

كنيسة مار نقولا الانطاكية الارثوذكسية

St. Nicholas Weekly Bulletin

Saint Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

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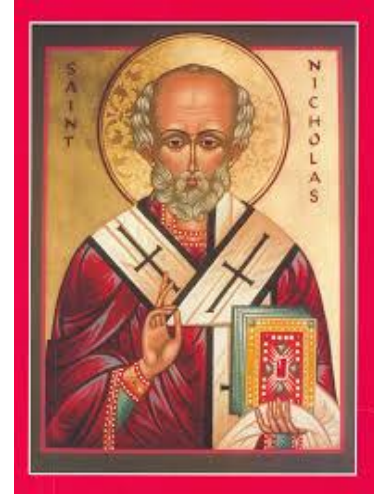
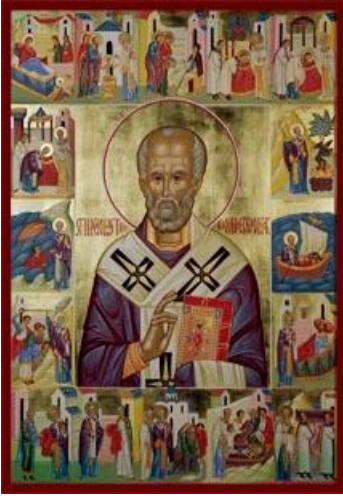
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Sunday, September 14<sup>th</sup>, 2014

Exaltation (Elevation) of the Holy Cross, أحد رفع الصليب الكريم المحيي

We would like to offer our sincere condolences and sympathy to the Dabai families on the passing of **SAMIR DABAI** into eternal life.

May his memory be eternal.



**THE EPISTLE St. Paul to the Corinthians.** (1:18-24) Brethren, the word of the Cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

الرسالة: 1 كورنثوس 1: 18-24

يا إخوة، إن كلمة الصليب عند الهالكين جهالة، وأمّا عندنا نحن المُخَلَّصين فهي قوّة الله، لأنّه قد كُتِبَ سَأْبِيدَ حِكْمَةَ الحُكَمَاءِ وَأَرَفَضَ فِهْمَ الفُهَمَاءِ. فَأَيْنَ الحَكِيمِ وَأَيْنَ الكَاتِبِ وَأَيْنَ مُبَاحِثِ هَذَا الدَّهْرِ؟ لَيْسَ اللهُ قَدْ جَهَلَ حِكْمَةَ هَذَا العَالَمِ؟ فَإِنَّهُ إِذْ كَانَ العَالَمُ وَهُوَ فِي حِكْمَةِ اللهُ لَمْ يَعْرِفِ اللهُ بِالحِكْمَةِ، ارْتَضَى اللهُ أَنْ يَخَلِّصَ بجهالة الكرازة الذين يؤمنون، لأنّ اليهود يسألون آيةً واليونانيين يطلبون حكمة، أمّا نحن فنكرزُ بالمسيح مصلوباً شكاً لليهود وجهالةً لليونانيين. أمّا للمدعوين من اليهود واليونانيين فالمسيح قوّة الله وحكمة الله.

**THE GOSPEL St.**

John. At that time, the chief priests and the elders of the people took counsel against Jesus to put Him to death. And they came to Pontius Pilate saying, "Crucify Him, crucify Him!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no crime in Him." The Jews answered him, "We have a law, and by that law He ought to die, because He has made Himself the Son of God." When Pilate heard these words, he was the more afraid; he entered the praetorium again and said to Jesus, "Where art Thou from?" But Jesus gave no answer. Pilate therefore said to Him, "Wilt Thou not speak to me? Knowest Thou not that I have power to release Thee, and power to crucify Thee?" Jesus answered him, "You would have no power over Me unless it had been given you from above. When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called "The Pavement", and in Hebrew, "Gabbatha." Now it was the day of Preparation of the Passover; it was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify your King?"

The chief priests answered, “We have no king but Caesar.” Then he handed Him over to them to be crucified. So they took Jesus and led him away, and He went out, bearing His own Cross, to the place called the place of a skull, which is called in Hebrew “Golgotha.” There they crucified Him, and with Him two others, one on either side, with Jesus between them. Pilate also wrote a title and put it on the Cross; it read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Now standing by the Cross of Jesus were His mother, and his mother’s sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus saw His mother, and the Disciple whom He loved standing near, He said to His mother, “Woman, behold, your son!” Then He said to the Disciple, “Behold, your mother!” And from that hour the Disciple took her to his own home. After this, Jesus, knowing that all was now fulfilled, said, “It is finished”; and He bowed His head and gave up the spirit. Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true.

**الانجيل: يوحنا 19: 6-35** في ذلك الزمان عقد رؤساء الكهنة والشيوخ على يسوع مشورةً لِيُهْلَكُوهُ. فأتوا إلى بيلاطس قائلين: اصلبه، اصلبه. فقال لهم بيلاطس خذوه أنتم واصلبوه، فإنِّي لا أجد فيه علةً. أجابه اليهود إن لنا ناموسًا، وبحسب ناموسنا يجب أن يموت لأنه جعل نفسه ابن الله. فلما سمع بيلاطس هذا الكلام ازداد خوفًا، ودخل أيضًا إلى دار الولاية وقال ليسوع: من أين أنت؟ فلم يرد يسوع عليه جوابًا. فقال له بيلاطس: ألا تكلمني، أما تعلم أن لي سلطانًا أن أصلبك ولي سلطانًا أن أطلقك؟ فأجاب يسوع: ما كان لك علي من سلطان لو لم يُعطَ لك من فوق. فلما سمع بيلاطس هذا الكلام أخرج يسوع. ثم جلس على كرسي القضاء في موضع يُقال له ليشتروثن وبالعبرانية جبتا، وكانت تهيئة الفصح وكان نحو الساعة الثالث فقال لليهود: هوذا ملككم. أما هم فصرخوا: ارفعه، ارفعه، اصلبه. فقل لهم بيلاطس: أصلب ملككم؟ فأجاب رؤساء الكهنة: ليس لنا ملك غير قيصر. حينئذ أسلمه إليهم للصلب. فأخذوا يسوع ومضوا به فخرج وهو حامل صليبه إلى الموضع المسمى الجمجمة، وبالعبرانية يُسمى الجلجلة، حيث صلبوه وأخزين معه، من هنا ومن هنا، ويسوع في الوسط. وكتب بيلاطس عنواناً ووضع على الصليب وكان المكتوب فيه: يسوع الناصري ملك اليهود. وهذا العنوان قرأه كثيرون من اليهود لأن الموضع الذي صُلب فيه يسوع كان قريبًا من المدينة. وكان مكتوبًا بالعبرانية واليونانية والرومانية وكانت واقفةً عند صليب يسوع أمه وأخت أمه مريم التي لكلاوبا ومريم المجدلية. فلما رأى يسوع أمه والتلميذ الذي كان هو يحبه واقفًا قال لأمه: يا امرأة هوذا ابنك. ثم قال للتلميذ: هوذا أمك. ومن تلك الساعة أخذها التلميذ إلى خاصته. وبعد هذا رأى يسوع أن كل شيء قد تم، فأمال رأسه وأسلم الروح. ثم، إذ كان يوم التهيئة، فلنأ تبقى الأجساد على الصليب في السبت، لأن يوم ذلك السبت كان عظيمًا، سأل اليهود بيلاطس أن تُكسر ساقهم ويذهب بهم. فجاء الجند وكسروا ساقَي الأُول والأخر الذي صُلب معه. وأمَّا يسوع فلما انتهوا إليه ورأوه قد مات لم يكسروا ساقيه. لكن واحدًا من الجند طعن جنبه بحربة فخرج للوقت دم وماء. والذي عاين شهد وشهادته حق.

### ***Altar Candles and Holy Bread offered by:***

- Nadia Shatara in loving memory of **Elias Shatara**. May his memory be eternal
- Mimi Hanhan and family in loving memory of **Basem Hanhan, Shukri & Wadia Hanhan, Nakleh Aho, and Remon Dabit**. May their memories be eternal

### **Upcoming events:**

- Youth meeting will take place on **Friday September 12** at church hall.
- **This Sunday Procession of the Cross**: It is customary in our Archdiocese for the procession to take place at the end of the Divine Liturgy.
- This **Sunday Sep 14<sup>th</sup>** ladies are going to have luncheon at the church after the service.
- Holy Virgin Mary Church’s 10th Annual Festival/Fundraiser will take place on Saturday, Sep 13<sup>th</sup> from 11:00 am to 10:00 pm, and **Sunday Sep 14<sup>th</sup>** from 12:00 pm- 7:00 pm.  
Address: 3060 Jefferson Blvd West Sacramento, CA 95691
- Men’s fellowship monthly meeting will take place on **Tuesday Sep 23<sup>rd</sup>**.

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**Annual Festival**

**ST. Nichols Annual Middle Eastern Food Festival  
will take place on October 4<sup>th</sup>, 5<sup>th</sup>**



*We are selling a raffle ticket at the festival for Jeep Patriot 2014, ticket price is \$50*

***These Items Are Needed for Our Festival. Please Donate to purchase these items.***

**Thanks يرجى التبرع لشراء هذه الحاجيات**

|                              |                                |
|------------------------------|--------------------------------|
| 100 foil trays with cover    | 10 kinds of spices             |
| 2 cases of lamb              | 10 cases of "to go" containers |
| 4-10 cases of garbanzo beans | 1-25 lbs salt                  |
| 4 lighting fluid             | 200 pieces of 1/2 chicken      |
| 100 lbs of chicken breast    | 5 cases of paper plates        |
| 1 case of plastic knives     | 2 large foil 18"               |
| 5 cases of napkins           | 2 cases of 4oz containers      |
| 50 large foil trays          | 12 gallons olive oil           |
| 50 lbs bulgur                | 5 cases of lemon juice         |
| 3 cases of plastic forks     | 2 large saran wrap             |
| 1-75 lbs sugar               | 100 dozens of pita bread       |
| 15 large bags of charcoal    | 3 cases of plastic spoons      |
| 30 lbs of Tahini sauce       | 2 cases of vermicelli          |
| 5 cases of lettuce           | 5 cases/ yellow onion          |
| 2 jars of peeled garlic      | 500 pieces of Knafee           |
| 4 cases of parsley           | 1 case of lemon                |
| 1 case of green onion        | 500 pieces of Hilbeh           |
| 5 cases of cucumber          | 500 pieces Ghribeh             |
| 500 pieces of Baklava        | 500 pieces "Ka'ek"             |
| <b>500 pieces Maamool</b>    | <b>500 pieces of Namura</b>    |
| <b>500 pieces Barazik</b>    |                                |

**Fashion Show**

***Ladies Auxiliary fashion show will take place on October 18<sup>th</sup> at the church's hall.***



The Women's Auxilliary Group  
St. Nicholas Orthodox Church

**We would like the honor of your presence and contribution in assisting our Fashion Show on Saturday, October 18, 2014 @ 11:30am.**

**Elegant lunch will be served.**  
**The event will be held at**  
**5200 Diamond Heights Blvd., San Francisco.**  
**Ticket Value \$50**

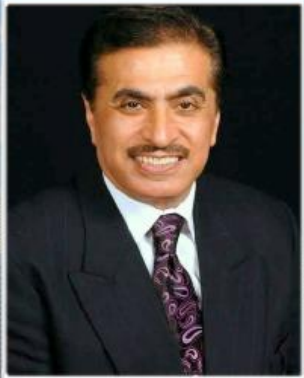
## **Metropolitan Anthony of Sourozh** **Exaltation of the Cross**

We have been keeping these days the Feast of the Exaltation of the Cross. There is a passage in the Gospel in which the Lord says to us, «No one has greater love than he who gives his life for his neighbour». And these words resolve the antinomy between the horror of the Cross and the glory of it, between death and the Resurrection. There is nothing more glorious, more awe-inspiring and wonderful than to love and to be loved. And to be loved by God with all the life, with all the death of the Only-Begotten Son, and to love one another at the cost of all our life and, if necessary, of our death is both tragedy and mainly victory. In the Canon of the Liturgy we say, «Holy, most Holy art Thou and Thine Only-Begotten Son and Thine Holy Spirit! Holy and most Holy art Thou because Thou hast so loved Thy world that Thou hast given Thine Only-Begotten Son that those who will believe in Him do not perish but have life eternal, Who hath come and hath fulfilled all that was appointed for our sakes, and in the night when He was betrayed - no! - when He gave Himself up, He took bread, and brake it and gave it to His disciples ...» This is the divine love. At times one can give one's own life more easily than offer unto death the person whom one loves beyond all - and this is what God, our Father has done. But it does not make less the sacrifice of Him who is sent unto death for the salvation of one person or of the whole world. And so when we think of the Cross we must think of this strangely inter-twined mystery of tragedy and victory. The Cross, an instrument of infamous death, of punitive death to which criminals were doomed, because Christ's death was that of an innocent, and because this death was a gift of self in an act of love - the Cross becomes victory. This is why Saint Paul could say, «It is no longer I, it is Christ Who lives in me ...» Divine love filled him to the brim and therefore there was no room for any other thought or feeling, any other approach to anyone apart from love, a love that gave itself unreservedly, love sacrificial, love crucified, but love exulting in the joy of life. And when we are told in today's Gospel, «Turn away from yourself, take up your Cross, Follow Me» (St Mark VIII: 34) - we are not called to something dark and frightening; we are told by God: Open yourself to love! Do not remain a prisoner of your own self-centredness. Do not be, in the words of Theophane the Recluse, like a shaving of wood which is rolled around its own emptiness. Open yourself up! Look - there is so much to love, there are so many to love! There is such an infinity of ways in which love can be experienced, and fulfilled and accomplished... Open yourself and love - because this is the way of the Cross! Not the way which the two criminals trod together with Christ to be punished for their crimes; but the wonderful way in which giving oneself unreservedly, turning away from self, existing only for the other, loving with all one's being so that one exists only for the sake of the other - this is the Cross and the glory of the Cross. So, when we venerate the Cross, when we think of Christ's crucifixion, when we hear the call of Christ to deny ourselves - and these words simply mean: turn away from yourself! take up your cross! - we are called to open ourselves to the flood of Love Divine, that is both death to ourselves and openness to God, and to each, and to all. In the beginning of the Gospel of Saint John we are told, «And the Word was with God». The Greek version says «Godwards». The Word, the Son had no other love, no other thought, no other movement but towards the Beloved One, giving Himself to Him Who gave Himself perfectly to Him. Let us learn the glory of crucified Love, of this Love sacrificial which is in the words of the Old Testament, stronger than death, stronger than hell, stronger than all things because it is Divine Life conquering us and poured through us onto all those who need to be loved in order to come to Life, to believe in Love and themselves to become children of Love, children of Light, inherit the Life eternal





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