

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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REGULAR SCHEDULE OF WORSHIP:

Saturdays: Great Vespers 7:00pm-8:00pm

Confession 8:00pm-9:00pm (by Appointment only)

Sundays: 9:00am-12:00pm

(9:00am Orthros & 10:30am Divine Liturgy)

Agape Coffee Hour 12:00pm-2:00pm

BULLETIN: MAY 1, 2016 A.D.

THE AFTERLIFE

By Abbot Tryphon - All Merciful Saviour Monastery, Vashon Island, Washington.

There is no formal doctrine in the Orthodox Church concerning the afterlife for animals, including our pets. Those Fathers of the Church who have expressed themselves on this matter were simply expressing theological opinions that have not become universally accepted, and remain known as "theologoumena" (personal opinion). The Church has wisely refrained from pronouncing conclusively regarding the afterlife, for much remains unknown. We will not truly understand what awaits us after this life until we have entered into the afterlife. As Orthodox Christians, we simply accept the Nicaeo-Constantinopolitan Creed, reciting the words, "I look for...the life of the world to come." By God's grace and our cooperation with this grace, we expect to inherit eternal life. We believe that all beings who have been a part of our lives will also be there. Some of us would even hope, along with C.S. Lewis, that it might be possible Paradise will also include our beloved pets, and even the animals that have contributed in a myriad of ways to our own well being. Would it be possible that the cow that provided milk for our children, and cheese for our table, might one day join us in a Paradise where there is no death and no pain? C.S. Lewis describes something like this in his book "The Great Divorce" in which a sanctified lady in paradise is accompanied by a myriad of animals as she walks in glory through the fields of Paradise. As I have enjoyed the affection and loyalty of our monastery's wonderful Norwegian Forest Cat, Hammi, it would seem to me a Paradise without this loving little creature, would be wanting. Even the eternal loss of our hens, who've provided us with so many wonderful, fresh eggs, and given me so much delight, as I've watched them enjoying their free range lives, would seem sad to me. This is simply my opinion, and I look forward to the possibility of meeting with the many beloved dogs and cats whose lives I have shared, over my seventy years. The saints saw animals as creatures of God, created as gifts of God's love, and therefore resisted negligence or indifference when these animals were under their charge. Saint Paul of Obnora was known to converse with birds, and Saint Seraphim of Sarov made friends with a bear. Saint Anthony the Great had a friendship with a lion. Saint Modestos viewed animals as sublime and mysterious gifts from God, and would often bless the livestock of the faithful – praying for their health and survival and glorifying in the vastness and beauty of all that God made. I myself, for some sixteen years, have blessed our cat Hammi, as I've let him out of the library after his night of sleep. (continued on page 3)

THE HOLY EPISTLE (Acts 1:1-8)

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked him, "Lord, will you at this time restore the kingdom of Israel?" He said to them, "it is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

الْكَلَامُ الْأَوَّلُ أَنْشَأْتُهُ يَا ثَاوُفِيلُسُ عَنْ جَمِيعِ مَا ابْتَدَأَ يَسُوعُ يَفْعَلُهُ وَيُعَلِّمُ بِهِ إِلَى الْيَوْمِ الَّذِي ارْتَفَعَ فِيهِ بَعْدَ مَا أَوْصَى بِالرُّوحِ الْقُدُسِ الرَّسُلَ الَّذِينَ اخْتَارَهُمْ. الَّذِينَ أَرَاهُمْ أَيْضًا نَفْسَهُ حَيًّا بِبَرَاهِينٍ كَثِيرَةٍ بَعْدَ مَا تَأَلَّمَ وَهُوَ يَظْهَرُ لَهُمْ أَرْبَعِينَ يَوْمًا وَيَتَكَلَّمُ عَنِ الْأُمُورِ الْمُخْتَصَّةِ بِمَلَكُوتِ اللَّهِ. وَفِيمَا هُوَ مُجْتَمِعٌ مَعَهُمْ أَوْصَاهُمْ أَنْ لَا يَبْرَحُوا مِنْ أُورُشَلِيمَ بَلْ يَنْتَظِرُوا ((مَوْعِدَ الْآبِ الَّذِي سَمِعْتُمُوهُ مِنِّي لِأَنَّ يُوْحَنَّا عَمَّدَ بِالْمَاءِ وَأَمَّا أَنْتُمْ فَسَتَتَّعَمِدُونَ بِالرُّوحِ الْقُدُسِ لَيْسَ بَعْدَ هَذِهِ الْأَيَّامِ بِكَثِيرٍ)). أَمَّا هُمْ الْمَجْتَمِعُونَ فَسَأَلُوهُ: ((يَا رَبُّ هَلْ فِي هَذَا الْوَقْتِ تَرُدُّ الْمَلِكُ إِلَى إِسْرَائِيلَ؟)) فَقَالَ لَهُمْ: ((لَيْسَ لَكُمْ أَنْ تَعْرِفُوا الْأَزْمَنَةَ وَالْأَوْقَاتَ الَّتِي جَعَلَهَا الْآبُ فِي سُلْطَانِهِ لِكِنِّكُمْ سَتَتَّالُونَ قُوَّةَ مَتَى حَلَّ الرُّوحِ الْقُدُسِ عَلَيْكُمْ)). ((وَتَكُونُونَ لِي شُهَدَاءَ فِي أُورُشَلِيمَ وَفِي كُلِّ الْيَهُودِيَّةِ وَالسَّامِرَةِ وَإِلَى أَقْصَى الْأَرْضِ)).

فِي الْبَدءِ كَانَ الْكَلِمَةُ وَالْكَلمَةُ كَانَ عِنْدَ اللَّهِ وَكَانَ الْكَلِمَةُ اللَّهُ. هَذَا كَانَ فِي الْبَدءِ عِنْدَ اللَّهِ. كُلُّ شَيْءٍ بِهِ كَانَ وَبِغَيْرِهِ لَمْ يَكُنْ شَيْءٌ مِمَّا كَانَ. فِيهِ كَانَتِ الْحَيَاةُ وَالْحَيَاةُ كَانَتْ نُورَ النَّاسِ وَالنُّورُ يُضِيءُ فِي الظُّلْمَةِ وَالظُّلْمَةُ لَمْ تُدْرِكْهُ. كَانَ إِنْسَانٌ مَرْسَلٌ مِنْ اللَّهِ اسْمُهُ يُوْحَنَّا. هَذَا جَاءَ لِلشَّهَادَةِ لِيشْهَدَ لِلنُّورِ لِكِي يُؤْمِنَ الْكُلُّ بِوَأَسِطَتِهِ. لَمْ يَكُنْ هُوَ النُّورُ بَلْ ليشْهَدَ لِلنُّورِ. كَانَ النُّورُ الْحَقِيقِيُّ الَّذِي يُبَيِّرُ كُلَّ إِنْسَانٍ آتِيًا إِلَى الْعَالَمِ. كَانَ فِي الْعَالَمِ وَكُونِ الْعَالَمِ بِهِ وَلَمْ يَعْرِفْهُ الْعَالَمُ. إِلَى خَاصَّتِهِ جَاءَ وَخَاصَّتُهُ لَمْ تَقْبَلْهُ. وَأَمَّا كُلُّ الَّذِينَ قَبَلُوهُ فَأَعْطَاهُمْ سُلْطَانًا أَنْ يَصِيرُوا أَوْلَادَ اللَّهِ أَيُّ الْمُؤْمِنُونَ بِاسْمِهِ. الَّذِينَ وُلِدُوا لَيْسَ مِنْ دَمٍ وَلَا مِنْ مَشِيئَةِ جَسَدٍ وَلَا مِنْ مَشِيئَةِ رَجُلٍ بَلْ مِنْ اللَّهِ. وَالْكَلمَةُ صَارَ جَسَدًا وَحَلَّ بَيْنَنَا وَرَأَيْنَا مَجْدَهُ مَجْدًا كَمَا لَوْجِدُ مِنَ الْآبِ مَمْلُوءًا نِعْمَةً وَحَقًّا. يُوْحَنَّا شَهِدَ لَهُ وَنَادَى: هَذَا هُوَ الَّذِي قُلْتُ عَنْهُ: إِنَّ الَّذِي يَأْتِي بَعْدِي صَارَ قُدَّامِي لِأَنَّهُ كَانَ قَبْلِي. وَمِنْ مِلَّةِ نَحْنُ جَمِيعًا أَخَذْنَا وَنِعْمَةً فَوْقَ نِعْمَةٍ. لِأَنَّ النَّامُوسَ بِمُوسَى أُعْطِيَ أَمَّا النِّعْمَةُ وَالْحَقُّ فَبِيسُوعِ الْمَسِيحِ صَارَا

On behalf of the Antiochian Women of St. Nicholas Church, I would like to thank everyone for their support and generosity towards our annual Bake Sale. It was a great success once again! I pray you have a Blessed Pascha! May God bless you all. Thank you again, Hala Zakaib.

Join us after the Pascal Vigil for a Reception
Hosted by our Antiochian Women. All are welcome!

The Antiochian Orthodox Union of Canada is holding a Family Brunch on May 23 at 11:30am at Monastère de la Vierge Marie la Consolatrice (946 chemin de la Carrière, Brownsburg, QC J8G 1K5) on May 23 at 11:30AM. Followed by a tour of the monastery. Tickets are \$50 each for adults and \$25 each for children 3 to 12 years. Contact Hala Zakaib for tickets (514-449-0882) or e-mail unionorthodoxe@gmail.com

\$100 RAFFLE - May 31st

500 Tickets

10 Draws (instead of 5)

More Cash Prizes

& More Chance to Win!

Call the Church Office

or Sylvia Mefrige (514-344-0550)

Delicious Food at 6:00pm

Ticket Drawing at 8:00pm

THE HOLY GOSPEL (St. John 1:1-17)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not. He came to his own home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (John bore witness to him, and cried, "This was he of whom I said, 'He who comes after me ranks before me, for he was before me.'") And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

(continued from page 1)

The traditional lands of Britain, Scotland, Wales and Ireland, all lands of the Celtic peoples, which, until the 11th century were part of the unified Orthodox Catholic Church and whose saints and spiritual life have much to offer the contemporary world, saw all of reality as a single unity. These saints knew, as all of the holy saints of the Church have known, that the wholeness of creation had been torn apart by the sin of Adam, and was restored by the saving act of Christ. In their lives they embodied the restoration of wholeness in creation, whether by communication with angels and spirits, or by kinship with all of the natural world. Saint Athanasius said, "(God) provided the work of creation also as a means by which the Maker might be known ... Three ways thus lay open to them, by which they might obtain the knowledge of God. (First), they could look up to the immensity of heaven, and by pondering the harmony of creation come to know its Ruler, the Word of the Father." Thus, the natural world, seen in the light of Christ, remains a way to know God, that is, a way of salvation. The oneness of our relationship with Creation is brought to life with the story of Saint Kevin of Glendalough. While standing at prayer in a traditional Celtic monastic position with his arms outstretched in the form of a cross, a blackbird built a nest on his arm and laid her eggs. Saint Kevin, not wanting to disturb her nest, stayed in the position until the eggs were hatched. The saint is said to have stated, "It is no great thing for me to bear this pain of holding my hand under the blackbird for the sake of heaven's king." In the beginning of the restoration of the unity in the entire fallen cosmos, Christ went out into the desert and "He was with the wild beasts, and the angels served Him" (Mark 1:13). These heavenly and earthly creatures who were destined to become the new creation in the God-Man Jesus Christ were assembled around Him. There is a pointed reference to this restoration in the life of St Isaac of Syria, when he wrote: The humble man approaches wild animals, and the moment they catch sight of him their ferocity is tamed. They come up and cling to him as their Master, wagging their tails and licking his hands and feet. They scent as coming from him the same fragrance that came from Adam before the transgression, the time when they were gathered together before him and he gave them names in Paradise. This scent was taken away from us, but Christ has renewed it and given it back to us at his coming. It is this which has sweetened the fragrance of humanity. In other words, the state of likeness to God in Christ to which he had risen enabled him to be with the wild beasts just as Adam was in his naming of them. And, I suspect the reason pets are so important to we humans is that they aid in our journey into the restoration of kinship between two different parts of creation. Our pets become like all the animals were in the beginning, when Adam was charged with naming them. When the human can lie down with the cat, or the dog, or the chicken, (to paraphrase Isaiah) we aid the advancement of the Kingdom just a little, work to recreate Paradise just a little, and so give new meaning to such menial tasks as cleaning out the chicken coop, or the litter box. Finally, as one of my favorite bishops said, "Animals were with Adam and Eve in Paradise, so why on earth wouldn't they also be in Heaven (Metropolitan Kallistos Ware)?"

+ 2016 LENTEN SCHEDULE OF PRAYERS & BLESSINGS +

- * Sunday, March 13 - Cheesefare Sunday & Ceremony of Mutual Forgiveness
- * Wednesday, March 16 at 7:30pm - Presanctified Divine Liturgy
- * Thursday, March 17 at 7:30pm - Great Compline
- * Friday, March 18 at 7:30pm - 1st Akathist, Anointing with miraculous Myrrh from the Holy Relics of St. Demetrios
- * Saturday, March 19 at 7:00pm - Great Vespers & Confessions by Appointment
- * Sunday, March 20 - Sunday of Orthodoxy (Procession with Icons)
Evening: Pan-Orthodox Vespers - 7:00pm at St. George Antiochian Orthodox Church
- * Wednesday, March 23 at 7:30pm - Presanctified Divine Liturgy
- * Thursday, March 24 at 7:00pm - VIGIL for Feast of the Annunciation at St. Mary's Church with the Montreal Clergy.
- * Friday, March 25 at 7:30pm - 2nd Akathist, Anointing with Holy Oil from Mt. Athos: PARAMYTHIA Miraculous Icon
- * Saturday, March 26 at 7:00pm - Great Vespers & Confessions by Appointment
- * Sunday, March 27 - Sunday of St. Gregory Palamas, Holy Water from Mt. Athos: Miraculous Spring of IVIRON
- * Wednesday, March 30 at 7:30pm - Presanctified Divine Liturgy
- * Thursday, March 31 at 7:30pm - Great Compline
- * Friday, April 1 at 7:30pm - 3rd Akathist, Anointing with Holy Oil from Mt. Athos: PORTAITISSA Miraculous Icon
- * Saturday, April 2 at 7:00pm - Great Vespers & Confessions by Appointment
- * Sunday, April 3 - Sunday of the Holy Cross (Procession with Crosses)
- * Wednesday, April 6 at 7:30pm - Presanctified Divine Liturgy
- * Thursday, April 7 at 7:30pm - Great Compline
- * Friday, April 8 at 7:30pm - 4th Akathist, Anointing with Holy Oil from Mt. Athos: ST. NICHOLAS Miraculous Icon
- * Saturday, April 9 at 7:00pm - Great Vespers & Confessions by Appointment
- * Sunday, April 10 - Sunday of St. John Climacus, Holy Water from the Life-Giving Font in Constantinople
- * Wednesday, April 13 at 7:30pm - Small Compline & Canon of St. Andrew (and Life of St. Mary of Egypt)
- * Thursday, April 14 at 7:30pm - Presanctified Divine Liturgy
- * Friday, April 15 at 7:30pm - 5th Akathist, Anointing with Holy Oil from Mt. Athos: ST. ANNA Miraculous Icon
- * Saturday, April 16 at 7:00pm - Great Vespers & Confessions by Appointment
- * Sunday, April 17 - Sunday of St. Mary of Egypt, Holy Water from Mt. Athos: St. Anna (Miraculous Spring of St. Anna)
- * Tuesday, April 19 at 7:30pm - Great Compline
- * Wednesday, April 20 at 7:30pm - Presanctified Divine Liturgy
- * Friday, April 22 at 7:30pm - Small Compline & Canon of St. Andrew
- * Saturday, April 23 at 10:00am - Orthros & Divine Liturgy
Evening at 7:00pm - Great Vespers & Confessions by Appointment
- * Sunday, April 24 - Palm Sunday (Outdoor Procession & Blessing of Palms)
Evening at 7:30pm - 1st Bridegroom Service
- * Monday, April 25 at 7:30pm - 2nd Bridegroom Service
- * Tuesday, April 26 at 7:30pm - 3rd Bridegroom Service
- * Wednesday, April 27 at 7:30pm - Holy Unction Service
- * Thursday, April 28 at 10:30am - Vespereal Divine Liturgy of St. Basil (Mystical Supper)
Evening at 7:30pm - Holy Passion Gospels Service
- * Friday, April 29 at 10:00am - Holy Paramon
Evening at 7:30pm - Lamentation Service with outdoor Procession
- * Saturday, April 30 at 10:00am - Vespereal Divine Liturgy of St. Basil (Saturday of Light)
Evening at 10:00pm - Paschal Vigil (followed by late night reception)
- * **Sunday, May 1 at 1:00pm - Agape Vespers (Indoor Candle Procession)**
- * **Monday, May 2 at 10:30am - Bright Monday & Feast of St. George - Divine Liturgy with Bishop Alexander & Montreal Clergy at St. George Antiochian Orthodox Church.**
- * NOTE: the above Anointings & Holy Water will ONLY be administered at those times, book the dates from now!

**CHRIST IS RISEN!
BLESSED PASCHA!
+ FR. MARK**