

“Until you have suffered much in your heart,
you cannot learn humility”

Blessed Elder Thaddeus of Vitovnica



ST. NICHOLAS
ANTIOCHIAN ORTHODOX
CHURCH



كنيسة القديس نيقولاوس
الانطاكية الأرثوذكسية

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Greek Orthodox Patriarch of Antioch and all the East

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Diocese of Ottawa, Eastern Canada and Upstate New York

The Reverend Father Mark Wyatt قدس الأب مارك ويّات
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Formerly: The Syrian Greek Orthodox Church of St. Nicholas of Canada
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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 30, 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 (1 Corinthians 1:10-17) Brethren, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

وَلَكِنِّي أَطْلُبُ إِلَيْكُمْ أَيُّهَا الْإِخْوَةُ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ تَقُولُوا جَمِيعُكُمْ قَوْلًا وَاحِدًا وَلَا يَكُونُ بَيْنَكُمْ انشِقَاقَاتٌ بَلْ كُونُوا كَامِلِينَ فِي فِكْرٍ وَاحِدٍ وَرَأْيٍ وَاحِدٍ لِأَنِّي أَخْبَرْتُ عَنْكُمْ يَا إِخْوَتِي مِنْ أَهْلِ خُلُوي أَنْ بَيْنَكُمْ خُصُومَاتٍ. فَأَنَا أَعْنِي هَذَا: أَنْ كُلُّ وَاحِدٍ مِنْكُمْ يَقُولُ: «أَنَا لِبُولُسَ وَأَنَا لِابُولُسَ وَأَنَا لِصَفَا وَأَنَا لِلْمَسِيحِ». هَلِ انْقَسَمَ الْمَسِيحُ؟ أَلَعَلَّ بُولُسَ صَلَبٌ لِأَجْلِكُمْ أَمْ بِاسْمِ بُولُسَ اعْتَمَدْتُمْ؟ أَشْكُرُ اللَّهَ أَنِّي لَمْ أَعْمِدْ أَحَدًا مِنْكُمْ إِلَّا كَرِيْسَبُسَ وَغَايِسَ حَتَّى لَا يَقُولَ أَحَدٌ إِنِّي عَمَدْتُ بِاسْمِي. وَعَمَدْتُ أَيْضًا بَيْتَ اسْتِفَانُوسَ. عَدَا ذَلِكَ لَسْتُ أَعْلَمُ هَلِ عَمَدْتُ أَحَدًا آخَرَ لِأَنَّ الْمَسِيحَ لَمْ يُرْسِلْنِي لِأَعْمِدْ بَلْ لِأُبَشِّرَ - لَا بِحِكْمَةٍ كَلَامٍ لِنَلَّا يَتَعَطَّلَ صَلِيبُ الْمَسِيحِ.

THE HOLY GOSPEL (St. Matthew 14:14-22) At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

فَلَمَّا خَرَجَ يَسُوعُ أَبْصَرَ جَمْعًا كَثِيرًا فَتَحَنَّنَ عَلَيْهِمْ وَشَفَى مَرَضَاهُمْ. وَلَمَّا صَارَ الْمَسَاءُ تَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ قَائِلِينَ: «الْمَوْضِعُ خَلَاءٌ وَالْوَقْتُ قَدْ مَضَى. اصْرِفِ الْجُمُوعَ لِكَيْ يَمْضُوا إِلَى الْقُرَى وَيَبْتَاعُوا لَهُمْ طَعَامًا». فَقَالَ لَهُمْ يَسُوعُ: «لَا حَاجَةَ لَهُمْ أَنْ يَمْضُوا. اَعْطُوهُمْ أَنْتُمْ لِيَأْكُلُوا». فَقَالُوا لَهُ: «لَيْسَ عِنْدَنَا هَهُنَا إِلَّا خَمْسَةٌ أَرْغَفَةٌ وَسَمَكَتَانِ». فَقَالَ: «انْتُونِي بِهَا إِلَى هُنَا». فَأَمَرَ الْجُمُوعَ أَنْ يَتَكِنُوا عَلَى الْعُشْبِ ثُمَّ أَخَذَ الْأَرْغَفَةَ لْخَمْسَةِ وَالسَّمَكَيْنِ وَرَفَعَ نَظْرَهُ نَحْوَ السَّمَاءِ وَبَارَكَ وَكَسَّرَ وَأَعْطَى الْأَرْغَفَةَ لِلتَّلَامِيذِ وَالتَّلَامِيذُ لِلْجُمُوعِ. فَأَكَلَ الْجَمِيعُ وَشَبِعُوا. ثُمَّ رَفَعُوا مَا فَضَلَ مِنَ الْكُسْرَى: اثْنَتَيْ عَشْرَةَ قَفَّةً مَمْلُوءَةً. وَالأَكْلُونَ كَانُوا نَحْوَ خَمْسَةِ أَلْفِ رَجُلٍ مَا عَدَا النِّسَاءَ وَالْأَوْلَادَ. وَلِلْوَقْتِ أَلْزَمَ يَسُوعُ تَلَامِيذَهُ أَنْ يَدْخُلُوا السَّفِينَةَ وَيَسْبِقُوهُ إِلَى الْعَبْرِ حَتَّى يَصْرِفَ الْجُمُوعَ.

- 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 30 in the Holy Orthodox Church, we commemorate the holy Apostles Silas, Silvan, Crescens, Epenetos and Andronikos of the Seventy. Silas was sent from Jerusalem to Antioch with Paul and Barnabas to settle the dispute between the faithful there regarding circumcision: namely, that it was not necessary to circumcise pagans when they convert to Christianity (Acts 15:22). After that, Silas traveled with Paul throughout Asia and Macedonia and was appointed as the bishop in Corinth, where he peacefully died. Silvan assisted both of the Chief Apostles. His Godly works are found in the Apostolos (I Peter 5:12; II Cor. 1:19). As the bishop of Thessalonica, Silvan labored and suffered much until he finally exchanged this earthly life for the heavenly life. Crescens was a companion of the Apostle Paul. He became the bishop in Galatia and a missionary in Gaul, where he died as a martyr for Christ during the reign of Trajan (II Timothy 4:10). Epenetos, the bishop in Carthage, is mentioned by the Apostle Paul as "the first-fruits of Achaia unto Christ" (Romans 16:5). Paul calls Andronikos, the bishop of Pannonia, his "kinsman, and fellow prisoner, who is of note among the apostles" (Romans 16:7). On this day, we also commemorate the Hieromartyr Valentine, bishop of Terni in Italy and his disciples; John the warrior at Constantinople; Venerable Herman of Solovky; and Angelina, Sovereign Lady of Serbia. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

Flashing brilliantly with the beams of the Spirit's enlightenment, ye went through the whole world, O Saints supremely wise, and ye enlightened the faithful, while abating the heavy gloom of the deep of ignorance as Apostles of God the Word; wherefore, on this day we now joyously celebrate your holy and illustrious remembrance, while gaining holiness for ourselves.

As the clouds did ye sprinkle down the divine and celestial rain even to the uttermost regions of the earth; ye richly watered the souls of the believers with grace divine, smothering the wicked tares which had sprouted from godlessness; and ye made men's souls to bear fruit in abundance. For this cause, we all now honor you with praises, O blest Apostles of Christ the Lord.

As we gather now, let us bless and in song honor faithfully great and noble Silas, the wise Andronikos, blest Epenetos and Crescens, and with them let us all revere Silvan with most fervent love, those true heralds who preached the Faith and unceasingly pour out rivers of healings which destroy the dire assault of every suffering by the Divine Spirit's gracious strength.

SPIRITUAL CONTEMPLATIONS

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

The True Self versus the False Self - Reformed theology focuses on forensic justification, whereas the mystical theology of the Orthodox Church focuses on restoration to God through healing of the darkened soul alienated from Him. These are two very different models, but not really equal, because one can have faith in Christ's sacrifice, but still not be healed and restored. Our restorative healing is not about some terrible legal "remedy" which requires that God's righteous wrath, aimed at our depravity, be "satisfied" by the substitutionary death of His Son. Rather, it is about the cleansing of the nous that has been darkened, and thus restoring us to health and wholeness. The nous in communion with God is all about our real self, and is the true seat of our personhood. The ego, which is nothing but the ultimate disconnect from our Creator, is the false self.

Creating Harmony out of Chaos - The inevitability of death is particularly difficult to face for most Americans, as we've become a people that eschew traditional funerals, preferring to "celebrate the life of our loved one, while disposing of the body, and banning any sign of death from the memorial service should we even decide to have a service. Yet the awareness of our own eventual death is the very thing we should be thinking about, if we want to be prepared for Eternity. When we live our life focused on enjoyment, pleasure, and the acquisition of material goods, we enslave ourselves, and can only find freedom in God's love. This love creates perfection and faultlessness, and when we think on your own death we become free to perform every task for God. Our fallen and imprisoned heart is liberated, and becomes inflamed with the love of God when we enter into a relationship with Him. This love of God engenders a love that permeates our very essence, allowing us to love every person and every creature. Our heart burns with love. This love turns chaos into harmony and it is Divine energy and Divine strength that transforms us into the being God intended us to be. We are His child, deified and made whole, and the chaos of our lives is turned into harmony.

All we need for Happiness is right in Front of Us - It is easy to resist taking care of oneself if we run at full speed as though we are the only one who can get things done. We all need to set priorities, making sure we focus on Christ and not let that which is transitory rule our lives. If we pay attention to our health, family and spiritual life, everything else will take care of itself. We shouldn't let life be so full of work that we don't have time to focus on the things that bring us joy. We must pay attention when the Lord is calling us to slow down. If we focus only on the things that haven't been done and ignore the little things that bring joy to our life, we'll find ourselves in a rut. If we are constantly thinking of where we'd rather be living, or the job we'd rather have, or the work that still needs to be completed, we'll wake up one day and realize all we've needed for happiness has been right in front of us. We don't want to wait to enjoy what we already have.

The Critic, fearing he will Fail, does Nothing - It is easy to be critical of another person, finding fault with what we perceive they are doing, have done, or have not done. Yet the man who points out how another man has stumbled, finding fault in something he himself has not done, and in what he himself thinks he could have done better, is in reality the one at fault. It is the one who has done the work whom he criticizes. The doer of the work may have stumbled, or perhaps could have done a better job, but he must receive credit for having tried. This man still deserves credit, for he is the one who put forth the effort, whereas the critic has done nothing, and, knowing he has done nothing, wishes to take the spotlight off himself, pointing, instead, to the doer. The credit belongs to the man who has erred, and who perhaps comes up short again and again. He knows that without chancing some error or failure, no deed will ever be done. This man takes up a worthy deed with great enthusiasm, even in spite of the fact he may fail. The critic, fearing he will fail, does nothing. The critic will never know either defeat or victory.