

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

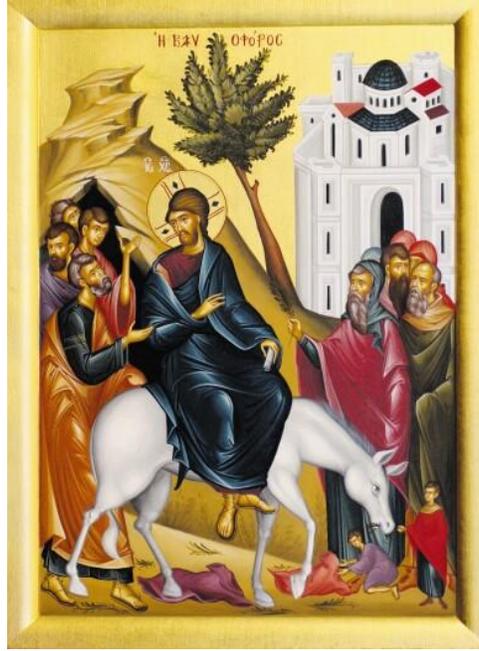
St. Philip Antiochian Orthodox Church

كنيسة القديس فيليبس الرسول الأنطاكية الارثوذكسية

15804 – 98 Avenue, Edmonton, Alberta, T5P-4R9
Tel: (780) 489-7943, Fax: (780) 930-2095, www.stphilipedmonton.org, Email: frelias@telus.net

Pastor: Reverend Father Elias Ferzli.

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



April 28, 2013

The Entrance of Our Lord Jesus Christ into Jerusalem (Palm Sunday)

دخول ربنا يسوع المسيح إلى أورشليم. (أحد الشعانين)

Weekly Service Schedule:

Saturday: 6:00 PM Vesper service
Sunday: 9:45 AM Matins Service
11:00 AM Divine Liturgy

مبارك الآتي باسم الرب ، الله الرب ظهر لنا.
**Blessed is He that cometh in the name of The Lord.
God The Lord hath appeared unto us**

FIRST ANTIPHON

* I am filled with joy, for the Lord will hear the voice of my supplication. The anguish of death encompassed me, the perils of hell beset me.

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

بشفاعة والدة الإله، يا مخلص خلصنا.

* I found tribulation and anguish, and I called upon the Name of the Lord. I will walk acceptably before the Lord in the land of the living.

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

بشفاعة والدة الإله، يا مخلص خلصنا.

* Glory... Both now...

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

بشفاعة والدة الإله، يا مخلص خلصنا.

SECOND ANTIPHON

* I believed, and therefore have I spoken: but I was deeply humiliated. What shall I render unto the Lord, for all His benefits unto me?

Save us, O Son of God, Who didst sit upon the foal of a donkey; who sing to Thee. Alleluia.

خلصنا يا ابن الله، يا من جلس على جحش أتان، لنرتل لك هليلويا.

* I will take the cup of Salvation, and call upon the Name of the Lord.

Save us, O Son of God, Who didst sit upon the foal of a donkey; who sing to Thee. Alleluia.

خلصنا يا ابن الله، يا من جلس على جحش أتان، لنرتل لك هليلويا.

* I will pay my vows unto the Lord in the presence of all His people.

Save us, O Son of God, Who didst sit upon the foal of a donkey; who sing to Thee. Alleluia.

خلصنا يا ابن الله، يا من جلس على جحش أتان، لنرتل لك هليلويا.

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

THIRD ANTIPHON

O, give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the house of Israel now say that He is good: for His mercy endureth forever. Let the house of Aaron now say that He is good: for His mercy endureth forever. Let all that fear the Lord now say that He is good: for His mercy endureth forever.

(Now sing the Apolytikion of Lazarus Saturday.)

(Troparion of Lazarus Saturday – Tone 1)

O Christ God, when Thou didst raise Lazarus from the dead, before Thy Passion, Thou didst confirm the universal resurrection. Wherefore, we, like babes, carry the insignia of triumph and victory, and cry to Thee, O Vanquisher of death, Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

(Troparion of Palm Sunday – Tone 4)

O Christ God, when we were buried with Thee in Baptism, we became deserving of Thy Resurrection to immortal life. Wherefore, we praise Thee, crying, Hosanna in the highest. Blessed is He that cometh in the Name of the Lord.

- *Do NOT sing the Apolytikion of the patron saint or feast of the temple.*

Kontakion:

Upborne upon the heavenly throne, and seated upon the earthly foal, O Christ our God, receive the praises of angels and the hymns of men, exclaiming before Thee, Blessed is He that cometh to restore Adam.

الطروباريات:

(لسبت لعازر- باللحن الأول)

أيها المسيح الإله، لما أقمت لعازر من بين الأموات قبل آلامك، حققت القيامة العامة، لذلك ونحن كالإطفال، نحمل علامات الغلبة والظفر، صارخين إليك يا غالب الموت، أوصنا في الأعالي مبارك الآتي باسم الرب.

(لأحد الشعانين – باللحن الرابع)

أيها المسيح الإله، لما دفنا معك بالمعمودية، استأهلنا بقيامتك الحياة الخالدة، فنحن نسبحك هاتفين. أوصنا في الأعالي مبارك الآتي باسم الرب.

لا ترتل طروبارية شفيع الكنيسة

القنطاق:

يا من هو جالس على العرش في السماء، وراكب جحشاً على الأرض، تقبل تسابيح الملائكة وتماجيد الأطفال هاتفين إليك، أيها المسيح الإله ، مبارك انت الآتي لتعيد آدم ثانية.

The Epistle:

Blessed is He that cometh in the Name of the Lord.

O give thanks unto the Lord, for He is good.

The Reading is from the Epistle of St. Paul to the Philippians. (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

الرسالة

مبارك الآتي باسم الرب
اشكروا الرب فإنه صالح.

فصل من رسالة القديس بولس الرسول الى اهل فيليبي 4: 4-9

يا إخوة افرحوا في الرب كل حين وأقول ايضاً افرحوا، وليظهر حلمكم لجميع الناس فإن الرب قريب. لا تهتموا البتة، بل في كل شيء فلتكن طلباتكم معلومة لدى الله بالصلاة والتضرع مع الشكر. وليحفظ سلام الله الذي يفوق كل عقل قلوبكم وبصائرکم في يسوع المسيح. وبعد ايها الإخوة مهما يكن من حق، ومهما يكن من عفاف، ومهما يكن من عدل، ومهما يكن من طهارة، ومهما يكن من صفة محببة، ومهما يكن من حسن صيت، إن تكن فضيلة، وإن يكن مدح، ففي هذه افكروا. وما تعلمتموه وتسلمتموه وسمعتموه ورأيتموه فيّ فهذا اعملوا. وإله السلام يكون معكم.

The Gospel

The Reading is from the Holy Gospel according to St. John. (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of His Disciples (he who was to betray Him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor, but because he was a thief; and as he had the money box, he used to take what was put into it. Jesus said, "Let her alone, and let her keep it for the day of My burial. The poor you always have with you, but you do not always have Me." When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus, but also to see Lazarus, whom He had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet Him, crying, "Hosanna! Blessed is He Who comes in the Name of the Lord, even the King of Israel!" And Jesus found a young ass and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your King is coming, sitting on colt of an ass!" His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Him when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Him was that they heard He had done this sign.

الإنجيل

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير 12: 1-18

قبل الفصح بستة ايام أتى يسوع الى بيت عنيا حيث كان لعازر الذي مات فأقامه يسوع من بين الأموات. فصنعوا له هناك عشاء وكانت مرتا تخدم وكان لعازر احد المتكئين معه. اما مريم فأخذت رطل طيب من ناردين خالص كثير الثمن ودهنت قدمي يسوع ومسحت قدميه بشعرها، فامتأ البيت من رائحة الطيب. فقال احد تلاميذه، يهوذا بن سمعان الاسخريوطي، الذي كان مزمعا ان يسلمه: لم لم يُبع هذا الطيب بثلاث مئة دينار ويُعطى للمساكين؟ وانما قال هذا لا اهتماما منه بالمساكين بل لأنه كان سارقا وكان الصندوق عنده وكان يحمل ما يُلقى فيه. فقال يسوع: دعها، انما حفظته ليوم دفني. فان المساكين هم عندكم في كل حين، واما انا فليست عندكم في كل حين. وعلم جمع كثير من اليهود ان يسوع هناك فجاءوا، لا من اجل يسوع فقط، بل لينظروا ايضا لعازر الذي أقامه من بين الأموات. فأتتم رؤساء الكهنة ان يقتلوا لعازر ايضا، لأن كثيرين من اليهود كانوا بسببه يذهبون فيؤمنون بيسوع. وفي الغد لما سمع الجمع الكثير الذين جاؤوا الى العيد بأن يسوع أت الى اورشليم اخذوا سعف النخل وخرجوا للقائه وهم يصرخون قائلين: هوشعنا، مبارك الآتي باسم الرب، ملك اسرائيل. وان يسوع وجد جحشا فركبه كما هو مكتوب: لا تخافي يا ابنة صهيون، ها ان ملكك يأتيك راكبا على جحش ابن أتان. وهذه الأشياء لم يفهمها تلاميذه اولاً، ولكن، لما مُجد يسوع، حينئذ تذكروا ان هذه انما كُتبت عنه، وانهم عملوها له. الجمع الذين كانوا معه حين نادى لعازر من القبر وأقامه من بين الأموات يشهدون له. ومن اجل هذا استقبله الجمع لانهم سمعوا بأنه قد صنع هذه الآية.

A Journey through Holy Week

by Fr. Nicholas Magoulis, from The Word Magazine, April 1976

On Good Friday afternoon, the touching service of the Burial of our Lord takes place. This rite is especially loved by children because of its dramatic solemnity. A specially

constructed sepulchre of four pillars surmounted by a dome on which stands a cross is stationed in the center of the Nave. The symbolic tomb of our Saviour is completely covered by beautifully arranged floral decorations. During the afternoon service the Body of the Crucified Christ is taken down from the Cross. And a beautifully embroidered cloth bearing the representation of the Sacred Corpse of our Lord is placed in the center of the flower-adorned sepulchre. To commemorate the Burial the following words are recited:

"When Joseph of Arimathea took Thee, the Life of all, down from the Tree dead, he buried Thee with myrrh and fine linen; and He yearned with desire, in his heart and on His lips, that Thy pure Body might be enshrouded; wherefore, hiding he cried to Thee, rejoicing, Glory to Thy humiliation, O Merciful Master." In a moving apostrophe to Christ in the tomb, the hymn is chanted:

"Joseph with Nicodemus takes Thee down from the tree, who clothest Thyself with light as it were with a garment; and when he saw Thee dead, naked and unentombed, he mourned with compassionate wailing and said: Alas! Beloved Jesus, so short a time ago the sun beholding Thee upon the Cross covered himself with gloom, the earth trembled for fear, and the veil of the temple was rent in twain and now, lo! I see Thee before me, willingly going down to death. How can I bury Thee, my God, or how can I enwrap Thee in fine linen? How with my hands dare I touch Thy sacred Body or with what chants can I celebrate Thy going hence, O Lord of mercies? I magnify Thy sufferings and I praise Thy Tomb and Thy Resurrection, crying: Lord, Glory to Thee."

On Good Friday night the Saturday Service of the Lamentations takes place commemorating both "the entombment of the Divine Body of our Lord Jesus Christ, our God and Saviour; and also His descent into corruption, and permitted to pass over to everlasting life."

The funeral hymns which are chanted at the flower-adorned sepulchre are poignant but never despairing since by His Death Christ is at this moment destroying the dominion of Death. We hear the following moving words of the hymns: "Thou, O Christ the Life, was laid in the Tomb, and armies of angels were amazed, and they glorified Thy humiliation. O Life, how canst Thou die? How canst Thou dwell in the Tomb? Thou dost break down the kingdom of Death, and hast raised up those who were dead in Hades. It is meet to magnify Thee, the Giver of Life, Thou who didst extend Thine hands upon the Cross, and shatter the power of the enemy. O Light of my eyes my Beloved Child, how are Thou now hidden in the grave?"

Following this the priest reverently takes the cloth bearing the image of the Sacred Corpse of our Lord and leads a procession, when possible round the outside of the Church building, followed by the entire congregation, otherwise within the Nave reenacting in this fashion the funeral procession leading to the Tomb of Joseph of Arimathea.

At the conclusion of the Service the priest hands out a flower from the sepulchre to the faithful as a blessing of the solemn significance of the rite.

Announcements

Visitations on Holy Thursday

On the afternoon of Thursday May 2, 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.

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.

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:** Vespers 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.