

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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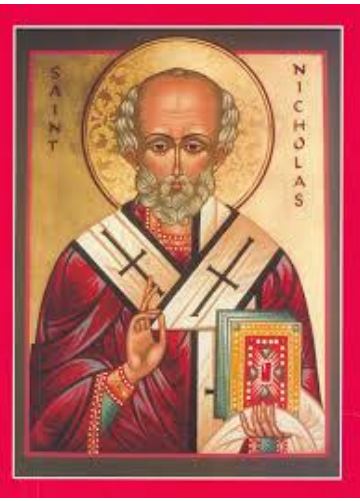
**Pastor, V. Rev. Fr. George Baalbaki**

(586) 214-4428- [revbaalbaki@yahoo.com](mailto:revbaalbaki@yahoo.com)

Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Parish Council Chairman: **Suheil Azar**



**Sunday, February 7<sup>th</sup> 2016**



**This Sunday (3<sup>rd</sup>, 9<sup>th</sup> & 40-Day) memorial service for the servant of God  
Elias Yacoub Louh offered by his family. May his memory be eternal!**



**THE EPISTLE: the Second Epistle of St. Paul to the Corinthians. (6:1-10)**

Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

**الرسالة ٢: كورنثوس**

يا إخوة بما أنا معاونون نطلب إليكم أن لا تقبلوا نعمة الله في الباطل \* لأنه يقول إنني في وقت مقبول استجبت لك وفي يوم خلاص أعنتك. فهذا الآن وقت مقبول. هوذا الآن يوم خلاص \* ولسنا نأتي بمعثرة في شيء لنلا يلحق الخدمة عيب \* بل نظهر في كل شيء أنفسنا كخدام الله في صبر كثير في شدايد في ضرورات في ضيقات \* في جلدات في سجون في اضطرابات في أتعاب في أسهار في أصوام \* في طهارة في معرفة في طول أناة في رفق في الروح القدس في محبة بلا رياء \* في كلمة الحق في قوة الله بأسلحة البر عن اليمين وعن اليسار \* بمجد وهوان، بسوء صيت وحسنه \* كأنا مظلون ونحن صادقون، كأنا مجهولون ونحن معروفون، كأنا مائتون وما نحن أحياء، كأنا مؤدبون ولا نقتل \* كأنا حزان ونحن دائماً فرحون، كأنا فقراء ونحن نغني كثيرين، كأنا لا شيء لنا ونحن نملك كل شيء.

**THE GOSPEL: St. Matthew. (25:14-30)**

The Lord spoke this parable: A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying: "Master, you delivered to me five talents; here I have made five talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." And he also who had the two talents came forward, saying: "Master, you delivered to me two talents; here I have made two talents more."

His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." He also who had received the one talent came forward, saying: "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours." But his master answered him, "You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth." As Jesus said these things He cried out: "He who has ears to hear, let him hear!"

**الانجيل: متى 25: 14-30** قَالَ الرَّبُّ هَذَا الْمَثَلُ. إِنْسَانٌ مُسَافِرٌ دَعَا عِبْدَهُ وَسَلَّم إِلَيْهِمْ أَمْوَالَهُ\* فَأَعْطَى وَاحِدًا خَمْسَ زُنَاتٍ وَآخَرَ زَنْتَيْنِ وَآخَرَ وَزَنَةً كُلَّ وَاحِدٍ عَلَى قَدْرِ طَاقَتِهِ وَسَافَرَ لِلْوَقْتِ\* فَذَهَبَ الَّذِي أَخَذَ الْخَمْسَ الزُّنَاتِ وَتَاجَرَ بِهَا وَرَبَّحَ خَمْسَ زُنَاتٍ آخَرَ\* وَهَكَذَا الَّذِي أَخَذَ الزُّنَتَيْنِ رَبَّحَ زَنْتَيْنِ أُخَرَيْنِ\* وَأَمَّا الَّذِي أَخَذَ الْوَزَنَةَ الْوَاحِدَةَ فَذَهَبَ وَحَفَرَ فِي الْأَرْضِ وَطَمَرَ فَضَةً سِيدِهِ\* وَبَعْدَ زَمَانٍ كَثِيرٍ قَدِمَ سَيِّدُ أُولَئِكَ الْعِبِيدِ وَحَاسَبَهُمْ\* فَذَنَّا الَّذِي أَخَذَ الْخَمْسَ الزُّنَاتِ وَأَدَّى خَمْسَ زُنَاتٍ آخَرَ قَائِلًا يَا سَيِّدُ خَمْسَ زُنَاتٍ سَلَّمْتُ إِلَيْكَ وَهَا خَمْسُ زُنَاتٍ آخَرَ رَبِحْتُهَا فَوْقَهَا\* فَقَالَ لَهُ سَيِّدُهُ نِعَمًا أَيُّهَا الْعَبْدُ الصَّالِحُ الْأَمِينُ، قَدْ وَجَدْتُ أَمِينًا فِي الْقَلِيلِ فَسَاقِيمُكَ عَلَى الْكَثِيرِ، ادْخُلْ إِلَى فَرْحِ رَبِّكَ\* وَذَنَّا الَّذِي أَخَذَ مِنْهُ الزُّنَتَيْنِ وَقَالَ يَا سَيِّدُ زَنْتَيْنِ سَلَّمْتُ إِلَيْكَ وَهَا زَنْتَانِ أُخَرَانِ رَبِحْتُهُمَا فَوْقَهُمَا\* فَقَالَ لَهُ سَيِّدُهُ نِعَمًا أَيُّهَا الْعَبْدُ الصَّالِحُ الْأَمِينُ، قَدْ وَجَدْتُ أَمِينًا فِي الْقَلِيلِ فَسَاقِيمُكَ عَلَى الْكَثِيرِ، ادْخُلْ إِلَى فَرْحِ رَبِّكَ\* وَذَنَّا الَّذِي أَخَذَ الْوَزَنَةَ وَقَالَ يَا سَيِّدُ عَلِمْتُ أَنَّكَ إِنْسَانٌ قَاسٍ تَحْصِدُ مِنْ حَيْثُ لَمْ تَزْرَعْ وَتَجْمَعُ مِنْ حَيْثُ لَمْ تَبْذُرْ\* فَخَفْتُ وَذَهَبْتُ وَطَمَرْتُ وَزَنْتُكَ فِي الْأَرْضِ، فَهَذَا مَا لَكَ عِنْدَكَ\* فَأَجَابَ سَيِّدُهُ وَقَالَ لَهُ أَيُّهَا الْعَبْدُ الشَّرِيرُ الْكَسْلَانُ قَدْ عَلِمْتُ أَنَّكَ أَحْصَدْتَ مِنْ حَيْثُ لَمْ أَزْرَعْ وَاجْمَعْ مِنْ حَيْثُ لَمْ أَبْذُرْ\* فَكَانَ يَنْبَغِي أَنْ تُسَلِّمَ فَضَّتِي إِلَى الصَّيَارِفَةِ حَتَّى إِذَا قَدِمْتُ أَخَذَ مَالِي مَعَ رَبِّي\* فَخَذُوا مِنْهُ الْوَزَنَةَ وَأَعْطَوْهَا لِلَّذِي مَعَهُ الْعَشْرُ الزُّنَاتِ (لَأَنَّ كُلَّ مَنْ لَهُ يُعْطَى فَيَزَادُ وَمَنْ لَيْسَ لَهُ فَالَّذِي لَهُ يُؤْخَذُ مِنْهُ)\* وَالْعَبْدُ الْبَطَالُ أَلْقَوْهُ فِي الظُّلْمَةِ الْبَرَانِيَّةِ. هُنَاكَ يَكُونُ الْبُكَاءُ وَصَرِيفُ الْأَسْنَانِ\* وَلَمَّا قَالَ هَذَا نَادَى مِنْ لَهُ أَدْنَانِ لِلْسَّمْعِ فَلْيَسْمَعْ.

### *Holy Bread of oblation offered by:*

- ❖ Qaqish family in loving memory of Margaret Ashraf Qaqish. May God bless her soul! May her memory be eternal!

## Announcements:

**Youth meeting:** Our youth meeting will take place on **Wednesday Feb 17th, 2016 at 7:00 p.m** at Sammy W Rantisi 's House. Address: 1441 peachwood court , San Bruno, CA 94066. Looking forward to seeing everyone!

## Valentine Party



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## ***Bouquets To Icon Event:***

You are cordially invited to join us for an afternoon where floral designers will present an array of arrangements inspired by beautiful icons.

In creating these arrangements, the designers pay tribute and draw their inspiration from the selected icons.

**SATURDAY, MARCH 26, 2016, 11:00 AM.**

Donation \$55.00 per person.

All proceeds benefit the Patriarch Athenagoras Institute. Complete details are on the attached flyer or contact Marilyn Habeeb, [mhabeeb692@gmail.com](mailto:mhabeeb692@gmail.com) or [650-692-1966](tel:650-692-1966).

***Save  
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***Saturday,  
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11:00 am - 3:00pm***

***Holy Trinity Serbian  
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Moraga***

***Limited Space Available***

***Further information:  
Marilyn at 650-692-1966 or  
mhabeeb692@gmail.com***

*PAOI Women's Board presents*  
***Bouquets to Icons***  
*Lenten Luncheon*



## **ON COMMUNION AND LIFE by Metropolitan Anthony of Sourozh:**

We hear week after week the Lord saying, 'Do this in remembrance of Me', and we always apply these words, and rightly so, to the celebration of the Last Supper, to the breaking of the bread, to the sharing of the cup, to the holy meal which Christ had with His disciples.

And we are right to do so because it was the prefiguration of the Banquet of the Lamb, of the great feast of eternity, because all of us we have been created by God in order to be His companions for eternity; and a companion is one who breaks the bread with us, who is received at the host's table, who is made an equal to his host by this law of hospitality and of love.

And the Last Supper was this; Christ broke the bread and shared the cup, He made His disciples unto His companions and, as this bread and wine were Him, He united His companions to Himself in an unspeakable way to be one body and one life.

But the words which Christ told, 'Do this in remembrance of Me' do not apply only to the last Supper, to the holy and divine Liturgy which we celebrate. What He was doing in the Upper Room was also an image of what His life and death were. The breaking of the bread was the breaking of His body, the sharing of the cup was the shading of His blood, and what was signified in the last Supper was the Garden of Gethsemane with the anguish and the horror of the coming death upon Him Who was free of evil and yet chose to share with us our destiny of dereliction and mortality, and of Calvary, the actual dying for the salvation of others, — more than this: the dying of their death so that they should share and possess His life.

And if we are to take in earnest what we do here, week after week, feast after feast, celebrating the Last Supper of the Lord, breaking the bread together and sharing the cup, we must remember that this act makes us one with each other, because we become so one with Christ, but also that all that is true of the life and the sacrificial death of Christ must become true for us and in us. We must so live as

Christ lived for others, we must so die as Christ died, that others may live. We must so ascend from life into this sacrificial generous life-giving death as Christ did, and this lays upon us a heavy, a stern and glorious responsibility.

Let us take it earnestly, because otherwise our celebration is empty of meaning. We cannot come day after day and ask Christ to let us become partaker of what happens in the Upper Room if we accept to be estranged, to be alien to what it stood for His life, His incarnation, His teaching, His facing the coming death, His dying our death that we may live.

Let us think about it and reconsider all our relationships with others, rethink all our attitude to those who are around us. Do we live for their sake? Is our life an offering? Are we like the Apostles of whom Paul spoke in today's Epistle, like men sent in the last times to bring a witness of love and pay the cost for it, so that life should be theirs, should belong to those who surround us whether they love or hate us, and death should be ours, the death of Christ, sacrificial, holy, an offering of love, brought not only to God, but to each person who needs it. Amen.

## تنمية المواهب:

مثل الوزنات هو مثل علاقتنا مع الله في العمق. القضية ليست أن يثمر الانسان مواهب طبيعية له كالصوت الجميل مثلا، الأمر المطلوب هو أن نُجَمِّل أنفسنا بفضائل الإنجيل حسب موهبة النعمة. هذا تأكيد على أن كل ما لدينا من خير وجليل وظاهر انما يأتي من الآب. الإنسان ليس عنده شيء بحدّ نفسه ولكنه وارث لكل ما فيه من الله.

يُفهم من المثل ان المواهب متفاوتة بين الناس. هذا أمر الله، وهذا شأنه مع أبنائه، وليس لنا نحن أن نناقش مشيئته. ولكن ما يُفهم من هذا المثل أن كل إنسان يستطيع أن يخلص ابتداء مما ورثه، فقد شاء الله الكل أن يخلصوا كما يقول الرسول بولس «شاء الله الكل أن يخلصوا وإلى معرفة الحق يُقبلوا» (١ تيموثاوس ٢: ٤). عند كل إنسان قوة من الروح القدس كافية لتؤهله للخلاص. وليس له ان يقول: مواهب الله لا تعجبني وأنا أظمر الوزنة وأؤجل خلاصي أو لا يهتمني خلاصي.

نتكلم هنا عن المواهب الروحية التي يهتم بها يسوع المسيح. إذا كان عندك شيء من الوداعة، يجب ان تُنمّي الموهبة بوداعة متزايدة يوما بعد يوم. أو إذا عندك شيء من التواضع أو بعض العقّة، أو عندك صبر أو محبة قليلة أو كثيرة، هذه هي الأشياء مهمة، وهذا ما يجب ان تُنمّي فيها.

لا نتكلم هنا عن الجمال أو الغنى. هذه ليست من مواهب الله. الله لا يتكلم عن الأشياء الدنيوية. ولكن الناس، بسبب التفاوت الذي يريدونه بينهم، جعلوا الغنى يأتي من الله، وجعلوا الفقر يأتي من الكسل وما إلى ذلك لأنهم يريدون ان يتحكّموا بعضهم ببعض، فينسبون تفوّقا ماديا إلى الله، ويقولون هذا أنعم الله عليه. نحن لا نعرف، قد يأتي المال من الله، وقد يأتي من الشيطان. طبعًا لا يريدنا الله ان نهمل المواهب الطبيعية أيضا. فإن كنت فطنا، ذكيا، فمن المفيد أن تنمو لنفع المجتمع البشري. لكنه ركّز على المواهب الروحية في الإنجيل لأن من حصل عليها حصل على كل شيء.

حتى تُثمر المواهب، يقتضي شيئا من التقشّف وشيئا من النسك. الحياة المسيحية أن تلاحظ نفسك، أن تقمع شهوتك، أن تعرف طرق الشر من طرق الخير، أن تحيد عن الشر بارادة تُروّضها يوما بعد يوم حتى تكون مع القديسين هنا على الأرض، مع الذين ضبطوا أخلاقهم وعاشوا سماءهم هنا على أرضهم. يمكنك يوما بعد يوم أن تكون أكثر محبة وأكثر وداعة وأكثر لطفا. لا يمكنك أن تنمو ما لم تؤمن بقدرة الله فيك. إنه يُنميك لأنه يحبك ويريدك أفضل مما أنت عليه اليوم. فإذا أنت لا تستسلم إلى شهوات الخديعة ولا إلى الغرور، ولكنك تقول مع الرسول «أنا بنعمة الله ما أنا» (١ كورنثوس ١٥: ١٠)، أمشي وراء الله وهو يقودني إلى الميناء الصالح، بهذا أكون قد ورثت خمس وزنات وجعلتها عشرا، وسأزيد قامتي الروحية يوما بعد يوم بحيث أصير أكثر وداعة وأجلّ تواضعا وأسمى في الصبر. جاورجيوس مطران جبيل والبترون وما يليهما (جبيل لبنان).



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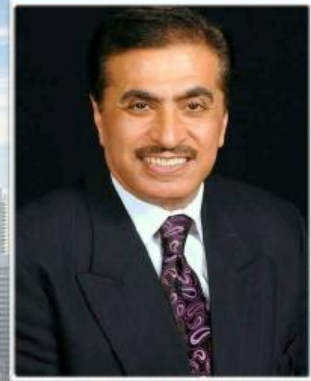
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