

*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*



August 4, 2013

6th Sunday after Pentecost; The Holy Seven Sleeping Youths of Ephesus;
الأحد السادس بعد العنصرة، وتذكّار الفتية السبعة في أفسس

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 5)

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

(Troparion of St-Philip -Tone 3):

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

Kontakion:

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

الطروباريات:

(للقيامة – باللحن الخامس):
لنَسِجْ نحنُ المؤمنِينَ ونَسجد للكلمة/ المساوي للآب والروح ِ في الأزلية وعدم الابتداء/ المولود من العذراء لخلصنا/ لأنه سرُّ بالجسد أن يعلو على الصليب، ويحمل الموت/ ويُهض الموتى بقيامته المجيدة.

(للقديس فيليب الرسول – باللحن الثالث):
أيها الرسول القديس فيليب، تشفع إلى الإله الرحيم، ان ينعم بصفح الزلات لنفوسنا.

الفتداق:

تجلّيت أيها المسيح الإله في الجبل، وحسبما وسع تلاميذك شاهدوا مجدك، حتى عندما يعاينوك مصلوباً يفتنوا أن الأملك طوعاً باختيارك، ويكرزوا للعالم أنك أنت بالحقيقة شعاع الآب.

The Epistle:

Thou, O Lord shalt keep us and preserve us.

Save me, O Lord, for the godly man hath disappeared.

The Reading is from the Epistle of St. Paul to the Romans. (12:6-14)

Brethren, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, and serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.

الرسالة

أنت يا رب تسترنا وتحفظنا،
خلصني يا رب فإن البار قد فني.

فصل من رسالة القديس بولس الرسول إلى أهل رومية 12:6-14

يا إخوة اذ لنا مواهب مختلفة باختلاف النعمة المعطاة لنا فمن وُهب الخدمة فليلازم الخدمة، والمعلم التعليم، والواعظ الوعظ، والمتصدق البساطة، والمدبر الاجتهاد، والراحم البشاشة. ولتكن المحبة بلا رياء. كونوا ماقنين للشر وملتصقين بالخير، محبين بعضكم بعضا حبا أخويا، مبادرين بعضكم بعضا بالإكرام، غير متكاسلين في الاجتهاد، حارين بالروح، عابدين للرب، فرحين في الرجاء، صابرين في الضيق، مواظبين على الصلاة، مؤاسين القديسين في احتياجاتهم، عاكفين على ضيافة الغرباء. باركوا الذين يضطهدونكم. باركوا ولا تلعنوا.

The Gospel

The Reading is from the Holy Gospel according to St. Matthew. (9:1-8)

At that time, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—He then said to the paralytic—"Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.

الإنجيل

فصل شريف من بشارة القديس متى الإنجيلي البشير 8:1-9

في ذلك الزمان دخل يسوع السفينة واجتاز وجاء الى مدينته. فاذا بمخلع ملقى على سرير قدموه اليه. فلما رأى يسوع إيمانهم قال للمخلع: ثق يا بني، مغفورة لك خطاياك. فقال قوم من الكتبة في أنفسهم: هذا يجدف. فعلم يسوع أفكارهم فقال: لماذا تفكرون بالشر في قلوبكم؟ ما الأيسر، أن يقال مغفورة لك خطاياك، ام أن يقال قم فامش؟ ولكن لكي تعلموا ان ابن البشر له سلطان ان يغفر الخطايا، حينئذ قال للمخلع: قم احمل سريرك واذهب الى بيتك. فقام ومضى الى بيته. فلما نظر الجموع تعجبوا ومجدوا الله الذي أعطى الناس سلطانا كهذا.

O Lord, I have cried to thee; hear me: attend to the voice of my supplication, when I cry to thee (Ps. 140:1).

While everybody, you might say, knows the words of this psalm (sung almost everyday at Vespers) and continues singing it at every age, they are ignorant of the sense of the expressions. What is no slight grounds for accusation, those singing it daily and uttering the words by mouth do not inquire about the force of the ideas underlying the words. By contrast, someone who espies clear and pure water could not bear not to approach it and touch and drink it, and someone who frequently enters a meadow would not allow themselves not to pick some flowers before leaving, whereas we on the other hand from earliest years to extreme old age continue meditating on this psalm while knowing only the words...

... many psalms [are] suited to evening time. It was not for this reason at any rate that the fathers singled out this psalm; rather, they prescribed its recital as a kind of saving medicine and cleansing of sins so that whatever stain we incur throughout the course of the day – abroad, at home, wherever we pass the time – we might on coming to the evening expunge through this spiritual air. It is, you see, a medicine that removes all these stains."

St. John Chrysostom, Commentary on Psalm 140 from Vespers

About the Justification of Almsgiving
Bishop Nikolai Velimirovich - The Prologue from Ohrid

"Withhold not good from them to whom it is due, when it is in the power of your hand to do it" (Proverbs 3:27).

The Lord does not deny you that which you need, neither should you deny the man whom the Lord has sent to encounter you in order to test your heart. If a beggar extends his hand to you for help once in your life, give to him and do not refuse. Remember how many years there are in your life and how many are the hours in a day and how many are the minutes in an hour-every minute of so many, many thousands of days you extend your hand to the Lord and the Lord gives and does not refuse. Remember the mercy of God and your lack of mercy will burn you as a live coal and it will never give you any peace until you repent and soften your heart.

Do not ever say: "These beggars annoy me!" So many millions of men live on earth and all are beggars before the Lord; emperors as well as laborers, the wealthy as well as servants, all are beggars before the Lord and the Lord never said: "These beggars annoy me!" O man, give thanksgiving to God that someone seeks something good from you, be it material, or spiritual! This means that you are a man of God's trust: God has entrusted some of His goods to you because all goods belong to God. Show yourself worthy of this trust, show yourself worthy in lesser things so that you may be entrusted with greater things.

O Lord, most rich, soften our hearts and enlighten our understanding that we may be merciful in the goods which You, the All-merciful, have entrusted to us.

To You be glory and thanks always. Amen.

"We Forgive Them that Trespass Against Us"
St. John of Kronstadt, from My Life in Christ

"We forgive them that trespass against us." This means not to feel against our neighbour who has been guilty towards us (intentionally, obstinately, or unintentionally) any vexation, enmity, or malice, but to forgive him his fault in all simplicity of heart, vividly representing to ourselves our own infirmities and falling into sin, and maintaining towards our guilty neighbour the same love and the same feelings of kindness which we felt towards him before his fault. What would it be if the Lord were to notice our iniquities as we do the faults of our neighbour? Who could withstand? But as the Lord is long-suffering and merciful, be also long-suffering and merciful (not strictly exacting, but compassionate). "Charity suffereth long, and is kind." [1 Corinthians 13:4] Do not reckon the faults of your neighbour, consider them as though they were not; as nothing! We are one body, and his body is a sinful one. What is more common and easier to us than sins? We breathe them like air. But the Lord, the Head of the body of the Church, is the cleansing of them. Leave everything to the Head, Who worketh all things in all; and hold fast to love alone, for it is the only infallible thing in our life (pure love). Do not serve the Devil by the spirit of enmity, malice, hatred; do not increase evil by evil, and do not spread the kingdom of the enemy in the kingdom of Christ." Overcome evil with good." [Romans 12:21] For you cannot conquer evil with evil, just as you cannot put out fire by fire, but only by water. Malice is always an imagination of the Devil. Love is always God's truth and God's child.

Love is a Holy State of the Soul

St. Maximus the Confessor, First Century on Love

1. Love is a holy state of the soul, disposing it to value knowledge of God above all created things. We cannot attain lasting possession of such love while we are still attached to anything worldly.
2. Dispassion engenders love, hope in God engenders dispassion, and patience and forbearance engender hope in God; these in turn are the product of complete self-control, which itself springs from fear of God. Fear of God is the result of faith in God.
3. If you have faith in the Lord you will fear punishment, and this fear will lead you to control the passions. Once you control the passions you will accept affliction patiently, and through such acceptance you will acquire hope in God. Hope in God separates the intellect from every worldly attachment, and when the intellect is detached in this way it will acquire love for God.
4. The person who loves God values knowledge of God more than anything created by God, and pursues such knowledge ardently and ceaselessly.

المحبة لا تطلب شيئاً لنفسها

كان لأخوين محبين أحدهما للأخر جدا حقل هو كل ما يملكه. يزرعانه سويا وفي وقت الحصاد يقتسمان المحصول . وقد صار الأمر هكذا إلى ان تزوج احد الاخوين فزرعا الحقل سويا كعادتهم. وعند تخزين الغلال فكر الاول (المتزوج) في عقله وقال: لقد تزوجت ولكن اخي لم يتزوج بعد فهو بحاجة الى المال أكثر مني ليتزوج ولتكون له اسرة هو ايضا. فأخذ جزءاً كبيراً من الغلال ووضعها فوق الجزء الخاص بأخيه ومضى . واتى الاخ غير المتزوج وفكر في عقله ان اخي متزوج ولديه اسرة وهم أكثر مني فكيف اقبل ان أخذ نصف الغلال بمفردي؟ هو محتاج أكثر مني للمال. فأخذ جزءاً كبيراً من الغلال ووضعها عند اخيه. وعند بيع الغلال في اليوم التالي وجد كل منهم ان الجزء الخاص به مساوٍ للجزء الخاص بأخيه، فتعجبوا جدا. وعندما تكرر هذا مرّات عدّة، قرر احد الإخوة ان يراقب ما يحدث بعدما يضع الغلال لأخيه، فأختبأ فوجد اخاه قادماً يأخذ من الغلال الخاصة به ليضعها له. وهكذا عرف الاخوان مدى محبة كل منهم للأخر. المحبة هي اعظم الفضائل. وهي لا تطلب شيئاً لنفسها. ولذلك فهي لا تسقط ابداً.

سؤال نحتاج لأن نسأله لأنفسنا

ذهب صديقان يصطادان الأسماك فاصطاد أحدهما سمكة كبيرة ووضعها في حقيبته ونهض لينصرف، فسأله الآخر: إلى أين تذهب؟! فأجابه الصديق: إلى البيت، فقد اصطدت سمكة كبيرة جدا تكفيني. فرد الرجل: انتظر لتصطاد المزيد من الأسماك الكبيرة مثلي. فسأله صديقه: ولماذا أفعل ذلك؟! فرد الرجل: عندما تصطاد أكثر من سمكة يمكنك أن تبيعها. فسأله صديقه: ولماذا أفعل هذا؟ قال له: كي تحصل على المزيد من المال. فسأله صديقه: ولماذا أفعل ذلك؟ فرد الرجل: يمكنك أن تدخره فتزيد من رصيدك في المصرف. فسأله: ولماذا أفعل ذلك؟ فرد الرجل: لكي تصبح ثريا. فسأله الصديق: وماذا سأفعل بالثراء؟! فرد الرجل: تستطيع في يوم من الأيام عندما تكبر أن تستمتع بوقتك مع أولادك وزوجتك.

فقال له الصديق العاقل: هذا هو بالضبط ما أفعله الآن، ولا أريد تأجيله حتى أكبر ويضيع العمر. من هنا يمكننا القول: لماذا نؤجل الاستمتاع بما نملك إلى أن يضيع الوقت فنكبر ونكتشف أن ما كان بإمكاننا أن نستمتع به بالأمس لا يعني لنا شيئاً اليوم لسبب ما كالعمر أو المرض أو...؟ سؤال جدير بالاهتمام والمناقشة على الأقل بين الشخص ونفسه في لحظة تجلٍّ وتأمّل. لا شك في أن اي شخص يصدّق مع نفسه في هذه اللحظة سيكتشف أشياء كثيرة فاتته رغم علمه بها.

Announcements

August special services:

Paraklisis prayer will be held daily at 7:00 pm (except Saturday and Sunday) from August 1st – 13. On Monday, Wednesday and Friday, it will be served in Arabic. And on Tuesday & Thursday it will be in English.

The feast of the Holy Transfiguration of the Lord:

Monday August 5, at 7:00 PM: Vesper Service + Artoklasia.
Tuesday August 6 at 10:00 AM Orthros [Including Metalipsis and complete Polyeleos], concluded by the Epistle and the Gospel.

The feast of the Holy Dormition of the Theotokos:

A Vigil Service for the feast will be served on Wednesday August 14:

Schedule of the Service:

5:00 PM	Little Compline + The Canon of Metalipsis.
5:30 pm	Vesper Service + Artoklasia + The lamentations.
7:00 PM	Orthros [Including Metalipsis and complete Polyeleos.]
8:30 PM	Divine Liturgy.
9:30 PM	Coliva (boiled wheat) & Fellowship.

Orthodox Women's Retreat

All ladies are invited to a Pan-Orthodox Women's Retreat, held at:
Entheos Retreat Center, 242032 Range Rd 40, west of Calgary.

Theme: "connected with Christ in all our moments".

Keynote speaker: Mother Macrina of the Dormition Monastery.

Dates: September 27 – 29, 2013.

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