

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**

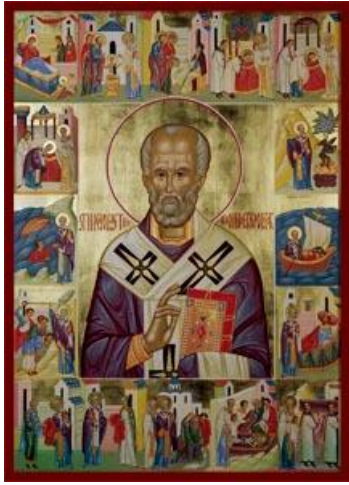
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Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



**Sunday, February 20, 2022**

**أحد الابن الشاطر Sunday of the Prodigal Son**

**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!*



**MEMORIAL SERVICE**

Memorial Service will be held this Sunday for

**Dr. Christiana Najjar, Nadia Khoury Abdal, Evon Mousa Kharbout,**

**Fuad Malouf, and Hanna Skef**

**May Their Memories Be Eternal!**

**SYMPATHY & CONDOLENCES:**

***We Would Like to Offer our Deepest Sympathy and Condolences to:***

- ❖ **Nabil Abu Dawood** on the passing of his wife's cousin, **Nadia Khoury Abdal**. *May her memory be eternal!*
- ❖ **Fadel Shammout** on the passing of his grandmother, **Evon Mousa Kharbout**. *May her memory be eternal!*
- ❖ **Najjar Families** on the passing of **Dr. Christiana Najjar**. *May her memory be eternal!*
- ❖ **Malouf family** for the passing of **Fuad Malouf**. *May his memory be eternal!*
- ❖ **Mery Skef Saddekni and her family** on the passing of her grandfather, **Hanna Skef**. *May his memory be eternal!*

**THE EPISTLE: 1 Corinthians (6:12-20)**

Brethren, all things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought under the authority of anything. Foods are for the belly, and the belly for foods; but God will destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body; and God both raised up the Lord, and will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I therefore take away the members of Christ, and make them members of a harlot? God forbid! Or, do you not know that he who is joined to a harlot is one body with her? For, "The two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit. Flee fornication! Every sin that a person commits is outside the body, but whoever commits fornication sins against his own body. Or, do you not

know that your body is a temple of the Holy Spirit within you, whom you have received from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body and in your spirit, which are God's.

الرسالة: ١ كورنثوس ٦: ١٢-٢٠

يا إخوة، كلّ شيء مباح لي ولكن ليس كلّ شيء يوافق. كلّ شيء مباح لي ولكن لا يتسلط عليّ شيء. إنّ الأطعمة للجوف، والجوف للأطعمة، وسيبّيد الله هذا وتلك. أمّا الجسد فليس للزنى بل للرّب والرّب للجسد. والله قد أقام الرّبّ وسيقيمنا نحن أيضًا بقوّته. أما تعلمون أنّ أجسادكم هي أعضاء المسيح؟ فأخذ أعضاء المسيح وأجعلها أعضاء زانية؟ حاشى. أما تعلمون أنّ من اقترن بزانية يصير معها جسدًا واحدًا لأنّه قد قيل يصيران كلاهما جسدًا واحدًا. أمّا الذي يقترن بالرّب فيكون معه روحًا واحدًا. اهربوا من الزنى، فإنّ كلّ خطيئة يفعلها الإنسان هي في خارج الجسد، أمّا الزاني فإنّه يخطئ إلى جسده. أمّ ألستم تعلمون أنّ أجسادكم هي هيكل الروح القدس الذي فيكم الذي نلتّموه من الله، وأنكم لستم لأنفسكم لأنكم قد اشتريتهم بثمن؟ فمجدّوا الله في أجسادكم وفي أرواحكم التي هي لله.

### THE GOSPEL: Luke (15:11-32)

The Lord spoke this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants."' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

الإنجيل: لوقا ١٥: ١١-٣٢

قال الرّبّ هذا المثل: إنسان كان له ابنان. فقال أصغرهما لأبيه: يا أبتِ أعطني النصيب الذي يَخُصّني من المال. فقسم بينهما معيشته. وبعد أيّام غير كثيرة جمع الابن الأصغر كلّ شيء له وسافر إلى بلد بعيد وبذّر ماله هناك عائشًا في الخلاعة. فلَمّا أنفق كلّ شيء حدثت في ذلك البلد مجاعة شديدة، فأخذ في العوز. فذهب وانصوى إلى واحد من أهل ذلك البلد، فأرسله إلى حقوله يرعى خنازير. وكان يشتهي أن يملأ بطنه من الخرنوب الذي كانت الخنازير تأكله فلم يُعطه أحد. فرجع إلى نفسه وقال: كم لأبي من أجراء يفضّل عنهم الخبز وأنا أهلك جوعًا. أقوم وأمضي إلى أبي وأقول له: يا أبتِ قد أخطأتُ إلى السماء وأمامك، ولستُ

مستحقاً بعد أن أدعى لك ابنا فاجعلني كأحد أجرائك. فقام وجاء إلى أبيه، وفيما هو بعد غير بعيد رآه أبوه فتحنن عليه وأسرع وألقى بنفسه على عنقه وقبله. فقال له الابن: يا أبت قد أخطأت إلى السماء وأمامك ولست مستحقاً بعد أن أدعى لك ابناً. فقال الأب لعبيده: هاتوا الخلة الأولى واليسوه، واجعلوا خاتماً في يده وحذاء في رجله، وأثوا بالعجل المسمن واذبجوه فنأكل ونفرح، لأن ابني هذا كان ميتاً فعاش وكان ضالاً فوجد. فطفقوا يفرحون. وكان ابنه الأكبر في الحقل. فلما أتى وقرب من البيت سمع أصوات الغناء والرقص. فدعا أحد الغلمان وسأله: ما هذا؟ فقال له: قد قدم أخوك فذبج أبوك العجل المسمن لأنه لقيه سالماً. فغضب ولم يُرد أن يدخل. فخرج أبوه وطفق يتوسل إليه. فأجاب وقال لأبيه: كم لي من السنين أخدمك ولم أتعد لك وصية قط، وأنت لم تُعطني قط جدياً لأفرح مع أصدقائي. ولما جاء ابنك هذا الذي أكل معيشتك مع الزواني ذبحت له العجل المسمن! فقال له: يا ابني أنت معي في كل حين وكل ما هو لي فهو لك. ولكن كان ينبغي أن نفرح ونسر لأن أخاك هذا كان ميتاً فعاش وكان ضالاً فوجد.

**February 26<sup>th</sup> is Saturday of Souls.** On Sunday February 27<sup>th</sup>, a General Memorial Service “For All Those Who Have Fallen Asleep Since The Ages” will take place. Special Commemoration will take place for all those who passed away recently! Memory Eternal.


سبت الأموات هو يوم السبت 26 شباط. سوف نقيم يوم الأحد 27 شباط تذكارا عاما لجميع الراقيين منذ الدهر من ابائنا واخوتنا على رجاء القيامة والحياة الابدية. سنذكر بشكل خاص جميع الذين رقدوا بالرب مؤخرًا!


Offered in loving memory of all who have fallen asleep recently: **Leila Khoury, Almaz Tannous, Dr. Tali Bashour, Joseph David Hanhan, Basima Jaghab Atwan, Fr. Gregory Ofiesh, Hanna George Karkar, Hanna Yousef Qaqundah, Salim Fassho, Farah Massis, Samir Massad, Margo Bader, Suhaila Salfiti Rezkalah, Dr. Elias Kouchakji, Beatrice Nicholas, Hanna Dayeh, Hanna Skef, Dr. Christiana Najjar, Evon Mousa Kharbout, Nadia Khoury Abdal, Hanna Dayeh and Fuad Malouf.**


*May their memory be eternal!*


If you would like to add your loved ones names, please contact Fr. George Baalbaki.

### **ALTAR CANDLES**      **قناديل الهيكل**

 Offered by **Nabil Abu Dawood** in loving memory of his wife, **Amal Abu Dawood and her mom Sonia Fares.** *God Bless and Many Years!*

 Offered by **Rossete Saba** for the continued good health and well-being of **John and Joanne Saba** on the special occasion of their anniversary. *God Bless and Many More Years!*

 Offered by **Rossete Saba** in Loving memory of **Nichola and George Saba.**  
*May Their Memories Be Eternal!*

 Offered by **Mery Skef Saddekni** in Loving memory of **her grandfather, Hanna Skef.**  
*May His Memory Be Eternal!*

### **Holy Bread of Oblation is offered by:**

✠ **David Hanhan and his family**, in loving memory of His Son,  
**Joseph David Hanhan.** *May His Memory Be Eternal!*

### **Ladies Auxiliary: Meat Fare Sunday Luncheon**

**Next Sunday, February 27<sup>th</sup>,** Our Ladies Auxiliary will start the Lenten season with a Luncheon.

The first Sunday will be Meat pie and Zaatar pie.

To preorder, please contact **Janet Baqleh** at (650) 438-7371.

### **ANNOUNCEMENTS AND EVENTS:**

#### **\*HOUSE BLESSING:**

If you would like the V. Rev. Fr. George Baabaki 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



**\*THE PRODIGAL SON RETURNS – Our Journey to Pascha! : Sunday, February 20<sup>th</sup>.**

Schedule a Confession. Every morning say, 'Today I will be Humble'. Use up and freeze meats this week.

**\*SUNDAY SCHOOL IS NOW IN SESSION:**

Welcome to the new 2022 Sunday School Year! We are excited to welcome everyone back and have new students join us! If you have any questions, feel free to contact Esther Clemence Azar at [estherbatarse@gmail.com](mailto:estherbatarse@gmail.com) Thank you and looking forward to seeing all the children back at Church!

**\*LADIES MEETING: Saturday, February 26<sup>th</sup>.**

Ladies, Please join us for our monthly meeting, it will be held at Inam's house, on Saturday Feb 26<sup>th</sup> at 11:30 am. Light lunch will be served: cost \$10. We will be discussing the yearly agenda, and setting up the activity for "March ladies' month". Hope to see you all!

Address: please contact the office for the address.

**\*AHOS (Antiochian House of Studies):**

Educational opportunities offered by the Antiochian House of Studies. We encourage you to register and learn in depth of our Orthodox faith. Please visit <http://tahos.org/> to apply.

**\*JUDGMENT SUNDAY (Meatfare Sunday): Sunday, February 27<sup>th</sup>.**

The Sunday of the Last Judgment is the third Sunday of a three-week period prior to the commencement of Great Lent. On this day, focus is placed on the future judgment of all persons who will stand before the throne of God when Christ returns in His glory.

**\* ST. NICHOLAS FAMILY NIGHT - Sponsored by the Tannous Family:**

**Saturday, March 5<sup>th</sup> at 6 PM.** Please join us as the Tannous Family are sponsoring an incredible night to raise funds to help the needy families in Syria, Jordan, Palestine, and Lebanon. We need your support! All you can eat buffet and live entertainment by the Superstar Nader Zaki, featuring Maestro Radwan and band. \$50 per adult and \$25 per child. Please contact the church office for any questions 415-648-5200 and God Bless you All!

**\*CAMP THY 2022: June 20<sup>th</sup> – June 25<sup>th</sup>.**

Camp is back at St. Sava Mission in Jackson, Ca! Registration is open with limited space. To register or for more information, please visit: <https://campthy.com/camper-registration/>

**\*70<sup>th</sup> ANNUAL PARISH LIFE CONFERENCE 2022: June 29<sup>th</sup> – July 3<sup>rd</sup>**

PLC is taking place in Santa Clara Marriott Hotel, hosted by Orthodox Church of the Redeemer. To register or for more information, please visit: <https://antiochianevents.com/la>



## 2022 Great Lent

{ Lent Period: March 7<sup>th</sup> – April 23<sup>rd</sup> }

Day	Date	Celebration
Saturday	February 26 <sup>th</sup>	Saturday of Souls
Sunday	February 27 <sup>th</sup>	Judgment Sunday (Meatfare Sunday)
Sunday	March 6 <sup>th</sup>	Forgiveness Sunday (Cheesefare Sunday)
<b>Monday</b>	<b>March 7<sup>th</sup></b>	<b>FIRST MONDAY of GREAT LENT</b>
Sunday	March 13 <sup>th</sup>	Sunday of Orthodoxy
Friday	March 25 <sup>th</sup>	Annunciation of the Theotokos (Fish Allowed)
Sunday	March 27 <sup>st</sup>	Sunday of the Holy Cross
Sunday	April 10 <sup>th</sup>	Catholic Palm Sunday
Sunday	April 17 <sup>th</sup>	Orthodox Palm Sunday (Fish Allowed) / Catholic Easter
Friday	April 22 <sup>nd</sup>	Great and Holy Friday
<b>Sunday</b>	<b>April 24<sup>th</sup></b>	<b>GREAT AND HOLY PASCHA</b>
Sunday	June 12 <sup>th</sup>	Pentecost

## 2022 St. Nicholas Church CHURCH EVENTS

Month	Day	Event
March	5 <sup>th</sup>	St. Nicholas Family Night
June 20 <sup>th</sup> – 25 <sup>th</sup>		Camp THY
June 30 <sup>th</sup> – July 3 <sup>rd</sup>		PLC in Santa Clara
July	24 <sup>th</sup>	St. Nicholas Annual Day Picnic
October 1 <sup>st</sup> – 2 <sup>nd</sup>		St. Nicholas Annual Festival
November	19 <sup>th</sup>	St. Nicholas Annual Thanksgiving Family Night
December	11 <sup>th</sup>	Parish Council Elections
December	17 <sup>th</sup>	St. Nicholas Christmas Party

## Metropolitan Anthony SUNDAY OF THE PRODIGAL SON

Time and again I have occasion to preach on the Parable of the Prodigal Son, on the story of the Publican and the Pharisee, and every time I notice how easy it is for me - not in fact, not in reality, but in imagination - to identify with the sinner who has found his way to God, with the publican who stood broken-hearted at the gate of the church, unable to walk even into the holy space of God, or with the prodigal son, who in spite of grievous sin, of incredible insensitiveness, of cruelty, still found his way home.

And how rarely I was touched to the quick by the destiny of the pharisee, by the destiny of the elder son - yet, God condemned neither of the two. About the publican He said: And this man went home more forgiven, more blessed than the other one. He did not say that the pharisee went without the love of God accompanying him, that God was forgetting his faithfulness, his sense of



dutiful obedience.

And again today we find ourselves face-to-face with the elder son. All his life he had lived side-by-side with his father, all his life he had made his father's interests his concern - he had worked hard, faithfully, forgetful of self, without paying attention to tiredness, without claiming any reward just because he felt it was right to do so. There was something indeed lacking in him - a warmth, a tenderness, a joy in his father. But there was one thing which is so impressive in him - his faithfulness; in spite of the fact that his heart was not aglow, he remained faithful. In spite of the fact that he received no visible reward or no visible acknowledgement he remained faithful, he worked, as he says - he slaved.

How hard we are when we think of him as of one who deserves little of our sympathy; but how few of us are capable of being so faithful, so perfectly and steadily obedient to the call of duty as he was when we are not met with recognition, do not hear a word of encouragement, do not receive the slightest reward because, as the father did with regard to the elder son, those who surround us, those whom we serve, for whom we slave perhaps, those whose interest is at the very centre of our life, take it for granted. Isn't it natural? Isn't he my son? Isn't he my father? Isn't he my brother? Isn't he my spouse? Isn't he my friend? Doesn't all this imply total, unlimited devotion which is its own reward?

How cruel we are so often to the people who surround us and who are put by us in the position of the elder son - never recognised and always expected to do the right thing unflinchingly and perfectly.

Indeed, the prodigal son had warmth, the prodigal son had come back broken-hearted, he was ready to become new, while the other one could only go on, plod on with his stem faithfulness; unless - unless, confronted with the father's compassion, he understood what it meant that his younger brother had been truly dead and had come to life, had been truly lost and was found.

Let us think of ourselves. We, all of us, have someone around us whom we treat with the same coldness with which we think of the elder brother; but also all of us have someone whom we treat as contemptuously and harshly as the elder brother treated his younger brother whom he had written off, who was no brother to him; he had been unfaithful to their father, he was unforgivable. And yet, here was the father, the victim of the son's rejection, light-mindedness, cruelty, who forgave wholeheartedly and tenderly.

Let us find our own place in this tragic and beautiful parable because then we may find our way, either out of being the elder son, though perhaps so much less dutiful, so much less honest, so much less devoted to the interests of our father, our friends, our relatives; or else perhaps, can we find in our heart a creative sympathy for the younger son and learn from him first that there is never a situation out of which a honest repentance, a turn-about cannot bring us and that there is one at least - God - and probably one person, or many, who are ready to receive us, redeem us, restore us and allow us to begin a new life together - father, younger and elder brother.

## عَرَّاب فرحنا أمام تمسكنا بما يعود إلينا

في مثل الابن الضالّ، نظر الابن إلى ما يملكه أبوه فطالبه بما يعود إليه شرعاً من الميراث، وأن يكون لديه حقّ الملكية والانتفاع بأن، بحيث يستقلّ عن أبيه ويعيش كما يحلو له. كانت الخبرات بالنسبة إلى الأب مجرد واسطة ووسيلة لبناء علاقة مع ابنه، فالمهمّ بالنسبة إليه هو حياة ابنه، لذا لَبَّى طلب ابنه وتركه أمام امتحان حرّيته وخياراته. فطن الابن إلى أبيه عندما خسر كلّ شيء، سواء المادّيات أو العلاقات المسيئة إليه، وانكشفت له حقيقة نفسه لمّا وجد نفسه يعيش حياة تشبه حياة الخنازير. ساعتها أتى إليه تائباً وأخذاً رتبة الأجير، عازماً على العمل بيديه عوضاً من أن يتنعم بمال أبيه. نظر الوالد إلى العائد إليه نظرة الأب إلى ابنه الحبيب، عارضاً عن سوء سيرته والخطأ في خياراته، وعامله على أساس الرتبة والكرامة التي هي له في عينيه، والتي هدرها الابن بسلوكة. أراد الأب أن يزكّي في الابن استعداداته الجديدة ليتعهد نفسه، باستعداد الأجير الذي يعمل ويكدّ ولكن بكرامة الابن التائب في حمل نير الخدمة والمسؤوليّة على مثال أبيه. بهذا حصّن حرّيّة ابنه ودعمه في خياراته الجديدة في الحياة. لهذا فرح لأنّه «كان ميئاً فعاش وكان ضالّاً فوجد» (لوقا ١٥ : ٢٤).

أمّا الأخ الأكبر فلم يعان من انتهازيّة أخيه في تدبير أموره عندما ترك أبيه، ولا من تجاربه في الحياة المترفة والمتنعمّة. كان مثال الجدّ والكّد والنزاهة. تمحورت تجربته حول ما يعود إليه من اعتبار لقاء مناقبيته في الخدمة وأمانته لأبيه. هي في الظاهر مطالب مشروعة ومحقّة، تحت غطاء أنّه مظلوم وحقّه مهضوم. أمّا نظرة الأب إلى ابنه البكر فذكّرت هذا الأخير بوحدة الحال التي تجمع كليهما: «كلّ ما لي فهو لك»، وكذلك بوحدة الرباط التي تجمعهما معاً بأخيه الأصغر: «كان ينبغي أن نفرح ونسرّ لأنّ أخاك هذا...» (لوقا ١٥ : ٣١ و ٣٢).

هكذا التقى الأخوان في المثل، من حيث لا يدريان، في أنّهما في غربة عن أبيهما، سواء أكان الواحد قريباً منه أو الآخر بعيداً عنه. طالبا بحقوق ظناً أنّها تجوز لهما ليتنعمّا بها بمعزل عن أبيهما. أمّا الأب فعلمهما أن يجدا طريق الفرح الحقيقي في قلبهما وفي ربطهما، الأخويّة والبنويّة على حدّ سواء. فكان عَرَّاب الفرح الذي يجمعنا إلى مائدة واحدة. لا نختلف عن هذين الأخوين بشيء في علاقتنا مع بعضنا البعض ومع الله. سطرّ هذا المثل حقيقتنا وعرى فينا دوافعنا الحقيقية لينقيها من الأذنيّة الكامنة في معنى خفة الابن الأصغر وفي جدّيّة الابن الأكبر، دوافع ممزوجة بالأنانيّة، بحبّ اللذة في الحالة الأولى وبحبّ الذات في الحالة الثانية. فهل نتخلّى عن طيشنا أو عن برّنا الذاتي، لننتبّي، رغم كلّ شقاء نعيش فيه، سواء المادّي أو المعنويّ، أساساً جديداً لحياتنا مبنياً على محبة الأب لنا؟ هلّا تركنا للربّ أن يعمّد دوافعنا الجديدة، تلك المبنية على توبتنا، التي نرجوها صادقة، إليه؟ حمداً لله فهو بانتظارنا (لوقا ١٥ : ٢٠)!

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