيمِ، أَنْ يَنْعَمَ بِغُفْرَانِ الزَّلَاتِ لِنَفُوسِنَا.

**القنءاق:**

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْخَازِيَةِ، الْوَسِيطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تُعْرِضِي عَنِ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنْكَ صَالِحَةٌ، نَحْنُ الصَّارِخِينَ إِلَيْكَ بِإِيْمَانٍ، بَادِرِي إِلَى الشَّفَاعَةِ، وَأَسْرِعِي فِي الطَّلِبَةِ، يَا وَالِدَةَ الْإِلَهِ الْمَتَشَفِّعَةَ دَائِمًا بِمَكْرَمِيكَ.

**The Epistle:**

*Make your vows to the Lord our God, and perform them.*

*God is known in Judah; His Name is great in Israel.*

**The Reading is from the Epistle of St. Paul to the Hebrews. (9:11-14)**

Brethren, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation), He entered

once for all into the Holy Place, taking not the blood of goats and calves but His own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

## الرسالة

صلُّوا واطفوا الرب إلهنا،

الله معروف في أرض يهوذا.

### فصل من رسالة القديس بولس الرسول الى أهل العبرانيين 14-11:9

يا إخوة، ان المسيح اذ قد جاء رئيس كهنة للخيرات المستقبلة، فيمسكن أعظم وأكمل غير مصنوع بأيدي اي ليس من هذه الخليقة. وليس بدم تيروس وعجول بل بدم نفسه دخل الأقداس مرة واحدة فوجد فداء أبديا، لأنه ان كان دم ثيران وتيروس ورماد عجلة يُرَش على المنجسين فيقتدسهم لتطهير الجسد، فكم بالأحرى دم المسيح الذي بالروح الأزلي قرَّب نفسه لله بلا عيب يظهر ضمائرکم من الأعمال الميتة لتعبدوا الله الحي.

## The Gospel

### **The Reading is from the Holy Gospel according to St. Mark. (10:32-45)**

At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise." And James and John, the sons of Zebedee, came forward to Him, and said to Him, "Teacher, we would that thou shouldest do for us whatsoever we shall desire" And Jesus said to them, "What do you want Me to do for you?" And they said to Him, "Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many."

## الإنجيل

### فصل شريف من بشارة القديس مرقس الإنجيلي البشير 45-32:10

في ذلك الزمان اخذ يسوع تلاميذه الاثني عشر وابتدأ يقول لهم ما سيعرض له: هوذا نحن صاعدون إلى اورشليم وابن البشر سيسلم إلى رؤساء الكهنة والكتبة، فيحكمون عليه بالموت ويسلمونه إلى الأمم فيهزأون به ويصقون عليه ويجلدونه ويقتلونه، وفي اليوم الثالث يقوم. فدنا إليه يعقوب ويوحنا ابنا زبدي قائلين: يا معلم، نريد ان تصنع لنا مهما طلبنا. فقال لهما: ماذا تريدان ان أصنع لكما؟ قالا له: أعطنا ان يجلس احدنا عن يمينك والآخر عن يسارك في مجدك. فقال لهما يسوع: إنكما لا

تعلمان ما تطلبان. أتستطيعان أن تشربا الكأس التي أشربها أنا، وإن تصطبغا بالصبغة التي أصطبغ بها أنا؟ فقالا له: نستطيع. فقال لهما يسوع: أما الكأس التي اشربها فتشربانها وبالصبغة التي أصطبغ بها فتصطبغان، أما جلوسكما عن يميني وعن يساري فليس لي أن أعطيّه إلا للذين أعدّ لهم. فلما سمع العشرة ابتدأوا يغضبون على يعقوب ويوحنا. فدعاهم يسوع وقال لهم: قد علمتم ان الذين يُحسبون رؤساء الأمم يسودونهم، وعظماؤهم يتسلطون عليهم. وأما انتم فلا يكون فيكم هكذا. ولكن من أراد أن يكون فيكم كبيرا فليكن لكم خادما، ومن أراد أن يكون فيكم أول فليكن للجميع عبدا. فان ابن البشر لم يأت ليُخدَم بل ليُخدم وليبذل نفسه فداء عن كثيرين.

## **The Great Canon**

*(by Alexander Schmemmann)*

[The Great Canon of St. Andrew of Crete] can best be described as a penitential lamentation conveying to us the scope and depth of sin, shaking the soul with despair, repentance, and hope. With a unique art, St. Andrew interwove the great biblical themes-- Adam and Eve, Paradise and Fall, the Patriarchs Noah and the Flood, David, the Promised Land, and ultimately Christ and the Church-- with confession of sin and repentance. The events of sacred history are revealed as events of *my* life, God's acts in the past as acts aimed at *me* and *my* salvation, the tragedy of sin and betrayal as *my* personal tragedy. My life is shown to me as part of the great and all-embracing fight between God and the powers of darkness which rebel against Him.

The Canon begins on this deeply personal note:

Where shall I begin to weep over the cursed deeds of my life?

What foundation shall I lay, Christ, for this lamentation?

On after another, my sins are revealed in their deep connection with the continuous drama of man's relation to God; the story of man's fall is my story:

I have made mine the crime of Adam; I know myself deprived of God, of the eternal Kingdom and of bliss because of my sins....

I have lost all divine gifts:

I have defiled the vestment of my body, obscured the image and likeness of God....

I have darkened the beauty of my soul, I have torn my first vestment woven for me by the Creator and I am naked....

Thus.... the nine odes of the Canon tell me again and again the spiritual story of the world which is also my story. They challenge me with the decisive events and acts of the past whose meaning and power, however, are eternal because every human soul-- unique and irreplaceable-- moves, as it were, through the same drama, is faced with the same ultimate choices, discovers the same ultimate reality. Scriptural examples are more than mere "allegories" as many people think, and who therefore find this Canon too "overworked," too loaded with irrelevant names and episodes. Why speak, they ask, it is precisely the function and the purpose of the *Great Canon* to reveal sin to us and to lead us thus to repentance, and it reveals sin not by definitions and enumerations but by of Cain and Abel, of David and Solomon, when it would be so much simpler just to say: "I have sinned"?... a deep meditation on the great biblical story which is indeed the story of sin, repentance, and forgiveness. This meditation takes us into a different spiritual culture, challenges us with an entirely different view of man, of his life, his goals, and his motivation. It restores in us the fundamental spiritual framework within which repentance again becomes possible. When we hear for example,

I have not assumed the righteousness of Abel, O Jesus, not having offered to thee either an acceptable gift, or divine deed, or pure sacrifice, or life immaculate....

we understand that the story of the first sacrifice so briefly mentioned in the Bible reveals something essential about our own life, about man himself. We understand that sin is first of all the rejection of life as offering or sacrifice to God, or in other terms, of the divine orientation of life; that sin therefore is in its roots the deviation of our love from its ultimate object. It is this revelation that makes it possible then to say something which is so deeply removed from our "modern" experience of life yet now becomes so "existentially" true:

Filling dust with life, Thou hast given me flesh and bones, breathing in life; O Creator, Redeemer, and Judge: accept me repenting....

### من أقوال القديسين في انجيل اليوم

"لستما تعلمان ما تطلبان" (مرقص 10: 38):  
"كأنه يقول لهما أنكما تتحدثان عن الكرامات بينما أتكلم أنا عن الصراعات والمتاعب. إنه ليس وقت المكافأة الآن بل هو وقت الدم والمعارك (الروحانية) والمخاطر، لذلك أضاف: "أنتسطيعان أن تشربا الكأس التي أشربها أنا، وأن تصطبغا (تتعمدا) بالصبغة التي أصطبغ بها أنا؟". لقد سحبتهما من طريق سؤالهما إلى الالتزام بالشركة معه لتزداد غيرتهما".

القديس يوحنا الذهبي الفم

"لنتبع المسيح ربنا، فإن من يقول أنه يؤمن به يلزم أن يسلك كما سلك ذلك (1 يو 2: 6). لقد جاء المسيح ليخدم لا ليخدم. لم يأت ليأمر وإنما ليطيع؛ لم يأت لكي تُغسل قدماه بل لكي يغسل هو أقدام تلاميذه. جاء لكي يضرب لا ليضرب، يحتمل الضغفات الآخرين ولا يصفع أحداً، ليصلب لا ليصلب... إذن لنتمثل بالمسيح، فمن يحتمل الضغفات يتمثل به، وأما من يضرب الآخرين فيمتثل بضد المسيح".

القديس جيروم

## Announcements

### Planning committee:

The parish council will be forming a planning committee, to prepare plans for future projects concerning the church properties. We need volunteers. If anyone is interested please contact the parish council chairman: Joe Gebran.

### Youth Camp Survey:

Please help accomplishing the first step of establishing an Orthodox youth camp in our area, by filling up the survey and return it as soon as possible.

### Choir and Chanters rehearsal:

Choir members and Chanters are invited to a rehearsal for the Holy Week Services. The rehearsal in on Friday April 26, at 7:00 pm.

### April special services:

**Saturday April 27, at 10:00 am:** Orthros + Divine Liturgy (at 11:00 am) served by children for **Lazarus Saturday**.

**Sunday April 28:** **Palm Sunday – Orthros and Liturgy at regular time.**

### 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)**

### **Church School:**

- The Church School will be OFF on Palm Sunday (April 28).
- Church School Easter Celebration: Sunday May 5 (Easter) at 2:00 pm: End of the year celebration.

### **Visitations on Holy Thursday**

On the afternoon of Thursday April 12, Fr. Elias will be available to visit seniors, sick and handicapped people, who could not attend the Wednesday service of **Holy Unction**. Please inform the church office, if you would like to arrange a visit.

### **Easter's decorated eggs**

We request that each family assists the church with as much as possible, with decorated eggs, on Saturday evening. The eggs, as usual, will be blessed and distributed to the faithful at the end of the Divine Liturgy.

### **Services for the "Holy Week"**

- **Sunday April 28, at 7:00pm:** **The first Bridegroom service.**
- **Monday April 29, at 9:30am:** **Divine Liturgy of the Presanctified Gifts.**
- **Monday April 29, at 7:00pm:** **The second Bridegroom Service.**
- **Tuesday April 30, at 9:30am:** **Divine Liturgy of the Presanctified Gifts.**
- **Tuesday April 30, at 7:00pm:** **The third Bridegroom service.**
- **Wednesday May 1, at 9:30am:** **Divine Liturgy of the Presanctified Gifts.**
- **Wednesday May 1, at 7:00pm:** **Service of Holy Unction.**
- **Thursday May 2, at 9:30am:** **Orthros + the Hours + Divine Liturgy of St. Basil the Great.**
- **Thursday May 2, at 7:00pm:** **The service of the twelve passion Gospels.**
- **Friday May 3, at 9:30am:** **The service of the Royal Hours. The service of the Taking down of the Crucifix from the cross.**
- **Friday May 3, at 7:00pm:** **The service of Good Friday.**
- **Saturday May 4, at 9:30am:** **Vesperal Divine Liturgy of St. Basil the Great.**
- **Saturday May 4, at 10:00pm:** **Holy Pascha:  
The Rush procession + Orthros + Divine Liturgy.**
- **Sunday May 5, at 3:00 pm:** **Agape Vespers (The Baouth service) + The feast of St. George.**