

ST. NICHOLAS ANTIOCHIAN ORTHODOX CHURCH

كنيسة القديس نيقولاوس الانطاكية الأرثوذكسية

80 de Castelnau Est, Montreal, QC, H2R 1P2

+Rev. Fr. Mark-Arsenius Wyatt (*Pastor*)

514-270-9788 office@stnicholasmtl.org www.stnicholasmtl.com

*Follow us on **FACEBOOK!*** (direct link on our website)

REGULAR SCHEDULE OF WORSHIP:

Saturdays: Great Vespers 7:00pm-8:00pm

Confession 8:00pm-9:00pm (by Appointment only)

Sundays: 9:00am-12:00pm

(9:00am Orthros & 10:30am Divine Liturgy)

Agape Coffee Hour 12:00pm-2:00pm

BULLETIN: AUGUST 14, 2016 A.D.

Seeking Help from Friends in High Places!

By: Abbot Tryphon, All-Merciful Orthodox Monastery, Vashon Island - Washington

Vigil lights are placed before the Icons of the Saints, according to Saint Symeon the New Theologian, as a way of showing that without the Light, Who is Christ, the Saints are nothing. It is only as the light of Christ shines on them that they become alive and resplendent. The Saints show us what a glorious destiny we have in God, and through the example of their lives, point the way to our becoming "partakers of divine nature." The Saints, as the cloud of witnesses in Heaven, are present in the Divine Services, worshipping the Holy Trinity with us. They, as our friends, intercede before the Throne of God on our behalf, having won the good fight, and we are encouraged by the memory and example of their lives, as we struggle on our own path to God. It has been said that there are two kinds of people in the world: sinners who think they are saints, and Saints who know they are sinners. A Saint is a Christian who lets God's light shine through, and who's life has been transformed by the power of the Holy Spirit. We venerate the Saints as we seek their intercession with God, but we adore and worship only God in Trinity, the Father, the Son, and the Holy Spirit. We venerate the Images (Icons) as well as the Relics of the Saints and Martyrs. Yet according to the decisions and Canons of the Seventh Ecumenical Council, this veneration relates not to the Icons as such, but to their prototypes, or to the persons whom they represent. The interior walls of our Temples are adorned with the Icons and frescoes of the Saints as a reminder that we are surrounded by the cloud of witnesses, the Saints, and that the Church Militant (here on earth) is not separated from the Church Triumphant (in Heaven). In Christ, death does not divide us, for the Saints are not dead, but alive in Christ Jesus. Glory to Jesus Christ, Who is glorified in His Saints!

BOOK THE DATE! – SEPTEMBER 13 AT 7:00PM

**H.E. METROPOLITAN JOSEPH WILL BE VISITING OUR PARISH AND PRESIDING OVER
THE DIVINE LITURGY FOR THE FEAST OF THE HOLY CROSS.**

WE NEED FULL EFFORT FROM OUR CHURCH ORGANIZATIONS & PARISHIONERS TO ATTEND!

(FR. MARK)

THE HOLY EPISTLE (Philippians 2:5-11) - For the Feast of the Dormition

Brethren, have this mind among yourselves, which is yours in Christ Jesus, Who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted Him and bestowed on Him the Name which is above every name, that at the Name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

5 فَلْيَكُنْ فِيكُمْ هَذَا الْفِكْرُ الَّذِي فِي الْمَسِيحِ يَسُوعَ. 6 إِذْ إِنَّهُ، وَهُوَ الْكَائِنُ فِي هَيْئَةِ اللَّهِ، لَمْ يَعْتَبِرْ مُسَاوَاتَهُ اللَّهُ خُلْسَةً، أَوْ غَنِيمَةً يُتَمَسَّكُ بِهَا؛ 7 بَلْ أَخْلَى نَفْسَهُ، مُتَّخِذًا صُورَةَ عَبْدٍ، صَائِرًا شَبِيهَاً بِالْبَشَرِ؛ 8 وَإِذْ ظَهَرَ بِهَيْئَةِ إِنْسَانٍ، أَمَعَنَ فِي الْإِتِّخَاعِ، وَكَانَ طَائِعًا حَتَّى الْمَوْتِ، مَوْتِ الصَّلِيبِ. 9 لِذَلِكَ أَيْضًا رَفَعَهُ اللَّهُ عَالِيًا، أَعْطَاهُ الْإِسْمَ الَّذِي يَفُوقُ كُلَّ اسْمٍ، 10 لِكَيْ تَنْحَنِي سُجُودًا لِاسْمِ يَسُوعَ كُلِّ رُكْبَةٍ، سَوَاءً فِي السَّمَاءِ أَمْ عَلَى الْأَرْضِ أَمْ تَحْتَ الْأَرْضِ، 11 وَلِكَيْ يَعْتَرِفَ كُلُّ لِسَانٍ بِأَنَّ يَسُوعَ الْمَسِيحَ هُوَ الرَّبُّ، لِمَجْدِ اللَّهِ الْآبِ.

THE HOLY GOSPEL (St. Luke 10:38-42; 11:27-28) - For the Feast of the Dormition

At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"

38 وَبَيْنَمَا هُمْ فِي الطَّرِيقِ، دَخَلَ إِحْدَى الْقُرَى، فَاسْتَقْبَلَتْهُ امْرَأَةٌ اسْمُهَا مَرْثَا فِي بَيْتِهَا. 39 وَكَانَ لَهَا أُخْتُ اسْمُهَا مَرْيَمُ، جَلَسَتْ عِنْدَ قَدَمَيْ يَسُوعَ تَسْمَعُ كَلِمَتَهُ. 40 أَمَّا مَرْثَا فَكَانَتْ مِنْهُمْ كَةً بِشُؤُونِ الْخِدْمَةِ الْكَثِيرَةِ. فَأَقْبَلَتْ وَقَالَتْ: «يَا رَبُّ، أَمَّا تُبَالِي بِأَنَّ أُخْتِي قَدْ تَرَكْتَنِي أَخْدِمُ وَحْدِي؟ فَقُلْ لَهَا أَنْ تُسَاعِدَنِي!» 41 وَلَكِنْ يَسُوعَ رَدَّ عَلَيْهَا قَائِلًا: «مَرْثَا، مَرْثَا! أَنْتِ مَهْتَمَةٌ وَقَلِقَةٌ لِأُمُورٍ كَثِيرَةٍ. 42 وَلَكِنَّ الْحَاجَةَ هِيَ إِلَى وَاحِدٍ، وَمَرْيَمُ قَدْ اخْتَارَتْ النَّصِيبَ الصَّالِحَ الَّذِي لَنْ يُؤْخَذَ مِنْهَا!» 27 وَبَيْنَمَا هُوَ يَتَكَلَّمُ بِهَذَا، رَفَعَتْ امْرَأَةٌ مِنْ بَيْنِ الْجَمْعِ صَوْتَهَا قَائِلَةً لَهُ: «طُوبَى لِلْبَطْنِ الَّذِي حَمَلَكَ، وَالثَّدْيَيْنِ اللَّذَيْنِ رَضِعْتَهُمَا!» 28 إِلَّا أَنَّهُ قَالَ: «بَلْ طُوبَى لِلَّذِينَ يَسْمَعُونَ كَلِمَةَ اللَّهِ وَيَعْمَلُونَ بِهَا».

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for living thou wast translated, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

في ميلادك حفظت البتولية و صُنَّتْهَا و في رقادك ما اهتمت العالم و تركته يا والدة الاله , لانك انتقلت الى الحياة بما انك ام الحياة , فبشفاعاتك انقذي من الموت نفوسنا

On the Feast of the Dormition (from the Antiochian Archdiocese Website):

The Theotokos, the Virgin Mary, was “blessed amongst women,” and she was chosen “to bear the Savior of our souls.” Orthodox Christians consider her to be the Queen of all the saints and angels. Knowing that she is eternally present at the throne of God interceding for mankind, we pray for her love, guidance, and protection. Every year the Orthodox Church sets aside the first fourteen days of August in honor of the Virgin Mary. This fast period is climaxed on August 15th, when the Church gathers to celebrate the Great Feast of the Dormition (Falling-Asleep) of the Theotokos. The word "Dormition" is a derivative from the Latin word "dormitio", which means "falling asleep." The Feast is the commemoration of the falling asleep, burial, resurrection, and translation of the Theotokos into heaven in the body.

This Feast is one of the oldest Marian feasts in the Church. The roots of the feast go back to Jerusalem, where the apostles and the Christians of Jerusalem honored and kept alive the memory of the falling asleep of the Theotokos. Consequently, quickly, her empty tomb, in Gethsemane, became a destination for pilgrims from Jerusalem and the surrounding neighborhoods. After the dogmatization of the doctrine of the Divine Motherhood of the Virgin Mary in the third Ecumenical Council of Ephesus (431), the commemoration of the falling asleep of the Theotokos became more popular amongst Christians in the vast majority of the Christian world. In the late sixth century, in the year 588, the Emperor Maurice officially adopted the commemoration of the Feast of the Dormition of the Theotokos into the liturgical calendar in the entire Byzantine Empire, and commanded that it be celebrated on August 15. In the second half of the seventh century, the feast of the Dormition appeared in the West under the influence of the East. It was accepted in Rome under Pope Sergius I (687-701), and from Rome it passed over to the rest of Europe. Up until the end of the ninth century, the feast of the Dormition of the Theotokos was preceded by two periods of fasting: FIRST: before the feast of the Transfiguration (August 1-5) and SECOND: after the feast of the Transfiguration (August 7-15). In the tenth century, the two fasting periods were merged into one, which includes fourteen fasting days beginning on August 1st through August 14th.

The main source of the narrative of the feast of the Dormition is based on the oral and written Tradition of the Church, which include: the writings of Saints Dionysios the Areopagite, John of Damascus and Andrew of Crete; the hymnography and iconography of the Church, in addition to an apocryphal narrative of the feast by Saint John the Theologian. According to the Orthodox Tradition, the Virgin Mary lived after Pentecost in the house of the Apostle John in Jerusalem. As the Mother of the Lord, she became the source of encouragement and help for the Apostles and all Christians. Three days before her death, the Archangel Gabriel appeared to the Virgin Mary and revealed to her the date of her departure into eternal life. Immediately, the Theotokos returned to her home and prepared herself for this event through fasting and prayer. On the day of her repose, even though the apostles were scattered throughout the world, they were miraculously transported to be at her side. Exceptionally, the Apostle Thomas did not arrive on time to bid his final farewell to the Theotokos. While the Apostles were singing hymns in honor of the Mother of God, they saw a vision showing Christ, accompanied by Angels and Saints, coming to escort the soul of His Most Holy Mother into heaven. With songs of praises, the Apostles carried the body of the most pure Theotokos to the grave in Gethsemane to be buried near her parents. At Gethsemane, the disciples gathered and remained around her tomb and kept a vigil for three days. On the Third day, the Apostle Thomas arrived and asked to view for the last time the Most Holy Mother of God. When the Apostles opened the grave of the Theotokos, her body was not there. The Apostles realized then that she was taken into heaven in the body to be reunited with her soul.

The Dormition of the Theotokos is a confirmation of the resurrection of Christ and a source of hope for the faithful in the promise of their personal resurrection, their personal Pascha. The death of the Theotokos and her translation into heaven confirms the divine promise of Christ to His faithful children that they will enjoy life eternal in everlasting communion with God. What a paradox! While this Feast is called the "Falling Asleep of the Theotokos," it is in reality a celebration of her life and victory over death. It is a celebration of her "Passover" from this life into life eternal. It is a celebration of the confirmation of the promise of our own resurrection in Christ.

UPCOMING CHURCH FUNDRAISERS

**To purchase tickets for the Grand Hafli
Please contact:**

Sylvia Mefrige
514-344-0550
Salwa Abouassaly
514-337-6779
Hala Zakaib
514-748-0882
Hana Rahhal
514-953-2440
Church Office
514-270-9788

NOTE: Children 12 & under \$25.00

**To purchase tickets for the Fashion Show please contact:
Carol Maker
514-335-4372
cmaker33@gmail.com
or the Church Office**

Grand Hafli

Presented by: St. Nicholas Antiochian Church
Date: Saturday, November 5th 2016
Time: 6:30 p.m.
Price: \$50/ per person

New Location! New Location !

**Nuits de Beyrouth
965 Curé-Labelle Suite K
Laval, Quebec**



Mezza
Supper

Ticket #-----

100\$



Diane Majdell and St. Nicholas Church
present
A Cocktail Fashion Show and After Party Dance
To benefit
St. Nicholas Orthodox Church
Sunday, September 25, 2016
5:00 pm Cocktails/Hors D'oeuvres
6:30 pm Fashion Show
Followed by After Party Dance and Sweet Table

Le Loft Hotel
314 Sherbrooke St. East,
Montreal H2X 1E6
Free Parking on Street

#000