

"We are not called to be ritual; we are called to be holy.  
We are not called to be religious; we are called to be prayerful.  
This is what we are called to be: a holy nation, a royal priesthood."



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  
Diocese of Ottawa, Eastern Canada and Upstate New York

The Reverend Father Mark Wyatt قدس الأب مارك ويّات  
Pastor of St. Nicholas Antiochian Orthodox Church

Formerly: The Syrian Greek Orthodox Church of St. Nicholas of Canada  
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Saturdays: Great Vespers

5:00pm-6:00pm (English & Arabic)

Sundays: Orthros & Divine Liturgy

9:00am-12:00pm (English & Arabic)

SUNDAY BULLETIN: AUGUST 6, 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 (2 Peter 1:10-19)** Brethren, be the more zealous to confirm your call and election, for if you do this you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Saviour Jesus Christ. Therefore, I intend always to remind you of these things, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to arouse you by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me. And I will see to it that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when He received honour and glory from God the Father and the voice was borne to Him by the Majestic Glory, "This is My beloved Son, with Whom I am well pleased," we heard this voice borne from heaven, for we were with Him on the holy mountain. And we have the prophetic word made surer. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

لِذَلِكَ بِالْأَكْثَرِ اجْتَهِدُوا أَيُّهَا الْإِخْوَةُ أَنْ تَجْعَلُوا دَعْوَتَكُمْ وَاخْتِيَارَكُمْ ثَابِتِينَ. لِأَنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ لَنْ تَزُولُوا أَبَدًا. لِأَنَّهُ هَكَذَا يُقَدِّمُ لَكُمْ بَسِيعَةً دُخُولٍ إِلَى مَلَكُوتِ رَبِّنَا وَمُخْلِصِنَا يَسُوعَ الْمَسِيحِ الْأَبَدِيِّ. لِذَلِكَ لَا أَهْمِلُ أَنْ أُذَكِّرَكُمْ دَائِمًا بِهَذِهِ الْأُمُورِ، وَإِنْ كُنْتُمْ عَالِمِينَ وَمُتَبَيِّنِينَ فِي الْحَقِّ الْحَاضِرِ. وَلَكِنِّي أَحْسِبُهُ حَقًّا مَا دُمْتُ فِي هَذَا الْمَسْكَنِ أَنْ أَنْهَضَكُمْ بِالتَّذَكُّرَةِ، عَالِمًا أَنَّ خَلْعَ مَسْكِنِي قَرِيبٌ كَمَا أَعْلَنَ لِي رَبِّنَا يَسُوعَ الْمَسِيحِ أَيْضًا. فَاجْتَهِدْ أَيْضًا أَنْ تَكُونُوا بَعْدَ خُرُوجِي تَتَذَكَّرُونَ كُلَّ حِينٍ بِهَذِهِ الْأُمُورِ. لِأَنَّنا لَمْ نَتَّبِعْ خُرَافَاتٍ مُصَنَّعَةً إِذْ عَرَفْنَاكُمْ بِقُوَّةِ رَبِّنَا يَسُوعَ الْمَسِيحِ وَمَجِيئِهِ، بَلْ قَدْ كُنَّا مُعَايِنِينَ عَظَمَتَهُ. لِأَنَّهُ أَخَذَ مِنَ اللَّهِ الْآبِ كِرَامَةً وَمَجْدًا، إِذْ أَقْبَلَ عَلَيْهِ صَوْتٌ كَهَذَا مِنَ الْمَجْدِ الْأَسْنَى: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي أَنَا سُرَرْتُ بِهِ». وَنَحْنُ سَمِعْنَا هَذَا الصَّوْتَ مُقْبِلًا مِنَ السَّمَاءِ إِذْ كُنَّا مَعَهُ فِي الْجَبَلِ الْمُقَدَّسِ. وَعِنْدَنَا الْكَلِمَةُ النَّبَوِيَّةُ، وَهِيَ اثْبَتُ، الَّتِي تَفْعَلُونَ حَسَنًا إِنْ انْتَبَهْتُمْ إِلَيْهَا كَمَا إِلَى سِرَاجٍ مُنِيرٍ فِي مَوْضِعٍ مُظْلِمٍ، إِلَى أَنْ يَنْفَجِرَ النَّهَارُ وَيَطْلُعَ كَوْكَبُ الصُّبْحِ فِي قُلُوبِكُمْ،

**THE HOLY GOSPEL (St. Matthew 17:1-9)** At that time, Jesus took with Him Peter and James and John his brother, and led them up a high mountain apart. And He was transfigured before them, and His face shone like the sun, and His garments became white as light. And behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, "Lord, it is well that we are here; if Thou wilt, I will make three booths here, one for Thee and one for Moses and one for Elijah." He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is My beloved Son, with Whom I am well pleased; hear Him." When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of man is risen from the dead."

وَبَعْدَ سِتَّةِ أَيَّامٍ أَخَذَ يَسُوعُ بَطْرُسَ وَيَعْقُوبَ وَيُوحَنَّا أَخَاهُ وَصَعِدَ بِهِمْ إِلَى جَبَلٍ عَالٍ مُنْفَرِدِينَ. وَتَغَيَّرَتْ هَيْئَتُهُ قَدَامَهُمْ وَأَضَاءَ وَجْهُهُ كَالشَّمْسِ وَصَارَتْ ثِيَابُهُ بَيَاضًا كَالنُّورِ. وَإِذَا مُوسَى وَإِيلِيَّا قَدْ ظَهَرَا لَهُمْ يَتَكَلَّمَانِ مَعَهُ. فَجَعَلَ بَطْرُسُ يَقُولُ لِيَسُوعَ: «يَا رَبُّ جَيْدٌ أَنْ نَكُونَ هَهُنَا! فَإِنْ شِئْتَ نَصْنَعُ هُنَا ثَلَاثَ مَظَالٍ. لَكَ وَاحِدَةً وَلِمُوسَى وَاحِدَةً وَإِلِيلِيَّا وَاحِدَةً». وَفِيمَا هُوَ يَتَكَلَّمُ إِذَا سَحَابَةٌ نِيرَةٌ ظَلَّلَتْهُمْ وَصَوْتٌ مِنَ السَّحَابَةِ قَائِلًا: «هَذَا هُوَ ابْنِي الْحَبِيبُ الَّذِي بِهِ سُرَرْتُ. لَهُ أَسْمَعُوا». وَلَمَّا سَمِعَ التَّلَامِيذُ سَقَطُوا عَلَى وُجُوهِهِمْ وَخَافُوا جَدًّا. فَجَاءَ يَسُوعُ وَلَمَسَهُمْ وَقَالَ: «قُومُوا وَلَا تَخَافُوا». فَرَفَعُوا أَعْيُنَهُمْ وَلَمْ يَرَوْا أَحَدًا إِلَّا يَسُوعَ وَحْدَهُ. وَفِيمَا هُمْ نَازِلُونَ مِنَ الْجَبَلِ أَوْصَاهُمْ يَسُوعُ قَائِلًا: «لَا تُعْلِمُوا أَحَدًا بِمَا رَأَيْتُمْ حَتَّى يَقُومَ ابْنُ الْإِنْسَانِ مِنَ الْأَمْوَاتِ».

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Join us today in welcoming our guests: **Fr. Joseph & Kh. Diane Shaheen**, visiting from Naples, Florida. Fr. Joseph served as Pastor of this parish from 1969-2000. We are happy to receive them both, and our Antiochian Women have prepared a special Coffee Hour in their honour. All are welcome!

## + SYNAXARION +

On August 6 in the Holy Orthodox Church, we commemorate the divine Transfiguration of our Lord, God and Savior Jesus Christ. This glorious event is recorded in the Gospels of Mark (9:2-13), Luke (9:28-36 in Orthros) and Matthew (17:1-9 in Liturgy). In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion and His glorious Resurrection. So that His impending passion would not totally weaken His disciples, the All-wise Savior wanted to show them His divine glory before His passion on the Holy Cross. (This is why we sing the Katavasias of the Holy Cross on this day.) For that reason, He took Peter, James and John with Him and went out at night to Mount Tabor. The Lord took only three disciples on Tabor because the Lord did not want to leave the unworthy Judas alone at the foot of the mountain so that the betrayer would not, by that, justify his betrayal. Our Lord was transfigured on a mountain and not in a valley to teach us two virtues: love of labor and godly-thoughts. For, climbing to the heights required labor and height represents the heights of our thoughts, i.e., godly-thoughts. Moses and Elijah appeared in order to destroy the erroneous thought of the Jews that the Christ is one of the prophets; that is why He appears as a King above the prophets and that is why Moses and Elijah appear as His servants. Until then, our Lord manifested His divine power many times to the disciples but, on Mount Tabor, He manifested His divine nature. This vision of His Divinity and the hearing of the heavenly witness about Him as the Son of God would serve the disciples in the days of the Lord's passion, in strengthening of an unwavering faith in Him and His final victory. Unto Christ God be glory and dominion unto the ages. Amen.

### **Live & Pray!**

- Dormition Fast: August 1-15.
- Paraklisis to the Theotokos: Friday, August 4 & 11 at 7:00pm, followed by anointing with Holy Oil from Mount Athos: the Garden of the Theotokos.
- Feast of the Dormition of the Theotokos mini-vigil on Monday, August 14 (6pm-9pm)
- Great Vespers - Every Saturday at 5:00pm

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

- Raymond Kalbakji (40th day) & Nadia Zolhof. Offered by Nicholas, Rima & Michelle Al Khoury.
- Maurice Kouri (20th year) & his wife Evelyn Charles Kouri. Offered by the Kouri Family.

**St. Nicholas Annual Raffle:** August 22 - \$10,000 & Lot's of Cash Prizes!  
Tickets are \$100. Contact Paul Massad (514-816-5760)  
or Sylvia Mefrige (514-344-0550) to purchase tickets.

## — THE BISHOP: A Spiritual, Patristic Approach —

By: H.E. Metropolitan EPHREM Kyriakos of Tripoli, Lebanon

There is a deep bond between the Bishop and the local Church. He is tied to a specific, real Diocese (Bishop over a territory). Saint Cyprian says, "The Bishop exists in the Church and the Church exists in him." Saint Ignatius of Antioch says, "Follow the Bishop as the Lord Jesus Christ follows His father..." (Epistle to the People of Smyrna 8:1-2). He is the Priest par excellence, the successor of the Apostles, and the teacher who watches over the upright faith as well as the Orthodox ethos. The word 'episkopos' means someone who watches over, the overseer, the one who preserves and protects. The Bishop presides over the Eucharistic gathering and distributes the Holy Mysteries that are the source of grace and life. The Bishop remains, despite everything, a mere servant of the mysteries because Christ Himself is the true source of the grace that is bestowed by the Holy Spirit Himself.

**The Bishop as teacher:** "Rightly dividing the word of truth" (cf. Canon 19 of the Council in Trullo). This responsibility requires of him great humility, simplicity of life, and an upright ethos. The Bishop does not speak in his own personal name, but in the name of the Church. That is, in the name of the community of the Church, the body of Christ, as well as in the name of Holy Tradition. He receives this grace from Christ Himself through Apostolic Succession.

**The Bishop as shepherd:** He is the the shepherd of rational sheep who watches over them: "Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the Church of God which He purchased with His own blood" (Acts 20:28). The Bishop is the image of Christ when he follows God's will in the Church by the guidance of the Holy Spirit. Then "obedience to the Bishop is obedience to God," as Saint Ignatius of Antioch says in his Epistle to the Ephesians (5:2) and his Epistle to the Magnesians (3:2). He is the guard who takes care of his sheep. He strengthens the weak, treats the sick, and strives after the lost sheep. In the prayer of consecration of a Bishop we pray, "Grant, O Father, to Your servant whom You have chosen for the episcopate that he may shepherd Your holy flock."

**The Bishop as Father and Servant:** We know that a person's temptations can be outlined in three things: money, authority and pleasure. The hope is constant that the bishop will not fall into the temptation of authority and become domineering, even if he carries the staff that is fitting for being a pastor. He must follow the advice of the Lord Jesus to His disciples when He told them: "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you... whoever desires to be first among you, let him be your slave— just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matthew 20:25-28). The bishop's authority is the authority of love. Fr Serge Boulgakov said, "When the bishop exercises authority, he acts with the Church and not over her because the latter constitutes a spiritual body for love."

**The Bishop as the Image of Christ:** At the Divine Liturgy, only the bishop does not participate in the great entrance. He waits in the temple, in front of the royal doors and receives the offerings in order to offer them to God in the likeness of Christ offering to God the Father. Likewise, when he looks out from the royal doors with the trikirion and dikirion, when he represents Christ in a wonderful, clear image, bearing the icon of the Trinity (the three candles) and the sign of Christ's two natures (the two candles), He is like Christ facing God the Father and says in his prayer, "O Lord, O Lord, look down from heaven and behold and visit this vineyard and perfect that which Your right hand has planted!" Likewise, when the bishop stands at the throne, as at the beginning of the Divine Liturgy or at the prayer of Great Vespers before the blessing of the five loaves, he stands among his priests in the likeness of Christ among His apostles. We recall here that the true head of the Church remains Christ. The bishop is only an image of Christ (cf. Ephesians 5:23).

**The Virtues of the Bishop:** Some of these virtues appear in Paul's First Epistle to Timothy (3:1-8) where he says, for example: "A bishop then must be blameless... not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous...." Saint Cyprian affirms the importance of humility for the bishop, "because Christ and the apostles were humble." We will also mention that the bishop is an element of unity in his flock. This is manifest in the Eucharistic service. The antimension on the holy table is an important symbol of the unity of the diocese through the bishop who grants the antimension by signing it. He is also a symbol of unity between the local church and the universal Church for the unity of faith and common participation in the holy mysteries. This Church is the body of Christ extending through the centuries. *(Translated from the Arabic original, taken from the online Arab-Orthodoxy Blog)*