

*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

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Pastor: ***Reverend Father Elias Ferzli.***

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

December 12, 2010

**Sunday of the Forefathers (Ancestors) of Christ
Spyridon, bishop of Trimythous, the Wonderworker**

لإحد الأجداد: وتذكار القديس اسبيريدون العجائبي، أسقف تريميثوس.

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 4)

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

(Troparion of the Forefathers -Tone 2)

Thou hast justified by faith the ancient Forefathers, and through them Thou hast gone before and betrothed unto Thyself the Church of the Gentiles. Let the saints, therefore, take pride in glory; for from their seed sprouted forth a noble fruit, and she it was who gave birth to Thee without seed. Wherefore, by their pleadings, O Christ God, save our souls.

(Troparion of St. Spyridon -Tone 1):

Thou wast shown forth as a champion of the First Council and a wonderworker, O Spyridon, our God-bearing Father. Wherefore, thou didst speak unto one dead in the grave, and didst change a serpent to gold. And while chanting thy holy prayers, thou hadst Angels serving with thee, O most sacred one. Glory to Him that hath glorified thee. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through 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 the Virgin cometh to the cave where she will give birth in an ineffable manner to the Word Who is before all the ages. Rejoice, therefore, O universe, when thou hearest it heralded: Glorify Him, with the angels and the shepherds, Who chose to be seen as a new-born babe, the God Who is before all the ages.

الطروباريات:

(للقيامة – باللحن الرابع):

إن تلميذات الرب تعلمن من الملاك، الكرزَ بالقيامة البهجة، وطرحنَ القضاء الجدِّي، وخاطبنَ الرسل مفتخراتٍ وقنلات، سبي الموت وقاه المسيح الإله، ومنح العالم الرحمة العظمى.

(طروبارية الأجداد – باللحن الثاني)

لقد زكيت بالإيمان الأباء القدماء، وبهم سبقت فخطبت البيعة التي من الأمم، فليفتخر القديسون بالمجد، لأن من زرعهم أئبع ثمر حسيب، وهي التي ولدتك بغير زرع. فبتوسلاتهم أيها المسيح الإله خلص نفوسنا.

(للقدیس القديس اسبيريدون – باللحن الأول)

لقد ظهرت عن المجمع الأول مناضلاً، وللعجائب صانعاً، يا أبانا اسبيريدونوس المتوشح بالله، فلذلك خاطبت الميتة في اللحد، وحولت حية إلى ذهب. وعند ترتيلك الصلوات المقدسة، كانت لك الملائكة شركاء في الخدمة أيها الكلي الظهر. فالمجد للذي مجدك، المجد للذي كللك، المجد للصانع بك الأشفية للجميع.

(للقدّيس فيليبّس الرسول – باللحن الثالث):

أيها الرسول القدّيس فيليبّس، تشفع الى الإله الرحيم، ان ينعم بصفح الزلات لنفوسنا.

القنّاق:

اليوم العذراء، تأتي إلى المغارة، لتلد الكلمة الذي قبل الدهور، ولادة لا تفسر ولا يُنطق بها، فافرحي أيتها المسكونة إذا سمعتي، ومجدي مع الملائكة والرعاة، الذي سيظهر بمشيئته طفلاً جديداً، وهو إلهنا قبل الدهور.

The Epistle:

The Saints shall be joyful in glory.

Sing unto the Lord a new song.

The Reading from the Epistle of St. Paul to the Ephesians. (5:8-19)

Brethren, walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light." Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore, do not be foolish, but understand the will of the Lord. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.

الرسالة

يفرح القدّيسون بالمجد

رنموا للرب ترنيمة جديدة.

فصل من رسالة القدّيس بولس الرسول الى أهل أفسس 5:8-19

يا إخوة، اسلكوا كأولاد للنور، فإن ثمر الروح هو في كل صلاح وبرّ وح، مختبرين ما هو مرضي لدى الرب. ولا تشتركوا في أعمال الظلمة غير المثمرة بل بالأحرى وبخوا عليها، فإن الأفعال التي يفعلونها سرّاً يقبح ذكرها ايضاً، لكن كل ما يوتخ عليه يُعلن بالنور، فإن كل ما يُعلن هو نور. ولذلك يقول استيقظ ايها النائم وقم من بين الأموات فيضيء لك المسيح. فانظروا إذا أن تسلكوا بحذر لا كجهلاء، بل كحكماء مفتدين الوقت فإن الأيام شريرة. فلذلك لا تكونوا أغبياء بل افهموا ما مشيئة الرب، ولا تسكروا بالخمير التي فيها الدعارة بل امتلئوا بالروح، مكملين بعضكم بعضاً بمزامير وتسابيح وأغاني روحية، مرنمين ومرتلين في قلوبكم للرب.

The Gospel

The Reading from the Holy Gospel according to St. Luke. (14:16-24)

The Lord spoke this parable: "A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But, one by one, they all began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in

the poor and maimed and blind and lame.’ And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ And the master said to the servant, ‘Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet.’ For many are called, but few are chosen.”

الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير 24-16:14

قال الرب هذا المثل: انسان صنع عشاء عظيما ودعا كثيرين فأرسل عبده في ساعة العشاء يقول للمدعوين: تعالوا فان كل شيء قد أُعدّ. فطفق كلهم، واحد فواحد، يستعفون. فقال له الأول: قد اشتريتُ حقلا ولا بد لي ان أخرج وأنظره، فأسألك ان تعفيني. وقال الآخر: قد اشتريتُ خمسة فدادين بقر وانا ماض لأجرّيها، فأسألك ان تعفيني. وقال الآخر: قد تزوجتُ امرأة فلذلك لا أستطيع ان أجيء. فأتى العبد وأخبر سيّده بذلك. فحينئذ غضب رب البيت وقال لعبده: اخرج سريعا الى شوارع المدينة وأزقتها، وأدخِل المساكين والجدع والعميان والعرج الى ههنا. فقال العبد: يا سيد قد فُضي ما أمرت به، ويبقى ايضا محلّ. فقال السيد للعبد: اخرج الى الطرق والأسيجة واضطرهم الى الدخول حتى يمتلئ بيتي. فاني اقول لكم انه لا يذوق عشاءي احد من اولئك الرجال المدعوين، لأن المدعوين كثيرون والمختارين قليلون.

The Conception of Mary

The following is an excerpt from The Winter Pascha, by Fr. Thomas Hopko

On the ninth of December the Orthodox Church celebrates the feast of the conception of the Virgin Mary by her parents Joachim and Anna. On this major festival which finds its place in the Church's preparation for Christmas, the faithful rejoice in the event by which Mary is conceived in fulfillment of her parents' prayers in order to be formed in the womb, born on the earth, dedicated to the Lord, and nurtured in holiness to become by God's grace the mother of His Son the Messiah.

The Orthodox Church, particularly in the present time, does not call the feast of Mary's beginning the "immaculate conception," although perhaps in ancient times this title would have been fully acceptable. This is not because the Orthodox consider Mary's conception to have been somehow "maculate" or "stained" (*macula* means "stain" in Latin). It simply means that the Orthodox do not want to support the conviction that God had somehow to intervene at the moment of Mary's conception with a special action to remove the "stain" of the original sin transmitted by the act of human reproduction because, simply put, the Orthodox do not hold that such a "stain" exists.

The Orthodox Church affirms original sin. Orthodox theology teaches that all human beings, including the Virgin Mary who is a "mere human" like the rest of us-- unlike her Son Jesus who is a "real human" but not a "mere human" because He is the incarnate Son and Word of God-- are born into a fallen, death-bound, demon-riddled world whose "form is passing away" (1 Cor 7:31). We are all born mortal and tending toward sin. But we are not born guilty of any *personal* sin, certainly not one allegedly committed "in Adam." Nor are we born stained because of the manner in which we are conceived by the sexual union of our parents. If sexual union in marriage is in any sense sinful, or the cause in itself of any sinfulness or stain, even in the conditions of the "fallen world," then, as even the rigorous Saint John Chrysostom has taught, God is the sinner because He made us this way, male and female, from the very beginning.

Mary is conceived by her parents as we are all conceived. But in her case it is a pure act of faith and love, in obedience to God's will, as an answer to prayer. In this sense her conception is truly "immaculate." And its fruit is woman who remains forever the most pure Virgin and Mother of God.

Announcements

Annual Christmas party & dinner:

Saturday December 18, 2008. Tickets are available until Sunday December 12.

Antiochian Women:

New Years Eve "Sahra": Friday December 31 at 8:30 pm. Pot Luck. \$5/ person.

Next Sunday December 12: Choir and chanters appreciation day

Please celebrate with us next Sunday after church the "Choir – Junior Choir and chanters appreciation day". Zaatar pies and cake will be provided for all parishioners. Everyone is welcome.

December special services

**Daily Orthros, Tuesday to Friday, at 9:30am,
Daily Vespers, Tuesday to Friday, at 3:30pm,
from November 15 until December 23.**

- Friday December 24, at 9:30 am:** Orthros + The Royal hours for the Nativity of our Lord and Savior Jesus Christ .
- Friday December 24, at 7:00 pm:** Vigil service for the feast of the Nativity of our Lord and Savior Jesus Christ + Divine Liturgy at 10:30 PM.
Midnight: Christ is Born, Glorify Him.
- Wednesday December 29, at 10:30 am:** Divine Liturgy for the feast of the **Martyrs Children of Bethlehem.**
- Friday December 31, at 7:00 pm:** Evening Divine Liturgy for the feast of the **Circumcision of the Lord & St. Basil the Great.**

The Vigil Service for The feast of the Holy Nativity of our Lord:

Schedule of the Vigil Service:

- 7:00 PM Little compline including the Canon of preparation for Holy Communion (Metalipsis).
- 7:30 PM Vesper Service + Artoklasia.
- 9:00 PM Orthros [Including the prayers of preparation for Holy Communion (Great Metalipsis) & complete Polyeleos.]
- 10:30 PM Divine Liturgy.

Bible Studies

Wednesday December 15, 2010:

- 6:00 pm: Paraklisis.
- 7:00 pm: Bible Study; "**For UNTO US a child is born**" (By Fr. Raphael Johnston).

Wednesday January 19, 2011:

- 6:00 pm: Paraklisis.
- 7:00 pm: Bible Study: "**The Temptation of Christ**" (Given by Fr. Patrick Yamniuk