

*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 30, 2013**

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

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

**Weekly Service Schedule:**

|                  |                 |                        |
|------------------|-----------------|------------------------|
| <b>Saturday:</b> | <b>6:00 PM</b>  | <b>Vesper service</b>  |
| <b>Sunday:</b>   | <b>9:45 AM</b>  | <b>Matins' Service</b> |
|                  | <b>11:00 AM</b> | <b>Divine Liturgy</b>  |

**(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 for the Synaxis of the Apostles -Tone 3):**

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

**(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 – بالحن الثامن):  
انحدرت من العلو يا متحنن/ وقبلت الدفن ذا الثلاثة الأيام/ لكي تُعْتَقَنَا مِنَ الآلام/ فَيَا حَيَاتَنَا وَقِيَامَتَنَا يَا رَبُّ الْمَجْدُ لَكَ.

( للرسل – بالحن الثالث):  
ايها الرسل القديسون، تشفعوا الى الإله الرحيم، ان ينعم بصفح الزلات لنفوسنا.

( لجميع القديسين – بالحن الرابع):  
ايها المسيح الإله، ان كنيسةك متسريلة بدماء شهدائك الذين في كل العالم كبرفيرة وأرجوان. وبهم تهتف اليك صارخةً، وجّه رأفتك لشعبك وامنح السلامة لمدينتك، وهب لنفوسنا الرحمة العظمى.

( للقديس فيليبس الرسول – بالحن الثالث):  
ايها الرسول القديس فيليبس، تشفع الى الإله الرحيم، ان ينعم بصفح الزلات لنفوسنا.

**القنطاق:**  
ايها الرب البارئ كل الخليقة، لك تقرب المسكونة كمقدمات الطبيعة الشهداء اللاهوتي. 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 وتقرّوا من ضعف وصاروا أشداء في الحرب وكسروا معسكرات الأجنبي. وأخذت نساء أمواتهن بالقيامة. وعُدّب آخرون بتوتير الأعضاء والضرب، ولم يقبلوا بالنجاة ليحصلوا على قيامة أفضل. وآخرون ذاقوا الهزء والجلد والقيود أيضا والسجن، ورُجموا ونُشروا وامْتُنحوا وماتوا بحد السيف، وساحوا في جلود غنم ومعز وهم مُعوزون مُضايقون مَجْهُودون، ولم يكن العالم مستحقا لهم، فكانوا تائهين في البراري والجبال والمغاور وكهوف الأرض. فهؤلاء كلهم، مشهودا لهم بالإيمان، لم ينالوا الموعد لأن الله سبق فنظر لنا شيئا أفضل أن لا يكْمُلوا بدوننا. فنحن أيضا اذ يُحِق بنا مثل هذه السحابة من الشهود فلنلقِ عنا كل ثقلٍ والخطيئة المحيطة بسهولة بنا، ولنسابق بالصبر في الجهاد الذي أماننا، ناظرين الى رئيس الإيمان ومكمله يسوع.

## The Gospel

### **The Reading from the Holy Gospel according to St. Matthew. (9:36-10:8)**

At that time, when Jesus saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His Disciples, “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.” And He called to Him His twelve Disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve Apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed Him. These twelve Jesus sent out, charging them, “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay.”

## الإنجيل

### فصل شريف من بشارة القديس متى الإنجيلي البشير ٩ : ٣٦ - ١٠ : ٨

في ذلك الزمان لما رأى يسوع جمعًا كثيرًا تحنن عليهم لأنهم كانوا منزعجين ومنطرحين مثل خراف لا راعي لها. حينئذ قال لتلاميذه ان الحصاد كثير واما العملة فقليلون فاطلبوا الى رب الحصاد ان يرسل عملة الى حصاده. ثم دعا يسوع تلاميذه الاثني عشر وأعطاهم سلطاناً على الأرواح النجسة لكي يخرجوها ويشفوا كل مرض وكل ضعف. وهذه أسماء الاثني عشر رسولاً: الأول سمعان المدعو بطرس واندراوس أخوه ويعقوب ابن زبدي ويوحنا أخوه وفيلبس وبرثلماوس وتوما ومثى العشار ويعقوب ابن حلفى ولبّاسوس الملقب تداوس وسمعان القانوني ويهوذا الإسخريوطي الذي أسلمه. هؤلاء الإثنا عشر أرسلهم يسوع وأوصاهم قائلاً: الى طريق الأمم لا تمضوا والى مدينة السامريين لا تدخلوا بل انطلقوا بالحري الى الخراف الضالة من بيت اسرائيل. وفي انطلاقتكم اكرزوا قائلين: قد اقترب ملكوت السموات. اشفوا المرضى، طهروا البرص، أقيموا الموتى، أخرجوا الشياطين. مجاناً أخذتم، مجاناً أعطوا.

### The Church – Future Of Our Youth

by Fr. James C. Meena

You have heard it said many times that our youth are the future of the Church. While I do not and have never disputed that statement because I've always agreed with it and perhaps because I was once considered to be a part of the future of the Church, I would like to turn that concept around for your consideration and to state that **the Church is the future of our youth.**

We have become so involved with young people that our whole culture has become youth oriented to the extent that those of us who are aging rapidly try to deny the realities of time and keep ourselves looking young. We dye our hair, go on special diets, wear special clothes, have plastic surgery, wear cosmetics, and do all sorts of things to keep ourselves looking youthful. We look with contempt upon aging because in this society, which has been so concerned with the future, the comfort, the pleasures, the education and the gratification of young people, (and with literally buying their love), we have not bothered to develop in the minds of our youth a conscientious respect for aging, a realization that one day they will no longer be young but that they will be members of the "older" generation and will need to assume the responsibilities of senior members of society.

For too long now we have so devoted ourselves to safeguarding our children from the suffering we or our parents have experienced that we have forgotten that sometimes we only learn from our own adversities and from our own experience.

We fail to let our children make their own mistakes. And worse than this we allow our children to inflict their mistakes of judgment upon us. We yield to our children. We say, "Oh, they're good kids." Well, they **are** good kids. Thank God for that! But how long will they remain "good" if they are not also granted the opportunity to learn of the fullness of their responsibilities as human beings? They learn about their responsibilities at home and they should perfect learning of them in the Church. They certainly are not learning them in school or from their peer groups. When our children say to us, "I can't go to Church because I have too much homework," our usual reaction is, "Poor Baby . . . go ahead and stay home and do your homework," failing to realize that by allowing them to make this exception, we are encouraging them to believe that they can put "Things" before God, that God will accept something less than a priority position in their lives, that it's okay to take God out of the primary place in their lives and place Him down the line someplace. If they don't want to come to Church because they happen to have an event at school, we allow them to believe that that is more important than their coming to worship God, to take Holy Communion, to make confession and to be a part of a praying community.

The Church is the future of our children and yet we piddle that future away by compromising with it and by allowing our children to teach us how to rationalize and put that future in a place that is less important than it ought to be in their lives. We wouldn't dream of allowing our children to deliberately play hooky from school should they falsely claim that they are not feeling well. A conscientious parent will virtually push that child out of the house and aim him toward the school room. But if that same child, on a Sunday morning or on the eve of a Feast or during the Great Fast says, "I don't feel well, I don't want to go to Church," parents take him very seriously and allow that child to cop out and thereby allows him to fritter away his future.

Why do I say that the Church is the future of our youth? It is here that they learn not only about their relationship with God, but it is here, by their regular and conscientious participation in the life of the Church from the time of their childhood through their adulthood, that they learn the means of coping and dealing with the various subtleties of life by which they will be tempted. It is here that they learn how to deal with those seductive elements of life which would try to corrupt them. It is here, together with the teachings of their families, that they learn what life really is for a Godly person.

Without the spiritual upbringing of the Church and the family, that child goes into the world totally unprepared for that which the world has to offer and what is it that the world offers? It isn't salvation. It isn't hope. It isn't goodness. It is the opposite of all these things that the world holds out for our young people. It is in the Godly family and in the Family of God that the children have a chance to learn how to deal with life as spiritual human beings, as complete human beings, as human beings who know how to bring to bear all the faculties which their Creator has given to them, prayer, meditation, spirituality, hope, love, understanding, ethical and moral values, all of the things that the world will not teach them. So it is that I contend that the Church is the future of our youth and it is time that we parents begin to realize that and make sure that we insure that that future is secure for our children, secure by our own examples, by the manner in which we relate to Christ and the Church.

### أحد جميع القديسين

في كل يوم من السنة عيد لقديس أو أكثر، ولكن هذا التعييد اليومي لا يشمل كل القديسين الذين مجدهم الله وجعلهم إليه في السماء. لذلك تذكر الكنيسة اليوم الذين طوبتهم بأسمائهم كل يوم والذين لم تُطوبهم والله يعرفهم. رأت الكنيسة أن يُخطف فكرنا إلى القديسين الذين جعلهم الله له وهم كثيرون ولا تكفي أيام السنة لتعدادهم بأسمائهم. فأقامت هذا الأحد بعد العنصرة تُقيم فيه ذكراهم. وجاء تعيين هذا الأحد في محلّه لأنّ حلول الروح القدس يقودنا إلى ذكر القديسين. الروح الإلهي هو مُنشئ القداسة وموطّدها. فكان من الطبيعي بعد أن أقمنا ذكرى للروح القدس أن نقيم ذكرى لمن يُظهرهم ويُظهر أعمالهم في الكنيسة عنيتُ القديسين.

ليس لكلّ قديس نعرفه عيد لأن القديسين يتجاوزون عدد أيام السنة، فاضطررنا أن نقيم ذكرى القديسين مجتمعين، أولئك الذين نعرف سيرتهم والذين لا نعرف سيرتهم. فعدد الـ ٣٦٥ يوماً في السنة لا يكفي لتعديده في كلّ القديسين الذين طوبناهم ونعرفهم بأسمائهم. إلى هذا الذين لا نعرفهم بأسمائهم ومجدهم الله. فتمجيداً لغير المذكورين في كل أيام السنة وتمجيداً للذين يعرفهم الله وحده ولم يدخلوا في التقويم أوجدنا هذه الذكرى لتشمل كل الذين أحبهم الله ونقلهم إليه. انه موقف محبة أن نُخصّص لكل قديس نعرفه ذكرى، وقضية محبة أيضاً أن نُخصّص لمن لا نعرفهم بأسمائهم ذكرى. هذا عندنا شوق إلى القداسة وأن نملاً بذكرى كبارها كل أيام السنة.

يوم بلا وجه قديس نذكره ليس يوماً من الكنيسة. الشغور من استحضار عظمائنا يجعل قلوبنا بلا مرجع. القلب إن لم يجذبه عظماء التقوى ماذا يجذبه؟ السنة سنة الله المقبولة أو هي مجموعة أيام فارغة من ذكر القداسة. إن لم تذكر عظماء التقوى والبر، من هم الذين تذكر؟ هناك كبار في هذه الدنيا وحسب مقاييسها. ولكن الأحبّ إلينا في دنيانا من كان يشاركنا تقوانا، من كان من جنسنا في التقوى. هؤلاء المتجانسون في التقوى يؤلّفون الكنيسة. وغير المتجانسين في معرفة المسيح ليسوا له أو ليسوا منه.

نحن الذين استبقاهم ربهم في هذه الدنيا ليس بيننا رباط الا الرب نفسه. هذا الرباط يجعلنا كنيسة أي مجتمعاً للدهر الآتي، يتخذ هويته من كونه للرب.

نحن لسنا من هذا العالم وإن كنا في العالم. نحن من الدنيا التي أَلَّفها الرب بمحبَّته وهي كنيسته. إليها نحن مشدودون ولو كانت أجسادنا تمشي على الأرض. نحن نتحرَّك في الحقيقة مع أهل السماء وننَّجهم جميعاً إلى العرش الإلهي لنُشاهد الله ومسيحه ونحيا بهذه المشاهدة.

عندما نعيِّد لجميع القديسين ولكل قديس في كل يوم نشهد أن إرادتنا هي القداسة. نعمل في هذه الدنيا كل في مهنته أو وظيفته، ولكن غاية كل أعمالنا أن نبلغ القداسة وأن نسكب فيها القداسة. الطعام والشراب والمسكن والمهنة ليست كل شيء أو ليست الغاية. غاية الوجود فيما نأكل ونشرب ونقوم بأعمالنا اليومية هي ابتغاء الوصول إلى الله. كل نشاط في هذه الدنيا إن لم نطلب فيه الله ورضاه وبركاته هو من هذه الدنيا ويفنى فيها. أما غايتنا الحقيقية فهو أن نلتمس وجه الله ليرضى عنا فنحيا برضاه. جاورجيوس مطران جبيل والبترون وما يليهما (جبل لبنان)

## F-A-T-H-E-R

A part of an article written by Fr. James C. Meena

Many years ago somebody wrote a song for mother, spelling out the word M-O-T-H-E-R and putting a meaning behind every letter, “M is for the million things,” etc. Nobody I know of has ever written a song to poor old Dad, so I have written one. “F” is for **faithful friend**, for if a father is not a faithful friend to his children they will never be able to give true friendship to any other man. “A” is for adviser, the **advisor** of wisdom, the **advisor** of the word of God, the **advisor** who inspires and who instills confidence. “T” is for **tolerant** but **tough**, putting up with his children’s faults but not with their nonsense. “H” is for **honest** and **holy** and any man who is ashamed of being **holy** will never be truly honest. “E” is for **erudite**, that’s a fancy word, but **erudite** means one who learns, who is constantly in the process of growing intellectually and spiritually, therefore becoming better equipped to teach, and “R” (I looked for a long time for a word to apply to the letter R, and I think I have found the perfect word.) “R” is for **refined**. Now that’s a word you usually attribute to sugar or to flour and it means “made free from impurities.” Put them all together they spell F-A-T-H-E-R, a man of integrity, of strength, a dependable leader, a holy teacher, a humble learner, a faithful friend.

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### Announcements

#### Annual parish Picnic:

Our parish picnic for this year will be on Sunday July 14, at Laurier Park, Site 7, right after the Divine Liturgy in the church.

#### Memorial Service:

A Trisagion service will be offered on Sunday July 14, as the fortieth day memorial, for the rest of the soul of the departed Wedad Abdulnoor. The family will be offered a mercy meal after the liturgy. May God rest her soul in peace.

#### Parish Life Conference:

The church office will be closed during the period of July 2 – 6. As Fr. Elias will be attending our diocesan Parish life Conference in California. Vespers and Divine Liturgy on June 6 and 7 will remain at regular time.