

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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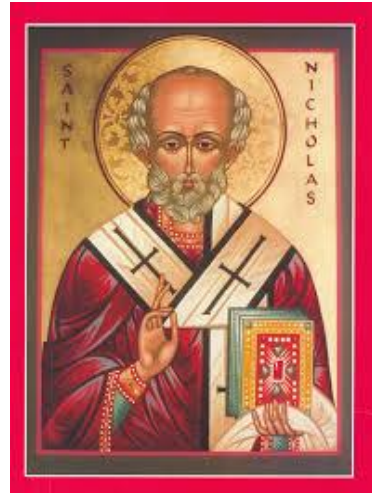
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Rev. Deacon Niphon Sweiss

Sub-Dn. Michel Khoury

Parish Council Chairman: Salim Qaru



Sunday, February 22nd, 2015 Sunday of Forgiveness (Cheese Fare) مرفع الجبن

This Sunday February 22nd, **40-Days** Memorial Service for the servant of God

Naim Turk Offered by Turk and Salah families.

May his memory be eternal!

Next Sunday March 1st, **40-Days** Memorial Service for the handmaiden of God

Ellen Husary offered by Husary family.

May her memory be eternal!

Sunday March 8th, **40-Days** Memorial Service for the handmaiden of God

Berta Butros offered by her family. May her memory be eternal!



THE EPISTLE St. Paul to the Romans. (13:11-14:4) Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

الرسالة: رومية يا إخوة ان خلاصنا الآن أقرب مما كان حين آمنا. قد تناهى الليل واقترب النهار فلندع عنا اعمال الظلمة ونلبس أسلحة النور لنسلكن سلوكا لائقا كما في النهار، لا بالقصوف والسكر ولا بالمضاجع والعهر ولا بالخصام والحسد، بل البسوا الرب يسوع المسيح ولا تهتموا بأجسادكم لقضاء شهواتها. من كان ضعيفا في الإيمان فاتخذوه بغير مباحة في الآراء من الناس من يعتقد ان له أن يأكل كل شيء، اما الضعيف فيأكل بقولا. فلا يزدري الذي يأكل من لا يأكل، ولا يدين الذي لا يأكل من يأكل فإن الله قد اتخذه. من أنت يا من تدين عبدا أجنبيا؟ انه لمولاه يثبت او يسقط، لكنه سيثبت لأن الله قادر ان يثبتته.

THE GOSPEL St. Matthew. (6:14-21) The Lord said to His Disciples: If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father Who is in secret; and your Father Who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

الإنجيل: متى: قال الرب: إن غفرتم للناس زلاتهم يغفر لكم أوبكم السماوي أيضاً، وإن لم تغفروا للناس زلاتهم فأوبكم أيضاً لا يغفر لكم زلاتكم. ومتى صمتتم فلا تكونوا معبسين كالمرائنين فإنهم ينكثرون وجوههم ليظهروا للناس صائمين. الحق أقول لكم إنهم قد استوفوا أجرهم. أما أنت فإذا صمتت فادهن رأسك واغسل وجهك لئلا تظهر للناس صائماً بل لأبيك الذي في الخفية، وأوبك الذي يرى في الخفية يجازيك علانية. لا تكنزوا لكم كنوزاً على الأرض حيث يُفسد السوس والآكلة وينقب السارقون ويسرقون، لكن اكنزوا لكم كنوزاً في السماء حيث لا يُفسد سوس ولا آكلة ولا ينقب السارقون ولا يسرقون، لأنه حيث تكون كنوزكم هناك تكون قلوبكم.

Alter Candle offered by:

- ❖ Rimon and Sana Jada for the good health of **Antoinette Khoury**. Many years!

Coffee hour offered by:

- ❖ Mona, Cynthia, Claudia Rantisi and Krystle Rantisi Azar for the good health of **Salim & Michael Rantisi** on the occasion of their birthdays. Wishing them Happy Birthday and healthy, happy years ahead. God bless them always. Many Years!

THIS Sunday Luncheon

Join us downstairs for the **Cheese Fare Luncheon** offered by Salwa **Hanhan, Summer Hanhan and Lamis Massad**. Many thanks to Hanhan and Massad families. God Bless!



Teen Soyo Activity

: This Sunday Teen Soyo and Sunday school teachers will be offering cake and ice cream for all our Sunday school's kids. Please encourage your children to come this Sunday for this special event.



Great Lent begins on Monday Feb 23rd.

GREAT LENT SCHEDULE 2015:

Cheese Fare Sunday, February 22nd.

Great Lent begins on Monday, February 23rd.

Every Monday and Wednesday is the Great Compline /pre-Sanctified

Service at 7:00 pm. Starting February 23rd. (صلاة يا رب القوات)

Every Friday is the Akathist Service at 7:00 pm starting February 27th. (صلاة المدائح)

Sunday of the Orthodoxy March 1st (إكرام الايقونات)

Sunday March 15th Elevation of the Holy Cross (أحد رفع الصليب/ أحد الزهور)

Palm Sunday, April 5th (أحد الشعانين)

Pascha, April 12th. (عيد الفصح)

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



Sunday of Forgiveness [Cheesefare Sunday]

The Sunday of Forgiveness is the last Sunday prior to the commencement of Great Lent. During the pre-Lenten period, the services of the Church include hymns from the Triodion, a liturgical book that contains the services from

the Sunday of the Publican and the Pharisee, the tenth before Pascha (Easter), through Great and Holy Saturday. On the Sunday of Forgiveness focus is placed on the exile of Adam and Eve from the Garden of Eden, and event that shows us how far we have fallen in sin and separated ourselves from God. At the onset of Great Lent and a period of intense fasting, this Sunday reminds us of our need for God's forgiveness and guides our hearts, minds, and spiritual efforts on returning to Him in repentance.

The Sunday of Forgiveness, the last of the preparatory Sundays before Great Lent, has two themes: it commemorates **Adam's expulsion from Paradise, and it accentuates our need for forgiveness**. There are obvious reasons why these two things should be brought to our attention as we stand on the threshold of Great Lent. One of the primary images in the Triodion is that of the return to Paradise. Lent is a time when we weep with Adam and Eve before the closed gate of Eden, repenting with them for the sins that have deprived us of our free communion with God. But Lent is also a time when we are preparing to celebrate the saving event of Christ's death and rising, which has reopened Paradise to us once more (Luke 23:43). So sorrow for our exile in sin is tempered by hope of our re-entry into Paradise.

The second theme, that of forgiveness, is emphasized in the Gospel reading for this Sunday (Matthew 6:14-21) and in the special ceremony of mutual forgiveness at the end of the Vespers on Sunday evening. Before we enter the Lenten fast, we are reminded that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. A fast without mutual love is the fast of demons. We do not travel the road of Lent as isolated individuals but as members of a family. Our asceticism and fasting should not separate us from others, but should link us to them with ever-stronger bonds.

The Sunday of Forgiveness also directs us to see that Great Lent is a journey of liberation from our enslavement to sin. The Gospel lesson sets the conditions for this liberation. The first one is fasting—the refusal to accept the desires and urges of our fallen nature as normal, the effort to free ourselves from the dictatorship of the flesh and matter over the spirit. To be effective, however, our fast must not be hypocritical, a “showing off.” We must “appear not unto men to fast but to our Father who is in secret” (vv. 16-18).

The second condition is forgiveness—“If you forgive men their trespasses, your Heavenly Father will also forgive you” (vv. 14-15). The triumph of sin, the main sign of its rule over the world, is division, opposition, separation, hatred. Therefore, the first break through this fortress of sin is forgiveness—the return to unity, solidarity, love. To forgive is to put between me and my “enemy” the radiant forgiveness of God Himself. To forgive is to reject the hopeless “dead-ends” of human relations and to refer them to Christ. Forgiveness is truly a “breakthrough” of the Kingdom into this sinful and fallen world.

<http://lent.goarch.org/forgiveness/learn/>

"لا تكنزوا لكم كنوزًا على الأرض"

يقول لنا بولس الرسول في رسالة اليوم: "قد تنهى الليل واقترب النهار". ها نحن ندع أعمال الظلمة ونُقبل على النور، النور الذي يأتي في الفصح المقدس. ولكن قبل الفصح يأتي هذا الضوء الإلهي بالاجتهادات التي سنقوم بها برحمة من ربنا وبفضل منه.

وقد حدّثنا الإنجيلي متى عن صوم نقوم به من أجل الله، نقوم به في الخفاء بحيث لا نتظاهر ولا ندّعي، ولكننا نعرفه رحمة من ربنا ونحن نكافح حتى نحصل لنا نعمة الرضا وحتى نتدرب على أدب الرب ومخافته.

القضية ليست قضية إمساك عن طعام أو شراب. هي رياضات، تمارين نتمرّن بها على شيء أسمى. طبعًا لا بدّ لنا من أن نخضع جسدنا بالصوم لكي نروّضه على أن هناك شيئًا أفضل من الجسد ولكي نجعله يتحسس بوجود الفقراء. الرحمة بُعد من أبعاد الصوم، وغاية الصوم أن نتدرب به في مدرسة الرحمة.

قال لنا ربنا اليوم في آخر الإنجيل: "لا تكنزوا لكم كنوزًا على الأرض حيث يُفسد السوس ويسرق السارقون". أي لا تجعلوا اتكالكم على المال، ولكن اعرفوا أن هناك فقراء يحتاجون إلى هذا المال وان لهم عليه حقًا. ليس العطاء صدقة مختارة. ليس لكم رأي في أن تعطوا أو لا تعطوا. هذا ليس بتصدق، هذا واجب لأن الأرض للناس كلهم، وأموال الأرض للناس أجمعين.

"لا تكنزوا لكم كنوزًا على الأرض لأنه حيث تكون كنوزكم فهناك تكون قلوبكم أيضًا". أي إذا اعتبرتم أن المال كنزكم كانت قلوبكم مفعمة بحبه، وإذا اعتبرتم أن ملكوت الله كنزكم كانت قلوبكم مليئة بالله. الحياة يجب ألا تكون حيرة بين الله والدنيا بحيث نبقي مترددين بين المسيح وبين ما هو ليس بالمسيح. لذا فإننا ندخل في جهاد هذا الصوم مُقرّين بأن المسيح هو كل الحياة، وبالتالي سوف ندخل في رصانة المسيح حتى نبني له كنيسة مجيدة لا تقوم بالحجر ولكنها تقوم بالقلوب متألّفة منسجمة.

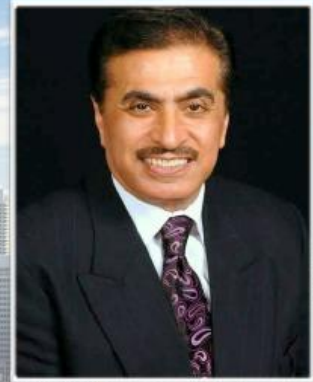
الصوم جهاد نقوم به كلّ على قدر استطاعته وكما تسمح له عافيته. هذا في ما يختص بالطعام والشراب. ولكننا نقوم به جميعًا في ما يختص بالناحية الروحية، أي اننا جميعًا مدعوّون إلى المحبة وإلى الغفران وإلى أن نضم الناس جميعًا إلى قلوبنا حتى يضمّنا الله إلى قلبه. فإذا أحببنا الناس كنا أحبباء الله، وإن أبغضنا كنا مبغدين عن الله. الكنيسة المسيحية ليس فيها سوى هذا: أن نحب بعضنا بعضًا، وأن نجاهد حتى نبقي على هذه المحبة طيلة العمر.

مهما قال الناس بنا ومهما فعلوه، فالناس جميعًا أحبباء الله وأبناء الله، ولذلك نحبهم ونساندهم، ونصوم عن النميّة حتى يكون لنا جميعًا نصيب في محبة الرب. بهذه المشاعر ندخل الصوم المبارك حتى يجعله الله علينا موسم بركات ويُرينا في نهايته فصحاء عظيمًا مجيدًا نتبارك منه بالمحبة والغفران والسلام والفرح.

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