

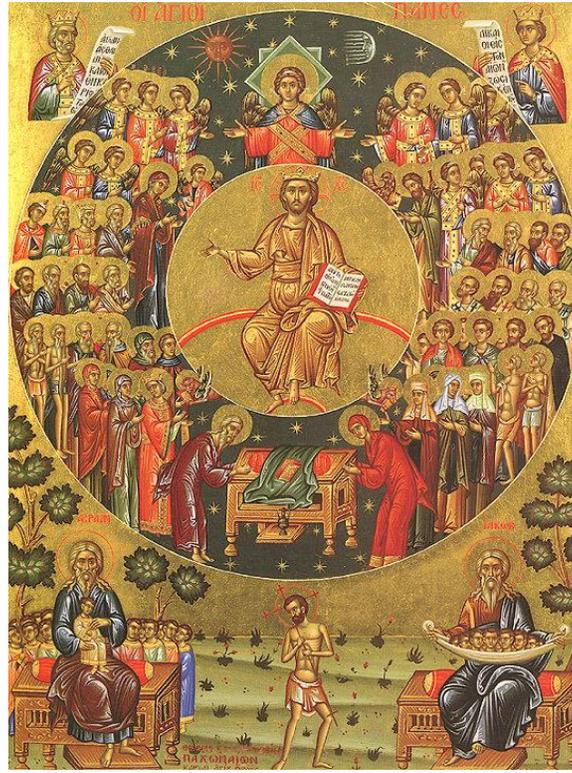
*The Self-Ruled Antiochian Orthodox Christian Archdiocese
Of North America
Diocese of Los Angeles and the west.*

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**



June 19, 2011

1st 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 – بالحن الثامن):
انحدرت من العلو يا متحنن/ وقبلت الدفن ذا الثلاثة الأيام/ لكي نُعتقنا من الآلام/ فيا حياتنا وقيامتنا يا ربُّ المجدُّ لك.

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

(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 كنيستك، 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 قهرروا الممالك وعملوا البرّ ونالوا المواعد وسدّوا أفواه الأسود، وأطفأوا حدة النار ونجوا من حد السيف وتقوّوا من ضعف وصاروا أشداء في الحرب وكسروا معسكرات الأجانِب. وأخذت نساء أمواتهن بالقيامة. وعذّب 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 مَجهودون، 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 ايضاً اذ يُحدق بنا مثل هذه السحابة من الشهود فلنلقِ عنا كل ثقلٍ والخطيئة المحيطة بسهولة بنا، ولنسابق بالصبر في الجهاد الذي أمامنا، 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 أعترف انا به قدام أبي الذي في السماوات. ومن يُنكرني قدام الناس أنكره انا قدام أبي 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 تبغتموني في جيل التجديد، متى جلس ابن البشر

على كرسي مجده، تجلسون انتم ايضا على اثني عشر كرسيًا تدينون أسباط اسرائيل الاثني عشر. وكل من ترك بيوتا أو إخوة أو أخوات أو أبًا أو أمًا أو امرأة أو أولادا أو حقولا من أجل اسمي يأخذ مئة ضعف ويرث الحياة الأبدية. وكثيرون أولون يكونون آخرين وآخرين يكونون أولين.

THE CONCEPT OF THEOSIS

The ultimate goal of the saint is to imitate God and live the life of deification (*theosis*). St. Maximos the Confessor (seventh century) writes that the saints are men who have reached theosis; they have avoided unnatural development of the soul, that is, sin, and tried to live the natural way of life (i.e., living according to created nature), turning and looking always towards God, thus achieving total unity with God through the Holy Spirit (*On Theology*, 7.73).

It may be stated here that the Saints are first of all "friends" of God. Secondly, through their genuine piety and absolute obedience to God, they pleased Him and have therefore been "sanctified" both in soul and body, and subsequently glorified in this world. Third, they have been accepted in God's bosom after their passing from the world into eternal life. Fourth, many of them have been given special "grace" or "favor" to perform miracles either before their departure from this world or after. Fifth, they have been granted the special gift to pray and intercede for those still living in this world and fighting the "good fight" for the glory of God and their own perfection in Christ. This intercession springs from the fact that they also are part of the "Communion of Saints". They share prayers and good works with Christians on earth and there is a constant interaction and unity between the glorified saints in Heaven and Christians who still live in the world.

GOD AND HOLINESS

It must be stated at the beginning that the only true "saint" or holy one (*Hagios*) is God Himself. The Bible states "For I am the Lord your God; you shall name yourselves holy and keep yourselves holy, because I am holy ... " (Levit. 11:44; 19:2 and 20:7). Man becomes holy and "sainted" by participation in the holiness of God.

Holiness or sainthood is a gift (*charisma*) given by God to man, through the Holy Spirit. Man's effort to become a participant in the life of divine holiness is indispensable, but sanctification itself is the work of the Holy Trinity, especially through the sanctifying power of Jesus Christ, who was incarnate, suffered crucifixion, and rose from the dead, in order to lead us to the life of holiness, through the communion with the Holy Spirit. In the Second Letter to the Thessalonians St. Paul suggests: "But we are bound to thank God always for you, brothers beloved by the Lord, because from the beginning of time God chose you to find salvation in the Spirit that consecrates you, (*en agiasmo Pneumatos*) and in the truth that you believe. It was for this that He called you through the Gospel we brought, so that you might possess for your own the splendor of our Lord Jesus Christ" (2: 13–14).

Communion with the Saints

When the common conviction of the sanctity of the reposed person is confirmed by special testimonies such as martyrdom, fearless confession, self-sacrificing service to the Church, and the gift of healing, and especially when the Lord confirms the sanctity of the reposed person by miracles after his death when he is remembered in prayer, then the Church *glorifies* him in a special way. How can the Church not glorify those whom the Lord Himself calls His "friends"? "*Ye are my friends ... I have called you friends*" (John 15:14-15), whom He has received in His

heavenly mansions in fulfillment of the words, "*Where I am, there ye may be also*" (John 14:3). When this happens, prayers for the forgiveness of the sins of the departed one and for his repose cease; they give way to other forms of Church communion with him, namely: first, the praising of his struggles in Christ, "*since neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house*" (Matt. 5:15); second, petitions to him that he might pray for us, for the remission of our sins, and for our moral advancement, and that he might help us in our spiritual needs and in our sorrows.

It is said: "*Blessed are the dead which die in the Lord from henceforth*" (Rev. 14:13) and we indeed bless them. It is said: "*The glory which Thou gavest Me, I have given them*" (John 17:22), and we indeed give to them this glory according to the Savior's commandment.

Likewise the Savior said: "*He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward*" (Matt. 10:41). "*Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother*" (Matt. 12:50). Therefore, we also should receive a righteous man as a righteous man. If he is a brother for the Lord, then he should be such for us also. The saints are our spiritual brothers, sisters, mothers, and fathers, and our love for them is expressed by communion in prayer with them.

The Apostle John wrote to his fellow Christians: "*That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ*" (I John 1:3). And in the Church this fellowship with the Apostles is not interrupted; it goes over with them into the other realm of their existence, the heavenly realm.

The nearness of the saints to the Throne of the Lamb and the raising up by them of prayers for the Church on earth are depicted in the book of Revelation of St. John the Theologian: "*And I beheld, and I heard the voice of many angels round about the Throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand,*" who praised the Lord (Rev. 5:11).

Communion in prayer with the saints is the realization in actual fact of the bond between Christians on earth and the Heavenly Church of which the Apostle speaks: "*Ye are come unto Mount Zion, and unto the city of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the Church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect*" (Heb. 12:22-23). Sacred Scripture presents numerous examples of the fact that, while still living on earth, the righteous can see and hear and know much that is inaccessible to ordinary understanding. All the more these gifts are present with them when they have put off the flesh and are in heaven. The holy Apostle Peter saw into the heart of Ananias, according to the book of Acts (5:3). To Elisha was revealed the lawless act of the servant Gehazi (4 Kings, ch. 4; 2 Kings in KJV), and what is even more remarkable, to him was revealed all the secret intentions of the Syrian court, which he then communicated to the King of Israel (4 Kings 6:12). When still on earth, the saints penetrated in spirit into the world above; some of them saw choirs of angels, others were vouchsafed to behold the image of God (Isaiah and Ezekiel), and still others were exalted to the third heaven and heard there mystical, unutterable words. All the more when they are in heaven are they capable of knowing what is happening on earth and of hearing those who appeal to them because the saints in heaven *are equal unto the angels* (Luke 20:36).

From the parable of the Lord about the rich man and Lazarus (Luke 16:19-31) we know that Abraham, being in heaven, could hear the cry of the rich man who was suffering in hell, despite

the "great gulf" that separates them. The words of Abraham about the rich man's brethren, "*They have Moses and the prophets; let them hear them*" (Luke 16:29), clearly indicate that Abraham knows the life of the Hebrew people which has occurred after his death; he knows of Moses and the Law, of the prophets and their writings. The spiritual vision of the souls of the righteous in heaven, without any doubt, is greater than it was on earth. The Apostle writes: "*Now we see through a glass, darkly, but then face to face; now I know in part, but then shall I know even as also I am known*" (1 Cor. 13:12).

The holy Church has always held the teaching of the invocation of the saints, being fully convinced that they intercede for us before God in heaven. This we see from the ancient Liturgies. In the Liturgy of the holy Apostle James it is said: "Especially we perform the memorial of the Holy and Glorious Ever-Virgin, the Blessed Theotokos. Remember Her, O Lord God, and by Her pure and holy prayers spare and have mercy on us." St. Cyril of Jerusalem, explaining the Liturgy of the Church of Jerusalem, remarks, "Then we also commemorate (in offering the Bloodless Sacrifice) those who have previously departed: first of all, patriarchs, prophets, apostles, martyrs, so that by their prayers and intercession God might receive our petition."

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 كرونشتادت)
- الصلاة إلتصاق بالله في جميع لحظات الحياة ومواقفها، فتصبح الحياة صلاة واحدة بدون انقطاع ولا اضطراب. (القديس باسيليوس الكبير)
- الصلاة تمد بالصبر هؤلاء الذين يرزحون تحت عبء الآلام، فتخفف أحرانهم وتهبهم نعمة وشجاعة.. لقد جعل الله الصلاة لا تندفع عنا الشر فحسب، بل منحها لتكون سبباً لكل صلاح. (القديس ترتليانوس)

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.