

*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*



July 1st, 2012

Unmercenaries Cosmas and Damian.

عيد القديسين الماقتى الفضة قزما ودميانوس.

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 Sts. Cosmas & Demian -Tone 8):

O ye silver-hating, wonder-working saints, Cosmas and Damian, visit our sicknesses. Freely ye received, freely give unto us.

(Troparion of St-Philip -Tone 3):

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

Kontakion:

O Protectress of Christians that cannot be put to shame, and their constant intercessor before the Creator, despise not the petitions of us sinners who are imploring thee; in thy goodness come to our help, who in faith cry to thee: hasten, O Theotokos, to intercede for us, and hurry to pray for us, for thou hast always protected those who honor thee.

الطروباريات:

(للقيامه باللحن الثالث)

لِتَفْرَحِ السَّمَاوِيَّاتُ/ وَلِتَبْتَهِجِ الْأَرْضِيَّاتُ/ لِأَنَّ الرَّبَّ صَنَعَ/ عِزًّا بِسَاعِدِهِ/ وَوَطِئَ الْمَوْتَ بِالْمَوْتِ وَصَارَ بِكْرَ الْأَمْوَاتِ/ وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ/ وَمَنْحَ الْعَالَمِ الرَّحْمَةَ الْعَظْمَى.

(للقديسين قزما ودميانوس – باللحن الثامن):

أيها القديسان الماقتنا الفضة، والصانعا العجائب، افتقدنا أمراضنا، مجاناً أخذتما مجاناً أعطينانا.

(للقديس فيليبس الرسول – باللحن الثالث):

أيها الرسول القديس فيليبس، تشفع الى الإله الرحيم، ان ينعم بصفحة الزلاات لنفوسنا.

الفتداق:

يا شفيعة المسيحيين غير الخازية، الوسيطة لدى الخالق غير المردودة، لا تعرضي عن أصوات طلباتنا نحن الخطأة، بل تداركينا بالمعونة بما أنك صالحة، نحن الصارخين إليك بإيمان، بادري الى الشفاعة، وأسرعني في الطلبة، يا والدة الإله المتشفعة دائماً بمكرميك.

The Epistle:

In the saints that are in His earth hath the Lord been wondrous.

I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

The Reading from the First Epistle of St. Paul to the Corinthians. (12:27-13:8)

Brethren, you are the body of Christ and individually members of it. And God has appointed in the Church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I

am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never fails.

الرسالة

الرب قد صنع العجائب للقديسين الذين في أرضه،
سبقت فأبصرت الرب أمامي في كل حين.

فصل من رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس 12 : 27-13: 8

يا اخوة انتم جسد المسيح واعضائه افرادا. وقد وضع الله في الكنيسة أناسا اولا رسلا، ثانيا أنبياء، ثالثا معلمين ثم قوات ثم مواهب شفاء فأغاثات فتدابير فأنواع السنة. ألعل الجميع أنبياء؟ ألعل الجميع معلمون؟ ألعل الجميع صانعو قوات؟ ألعل للجميع مواهب الشفاء؟ ألعل الجميع ينطقون بالألسنة؟ ألعل الجميع يترجمون؟ ولكن تنافسوا في المواهب الفضلى وانا أريكم طريقا أفضل جدا. ان كنت أنطق بالألسنة والناس والملائكة ولم تكن في المحبة فإنما انا نحاس يطن او صنج يرن. وإن كانت لي النبوة وكنت أعلم جميع الأسرار والعلم كله وإن كان لي الإيمان كله حتى أنقل الجبال ولم تكن في المحبة فلست بشيء. وإن أطعمت جميع أموالى وأسلمت جسدي لأحرق ولم تكن في المحبة فلا انتفع شيئا المحبة تتأنى وترفق. المحبة لا تحسد. المحبة لا تتباهى ولا تنتفخ، ولا تأتي قباحة ولا تلتمس ما هو لها ولا تحتد ولا تنظن السوء، ولا تفرح بالظلم بل تفرح بالحق. وتحتمل كل شيء وتصدق كل شيء وترجو كل شيء وتصبر على كل شيء. المحبة لا تسقط ابدا.

The Gospel

The Reading from the Holy Gospel according to St. Matthew. (8:5-13)

At that time, as Jesus entered Capernaum, a centurion came forward to Him, beseeching Him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And He said to him, "I will come and heal him." But the centurion answered Him, "Lord, I am not worthy to have Thee come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

الإنجيل

فصل شريف من بشارة القديس متى الإنجيلي البشير 8: 5-13

في ذلك الزمان دخل يسوع كفرناحوم، فدنا إليه قائد مئة وطلب إليه قائلاً: يا رب إن فتاي مُلقى في البيت مخلصاً يُعذب بعذاب شديد. فقال له يسوع: انا آتي وأشفيه. فأجاب قائد المئة قائلاً: يا رب لست مستحقاً ان تدخل تحت سقفي ولكن قل كلمة لا غير فيبيراً فتاي. فأني انا انسان تحت سلطان ولي جند تحت يدي اقول لهذا اذهب فيذهب وللآخر انت فيأتي ولعبيدي اعمل هذا فيعمل. فلما سمع يسوع تعجب وقال للذين يتبعونه: الحق اقول لكم اني لم اجد إيماناً بمقدار هذا ولا في اسرائيل. اقول لكم ان كثيرين سيأتون من المشارق والمغرب ويتكثرون مع ابراهيم واسحق ويعقوب في ملكوت السموات واما بنو الملكوت فيلقون في الظلمة البرانية. هناك يكون البكاء وصريف الاسنان. ثم قال يسوع لقائد المئة: اذهب، وليكن لك كما أمنت. فشفي فتاه في تلك الساعة.

On today's Gospel passage

From Homily XXVI – Homilies of St. John Chrysostom

"And when He was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented." (Matt 8:5-6)
The leper came unto Him "when He was come down front time mountain," but this centurion, "when He was entered into Capernaum." Wherefore then did neither the one nor the other go up into the mountain?

Not out of remissness, for indeed the faith of them both was fervent, but in order not to interrupt His teaching.

But having come unto Him, he saith, "My servant lieth at home sick of the palsy, grievously tormented." Now some say, that by way of excuse he mentioned also the cause, why he had not his last gasp, to lift and convey him." For that he was at the point of expiring, Luke saith; "He was even ready to die." But I say, this is a sign of his having great faith, even much greater than theirs, who let one down through the roof. For because he knew for certain, that even a mere command was enough for the raising up of the patient, he thought it superfluous to bring him.

What then doth Jesus? What He had in no case done before, here He doeth. For whereas on every occasion He was used to follow the wish of His supplicants, here He rather springs toward it, and offers not only to heal him, but also to come to the house. And this He doth, that we might learn the virtue of the centurion. For if He had not made this offer, but had said, "Go thy way, let thy servant be healed;" we should have known none of these things.

This at least He did, in an opposite way, in the case also of the Phoenician woman. For here, when not summoned to the house, of His own accord He saith, He will come, that thou mightest learn the centurion's faith and great humility; but in the case of the Phoenician woman, He both refuses the grant, and drives her, persevering therein, to great perplexity.

For being a wise physician and full of resources, He knows how to bring about contraries the one by the other. And as here by His freely-offered coming, so there by His peremptory putting off and denial, He unfolds the woman's faith. So likewise He doth in Abraham's case, saying, "I will by no means hide from Abraham my servant;" to make thee know that man's kindly affection, and his care for Sodom. And in the instance of Lot, they that were sent refuse to enter into his house, to make thee know the greatness of that righteous man's hospitality.

What then saith the centurion? "I am not worthy that thou shouldst come under my roof." Let us hearken, as many as are to receive Christ: for it is possible to receive Him even now. Let us hearken, and emulate, and receive Him with as great zeal; for indeed, when thou receivest a poor man who is hungry and naked, thou hast received and cherished Him.

The Acquisition of Grace

(By St. Seraphim Sarov)

"Yes, father, but what about other good deeds done for Christ's sake in order to acquire the grace of the Holy Spirit? You have only been speaking of prayer."

"Acquire the grace of the Holy Spirit also by practicing all the other virtues for Christ's sake. Trade spiritually with them; trade with those which give you the greatest profit. Accumulate capital from the superabundance of God's grace, deposit it in God's eternal bank which will bring you immaterial interest, not four or six per cent, but one hundred per cent for one spiritual ruble, and even infinitely more than that. For example, if prayer and watching gives you more of God's grace, watch and pray; if fasting gives you much of the spirit of God, fast; if almsgiving gives you more, give alms. Weigh every virtue done for Christ's sake in this manner.

"Now I will tell you about myself, poor Seraphim. I come of a merchant family in Kursk. So when I was not yet in the monastery we used to trade with the goods which brought us the greatest profit. Act like that, my son. And just as in business the main point is not merely to trade, but to get as much profit as possible, so in the business of the Christian life the main point is not merely to pray or to do some other good deed. Though the apostle says: "*Pray without ceasing*" (1 Thess. 5:17), yet, as you remember, he adds: "*I would rather speak five words with my understanding than ten thousand words with a tongue*" (1 Cor. 14:19). And the Lord says: "*Not everyone who says to Me: Lord, Lord, shall be saved, but he who does the will of My Father*" (Mt. 7:21), that is he who does the work of God and, moreover, does it with reverence, for "*cursed is he who does the work of God negligently*" (Jer. 48:10). And the work of God is:

believe in God and in Him Whom He has sent, Jesus Christ (John 14:1; 6:29). If we understand the commandments of Christ and of the Apostles aright, our business as Christians consists not in increasing the number of our good deeds which are only the means of furthering the purpose of our Christian life, but in deriving from them the utmost profit, that is in acquiring the most abundant gifts of the Holy Spirit.

"How I wish, your Godliness, that you yourself may acquire this inexhaustible source of divine grace, and may always ask yourself: Am I in the Spirit of God, or not? - there is nothing to grieve about. You are ready to appear before the awful judgment of Christ immediately. For "In whatsoever I find you, in that will I judge you." But if we are not in the Spirit, we must discover why not and what reason our Lord God the Holy Spirit has willed to abandon us. We must seek Him again and must go on searching until our Lord God the Holy Spirit has been found and is with us again, through His goodness. We must attack the enemies that drive us away from Him until even their dust is no more, as the Prophet David has said, *"I will pursue my enemies and overtake them; and I will not turn back till they are destroyed. I will crush them and they will be unable to stand; they will fall under my feet"* (Ps. 17[18]:38-39)."

"That's it, my son. That is how you must spiritually trade in virtue. Distribute the Holy Spirit's gifts of grace to those in need of them, just as a lighted candle burning with earthly fire shines itself and lights other candles for the illumining of all in other places, without diminishing its own light. If it is so, with regard to the earthly fire, what shall we say about the fire of the grace of the All-Holy Spirit of God? For earthly riches decrease with distribution, but the more the heavenly riches of God's grace are distributed, the more they increase in the one who distributes them. Thus the Lord Himself was pleased to say to the Samaritan woman: *All who drink this water will be thirsty again. "But whoever drinks the water that I shall give him will never be thirsty any more; but the water that I shall give him will be in him a spring of water leaping up to eternal life"* (John 4:13-14)."

قائد المئة

وجد علماء الآثار في تل حوم - وهي غالبا كفرناحوم - مجمعا يهوديا يعود الى القرن الثاني، قام - على ما يظن - على المجمع الذي بناه قائد المئة الذي يتحدث عنه إنجيل اليوم. كان ضابطا رومانيا يأمر مئة جندي. هذا الجيش كان قوى أمن داخلي.

وعلى كون الرجل وثنيا، آمن بأن يسوع كان قادرا على صنع العجايب. جاء ليطلب شفاء "فتاه" التي تعني الخادم والابن معا. لوقا الذي اورد الحادثة يقول ان هذا الفتى عبد الضابط. اهتمامه به خارج عن المألوف لأن العبد كان شيئا من الأشياء ولم يكن له في الشريعة الرومانية مكانة انسان له حقوق. قائد المئة اعتبره انسانا كأنه مواطن حر.

كيف عرف قائد المئة ان ليسوع قوة الشفاء؟ الرواية التي يرويها لوقا تقول ان الرجل بعث بشيوخ اليهود الى السيد ليأتي ويشفي ذلك العبد. كان اذاً مطلعاً على موقف بعض اليهود الايجابي من المعلم. لا ندري اذا كان يشاطرهم ايمانهم بالإله الواحد. ولكنه كان يؤمن بأن هذا المعلم الجليلي الجديد كان على علاقة مع الله تمكنه من الشفاء.

قال السيد للضابط: انا آتي وأشفيه. الرجل لم يكن يطلب انتقال يسوع الى البيت، فقال: "أست مستحقا ان تدخل تحت سقف بيتي". ظهر الكلام ان الرجل يعرف خطيئته فتواضع وأقرّ بها ضمنا. ولكن كان يعلم ان اليهود لا يدخلون عادة بيوت الوثنيين. فقال: لا داعي ان تأتي. يكفيك ان تقول كلمة فيبراً فتأتي. ثم أخذ من حياته المهنية صورة العلاقة بين الضابط والعسكري وان الاول يأمر فيطاع. وهكذا يستطيع يسوع ان يأمر من بعيد.

عند ذلك تعجب يسوع من رجل ايمانه اقوى من ايمان بني اسرائيل حتى قال: "سيأتون من المشارق والمغرب ويتكئون مع ابراهيم واسحق ويعقوب. واما بنو الملكوت فيلقون في الظلمة البرانية". هنا أشار السيد الى انه تأتي ساعة حيث الغرباء عن الموعد وعن الكلام الإلهي يؤمنون بيسوع ويصبحون هم ابناء الملكوت ويُطرح اليهود خارجا.

هذا ما سيصبح تعليم بولس القائل ان الإنسان يُرَرّ بالإيمان وليس بأعمال الناموس. فليس لليهودي ان يفتخر بأنه من ابناء ابراهيم فإن "الله قادر ان يجعل من هذه الحجارة اولادا لإبراهيم".
هذا الوثني علّمنا ان نثق بيسوع ثقة كاملة، ان نؤمن ليس فقط انه غالب للمرض ولكنه غالب للخطيئة. فالخاطيء هو المفلوج الحقيقي. والثقة تزيدنا حبا للمسيح، والحب الذي يجمعنا بيسوع قائم على ايماننا بأنه كامل القدرة وانه يرفع عنا كل تعب وكل حزن وكل وجع، ويجعلنا له اصدقاء بعد ان استعبدتنا الخطيئة.
ونتربى على المحبة اذا عرفنا بصلواتنا وقرائتنا للكتاب الإلهي ما صنعه المسيح لنا. ديانتنا تقوم كلها على هذا الشعور المتبادل بيننا وبين الرب والذي وصل الى ذروته على الصليب وفي القيامة.
جاورجيوس مطران جبيل والبترون وما يليهما (جبيل لبنان).

Next Sunday's feast and scriptures readings:

Sunday July 1st, 2012: Fifth Sunday of Matthew

Feast: Great-martyr Procopios of Caesarea in Palestine

Epistle: Romans. (10:1-10)

The Gospel: Matthew. (8:28-9:1)

Announcements

July special services:

Tuesday July 10 at 10:00 am:

Divine Liturgy for the feast of St. Joseph the Damascene. (Orthos at 9:00 am).

Parish Picnic:

Our annual parish picnic will be held on Sunday, July 15th at Laurier Park- Site #8. We have it booked from 11:00am - 5:00pm.

Edmonton – Calgary Joint Picnic:

All parishioners from Both parishes, St. Philip Church & The Church of the Annunciation of Calgary, are invited to a joint picnic at Eastview Estate Community Association Hall - 120 Ellenwood Drive, Red Deer. a full day and into the evening.

A gas BBQ, a kitchen, tables, chairs and a play ground are available. We will have a vespers service together. Please bring your own food and other needs.

Church office is closed on:

- July 2 – 5. (Parish life conference)
- July 16 – 31 (Fr. Elias Holiday)
- Saturdays July 7, July 21 and July 28, the church will be closed: **NO VESPERS**
- **Sundays July 8, July 22 & July 29, the church will be open as usual, Orthros and Liturgies will be served at regular time.**