

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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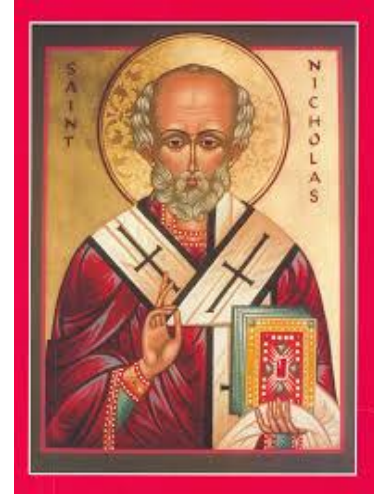
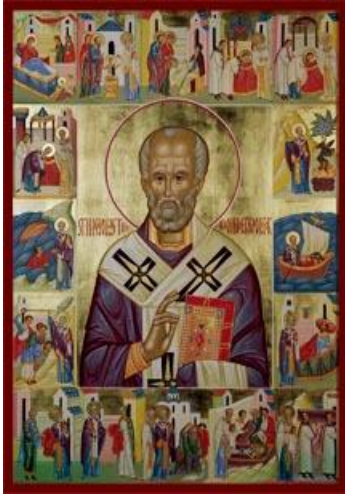
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Sunday, October 5th, 2014

THE EPISTLE the Second Epistle of St. Paul to the Corinthians. (6:16-7:1) Brethren, we are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be My people. Therefore come out from them, and be separate from them," says the Lord, "and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be My sons and daughters, says the Lord Almighty." Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

الرسالة: 2 كورنثوس 6: 16-7: 1 يا إخوة أنتم هيكل الله الحي كما قال الله: إني سأسكن فيهم وأسير في ما بينهم وأكون لهم إلهًا ويكونون لي شعبًا. فلذلك اخرجوا من بينهم واعتزلوا يقول الرب ولا تمسوا نجسًا، فأقبلكم وأكون لكم أبًا وتكونون انتم لي بنين وبناتٍ يقول الرب القدير. وإذ لنا هذه المواعيد ايها الأحباء فلنظهر أنفسنا من كل أدناس الجسد والروح ونكمل القداسة بمخافة الله.

THE GOSPEL St. Luke. (6:31-36) The Lord said: "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

الإنجيل: لوقا 6: 31-36 قال الرب: كما تريدون ان يفعل الناس بكم كذلك افعلوا انتم بهم. فإنكم ان أحببتم الذين يحبونكم فأية منة لكم؟ فإن الخطاة ايضا يحبون الذين يحبونهم. واذا أحسنتم الى الذين يُحسنون إليكم فأية منة لكم؟ فإن الخطاة ايضا تصنعون. وإن أقرضتم الذين ترجون ان تستوفوا منهم فأية منة لكم؟ فإن الخطاة ايضا يُقرضون الخطاة لكي يستوفوا منهم المثل. ولكن أحبوا أعداءكم، وأحسنوا وأقرضوا غير مؤملين شيئًا فيكون أجركم كثيرًا وتكونون بني العليّ، فإنه مُنعِم على غير الشاكرين والأشرار. فكونوا رحماء كما أن أباكم هو رحيم.

Coffee hour is being offered by:

Hayatt Shiheiber in loving memory of **Amanda Shiheiber** on the occasion of her 21st birthday, May her memory be eternal.

Holy Bread is being offered by:

- Nadia Shatara for the good health of her sons; Joe, Mazin, Suheil, and Nader with their families. Many years!
- Nadim, Basma, Janan, and Matthew Howell, Jane and Oscar Moran for the good health of Jennifer and Brandon Howell on the occasion of their birthdays Oct 6th and Oct 12th. Many Years!

Mark your Calendar!

Annual Festival

ST. Nichols Annual Middle Eastern Food Festival will take place on October 4th, 5th



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



* Annual Diocesan Fall Gathering for the Diocese of Los Angeles and the West is quickly approaching on the weekend of October 10-12, 2014. Hosted by St. James Church, Modesto, CA. If you would like to pre-register, please email: fallgatheringhq@gmail.com or call Fall Gathering chairman, Deacon Mark Baker at [214.686.0071](tel:214.686.0071).



Fashion Show

Ladies Auxiliary fashion show will take place on October 18th 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

* The Patriarch Athenagoras Orthodox Institute Board of Trustees & Women's Boards invite you to Vespers service in anticipation of the Feast of St. Demetrios, Sunday, October 19, 2014, 5:00 p.m., in the St. Demetrios Chapel : 2311 Hearst Avenue Berkeley, CA 94709



We would like to thank Rozana Maayeh for her efforts in training the Dabkeh group, also thank you for the Dabkeh group for winning an award at Palestine Day event.



On Holy Communion (By Metropolitan Anthony Surozh)

Through living the whole life of the church, and pre-eminently by Communion in the Holy Mysteries, we seek participation in the common life with Christ the Saviour. Living in the church, being the body of Christ in the midst of the world, being the presence of the living Christ incarnate through us, being the lodging place of the Holy Spirit, His Temple, being children of the heavenly Father in the most literal and unconditional sense, this is precisely what we seek, to make our life one with Christ.

What does this mean? When we come to Holy Communion we ask and we dream that eternal life, with its light, its joy, and its solemn victory should be actualised in us. And we often forget that on earth Christ's victory was concealed. Yes, the whole fullness of the Godhead dwelt among us physically, but how hidden it was! How much grief of body and soul Christ as a man lived through, how many times people went past Him not seeing God in Him, and only hearing words - for them frighteningly incomprehensible and unacceptable, about such love as we wish for ourselves, but which we are so rarely prepared to give to others. And so, when we partake of the Holy Mysteries, when we wish to live the life of the church, we should remember that we are asking for communion to the whole life of Christ and to His mysterious, deep relationship with the Father; to the breath of the Holy Spirit, and to that eternal, unconquerable purity. But together with this, we should be prepared to share the fate of the Saviour on earth. He came to His own, and His own did not recognise Him; He preached love, and people ran away from this love in terror, because love demanded the rejection of self. Each of His words was both life and temptation, and therefore a judgement on each man and on the world. And in answer to love, and in answer to the truth, and in answer to the fact that in boundless love God had wished to dwell amidst His people and share all with them, Christ was rejected. But in Him love did not falter. He gave up His life; people thought they were taking it away, but He freely gave it up. We too are called to do the same thing by partaking of the Holy Mysteries, by our communion with the church, by reason of our love towards Christ, feeble though, it may be. And when we shall seek not only heaven, joy and protection, but a fully common life and full communion with Him, and when like Him we shall be ready to carry the cross together with Him - not just what we call our cross, the troubles of life, our personal sorrows, our illnesses,- but His cross which means suffering with all who suffer, with each and all who are perishing in sin: only then will the Saviour's prayer be fulfilled that His joy should be fully realised in us. If we so long for communion with Christ that we are prepared to share His cross on earth, then on earth we shall already have shared in His sonhood and in the victory of love. May the Lord give us courage, may He make us understand that Christ called us to live upon earth as He lived. He did not come to suffer torment for our sake in order that we might live according to our own senseless sinful will. And then our Communion with Him must be full. But we must begin with this, to acquire the mind of Christ on earth. When His disciples asked, begged, prayed that He should grant them to sit on His right hand and on His left hand in the Kingdom of Heaven, He said: "Are you ready to drink of the cup which I shall drink, are you prepared to be plunged into that horror into which I shall be plunged?" And they answered; "Yes, we are." And then the Saviour said these words to them which He still repeats to us when we share the cup of life with Him, He told them. "You shall indeed drink of the cup which I shall drink. You shall indeed be baptised with the baptism wherewith I am baptised, but to judge who shall sit on my right hand and on my left is not given to Me but to the Father."

If our love is real, if we love Him, if we have learned from Him how to love, if we could only truly share with Him His whole life beginning with the cross, should we not then understand that it is too soon to begin to think about where we shall sit, whether on His right or His left, whether far or near? And should we not then be able to entrust ourselves with complete confidence in the love of the Lord? Amen.

هيكل الله

ينفرد بولس في كل الكتاب المقدس باستعمال عبارة "هيكل الله" او هيكل للروح القدس يدلّ به على الإنسان لكنه يشير الى ان المعنى قائم في العهد القديم عندما قال الله: "سأسكن فيهم وأسير في ما بينهم وأكون لهم إلهًا ويكونون لي شعبًا". هذا كلام يأخذه الرسول من إرمياء وحزقيال. كذلك الكلام اللاحق الداعي الى اعتزال النجسين وهم الأمم. في إشعياء يكون الرب "أبًا أبديا" (6:9). كذلك سيكون أبًا لسكان أورشليم ولكل الشعب.

في العهد الجديد تنمو فكرة أبوة الله للمؤمنين ولاسيما انهم واحد بالابن الوحيد. في كلام بولس، بناءً على الأنبياء، وعلى الخلاص الذي تمّ في المسيح يسوع، عندنا شيئان: الله ساكن في الناس، والله يسير مع الناس، وهذه هي الكنيسة.

وعندما يقول "أكون لهم إلهًا"، يعني أنه اليوم وغدًا هو معنا، وهذا الكلام يجد صدى في القداس الإلهي اذا اجتمع كاهنان او أكثر فيقول الواحد للآخر "المسيح معنا وفي ما بيننا" فيجيب الآخر "كان وكائن وسيكون". معية الله معنا هي الكنيسة.

ينتج من كونه معنا أننا نصير شعبه. ليس من شعب بالمعنى الاجتماعي او العنصري شعبًا لله. الله برحمته ومحبته يشكّل الشعب. فعندما نستعمل عبارة: "شعب الله" نقصد أنه الشعب الذي الله يشكّله بالايمان. لذلك كان المسيحيون اليوم شعب الله أي الأمة التي يجعلها الله لمحبهته "أمة مقدسة" كما يقول بطرس ويردّد ذلك بعده باسيليوس الكبير في قدّاسه.

نتيجة كوننا شعب الله أننا مدعوون أن "نُطهر أنفسنا من كل أدناس الجسد والروح". باستعمال الرسول كلمتي "الجسد والروح" يقصد كلية الإنسان. إيماننا بأننا شعب الله أي خاصّته يقودنا إلى سلوك نبيّن فيه أننا نخصّه ونسير بنوره. ليس في المسيحية من فاصل بين الإيمان والعمل إذ الإيمان عامل بالمحبة كما يقول الكتاب.

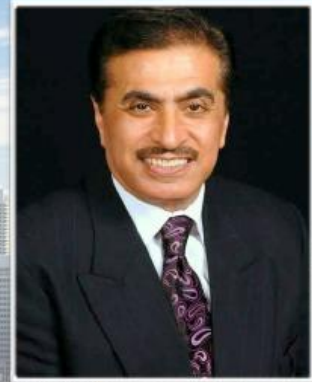
ليس الإيمان فقط تصديقًا بما أوحاه الله إلينا ولكنه تنفيذ للوصايا حسب منطوق السيد: "مَنْ أَحْبَبَنِي يَحْفَظُ وَصَايَايَ" عندئذ نكون مكملين القداسة. إنها حياة الله فينا. "لستُ أنا أحيا بل المسيح يحيا فيّ". القداسة في فلسفة العهد القديم هي الانقطاع الى الله بالسلوك. ويبقى هذا المفهوم في العهد الجديد، ولكنه يبلغ عمقه الكامل عندما نفهم قول الله لنا "كونوا قديسين كما أني أنا قدّوس"، عندما نُدرك أن الذي يمدّنا بالقداسة هو المسيح يسوع نفسه.

"بمخافة الله" التي تنهي هذا المقطع من الرسالة التي صيغت في العهد القديم تبقى صحيحة في النظام الإنجيلي. نحن، مع علمنا أننا أحبباء الله، لا نلغي في موقفنا مخافة الله بمعنى أننا نعرف هيئته وعظمته وجلاله وأنا إزاء ذلك في رهبة. المحبة لا تنافي موقف الإجلال وتوقير الله والرصانة في مواجعتنا الرب.

(جاورجيوس مطران جبيل والبترون)



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