

+ St. Nicholas Antiochian Orthodox Church +

كنيسة القديس نيقولاوس الانطاكية الأرثوذكسية

SUNDAY BULLETIN - AUGUST 16, 2015 A.D.

DON'T BE
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CHRISTIAN.
YOU'RE NOT
SERVING A
PART-TIME
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WE ARE A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA,
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لُغتنا انطاكيّة، لُغتنا واحدة

"Our language is Antiochian, our language is One" - H.B. Patriarch John X

THE HOLY EPISTLE (1 Corinthians 9:2-12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense 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.

يَا إِخْوَةَ، أَنْتُمْ خْتَمُ رِسَالَتِي فِي الرَّبِّ. هَذَا هُوَ احْتِجَاجِي عِنْدَ الَّذِينَ يَفْحَصُونَنِي. أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَأْكُلَ وَنَشْرَبَ؟ أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَجُولَ بِأَخْتِ زَوْجَةٍ كَبَاقِي الرُّسُلِ وَإِخْوَةَ الرَّبِّ وَصَفَا؟ أَمْ أَنَا وَبِرْنَابَا وَحَدْنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ لَا نَشْتَعِلَ؟ مَنْ تَجَدَّدَ قَطُّ بِنَفَقَةِ نَفْسِهِ؟ وَمَنْ يَغْرِسُ كَرْمًا وَمَنْ تَمْرَهُ لَا يَأْكُلُ؟ أَوْ مَنْ يَرَعَى رَعِيَّةً وَمَنْ لَبِنَ الرَّعِيَّةِ لَا يَأْكُلُ؟ أَلَعَلِّي أَتَكَلَّمُ بِهَذَا كَأِنْسَانٍ؟ أَمْ لَيْسَ النَّامُوسُ أَيْضًا يَقُولُ هَذَا؟ فَإِنَّهُ مَكْتُوبٌ فِي نَامُوسِ مُوسَى: ((لَا تَكُمُ ثَوْرًا دَارِسًا)). أَلَعَلَّ اللَّهُ تَهْمُهُ الشِّيْرَانُ؟ أَمْ يَقُولُ مُطْلَقًا مَنْ أَجَلَّنَا؟ إِنَّهُ مَنْ أَجَلَّنَا مَكْتُوبٌ. لِأَنَّهُ يَنْبَغِي لِلْحَرَاثِ أَنْ يَحْرَثَ عَلَى رَجَاءٍ وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكًا فِي رَجَائِهِ. إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ أَفْعَظِيمٍ إِنْ حَصَدْنَا مِنْكُمْ الْجَسَدِيَّاتِ؟ إِنْ كَانَ آخَرُونَ شُرَكَاءَ فِي السُّلْطَانِ عَلَيْكُمْ أَفَلَسْنَا نَحْنُ بِالْأَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذَا السُّلْطَانَ بَلْ نَتَّحَمَلُ كُلَّ شَيْءٍ لِئَلَّا نَجْعَلَ عَائِقًا لِإِنْجِيلِ الْمَسِيحِ.

THE HOLY GOSPEL (St. Matthew 18:23-35)

The Lord said 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 till 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 jailors, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart.

قال الرب هذا المثل يُشْبِهُ مَلَكُوتُ السَّمَاوَاتِ إِنْسَانًا مَلَكًا أَرَادَ أَنْ يُحَاسِبَ عِبِيدَهُ. فَلَمَّا ابْتَدَأَ فِي الْمَحَاسَبَةِ قَدَّمَ إِلَيْهِ وَاحِدٌ مَدْيُونٌ بَعَشْرَةَ أَلْفِ وَرَنْتَةٍ. وَإِذْ لَمْ يَكُنْ لَهُ مَا يُوفِي أَمْرَ سَيِّدِهِ أَنْ يَبَاغَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ ، وَيُوفِي الدَّيْنَ. فَخَرَّ الْعَبْدُ وَسَجَدَ لَهُ قَائِلًا: يَا سَيِّدُ ، تَمَهَّلْ عَلَيَّ فَأُوفِيكَ الْجَمِيعَ. فَتَحَنَّنَ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ ، وَتَرَكَ لَهُ الدَّيْنَ. وَلَمَّا خَرَجَ ذَلِكَ الْعَبْدُ وَجَدَ وَاحِدًا مِنَ الْعِبِيدِ رُقَقَاتِهِ كَانَ مَدْيُونًا لَهُ بِمِئَةِ دِينَارٍ ، فَأَمْسَكَهُ وَأَخَذَ بَعْفَتَهُ قَائِلًا: أُوْفِنِي مَا لِي عَلَيْكَ. فَخَرَّ الْعَبْدُ رَفِيفُهُ عَلَى قَدَمَيْهِ وَطَلَبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأُوفِيكَ الْجَمِيعَ. فَلَمْ يَرُدْ بَلْ مَضَى وَالْقَاهُ فِي سَجْنٍ حَتَّى يُوفِي الدَّيْنَ. فَلَمَّا رَأَى الْعَبِيدُ رُقَقَاؤَهُ مَا كَانَ ، حَزَنُوا جَدًّا. وَأَتَوْا وَقَفُّوا عَلَى سَيِّدِهِمْ كُلِّ مَا جَرَى. فَدَعَاهُ حِينَئِذٍ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ ، كُلُّ ذَلِكَ الدَّيْنِ تَرَكْتَهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ. أَفَمَا كَانَ يَنْبَغِي أَنْتَ أَنْتِ أَيْضًا تَرْحَمَ الْعَبْدَ رَفِيفَكَ كَمَا رَحِمْتَنِي أَنَا؟ 34 وَغَضِبَ سَيِّدُهُ وَسَلَّمَهُ إِلَى الْمُعَذِّبِينَ حَتَّى يُوفِي كُلَّ مَا كَانَ لَهُ عَلَيْهِ. فَهَكَذَا أَبِي السَّمَاوِيُّ يَفْعَلُ بِكُمْ إِنْ لَمْ تَتْرَكُوا مِنْ قُلُوبِكُمْ كُلَّ وَاحِدٍ لِأَخِيهِ زَلَاتِهِ.

CALL NO MAN "FATHER" AND DO NOT BE CALLED "TEACHER"

By: **Abbot Tryphon**

"Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your Teacher, the Christ. But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted (Matthew 23:9)." Recently someone called me "Brother Tryphon". His having addressed me as "brother", reminded me of a sheriff deputy, who for years addressed me as "Hieromonk Tryphon", because he felt he could not be biblical if he addressed me as "father". This deputy had no difficulty allowing his own boys to address him as dad (father), nor did he have any difficulty referring to anyone in his church who taught Sunday School, as teacher. Yet Christ did not say it was OK to call your own blood father, "father", nor did He say you could call an instructor, "teacher". He said, "Do not call anyone on earth your father.... And do not be called teachers". The protestant claim that calling priests, "father," is a violation of Scripture, ignores the fact that Jesus referred to our "father Abraham" (John 8:56), and told the story of the prodigal son, using the term, "father" (Luke 15). Furthermore, Saint Paul said, "I have become your father in Christ". From the beginning, the Church, from Old Testament times, called those anointed by God as "prophet", "teacher" (rabbi), and "father." Like the titles "reverend", "pastor", and "brother", these personal titles have served to convey a certain warmth and honor to those who serve the Lord, and who serve us. Just as love leads us to call our parent "father", so too do we show honor and love for those who serve us by calling them "father". That the Lord Jesus Christ warned against calling men "father" or "teacher", was a reminder that the leaders of His people should remain pure and humble. His injunction that bishops, priests, deacons, and teachers, should maintain personal character, and godly humility, is obvious. Our Lord could have just as easily instructed his disciples to "call no one reverend, or pastor, or Mister". Finally, let us consider hyperbole (an extreme exaggeration) as used, especially in ancient Greek, to drive home a greater point. The Gospel stories are full of them. Jesus told us to cut off our hands and tear out our eyes if they cause us to sin (Matthew and Mark). Did he really mean that, or is he making a greater point? How many self-inflicted, blind, amputee Christians do you see walking around? The point there is to be wary of how these things can, and do, allow us to sin. The same thing applies to the "call no man on earth father." Jesus made an analogy using hyperbolic language. Humans have fathers, whether they know or like them. No matter how good a human father is, God is a better, nicer, smarter, kinder, and so on, father. Otherwise, the analogy makes no sense and Jesus wasted his breath. In comparison, an earthly father cannot compete with God. Moreover, if it was a real prohibition, someone really should have chastised St. Paul for neglecting to take into account his references to himself as a father (in the spiritual sense), and remove his letters from the New Testament.

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 You can't see Him,
 but you can't live
 WITHOUT Him!

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THE FIRST STEPS OF THE MOTHER OF GOD

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

Verily, the **Theotokos**, who is ever watchful in intercessions, who is never rejected, neither tomb nor death could control. But being the **Mother of Life**, He Who dwelt in her ever-Virgin womb did translate her to life.

CHURCH RAFFLE

**** AUGUST 25 2015 ****

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SATURDAY: VESPERS (7:00PM)
CONFESSION BY APPOINTMENT

SUNDAY:
ORTHROS AT 9:00AM
DIVINE LITURGY AT 10:30AM
AUGUST 22 - VESPERS AT 4:30PM



MET. BOULOS YAZIGI
& MET. YOUHANNA IBRAHIM
 ABDUCTED BY TERRORISTS IN SYRIA
 ON APRIL 22, 2013
 THE INTERNATIONAL SILENCE CONTINUES
 DURING THE GENOCIDE OF THE
 CHRISTIANS OF THE MIDDLE EAST.
 WE CONTINUE TO PRAY FOR THEM ALL!