

*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*



**June 10, 2012**

**1<sup>st</sup> Sunday after Pentecost; All saints Sunday.**

**الأحد الأول بعد العنصرة – أحد جميع القديسين.**

**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 8)**

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

**(Troparion of All Saints -Tone 4)**

Thy Church, O Christ God, hath regaled herself in the blood of Thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifteth her voice crying, Turn with Thy compassion toward Thy people, and grant peace to Thy city, and to our souls the Great Mercy.

**(Troparion of St-Philip -Tone 3):**

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

**(Kontakion of All Saints)**

To Thee, O Lord and Author of all creation, the universe offereth as first-fruits of nature the divinity-bearing Martyrs. Wherefore, by their imploring, preserve Thou Thy Church in perfect safety, for the sake of the Theotokos, O most Merciful.

**الطروباريات:**

**( للقيامة – باللحن الثامن):**

انحدرت من العلو يا متحنن/ وقبلت الدفن ذا الثلاثة الأيام/ لكي تُعْتَقْنَا مِنَ الألام/ فَيَا حَيَاتِنَا وَقِيَامَتِنَا يَا رَبُّ المجدُّ لك.

**( لجميع القديسين – باللحن الرابع):**

ايها المسيح الإله، ان كنيسةك متسريلة بدماء شهدائك الذين في كل العالم كيرفيرة وأرجوان. وبهم تهتف اليك صارخةً، وجه رأفتك لشعبك وامنح السلامة لمدينتك، وهب لنفوسنا الرحمة العظمى.

**( للقدس فيليبس الرسول – باللحن الثالث):**

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

**الفتداق:**

ايها الرب البارئ كل الخليقة، لك تقرب المسكونة كمقدمات الطبيعة الشهداء اللابسي اللاهوت. فبطلباتهم ووسائل والدة الإله، احفظ بالسلامة التامة كنيسةك، يا جزيل الرحمة.

**The Epistle:**

*God is wonderful among His saints.*

*Bless God in the congregations.*

**The Reading is from the Epistle of St. Paul to the Hebrews. (11:33-12:2)**

Brethren, all the saints through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfection of our faith.

## الرسالة

عجيب هو الله في قديسيه،  
في المجامع باركوا الله.

### فصل من رسالة القديس بولس الرسول إلى العبرانيين 2:12-33:11

يا إخوة ان القديسين أجمعين بالإيمان قهروا الممالك وعملوا البرّ ونالوا المواعد وسدّوا أفواه الأسود، وأطفأوا حدة النار ونجوا من حد السيف وتقوّوا من ضعف وصاروا أشداء في الحرب وكسروا معسكرات الأجانب. وأخذت نساء أمواتهن بالقيامة. وعُذّب آخرون بتوتير الأعضاء والضرب، ولم يقبلوا بالنجاة ليحصلوا على قيامة أفضل. وآخرون ذاقوا الهزء والجلد والقيود ايضاً والسجن، ورُجموا ونُشروا وامُنحوا وماتوا بحد السيف، وساحوا في جلود غنم ومعزٍ وهم مُعوزون مُضايقون مَجْهُودون، ولم يكن العالم مستحقاً لهم، فكانوا تائهين في البراري والجبال والمغاور وكهوف الأرض. فهؤلاء كلهم، مشهوداً لهم بالإيمان، لم ينالوا الموعد لأن الله سبق فنظر لنا شيئاً أفضل أن لا يَكْمَلوا بدوننا. فنحن أيضاً اذ يُحْدِق بنا مثل هذه السحابة من الشهود فلنُلْقِ عنا كل ثقلٍ والخطيئة المحيطة بسهولة بنا، ولنسابق بالصبر في الجهاد الذي أماننا، ناظرين الى رئيس الإيمان ومكمله يسوع.

## The Gospel

The Reading is from the Holy Gospel according to St. Matthew.

(10:32-33, 37-38; 19:27-30)

The Lord said to His disciples, "Every one who acknowledges Me before men, I also will acknowledge before my Father Who is in heaven; but whoever denies Me before men, I also will deny before My Father Who is in heaven. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me; and he who does not take his cross and follow Me is not worthy of Me." Then Peter said in reply, "Lo, we have left everything and followed Thee. What then shall we have?" Jesus said to them, "Truly, I say to you, in the New World, when the Son of Man shall sit on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name's sake, will receive a hundred fold, and inherit eternal life. But many that are first will be last, and the last first."

## الإنجيل

فصل شريف من بشارة القديس متى الإنجيلي البشير

30-27:19 و33-32:10

قال الرب لتلاميذه: كل من يعترف بي قدام الناس اعترف انا به قدام ابي الذي في السماوات. ومن يُنكرني قدام الناس أنكره انا قدام ابي الذي في السماوات. من أحبّ أباً او أمّاً اكثر مني فلا يستحقني، ومن أحب ابنا او بنتا اكثر مني فلا يستحقني. فأجاب بطرس وقال له: هوذا نحن قد تركنا كل شيء وتبعناك، فماذا يكون لنا؟ فقال لهم يسوع: الحق اقول لكم انكم انتم الذين تبعتموني في جيل التجديد، متى جلس ابن البشر على كرسي مجده، تجلسون انتم ايضاً على اثني عشر كرسي تدينون أسباط اسرائيل الاثني عشر. وكل من ترك بيتاً او إخوة او أخوات او أباً او أمّاً او امرأة او أولادا او حقولاً من اجل اسمي يأخذ مئة ضعف ويرث الحياة الأبدية. وكثيرون أولون يكونون آخريين وآخرون يكونون أولين.

## **The Purpose and Power of Prayer**

*By Rev. Fr. Theodore E. Zitton – Word Magazine, Nov. 1959*

The world's present mood is not conducive to prayer and meditation. Mechanism and speed dominate all departments of our present day civilization. We race through life and we hardly have time to read the sign posts and to learn whether or not we are on the right road of life. No wonder that so many lives end in ruin and misery. Even in our leisure we are dominated by action and controlled by schedule and thus can hardly experience total relaxation of body and complete serenity of mind.

Yet in this highly stimulated society in which we find ourselves, we are all the more in need of meditation, prayer and communion with God.

The fact that we pray doesn't mean that everything we pray for will immediately be ours or that everything we pray against will immediately be wiped away. Let it be clear that prayer is not magic, a force by which we coax God to change the Laws of the universe. Through prayer we rather change ourselves by the resolution to order our lives in such a manner that we do God's will and obey God's moral law. Fathers, however fond and affectionate, don't always give their children all they ask for — not even if they are able. Wise fathers know that children must do many things of their own effort. A wise father may show us other ways to get what we think we want; or He may show us the wisdom of waiting — or He may show us the wisdom of changing our wants. Obviously all men cannot (and should not) have everything they pray for.

This is true because people often pray against one another — as in a race when two contestants both want to win; as in a lawsuit when two parties both want to possess the same piece of property; or as with the weather, when one man wants rain for his crops and another wants clear skies for a picnic he has planned.

And if we are ever disappointed in prayer it may be because we don't quite understand the purpose of prayer (or perhaps because we don't quite understand the purpose of life.) It is not the usual purpose of prayer to serve us like Aladdin's lamp, to bring us effortless affluence or ease or the easy fulfillment of all our fleeting fancies. Life isn't an uninterrupted holiday; nor, obviously, was it meant to be. Rather it is a time of training, and often of trial, of education and of self-effort. And often the purpose of prayer is to give us strength to do what needs to be done, wisdom to see the way to solve our own problems, ability to do our best, and faith to face what sometimes must be faced —“nevertheless not my will, but Thine, be done.”

Nor is prayer always a matter of asking only. It should not always be as the beggar's upturned hand. It is also partly appreciation; partly a petition for other, for the world, as well as for me and mine; partly adoration; partly aspiration; partly confession and thanksgiving. And the function of prayer is to provide food for the soul even as we provide food for the maintenance of the physical life. When people do not indulge in regular prayer, they are like unto those who are bereft of music, love and poetry. Such live their lives and do not experience the uplift of imagination or the stimulation and harmonization which the poetic soul experiences. Life as a result becomes an emptiness of heart and a mere animal existence.

The spiritual value of prayer has to do with the fact that it is the dominant force in the shaping of our personality. Through the discipline of prayer we build noble character and we are constantly reminded of God and hence faith is reinforced and our soul receives wholeness by being brought closer to the Creator.

We Orthodox-Christians are constantly reminded by our Church and its Teachings not to neglect prayer — that we remain a holy people — a people of spiritual in character — ethical in conduct — God's witnesses throughout history and an eternal people dedicated to the worship of the Eternal God.

### **The Temptation of Life's Unforeseen Circumstances**

*By Elder Aimilianos of Simonopetra*

We have a continuous temptation before us.

The unforeseen constantly occurs in our life.

You come to the monastery to find spiritual life, and you encounter evil. This is unforeseen.

You ask for a cell on the side of the monastery where there is no humidity, you acquire it, but you believe the sea brings on allergies, so that you have no joy night or day. Immediately your thoughts will tell you, "get up and leave". This is unforeseen.

I approach you with the idea that you are a good person, and I see that you are upside down. This is unforeseen.

The unforeseen constantly presents itself to us, because we have will and desires.

The unforeseen are contrary to our will and desires, which is why they appear to be unforeseen, but in essence they aren't.

Because a person who loves God expects anything and always says: "Thy will be done".

Rain, storms, hail and lightning come? "Blessed be the Name of the Lord".

Because these things cost our fleshliness, this is why we see them as unforeseen.

To prevent agitation, therefore, every time you get upset, so that you do not have anxiety and get troubled, expect anything, so you can endure whatever comes.

Always say - "welcome sickness", "welcome failure", "welcome martyrdom".

This will bring gentleness, without which there is no spiritual life.

*Translated by John Sanidopoulos*

### **من أقوال الآباء في الصلاة**

- الصلاة هي رفع العقل إلى الله. (القديس يوحنا الدمشقي)
- الصلاة من حيث طبيعتها هي حديث الإنسان واتحاده مع الله. (القديس يوحنا السلمي)

- إنسان يذهب إلى الكنيسة ويقف هناك وقتاً ما يتفرس في الأيقونات أو في وجوه الناس وملابسهم ثم يخرج من الكنيسة وهو مقتنع أنه كان يصلي، وآخر يقف أمام الأيقونة في ركن غرفته يحني رأسه ويتمتع ببعض الكلمات التي حفظها عن ظهر قلب بدون معرفة أو شعور ثم يقتنع في ذاته أنه صلى. ليست هذه صلاة بأي حال لأن الصلاة إنما تكون من القلب والفكر معاً. (القديس يوحنا كرونشادت)
- الصلاة إلتصاق بالله في جميع لحظات الحياة ومواقفها، فتصبح الحياة صلاة واحدة بدون انقطاع ولا اضطراب. (القديس باسيليوس الكبير)
- الصلاة تمدّ بالصبر هؤلاء الذين يرزحون تحت عبء الألام، فتخفف أحرانهم وتهبهم نعمة وشجاعة.. لقد جعل الله الصلاة لا لتدفع عنا الشر فحسب، بل منحها لتكون سبباً لكل صلاح. (القديس تيرتيانوس)

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## **Announcements**

### **Annual Parish Retreat: June 8, 9 & 10.**

As usual, on the 31<sup>st</sup> anniversary of the consecration of our church, the annual parish retreat for this year will host Fr. Raphael Johnston as guest speaker. The theme for this year is: “The Bible ... fills us with eternal joy”. The retreat will conclude with a fundraising BBQ on Sunday June 10 followed by our annual “Bible bowl”

### **June special services:**

Thursday June 28 at 7:00 pm: Vespers for the feast of St. Peter and Paul.

### **The fast of the Apostles:**

The fast of the Apostles for this year begins on Monday June 11 and ends on Saturday June 30.

### **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.