

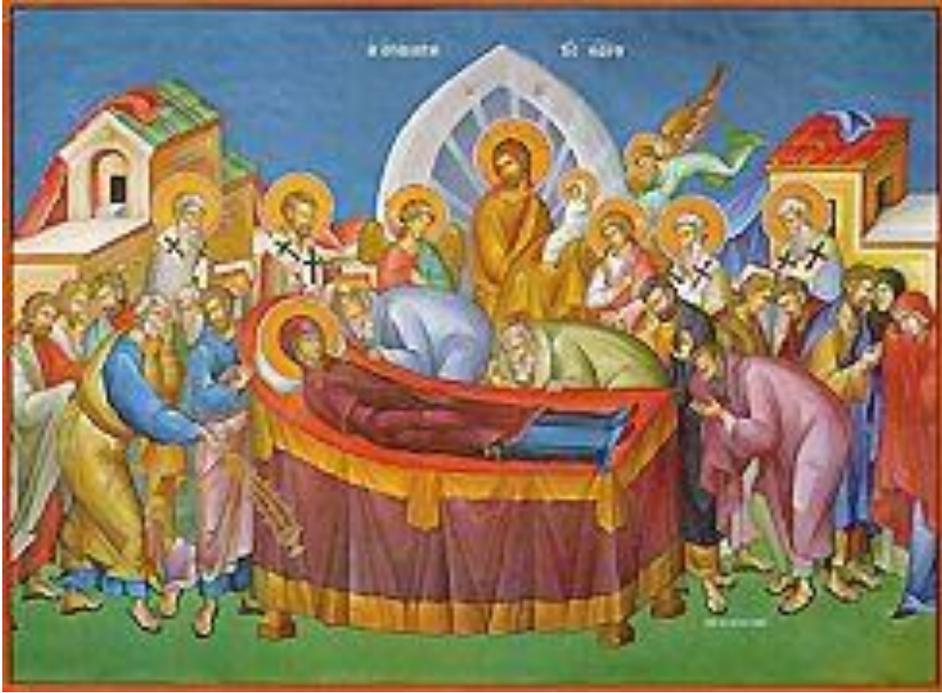
*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America
Diocese of Los Angeles and the west.*

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.



August 14, 2011

Feast of the Dormition of the Theotokos

عيد رقاد والدة الإله

Weekly Service Schedule:

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

THE FIRST ANTIPHON

* Shout with joy to God, all the earth, give thanks unto the Lord and call upon His Name. Declare His works among the nations.

Through the intercessions of the Theotokos, O Savior, save us.

* In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion. **Through the intercessions of the Theotokos, O Savior, save us.**

*Glory... Both now... **Through the intercessions of the Theotokos, O Savior, save us.**

THE SECOND ANTIPHON

* The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God.

Save us, O Son of God, Who art risen from the dead, who sing to Thee. Alleluia.

* God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. **Save us, O Son of God . . .**

* Glory... **Save us, O Son of God . . .**

Both now... **O, only begotten Son and Word of God...**

THE THIRD ANTIPHON

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. What shall I render to the Lord for all that He hath given me? I will receive the cup of salvation, and call upon the Name of the Lord.

(Now sing the Apolytikion of the Dormition.)

(Troparion of the resurrection -Tone 8)

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

(Troparion of the Dormition of the Theotokos -Tone 1)

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for living thou wast translated, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

- *Do NOT sing the apolytikion of the patron saint or feast of the temple.*

Kontakion:

Verily, the Theotokos, who is ever watchful in intercessions, who is never rejected, neither tomb nor death could control. But being the Mother of Life, He Who dwelt in her ever-Virgin womb did translate her to life.

(الأنديفونا الأولى)

* هللوا لله يا جميع الأرض، اعترفوا له وسبحوا لاسمه.

بشفاعات والدة الإله يا مخلص خلصنا.

* في مدينة رب القرات في مدينة إلهنا، صار موضعه بسلاّم ومسكنه في صهيون.

بشفاعات والدة الإله يا مخلص خلصنا.

* المجد . . . الآن . . .
بشفاعات والدة الإله يا مخلص خلصنا.

(الأنديفونا الثانية)

* يحب الرب أبواب صهيون أكثر من جميع مساكن يعقوب، لقد حُدثت عنك بالمفاخر يا مدينة الله.
خلصنا يا ابن الله، يا من قام من بين الأموات، إذ نرتل لك هليلويا.
* الله أسسها الى الدهر، لقد قدّس العلي مسكنه.
خلصنا يا ابن الله، يا من قام من بين الأموات، إذ نرتل لك هليلويا.
*المجد للآب والابن والروح القدس
خلصنا يا ابن الله، يا من قام من بين الأموات، إذ نرتل لك هليلويا.
الآن وكل أوانٍ . . . يا كلمة الله . . .

(الأنديفونا الثالثة)

مستعدّ قلبي يا الله مستعدّ قلبي، بماذا أكافئ الرب عن كل ما أعطاني، كأس الخلاص أقبل وباسم الرب أدعو. (الآن ترتل
طروبارية عيد الرقاد)

الطروباريات:

(للقيامة – باللحن الثامن):

انحدرت من العلو يا متحنن/ وقبلت الدفن ذا الثلاثة الأيام/ لِكِي نُعَيِّنَا مِنَ الألام/ فَيَا حَيَاتِنَا وَقِيَامَتِنَا يَا رَبُّ المجدُّ لَكَ.

(للرقاد – باللحن الأول):

في ميلادك حفظت البتولية وصننتها، وفي رقادك ما أهملت العالم، وتركته يا والدة الإله، لأنك انتقلت الى الحياة بما أنك أم الحياة، فبشفاعاتك أنقذي من الموت نفوسنا.

(لا ترتل طروبارية القديس شفيح الكنيسة)

القنطاق:

إن والدة الإله التي لا تغفل في الشفاعات، والرجاء غير المردود في النجدة، لم يضبطها قبر ولا موت، لكنها بما أنها أم الحياة، نقلها الى الحياة الذي حل في مستودعها الدائم البتولية.

The Epistle:

*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.
He hath regarded the lowliness of His servant.*

The Reading from the Epistle of St. Paul to the Philippians. (2:5-11)

Brethren, have this mind among yourselves, which is yours in Christ Jesus, Who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted Him and bestowed on Him the Name which is above every name, that at the Name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

الرسالة

تعظم نفسي الرب
لأنه نظر إلى تواضع أمته

فصل شريف من بشارة القديس بولس الرسول إلى أهل فيليبى (2: 5 – 11)

يا إخوة، فليكن فيكم الفكر الذي في المسيح يسوع أيضا * الذي إذ هو في صورة الله، لم يعد مساواته الله اختلاسا * لكنه ألقى ذاته، أخذ صورة عبد، صائرا في شبه اليشر موجدا كبشر في الهيئة * فوضع نفسه وصار يطيع حتى الموت موت الصليب * فلذلك رفعه الله أيضا، ووهبه اسما يفوق كل اسم * لكي تجتو باسم يسوع كل ركبة مما في السموات وما على الأرض ومن تحت الأرض * ويعترف كل لسان أن يسوع المسيح رب لمجد الله الأب ***

The Gospel

The Reading from the Holy Gospel according to St. Luke. (10:38-42; 11:27-28)

At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"

الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير (10: 38-42 و 11: 27-28)

دخل يسوع قرية فقبلته امرأة اسمها مرثا في بيتها * وكانت لهذه اخت تسمى مريم فجلست هذه عند قدمي يسوع وكانت تسمع كلامه * وكانت مرثا مرتبكة في خدمة كثيرة فوقفت وقالت يا رب اما يعينيك بان اختي قد تركتني اخدم وحدي فقل لها ان تساعدني * فاجاب يسوع وقال لها مرثا مرثا انك مهتمة ومضطربة في امور كثيرة * و إنما الحاجة الى واحد فاخترت مريم النصيب الصالح الذي لن ينزع منها * و فيما هو يتكلم بهذا رفعت امرأة من الجمع صوتها وقالت له طوبى للبطن الذي حملك و الثديين اللذين رضعتهما * فقال بل طوبى للذين يسمعون كلمة الله ويحفظونها.

Dormition of the Holy Virgin

The feast of the Dormition is the last great feast in the Church calendar year. It is preceded by a two week fast. The glorious lot of the Ever Blessed Virgin in the role of God's salvation of the world made all her life wonderful and exemplary.

After the Crucifixion of Christ, the Mother of God was taken to live in the house of her adopted son, the Apostle John. Tradition notes that even after the descent of the Holy Spirit on the apostles, the Mother of God remained in Jerusalem, visiting those places where the Savior of the world preached, suffered and died. She did not want to leave the country that was dear and holy to her. When Caesar Herod Agrippa began to persecute the Church, both the pagans and the Jews, indignant at the respect the Mother of God was receiving from the Christians, wanted to kill her. It was during this time that she traveled with Apostle John to Ephesus. Church tradition has this as the time of her visit to Cyprus to Bishop Lazarus, who had been raised from the dead after four days, and to the Mount Athos. When the persecution ended, the Mother of God returned to Apostle John's house at Zion in Jerusalem.

Once when she went to the Mount of Olives to pray, Archangel Gabriel appeared and spoke of her approaching death. Upon returning home, she told Apostle John all that the Archangel spoke of and started preparing herself for her final day on earth. Friends and relatives gathered, and

eleven of the apostles were miraculously transported from various parts of the world to her deathbed. They were all amazed seeing each other there. When the Apostle John explained that the Mother of God would soon be departing this world they understood why God had brought them together, and they became sad. But she comforted them saying: "Do not cry and darken my happiness with your sadness. I am going to my Son and your God, and you will bury my body and return each to your work." As the time of her death neared the room shone with a divine light, the roof disappeared, and a wondrous sight appeared before all. The Lord Jesus Christ descended from heaven surrounded by many angels. All looked upon this wondrous sight with awe and reverence, and when they approached her bed, the holy body of the Mother of God was radiant and a smell of incense pervaded the room.

The apostles carried the body of the Mother of God through the city to Gethsemane to be buried at her request in the tomb of her family and Joseph. They buried her body, closed the tomb with a stone and remained there at the site in prayer for three days. On the third day Apostle Thomas arrived and was very saddened he had been unable to take his leave of her when she had been alive. To make him feel better, the other apostles rolled away the stone to let him pay his respects to the body. But on entering the tomb, they found that the body was not there - only the winding sheet remained. They returned home to partake of a communal meal at which they always left a place for the Resurrected Lord. After the meal, they raised the bread left for Christ aloft and exclaimed "Lord, Jesus Christ, help us." And they heard a choir of angels, and when they looked up they saw the holy Ever-Virgin surrounded by angels. She hailed them, saying: "Rejoice, for I am always with you." Then the apostles were filled with joy, and instead of using the usual words, they exclaimed "Most holy Theotokos, help us." And now they understood and believed that upon the third day after her Dormition, the Mother of God had been resurrected. Thus, the Dormition of the Mother of God is not a sad event, but a joyous one. Her death is but a short sleep, after which follows her resurrection and ascension to heaven.

From the very beginning, the Church saw in the Mother of God one who would pray for all of mankind. She is the haven of the mothers of the world. She teaches how to live in total faithfulness to the will of God. She, who kept in her heart the divine words, is an example of faithfulness, love and service.

"مريم"

في هذا اليوم المبارك لن أتكلّم إلا عن "مريم"، ففي منتصف شهر آب نعيّد لفصح أمّ إلّنا . "فصح"، نعم هو فصحٌ. فكما قام ابنها هكذا هي قامت لأنها أمّ الحياة، فنقلها إلى الحياة ابنها الذي حلّ "في مستودعها الدائم البتولية". (قنّداق العيد).

ونحن إكراماً لهذه البتول والأمّ معاً نصوم من بداية الشهر الحالي (آب) إلى منتصفه. ونقيم في الكنيسة خدمة الإبتهاال أي البراكليسي الصغير والكبير على مدار تلك الأيام متوسلين إلى تلك الأمّ العفيفة-البتول والطاهرة مريم من أجل أن تتشفع بنا لدى ابنها وخالقها. مريم التي يعني اسمها سيدة هي أمّنا. وجيّد لكلّ أمّ أن تكون صورة عن تلك الأمّ البهية القائمة فوق الشمس، الأوفر حُسناً من الكون.

يا ليت تُصبح نفوسنا مريم، فنتبع خطاها في طهارة نفسها وقلبها. تعالوا لنتأمل بياض قلبها الذي أهّلها لسكنى الله فيها؟ هل تُدركون معنى ذلك في المسيحية؟ الله، الكبير، الخالق، الضابط الكل، الحاوي الكل في قبضته سكن في أحشاء طاهرة، في أحشاء فتاة "لم تعرف فساداً". إنها مريم صورة وزينة الأمهات وعروس الأب.

يا ليت كلّ أم تكون صورة عنها، فيتقدّس الكون وتزهر حقول العالم التي بارتت، فيتبدّد الفساد وتتفجر عيون مياه نقيّة كنفوة تلك العفيفة. عندها كلّ عائلة تُصبح سماءً فتقدّس. هذه هي مريم ابنة الطاعة العذراء، والعذراء ليست هي من لم تعرف رجلاً فقط، بل كلّ رجل وامرأة عليهما أن يكون لديهما حسّ عذري، أي أن لا يتقبّلوا فكراً مخالفاً لوصايا الله. هكذا، يصيح كلّ واحد منا "عذراء" بالتوبة، لأنّ كلّ نفس أكانت لذكر أم لأنثى تلد المسيح، لأنّ ربنا لا يرضى إلا أن يولد في نفس عذراء. هو لا يرضى إلا أن يكون الشريك والحبيب الأوحد. هكذا مريم ابنة تلك العائلة من عاميّة الشعب، ارتضت بأن تكون أمةً للرّب فجعلها سيّدةً، كلّها بالمجد، على إثرها مشّت العذراء، من ثيابها فاحت العطور، ونقول مع داود: "قامت الملكة عن يمينك متردية بالبسمة مزخرفة منسوجة بخيوط مذهبة". عسى أن يكون كلّ أم وأب وكلّ مؤمن محبّ وصادق كمريم، وكل بداية صوم وأنتم بخير، آمين.

Announcements

Summer Parish Camp: at "Gull Lake Center", on August 19, 20, 21.

Orthodox Women's Retreat

Date: **September 16, 17 and 18;**

Theme: **"Healing wounds, strengthening relationships",**

Guest speaker: **Mat. Yvonne Lysack;**

Place: **Entheos Christian Retreat and Conference Center;**

For registration or more information call Ghada Ziadeh at (403) 240 2549.

September special services

Wednesday September 7, at 7:00 pm:

Evening Divine Liturgy for the feast of "The Nativity of the Theotokos"

Tuesday September 14, at 5:00pm:

Great vespers + Lyttia + Orthros + Divine Liturgy (at 7:00 pm) for The Feast of the Elevation of the Holy Cross.

Friday September 16, at 7:00 PM:

Vespers for the feast of Sts Sophia and her daughters: **Faith, Hope and Love.**

Friday September 23, at 7:00 PM:

Vespers for the feast of the Protomartyr Thekla, and St. Silwan of Athos.