

+ St. Nicholas Antiochian Orthodox Church +

كنيسة القديس نيقولاوس الانطاكية الأرثوذكسية

SUNDAY BULLETIN - AUGUST 9, 2015 A.D.



THE FIRST STEPS
OF OUR LORD
JESUS CHRIST

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WE ARE A PARISH OF THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA,
WHICH IS AN ARCHDIOCESE OF THE GREEK ORTHODOX PATRIARCHATE OF ANTIOCH & ALL THE EAST.

لُغتنا انطاكيّة، لُغتنا واحدة

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

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.

يَا إِخْوَةَ، أَنَّ اللَّهَ أَبْرَزَنَا نَحْنُ الرُّسُلَ آخِرِينَ كَأَنَّنا مَحْكُومٌ عَلَيْنَا بِالْمُوتِ. لِأَنَّنا صَرْنَا مَنظَرًا لِلْعَالَمِ لِلْمَلَائِكَةِ 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 وَنَلْكَمٌ وَنَلَيْسَ لَنَا إِقَامَةٌ وَنَتَعَبُ عَامِلِينَ بِأَيْدِينَا. نُسْتَمُّ فَنُبَارِكُ. نُصْطَهَدُ فَنَحْتَمَلُ. يُفْتَرَى عَلَيْنَا فَنَنْعَطُ. صَرْنَا كَأَفْذَارِ الْعَالَمِ وَوَسَخِ كُلِّ شَيْءٍ إِلَى الْآنِ. لَيْسَ لَكِي أَحْجَلُكُمْ أَكْتُبُ بِهِذَا بَلْ كَأَوْلَادِي الْأَحْبَاءِ أَنْذَرُكُمْ. لِأَنَّهُ وَإِنْ كَانَ لَكُمْ رَبَّوَاتٌ مِنَ الْمُرْشِدِينَ فِي الْمَسِيحِ لَكِنْ لَيْسَ أَبَاءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ فِي الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ. فَاطْلُبْ إِلَيْكُمْ أَنْ تَكُونُوا مُنْتَمِلِينَ بِي.

THE HOLY GOSPEL (St. Matthew 17:14-23)

At that time, a man came up to Him 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 Your 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?" He said to them, "Because of your little faith. For truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible to you. But this kind never comes out except by prayer and fasting." As they were gathering in 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 be raised on the third day

فِي ذَلِكَ الزَّمَانِ تَقَدَّمَ إِلَى يَسُوعَ رَجُلٌ جَاشِيًا لَهُ وَقَائِلًا: ((يَا سَيِّدَ ارْحَمِ ابْنِي فَإِنَّهُ يُصْرَعُ وَيَتَأَلَّمُ شَدِيدًا ، وَيَقَعُ كَثِيرًا فِي النَّارِ وَكَثِيرًا فِي الْمَاءِ. وَأَحْضَرْتُهُ إِلَى تَلَامِيذِكَ فَلَمْ يَقْدِرُوا أَنْ يَشْفُوهُ)). فَاجَابَ يَسُوعُ وَقَالَ: ((أَيُّهَا الْحَبِيلُ غَيْرِ الْمُؤْمِنِ الْمُتَنَوِّيِ إِلَى مَتَى أَكُونُ مَعَكُمْ؟ إِلَى مَتَى أَحْتَمَلُكُمْ؟ قَدِّمُوهُ 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: ((لَعَدَمِ 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 مُمْكِنٍ لَدَيْكُمْ. وَأَمَّا هَذَا الْجَنْسُ فَلَا يَخْرُجُ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ)). وَفِيمَا هُمْ يَتَرَدَّدُونَ فِي الْجَبَلِ قَالَ لَهُمْ يَسُوعُ: ((ابْنُ الْإِنْسَانِ سَوْفَ يَسَلِّمُ إِلَى أَيْدِي النَّاسِ فَيَقْتُلُونَهُ وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ)).

+ THE VENERATION OF THE HOLY VIRGIN IN THE ANCIENT CHURCH +

By: Abbot Tryphon

It is only in relatively recent times that we have Christians teaching that Mary had children after the birth of the Saviour. All the early reformers, including Luther and Calvin, believed Mary to be Ever Virgin. The practice in biblical times was to refer to all cousins as siblings, and none of the early Christians believed Mary had borne any children other than Jesus. The veneration of the Virgin did not begin with the Medieval Church, but began in the Early Church. The designation of Mary as Theotokos (Birthgiver of God) is found on an Egyptian papyrus fragment from the year 250 A.D., proving it was not a later invention. The prayer reads, "Under your mercy we take refuge Mother of God; may our petitions not be abandoned into temptation, but from danger deliver us, only pure and blessed." (continued on next page)

The problem with viewing the Bible as the only authority for the Christian life, is that everyone who buys into the personal interpretation of Scripture becomes the authority, and the memory of the teachings and practices of the Early Church are forgotten, replaced with the mess that followed the division of the Western Church into denominations. When we do not have Holy Tradition and Holy Scripture held side by side in importance, we go astray. The key to Orthodoxy's claim to being the Ancient Apostolic Church preserved in all her purity, can be seen in her insistence that Holy Tradition has kept her way of worship, and her dogma, unchanged. No need for change, for the Church knows the truth of the words, "the faith which was once delivered unto the saints (Jude 1:3)". It is liberating to discover we need not search the Bible to understand the meaning of the Word of God for ourselves. There is no need to reinvent Christianity for this modern age, in a feeble attempt to make Christianity relevant. We can even avoid the prideful arrogance of thinking we can decipher the meaning of the Bible, for we need only look to the Church for the truth that has been preserved from the very beginning. We can say with certainty that we keep to the faith of our fathers. The veneration of the Holy Virgin Mary is but one example of our connection, unbroken, with the Early Apostolic Church.

+ THE PLACE OF THE HOLY VIRGIN IN OUR LIVES +

By: Abbot Tryphon

The Holy Virgin is a stumbling block for many protestants looking into Orthodoxy. The idea that this woman described in the Gospels in such humble terms could be called Mother of God seems unbiblical to them. She was never called Mother of God in the Bible, they say, so why would she be given such an exalted title? She was, they think, simply the mother of Jesus. From the earliest of times the Church has seen fit to call her exalted among women, even more exalted than the heavenly hosts. Her role in the history of salvation has been seen as pivotal from the time of the very first century for her humility and obedience before God made her the New Eve. Whereby death entered the world through the disobedience of the first mother, Eve, the Holy Virgin became the New Eve the moment she answered, "be it done according to Thy word", agreeing to be the Mother of Christ. The very first icon was painted depicting Mary holding the child Jesus by none other than the Holy Apostle and Evangelist Luke. The Vladimir Icon of the Mother of God was painted on a board from the table at which the Savior ate together with His All-Pure Mother and Righteous Joseph. The Mother of God, upon seeing this image, exclaimed, "Henceforth, all generations shall call Me blessed. The grace of both My Son and Me shall be with this icon." She was thus recognized by the Church for her pivotal role with the title Theotokos, which means God-bearer. The Council of Ephesus decreed in 431 that Mary is Theotokos because her son Jesus is one person who is both God and man, divine and human. To call her only the mother of Jesus was seen as heretical because to do so would be to suggest that Jesus was simply a man, apart from being God at the same time. The balance of being both God and Man was thus preserved by the Church from the earliest of times. The angel Gabriel was sent by God to announce to the Virgin the birth of the Saviour: "Hail, full of grace, the Lord is with thee. Blessed art thou among women." (Luke 1:28) This angelic salutation forms a part of the hymn of the Church most frequently sung in her honor, in imitation of the words of this angelic messenger of God. Elizabeth, the Virgin's cousin, considered it an honor for the Mother of her Lord to visit her. "And whence is this to me that the Mother of my Lord should come to me?" (Luke 1:43) There is no difference between saying "Mother of God" and "Mother of the Lord". Surely, God is the Lord! (Psalm 118:27) During her visit to Elizabeth, the Blessed Virgin spoke the words that form the principal hymn sung in her honor at the Matins service. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden, for, behold, from henceforth all generations shall call me blessed." (Luke 1: 47-48) Elizabeth, having been "filled with the Holy Spirit", cried out: "Blessed art thou among women, and blessed is the fruit of thy womb." (Luke 1:41, 42) This honor given the Theotokos by her cousin is exactly what all generations of the Church do when they call her blessed. When Jesus beheld His mother and His disciple John standing by the cross, He entrusted him with her care, but He also established a new spiritual relationship between them in saying to the disciple: "Behold thy Mother!" (John 19:27) In making this declaration our Lord made His Mother the Mother of all Christians!

"A TIME IS COMING WHEN PEOPLE WILL GO MAD, AND WHEN THEY SEE SOMEONE WHO IS NOT MAD, THEY WILL MOCK HIM SAYING:



**Pictured here:
The reposed saintly
Patriarch Pavle
of Serbia.
An modern example of
holiness & humility!**

'YOU ARE MAD, YOU ARE NOT LIKE US.'

- ST. ANTHONY THE GREAT

DORMITION FAST

In preparation for the blessed dormition of the Theotokos, the Mother of God, **we abstain from all meat & dairy products & fish.** Note that fish is permitted only on the Feast of the Transfiguration of our Lord on August 6. There is an optional stricter tradition that also calls for a fast from oil.

**PARAKLISIS
TO THE THEOTOKOS**
August 10, 11, 12 & 13
at 7:00 pm

**VESPERS FOR THE
FEAST OF DORMITION**
August 14 at 7:00pm

FEAST OF THE DORMITION
August 15 (morning)
Orthros at 9am
Divine Liturgy at 10:00am

*Blessed Fast & Feast!
May the Mother of God
intercede for us all!*

CHURCH RAFFLE

** AUGUST 25 2015 **
FOR TICKETS, PLEASE SEE
PAUL MASSAD OR ANY
PARISH COUNCIL MEMBER

60th Anniversary **CEDARS HOME**
Gala Banquet - September 11 2015
Hyatt Regency Mntl - **Tickets \$125**
Beverly Aziz Courey 514-342-7338
Geoff Kalil 514-718-1771
Richard Rossy 514-733-1529

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

**SUNDAY:
ORTHROS AT 9:00AM
DIVINE LITURGY AT 10:30AM
- NO VESPERS ON AUGUST 15 -**



**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!**