



# ST. NICHOLAS ANTIOCHIAN ORTHODOX CHURCH

كنيسة القديس نيقولاوس الانطاكية الأرثوذكسية

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**Saturdays:** Great Vespers 7:00pm-8:00pm (Confessions by appointment)

**Sundays:** Orthros & Divine Liturgy 9:00am-12:00pm

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

**BULLETIN: SEPTEMBER 4, 2016 A.D.**

## Why God puts Inconsiderate and Annoying People in our Lives!

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

Have you ever started a day that seemed to be going perfect? You wake up rested, everything seem to be going your way and then you have an encounter with an inconsiderate or annoying person and everything falls apart? The rest of the day you fret and brood and suppress your growing anger and resentment? Sound familiar? If, however, on the one hand we are going to blame other people that put us in bad moods and bringing out the worst in us than we on the other hand have to thank them for the wonderful opportunity they give us to overcome our habitual, self-generated and deep rooted sins. When we meet-up with people that bring bubbling out of our hearts and up to our surface jealousy, anger, pride, resentment...etc—it gives us an opportunity to work these negative and soul destroying passions. And let's be honest—inconsiderate and annoying people do not give us anger or pride or resentment or jealousy—they are already inside us and they have just caused them spring to life. And it is only when we confront the negative qualities within us and can take them to task and that we can begin to win a victory over them. And if we can win repeated victories, with God's grace and help, then we will be on our way in crushing them and eradicating them from our hearts—giving more room for God's unconditional love to dwell within us. It is a bitter medicine, I know, but how else will we be ever able to fulfill the command and law of Jesus Christ who teaches us (who call Him Lord) that you must, "love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you..."(Matt 5:44). These inconsiderate and annoying people become our partners in our "Life in Christ" and aid us in overcoming our negative and fallen nature—if we take ourselves to task in times like this and do not let our jealousy, anger, pride, resentment take control of our hearts, minds and souls. There is only one goal in the Christian life—to know God and become like Him—and these people can help us to struggle and grow toward this goal. Bishop Nikolai Velimrovic (who was tortured and imprisoned by the Nazis in the Second World War) writes this prayer for those who persecuted, spitefully used and hated him: "Bless my enemies, O Lord. Even I bless them and do not curse them. These enemies have driven me into your arms more than my friends have. They have shown me my weaknesses. They have punished me when I failed to punish myself. They have scolded me, whenever I flattered myself. They have humbled me when I was full of pride. Whenever I have made myself wise, they have shown me to be foolish. Whenever I thought myself strong they have shown me how truly weak I am. Truly my enemy has cut me loose from my self-delusion of being a good person and caused me to stretch out my hands to the hem of Your garment. They have made my heart a grave where I have buried my two evil twins: Pride and Anger. Bless my enemies, O Lord. Even as I bless them and do not curse them. Amen." (An Excerpt) On September 1 we began the Church New Year. Above is some food for thought—and I pray we all have a blessed New Year, working to know God and become like Him. Have a blessed day!

## THE HOLY EPISTLE (1 Corinthians 9:2-12)

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

يَا إِخْوَةَ، أَنْتُمْ حَتْمٌ رِسَالَتِي فِي الرَّبِّ. هَذَا هُوَ احْتِجَاجِي عِنْدَ الَّذِينَ يَفْحَصُونَنِي. أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَأْكُلَ وَنَشْرَبَ؟ أَلَعَلَّنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ نَجُولَ بِأَخْتِ زَوْجَةٍ كِبَاقِي الرُّسُلِ وَإِخْوَةَ الرَّبِّ وَصَفَا؟ أَمْ أَنَا وَبِرَتَابَا وَحَدْنَا لَيْسَ لَنَا سُلْطَانٌ أَنْ لَا نَشْتَعِلَ؟ مَنْ تَجَدَّ قَطُّ بِنَفَقَةٍ نَفْسِهِ؟ وَمَنْ يَغْرِسُ كَرْمًا وَمِنْ ثَمَرِهِ لَا يَأْكُلُ؟ أَوْ مَنْ يَزْعَى رَعِيَّةً وَمِنْ لَبَنِ الرَّعِيَّةِ لَا يَأْكُلُ؟ أَلَعَلِّي أَتَكَلَّمُ بِهَذَا كَأِنْسَانٍ؟ أَمْ لَيْسَ النَّامُوسُ أَيْضًا يَقُولُ هَذَا؟ فَإِنَّهُ مَكْتُوبٌ فِي نَامُوسِ مُوسَى: ((لَا تَكُمُّ ثَوْرًا دَارِسًا)). أَلَعَلَّ اللَّهُ تَهْمُهُ الثَّيْرَانَ؟ أَمْ يَقُولُ مُطْلَقًا مِنْ أَجْلِنَا؟ إِنَّهُ مِنْ أَجْلِنَا مَكْتُوبٌ. لِأَنَّهُ يَنْبَغِي لِلْحَرَاثِ أَنْ يَحْرُثَ عَلَى رَجَاءٍ وَلِلدَّارِسِ عَلَى الرَّجَاءِ أَنْ يَكُونَ شَرِيكًا فِي رَجَائِهِ. إِنْ كُنَّا نَحْنُ قَدْ زَرَعْنَا لَكُمْ الرُّوحِيَّاتِ أَفَعْظِيمُ إِنْ حَصَدْنَا مِنْكُمْ الْجَسَدِيَّاتِ؟ إِنْ كَانَ آخَرُونَ شُرَكَاءَ فِي السُّلْطَانِ عَلَيْكُمْ أَفَلَسْنَا نَحْنُ بِالْأَوْلَى؟ لَكِنَّا لَمْ نَسْتَعْمِلْ هَذَا السُّلْطَانَ بَلْ نَتَحَمَّلُ كُلَّ شَيْءٍ لئَلَّا نَجْعَلَ عَائِقًا لِانْجِيلِ الْمَسِيحِ.

## THE HOLY GOSPEL (St. Matthew 18:23-35)

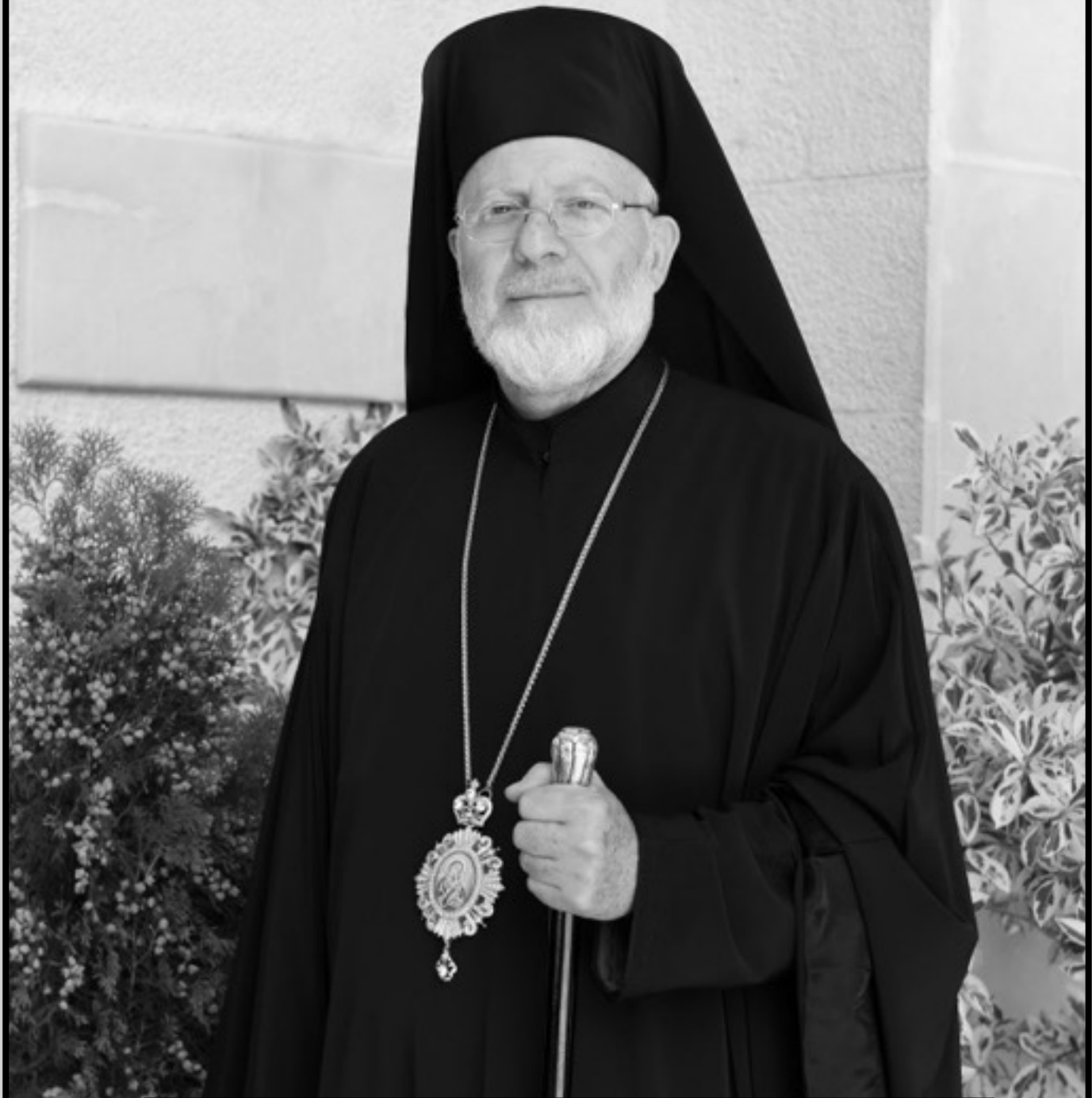
The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailors, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart."

قال الرب هذا المثل يُشْبِهُ مَلَكُوتَ السَّمَاوَاتِ إِنْسَانًا مَلِكًا أَرَادَ أَنْ يُحَاسِبَ عَبِيدَهُ. فَلَمَّا ابْتَدَأَ فِي الْمَحَاسِبَةِ قَدَّمَ إِلَيْهِ وَاحِدٌ مَدِينُونَ بِعَشْرَةِ آلَافٍ وَزَنْةٍ. وَإِذْ لَمْ يَكُنْ لَهُ مَا يُوفِي أَمْرَ سَيِّدِهِ أَنْ يَبَاعَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ ، وَيُوفِي الدَّيْنَ. فَخَرَّ الْعَبْدُ وَسَجَدَ لَهُ قَائِلًا: يَا سَيِّدُ ، تَمَهَّلْ عَلَيَّ فَأُوفِيكَ الْجَمِيعَ. فَتَحَنَّنَ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ ، وَتَرَكَ لَهُ الدَّيْنَ. وَلَمَّا خَرَجَ ذَلِكَ الْعَبْدُ وَجَدَ وَاحِدًا مِنَ الْعَبِيدِ رُفْقَائِهِ كَانَ مَدِينُونَ لَهُ بِمِئَةِ دِينَارٍ ، فَأَمْسَكَهُ وَأَخَذَ بِعُنُقِهِ قَائِلًا: أَوْفِنِي مَا لِي عَلَيْكَ. فَخَرَّ الْعَبْدُ رُفِيقَهُ عَلَى قَدَمَيْهِ وَطَلَبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأُوفِيكَ الْجَمِيعَ. فَلَمْ يَرِدْ بَلْ مَضَى وَالْقَاهُ فِي سِجْنٍ حَتَّى يُوفِي الدَّيْنَ. فَلَمَّا رَأَى الْعَبْدُ رُفْقَاؤَهُ مَا كَانَ ، حَزَنُوا جَدًّا. وَآتَوْا وَقَصُّوا عَلَى سَيِّدِهِمْ كُلِّ مَا جَرَى. فَدَعَا حِينَئِذٍ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ ، كُلُّ ذَلِكَ الدَّيْنِ تَرَكْتَهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ. أَفَمَا كَانَ يَنْبَغِي أَنَّكَ أَنْتَ أَيْضًا تَرْحَمُ الْعَبْدَ رُفِيقَكَ كَمَا رَحِمْتَنِي أَنَا؟ وَغَضِبَ سَيِّدُهُ وَسَلَّمَهُ إِلَى الْمُعَذِّبِينَ حَتَّى يُوفِي كُلِّ مَا كَانَ لَهُ عَلَيْهِ. فَهَكَذَا أَبِي السَّمَاوِيُّ يَفْعَلُ بِكُمْ إِنْ لَمْ تَتْرَكُوا مِنْ قُلُوبِكُمْ كُلَّ وَاحِدٍ لِأَخِيهِ زَلَّاتِهِ.

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