

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

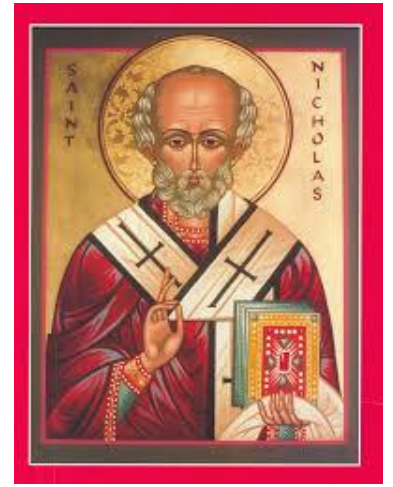
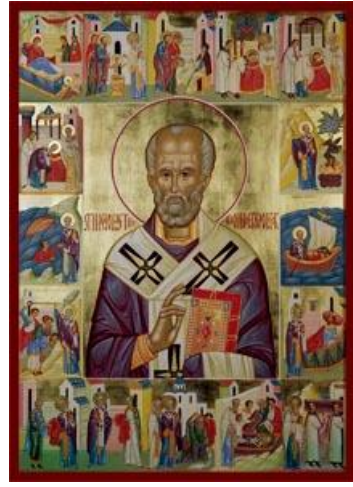
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Pastor Emeritus, V. Rev. Fr. Gregory Ofiesh

Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Azar Azar

Parish Council Vice Chairman: Salim Qaru



Sunday, January 31, 2021

أحد زكّا العشار / Zacchaeus

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!



House Blessings:

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!

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.

1 تيموثاوس 4 : 9 - 15

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 بفثوتك بل كن مثالا للمؤمنين في الكلام والتصرف والمحبة والإيمان والعفاف واطلب على القراءة إلى حين قُدومي 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."

لوقا 19: 1-10

في ذلك الزمان فيما يسوع مجتازاً في أريحا إذا برجل اسمه زكّا 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 مزمعاً أن يجتاز بها فلما انتهى يسوع إلى الموضع رفع طرفه فرآه فقال له يا زكّا 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 زكّا وقال ليسوع ها أنذا يا رب أعطي المساكين نصف أموالي. وإن كنت قد غبتُ أحداً في شيء أريدُ أربعة أضعاف فقال له يسوع اليوم قد حصل الخلاص لهذا البيت لأنه هو أيضاً ابن إبراهيم لأنّ ابن البشر إنما أتى ليطلب ويخلص ما قد هلك.

ANNOUNCEMENTS & EVENTS:

- ❖ **ST. NICHOLAS YOUNG ADULT BEACH CLEAN UP: Saturday January 30th @ 11 AM.** Ocean Beach parking lot across from Beach Chalet. We will provide gloves and garbage bags, please bring your own mask!
- ❖ **YOUNG ADULT ELECTIONS: Monday February 8th after Bible study @ 7PM on zoom.** Looking to nominate and elect a President and Vice President. Hope everyone can join! Any questions feel free to contact the director Shadi Azar (415) 279-2533

زكّا العشار

المطران جورج خضر

البارّ والخاطئ كلاهما ابنا لله. ولا يميّز الله بين رحمته للبارّ ورحمته للخاطئ. كلّهم محبوبون بالمحبة الإلهية الواحدة. ويذهب الراعي لافتقاد الخروف الضالّ لأنه يريد في الحظيرة ولا يسرّ بأن يهلك واحد من القطيع. «يخلص ما قد هلك» أي ما اعتبره الناس هالكا نهائياً. لا أحد يهلك نهائياً أيّة كانت معاصيه. فعندما تصدمه أو تجرحه وتحزنه يكفيه أن يفكر بكرم الربّ. عند ذاك تمحي خطاياها تَوْأً وكانت لم تكن.

زكّا مثال لكلّ واحد منّا إذا أصرّ على البقاء في خطايها. فلو اقتربنا أعظم الشرور لا يغضب الله علينا غضباً نهائياً إذ لا يريدنا أبناء غضب. كنّا في الخطيئة جهلاً ناسين الله وقدرته على العطاء وعلى تركيتنا. وزكّا تعني المزكي. ليس من إنسان يستحيل على الله أن يزكّيه. والله يطلبنا كما طلب العشار ويقول لكلّ واحد منّا: «أنا أريد أن أسكن بيتك. فلا تتحجّر ولا تراكم خطاياك في قلبك بحيث لا يبقى مكان لي عندك. أنا وحدي يمكنني أن أملاً قلبك فرحاً وأن أجعل منك إنساناً جديداً. لا تألف خطاياك. أريدك أليفاً وصديقاً. الخطيئة توهمك بأنّ فيها لذة. واللذة تذهب إذا أنت قضيتها. ولكن إن سكنت أنا قلبك فأعزّيك إلى الأبد، وإن تبت توبة صادقة لا تردّد فيها لا تعود عطشان إلى شهواتك. إنّ فرحك بي لن يوجّهك في ما بعد إلى الخطيئة، إلى الأشياء العابرة. فأنّا قدّير فيك إذا أعطيتني قلبك».

Metropolitan Anthony: The Eucharist

When the Lord instituted at the Last Supper that mystery of our faith which we call the Holy Liturgy or the Eucharist, He gathered round Himself His Disciples, both those who were later to be faithful even unto death, and also the one who was already prepared to betray his Master. And He confronted him together with the others, with the extraordinary love of God, because to be admitted to a man's table means that he, our host, consider us to be his equals, his companions in the old sense of this word, those who are untitled to break the bread with him, to share with him the substance of life. Equals in the love of God, equals of God through His love to us, - this is one of the aspects of this extraordinary event which we call the Last Supper.

But we have given it also another name, we call it the Eucharist, from a Greek word which means simultaneously "gift" and "thanksgiving". Indeed we can see that communion to the Body and Blood of Christ is the greatest gift which the Lord can grant us: companionship and equality, becoming the co-workers of God. And through the incredible, unfathomable action and power of the Spirit, because this bread is no longer bread only and this wine is no longer only wine, but have truly become the Body and the Blood of the Giver, we become incipiently and increasingly partakers of the divine nature, Gods by adoption, Gods by participation, so that together with the One Who is the Incarnate Son of God, we became the total revelation of man as well as the total revelation of God's presence, the total Christ of whom St Ignatius of Antioche spoke. And beyond this, higher, deeper even than this, in this community of nature and of life with the Only-Begotten Son of God in the words of St Irenaeus of Lyon, we become truly with regard to God Himself the only begotten son.

This is the gift, but where is the thanksgiving? What can we bring to the Lord? Bread and wine, they belong to Him; our own lives? Are we not His? He has called us out of naught, He has brought us into being, He has endowed us with all that we are and all that we possess. What then can we give which is really ours? St Maxim the Confessor says that God can do all things, save one: He cannot compel the smallest of His creatures to love Him, because love is supreme freedom. This is the only gift which we can bring to God: the gift of a trusting heart.

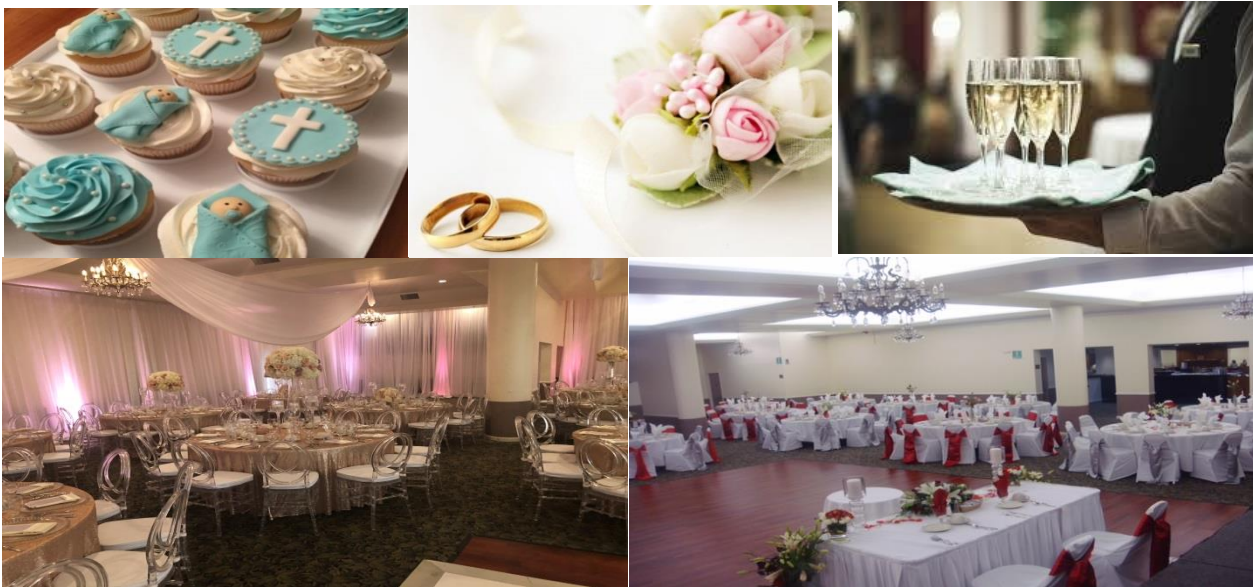
But why is this mysterious Supper of the Eucharist called the thanksgiving more than any other service, more than any action of ours? What can be given to God? This is a question which the Psalmist was asking himself centuries before Christ appeared and revealed the divine love, and his answer was so unexpected and so true. He says "What reward shall I give to the Lord for all His benefits?" and he replies "I shall take the Cup of salvation, I will give thanks unto the Lord, I will sing praise in the courts of the Temple of the Lord". The supreme act of thanksgiving is not to give back, because one who receives and pays back, repays the gift and in some sort of way, destroys the gift; both indeed become equal, both have given, both have been at the giving end of the chain, but this reciprocal giving has destroyed both joy up to a point. If we wish, if we are capable of receiving, of receiving whole-heartedly, then we are expressing truly our total trust, our assurance that the love of the giver is perfect and it is in receiving whole-heartedly in all simplicity that we bring joy to the one who has given from all his heart.

This is true even in human relationship; we wish to repay a gift only to make ourselves free from gratitude and from a certain enslavement in which we are put when we receive from one who does not love us enough to give whole-heartedly and whom we do not love enough to receive whole-heartedly. And this is why the Eucharist is the supreme thanksgiving of the Church and the supreme thanksgiving of our earth: people who trust the love of God open-heartedly, without any thought of repaying the gift, only rejoicing in the love it expresses, receive from God not only what He can grant but also what He is, participation to His life, to His nature, to His eternity, to

His love divine. Only if we are capable of receiving with perfect gratitude and perfect joy can our participation in the Eucharist be true, only then does the Eucharist become for us also the supreme act of gratitude. But gratitude is difficult because it requires both a loving heart capable of rejoicing when it receives and a perfect trust and faith in the love of the one who gives, trust that this gift is not meant as an humiliation or as an act of enslavement. And this is why we must grow from day to day into the ability to love and to be loved, into the ability to be grateful and to rejoice, and only then does become the Last Supper of the Lord the perfect gift of God and the perfect response of the earth.

SAINT NICHOLAS ORTHODOX CHURCH BANQUET HALL

The Saint Nicholas Orthodox Church Banquet Hall, is the perfect venue for your next wedding reception, baptism, graduation, birthday, or conference. We offer a range of professional banquet and catering services for making any event a very personal experience for our community. Our vast and eclectic menu showcases a variety of banquet menu options and premium beverages. Our friendly and professionally trained staff will work with you to identify your needs, budget and develop the perfect event for you. For more information contact our Church office at (415) 648-5200 or info@stnicholas-sf.com



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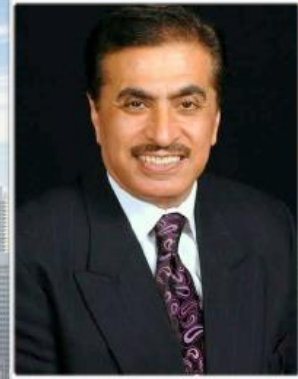
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