

*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.



February 26, 2012

Sunday of Forgiveness (Cheese Fare)
أحد الغفران (مرفع الجبن)

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 4)

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-Philip -Tone 3):

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

Kontakion:

O Thou Who guidest to wisdom, and givest understanding and intelligence, the Instructor of the ignorant, and Helper of the poor, strengthen my heart and grant it understanding, O Master. Give me word, O Word of the Father; for behold, I shall not refrain my lips from crying to Thee, O merciful One, have mercy upon me who am fallen.

(الطروباريات)**(للقيامة – باللحن الرابع):**

إن تلميذات الرب تعلمن من الملاك، الكرز بالقيامة البهجة، وطرحن القضاء الجدّي، وخاطبن الرسل مفتخرات وقائلات، سبي الموت وقاه المسيح الإله، ومنح العالم الرحمة العظمى.

(للقدّيس فيليبس الرسول - باللحن الثالث)

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

الفتداق:

أيها الهادي الى الحكمة، والرازق الفهم والفتنة، والمؤدب الجهال والعاقد المساكين. شدّد قلبي وامنحه فهماً أيها السيد، وأعطني كلمة يا كلمة الأب. فما إني لا أمنع شفّتي من الهتاف اليك. يا رحيم ارحمني أنا الواقع.

The Epistle:

*Sing praises to our God, sing praises. Sing praises to our King, sing praises.
O clap your hands, all ye nations.*

The Reading from the Epistle of St. Paul to the Romans. (13:11-14:4)

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

الرسالة

رتلوا لإلهنا رتلوا،

يا جميع الأمم صففوا بالأيادي.

فصل من رسالة القديس بولس الرسول الأولى الى أهل رومية 13:11-14:4

يا إخوة إن خلاصنا الآن أقرب مما كان حين آمنّا. قد تناهى الليل واقترب النهار فلندع عنا أعمال الظلمة ونلبس أسلحة النور. لنسلكن سلوكا لائقا كما في النهار لا بالقصوف والسكر ولا بالمضاجع والعهر ولا بالخصام والحسد. بل البسوا الرب يسوع المسيح ولا تهتموا بأجسادكم لقضاء شهواتها. من كان ضعيفا في الإيمان فاتخذوه بغير مباحثة في الآراء. من الناس من يعتقد أن له أن يأكل كل شيء، أما الضعيف فيأكل بقولا. فلا يزدري الذي يأكل من لا يأكل، ولا يدين الذي لا يأكل من يأكل، فإن الله قد اتخذه. من أنت يا من تدين عبداً أجنبياً؟ إنه لمولاه يثبت أو يسقط، لكنّه سيثبت لأن الله قادر أن يثبتّه.

The Gospel

The Reading is from the Holy Gospel according to St. Matthew. (6:14-21)

The Lord said to His Disciples, "If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father Who is in secret; and your Father Who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."

الإنجيل

فصل شريف من بشارة القديس متى الإنجيلي البشير 6:14-21

قال الرب: إن غفرتم للناس زلاتهم يغفر لكم أبوك السماوي أيضاً، وإن لم تغفروا للناس زلاتهم فأبوك أيضاً لا يغفر لكم زلاتكم. ومتى صتمت فلا تكونوا معبسين كالمرائين فإنهم ينكثون وجوههم ليظهروا للناس صائمين. الحق أقول لكم إنهم قد استوفوا أجرهم. أما أنت فإذا صمت فادهن رأسك واغسل وجهك لئلا تظهر للناس صائماً بل لأبيك الذي في الخفية، وأبوك الذي يرى في الخفية يجازيك علانية. لا تكنزوا لكم كنوزاً على الأرض حيث يفسد السوس والأكلة وينقب السارقون ويسرقون، لكن اكنزوا لكم كنوزاً في السماء حيث لا يفسد سوس ولا أكلة ولا ينقب السارقون ولا يسرقون، لأنّه حيث تكون كنوزكم هناك تكون قلوبكم.

THE PRAYER OF REPENTANCE (DURING GREAT LENT)

The Prayer of Saint Ephraim the Syrian is traditionally said many times throughout each day during Great Lent, in addition to our daily prayers.

**O Lord and Master of my life,
take from me the spirit of sloth,
meddling, lust of power, and idle talk (+)**

**But give rather
the spirit of chastity, humility, patience and love to thy servant (+)**

**Yes, O Lord and King, grant me to see my own sins and not to judge my
brother, for thou art blessed from all ages to all ages. Amen. (+)**

(The “(+)” indicates that we should make a deep bow or prostration at this point.)

صلاة التوبة خلال الصوم الكبير

صلاة القديس أفرام السرياني عادةً تقال مراتٍ عديدة في كل يوم من أيام الصوم الكبير، بالإضافة إلى الصلوات اليومية أثناء الصوم.

ايها الرب وسيد حياتي،
أعتقتي من روح البطالة والفضول، وحب الرئاسة والكلام البطل (+)

وأنعم عليّ انا عبدك الخاطيء،
بروح العفة واتضاع الفكر والصبر والمحبة (+)

نعم يا ملكي والهي،
هَب لي ان اعرف ذنوبي وعيوبي وأن لا أدين إخوتي،
فإنك مبارك الى الأبد، أمين (+)

إن ال (+) تشير الى حيث يجب أن نعمل مطانية (اي سجدة الى الأرض)

THE LENTEN FAST

The word “fast” means not eating all or certain foods. As Orthodox Faithful, we can fast completely at certain times of great importance, and especially each time before receiving Holy Communion. Usually, fasting means limiting the number of meals and/or the type of food eaten. The purpose of fasting is to remind us of the Scriptural teaching, “Man does not live by bread alone.” The needs of the body are nothing compared to the needs of the soul. Above all else, we need God, Who provides everything for both the body and the soul. Fasting teaches us to depend on God more fully.

The first sin of our parents, Adam and Eve, was eating from the forbidden tree (*Genesis 3:1-19*). We fast from food, or a food item, as a reminder that we are to fast from sinning and doing evil. There are several benefits of fasting. Fasting helps us pray more easily. Our spirit is lighter when we are not weighed down by too much food or food that is too rich. Through fasting, we also learn to feel compassion for the poor and hungry and to save our own resources so that we can help those in need.

Fasting is more than not eating food. Saint John Chrysostom teaches that it is more important to fast from sin. For example, besides controlling what goes into our mouths, we must control what comes out of our mouths as well. Are our words pleasing to God, or do we curse God or our brother?

The other members of the body also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not of God. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil. Fasting is not an end in itself. Our goal is an inner change of heart. The Lenten Fast is called "ascetic." This refers to actions of self-denial and spiritual training which are central to fasting. Fasting is a spiritual exercise. It is not imposed or forced upon us. In the same way that true repentance cannot be forced upon anyone, each of us makes the choice to turn away from our sinful ways and go toward our loving, for giving Father in Heaven.

Announcements

Food for hungry people boxes:

Collection boxes are to be distributed today and returned on the first Sunday after Holy Pascha. Collected money will be sent to the archdiocese as our portion toward the "Food for Hungry fund".

February special services:

Sunday February 26, at 7:00 pm: Vespers Service of **Sunday of forgiveness**, followed by a wine and cheese fellowship.

Bible Studies: The Epistle to the Romans.

Thursday March 15:

- 6:00 pm: The Great Compline service.
- 7:00 pm: Bible Study: "**Reconciliation in Christ**".

Thursday April 19:

- 6:00 pm: Paschal vespers of the Thursday's Easter.
- 7:00 pm: Bible Study: "**Christian life in the church and in the world**".

Sunday of Orthodoxy

The next annual Sunday of Orthodoxy vesper service celebrated by all orthodox churches in Edmonton, will be hosted by our church on Sunday March 4th at 6:00 pm. Please book the date on your calendar.

Teen Soyo:

- Our teen soyo will to serve the "Hope Mission" on Saturdays February 11 and March 24.

Antiochian Women:

- *Fundraiser "Knefeh breakfast" on Sunday Feb. 26 after Liturgy.*
- *Pot Luck "Wine and Cheese" after vespers on Sunday Feb. 26.*
- The annual ladies retreat "Living the good news" will be on Saturday March 24, 2:00 to 6:00 pm. This will include the Vespers and Artoklasia service for the feast of the "Annunciation".
- Pot Luck Lunch with fish on Sunday March 25.

- **Great lent daily services starting Monday February 27:**

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

- **Monday, 7:00pm: Great Compline (Arabic)**
- **Tuesday: No Evening Service**
- **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)**

- **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 three days of great lent (February 27, 28 and 29) at 5:30pm.

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

- The first 3 days of great lent (February 27, 28 and 29) 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 schedule for February 27, 28, 29:**

- 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.