

A man must practice good works for a long time,
with great effort and determination, and "at last God comes,
dwells within him and he in the Lord, and the Lord Himself sows
His own commandments within him, filling him with spiritual fruit."
+ St. Markarios the Great +



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
Diocese of Ottawa, Eastern Canada and Upstate New York

The Reverend Father Mark Wyatt قدس الأب مارك ويّات
Pastor of St. Nicholas Antiochian Orthodox Church

Formerly: The Syrian Greek Orthodox Church of St. Nicholas of Canada
Founded in 1899 by St. Raphael (Hawaweeny) Bishop of Brooklyn

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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: JULY 9, 2017 A.D.



For Metropolitan Boulos,
Archbishop John, and for
their quick release from
captivity and safe return,
let us pray to the Lord.

THE HOLY EPISTLE (Romans 10:1-10) Brethren, my heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

أَيُّهَا الْإِخْوَةُ إِنَّ مَسْرَةَ قَلْبِي وَطَلْبَتِي إِلَى اللَّهِ لِأَجْلِ إِسْرَائِيلَ هِيَ لِلْخَلَاصِ. لِأَنِّي أَشْهَدُ لَهُمْ أَنَّ لَهُمْ غَيْرَةَ لِلَّهِ وَلَكِنْ لَيْسَ حَسَبَ الْمَعْرِفَةِ. لِأَنَّهُمْ إِذْ كَانُوا يَجْهَلُونَ بِرَّ اللَّهِ وَيَطْلُبُونَ أَنْ يَنْتَبِهُوا بِرَّ أَنْفُسِهِمْ لَمْ يَخْضَعُوا لِبِرِّ اللَّهِ. لِأَنَّ غَايَةَ النَّامُوسِ هِيَ: الْمَسِيحُ لِلْبِرِّ لِكُلِّ مَنْ يُؤْمِنُ. لِأَنَّ مُوسَى يَكْتُبُ فِي الْبِرِّ الَّذِي بِالنَّامُوسِ: «إِنَّ الْإِنْسَانَ الَّذِي يَفْعَلُهَا سَيَحْيَا بِهَا». وَأَمَّا الْبِرُّ الَّذِي بِالْإِيمَانِ فَيَقُولُ هَكَذَا: «لَا تَقُلْ فِي قَلْبِكَ مَنْ يَصْعَدُ إِلَى السَّمَاءِ؟» (أَيُّ لِيُحْدِرَ الْمَسِيحَ) أَوْ «مَنْ يَهْبِطُ إِلَى الْهَوَايِةِ؟» (أَيُّ لِيُصْعِدَ الْمَسِيحَ مِنَ الْأَمْوَاتِ) لَكِنْ مَاذَا يَقُولُ؟ «الْكَلِمَةُ قَرِيبَةٌ مِنْكَ فِي فَمِكَ وَفِي قَلْبِكَ» (أَيُّ كَلِمَةُ الْإِيمَانِ الَّتِي نَكْرَزُ بِهَا) لِأَنَّكَ إِنْ اعْتَرَفْتَ بِفَمِكَ بِالرَّبِّ يَسُوعَ وَأَمَنْتَ بِقَلْبِكَ أَنَّ اللَّهَ أَقَامَهُ مِنَ الْأَمْوَاتِ خَلَصْتَ. لِأَنَّ الْقَلْبَ يُؤْمِنُ بِهِ لِلْبِرِّ وَالْفَمَ يُعْتَرِفُ بِهِ لِلْخَلَاصِ.

THE HOLY GOSPEL (St. Matthew 8:28-34; 9:1) At that time, when Jesus came to the other side, to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one would pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.

وَلَمَّا جَاءَ إِلَى الْعَبْرِ إِلَى كُورَةَ الْجَرْجَسِيِّينَ اسْتَقْبَلَهُ مَجْنُونَانِ خَارِجَانِ مِنَ الْقُبُورِ هَائِجَانِ جِدًّا حَتَّى لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَجْتَازَ مِنْ تِلْكَ الطَّرِيقِ. وَإِذَا هُمَا قَدْ صَرَخَا قَائِلَيْنِ: «مَا لَنَا يَا يَسُوعَ ابْنَ اللَّهِ؟ أَجِئْتَ إِلَيْنَا هُنَا قَبْلَ الْوَقْتِ لِتُعَذِّبَنَا؟» وَكَانَ بَعِيدًا مِنْهُمْ قَطِيعُ خَنَازِيرٍ كَثِيرَةٍ تَرَعَى. فَالشَّيَاطِينُ طَلَبُوا إِلَيْهِ قَائِلِينَ: «إِنْ كُنْتَ تُخْرِجُنَا فَادِّنْ لَنَا أَنْ نَذْهَبَ إِلَى قَطِيعِ الْخَنَازِيرِ». فَقَالَ لَهُمْ: «امْضُوا». فَخَرَجُوا وَمَضُوا إِلَى قَطِيعِ الْخَنَازِيرِ وَإِذَا قَطِيعُ الْخَنَازِيرِ كُلُّهُ قَدْ انْدَفَعَ مِنْ عَلَى الْجُرْفِ إِلَى الْبَحْرِ وَمَاتَ فِي الْمِيَاهِ. أَمَّا الرُّعَاةُ فَهَرَبُوا وَمَضُوا إِلَى الْمَدِينَةِ وَأَخْبَرُوا عَنْ كُلِّ شَيْءٍ وَعَنْ أَمْرِ الْمَجْنُونَيْنِ. فَإِذَا كُلُّ الْمَدِينَةِ قَدْ خَرَجَتْ لِامْتِلاَقَةِ يَسُوعَ. وَلَمَّا أَبْصَرُوهُ طَلَبُوا أَنْ يَنْصَرِفَ عَنْ تَحْوِمِهِمْ. فَدَخَلَ السَّفِينَةَ وَاجْتَازَ وَجَاءَ إِلَى مَدِينَتِهِ.

*** IMPORTANT NOTE ***

On Sunday July 9 & 16 there will be a substitute Priest serving as Fr. Mark will be on vacation with his family July 6-19, and away again for the Archdiocese Convention July 24-28. There will not be Vespers on July 15. For Pastoral Emergencies during Fr. Mark's absence, please contact Carol Maker (514-335-4372) to arrange a Priest for you and to book the Church for a funeral, etc. Thank you!

+ SYNAXARION +

On July 9 in the Holy Orthodox Church, we commemorate the Hieromartyr Pankratios, bishop of Taormina in Sicily, and disciple of the Holy Apostle Peter. Verses Pankratios, having set himself as foundation, Raised upon it a house from the stones of his contest. On the ninth, Pankratios saw the house of the Almighty. This saint was born in Antioch during the time when the Lord Jesus Christ walked as a man on earth. Hearing about the miracles of Christ, the parents of Pankratios desired to see the Lord. Together with Pankratios, they traveled to Jerusalem where they saw Jesus, heard His words and witnessed His miracles. While there, Pankratios met the Apostle Peter. After the Ascension of the Lord, both parents and Pankratios were baptized in Antioch. Later, the Apostles Peter and Paul appointed Pankratios as the Bishop of Taormina in Sicily. There he worked many miracles, destroyed the idols, baptized the unbaptized, strengthened the baptized and governed well the Church of God. A heathen commander, Aquilinus, heard that the entire city of Taormina became Christian and set out with an army to destroy it. Pankratios went with the clergy outside the city carrying the invincible weapon, the Honorable Cross. When the army approached the city, darkness befell them and the soldiers were overcome with great fear. Confused, the attackers turned against one another and slaughtered each other. In the end, Pankratios was stoned to death by envious and evil heathens and found rest in the Lord. On this day, we also commemorate the Martyrs Andrew and Probus; Venerable Dionysios the Orator, first settler of Small St. Anne skete on Athos, and his disciple Venerable Metrophanes. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

Glory to the Father, and to the Son, and to the Holy Spirit. How wise are Thy judgments, O Christ, in that Thou didst grant Peter to understand Thy Resurrection by the coffin wrappings alone; whereas Luke and Cleopas Thou didst accompany conversing; and as Thou didst so Thou didst not reveal Thyself to them, and Thou wast taunted by them as though Thou alone wert a stranger in Jerusalem, not knowing what had happened therein of late. But since Thou ordainest all things in conformity with Thy creation, Thou didst explain to them what the Prophets had uttered concerning Thee, and in the breaking of the bread they knew Thee after their hearts were aflame for Thy knowledge; and when they came together with the Disciples they proclaimed openly the Resurrection, by which have mercy upon us.

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.

— HOLY TRADITION —

By: Abbot Tryphon (Taken from The Morning Offering - Ancient Faith Radio)

Many evangelical protestants see Holy Tradition as standing in direct contrast to Scripture, as though Tradition is always relegated to “the traditions of men”. However, there are numerous references in Holy Scripture to Holy Tradition. For example: “Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught (Luke 1:1-4).” It must be noted that in this instance the oral word preceded the written word, hence becoming Holy Tradition. In John 20:30-3, it is revealed, “Jesus performed many other signs in the presence of his disciples, which are not recorded in this book”, and in John 21:25, we read, “Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written”. One of my personal favorite passages regarding Holy Tradition is found in 2 Thessalonians 2:15, “So then, brothers and sisters, stand firm and hold fast to the teachings we passed on to you, whether by word of mouth or by letter.” Holy Tradition is not apart from the Bible, but supports the proper interpretation of the Bible. Holy Tradition emanates from Christ Himself, and is expressed by the Apostles, the Holy Fathers, and the Church. The Fathers, in fact, are the very guardians of the Apostolic Tradition, for they, like the Apostles before them, are witnesses of a single Truth, which is the Truth of the God-man, Jesus Christ. Since Christ is one, unique, and indivisible, so also is the Church unique and indivisible. The Church is the incarnation of the incarnated God-man, Jesus Christ, and will continue through the ages, and even throughout all eternity.

— FORGIVENESS IS THE CURE —

By: Abbot Tryphon (Taken from The Morning Offering - Ancient Faith Radio)

Our Lord Jesus Christ told us: “Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven (Luke 6:37).” In the Our Father, the very prayer given to His disciples after Christ was asked to teach them to pray, we say the words “forgive us our debts as we forgive our debtors”. These strong words make it clear that we are to forgive others if we expect God to forgive us. Saint Tikhon of Zadonsk, in his book, “Journey to Heaven”, says: “Do we forgive our neighbors their trespasses? God also forgives us in His mercy. Do we refuse to forgive? God, too, will refuse to forgive us. As we treat our neighbors, so also does God treat us. The forgiveness, then, of your sins or unforgiveness, and hence also your salvation or destruction, depend on you yourself, man. For without forgiveness of sins there is no salvation.” Throughout Christ’s ministry He emphasized the need for us to be willing to forgive others, for if we expect to be forgiven, we must nurture a forgiving heart. If we hold grudges, and remember wrongs, we poison our souls, and love has no place in us. “The drunkard, the fornicator, the proud – he will receive God’s mercy. But he who does not want to forgive, to excuse, to justify consciously, intentionally... that person closes himself to eternal life before God, and even more so in the present life. He is turned away and not heard (Elder Sampson of Russia).” As we are quick to forgive our neighbors, so God also forgives us in His great and loving mercy. If we refuse to forgive, God, too, will refuse to forgive us. Our salvation or destruction, depend on our willingness to forgive others, for without forgiveness of sins there is no salvation.