

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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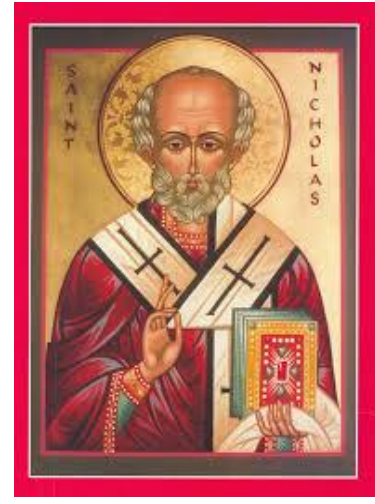
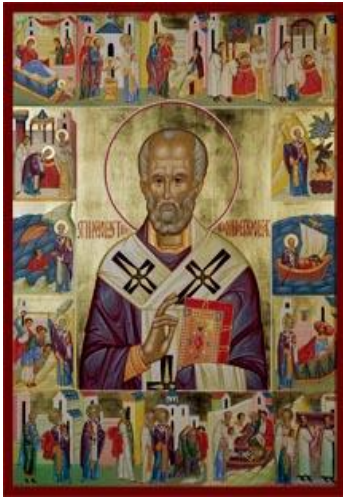
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Sunday, July 5th, 2015

THE EPISTLE: St. Paul to the Galatians. (5:22-6:2)

Brethren, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provocation of one another, no envy of one another. Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ.

الرسالة: غلاطية 5: 22 - 6: 2 يا اخوة إن ثمر الروح هو المحبة والفرح والسلام وطول الأناة واللفظ والصلاح والإيمان والوداعة والعفاف، وهذه ليس ناموس ضدها. والذين للمسيح صلبوا أجسادهم مع الآلام والشهوات. فإن كنا نعيش بالروح فلنسلك بالروح أيضا. ولا تكن ذوي عجب ولا نغاضب ولا نحسد بعضنا بعضا. يا اخوة إذا أخذ أحد في زلة فأصلحوا أنتم الروحيين مثل هذا بروح الوداعة، وتبصر أنت لنفسك لئلا تجرب أنت أيضا. احملوا بعضكم أثقال بعض. وهكذا أتموا ناموس المسيح.

THE GOSPEL: St. Matthew. (8:28-9:1)

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged Him, "If Thou castest us out, send us away into the herd of swine." And He said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He crossed over and came to His own city.

متى 8: 28- 9: 1 في ذلك الزمان لما أتى يسوع إلى كورة الجرجسيين استقبله مجنونان خارجان من القبور شرسان جدا حتى إنه لم يكن أحد يقدر أن يجتاز من تلك الطريق. فصاحا قائلين ما لنا ولك يا يسوع ابن الله، أجيئت إلى ههنا قبل الزمان لتعذبنا. وكان بعيدا منهم قطع خنازير كثيرة ترعى. فأخذ الشياطين يطلبون إليه قائلين إن كنت تخرجنا فاندن لنا أن نذهب إلى قطع الخنازير. فقال لهم اذهبوا فخرجوا وذهبوا إلى قطع الخنازير، فإذا بالقطع كله قد وثب عن الجرف إلى البحر ومات في المياه. أما الرعاة فهربوا ومضوا إلى المدينة وأخبروا بكل شيء وبأمر المجنونين. فخرجت المدينة كلها ليلقاء يسوع. ولما رأوه طلبوا إليه أن يتحول عن تخومهم. فدخل السفينة واجتاز وأتى إلى مدينته.

Coffee hour offered by:

Maurice Kopti and his family for the good health and recovery of **Maurice Kopti**. May God grant him many years.

Alter Candles offered by:

St. Nicholas church for the good health of **Jeries Azar**. May God grant him and his family many years.

Announcements:

❖ **Pledge Commitments & Archdiocese Fees**

For this 2015 fiscal year, there are many things that need to be done in the Church. With your help we will be able to meet our financial obligations! Please honor your pledge commitments and archdiocese fees. Thank you!

❖ **2015 West Coast Parish Life Conference:** will be hosted by **St. Andrew Church, Riverside, California** from June 30 through July 5th. Information on the conference, the hotel and the attractions in the area can be found on the website: <http://www.laplcc.org/>.

❖ Ladies Auxiliary meeting will be held on Wednesday July 8th at 6:30 in the church hall.

❖ **Archdiocesan Convention 2015** - July 20-26, 2015. Hosted by St. Mary Antiochian Orthodox Church, Cambridge, MA. For more info visit the website: <http://www.acboston2015.com/>

❖ *Save the date: October 3rd and 4th our Annual Festival. More info to follow...*

❖ *Save the date: October 25th our annual fashion show. More info to follow...*

The Beatitudes (Excerpt taken from "These Truths We Hold - The Holy Orthodox Church: Her Life and Teachings". Compiled and Edited by A Monk of St. Tikhon's Monastery. Copyright 1986 by the St. Tikhon's Seminary Press, South Canaan, Pennsylvania 18459)

Blessed are the pure in heart, for they shall see God.

It would seem that there is nothing harder to attain than purity of heart and nothing more impossible than to see God. For, is it possible for our heart to be pure and spotless when out of it come evil thoughts, murder, adultery, fornication, theft, false witness, slander (Matt. 15:19), or for us to see God Whom no man has ever seen or can see (1 Tim. 6:16; John 1:18; 1 John 4:12)? Nevertheless, the Savior speaks of purity of heart and of seeing God with the heart, because the previous Beatitudes teach the Christian humility, mourning, meekness, righteousness and mercy; for only the spirit which has acquired these virtues will give a new fruit grace-endowed purity of heart and radiant holiness that sees God from within.

The pure in heart are not tempted by the seductions of this world. As St. John of the Ladder says, truly blessed is he who has attained complete dispassion for all carnal things, for appearance and beauty; great is he who is dispassionate; he who has triumphed over the body, has triumphed over nature, and there is no doubt that he who has triumphed over nature stands higher than nature, and such a man differs little from the-Angels; purity of heart brings us closer to God and, as far as possible, makes us like unto Him.

St. Ephraim the Syrian teaches that purity of heart hates luxury, laziness, bodily beauty, fine garments, rich food and drunkenness. It overcomes the flesh and penetrates the heavenly with its eye. It is the fountainhead of love and the dwelling place of Angels. It is a gift of God, filled with goodness, edification and knowledge. It is a peaceful and fitting haven which fends off evil and cleaves to goodness. This purity of heart is characterized by cleanliness of body and soul, a peaceful nature, meekness, humility, love and closeness to God, and attainment in all the virtues, including strict abstinence.

The heart attains purity, says St. Ephraim the Syrian, through numerous tribulations, privations, renunciation of all worldly things and mortification. And if it attains purity, it is not defiled by minor offenses, fears neither tribulations in any part of the soul, because the soul is strengthened by God.

The struggle with impure thoughts that defile our heart and conscience helps us to attain purity of heart. Remaining in constant prayerfulness before God creates a living link with God, giving rise to what is called the awareness of God in the soul, the awareness of Christ our Savior, and His cross, and it conquers our bad thoughts, evil designs and desires of the heart. And this awareness of God, on the highest levels of spiritual attainment, becomes the grace-giving vision of God.

The performance of charitable deeds fills with love the heart of the ascetic. Contemplating God, reading the Holy Scriptures, the works of the Holy Fathers and the Lives of the saints, attending Divine Services as often as possible, and partaking of the Sacraments of Penance and Holy Communion, are all spiritual and saving fare for the heart.

The ascetic whose heart has been purified and sanctified by the Holy Spirit is filled with love for Christ and enters into such a close spiritual union with the Lord that it is as though he sees Him in himself. Freed from the influence of their passions, the saints also see God in Divine Revelation. Just as a mirror reflects an image when it is clean, so can a pure and holy soul see God and understand the Scriptures, says the Blessed Theophilact. Like the other Beatitudes which begin on earth and are completed in Heaven, seeing God when it begins on earth is but seeing through a glass, darkly what in the next life we shall see face to face (1 Cor. 13:12).

رسالة اليوم

ما يلفت في بدء الرسالة قول بولس "ثمر الروح" بالمفرد ثم يعدد الفضائل التي يزرعها الروح القدس فينا. المحبة والفرح والسلام الخ... ليوحي ان ليس من حسنة فينا الا ومعطيها الروح الإلهي وليوحي ايضا ان الفضائل متماسكة فمن عنده المحبة التي يسميها او لا تأتيه الفضائل الأخرى لكون مصدرها واحدا.

وحتى لا يظن القارئ ان الفضائل محفورة فينا الى الأبد يلفتنا الرسول الى ان هناك جهدا نبذله لنحافظ عليها فيأتي الخلاص موازنة بين الجهد البشري والنعمة الإلهية. الفضائل ليست خزانة حديداد يجب العمل على حفظها وإذكائها والافتناع بما يلغيها او يدمرها فينا. لذلك قال: "الذين للمسيح صلبوا اجسادهم مع الآلام والشهوات". ويريد بالجسد الجانب الخاطئ فينا المكون من الأهواء التي ننفعل بها (ويسميها الآلام) وكذلك الشهوات التي هي تحقيق للأهواء الكامنة. لذلك يريد ان نضرب لا الخطيئة الظاهرة وحسب ولكن الأعماق النفسية التي نبتت منها الخطيئة. وهذا ما سيتكلم عليه كثيرا أبأونا النساك الذين سمو الأهواء واعتبروها ثمانية وتحذثوا عن العلاج الروحي الذي نتقبله لنستأصلها من النفس حتى نصير احرارا من الهوى بمعنى النزعة المؤذية المولدة للشّر على انواعه.

أذا نعيش بالروح اي بالروح القدس، نمتلئ منه فنسلك به. سلوكك يأتي من الداخل الذي كونه الله بالنعمة وبعد هذا يأتي العمل. ثم العمل بدوره يستدعي الروح الإلهي لينزل عليك. عندئذ يختار الكاتب ثلاث رذائل كأمثلة ويذكر العُجب او التباهي والمجد الباطل وهما مرتبطان بالكبرياء ثم الغضب الذي يدل على ان النفس ليست مطمئنة الى الله ولا تحب الإخوة واخيرا يذكر الحسد الذي يجعلنا غير محبين للخير عند الآخرين او نشتهي الذي عندهم من خيرات الدنيا ونكره ان يكونوا افضل منا.

بعد هذا يلاحظ الرسول ان كل الناس معرضون للزلل فيقول: "اذا أخذ احدكم في زلة فأصلحوا انتم الروحيين مثل هذا بروح الوداعة". لا تكررهما احدا بسبب خطيئته فإن كل انسان حبيب الله ولو سقط وكل انسان افتداه يسوع ولكنه غفل عن رؤية الحق وعن مراقبة نفسه وأهملها فدخلت اليها عتبات الخطيئة. هذا اصلحوه باللوم او التأنيب او النصيحة الهادئة حسب احواله فلكل من الناس كلمة تقولونها له. ولا تكونوا قساة عليهم ولو كنتم ذوي حزم وعزم.

اصلحوه بروح الوداعة التي قال عنها يسوع: "تعلموا مني انني وديع ومتواضع القلب". تسلس بالوداعة علاقتك بالناس فاذا احبوك بسببها تستطيع ان تقول لهم كلمة الله وهي تصلحهم بقوة ذاتها. ولكن اذا أصلحت الآخرين "تبصر انت لنفسك لئلا تجرب انت ايضا" اي لا تستكبر اذا أصلحت ولا تحسب نفسك خيرا من الآخرين وتواضع امام الله لتعبر كلمته من فمك الى قلب الآخرين.

ويختتم بولس هذا المقطع بقوله: "احملوا بعضكم اثقال بعض وهكذا أتموا ناموس المسيح". فالناس متعبون ومرضى نفسيا وروحيا وكثيرون منهم غليظة قلوبهم وغليظة اقوالهم. احتملوهم جميعا كما حملنا السيد على كتفيه. واذكروهم في ادعييتكم اذا خطئوا وهذا افضل حمل لهم. احملوهم بحب يرض الله عنكم وعنهم.

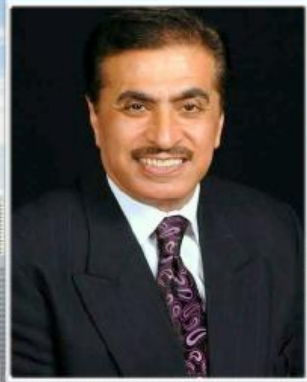
ذلك لأننا واحد في المسيح وكنيسة واحدة. وتتجلى الكنيسة اذا صبرنا بعضنا على بعض وتأزرنا ولم نحاسب احدا على خطيئة ثم رفقنا به وخدمناه حتى الموت.

وينهي بولس قوله اذا فعلتم هذا تتمون ناموس المسيح الذي تختصره كلمة محبة.

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