

كنيسة مار نقولا الانطاكية الارثوذكسية

## St. Nicholas Weekly Bulletin

Saint Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

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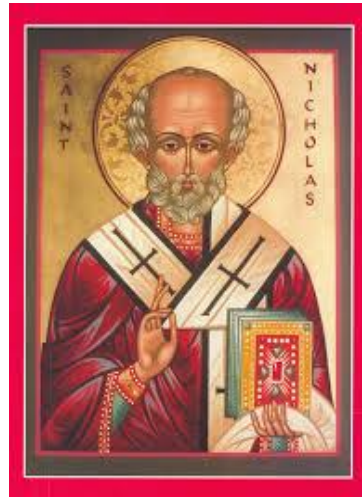
**Pastor, V. Rev. Fr. George Baalbaki**

(586) 214-4428- [revbaalbaki@yahoo.com](mailto:revbaalbaki@yahoo.com)

Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Parish Council Chairman: **Suheil Azar**



**Sunday, January 24<sup>th</sup> 2016**



**This Sunday (One- Year) memorial service for the servant of God  
Naim Turk offered by his family. May his memory be eternal!**



### **House Blessing Started on Wednesday, January 6th :**

As the tradition of our Orthodox Church, V. Rev. Fr. George Baalbaki started his visitation for home blessings on Wednesday, January 6th. If you still need to have your home blessed, you will receive a phone call from the Church Office for scheduling. If you need to reschedule or do not hear from us and would like to have your home blessed, please call the church office 415-648-5200.

### **THE EPISTLE: the First Epistle of St. Paul to St. Timothy. (1:15-17)**

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience for an example to those who were to believe in Him for eternal life. To the King of Ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.

### **الرسالة: 1 تيموثاوس 1: 15-17**

يا ولدي تيموثاوس، صادقة هي الكلمة، وجديرة بكل قبول، أن المسيح يسوع إنما جاء إلى العالم ليخلص الخطاة الذين أنا أولهم. لكنني لأجل هذا رُجِمت ليُظهر يسوع المسيح فيّ أنا أولاً كل أنفة مثلاً للذين سيؤمنون به للحياة الأبدية. فلَمَلِك الدهور الذي لا يعرفه فساد ولا يُرى، الله الحكيم وحده، الكرامة والمجد إلى دهر الدهور، آمين.

### **THE GOSPEL: St. Luke. (18:35-43)**

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to Him; and when he came near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.

## الإنجيل: لوقا 18: 35-43

في ذلك الزمان فيما يسوع بالقرب من أريحا كان أعمى جالسا على الطريق يستعطي. فلما سمع الجمع مجتازا سأل: ما هذا؟ فأخبر بأن يسوع الناصري عابر، فصرخ قائلا: يا يسوع ابن داود ارحمني. فزجره المتقدمون ليسكت فازداد صراخا: يا ابن داود ارحمني. فوقف يسوع وأمر أن يُقَدَّم إليه. فلما قَرُبَ سألَه: ماذا تريد أن أصنع لك؟ فقال: يا رب، أن أبصر. فقال له يسوع: أبصر، إيمانك قد خلّصك. وفي الحال أبصر وتبعه وهو يُمَجِّد الله. وجميعُ الشعب اذ رأوا سبحوا الله.

### *Holy Bread of oblation offered by:*

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week: Ashraf Edam, Samer Imseeh, May Azar, Sana Khoury, Tanya Jaghab, Massad Rantisi, Ilyan Baalbaki, Naser Halteh, Brandon Rantisi, Nasser Khoury, Leila Rishmawi, Osama Qwwas, Nizar Qutami. Happy Birthdays. Many Years!

## Announcements:

- ❖ Men's Fellowship monthly meeting will be held **Tuesday January 26<sup>th</sup>** at 7:00 pm in the church hall
- ❖ *St. Nicholas General Assembly meeting and the installation of the Parish Council members will take place on **Sunday, January 31st**. In order to have the right to vote, you must be spiritually qualified, also a member in good standing with your pledge for 2015. This is the meeting of the parish where the financial report for the last year is presented and the budget for the following year is approved. This is where we present the reports from the auxiliaries, Sunday School, etc. and any other business of the church. In other words, the state of the parish.*

## Valentine Party

*Save The Date: Saturday February 13<sup>th</sup>*



St. Nicholas Church would like to invite you to ...

## VALENTINE's NIGHT

### سهرة عيد الحب

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\$95 per ticket  
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For Tickets, please contact:  
Church Office @ 415-648-5200  
Elias Batshon @ 650-580-7185  
Sana Jada @ 650-255-1380

***Bouquets To Icon Event:  
Saturday, March 19<sup>th</sup>, 2016***

***Save  
the Date***

*Saturday,  
March 19, 2016  
11:00 am - 3:00pm*

*Holy Trinity Serbian  
Orthodox Church in  
Moraga*

*Limited Space Available*

*Further information:*

*Marilyn at 650-692-1966 or  
mhabeeb692@gmail.com*

*PAOI Women's Board presents  
Bouquets to Icons  
Lenten Luncheon*



**Metropolitan Anthony Sourozh:**

In a secret prayer read by the priest at the beginning of the Liturgy it says, using the words of St John Chrysostom, that if two or three agree together in all things, the grace, the power and the presence of God will be in their midst.

What is it then, what are the words that are so decisive in this prayer? I think it is not that two or three may agree from time to time, when they have a common interest or the same feelings, but that they are prepared to be in agreement, that is in harmony in all things, making the concerns of one the concerns of all; considering the sins of each one as being our own responsibility and not only the responsibility of those who sin; because if we were a true Christian community, how much support, how much help would every member of it receive in the struggle for integrity and life! So it is agreement, harmony in all things that is the precondition of the presence of God with power and grace, with exulting joy and love.

Already in his own time St Paul said, "Alas, there are divisions among you". And these divisions destroy the unity which could be the place where God can act.

We must reflect on this very attentively because we cannot naturally, spontaneously love everyone; we find it very difficult to understand one another; we find it very difficult to bear one another's burdens, to endure each other; we find it almost impossible to consider the sins of one or another person as our own. And yet, if we respond to the shortcomings, the sins, indeed the evil there may be in someone by rejecting that person, we find ourselves separated from God, because God does not reject any one of us. God became one of us at the cost of His incarnation, at the price He paid for love of us; not of the righteous ones - did not He say, "It is only the sick who need a physician, not those who are whole"? He came to share with that very sinner, with that unbearable person whom we reject, with the very people with whom we are at variance; He came to share not only our common humanity, but their destiny, their agony, their struggles. It is not in vain that Isaiah speaking prophetically of Christ, says that the weight of the sin of the whole world was upon Him.

Let us reflect on this, because if we want to become what we are not - a Christian community, a community of people who love one another earnestly, if necessary sacrificially, whose love is prepared to go as far as crucifixion, then we must learn a great deal about our attitude to each other. How can we contemplate the vision of the Cross if we are not prepared to carry one another's burdens, to identify in sympathy and compassion with each other?

How can we face the fact that God in His love gave His life for the lost while we reject those for whom He died, ignore them, would like to rule them out of our life because it would be so easy to live only with those people who are no problem for us? By this rejection we become alien to God, not by any action of His, or of anyone around us, but by our own free choice because we cannot accept those for whom Christ lived and died.

Let us reflect on this, let us conquer everything in us that prevents us from being at one with God, and then through this unity with God let us accept one another even if it be at the cost of our lives.

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### «يا يسوع ... ارحمني»

مرضه جعله منبوذاً، رجلاً فقيراً يستعطي، وهو يطلب الرحمة، يطلب ان يزول هذا الحاجز الذي فيه والذي يفصله عن السيد وعن سائر الناس. كل قضيتنا مع الله يوجزها لنا النص الإنجيلي اليوم: ان نميز الحواجز التي فينا والتي تُبعد بيننا وبين الفادي، ان نرى أنفسنا خطاة، مسحوقين بالشرور التي نرتكب. أن نعرف اننا فقراء إلى رحمة السيد، إلى التفاتاته منه تتوالى علينا كل يوم فيضمنا بها إلى صدره الرحب.

«يا رب أن أبصر»

كل منا بمعنى ما أعمى. كل منا نُعميه أنانيته ومآربه وأغراضه. إذا ما دخلت الشهوة إلى القلب وتربعت هناك، وتحكمت في النفس، فإنها تُعمي البصيرة فيصبح الإنسان بلا رأي صائب وبلا تفكير صحيح. يفعل ويضرب من حوله بيده أو بلسانه أو بقلب متمرد. يرتب هذا الأمر أو ذاك من مكانة اجتماعية أو ممتلكات أو عائلة، ولكنه ليس على شيء ما لم يصل إلى هذا أن «لي الحياة هي المسيح» (فيلبي ١: ٢١).

الأمر الباقية إنما تزداد لنا. قد تأتي وقد تذهب. قد نكون في سلام أو في حرب، في صحة أو في مرض، في غنى أو في فقر. هذه الأشياء متساوية كلها. الأمر الوحيد الجليل، الدائم، الصامد، هو ان يكون المسيح رفيق حياتنا ومُلمهمها ومنعشها.

«يا رب أن أبصر»

أعطني روح بساطة وتواضع حتى لا أستكبر في غنى ولا أتذمر في فقر. اذا كانت هذه صلاتنا فالرب يجيبنا كما أجاب الأعمى: «يا ابني إيمانك خلّصك فأبصر».

«إيمانك خلّصك»

ليس الإيمان، كما يتصور الكثيرون، أن نصدّق عجيبة تحدث هنا ومعجزة تحدث هناك. وليس الإيمان أن نفتتح بكل ما يقوله لنا الناس. ليس الإيمان أمراً يتم في العقل، في الذهن. الإيمان ليس تصديقاً بل هو ثقة ويقين. انه تسليم لله، تعاظم وإياه بالحب. هذا الأعمى شفي لأنه مع كونه عديم البصر «رأى» قوة يسوع، فلم يستطع أحد ان يقنعه بأن الناصري غير قوي أو غير شاف أو غير فادٍ. بهذا شفي.

الإيمان رؤياً بأن المسيح معنا الآن وهنا، وانه يُلازمنا غداً، وانه أقوى من الموت، وإننا على الرجاء تُناجيه وبه نبتهل. إن توصلنا إلى قناعة أعمى أريحا بأننا حتى ولو بقينا وحدنا بلا طعام وبلا ثياب فالمسيح كاف لنا، عندئذ نكون من المؤمنين، عندئذ نكون من المبصرين جاور جيوس مطران جبيل والبترون وما يليهما (جبل لبنان).

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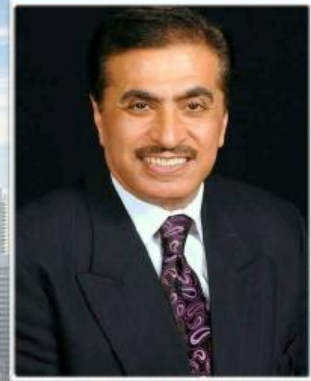
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