

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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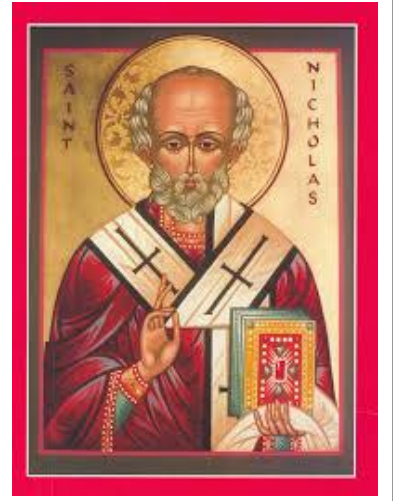
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Rev. Deacon Niphon Sweiss

Sub-Dn. Michel Khoury

Parish Council Chairman: Salim Qaru



Sunday, February 15th, 2015 Meat fare Sunday (مرفع اللحم) أحد الدينونة

This Sunday February 15th, **One-Week Memorial service** for the handmaiden of God

Wardeh Abu Zuluf Aljada Offered by her family.

May her memory be eternal!



THE EPISTLE the First Epistle of St. Paul to the Corinthians. (8:8-9:2) Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care, lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you—a man of knowledge—at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

الرسالة: كورنثوس يا إخوة ان الطعام لا يُقرِّبنا إلى الله، لأننا إن أكلنا لا نزيد وإن لم نأكل لا ننقص. ولكن انظروا أن لا يكون سلطانكم هذا معثرة للضعفاء، لأنه إن رآك أحد، يا من له العلم، متكنا في بيت الأوثان، أفلا يتقوى ضميره وهو ضعيف على أكل ذبائح الأوثان، فيهلك بسبب علمك الأخ الضعيف الذي مات المسيح لأجله. وهكذا إذ تُخطئون إلى الإخوة وتجرحون ضمائرهم وهي ضعيفة إنما تُخطئون إلى المسيح. فلذلك إن كان الطعام يُشكِّك أخي فلا أكل لحما إلى الأبد لنلا أشكك أخي. ألسنتُ انا رسولا؟ ألسنتُ انا حرا؟ أما رأيت يسوع المسيح ربنا؟ ألسنتم أنتم عملي في الرب؟ وإن لم أكن رسولا إلى آخرين فإني رسول إليكم، لأن خاتم رسالتي هو أنتم في الرب.

THE GOSPEL St. Matthew. (25:31-46) The Lord said, "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.' Then He will say to those at his left hand, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger

and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ Then they also will answer, ‘Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?’ Then He will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.’ And they will go away into eternal punishment, but the righteous into eternal life.”

الإنجيل: متى 25:31-46

قال الرب: متى جاء ابنُ البشر في مجده وجميع الملائكة القديسين معه، فحينئذ يجلس على عرش مجده، وتُجمع إليه كل الأمم، فيميّز بعضهم من بعض كما يميّز الراعي الخراف من الجداء، ويُقيم الخراف عن يمينه والجداء عن يساره. حينئذ يقول الملك للذين عن يمينه: تعالوا يا مباركي أبي رثوا الملك المُعدّ لكم منذ إنشاء العالم لأنني جُعتُ فأطعمتموني وعطشْتُ فسقيتموني وكنْتُ غريبا فأويتموني وعريانا فكسوتموني ومريضا فعدتموني ومحبوسا فأتيتم إليّ. حينئذ يجيبه الصديقون قائلين: يا رب متى رأيناك جائعا فأطعمناك أو عطشانا فسقيناك، ومتى رأيناك غريبا فأويناك أو عريانا فكسوناك، ومتى رأيناك مريضا أو مريضا أو مريضا فأتيناك؟ فيجيب الملك ويقول لهم: الحق أقول لكم بما انكم فعلتم ذلك بأحد إخوتي هؤلاء الصغار فبني فعلتموه. حينئذ يقول أيضا للذين عن يساره: اذهبوا عني يا ملاعين إلى النار الأبدية المُعدّة لإبليس وملائكته، لأنني جُعتُ فلم تطعموني وعطشْتُ فلم تسقوني وكنْتُ غريبا فلم تؤووني وعريانا فلم تكسوني ومريضا ومحبوسا فلم تزوروني. حينئذ يجيبونه هم أيضا قائلين: يا رب متى رأيناك جائعا أو عطشانا أو غريبا أو عريانا أو مريضا أو محبوسا ولم نخدمك؟ حينئذ يجيبهم قائلا: الحق أقول لكم بما انكم لم تفعلوا ذلك بأحد هؤلاء الصغار فبني لم تفعلوه. فيذهب هؤلاء إلى العذاب الأبدي، والصديقون إلى الحياة الأبدية.

Alter Candle offered by:

- ❖ Rimon and Sana Jada for the good health of **Antoinette Khoury**. Many years!
- ❖ **Adele Khoury** for the good health of her children and grandchildren. Many years!
- ❖ Nadia, Yousef, Tariq, and Rami Rantisi for the good health of **Michael Rantisi** on the occasion of his birthday February 15th. Many Years!!
- ❖ Amjad Qaqish in loving memory of **Margaret Ashraf Qaqish** on the 4th year anniversary of her passing. May God have mercy on her soul!
- ❖ Khader and Basima Atwan in loving memory of **Issam, Naimeh and Basim Jaghab**. May their memories be eternal!
- ❖ Daoud and Farida Srouji in loving memory of **Wadie and Georgette Srouji, Vadreen and Fadwa Dallal**. May their memory be eternal!
- ❖ Sahouria Family in loving memory of **Nimeh Saba Sahouria** beloved mother, grandmother, and great grandmother on the 10-Years Anniversary of her passing. May her memory be eternal!

Announcements:

→ Parish Council meeting will take place on Tuesday February 17th. @ 7:00 pm.

✠ **Saturday of all the Souls** is on February 14th. On Sunday February 15th a General memorial Service “**For All Those Who Have Fallen Asleep Since The Ages**” will take place. We will remember in particular all our departed ones who have fallen asleep recently.

✠ **سبت الأموات** هو يوم السبت 14 شباط: سنقيم يوم الاحد 15 شباط تذكارا عاما لجميع الراقدين منذ الدهر من ابائنا واخوتنا على رجاء القيامة والحياة الابدية. نذكر بشكل خاص احياءنا الذين سبقونا الى الحياة الأبدية جميع الذين سبق انتقالهم مؤخرا.

Great Lent begins on Monday Feb 23rd.

House Blessing continues If you have not heard from us regarding blessing of your house, please contact the church office to schedule a visit from the priest

تكريس المنازل ما يزال مستمرا"

إذا لم نتصل بكم بعد من أجل تكريس منزلكم. الرجاء الاتصال بمكتب الكنيسة لترتيب زيارة الكاهن

Biblical Story

The commemoration for this Sunday is taken from the parable of our Lord Jesus Christ concerning his Second Coming and the Last Judgment of all, both the living and the dead. In Matthew 25:31-46, Christ speaks about what will happen at this specific point in time when He will “come in His glory, and all the holy angels with Him” (v. 31). At His coming, “He will sit on the throne of His glory,” and all of the nations will be gathered before Him. He will separate them “as a shepherd divides his sheep from the goats” (v. 32). The sheep will be placed on His right hand, and the goats on the left. To the sheep, He will say “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (vv. 33-34). This kingdom is offered to the sheep because of their compassion and service to those in need. Jesus says, “...for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.” The sheep, who are the righteous chosen for the kingdom, will ask how this could be so. They will ask Jesus when was He hungry or thirsty, a stranger, naked, and in prison. He will answer them by saying, “Assuredly, I say to you, inasmuch as you did it to the least of these My brethren, you did it to me” (vv. 35-40). Christ the King, seated on His throne of judgment, will then turn to the goats on His left and say, “Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels” (v. 41). He will condemn them because they did not feed Him when He was hungry, give Him drink when He was thirsty, take Him in when He was a stranger, clothe Him when He was naked, visit Him when He was sick or in prison. The goats will ask the Lord, “When did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?” Then He will answer them saying, “Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to me” (vv. 42-45). Jesus concludes His words on the Last Judgment by stating that those on the left “will go away into everlasting punishment, but the righteous into eternal life” (v. 46). On the past two Sundays of this pre-Lenten period, the focus was placed on God’s patience and limitless compassion, of His readiness to accept every sinner who returns to Him. On this third Sunday, we are powerfully reminded of a complementary truth: no one is so patient and so merciful as God, but even He does not forgive those who do not repent. The God of love is also a God of righteousness, and when Christ comes again in glory, He will come as our Judge. Such is the message of Lent to each of us: turn back while there is still time, repent before the End comes. This Sunday sets before us the eschatological dimension of Lent: the Great Fast is a preparation for the Second Coming of the Savior, for the eternal Passover in the Age to Come, a theme that is also the focus of the first three days of Holy Week. But the judgment is not only in the future. Here and now, each day and each hour, in hardening our hearts toward others and in failing to respond to the opportunities we are given of helping them, we are already passing judgment on ourselves. Another theme of this Sunday is that of love. When Christ comes to judge us, what will be the criterion of His judgment? The parable of the Last Judgment answers: love—not a mere humanitarian concern for abstract justice and the anonymous “poor,” but concrete and personal love for the human person—the specific persons that we encounter each day in our lives. Christian love is the “possible impossibility” to see Christ in another person, whoever he or she is, and whom God, in His eternal and mysterious plan, has decided to introduce into my life, be it only for a few moments, not as an occasion for a “good deed” or an exercise in philanthropy, but as the beginning of an eternal companionship in God Himself.

غاية الصيام المحبة

غداً يُرفع اللحم عن الموائد، وقد تلت الكنيسة علينا فصلاً من الإنجيل لا تظهر صلته مباشرة بالصوم ولكن الصلة بينه وبين الصيام وثيقة لاهوتية روحية. ما الصوم الذي نمارسه؟ في ظاهره كان إمساكاً عن الطعام، وفي حقيقته كان محبةً للناس لأن المسيحيين الأولين، كما نقرأ في وثيقة قديمة من القرن الثاني، كانوا يُمسكون لا ليمتنعوا عن اللحم ومشتقاته، لكن المسيحيين القدامى كانوا بهذا الصوم يوفرون الطعام حتى يتصدقوا على المحتاجين. هذا الكلام قاله كاتبٌ مُدافع عن النصرانية في رسالة رفعها إلى القيصر قال فيها: "هؤلاء المسيحيين الذين تضطهدهم صالحون، محبون بعضهم لبعض لأنهم لا يدعون الفقير يفتقر الى طعام. فإذا وجدوا بينهم من افتقر فإنهم يمتنعون هم عن الطعام حتى يقدموا له ليكون مساوياً لهم في ما أكل وفي ما شرب".

الصيام غايته المحبة، أن نعطي، أن نتحسس، ولذا تقرأ الكنيسة اليوم إنجيل الدينونة: السيد يسأل فقط سؤالاً واحداً: "كنتُ جائعاً فأطعمتموني، عرياناً فكسوتموني..."، فقالوا له: "متى رأيناك جائعاً؟". قال لهم: "إن ما فعلتموه لأحد هؤلاء الصغار فبني فعلتموه"، فإذا أطعتم جائعاً فقد أطعتموني، وإن كسوتُم عراة فقد كسوتموني. بمجرد إعطائكم مالكم للفقير والتفاتكم لكل الناس فقد أعطيتموني أنا والتفتتم إليّ. فأني قائم بالنفس في المحتاجين، أنا الذي قد وُحِدت نفسي بالفقراء والمعوزين والمعذبين في الأرض. الكنيسة لا تعني الا الكنيسة المتحركة في الأرض، القائمة في الشوارع. حيث كنيسة الفقراء والمرضى والمنسيين والعراة والمضطهدين هناك كنيسة يسوع. يسوع ممدود في الأرض، ممدود في الصحراء، قائم في البيت وحيث كنا نحن اليه بالمحبة للآخر. يقول لنا إنجيل اليوم إن كانت وجوهنا إلى السيد في كل حين فنحن معه، وإن كنا ملتفتين إلى أنفسنا وشهواتنا فليس لنا مسيح في العالم. هذا يعني فيما يعني أن المحتاجين ليسوا فقط هذا السائل الذي يسأل درهما هنا وهناك، والمحتاجون ليسوا فقط جارنا المريض -يجب طبعا ان نفتقده ونهتم به-، ولكن القريب أيضا من كان من غير قريتنا ومن غير بلدنا. الفقير الذي يتحدث عنه إنجيل اليوم، فيما نستعد للصيام، الفقير إلينا هو كل من كان جائعاً، لا مأوى له ولا عمل، كل طفل محروم من المدرسة، كلٌ مُسَنٍّ موحود أو مُهمل ... كل هؤلاء نتحسس حاجاتهم كما هي، كائنة ما كانت انتماءاتهم أو أفكارهم. إن قرأنا المسيح في وجوههم، نكون قد نفذنا إنجيل اليوم. المسيح جائع فيهم، فقير، مريض، مُهمل.

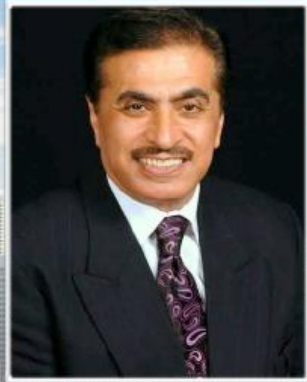
فيما نستهل الصيام الأرثوذكسي، نمارسه ليس فقط بالإمساك ولكن بالإمساك الممدود إلى العمل. إذ نتطهر في الصيام، فلنسحّ مفتشيين عن وجه المسيح في كل فقير وجائع ومشرّد ومريض ويائس فنعطيه ليس فقط عطاء ماديا بل محبة السيد وغناه وامتلاءه.

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