

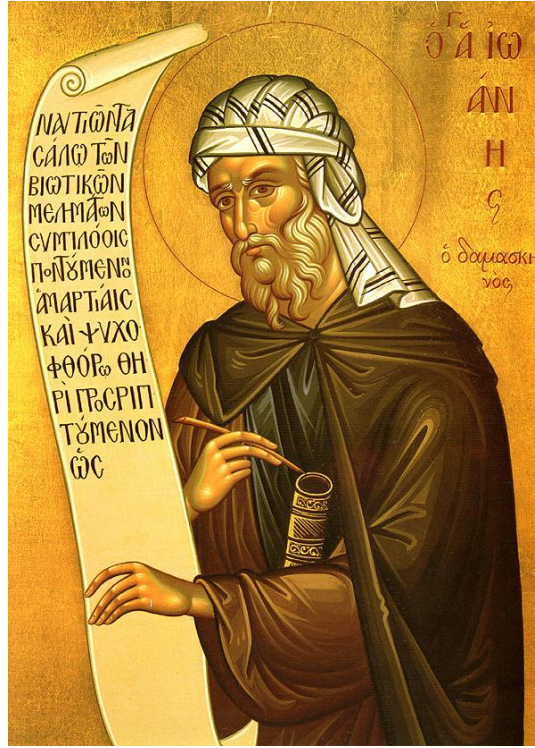
*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America
Diocese of Los Angeles and the west.*

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 1, 2013

Twenty-third Sunday after Pentecost & The Holy Prophet Nahum;
الأحد الثالث والعشرون بعد العنصرة، و تذكار النبي ناحوم.

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 6)

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to 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.

الطروبريات:

(للقيامة – باللحن السادس):

إنَّ القواتِ الملائكية/ ظهرُوا على قبرِكَ الموقَّرِ/ والحراسِ/ صاروا كالأموات/ ومريمَ وَقَفَّتْ عندَ القبرِ طالبةً جسدَكَ الطاهر/ فسبَّيْتَ الجحيمَ ولم تُجَرَّبْ منها/ وصادفتَ البتولَ مانحاً الحياة/ فيا مَنْ قامَ من بينِ الأمواتِ يا ربُّ المجدُّ لَكَ

(للقدِّيس فيليبس الرسول – باللحن الثالث):

ايها الرسول القدِّيس فيليبس، تشفع الى الإله الرحيم، ان ينعم بصفح الزلاات لنفوسنا.

الفتنراق:

اليومَ العذراء، تأتي إلى المغارة، لتلدَ الكلمة الذي قبل الدهور، ولادةً لا تفسَّر ولا يُنطق بها، فافرحي أيتها المسكونة إذا سمعت، ومجدي مع الملائكة والرعاة، الذي سيظهر بمشيئته طفلاً جديداً، وهو إلها قبل الدهور.

The Epistle:

O Lord, save Thy people and bless Thine inheritance.

To Thee, O Lord, have I cried, O my God.

The Reading from the Epistle of St. Paul to the Ephesians. (2:4-10)

Brethren, God, Who is rich in mercy, out of the great love with which He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and made us sit with Him in the heavenly places in Christ Jesus, that in the coming ages He might show the immeasurable riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For, we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

الرسالة

خُصَّ يا رب شعبك وبارك ميراثك،
إليك يا رب أصرخ إلهي.

فصل من رسالة القديس بولس الرسول الى أهل أفسس 2: 4 - 10

يا إخوة، إنَّ الله لكونه غنيًّا بالرحمة ومن أجل كثرة محبته التي أحبنا بها حين كنَّا أمواتًا بالزلاّت أحيانًا مع المسيح، فإنكم بالنعمة مُخلَّصون، وأقامنا معه وأجلسنا معه في السماويات في المسيح يسوع ليُظهرَ في الدهور المستقبلية فرط غنى نعمته باللطف بنا في المسيح يسوع. فإنكم بالنعمة مُخلَّصون بواسطة الإيمان، وذلك ليس منكم انما هو عطية الله. وليس من الأعمال لنلا يفخر أحدٌ، لأننا نحن صنعُه مخلوقين في المسيح يسوع للأعمال الصالحة التي سبق الله فأعدّها لنسلِّكَ فيها.

The Gospel

The reading from the Holy Gospel according to St. Luke. (18:35-43)

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to Him; and when he came near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.

الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير لوقا 18: 35-43

في ذلك الزمان فيما يسوع بالقرب من أريحا كان أعمى جالسا على الطريق يستعطي. فلما سمع الجمع مجتازا سأل: ما هذا؟ فأخبر بأن يسوع الناصري عابر. فصرخ قائلا: يا يسوع ابن داود ارحمني. فوقف يسوع وأمر ان يقم إليه. فلما قرب سأل: ماذا تريد أن أصنع لك؟ فقال: يا رب، أن أبصر. فقال له يسوع: أبصر، إيمانك قد خلصك. وفي الحال أبصر وتبعه وهو يمجّد الله. وجميع الشعب اذ رأوا سبحوا الله.

The Saint Who Was Santa Claus

by V. Rev. Vladimir Berzonsky

Dominating our Christmas, rather "holiday" season, (we do not want to be offensive to our non-Christian and non-believing friends), is the Santa Claus legend. The Santa figure and the gift giving displays find their source not in Jesus Christ as much as in the story by Clement Moore, "The Night Before Christmas," which is itself a distorted derivative of the actual life of the great Orthodox bishop Nicholas who lived in the small coastal town of Myra in what is today Turkey. In the Moore poem, a modern family is invaded by a well-meaning old man who leaves gifts nobody seems to have asked for or even want. This is the first distortion of the real situation. May we all live our lives and lack nothing! Yet if we can penetrate the stories told of the actual fourth century bishop, under the layers of legend that cover St. Nicholas throughout the centuries, we find one feature common to each tale, no matter how distorted: Bishop Nicholas always aids those in dire need. Despite the myths surrounding the event, the extreme

circumstances of those in the tales of St. Nicholas are much more like the life we know than the family in the Moore story.

We cannot imagine a “right jolly old elf” who has no contact with our lives, who we neither call upon nor need, yet who brings us gifts we could well do without. What purpose does it serve to perpetuate this story in the fantasies of our children?

We can, however, conceive of one who lived among his people, praying with them weekly and for them daily, knowing their lives as well as they. Could he have prayed for them without wanting to come to their aid? Would he not have done whatever was possible, going to any conceivable length to protect or to help those whom he loved? Not only did he “know if they’d been bad or good,” because they would have confided in him as bishop, confessor and guide. It was no mystery that he would have known what they lacked, and he did whatever he could to obtain it.

After the age of the Lord’s first apostles, who went about the known world preaching of the messiah they had lived with for three years, Jesus of Nazareth; and after the death of even those who could say they had spoken with one of the original apostles, a deep spiritual need was felt throughout the Christian church.

It was not enough to speak of Christ; only for awhile could all the baptized Christians be satisfied with the promise of His second coming. Those who called themselves followers of Christ had to show by their living example what it meant to walk in the footsteps of the Savior. How are we to be like Christ in the world? Just what is expected of us here, now, in our world?

This is what Bishop Nicholas is to us; the one who showed how to believe in Christ and yet be in the world of our times. He taught by example the way one follows Christ. This is what is meant by calling those like him “saints.”

On the Absence of Evil in God's Works

by St. Nikolai Velimirovich

On the absence of evil in God's works: “And God saw that it was good” (Genesis 1)

Brethren, the first revelation about this world that Holy Scripture communicates to us is that the world proceeded from good and not from evil, from God and not from some power contrary to God and not from some imagined primordial mixture of good and evil. The second revelation, brethren, about this world is that everything that the good God created is good. The light is good; the firmament of heaven is good; the land is good; the sea is good; the grass, the vegetation and the fruitful trees are good; the heavenly lights- the sun, moon and stars-are good; the living creatures in the water and the birds in the air are good; all living beings according to their kind are good; the cattle, the small animals and the beasts of the earth are good. Finally, man-the master, under the lordship of God, over all created things-is also good. And God saw that it was good. The appraiser of the value of this world is not and cannot be someone who views this world superficially and partially, but can only be He who views all of creation together and each part individually, He who knows their number, name, composition and essence incomparably better than all men on earth. And God saw that it was very good (Genesis 1:31).

But, nevertheless, there have been men who have slandered the work of God, saying that this world is evil in its essence, that each individual creation is evil, and that matter, from which all earthly beings are formed, is evil. However, evil is found in sin, and sin is from the evil spirit; therefore, evil dwells in the spirit of evil and not in matter. This spirit, fallen from God, is the sower of evil in the world, from whence come the tares in God's wheat. The spirit of evil strives to use both the human spirit and material things in general as his weapons of evil. He is also the

one who instills in the human mind the thought that the whole created world is evil and that matter, from which creation was formed, is fundamentally evil. He slanders God's works in order to conceal his own works; he accuses God in order not to be accused. O my brethren, let us guard ourselves from the cunning of the evil spirit. Let us guard ourselves in particular from the evil thoughts that he sows in our minds.

O Lord Jesus Christ, our true Enlightener and Savior, into Thy hands we give over our minds and our hearts. Do Thou illumine us with Thy true light. To Thee be glory and praise forever. Amen.

من تعليمنا الأرثوذكسي: عيد القديسة بربارة

التلميذ: لماذا نأكل القمح المسلوق في عيد القديسة بربارة؟
المرشد: أنت تعلم أن القديسة بربارة قُتلت شهيدة بسبب إيمانها بيسوع المسيح، وتعلم أيضًا أنه، بعد أن غلب المسيح الموت بقيامته، صار ممكناً لكل مؤمن أن يقوم ويعيش مع الله حياة لا نهاية لها. هذا ما حصل للقديسة بربارة. تقول في نفسك لماذا يُكلمني عن القيامة وأنا سألته عن القمح؟ الجواب أن القمح في تراث الكنيسة رمز للقيامة لأن حبة القمح عندما تُزرع في التراب تموت ولكنها لا تفنى بل تُفرّخ من جديد وتخرج منها سنابل تحمل حبات كثيرة. تذكر قول السيد في إنجيل يوحنا: «إن لم تقع حبة الحنطة (اي القمح) في الأرض وتمت فهي تبقى وحدها. ولكن إن ماتت تأتي بثمر كثير» (12: 24). يقول البعض أيضًا اننا عندما نأكل القمح المسلوق نتذكر هروب القديسة بربارة من والدها الوثني الذي كان يُلاحقها ليقتلها. دخلت بربارة حقلاً مزروعاً حماً واختبأت بين السنابل فلم يجدها أبوها.

التلميذ: لكنها ماتت شهيدة.
المرشد: نعم، كان ذلك سنة 235، وكانت الوثنية لا تزال منتشرة في كل البلاد التي كانت تحت سلطة الامبراطورية الرومانية القوية المتسعة جداً. وكانت الامبراطورية تُقدّم الذبائح للأوثان وتقتل المسيحيين. والد بربارة كان وثنياً وكان يحمي ابنته من كل تأثير خارجي، لكنها تعرّفت على يسوع وأمنت به وأعلنت إيمانها وفرت في الحقول والجبال الى ان وجدها الذين كانوا يطاردونها. يُقال ان الأولاد يلبسون الأقنعة في عيد القديسة بربارة ويدورون من بيت الى بيت يطلبون الحلوى او المال لأن بربارة خبأت وجهها بالسواد وتنقلت متخفية من مكان الى آخر تطلب النجدة. لكن في النهاية تم القبض عليها وعُذبت وقتلت.

القديس يوحنا الدمشقي

عيد القديس يوحنا الدمشقي (في الرابع من كانون الأول) الذي عاش في دمشق ثم في دير القديس سابا في فلسطين ورقد بالرب سنة 750. ألف الكثير من الصلوات التي نقولها او نرتلها في الكنيسة وتساعدنا على فهم إيماننا وعيشه سعياً الى القداسة. اخترنا لكم اليوم صلاة نقولها قبل المناولة استعداداً لها، ويعرفها الكثيرون دون أن يدروا أن القديس يوحنا هو كاتبها: لقد وقفتُ تجاه أبواب هيكلك وعن الأفكار الرديئة لم أبتعد، لكن أنت ايها المسيح الإله، يا من زكيت العشار ورحمت الكنعانية وفتحت لآبواب الفردوس، افتح لي حنو محبتك للبشر واقبلني متقدماً اليك ولامساً إياك كمثّل الزانية والنازفة الدم، لأنه اما تلك فلبسها هُذب ثوبك نالت الشفاء بأيسر مرام، وأما الأخرى فبضبطها قدميك الطاهرتين، نالت مغفرة خطاياها. وأما أنا الذي يُرثى لي، فبتجاسري على أن أقبل جسدك بجملته، لا تحرقني، بل اقبلني مثل هاتيك، وأنز حواس نفسي محرقة جراثيم خطيئتي، بشفاعات التي ولدتك بغير زرع والقوات السماوية، لأنك مبارك الى أبد الدهور، أمين.

Announcements

St. Barbara Greetings and fellowship:

Immediately after today's Liturgy, there will be greetings and fellowship time in the basement. Boiled wheat and traditional desert will be offered. Everyone is invited.

Saturday December 7 – Christmas Concert.

Vespers at 5:00 pm, and Christmas concert at 6:00 pm – Lenten Potluck to follow.

Sunday December 8, at 7:00 pm: Parish Annual General Meeting.

Sunday December 15: Chanters and Choir “Appreciation day”
Fundraising brunch sponsored by the choir. All parishioners are invited.

Saturday December 21: Christmas Dinner & Party.
For purchasing tickets please contact any of the parish council,

Services for the Holy Nativity feast:

Tuesday December 24:

10:00 am: The Royal hours for the Nativity of our Lord and Savior Jesus Christ.

Tuesday December 24:

7:30 pm: Vespers service including Artoklasia for the feast of the Nativity of the Lord.
8:30 pm: Orthros (including Polyeleos and Metalipsis prayer), followed by Divine Liturgy.
10:00 pm: Festal Divine Liturgy.
11: 30 pm: **Christ is born, glorify Him.** Greetings and Fellowship in the basement.

Wednesday December 25:

10:00 am: Orthros for the Synaxis of the Theotokos
11:00 am: Festal Divine Liturgy.

Christ is born, glorify Him.
Greetings and Fellowship in the basement.

New Year’s Eve.

Tuesday December 31, at 6:00 pm: Vesperal Liturgy for the Circumcision of the Lord & St. Basil the Great.