

*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*



June 24, 2012

The Nativity of the Forerunner and Baptist John

ميلاد النبي يوحنا المعمدان

Weekly Service Schedule:

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

(Troparion of the resurrection -Tone 2)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

(Troparion of the Nativity of St. John the Baptist -Tone 4):

We who eagerly honor thee are unable to extol thee as is meet to do, O Prophet John, Forerunner of the presence of Christ; for by thy noble and solemn nativity the barrenness of thy mother was undone, and the tongue of thy father was loosened, and to the world was proclaimed the Incarnation of the Son of God.

(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 الثاني):

عندما انحدرت الى الموت، أيها الحياة الذي لا يموت، حينئذٍ أمتَّ الجحيم ببرق لاهوتك، وعندما أقمت الأموات من تحت الثرى، هتف نحوك جميع القوات السماويين، أيها المسيح الإله معطي الحياة المجد لك.

(لمولد النبي السابق يوحنا المعمدان – باللحن الرابع):

أيها النبي السابق حضور المسيح. إنّنا نحن مكرّميك بشوق نعجز عن مدحك كما يجب، إذ أن بميلادك الشريف الموقر، انحلَّ عقر أمك ورباط لسان أبيك، وكُررَ للعالم بتجسد ابن الله.

(للقديس فيليبس الرسول – باللحن الثالث):

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

القنداق:

يا شفيعة المسيحيين غير الخازية، الوسيطة لدى الخالق غير المردودة، لا تعرضي عن أصوات طلباتنا نحن الخطاة، بل تداركينا بالمعونة بما أنك صالحة، نحن الصارخين إليك بإيمان، بادري الى الشفاعة، وأسرعني في الطلبة، يا والدة الإله المتشفعة دائماً بمكرميك.

The Epistle:

The righteous shall rejoice in the Lord.

O God, hear my voice when I cry unto Thee.

The Reading is from the Epistle of St. Paul to the Romans. (13:11-14:4)

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for God is able to make him stand.

الرسالة

يفرح الصديق بالرب،
استمع يا الله لصوتي.

فصل من رسالة القديس بولس الرسول إلى أهل رومية 3: 11-14: 4

يا إخوة ان خلاصنا الآن أقرب مما كان حين آمنّا. قد تناهى الليل واقترب النهار فلندعُ عنا اعمال الظلمة ونلبس أسلحة النور. لنسلكن سلوكا لائقا كما في النهار لا بالقصوف والسكر ولا بالمضاجع والعهر ولا بالخصام والحسد. بل البسوا الرب يسوع المسيح ولا تهتموا بأجسادكم لقضاء شهواتها. من كان ضعيفا في الإيمان فاتخذوه بغير مباحثة في الآراء. من الناس من يعتقد ان له أن يأكل كل شيء. اما الضعيف فيأكل بقولا. فلا يزدري الذي يأكل من لا يأكل ولا يدين الذي لا يأكل من يأكل فإن الله قد اتخذه. من أنت يا من تدين عبدا أجنبيا؟ انه لمولاه يثبت او يسقط لكنه سيثبت لأن الله قادر ان يثبتّه.

The Gospel

The Reading is from the Holy Gospel according to St. Luke. (1:1-25, 57-68, 76, 80)

Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed. In the days of Herod, king of Judea, there was a priest named Zacharias, of the division of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blamelessly. But they had no child, because Elizabeth was barren, and both were advanced in years. Now while he was serving as priest before God when his division was on duty, according to the custom of the priesthood, it fell to him by lot to enter the Temple of the Lord and burn incense. And the whole multitude of the people was praying outside at the hour of incense. And there appeared to him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall

call his name John. And you will have joy and gladness, and many will rejoice at his birth; for he will be great before the Lord, and he shall drink neither wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the sons of Israel to the Lord their God, and he will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is advanced in years." And the angel answered him, "I am Gabriel, who stands in the presence of God; and I was sent to speak to you, and to bring you this good news. And behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words, which will be fulfilled in their time." And the people were waiting for Zacharias, and they wondered at his delay in the temple. And when he came out, he could not speak to them, and they perceived that he had seen a vision in the temple; and he made signs to them and remained dumb. And when his time of service was ended, he went to his home. After these days his wife Elizabeth conceived, and for five months she hid herself, saying, "Thus the Lord has done to me in the days when he looked on me, to take away my reproach among men." Now the time came for Elizabeth to be delivered, and she gave birth to a son. And her neighbors and kinsfolk heard that the Lord had shown great mercy to her, and they rejoiced with her. And on the eighth day they came to circumcise the child; and they would have named him Zacharias after his father, but his mother said, "Not so; he shall be called John." And they said to her, "None of your kindred is called by this name." And they made signs to his father, inquiring what he would have him called. And he asked for a writing tablet, and wrote, "His name is John." And they all marveled. And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea; and all who heard them laid them up in their hearts, saying "What then will this child be?" For the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, "Blessed be the Lord God of Israel, for He has visited and redeemed His people. And you, child, will be called the Prophet of the Most High; for you will go before the Lord to prepare His ways." And the child grew and became strong in spirit, and he was in the wilderness until the day of his manifestation to Israel.

الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير 1: 1-25 و 57-67 و 76 و 80

اذ كان كثيرون قد اخذوا في تأليف قصص الامور المتيقنة عندنا، كما سلمها الينا الذين كانوا معانين منذ البدء وخداما لها، رأيت انا ايضا وقد تتبعت جميع الاشياء من الاول بتدقيق ان اكتبها لك على الترتيب ايها العزيز ثاوفيلس، لتعرف صحة الكلام الذي وعظت به. كان في ايام هيروودس ملك اليهودية كاهن اسمه زخريا من فرقة ابيا وامرأته من بنات هرون اسمها اليصابات. وكانا كلاهما بارين امام الله سائرين في جميع وصايا الرب وأحكامه بغير لوم. ولم يكن لهما ولدٌ لان اليصابات كانت عاقرا، وكانا كلاهما قد تقدما في ايامهما. وبينما كان يكهن في نوبة فرقة امام الله اصابته القرعة على عادة الكهنوت أن يدخل هيكل الرب ويبخر. وكان كل جمهور الشعب يصلي خارجا في وقت التبخير. فترأى له ملاك الرب واقفا عن يمين مذبح البخور، فاضطرب زخريا حين رآه ووقع عليه خوف. فقال له الملاك لا تخف يا زخريا، فإن طلبتك قد استجيبت، وامرأتك اليصابات ستلد لك ابنا فتسميه يوحنا، ويكون لك فرح وابتهاج ويفرح كثيرون بمولده، لانه يكون عظيما امام الرب ولا يشرب خمرا ولا مسكرا، ويمتلئ من الروح القدس وهو في بطن امه بعد، ويرد كثيرين من بني اسرائيل الى الرب إلههم، وهو يتقدم امامه بروح ايليا وقوته ليرد قلوب الآباء الى الابناء والعصاة الى حكمة الأبرار ويهيء للرب شعبا

مستعدًا. فقال زخريا للملاك بَمَ أعلم هذا، فاني انا شيخ وامرأتي قد تقدمت في ايامها. فاجاب الملاك وقال انا جبرائيل الواقف امام الله وقد أرسلتُ لاكلمك وابشرك بهذا. وها انك تكون صامتا فلا تستطيع ان تتكلم الى يوم يكون هذا، لانك لم تصدق كلامي الذي سيتم في اوانه. وكان الشعب منتظرين زخريا متعجبين من إبطائه في الهيكل. فلما خرج لم يستطع ان يكلمهم فعلموا انه قد رأى رؤيا في الهيكل، وكان يُشير اليهم وبقي أبكم. ولما تمت ايام خدمته مضى الى بيته. ومن بعد تلك الايام حبلت اليصابات امرأته فاخترت خمس اشهر قائلة هكذا صنع بي الرب في الايام التي نظر الي فيها ليصرف عني العار بين الناس. ولما تم زمان وضعها ولدت ابنا فسمع جيرانها واقاربها ان الرب قد عظم رحمته لها ففرحوا معها. وفي اليوم الثامن جاءوا ليختنوا الصبي فدعوه باسم ابيه زخريا. فاجابت امه قائلة كلا لكنه يُدعى يوحنا. فقالوا ليس احد في عشيرتك يُدعى بهذا الاسم. ثم اومأوا الى ابيه ماذا يريد ان يُسمى. فطلب لوحا وكتب فيه قائلا اسمه يوحنا، فتعجبوا كلهم وفي الحال انفتح فمه ولسانه وتكلم مباركا الله. فوقع خوف على جميع جيرانهم وتحدث بهذه الامور كلها في جميع جبال اليهودية. وكان كل من يسمع بذلك يحفظه في قلبه ويقول ما عسى ان يكون هذا الصبي، وكانت يد الرب معه. فامتلا ابوه زخريا من الروح القدس وتنبأ قائلا: مبارك الرب اله اسرائيل لانه افتقد وصنع فداء لشعبه. وانت ايها الصبي نبي العلي تُدعى لانك تسبق امام وجه الرب لتعد طرقه. اما الصبي فكان ينمو ويتقوى بالروح وكان في البراري الى يوم ظهوره لاسرائيل.

The Apostles' Fast

by Fr. Stephen Freeman

The Orthodox year has a rhythm, much like the tide coming in and going out – only this rhythm is an undulation between seasons of fasting and seasons (or a few days) of feasting. Every week, with few exceptions, is marked by the Wednesday and Friday fast, and every celebration of the Divine Liturgy is prepared for by eating nothing after midnight until we have received the Holy Sacrament.

It is a rhythm. Our modern world has lost most of its natural rhythm. The sun rises and sets but causes little fanfare in a world powered and lit by other sources. In America, virtually everything is always in season, even though the chemicals used to preserve this wonderful cornucopia are probably slowly poisoning our bodies.

The Scriptures speaks of the rhythms of the world – “the sun to rule by day... the moon and stars to rule by night...”

The rhythm of the Church does not seek to make us slaves of the calendar nor does it treat certain foods as sinful. It simply calls us to a more human way of living. It's not properly human to eat anything you want, anytime you want. Even Adam and Eve in the Garden initially knew what it was to abstain from the fruit of a certain tree.

Orthodox do not starve when they fast – we simply abstain from certain foods and generally eat less.

At the same time we are taught to pray more, attend services more frequently, and to increase our generosity to others (alms).

But it is a rhythm – fasts are followed by feasts. The fast of the Apostles begins on the second Monday after Pentecost and concludes on the Feast of Sts. Peter and Paul on June 29. Most of Christendom will know nothing of any of this – that Eastern Christians will have begun a Lenten period while the world begins to think of vacations.

The contemporary God is much the same as the contemporary diet – we want as much of Him as we want – anytime, anywhere. There is no rhythm to our desire, only the rise and fall of

passions. There is no legalism in the Orthodox fast. I do not think God punishes those who fail to fast. I believe that they simply continue to become less and less human. We will not accept the limits and boundaries of our existence and thus find desires to be incessant and unruly. It makes us bestial.

For those who have begun the fast – may God give you grace! For those who know nothing of the fast – may God give you grace and preserve from a world that would devour you. May God give us all the mercies of His kindness and help us remember the work of His blessed apostles!

Next Sunday's feast and scriptures readings:

Sunday July 1st, 2012: Fourth Sunday of Matthew

Feast: Unmercenaries Cosmas and Damian.

Epistle: Corinthians. (12:27-13:8)

The Gospel: Matthew. (8:5-13)

Announcements

June special services:

Thursday June 28 at 7:00 pm:

Vespers for the feast of **Sts. Peter & Paul.**

The fast of the Apostles:

The fast of the Apostles for this year begins on Monday June 11 and ends on Saturday June 30. Fish is allowed except on Wednesday and Friday.

Parish Picnic:

Our annual parish picnic will be held on Sunday, July 15th at Laurier Park- Site #8. We have it booked from 11:00am - 5:00pm.

Edmonton – Calgary Joint Picnic:

All parishioners from Both parishes, St. Philip Church & The Church of the Annunciation of Calgary, are invited to a joint picnic **in Red Deer Kiwanis Shelter Park, on Saturday August 18th 2012, 12:00 noon – 8:00 pm (or till closing time).** We will have a vespers in the park. Please bring your own food and other needs.

Church office is closed on:

- July 2 – 5. (Parish life conference)
- July 16 – 31 (Fr. Elias Holiday)
- Saturdays July 7, July 21 and July 28, the church will be closed: NO VESPERS
- **Sundays July 8, July 22 & July 29, the church will be open as usual, Orthros and Liturgies will be served at regular time.**