



St. James Antiochian Orthodox Church

كنيسة القديس يعقوب الإنطاكية الأرثوذكسية

Weekly Bulletin

النشرة الأسبوعية

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**All announcements for
inclusion in the St. James
Weekly Bulletin must be
submitted by Wednesday.**

SYNAXIS OF HOLY & RIGHTEOUS SIMEON THE GOD-RECEIVER & ANNA THE PROPHETESS

الأحد الذي بعد عيد دخول السيد

إلى الهيكل



SYNAXARION

February 3, 2019

On February 3 in the Holy Orthodox Church we continue to celebrate the Presentation (Meeting) of our Lord Jesus Christ in the Temple. On this day, we celebrate the Synaxis (gathering) for the Holy and Righteous Simeon the God-receiver and Anna the Prophetess.

Verses

The Elder proclaimed to the dead that God the Word Would reach even them, since He appeared as man. No departure from earth for Phanuel's daughter, until she beheld on the earth God as an infant. On the third, Simeon was loosed from the bond of life. **Simeon** had the task of translating the Bible from the Hebrew language into the Greek language (The Septuagint). As he conscientiously translated the book of the Prophet Isaiah, he came upon the prophecy: "Behold, a virgin shall conceive, and will give birth to a son" (Isaiah 7:14). Simeon became confused and took a knife to remove the word "virgin" and to replace it with the words, "young woman." At that moment, an angel of God appeared to Simeon and restrained him, explaining that the prophecy is correct. The messenger of God also said that Simeon would be convinced of it personally for, according to the Will of God, he will not die until he sees the Messiah born of the Virgin. At the Presentation (Meeting) of the Lord in the temple, the grateful Simeon quickly recognized both the Virgin and the Child Jesus. The joyful Simeon took Christ into his hands and prayed to God his famous words: "Lord, now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation." Simeon died shortly thereafter, and is considered the Protector of young children. Anna the Prophetess, the educated and pious daughter of Phanuel, lived in the temple as a widow. At age 84, she also recognized the Messiah and proclaimed Him to the people (Luke 2). **On this day**, we also commemorate the New-martyrs Nicholas, Stamatios and John of Spetson; Anshar, enlightener of Denmark and Sweden; Nicholas, equal-to-the-Apostles, bishop and evangelizer of Japan; and James, archbishop of Serbia.

On the Sunday which falls during the After-feast of the Presentation (Meeting) of our Lord, we commemorate the Holy and Righteous Mothers of the Three Hierarchs: Emmelia (Basil the Great), Nona (Gregory the Theologian) and Anthousa (John Chrysostom). By their intercessions, O Christ God, have mercy upon us. Amen.

THE FIRST ANTIPHON

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Grace is poured into thy lips: therefore, God hath blessed thee forever. (**Refrain**)

Glory... Both now... (**Refrain**)

فَاصْ قَلْبِي بِكَلَامٍ صَالِحٍ. مُتَكَلِّمٍ أَنَا بِإِنْشَائِي لِلْمَلِكِ. لِسَانِي قَلَمٌ كَاتِبٍ مَاهِرٍ.

اللازمة: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِ، يَا مُخْلِصُ خَلِّصْنَا.

انْسَكَبْتَ النِّعْمَةَ عَلَى شَفَعَتَيْكَ، لِذَلِكَ بَارَكَكَ اللَّهُ إِلَى الْأَبَدِ.
(**اللازمة**)

المجدُ الآنَ (**اللازمة**)

THE SECOND ANTIPHON

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

Refrain: Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia.

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. (**Refrain**)

A scepter of uprightness is the scepter of Thy kingdom. (**Refrain**)

Glory... Both now... O, only begotten Son and Word of God...

تَقَلَّدَ سَيْفَكَ عَلَى فُحْدِكَ أَيُّهَا الْجَبَّارُ، بِجَلَالِكَ وَبِهَائِكَ. فَاسْتَلَّهُ وَأَنْجَحْ وَأْمَلِكْ.

اللازمة: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ حُمِلَ عَلَى ذِرَاعِي سَمْعَانَ الصِّدِّيقِ، لِنُرْتِّلَ نَكَ. هَلِّلُوبِيَا.

تَبْلُكُ الْمَسُونُونَ فِي قَلْبِ أَعْدَاءِ الْمَلِكِ. شُعُوبٌ تَحْتَكُ يَسْفُطُونَ. (**اللازمة**)

قَضِيبُ اسْتِقَامَةٍ قَضِيبُ مُلْكِكَ. (**اللازمة**)

المجدُ الآنَ يَا كَلِمَةَ اللَّهِ الْإِبْنَ الْوَحِيدِ....

THE THIRD ANTIPHON

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation.

إِسْمَعِي يَا بِنْتُ وَأَنْظُرِي وَأَمِيلِي أُنْذَكَ، وَأَنْسِي شَعْبِكَ وَبَيْتَ أَبِيكَ. لَوَجْهِكَ يُصَلِّي أَعْيَاءُ الشَّعْبِ. سَأَذْكُرُ اسْمَكَ فِي كُلِّ جِيلٍ وَجِيلٍ.

During the Little Entrance, after the verses of the Third Antiphon, chant the Apolytikion of the Presentation of Christ.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

إَفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، الْمُمْتَلِئَةَ نِعْمَةً، لِأَنَّ مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ إِلَيْنَا، مُنِيرًا لِلَّذِينَ فِي الظَّلامِ. سُرِّ وَابْتَهِّجْ أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ، حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتِقَ نُفُوسِنَا، وَالْمَانِحَ لَنَا الْقِيَامَةَ.

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

لِنَفْرَحِ السَّمَاوِيَّاتِ وَتَبْتَهِجِ الْأَرْضِيَّاتِ، لِأَنَّ الرَّبَّ
صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ
بِكُرِّ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ
الرَّحْمَةَ الْعُظْمَى.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

إِفْرَحِي يَا وَالِدَةَ الْإِلَهِ الْعَذْرَاءَ، الْمُؤَمِّلَةَ نِعْمَةً، لِأَنَّ
مِنْكَ أَشْرَقَ شَمْسُ الْعَدْلِ الْمَسِيحُ إِلَهُنَا، مُنِيرًا لِلَّذِينَ
فِي الظُّلَامِ. سُرِّ وَابْتَهِجِي أَنْتِ أَيُّهَا الشَّيْخُ الصِّدِّيقُ،
حَامِلًا عَلَى ذِرَاعَيْكَ الْمُعْتَقَ نَفُوسِنَا، وَالْمَانِحَ لَنَا
الْقِيَامَةَ.

Troparian of St. James طروبارية القديس يعقوب (الحن 4)

بما أنك تلميذ للرب تقبلت الانجيل ايها الصديق، وبما أنك شهيد فانت غير مردود،

وبما أنك أخ للاله فلك الدالة، وبما أنك رئيس كهنة فلك الشفاعة، فابتهل الى المسيح الاله أن يخلص نفوسنا.
As a Disciple of the Lord, thou didst receive the Gospel, O just one; as a martyr thou dost possess what is infinite; as a brother of God, thou hast boldness before Him, and as a hierarch thou canst make entreaty. Beseech Christ God, that our souls be saved.

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

أَيُّهَا الْمَسِيحُ الْإِلَهُ، يَا مَنْ بِمَوْلِدِهِ قَدَّسَ الْمُسْتَوْدَعَ
الْبَتُولِي، وَبَارَكَ يَدَي سِمْعَانَ كَمَا لاقَ، وَأَذْرَكْنَا الْآنَ
وَحَلَّصْنَا. إِحْفَظْ رَعِيَّتَكَ بِسَلَامٍ فِي الْحُرُوبِ، وَأَيِّدِ
الْمُلُوكَ الَّذِينَ أَحْبَبْتَهُمْ، بِمَا أَنَّكَ وَحْدَكَ مُحِبُّ
لِلْبَشَرِ.

THE EPISTLE

(For the Sixteenth Sunday after Pentecost)

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory.

The Reading from the Second Epistle of St. Paul to the Corinthians. (6:1-10)

Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

عجيب هو الله في قدسيه.

قَدِّمُوا لِلرَّبِّ يَا أَبْنَاءَ اللَّهِ. قَدِّمُوا لِلرَّبِّ مَجْدًا وَكَرَامَةً.

فَصَلُّ مِنْ رِسَالَةِ الْقَدِّيسِ بُولُسِ الرَّسُولِ الثَّانِيَةِ

إِلَى أَهْلِ كورِنْثُوسِ (6:1-10)

يَا إِخْوَتِي، فَإِذْ نَحْنُ عَامِلُونَ مَعَهُ نَطْلُبُ أَنْ لَا تَقْبَلُوا نِعْمَةَ اللَّهِ بَاطِلًا. لِأَنَّهُ يَقُولُ: "فِي وَقْتِ مَقْبُولِ سَمِعْتُكَ، وَفِي يَوْمِ خَلَاصٍ أَعْنُوكَ." هُوَذَا الْآنَ وَقْتُ مَقْبُولٍ. هُوَذَا الْآنَ يَوْمُ خَلَاصٍ. وَلَسْنَا نَجْعَلُ عَثْرَةً فِي شَيْءٍ لِنَلَّا تَلَامَ الْخِدْمَةِ. بَلْ فِي كُلِّ شَيْءٍ نُنْظِرُ أَنْفُسَنَا كُخْدَامِ اللَّهِ: فِي صَبْرٍ كَثِيرٍ، فِي شِدَائِدٍ، فِي ضَرُورَاتٍ، فِي ضِيقَاتٍ، فِي ضَرْبَاتٍ، فِي سُجُونٍ، فِي اضْطِرَابَاتٍ، فِي أَنْعَابٍ، فِي أَسْهَارٍ، فِي أَصْوَامٍ، فِي طَهَارَةٍ، فِي عِلْمٍ، فِي أَنَاةٍ، فِي لُطْفٍ، فِي الرُّوحِ الْقُدُسِ، فِي مَحَبَّةٍ بِلَا رِيَاءٍ، فِي كَلَامِ الْحَقِّ، فِي قُوَّةِ اللَّهِ بِسِلَاحِ الْبِرِّ لِلْيَمِينِ وَاللِّيسَارِ. بِمَجْدٍ وَهَوَانٍ، بِصِيْبٍ رَدِيءٍ وَصِيْبٍ حَسَنٍ. كَمُضِلِّينَ وَنَحْنُ صَادِقُونَ، كَمَجْهُولِينَ وَنَحْنُ مَعْرُوفُونَ، كَمَائِتِينَ وَهَذَا نَحْنُ نَحْيَا، كَمُؤَدَّبِينَ وَنَحْنُ غَيْرُ مَقْتُولِينَ، كَحَزَانِي وَنَحْنُ دَائِمًا فَرِحُونَ، كَفُقَرَاءَ وَنَحْنُ نُغْنِي كَثِيرِينَ، كَأَنْ لَا شَيْءَ لَنَا وَنَحْنُ نَمْلِكُ كُلَّ شَيْءٍ.

THE GOSPEL

(For the Sixteenth Sunday of Matthew)

**The reading from the Holy Gospel according to
St. Matthew. (25:14-30)**

The Lord spoke this parable: A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying: "Master, you delivered to me five talents; here I have made five talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." And he also who had the two talents came forward, saying: "Master, you delivered to me two talents; here I have made two talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." He also who had received the one talent came forward, saying: "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours." But his master answered him, "You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth." As Jesus said these things He cried out: "He who has ears to hear, let him hear!"

**فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَتَّى الْإِنْجِيلِي الْبَشِيرِ
وَالْتَلْمِيزِ الطَّاهِرِ (25:14-30)**

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ مُسَافِرٌ دَعَا عِبِيدَهُ وَسَلَّمَهُمْ
أَمْوَالَهُ، فَأَعْطَى وَاحِدًا خَمْسَ وَزَنَاتٍ، وَآخَرَ وَزَنَتَيْنِ، وَآخَرَ
وَزَنَةً. كُلٌّ وَاحِدٍ عَلَى قَدْرِ طَاقَتِهِ. وَسَافَرَ لِلْوَقْتِ. فَمَضَى
الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ وَتَاجَرَ بِهَا، فَرَبِحَ خَمْسَ وَزَنَاتٍ
أُخَرَ. وَهَكَذَا الَّذِي أَخَذَ الْوَزَنَتَيْنِ، رَبِحَ أَيضًا وَزَنَتَيْنِ أُخَرَيْنِ.
وَأَمَّا الَّذِي أَخَذَ الْوَزَنَةَ فَمَضَى وَحَفَرَ فِي الْأَرْضِ وَأَخْفَى
فِضَّةَ سَيِّدِهِ. وَبَعْدَ زَمَانٍ طَوِيلٍ أَتَى سَيِّدُ أَوْلِيكَ الْعَبِيدِ
وَخَاسَبَهُمْ. فَجَاءَ الَّذِي أَخَذَ الْخَمْسَ وَزَنَاتٍ وَقَدَّمَ خَمْسَ
وَزَنَاتٍ أُخَرَ قَائِلًا: يَا سَيِّدُ، خَمْسَ وَزَنَاتٍ سَلَّمْتَنِي. هُوَذَا
خَمْسُ وَزَنَاتٍ أُخَرَ رَبِحْتُهَا فَوْقَهَا. فَقَالَ لَهُ سَيِّدُهُ: نِعْمًا أَيُّهَا
الْعَبْدُ الصَّالِحُ وَالْأَمِينُ! كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمُكَ عَلَى
الكَثِيرِ. أَدْخُلْ إِلَى فَرْحِ سَيِّدِكَ. ثُمَّ جَاءَ الَّذِي أَخَذَ الْوَزَنَتَيْنِ
وَقَالَ: يَا سَيِّدُ، وَزَنَتَيْنِ سَلَّمْتَنِي. هُوَذَا وَزَنَتَانِ أُخْرَيَانِ
رَبِحْتُهُمَا فَوْقَهُمَا. قَالَ لَهُ سَيِّدُهُ: نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ
الْأَمِينُ! كُنْتَ أَمِينًا فِي الْقَلِيلِ فَأَقِيمُكَ عَلَى الْكَثِيرِ. أَدْخُلْ
إِلَى فَرْحِ سَيِّدِكَ. ثُمَّ جَاءَ أَيضًا الَّذِي أَخَذَ الْوَزَنَةَ الْوَاحِدَةَ
وَقَالَ: يَا سَيِّدُ، عَرَفْتُ أَنَّكَ إِنْسَانٌ قَاسٍ، تَخْصُدُ حَيْثُ لَمْ
تَزْرَعْ، وَتَجْمَعُ مِنْ حَيْثُ لَمْ تَبْذُرْ. فَخَفْتُ وَمَصَيْتُ وَأَخْفَيْتُ
وَزَنَتَكَ فِي الْأَرْضِ. هُوَذَا الَّذِي لَكَ. فَأَجَابَ سَيِّدُهُ وَقَالَ لَهُ:
أَيُّهَا الْعَبْدُ الشَّرِيرُ وَالْكَسْلَانُ، عَرَفْتَ أَنِّي أَخْصُدُ حَيْثُ لَمْ
أَزْرَعْ، وَأَجْمَعُ مِنْ حَيْثُ لَمْ أَبْذُرْ، فَكَانَ يَنْبَغِي أَنْ تَضَعَ
فِضَّتِي عِنْدَ الصَّيَّارِفَةِ، فَعِنْدَ مَجِيئِي كُنْتُ أَخْذُ الَّذِي لِي مَعَ
رَبًا. فَخُذُوا مِنْهُ الْوَزَنَةَ وَأَعْطُوهَا لِلَّذِي لَهُ الْعَشْرُ وَزَنَاتٍ. لِأَنَّ
كُلَّ مَنْ لَهُ يُعْطَى فَيَزِدَادُ، وَمَنْ لَيْسَ لَهُ فَالَّذِي عِنْدَهُ يُؤْخَذُ
مِنْهُ. وَالْعَبْدُ الْبَطَالُ اطْرَحُوهُ إِلَى الظُّلْمَةِ الْخَارِجِيَّةِ، هُنَاكَ
يَكُونُ الْبُكَاءُ وَصَرِيرُ الْأَسْنَانِ.

في المساء عندما تستعدّ للنوم، إذ يسود السكون ولا أحد يزعجك، ابتدئ بمحاكمة الضمير، واعط الحساب عن الأفكار السيئة التي خطرت لك أثناء النهار كلّها بالخداع، وتهيئة المكيدة للقريب والسماح للشهوات الرديئة بأن تجول في خاطرك. استعرض هذا كلّه وحكم ضميرك بهذه الأفكار السيئة لكي تقصيها وتقضي عليها وتقتصن من نفسك الخاطئة. فإن كان من الواجب قصاص الأفكار الفاسدة حتى لا تظهر الى عالم الوجود، فبالحرّي أن يتم انسحاق النفس لأجل الأعمال والكلمات الرديئة.

افعل ذلك يومياً، ولا تنم قبل أن تفكر بالخطايا التي فعلتها أثناء النهار. لا شيء يزيل الخطيئة سوى إظهارها والحكم عليها بالتوبة والدموع. فهل حكمت على خطيئتك؟... قل لي لماذا تخجل وتتورّد وجنتاك عندما تعترف بالخطيئة؟ هل تعترف أنت أمام إنسان يوبّخك على ما فعلت ويذيع أعمالك؟ أنت تكشف جرحك للسيد المحبّ البشر، للطبيب الشافي الذي يعلم بأعمالنا قبل حدوثها، أفلا يعلم إن كنت تقولها أو لا؟ هل يكون الذنب ثقيلاً إذا ندمت عليه؟ بالعكس إنه يخفّ. الله يأمرك بالاعتراف لا ليقصن منك بل ليسامحك، لا ليعلم خطيئتك فإنه يعرفها من دون اعترافك.

... اعترف بأنك خطئنا فهذا هو العمل الأول لإصلاحك، واحزن واسحق قلبك وانرف الدموع، فهل فعلت الزانية غير ذلك؟ إنها ذرفت دموع التوبة واتخذت لنفسها التوبة دليلاً وجاءت الى ينبوع الحقّ.

House Blessings

To arrange a visitation or
House Blessing from Fr.

NABIL FINO, please call 205-705-

تكريس البيوت

الرجاء الاتصال بالأب نبيل فينو
لتحديد موعد الزيارة

205-705-9111

On Why Orthodox Bless Their Homes

Blessing the home has roots in the celebration of Epiphany Every year on the Feast of Epiphany, January 6, the Church celebrates the baptism of Christ and the renewal of creation. As Christ bows His head in perfect humility to John in the river Jordan, He teaches us that humility and obedience are the starting points to living as His disciples. Christ gives to water the power to regenerate humankind, to make us "born again." Not only is this gift of new life offered to humanity but also the entire world shares in this gift of new life. The "river Jordan" represents the entire world and receives the restoration of the "goodness" that it lost in the Fall along with Adam. The "goodness" of creation is simply that its' purpose and function are to draw the soul to God and is no longer an end in itself. In celebrating Epiphany, our ancestors sensed a profound awareness of this restoration of goodness in themselves and the world in which they lived. It was natural when going down to a river and asking the Holy Spirit to descend upon it, that having experienced everything as glowing with God's goodness they would take that water into their homes and bless them.

Getting to Know Your Priest and Your Priest Getting to know You Today, we having also shared in this experience of renewal have the opportunity to create relationships with the priest. As a Church grows often the distance between as pastor and his flock is also increased. No one should feel that home blessings are a burden for priest, blessing a home is an important part of his ministry. The priest learns of parishioner needs and at the same time, it allows him to have a better idea of how to create opportunities for parishioner involvement in the life of the Church. Please call and schedule your home to be blessed, especially if it has never been done. **What to Expect When a Priest Comes** ▪ It is best to have as many family members present as possible. ▪ The priest brings everything necessary ▪ Prepare a list of family member names ▪ If there is a prayer corner in the home the priest will start there, if not, just place out an icon on a table. Schedule a Home Blessing

<https://static1.squarespace.com/static/56a7e8a605f8e2daf71379af/t/58cc46f21b631bf52d15ec01/1489782514228/Having+a+Home+Blessed.pdf>



St James Annual Ladies' Society

Valentine's Day Party



Saturday, February 9th

Doors open 7 pm

Dinner, music, and prizes

Tickets \$45

Bring your own drinks

For reservations, please call:

Majida Hires 513-490-9100

Marlene Haddad 513-372-2856

My St. James
My Church,
My community,
Myself,
Together in
Christ