

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**

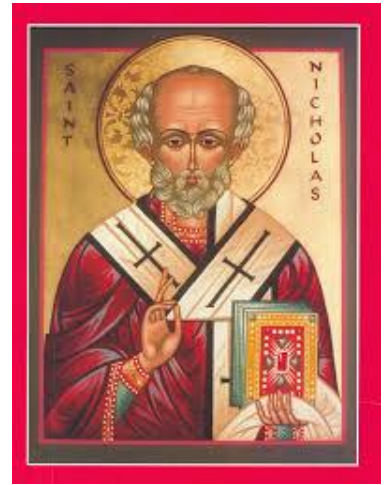
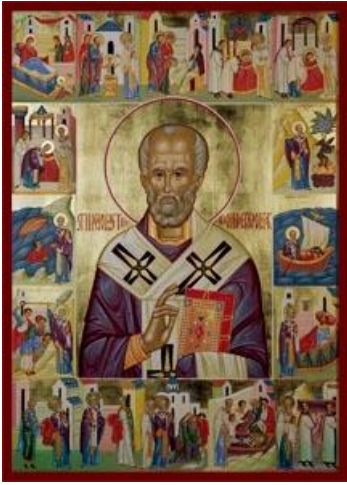
(586) 214-4428 revbaalbaki@yahoo.com

Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, January 9, 2022

Sunday after the Theophany of Christ

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!

House Blessing Starts on Monday, January 10th, 2022.

V. Rev. Fr. George Baalbaki will start his visitation for house blessing on Monday, January 10th. This year, due to current circumstances, if you would like the Priest to bless your home, please contact the church office or Fr. George to schedule a visit.

Church Office: 415-648-5200 | Fr. George: 586-214-4428

Email: info@stnicholas-sf.com



MEMORIAL SERVICE:

Three year memorial service for the Servant of God, **Abdallah Hanna Shami**,
offered by **his family**. + *May His Memory Be Eternal* +

THE EPISTLE: Ephesians (4:7-13)

Brethren, grace was given to each of us according to the measure of Christ's gift. Therefore, it is said, "When He ascended on high He led a host of captives, and He gave gifts to men." (In saying, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

الرسالة: أفسس ٤ : ٧-١٣

يا إخوة لكل واحد منا أعطيت النعمة على مقدار موهبة المسيح. فلذلك يقول: لَمَّا صعد إلى العلى سبى سبياً وأعطى الناس عطايا. فكونه صعد، هل هو إلا أنه نزل أولاً إلى أسافل الأرض؟ فذلك الذي نزل هو الذي صعد أيضاً فوق السماوات كلها ليملا كل شيء، وهو قد أعطى أن يكون البعض رسلاً والبعض أنبياءً والبعض مبشرين والبعض رعاة ومعلمين لأجل تكميل القديسين، ولعمل الخدمة وبنیان جسد المسيح إلى أن ننتهي جميعنا إلى وحدة الإيمان ومعرفة ابن الله، إلى إنسان كامل، إلى مقدار قامة ملء المسيح.

THE GOSPEL: Matthew (4:12-17)


At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of Heaven is at hand."

الإنجيل: متى ٤: ١٢-١٧


في ذلك الزمان لما سمع يسوع أنّ يوحنا قد أُسْلِمَ، انصرف إلى الجليل وترك الناصرة وجاء فسكن في كفرناحوم التي على شاطئ البحر في تخوم زبولون ونفتاليم ليتِمَّ ما قيل بإشعيا النبي القائل: أرض زبولون وأرض نفتاليم، طريق البحر، عبر الأردن، جليل الأمم. الشعب الجالس في الظلمة أبصر نورًا عظيمًا، والجالسون في بقعة الموت وظلاله أشرق عليهم نور. ومنذئذ ابتداء يسوع يكرز ويقول: توبوا فقد اقترب ملكوت السموات.

ALTAR CANDLES قناديل الهيكل

 Offered by **Naifeh A. Batarse and Family** in Loving Memory of **Abdallah Hanna Shami**, on the occasion of his 3rd year memorial. *May His Memory Forever Be Eternal!*

 Offered by **Khader and Lisa Atwan** in Loving Memory of **Basima Jaghab Atwan**, on the special occasion of her birthday on January 13th. *May Her Memory Forever Be Eternal!*

AWWAMAT

 **Sunday January 9th.** We will have Awwamat (Zalabieh زلابية) offered by **Radi and Janet Baqleh**. May God bless you and your family. كل عام وأنتم بخير.

ANNOUNCEMENTS AND EVENTS:

ST. TIMOTHY ORTHODOX CHURCH BBQ AND SHOOT:

Saturday, January 8th, from 10 AM- 4 PM. St. Joseph's Retreat Center: 1931 Capell Valley Road, Napa, CA 94558. What to bring: outdoor clothing, favorite lead launcher, favorite main dish or side dish to share, and drinks will be provided. RSVP with Mike Holland (503-646-9324) or Fr. John Christianson (831-566-8861).

GENERAL PARISH MEETING:

Sunday, January 23rd. More details to follow.

SUNDAY SCHOOL IS NOW IN SESSION:

Please encourage your children and teens to join our curriculum. We are also looking for more teachers. If you have any questions reach out to Esther Clemence Azar. *Thank You!*

CAMP THY 2022:

June 20th – June 25th at St. Sava Mission in Jackson. More details to follow.

70th ANNUAL PARISH LIFE CONFERENCE 2022: **June 29th – July 3rd** taking place in Santa Clara Marriott Hotel, hosted by Orthodox Church of the Redeemer. To register online or for more information, please visit: <https://antiochianevents.com/la>

ONLINE GIVING: Go to our website <https://www.stnicholas-sf.com/> and click "click here to donate online" to make an online donation. You can pay your church pledge as well. Thank you for your support.

Metropolitan Anthony BAPTISM OF CHRIST



When a human enters into the world, he enters from nowhere, of total, radical absence enters through the gates of time in order to grow into eternity. He enters an ephemeral world in order to become citizen of God's Kingdom. When Christ was born, the Eternal entered into the narrow limits of time; He Who was immensity itself was limited by space and became a man in the flesh although the fullness of the Godhead abided, dwelt in this human frame. He entered into a world of sin in order to overcome sin, and in a world of suffering to endure it all together with us.

But on the day of His Incarnation God delivered unto us in the frailty of the child of Bethlehem the fullness of His love, and love is always defenseless and frail, abandoned and surrendered. It was an act of God by which He gave Himself to us and in which the humanity of the Incarnate Son of God was helplessly delivered into the history of mankind.

When we are baptized, we are plugged into waters that cleanse us from sin. When Christ came unto Jordan, He came sinless, but this time in the maturity of manhood, at a point at which His human will, identified with the will of God, made Him a self-offering; He brought Himself there to begin, to start the way to the Cross. Thousands were baptized in the Jordan, and each of them proclaimed his sins and these waters of Jordan were heavy with the murderous sins of men. Christ had no sin to proclaim and to confess, and when He entered into these waters of Jordan, He entered, to use an image of a contemporary divine, as one plunges, walks into a dye He was dyed with the darkness of our sins. He came out of it carrying all the sins of the world. He came out of the waters of Jordan loaded with the condemnations that lay upon the world. And this is the time when He begins His ascent to the Cross.

We are now keeping the feast of the Baptism of Christ, a dread event, an event that should keep us spellbound, in awe: Him Who is pure shares the impurity of human sin so that He may save us. We will bless the waters, the natural waters that surround us. Let us pray the Lord to send upon these waters grace and blessing for them to become pure and holy, endowed with the power to cleanse and to renew, to make us and all the objects and all the places where they will be sprinkled, partakers of this purity of the waters of Jordan which had touched the holy and pure body of the Incarnation, of The One Who had taken upon Himself all the evil of world. Let us pray that the grace of the Spirit of God may come upon these waters and that they may be truly blessing and salvation by the power of Christ, by the power and dwelling of the Holy Spirit.

الصالح والتحنن والتنازل

مباركة العام الجديد كانت فرصة في أكثر من مكان للتأمل في عبارة طقسية نرتلها، ونعبر فيها عن فرحنا كمؤمنين وكجماعة حيّة بمخلصنا: «المجد لصلاحك، المجد لتحننك، المجد لتنازلك، يا محبّ البشر وحدك». لا شك في أنّ التأمل في التدبير الإلهي يملأ قلب الإنسان بالفرح الحقيقي. هذا ما يسطّره المرتّم في تكرار عبارة أن نعطي المجد لله، وهذا ما نعبر عنه في خدمنا الطقسية وصلواتنا كلّها.

استهلال الكلام بالحديث عن صلاح الله هو مبدأ ضروريّ، لأننا نحتاج إلى أن نرتكز على ما هو ثابت بشكل مطلق. أن نرفع المجد إلى الله من أجل صلاحه، هو اعتراف منّا بأنّ محبّته صالحة بشكل مطلق، وعدله كذلك، وإرادته أيضاً. هذا مؤداه أنّنا نقرّ بنسبية محبّتنا وعدلنا وإرادتنا من جهة ما هو خير ومفيد، وأننا نستبدل بصلاح الله المطلق صلاحنا النسبيّ، ونفضّل إرادته الصالحة على إرادتنا مهما ظننا أنّها صالحة، من دون تطويعها لرغباتنا وشهواتنا ونظرتنا ورؤيتنا. صلاح الله مرآة لنا لكي نعرف محدوديتنا على كلّ الصعد، فنطلب صلاح الله من دون مساومة مع أنفسنا، أي من دون تذرّ وتكاسل وتمرد، بل بفرح وحمية.

ثمّ يأتي الحديث عن تحنّن الله كترجمة عمليّة لصلاح الله في واقع حياتنا البشريّة، بخاصّة في سياق ما نعيشه منذ تجسّد الابن لوحد. إذا ما قسنا أنفسنا على صلاح الله، انكشفت عورتنا وظهر اعوجاجنا وبان انحرافنا عن الصلاح الحقيقي. أمام هذه المرآة الصادقة والنقيّة، ندرك كيف أنّ الربّ أحبنا من دون أن نستحقّ وقبل أن نطلب إليه أو نسعى إليه. طلبنا ونحن أموات ليحيينا ويجعلنا ورثة للنعمة، لروحه القدّوس. يعي المرء، لا محالة، واقعه البعيد عن الله وغياب الصلاح (بحسب الله) فيه، وأنّه أخطأ ويخطئ في فهم مقاصد الله الصالحة من أجله بينما ينتظر صلاحاً آخر يصنعه لنفسه أو ينتظر أن يأتيه من آخر غير الله.

أمّا الحديث عن تنازل الله فيأتي في سياق طبيعيّ، بعد أن انكشف صلاح الله أمام ناظرينا وتلمّسنا تحنّنه نحونا. التنازل سبيل يسوع في تحقيق تدبير خلاصنا. تنازل عندما تجسّد، وولد في مذود، واختنن بالجسد، وهرب إلى مصر، واعتمد في الأردنّ، في سياق مسيرة قادته إلى الموت من أجلنا والنزول إلى الجحيم. هذا التنازل ما زال قائماً عبر التاريخ في مقاربة المسيح لواقع كلّ منّا كما ولواقع البشريّة. حياته ووصاياه كشفاً لنا الطريق الذي يجدر بنا أن نسلكه، طريق الاتّضاع الذي مارسه ويمارسه معنا في سبيل أن نقيم في الصلاح إلى الأبد.

بعد كلّ ما تقدّم، لا يجد المؤمن بالطبع تعبيراً أبسط وأبلغ وأجمل وأقصر عند توجّهه إلى المسيح كعبارة: «يا محبّ البشر وحدك». إنّها عبارة تتكرّر في ترانيمنا وتعكس يقيناً عندنا هو وليد خبرة نعيشها إفرادياً وجماعياً، خبرة شخصيّة وكنسيّة، عبر الظروف والأزمنة، في علاقتنا بمخلصنا. فالمسيح بالفعل هو محبّ للبشر جميعاً، وهو، بالعمق، الابن الوحيد على الإطلاق وبالمطلق الذي أحبّ ويحبّ كما أحبّنا ويحبّنا هو نفسه.

لذا أن ترفع المجد في صلاتك وترفع المجد معاً كأبناء جسد المسيح الواحد، هو تعبير عن فحوى إيماننا وطبيعة رؤيتنا اليوميّة للأمور والأحداث والأشخاص. هو تعبير عن الفرح الذي لا يُنزع منّا أبداً.

+ سلوان مطران جبيل والبترون وما يليهما

SOME REMINDERS:

***Parents, don't neglect your duty before God to take an active part: Try your best for your children to not miss Church Services and all of the Youth (children, teens, and young adults) Activities and Events.

***Practice personal evangelism. A sincere welcome shows visitors you are happy they joined us.

***Young adults should be Pledging Members of the parish.

***Notify Father George in advance of your departure, return, those who are sick, and those that need to be visited.

***All enjoy fellowship. Try to offer and sponsor a Coffee Hour after services.

GOD BLESS YOU ALL!

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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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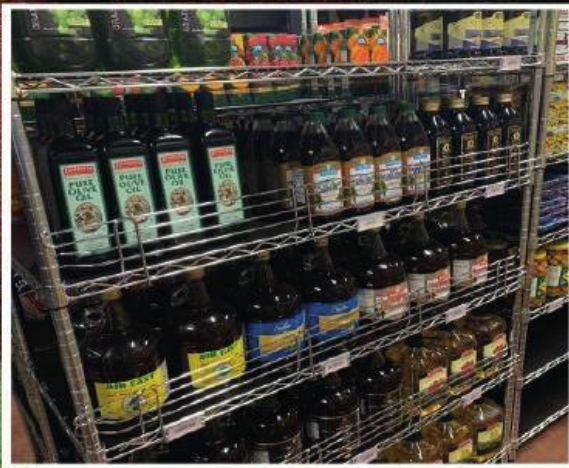
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