

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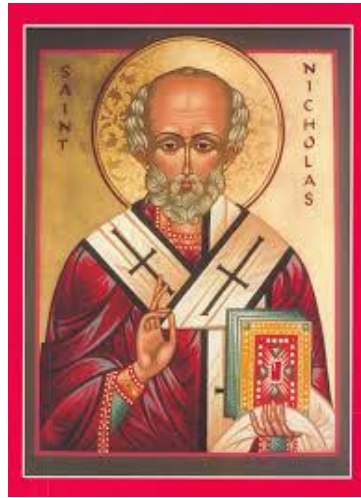
**Pastor, V. Rev. Fr. George Baalbaki**

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

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

Sub-Dn. **Michel Khoury**

Parish Council Chairman: **Maher Shami**



**Sunday, January 22<sup>nd</sup> 2017**



This Sunday (One-Year) Memorial Service for the Servant of God  
**Elias Louh** offered by his family. May his memory be eternal!

### House Blessing Started on Monday, January 9<sup>th</sup>

As the tradition of our Orthodox Church, V. Rev. Fr. George Baalbaki started his visitation for house blessings on Monday, January 9<sup>th</sup>. You will receive a phone call from the Church Office for scheduling. If you would like to reschedule to another date, please call the church office.

### THE EPISTLE: St. Paul to St. Timothy. (4:9-15)

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, Who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties; devote yourself to them, so that all may see your progress.

الرسالة: يا ولدي تيموثاوس، صادقة هي الكلمة وجديرة بكل قبول\* فإننا لهذا نتعب ونعير لأننا ألقينا رجاءنا على الله الحي الذي هو مُخلصُ الناس أجمعين ولا سيما المؤمنين\* فوص بهذا وعلم به\* لا يستهن أحد بفَتوتِكَ بل كن مثالا للمؤمنين في الكلام والتصرف والمحبة والإيمان والعفاف\* واضبط على القراءة إلى حين قدومي وعلى الوعظ والتعليم\* ولا تهمل الموهبة التي فيك التي أوتيتها بنبوّة بوضع أيدي الكهنة\* تأمل في ذلك وكُن عليه عاكفا ليكون تقدّمك ظاهرا في كل شيء.

THE GOSPEL: St. Luke. (19:1-10) At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see Who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost."

**الانجيل:** في ذلك الزمان فيما يسوع مجتاز في أريحا إذا برجل اسمه زكا كان رئيساً على العشارين وكان غنياً\* وكان يلتمس أن يرى يسوع من هو فلم يكن يستطيع من الجمع لأنه كان قصير القامة\* فتقدم مسرعاً وصعد إلى جميزة لينظره لأنه كان مُرمعاً أن يجتاز بها\* فلما انتهى يسوع إلى الموضع رفع طرفه فرأه فقال له يا زكا أسرع انزل فاليوم ينبغي لي أن امكث في بيتك\* فأسرع ونزل وقبله فرحاً\* فلما رأى الجميع ذلك تذمروا قائلين إنه دخل ليحلّ عند رجل خاطئ\* فوقف زكا وقال ليسوع هاءنذا يا رب أعطي المساكين نصف أموالي. وإن كنت قد غبتت أحداً في شيء أريد أربعة أضعاف\* فقال له يسوع اليوم قد حصل الخلاص لهذا البيت لأنه هو أيضاً ابن إبراهيم\* لأن ابن البشر إنما أتى ليطلب ويخلص ما قد هلك.

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

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week: Ilyan Baalbaki, May Azar, Jackie Dabai, Naser Halteh, TJ Hanhan , Maher Aljada. Happy Birthdays. Many Years!
- ❖ Mimi Hanhan for the good health of her family and Aho's family, Many Years!, And in loving memory of Basem Hanhan, Shukri and Wadia Hanhan, and Nakhleh & Ellen Aho. May their memory be eternal!

***Upcoming event:***

- ❖ ***St. Nicholas Parish General Assembly meeting*** will take place this ***Sunday, January 22<sup>nd</sup>***. In order to have the right for voting, you have to be spiritually qualified, also a member in good standing and paid your dues for 2016.

***Save the Date:***

- ❖ ***Three Holy Youths Camp: June 19<sup>th</sup> – June 23<sup>rd</sup> 2017***

Registration for camp begins...

January 15-February 15th Early Bird Registration \$250.00

February 16th- May 1st Registration \$300.00

A deposit must be made to your local parish registration officer of \$50.00 to hold your campers spots.

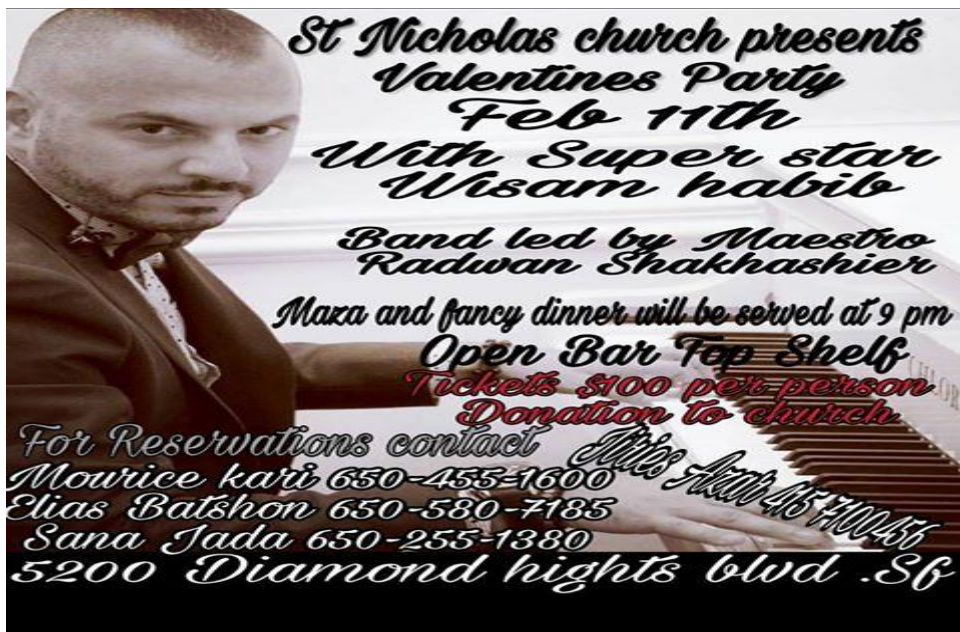
Payments must be completed by May 1st 2017.

Physical Registration sheets will be at your local parish as well as online @ [norcaldeanerycamp.org](http://norcaldeanerycamp.org) > Registration> Media Consent Form.

Medical Forms must be completed at your parish in person.

For more info, please contact Ilyan Baalbaki : (586) 604-5331.

***Save the Date: Valentine's Party:*** St. Nicholas Church Annual Valentine party will take place on February 11<sup>th</sup> 2017.



***St Nicholas church presents  
Valentines Party  
Feb 11th  
With Super star  
Wisam habib  
Band led by Maestro  
Radwan Shakhshier  
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Donation to Church  
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Mourice kari 650-455-1600  
Elias Batshon 650-580-7185  
Sana Jada 650-255-1380  
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## SUNDAY OF ZACCHAEUS

Today's Gospel is about vanity and about the way in which it can be overcome, indeed about the condition and the cost of it. Zacchaeus was a rich man, a man known in his town, a man whom everyone would recognise; he was a man of unrighteous ways, and yet something stirred within him when he heard of Christ and he wanted to see Him. It probably was to a certain extent a desire to see the New Prophet of Israel, but this would not have been enough to prompt him to do what he did; in the crowd, because he was too small of stature, he climbed into a tree; sure, he was surrounded with laughter, with mockery and yet, he so wanted to see Christ, it mattered so much to him to see Him that he was prepared to be mocked, laughed at rather than let Him pass by. And in all this crowd through which Christ was passing Christ saw only one man: Zacchaeus, and He called him down and He went to stay with him.

Vanity is that condition of our soul, that miserable condition of our soul, in which we are afraid of human judgment, in which we derive our sense of worth from the judgment of those who surround us. And indeed it is vanity, because the things for which we are praised are vain, empty, unworthy of the greatness of man; and also, we do not turn for praise to those people capable of a sound and at times severe judgment; we turn to the people who are ready to offer us the praises which we want. This makes these praises doubly vain, its substance is naught, and the people from whom we receive it are also empty, in our own eyes, until they speak of us good. St John Climacus says that vanity is the attitude of one who is afraid of men and is arrogant before the face of God, who thinks God's judgment matters little, provided that he has the approval of those who surround him.

Is that not a true description of the way in which we stand in life, of the way in which we are prepared to forget the judgment of God provided we feel supported by the judgment of men? And what is the way then? Zacchaeus shows us one way: care nothing about the judgment of men because the judgment of God, the presence of God, or perhaps the judgment of the one who will not praise us but is a person of integrity and of truth matters more. Zacchaeus did not know Whom Christ was and that He was the Son of God become the Son of man, but he knew that Christ was a man of integrity and he wanted to see Him, to meet Him face to face. But then there are also two other ways of shaking off the fear of man, this dependence upon human's judgment at the cost of our own wholeness. St John Climacus says to us that the way to get rid of vanity is humility; St Isaac of Syria strangely says the way is also pride, and both are true, only that the one will give us life and the other will give us death. If we choose the way of pride we will assert ourselves arrogantly, not only in the face of men, but also in the face of God; our own judgment shall be the only thing that counts, and then we will find death at the end of the road. The way of humility is that of bowing before the judgment of God. If we are incapable of soaring Godwards, lie before Him like the parched earth is before the face of the sky, abandoned, helpless, thirsty, hungry, longing, desperate not to be able to achieve what we wish to achieve, this is the beginning of humility.

But even that may be too much for us, even that may be too difficult for us because we are not used to let go, to abandon ourselves, offer ourselves to an act of God. Then we can begin to overcome vanity by gratitude. Whenever we discover that there is in us a moment of vanity, let us ask ourselves: why? Very often, it is because we have, inadvertently quite often, said the right thing, or inadvertently done the right thing; we can then turn to God and thank Him that He gave us the opportunity, that He gave us eyes to see the need, ears to hear the cry, a mind to understand, a heart to respond, good will to bring us into motion and the means to do the right thing. Is not that reason enough for us to be grateful, do we not know, all of us, from experience that it is not the need that will call out of us always, inevitably the right response? How often there is a need and our heart is parched, and cold, and indifferent? How often someone cries for help and we understand nothing, how often our heart has been stirred and our mind began to understand, but we are not used to compel ourselves, and our will wavers, and wavers too long, until it is too late. And we could go on describing our condition in many more details. Let us learn first of all to be grateful that God gives us the possibility to do right instead of preening ourselves and be proud of the fact that for once we have done what should be natural to us always, and then gradually we may outgrow even that level and still remaining grateful, still remaining amazed at God's goodness.

We may then learn to be humble in a way in which no one knows, not declaring that we are unworthy, but in adoration of God's greatness, in veneration of other people, in the readiness to forget ourselves completely for the sake of God, for the sake of any person who meets us and challenges us to be compassionate, to be loving, to be understanding. And the blindness might fall off our eyes, vanity will leave us free at least for a moment and we will be able to face ourselves and to face God and others as the Publican did when he entered the Temple, and did not dare to come unto into it because it was the place of holiness where God abides, the place where he thought only the worthy ones can come. And we will be accepted by God because of this recognition of His holiness and the reverence, with which we will treat Him and our neighbour.

**Metropolitan Anthony of Sourozh**

### رسالة إلى الرعاة

لقد كتب الرسول إلى تيموثاوس قائلاً له: «لا يستهن أحدٌ بفتوتك، بل كن مثالا للمؤمنين بالكلام والتصرف والروح والإيمان والعفاف». بهذه كلها تخدمون، وان نقصت إحداها فستختل الخدمة، ولكن إن استطعتم أن تتسلحوا بالكلمة حسب قول الرسول أيضاً أن «اعكف على القراءة»، و«عظ في وقت مناسب وغير مناسب» (٢ تيموثاوس ٤: ٢). قد يقول لكم بعض من الرعية ان الوقت غير مناسب. لا تسمعوا لهم. ان للرعية رأياً في راحة أجسادكم وفي أوقاتكم وفي أن تجعلكم مستغنيين أو أغنياء أو معوزين، لكنكم أنتم تُديرون وجه الرعية إلى الله شاءت أم أبت. وإن نامت، فكل واحد منكم الموقظ، وأنتم المسؤولون عن إيقاظها إذا جرفتُها المياه. اعكفوا على القراءة لكي تستطيعوا ان تكونوا شهوداً للكلمة، فالرعية سوف تطلب اليكم كل شيء. سوف تطلب منكم ما تُسميه حقوقها وما تعتبره هي أمجادها. وسوف تنتفخ، وتريدكم معها أن تنتفخوا. لكن تذكروا أنني جعلتكم خداماً، ولذلك لن تنتفخوا. سئحون رؤوسكم أمام الله، أمام الله وحده. أمام الرعية تتواضعون، أمام الأطفال وأمام الفساق وأمام الزناة، أمامهم جميعاً. وإذا تثاقلوا عليكم وغلظت قلوبهم، سوف تحنون رؤوسكم أمامهم لأنكم محتاجون ان تخلصوا ولن تخلصوا ما لم تخلصوهم. ولكن مع ذلك كونوا عالمين بأنكم، كلما مسَّ جبينكم التراب، يكون قلبكم في السماء وعيناكم تلتصقان بعيني الله. كيف تخدمون؟

يقول الرسول بولس في حديثه الأول إلى تيموثاوس «لاحظ نفسك والتعليم» (١ تيموثاوس ٤: ١٦). لاحظوا أنفسكم لأنه ليس صحيحاً كما يدعون أن الإنسان يخدم بذاته، وأن الإكليركي يخدم بعلمه وبترتيباته الدنيوية. انه يخدم بشخصه. لاحظوا أنفسكم. فإن هلك نفوسكم، فلستم بشيء ولا تستطيع كل تنظيماتكم ان تعمل شيئاً. لاحظوا أنفسكم لكي تكونوا مع يسوع في كل حين، في الليل والنهار.

ولكنه قال أيضاً: «لاحظ التعليم»، لأن الذئاب الخاطفة سوف تتسلل إلى الرعية، و عليكم ان تُدبروا شأنها بالتعليم المستقيم. ليس صحيحاً ان المدرك كالجاهل. ونحن نرجو إلى الله أن لا يبقى في ذهن أحد انهم يستطيعون أن يرفعوا الجاهل على المنبر وأن يستمعوا إليه. الجاهل سيموت بجعله. من أجل ذلك يجب أن تلاحظوا التعليم، أي أن تصبحوا لاهوتيين ينطلق اللاهوت من أفواهكم إلى أطراف الدنيا. الناس يُرعون بالمعرفة. ولأجل هذا يجب ان تستوعبوا كل ما تسلمناه من يسوع الإله إلى آخر عالم في الكنيسة الأرثوذكسية.

ليس صحيحاً ان كنيسة طقوس فحسب، لكنها أيضاً كنيسة عارفة. ولهذا يجب أن تعكفوا على القراءة في كل حين لكي تستطيعوا ان تصدوا المنافيين وان تبرهنوا عن قدرة الرجاء الذي فيكم، حتى إذا رآكم الناس وهم عطاش يرتوون ويذهبون إلى العالم أكثر معرفة وأكثر حكمة وأكثر إخلاصاً.

سُمارسون هذه حتى تنتهي معرفتكم بالتواضع. وإذا أدركتم التواضع، يجتذبكم الله إلى الخدمة التي يريدها. فإنكم بتواضعكم ستكونون أسياًداً على أفعالكم. وإذا صرتم أسياًداً على ميول قلوبكم، أي إذا جعلتم يسوع وحده سيّداً على هذا القلب، عندئذ تصيرون خداماً له، والله يحول عدمكم إلى وجود، لأن حياتنا نحن «مستترة مع المسيح في الله» (كولوسي ٣: ٣). جاورجيوس مطران (جبل لبنان)



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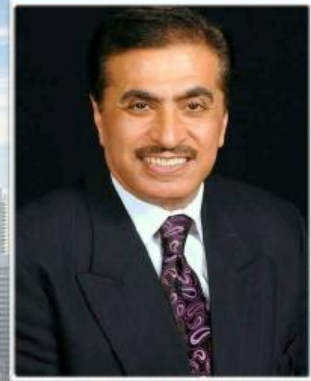


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