

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

St. Philip Antiochian Orthodox Church
كنيسة القديس فيليب 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*



June 26, 2011

Second Sunday after Pentecost; Righteous David of Thessalonika;
الأحد الثاني بعد العنصرة، وتذكار القديس البار داود التسالونيكي .

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 1)

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

(Troparion of St-Philip -Tone 3):

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

(Kontakion)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

الطروباريات:

(للقيامة – باللحن الأول):

إن الحَجَرَ لما حُتِمَ مِنَ اليهود / وجسدك الطاهر حُفِظَ مِنَ الجند / قمتَ في اليوم الثالثِ أيها المخلص/ مانحاً العالمَ الحياة/ لذلك قواتُ السموات/ هتفوا إليك يا واهبَ الحياة/ ألمجدُ لقيامتكِ أيها المسيح/ ألمجدُ لمُلكِكِ/ ألمجدُ لتدبيرك يا مُحبَّ البشرِ وحدك.

(للقدیس فیلیبس الرسول – باللحن الثالث):

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

الفتداق:

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

The Epistle:

Let Thy mercy, O Lord, be upon us.

Rejoice in the Lord, O ye righteous.

The Reading from the Epistle of St. Paul to the Romans. (2:10-16)

Brethren, glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law. For it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified. When Gentiles who have not the Law do by nature what the Law requires, they are a law to themselves, even though they do not have the Law. They show that what the Law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

الرسالة

لتكن يا رب رحمتك علينا،
إبتهجوا أيها الصديقون بالرب.

فصل من رسالة القديس بولس الرسول الثانية إلى رومية ٢: ١٠-١٦

يا إخوة، المجد والكرامة والسلام لكل من يفعل الخير من اليهود أولاً ثم من اليونانيين، لأن ليس عند الله محاباة للوجوه. فكل الذين اخطأوا بدون الناموس فبدون الناموس يهلكون، وكل الذين أخطأوا في الناموس فبالناموس يُدانون، لأنه ليس السامعون للناموس هم أبراراً عند الله بل العاملون بالناموس هم يُبررون. فإن الأمم الذين ليس عندهم الناموس إذا عملوا بالطبيعة بما هو في الناموس فهو لاء وان لم يكن عندهم الناموس فهم ناموس لأنفسهم، الذين يُظهرون عمل الناموس مكتوباً في قلوبهم وضميرهم شاهد وافكارهم تشكو او تحتجّ فيما بينها يوم يدين الله سرائر الناس بحسب إنجيلي بيسوع المسيح.

The Gospel

The Reading from the Holy Gospel according to St. Matthew. (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

الإنجيل

فصل شريف من بشارة القديس متى الإنجيلي البشير ٤: ١٨-٢٣

في ذلك الزمان فيما كان يسوع ماشياً على شاطئ بحر الجليل رأى أخوين وهما سمعان المدعو بطرس واندراوس أخوه يلتقيان شبكة في البحر (لأنهما كانا صيادين). فقال لهما: هلمّ ورائي فأجعلكما صيادي الناس. فللوقت تركا الشباك وتبعاه. وجاز من هناك فرأى أخوين آخرين وهما يعقوب بن زبدي ويوحنا أخوه في سفينة مع أبيهما زبدي يُصلحان شباكهما فدعاهما. وللوقت تركا السفينة وأباهما وتبعاه. وكان يسوع يطوف الجليل كله يعلم في مجامعهم ويكرز ببشارة الملكوت ويشفي كل مرض وكل ضعف في الشعب.

محبة الله ومحبة القريب

قال القديس دوروثاوس الغزاوي الذي كان راهباً في فلسطين حوالي السنة 500: متحدثاً عن محبة الله المشروطة بمحبة القريب قائلاً: "كلما كنّا متّحدين مع القريب، كلما ازداد اتّحادنا بالله. لتفهموا هذا القول سأعطيكم صورة أخذتها من آباء الكنيسة. تصوّروا دائرة مرسومة على الأرض بالبيكار، وللدائرة مركز يقع في وسطها تماماً. ركّزوا على ما أقوله لكم. تخيلوا أن الدائرة هي العالم وأن مركزها هو الله، وكل شعاع من المركز الى الطرف ومن الطرف الى المركز هي الطرق المختلفة التي يعيش الناس بموجبها .

عندما يريد القديسون أن يقتربوا من الله يسيرون باتجاه مركز الدائرة، وكلما اقتربوا من مركز الدائرة يقتربون من بعضهم البعض. كلما اقتربوا من الله يقتربون من بعضهم البعض. وكلما اقتربوا من بعضهم البعض يقتربون من الله. وهكذا الحال بالاتجاه المعاكس، كلما اتجهنا من مركز الدائرة الى أطرافها نبتعد عن الله ونبتعد عن بعضنا البعض. وكلما ابتعدنا عن بعضنا البعض نبتعد عن الله.

هذه هي طبيعة المحبة. بمقدار ما نحن في الخارج ولا نحب الله، بمقدار ما نبتعد عن الآخرين. لكن إن أحببنا الله وسعينا لنقترب منه، نشترك في محبة القريب. وكلما كنّا متّحدين مع القريب بالمحبة كلما كنّا متّحدين مع الله. هذا هو المبتغى وهذا هو سرّ المحبة العظمى .

The new creation

(By Archpriest George Florovsky - The catholicity of the Church)

The primary task of the historical Church is the proclamation of another word "to come." The Church bears witness to the New Life, disclosed and revealed in Christ Jesus, the Lord and

Saviour. This it does both by word and deed. The true proclamation of the Gospel would be precisely the practice of this New Life: to show faith by deeds (cf. Matt. 5:16).

The Church is more than a company of preachers, or a teaching society, or a missionary board. It has not only to invite people, but also to introduce them into this New Life, to which it bears witness. It is a missionary body indeed, and its mission field is the whole world. But the aim of its missionary activity is not merely to convey to people certain convictions or ideas, not even to impose on them a definite discipline or a rule of life, but first of all to introduce them into the New Reality, to *convert* them, to bring them through their faith and repentance to Christ Himself, that they should be born anew in Him and into Him by water and the Spirit. Thus the ministry of the Word is completed in the ministry of the Sacraments.

"Conversion" is a fresh start, but it is only a start, to be followed by a long process of growth. The Church has to organize the new life of the converted. The Church has, as it were, to exhibit the new pattern of existence, the new mode of life, that of the "world to come." The Church is here, in this world, for its salvation. But just for this reason it has to oppose and to renounce "*this*" world. God claims the whole man, and the Church bears witness to this "totalitarian" claim of God revealed in Christ. The Christian has to be a "new creation." Therefore he cannot find a settled place for himself within the limits of the "old world." In this sense the Christian attitude is, as it were, always revolutionary with regard to the "old order" of "this world." Being "not of this world" the Church of Christ "in this world" can only be in permanent opposition, even if it claims only a reformation of the existing order. In any case, the change is to be radical and total.

PRAYERS

Prayer is essential to Christian life. Jesus Christ himself prayed and taught men to pray. No one who does not pray to God can be a follower of Christ.

In the Orthodox Church all prayer is Trinitarian. We pray in the Holy Spirit, through Jesus the Son of God, and in his name, to God the Father. We call God "our Father" because Jesus has taught us and enabled us to do so. We have the capability of addressing God as Father because we are made sons of God by the Holy Spirit (*see Rom 8*).

In the Church we also address prayers to Christ and the Holy Spirit, the Divine Persons who are one with God the Father and exist eternally in perfect unity with him, sharing his divine being and will.

In the Church we also pray to the saints -- not in the same way as we pray to the Persons of the Holy Trinity, but as our helpers, intercessors, and fellow-members of the Church who are already glorified with God in his divine presence. Foremost among the saints and first among the mere humans who are glorified in God's Kingdom is Mary, the Theotokos and Queen of Heaven, the leader among our saintly intercessors before God. We can also pray to the holy angels to plead our cause before God.

In the traditional catechism of the Church three types of prayer are listed: **asking**, **thanking**, and **praising**. We can add a fourth type which can be called **lamenting** before God, **questioning** him about the conditions of life and the meaning of our existence, particularly in times of tragedy and confusion. We very often find all four kinds of prayer in the Bible.

Sometimes prayer is defined as a dialogue with God. This definition is sufficient if we remember that it is a dialogue of silence, carried on in the quiet of our hearts. In the Orthodox Church a more ancient and traditional definition of prayer calls it the **lifting of the mind and heart to God**, the standing in his presence, the constant awareness and remembrance of his name, his existence, his power and his love. This is the kind of prayer which is also called "**walking in the presence of God.**"

The purpose of prayer is to have communion with God and to be made capable of accomplishing his Will. Christians pray to enable themselves to know God and to do his commandments. Unless a person is willing to change himself and to conform himself to Christ in the fulfillment of his commandments, he

has no reason or purpose to pray. According to the saints, it is even spiritually dangerous to pray to God without the intention of responding and moving along the path that prayer will take us.

Praying is not merely repeating the words of prayers. Saying prayers is not the same as praying. Prayer should be done secretly, briefly, regularly, without many words, with trust in God that he hears, and with the willingness to do what God shows us to do (*see Mt 6:5-15; Lk 11 and 18; Jn 14-17*).

The Orthodox Church follows the Old Testament practice of having formal prayers according to the hours of the day. Christians are urged to pray regularly in the morning, evening and at meal times, as well as to have a brief prayer which can be repeated throughout the day under any and all circumstances. Many people use the **Jesus Prayer** for this purpose: "**Lord Jesus Christ, Son of God, have mercy on me, a sinner!**" Of course, the form of the prayer is secondary and may vary from person to person. It is the power of the prayer to bring us to God, and to strengthen us in doing his divine will that is essential.

The prayers of a person at home differ from those in church, since personal prayer is not the same as the communal prayer of the Church. The two types of prayer are different and should not be confused.

When we go to church to pray, we do not go there to say our private prayers. Our private prayers should be said at home, in our room, in secret, and not in church (*Mt 6:5-6*). This does not mean that we do not bring our personal cares, desires, troubles, questions and joys to the prayer of the Church. We certainly can, and we do. But we bring ourselves and our concerns to church to unite them to the prayer of the Church, to the eternal prayer of Christ, the Mother of God, the saints and the brothers and sisters of our own particular church community.

In church we pray with others, and we should therefore discipline ourselves to pray all together as one body in the unity of one mind, one heart and one soul. Once again this does not mean that our prayers in church should cease to be personal and unique; we must definitely put ourselves into our churchly prayer. In the Church, however, each one must put his own person with his own personal uniqueness into the common prayer of Christ with his Body. This is what enriches the prayer of the Church and makes it meaningful and beautiful and, we might even say, "easy" to perform. The difficulty of many church services is that they are prayers of isolated individuals who are only physically, and not spiritually, united together. The formal Church services are normally rather long in the Orthodox Church. This is so because we go to church not merely to pray. We go to church to be together, to sing together, to meditate the meaning, of the faith together, to learn together and to have union and communion together with God. This is particularly true of the Divine Liturgy of the Church. If a person wants merely to pray in the silence of his heart, he need not -- and, indeed, he should not go to the church services for this purpose. The church services are not designed for silent prayer. They exist for the prayerful fellowship of all God's people with each other, with Christ and with God.

Announcements

Summer Parish Camp:

Our Summer camp for this year will be at "Gull Lake Center", during the weekend of August 19, 20, 21. Application forms are available. We start accepting forms on Sunday May 15, on the basis: "first come first served".

Lent of the Apostles:

The lent of the apostles begins on Monday June 20 (following Sunday of all saints) and It ends on June 29 (the feast of Sts. Peter & Paul). Fish is allowed except on Wednesday and Friday.

Parish picnic

Our parish picnic for this year will be at Laurier Park at site # 6 on July 10, after the Divine Liturgy which will be held in the church as usual.

Church office is closed all next week

As Fr. Elias will be attending the clergy seminar and parish life conference, from June 27 to July 2. The church office will be closed during this period.

St. Elias Feast – July 20.

Tuesday July 19, at 7:00 pm:

Vespers Service

Wednesday July 20, at 10:00 am:

Orthros + Divine Liturgy (11:00 am)