

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

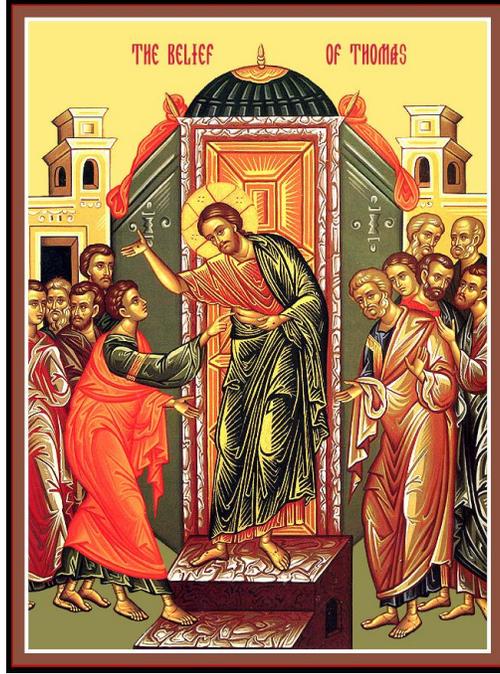
St. Philip Antiochian Orthodox Church

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.



May 12, 2013

1st Sunday after Holy Pascha; Sunday of St. Thomas (New Sunday).

الأحد الأول بعد الفصح، أحد توما (الأحد الجديد).

Weekly Service Schedule:

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

المسيح قام، حقاً قام.
CHRIST IS RISEN, INDEED IS RISEN.

FIRST ANTIPHON

* Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

Through the intercessions of the Theotokos, O Savior, save us.

* Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. (**Through the intercessions ...**)

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

SECOND ANTIPHON

* May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us. (**Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.**)

* That Thy way may be known upon earth, Thy salvation among all nations; let the people give thanks to thee, O God (**Save us, O Son of God...**)

* May God bless us, and may all the ends of the earth fear Him. (**Save us, O Son of God...**)
Glory... Both now... O, only begotten Son and Word of God...

THIRD ANTIPHON

* Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face. (**Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!**)

* As smoke vanisheth, so let them vanish; as wax melteth before the fire. (**Christ is risen ...**)

* So let sinners perish at the presence of God, and let the righteous be glad. (**Christ is risen ..**)

* This is the day which the Lord hath made; let us rejoice and be glad therein. (**Christ is risen..**)

Troparion of Pascha:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Troparion for Thomas Sunday – Tone 7:

While the tomb was sealed, Thou didst shine forth from it, O Light. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

Do Not sing the Troparion of the patron saint of the church

Kontakion of Pascha:

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

(الأنديفوننا الأولى)

* هللوا لله يا جميع الأرض، رتلوا لإسمه أعطوا مجداً لتسبحته (بشفاعة والدة الإله ...)

* قولوا لله ما أُرهب أعمالك، كل الأرض يسجدون لك ويرتلون (بشفاعة والدة الإله ...)

* المجد ... الآن ... (بشفاعة والدة الإله ...)

(الأنديفوننا الثانية)

- * ليتراًف الله علينا وبياركنا، ليضى وجهه علينا ويرحمنا (خلصنا يا بن الله . . .)
- * لتعرف في الأرض طريقك وفي جميع الأمم خلاصك (خلصنا يا بن الله . . .)
- * ليباركنا الله ولترتعد منه كل أقطار الارض (خلصنا يا بن الله . . .)
- * المجد . . . الآن . . . (يا كلمة الله . . .)

(الأنديفوننا الثالثة)

- * ليقيم الله وليتبدد جميع أعدائه، ويهرب مبغضوه من أمام وجهه (المسيح قام من بين الأموات ووطئ الموت بالموت، ووهب الحياة للذين في القبور)
- * كما يباد الدخان يبادون وكما يذوب الشمع من أمام وجه النار (المسيح قام من بين الأموات . . .)
- * كذلك تهلك الخطاة من أمام وجه الله، والصديقون يفرحون ويتهللون أمام الله ويتنعمون بالسرور (المسيح قام. . .)
- * هذا هو اليوم الذي صنعه الرب، فلنفرح ولنتهلل به (المسيح قام من بين الأموات . . .)
- * المجد . . . الآن . . . (المسيح قام من بين الأموات . . .)

الطروباريات:

(للفصح - باللحن الخامس)

المسيح قام من بين الأموات ووطئ الموت بالموت، ووهب الحياة للذين في القبور

(لأحد توما – باللحن السابع)

إذ كان القبر مختوماً أشرقت منه ايها الحياة، ولما كانت الأبواب مغلقة وافيت التلاميذ ايها المسيح الإله قيامة الكل، وجددت لنا بهم روحاً مستقيماً، بحسب عظيم رحمتك.

لا ترتل طروبارية القديس شفيح الكنيسة

الفتداق:

ولئن كنت نزلت الى قبر يا من لا يموت، الا أنك درست قوة الجحيم وقمت غالباً ايها المسيح الإله، وللنسوة الحاملات الطيب قلت افرحن، ووهبت رسلك السلام، يا مانح الواقعين القيام.

The Epistle:

Great is the Lord our God, and of great power.

Praise ye the Lord, for He is good.

The Reading is from the Acts of the Saintly and Pure Apostles. (5:12-20)

In those days, many signs and wonders were done among the people by the hands of the Apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honor. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the high priest rose up and all who were with him, that is, the party of the Sadducees, and filled with jealousy, they arrested the Apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said, "Go and stand in the temple and speak to the people all the words of this life."

الرسالة

عظيم هو الرب الهنا وعظيمة هي قوته،
سبحوا الرب فإنه صالح.

فصل من أعمال الرسل القديسين الأطهار 5: 12-20

في تلك الأيام جرت على أيدي الرسل آيات وعجائب كثيرة في الشعب، وكانوا كلهم بنفس واحدة في رواق سليمان، ولم يكن أحد من الآخرين يجترئ أن يخالطهم. لكن كان الشعب يعظمهم، وكانت جماعات من رجال ونساء ينضمون بكثرة مؤمنين بالرب حتى ان الناس كانوا يخرجون بالمرضى الى الشوارع ويضعونهم على فرش وأسرّة ليقع ولو ظل بطرس عند اجتيازه على بعض منهم. وكان يجتمع ايضاً الى اورشليم جمهور المدن التي حولها يحملون مرضى ومعذّبين من أرواح نجسة فكانوا يُشَفّون جميعهم. فقام رئيس الكهنة وكل الذين معه وهم من شيعة الصدّوقيين وامتألوا غيرة. فألقوا أيديهم على الرسل وجعلوهم في الحبس العام. ففتح ملاك الرب أبواب السجن ليلاً وأخرجهم وقال: امضوا وقفوا في الهيكل وكلموا الشعب بجميع كلمات هذه الحياة

The Gospel

The Reading is from the Holy Gospel according to St. John. (20:19-31)

On the evening of that day, the first day of the week, the doors being shut where the Disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, He showed them His hands and His side. Then the Disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. So the other Disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His Disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then He said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered Him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen Me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the Disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name.

الإنجيل

فصل شريف من بشارة القديس يوحنا الإنجيلي البشير 20: 19-31

لما كانت عشية ذلك اليوم وهو اول الاسبوع والأبواب مغلقة حيث كان التلاميذ مجتمعين خوفاً من اليهود، جاء يسوع ووقف في الوسط وقال لهم: السلام لكم. فلما قال هذا اراهم يديه وجنبه ففرح التلاميذ حين أبصروا الرب. وقال لهم ثانية: السلام لكم، كما أرسلني الأب كذلك انا أرسلكم. ولما قال هذا نفخ فيهم وقال: خذوا الروح القدس. من غفرتم خطاياهم تُغفر لهم ومن أمسكتم خطاياهم أمسكت. اما توما أحد الاثني عشر الذي يقال له التوام فلم يكن معهم حين جاء يسوع، فقال له التلاميذ الآخرون: اننا قد رأينا الرب. فقال لهم: إن لم أعاين أثر المسامير في يديه وأضع إصبعي في أثر المسامير وأضع يدي في جنبه لا أؤمن. وبعد ثمانية ايام كان تلاميذه ايضا داخلا وتوما معهم، فأتى يسوع والأبواب مغلقة ووقف في الوسط وقال: السلام لكم. ثم قال لتوما: هات اصبعك الى ههنا وعين يدي، وهات يدك وضعها في جنبتي ولا تكن غير مؤمن بل مؤمنا. اجاب توما وقال له: ربي والهي. قال له يسوع: لأنك رأيتني آمنت؟ طوبى للذين لم يروا وآمنوا. وآيات أخر كثيرة صنع يسوع لم تُكتب في هذا الكتاب. واما هذه فقد كُتبت لتؤمنوا بأن يسوع هو المسيح ابن الله، ولكي تكون لكم اذا آمنتم حياة باسمه.

On Death and Resurrection in Christ

By St. Gregory the Theologian

Yesterday I was crucified with Him; today I am glorified with Him.

Yesterday I died with Him; today I am made alive with Him.

Yesterday I was buried with Him; today I am raised up with Him.

Let us offer to Him Who suffered and rose again for us ... ourselves, the possession most precious to God and most proper.

Let us become like Christ, since Christ became like us.

Let us become Divine for His sake, since for us He became Man.

He assumed the worse that He might give us the better.

He became poor that by His poverty we might become rich.

He accepted the form of a servant that we might win back our freedom.

He came down that we might be lifted up.

He was tempted that through Him we might conquer.

He was dishonored that He might glorify us.

He died that He might save us.

He ascended that He might draw to Himself us, who were thrown down through the fall of sin.

Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us.

We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him that we might be cleansed. We rose again with Him because we were put to death with Him. We were glorified with Him because we rose again with Him.

A few drops of Blood recreate the whole of creation!

What is the "Bright Week" & Why do we celebrate it?

In the early centuries of Christianity, the Church designated the night of Holy Saturday into Easter Sunday for the baptism of the Catechumens. Catechumens were a class of pagans and Jews who were taught the Christian faith in preparation for their baptism on the Holy Saturday.

Baptism was not then a personal or family event, as it is today, rather baptism was communal celebration of the whole Church. For this reason Catechumens were baptized in groups, dressed in a white robe and received into the divine liturgy of Saturday night service (Pascha Divine Liturgy) while the choir was singing "As many as have been baptized unto Christ, have put on Christ." Accordingly the newly baptized and illumined Christians will join the rest of the faithful and continue the celebration the Divine Liturgy and Pascha.

In the process, the tradition was that the Catechumens would wear a white robe for the following 7 days of Pascha (Easter). A white robe to symbolize illumined and white soul that is cleansed through the sacrament of baptism; consequently this week called the "Bright Week".

Interestingly, the "Bright Week" is considered as a continuation of Pascha and the services during this week are identical to the service of Pascha, with very few changes. During the "Bright Week"

there is no fasting on Wednesdays and Fridays, due to the fact that there is no place for the mournful element of fasting during the week of light, the week of Resurrection of Christ, the Bright Week.

Finally, someone may ask: why do we celebrate the "Bright Week" today, with the absence of the Catechumens and their collective baptism? We celebrate the "Bright Week" today as a reminder that the Resurrection of Christ is a historical event that took place in a certain time, a certain place and followed certain traditions.

Most importantly, we celebrate the "Bright Week" today to commend the "renewal" of our own "baptismal garment" and the "illumination" of our souls, through our participation of the Resurrection of Christ.

The "Bright Week", today, is a celebration of the renewal our "spiritual garment" and the cleansing of our souls and a reflection of the light of the resurrection of Christ in the souls of those who participated in the light of His glorious Resurrection. *Christ is Risen.*

Fr. Ayman Kfouf

Announcements

Priest Holiday:

Fr. Elias will be travelling to Lebanon, May 12 – 30. The church office will be closed during that period. Vespers will not be served on Saturdays May 18 & 25. Fr. Ron Powerzonick will be serving the Divine Liturgy on Sundays May 19 & 26.

For emergencies either Fr. Ron or Fr. Joseph or Fr. Raphael may be contacted.

Antiochian Women:

- Mother's day, ladies fellowship evening at Days Inn Hotel, on Saturday May 11, at 7:00 pm.
- Dessert and coffee for the Parish following Divine Liturgy (Today) on May 12th.
- Ladies Meeting on Sunday May 26 following the Divine Liturgy.
- Mediterranean Buffet Brunch, on Sunday June 2nd. This will include Foul mdammas , manakiesh, cheese, eggs and vegetables (\$10 for adults, \$5 for children).

Services for coming up feasts:

- **Monday May 6, 9:00 to 11:00am: (AT St. George Greek Orthodox Church)**

Orthros + Divine Liturgy for the feast of **St. George,**
followed by complementary lunch.

- **Wednesday June 12, at 7:00 pm:** Evening Divine Liturgy for the feast of the **Holy Ascension.**

Annual Parish retreat:

The Philip Church will be hosting its 5th "Annual Parish Retreat" on June 14, 15 & 16.

Theme: *"Healing our diseases: The Church as a spiritual hospital"*- Guest Speaker: *V. Rev. Fr. Josiah Trenham.* Brochures are available.