

*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 , Email: frelias@telus.net

Pastor: *Reverend Father Elias Ferzli.*

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



December 25th, 2012

The Nativity of our Lord Jesus Christ.

ميلاد ميلاد ربنا يسوع المسيح.

Weekly Service Schedule:

Saturday: 6:00 PM Vesper service
Sunday: 9:30 AM Matins Service
11:00 AM Divine Liturgy

“Christ is born, glorify him.”

“المسيح وُلِدَ فَمَجِّدُوهُ”

THE FIRST ANTIPHON

* I will praise Thee, O Lord, with my whole heart: I will speak of all Thy marvelous works. In the assembly of the upright and in the congregation, the works of the Lord are great. (**Through the intercessions....**)

* They are sought out according to all His purposes. His work is honorable and glorious, and His righteousness endureth forever. (**Through the intercessions....**)

* Glory... Both now... (**Through the intercessions....**)

THE SECOND ANTIPHON

* Blessed is the man that feareth the Lord; that delighteth greatly in His commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed.

Save us, O Son of God, Who wast born of a Virgin; who sing to Thee. Alleluia.

* Glory and riches shall be in His house, and His righteousness endureth forever. **Save us, O Son of God, Who wast born of a Virgin**

* Unto the upright there ariseth light in the darkness: He is gracious, full of compassion and righteous. **Save us, O Son of God, Who wast born of a Virgin**

THE THIRD ANTIPHON

The Lord said unto my Lord: sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send Thee a rod of strength out of Zion. With Thee is dominion in the day of Thy power, in the beauties of Thy saints. (**Now sing the Festal Apolytikion: “Thy Nativity, O Christ.”**)

(Troparion of the Nativity)

Thy Nativity, O Christ our God, hath given rise to the light of knowledge in the world; for they that worshipped the stars did learn there from to worship Thee, O Sun of justice, and to know that from the east of the Highest Thou didst come. O Lord, glory to Thee.

Kontakion of the Nativity:

Today the Virgin giveth birth to the Transcendent in essence; the earth offereth the cave to the unapproachable One; the angels with the shepherds glorify Him; and the Magi with the star travel on their way; for a new child hath been born for our sakes, God before the ages.

(الأنديفونا الأولى)

أعترف لك يا رب من كل قلبي وأحدث بجميع عجائبك (بشفاعة والدة الإله...)
إن عمله اعتراف وعظم جلال، إن اسمه مقدس ورهيب (بشفاعة والدة الإله...)
المجد... والآن... (بشفاعة والدة الإله....)

(الأنديفونا الثانية)

طوبى للرجل الخائف من الرب، المجد والغنى في بيته (خلصنا يا ابن الله يا من وُلِدَ من البتول...)
وبره يدوم الى دهر الدهارين (خلصنا يا ابن الله يا من وُلِدَ من البتول...)
المجد... (خلصنا يا ابن الله يا من وُلِدَ من البتول...)

(الأنديفونا الثالثة)

قال الرب لربي اجلس عن يميني حتى أضع أعداءك موطناً لقدميك، عصا قوة يرسل لك الرب من صهيون، معك الرئاسة في يوم قوتك (ميلادك لأيهما المسيح إلها...)

(طروبارية الميلاد)

ميلادك أيها المسيح إلها، قد اطلع نور المعرفة في العالم، لأن الساجدين للكواكب، به تعلموا من الكوكب السجود لك يا شمس العدل، وأن يعرفوا أنك من مشارق العلو اتيت، يا رب المجد لك.

الفتداق:

اليوم البتول تلد الفائق الجوهر. والأرض تقرب المغارة، لمن هو غير مقترب إليه. الملائكة مع الرعاة يمجدون. والمجوس مع الكوكب في الطريق يسيرون. لأنه قد ولد من اجلنا صبي جديد. الإله الذي قبل الدهور.

The Epistle:

All those on earth worship thee and sing unto Thee,
Alleluia to God, O all the earth.

The reading is from the Epistle of St. Paul Epistle to the Galatians. (4:4-7)

Brethren, when the time had fully come, God sent forth His Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of His Son into our hearts, crying, "Abba! Father!" So, through God you are no longer a slave but a son, and if a son then also an heir.

الرسالة

يسجد لك كل أهل الأرض ويرتلوا لك،

هللوا لله يا جميع أهل الأرض.

فصل من رسالة القديس بولس الرسول الى اهل غلاطية 4 : 4 - 8

يا إخوة لما حان ملء الزمان أرسل الله ابنه مولودًا من امرأة مولودًا تحت الناموس ليفتدي الذين تحت الناموس لننال التبني. وبما أنكم أبناء أرسل الله روح ابنه إلى قلوبكم صارخًا يا آبا الأب، فلست بعد عبدًا بل أنت ابن، وإذا كنت ابنًا فأنت وارث لله بيسوع المسيح.

The Gospel

The reading from the Holy Gospel according to St. Matthew. (2:1-12)

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is He who has been born king of the Jews? For we have seen His star in the East, and have come to worship Him." When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea; for so it is written by the prophet: 'And you, O Bethlehem, in the land of Judea, are by no means least among the rulers of Judea; for from you shall come a ruler who will govern My people Israel.'" Then Herod summoned the wise men secretly and ascertained from them what time the star appeared; and he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found Him bring me word, that I too may come and worship Him." When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, until it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary His mother, and they fell down and worshiped Him. Then, opening their treasures, they offered Him gifts, gold and frankincense and myrrh. And being warned in a dream not to return to Herod, they departed to their own country by another way.

الإنجيل

فصل شريف من بشارة القديس متى الإنجيلي البشير (2: 1 - 12)

لما ولد يسوع في بيت لحم اليهودية في أيام هيرودس الملك إذا مجوس قد أقبلوا من المشرق إلى اورشليم قائلين، اين المولود ملك اليهود، فإننا رأينا نجمه في المشرق فوافينا لنسجد له. فلما سمع هيرودس الملك اضطرب هو وكل اورشليم معه، وجمع كل رؤساء الكهنة وكتبة الشعب واستخبرهم اين يولد المسيح، فقالوا له في بيت لحم اليهودية. لأنه هكذا قد كتب بالنبي، وأنت يا بيت لحم ارض يهوذا لست بصغرى في رؤساء يهوذا لأنه ينك يخرج المدبر الذي يرعى شعبي اسرائيل. حينئذ دعا هيرودس المجوس سرا وتحقق منهم زمان النجم الذي ظهر، ثم أرسلهم إلى بيت لحم قائلًا: انطلقوا وابحثوا عن الصبي بتدقيق ومتى وجدتموه فأخبروني لكي آتي انا أيضا واسجد له. فلما سمعوا من الملك ذهبوا فإذا النجم الذي كانوا رأوه في المشرق يتقدمهم حتى جاء ووقف فوق المكان الذي كان فيه الصبي. فلما رأوا النجم فرحوا فرحًا عظيمًا جدًا وأتوا إلى البيت فوجدوا الصبي مع مريم أمه فخرروا ساجدين له وفتحوا كنوزهم وقدموا له هدايا من ذهب ولبان ومر. ثم اوحى اليهم في الحلم أن لا يرجعوا إلى هيرودس فانصرفوا في طريق أخرى إلى بلادهم.

The Nativity Sermon of St. John Chrysostom

BEHOLD a new and wondrous mystery.

My ears resound to the Shepherd's song, piping no soft melody, but chanting full forth a heavenly hymn.
The Angels sing. The Archangels blend their voice in harmony. The Cherubim hymn their joyful praise.

The Seraphim exalt His glory. All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. He Who is above, now for our redemption dwells here below; and he that was lowly is by divine mercy raised.

Bethlehem this day resembles heaven; hearing from the stars the singing of angelic voices; and in place of the sun, enfolds within itself on every side, the Sun of justice. And ask not how: for where God wills, the order of nature yields. For He willed; He had the power; He descended; He redeemed; all things yielded in obedience to God. This day He Who is, is Born; and He Who is, becomes what He was not. For when He was God, He became man; yet not departing from the Godhead that is His. Nor yet by any loss of divinity became He man, nor through increase became He God from man; but being the Word He became flesh, His nature, because of impassability, remaining unchanged.

And so the kings have come, and they have seen the heavenly King that has come upon the earth, not bringing with Him Angels, nor Archangels, nor Thrones, nor Dominations, nor Powers, nor Principalities, but, treading a new and solitary path, He has come forth from a spotless womb.

Since this heavenly birth cannot be described, neither does His coming amongst us in these days permit of too curious scrutiny. Though I know that a Virgin this day gave birth, and I believe that God was begotten before all time, yet the manner of this generation I have learned to venerate in silence and I accept that this is not to be probed too curiously with wordy speech.

For with God we look not for the order of nature, but rest our faith in the power of Him who works.

What shall I say to you; what shall I tell you? I behold a Mother who has brought forth; I see a Child come to this light by birth. The manner of His conception I cannot comprehend.

Nature here rested, while the Will of God labored. O ineffable grace! The Only Begotten, Who is before all ages, Who cannot be touched or be perceived, Who is simple, without body, has now put on my body, that is visible and liable to corruption. For what reason? That coming amongst us he may teach us, and teaching, lead us by the hand to the things that men cannot see. For since men believe that the eyes are more trustworthy than the ears, they doubt of that which they do not see, and so He has deigned to show Himself in bodily presence, that He may remove all doubt.

Christ, finding the holy body and soul of the Virgin, builds for Himself a living temple, and as He had willed, formed there a man from the Virgin; and, putting Him on, this day came forth; unashamed of the lowliness of our nature.

For it was to Him no lowering to put on what He Himself had made. Let that handiwork be forever glorified, which became the cloak of its own Creator. For as in the first creation of flesh, man could not be made before the clay had come into His hand, so neither could this corruptible body be glorified, until it had first become the garment of its Maker.

What shall I say! And how shall I describe this Birth to you? For this wonder fills me with astonishment. The Ancient of days has become an infant. He Who sits upon the sublime and heavenly Throne, now lies in a manger. And He Who cannot be touched, Who is simple, without complexity, and incorporeal, now lies subject to the hands of men. He Who has broken the bonds of sinners, is now bound by an infants bands. But He has decreed that ignominy shall become honor, infamy be clothed with glory, and total humiliation the measure of His Goodness.

For this He assumed my body, that I may become capable of His Word; taking my flesh, He gives me His spirit; and so He bestowing and I receiving, He prepares for me the treasure of Life. He takes my flesh, to sanctify me; He gives me His Spirit that He may save me.

Come, then, let us observe the Feast. Truly wondrous is the whole chronicle of the Nativity. For this day the ancient slavery is ended, the devil confounded, the demons take to flight, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindness diffused, and spreads on every side, a heavenly way of life has been π in planted on the earth, angels communicate with men without fear, and men now hold speech with angels.

Why is this? Because God is now on earth, and man in heaven; on every side all things commingle. He became Flesh. He did not become God. He was God. Wherefore He became flesh, so that He Whom heaven did not contain, a manger would this day receive. He was placed in a manger, so that He, by

whom all things are nourished, may receive an infants food from His Virgin Mother. So, the Father of all ages, as an infant at the breast, nestles in the virginal arms, that the Magi may more easily see Him. Since this day the Magi too have come, and made a beginning of withstanding tyranny; and the heavens give glory, as the Lord is revealed by a star.

To Him, then, Who out of confusion has wrought a clear path, to Christ, to the Father, and to the Holy Spirit, we offer all praise, now and forever. Amen.

Announcements

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 and sent to the Monastery of Sainaya in Syria as a donation in memory of the thrice blessed memory Patriarch Ignatius.

Arabic liturgical calendars sale

The Liturgical calendars for 2013 are for sale. The Antiochian Women will be selling them for \$15.00 each. Please support them.

Priest Holiday

Fr. Elias will be taking a vacation from December 26 to January 4. During this period the office will be closed and Fr. Elias will be off duties except for emergencies (God forbid), but the church will be opened for Sunday's liturgies as usual and for feasts liturgies announced in the church Bulletin. No vespers on Saturday Dec. 29.

December special services

Saturday December 31, at 6:00 pm: Vespers Service + Artoklasia.

January special services:

Friday January 4, at 10:00 am: The royal hours of the Holy Theophany.

**Saturday January 5, at 9:30 pm: Paramon of the feast:
Orthros + Divine Liturgy of St. John Chrysostom.**

Saturday January 5, at 6:00 pm: Great Vespers + Lytia.

**Sunday January 6, at 9:30 pm: Orthros + Divine Liturgy (At 11:00 am) + The Great
Sanctification of Water.**