

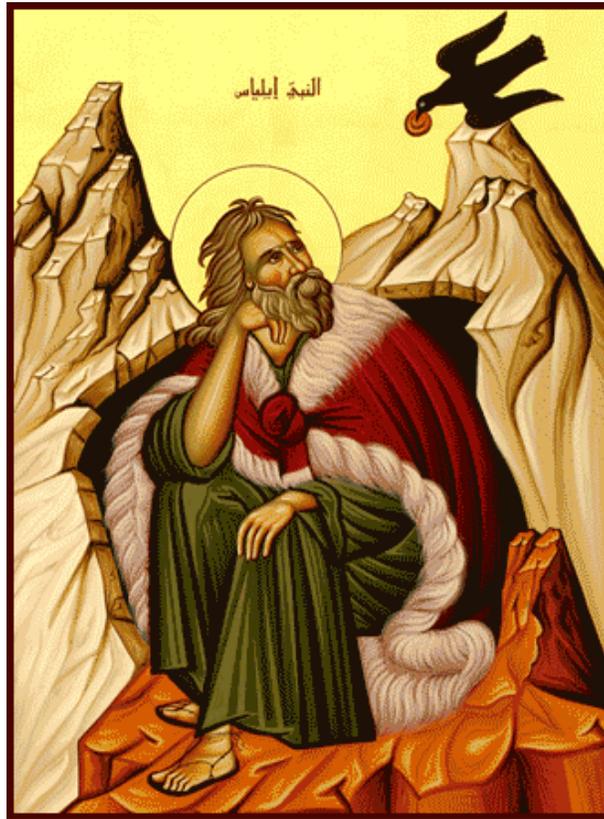
*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America
Diocese of Los Angeles and the west.*

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 24, 2011

6th Sunday after Pentecost; Great-martyr Christina of Tyre
الأحد السادس بعد العنصرة، وتذكار القديسة الشهيدة خريستينا.

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 the Martyr Christina -Tone 4):

Thine ewe-lamb, Christina, O Jesus, doth cry unto Thee with a loud voice: My Bridegroom, I do long for Thee and in struggles seek Thee. I am crucified and buried with Thee in Thy Baptism, and for Thee I do suffer until I reign with Thee. I die for Thee that I may live in Thee. Then as a sacrifice without blemish, receive her who for Thy sake was slain. Through her intercessions, therefore, since Thou art merciful, save our souls.

(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:

(للقيامة – باللحن الخامس):

لِنَسَبِّحْ نَحْنُ الْمُؤْمِنِينَ وَنَسْجُدَ لِلْكَلِمَةِ/ الْمَسَاوِي لِلْأَبِّ وَالرُّوحِ ِ فِي الْأَزَلِيَّةِ وَعَدَمِ الْإِبْتِدَاءِ/ الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا/ لِأَنَّهُ سُرَّ بِالْجَسَدِ أَنْ يَعْلُوَ عَلَى الصَّلِيبِ، وَيَحْتَمَلَ الْمَوْتَ/ وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

(طروبارية الشهيدة خريستينا – باللحن الرابع):

نَعَجْتِكَ يَا يَسُوعَ تَصْرُخُ نَحْوِكَ بِصَوْتٍ عَظِيمٍ قَائِلَةً، يَا خَتْنِي إِنِّي أَشْتَاقُ إِلَيْكَ، وَأَجَاهِدُ طَالِبَةً إِيَّاكَ، وَأَصْلُبُ وَأُدْفَنُ مَعَكَ بِمَعْمُودِيَّتِكَ، وَأَتَأَلَّمُ مِنْ أَجْلِكَ، حَتَّى أَمْلِكَ مَعَكَ، وَأَمُوتُ عِنْدَكَ لِكِي أَحْيَا بِكَ، لَكِنْ كَذْبِيحَةٍ بِلَا عَيْبٍ، تَقْبَلُ مَارِينَا الَّتِي بِشَوْقٍ قَدْ ذَبَحْتَ لَكَ، فَبِشَفَاعَاتِهَا بِمَا أَنْكَ رَحِيمٌ خَلَصَ نَفُوسَنَا.

(للقدیس فیلیبس الرسول – باللحن الثالث):

ایها الرسول القدیس فیلیبس، تشفع الی الإله الرحیم، ان ینعم بصفح الزلات لنفوسنا.

الفتدای:

یا شفیعة المسیحیین غیر الخازیة، الوسیطة لدى الخالق غیر المردودة، لا تعرضنی عن أصوات طلباتنا نحن الخطأة، بل تدارکنا بالمعونة بما أنك صالحة، نحن الصارخین إليك بإیمان، بادری الی الشفاعة، وأسرعی فی الطلبة، یا والدة الإله المتشفعة دائماً بمکرمیک.

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،
خُصني 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، أم 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.

Nine Ways of Being A Credit to Your Church and Parish

1. Find something to DO for the Church ... do not be content to sit in a pew — Orthodox Christianity finds little expression in mere pew sitting. The first thing the Church needs from you is active service. If you give it, you will find yourself, not a bored passenger, but an alert, enthusiastic member of the crew.
2. If you claim to be Orthodox then attend the Holy Services, especially the Divine Liturgy. The Holy Liturgy is the one really thrilling thing in all the world and sea and sky. It is the bridge between man and God. It is the privilege of the Orthodox Christian to be present at the Most Holy Sacrifice . . . It is also his duty.
3. Support your parish financially. Christ our Saviour did not care about money for its own sake ... but He cared about money tremendously for the sake of man's spiritual welfare. It costs money to operate your parish and diocese and every Christian is expected to give regularly and *in proportion as he has prospered*. If what you give financially is a sacrifice so much the better . . . consider the price Christ paid for your salvation!
4. Grow in Grace and Christian Knowledge by frequenting the Holy Sacraments of Confession and Communion and by prayer, fasting and the study of the Christian Doctrine.
5. Draw others to the True Faith . . . our friends need the Church and your parish needs your friends. Christ's last command to the Apostles places upon His Church and its members the *obligation* to make converts. Help restore those who have wandered by your words and example.
6. Promote the spirit of charity (love) within your parish . . . "By this shall all men know that you are my disciples, If you love one to another . . ."
7. Stand by the Parish Priest . The parish should be "not the priest's field but his force." Give your Priest your loyalty, respect and assistance . . . he is your best friend.
8. Be Loyal to the Church and you will be loyal to Christ. Do not abandon your Church and God will not abandon you. St. Cyprian said, "He cannot have God for a Father, who has not the Church for a Mother."
9. Give evidence of the Power of Christ by your Orthodox Christian Life. Let the imitation of Christ be your guide.

St. Elias: Open To God's Voice

By Fr. James C. Meena From The Word, June 1983

-On July 20th, in the calendar of the Church, we celebrate the Feast of St. Elias the Tishbite, the Great Prophet. When we read in the first book of Kings of the life of this great Prophet we find that not too much is written. He is involved in perhaps seven or eight pages of the Old Testament but the events of those pages are profound. I think that at least one of the lessons to be learned from the Life of St. Elias is that need for us to be open at all times to God's message and His inspiration. Our Elias was a man of Tishbe, a small village in Gilead. There was nothing so exceptional about him except that he was open to God's will and when God called upon Him to express His intentions to the King and the people of Israel, because Elias was open to Him, He heard that message and was able to transmit it clearly and freely.

Now there are many prophets that come forth. Some are true and some are false prophets. We are called upon to recognize them for what they are by virtue of our faith and the spiritual intuition that is within us. Those who speak with the voice of God differ from those who speak with the voices of someone else.

Ahab, the King of Israel, did not recognize the prophetic voice of God in St. Elias simply because he himself was not open to the scriptures. Ahab, who was a Hebrew, a son of Israel who

had been raised in the Mosaic traditions had turned away from the face of God as had his predecessors. Therefore when the voice of God came to him through Elijah the prophet, he was stone deaf to that voice. There was no way that he nor his pagan wife, Jezebel, could possibly be inspired or guided by that divine, prophetic voice.

Many of us think that we are living a godly life but because we are turned off to scriptures, because we are not open to the prophetic voices of the Church, because we have turned our thoughts away from the sacred traditions which have been preserved and handed down for us for five thousand years, we can no longer hear the sounds of inspiration and guidance. As a result, many of us follow after the voices of false prophets.

For this reason there is a rise of cultism in our society that has never been precedented. There is a need for people to know God. There is an innate need for them to know a power higher than themselves, to find the source of all reality, the source of all truth. But when they are not tuned in to the Truths of Scripture, when they are not a part of that main flow of Divine Revelation that has been a part of mankind's history for five thousand years or more, then, when the voice of God does come to them, the chances of their hearing it are very scarce.

Let us turn another way, the way of St. Elias. Let us be attuned to the Voice of the Lord as it comes to us through the mouths of His preachers and His prophets. "By their fruits ye shall know them." Some have been given the gift of prophecy and some the gift of preaching, but many more have been given the gift of hearing. Unfortunately, as I said before, we can hear the Voice of God only if we are open to the Word of God. We cannot be open to that Word of God unless we attune ourselves thereto with regularity, with faithfulness and with humility.

Then, unlike Ahab, when we hear the voice of a true prophet, we will recognize it as the Voice of God being spoken through the mouth of His creature who is open to Him, as we are.

المحبة لا تطلب شيئاً لنفسها

كان لأخوين محبين أحدهما للآخر جدا حقل هو كل ما يملكانه. يزرعانه سويا وفي وقت الحصاد يقسمان المحصول . وقد صار الامر 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 اكثر 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 للآخر. المحبة هي اعظم الفضائل. وهي لا تطلب شيئاً لنفسها. ولذلك فهي لا تسقط ابدا.

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 تجلٍ وتأمل. لا شك في أن أي شخص يصدّق مع نفسه في هذه اللحظة سيكتشف أشياء كثيرة فاتته رغم علمه بها.

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”.

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)

Archdiocesan Convention

On July 25 – 29, Fr. Elias will be attending the Archdiocesan Convention in Chicago. Therefore:

- The office will be closed during this period.
- The vespers service will be cancelled on Saturday July 30.
- The Divine Liturgy on Sunday July 31 will remain at the same usual time.

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:

A Vigil Service for the feast will be served on Friday August 5, starting at 5:00 PM.

Schedule of the Service:

5:00 PM	Little Compline + The Canon of Metalipsis.
5:30 pm	Vesper Service + Artoklasia.
6:30 PM	Orthros [Including Metalipsis and complete Polyeleos.]
8:00 PM	Divine Liturgy.
9:00 PM	Coliva (boiled wheat) & Fellowship.