

"Always remember the harsh trials of those who grieve  
and those who are despised (in prisons, exile, etc.),  
so that you might be duly grateful  
for your small and insignificant trials  
and be able to endure them with joy."  
St. Isaac the Syrian



**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: JUNE 18, 2017 A.D.**



لنصلي من  
أجلهما

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 2:10-16)** Brethren, glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law. For it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified. When Gentiles who have not the Law do by nature what the Law requires, they are a law to themselves, even though they do not have the Law. They show that what the Law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

وَمَجْدٌ وَكَرَامَةٌ وَسَلَامٌ لِكُلِّ مَنْ يَفْعَلُ الصَّلَاحَ الْيَهُودِيِّ أَوَّلًا ثُمَّ الْيُونَانِيِّ. لِأَنَّ لَيْسَ عِنْدَ اللَّهِ مُحَابَاةً. لِأَنَّ كُلَّ مَنْ أَخْطَأَ بِدُونِ النَّامُوسِ فَيَدُونِ النَّامُوسِ يَهْلِكُ وَكُلُّ مَنْ أَخْطَأَ فِي النَّامُوسِ فَيَاثُمَّ يَدُونِ النَّامُوسِ. لِأَنَّ لَيْسَ الَّذِينَ يَسْمَعُونَ النَّامُوسَ هُمْ أَبْرَارٌ عِنْدَ اللَّهِ بَلِ الَّذِينَ يَعْمَلُونَ بِالنَّامُوسِ هُمْ يُبْرَرُونَ. لِأَنَّهُ الْأُمَّمُ الَّذِينَ لَيْسَ عِنْدَهُمْ النَّامُوسُ مَتَى فَعَلُوا بِالطَّبِيعَةِ مَا هُوَ فِي النَّامُوسِ فَهَوْلَاءِ إِذْ لَيْسَ لَهُمْ النَّامُوسُ هُمْ نَامُوسٌ لِنَفْسِهِمُ الَّذِينَ يُظْهِرُونَ عَمَلَ النَّامُوسِ مَكْتُوبًا فِي قُلُوبِهِمْ شَاهِدًا أَيْضًا ضَمِيرُهُمْ وَأَفْكَارُهُمْ فِيمَا بَيْنَهَا مُشْتَكِيَةٌ أَوْ مُحْتَجَّةٌ فِي الْيَوْمِ الَّذِي فِيهِ يَدِينُ اللَّهُ سَرَائِرَ النَّاسِ حَسَبَ إِنْجِيلِي بِيَسُوعَ الْمَسِيحِ.

**THE HOLY GOSPEL (St. Matthew 4:18-23)** At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

وَإِذْ كَانَ يَسُوعُ مَاشِيًا عِنْدَ بَحْرِ الْجَلِيلِ أَبْصَرَ أَحْوَيْنَ: سَمْعَانَ الَّذِي يُقَالُ لَهُ بَطْرُسُ وَأَنْدْرَاوَسَ أَخَاهُ يُلْقِيَانِ شَبَكَةً فِي الْبَحْرِ فَإِنَّهُمَا كَانَا صَيَّادَيْنِ. فَقَالَ لَهُمَا: «هَلُمَّ وَرَائِي فَاجْعَلُكُمْ صَيَّادِي النَّاسِ». فَلَوَقَتِ تَرَكَمَا الشَّبَاكَ وَتَبِعَاهُ. ثُمَّ اجْتَاَزَ مِنْ هُنَاكَ فَرَأَى أَحْوَيْنَ آخَرَيْنِ: يَعْقُوبَ بَنَ زَبْدِيِّ وَيُوحَنَّا أَخَاهُ فِي السَّفِينَةِ مَعَ زَبْدِيِّ أَبِيهِمَا يُصْلِحَانِ شَبَاكَهُمَا فَدَعَاهُمَا. فَلَوَقَتِ تَرَكَمَا السَّفِينَةَ وَأَبَاهُمَا وَتَبِعَاهُ. وَكَانَ يَسُوعُ يَطُوفُ كُلَّ الْجَلِيلِ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

On Sunday, June 18, **Father's Day** is celebrated worldwide to recognize the contribution that fathers and father figures make to the lives of their children and to society. Happy Father's Day to all the fathers of our parish!

Today's **Memorial Service** is for the following departed servants of God: Antony Zoghbi (6th year), Madeleine, Gregory, Miladeh, Victoria, Emilie & Farha. Offered by Issa & Irma Zoghbi and Family.

**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.

**Feast of the Nativity of St. John the Baptist** - Divine Liturgy starting at 10:00am on Saturday, June 24 at St. John the Baptist Antiochian Orthodox Church (Fr. Elie Touma) on 400 Laurier, Laval, H7N 2P6. Reception to follow. All are welcome! (*Fr. Mark will be concelebrating*)

**Feast of the Holy Apostles** - Divine Liturgy on Wednesday, June 28 at 7:00pm at St. Nicholas Church. Note: The Holy Apostles Fast is June 12 and ends at the celebration of the Feast. No Vespers on June 24 and July 1, 8 & 15 at our Church.

**No Vespers:** June 24, July 1, 8 & 15

SYNTAXARION: On June 18 in the Holy Orthodox Church, we commemorate the holy Martyrs Leontios of Greece, and Hypatios and Theodoulos, who were martyred with him in Phoenicia. Being of great bodily stature and strength, Leontios was an illustrious soldier in the Roman legions who had won many victories, and was known for his prudence and sobriety of mind. When it was learned that he gave grain to the poor from the imperial stores, and was moreover a Christian, Hadrian the Governor of Phoenicia sent Hypatios, a tribune, and Theodoulos, a soldier, to arrest him. Saint Leontios converted them on the way to Tripoli in Phoenicia, where Hypatios and Theodoulos were tormented and beheaded by Hadrian for their confession of Christ. Then Hadrian with many flatteries and many torments strove to turn Leontios from Christ. All his attempts failing, he had Leontios put to such tortures that he died in the midst of them, receiving his crown from Christ our God, in the year 73. By his intercessions, O Christ God, have mercy upon us. Amen.

As God, Thou didst rise in glory from the grave, raising the world with Thee. All nature doth praise Thee as God. Death is destroyed and Adam doth rejoice, O Master, whilst Eve, now freed from bondage, doth rejoice, saying: Thou it is, O Christ, Who granteth Resurrection to all. Let us praise Him Who arose on the third day as the all-powerful God. He hath shattered the gates of Hades and hath raised from the tomb those who were there from eternity. He didst willingly appear to the myrrh-bearers and say to them first: Rejoice; and to the Apostles He didst reveal joy as the only Life-giver. The women announce with joy the signs of victory to the Disciples, Hades groans and death laments; but the world is glad and all rejoice. For Thou it is, O Christ, Who granteth Resurrection to all.

Verily, when the ointment-bearing women saw the stone rolled, they rejoiced; for they saw a young man sitting at the grave who said to them: Behold, Christ hath risen; say to the Disciples with Peter to hasten to the mountain; for there He shall appear to you, O ye His beloved ones, as He foretold you.

Before conceiving Thee, O Christ, an angel hailed the Virgin; and an angel also rolled the stone from the grave. The former instead of sorrow proclaimed signs of joy indescribable; and the latter instead of death proclaimed to the women and Thy beloved ones Thy Resurrection, magnifying Thee, O Giver of Life.

Today is Salvation come into the world. Let us sing praises to Him Who arose from the grave, the Author of our life; for having by Death destroyed death, He hath given us victory and Great Mercy.

## — LONELINESS —

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

In an age when families no longer eat dinner together, children watch TV, play computer games, and text message their friends from their bedrooms. When adults can be seen walking in our cities talking on cell phones. At a time in our history when people can be sitting in a cafe with friends, all the while talking to someone else on a mobile phone, we have become a people living together in isolation. Even in our spiritual lives we tend to be living in isolation. Many reserve their prayers to issues revolving around finances, or prayers offered regarding their health, or that of a family member. Yet these people rarely think of the importance of corporate prayer with family and friends apart from the Sunday Liturgy. Prayer is a private matter, rarely shared with others. The fact that public prayer outside one's parish is now frowned upon by the government, has further eroded our sense of corporate prayer as being something we, as a nation, value. Entertainment has also taken on a central role in our lives, becoming so important as to have replaced visiting neighbors or friends. I'm old enough to remember the day when neighborhoods were filled with homes sporting large front porches. On those hot summer nights families would be sitting on their porches, sipping lemonade and waving at passing neighbors who were actually out for a stroll. Now we all have air conditioners, and front porches have been replaced with private back patios, where no one can see us. Gone are the days of neighborliness. The Church is the Body of Christ and by Her very nature is anything but an institution wherein one can be isolated from others. We only let it be so if we fail to involve ourselves as the people of God, with one another. The greeting given by Orthodox Christians, passing on the holy kiss when we meet one another, or kissing the hand of our priest, are ways we avoid the isolation that dominates the society in which we live. Staying for the coffee hour, or the agape meal following the Sunday Liturgy, are ways in which we can do battle against the isolation that dominates the rest of our world. Attending midweek services is another way to stave off isolation. Our youth need to learn from us the importance of communicating directly with their friends and family. Taking children out for a Sunday afternoon drive, exploring the country side, radio off, is a wonderful way families can reconnect. Taking grandmother on a family picnic to a local park, avoiding the back yard, is a wonderful, old fashioned way of introducing community to children. Letting them play with cousins in a park, as the extended family gathers for a picnic, can build families bonds that will last a lifetime. When was the last time we sat around with a senior member of our family and asked them to share the memories of their youth? What a wonderful way to reconnect an aging grandfather to his own youth and show him that we value his life experiences and the memories of his own parents and grandparents. What an invaluable legacy we impart to our own children, when we let them know they were not born in a vacuum, but are a part of a long line of real people. Isolation is a terrible threat to our way of life. Young people no longer have the communication skills that past generations learned from older family members. I am astounded when I think of how much of my grandparents are a real part of who I've become. It is not just genetics that they passed on to me, but memories of family history that was long gone when I was born. Even parts of my personality were gleaned from my great grandfather. My study, filled as it is with photographs, icons and collectibles, is a style that became my own, having loved the same clutter and warmth of my grandparents home. Isolation does not have to be a part of our world. It just takes commitment on our part to build family and community. When people visit the monastery I routinely ask that they turn off their cell phones, so we can all leave isolation behind and connect as family, the children of the Most High. What a wonderful thing it would be if each family had two hours each night when the house phone, cell phones, the TV, and all other outside intrusions were banned. How about an evening of playing Uno, as a family, or putting a puzzle together? Then, end the evening with the whole family standing before the icon corner, doing the evening prayers!