

ST. NICHOLAS ANTIOCHIAN ORTHODOX CHURCH

كنيسة القديس نيقولاوس الانطاكية الأرثوذكسية

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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 29, 2016 A.D.

Our Thoughts...

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

“Our life depends on the kind of thoughts we nurture. If our thoughts are peaceful, calm, meek, and kind, then that is what our life is like. If our attention is turned to the circumstances in which we live, we are drawn into a whirlpool of thoughts and can have neither peace nor tranquility (Elder Thaddeus of Vitovnica)”. Saint Saraphim of Sarov said that if we “acquire peace, a thousand around us will be saved”, for having been created in the image of God, and we are part of the Divine thought that was made material in time and space. We not only influence those around us with our thoughts, but we even influence the cosmos. If we focus on the negative, those negative thoughts impact everyone around us, and even the whole world. The Elder Thaddeus tells us we can be either very good, or very bad, depending on the thoughts and desires we breed. There is a lot that is wrong with the world, but it begins with us. If there is to be peace in our world, it must begin with me. If hatred, anger, envy, lust, and spite, are to end, it must end with me. When we allow destructive thoughts to destroy our peace, the peace around us is destroyed. We can not blame the world, or even those around us, for that which happens around us, radiates from us. Blame for all that is wrong with the world, can not be placed beyond our own hearts.

ANTIOCHIAN WOMEN: LADIES' CLOSING DINNER

Tuesday, June 14 2016 at 6:30pm- Restaurant Madisons (1695 Boul de l'avenir)

Ticket: \$30/person - To confirm, please contact Roula Mourani before June 6

(514) 699-9635 / roula_mourani@sympatico.ca

\$100 RAFFLE - May 31st >>> Limited Amount Remaining!!

500 Tickets - 10 Draws (instead of 5) More Cash Prizes & More Chance to Win!

Call the Church Office or Sylvia Mefrige (514-344-0550). 6pm Food & 8pm Ticket Drawing.

THE HOLY EPISTLE (Acts 1:19-30)

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

فِي تِلْكَ الْأَيَّامِ لَمَّا تَبَدَّدَ الرِّسَالُ مِنْ جَرَاءِ الضِّيْقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِفَانُوسَ فَاجْتَازُوا إِلَى فِينِيقِيَّةَ وَقَبْرُسَ وَأَنْطَاكِيَّةَ وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا الْيَهُودَ فَقَطْ. وَلَكِنْ كَانَ مِنْهُمْ قَوْمٌ وَهُمْ رِجَالٌ قَبْرُسِيُّونَ وَقَيْرَوَانِيُّونَ الَّذِينَ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ كَانُوا يُخَاطَبُونَ الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ. وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ فَامَنَّ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَسَمِعَ الْخَبْرَ عَنْهُمْ فِي آذَانِ الْكَنِيسَةِ الَّتِي فِي أُورُشَلِيمَ فَأَرْسَلُوا بَرْتَنَابَا لِكَيْ يَجْتَازَ إِلَى أَنْطَاكِيَّةَ. الَّذِي لَمَّا أَتَى وَرَأَى نِعْمَةَ اللَّهِ فَرِحَ وَوَعِظَ الْجَمِيعَ أَنْ يَتَّبِعُوا فِي الرَّبِّ بِعِزْمٍ الْقَلْبَ لِأَنَّهُ كَانَ رَجُلًا صَالِحًا وَمُتَمَلِّنًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. فَانضَمَّ إِلَى الرَّبِّ جَمْعٌ غَفِيرٌ. ثُمَّ خَرَجَ بَرْتَنَابَا إِلَى طَرَسُوسَ لِيَطْلُبَ شَاوُلَ. وَلَمَّا وَجَدَهُ جَاءَ بِهِ إِلَى أَنْطَاكِيَّةَ. فَحَدَّثَتْهُمَا أَنَّهُمَا اجْتَمَعَا فِي الْكَنِيسَةِ سَنَةً كَامِلَةً وَعَلَّمَا جَمْعًا غَفِيرًا. وَدَعِيَ التَّلَامِيذَ ((مَسِيحِيِّينَ)) فِي أَنْطَاكِيَّةَ أَوَّلًا. وَفِي تِلْكَ الْأَيَّامِ انْحَدَرَ أَنْبِيَاءٌ مِنْ أُورُشَلِيمَ إِلَى أَنْطَاكِيَّةَ. وَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسُ وَأَشَارَ بِالرُّوحِ أَنَّ جُوعًا عَظِيمًا كَانَ عَتِيدًا أَنْ يَصِيرَ عَلَى جَمِيعِ الْمَسْكُونَةِ الَّذِي صَارَ أَيْضًا فِي أَيَّامِ كَلُودِيُوسَ قَيْصَرَ. فَحَتَمَ التَّلَامِيذُ حَسْبَمَا تَيَسَّرَ لِكُلِّ مِنْهُمْ أَنْ يُرْسِلَ كُلَّ وَاحِدٍ شَيْئًا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي الْيَهُودِيَّةِ فَفَعَلُوا ذَلِكَ

THE HOLY GOSPEL (St. John 4:5-42)

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." (continued on next page)

The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that the Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he." Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" So the woman left her water jar, and went away into the city and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to him. Meanwhile the disciples besought him, saying "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has anyone brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony. "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world.

في ذلك الزمان أتى يسوع إلى مدينة من السامرة يقال لها سوخار بقرب الضيعة التي وهبها يعقوب ليوسف ابنه. وكانت هناك بئر يعقوب. فإذا كان يسوع قد تعب من السفر جلس هكذا على البئر وكان نحو الساعة السادسة. فجاءت امرأة من السامرة لتستقي ماء فقال لها يسوع: «أعطيني لأشرب» لأن تلاميذه كانوا قد مضوا إلى المدينة ليبئنا عوا طعاماً. فقالت له المرأة السامرية: «كيف تطلب مني لتشرب وأنت يهودي وأنا امرأة سامرية؟» لأن اليهود لا يعاملون السامريين. أجاب يسوع: «لو كنت تعلمين عطية الله ومن هو الذي يقول لك أعطيني لأشرب لطبت أنت منه فأعطاك ماء حياً». قالت له المرأة: «يا سيد لا دلو لك والبئر عميقة. فمن أين لك الماء الحي؟ ألعك أعظم من أبينا يعقوب الذي أعطانا البئر وشرب منها هو وبنيه ومواشيهم؟» أجاب يسوع: «كل من يشرب من هذا الماء يعطش أيضاً 14 ولكن من يشرب من الماء الذي أعطيه أنا فلن يعطش إلى الأبد بل الماء الذي أعطيه يصير فيه ينبوع ماء ينبع إلى حياة أبدية». قالت له المرأة: «يا سيد أعطني هذا الماء لكي لا أعطش ولا آتي إلى هنا لأستقي». قال لها يسوع: «أذهبى وأدعي زوجك وتعالينى ههنا» أجابت المرأة: «ليس لي زوج». قال لها يسوع: «حسنًا قلت ليس لي زوج لأنه كان لك خمسة أزواج والذي لك الآن ليس هو زوجك. هذا قلت بالصدق». قالت له المرأة: «يا سيد أرى أنك نبي! آباؤنا سجدوا في هذا الجبل وأنتم تقولون إن في اورشليم الموضع الذي ينبغي أن يسجد فيه». قال لها يسوع: «يا امرأة صدقيني أنه تأتي ساعة لا في هذا الجبل ولا في اورشليم تسجدون للآب. أنتم تسجدون لما لستم تعلمون أما نحن فنسجد لما نعلم - لأن الخلاص هو من اليهود. ولكن تأتي ساعة وهي الآن حين الساجدون الحقيقيون يسجدون للآب بالروح والحق لأن الآب طالب مثل هؤلاء الساجدين له. الله روح. والذين يسجدون له فيالروح والحق ينبغي أن يسجدوا». قالت له المرأة: «أنا أعلم أن مسياً الذي يقال له المسيح يأتي. فمتى جاء ذاك يخبرنا بكل شيء». قال لها يسوع: «ولكن لم يقل أحد: ماذا تطلب أو لماذا تتكلم» «أنا الذي أكلمك هو». وعند ذلك جاء تلاميذه وكانوا يتعجبون أنه يتكلم مع امرأة معها. فتركت المرأة جرتها ومضت إلى المدينة وقالت للناس: «هلموا انظروا إنساناً قال لي كل ما فعلت. ألع هذا هو المسيح؟»

فَخَرَجُوا مِنَ الْمَدِينَةِ وَاتَّوَا إِلَىٰهِ. وَفِي اثْنَاءِ ذَلِكَ سَأَلَهُ تَلَامِيذُهُ: «يَا مُعَلِّمُ كُلُّ» فَقَالَ لَهُمْ: «أَنَا لِي طَعَامٌ لِأَكُلَ لَسْتُمْ تَعْرِفُونَهُ أَنْتُمْ». فَقَالَ التَّلَامِيذُ بَعْضُهُمْ لِبَعْضٍ: «أَلَعَلَّ أَحَدًا أَتَاهُ بِشَيْءٍ لِيَأْكُلَ؟» قَالَ لَهُمْ يَسُوعُ: «طَعَامِي أَنْ أَعْمَلَ مَشِيئَةَ الَّذِي أَرْسَلَنِي وَأَتَمِّمَ عَمَلَهُ. أَمَّا تَقُولُونَ إِنَّهُ يَكُونُ أَرْبَعَةُ أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادُ؟ هَا أَنَا أَقُولُ لَكُمْ: ارْفَعُوا أَعْيُنَكُمْ وَانظُرُوا الْحَقُولَ إِنَّهَا قَدْ ابْيَضَّتْ لِلْحَصَادِ. وَالْحَاصِدُ يَأْخُذُ أَجْرَهُ وَيَجْمَعُ ثَمَرًا لِلْحَيَاةِ الْآبَدِيَّةِ لِكِي يَفْرَحَ الزَّارِعُ وَالْحَاصِدُ مَعًا. لِأَنَّهُ فِي هَذَا يَصْدُقُ الْقَوْلُ: إِنَّ وَاحِدًا يَزْرَعُ وَآخَرَ يَحْصُدُ. أَنَا أَرْسَلْتُكُمْ لِتَحْصُدُوا مَا لَمْ تَتَّعَبُوا فِيهِ. آخَرُونَ تَعَبُوا وَأَنْتُمْ قَدْ دَخَلْتُمْ عَلَىٰ تَعَبِهِمْ». فَمَنْ بِهِ مِنْ تِلْكَ الْمَدِينَةِ كَثِيرُونَ مِنَ السَّامِرِيِّينَ بِسَبَبِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنَّهُ: «قَالَ لِي كُلُّ مَا فَعَلْتَ». فَلَمَّا جَاءَ إِلَيْهِ السَّامِرِيُّونَ سَأَلُوهُ أَنْ يَمَكِّثَ عِنْدَهُمْ فَمَكِّثَ هُنَاكَ يَوْمَيْنِ. فَمَنْ بِهِ أَكْثَرُ جَدًّا بِسَبَبِ كَلَامِهِ. وَقَالُوا لِلْمَرْأَةِ: إِنَّا لَسْنَا بَعْدُ بِسَبَبِ كَلَامِكَ نُؤْمِنُ لِأَنَّ نَحْنُ قَدْ سَمِعْنَا وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِّقَةِ الْمَسِيحُ مُخَلِّصُ الْعَالَمِ

A Little Hope Goes a Long Way!

By: Fr. Stephen Allen, Pastor of Sts. Peter & Paul Antiochian Orthodox Church - Charlottetown, PEI

I think we have all done it—prayed for unnecessary things, that is. You're downtown on a busy day and you think, "please God let me find a parking spot" and then you find one right in front of the store you were going to. Or you are late and in a rush and you pray, "God let me catch all the green lights," and then you do. In both cases you smile and whisper a quick "thank you" to the Lord. Now in one way I suppose it is nice to have a hope in these small selfish prayers but in another way (when you think about it) it is rather silly. And I mean no offence by that—like I said, I do it too. But than again I lean my body in the direction I want the bowling-ball to go when I make a bad shot, as if I can somehow mentally make it change direction. It is a type of "worldly" hope but lets face it—it is silly! As Christians we need to realize and come to grips with what we mean by "Hope" in the context of prayer, scripture and faith. The type of hope I described above should not really be called hope but rather "wishful thinking". When we say we hope we catch all the green lights, or we hope we can find a parking space, we are saying we personally want something to happen—but we are also quietly admitting that we have no control over it—and then we ask God to make happen this little selfish prayer which is about the equivalent of a parlour trick. As Christians, however, "Hope" should be made of tougher stuff than wishful thinking. St Peter tells us, "Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.." (1 Peter 1:13). This type of "Hope" is not founded on wishful thinking, is not random or uncontrollable; it's as solid as our Lord Jesus Christ, and if we have this kind "Hope" it can carry us through the roughest moments of our lives. That is why "Hope" for us should be as concrete as the other heavenly virtues (Faith, Charity, Fortitude, Justice, Temperance, Prudence) because "Hope" is our steadfast trust in God's promises and our looking forward to their fulfillment. For us "Hope" like "Love" and "Faith" is first and foremost a decision—a practice of our free will that leads us to action. We choose (no matter how many facts are to the contrary) to believe, trust and have faith in what God has told us through the Holy Scripture and His Holy Church. That is why we need to constantly immerse ourselves in the Church Services, in reading the Bible and lives and writings of the of the Saints and in a life of prayer. In this way we daily remind ourselves of what Jesus has done for us and has promised us, especially when our world seems to be falling down around us. It is so easy to get hurt by an unkind words or gestures—or to struggle with the same temptations day after day—but these are an opportunity to exercise our free will and to choose "Hope." Our circumstances can only make us hopeless if we choose hopelessness—if we choose not to trust in the faithfulness of God. Let dive into the Bible and the life of the Church and make a conscience choice today and for the days to come to "rest [our] hope fully upon the grace" of Jesus Christ our Lord.

Today's Memorial Service is for the Departed Servant of God:

* Richard Rynn (17th year). Offered by the Family.