

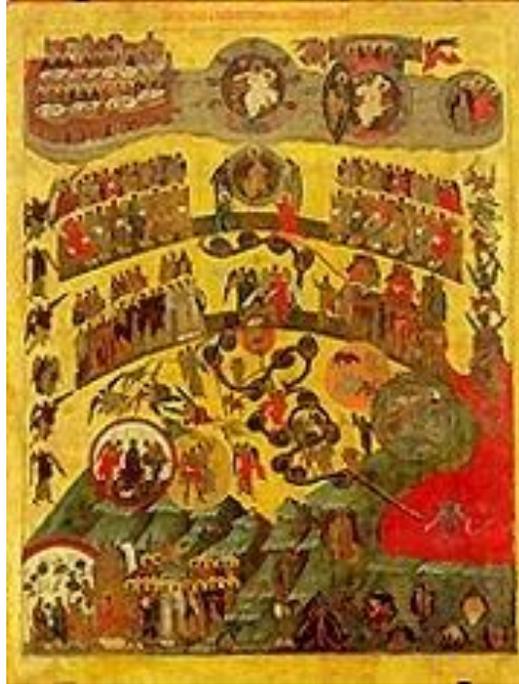
*The Self-Ruled Antiochian Orthodox Christian Archdiocese  
Of North America  
Diocese of Los Angeles and the west.*

**St.Philip Antiochian Orthodox Church**  
**كنيسة القديس فيليبس الرسول الأنطاكية الارثوذكسية**

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**Pastor: *Reverend Father Elias Ferzli.***

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



**February 27, 2011**

***Sunday of the Last Judgment (Meat Fare)***

**احد الابن الدينونة (مرفع اللحم)**

**Weekly Service Schedule:**

**Saturday: 4:00 PM Vesper service**  
**Sunday: 9:30 AM Matins Service**  
**11:00 AM Divine Liturgy**

**(Troparion of the resurrection -Tone 7)**

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the 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:**

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

**(الطروباريات)**

( للقيامة – باللحن السابع):  
حطمت بصليبك الموتَ وفتحتَ للأص الفردوس/ وحولتَ نوحَ حاملاتِ الطيبِ وأمرتَ رسلكَ أن يكرزوا/ بأنك قد قُمتَ  
أيها المسيحُ الإله/ مانحاً العالمَ الرحمةَ العُظمى.

(للقدیس فیلیس الرسول - باللحن الثالث)  
أيها الرسول القدیس فیلیس، تشفع إلى الإله الرحيم، أن ينعم بغفران الزلات لنفوسنا.

**قنّداق:**  
إذا أتيت يا الله على الأرض بمجدٍ، فترتعد منك البرايا بأسرها. ونهر النار يجري أمام المنبر، والمصاحف تُفتح،  
والخفايا تُشهر. فنحنّج حينئذٍ من النار التي لا تطفأ. وأهلني للوقوف عن يمينك، أيها الديان العادل.

**The Epistle:**

*The Lord is my strength and my praise.*

*The Lord chastising hath chastised me, but He hath not delivered me over to death.*

**The Reading is from the First Epistle of St. Paul to the Corinthians. (8:8-9:2)**

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care, lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you—a man of knowledge—at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

## الرسالة

قوتي وتسبحتي الرب،  
ادبا أدبني الرب.

### فصل من رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس 2:9-8:8

يا إخوة ان الطعام لا يقربنا إلى الله، لأننا إن أكلنا لا نزيد وإن لم نأكل لا ننقص. ولكن انظروا أن لا يكون سلطانكم هذا معثرة للضعفاء، لأنه إن رأك أحد، يا من له العلم، متكنا في بيت الأوثان، أفلا يتقوى ضميره وهو ضعيف على أكل ذبائح الأوثان، فيهلك بسبب علمك الأخ الضعيف الذي مات المسيح لأجله. وهكذا إذ تخطئون إلى الإخوة وتجرحون ضمائهم وهي ضعيفة انما تخطئون إلى المسيح. فلذلك إن كان الطعام يشكك أخي فلا أكل لحما إلى الأبد لنلا أشكك أخي. ألسنتُ انا رسولا؟ ألسنتُ انا حرا؟ أما رأيت يسوع المسيح ربنا؟ ألسنتم انتم عملي في الرب؟ وإن لم أكن رسولا إلى آخرين، فإني رسول إليكم، لأن خاتم رسالتي هو أنتم في الرب.

## The Gospel

### The Reading is from the Holy Gospel according to St. Matthew. (25:31-46)

The Lord said, "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.' Then He will say to those at his left hand, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.' And they will go away into eternal punishment, but the righteous into eternal life."

## الإنجيل

### فصل شريف من بشارة القديس متى الإنجيلي البشير 46-31:25

قال الرب: متى جاء ابن البشر في مجده وجميع الملائكة القديسين معه، فحينئذ يجلس على عرش مجده، وتُجمع إليه كل الأمم، فيمَيِّز بعضهم من بعض كما يمَيِّز الراعي الخراف من الجداء، ويقيم الخراف عن يمينه والجداء عن يساره. حينئذ يقول الملك للذين عن يمينه: تعالوا يا مباركي أبي رثوا الملك المعد لكم منذ إنشاء العالم لأنني جعلت فأطعمتموني وعطشت فسقيتموني وكنتم غريبا فأويتموني وعريانا فكسوتموني ومريضا فعدتموني ومحبوسا فأنتيمتني. حينئذ يجيبه الصديقون قائلين: يا رب متى رأيناك جائعا فأطعمناك أو عطشان فسقينك، ومتى رأيناك غريبا فأويناك أو عريانا فكسوناك، ومتى رأيناك مريضا أو محبوسا فأنتينا اليك؟ فيجيب الملك ويقول لهم: الحق أقول لكم بما انكم فعلتم ذلك بأحد إخوتي هؤلاء الصغار فبي فعلتموه. حينئذ يقول أيضا للذين عن يساره: اذهبوا عني يا ملاعين إلى النار الأبدية المعدة لإبليس وملائكته، لأنني جعلت فلم تُطعموني وعطشت فلم تسقوني وكنتم غريبا فلم تؤووني وعريانا فلم تكسوني ومريضا ومحبوسا فلم تزوروني. حينئذ يجيبونه هم أيضا قائلين: يا رب متى رأيناك جائعا أو عطشان أو غريبا أو عريانا أو مريضا أو محبوسا ولم نخدمك؟ حينئذ يجيبهم قائلا: الحق أقول لكم بما انكم لم تفعلوا ذلك بأحد هؤلاء الصغار فبي لم تفعلوه. فيذهب هؤلاء إلى العذاب الأبدية، والصديقون إلى الحياة الأبدية.

## **Why do we bless the grave and the body of the dead when the soul has already ascended?**

We must first understand that our bodies are not our own. St. Paul in his First Letter to the Corinthians (6:19-20) writes, “Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.” Our bodies are not our own. They are God’s and we are expected to return them in the same pristine beauty that He created us – in His image and likeness. We sanctify our bodies throughout our lifetime with various sacraments and blessings. We sanctify the places where we live our lives – church, our homes, our cars, etc. Just because we have passed into eternal rest does not mean that our bodies are not God’s anymore, created in His image and likeness.

Secondly, we believe in the bodily resurrection at the Second Coming of Christ. Therefore, the body deserves an appropriate sanctified resting-place until the Second Coming. For this reason, we as Orthodox Christians go to the gravesite to pray for our departed loved ones.

The following prayer from the “Office for the Blessing and Consecration of the Place Where the Bodies of Christians Who have Reposed will be Buried” reminds us of the Church’s teaching regarding death, the body and the soul:

O God, by Whose mercy the souls of the faithful find rest, we fervently pray: O Lord, send down Your holy angel as the guardian of this cemetery and of the bodies that will be buried here, and be well-pleased to absolve the souls from the bonds of all their sins, that with all the saints they may be made glad endlessly, being always in You. O God Almighty, Eternal Father, and Most-holy Lord, Who are the sanctification of all places; Who makes them into better places; from Whom and by Whom all blessings proceed from heaven on earth: Be well pleased to purify, bless and sanctify this place, that this cemetery be a sweet sleep and repose for the bodies coming to be buried here, and let it be filled with the ever-existing sweetness of Your delight. May Your servants dwell today in the Jerusalem on High, resting, rejoicing, and making glad, until the great Day of Judgment, when they will receive their bodies back from the graves, and that they will be strengthened to meet the Lord Who comes on the Judgment Seat, with the fruits of their good deeds. For You are the Resurrection, the Life and the Repose of Your servants who have fallen asleep, and to You we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

It is also worth noting that one of the telltale signs that confirms the holiness of saints is that their bodies are incorrupt when examined. Therefore, the inspection of the body is an important part of the process in affirming that someone is a saint in the Orthodox Church. The bodies of the saints when exhumed have not decayed and often exude a sweet-smelling aroma as well. Eventually, the saints’ relics (bones) are then removed from the grave for veneration by the faithful. There are also numerous accounts of miracles that happen as a result of veneration offered in the presence of the relics of saints. These are clear examples that the body, even after death, ought to be treated with respect and reverence.

## **Saturday of the Souls**

In the Holy Orthodox Church “Saturday of the Souls” is known as the day in the Lenten Triodion period that precedes the Sunday of the Last Judgment (Meat Fare). On this day, we commemorate all of our parents, brothers, sisters, and all those of true worship who have fallen asleep in the Lord from time immemorial. The Church of Christ conducts funeral services for all of her departed children. Since many have died at sea, in the mountains or wilderness, in the air, or, because of their poverty have died without the prescribed services, the divine Fathers, moved by their zeal and love for mankind, instituted a universal funeral liturgy in their honor. Further, in remembrance of the Second Coming of Christ on the Day of Judgment, the Church performs these funerary services today for the souls who have fallen asleep, remembering them, and imploring God to have compassion on them. Finally, in remembering all those who have gone before us, this Saturday of the Souls will remind us also of our own mortality, arousing us to remorse and repentance.

## **Announcements**

### **Antiochian Women:**

**Pot luck on Sunday February 27:** On Sunday, February 27 (Meat fare Sunday), All parishioners are invited by the Antiochian Women to share a potluck meal, right after the Divine Liturgy.

**Retreat on March 12:** The Antiochian Women retreat will take place on March 12, 1:00 to 6:00 pm. The topic is “Chastity and Adultery”. All ladies are invited.

**Knepheh breakfast on March 6:** As March 6 is the “Cheese fare Sunday”, the Antiochian women will be offering a Knepheh breakfast. Please be supportive.

### **Clergy Seminar:**

Fr. Elias will be attending the diocesan clergy seminar in Seattle from Feb. 28 to March 4. Therefore the church office will be closed during this period.

### **Sunday of Orthodoxy:**

**Sunday March 13, at 6:00 pm:** Pan-Orthodox Vesper Service for **Sunday of Orthodoxy** (at St John Ukrainian Orthodox Cathedral – details to be announced)

### **Retreats during Great Lent:**

**Saturday February 27, 10:00 am to 2:00 pm:** "Saturday of the souls" (Orthros + Liturgy + Teens retreat)

**Saturday March 12, 1:00 to 6:00 pm:** "Ladies retreat." (Chastity and Adultery)

**Saturday March 26 after vespers :** “Bible study” (The Annunciation)

**Saturday March 26, 11:00 am to 2:00 pm:** Church school day

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

### **Great lent daily services starting Monday March 7:**

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

<b>Monday, 7:00pm:</b>	<b>Great Compline (Arabic)</b>
<b>Tuesday, 7:00pm:</b>	<b>Great Compline (English)</b>
<b>Wednesday, 7:00pm:</b>	<b>The Liturgy of the Presanctified Gifts (English)</b>
<b>Thursday, 7:00pm:</b>	<b>Great Compline (English)</b>
<b>Friday, 7:00pm:</b>	<b>Akathist (Madayeh) Service.</b>
<b>Saturday, 6:00pm:</b>	<b>Vespers Service + Little Compline (Including the Canon of Metalipsi)</b>

**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 (March 7, 8, 9), at 5:30pm.

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

The first 3 days of great lent (March 7, 8 and 9) 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 March 7, 8 and 9:**

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.