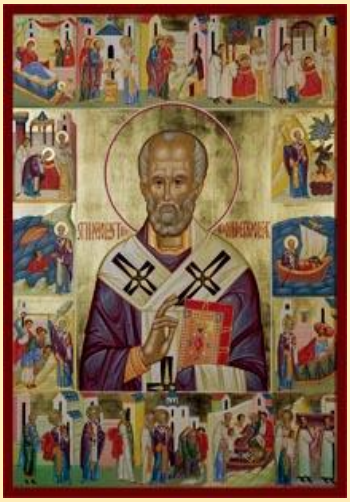

كنيسة مار نقولا الانطاكية الاثوذكسية
St. Nicholas Weekly Bulletin

Saint Nicholas Orthodox Church
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Diocese of Los Angeles and the West
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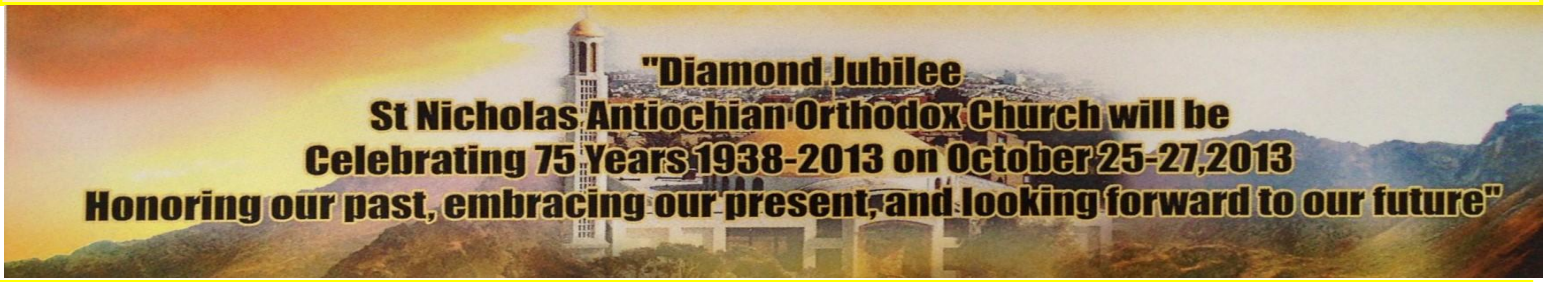
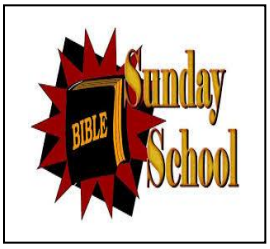


Sunday, August 25th, 2013



ATTENTION Sunday School Students and Parents.
Sunday School starts Sunday, September 8th, 2013.
Regular attendance is very important.
Please contact the Church for registration forms or if you have any questions.

Epistle I Corinthians 3:9-17 BRETHREN, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw--each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

الرسالة: 1كورنثوس 3:9-17 يا إخوة، إنّا نحن عاملون مع الله وانتم حَرْثُ الله وبناء الله. انا بحسب نعمة الله المعطاة لي كبنّاء حكيم وضعتُ الأساس وآخر يبني عليه. فلينظرْ كل واحد كيف يبني عليه، اذ لا يستطيع أحد أن يضع اساسا غير الموضوع وهو يسوع المسيح. فإن كان أحد يبني على هذا الأساس ذهبا او فضة او حجارة ثمينة او خشبا او حشيشا او تبنا، فإنّ عمل كل واحد سيكون بيّنا لأن يوم الرب سيُظهره لأنه يُعلَن بالنار وستمتحن النار عمل كل واحد ما هو. فمَن بقي عمله الذي بناه على الأساس فسينال أجرة. ومن احترق عمله فسيخسر وسيَخْلُص هو ولكن كمن يمرّ في النار. أما تعلمون انكم هيكل الله وان روح الله ساكن فيكم؟ من يُفسد هيكل الله يُفسده الله لأن هيكل الله مقدَّس وهو أنتم

Gospel Matthew 14:22-34 At that time: Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, but the boat by this time was out on the sea, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come," So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the strong wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediatley reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when thy got into the boat, the wind ceased. And those in the boat worshipped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

الإنجيل: متى 14:22-34 في ذلك الزمان اضطر يسوع تلاميذه ان يدخلوا السفينة ويسبقوه الى العبر حتى يصرف الجموع. ولما صرف الجموع صعد وحده الى الجبل ليصلّي. ولما كان المساء كان هناك وحده. وكانت السفينة في وسط البحر تكدّها الامواج لأن الريح كانت مضادة لها. وعند الهجعة الرابعة من الليل، مضى اليهم ماشيا على البحر. فلما رآه التلاميذ ماشيا على البحر، اضطربوا وقالوا انه خيال، ومن الخوف صرخوا. فللوقت كلّمهم يسوع قائلا: ثقوا انا هو لا تخافوا. فأجابه بطرس قائلا: يا رب إن كنتَ انت هو فمرني ان آتي اليك على المياه. فقال: تعال. فنزل بطرس من السفينة ومشى على المياه آتيا الى يسوع. فلما رأى شدة الريح خاف، وإذ بدأ يغرق صاح قائلا: يا رب نجّني. وللوقت مدّ يسوع يده وأمسك به وقال له: يا قليل الايمان لماذا شككتَ؟ ولما دخلا السفينة سكنتِ الريح. فجاء الذين كانوا في السفينة وسجدوا له قائلين: بالحقيقة انت ابن الله. ولما عبروا جاؤوا الى أرض جنيسارت

From the heights thou didst descend O Compassionate One, and thou didst submit to the three-day burial, that thou might deliver us from passion. Thou art our Life and our Resurrection, O Lord, glory to thee.

O Holy Apostles, intercede with our merciful God to grant our souls forgiveness of sins.

Thy work of justice did reveal Thee to Thy community as a Canon of faith. The likeness of humility and the teacher of abstinence. O, Thou Father and great Bishop Nicholas. Wherefore by humility thou didst achieve exaltation, and by Thy meekness wealth, intercede therefore, intercede with Christ that He will save our souls.

By thy holy birth-giving, O pure one, Joachim and Anne were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee, the barren doth give birth to the Theotokos, who nourisheth our life.

انحدرت من العلو يا متحنن، وقبلت الدفن ذا الثلاثة الأيام، لكي تعتقنا من الآلام، فيا حياتنا وقيامتنا يا رب المجد لك.

أيها الرسل القديسون، تشفعوا إلى الإله الرحيم أن ينعم بغفران الزلات لنفوسنا.

لقد أظهرتك أفعا ل الحق لرعيتك، قانوناً للإيمان، وصورةً للوداعة ومعلماً للامساكِ، أيها الأبُ رئيسُ الكهنةِ نيقولاوس، فلذلك أ حرزتَ بالتواضعِ الرفعةَ وبالمسكنةِ الغنى، فتشفع إلى المسيحِ الإله في خلاصِ نفوسِنا

بميلادِكَ الطاهرِ أُطلِق يواكيم وحنة من عارِ العقرِ وآدمُ وحواء من فسادِ الموت. فله يُعيِّدُ شعبُكَ إذ تخلَّصَ من وصمةِ الزلاتِ هاتفاً نحوك: العاقرُ تلِدُ والدةَ الإلهِ المغذيةَ حياتَنا.

✞ Sunday September 1st, 6 months memorial service for the Servant of God **David Habash.** May his memory be eternal!

✞ Sunday September 1st, 6 months memorial service for the Servant of God **Salim Madback.** May his memory be eternal!

<u>The Sunday Holy Bread of Oblation will be offered:</u>

◆ Clergy and Parishioners of St. Nicholas for the good health of **Fr. George Baalbaki** on the occasion of his birthday. May God Grant him many years!

Mark your calendar, ST. NICHOLAS

*Annual Middle Eastern Food Festival**

THIS WEEKEND August 24th-25th

FOR MORE INFORMATION: (415) 648-5200 /or email us at *stnicksf@msn.com*

Please Donate to help purchase items.

Kids Corner for the Festival!

We are asking for donations of any toys, school supplies, Stuffed Animals and etc. (in good condition) for the kids section. Please donate them as the raffle prizes! Contact the church office for more information.

→ATTENTION←

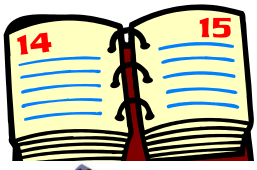
* * * Festival Volunteers Needed ! ! !

We are seeking your help on **THIS**, Thursday, and Friday August 22nd, 23rd for preparation work at 12:00 PM- OPEN.

Contact the church office at (415) 648-5200 to let us know what time you will be available to help!

Mark Your Calendar:

1. The **Diamond Jubilee** Anniversary will be held October 25-27 2013.



In light of the great turn out of people who had their photos taken for the **St. Nicholas 75th Anniversary Commemorative Book**, we are pleased to announce that we are adding one more week of photography **(Tuesday, September 17- Saturday, September 21)** to make sure everyone in our community has an opportunity to have their photo taken. You can sign up online at www.stnicholas-sf.com OR after Divine Liturgy on Sundays. **An appointment is required.** During the last round of photography, many people waited until the last minute to try to book their appointments and found that their preferred times were already taken. Do not let this happen to you! It is free to participate. Each family that participates receives a free 8x10 portrait and a free copy of the book. You will have the opportunity to buy additional photos but there is no obligation to do so.

32nd Annual Mediterranean Food Festival

Antiochian Orthodox Church Of the Redeemer *380 Magdalena Ave Los Altos Hills, CA 94024*

Saturday, Sept. 7, 2013 - Doors Open at 12PM to 10PM

Sunday, Sept. 8, 2013 - 12PM to 8PM

Maher Aljada

Hair Stylist (415) 424-5353

Allure Salon

Park Plaza 1590 El Camino Real San Bruno, CA 94066

Dear Parishioners,.

I wanted to personally remind each and every one of you about our second photo session. It will take place in the church on September 17th through the 21st. These portrait pictures will be taken for all parishioners and they will be published in our 75th anniversary Book.
I'm reaching out to all of you who haven't had chance to take a picture of yourself and of your family in our first session in July, now is the time register and take that memorable photo.

To refresh your memory and to be clear, you do not pay anything to take your photo. You will actually get a free 8"x10" portrait, a free commemorative 75th anniversary book were you will see the pictures posted. I can tell you from first hand experience that the process is painless. Me and my family completed our photo shoot and it took less than half an hour. Due to our busy schedules, we do not have many opportunities to get together for a professional photo shoot. This gave us the perfect excuse. The pictures came out great, and I cannot wait to put them up in our home.

Many of you either have taken pictures for the 50th anniversary book, our last milestone celebration in 1988, or have seen the book in the church in the last month or two.
You have seen people who got older, married, kids that have grown up and memorable faces that are no longer with us in this world. It's our duty to keep the history of our beloved St. Nicholas alive with all the generations that came and gone. It is a great feeling to be able to see the new and old member in one book for many years to come

I came across many people of our parish, who took their family pictures in 1988, many of the little ones in these pictures are married and have little ones of their own now. I'm sure that the children in the 50th anniversary book now appreciate seeing the memories in these old photos as they now share the stories with their own children. I'm also sure that they would want to have their young ones appreciate the moment when they look back at the book 25 years from now. So help the young people of today celebrate this moment by allowing them to share their pictures with their own kids in the future.

My last point I would like to make, is that Life Touch, the company doing the photo shoots is producing the book for us for free as long as we do 200 photo shoots. We are currently at less than half this number. By not reaching this number it puts us in a great disadvantage to budget for the event and activities surrounding the 75th anniversary.
Please look at doing this as a duty to your church and committee members as now is the only chance that we all have to participate to have a successful book.
So, you, your family and all those who where part of St. Nicholas at one time or another, please come out and help us accomplish this magnificent milestone of 75th year
Please login and register or see us at church every Sunday.
Www.appointments-plus.com/lifetouch.

Jeries Azar, Chairman of the 75th Anniversary Committee

المتوحّدون Orthodox Christian Archdiocse of Mount Lebanon

مع انتهاء عصور الاضطهادات الكبرى التي مارستها الإمبراطوريّة الرومانيّة ضدّ المسيحيّين، تنــامى عدد الرهبان المتوحّدين في القسم الشرقيّ من الإمبراطوريّة، في مصر منذ مطلع القرن الرابع، مع ظهور القدّيس أنطونيوس الكبير، وفي القسم الغربيّ أيضًا، في غاليا (فرنسا) في نهاية القرن ذاته، مع ظهور القدّيس مرتينُس أسقف تور. وكان القدّيس أنطونيوس "مثال" المتوحّدين، وما زال كذلك إلى يومنا الحاضر، كما وصفه القدّيس أثناسيوس الإسكندريّ في كتابه الشهير "حياة القدّيس أنطونيوس" (منشورات تعاونيّة النور الأرثوذكسيّة)، قد أسهم إسهامًا كبيرًا في انتشار الحياة التوحّديّة.

المتوحّد هو الراهب الذي يعيش في العزلة النسبيّة، لأنّ أشخاصًا آخرين كانوا يأتون إليه ويقيمون في جواره ويلتمسون نصائحه وإرشاداته. وبالإضافة إلى ذلك، يعيش المتوحّد عيشة فقيرة ومتقشّفة جدًّا، ويعمل بيديه ليكسب رزقه. لم يتجمّعوا بادئ الأمر في "دير"، بل في "مستعمرة نسّاك"، منعزلين ومرتبطين في وقت واحد. ومع تقدّم الزمن، وتزايد أعداد المشغوفين بالحياة التوحّديّة، تمّ بناء الأديار لإيوائهم في حياة جماعيّة مكرّسة للعبادة في مختلف أركانها من صلاة وصوم ومطالعة الكتاب المقدّس... نشأت الأديار التوحّديّة، إذًا، لأنّ الأمر تطلّب أن يتجمّع المنعزلين داخل حرم واحد، وأن يخضعوا لرئاسة واحد منهم.

المتوحّد، إذًا، هو الراهب الذي تحرّر من كلّ اهتمام مادّيّ، فأصبح في إمكانه أن يتكرّس لموضوع تفكيره الوحيد، وهو الله. لذلك دعي المتوحّد بـ"رجل الله". وليست حياته مقدّمة بكاملها وحسب، بل عنده يقين حيّ بتلك التقدمة. هو الذي يصلي بلا انقطاع، ويوجّه أفكاره كلّها إلى إلهه، وبخاصّة بواسطة الكتاب المقدّس أو بتأمّلات شخصيّة، أو حتّى في "الصمت والهدوء". هو الذي يعيش كلّيًّا لله ومع الله، وله عدوّ واحد هو الشرّ المتجسّد في شخص هو الشيطان. هو ذلك الراهب الذي يكون تبتّله وانقطاعه عن العالم نتيجة الحبّ المطلق الذي يكنّه لله، وليس البتّة نتيجة لاحتقاره الأمور الجسديّة أو نتيجة ردّة فعل على عادات عصره.

يتّفق المؤرّخون الكنسيّون على القول بأنّ أنطونيوس الكبير هو الذي ابتكر الحياة التوحّديّة، ولذلك سمّي بـ"أبي المتوحّدين". غير أنّ براعم الحياة التوحّديــّة تعود إلى تاريخ أقدم، إلى العصر الأوّل لنشأة الكنيسة. ففي وقت مبكر من حياة الكنيسة، عزم رجال ونساء يعشقون الله على تكريس حياتهم له. وكما فعل المتوحّدون في وقت لاحق، كانوا يسعون إلى تحويل حياتهم اليوميّة إلى صلاة دائمة، وكانوا لا يتزوّجون، لكي يتكرّسوا كلّيًّا لله. ومع ذلك كانوا يختلفون عن المتوحّدين، لأنّهم كانوا لا يبتعدون عن المدينة التي كانوا يقيمون فيها. وكانوا يختلطون بالناس ويشاركون في الحياة العاديّة. لكنّ اتّحادهم بالله كان عميقًا وأصيلاً، لذلك يسعنا أن نقول إنّهم قد مهّدوا لولادة هذا الحركة التوحّديّة المباركة.

ويسعنا أيضًا أن نعتبر الشهداء إبّان القرون الثلاثة الأولى كانوا من روّاد الحياة التوحّديّة. فالشهيد كان يترك، بكامل حرّيّته وإرادته، ذويه وزوجته (وزوجها في حالة الشهيدة) وأولاده، ويكفّ عن التفكير بمستقبله، وكانت الأمّ تتخلّى عن هبة الحياة. كان الشهداء، إذًا، يسلّمون ذواتهم إلى الله بتكريس دمهم المسفوك تكريسًا كاملاً. وهذه هي حال المقبل إلى انتهاج الحياة التوحّديّة. وفيما كانت الشهادة مثال الحياة المسيحيّة في زمن الاضطهادات، أصبحت الحياة التوحّديّة مثال الحياة المسيحيّة في زمن السلم.

في البدء، نادرًا ما كان الراهب الناسك كاهنًا أو أسقفًا. وعلى الرغم من رفض بعض المتوحّدين أن يتولّوا الأسقفيّة، فقد ظهر منهم أساقفة عظماء أحبّوا شعبهم، وأحبّهم شعبهم. ولكنّهم كانوا يحنّون إلى العزلة والصلاة الدائمة، وتلك كانت حالة القدّيس باسيليوس والقدّيس مرتينُسوالمغبوط أغسطينُس أسقف هيبّون. يروى عن القدّيس مرتينُس أنّه حين تولّى الأسقفيّة على مدينة تور، "سكن لبعض الوقت في قلاّية متّصلة بالكنيسة. ثمّ بات لا يتحمّل أن يزعجه زائروه، فأقام لنفسه محبسة تقع على مسافة ثلاثة كيلومترات تقريبًا خارج أسوار المدينة. وكانت تلك الخلوة منعزلة حتّى أنّه لم يكن ينقصها شيء من عزلة الصحراء".

من مصر انتشرت الحركة التوحّديّة انتشارًا سريعًا. فأقام القدّيس هيلاريون، تلميذ أنطونيوس، في مايوما الواقعة حاليًّا في شريط غزّة الساحليّ، ثمّ تمّ تأسيس أديار قرب الأماكن المقدّسة في فلسطين وسيناء.

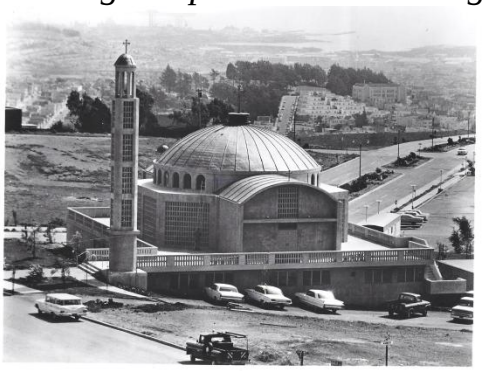
وفي سورية تجمّع النسّاك حول خلقيس ونافسوا نسّاك مصر. ولكنّ هذه الحركة خطت خطى أكبر، وعمل على نشرها أشخاص بارزون. فحوالى عام ٣٥٧، قام القدّيس باسيليوس الكبير بجولة في أنحاء المشرق حيث احتكّ بالمتوحّدين وزار أديارهم. وفور عودته إلى آسية الصغرى أسّس ديرًا للرجال في ملك يخصّ عائلته. واستوحى قانون القدّيس باخوميوس الرهبانيّ، فأقام توازنًا بين ترويض النفس والاعتدال، طبع الحياة التوحّديّة في الكنيسة الأرثوذكسيّة.

Metropolitan Anthony of Sourozh---THE STILLING OF THE STORM
(From "Courage to Pray")

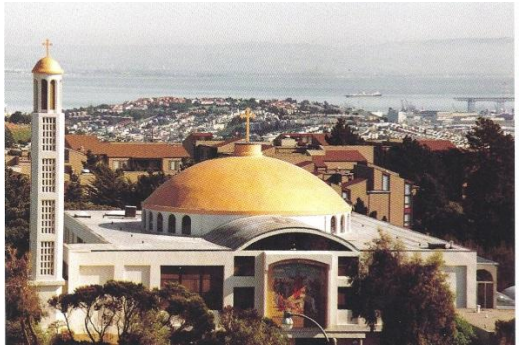
Often we are in tumult, and we surrender to it and are defeated. That is why our prayer is trembling and hesitant, a prayer of tumult, uncertainty and incoherence. Isn't this the story of the storm on the lake of Galilee? The Lord and his disciples are on the lake. A tempest comes up when they are out to sea. Death threatens them, the waves are huge, the winds beat against them. They fight for their lives as hard as they can, and all this while the Lord is asleep on a cushion at the prow. He looks comfortable to them. They can't bear him looking so comfortable, his indifference. In their wretchedness they turn to him, wake him up, try to force him to realise what is happening. 'Lord, do you not see that we perish?' But what are they doing by asking this question? Are they appealing to the Lord to control the storm? Yes and no. First of all they want him to share their suffering. They want him to be as anxious as they are. They think he will not help them unless he shares their anxiety. The Lord gets up, he refuses to share their panic. He keeps his own serenity. First he turns to them, 'How long must I be with you, men of little faith?' And then he turns towards the storm, and casts his own serenity onto it. He orders the waves to be still and the wind to be silent, and his own peace to come down on everything about him. The storm is still and the disciples fall at his feet. Who is he? They are still doubtful. We often make the same mistake. Instead of seeking to share God's serenity, we ask God to share our tumult. Of course he does share it, but with his own serenity. This turmoil, disorder, disharmony, discord often enter our lives both in us and around us. They are caused by events we do not understand and human actions which are also tormented. And this is the essential problem, the link between the turmoil of life and our prayer, disturbance and serenity. We must realise in advance that in every confrontation between our inner peace and the hurly-burly of life, victory will go to the turmoil, because our prayer is weak and life is hard. Life is ruthless whereas our prayer, our inner peace and serenity is fragile. If we want to keep it and gain the victory over life, this must not be by open confrontation but as water waters the earth. The Fathers said that water is an image of humility. It goes to the bottom. This is quite true, but water is also invincible. When through its weight it reaches the bottom, it begins to rise and nothing can stop it. This is what our prayer should do.

Diamond Jubilee

St. Nicholas Antiochian Orthodox Church
5200 Diamond Heights Boulevard, San Francisco, California 94131
Celebrating 75 years – 1938 – 2013
Honoring our past, embracing our present and looking forward to our future



1962 – View from the hill during construction



2013 As we see it today

Friday, October 25, 2013 at 7 p.m., Complimentary Reception at St. Nicholas Church

Join us for an evening of fellowship and be prepared to take a trip down "5200 Memory Lane" as we kick off our 75th Anniversary Weekend with a complimentary reception. Bring your pictures, bring your memories! All are welcome, but if you have ever been a part of any of the following groups please make a special effort to attend: Summer Camp, Teen SOYO, Young Adults Group, Ladies Auxiliary, Men's Fellowship, or Choir. This event will provide a great opportunity to connect with old and new friends alike.

Saturday, October 26, 2013 at 6 p.m., Grand Gala at Crowne Plaza Hotel in Foster City

On Saturday, we'll come together to celebrate the past, present, and future of St. Nicholas Church with a grand gala at the Crowne Plaza Hotel in Foster City, California. Tickets for this event go on sale August 1, 2013. More information on how to reserve your seats will be posted soon.

Sunday, October 27, 2013 at 11 a.m., Divine Liturgy Followed by Brunch at St. Nicholas Church

There is no better way to wrap up our celebration weekend than with Divine Liturgy and a delightful brunch immediately after. More information on the brunch will be posted in coming months.

St. Nicholas Banquet Room

5200 Diamond Heights Blvd.
San Francisco, CA 94131

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