

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 Beatitude **Patriarch JOHN X**, Patriarch
of Antioch and All of East

Pastor, V. Rev. **Fr. George Baalbaki**

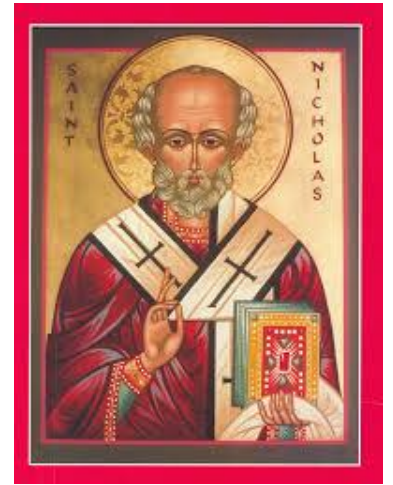
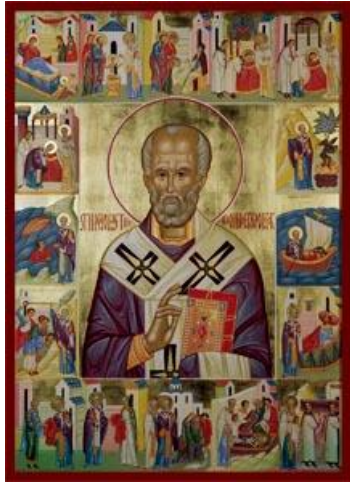
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Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Oaru**



Sunday, January 01, 2023

Feasts of Circumcision of Christ & Basil the Great

Happy New Year!

MEMORIAL SERVICES:

- ✙ Memorial Service for the Servant of God, **Audie John Dudum** will be held on **Sunday, January 8th**, offered by the Dudum families. *May His Memory be Eternal!*
- ✙ Fourth Year Memorial Service for the Servant of God, **Abdallah Hanna Shami** will be held on **Sunday, January 8th**, offered by his family. *May His Memory be Eternal!*
- ✙ Forty Day Memorial Service for the Handmaiden of God, **Farida Dallal Srouji** will be held on **Sunday, January 8th**, offered by her family. *May Her Memory be Eternal!*
- ✙ One Year Memorial Service for the Handmaiden of God, **Leila Ghandour Khoury** will be held on **Sunday, January 15th**, offered by her family. *May Her Memory be Eternal!*

THE EPISTLE: Colossians (2:8-12)

Brethren, see to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in Him the whole fullness of the Godhead dwells bodily, and you have come to fullness of life in Him, Who is the head of all rule and authority. In Him also you were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ; and you were buried with Him in baptism, in which you were also raised with Him through faith in the working of God, Who raised Him from the dead.

الرسالة: كُولُوسِي

يَا إِخْوَةَ، أَنْظَرُوا أَنْ لَا يَسْلِبَكُمْ أَحَدٌ بِالْفَلَسَفَةِ وَالْغُرُورِ الْبَاطِلِ حَسَبَ تَقْلِيدِ النَّاسِ عَلَى مُقْتَضَى أَرْكَانِ الْعَالَمِ لَا عَلَى مُقْتَضَى الْمَسِيحِ. فَإِنَّهُ فِيهِ يَجِلُ كُلُّ مِلءِ اللاَّهُوتِ جَسَدِيًّا. وَأَنْتُمْ مَمْلُوءُونَ فِيهِ، وَهُوَ رَأْسُ كُلِّ رِئَاسَةٍ وَسُلْطَانٍ. وَفِيهِ خُتِنْتُمْ خُتَانًا لَيْسَ مِنْ عَمَلِ الْإِيدِي، بَلْ بِخَلْعِ جِسْمِ خَطَايَا الْبَشَرِيَّةِ عَنْكُمْ بِخُتَانِ الْمَسِيحِ. مَدْفُونِينَ مَعَهُ فِي الْمَغْمُودِيَّةِ، الَّتِي فِيهَا أَيْضًا أَقِمْتُمْ مَعَهُ بِإِيمَانِكُمْ، بِعَمَلِ اللَّهِ الَّذِي أَقَامَهُ مِنَ الْأَمْوَاتِ.

THE GOSPEL: Luke (2:20-21, 40-52)

And it came to pass that the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. And at the end of eight days, when He was circumcised, He was called Jesus, the name given by the angel before He was conceived in the womb. And the child grew and became strong, filled with wisdom; and the favor of God was upon Him. Now His parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old, they went up according to custom; and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing Him to be in the company they went a day's journey, and they sought Him among their kinsfolk and acquaintances; and when they did not find Him, they returned to Jerusalem, seeking Him. After three days they found Him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard Him were amazed at His understanding and His answers. And when they saw Him they were astonished; and His mother said to Him, "Son, why hast Thou treated us so? Behold, Thy father and I have been looking for Thee anxiously." And Jesus said to them, "How is it that you sought Me? Did you not know that I must be in My Father's house?" And they did not understand the saying which He spoke to them. And He went down with them and came to Nazareth, and was obedient to them; and His mother kept all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and man.

الإنجيل: لوقا

في ذلك الزمان، رَجَعَ الرُّعَاةُ وَهُمْ يُمَجِّدُونَ اللَّهَ وَيُسَبِّحُونَهُ عَلَى كُلِّ مَا سَمِعُوا، وَعَايَنُوا كَمَا قِيلَ لَهُمْ. وَلَمَّا تَمَّتْ ثَمَانِيَةُ أَيَّامٍ لِيُخَنَّنَ الصَّبِيُّ، سُمِّيَ يَسُوعَ كَمَا سَمَّاهُ الْمَلَكُ قَبْلَ أَنْ يُحْبَلَ بِهِ فِي الْبَطْنِ. وَكَانَ الصَّبِيُّ يَنْمُو وَيَتَقَوَّى بِالرُّوحِ مُمْتَلِئًا حِكْمَةً، وَكَانَتْ نِعْمَةُ اللَّهِ عَلَيْهِ. وَكَانَ أَبَوَاهُ يَذْهَبَانِ إِلَى أُورُشَلِيمَ كُلَّ سَنَةٍ فِي عِيدِ الْفِصْحِ. فَلَمَّا بَلَغَ اثْنَتَيْ عَشْرَةَ سَنَةً، صَعِدَا إِلَى أُورُشَلِيمَ كَعَادَةِ الْعِيدِ. وَلَمَّا أَتَمَّا الْأَيَّامَ، بَقِيَ عِنْدَ رُجُوعِهِمَا الصَّبِيُّ يَسُوعَ فِي أُورُشَلِيمَ، وَيُوسُفُ وَأُمُّهُ لَا يَعْلَمَانِ. وَإِذْ كَانَا يَطْلُبَانِ أَنَّهُ مَعَ الرُّفْقَةِ، سَافِرًا مَسِيرَةَ يَوْمٍ، وَكَانَا يَطْلُبَانِهِ بَيْنَ الْأَقْرَابِ وَالْمَعَارِفِ. وَإِذْ لَمْ يَجِدَاهُ، رَجَعَا إِلَى أُورُشَلِيمَ يَطْلُبَانِهِ. وَبَعْدَ ثَلَاثَةِ أَيَّامٍ، وَجَدَاهُ فِي الْهَيْكَلِ، جَالِسًا فِيمَا بَيْنَ الْمُعَلِّمِينَ، يَسْمَعُهُمْ وَيَسْأَلُهُمْ. وَكَانَ جَمِيعُ الَّذِينَ يَسْمَعُونَهُ مُنْذَهَشِينَ مِنْ فَهْمِهِ وَأَجْوَبَتِهِ، فَلَمَّا نَظَرَاهُ بُهْتَا. فَقَالَتْ لَهُ أُمُّهُ: يَا ابْنِي، لِمَ صَنَعْتَ بِنَا هَكَذَا؟ هَا إِنَّا أَنَا وَأَبَاكَ كُنَّا نَطْلُبُكَ مُتَوَجِّعِينَ! فَقَالَ لَهُمَا: لِمَاذَا تَطْلُبَانِنِي؟ أَلَمْ تَعْلَمَا أَنَّهُ يَنْبَغِي لِي أَنْ أَكُونَ فِيمَا هُوَ لِأَبِي؟ فَلَمْ يَفْهَمَا هُمَا الْكَلَامَ الَّذِي قَالَهُ لَهُمَا. ثُمَّ نَزَلَ مَعَهُمَا، وَأَتَى النَّاصِرَةَ، وَكَانَ خَاضِعًا لَهُمَا. وَكَانَتْ أُمُّهُ تَحْفَظُ ذَلِكَ الْكَلَامَ كُلَّهُ فِي قَلْبِهَا. وَأَمَّا يَسُوعُ فَكَانَ يَتَقَدَّمُ فِي الْحِكْمَةِ وَالسِّنِّ وَالنِّعْمَةِ عِنْدَ اللَّهِ وَالنَّاسِ.

قناديل الهيكل ALTAR CANDLES

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Joseph David Hanhan. May Their Memory Be Eternal!

ANNOUNCEMENTS AND EVENTS:

SPECIAL ANTIOCHIAN ARCHDIOCESE CONVENTION: January 12th-13th, 2023.

YOUNG ADULTS MINISTRY ANNUAL WINTER RETREAT AT BIG BEAR: January

13th-16th, 2023. Please join us for our annual winter retreat! Link to register is on

@dlawyoungadults Instagram bio. Invite your family and friends, all young adults are welcome!

For questions and for more info, please contact Esther Clemence or Shadi Azar.

GENERAL PARISH MEETING & INSTALLATION OF THE COUNCIL MEMBERS:

January 22, 2023.

Metropolitan Anthony of Sourozh

AFTER CHRISTMAS

In imagination we think ourselves 2000 years back. What wonder should fill us: a week, and the world has become different. The world that had been for thousands of years like the lost sheep was now the sheep found, taken upon His shoulders by the Son of God become the son of man. The unbridgeable gap that sin had created between God and man was now at least incipiently bridged; God had entered into history, God Himself had become man. God had taken flesh and all things visible, what we perceive in our blindness as dead, inert matter, could in His body recognise itself in glory. Something absolutely new had occurred; the world was no longer the same.

Moreover, there is another aspect to the Incarnation. God had become man, but God in Christ had spoken words of truth, that was decisive, that gradually like yeast dropped into dough was to change the world; God had revealed to us the greatness of man. Christ becoming man was evidence, is and will remain forever evidence, that man is so vast, so deep, so mysteriously deep, that he can not only contain the divine presence as a temple, but unite himself with God, become partaker of the divine nature as St. Peter puts it in his Epistle. And again that man is great, and that however far we fall away from our vocation, however unworthy we may become of it, God will never re-establish with us a relationship which is less than that of His fatherhood and our condition of sons and daughters of the Most High. The prodigal son was asking his father to receive him as a hireling now that he was unworthy of being called a son; but the father did not accept it. When the son made his confession, the father stopped him before he could even pronounce those words, because God does not accept our debasement, we are no slaves and no hirelings. Has not Christ said to His disciples, "I no longer call you servants, because a servant does not know the will of his master, and lo, I have told you everything."

Again, the proclamation in Christ and by Him that what matters supremely is every person, that He lives and dies for every one of us, that it is not collective units that matter, but each of us. Each of us, tells us the Book of Revelation, possesses for God a name, a name which will be revealed to us at the end of time, but a name which no one can know but God and he who receives it, because this name is our relationship to God, unique, unrepeatable. Each of us is unique for Him. What a wonder! The ancient world knew of nations and races, it knew of slaves and owners, it knew of categories of people, exactly in the same way in which the modern world that is gradually becoming not only secular but pagan, distinguishes categories and types and groups; God knows only living men and women.

And then a new justice was introduced, or rather proclaimed by Him, not the distributive and retributive justice of the law, another justice. When Christ says to us, "let your justice be beyond that of the scribes and pharisees," He speaks of the way in which God treats each of us. He accepts each of us as we are. He accepts good and evil, He rejoices in the good, and He dies because of and for the sake of what is evil. And that is what God calls us to remember, and how He calls us to be and to behave - not only within our Christian circle but in the whole world, to look at every person with that kind of justice; not judging and condemning, but seeing in each person the beauty which God has impressed upon it and which we call "the image of God in man". Venerate this beauty, work for this beauty to shine in all glory, dispelling what is evil and dark and making it possible, by the recognition of beauty in each other, for this beauty to become reality and to conquer.

He has taught us also about love which the ancient world did not know, and the modern world, like the old one, is so afraid of: A love that accepted to be vulnerable, helpless, giving, sacrificial;

a love that gives without counting, a love that gives not only what it possesses, but itself. That is what the Gospel, that is what the Incarnation brought into the world, and this has remained in the world. Christ said that "the light shines in the darkness, and the darkness cannot comprehend it," but it cannot put it out either. And this light shines and shall shine, but it will conquer only if we undertake to be its heralds and the doers of these commandments of justice and of love, if we accept God's vision of the world and bring to it our faith, that is, our certainty and our hope, which is the only power that can help others to start anew; but to start anew they must see newness in us. The world has become incipiently new by the union of God with man, when the Word became flesh; it is for us to be a revelation of this newness, the resplendence and shining of God in the darkness or the dusk of this world.

May God grant us courage and love and greatness of heart to be His messengers and His witnesses, and may the blessing of the Lord be upon you by His grace and love towards mankind always, now and forever and world without end.

الحياة الجديدة بالمعمودية
“انظروا لا يسلبكم أحد بالفلسفة”. لفظة فلسفة واردة هنا مرة واحدة في العهد الجديد. لا تعني الفلسفة اليونانية التي جاءت من أفلاطون وأرسطو. تعني الأرواح الكونية التي كان الناس يعتقدون بها. هذه الفلسفة تُغريكم أو تخطفكم أو تتسلط عليكم انتم الذين سقطوا في الهرطقة في كنيسة كولوسي.

الأرواح الكونية المتصلة بمادة الكون مرتبطة بالاعتقادات الفلكية ومحظورات نسكية وعبادة الملائكة. الهرطقة المتفشية في كنيسة كولوسي هي نوع من التلفيق (اي امتزاج عناصر عقائدية مختلفة). مقابل ذلك المسيح وحده. هذا حلّ فيه كل ملء اللاهوت جسديًا. المسيح القائم من بين الأموات يجمع في شخصه كل الألوهية الموجودة فيه قبل التجسد والعالم المخلوق الذي اتخذه مباشرة من العذراء، كما يجمع الكون الى ذاته بقيامته من بين الأموات.

إن كان من رئاسة او سلطان في الكون المادي فالمسيح رأس كل العناصر، وهنا ينتقل بولس الى عقيدة المعمودية، وكما تجاوز الفكر الوثني المتعلق بالأركان الكونية يتجاوز هنا الختانة اليهودية. في المسيح خُتِنْتُمْ خَتَانًا غير مصنوع بيد، ليس هو خلع القلفة او الغرلة ولكنكم خلعتكم “جسم خطايا البشرية” بختان المسيح. هنا يُشَبَّه الخطايا الى جسم موضوع في كياننا. هذا تخلعونه بختان المسيح اي بالمعمودية، والمعمودية هي قيامكم مع قيامة المسيح. هذا صدى كما ورد في الرسالة الى أهل رومية: “فدُفْنَا معه بالمعمودية للموت حتى كما أُقيم المسيح من الأموات بمجد الأب هكذا نَسْلُكُ نحن ايضا في جِدَّة الحياة”.

يتضح من كل هذا المقطع أن بولس كما تخلّص من الوثنية، من أركان هذا العالم، يريد أن يتخلّص من الختانة اليهودية. وهذا ما صار في المجمع الرسولي في اورشليم. عندنا تجاوز لليهود وللأمم ما لم يأخذوا المسيح. القيامة تُخلّصنا من كل شيء عتيق والوقوع في اليهودية من جديد وفي أي نوع من الوثنية يُداهم المسيحيين ولو تعمّدوا كأهل كولوسي.

هذا وارد في كل جيل. الوثنية واليهودية تتجددان بأنواع مختلفة. من تمسك بقيامة المخلص على أنها حياة جديدة وحده يصمد أمام كل التجارب الفكرية والفلسفية التي إليها انضممنا يوماً فيوماً. نحتاج أن نُجدد المعمودية فينا بفحصنا لكل فكر يُهاجمنا والوقوف إزاءه في الحياة التي يعطينا إياها المسيح.

كل من مزج المسيح بغير المسيح او بما هو ضد المسيح يرتكب هرطقة ولو ظن أنه في الكنيسة. هو فيها جسديا، وعقله ينتمي الى شيء آخر. المسيحية ليست معمودية فقط. هي استمرار المعمودية اي هي موت دائم مع المسيح وقيامه دائمة معه. المُحْزَن أن قلّة من المؤمنين تُقَارَن ما تقرأه او تسمعه مع الإنجيل. المؤمن الحق يرجع الى الإنجيل ليفحص كل فكر ويسأل العارفين إذا كان قليل المعرفة في المسيحية.

المهم أن تعيش كل فكر بالإنجيل الذي بين يديك.

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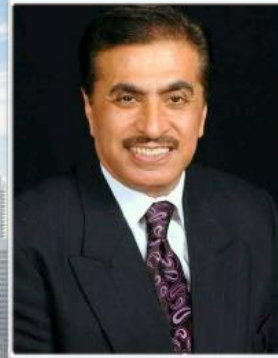


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