

*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.*



**March 10, 2013**

**Sunday of the Last Judgment (Meat Fare)**

**احد الابن الدينونة (مرفع اللحم)**

**Weekly Service Schedule:**

**Saturday: 4:00 PM Vesper service**  
**Sunday: 9:45 AM Matins Service**  
**11:00 AM Divine Liturgy**

**(Troparion of the resurrection -Tone 7)**

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

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

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

**Kontakion:**

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

**(الطروباريات)**

( للقيامة – باللحن السابع):  
حطمت بصلبيك الموت وفتحت للّص الفردوس/ وحولت نوح حاملات الطيب وأمرت رسلك أن يكرزوا/ بأنك قد قُمت أيها المسيح الإله/ مانحاً العالم الرحمة العظمية.

(للقديس فيليبس الرسول - باللحن الثالث)  
أيها الرسول القديس فيليبس، تشفع إلى الإله الرحيم، أن ينعم بغفران الزلات لنفوسنا.

قنداق:  
إذا أتيت يا الله على الأرض بمجد، فترتعد منك البرايا بأسرها. ونهر النار يجري أمام المنبر، والمصاحف تفتح، والخفايا تُشهر. فنجنّي حينئذٍ من النار التي لا تطفأ. وأهلني للوقوف عن يمينك، أيها الديان العادل.

**The Epistle:**

*The Lord is my strength and my praise.*

*The Lord chastising hath chastised me, but He hath not delivered me over to death.*

**The Reading is from the First Epistle of St. Paul to the Corinthians. (8:8-9:2)**

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care, lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you—a man of knowledge—at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

**الرسالة**

قوتي وتسبحتي الرب،

ادباً أدبني الرب.

### فصل من رسالة القديس بولس الرسول الأولى الى أهل كورنثوس 2:9-8:8

يا إخوة ان الطعام لا يقربنا إلى الله، لأننا إن أكلنا لا نزيد وإن لم نأكل لا ننقص. ولكن انظروا أن لا يكون سلطانكم هذا معثرة للضعفاء، لأنه إن رآك أحد، يا من له العلم، متكنا في بيت الأوثان، أفلا يتقوى ضميره وهو ضعيف على أكل ذبائح الأوثان، فيهلك بسبب علمك الأخ الضعيف الذي مات المسيح لأجله. وهكذا إذ تخطئون إلى الإخوة وتجرحون ضمائرهم وهي ضعيفة انما تخطئون إلى المسيح. فذلك إن كان الطعام يشكك أخي فلا أكل لحما إلى الأبد لئلا أشكك أخي. ألسنتُ انا رسولا؟ ألسنتُ انا حرا؟ أما رأيتُ يسوع المسيح ربنا؟ ألسنتم انتم عملي في الرب؟ وإن لم أكن رسولا إلى آخرين، فإني رسول إليكم، لأن خاتم رسالتي هو أنتم في الرب.

## The Gospel

### **The Reading is from the Holy Gospel according to St. Matthew. (25:31-46)**

The Lord said, "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.' Then He will say to those at his left hand, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.' And they will go away into eternal punishment, but the righteous into eternal life."

## الإنجيل

### **فصل شريف من بشارة القديس متى الإنجيلي البشير 46-31:25**

قال الرب: متى جاء ابن البشر في مجده وجميع الملائكة القديسين معه، فحينئذ يجلس على عرش مجده، وتُجمع إليه كل الأمم، فيميز بعضهم من بعض كما يميز الراعي الخراف من الجداء، ويقيم الخراف عن يمينه والجداء عن يساره. حينئذ يقول الملك للذين عن يمينه: تعالوا يا مباركي أبي رثوا الملك المعد لكم منذ إنشاء العالم لأنني جعلت فأطعمتموني وعطشت فسقيتموني وكنتم غريبا فأويتموني وعريانا فكسوتموني ومريضا فعدتموني ومحبوسا فأتيتم لي. حينئذ يجيبه الصديقون قائلين: يا رب متى رأيناك جائعا فأطعمناك أو عطشان فسقيناك، ومتى رأيناك غريبا فأوييناك أو عريانا فكسوناك، ومتى رأيناك مريضا أو محبوسا فأتيينا اليك؟ فيجيب الملك ويقول لهم: الحق أقول لكم بما انكم فعلتم ذلك بأحد إخوتي هؤلاء الصغار فبي فعلتموه. حينئذ يقول أيضا للذين عن يساره: اذهبوا عني يا ملاعين إلى النار الأبدية المعدة لإبليس وملائكته، لأنني جعلت فلم تُطعموني وعطشت فلم تسقوني وكنتم غريبا فلم تؤووني وعريانا فلم تكسوني ومريضا ومحبوسا فلم تزوروني. حينئذ يجيبونه هم أيضا قائلين: يا رب متى رأيناك جائعا أو عطشان أو غريبا أو عريانا أو مريضا أو محبوسا ولم نخدمك؟ حينئذ يجيبهم قائلا: الحق أقول لكم بما انكم لم تفعلوا ذلك بأحد هؤلاء الصغار فبي لم تفعلوه. فيذهب هؤلاء إلى العذاب الأبدي، والصديقون إلى الحياة الأبدية.

## **So What's the Big Deal with Great Lent?**

### ***Knowledge Informs Effort***

On March 18, “Pure Monday,” we will have arrived at the gate, that which opens the way to our spiritual renewal. Yes, Lent will be full of those special services; for example, those on Wednesdays and Fridays. It will be a time for self-reflection, for Christian action, and for remembering a calendar of historic events. Increased fasting and prayer will become the norm, and we will be called to a heightened philanthropy by our Orthodox Faith. All these efforts are important, in fact, *critical*, for our journey to Jerusalem and the unfolding events of Holy and Passion Week. (Pascha is May 5 – late this year.)

I had been trying to think, with greater discernment, about this “Great Lent.” I concluded that, yes, our effort is indeed important, *but our knowledge is even more important*. In fact, it is precisely our knowledge that makes all the difference to our effort. The “big deal” with Great Lent is to discover that truth! Now I had a problem, however: how to demonstrate the truth that our knowledge informs our efforts, that is, how to show that what we *know* about our Faith, our Church, and, in particular, Great Lent, will give meaning to our efforts in these areas? Well, my problem was solved when I recalled a very brief story about the giant ship engine that failed. The ship’s owners called in one expert after another to fix that engine; none could figure out what to do! Then they brought in an old man who had been working on the ships since he was a teen. The other workers who had been applying all their efforts to repair the ship, smirked and laughed with each other as the old man walked on the ship carrying his bag of tools, which seemed to them crude and archaic. He went to work immediately. After checking over the engine, the old man opened his bag and pulled out a small hammer. He tapped three places on the engine, and when he hit the third place, the engine lurched into life! The engine was fixed! The old man carefully put his hammer back in his tool bag and left. Later that week, the owners received a bill from the man for \$5,000.00. “What?!” the owners exclaimed. “He hardly did anything!” so they wrote the old man a note asking him for an “itemized bill.” In return, he sent such a bill: “tapping with a hammer, \$2.00; knowing where to tap, \$4,998.00.” Yes, effort is important, but *knowing* where to make an effort in your life makes all the difference. Our knowledge informs our efforts, and this is especially true of our faith-life, particularly during the intensity of Great Lent. In short, it means that our *praxis* during Great Lent – prayer, fasting and philanthropy – has its most powerful effect when it is informed by our knowledge of its meaning. So Great Lent is also a time to read, to study and to learn – and that’s a big deal!

*Father Joseph Allen*

*Pastor, St. Anthony Church, Bergenfield, New Jersey*

### **Saturday of the Souls**

In the Holy Orthodox Church “Saturday of the Souls” is known as the day in the Lenten Triodion period that precedes the Sunday of the Last Judgment (Meat Fare). On this day, we commemorate all of our parents, brothers, sisters, and all those of true worship who have fallen asleep in the Lord from time immemorial. The Church of Christ conducts funeral services for all of her departed children. Since many have died at sea, in the mountains or wilderness, in the air, or, because of their poverty have died without the prescribed services, the divine Fathers, moved by their zeal and love for mankind, instituted a universal funeral liturgy in their honor. Further,

in remembrance of the Second Coming of Christ on the Day of Judgment, the Church performs these funerary services today for the souls who have fallen asleep, remembering them, and imploring God to have compassion on them. Finally, in remembering all those who have gone before us, this Saturday of the Souls will remind us also of our own mortality, arousing us to remorse and repentance.

### **Announcements**

#### **Antiochian Women:**

- March 9 - 10: Middle Eastern Food Fare.
- March 24: Lenten Pot Luck with fish.
- March 30: Ladies Retreat (3:00 to 7:00 PM)

#### **March special services:**

**Sunday March 17, at 7:00 pm:** Vespers of Sunday of forgiveness, followed by fellowship.

**Monday March 25, at 7:00 pm:** Divine Liturgy for the feast of the Annunciation.

#### **Sunday March 3: Memorial service**

A forty days' memorial service will be offered on Sunday March 3, for the rest of the soul of the hand maid of God 'Mariam', mother of Mrs. Laila Dow, who fell asleep in the Lord in Palestine. May the Lord rest her soul in peace.

#### **Sunday of Orthodoxy Vespers: Mach 24, 6:00 pm.**

Sunday of Orthodoxy Vespers is hosted this year by St. Anthony of the cave Ukrainian Orthodox Church, 6103 – 172 St – Fellowship and Christian hospitality to follow – Everyone is welcome.

#### **First week of great lent services: March 18 - 25**

**Monday to Friday, 9:30am:** Orthros service

**Monday, 7:00pm:**

**Great Compline**

**Tuesday, 7:00pm:**

**Great Compline**

**Wednesday, 7:00pm:**

**The Liturgy of the Presanctified Gifts**

**Thursday, 7:00pm:**

**Great Compline**

**Friday, 7:00pm:**

**Akathist (Madayeh) Service.**

**Saturday, 6:00pm:**

**Vespers Service + Little Compline (Including the Canon of Metalipsi)**

#### **Voluntary retreat for the beginning of great lent:**

The first 3 days of great lent (March 18, 19 and 20) the office will be closed, but the church will be open for prayers, confessions and spiritual readings, from 7:00 am to 8:30pm. The Schedule is posted on the announcement's board.

#### **Retreat daily schedule:**

7:00 am: Morning prayer

7:15 am: Jesus prayer

(O Lord Jesus Christ, the Son of God, have mercy on me a sinner)

8:00 am: Open time for confession or Gospel reading.

9:30 am: Orthros service + the first hour prayer.

11:00 am:	Open time for confession or Gospel reading
Noon:	Lunch
1:00 pm:	The Third + the Sixth hour prayers.
1:30 pm:	Open time for Confession or Gospel reading.
3:00 pm:	the Ninth hour prayer + Vespers.
4:00 pm:	Open time for Confession or Spiritual reading.
5:00 pm:	Break
5:30 pm:	Reading of the canon of repentance.
7:00 pm:	the daily appointed service.

### **The Canon of repentance**

The Canon of repentance (which is also called the canon of St. Andrew of Crete because it is written by him), will be read in church during the first four days of great lent (March 18, 19, 20, 21).

### **Great lent daily services starting March 27:**

<b>Monday to Friday, 9:30am:</b>	<b>Orthros service</b>
<b>Monday, 7:00pm:</b>	<b>Great Compline</b>
<b>Wednesday, 7:00pm:</b>	<b>The Liturgy of the Presanctified Gifts.</b>
<b>Friday, 7:00pm:</b>	<b>Akathist (Madayeh) Service.</b>
<b>Saturday, 6:00pm:</b>	<b>Vespers Service + Little Compline (Including the Canon of Metalipsi)</b>