

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

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His Eminence Metropolitan JOSEPH, Archbishop
of New York and Metropolitan of all North America

Pastor, V. Rev. Fr. George Baalbaki

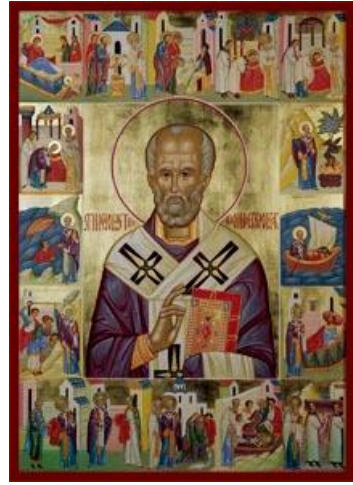
(586) 214-4428 revbaalbaki@yahoo.com

Pastor Emeritus, V. Rev. Fr. Gregory Ofiesh

Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Ramzi Srouji

Parish Council Vice Chairman: Salim Qaru



Sunday, January 03, 2021

Forefeast of & Sunday before Theophany of Christ



خدمة تقديس المياه *Blessing of Water*

January 6th celebration of the great Feast of Epiphany (الغطاس) عيد الظهور الإلهي

Service of Water Blessing will take place on Tuesday January 5th

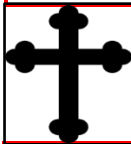
Because of the pandemic we will not have the traditional home blessings as usual. If you want the priest to pay a visit to your house, please call Fr. George at 586 214 4428 and schedule with him. Please follow all safety precautions. God bless!



IMPORTANT NOTICE: Based on the ongoing situation regarding COVID-19 (Coronavirus), all Church social events and gatherings are postponed until further notice. **Church is not open to the public.** Please watch the livestream of the service on our social media.

Youtube: <https://www.youtube.com/channel/UCrDWWPWreLZpVhzVGZkjDIA>

We pray for the good health, well-being, and safety of everyone in these hard times. God bless!



MEMORIAL SERVICE: Forty Day Memorial Service offered by Joe and Lamis Bachir and family in loving memory of brother **Ray Bachir**, and uncle to Natalie Bachir and Adib Rebehmed. May his memory be eternal.

THE EPISTLE: St. Paul to St. Timothy. (4:5-8)

My child Timothy, be watchful in all things, suffer hardship, do the work of an evangelist, fulfill your ministry. For, I am already being poured out as a libation, and the season of my departure is at hand. I have fought the good fight, I have finished the course, and I have guarded the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will reward me at that day, and not to me only, but also to all those who have loved His appearing.

الرسالة: ٢ تيموثاوس ٤: ٨-٥

يا ولدي تيموثاوس تيقظ في كل شيء واحتمل المشقات واعمل عمل المبشر وأوف خدمتك. أما أنا فقد أريق السكيب علي ووقت انحلاي قد اقترب. وقد جاهدت الجهاد الحسن وأتممت شوطي وحفظت الإيمان. وإنما يبقى محفوظاً لي إكليل العدل الذي يجزييني به في ذلك اليوم الرب الديان العادل، لا إياي فقط بل جميع الذين يحبون ظهوره أيضاً.

THE GOSPEL: St. Mark. (1:1-8)

The beginning of the Gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, "Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight." John the Baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, "After me comes He Who is mightier than I, the strap of Whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but He will baptize you with the Holy Spirit."

الإنجيل: مرقس ١: ١-١٨

بدء إنجيل يسوع المسيح ابن الله كما هو مكتوب في الأنبياء: ها أنذا مرسل ملاكي أمام وجهك يهتئ طريقك قدامك. صوت صارخ في البرية أعدوا طريق الرب، اجعلوا سبله قويمه. كان يوحنا يعمد في البرية ويكرز بمعمودية التوبة لغفران الخطايا. وكان يخرج إليه جميع أهل بلد اليهودية وأورشليم فيعتمدون جميعهم منه في نهر الأردن معترفين بخطاياهم. وكان يوحنا يلبس وبر الإبل، وعلى حنويه منطقة من جلد، ويأكل جراداً وعسلًا برياً. وكان يكرز قائلاً: إنه يأتي بعدي من هو أقوى مني، وأنا لا أستحق أن أنحني وأحل ستر حذائه. أنا عمدتكم بالماء، وأما هو فيعمدكم بالروح القدس.

ALTAR CANDLE OFFERING:

- ❖ Offered by **Khader & Basima Atwan and family** in loving memory of **Chris Ganim, Naeemeh, Bassem, and Isam Jaghab**. May their memory be eternal!
- ❖ Offered for the good health of **Mimi Hanhan, Chuck & Juliana and family, Randy & Susie and family, Nadene, Nabil and family and for the Aho's: Issa, Jack, Hani and their families**. God bless and many years! Also in loving memory of **Basem S. Hanhan, Shukri & Wadia Hanhan, Nakleh & Ellen Aho, and Rimom Dabit**. May their memory be eternal!
- ❖ Offered by **Nadia Shatara and families** for the beloved memories of **Elias Shatara and his parents Yusef & Miladeh**. Also in loving memory of **Manuel & Farideh Nazzal, Peter and Peter Jr. Nazzal, Zarifeh, Salma, and Hilwa Nazzal**. May their memories be eternal!
- ❖ Offered by **Joe Bachir & Lamis Malouf and family** in loving memory of **parents Milhelm Malouf, Sourays & Al Baker, and brother Josef M. Malouf**. May their memory be eternal.
- ❖ Offered by **Sue Wais** in memory of her **Father Khalil Fareed Tannous and her Mother Jannette Abu Ghazaleh Tannous**; May their Memory be Eternal. And for the good health of her husband **Donald Wais**, her daughter and Son in-law **Jeanette & Jason Yoshida**, her Grandsons **Anthony, Khalil and Dylan**.

SYMPATHY & CONDOLENCES: Deepest Sympathy and Condolences to the **Hanhan** family for the passing of dearly beloved **Saliba Nicholas Hanhan**. May his memory be eternal!

THE THEOPHANY OF OUR LORD AND SAVIOUR JESUS CHRIST: About the beginning of our Lord's thirtieth year, John the Forerunner, who was some six months older than Our Saviour according to the flesh, and had lived in the wilderness since his childhood, received a command from God and came into the parts of the Jordan, preaching the baptism of repentance unto the remission of sins. Then our Saviour also came from Galilee to the Jordan, and sought and received baptism though He was the Master and John was but a servant. Whereupon, there came to pass those marvelous deeds, great and beyond nature: the Heavens were opened, the Spirit descended in the form of a dove upon Him that was being baptized and the voice was heard from the Heavens hearing witness that this was the beloved Son of God, now baptized as a man (Matt. 3:13-17; Mark 1:9-11; Luke 3:1-22). From these events the Divinity of the Lord Jesus Christ and the great mystery of the Trinity were demonstrated. It is also from this that the present feast is called "Theophany," that is, the divine manifestation, God's appearance among men. On this venerable day the sacred mystery of Christian baptism was inaugurated; henceforth also began the saving preaching of the Kingdom of the Heavens.

HOLY BREAD OF OBLATION:

- ❖ Offered by St. Nicholas Church for the good health and wellbeing of **Basil Hanhan** on the occasion of his Name's Day. God bless and many years!

ظهور المسيح

في كلام بولس الى تلميذه تيموثاوس كلام تشجيع على الجهاد الروحي. الدعوة الأولى الى اليقظة الروحية الدائمة وفي قوة اليقظة يدعوه الى احتمال المشقات في سبيل الإنجيل اذ البشارة به تتطلب تعباً كثيراً. ثم يحثه على عمل المبشر في المنطقة التي انتدبه على رعايتها حتى يقول "أوف خدمتك" والخدمة هي الرعاية وإقامة الأسرار.

بعد هذا يقول الرسول عن نفسه "لقد أريق السكيب عليّ فإني انا ايضاً أتممت خدمتي ووقت انحلالي (اي موتي) قد اقترب، وقد جاهدت الجهاد الحسن وأتممت شوطي" في البشارة من مدينة الى مدينة في كل أنحاء البحر الأبيض المتوسط من أنطاكية الى رومية والى كريت وربما الى اسبانيا وفي كل هذا "حفظت الإيمان" سالما كما سلّمني اياه الرب يسوع والمسيحيون الأوائل.

حفظته مستقيماً غير مصاب، والإيمان يُنتج عمل البرّ بالمحبة.

بعد هذا يقول: "انما يبقى محفوظاً لي إكليل العدل الذي يجزييني به في ذلك اليوم (اي يوم القيامة) الديان العادل". بولس يرى نفسه تحت الدينونة ولكنه يرجو الرحمة. عند الموت ليس أمامنا سوى رحمة الرب ولا يخلص أحد بدونها اذ لا يستطيع أحد ان يدّعي أن في يده صكّ الدخول الى الملكوت. بولس على قداسة سيرته يرى نفسه تحت الرحمة الإلهية التي يمنّ الله بها على أحبائه.

وبعد ان يقول الرسول انه يرجو الإكليل لنفسه يقول ايضاً انه يرجوه لجميع الذين يحبون ظهور المسيح في اليوم الأخير، وقد اختارت الكنيسة هذا الفصل من رسالة بولس الثانية لأنها مختومة بكلمة ظهور الذي يدلّ على العيد (الغطاس) الذي ننتظره.

مقطع قصير فيه كل محبة بولس لتلميذه وفيه دعوة الى كل الفضائل التي يحتاج اليها التلميذ النشيط. ومن وراء تيموثاوس تُخاطبنا الكلمة الإلهية لتكون مثل تيموثاوس أناساً قائمين باليقظة لا ننام ولا ندع شيئاً يجعلنا في الكسل ولا سيّما ان الحصاد كثير والفلة قليلون. لا نستطيع ان نتلهّى عن خدمة الإنجيل ولا نغرق بأمور الدنيا مهما كانت جذابة ومسليّة.

ومهما أحسنا باقتراب الأجل، ومهما تعبنا، نبقى على الجهاد حتى آخر رمق، على الجهاد الحسن الذي يتطلّب منا الاستمرار يومياً في خدمة الإنجيل وفي إقامة الذبيحة الإلهية وبقية الأسرار والاهتمام بما يهمّ الناس اجتماعياً وخبرياً وثقافياً حتى نكون قد نفّذنا الإنجيل وأطعناه، فإننا إن أهملنا الإخوة وخدمتهم نكون قد وقعنا في الخيانة.

واذا ما نحن بذلنا أنفسنا في الخدمة منتظرين ظهور المسيح لنا ولهم ليس فقط يوم القيامة ولكن في كل يوم نكون فيه قد أقمنا خدمة.

واذا جاء العيد وهو مع الميلاد فصح صغير نكون قد انتقلنا من موت الخطيئة وقمنا لإتمام البر حتى نكون مع المسيح دائماً.

واذا زاركم الكاهن لنضح منازلكم بالماء المقدس تفهمون أن هذا هو قبل كل شيء نضح حياتكم بالمقدس. عيد الظهور الإلهي عيد يوميّ تغتسلون بمياهه اي بالنعمة التي وعدكم الله بها فتكونون أنقياء في كل حين وترفضون الخطيئة. رفض الخطيئة ظهور إلهيّ عليكم وإشعاع منكم على الآخرين. بوركتكم في العيد القادم وبوركت الدنيا كلها بكم حتى تصبح الدنيا مكاناً لنور المسيح

المطران جاورجيوس

Prayer for the New Year:

O Master, Lord our God, Fountain of life and immortality, Creator of all things both visible and invisible, Who hast appointed seasons and years by Thy power, and dost direct all thing by Thy most-wise and all-gracious providence: We thank Thee for Thy compassions, which Thou hast poured out on us during the passing time of our life, and we entreat Thee, O All-compassionate Lord! Bless the crown of the coming year with Thy goodness. Save, O Lord, and have mercy on our great Metropolitan JOSEPH, Multiply the days of his life in unalterable health, and grant him progress in every virtue. Grant Thy good things from above unto Thy people, the members of St. Nicholas: health and salvation, and good success in all things. Deliver Thy Holy Church, this city, and the countries from where we immigrated, and every city and land from every evil circumstance, granting them peace and tranquility. And count us worthy that we may always offer thanksgiving unto Thee, the Father Who is without beginning, together with Thine Only-begotten Son, and Thine All-holy and life-creating Spirit, God glorified in one Essence, and that we may hymn Thy most-holy name.

Amen.

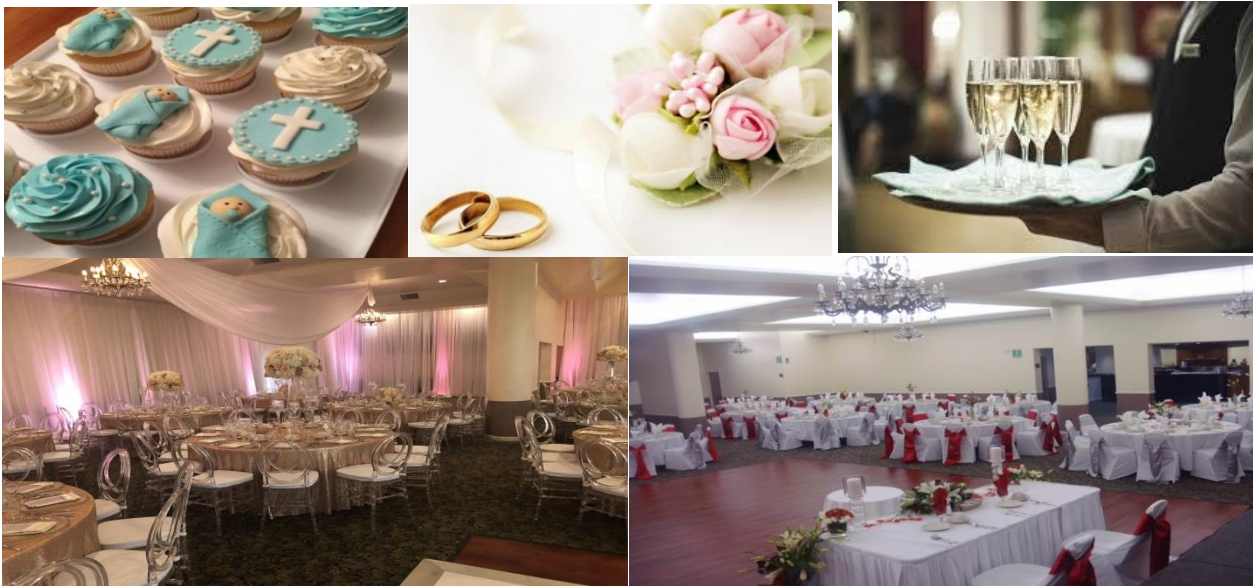
Theophany: January 6

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by the St John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine "those who sat in darkness," and "in the region of the shadow of death" (Mt.4:16), and to save the fallen race of mankind by grace. In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of St Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast. There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and St Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany. St John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but "to bury human sin by water," to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify "the nature of water" and to offer us the form and example of Baptism. On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Indivisible. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms. The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for "As many as have been baptized into Christ, have put on Christ" (Gal 3:27).

SAINT NICHOLAS ORTHODOX CHURCH BANQUET HALL

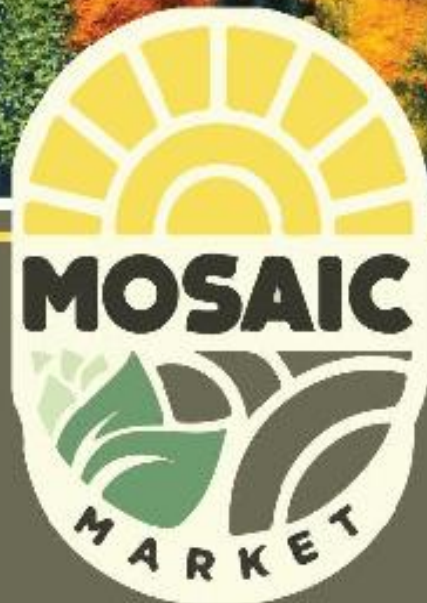
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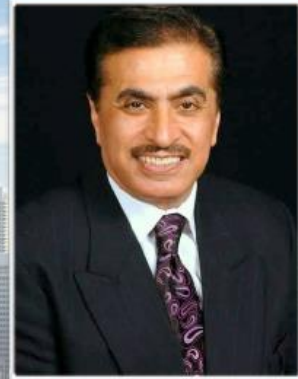
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