

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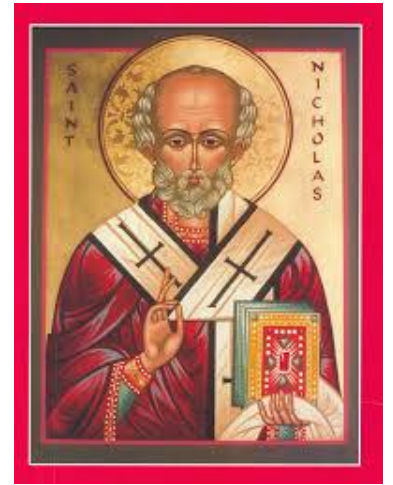
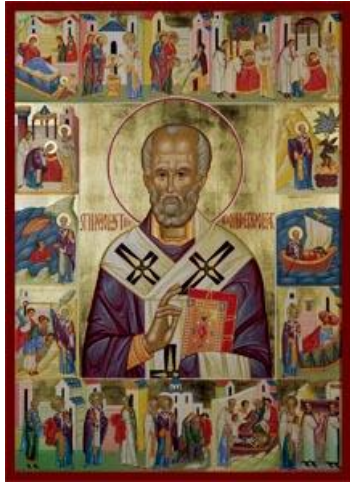
Pastor Emeritus, V. Rev. **Fr. Gregory Ofiesh**

Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, April 18, 2021

Fifth Sunday of Great Lent

Commemoration of our Righteous Mother Mary of Egypt

الأحد الخامس من الصوم // أحد القديسة مريم المصرية

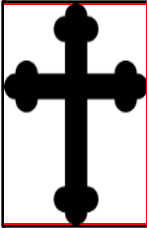
IMPORTANT NOTICE: CHURCH IS OPEN!

If you plan to attend, please make sure you wear a mask and use hand sanitizer when you walk inside. Please don't attend if you're feeling sick.

You can still watch the livestream of the services on our social media.

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

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



MEMORIAL SERVICE:

Deepest Sympathy & Condolences to the **Assaf, El Shaer, and Al Hashwa families** especially **Muna El Shaer, wife of Maher Al Hashwa** for the passing of our Brother in Christ, **Zaki Assaf**. Three And Nine Day Memorial Service will take place this Sunday.
May his memory be eternal!

THE EPISTLE: Hebrews. (9:11-14)

Brethren, Christ having appeared a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; neither through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having found eternal redemption. For if the sprinkling of defiled persons with the blood of bulls and goats and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

الرسالة: عبرانيين ٩: ١١-١٤ يا إخوة، إِنَّ الْمَسِيحَ إِذْ قَدْ جَاءَ رَئِيسَ كَهَنَةٍ لِلْخَيْرَاتِ الْمُسْتَقْبَلَةِ، فِيمَسْكِنِ اعْظَمَ وَأَكْمَلَ غَيْرِ مَصْنُوعٍ بَأَيْدٍ، أَيْ لَيْسَ مِنْ هَذِهِ الْخَلِيقَةِ. وَلَيْسَ بِدَمِ ثِيُوسٍ وَعُجُولٍ بَلْ بِدَمِ نَفْسِهِ دَخَلَ الْأَقْدَاسَ مَرَّةً وَاحِدَةً فَوَجَدَ فِدَاءً أَبَدِيًّا. لِأَنَّهُ إِنْ كَانَ دَمُ ثِيرَانٍ وَثِيُوسٍ وَرَمَادُ عَجَلَةٍ يَرَشُّ عَلَى الْمُتَجَسِّسِينَ فَيُطَهِّرُهُمْ لِتَطْهِيرِ الْجَسَدِ * فَكَمْ بِالْأَحْرَى دَمُ الْمَسِيحِ، الَّذِي بِالرُّوحِ الْأَزَلِيِّ قَرَّبَ نَفْسَهُ لِلَّهِ بِلا عَيْبٍ، يُطَهِّرُ ضَمَائِرَكُمْ مِنَ الْأَعْمَالِ الْمَيِّتَةِ لِتَعْبُدُوا اللَّهَ الْحَيَّ.

THE GOSPEL: Mark. (10:32-45)

At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem. And the Son of man will be delivered to the

chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise.” And James and John, the sons of Zebedee, came forward to Him, and said to Him, “Teacher, we would that thou shouldest do for us whatsoever we shall desire” And Jesus said to them, “What do you want Me to do for you?” And they said to Him, “Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory.” But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” And they said to Him, “We are able.” And Jesus said to them, “The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared.” And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, “You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many.”

الإنجيل: مرقس (10: 32-45) في ذلك الزمان، أخذ يسوع تلاميذه الإثني عشرَ وابتدأ يقول لهم ما سيعرضُ له. "هؤذا نحنُ صاعدونَ إلى اورشليم، وابنُ البشرِ سيُسَلَّمُ إلى رؤساءِ الكهنة والكُتبة، فيحكمونَ عليه بالموتِ ويُسَلِّمونه إلى الأمم. فيَهْرَأُون به، ويضُفُّونَ عليه، ويَجْلِدونه، ويَقْتُلونه، وفي اليومِ الثالثِ يقومُ." فدنا إليه يعقوبُ ويوحنا ابنا زبدي قائلين: "يا معلِّم، نريدُ أنْ تصنَعَ لنا مَهَمًا طَلَبْنَا." فقال لهم: "ماذا تُريدان أنْ أصنَعَ لَكُمَا؟" قالا له: "أعطنا أنْ يجلسَ أَحَدُنا عَنْ يَمِينِكَ وَالْآخَرُ عَنْ يَسَارِكَ في مَجْدِكَ." فقال لهم يسوع: "إنَّكُمَا لا تَعْلَمَانِ ما تَطْلُبَانِ. أَتَسْتَطِيعَانِ أَنْ تَشْرَبَا الكأسَ التي أَشْرَبُهَا أنا، وَأَنْ تَصْطَبِغَا بالصَّبْغَةِ التي أَصْطَبِغُ بِهَا أنا؟" فقالا له: "نَسْتَطِيعُ." فقال لهم يسوع: "أَمَّا الكأسُ التي أَشْرَبُهَا فَتَشْرَبَانِهَا، وَبِالصَّبْغَةِ التي أَصْطَبِغُ بِهَا فَتَصْطَبِغَانِ. وَأَمَّا جُلُوسُكُمَا عَنْ يَمِينِي وَعَنْ يَسَارِي فَلَيْسَ لِي أَنْ أُعْطِيَهُ إِلَّا لِلَّذِينَ أُعِدُّ لَهُمْ." فَلَمَّا سَمِعَ العَشْرَةُ، ابْتَدَأُوا يَغْضَبُونَ عَلَى يَعْقُوبَ وَيُوحَنَّا. فَدَعَاهُمُ يَسُوعُ، وَقَالَ لَهُمْ: "قَدْ عَلِمْتُمْ أَنَّ الَّذِينَ يُحْسَبُونَ رُؤَسَاءَ الْأُمَمِ يَسُودُونَهُمْ، وَعُظَمَاءُهُمْ يَتَسَلَّطُونَ عَلَيْهِمْ. وَأَمَّا أَنْتُمْ فَلَا يَكُونُ فِيكُمْ هَكَذَا. وَلَكِنْ مَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ كَبِيرًا، فَلْيَكُنْ لَكُمْ خَادِمًا. وَمَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ أَوَّلًا، فَلْيَكُنْ لِلْجَمِيعِ عَبْدًا. فَإِنَّ ابْنَ الْبَشَرِ لَمْ يَأْتِ لِيُخْدَمَ بَلْ لِيُخْدَمَ، وَلِيَبْدُلَ نَفْسَهُ فِدَاءً عَنْ كَثِيرِينَ."

PHOTOS OF SAYIDNA'S VISIT:

Northern California Deanery Meeting:

<https://www.facebook.com/media/set/?vanity=stnicksf&set=a.10159508846484994>

Akathist Service With His Eminence Metropolitan JOSEPH:

<https://www.facebook.com/media/set/?vanity=stnicksf&set=a.10159508839389994>

CAMP THY 2021: June 21st-25th. Divine Liturgy, Luncheon, and introductory day on June 20th @ St. Nicholas Church. Wednesday June 23rd & Friday June 25th, our Sister Churches in Sacramento & Los Altos will be hosting us for activities. Register: <https://form.jotform.com/92868742644168>

CHOIR/CHANTERS NEEDED: Arabic Byzantine choir practice for the Great Lent and Holy Week is being resumed. If you are interested or would like to help out, please contact Father George.

PASCHA (EASTER) BREAKFAST ITEMS NEEDED: As our custom, the family of St. Nicholas Parish enjoys breaking the Fast together on the dawn of the Resurrection day. After Divine Liturgy we will have breakfast together in celebration of the feast of the Resurrection of our Lord. Call the church office if you would like to donate items or finances. Thank you for your donations!

Palm Sunday Bake Sale: Sunday April 25th our Ladies Auxiliary will be sponsoring a Bake Sale. Please do your best to support our wonderful ladies and their delicious food!

Good Friday Soup and Bagels

Leila Paolino is donating & preparing the Soup, toasted Bagels and coffee after the Lamentation Service for the good health of her family and in loving memory of **Sub. Deacon Michel Khoury**. Memory Eternal! God Bless!

EASTER BREAKFAST:

Please join us Saturday May 1st for our Easter Service starting at 9 PM. We will have Easter Breakfast directly following the service. We would like to thank everyone and their families who donated.

2021 Great Lent Celebration

Day	Date	Celebration
Sunday	April 25	Palm Sunday (Fish Allowed)
Friday	April 30	Great and Holy Friday
Sunday	May 2	GREAT AND HOLY PASCHA
The Services program during the period of Great Lent 2021		برنامج الصلوات خلال فترة الصوم الأربعيني المقدس لعام ٢٠٢١
Wednesdays	Great Compline Service	7 pm مساءً خدمة النوم الكبرى "يا رب القوات" الإربعاء
Fridays (Followed by Potluck)	Akathist Service	7 pm مساءً خدمة مديح والدة الاله الجمعة
Sundays	The Divine Liturgy of Saint Basil the Great	11 am صباحاً القداس الإلهي للقديس باسيليوس الكبير الأحد

MEN'S FELLOWSHIP MEETING: Thursday April 22nd at 6 PM will be our next Men's Fellowship meeting in person at the church. Dinner will be served. Please join us!



TREE OF LIFE: We have updated our Tree of Life in the back of our Church. If you would like to donate an engraved Leaf to place on the Tree in memory of your loved one, please contact the Church office. We are looking for a place to replicate leaves similar to these for our Tree of Life. If you know any place that can make these, please let us know.

ANNOUNCEMENTS & EVENTS: Teen Soyo & Young Adult bi-weekly bible study will continue on April 26th @ 7PM via zoom. Links to be shared via social media (Facebook, Instagram, and Email) Please join us!

Good Friday Flowers \$50 (Minimum Donation) per Bouquet

الزهور لتزيين نعش المسيح يوم الجمعة العظيمة

Name: _____ الاسم

Phone Number _____ رقم التلفون

Donation(\$): _____ المبلغ

Message: _____

Good Friday flowers: Dear Parishioners: To avoid misspelling the names, please do not call the church office. Mail or email the names along with the donation or put it in the tray on Sunday in an envelope with your name & write a memo that this donation is for the "Bier of Christ". Thank you for your cooperation.

ALTAR CANDLE OFFERING:

- ❖ Deepest sympathy and condolences to **Ilham & Azar Azar, Ashruf & Lorie Edam** for the passing of **Jerjes Najeeb Abu-Al Etham & Elia Ibrahim Abu-Al Etham** who passed away back home in Ramallah. May their memory be eternal!
- ❖ Offered by St. Nicholas Church in loving memory of **Joseph and Margaret Hanhan, Khalil and Asal Tannous**. May their memory be eternal! Also for the good health of **Almaz Tannous**. God bless and many years!

2021 SCHEDULE OF SERVICES: GREAT AND HOLY WEEK OF OUR LORD'S PASSION AND HIS GLORIOUS RESURRECTION

Sunday, April 25th (أحد الشعانين)

Palm Sunday: Entrance of Our Lord into Jerusalem

Matins at 10:30 AM

Divine Liturgy at 11:00 AM followed by Procession with Palms

Holy and Great Monday, April 26th

Bridegroom Matins 7:00 PM (صلاة الختن)

Holy and Great Tuesday April 27th

Bridegroom Matins 7:00 PM (صلاة الختن)

Holy and Great Wednesday, April 28th

Holy Oil Service 7:00 PM (صلاة مسح المرضى بالزيت المقدس)

Confession Before & after the service

Holy and Great Thursday, April 29th

1- Divine Liturgy 10:30 AM (خميس الأسرار)

Breakfast after liturgy offered by **Andoni & Rula Tannous and family**.

2- Matins with 12 Passion Gospels 7:00 PM (صلاة اناجيل الآلام)

Holy and Great Good Friday, April 30th

The Royal Hours & Vespers Service At 11:00 AM (صلاة الغروب)

Decoration of Bier of Christ (تزيين نعش السيد المسيح)

Matins with the Lamentations at the Tomb at 7:00 PM (تقاريط جناز السيد المسيح)

Good Friday Soup and Bagels offered by **Leila Paolino in loving memory of Sub-Deacon**

Michel Khoury.

Holy and Great Saturday, May 1st (خدمة الفصح المجيد)-

Starting Service 9:00 PM (بداية الخدمة)

Rush 9:30 PM (صلاة الهجمة)

Matins 10:00 PM

Divine Liturgy 10:30 PM (القداس الالهى)

Followed by free breakfast, prepared by Jerjes & Josephine Tannous and family and sponsored by the Men's Fellowship.

Holy and Great Sunday, May 2nd

Vespers 12:00 PM (صلاة الباعوث)

Followed by Children's Egg Hunt

Agape Service - صلاة الباعوث & children's Egg Hunt Sunday,

May 2nd at 12:00 PM Agape (Vesper) Service

Easter Sunday at 12:00 PM, there will be an Agape vespers and the readings of the Gospel of the Resurrection proclaimed to the four corners of the earth in the languages of all mankind. Following the Service we will have

the Easter Egg Hunt donated by **Almaza Tannous, Mike Tannous, Hani Tannous, Gihan Cosentino, Christine Jekelian and their families in memory of Josef & Margarit Hanhan, Charles Tannous and Asal Tannous**. Also by **Almaza Tannous for the good health of her children Mike, Hani, Gihan, Christine and their families**.

Many Thanks. May God bless you and our families

Metropolitan Anthony Surozh: Sunday of St Mary of Egypt

Week after week we feel that we are coming closer and closer to the glorious Resurrection of Christ. And it seems to us that we are moving fast, from Sunday to Sunday as it were, to the day when all horrors, all terrors, will have disappeared.

And yet so easily do we forget that before we reach the day of the Resurrection we must, together with Christ, together with His apostles, tread the road of the Crucifixion. 'So we are ascending to Jerusalem, and the Son of Man will be delivered into the hands of men, and they shall crucify Him, and the third day He will rise'. All we notice is that He will rise. But do we ever think of the way in which the disciples went to Jerusalem, knowing that the Crucifixion was at hand? They were moving in fear. They were not yet mature enough to be those who would give their lives for the message to be spread. They were moving in fear. When Christ told them that they would go now to Jerusalem, return to the city which had then renounced Christ, put Him into danger of His life, they said to Him, 'Let us not go.' And only one disciple, Thomas, said, 'No. Let us go with Him, and die with Him.'

This disciple is the one whom, foolishly I believe, we call the Doubter: the one who was not prepared to give his trust to God, his faith, his life, his blood, without certainty. But his heart was unreservedly given to Christ. How wonderful to be such a man! But the other disciples would not desert Christ. They walked towards Jerusalem.

And we have today another example of one who went through a tragedy before they met Christ. It is Mary of Egypt. She was a sinner. She was a harlot. She was unfaithful to God in her soul and in her body. She had no reverence for this body which God had created and this soul. And yet she was tragically confronted with the fact that there was no way for her into the temple of God unless she rejected evil and chose purity, repentance, newness of life.

Let us reflect on the disciples who almost begged Christ not to return to Jerusalem, because Jerusalem was a city where all prophets had died; and they did not want Christ to die, and they were afraid. Let us ask ourselves how much we resemble them. And let us ask ourselves freely today how do we resemble, or not, Mary of Egypt - Mary who had lived her life according to her own ways and desires, followed all temptations of her body and soul; and one day realised that as she was, she could not enter the temple of God. So easily do we enter the divine temple, forgetting so easily that the church into which we come is a small part of a world that has chosen to be alien to God, that has rejected God, lost interest in Him; and that the few believers have created for God a place of refuge - yes, the church is the fullness of Heaven, and at the same time a tragic place of refuge, the only place where God has a right to be because He is wanted. And when we come here, we enter into the divine realm. We should come into it with a sense of awe, not just walk into it as into a space but walk into it as a space which is already the divine Kingdom.

If we were in that mood we would, when we come to the doors of the church, be, however little, like Mary of Egypt. We would stop and say, 'How can I come in?' And if we did that with our whole heart, broken-heartedly, with a sense of horror of the fact that we are so distant from God, so alien, so unfaithful to Him, then the doors would open and we would see that we are not simply in a big space surrounded with walls but we are in a space which is God's Heaven come to earth.

Let us therefore learn from this experience what it means to go step by step towards the Resurrection, because in order to reach the Resurrection we must go through Calvary, we must go through the tragedy of Holy Week and make it our own, partaking with Christ and His disciples and the crowds around in the horror, the terror of it; and also experience it as a scorching fire that will burn in us all that is unworthy of God and make us clean. And perhaps one day, when the fire will have burnt everything which is not worthy of God, each of us may become an image of the burning bush, aflame with divine fire and not consumed, because only that which could survive the fire of God would have remained is us.

مداميك العمل الكنسيّ

يصعد الربّ وحيداً إلى أورشليم، فالذين معه (تلاميذه) ليسوا معه وإن رافقوه صعوداً إليها. والذين ليسوا معه، رافقوه لكنهم أهلكوه في النهاية. أهذه هي طبيعة الكأس التي تحدّث عنها المسيح لتلاميذه في إنجيل الأحد الخامس من الصوم؟ أعلّ ما عبّر عنه المسيح في تأمله أورشليم من بعيد، مدينتنا ومدينتنا الأرضيّة، واستطراداً بيتنا ورعيّتنا وكنيستنا، وهو يبكي عليها لأنّ أبناءها لا يريدون أن يجمعهم «كما تجمع الدجاجة فراخها تحت جناحيها» (متّى ٢٣: ٣٧)، يشرح طبيعة هذه الكأس التي هي أيضاً من نصيب كلّ أب أو راع أو مرشد في الكنيسة؟

لقد ترادفت عبارة «الكأس» مع عبارة «الصبغة» في جواب الربّ على طلب يعقوب ويوحنا، من حيث جلوسهما عن يمينه وعن يساره في مجده. أعلّ هذه العبارة الثّانية تشير إلى ما يريد المسيح أن ينفذ إليه تلميذاه، ونحن من بعدهما، من حيث أوّليّة خلاص النفس على أيّ اعتبار آخر، ولو كان شريفاً، وكيفيّة تحقيقه في حياتنا؟ ففي ذهن هذين التلميذين «مشاريع» و«برامج» و«أنشطة» مشروعة لتحقيق البشارة يجدان دوراً مرموقاً وشريفاً، لربّما عن حقّ، في اتّباعهم المسيح. كآتي بالمسيح يصوّب بوصلة الذين كانوا يتوقّعون منه أموراً أخرى أو أولويّات مغايرة بحيث كانوا يحثونه، بطريقة ما، على تجسيدها في خطّه البشاريّ ودفعه إلى إظهارها للعالم (يوحنا ٧: ٤).

ما سبق قوله كان الفاتحة لكي ينعكف المسيح مباشرة على معالجة وضع البيت الداخليّ بين أفراد المجموعة التي ستحمل الإنجيل إلى العالم. كانت ألباب هؤلاء ونفوسهم والعلاقة بينهم في توتر كبير، فشكّل مطلب يعقوب ويوحنا المناسبة الكبرى ليقوم الربّ بإرشادهم جميعاً إلى سبيل الاعتراف بالخطيئة والاتّضاع والتوبة، معلّماً إيّاهم، بمثاله الخاصّ، قبول الكأس والصبغة، بانسحاق كبير، وموضّحاً معنى الأوّلية وترجمتها بالخدمة المنسحقة.

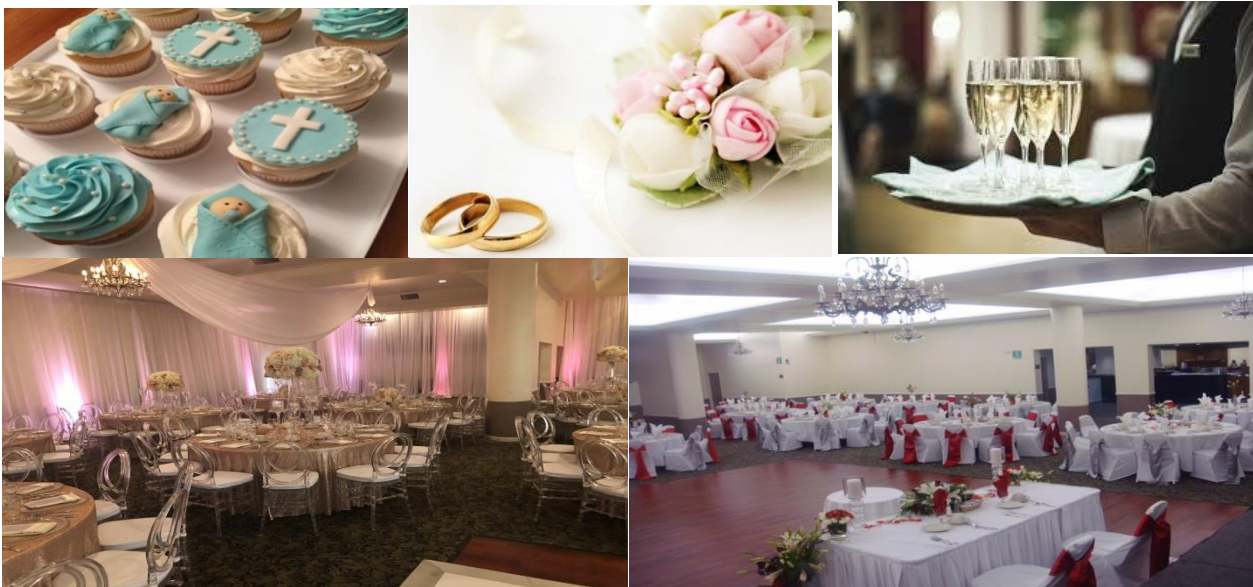
لا ينفّر المسيح أبداً من الواقع الذي يحيط به مهما كان مؤلماً ومحبطاً، خصوصاً إذا كان أصحابه لا يدركون حقيقة واقعهم المرير. فقد وقفت هذه الحفنة الصغيرة من التلاميذ تحاكم نيّات أفرادها وأفعالهم، حتّى كاد الأمر أن يودي بانفراط عقدها في مهد نشوئها. لربّما كانوا على حقّ، ولديهم أسباب مشروعة يبرّرون بها انفعالاتهم وأحلامهم وطريقة رؤيتهم لتحقيق البشارة، كأن يقوموا بالدفاع عن حقّ المسيح والعمل من أجل مجده، واستطراداً، وبغير وعي، يضمنون على هذا النحو الجلوس عن يمينه ويساره في هذا المجد الذي في ذهنهم.

أمام هذا الوهن الروحيّ والصمميّ الذي تكشفه لنا الحادثة الإنجيليّة، ينتصب في أذهاننا انتهار المسيح لتلاميذه: «لا يكن هكذا فيكم!» ونستذكر حرص الكنيسة وإحاحها علينا، في كلّ طلبة ابتهاليّة، على وحدة الجماعة بأن «نودع ذواتنا وبعضنا بعضاً المسيح الإله». بغير البحث عن هذه الوحدة وتجسيدها في العمل الكنسيّ وتحقيقها بالمحبّة، ينفراط عقد الجماعة الرسوليّة، فيعمل كلّ تلميذ لحسابه وعلى طريقته وبحسب منطلقاته، بينما تبقى الكأس والصبغة من نصيب المعلّم وحده! فبينما ينبذ الواحد الآخر، ويزداد التذمّر في الجماعة ولربّما الشقاق، هل يصير المسيح نفسه منبوذاً بالعمق من تلاميذه، من حيث لا يدرون ولا يشتهون؟ لقد تعهّد يعقوب ويوحنا شرب الكأس والاصطباغ بالصبغة التي تحدّث عنها المسيح، واقتفاء المثل الذي تركه لهما؛ وهذا ما حصل معهما ومع إخوتهم المتذمّرين منهما. الآن يأتي دورنا، نحن تلاميذ المسيح، لنتعهّد السير في إثره بالروحانيّة التي بيّنها لتلاميذه، في البيت والرعيّة والدير والأبرشيّة والكنيسة الجامعة، بحيث ننزع عنّا، في خدمتنا كنيسة وبناء أعضائها هيكلًا مقدّساً، «مشاريعنا»، على أحقيّتها ومشروعيتها، و«أمجادنا»، على نبها وسموها واستحقاقنا، لكيلا نوجد، على غفلة منّا، خارج «النصيب الصالح» (لوقا ١٠: ٤٢) الذي أعدّه المسيح للذين يخدمون إنجيله بحسب الأوّلية وروح الخدمة للذين أرساهما لعملنا الكنسيّ.

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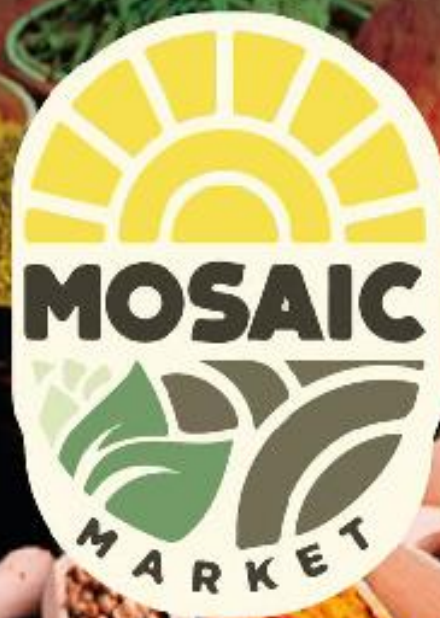


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