

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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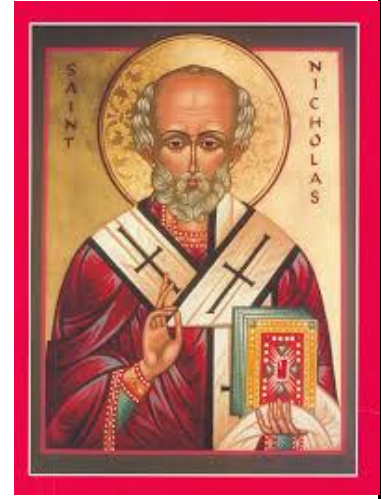
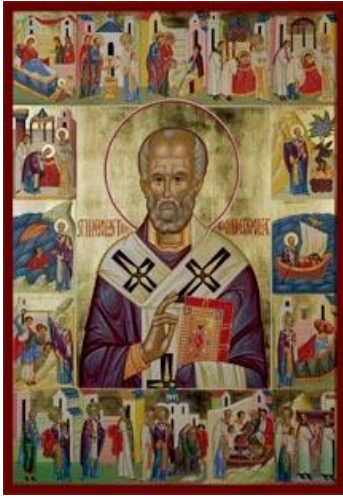
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Parish Council Chairman: Maher Shami



Sunday, March 12th 2017

Second Sunday of Great Lent/ Gregory Palamas

الأحد الثاني من الصوم: القديس غريغوريوس بالاماس

THE EPISTLE St. Paul to the Hebrews. (1:10-2:3)

“In the beginning, Thou, O Lord, didst found the earth and the heavens are the work of Thy hands; they will perish, but Thou remainest; they will all grow old like a garment, like a mantle Thou wilt roll them up, and they will be changed. But Thou art the same, and Thy years will never end.” But to what angel has He ever said, “Sit at My right hand, until I make Thine enemies a stool for thy feet”? Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation? Therefore, we must pay closer attention to what we have heard, lest we drift away from it. For if the message, declared by angels, was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him.

الرسالة: عبرانيين ١: ١٠-١٤، ٢: ٣-١

أنت يا رب في البدء أسست الأرض، والسموات هي صنْعُ يديك، وهي تزول وأنت تبقى، وكلها تبلى كالثوب وتطويها كالرداء فتتغير، وأنت أنت وسينوك لن تفنى. ولمن من الملائكة قال قط: اجلس عن يميني حتى أجعل أعداءك موطناً لقدميك؟ أليسوا جميعهم أرواحاً خادمة تُرسل للخدمة من أجل الذين سيرثون الخلاص؟ فلذلك يجب علينا أن نُصغي إلى ما سمعناه إصغاءً أشدّ لئلا يسرب من أذهاننا. فإنها إن كانت الكلمة التي نُطق بها على ألسنة ملائكة قد ثَبَّتَتْ، وكلّ تعدّ ومعصية نال جزاء عدلاً، فكيف نُفَلِّتُ نحن إن أهملنا خلاصاً عظيماً كهذا قد ابتدأ النطقُ به على لسان الرب ثم ثَبَّتَهُ لنا الذين سمعوه؟

THE GOSPEL: Mark. (2:1-12)

At that time, when Jesus returned to Capernaum after some days, it was reported that He was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and He was preaching the Word to them. And they came, bringing to Jesus a paralytic carried by four men. And when they could not get near Jesus because of the crowd, they removed the roof above Him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, He said to the paralytic, “Son, your sins are forgiven.” Now, some of the scribes were sitting there, reasoning in their hearts, “Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?” And immediately Jesus, perceiving in His spirit that they thus reasoned within themselves, said to them, “Why do you reason thus in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your pallet and walk’? But that you may know that the Son of Man has authority on earth to forgive sins” – He said to the paralytic – “I say to you, rise, take up your pallet and go home.” And he rose, and immediately took up the pallet and went out before them all. So that they were all amazed and glorified God, saying, “We never saw anything like this!”

في ذلك الزمان دخل يسوع كفرناحوم وسُمع أنه في بيت. فللوقت اجتمع كثيرون حتى انه لم يعد موضع ولا ما حول الباب يسع، وكان يخاطبهم بالكلمة. فأتوا اليه بمخلع يحملُه أربعة، واذ لم يقدرُوا أن يقتربوا اليه لسبب الجمع، كشفوا السقف حيث كان، وبعدما نقبوه دَلُّوا السرير الذي كان المخلع مضطجعا عليه. فلما رأى يسوع إيمانهم، قال للمخلع: يا بني، مغفورة لك خطاياك. وكان قوم من الكتبة جالسين هناك يُفكِّرون في قلوبهم: ما بال هذا يتكلم هكذا بالتجديف؟ من يقدر أن يغفر الخطايا الا الله وحده؟ فللوقت علم يسوع بروحه أنهم يفكِّرون هكذا في أنفسهم فقال لهم: لماذا تفكِّرون بهذا في قلوبكم؟ ما الأيسر، أن يُقال مغفورة لك خطاياك، أم أن يُقال قم واحمل سريرك وامش؟ ولكن لكي تعلموا أن ابن البشر له سلطان على الأرض أن يغفر الخطايا، قال للمخلع: لك أقول قم واحمل سريرك واذهب إلى بيتك. فقام للوقت وحمل سريره وخرج أمام الجميع حتى دهش كلهم ومجَّدوا الله قائلين: ما رأينا مثل هذا قط.

Holy Bread of oblation offered by:

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week: Jeries Tannous, Rose Asfour, Norma Shiheiber, Manal Sousou, Stephanie Azar and Nathaniel Baba . Many Years!

MARCH IS LADIES' MONTH

In keeping with the tradition in our Archdiocese, ladies will show their involvement in the life of the church in the most visible way during the month of March.

They will usher, collect trays, read the Epistle and deliver sermonette...

Our ladies Auxiliary usually prepare a Lenten Luncheon on Sundays. This year they are asking of your help by Donating or preparing food for that purpose.

Sunday, March 12th: Sermonette: Khourieh Eman Baalbaki,

Epistle Readers Arabic: Ruwaida Haddad

Epistle Readers English: Ghada Malouf

Sunday Lenten Luncheon

Join us downstairs for Luncheon offered by:

Hala Asfour and Irene Husary. Many Thanks! May God bless you and your families!

❖ **Mark your calendar: Bouquets To Icons/ Lenten Luncheon**

Saturday, March 18th from 11:00 am - 3:00 pm @ Holy Trinity Serbian Orthodox Church in Moraga.
Donation \$55.00 per person. Further info: Marilyn Habeeb, [650-692-1966](tel:650-692-1966).

❖ **Sunday School Announcements:**

1. **2017 Creative Arts Festival**

2017 Creative Arts Festival Theme: *"My house shall be called a house of prayer for all nations."*
(Mark 11:17)

Main Website: <http://www.antiochian.org/festivals/cf>

Due Date for Submission: Sunday, April 2nd to the Sunday School teachers.

Attention Sunday School Students and Parents,

We will preparing arts submissions for the Creative Arts Festival for the 2017 Parish Life Conference. It is important that ALL students be present in Sunday school every Sunday during the month of March to participate and complete their projects. Students may take their projects and work on them on their own time as well.

2. Sunday School students and staff participation in the Processions during Lent Season

Sunday school students and staff are asked to stay in church after communion to participate in the following processions, classes would resume as normal after the procession.

❖ **General meeting** will be held on April 2nd after the service for the approval of the Amended Church Constitution.

❖ **Three Holy Youths Camp: June 19th – June 23rd 2017**

Registration for camp begins.. February 16th- May 1st . Registration \$300.00

For online Registration Visit: 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.

❖ **2017 PLC:** 2017 Parish Life Conference will be held on **July 5-9, 2017** hosted by St. Michael Church in Van Nuys, CA.

❖ **2017 Antiochian Archdiocese Convention** will be held on **July 23-30, 2017** hosted by St. George Cathedral. Florida.

| 2017 Great Lent Period | |
|--|---|
| (February 27th – April 16th , Strict Fast - NO Dairy, Meat, and Fish) | |
| Sunday March 19 th | Sunday of the Holy Cross |
| Saturday March 25 th | Annunciation of the Theotokos (Only Fish Allowed) |
| Sunday April 9 th | Palm Sunday (Only Fish Allowed) |
| Friday April 14 th | Great and Holy Friday |
| Sunday April 16 th | Great and Holy Pascha |

| The Services program during the period of Great Lent 2017 | | | برنامج الصلوات خلال فترة الصوم الأربعيني المقدس لعام 2017 | | |
|--|--|-------|--|--|----------|
| Wednesdays | Great Compline Service | 7 pm | ٧ مساءً | صلاة النوم الكبرى " يا رب القوات " | الأربعاء |
| Fridays | Akathist Service Followed by a Potluck dinner | 7 pm | ٧ مساءً | خدمة مديح والدة الإله | الجمعة |
| Sundays | The Divine Liturgy of Saint Basil the Great | 11 am | 11 صباحاً | القداش الإلهي للقدّيس باسيليوس الكبير | الأحد |

Second Sunday of the Great Fast Fr. Ihor Kutash

Today's Gospel reading (Mark 2:1-12) invites us to find inspiration and direction for our lives in the example of the four friends of the paralyzed man who were exceedingly determined to help their friend. They were not discouraged when they could not get into the crowded house where Jesus was speaking. They made an opening in the roof to let their friend down on his pallet. The Lord recognized the amazing faith expressed by their unflagging determination, and healed the sick man, first proclaiming that his sins were forgiven.



Note that **determination, persistence and resourcefulness are linked to faith!** We may fail at times in our efforts to achieve something worthwhile because of a lack of precisely these things. See what happens when there is faith! Because the four men believed that Jesus could and would help their friend, they did not give up. They found a way to get the man to Jesus. We can see that faith is also linked to desire. Their intense desire to help their sick friend helped them find faith and guided them in acting upon that faith. We, too, can find answers to our problems and challenges by looking through the eyes of faith. Just think of all that has been achieved by faith! Recall last Sunday's Epistle with its litany of faith (Hebrews 11:24-26, 32-12:2).

It is also important that we place our faith in something truly worthy of it. The last century has shown over and over again that faith placed in unworthy objects not only disappoints but ultimately destroys. Think of all the people who have suffered because of faith in political ideologies such as Communism and Nazism. **Even religion can easily degenerate into an ideology whereby its adherents persecute and even kill other people in the belief that this will enhance the cause of their faith community.** That is why some people avoid religious institutions like the plague, all the while professing a spirituality outside such institutions. They say: "I don't have to go to Church to believe in God". But ultimately, every spirituality that is followed by a group of people will produce an institution with all its complexity and paradoxes. Christians are called upon to put their faith in God as revealed in the words and deeds of Jesus. It is true that some have claimed the authority of their particular branch of Christianity as they persecuted and oppressed others. But what they really did was turn their faith into an ideology by ignoring and/or wrongly interpreting those words and deeds. How else could someone, a follower of Jesus, hurt anyone in the name of the One Who refused to let His followers defend Him by force, and who prayed for His persecutors with the unforgettable words: "Father, forgive them, for they know not what they do".

Faith in this Person, the Lord Jesus Christ, gives life. It awakens love and concern for others. It inspires confidence and persistence. It gives courage to not only endure hardships but also to overcome those hardships believing that the best lies always before us. The time of Lent reminds us that our main goal is to grow in a faith relationship with God through Jesus Christ. St. Gregory Palamas whom we remember today bore a victorious testimony that such a relationship can truly be achieved and developed. Let's do it together!

نشيد عمانوئيل «معنا هو الله» (نشرة رعيتي)

تحتوي صلاة النوم الكبرى التي ترافق أيام الصوم الكبير الكثير من التراتيل المحبوبة والمعروفة من معظم المؤمنين الذين يأتون يوميًا إلى الكنيسة لتسبيح الله وللاغتذاء من الصلاة بدلاً من الطعام، تحقيقًا لما قاله الرب لمجربيه «ليس بالخبز وحده يحيا الانسان بل بكل كلمة تخرج من فم الله» (متى ٤: ٤). من هذه التراتيل عندنا نشيد عمانوئيل، معنا هو الله، الذي تردده الجوقة على شكل آيات مأخوذة من الكتاب المقدس، وتنتهي كل آية باللازمة: لأن الله معنا.

اختيرت آيات هذا النشيد من الاصحاحين الثامن والتاسع من سفر أشعياء النبي. نجد في هذين الاصحاحين مقارنة بين قسمين من شعب الله. ففي تلك الفترة، القرن الثامن قبل المسيح، كان الوضع السياسي معقد جدًا وكان اليهود منقسمين إلى مملكتين، مملكة الشمال ومملكة الجنوب، وكانت أجواء الحرب تحيط بهم من الآشوريين شمالاً ومن المصريين جنوباً، وكان وضع الملوك دينيًا سيئًا جدًا إذ قاموا بالمزج بين عبادة الله وعبادة الأوثان.

في هذا الجو، كان الشعب خائفًا على مصيره ويبحث عن ملجئ يحتمي به وقوة تعينه فدخل الشك وضعف الإيمان إلى كثيرين وضعف الاتكال على الله وشريعته وتعاليمه. ما عاد الله مصدر القوة والثقة والثبات، أصبح الايمان أمرًا مؤجلًا، ثانويًا، وأصبح التحالف السياسي والعسكري، وإن كان على حساب الايمان والعبادة المستقيمة، هو الغاية المنشودة.

في هذه الأوضاع أتى أشعياء، حاملاً كلمة الله وتعاليمه وشريعته، يواجه الملوك وانحرافات الشعب ويوبّخهم ويحاول أن يعيدهم عن ضلالهم. يوبّخ الشعب الذي «رذل مياه سلوام الجارية» (إشعياء ٨: ٦)، حسب تعبيره، أي الذي ابتعد عن كلمة الله المحيية، الشعب الذي لجأ إلى العرافين والمشعوذين، ويقول فيهم: «ألا يسأل شعب إلهه؟ أيسأل الموتى لأجل الأحياء؟» (إشعياء ٨: ١٩). ويحذّرهم أشعياء ليعودوا إلى الشريعة وإلى الشهادة الحق، وإن لم يقولوا مثل هذا القول فليس لهم فجر، فيعبرون مضائق وجائعين، ويكون حينما يجوعون (أي يكونون في ضيق) أنهم يحنقون ويسبّون ملكهم وإلههم، ويلتفتون إلى فوق (أي يتطلعون إلى الله يتحدّ وكفر)، وينظرون إلى الأرض وإذا شدة وظلمة قتام الضيق» (إشعياء ٨: ٢٠-٢٢). هذا ما يبقى لهم لأنهم تركوا معينهم الوحيد.

وأما القسم الثاني من الشعب فقلة عزيزة بقيت أمينة للرب، فيشدّدها الله على لسان أشعياء ويطمئنّها، مهما حصل ومهما اشتدت الأمور وصعبت، فالرب آت ليخلصهم من الأعداء المنظورين وغير المنظورين، فاسمعوا ايها الأمم وانهزموا لأن الله معنا ومهما قويتم وتجبرتم فستتغلبون، لأن الله آت ويولد صبي رئيس أب الدهر الآتي، مخلصنا الرب يسوع المسيح.

نشيد عمانوئيل نشيد فرح، نشيد تعزية، نشيد يحلّ سلام الله في قلب المؤمن المتكلّ على الرب، المتمسك بكلمته، والمؤمن الثابت في ثقته بوعود الله، الذي يحيا من كلمة الله ووصاياه، أي الذي يحارب كل هجمة عليه بكلمة الله وطاعتها. كل هجمة. هجمة أعداء منظورين يأتون لقتل الجسد أو لاستعباده وإخضاعه وإذلاله، أو أعداء غير منظورين يأتون لمحاربة الإنسان من الداخل.

الله معنا، لا تعني أنه ضدكم، الله معنا لأنه قد ولد لنا صبي وابناً أعطينا وهو الذي رئاسته على عاتقه، وسلامه ليس له حد، معين عجيب، هو حاضر معنا وآت من أجل الكلّ ونحن نحيا بنور كلمته وفرح محبته ورعايته بنا، أما الظلمة والخوف والآلام والضيق فتغيب من قلوب الذي يتمسكون به.

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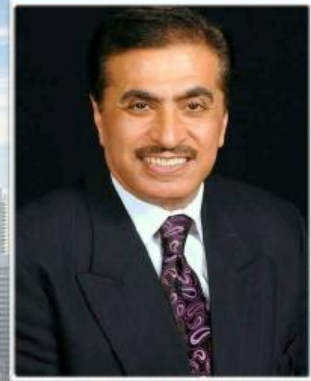


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