

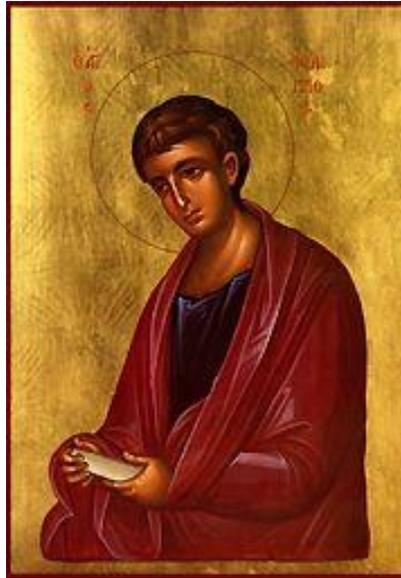
*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America
Diocese of Los Angeles and the west.*

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.



January 23, 2011

31st Sunday after Pentecost & Hieromartyr Clement, bishop of Ancyra
الأحد الواحد والثلاثون بعد العنصرة، وتذكار القديس الشهيد في الكهنة أكليمنضوس أسقف أنقرة.

Weekly Service Schedule:

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

(Troparion of the resurrection -Tone 1)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

(Troparion of St. Clement of Ancyra -Tone 4)

Thou didst blossom forth for the faithful, O most sacred Clement, as a branch of holiness, a staff of contest, a most sacred flower, and a sweet God-given fruit. But as a fellow-sufferer of martyrs and a fellow-prelate of hierarchs, intercede with Christ our God that our souls be saved.

(Troparion of St-Philip -Tone 3):

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

Kontakion:

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

الطروباريات:

(للقيامة – باللحن الثاني):

عندما انحدرت الى الموت، أيها الحياة الذي لا يموت، حينئذٍ أمتَّ الجحيم ببرق لاهوتك، وعندما أقمت الأموات من تحت الثرى، هتف نحوك جميع القوات السماويين، أيها المسيح الإله معطي الحياة المجد لك.

(للقديس أكليمنضوس – باللحن الرابع)

أيها الكلي الشرف أكليمنضوس، لقد بدوت للمؤمنين، كرمة برّوغصن جهاد وزهرة كلبية الطهارة، وكثمر كلي العذوبة ممنوح من الله. فيما أنك مع الشهداء مجاهد، ولرؤساء الكهنة في الكراسي مجالس، تشفع الى المسيح الإله أن يخلص نفوسنا.

(للقديس فيليبس الرسول – باللحن الثالث):

أيها الرسول القديس فيليبس، تشفع الى الإله الرحيم، ان ينعم بصفح الزلات لنفوسنا.

الفتداق:

أيها المسيح الإله، يا من للمستودع البتولي قدست، وليدي سمعان كما لاق باركت، ولنا الآن أدركت وخلصت، احفظ رعتك بسلام في الحروب، وأيد الذين أحببتهم، بما أنك وحدك محب للبشر.

The Epistle:

O Lord, save Thy people, and bless Thine inheritance.

Unto Thee have I cried, O Lord, my God.

The Reading from the First Epistle of St. Paul to St. Timothy. (1:15-17)

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience for an example to those who were to believe in Him for eternal life. To the King of Ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.

الرسالة

خلص يا رب شعبك وبارك ميراثك
إليك يا رب أصرخ إلهي

فصل من رسالة القديس بولس الرسول الأولى الى تيموثاوس 1: 15-17

يا ولدي تيموثاوس، صادقة هي الكلمة، وجديرة بكل قبول، أن المسيح يسوع إنما جاء الى العالم ليخلص الخطاة الذين أنا أولهم . لكني لأجل هذا رحمت ليظهر يسوع المسيح فيّ أنا أولاً كل أناةٍ مثلاً للذين سيؤمنون به للحياة الأبدية. فلملك الدهور الذي لا يعرفه فساد ولا يُرى، الله الحكيم وحده، الكرامة والمجد الى دهر الدهور، آمين.

The Gospel

The reading from the Holy Gospel according to St. Luke. (18:35-43)

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to Him; and when he came near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.

الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير لوقا 18: 35-43

في ذلك الزمان فيما يسوع بالقرب من أريحا كان أعمى جالسا على الطريق يستعطي. فلما سمع الجمع مجتازا سأل: ما هذا؟ فأخبر بأن يسوع الناصري عابر. فصرخ قائلاً: يا يسوع ابن داود ارحمني. فوقف يسوع وأمر ان يقدم اليه. فلما قرب سألته: ماذا تريد أن أصنع لك؟ فقال: يا رب، أن أبصر. فقال له يسوع: أبصر، إيمانك قد خلصك. وفي الحال أبصر وتبعه وهو يمجّد الله. وجميع الشعب اذ رأوا سبّحوا الله.

Take Not the Name of the Lord Your God in Vain

by Fr. Michael J. Buben - from The Word, December 1967

In the present article I would like to state specifically what goes wrong each time we swear. As a pastor I shall try to write from God's viewpoint, not from that of science, sociology, or politics. It is time we began to take God back into our educational viewpoint.

The Ten Commandments which God gave to Moses on Mount Sinai are the foundation upon which rests the structure of our civilization. These laws of God are timeless and ageless. There never will be an age or a civilization which can without peril to itself say that it is all right to lie, to steal, to bear false witness, to commit adultery, or to kill. From the Ten Commandments comes the moral cement which binds mankind together. The words of these Commandments echo in every Christian Church and every Jewish Synagogue. They constitute the most ancient of precepts to which thoughtful men everywhere will give assent. They strike a universal chord and sound the eternal music that God has set in the heart of man.

The Third Commandment says simply: **YOU SHALL NOT TAKE THE NAME OF THE LORD YOUR GOD IN VAIN.**

What does this mean? This Commandment simply forbids all irreverence, for when we lose respect for God, we lose respect for ourselves who were made in His image. We are forbidden to use His Name for useless purposes and in ordinary conversation. "And you shall not swear by My name falsely, and so profane the name of Your God; I am the Lord." (*Lev. 19:12.*) "Blessed be the Name of the Lord from this time forth and for evermore." (*Ps. 113:2.*) "At the Name of Jesus every knee shall bow." (*Phil. 2:10.*)

Because we preface a curse with an apology "Excuse me," the curse is no less a curse and a sin. Like the song, "A kiss is still a kiss," a sin is still a sin and always will be, even though by intellectual exercises we eliminate the word or change its name. What is sin? A sin is a transgression of God's laws. Ignorance of God's laws is never an excuse.

Using the name of God lightheartedly, with levity, and with frequent and needless repetition in conversation is swearing. A common example of this transgression is the phrase "honest to God." Because a clergyman used it as the title of a book does not make it acceptable. The Bible says: Do not swear. Let what you say be simple, and direct, and learn words with which to express your ideas so that you do not need to degrade God and yourself.

Our mouths and lips were given us to praise and revere God. With our mouths we eat our daily bread and partake of Holy Communion. With our lips we say prayers, reverence the Cross and the Holy Icons. To use that same mouth and lips to pour forth foul words and dishonor what is sacred is like smearing ourselves with filth after a bath. This is why St. Paul wrote: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers... Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience."

The Homilies of St. John Chrysostom on the First Epistle of Saint Paul to Timothy

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting." (1 Timothy 1:15-16)

But how is it, that he here calls himself a sinner, nay, the chief of sinners, whereas he elsewhere asserts that he was "touching the righteousness which is in the law blameless"? (Phil. iii. 6.) Because with respect to the righteousness which God has wrought, the justification which is really sought, even those who are righteous in the law are sinners, "for all have sinned, and come short of the glory of God." (Rom. iii. 23.) Therefore he does not say righteousness simply, but "the righteousness which is in the law." As a man that has acquired wealth, with respect to himself appears rich, but upon a comparison with the treasures of kings is very poor and the chief of the poor; so it is in this case. Compared with Angels, even righteous men are sinners; and if Paul, who wrought the righteousness that is in the law, was the chief of sinners, what other man can be called righteous? For he says not this to condemn his own life as impure, let not this be imagined; but comparing his own legal righteousness with the righteousness of God, he shows it to be nothing worth, and not only so, but he proves those who possess it to be sinners.

Ver. 16. *"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting:"*

See how he further humbles and depreciates himself, by naming a fresh and less creditable reason. For that he obtained mercy on account of his ignorance, does not so much imply that he who obtained mercy was a sinner, or under deep condemnation; but to say that he obtained mercy in order that no sinner hereafter might despair of finding mercy, but that each might feel sure of obtaining the like favor, this is an excess of humiliation, such that even in calling himself the chief of sinners, "a blasphemer and a persecutor, and one not meet to be called an Apostle," he had said nothing like it. This will appear by an example. Suppose a populous city, all whose inhabitants were wicked, some more so, and some less, but all deserving of condemnation; and let one among that multitude be more deserving of punishment than all the rest, and guilty of every kind of wickedness. If it were declared that the king was willing to pardon all, it would not be so readily believed, as if they were to see this most wicked wretch actually pardoned. There could then be no longer any doubt. This is what Paul says, that God, willing to give men full assurance that He pardons all their transgressions, chose, as the object of His mercy, him who was more a sinner than any; for when I obtained mercy, he argues, there could be no doubt of others: as familiarly speaking we might say, "If God pardons such an one, he will never punish anybody"; and thus he shows that he himself, though unworthy of pardon, for the sake of others' salvation, first obtained that pardon. Therefore, he says, since I am saved, let no one doubt of salvation. And observe the humility of this blessed man; he says not, "that in me he might show forth" His "longsuffering," but "all longsuffering"; as if he had said, greater longsuffering He could not show in any case than in mine, nor

find a sinner that so required all His pardon, all His long-suffering; not a part only, like those who are only partially sinners, but "all" His longsuffering.

"توبوا فقط اقترب ملكوت السماوات"

(المطران أفرام كيرياكوس)

في الإنجيل سمعنا أن الرب يسوع خرج إلى البرية من بعد مقتل يوحنا المعمدان، الذي قُتل بقطع الرأس لأنه قال الحق!! ومن منا يتجاسر أن يقول الحقيقة؟ الذي يقول الحقيقة، اليوم، يُقطع رأسه بطريقة من الطرق! هو تجرأ أمام الملك وقال له الحقيقة: "إنه لا يجوز لك أن تتزوج امرأة أخيك"، فُقطع رأسه. وفي الأيقونة يُصورُ رأسه المقطوع على طبق. إذاً، بعد قتله ذهب الرب يسوع من الأردن، ذهب إلى البرية حيث صام 40 يوماً وجرب من الشيطان. من بعدها انطلق إلى شمال إسرائيل أي جنوب لبنان اليوم إلى منطقة تُدعى الجليل، جليل الأمم. لماذا ذهب إلى الجليل؟ لأنه من هناك ابتدأت كرازته. أترون! كل شيء له معنى. حتى يتهياً الإنسان للبشارة عليه أن يختلي أن يذهب إلى البرية، إلى مكان هادئ. وبدأت بشارته (يسوع) من الجليل، وبشارته كانت بحسب إنجيل اليوم: "توبوا فقط اقترب ملكوت السماوات".

ماذا تعني التوبة؟ وكيف نتوب؟ توبوا أي تغيروا. التوبة بالمعنى الشعبي هي أن يحس الإنسان أنه خاطئ ويعترف بخطاياها. ومن منا إذا أخطأ يعترف بخطاياها؟ إلا إذا كان إنساناً مؤمناً وشجاعاً. كم هناك من أناس يُخطئون ولا يعترفون. لكن الإنسان الذي يريد أن يتطهر عليه أن يندم ويعترف، عندها ينتقى ويصبح إنساناً صافياً، طاهراً. هكذا قال يسوع: توبوا، تطهروا لأن ملكوت السماوات قد اقترب، "توبوا اقترب ملكوت السماوات".

ماذا يعني ذلك؟ وما هو ملكوت السماوات؟ نقول في الصلاة الربّية: "أبانا الذي في السماوات ليتقدس اسمك ليأت ملكوتك". كيف سيأتي ملكوته؟ أي سيأتي ملكاً أرضياً؟ لا! لن يأتي ملكاً أرضياً! ولكنه أتى على هذه الأرض وتألّم وقبر وقام من بين الأموات. الرب يسوع أتى ملكاً سماوياً وليس أرضياً: "توبوا فقد اقترب ملكوت السماوات"، أي أن ربنا هو وحده الذي يجب أن يملك على قلوبنا نحن المسيحيين المؤمنين. هذا هو معنى ملكوت السماوات. إذا عندما يصفى القلب ويتوب الإنسان ويعترف بخطاياها ولا يعود يخاف أحداً لأن الرب يسوع هو مالك على قلبه وفكره وحياته، حينئذ لا يعود يهّمه شيئاً، فيكون عنده سلام وفرح ويمجد الله دائماً، أمين.

القدّيس أفرام السرياني

مولده:

اسمه أفرام معناه "الخصب" ولد في نصيبين على ضفاف نهر دجلة، أو ربما جوارها، حوالي العام 303م. لم يكن في شبابه ميالاً إلى الإيمان المسيحي. كان يباهي بأنه من الشباب المفكر ويُجاهر برأيه في العناية الإلهية أن لا شأن لها في تدبير الكون، وكل ما يحدث لا يتعدى كونه وليد الاتفاق ونتاج الأقدار الطبيعية. اعتمد وزهد متنسكاً في أديار عدة وكذلك في برية نصيبين. ويُقال أنه أسس ديراً بجوار الرها وجعل فيه مدرسة لاهوتية اشتهرت وصار أباً لمنات من النساك والرهبان. انتقل إلى الأقدار السماوية في عام 372م في مدينة الرها. وتعيد الكنيسة الأرثوذكسية له في 28 كانون الثاني من كل عام.

Announcements

The blessing of houses

Starting January 6, Father Elias will be visiting and blessing every house in our parish with the Holy Water, blessed during the feast of the Divine Epiphany.

Please inform Father Elias of any change of your address, or your convenient time.

Teen Soyo:

- Gym nights are scheduled for January 14, 21 and 28, nights at H. E. Beriault Jr. High School. 7:00 p.m. to 9:00 p.m.

Antiochian Women:

- Next Meeting: January 23, after Divine Liturgy.