

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**

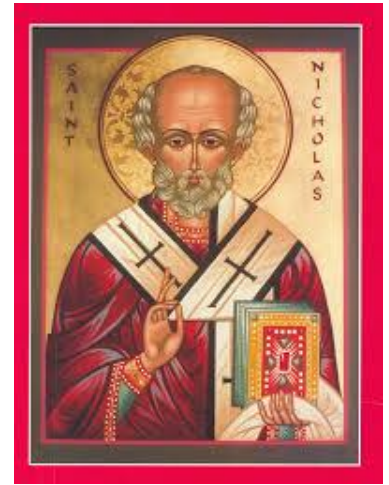
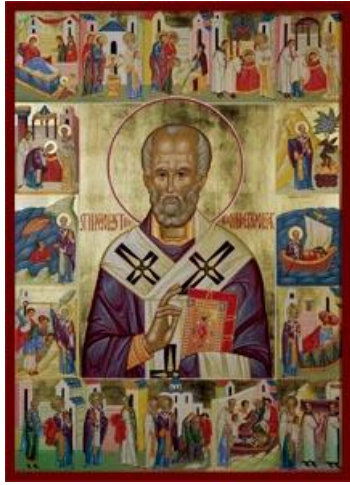
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Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



**Sunday, January 16, 2022**

**Veneration of the Precious Chains of the Apostle Peter**

**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:**

V. Rev. Fr. George Baalbaki started his visitation for house blessing this week. 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](mailto:info@stnicholas-sf.com)



**MEMORIAL SERVICE THIS SUNDAY**



Forty Days memorial service for the Handmaiden of God,  
**Almaz Tannous**, offered by **her children, Mike, Hani, Gihan,**  
**Christine, and their families.**

+ May Her Memory Be Eternal +

*Mercy meal of fish, shrimp and chips following service.*



**THE EPISTLE: Colossians (3:4-11)**

Brethren, when Christ, Who is our life, appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

**الرسالة: كولوسي 3:4-11**

يا إخوة، متى ظهر المسيح الذي هو حياتنا فانتم ايضا تظهرون حينئذ معه في المجد، فأميتوا أعضاءكم التي على الأرض، الزنى

والنجاسة والهوى والشهوة الرديئة والطمع الذي هو عبادة وثن، لأنه لأجل هذه يأتي غضب الله على أبناء العصيان وفي هذه انتم ايضا سلكتم حيناً اذ كنتم عائشين فيها. اما الآن فأنتم ايضا اطرحوا الكل، الغضب والسخط والخبث والتجديف والكلام القبيح من أفواهكم ولا يكذب بعضكم بعضاً بل اخلعوا الانسان العتيق مع أعماله والبسوا الإنسان الجديد الذي يتجدد للمعرفة على صورة خالقه حيث ليس يوناني ولا يهودي ولا ختان ولا قلف ولا بربري ولا اسكيثي لا عبد ولا حر بل المسيح هو كل شيء وفي الجميع.

### THE GOSPEL: Luke (17:12-19)

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him, "Rise and go your way; your faith has made you well."

### الإنجيل: لوقا 17:12-19

في ذلك الزمان فيما يسوع داخل الى قرية استقبله عشرة رجال برص ووقفوا من بعيد ورفعوا أصواتهم قائلين: يا يسوع المعلم ارحمنا. فلما رآهم قال لهم: امضوا وأروا الكهنة أنفسكم. وفيما هم منطلقون طهروا. وان واحداً منهم لما رأى انه قد برئ، رجع يمجّد الله بصوت عظيم، وخرّ على وجهه عند قدميه شاكرًا له، وكان سامريًا. فأجاب يسوع وقال: أليس العشرة قد طهروا فأين التسعة؟ ألم يوجد من يرجع ليمجّد الله إلا هذا الأجنبي؟ وقال له: قم وامض، إيمانك قد خلّصك.

### قناديل الهيكل ALTAR CANDLES



Offered by **Angela Husary and Family** for the Good health of **Tony**, on the occasion of his birthday. *God Bless and Many Years!*



Offered by **Christopher, Tony, and Mike** for the continued good health of **Victor and Angela Husary** on the special occasion of their 35<sup>th</sup> Anniversary on January 11<sup>th</sup>! *God Bless and Many Years!*



Offered by **Hani Tannous in Loving Memory** of his beloved wife, **Kathy Tannous**.  
+ *May her Memory be Eternal!*



Offered by **Nadim, Janan, Jim, Ivette, Jennifer, Brandon & Matthew Howell, Jane & Oscar Moran** for the speedy recovery of **Basma Howell** on the occasion of her 83<sup>rd</sup> birthday on January 18<sup>th</sup>. *God Bless and Many Years!*



Offered by **Nabil, Nadene, and Family** in beloved memories of **Basem Hanhan & Ghassan Msalam**. + *May their Memories be Eternal!* Also for the continued good health of **Jamileh Msalam & family, Mimi Hanhan & family, Nabil, Nadene, Jason, Jazmin, & Taliana Msalam**. *God Bless and Many Years!*



Offered by **St. Nicholas Church** for the speedy recovery of **Nadia Azar and Angel Salfiti**.  
*God Bless and Many Years!*



Offered by **St. Nicholas Church** for the good health of all those named Anthony, Antoun, Antoinette, on the occasion of Saint Anthony's Day (January 17<sup>th</sup>). Especially: **Tony Batshon, Tony Karam, Anthony Batarse, Anthony R. Batarse, Antoinette Mufarreh, Andoni Tannous, Antoinett Tamey Dudum, Antoun Halteh, the Tannous families, and the entire Anthony family, especially Maha Anthony and her family!** *God bless and many years!* Also in loving memory of **Anthony Abdallah Shami, Badilia and Yvonne Anthony**. *May their Memories be Eternal!*

## ANNOUNCEMENTS AND EVENTS:

**\*GENERAL PARISH MEETING:** Sunday, January 23<sup>rd</sup>. More details to follow.

**\*LADIES AUXILIARY MEETING/ELECTION:** Sunday January 30<sup>th</sup> following service at St. Nicholas Church. We are going to have a ladies meeting, election, and fun gathering with lunch served right after service. If you would like to nominate yourself or have any questions regarding elections, please reach out to Father George. *We are encouraging **all the ladies** to join us! Thank you and see you there!*

**ANNUAL VALENTINE'S PARTY:** Saturday, February 12<sup>th</sup>. More details to follow.

**SUNDAY SCHOOL IS NOW IN SESSION:** Please encourage your children and teens to join us. If you have any questions reach out to Esther Clemence Azar. *Thank You!*

**CAMP THY 2022:** June 20<sup>th</sup> – June 25<sup>th</sup> at St. Sava Mission in Jackson.

**70<sup>th</sup> ANNUAL PARISH LIFE CONFERENCE 2022:** June 29<sup>th</sup> – July 3<sup>rd</sup> taking place in Santa Clara Marriott Hotel. For more information, please visit: <https://antiochianevents.com/la>

### Metropolitan Anthony Healing of the Ten Lepers



Today we have in the Gospel a short example of the way in which we, most of the time, receive the gifts of God. Ten men came, covered with leprosy, condemned to a cruel death by illness, but also rejected ritually by their own people for the impurity of this infectious disease. They came to Him, stood at a distance, because they knew that according to the Jewish Law they had no right even to come near Him to touch Him. And they asked for mercy. And God send them to the priests to bring forth the sign of their gratitude for the healing which they had not received; and they believed, and they went, and they were healed before they reached their goal... We might have expected that they rushed back to fall to the feet of Christ, to touch Him in gratitude - no... Nine of them went their way; it was enough for them to have been healed: it's all they needed of God. One of them, however, turned round, and came to thank the Lord.

Isn't it an image of the way in which so often we also behave? We pray; we ask the Lord for something that matters to us: it may not be live and death, it may just be that we need so much, one thing or another; or that we don't even need it so much, but that we long so much for it. And then it is given us; and we receive the gift, and we rush into life with this gift in our hearts, this gift in our hands, we rush to life because it is enough for us that our prayer was fulfilled. How seldom it is that we come back, leaving our gift to be used later, but first of all turning to God and saying: What wonder! What is Your love! How great, how compassionate, how humble - that You have



responded to my prayer... One out of ten came back to the Lord Jesus Christ: how many of us have ever come immediately, before they took advantage of the gift, to turn to God with a smile, like a child turns and say 'Thank you!', even with a smile, without words, before taking advantage of what is given. And we loose so much at not being grateful; because if we learned to be grateful for the obvious gifts of God, we would gradually discover that we can be grateful for a great deal more, for everything that Providence puts in our way: not only things we rejoice in, not only the wanders of life, but even the challenges of life, the things that claims from us courage, greatness, nobility, the things which we are afraid of. And how often we could overcome vanity by gratitude! Because vanity consists in looking at ourselves, and think: how wonderful we are, forgetting that all that we are, all that we have is a gift of God. If we only, every time we have said the right thing, done the right thing, been worthy of our human quality, human greatness and nobility, and also of the name of the disciples of Christ - if every time we turned to God and said, 'Yes! How wonderful are the words I have spoken, how good is the action I have performed - and everything was of You: the occasion was given by You, o Lord! I was able to perceive the need because You whispered in my heart: Look!... I could understand because I had my mind enlightened by the Gospel! My heart responded because You touched it, and from the heart of stone which I carry in my bosom most of the time it became a heart of flesh full of compassion and of understanding! And You gave me the means of meeting the need, and the joy of meeting this need!.. If we could respond to everything this way, we would discover that life is made into an act of worship and of gratitude.

### الانسان الجديد

ظهور المسيح المحكي عنه في مطلع الفصل المنشور من الرسالة الى اهل كولوسي هو ظهوره في اليوم الأخير. الرسول يتمنى ان يظهر مع المسيح في المجد الناتج من طهارتنا. لذلك يؤكد بولس توا بعد هذا أن نميت "أعضاءنا التي على الأرض"، ولا يقصد بذلك طبعاً ان نتلف هذا العضو أو ذاك، ولكنه يستعير صورة العضو الجسدي ليتكلم على الخطايا التي يجب ان نخلعها عنا كأنها اعضاء فينا.

يذكر خمس شهوات ويخصص الطمع فيعتبره عبادة وثن، وهنا كلامه صدى للإنجيل الذي ينهانا عن عبادة الله والمال. بعد هذا يذكر خطايا من نوع آخر وأداتها هذه هي الفم (خبث، تجديف، كذب).

هذه كلها ينسبها الى الانسان العتيق فينا اي انسان الخطيئة الذي لم يتجدد بالنعمة. يقابله الانسان الجديد الذي يتجدد دائماً بالنعمة ويتحرك الى معرفة الله في المحبة والطاعة وتتجدد فيه صورة الخالق وهو خُلق على هذه الصورة.

فاذا صرنا جميعنا هكذا لا يبقى من فرق بين يوناني ويهودي اي بين مسيحي جاء من الوثنية ومسيحي جاء من اليهودية وهي فروق على أساس العنصرية ظهرت في الكنيسة الاولى. واليهودي كان مختوناً ولم يكن كذلك الوثني. لذلك رأى بولس ان يؤكد رمز الخلاف ؛ فقال "لا ختان ولا قلف" (وفي ترجمات اخرى لا غرلة).

ثم يذكر تقابلاً حضارياً آخر فينفى التصادم بين البربري والإسكيثي. اما البربري فهو من لم يكن يونانياً، اي من كان برأى اليونانيين غير متحضر. يقابله الاسكيثي وهذا من قوم على شيء من حضارة كانوا ساكنين في المنطقة الجنوبية من روسيا.

غير ان التعارض الكبير في ذلك الزمن هو بين العبد والحر. العبد او الرقيق لم تكن له شخصية قانونية وما كان يُسمح له بالزواج الشرعي وكان يسمح له بالمساكنة.

والمسيحية بعد بولس وعلى هذا الكلام لم تستطع ان تلغي الرق، فكان المسيحي يمكنه حسب الشرع الروماني ان يكون عبداً ولكنه في الكنيسة أخ للحر يتشاركان معا في الكأس المقدسة، وفي الرسالة الى فيلمون رفع بولس من شأن العبيد.

فاذا زالت كل هذه الفروق في التعامل ضمن الكنيسة يظهر المسيح على انه كل شيء وفي الجميع. لقد كشفت الكنيسة وحدة جديدة بدم المسيح.

من المؤسف وعلى رغم تحذير العهد الجديد من الفروق بين البشر، أن نرى هوة بين الرجل والمرأة واستعلاء ونرى فرقا بين المواطن وخادمه، او خادمته وظلماً للخدم حتى العنف والقهر والضرب. ونرى تفضيلاً في التعامل الكنسي بين الغني والفقير. الفرق بين الطبقات له أثر احياناً بين المؤمنين الذين يتناولون من الكأس الواحدة. ونرى فرقا بين المتعلم والجاهل مع انهما واحد عند الله، او نرى احتقاراً للمعوقين، وربما تفضيلاً على اساس الجمال والسن مع ان الناس واحد في رؤية الله لهم ومحبتهم لهم.

اذا كان المسيح عندك كل شيء، فالناس كلهم ينبغي ان يكونوا متساوين عندك كما هم متساوون عنده.

المطران جاورجيوس

# Saint Nicholas Orthodox Church

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