

"Complacency begins when we no longer see the gift of each new day,  
when we lose our gratitude for what we have been given.  
God gives us all things simply because He loves us,  
yet He lets us work for these things so we will appreciate them more."

H.E. Metropolitan JOSEPH



ST. NICHOLAS  
ANTIOCHIAN ORTHODOX  
CHURCH



كنيسة القديس نيقولاوس  
الانطاكية الأرثوذكسية

His Beatitude Patriarch JOHN X صاحب الغبطة البطريرك يوحنا العاشر  
Greek Orthodox Patriarch of Antioch and all the East

The Most Reverend Metropolitan JOSEPH صاحب السيادة المتروبوليت جوزيف  
Archbishop of New York and Metropolitan of All North America  
Antiochian Orthodox Christian Archdiocese of North America

The Right Reverend Bishop ALEXANDER صاحب السيادة الأسقف الكسندر  
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Sundays: Orthros & Divine Liturgy:  
starting at 9am & ending at approx 12pm  
served in both English & Arabic

SUNDAY BULLETIN: AUGUST 20, 2017 A.D.



لنصلي من  
أجلهما

For Metropolitan Boulos,  
Archbishop John, and for  
their quick release from  
captivity and safe return,  
let us pray to the Lord.

**THE HOLY EPISTLE (1 Corinthians 9:2-12)** Brethren, you are the seal of my apostleship in the Lord. This is my defence to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the Law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

إِنْ كُنْتُ لَسْتُ رَسُولًا إِلَى آخَرِينَ فَإِنَّمَا أَنَا إِلَيْكُمْ رَسُولٌ لَأَتُكِّمُ لَأَنْتُمْ خَتَمٌ رَسَالَتِي فِي الرَّبِّ. هَذَا هُوَ احْتِجَاجِي عِنْدَ الَّذِينَ يَفْحَصُونَنِي. أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَأْكُلَ وَنَشْرَبَ؟ أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَجُولَ بِأُخْتِ زَوْجَةٍ كِبَاقِي الرُّسُلِ وَإِخْوَةَ الرَّبِّ وَصَفَا؟ أَمْ أَنَا وَبِرْتَابًا وَحَدَنًا لَيْسَ لَنَا سُلْطَانٌ أَنْ لَا نَشْتَعِلَ؟ مَنْ تَجَنَّدَ قَطُّ بِنَفَقَةٍ نَفْسِهِ؟ وَمَنْ يَغْرِسُ كَرْمًا وَمِنْ ثَمَرِهِ لَا يَأْكُلُ؟ أَوْ مَنْ يَرَعَى رَعِيَّةً وَمِنْ لَبَنِ الرَّعِيَّةِ لَا يَأْكُلُ؟ أَلْعَلِّي أَتَكَلَّمُ بِهَذَا كَأِنْسَانٍ؟ أَمْ لَيْسَ النَّامُوسُ أَيْضًا يَقُولُ هَذَا؟ فَإِنَّهُ مَكْتُوبٌ فِي نَامُوسِ مُوسَى: «لَا تَكُمُّ ثَوْرًا دَارِسًا». أَلْعَلَّ اللَّهُ تَهْمُهُ الثَّيْرَانُ؟ أَمْ يَقُولُ مُطْلَقًا مِنْ أَجْلِنَا؟ إِنَّهُ مِنْ أَجْلِنَا مَكْتُوبٌ. لِأَنَّهُ يَنْبَغِي لِلْحَرَاثِ أَنْ يَحْرَثَ عَلَى رَجَائٍ وَلِلدَّارِسِ عَلَى الرَّجَائِ أَنْ يَكُونَ شَرِيكًا فِي رَجَائِهِ. إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ أَفَعَظِيمُ إِنْ حَصَدْنَا مِنْكُمْ الْجَسَدِيَّاتِ؟ إِنْ كَانَ آخَرُونَ شُرَكَاءَ فِي السُّلْطَانِ عَلَيْكُمْ أَفَلَسْنَا نَحْنُ بِالْأَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذَا السُّلْطَانَ بَلْ نَتَحَمَّلُ كُلَّ شَيْءٍ لِنَلَّا نَجْعَلَ عَائِقًا لِانْجِيلِ الْمَسِيحِ.

**THE HOLY GOSPEL (St. Matthew 18:23-35)** The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

لِذَلِكَ يُشَبِّهُهُ مَلَكُوتُ السَّمَاوَاتِ إِنْسَانًا مَلِكًا أَرَادَ أَنْ يُحَاسِبَ عِبِيدَهُ. فَلَمَّا ابْتَدَأَ فِي الْمَحَاسِبَةِ قَدِمَ إِلَيْهِ وَاحِدٌ مَدْيُونٌ بَعِشْرَةَ أَلْفٍ وَرَنْتَةٍ. وَإِذْ لَمْ يَكُنْ لَهُ مَا يُؤْفِي أَمْرَ سَيِّدِهِ أَنْ يَبِيعَ هُوَ وَأَمْرَاتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ وَيُؤْفِي الدَّيْنَ. فَحَزَرَ الْعَبْدُ وَسَجَدَ لَهُ قَائِلًا: يَا سَيِّدُ تَمَهَّلْ عَلَيَّ فَأُؤْفِيكَ الْجَمِيعَ. فَتَحَنَّنَ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ وَتَرَكَ لَهُ الدَّيْنَ. وَلَمَّا خَرَجَ ذَلِكَ الْعَبْدُ وَجَدَ وَاحِدًا مِنَ الْعَبِيدِ رُفْقَائِهِ كَانَ مَدْيُونًا لَهُ بِمِئَةِ دِينَارٍ فَأَمْسَكَهُ وَأَخَذَ بِعُنُقِهِ قَائِلًا: أَوْفِنِي مَا لِي عَلَيْكَ. فَحَزَرَ الْعَبْدُ رَفِيقَهُ عَلَى قَدَمَيْهِ وَطَلَبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأُؤْفِيكَ الْجَمِيعَ. فَلَمْ يَرِدْ بَلْ مَضَى وَالْقَاهُ فِي سَجْنٍ حَتَّى يُؤْفِيَ الدَّيْنَ. فَلَمَّا رَأَى الْعَبِيدُ رُفْقَاؤُهُ مَا كَانَ حَزَنُوا جِدًّا. وَأَتَوْا وَقَصَّوْا عَلَى سَيِّدِهِمْ كُلِّ مَا جَرَى. فَدَعَاهُ حِينئذٍ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ كُلُّ ذَلِكَ الدَّيْنِ تَرَكَتَهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ. أَفَمَا كَانَ يَنْبَغِي أَنَّكَ أَنْتَ أَيْضًا تَرْحَمُ الْعَبْدَ رَفِيقَكَ كَمَا رَحِمْتُكَ أَنَا؟ وَغَضِبَ سَيِّدُهُ وَسَلَّمَهُ إِلَى الْمُعَذِّبِينَ حَتَّى يُؤْفِيَ كُلِّ مَا كَانَ لَهُ عَلَيْهِ. فَهَكَذَا أَبِي السَّمَاوِيُّ يَفْعَلُ بِكُمْ إِنْ لَمْ تَسْرُكُوا مِنْ قُلُوبِكُمْ كُلِّ وَاحِدٍ لِأَخِيهِ زَلَاتِهِ».

## + SYNAXARION +

On August 15 in the Holy Orthodox Church, we commemorated the venerable Dormition and Translation of our supremely glorious Lady the Theotokos and Ever-virgin Mary. The Archangel Gabriel appeared to Mary and revealed to her that within three days she will find repose. She returned to her home with great joy, desiring in her heart once more to see in this life, all of the Apostles of Christ. The Lord fulfilled her wish and all of the Apostles, borne by angels in the clouds, gathered at the same time at the home of John on Zion. After seeing them, the Theotokos peacefully gave up her soul to God without any pain or physical illness. The Apostles took the coffin with her body from which an aromatic fragrance emitted and, in the company of many Christians, bore it to the Garden of Gethsemane to the sepulcher of her parents, Saints Joachim and Anna. Only the Apostle Thomas was absent, according to God's Providence, in order that a new and all-glorious mystery of the Holy Theotokos would again be revealed. On the third day, Thomas arrived and desired to venerate the body of the Holy All-pure one. But when the Apostles opened the sepulcher, they found only the winding sheet and the body was not in the tomb. That evening, the Theotokos appeared to the apostles surrounded by a myriad of angels and said to them: "Rejoice, I will be with you always." By the intercessions of the Theotokos, O God, have mercy on us and save us, since Thou art good and the Lover of mankind. Amen.

On August 20 in the Holy Orthodox Church, we continue to celebrate the Dormition of the Most holy Theotokos, and we commemorate the holy and glorious Prophet Samuel. Samuel, the fifteenth and last judge of Israel, lived eleven hundred years before the birth of Christ in Shiloh near the Ark of the Covenant. Samuel, in his twelfth year, had a true revelation from God concerning the punishments which were pending before the house of the high priest Eli because of the immorality of his sons Hophni and Phineas. That revelation soon materialized: The Philistines defeated the Israelites, slew both of Eli's sons and captured the Ark of the Covenant. When the messenger informed Eli of this tragedy, Eli fell dead to the ground. The same thing occurred to his daughter-in-law, the wife of Phineas. For twenty years the Israelites were the slaves of the Philistines. After this period of time, God sent Samuel to the people to preach repentance if they wished to be saved from their enemies. The people repented and rejected the foreign idols that they served and recognized Samuel as a prophet, priest and judge. Then Samuel set out with an army against the Philistines and with God's help confused and defeated them, thus liberating the land and the people. After that, Samuel peacefully judged his people until old age. By his intercessions, O Christ God, have mercy upon us. Amen.

**Today's Memorial Service is for the departed servants of God:**

- Margaret Diab (2nd year); Theresa, Gregory & Louis Diab, Fadwa, Saleem, Helen, Gordon, Maurice & Richard Aboud. Offered by Norma Aboud Kravec.

Mary is the Mother of God. She gives birth to Christ God into the world (the Third Ecumenical Council, Ephesus 431). Mary was the house of God. She is the servant of the divine mystery, "the mystery hidden for ages and unknown to the angels." Mary is both mother and virgin-- a virgin, that is, the bride of God, consecrated to Him and to no one else. "Rejoice, O bride unwedded." At the same time, she is our mother in giving spiritual love. "Behold, your mother," says the Lord Jesus upon the cross to the disciple John whom He loved (cf. John 19:26-27). We read in the Gospel passage for the Dormition (Luke 10:38-42), "Mary (the sister of Lazarus) sat at Jesus' feet and listened to His words... one thing is needful" (cf. Luke 10:39 and 42). This is how the Virgin Mary was. When His mother and brothers came to Him and they said to Him, "Your mother and brothers want to see You," He replied, "My mother and brothers are those who listen to the word of God and do it" (Luke 8:21). There is listening and obedience. In the Epistle for the Dormition (Philippians 2:5-11) it says, "He humbled Himself and became obedient to the point of death, even the death of the cross" (Philippians 2:8). "Mary kept all these things and pondered them in her heart" (Luke 2:19). Mary is the image of every pure person. The pure person is the one who only accepts into their heart God's seed, the divine word, not a corrupt human word. They do not place anything within their soul alongside Christ-- not money, not station (that is, authority or vainglory), not the body (and the pleasure of the body). They worship only God. "You cannot worship two masters, God and money." Christ alone is the bridegroom of the soul. Mary is the bride of God. Death is participation in the faulty human nature that we have all received. The Virgin received this fragile nature, but she remained impervious to willfully falling and so she was glorified and became a model for us. Why does she have obedience to God? Because He is her Creator, the one who continuously glorifies our nature and our life. He is all of existence. Without Him I do not exist. The Lord rewarded her at the end of her life, since she was transported to Him and glorified in the body above the angels, like Elijah.

## مريم

مريم هي والدة الإله، تلد المسيح الإله للعالم (المجمع المسكوني الثالث في أفسس 431). كانت مريم بيت الله، هي خادمة السرّ الإلهي، "السرّ الخفيّ منذ الدهور وغير المعلوم عند الملائكة". مريم أمّ وبتول معاً، بتول أي عروس الله، مكرّسة له وليس لغيره. "افرحي يا عروساً لا عروس لها"، وفي الوقت نفسه هي أمّنا في عطاء حبّ روحيّ. "هوذا أمك" يقول الربّ يسوع على الصليب إلى يوحنا التلميذ الذي كان يحبه راجع يوحنا 19: 26-27. في إنجيل الرقاد (لوقا 101: 38-42) نقراً: "جلست مريم (أخت لعازر) عند قدمي يسوع تسمع كلامه... الحاجة إلى واحد" (10: 39 و42). هكذا كانت مريم العذراء. وعندما جاءت إليه أمّه وإخوته قالوا له: أمك وإخوتك يريدون أن يروك، فأجابهم "أمّي وإخوتي هم الذين يسمعون كلمة الله ويعملون بها" (لوقا 8: 21). إذاً هناك سمع وطاعة YPAKOVO. في رسالة الرقاد (فيلبي 2: 5-11) يقول: "وضع نفسه وأطاع حتى الموت موت الصليب" (2: 8). "كانت مريم دائماً تحفظ كلمة الربّ وتتأملها في قلبها" (لوقا 2: 19). مريم صورة عن كلّ إنسان طاهر. الإنسان النقيّ هو الذي لا يتقبّل في قلبه إلاّ الزرع الإلهي، الكلمة الإلهية لا البشرية الفاسدة. لا يشرك أحداً في نفسه إلى جانب المسيح الإله، لا المال ولا الجاه (أي السلطة أو المجد الباطل) ولا الجسد (ولذة الجسد)، لا يعبد إلاّ الله. "لا تعبدوا ربّين الله والمال". المسيح وحده عروس النفس، مريم هي عروس الله. الموت مشاركة في الطبيعة الإنسانية المعطوبة التي أخذناها جميعاً. العذراء أخذت هذه الطبيعة الهشة لكنّها بقيت معصومة عن سقوط الإرادة لذلك تمجّدت وصارت لنا قدوة. لماذا عندها طاعة لله؟ لأنّه خالقنا ومبدعنا، مجدّد طبيعتنا وحياتنا على الدوام. هو كلّ الوجود، بدوننا غير موجود Anyparktos. وقد كافأها الربّ في آخر حياتها على الأرض، إذ انتقلت إليه وتمجّدت بالجسد فوق الملائكة على مثال إيليا.

+ أفرام

مطران طرابلس والكورة وتوابعهما