

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

St.Philip Antiochian Orthodox Church
كنيسة القديس فيليب الرسول الأنطاكية الارثوذكسية

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Pastor: *Reverend Father Elias Ferzli.*

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



April 3, 2011

Fourth Sunday of Great Lent;
Commemoration of John Climacus, Author of "The Ladder"
الأحد الرابع من الصوم، تذكار القديس يوحنا السلمى.

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 7)

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 St. John Climacus – Tone 8)

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundred-fold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John Climacus, intercede with Christ God to save our souls.

(Troparion of St-Philip -Tone 3)

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

Kontakion:

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that hast that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: “Hail, O Bride without Bridegroom.”

الطروباريات:

(للقيامة – باللحن الرابع):

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

(للقدیس یوحنا السلمي – باللحن الثامن)

للبرية غير المثمرة بمجاري دموعك أمرعت، وبالتنهيدات التي من الأعماق، أثمرت بأتعابك الى منة ضعفٍ، فصرت كوكباً للمسكونة متألئناً بالعجائب، يا أبانا البار يوحنا، فتشفع الى المسيح الإله أن يخلص نفوسنا.

(للقدیس فیلیبس الرسول – باللحن الثالث)

أيها الرسول القديس فيليبس، تشفع إلى الإله الرحيم، أن ينعم بغفران الزلات لنفوسنا.

الفتداق:

إني انا عبدك يا والدة الإله، اكتب لك راية الغلبة، يا جندياً محامية، وأقدم لك الشكر كمنقذة من الشدائد، لكن بما ان لك العزة التي لا تحارب، أعتقيني من صنوف الشدائد، حتى أصرخ نحوك، افرحي يا عروساً لا عروس لها.

The Epistle:

The Lord will give strength to His people.

The Lord will bless His people with peace.

The Reading is from the Epistle of St. Paul to the Hebrews. (6:13-20)

Brethren, when God made a promise to Abraham, since He had no one greater by whom to swear, He swore by Himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by one greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of His purpose, He interposed with an oath. So that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

الرسالة

الرب يعطي قوة لشعبه،

الرب يبارك شعبه بالسلام.

فصل من رسالة القديس بولس الرسول الى أهل العبرانيين 6:13-20

يا إخوة، ان الله لما وعد إبراهيم اذ لم يمكن ان يُقسم بما هو أعظم منه أقسم بنفسه قائلا: لأباركك بركة وأكثرتك تكثيرا. وذلك إذ تأتى نال الموعد. وانما الناس يُقسِمون بما هو أعظم منهم، وتنقضي كل مشاجرة بينهم بالقسم للتثبيت. فلذلك لما شاء الله ان يزيد ورثة الموعد بيانًا لعدم تحوّل عزمه توسط بالقسم، حتى نحصل بأمرين لا يتحوّلان ولا يمكن أن يُخلف الله فيهما على تعزية قوية نحن الذين التجأنا الى التمسك بالرجاء الموضوع امانا، الذي هو لنا كمرساة للنفس أمينة راسخة تدخل الى داخل الحجاب حيث دخل يسوع كسابق لنا وقد صار على رتبة ملكيصادق رئيس كهنة الى الأبد.

The Gospel

The Reading is from the Holy Gospel according to St. Mark. (9:16-30)

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said,

“He is dead.” But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, “Why could we not cast it out?” And Jesus said to them, “This kind cannot be driven out by anything but prayer and fasting.” They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, “The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day.”

الإنجيل

فصل شريف من بشارة القديس مرقس الإنجيلي البشير 9:17-30

في ذلك الزمان دنا الى يسوع انسان وسجد له قائلا : يا معلّم، قد أتيتك بابني به روح أبكم، وحيثما أخذه يصرعه فيزبد ويصرف بأسنانه ويبيس. وقد سألت تلاميذك ان يُخرجوه فلم يقدرُوا. فأجابه قائلاً: ايها الجيل غير المؤمن، الى متى أكون عندكم؟ حتى متى أحتملكم؟ هلم به إليّ. فأتوه به. فلما رآه للوقت صرعه الروح فسقط على الأرض يتمرغ ويزبد. فسأل أباه: منذ كم من الزمان أصابه هذا؟ فقال: منذ صباه، وكثيراً ما ألقاه في النار وفي المياه ليهلكه. ولكن إن استطعت شيئاً فتحنن علينا وأغثنا. فقال له يسوع: ان استطعت ان تؤمن فكل شيء مستطاع للمؤمن. فصاح أبو الصبي من ساعته بدموع وقال: اني أومن يا سيد، فأغث عدم إيماني. فلما رأى يسوع ان الجمع يتبادرون اليه انتهر الروح النجس قائلاً له: ايها الروح الأبكم الأصم انا أمرك أن اخرج منه ولا تعد تدخل فيه. فصرخ وخبطه كثيراً وخرج منه فصار كالميت حتى قال كثيرون انه قد مات. فأخذ يسوع بيده وأنهضه فقام. ولما دخل بيتاً سأله تلاميذه على انفراد: لماذا لم نستطع نحن ان نخرجه؟ فقال لهم: ان هذا الجنس لا يمكن ان يخرج الا بالصلاة والصوم. ولما خرجوا من هناك اجتازوا في الجليل ولم يردّ ان يدري احد. فإنه كان يعلم تلاميذه ويقول لهم: ان ابن البشر يُسلم الى أيدي الناس فيقتلونه، وبعد ان يُقتل يقوم في اليوم الثالث.

from The Homilies of St. John Chrysostom on the Epistle to the Hebrews

What is "the hope set before us" (Hebrews 6:18)? From these [past events] (he says) we conjecture the future. For if these came to pass after so long a time, so certainly the others will. So that the things which happened in regard to Abraham give us confidence also concerning the things to come.

"Which [hope] we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil: whither the forerunner is for us entered, even JESUS, made High Priest forever after the order of Melchisedec." (Hebrews 6:19-20)

He shows, that while we are still in the world, and not yet departed from [this] life, we are already among the promises. For through hope we are already in heaven. He said, "Wait; for it shall surely be." Afterwards giving them full assurance, he says, "nay rather by hope." And he said not, "We are within," but 'It hath entered within,' which was more true and more persuasive. For as the anchor, dropped from the vessel, does not allow it to be carried about, even if ten thousand winds agitate it, but being depended upon makes it steady, so also does hope.

And see how very suitable an image he has discovered: For he said not, Foundation; which was not suitable; but, "Anchor." For that which is on the tossing sea, and seems not to be very firmly fixed, stands on the water as upon land, and is shaken and yet is not shaken. For in regard to those who are very firm, and philosophic, Christ with good reason made that statement, saying, "Whosoever hath built his house on a rock." (Matt. vii. 24.)

But in respect of those who are giving way, and who ought to be carried through by hope, Paul hath suitably set down this. For the surge and the great storm toss the boat; but hope suffers it not to be carried hither and thither, although winds innumerable agitate it: so that, unless we had this [hope] we should long ago have been sunk.

Nor is it only in things spiritual, but also in the affairs of this life, that one may find the power of hope great. Whatever it may be, in merchandise, in husbandry, in a military expedition, unless one sets this before him, he would not even touch the work. But he said not simply "Anchor," but "sure and steadfast" [i.e.] not shaken. "Which entereth into that within the veil"; instead of 'which reacheth through even to heaven.'

Then after this he led on to Faith also, that there might not only be hope, but a very true [hope]. For after the oath he lays down another thing too, even proof by facts, because "the forerunner is for us entered in, even JESUS." But a forerunner is a forerunner of someone, as John was of Christ.

Now he did not simply say, "He is entered in," but "where He is entered in a forerunner for us," as though we also ought to attain.

For there is no great interval between the forerunner and those who follow: otherwise he would not be a forerunner; for the forerunner and those who follow ought to be in the same road, and to arrive after [each other].

Announcements

Retreats during Great Lent:

Saturday April 16, 10:00am to 2:00pm: Lazarus Saturday"Church school retreat. (Orthros + Liturgy + Church school day)

Sunday April 3: Zaatar breakfast.

On Sunday April 3, the Antiochian Women are sponsoring the mid-lent breakfast. Zaatar pies will be offered after the Divine Liturgy. Please be supportive.

Great lent daily services starting Monday March 7:

Monday to Friday, 9:30am: Orthros service

Monday, 7:00pm:

Great Compline (Arabic)

Tuesday, 7:00pm:

Great Compline (English)

Wednesday, 7:00pm:

The Liturgy of the Presanctified Gifts (English)

Thursday, 7:00pm:

Great Compline (English)

Friday, 7:00pm:

Akathist (Madayeh) Service.

Saturday, 6:00pm:

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

Volunteers needed:

We need volunteers to serve on the following committees:

- The Christmas party committee.
- The 30th anniversary committee.
- And the parish camp committee.

Any parishioner who would like to help or serve on any of these committees please contact Fr. Elias.

Services for the “Holy Week” & Holy Pascha

- **Sunday April 17, at 7:00pm:** **The first Bridegroom service.**
- **Monday April 18, at 9:30am:** **Divine Liturgy of the Presanctified Gifts.**
- Monday April 18, at 7:00pm:** **The second Bridegroom Service.**
- **Tuesday April 19, at 9:30am:** **Divine Liturgy of the Presanctified Gifts.**
- Tuesday April 19, at 7:00pm:** **The third Bridegroom service.**
- **Wednesday April 20, at 9:30am:** **Divine Liturgy of the Presanctified Gifts.**
- Wednesday April 20, at 7:00pm:** **Service of Holy Unction.**
- **Thursday April 21, at 9:30am:** **Orthros + the Hours + Divine Liturgy of St. Basil the Great.**
- Thursday April 21, at 7:00pm:** **The service of the twelve passion Gospels.**
- **Friday April 22, at 9:30am:** **The service of the Royal Hours. The service of the Taking down of the Crucifix from the cross.**
- Friday April 22, at 7:00pm:** **The service of Good Friday.**
- **Saturday April 23, at 9:30am:** **Vesperal Divine Liturgy of St. Basil The Great.**
- Saturday April 23, at 10:00pm:** **Holy Pascha:**
The Rush procession + Orthros + Divine Liturgy.
- **Sunday April 24, at 3:00 pm:** **Agape Vespers (The Baouth service)**

Visitations on Holy Thursday

On the afternoon of Thursday April 21, 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.