

*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.***



**December 11, 2011**

**Sunday of the Forefathers (Ancestors) of Christ**  
**أحد الأجداد**

**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 1)**

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy Kingdom, glory to Thy Providence, O Thou Who alone art the Lover of mankind.

**(Troparion of 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-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 الأول):**

إنَّ الحَجَرَ لما خُتِمَ مِنَ اليهود / وجسدك الطاهر حُفِظَ مِنَ الجند / قمتَ في اليوم الثالثِ أيها المخلص / مانحاً العالمَ الحياة/ لذلك قوائمُ السماوات/ هتفوا إليك يا واهبَ الحياة/ أَلْمَجْدُ لقيامتكِ أيها المسيح/ أَلْمَجْدُ لملكِكَ/ أَلْمَجْدُ لتدبيرِكَ يا مُحبَّ البشرِ وحدَكَ.

**(طروبارية الأجداد – باللحن الثاني)**

لقد زكيت بالإيمان الآباء القدماء، وبهم سبقت فخطبت البيعة التي من الأمم، فليفتخر القديسون بالمجد، لأن من زرعهم أينع ثمر حسيب، مهم التي ملدتك بغير زرع. فيتوسلاتهم أيها المسيح الإله خلص نفوسنا.

**( للقدیس فیلیبس الرسول – باللحن الثالث):**

أيها الرسول القديس فيليبس، تشفع الى الإله الرحيم، ان ينعم بصفح الزلات لنفوسنا.

**الفتداق:**

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

## The Epistle:

*Blessed art Thou, O Lord, the God of our Fathers.  
For Thou art just in all that Thou hast done for us.*

### The Reading is from the Epistle of St. Paul to the Colossians. (3:4-11)

Brethren, when Christ, Who is our life, appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

## الرسالة

مبارك أنت يا رب إله آبائنا.  
لأنك عدل في كل ما صنعت بنا.

### فصل من رسالة القديس بولس الرسول الى أهل كولوسي 3:4-11

يا إخوة، متى ظهر المسيح الذي هو حياتنا فانتم ايضا تُظهرون حينئذ معه في المجد. فأميتوا أعضاءكم التي على الأرض: الزنى والنجاسة والهوى والشهوة الرديئة والطمع الذي هو عبادة وثن، لأنه لأجل هذه يأتي غضب الله على أبناء العصيان، وفي هذه انتم ايضا سلكتم حيناً إذ كنتم عانثين فيها. اما الآن فأنتم ايضا اطرحوا الكل: الغضب والسخط والخبث والتجديف والكلام القبيح من افواهكم. ولا يكذب بعضكم بعضا بل اخلعوا الانسان العتيق مع أعماله والبسوا الانسان الجديد الذي يتجدد للمعرفة على صورة خالقه حيث ليس يوناني ولا يهودي، لا ختان ولا قلف، لا بربري ولا اسكيثي، لا عبد ولا حر، بل المسيح هو كل شيء وفي الجميع.

## The Gospel

### The Reading is 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 قُضي ما أمرت به، ويبقى ايضا محلّ. فقال السيد للعبد: اخرج الى الطرق والأسيجة واضطررهم الى الدخول حتى يمتلئ بيتي. فاني اقول لكم انه لا يدوق عشاءي احد من اولئك الرجال المدعوين، لأن المدعوين كثيرين والمختارين قليلون.

## **The Sun of Righteousness**

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

Originally there was but one festival in the Christian Church for the Lord's appearing. It was called the "festival of lights" and it was connected both to the Jewish festival of the season, as well as to the pagan celebration which took place at the time of year when the sun stopped its southern march and began to move again towards the north, symbolizing the victory of light over darkness in the natural order. This feast for the Christians was the feast of *Epiphany*, which literally means "appearing" or "manifestation," also called *Theophany*, which literally means the appearance or manifestation of God, and was kept on January 6.<sup>1</sup> It was given this name, obviously, because God appeared on earth in the person of His Son, and manifested His glory in Him who called Himself the "light of the world."

...

The separate celebration of Jesus' Nativity apart from the one general celebration of His appearance on earth-- which originally included all aspects of His coming, from His birth to His public manifestation at His baptism in the river Jordan-- was consciously done by the Christian Church, first in the West and later in the East, to offset the pagan holiday of the "Nativity of the Invincible Sun." This pagan festival was celebrated on the twenty-fifth of December. It was a day of religious observance for those who worshipped the heavenly bodies, particularly the sun, as gods. When pagan were liberated from this worship and were blessed to adore the true God as Christians, it was only natural that the Church would replace the erroneous festival with the true one, thus giving genuine significance to a day which was already special in the life of many of its new members. It appears that the main hymn of the feast of Christ's Nativity in the Eastern Church was formulated as a conscious polemic against paganism, with a very pointed flaunting of the fact that those who formerly worshipped the stars, including the sun, were taught by a star to worship the True Sun, God's Son Jesus, who gives, and *is*, the True Light.

*Your Nativity, O Christ our God, Has shown to the world the light of wisdom For by it those who worshipped the stars Were taught by a star to adore You, The Sun of Righteousness, And to know You, the Orient from on high. O Lord, glory to You!*

Some people fault the Christian Church for establishing the feast of Christ's birth on the day of the "birth of the sun." Certain Christian sects even oppose the celebration. Orthodox Christians

believe that it was an act inspired by the Holy Spirit. God has sent His Son into the world for its sanctification and salvation. The Messiah has come "not to condemn the world," with its feeble and misguided attempts to find life's meaning, "but that the world might be saved through Him" (Jn 3:17). For, as the apostle Paul has written, "it is the God who said 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face [literally *person*] of Christ" (2 Cor 4:6).

*The Magi who had been led on their way by a divine star  
Stood before You in wonder at Your marvelous birth;  
And bearing gifts, they see the sun Who rose from the Virgin cloud.*

*Let the people who sat in darkness See shining forth the Light that knows no evening,  
Him whom the star once manifested To the fire-worshipping Persian kings.*

*You have shone forth from a Virgin, O Spiritual Son of Righteousness,  
And a star revealed You, Whom nothing can contain,  
Contained within a cave. You have led the Magi to worship You,  
And joining with them we magnify You. O Giver of Life, glory to You.*

*Our savior, the Dayspring from the East, has visited us from on high;  
And we who were in darkness and shadow Have found the Truth.  
For the Lord is born of a Virgin!*

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### **Announcements**

#### **Sunday December 11: Choir and chanters appreciation day**

Please celebrate with us on Sunday December 11 after church the "Choir – Junior Choir and Chanters appreciation day". Zaatar pies and cake will be provided for all parishioners. Everyone is welcome.

#### **Second tray collection on Christmas:**

On December 25, during the Liturgy of the feast of the Holy Nativity of the Lord, a second tray will be collected for Fr. Raphael Johnston as a Christmas present, especially as Fr. Raphael and the Orthodox mission of Fort Saskatchewan is presently facing a financial crisis.

#### **Bible Studies:**

This year we will be studying the main topics of "the letter of St. Paul to the Romans". There will be six topics selected for six bible studies for six months. We will begin with:

- **Wednesday December 14, at 6:00 pm: Paraklesis Service** followed by a "**Bible Study**" at 7:00 pm: "**Living by faith**"

#### **Orthodox Clergy Brotherhood:**

Please Book on your calendar the following events planned by the Orthodox clergy brotherhood in Edmonton:

- **The feast of St Herman of Alaska:** Vigil on the evening of the feast: December 12 at 6:00 pm, and a Divine Liturgy on Dec. 13 at 9:30 am.
- **Re-Catechism sessions:** At St. George Greek Orthodox Church (10831 – 124 St) Every Friday (November 4, 11, 18, 25 & December 9, 16) at 7:00 pm.

#### **Annual Christmas party & dinner: Saturday December 17, 2011.**

**Church School - Christmas Giving:**

A box labeled SANTA'S ANONYMOUS will be provided in the church entrance until December 18<sup>th</sup>. Donations of any kind will be most appreciated.

**December special services**

<p><b>Daily Orthros, Tuesday to Friday, at 9:30am, from November 15 until December 23.</b></p>
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- Saturday December 10, at 5:00pm:** Vesper service Followed by Chritmas Concert at 6:00 pm.
- Friday December 23, at 9:30 am:** **The Royal hours for the Nativity of our Lord and Savior Jesus Christ.**
- Saturday December 24, at 9:30 am:** Daily Orthros followed by a Divine Liturgy for the paramon of feast of the **Nativity of our Lord and Savior Jesus Christ.**
- Saturday December 24, at 6:00 to 7:30pm:** **Vespers service including Artoklasiafor the feast of the Nativity of the Lord.**
- Sunday December 25, at 9:30 am:** **Orthros followed (at 11:00 am) by the festal Divine Liturgy of St. Basil the Great.  
Christ is born, Glorify Him.**
- Thursday December 29, at 10:30 am:** Divine Liturgy for the feast of the **Martyrs Children of Bethlehem.**
- Saturday December 31, at 6:00 pm:** **Vespers Service + Artoklasia.**  
**Sunday January 1, at 9:30 am:** Orthros followed by (at 11:00 am) a Divine Liturgy for the feast of the **Circumcision of the Lord & St. Basil the Great.**