

كنيسة مار نقولا الانطاكية الارثوذكسيّة

St. Nicholas Weekly Bulletin

Saint Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

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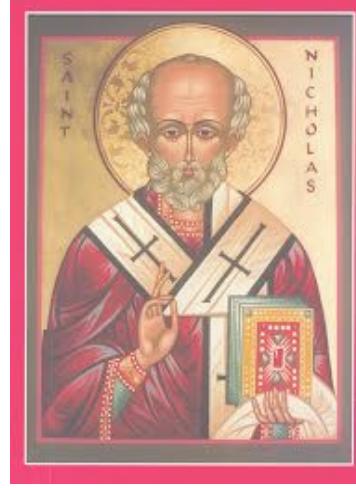
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Sub-Dn. Michel Khoury

Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Maher Shami



Sunday, June 18th 2017

Happy Father's Day

This Sunday 3rd & 9th Memorial Service for the Servant of God
Bishara Wahab offered by his family. May his memory be eternal!

THE EPISTLE: The Reading from the Epistle of St. Paul to the Romans. (2:10-16)

Brethren, glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law. For it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified. When Gentiles who have not the Law do by nature what the Law requires, they are a law to themselves, even though they do not have the Law. They show that what the Law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

الرسالة: رومية ٢ : ١٦ - ١٠

يا إخوة، المجد والكرامة والسلام لكل من يفعل الخير، من اليهود أو لاً، ثم من اليونانيين، لأن ليس عند الله محاباة للوجوه. وكل الذين أخطأوا بدون الناموس فبدون الناموس يهلكون، وكل الذين أخطأوا في الناموس فالناموس يُدانون. لأنه ليس السامعون للناموس هم أبراراً عند الله بل العاملون بالناموس هم يُبَررون. فإن الأمم الذين ليس عندهم الناموس إذا عملوا بالطبيعة بما هو في الناموس فهو لاء وإن لم يكن عندهم الناموس فهم ناموس لأنفسهم، الذين يُظْهِرُون عمل الناموس مكتوباً في قلوبهم وضميرُهم شاهد وأفكارُهم تشكُّو أو تتحجّ في ما بينها، يوم يدينُ الله سرائر الناس بحسب إنجيلي بيسوع المسيح.

THE GOSPEL The Reading from the Holy Gospel according to St. Matthew. (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

في ذلك الزمان فيما كان يسوع ماشيا على شاطئ بحر الجليل، رأى أخوين وهما سمعان المدعى بطرس وأندراوس أخوه يُلقيان شبكة في البحر لأنهما كانا صياديين). فقال لهما: هلم ورائي فأجعلكما صيادي الناس. فللوقت تركا الشباك وتبعاه. وجاز من هناك فرأى أخوين آخرين وهما يعقوب بن زبدي ويوحنا أخوه في سفينه مع أبيهما زبدي يُصلحان شبакهما فدعاهما. وللوقت تركا السفينة وأباهاما وتبعاه. وكان يسوع يطوف الجليل كله يعلم في مجتمعهم ويكرز ببشرة الملوك ويشفي كلّ مرض وكلّ ضعف في الشعب.

Holy Bread of oblation offered by:

- ❖ St. Nicholas Church for the good health of those who have celebrated their birthdays this week:
Marilyn Habeeb, Nabil Hanhan, Nicholas Akik, Mary Ofiesh, Muna Dabit, Yazan Dabit, Nasser Alkhoury, Rami Shnoudi, Ruwaida Haddad, Nadene Msalam, Tamara Husary, Joe Husary, Antoinette Lama, Margarett Ishaq, Zuzu Louh, Mike Alahwal, Yardena Hanhan, Isam Halteh, Natalie Aho. Happy Birthday. Many Years!

Alter Candle offering

- ❖ Nabil Hanhan for the good health of Nabil, Nicholas and Alexandra Hanhan on the occasion of Nabil's Birthday. Happy Birthday! Many Years!
- ❖ Saida Jaghab & family in loving memory of Basem Jaghab, Yacoub & Elias Louh. May their memory be eternal!

Mark your calendar for our upcoming events:

- ❖ ***Three Holy Youths Camp: June 19th – June 23rd 2017***
Medical Forms must be completed at your parish in person. **Registration \$100.**
For more info, please contact Ilyan Baalbaki : (586) 604-5331.
Register online @ norcaldeanerycamp.org > Registration> Media Consent Form.
- ❖ ***2017 PLC:*** 2017 Parish Life Conference will be held on **July 5-9, 2017** hosted by St. Michael Church in Van Nuys, CA. for more info, visit:
<http://www.antiochianevents.com/la.html>
- ❖ ***2017 Antiochian Archdiocese Convention*** will be held on **July 23-30, 2017** hosted by St. George Cathedral. Florida. For more info, visit: <http://ac2017miami.org/>
- ❖ ***Save the date: September 30th & October 1st***: St. Nicholas church Annual Food Festival...
- ❖ ***Save the date: October 22nd, 2017 Ball Dance Contest***: We are having our first Ball Dance Contest in October 22nd and we need young men and young women to participate. For further information please call **Gladys Maalouf @ [4158320316](tel:4158320316)**.

CALLING OF THE APOSTLES by Metropolitan Anthony of Sourozh

It is essential for us to realize the link there is between Christ and the apostles. If you read the Gospels you will see that the apostles and the Lord Jesus Christ were born and lived in the same area. Christ came to live in Nazareth as a child; the apostles lived all about the place of His abode. We know nothing about the early years of these men, but if we think that Cana of Galilee was less than 4 miles away from Nazareth, if we think that all the cities and all the villages in which Peter and Andrew, John and James and others lived were around the same place, we can imagine that they had met and seen and heard the Lord Jesus Christ as a child, as a youth.

We know nothing about the impact of His personality growing harmoniously into the fullness of His human stature, but links of personal knowledge and familiarity existed. The disciples of John the Baptist, Andrew and John, were the disciples of a cousin of the Lord. James was the brother of John, Peter was the brother of Andrew. When they first met Christ, they sought out their friends Nathanael and Phillip. Even the words of Nathanael ‘Can anything good come out of Nazareth?’ is not a mysterious saying. What would any one of us say if he was told that God Himself had become man in a village four miles away from his own village?

And then there is a whole process which we can trace in the Gospels in which one can see how, gradually, the disciples discover the Lord Jesus Christ, how He becomes gradually more and more to them. And one day their relatedness to Him is such that they could not leave Him even if they wanted to. When most of Christ’s disciples abandoned Him the Lord said to the Twelve: ‘Are you also going to go?’ And Peter answers: ‘Where should we go? Thou hast the word of eternal life’. This relatedness between the disciples and Christ that began perhaps in friendship, then in admiration grew to the relationship of disciples and Master, on the way to Caesarea Philippi becomes a recognition, proclaimed by one of them as a gift of God, of what He truly is: ‘Thou art the Christ, the Son of the Living God’.

It is a relationship so deep, so perfect and complete that they cannot leave Him even if terror comes upon them. When Christ tells His disciples that He is going to Bethany because Lazarus has died, His disciples say: ‘Are you going back into Judaea? Were not the Jews about to kill you?’ And one of them says, ‘Let us go with Him and die with Him’. And that one is Thomas, the one who so often is thought as a doubter. No, he is not a doubter. He is ready to live and to die with his Master, but he is not prepared credulously to receive the news of Christ’s Resurrection with all its resurrecting impact and life-giving power without being sure — because when Christ died on the cross His disciples scattered, afraid, in hiding, and yet, attached to Him with all the fibres of their heart and mind and soul, they felt that life had gone out of the world, life had gone out of their lives. That happens to us when someone who is infinitely dear dies. Then we discover that because this person has died everything which is shallow, trivial, small, too small to be as great as life and death, becomes irrelevant. We turn away from it, we become as great as our perception of life and death can make us.

That is what happened to them, but then there was no life, there was only crushing, destructive death. They could no longer live because life had gone out of their lives, but they could continue to exist. And all of a sudden they discovered that Christ was alive and that they could live and, more than this, that in a mysterious way because they had died so deeply and completely through love and oneness with Him, they could, through love and oneness — both His and theirs — be alive, but alive with an unshaking certainty that no death can deprive them of life any more, no kind of death; death was defeated. This is what we sing at Easter, this is what we proclaim as the Gospel. Life has triumphed, death has no power over us. Our body has no power to kill us when it dies. This is one of the essential witnesses of the apostles: not simply that they are so faithful in their love for Christ that they are prepared to die, but that they are so certain from inner certainty, from the welling up of eternity within them, from the victory within them of the life of Christ, that death is no more. One can peacefully let go of temporariness, as St Paul says. For him death does not mean divesting himself of temporary life, it means to be clad with eternity, eternity fulfilled, what it was incipiently, germinally, fighting for the fulfillment in what he calls his body of corruption.



أرادت الكنيسة اليوم أن تعلمنا عن فعل الروح القدس فينا وعن تأثيره في الناس. لذلك نقرأ المقطع من بشاره متى الإنجيلي الذي يتحدث فيه عن الدعوة الإنجيلية، وعن جمع الناس إلى الله. فالروح القدس لا يكفي عن أن يلملم الناس وأن يضمهم إلى الله.

فكان أن تجول السيد على ضفّتي بحيرة طبريا، والتقي هناك شابين «أخوين وهم سمعان المدعو بطرس وأندراوس أخوه» وقال لهما: «هلّم ورأي». وكان هذان مأخوذين بعمل الصيد.

كلّ منا مأخوذ بشيء ما في الدنيا ويسمّع يعبر في حياة كلّ إنسان، يطلّ على كلّ إنسان، ليس بصورة خارقة، ليس بأعجوبة، ولكنّه يأتيانا كما يلقانا، كما نحن في حياتنا العادّية. يأتيانا ونحن في تجارة أو طلب علم أو طهي... وينقذنا ليس من أعمالنا ولكنّه يخلّصنا من تقاهتنا. يسمّع لا يريد أن يخرج الإنسان من عمله، ففي بيته يكون الخالص وفي مكتبه وفي مدرستنا وفي الشارع. لا يريد ربّ أن يترك الإنسان قريته أو عائلته أو أولاده أو أيّ شيء. فالملائكة يُبني في أيّ حال، في كلّ وضع جعلنا فيه. الملائكة لا يكونون في أن ينزوّي الإنسان في الجبال أو يدخل إلى صومعة. هذا ممكّن ويسّع يريده من بعض الناس لأنّه يجذّبهم في سبيله. ولكنّ الأمر الشائع أنّ السيد يبيّننا حيث نحن، ولكنّه يأسّرنا فلا نبقى أسرى لعمل أو لإنسان أو لنشاط.

هلّم ورأي فأجعلكم صيادي الناس». هذا ما قاله أيضًا لتلاميذين آخرين هما يعقوب ويوحنا. ويوحنا اصطاد الناس إلى درجة أنه كتب الإنجيل الرائع، ومستله «في البدء كان الكلمة والكلمة كان عند الله وإليها كان الكلمة». من عاملٍ بسيط أمّي أو شبه أمّي، جعله الله يتّمّل في الألوهية، في أمور الأزل التي تخلّص النفس.

تركا شبّاكهما وتبعاه». لا بدّ من أن نترك حتّى نتبع. لن نترك بيوتنا وأولادنا وأشغالنا، ولكنّنا نترك الذهنية الفاسدة التي تتّعاطى بها أمورنا، نترك الأنانية التي تصقنا بأيّ شيء. كلّ مخلوق صالح، كلّ نشاط كريم، كلّ عمل مبارك، لكنّ الإنسان، في خطيبته، يفسد كلّ شيء. المسيح يتسرّب إلينا وإلى أعمالنا وبيوتنا ونشاطاتنا لكي يدخل الطهارة إليها، يجعل قلوبنا مطمئنة إليه، فإذا بنا نحلّ الملائكة حيث نكون، فيتراءى الله في ما نأكل ونشرب ونقول ونعمل. الله قائم في كلّ شيء في الأكل والشرب، في اللحم والدم، في التناسل، إذا كانت أعمالنا صادرة عن قلب يتّمّل من أجله.

قال الرسول بولس: «كلّ شيء يحلّ لي ولكن ليس كلّ شيء يوافق. كلّ شيء يحلّ لي ولكن لا يتسلّط على شيء»، (كورنثوس 10: 23).

المسيح يعبر، المهم أن يبقى، أن نستضيفه في نفوسنا وفي أعمالنا وأقوالنا وأفكارنا كلّها. إذا رحّبنا به يفتح لنا مجالات السماء والأرض، وفي آخر العمر يخطفنا إليه.

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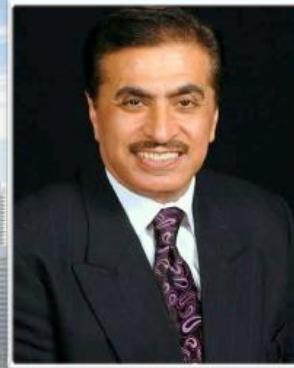


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