



**THE CHURCH IS NOT
A MUSEUM FOR GOOD PEOPLE,
IT IS A HOSPITAL FOR THE BROKEN.**

ST. NICHOLAS ANTIOCHIAN ORTHODOX CHURCH

كنيسة القديس نيقولاوس الانطاكية الأرثوذكسية

80 de Castelnau Est, Montreal, QC, H2R 1P2 +Rev. Fr. Mark-Arsenius Wyatt (Pastor)
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We are a Parish of the Antiochian Orthodox Christian Archdiocese of North America,
an Archdiocese of the Greek Orthodox Patriarchate of Antioch & all the East.

SUNDAY WORSHIP:

Orthros/Matins 9:00am-10:30am

Divine Liturgy 10:30am-12:00pm

BULLETIN: DECEMBER 13, 2015 A.D.



THE HOLY EPISTLE (Colossians 3:4-11)

Brethren, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away; anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

يَا إِخْوَةَ، مَتَى اظْهَرَ الْمَسِيحُ حَيَاتُنَا، فَحِينَئِذٍ تَظْهَرُونَ أَنْتُمْ أَيْضاً مَعَهُ فِي الْمَجْدِ. فَأَمِّتُوا أَعْضَاءَكُمْ الَّتِي عَلَى الْأَرْضِ: الزَّنا، النَّجَاسَةَ، الْهَوَى، الشَّهْوَةَ الرَّدِيئَةَ، الطَّمَعِ الَّذِي هُوَ عِبَادَةُ الْأَوْثَانِ، الْأُمُورَ الَّتِي مِنْ أَجْلِهَا يَأْتِي غَضَبُ اللَّهِ عَلَى أَبْنَاءِ الْمُعْصِيَةِ، الَّذِينَ بَيْنَهُمْ أَنْتُمْ أَيْضاً سَلَكَتُمْ قَبْلاً، حِينَ كُنْتُمْ تَعِيشُونَ فِيهَا. وَأَمَّا الْآنَ فَاطْرَحُوا عَنْكُمْ أَنْتُمْ أَيْضاً الْكُلَّ: الْغَضَبَ، السَّخَطَ، الْخُبْثَ، التَّجْدِيفَ، الْكَلَامَ الْقَبِيحَ مِنْ أَفْوَاهِكُمْ. لَا تَكْذِبُوا بَعْضُكُمْ عَلَى بَعْضٍ، إِذْ خَلَعْتُمْ الْإِنْسَانَ الْعَتِيقَ مَعَ أَعْمَالِهِ، وَلَيْسْتُمْ الْجَدِيدَ الَّذِي يَتَجَدَّدُ لِلْمَعْرِفَةِ حَسَبَ صُورَةِ خَالِقِهِ، حَيْثُ لَيْسَ يُونَانِيٌّ وَيَهُودِيٌّ، خِتَانٌ وَغُرْلَةٌ، بَرْبَرِيٌّ سِكِيثِيٌّ، عَبْدٌ حُرٌّ، بَلِ الْمَسِيحِ الْكُلُّ وَفِي الْكُلِّ.

THE HOLY GOSPEL (St. Luke 14:16-24)

The Lord said this parable: "A man once gave a great banquet, and invited many; and at the time of the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But they all alike began to make excuses. The first said to him, 'I have bought a field, and I go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I must go to examine them; I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and there is still room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet. For many are called, but few are chosen.'"

قَالَ الرَّبُّ هَذَا الْمَثَلُ : إِنْسَانٌ صَنَعَ عَشَاءً عَظِيماً وَدَعَا كَثِيرِينَ، وَأَرْسَلَ عَبْدَهُ فِي سَاعَةِ الْعَشَاءِ لِيَقُولَ لِلْمَدْعُوعِينَ: تَعَالَوْا لِأَنَّ كُلَّ شَيْءٍ قَدْ أُعِدَّ. فَابْتَدَأَ الْجَمِيعُ بِرَأْيِ وَاحِدٍ يَسْتَعْفُونَ. قَالَ لَهُ الْأَوَّلُ: إِنِّي اشْتَرَيْتُ حَقْلاً ، وَأَنَا مُضْطَرٌّ أَنْ أَخْرُجَ وَأَنْظُرَهُ. أَسْأَلُكَ أَنْ تُعْفِينِي. وَقَالَ آخَرَ: إِنِّي اشْتَرَيْتُ خَمْسَةَ أَزْوَاجِ بَقَرٍ ، وَأَنَا مَاضٍ لِأَمْتَحِنَهَا. أَسْأَلُكَ أَنْ تُعْفِينِي. وَقَالَ آخَرَ: إِنِّي تَزَوَّجْتُ بِأَمْرَأَةٍ ، فَلِذَلِكَ لَا أَقْدِرُ أَنْ أَجِيءَ. فَاتَى ذَلِكَ الْعَبْدُ وَأَخْبَرَ سَيِّدَهُ بِذَلِكَ. حِينَئِذٍ غَضِبَ رَبُّ الْبَيْتِ ، وَقَالَ لِعَبْدِهِ: أَخْرُجْ عَاجِلاً إِلَى شَوَارِعِ الْمَدِينَةِ وَأَزْقِئْتَهَا ، وَأَدْخُلْ إِلَى هُنَا الْمَسَاكِينِ وَالْجُدَعِ وَالْعُرْجِ وَالْعُمِيِّ. فَقَالَ الْعَبْدُ: يَا سَيِّدُ ، قَدْ صَارَ كَمَا أَمَرْتَ ، وَيُوجَدُ أَيْضاً مَكَانٌ. فَقَالَ السَيِّدُ لِلْعَبْدِ: أَخْرُجْ إِلَى الطَّرِيقِ وَالسِّيَاحَاتِ وَالزِّمْمِ بِالدُّخُولِ حَتَّى يَمْتَلِئَ بَيْتِي، لِأَنِّي أَقُولُ لَكُمْ : إِنَّهُ لَيْسَ وَاحِدٌ مِنْ أَوْلِيكَ الرَّجَالِ الْمَدْعُوعِينَ يَذُوقُ عَشَائِي. ¹⁴ لِأَنَّ كَثِيرِينَ يَدْعُونَ وَقَلِيلِينَ يُنْتَحَبُونَ.

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

*Beatrice Chamandy Hattem (1st year). Offered by her Family.

*Norma Salhany (1st year), Fouad and Carolyn. Offered by her daughter Barbara.

*Paulette and Roger Sekaly. Offered by Christian, Elena and Maria Sekaly.

A DAILY WORD FROM ELDER ROMAN:

“To Proclaim the Gospel is to be a Sower of Silence. It is to Sow Silence within the Heart”

(Prepared by: Fr. Stephen Allen - Charlottetown, PEI)

Everyday at the Holy Annunciation Orthodox Monastery in New Germany, Nova Scotia, the Elder Roman gives a “Word” for the Monks to meditate on that day. These small statements, although simple in their articulation, are truly deep and profound and demand one to struggle and work in their life in Christ—to seek Christian perfection (Theosis). Their purpose is to push those who desire a intimate relationship with the Divine to move beyond the mere static outward forms of religious obligations and to enter into a living faith that is “transformative.” The above title is a selection of Fr. Roman's daily “Word” and the following is a small reflection on it, which comes from my personal daily mediation. **Reflection:** “Then He said, “Go out, and stand on the mountain before the Lord.” And behold, the Lord passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice” (1 Kings 19:11-13). Quite a few names have been give to these modern days but perhaps it can best be described as the “age of anti-silence.” **At no time in Canadian history have we so inundated by the lack of quiet—and not only our with our ears, but also our eyes, mouths and all our senses are being flooded with constant activity, which amounts to a total lack of silence.** The effects of this “age of anti-silence” have even crept into our Orthodox life in Christ. With the internet we can be constantly plugged into something Orthodox (chanting, sermons, Youtube videos...etc). With the many online Orthodox Christian supply stores we can purchase a multitude of Orthodox Christian paraphernalia—and I must admit my personal guilt and weakness to both these. We have all seen the posts on Facebook of people's personal prayer corners which take up whole walls displaying 100s of icons—many of them duplicates—5 of St. George, 8 of the Holy Mother of God, six of St. Elias. Perhaps buying one Icon of each of the Saints is enough and then donate the other money to the poor or to a local Monastery would serve God and our spiritual lives better? Just a thought. There is no doubt that we are at war with a constant lack of quite which is leaving our soul and minds in a constant state of unsettled disquietness. It will take effort on our part to bring back a small refuge of silence into our daily spiritual lives. It is a conscience choice on our part to choose the soil of silence in which the Gospel of Christ may grow. The next few “Words” from Fr. Roman deal with silence so there will be more reflections coming on this topic, but for today **consider these benefits of quiet prayer and silent contemplation:** God fights on our behalf when we are silent - We are too weak to fight our enemies ourselves. We will be wounded, but in times of temptation if we remain in faith in God's presence, He will give us His strength. “The Lord will fight for you while you keep silent” (Exodus 14:14). We find God in a deeper dimension - In silent prayer, we develop the art of looking at God. “‘You will seek me and find me when you seek for me with all your heart. I will be found by you,’ declares the Lord” - (Jeremiah 29:13-14). We grow in the art of meditating on Scripture - Exodus 34:6-7 is filled with the divine attributes of God. I encourage you to meditate on these verses for a long period of time. “And he passed in front of Moses, proclaiming, ‘The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands and forgiving wickedness, rebellion and sin’” - (Exodus 34:6-7). We learn to shut out external activity - We learn the art of external simplicity and inwardly learn to dwell in God’s presence. “One thing I have asked from the Lord, that I shall seek: That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to meditate in His temple” - (Psalm 27:4). We learn to meditate on God’s nature - It is good to start with meditating on one aspect of God’s nature in a single verse of Scripture. For example, meditate on God’s holiness adorning His house for endless days as found in the following verse: “Your statutes stand firm; holiness adorns your house for endless days, O Lord” - (Psalm 93:5). We grow in our love relationship with God - We learn to live out the first commandment to love God with all our heart, soul, and strength. "He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbour as yourself” (Luke 10:27).

NATIVITY FAST

NOV 15 - DEC 25

GREAT VESPERS

EVERY SATURDAY

7:00PM-8:00PM

- ASK ABOUNA -

SAT. DEC. 19

8:00PM-9:00PM

HOSTED BY:

THE FELLOWSHIP OF

ST. JOHN THE DIVINE



HEALING SERVICE

(RETURNING IN JANUARY 2016)

+ FOR THE HEALING OF SOUL & BODY +
ALL ARE WELCOME!

- * SMALL COMPLINE (PRAYERS BEFORE SLEEP)
- * METALYPSIS CANON (PRE-COMMUNION PRAYERS)
- * JESUS PRAYER (PRAYER ROPE)
- * ANOINTING WITH BLESSED OIL FROM MIRACULOUS ORTHODOX SHRINES.



Sunday, December 20 - following the Divine Liturgy:

- * Special Sunday School Christmas Concert
- * Traditional Christmas Carol 'Sing-Alongs' with Mary Jane & the Choir
- * Sunday School Christmas Party with SANTA!

Thursday Morning, December 24 @ 9:00am -1:00pm

Paramon & Vespers Divine Liturgy of St. Basil the Great

Thursday Evening, December 24 @ 7:00pm - 10:00pm

- * Festal Orthros & Divine Liturgy of St. John Chrysostom
- * Christmas Reception in Church Hall

