

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**

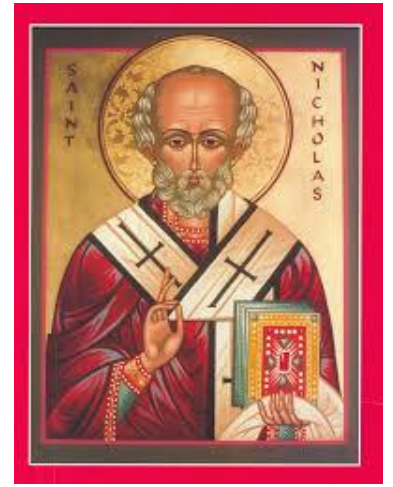
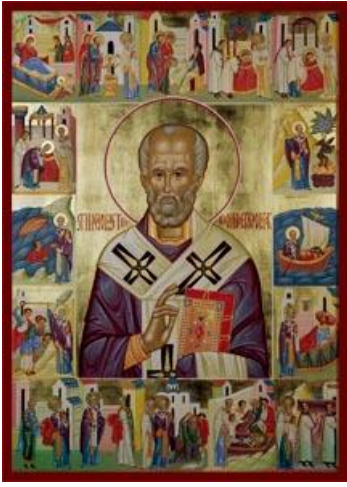
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Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



**Sunday, October 16, 2022**

**Sunday of Holy Fathers of Seventh Ecumenical Council**

آباء المجمع المسكوني السابع القديسون

**SYMPATHY & CONDOLENCES:**

We would like to offer our Deepest Sympathy and Condolences to  
**Suha and Hanna Saoud and to the Entire Azar Families** on the passing of  
**Ibrahim Khalil Azar** in Jordan.  
+ *May His Memory Be Eternal* +

**THE EPISTLE: Titus (3:8-15)**

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

الرسالة: تيطس ٣: ٨-١٥

يا ولدي تيطس، صادقة هي الكلمة وإياها أريد أن تُقرّر حتى يهتمّ الذين آمنوا بالله في القيام بالأعمال الحسنة. فهذه هي الأعمال الحسنة والنافعة. أما المباحثات الهذيانة والأنساب والخصومات والمماحكات الناموسية فاجتنبها، فإنها غير نافعة وباطلة. ورجل البدعة، بعد الإنذار مرّة وأخرى، أعرض عنه، عالماً أنّ من هو كذلك قد اعتسف وهو في الخطيئة يقضي بنفسه على نفسه. ومتى أرسلت إليك أرتيماس أو تيخيكوس فبادر أن تأتيني إلى نيكوبولس لأنّي قد عزمْتُ أن أشتي هناك. أما زيناس مُعلّم الناموس وأبلوس فاجتهد في تشييعهما متأهّبين لنلا يُعوزهما شيء. وليتعلم ذوونا أن يقوموا بالأعمال الصالحة للحاجات الضرورية حتّى لا يكونوا غير مثمرين. يُسلّم عليك جميع الذين معي. سلّم على الذين يُحبّوننا في الإيمان. النعمة معكم أجمعين. آمين.

**THE GOSPEL: Luke (8:5-15)**

The Lord spoke this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among


thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold.” And when His Disciples asked Him what this parable meant, Jesus said, “To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life,

**الإنجيل: لوقا ٨: ٥-١٦**

قال الربّ هذا المثل: خرج الزارع ليزرع زرعهُ، وفيما هو يزرع سقط بعض على الطريق فوطئ وأكلته طيور السماء. والبعض سقط على الصخر فلمّا نبت يبس لأنّه لم تكن له رطوبة. وبعض سقط بين الشوك فنبت الشوك معه فحققه. وبعض سقط في الأرض الصالحة فلمّا نبت أثمر مئة ضعف. فسأله تلاميذه: ما عسى أن يكون هذا المثل؟ فقال: لكم قد أعطي أن تعرفوا أسرار ملكوت الله. وأمّا الباقون فبأمثال كيلا ينظروا وهم ناظرون ولا يفهموا وهم سامعون. وهذا هو المثل: الزرع هو كلمة الله، والذين على الطريق هم الذين يسمعون ثمّ يأتي إبليس ويَنزِعُ الكلمة من قلوبهم لنلا يؤمنوا فيخلصوا. والذين على الصخر هم الذين يسمعون الكلمة ويقبلونها بفرح ولكن ليس لهم أصل، وإنّما يؤمنون إلى حين وفي وقت التجربة يرتدّون. والذين سقطوا في الشوك هم الذين يسمعون ثمّ يذهبون فيختنقون بهموم هذه الحياة وغناها وملذّاتها، فلا يأتون بثمر. وأمّا الذي سقط في الأرض الجيِّدة فهم الذين يسمعون الكلمة فيحفظونها في قلب جيّد صالح ويثمرون بالصبر. ولمّا قال هذا، نادى من له أذنان للسمع فليسمع.

## ALTAR CANDLES      قناديل الهيكل




 Offered by **Ted & Diana Ajluni** for the good health of their children **Lena & Johnny Elmasu** on the birth of their daughter **Sophie Rose**. *Many Years!* And for the good health of the **Ajluni, Elmasu and Ocegueda families**. *God Bless and May Years!*



 Offered by **Carolyn & Peter Boyle** in Loving Memory of **Peter James Khoury Boyle** on the special occasion of his birthday on October 15<sup>th</sup>. *May His memory be eternal!*



 Offered by **Marilyn Habeeb** for the good health and speedy recovery of **Louise LeFevre**.  
*God Bless and Many Years!*

**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!*

**October is Youth Month** in our Archdiocese. During this month, we encourage our youth to Read the Epistles, Take the Collections, Usher, Chant and Sing, and Take Part in Church Activities. Please encourage and help our youth participate in the life of the Church during October and throughout the year. **Please contact Church office or Ilyan Baalbaki** if you'd like your teen to participate in any of the roles listed: Epistle reader, chanter, usher, and sermons.

**TEEN SOYO AND YOUNG ADULTS LUNCHEON:** This Sunday, October 16<sup>th</sup>, 2022 following Sunday Service, our youth will be offering luncheon for all. Please join us and support our youth.

**YOUNG ADULTS AT THE EXPLORATORIUM: For 18+ : Thursday, October 20<sup>th</sup> from 6PM-10PM.** We will meet out front by the entrance at the Exploratorium @ 6 PM. Purchase your tickets from the Exploratorium website. We hope to see you there!

👉 **TEEN SOYO BOWLING NIGHT:** Friday, October 21<sup>st</sup> at 7 PM @ Classic Bowl . Please contact Claudine Batarse or Ilyan Baalbaki for more information.

### **ANNOUNCEMENTS AND EVENTS:**

- **ST. NICHOLAS CHURCH MEN'S FELLOWSHIP: October 25<sup>th</sup> at 6 PM.** Every fourth Tuesday of every month, the Men's Fellowship get together at Church Banquet Hall. Please join us for dinner and gathering with good company and Bible discussion.
- **ST. NICHOLAS CHURCH LADIES AUXILIARY ARABIAN NIGHT: Friday, October 28<sup>th</sup>, 2022 at 6PM.** Ladies, come join us for dinner, dancing and fun at Tannourine Restaurant: 120 W 25th Ave, San Mateo, CA 94403. Cost \$65- seats are limited. Come dress to impress in your best Arabian outfit for a chance to win best dressed! To RSVP, please contact Inam Shami (650) 270-3369 or Randa Shatara (415) 871-1043.
- **ST. NICHOLAS ANNUAL THANKSGIVING FAMILY NIGHT: Saturday, November 19<sup>th</sup>, 2022 at 6 PM.** All you can eat buffet: 20 types of mezze, 13 hot buffet menu and assorted desserts. Featuring live music by Nader Zaki, Ashur Dawood and Maestro Radwan Shakshir & his Ensemble. You don't want to miss this! \$60 Adult | \$30 for 12 and under. For tickets, contact Church (415)648-5200, Jeries Tannous (650)740-9263 or Janet Baqleh (650)438-7371.
- **SAVE THESE DATES FOR OUR UPCOMING EVENTS OF 2022:**
  - December 11<sup>th</sup>: Parish Council Elections
  - December 17<sup>th</sup>: St. Nicholas Christmas Party

### **Metropolitan Anthony of Sourozh CHRIST THE KING**

In one of his homilies St. John Chrysostom says that anyone endowed with power can rule, only a king can die for his people. And this we see so wonderfully and tragically manifested in God become Man in the Lord Jesus Christ. He himself says in the Gospel that the rulers of the earth subdue their people, rule over them with power but He calls us to be rulers of another kind, to give our lives to people so that they be able to follow the example given in freedom, liberated from fear and liberated by Him from sin and evil.

And yet, there is a condition to this. We so hopefully think that being Christ's by name we can also participate in His glory, but there is a condition to it which is absolute. Do you remember how Christ on His way to the crucifixion spoke to His disciples on the way of Caesarea Philippi about His coming passion? He described it point by point, He tried to make the Apostles sense the horror of what was coming, and He, the Son of man, will die. And His last word however was that He would rise again. And the Apostles in a way that we find probably unthinkable, heard only the last words, the words that promised His victory and His glory, their freedom and their victory, and their glory as being His disciples and followers from the beginning. It is made so clear by James and John, and their mother coming up to Christ and saying, 'When You come in Your Kingdom, let us sit on the right and left hand of Your throne, of Your glory.' They had forgotten, they had not heard, not perceived what Christ had said about the cost to Him of this victory. All they heard was the future glory.

Aren't we most of the time, not only from time to time but most of the time as deaf as the Apostles were, as blind, as unthinking? What the two Apostles John and James said was tantamount in saying, 'Lord, to Thee the cross, but to us — the victory.' But isn't it our mentality far too often? Do we not assume that now that Christ has died and risen, we can forget about His crucifixion and think only of His enthronement on the right hand of glory? But when James and John came up to Him with their words of hope, what did Christ say? He said to them, 'Are you prepared to drink My cup? Are you prepared to be baptised with My baptism?' which from the Greek can be translated, 'Are you prepared to be merged into ordeal that is to be Mine?' These words Christ speaks to each of us.

It is not enough to think that Christ by His cross and passion, by the horror of an impossible death and His descent into hell has won for us freedom and victory and the hope of glory. If we are Christ's, we must be prepared to drink His cup and be merged in His ordeal, in other words, to live on this earth on His terms. And His terms were the sacrificial love that made Him become Man and die on the Cross that we may live. This is the challenge of His kingship to us. Yes, He is King because a king gives his life for his people. We are His people indeed, but if it is true that we have been sent into the world as a vanguard of the Kingdom, to use the translation of a passage of the Epistle given by Moffat, if we are sent as a vanguard of the Kingdom, we must be prepared to conquer the world for Christ on the same terms as He, pay the same cost as He and not otherwise, not expect that the death was His and the victory is ours.

We are, if our baptism is true at all, not only formally, not as a ceremony but as an event of our life, we are, each of us singly and all of us together in our oneness and togetherness, we are an extension of the incarnate presence of Christ, the body of Christ as Paul and the Scripture call us. And if we are the body of Christ, we as a Church and in each of its members, are the body broken for the remission of sins of the world, we are the lamb of sacrifice, we are sent into the world to die for its salvation. First of all to die to ourselves, to renounce ourselves, to turn away from ourselves, to turn our gaze on God and then, because we will follow His gaze and follow in His footsteps, go back to men, to those who need Him, those who are lost. We are called to be like the Good Shepherd who seeks the lost sheep and brings it on his shoulders after a long search if necessary, at the cost of much travail and tiredness and danger indeed. And perhaps the Church as a whole is called to this, but according to the frailty, which is ours, each of us is not called to this. We are called like Christ to take our neighbour upon our shoulders and carry him as Christ carried His Cross, if necessary — to die upon this Cross, to die for the salvation of this neighbour of ours who in human terms is our enemy, our adversary, our persecutor, the one who is indifferent both to God and to us and indeed, to his own eternal destiny. It is only if we are prepared to take the world on Christ's terms that we are Christ's own people, not if we simply profess Christ as our God, as our King, as our Saviour.

This is the way in which we enter into communion with Him. But if we are in Christ and if Christ is in us, each of us must fulfill within the limits of his life, within the limitations of his capabilities what Christ has done — give our lives for others that they may be set free, renewed, that they may start into a new life. Then we will have done what characterises a king, we will have given our lives for those who are beloved of God to the point of His incarnation and death upon the Cross. If we are not prepared to respond to the words of Christ, 'Are you prepared to drink My cup, are you prepared to be merged into My ordeal?' we are not fulfilling the promises of our baptism because St. Paul in his Epistle to the Romans says that with Him through baptism we die His death and we rise with Him for life eternal. But our dying must not be only ceremonial and symbolical while we hope that life will be real. Our dying must be real, our offering of self, our learning to love one another, our neighbour, the lost, the persecutor, the enemy, to love him as Christ said, 'No-one has greater love than he who gives his life for his neighbour. This is what the feast of Christ the King says to us. He is King because He has given His life. And if He is in us and we in Him, this is our vocation — give our lives.

#### الزراع الإلهي والحقل البشري

لم ينقطع الله عن محاوراة الإنسان عبر التاريخ وهو أبدع حينما جعل ابنه الوحيد يسوع المسيح محاورنا بامتياز. ابتغى يسوع عبر هذا «الحوار» أن يزرع فينا محبة الله والشركة معه ومعرفة الحق، فنحنيا مع أبيه. أخذ حواراه معنا أشكالا مختلفة وأوجها متعددة، زرع الابن فيها الزرع الذي أرادته أبوه. فما هي هذه الأوجه؟  
أولاً، خروجه من حضن الأب. خرج الابن الوحيد من حضن الأب وتجدد من أجلنا. صار مثلنا ما خلا الخطيئة. مدّ جسر الحوار



معنا باتّخاذها طبيعتنا البشريّة واتّحادها بطبيعته الإلهيّة في شخصه. خاطبنا بكلام الله وجسّد مشيئته بيننا لنراها ونعرفها ونتبنّاها ونؤمن بها ونحيا بمقتضاها.

ثانيًا، مثاله. تمّم يسوع في شخصه كلّ وصايا العهد القديم والعهد الجديد. بالفعل هو المثال بامتياز للإنسان إن أراد أن يسلك طريق الله ويعمل ما يطلبه منه يسوع باسم أبيه. لذا كان من الطبيعيّ أن يعلن يسوع أنّه «الطريق» (يوحنا ١٤ : ٦)، وأنّه المثال لنحتذي به: «تعلّموا منّي» (متّى ٢٣ : ١١)، بعد أن أكّد بالأقوال والأفعال أنّه «يعمل مشيئة» أبيه (يوحنا ٤ : ٣٤ ؛ ٦ : ٣٨). ألم يطلب منّا أن نبتغيها بدورنا في صلاتنا وحياتنا: «لنكنّ مشيئتكم كما في السماء كذلك على الأرض» (متّى ٦ : ١٠)؟ ثالثًا، مواقفه. هل علينا تعداد المواقف التي تصدّى فيها يسوع لمن يمارس الرياء في الدّين (لوقا ١٢ : ١)، أو الإدانة بحقّ سواه باسم برّه الذاتيّ (يوحنا ٨ : ٧)، أو التسلّط على سواه والاستبداد بهم باسم الدّين والسلطة (متّى ٢٠ : ٢٥ ؛ ٢٣ : ٢-٤)، أو رفضه مسامحة الآخر أو مساعدته (لوقا ٦ : ٣٧ ؛ ١٣ : ١٥)؟ هذه وغيرها من المواقف هي نبراس لمن يريد أن يعيش إيمانه من دون موارد أو مساومة أو كسل.

رابعًا، تعليمه. نشر يسوع الكلمة في قلوب التلاميذ والجموع على السواء. كانت التطويبات ركناً في إيصال بشارته إليهم (متّى ٥ : ٣-١١)، بالإضافة إلى حواراته والأمثال وخلصاته من مجريات الأحداث والعجائب. سلّط الضوء على معرفة الله ومحبيّه، على سلطانه بأن يغفر للإنسان خطاياها، وعلى كفيّة أن يسلك من يؤمن به انطلاقاً من هذه المعرفة والمغفرة والمحبة، فيتمثّلها ويشاركها ويشكر الله عليها.

خامسًا، عجائبه. كلّما يسوع أيضاً بقدرته على شفاء النفس والجسد، وأنّه يخلق من العدم مقلّتين لشفاء الأعمى منذ مولده، وأنّه يقيم الموتى، لا بل وأنّه ينقل الإنسان التائب من حياة الخطيئة إلى حياة النعمة كما في دعوته زكّا وأيضاً لاوي وسواهما. نعم، أعجوبة توبة الخطاة وعودتهم إلى حضن الأب كانت أعظم عجائبه! سادسًا، صلاته. كم من مرّة انفراد على الجبل ليصلّي؟ ألم تسطرّ لنا الأناجيل كيف أنّ صلاته سبقت ورافقت أحداث حياته وتلاميذه وكلّ من التمس الشفاء منه؟ ألم يفرد مساحة وافرة ليعلمنا أن نصلي وكيف نثابر فيها وكيف نقيم في مخدعنا من أجلها؟ ألم يزرع بذبيحته وصلاته الأخيرة على الصليب غفران الأب في التاريخ البشريّ؟

سابعًا، روحه القدّوس. منح يسوع نعمة الروح القدس لتلاميذه وحملتها الكنيسة في أسرارها المقدّسة وبشارتها وخدمتها. هذا زرع جديد بالكلّيّة به يرشدنا يسوع إلى كلّ الحقّ لأنّه يأخذ ممّا ليسوع ويخبرنا (يوحنا ١٦ : ١٣-١٤). أليس الروح القدس هو من يعلمنا الصلاة، ويرشدنا في عمل الوصايا، ويتمّم فينا كلّ برّ، ويقدّس مرافق الحياة، ويبارك عمل خدام المسيح والمؤمنين به؟ ثامناً، أعضاء جسده. جسد المسيح هو حقله الممتد إلى أقاصي الأرض وإلى الناس جميعاً وفيه نعاين ثمار من تلقّفوا الزرع الواحد في الجوهر والمتعدّد الأوجه. مدّنا الإنجيل بشهادة الزرع الذي زرعه الابن الوحيد وكيف نما في قلوب تلاميذه وأترابه، عبر نار التوبة التي عملت في من شاء أن يتبع يسوع. ومن بعدهم تأتي كوكبة الآباء والأمّهات القدّيسين الذين عاشوا كلمة الله وجسّدوها في حياتهم أفعالاً ونهجاً وتربية وأعمالاً. فصاروا منارة سواهم من أبناء جيلهم والأجيال اللاحقة أيضاً. فكيف حالنا نحن إذا من عطية الله هذه زرعه الإلهيّ؟ هلّا هيّأنا قلوبنا لاستقبال صلاح الله فيتوب إليه وتصحّ فيه، بداعي مثابرتة على هذا التحوّل، كلمة الربّ: «... والذي في الأرض الجيدة هو الذين يسمعون الكلمة فيحفظونها في قلب جيّد صالح ويثمرون بالصبر» (لوقا ٥ : ١٥)؟

+ سلوان متروبوليت جبل لبنان



# Saint Nicholas Orthodox Church

## *Banquet Hall*



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