

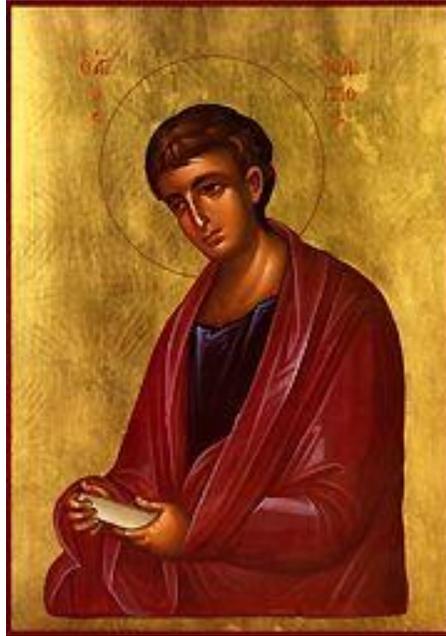
*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America
Diocese of Los Angeles and the west.*

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

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



January 30, 2011

The three great hierarchs and ecumenical teachers:
Basil the Great, Gregory the Theologian & John Chrysostom
عيد الأقباط الثلاثة: باسيليوس الكبير، غريغوريوس اللاهوتي ويوحنا الذهبي الفم.

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 3)

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and became the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

(Troparion of the Three Hierarchs -Tone 1)

The three most great luminaries of the Three-Sun Divinity have illumined all of the world with the rays of doctrines divine and true; they are the sweetly-flowing rivers of wisdom, who with godly knowledge have watered all creation in clear and mighty streams: The great and sacred Basil, and the Theologian, wise Gregory, together with the renowned John, the famed Chrysostom of golden speech. Let us all who love their divinely-wise words come together, honoring them with hymns; for ceaselessly they offer entreaty for us to the Trinity.

(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:

(للقيامه باللحن الثالث)

لَتَفْرَحِ السَّمَاوِيَّاتُ / وَلَتَبْتَهِجِ الْأَرْضِيَّاتُ / لِأَنَّ الرَّبَّ صَنَعَ / عِزًّا بِسَاعِدِهِ / وَوَطَى الْمَوْتَ بِالْمَوْتِ وَصَارَ بِكَرِّ الْأُمُوتِ / وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ / وَمَنْحَ الْعَالَمِ الرَّحْمَةَ الْعَظِيمَى.

(للاقمار الثلاثة - باللحن الأول)

هَلَمُوا بِنَا لِنَلْتَمِسَ جَمِيعاً وَنُكْرِمَ بِالْمَدَائِحِ، الثَّلَاثَةَ الْكِرَاكِبِ الْعَظِيمَةَ لِلْأَهْوَتِ الْمَثَلَّثِ الشَّمُوسِ، الَّذِينَ أَنْارُوا الْمَسْكُونَةَ بِأَشْعَةِ الْعَقَائِدِ الْإِلَهِيَّةِ، أَنْهَارِ الْخِكْمَةِ الْجَارِيَةِ عَسَلًا، الَّذِينَ رَوَّوْا الْخَلِيقَةَ كُلَّهَا بِمَجَارِيِ الْمَعْرِفَةِ الْإِلَهِيَّةِ، أَعْنَى بِهِمْ بِاسِيلْيُوسِ الْعَظِيمِ، وَغَرِيغُورِيُوسِ الْمُتَكَلِّمِ بِالْإِلَهِيَّاتِ، مَعَ يُوْحَنَّا الْمَجِيدِ الذَّهَبِيِّ اللِّسَانِ، لِأَنَّهُمْ يَتَشَفَعُونَ إِلَى الثَّالُوثِ مِنْ أَجْلِنَا نَحْنُ الْمَخْبِيِّينَ أَقْوَالَهُمْ.

(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 رعيتهك بسلام في الحروب، وأيد الذين أحببتهم، بما أنك وحدك محب للبشر.

The Epistle:

Their sound hath gone forth into all the earth.

The heavens declare the glory of God.

The Reading from the Epistle of St. Paul to the Hebrews. (13:7-16)

Brethren, remember your leaders, those who spoke to you the word of God; consider the outcome of their lives, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through His own blood. Therefore, let us go forth to Him outside the camp and bear the abuse He endured. For here we have no lasting city, but we

seek the city which is to come. Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His Name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

الرسالة

إلى كل الأرض خرج صوتهم
السموات تذيع مجد الله

فصل من رسالة القديس بولس الرسول إلى العبرانيين (13: 7-16)

يا إخوة اذكروا مدبريكم الذين كلّموكم بكلمة الله. تأملوا في عاقبة تصرفهم واقتدوا بإيمانهم إن يسوع المسيح هو هو أمس واليوم وإلى مدى الدهر لا تتقادوا لتعاليم متنوعة غريبة. فإنه يحسن أن يُتَبَّت القلب بالنعمة لا بالأطعمة التي لم ينتفع الذين تعاطوها إن لنا مذبحاً لا سلطان للذين يخدمون المسكن أن يأكلوا منه لأن الحيوانات التي يُدخل بدمها عن الخطيئة إلى الأقداس بيد رئيس الكهنة تُحرق أجسامها خارج المحلّة فلذلك يسوع أيضاً تألم خارج الباب ليُقدس الشعب بدم نفسه فلنخرج إذاً إليه إلى خارج المحلّة حاملين عاره لأنه ليس لنا ههنا مدينة باقية بل نطلب الآتية فلنقرّب به إذن ذبيحة التسبيح كل حين وهي ثمر شفاهٍ معترفةٍ لاسمه لا تنسوا الإحسان والمؤاساة فإن الله يرتضي مثل هذه الذبائح.

The Gospel

The reading from the Holy Gospel according to St. Luke. (19:1-10)

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see Who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost."

الإنجيل

فصل شريف من بشارة القديس لوقا الإنجيلي البشير لوقا 19: 1-10

في ذلك الزمان فيما يسوع مجتاز في أريحا اذا برجل اسمه زكا كان رئيسا على العشارين وكان غنيا. وكان يلتمس ان يرى يسوع من هو فلم يكن يستطيع من الجمع لأنه كان قصير القامة. فتقدم مسرعا وصعد الى جميزة لينظره لأنه كان مزمعا ان يجتاز بها. فلما انتهى يسوع الى الموضع رفع طرفه فرآه فقال له: يا زكا أسرع انزل، فاليوم ينبغي لي أن أمكث في بيتك. فأسرع ونزل وقبله فرحا. فلما رأى الجميع ذلك تدمروا قائلين: إنه دخل ليحلّ عند رجل خاطئ. فوقف زكا وقال ليسوع: ها أنذا يا رب عطيت المساكين نصف أموالي، وإن كنت قد غنبتُ أحدا في شيء أردتُ أربعة أضعاف. فقال له يسوع: اليوم قد حصل الخلاص لهذا البيت لأنه هو أيضا ابن إبراهيم، لأن ابن البشر إنما أتى ليطلب ويُخلص ما قد هلك.

Three Guiding Lights of True Faith

by Very Rev. Stephen Rogers from The Word, January 2001

As the month of January draws to a close, the Church calls us on the 30th to celebrate the Feast of the Three Holy Hierarchs: St. Basil the Great, St. Gregory the Theologian and St. John Chrysostom.

In celebrating these three great teachers of the Church, the Church in its hymnody refers to them as “harps of the Spirit,” “rays of light,” “scented flowers of Paradise,” “instruments of grace.” The Gospel read at Divine Liturgy is that of the Good Shepherd (John 10:9-16). This gospel, always appointed to be read on feast days of canonized bishops, speaks to us of the God-given role of the episcopacy to watch over our souls.

In these three great shepherds of the Church, we see both a commonality and differences that can enlighten us in how we lead our lives as Christians. Honored as supreme representatives of both the Church’s doctrinal and pastoral ministries, these men give us true examples of what it means to be Orthodox.

St. Basil the Great (330-379), though known throughout Orthodoxy because of the Divine Liturgy that bears his name, was perhaps first and foremost a man of charity and compassion. Known as a protector of the weak and defender of the poor, St. Basil built hospitals, organized charities, cared for orphans and widows and emphasized acts of mercy on the part of all Christians.

A great defender of the faith in powerful writings and homilies, and known as an organizer and reformer of monasteries, St. Basil more than anything else burned with a heart of compassion, living out the words of Christ, “Inasmuch as you do it unto one of these little ones, you do it unto me.”

St. Gregory the Theologian (329-389), a friend and classmate of St. Basil, was made a bishop against his wishes. Facing many challenges in the see of Constantinople, St. Gregory spent the final years of his life in retreat. Out of his meditations on God came beautiful poetry and some of the most powerful defense of the doctrine of the Holy Trinity ever written. While active as a powerful and compassionate bishop in the world, St. Gregory never lost sight of “the kingdom of God within you.” A man of prayer, inward spirituality and meditation, St. Gregory produced the fruit of the “hidden life in Christ” which each of us must develop within our own hearts.

St. John Chrysostom (345-407) became bishop of Constantinople after 12 years of priesthood in Antioch. Perhaps the greatest preacher the Church has ever produced, St. John’s lifetime of sermons emphasize Christian morality and how we should conduct ourselves as Christians in the world. For St. John, our Christian faith encompasses every aspect of our lives and is to be manifested in every “word, deed, and thought.”

In the lives and ministry of these three men, we see the fullness of what it means to be a Christian. In St. Basil we see mercy and compassion. In St. Gregory we see the development of an inner life grounded in an abiding personal relationship with Christ. In St. John we see a faith that permeates every aspect of our lives and calls us to conduct befitting the name *Christian*.

Are we a people of mercy and compassion? Are we a people who seek a personal inner life of prayer and meditation? Are we a people who live the life of a Christian rather than being a Christian in name only?

As we celebrate the Feast of the Three Holy Hierarchs, let us be inspired by these great teachers of the Church to strive toward the “prize of our high calling” and place Christ at the center of all we are and all we do.

“But You Are A Chosen Race, A Royal Priesthood”

By Fr. John K. Teebagy, The Word, February 1991

“But you are a chosen race, a royal priesthood, a holy nation, God’s own people that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.” (I Peter 2:9)

As this quote indicates, all in the Church are members of the royal priesthood of Christ and His Church. On the day of our baptism, chrismation, and first eucharist, we received entrance into the Church through the ‘laying on of hands,’ in baptism and chrismation, but more importantly in the eucharist. As John Zizioulas says, “The theological significance of this (receiving communion) lies in the fact that it reveals the nature of baptism and confirmation as being essentially an ordination.” The result of this ordination, as Hippolytus tells us, is that the person takes his particular ‘place’ in the Eucharistic assembly . . . he becomes a member of a particular ‘ordo’ in the Eucharistic community.” Ordination initiates members into a community which is rooted in Christ and guided by the Holy Spirit. We are all called to be members of this body and the Spirit is given to all. “Humanity, therefore, like divinity, is a community of coequal, coessential persons united together in exactly the same nature, whose essential spiritual freedom makes it reflective and expressive of God.” Thus all in the community of God strive, by virtue of their baptism, etc., toward perfect communion (theosis) with God, and try to be by grace what God is by nature.

In the Body of Christ, all members are called to be priests and prophets, those who know and follow the will of God. All are called to be priests after Jesus Christ who is **the** priest, the “unique high priest of the new covenant.” This particular title, that applies to all, is “royal priesthood.” “The laity will thus become the *Laos* (people) who is gathered from the world to realize in the community of the Church the eschatological unity and salvation of the world in Christ.” We are all created to be a pastoral being. We manifest Christ’s pastorship when we participate in His Kingship by being a servant. We must be Eucharistic beings who offer ourselves to God so that we might show things as they were intended reflecting the beauty and order of creation not sinful and distorted. Everything which is good is able to be consecrated and done to the glory of God. We are all called to do this through the royal priesthood of Christ.

In the Body of Christ, the Church, all, as we said, are called to the royal priesthood; however, some are **called** to serve the **community** in the ministerial priesthood. These members are all “set apart in a more specific way, through prayer and the laying-on-of hands, to serve God.” This form of ministry is not to be seen as a job or as a certain degree of power or as a separation from the royal priesthood of believers. “Thus the Church becomes hierarchal in the sense in which the Holy Trinity itself is hierarchal: by reason of the specificity of the relationship.” The Church will always exist, and God needs those who can minister to **His** flock — His because Christ is always in the Church — and to build up the body. The Church is **one** with the unity of God, catholic, and apostolic. It is “a sacrament, indeed the sacrament **par excellence**, having an essentially sacramental structure as her official, ‘institutional’ expression and life.” The ordained priesthood is “the sacramental manifestation of the ministry of Christ in and for the Church, in which all of the personal and partial ministries of the members are rooted, fulfilled, validated, and evaluated.”

زكّا العشار

هذا كان رئيسًا لجباة الضرائب اي كان يلتزم الضرائب التي تدفع للرومانيين: السلطة الرومانية تُعيّنه لقاء مبلغ يدفعه لها، وهو يوظّف أعوانًا له ليجبوا من الشعب، وكانوا يقبضون من الأفراد بمقتضى الهوى فيُحَقِّقون لهم شخصيا أرباحًا طائلة. كان رئيس العشارين في مدينة أريحا مثلًا عيّن له السلطة المدنية أن يجبي عشرة آلاف دينار، فيجمع من مجموعة المواطنين عشرين ألف دينار ويترك الفرق في جيبه. زكّا العشار كان رئيس جباة أريحا. يقول عنه الإنجيل انه كان غنيًا، ولا يقول انه كان سارقًا مثل معظم الذين كانوا يلتزمون الجباية من السلطة الرومانية.

زكّا كان عنده الفُضُول أن يرى يسوع إذ عرف ان السيد كان مزمعا أن يجتاز في أريحا. ربما كان هذا عنده فُضُولاً ليرى شخصية ذاع صيتها في البلاد، هل كان هناك عمق روحي أكثر؟ جُلّ ما نعرفه أنه قام بجُهد إذ تَسَلَّق جُمُيزَةً ليراه لأنه كان قصير القامة. هل كان وصفه بقصير من قبل لوقا ورواية أنه صعد الى الجميزة ليوحي لنا أن علينا أن نتخطى كل صعوبة روحية فينا لنلقى يسوع؟ لَمَّا رأى يسوع زكّا جالسًا على غصن من الشجرة، قال له: "أسرع انزل، فاليوم ينبغي لي أن أمكث في بيتك". كان السيد أداً مزمعا أن يدخل في حديث طويل مع الرجل يتطلّب ساعات من الليل.

هنا قال الإنجيل: "فأسرع ونزل". لم يقل فقط "نزل". نفَّذ كلياً رغبة يسوع إليه. ثم يقول: "فقبله فرحاً". زكّا يعرف أن هذا المعلم الجديد عنده أشياء يقولها من الله، تمتمة لتوبته. فبعد أن دخل البيت، أتت من زكّا الكلمة الصاعقة: "ها أنذا يا رب أعطي المساكين نصف أموالي، وإن كنت قد غبنتُ أحدًا في شيء أرُدُّ أربعة أضعاف".

مَنْ يُعطي نصف أمواله للمساكين؟ لماذا أربعة أضعاف؟ ليس لأنه خاف بالأ يردّ كل شيء للذي غبنه بالجباية؟ بعد هذه الآية المخلصة للرب يسوع، "اليوم حصل الخلاص لهذا البيت". اليوم، بتوبة هذا الرجل تنتهي حياته السابقة. ثم يأتي الوعد: "لأن ابن البشر إنما أتى ليطلب ويُخلص ما قد هلك". ليس من إنسان محكومًا عليه أو أنه اعتُبر من أبناء الهلاك إن هو أحبَّ الرب فوق ما هو بشري فيه.

جاورجيوس مطران جبيل والبترون وما يليهما (جبل لبنان).

الصلاة

في عيد الأقمار الثلاثة، اليوم، إليكم قولاً للقديس يوحنا الذهبي الفم:
ربما يظن بعض الكسالى الذين يُعرضون عن الصلاة الحارة أنه يُمكنهم أن يُبرروا ذواتهم بقول السيد الرب: "ليس كل من يقول يا رب يا رب يدخل ملكوت السموات، بل الذي يعمل إرادة أبي الذي في السموات" (متى 7: 21).
أجواب هؤلاء أنه إذا كان ادّعاؤهم حقيقيًا، فصلاة واحدة تكفي للخلاص، ولكن الله يقول: "صلّوا في كل حين"، "صلّوا بلا انقطاع"، "اسهروا وصلّوا"، "صلّوا لئلا تدخلوا في تجربة". فالصلاة هي رأس كل الأعمال الصالحة. فلا العفة وحدها، ولا عنايتنا بالفقراء، أو رحمتنا لهم، ولا خدمتنا للآخرين تكفي وحدها، لأن الصلاة هي أساس هذه جميعًا.

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.

Antiochian Women:

All parishioners are invited today by the Antiochian Women to a parish breakfast, right after the Divine Liturgy. Please be supportive.

February special services:

Tuesday February 1, at 7:00 pm: Vesperal Divine Liturgy for the feast of the presentation of the Lord to the temple.

Saturday February 26, at 10:00 am: Orthros service followed by a Divine Liturgy at 11:00 am, for Saturday of the Souls.