

"How can we radiate the joy of salvation when we constantly worry needlessly? Obedience, chastity, poverty...where is the shame of these in the eyes of God? Yes, the world calls these shames, and tempts us with earthly pleasures. Yet, we know that even with financial security, fame and power, a man can be perfectly miserable. Happiness is found within us, when we genuinely trust in God's providence." -- H.E. Metropolitan JOSEPH



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 23, 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 15:1-7) Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of your Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

فَيَجِبُ عَلَيْنَا نَحْنُ الْأَقْوِيَاءُ أَنْ نَحْتَمِلَ أَوْعَافَ الضَّعَفَاءِ وَلَا نُرْضِيَ أَنْفُسَنَا. فَلْيُرْضِ كُلُّ وَاحِدٍ مِنَّا قَرِيبَهُ لِلْخَيْرِ لِأَجْلِ الْبُنْيَانِ. لِأَنَّ الْمَسِيحَ أَيْضًا لَمْ يُرْضِ نَفْسَهُ بَلْ كَمَا هُوَ مَكْتُوبٌ: «تَعْبِيرَاتُ مُعَيَّرِكَ وَقَعَتْ عَلَيَّ». لِأَنَّ كُلَّ مَا سَبَقَ فَكُتِبَ كُتِبَ لِأَجْلِ تَعْلِيمِنَا حَتَّى بِالصَّبْرِ وَالتَّعْزِيَةِ بِمَا فِي الْكُتُبِ يَكُونُ لَنَا رَجَاءٌ. وَلْيُعْطِكُمْ إِلَهُ الصَّبْرِ وَالتَّعْزِيَةِ أَنْ تَهْتَمُّوا اهْتِمَامًا وَاحِدًا فِيمَا بَيْنَكُمْ بِحَسَبِ الْمَسِيحِ يَسُوعَ لِكَيْ تُمَجِّدُوا اللَّهَ أَبَا رَبِّنَا يَسُوعَ الْمَسِيحِ بِنَفْسٍ وَاحِدَةٍ وَفَمٍ وَاحِدٍ. لِذَلِكَ اقْبَلُوا بَعْضُكُمْ بَعْضًا كَمَا أَنَّ الْمَسِيحَ أَيْضًا قَبَّلَنَا لِمَجْدِ اللَّهِ.

THE HOLY GOSPEL (St. Matthew 9:27-35) At that time, as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread his fame through all that district. As they were going away, behold, a dumb demoniac was brought to him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people.

وَفِيمَا يَسُوعُ مُجْتَازٌ مِنْ هُنَاكَ تَبِعَهُ أَعْمِيَانِ يَصْرَخَانِ وَيَقُولَانِ: «ارْحَمْنَا يَا ابْنَ دَاوُدَ». وَلَمَّا جَاءَ إِلَى الْبَيْتِ تَقَدَّمَ إِلَيْهِ الْأَعْمِيَانِ فَقَالَ لَهُمَا يَسُوعُ: «أَتُؤْمِنَانِ أَنِّي أَقْدِرُ أَنْ أَفْعَلَ هَذَا؟» قَالَا لَهُ: «نَعَمْ يَا سَيِّدُ». حِينَئِذٍ لَمَسَ أَعْيُنَهُمَا قَائِلًا: «بِحَسَبِ إِيْمَانِكُمَا لِيَكُنْ لَكُمَا». فَانْفَتَحَتْ أَعْيُنُهُمَا. فَانْتَهَرَهُمَا يَسُوعُ قَائِلًا: «انظُرَا لَا يَعْلَمُ أَحَدٌ!» وَلَكِنَّهُمَا خَرَجَا وَأَشَاعَاهُ فِي تِلْكَ الْأَرْضِ كُلِّهَا. وَفِيمَا هُمَا خَارِجَانِ إِذَا إِنْسَانٌ آخَرَسٌ مَجْنُونٌ قَدَّمُوهُ إِلَيْهِ. فَلَمَّا أَخْرَجَ الشَّيْطَانَ تَكَلَّمَ الْآخَرَسُ فَتَعَجَّبَ الْجَمُوعُ قَائِلِينَ: «لَمْ يَظْهَرْ قَطُّ مِثْلُ هَذَا فِي إِسْرَائِيلَ!» أَمَّا الْفَرِّيسِيُّونَ فَقَالُوا: «بِرَبِّيسِ الشَّيَاطِينِ يُخْرِجُ الشَّيَاطِينِ». وَكَانَ يَسُوعُ يَطُوفُ الْمَدْنَ كُلَّهَا وَالْقَرْىَ يُعَلِّمُ فِي مَجَامِعِهَا وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

- Dormition Fast: August 1-15.
- Paraklisis to the Theotokos: Friday, August 4 & 11 at 7:00pm
- Feast of the Dormition of the Theotokos mini-vigil on Monday, August 14 (6pm-9pm)
- Feast of the Transfiguration: Sunday, August 6 (normal time)
- Great Vespers - Every Saturday at 5:00pm

Fr. Mark will be making his next Pastoral visit to both Cedars Homes on August 10. We wish all of our residents a healthy & happy summer!

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.

+ SYNAXARION +

On July 23 in the Holy Orthodox Church, we commemorate the recovery of the precious relics of the holy Hieromartyr Phocas, Bishop of Sinope. Phocas exercised himself in all the Christian virtues from his youth. As bishop in his birthplace, the town of Sinope on the shores of the Black Sea, he strengthened the faith of the true believers by his example and divine words and converted many idol-worshippers to the true Faith. The hardhearted pagans were filled with rage against holy Phocas. Through a vision granted him by the Lord, he foresaw his martyrdom for Christ: Phocas saw a white dove fly down from heaven carrying a beautiful wreath of flowers in its beak, and lowered the wreath onto his head. He was not afraid, but with gratitude toward God prepared himself for suffering. A certain prince, Africanus, took Phocas for interrogation, and subjected him to harsh tortures, and after a time of imprisonment threw him into boiling water, where this brave soldier of Christ ended his earthly life and settled in the joy of his Lord. Phocas suffered during the reign of Emperor Trajan in 102. On this day, we also commemorate the Hieromartyrs Apollinaris and Vitalis, bishops of Ravenna; Martyr Apollonius of Rome; and the Holy Prophet Ezekiel. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

Since he hath filled up the wine-bowl of his martyric blood, Christ's holy Martyr Phocas poureth cures on the faithful; and driving off diseases, he calleth all men with his martyrdom's lofty voice: All ye that thirst, come with faith, and ye shall enjoy holy rivers of the gifts of God.

That godless error, the troubled belief in many gods, thou with divine defiance and the Trinity's power didst put to flight, O Phocas, thou Martyr of Christ; and like arrows of little babes didst thou endure burning fire, and the sword's keen edge, and the endless torments rained on thee.

When thou becamest a preacher of God, the Giver of Life, thou wast revealed, O Phocas, thou divinely-blest athlete, as an overthrower of tyrannous kings and a godly prizewinning Saint; wherefore, entrusted with life by Immortal God, thou art gone to His unwaning light.

Today's Memorial Service is for the following servants of God:

- * Andrew Saad (40th day), Bobby (11th year) & Hallem. Offered by Diana Saad & Sons.
- * Jean-Yves Letarte (40th day). Offered by his daughter Marie-Eve Letarte & Michel Eid.
- * George Koury (4th year) & Rosanna Koury. Offered by the Koury Family.

CREMATION -VS- THE ORTHODOX PRACTICE OF BURIAL

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

The first time I ever attended a funeral service where cremation of the body of the deceased had taken place was in Portland, Oregon, many years ago. An Episcopal priest friend had died and had requested his body be cremated. Walking into the church and seeing a small box sitting before the altar was a shock for me. Cremation was always something only non-believers practiced, Christians having always viewed cremation as something of pagan roots. I clearly remember feeling cheated out of that last goodbye, unable as I was to view my friend for one last time. In ancient times pagans always either burned the bodies of their dead, or left them for birds to consume, whereas Jews and Christians placed their dead in tombs, or in the earth, awaiting the bodily resurrection. For Christians the belief that the body was the temple of the Holy Spirit and therefore sacred, made the burning of the body unacceptable. Bodies of our dead were always to be treated with great reverence. From the earliest of times the bodies of the martyrs and saints were buried in the catacombs, their tombs used as altars for the celebration of the Eucharistic offering, catacombs often being the only safe place for believers to worship without threat of arrest. One of my earliest memories was going to a family plot in Spokane, WA. with my maternal grandmother. She would lay flowers on the graves of her loved ones, family members who were long dead before I was even born. Even though many had been gone from this life for a few generations, to my grandmother they were still alive. She would sit on a tombstone, flowers in hand, and tell me about her sisters, her parents, and other family members. Her shared memories were made all the more real seeing the names of these loved ones chiseled in stone. The ritual of visiting graves was common back in those days, with families keeping alive the memories, while showing their love and respect for their dead relatives by tending to the graves, and leaving flowers. It was even quite common, especially in Western Europe, for friends and families to take picnics to graveyards. There is also the role cemeteries can play in our own spiritual lives, for they are clear reminders of our own mortality. I have already picked the plot where my own remains will be placed on the grounds of our monastery. Seeing where one will eventually be laid to rest is a good way to remember one's own eventual death, reminding ourselves of our own mortality, and to use our remaining days wisely. The Orthodox Church forbids the cremated remains of anyone to be brought into the temple for services, or for any other reason, and funeral services over cremated remains is strictly forbidden. The practice is seen as a denial of the bodily resurrection, not because God can't raise the dead from ashes, but because the practice does not reflect the Church's teaching that the body of a believer housed the Holy Spirit. It is also ignoring the fact that believers receive, in their lifetime, the very Body and Blood of Christ, and the body is therefore made holy in preparation for that day when we shall be united in both body and soul, to live forever with God. My parents converted to Orthodoxy in their mid seventies and are buried in the church yard next to Saint John the Baptist Church in Post Falls, Idaho. Having them in an Orthodox cemetery, side by side, means a lot to me, and I visit their graves whenever I am in Northern Idaho on visits to my family. Having a plot to visit continues that connection and allows me a chance to show my love for them by placing flowers on their graves as I offering prayers for their souls. It saddens me that so many people have deprived themselves of such moments, having spread their loved one's ashes over golf courses or on beaches. The loss of family cemeteries has contributed, I am convinced, to the breakdown of the all important extended families that were at one time so important to the cohesiveness of family values. For those who would say that cremation is more ecologically sound, I would point out that the particles dispersed in the atmosphere are by no means good for the environment. A new way of burial, known as green burial, is gaining popularity throughout the country and is far more ecologically sound than cremation. Green burials require a simple pine coffin with no metal, nails or glue, using only wooden pegs and natural materials. The body is not embalmed (in keeping with Orthodox tradition), so nothing goes into the earth that is not natural. This is one of the most inexpensive ways of internment and is in keeping with the canons of the Orthodox Church. This is the way my own body will be laid to rest.

IMPORTANT NOTE: Fr. Mark will be away for the Archdiocese Convention in Miami July 24-28. For Pastoral Emergencies during his 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!