

*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*



June 23, 2013

Sunday of Pentecost

أحد العنصرة.

Weekly Service Schedule:

Saturday:	6:00 PM	Vesper service
Sunday:	9:45 AM	Matins' Service
	11:00 AM	Divine Liturgy

**O heavenly King, O Conforter, the Spirit of truth,
who art in all places and fillest all things, treasury of good things and Giver of life, Come
and dwell in us and cleanse us from every stain,
and save our souls, O gracious Lord**

FIRST ANTIPHON

- * The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. **Through the intercessions of the Theotokos, O Savior, save us.**
- * There are neither tongues nor words in which their voices are not heard. Their sound hath gone forth into all the earth, and their words unto the ends of the world.
Through the intercessions of the Theotokos, O Savior, save us.
- * Glory...Both now.. **Through the intercessions of the Theotokos, O Savior, save us.**

SECOND ANTIPHON

- * The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Zion let Him help thee.
Save us, O Good Comforter, who sing to Thee. Alleluia.
- * Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.
Save us, O Good Comforter, who sing to Thee. Alleluia.
- * Glory... **Save us, O Good Comforter, who sing to Thee. Alleluia.**
- * Both now... **O, only begotten Son and Word of God...**

THIRD ANTIPHON

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the request of his lips. Thou wentest before him with blessings of goodness, Thou hast set upon his head a crown of precious stones. He asked life of Thee, and Thou gavest him length of days unto ages of ages.
(Now sing the Apolytikion of Pentecost.)

APOLYTIKION OF PENTECOST IN TONE EIGHT

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise, having sent upon them the Holy Spirit, and through them Thou hast fished the universe, O Lover of mankind, glory to Thee.

KONTAKION OF PENTECOST IN TONE EIGHT

When the High One descended, confusing tongues, He divided the nations. And when He distributed the fiery tongues He called all to one unity. Wherefore, in unison we glorify the most Holy Spirit.

ايها الملك السماوي،
المعزي، روح الحق، الحاضر في كل مكان، والمالئ الكل، كنز الصالحات ورازق الحياة،
هلمّ واسكن فينا، وطهرنا من كل دنس، وخلص ايها الصالح نفوسنا.

الأنديفوننة الأولى:

السموات تذيع مجد الله.
بشفاعة والدة الإته يا مخلص خلصنا.
ليس قول ولا كلام للذين لا تسمع أقوالهم، الى كل الأرض خرج صوتهم
بشفاعة والدة الإته يا مخلص خلصنا.
المجد . . . الآن . . .
بشفاعة والدة الإته يا مخلص خلصنا.

الأنديفوننة الثانية:

يستجيب لك الرب في يوم الضيق، يرسل لك عوناً من قدسه
خلصنا أيها المعزّي الصالح، نترتل لك هليلويا.
يذكر لك الرب كل ذنبك ويسمّن محرقاتك
خلصنا أيها المعزّي الصالح، نترتل لك هليلويا.
المجد . . . خَلَصْنَا أَيُّهَا الْمَعزِّي الصَّالِح، نُنرِّتِلُ لَكَ هَلِّلِيوِيَا.
الآن . . . يا كلمة الله . . .

الأنديفوننة الثالثة:

يا ربّ بقوّتك وفرح الملك وبخلاصك يبتهجُ جداً، شهوة قلبه أعطيته ومشية شفّته لم تُعده، لأنك أدركته ببركات النعمة
ووضعت على رأسه إكليلاً من حجر كريم، حياة سالك فأعطيته طول الأيام إلى دهر الدهرين. (ترتل طروبارية العنصرة)

الطروباريات:

(للعنصرة – باللحن الثامن):

مبارك انت ايها المسيح إلهنا، يا من أظهرت الصيادين غزيري الحكمة، إذ سكبت عليهم الروح القدس، وبهم المسكونة
اقتنصت، ايها المحب البشر المجد لك.

الفتدق:

عندما انحدر العلي ملبلاً الألسن، كان للأمم مقسماً، وحين وزع الألسن النارية، دعا الكل الى اتحاد واحد، لذلك نمجد بصوت
متفق الروح الكلي قدسه.

Notes:

* The anti-trisagion hymn "As many as have been baptized into Christ have put on Christ. Alleluia."

* Instead of singing "We have seen the true light", sing the Apolytikion of Pentecost.

- عوض "قدوس الله . . ." تقال أنتم الذين بالمسيح اعتمدتم . . . "
- عوض "قد نظرنا النور الحقيقي . . ." تقال طروبارية العنصرة.

MEGALYNARION FOR THE FEAST IN TONE SEVEN

O Mother that hath known no man, thou didst conceive, not experiencing corruption, lending a body to the Word, the Creator of all, becoming a receptacle to thine insupportable Creator, a dwelling place to thine incomprehensible Maker. Wherefore, O virgin Theotokos, thee do we magnify.

عوض بواجب الإستهال ترتل التاسعة من قانون العنصرة (باللحن السابع)

"لقد حبّلت ولم تمارسي خبرة فساد. وأقرضت جسداً للكلمة الباري الكلّ أيتها الأم التي لم تعرف رجلاً الصائرة خزّانة لخالفك الذي لا يطاق، ومسكناً لمبدعك الذي لا يُدرَك. لذلك يا والدة الإله العذراء لك نعظم."

The Epistle:

*Their sound hath gone forth into all the earth;
and their words to the ends of the world.*

The Reading is from the Acts of the Sainly and Pure Apostles. (2:1-11)

When the day of Pentecost had come, the Disciples were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

الرسالة

الى كل الأرض خرج صوتهم،
والى أقاصي المسكونة انبث كلامهم.

فصل من أعمال الرسل القديسين الأطهار 2: 1-11

لما حلّ يوم الخمسين كان الرسل كلهم معا في مكان واحد، فحدث بغتة صوت من السماء كصوت ريح شديدة تعسف، وملاً كل البيت الذي كانوا جالسين فيه. وظهرت لهم السنة منقسمة كأنها من نار فاستقرت على كل واحد منهم، فامتأوا كلهم من الروح القدس وطفقوا يتكلمون بلغات اخرى كما أعطاهم الروح ان ينطقوا. وكان في اورشليم رجال يهود أتقياء من كل أمة تحت السماء. فلما صار هذا الصوت اجتمع الجمهور فتحيروا لأن كل واحد كان يسمعهم ينطقون بلغته. فدهشوا جميعا وتعجبوا قائلين بعضهم لبعض: أليس هؤلاء المتكلمون كلهم جليليين؟ فكيف نسمع كل منا لغته التي ولد فيها؟ نحن الفرثيين والماديين والعلاميين وسكان ما بين النهرين واليهودية وكبادوكية وبنطس وآسية وفريجية وبمفيلية ومصر ونواحي ليبيا عند القيروان والرومانيين المستوطنين واليهود والدخلاء والكريتيين والعرب نسمعهم ينطقون بألسنتنا بعضنا الله.

The Gospel

The Reading is from the Holy Gospel according to St. John. (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring Him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in Him? But this crowd, who do not know the law, are accursed." Nicodemus, who had gone to Him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life."

الإنجيل

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير 7 : 37-52 و 8 : 12

في اليوم الآخر العظيم من العيد كان يسوع واقفا فصاح قائلا: إن عطش أحد فلبأت اليّ ويشرب. من آمن بي فكما قال الكتاب ستجري من بطنه انهار ماء حي (انما قال هذا عن الروح الذي كان المؤمنون به مزعمين ان يقبلوه إذ لم يكن الروح القدس بعد لأن يسوع لم يكن بعد قد مُجّد). فكثيرون من الجمع لما سمعوا كلامه قالوا: هذا بالحقيقة هو النبي. وقال آخرون: هذا هو المسيح. وآخرون قالوا: أعلّ المسيح من الجليل يأتي؟ ألم يقل الكتاب انه من نسل داود من بيت لحم القرية حيث كان داود يأتي المسيح؟ فحدث شقاق بين الجمع من أجله. وكان قوم منهم يريدون ان يمسكوه ولكن لم يلق أحد عليه يدا. فجاء الخدام الى رؤساء الكهنة والفريسيين، فقال هؤلاء لهم: لم لم تأتوا به؟ فأجاب الخدام: لم يتكلم قط انسان هكذا مثل هذا الإنسان. فأجابهم الفريسيون: أعلّكم انتم ايضا قد ضللتهم؟ هل أحد من الرؤساء او من الفريسيين آمن به؟ أما هؤلاء الجمع الذين لا يعرفون ناموس فهم ملعونون. فقال لهم نيقوديمس الذي كان قد جاء اليه ليلا وهو واحد منهم: أعلّ ناموسنا يدين انسانا إن لم يسمع منه اولاً ويعلم ما فعل؟ أجابوا وقالوا له: أعلّك انت ايضا من الجليل؟ ابحت وانظر انه لم يقم نبي من الجليل. ثم كلمهم ايضا يسوع قائلا: انا هو نور العالم من يتبعني فلا يمشي في الظلام بل يكون له نور الحياة.

What is the Holy Spirit?

(For full article read "The Orthodox Faith – Doctrine" by Fr. Thomas Hopko)

The Holy Spirit is the Spirit of life.

If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus from the dead will give life to your mortal bodies through the Spirit who dwells in you (Rom 8:11).

The Holy Spirit is the Spirit of truth.

When the Spirit of Truth comes he will guide you into all the Truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come (Jn 16:13; see also Jn 14:25; Jn 15:26).

The Holy Spirit is the Spirit of divine sonship.

For all who are led by the Spirit are sons of God. For you did not receive the Spirit of slavery. ... but you received the Spirit of sonship. When we cry "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God (Rom 8:14; also Gal 4:6).

The Holy Spirit is the personal presence of the new and everlasting covenant between God and man, the seal and guarantee of the Kingdom of God, the power of the divine indwelling of God in man.

... you are a letter from Christ, delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts. ... our sufficiency is from God who has qualified us to be ministers of a new covenant, not in written code but in the Spirit, for the written code kills, but the Spirit gives life (2 Cor 3:2-6).

Do you not know that you are God's temple and that God's Spirit dwells in you. ... For God's temple is holy, and that temple you are (1 Cor 3:16; also Rom 6:19).

... through him (Christ) we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners but you are fellow citizens with the saints and members of the household of God, built upon the foundation of apostles and the prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows in a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit (Eph 2:18-22; also 1 Pet 2:4-9).

In the Holy Spirit men have the possibility of receiving every gift from God, of sharing His divine nature and life, of doing what Christ has done by fulfilling his new commandment to love one another even as he has loved us, "because God's love has been poured into our hearts through the Holy Spirit which he has given us" (Rom 5:5).

The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. ... And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, he who sows to the Spirit will from the Spirit reap eternal life (Gal 5:22-25; 6:8).

Announcements

Annual parish Picnic:

Our parish picnic for this year will be on Sunday July 14, at Laurier Park, Site 7, right after the Divine Liturgy in the church.

Parish Life Conference:

The church office will be closed during the period of July 2 – 6. As Fr. Elias will be attending our diocesan Parish life Conference in California. Vespers and Divine Liturgy, on June 6 and 7 will remain at regular time.