

"The Apostolic Faith must be passed down from father to son;
and from mother to daughter. Even those who are not our children
according to the flesh can become our spiritual children
when we decide to behave towards them like responsible parents.
This is truly what it means to share the Gospel."
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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The Reverend Father Mark Wyatt قدس الأب مارك ويّات
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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 13, 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 4:9-16) Brethren, God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill clad and buffeted and homeless; and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.

فَأِنِّي أَرَى أَنْ اللَّهَ أَبْرَزَنَا نَحْنُ الرُّسُلَ آخِرِينَ كَأَنَّنا مَحْكُومٌ عَلَيْنَا بِالْمَوْتِ. لِأَنَّنا صِرْنَا مَنْظَرًا لِلْعَالَمِ لِلْمَلَايِكَةِ وَالنَّاسِ. نَحْنُ جُهَالٌ مِنْ أَجْلِ الْمَسِيحِ وَأَمَّا أَنْتُمْ فَحُكَمَاءٌ فِي الْمَسِيحِ! نَحْنُ ضِعْفَاءٌ وَأَمَّا أَنْتُمْ فَأَقْوِيَاءُ! أَنْتُمْ مُكْرَمُونَ وَأَمَّا نَحْنُ فَبِلَا كَرَامَةٍ! إِلَى هَذِهِ السَّاعَةِ نَجُوعٌ وَنَعَطُشٌ وَنَعْرَى وَنَلْكُمُ وَلَيْسَ لَنَا إِقَامَةٌ وَنَتَعَبُ عَامِلِينَ بِأَيْدِينَا. نُسْتَمُّ فَنُبَارِكُ. نَضْطَهُدُ فَنَحْتَمِلُ. يُفْتَرَى عَلَيْنَا فَنَعْطُ. صِرْنَا كَأَفْذَارِ الْعَالَمِ وَوَسَخَ كُلُّ شَيْءٍ إِلَى الْآنِ. لَيْسَ لِكِي أَحْجَلِكُمْ أَكْتُبُ بِهَذَا بَلْ كَأَوْلَادِي الْأَحْبَاءِ أَنْذَرُكُمْ. لِأَنَّهُ وَإِنْ كَانَ لَكُمْ رَبَوَاتٌ مِنَ الْمُرْشِدِينَ فِي الْمَسِيحِ لَكِنْ لَيْسَ آبَاءُ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدُنْكُمْ فِي الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ. فَاطْلُبْ إِلَيْكُمْ أَنْ تَكُونُوا مُتَمَثِّلِينَ بِي.

THE HOLY GOSPEL (St. Matthew 17:14-23) At that time, a man came up to Jesus and kneeling before Him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" Jesus said to them, "Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting." As they were traveling together through Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day."

وَلَمَّا جَاءُوا إِلَى الْجَمْعِ تَقَدَّمَ إِلَيْهِ رَجُلٌ جَائِئًا لَهُ وَقَائِلًا: «يَا سَيِّدُ ارْحَمِ ابْنِي فَإِنَّهُ يُصْرَعُ وَيَتَأَلَّمُ شَدِيدًا وَيَقَعُ كَثِيرًا فِي النَّارِ وَكَثِيرًا فِي الْمَاءِ. وَأَحْضَرْتُهُ إِلَى تَلَامِيذِكَ فَلَمْ يَقْدِرُوا أَنْ يَشْفُوهُ». فَاجَابَ يَسُوعُ: «إِيَّهَا الْجِيلُ غَيْرُ الْمُؤْمِنِ الْمُتَلَوِّي إِلَى مَتَى أَكُونُ مَعَكُمْ؟ إِلَى مَتَى أَحْتَمِلُكُمْ؟ قَدِمُوهُ إِلَيَّ هَهُنَا!» فَانْتَهَرَهُ يَسُوعُ فَخَرَجَ مِنْهُ الشَّيْطَانُ. فَشَفِيَ الْغُلَامُ مِنْ تِلْكَ السَّاعَةِ. ثُمَّ تَقَدَّمَ التَّلَامِيذُ إِلَى يَسُوعَ عَلَى انْفِرَادٍ وَقَالُوا: «لِمَاذَا لَمْ نَقْدِرْ نَحْنُ أَنْ نُخْرِجَهُ؟» فَقَالَ لَهُمْ يَسُوعُ: «لِعَدَمِ إِيمَانِكُمْ. فَالْحَقُّ أَقُولُ لَكُمْ: لَوْ كَانَ لَكُمْ إِيمَانٌ مِثْلُ حَبَّةِ خَرْدَلٍ لَكُنْتُمْ تَقُولُونَ لِهَذَا الْجَبَلِ: انْتَقِلْ مِنْ هُنَا إِلَى هُنَاكَ فَيَنْتَقِلُ وَلَا يَكُونُ شَيْءٌ غَيْرٌ مُمَكِّنٍ لَدَيْكُمْ. وَأَمَّا هَذَا الْجِنْسُ فَلَا يَخْرُجُ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ». وَفِيمَا هُمْ يَتَرَدَّدُونَ فِي الْجَبَلِ قَالَ لَهُمْ يَسُوعُ: «ابْنُ الْإِنْسَانِ سَوْفَ يُسَلِّمُ إِلَى أَيْدِي النَّاسِ فَيَقْتُلُونَهُ وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ». فَحَزَنُوا جِدًّا.

Verily, Moses having struck horizontally with his rod, cleaving the Red Sea and causing Israel to cross on foot, then having struck it transversely bringing it together over Pharaoh and his chariots, did trace the Cross, thus symbolizing that invincible weapon. Wherefore, do we praise Christ our God, for that He hath been glorified.

The rod is taken as a symbol of the mystery; for by its budding, it designateth the Priest. But now the tree of the Cross hath blossomed forth with might and steadfastness to the hitherto barren Church.

+ SYNAXARION +

On August 13 in the Holy Orthodox Church, we take leave of the divine Transfiguration of our Lord, God and Saviour Jesus Christ. We commemorate the translation of the relics of our Righteous Father Maximos the Confessor. At first, Maximos was a high-ranking courtier at the court of Emperor Heraclius and, after that, a monk and abbot of a monastery not too far from the capitol. He was the greatest defender of Orthodoxy against the so-called Monothelite heresy which proceeded from the heresy of Eutyches. He and his followers claimed that there is only one nature and one will in Christ. Maximos opposed that claim and found himself as an opponent of the emperor and the patriarch. Maximos did not frighten easily but endured to the end in proving that there were two wills as well as two natures. Because of his efforts, a council was held in Carthage and another in Rome. Both councils rejected the teachings of the Monothelites. The suffering of Maximos for Orthodoxy cannot be described: he was tortured by princes, deceived by prelates, spat upon by the masses of the people, beaten by soldiers, exiled, imprisoned, until finally, with a severed tongue and hand, he was condemned to exile for life in the land of Schemaris, near Batum on the Black Sea, where he spent three years in prison and gave up his soul to God. In 680, twelve years after his repose, the Church translated the relics of Maximos from Lazia to Constantinople. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos. O Thou Bestower of light, glory to Thee.

♣ Dormition Fast: August 1-15.

♣ Feast of the Dormition of the Theotokos mini-vigil on Monday, August 14 (6pm-9pm)

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

- Norma Atallah (40th day); Michel & Christine Atallah. Offered by Michael Atallah.
- Olga Rassy Saoumah (1st year); Nicholas Saoumah. Offered by her Children.

Thank you to our Antiochian Women, especially Salwa Abouassaly, Amal Abouassaly & Souad Hachem, for organizing the special Coffee Hour last Sunday in honour of Fr. Joseph Shaheen's visit to our parish.

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.

— HOW TO BEAR WITNESS TO CHRIST —

The Perfection of Bearing Witness to Christ is in Martyrdom for His Sake

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

How do we bear witness to Christ before a hostile world? It happens by way of a calm attitude that accepts such hostility with meekness and love for those who fight against us. What is the motivation for such an attitude? It is our faith that Christ died and defeated death by His resurrection. There is, among us, a person consumed by vain delusion and another person who longs for eternal life. The comforting good news remains that Christ is risen from the dead and defeated sin, evil, and death. Therefore He is able to raise us up with Him and grant us eternal life anew, that life that we lost in the Fall. And so it is for us to love and so live. Death is no longer before us, it is now behind us! Today holiness comes by way of repentance, by way of humility and brokenness. Christ Himself became poor for our sake. In this way we bear witness to true joy, the joy of the resurrection, the joy that springs forth from a heart broken before God and before others. Have we thus shown service to others freely and with nothing in exchange? Our struggle lasts until death without our waiting for any final triumph. This is because the kingdom is in Christ who will come again outside of time and history, raising us up for good and bearing the fruits of our struggle for His sake. Do you see how we accept upon ourselves such a suffering person and joy at the same time?! This remains our witness before those who are despairing, despondent, broken and weeping. We bear witness through our holiness, through our joy, not through worldly authority and establishing magnificent institutions. The man standing before death, before losing love in this world, how can he not long for life, for love, for true joy?! Only a praying person can bear witness to the incarnate Word, the Word who became a silent face in whom there is true worship, the presence that is attentive to others, in which there is life, hope and beauty. The Jesus Prayer is nothing other than an internal cry, a hymn of love by which our heart is enlightened and enlightens others: the witness that God is love challenges others and angers no one. This is love of enemies. The witness is love above everything and before everything, a communion of reunion with others, though which one knows in his live how to speak with one who is suffering, how to console him with the living water that wells up from within him.

— WITNESSING FOR CHRIST —

Sharing the truth in a world devoid of hope

By: Abbot Tryphon - Christ the Saviour Monastery, WA — Ancient Faith Radio

If you wish to share the truth of the Orthodox Church, and Christ Who is her head, you must give witness to the love of Christ by loving everyone. Without Christ, Orthodoxy is just another religion, devoid of the power to transform and deify the human heart. Without Christ the Church is nothing but a human institution, no different than a political party. For the Church to be herself, Christ must be visible in the love of her Bishops and Priests. Christ must be seen in the love of her people, and the charity and kindness that is displayed by all who call themselves Orthodox. Without Christ our world is devoid of hope, and for others to know this Christ, they must be able to see Him in us. The light of this very Christ must shine forth through the love of His Church and be made manifest in the works of His people. Without this love there is only darkness upon the face of our world, and the world will remain without hope. Others can not know they need Christ if they do not see Him in us. They do not know this Christ fills hearts and transforms lives if they do not see transformation in us. If we are fearful, angry, judgmental, arrogant or aloof, the world will see nothing in our Christian faith worthy seeking. If others do not see in you a forgiving heart, how will they know there is forgiveness in Christ? If others do not see in you a heart filled with joy, how will they know they need the very Christ whom you proclaim as your Lord and Saviour? If others see in you a judgmental, narrow minded, unhappy person, why would they be drawn to the Orthodoxy you claim is the true faith?