

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

5200 Diamond Hts. Boulevard, San Francisco, CA 94131

Tel: (415) 648-5200

Email: info@stnicholas-sf.com--website: stnicholas-sf.com

Pastor, V. Rev. Fr. George Baalbaki

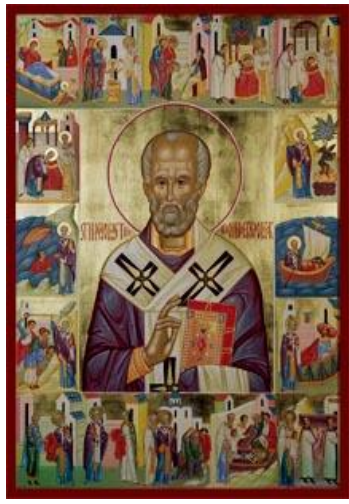
(586) 214-4428- revbaalbaki@yahoo.com

Pastor Emeritus, V. Rev. Fr. Gregory Ofiesh

Rev. Deacon Niphon Sweiss

Sub-Dn. Michel Khoury

Parish Council Chairman: Salim Qaru



Sunday, August 23rd, 2015

THE EPISTLE: First Epistle of St. Paul to the Corinthians. (15:1-11)

Brethren, I would remind you in what terms I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He rose on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the Apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the Apostles, unfit to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God, which is with me. Whether then it was I or they, so we preach and so you believed.

الرسالة: ١ كورنثوس 15: 1-11

يا إخوة أعرفكم بالإنجيل الذي بشرتكم به وقبلتموه وأنتم قائمون فيه، وبه أيضاً تخلصون بأي كلام بشرتكم به إن كنتم تذكرون إلا إذا كنتم قد آمنتم باطلاً. فإني قد سلمت إليكم أولاً ما تسلمته أن المسيح مات من أجل خطايانا على ما في الكتب، وأنه قُبر وأنه قام في اليوم الثالث على ما في الكتب، وأنه تراءى لصفا ثم للإثني عشر، ثم تراءى لأكثر من خمس مئة أخ دفعة واحدة أكثرهم باق حتى الآن وبعضهم قد رقدوا، ثم تراءى ليعقوب ثم لجميع الرسل، وآخر الكل تراءى لي أنا أيضاً كأنه للسقط، لأنني أنا أصغر الرسل ولست أهلاً لأن أسمي رسولاً، لأنني اضطهدت كنيسة الله، لكنني بنعمة الله أنا ما أنا. ونعمته المعطاة لي لم تكن باطلة، بل تعبت أكثر من جميعهم، ولكن لا أنا بل نعمة الله التي معي. فسواء كنت أم أولئك، هكذا نكرز وهكذا آمنتم.

THE GOSPEL: Matthew (19:16-26)

At that time, a young man came up to Jesus, kneeling and saying, “Good Teacher, what good deed must I do, to have eternal life?” And He said to him, “Why do you call Me good? No one is good but One, that is, God. If you would enter life, keep the commandments.” He said to Him, “Which?” And Jesus said, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and you shall love your neighbor as yourself.” The young man said to Him, “All these I have observed; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this, he went away sorrowful; for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”

الإنجيل: متى 19: 16-22

في ذلك الزمان دنا إلى يسوع شاب وجثا له قائلا: أيها المعلم الصالح ماذا أعمل من الصلاح لتكون لي الحياة الأبدية؟ فقال له: لماذا تدعوني صالحا وما صالح إلا واحد وهو الله؟ ولكن إن كنت تريد أن تدخل الحياة فاحفظ الوصايا. فقال له: أيّة وصايا؟ قال يسوع: لا تقتل، لا تزني، لا تسرق، لا تشهد بالزور، أكرم أباك وأمك، أحبب قريبك كنفسك. فقال له الشاب: كل هذا قد حفظته منذ صباي، فماذا ينقصني بعد؟ قال له يسوع: إن كنت تريد أن تكون كاملا فاذهب وبع كل شيء وأعطه للمساكين فيكون لك كنز في السماء وتعال اتبعني. فلما سمع الشاب هذا الكلام مضى حزينا لأنه كان ذا مال كثير. فقال يسوع لتلاميذه: الحق أقول لكم إنه يعسر على الغني دخول ملكوت السماوات؛ وأيضا أقول لكم إن مرور الجمل من ثقب الإبرة لأسهل من دخول غني ملكوت السماوات. فلما سمع تلاميذه بهتوا جدا وقالوا: من يستطيع إذن أن يخلص؟ فنظر يسوع إليهم وقال لهم: أمّا عند الناس فلا يُستطاع هذا، وأمّا عند الله فكل شيء مستطاع.

Holy Bread of oblation offered by:

- ❖ St. Nicholas church for the good health of those who have celebrated their birthday this week of August: Zeyad Elgelda, Azar Azar, Muna Rantisi Karkar, Grace Nasser, Mousa Khoury, Vicky Fashho Happy Birthdays. Many Years!
- ❖ Sahouria family for commemorating the (7- year) anniversary of the passing of **Saba Kalil Sahouria**, beloved father, grandfather, and great grandfather. May his memory be eternal!

Announcements:

Annual Festival



ST. Nichols Annual Middle Eastern Food Festival will take place on

October 3^h, 4th

*We are selling a raffle ticket at the festival for
a brand new 2015 Honda Civic, ticket is \$50.*

Saint Nicholas is pleased to present the opportunity to win a brand new 2015 Honda Civic!



Raffle Tickets are only \$50. First prize is a Honda Civic LC or \$17,000 credit toward any Honda. Drawing will take place at our Annual Food Festival on October 4th. You do not need to be present to win. High chance to win! Only 600 tickets sold!

Fashion show

*Save the date: November 1st our annual fashion show at
St. Nicholas Banquet room @ 1:30 p.m. Donation: \$50*



Metropolitan Anthony of Sourozh

The Rich Young Man

The Lord warns us today of how difficult it is for a man who is rich to enter the Kingdom of God. Does it mean that the Kingdom of God is open only to destitute, to those who are materially poor, who lack everything on earth? No. The Kingdom of God is open to all who are not enslaved by possessions. When we read the first Beatitude, 'Blessed are the poor in spirit for theirs is the Kingdom of Heaven', we are given a key to this saying: the poor in spirit are those who have understood that they possess nothing which is their own. We have been created as an act of God, loved into existence; we are offered by God communion with Him to which we have no rights. All we are, all we possess is not our own in the sense that we have not made ourselves, we did not create what is seemingly ours - every thing which we are and which we have is love, the love of God and the love of people, and we cannot possess anything because everything is a gift that escapes us the moment we want to have possession of it and say, "It is mine".

On the other hand, the Kingdom of God is really the kingdom of those who are aware that they are infinitely rich because we can expect everything from love divine and from human love. We are rich because we possess nothing, we are rich because we are given all things; and so, it is difficult for one who imagines that he is rich in his own right to belong to that kingdom in which everything is a sign of love, and nothing can be possessed, as it were - taken away from others; because the moment we say that we possess something which is not given us either by God or by human care, we subtract it from the mystery of love.

On the other hand, the moment we cling to anything we become slaves of it. I remember when I was young, a man telling me: Don't you understand that the moment you have taken a copper coin in your hand and are not prepared to open your hand to let it go, you have lost the use of a hand, the use of an arm, the use of your body, because all your attention will be concentrated on not losing this copper coin, - the rest will be forgotten.

Whether we keep in our hand a copper coin, or whether we feel rich in so many other ways - intellectually, emotionally, materially is irrelevant, - we are prisoners, we have lost the use of a limb, the use of our mind, the use of our heart; we can no longer be free, and the Kingdom of God is a kingdom of freedom.

On the other hand also, how difficult it is to one who has never lacked anything, who has always possessed more than he needs, to be aware of the poverty or the need of another: poverty - material, emotional or intellectual, or any other lack. It requires a great deal of understanding and sympathy, it requires from us that we should learn to be attentive to the movements of other people's hearts and to their material needs in order to respond to them. One says in Russian 'A satisfied person no longer understands a hungry one'; which of us can say that we are hungry in any respect? And this is why we do not understand the needs of people - of one another here, or of people beyond the confines of our congregation.

So, let us reflect on that; poverty does not mean destitution; it means freedom from enslavement to an illusion that we are self-sufficient, self-contained, the creator of what we are and what we possess. And also free from enslavement to what is given us to make husbandmen of God.

Let us reflect on this; because if we learn this, if we learn what Saint Paul said that whether he is rich, whether he is destitute, he is equally rich because his richness is in God and in the human love. Then we will be able, whether we possess material things or not, to be free of them, and to belong to God's Kingdom which is a Kingdom of mutual love, or mutual solidarity, of compassion for one another, of giving to one another what we were given freely. Amen.

العطاء الحق

لا شك ان هذا الإنجيل صعب جدا. السيد يقول عن الأغنياء ان دخولهم إلى ملكوت السموات عسير، بل انه صعبه إلى حد انه يقول: "ان دخول الجمل ثقب الإبرة لأسهل من دخول غني ملكوت الله".

وبالطبع حاول المفسرون المتساهلون ان يهينوا الأمور على الناس وان يقولوا ان ثقب الإبرة ليس بالفعل ثقباً صغيراً ولكن كان باباً في اورشليم، وبالتالي ان الجمل كان يستطيع ان ينحني وان يدخل الباب المدعو "ثقب الإبرة"، إلى ما هنالك من تأويلات عاطفية أرادها الأغنياء ليسهلوا الأمور عليهم وعلى سواهم.

ولكن هذا لم يكن المقصود من النص الإلهي لأن كل سياق البحث وكل الحديث الذي جرى كان يعني ان دخول الغني الى الملكوت لأمر صعب للغاية وانه لا يُستطاع عند الناس. ومع ذلك استثنى السيد بقوله "ان ما كان غير مستطاع لدى الناس مستطاع لدى الله". فكيف تكون أعجوبة الله وكيف يدخل غني ملكوت السموات؟ لم يقل الكتاب انه يدخل ويبقى غنياً. ولكن ذاك الذي كان غنياً يستطيع الله ان يدخله باب الملكوت. وماذا يبقى من غنى الغني؟ أيبقى هذا الغنى واسعاً، كبيراً، ضخماً ولا يتغير شيء في سلوك هذا الانسان، ومع ذلك يقحمه الله في ثقب الإبرة؟ هذا طبعاً لم يقله الكتاب ولذا يجب ان نفتش عن طريقة اخرى.

لا يبدو ان الكتاب، والله المتكلم فيه، لا يبدو ان الكتاب أعطى وسادات حريرية للأغنياء ينامون عليها. لم يكن المسيح حريراً. كان لطيفاً ولكنه كان حازماً وشديداً بأن معا وكانت تعابيره دقيقة للغاية.

ماذا كان في حديث الشاب والمعلم؟ شاب كامل في الظاهر، تم الوصايا جميعها دون ان يفتخر بذلك. لم يفتخر بشيء، قال فقط: "أنا نفذت هذه الوصايا منذ صباي. ماذا ينقصني بعد؟" جاء ليتعلم، جاء ليعمل أحسن من الوصايا. قال له يسوع: "إن أردت ان تكون كاملاً، فبع كل ما لك واعطه للمساكين وتعال اتبعني".

هنا أيضاً جاء المفسرون وقالوا: لماذا تريد ان تكون كاملاً، ليس من الضروري ان يكون كل انسان كاملاً، فنحن يكفينا أن نتم الوصايا، والكمال انما هو للرهبان وليس لنا. يسوع لم يتكلم عن الأديرة. قال للشباب الغني الذي أمامه: "تستطيع ان تكون كاملاً". لم يقل له: اترك وضعك واذهب إلى وضع آخر، لتعيش في مكان آخر. قال له: أنت تعيش في هذه الدنيا وهنا يمكن ان تكون كاملاً. لم يوص يسوع بالكمال بل أمر به، وهو الذي قال: "كونوا كامليين كما ان أباكم السماوي كامل" (متى ٥: ٤٨).

ان أردت ان تكون كاملاً اتبعني. ان أردت ان تنتقل من العهد القديم إلى العهد الجديد الذي هو عهد كمال، بذّر أموالك. أليس مكتوباً عند النبي داود: "بدد أعطى المساكين فيكون برّه مؤبداً" (مزمور ١١١: ٩). العهد القديم نفسه يشير إلى تبديد الأموال، إلى عطاء كامل.

أنت وكيل على كل ما أعطيت. المال الذي بين يديك ودیعة وليس ملكية مطلقة قدسية. أنت وكيل وعليك ان تشعر بالجوع الذي يشعر به المحرومون. القضية كلها قضية محبة. العطاء الحق هو بالدرجة الأولى ألم الانسلاخ عن الذات والالتصاق بالمسيح الذي في كل انسان محروم فقير.

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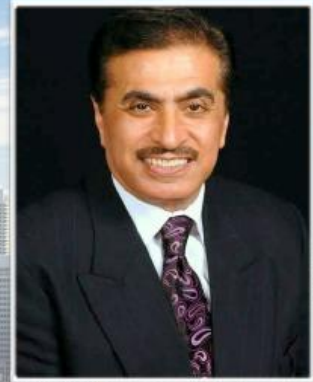


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