

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

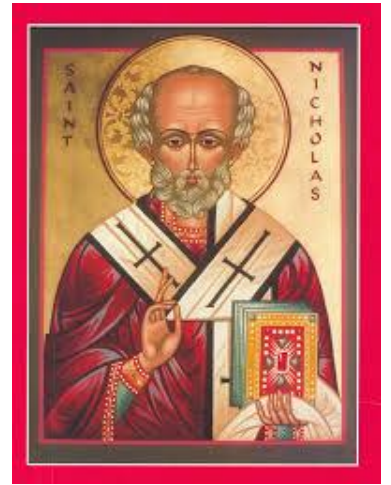
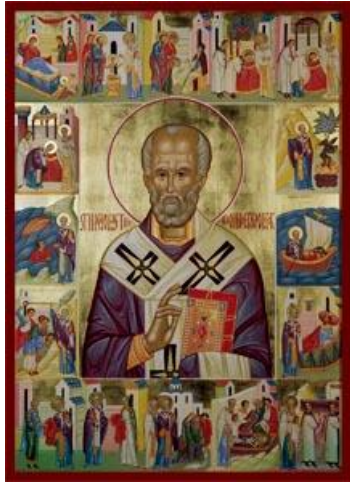
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Sub-Dn. Ilyan Baalbaki

Sub-Dn. Tariq Rantisi

Parish Council Chairman: Azar Azar

Parish Council Vice Chairman: Salim Qaru



Sunday, August 29, 2021

Beheading of the Forerunner and Baptist John

قطع رأس يوحنا السابق

IMPORTANT NOTICE:

CHURCH IS OPEN! If you plan to attend, please make sure to wear a mask when you walk inside. Please don't attend if you're feeling sick. We pray for the good health, well-being, and safety of everyone. God bless!

THE EPISTLE: Acts (13:25-33)

In those days, as John was fulfilling his course, he said, "Who do you suppose that I am? I am not He. But behold, there comes One after me the shoes of whose feet I am not worthy to unloose." Men, brethren, children of the stock of Abraham, and those among you who fear God, to you is the word of this salvation sent forth. For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor yet the voices of the prophets which are read on every Sabbath, fulfilled these by condemning Him. And though they found no cause of death in Him, yet they asked Pilate that He should be slain. And when they had fulfilled all the things that were written of Him, they took Him down from the tree, and laid him in a tomb. But God raised Him from the dead; and for many days He was seen by those who came up with Him from Galilee to Jerusalem, who are now His witnesses to the people. And we bring you the good news of the promise made to the fathers, that God has fulfilled the same to us their children, in that He raised up Jesus again.

أعمال الرسل

في تلك الأيام لما بلغ يوحنا قضاء سعيه طفق يقول: مَنْ تَحْسَبُونَ أَنِّي أنا؟ لَسْتُ أنا إياه ولكن هوذا يأتي بعدي مَنْ لا أَسْتَحِقُّ أَنْ أُحِلَّ لَأَنْ السَّاكِنِينَ فِي. أَيُّهَا الرِّجَالُ الإِخْوَةُ بَنِي جَنَسٍ لِبَرَاهِيمَ وَالَّذِينَ يَتَّقُونَ اللَّهَ بَيْنَكُمْ، إِلَيْكُمْ أُرْسِلْتُ كَلِمَةُ هَذَا الْخَلَاصِ. جِذَاءَ قَدَمَيْهِ وَمَعَ أَنَّهُمْ لَمْ يَجِدُوا. أَوْرَشَلِيمَ وَرُؤَسَاءَهُمْ، مِنْ حَيْثُ إِنَّهُمْ لَمْ يَعْرِفُوهُ وَلَا أَقْوَالَ الْأَنْبِيَاءِ الَّتِي تُتْلَى فِي كُلِّ سَبْتٍ، أَتَمُّوا بِالْقَضَاءِ عَلَيْهِ لَكِنَّ اللَّهَ أَقَامَهُ. عَلَيْهِ وَلَا عِلَّةَ لِلْمَوْتِ، طَلَبُوا مِنْ بِيلاطُسَ أَنْ يُقَتَلَ. وَلَمَّا أَتَمُّوا كُلَّ مَا كُتِبَ عَنْهُ، أَنْزَلُوهُ عَنِ الْخَشَبَةِ وَوَضَعُوهُ فِي قَبْرِ مَنْ بَيْنَ الْأَمْوَاتِ، وَتَرَاءَى أَيَّامًا كَثِيرَةً لِلَّذِينَ صَعِدُوا مَعَهُ مِنَ الْجَلِيلِ إِلَى أَوْرَشَلِيمَ، وَهُمْ شُهُودٌ الْآنَ عِنْدَ الشَّعْبِ بِأَنَّ اللَّهَ قَدْ أَثَمَّهُ لَنَا نَحْنُ أَوْلَادَهُمْ، إِذْ أَقَامَ يَسُوعَ.

THE GOSPEL: Mark (6:14-30)

At that time, Jesus' Name had become known, and King Herod heard of it. Some said, "John the Baptizer has been raised from the dead; that is why these powers are at work in Him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it he said, "John, whom I beheaded, has been raised." For Herod had sent and seized John, and bound him in prison for the sake of Herodias, his brother Philip's wife, because

he had married her. For John said to Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed; and yet he heard him gladly. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and the leading men of Galilee. For when Herodias' daughter came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will grant it." And he vowed to her, "Whatever you ask me, I will give you, even half of my kingdom." And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the Baptizer." And she came in immediately with haste to the king, and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." And the king was exceedingly sorry; but because of his oaths and his guests he did not want to break his word to her. And immediately the king sent a soldier of the guard and gave orders to bring his head. He went and beheaded him in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. When his disciples heard of it, they came and took his body, and laid it in a tomb. The Apostles returned to Jesus, and told him all that they had done and taught.

الإِنْجِيل: مَرْقَس 14:6-3

فِي ذَلِكَ الزَّمَانِ سَمِعَ هِيرُودُسُ الْمَلِكُ بِخَبَرِ يَسُوعَ (لَأَنَّ اسْمَهُ كَانَ قَدْ اشْتَهَرَ)، فَقَالَ "إِنَّ يوحنا المعمدانَ قَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، مِنْ أَجْلِ ذَلِكَ تَعْمَلُ بِهِ الْقَوَاتِ." وَقَالَ آخَرُونَ "إِنَّهُ إِيْلِيَا"، وَآخَرُونَ "إِنَّهُ نَبِيٌّ، أَوْ كَأَحَدِ الْأَنْبِيَاءِ". فَلَمَّا سَمِعَ هِيرُودُسُ قَالَ: "إِنَّمَا هَذَا هُوَ يوحنا الذي قَطَعْتُ أَنَا رَأْسَهُ، إِنَّهُ قَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ". لَأَنَّ هِيرُودُسَ هَذَا نَفْسَهُ كَانَ قَدْ أَرْسَلَ وَأَمْسَكَ يوحنا وَأَوْثَقَهُ فِي السِّجْنِ مِنْ أَجْلِ هِيرُودِيَا امْرَأَةِ أَخِيهِ فِيلِبُّسَ، لِأَنَّهُ كَانَ قَدْ تَزَوَّجَهَا. فَكَانَ يوحنا يَقُولُ لِهِيرُودُسَ إِنَّهُ لَا يَحِلُّ لَكَ أَنْ تَكُونَ لَكَ امْرَأَةُ أَخِيكَ. فَكَانَتْ هِيرُودِيَا حَانِقَةً عَلَيْهِ تَرِيدُ قَتْلَهُ، فَلَمْ تَسْتَطِعْ، لِأَنَّ هِيرُودُسَ كَانَ يَخَافُ مِنْ يوحنا لِعِلْمِهِ بِأَنَّهُ رَجُلٌ بَارٌّ وَقَدِيسٌ وَيُحَافِظُ عَلَيْهِ، وَكَانَ يَصْنَعُ أُمُورًا كَثِيرَةً عَلَى حَسَبِ مَا سَمِعَ مِنْهُ، وَكَانَ يَسْمَعُ مِنْهُ بَانِبَسَاطٍ. وَلَمَّا كَانَ يَوْمٌ مُوَافِقٌ، وَقَدْ صَنَعَ هِيرُودُسُ فِي مَوْلِدِهِ عَشَاءً لِغُضَمَائِهِ وَقَوَادِ الْأُلُوفِ وَأَعْيَانِ الْجَلِيلِ، دَخَلَتْ ابْنَةُ هِيرُودِيَا هَذِهِ وَرَقَصَتْ فَأَعْجَبَتْ هِيرُودُسَ وَالْمُتَكِنِينَ مَعَهُ. فَقَالَ الْمَلِكُ لِلصَّبِيَّةِ: "اطْلُبِي مِنِّي مَهْمَا أَرَدْتِ، فَأَعْطِيكِ." وَحَلَفَ لَهَا أَنْ مَهْمَا طَلَبْتَ مِنِّي أُعْطِيكِ وَلَوْ نَصَفَ مَمْلَكَتِي. فَخَرَجَتْ وَقَالَتْ لِأُمِّهَا: "مَاذَا أَطْلُبُ؟"، قَالَتْ: "رَأْسَ يوحنا المعمدانِ." وَلِلْوَقْتِ دَخَلَتْ عَلَى الْمَلِكِ بِسُرْعَةٍ وَطَلَبَتْ قَائِلَةً: "أُرِيدُ أَنْ تُعْطِيَنِي عَلَى الْفُورِ رَأْسَ يوحنا المعمدانِ فِي طَبَقٍ." فَاسْتَحْوَذَ عَلَى الْمَلِكِ حُزْنٌ شَدِيدٌ، وَلَكِنَّهُ مِنْ أَجْلِ الْيَمِينِ وَالْمُتَكِنِينَ مَعَهُ، لَمْ يَرُدْ أَنْ يَصْدهَا. وَلِسَاعَتِهِ أَنْفَذَ سَيَّافًا، وَأَمَرَ أَنْ يُؤْتَى بِرَأْسِهِ. فَاِنْطَلَقَ وَقَطَعَ رَأْسَهُ فِي السِّجْنِ، وَأَتَى بِرَأْسِهِ فِي طَبَقٍ، وَأَعْطَاهُ لِلصَّبِيَّةِ، وَالصَّبِيَّةُ أَعْطَتْهُ لِأُمِّهَا. وَسَمِعَ تَلَامِيذُهُ، فَجَاءُوا وَرَفَعُوا جُثَّتَهُ وَوَضَعُوهَا فِي قَبْرِ. وَاجْتَمَعَ الرُّسُلُ إِلَى يَسُوعَ وَأَخْبَرُوهُ بِكُلِّ شَيْءٍ، كُلِّ مَا عَمِلُوا وَكُلِّ مَا عَلَّمُوا.

ANNOUNCEMENTS & EVENTS:

- ❖ **ANNUAL LEBANESE FESTIVAL: Saturday, August 28th, from 12pm-10pm.**
Courthouse Square: Downtown Redwood City, Redwood City, CA. Free admission and parking.
- ❖ **ST. NICHOLAS CHURCH ANNUAL FESTIVAL RAFFLE TICKETS:** \$50 Per ticket.
Please contact Elias Batshon (650) 580-7185
- ❖ **ST. NICHOLAS CHURCH ANNUAL FOOD FESTIVAL:** October 2nd and 3rd. More info to come.
- ❖ **ST. GEORGE ORTHODOX CATHEDRAL DALY CITY:** October 10th. More info to come.

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.



Metropolitan Anthony

On Confession

When we come to Confession we come to meet a friend face to face. We are not coming to be judged and condemned. We do not come in terror of what will happen. We come to the One who, being God, beyond suffering, beyond death, has chosen, for the love of us, to become Man, to take upon Himself all our human destiny and to give His life for us. His life, His death are to us evidence that we are so loved of God that we can come up to Him whether we are good or bad with hope that He will receive us with open arms; that if anyone is to cry over our unworthiness and our sins it is Him, for compassion, for pity, for love - with a readiness, as He said in a vision to one of the saints, that if there was only one sinner in the world He would again become Man and again die for him, because He cannot endure the thought of anyone perishing.

This is the God, the Christ, to Whom we come when we come to Confession - to the One who is open to us with all His life and death; One who waits for us to come to be healed, to be consoled, to be supported - not to be condemned, not to be judged.

And then, what is the role of the priest? In the prayer which is read before Confession we are told, 'I am but a witness'. What does it mean? A witness to what? To the fact that you have come? That would not be enough. But if you think of what witnesses are: there are accidental, occasional witnesses. You are present in the street when an accident takes place. You are asked: what did happen? You are neither in favor of the ones or the others. You are just telling what your eyes have seen. It's for others to judge and to know.

There are other forms of witness. At times a friend of ours is brought to judgment. And we come to defend him, to testify for him, to save him. That's another kind of witness.

And then there is the witness which the Holy Gospel mentions speaking of St. John the Baptist: as the friend of the Bridegroom, the one who comes to the wedding, invited both by the bride and the bridegroom, because he is the nearest, the closest, to them both. And he is there to share their joy, the miracle of their encounter, the miracle of a blessing that will come upon them and out of two make one, unite them so that they are inseparable forever in the mystery of eternal love, of divine love shared with them.

This is the position of the priest. He is called by Christ to be before the person, the sinner, a witness to the fact that he, the sinner, is loved, that Christ is there, that He has no other desire or intention but the salvation and the joy eternal of the one who has come today. And the priest comes also in the name of the sinner saying: Christ, my God, our Lord, this person has sinned, yes, but look, he trusts in You, he believes in You, we all love him with the same love as You possess. We are prepared to give our lives for him to be reconciled and find peace and joy and be at one with You, our Lord, our God, our Savior, our Lover.

When you come to Confession next time, think of these things. Think of the way you come: not with fear of punishment or of rejection but with open heart to pour out everything evil or doubtful there is in this heart. And Christ will receive you. Your confession may be to Him a new crucifixion but He accepts it. He doesn't reject it. He does not reject you. Come, open your heart, speak in all truth to Him, knowing that you are loved beyond judgment, to the point of sacrifice and death: His death, and your life - life in time and life eternal.

قطع رأس يوحنا المعمدان

جاء هذا الخبر عند مرقس مداورة اذ نص إنجيل مرقس على أن هيرودس سمع بخبر يسوع فقال ان يوحنا المعمدان قد قام من بين الأموات، ثم تأتي الرواية عن قتل المعمدان. لماذا هيرودس أمسك يوحنا وزجّه في السجن؟ الجواب لأن الملك تزوّج "هيروديا"

امرأة أخيه فيلبس".

ما الخطأ في ذلك؟ لنفترض أن أخاه كان حيا. إذ ذاك، يكون هذا زنا. أما إذا كانت هيروديا مطلقة فزواجها يخالف شريعة موسى القائلة: "عورة امرأة أخيك لا تكشف" (لاويين 16:18). ولو كان زوجها ميتا يكون الزواج مخالفا للناموس إن كان عندها ولد إذ يقول سفر التثنية: "إذا سكن إخوة معا ومات واحد منهم وليس له ابن فلا تصر امرأة الميت الى خارج لرجل أجنبي". (5:25). بنظر المعمدان كان في الأمر زنا او مخالفة صريحة للناموس.

نتج عن هذا التأنيب للملك أن هيروديا سعت الى قتل النبي. غير أن الملك "كان يخاف من يوحنا لعلمه بأنه رجل بار وقديس ويحافظ عليه". ويقول الإنجيل ايضا أن الملك كان "يسمع الى يوحنا بانبساط" ما يعني أنه كان يتردد على البلاط ولكنه انقسم داخليا عن هذه الصداقة بسبب سقوط الملك الأخلاقي.

في هذا الجو "صنع هيرودس في مولده عشاء لكبار المملكة"، وجاءت ابنة هيروديا ورقصت رقصا فرديا لا بد أنه كان خليعا وأعجبت الملك. وباقي القصة سرده الكتاب الإلهي. فقتل الملك يوحنا المعمدان. ثم دفن جثة يوحنا تلاميذه، ولا نعرف شيئا عنها، ولا عن رأسه نعرف شيئا. وتزعم كنائس عديدة في العالم أن عندها هذا الرأس، ولكن ليس شيء من هذا أكيدا. الأغلب أن الجثمان كله دُفن في فلسطين واندثرت المعالم.

الدرس الذي لنا من هذه الحادثة أن النبي يقول الحق للكبير والصغير ولا يخشى أحدا حفاظا منه على كلمة الله. الله لا الملوك ولا العظماء وحده المطاع. الدرس الآخر أن هيرودس كان أولا ضحية الطعام والسكر، ووقع ثانيا في شهوة العيون. كل هذا مجتمعا قتل المعمدان.

الخلاصة من هذا كله أنك إن كنت إنسانا روحانيا لا تُسائر احدا. تلوم أباك او إخوتك او أصدقاءك بقوة كلمة الله لأنك تريد أن يتنقوا من كل خطيئة اقتترفوها. أنت لا تحب أحدا على الله لأنك تكون قد سلمته الى الشيطان الذي أغراه. يمكن أن تموت لأنك قلت الحقيقة. شهادة الدم تفرض نفسها حتى يتمجد الله بسفك دمك كما تمجد بشهادة كلامك.

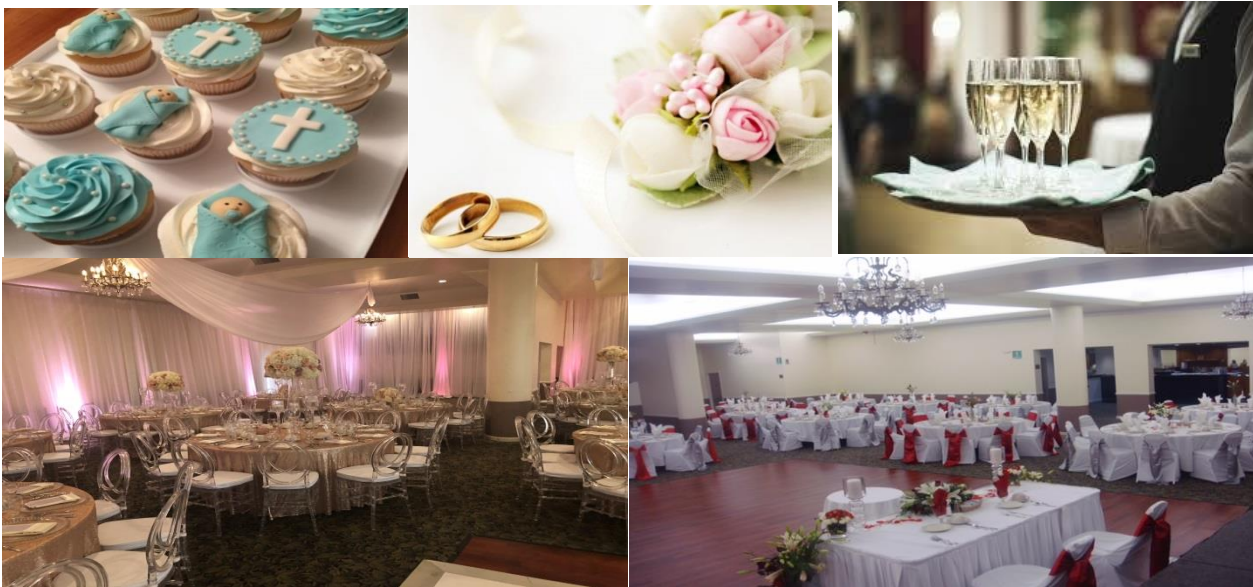
من هذه الخلاصة ايضا أن "شهوة العيون وشهوة الجسد" كما يسميها يوحنا الإنجيلي في رسالته الجامعة الأولى تُبديد صاحبها ويمكن أن تجعله قاتلا. الخطيئة لها أثر على مرتكبها ولها أثر في النفوس. لا تمرّ كمرور الريح. الخطيئة رهيبه ايضا لأنها تُؤلّد خطيئات أخرى.

قطع رأس يوحنا دعوة كل واحد منا الى التوبة.

المطران جاورجيوس

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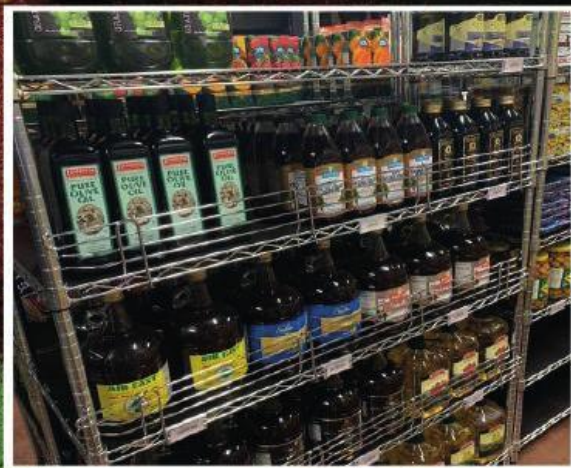
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