

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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**Sunday, May 15<sup>th</sup>, 2016**

Sunday of the Myrrh-Bearing Women, Pious Joseph of Arimathea & Righteous Nicodemus

أحد حاملات الطيب والقديس يوسف الذي من الرامة (يوسف الرامي)

**Christ is Risen! Indeed He is Risen!**  
**Al Maseeh Qam! Haqan Qam!**  
**Kristos Anesti! Alithos Anesti!**

المسيح قام! حقا قام كل عام وأنتم بخير



**THE EPISTLE: the Acts of the Saintly and Pure Apostles. (6:1-7)**

In those days, when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the Twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaos, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

**الرسالة: أعمال الرسل 6:1-7**

في تلك الأيام لما تكاثرت التلاميذ حدث تذمر من اليونانيين على العبرانيين بأن أراملهم كنّ يُهملن في الخدمة اليومية، فدعا الإثنا عشر جمهور التلاميذ وقالوا: لا يحسن أن نترك نحن كلمة الله ونخدم الموائد، فانتخبوا ايها الإخوة منكم سبعة رجال مشهود لهم بالفضل ممثلين من الروح القدس والحكمة فنقيمهم على هذه الحاجة ونواظب نحن على الصلاة وخدمة الكلمة. فحسّن الكلام لدى جميع الجمهور، فاختاروا استفانس رجلا ممثلًا من الإيمان والروح القدس وفيلبس وبروخورس ونيكانور وتيمن وبرمناس ونيقولاوس دخیلاً أنطاكيًا. وأقاموهم أمام الرسل فصلّوا ووضعوا عليهم الأيدي. وكانت كلمة الله تنمو وعدد التلاميذ يتكاثر في أورشليم جدا. وكان جمع كثير من الكهنة يُطيعون الإيمان.

**THE GOSPEL: St. Mark. (15:43-16:8)** At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of James saw where He was laid. And when the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome, bought spices so that they might go and anoint Him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He has risen, He is not here; see the place where they laid Him. But go, tell His Disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

**الإنجيل: مرقس 15:43-16:8** في ذلك الزمان جاء يوسف الذي من الرامة، مشيراً تقيّاً، وكان هو أيضاً منتظراً ملكوت الله. فاجترأ ودخل على بيلاطس وطلب جسد يسوع. فاستغرب بيلاطس أنه قد مات هكذا سريعاً، واستدعى قائد المئة وسأله: هل له زمان قد مات؟ ولما عرف من القائد، وهب الجسد ليوسف، فاشتري كفنًا وأنزله ولفّه في الكتان ووضع في قبر كان منحوتاً في صخرة ودحرج حجراً على باب القبر. وكانت مريم المجدلية ومريم أم يوسي تنظران أين وضع. ولما انقضى السبت اشترت مريم المجدلية ومريم أم يعقوب وسالومة حنوطاً ليأتين ويدهننه. وبكرن جداً في أول الأسبوع وأتين القبر وقد طلعت الشمس، وكُنَّ يقلن في ما بينهن: من يدحرج لنا الحجر عن باب القبر؟ فتطلعن فرأين الحجر قد دُحرج لأنه كان عظيماً جداً. فلما دخلن القبر رأين شاباً جالساً عن اليمين لابساً حلة بيضاء فانذهلن. فقال لهن: لا تنذهلن. أتطلبن يسوع الناصري المصلوب؟ قد قام، ليس هو ههنا. هوذا الموضع الذي وضعوه فيه. فاذهبن وقلن لتلاميذه ولبطرس إنه يسبقكم إلى الجليل، هناك ترونه كما قال لكم. فخرجن سريعاً وفررن من القبر وقد أخذتهن الرعدة والدهش، ولم يقلن لأحد شيئاً لأنهن كنّ خائفات.

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

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week: Rima Baqleh Perry, Victor Husary, Souzane Katami, Mandy Rantisi. Happy Birthday. Many Years!
- ❖ V. Rev. Fr. George Baalbak, Parish Council and St. Nicholas Parish Family, extend our prayers and love to our Father in Christ and Chief Shepherd, His Eminence, **Metropolitan JOSEPH** on the occasion of His Name's Day (St. Joseph of Arimathea, Second Sunday after Pascha).  
May God Grant Him many years as our Father and Chief Shepherd. إلى اعوام عديده يا سيد
- ❖ St. Nicholas Parish for the good health of all those who named: Joseph, Yousef, Joe, Josafine... on the occasion of their Name's Day. Many Years!

### *Alter Candles offer by:*

- ❖ Michael, Nadia, Tariq, and Rami Rantisi for the good health of **Yousef Rantisi** on the occasion of his Name's Day. Many Years!

## **Announcements:**

**SAVE THE DATE: 2016 St. Nicholas SUMMER CAMP.** From Monday, June 20th till Friday, June 24th at St. Sava Camp in Jackson, CA. More details to follow!

### **Food for Hungry People Boxes**

Please return your boxes for the "Food for Hungry People" soon. You may give them to any of our ushers. Thank you!



## Sunday of Holy Myrrhbearing Women

The diligence of the Holy Myrrhbearing Women is truly great and their fervent love for the Lord is constant. Free from every earthly predilection their hearts lived and breathed only for the Lord: all their thoughts, desires and hope were concentrated in Him and all their blessings and treasure consisted in Him. For the sake of their beloved Teacher they willingly leave their homes, their close and known relatives, forget the weakness of their gender, are not frightened by the cruelty of the numerous enemies of the Lord, steadily follow Him everywhere, long-sufferingly pass through the cities and villages with Him and minister to Him from their means.

They do not abandon their beloved Teacher during His suffering and His death. Trailing behind with love, they accompany the Lord also to Golgotha and they look upon the Crucified One, taking measure of the compassionate feeling of His extreme suffering. Having disdained all the dangers of the frantic enemies of Christ, they finally come nearer, to His very cross and by their participation ease the unquenchable grief and illness of His All-pure Mother. Having fervently served the Lord with their means during His lifetime, they do not stop serving Him even after His death.

According to their internal burning love of their Divine Teacher they will zealously render Him the final burial honor: the anointing of His body with aromatic spices (Mk. 15:40, 47, 16:1-2; Mt. 27:55; Lk. 23:28-31, 49-56, 24:1; Jn. 19:25). In a holy impulse to see and to visit the tomb of the Lord they forget about themselves, about their need for rest, do not remember the obstacles and dangers, and even the weakness of their gender does not stop them. Such is the true love of the holy women for the Lord. It is continual, pure and simple, deep and strong. The burning continual love, the sincerest unquenched diligence of the holy women was worthily rewarded by the Lord Himself.

The Holy Myrrhbearing Women, who preceded every one to the tomb of the Lord, also went before everyone in the joy of the Resurrection (Mt. 28:1-10; Mk. 16:6; Lk. 24:1-11). From this time the holy women have become true witnesses equally with Holy Apostles to the resurrection of Christ for all the people.

The ardor and continual love of the Holy Myrrhbearers for the Lord also serves as an example for our love for Him. By the example of the holy women, we also should strengthen in our hearts the true self-denying love for our Savior. Even the strength of our love for Him should be like those, as the holy Apostle says, that nothing could separate us from Him, neither things present nor things to come, neither life nor death, neither angels nor men (Rom. 8:38-39). Besides this, in the example of the Holy Myrrhbearing Women the Holy Church presents a spiritual healing for all Christians tempted with sorrows, leading to depression. Like the holy women, wounded with fierce grief during the scene of their Lord and Savior, crucified on the cross and buried in a tomb, however searched for unique comfort in that tomb where all their happiness and life were hidden and found this desired comfort, so it is that each Christian soul should seek consolation in the sorrows and grief at the tomb and cross of the Savior.

Together with this, the life and labors of the Holy Myrrhbearing Women themselves represent an example of the true-Christian pursuit of the Christian woman. Her calling on earth is that this is according to privilege a life of the heart in all its lawful displays. An example of the Holy Myrrhbearers and the contemporary Christian woman is likewise called to serve the indigent from their means, to ease the situation of the disabled by their labor, comfort the sorrowful and the sick and, to care "not for the beauty of the body, not for the external braiding of the hair, not about gold finery and elegance in clothes, but about the secret heart of the person in the incorruptible beauty of the gentle and taciturn

spirit, that is precious before God" (1 Pet. 3:3-4; 1 Tim. 2:9-12), i.e. about the development and improvement in the Christian spirit of internal spiritual qualities, especially of the good and loving heart

### خدمة الموائد

“حدث تدمر من اليونانيين على العبرانيين بأن أرامهم كنّ يُهملن في الخدمة اليومية”. ما معنى هذا الكلام؟ اليونانيون الذين كانوا يعيشون في اورشليم هم يهود من الشتات اليهودي الذين كان معظمهم من الاسكندرية ويتكلمون اليونانية بعد أن غادروا فلسطين وسكنوا في الخارج. هؤلاء تنصّر بعضهم ولكن كان يُشار إليهم باللغة التي كانوا يتكلمونها. ومن تسميهم الرسالة عبرانيين كانوا قد انضموا الى الكنيسة ويتكلمون اللغة الآرامية التي كانت لغة فلسطين.

حدث بين الفنتين في الكنيسة شيء من العنصرية اللغوية. والذين كانوا مستلمين إعالة الفقراء في الكنيسة كانوا يتحيزون للعنصر الفلسطيني المقيم. امام هذا التدمر دعا الإثنا عشر (أي الرسل) جمهور التلاميذ (أي كلّ المسيحيين على اختلاف ألسنتهم) وقالوا لهم: “لا يحسن أن نترك نحن كلمة الله ونخدم الموائد” أي لا يحسن أن نكون مسؤولين عن الإعاشة.

انتخبوا سبعة رجال قيل انهم أول الشماسة وان رتبة الشموسية ظهرت هكذا. مهما يكن من أمر كان الشماس في الكنيسة الأولى إلى جانب خدمته في الصلاة يشرف على توزيع المساعدات للمسيحيين. فقد مع الوقت هذا الدور وأُسند للعلمانيين.

الشرط في انتخابهم كان ان يكونوا “ممثلين من الروح القدس والحكمة”. كل خدمة في الكنيسة مهما كان ظاهرها اجتماعيا تقتضي ان يكون المسؤول عنها ممثلًا من الروح القدس والحكمة، ولا يجوز إسناد خدمة لأحد ما لم يكن إنسانا روحانيا مصليا. أعمال الرسل تذكر هؤلاء بأسمائهم وأولهم استفانوس الذي سيأتي ذكره بالتفصيل وهو أول الشهداء في التاريخ المسيحي. والخطاب الذي ألقاه على اليهود دلّ على أنه فاهم الكتاب المقدس وقويّ في معرفة المسيح.

ما يسند كونهم شمامسة قول الكتاب ان “الرسل صلّوا ووضعوا عليهم الأيدي”. وضع الأيدي الذي هو الرسامة تُستعمل للدلالة على من له رتبة في الكنيسة.

ثم يقول الكتاب: “وكانت كلمة الله تنمو وعدد التلاميذ يتكاثر في اورشليم جدًا”. غالبا في هذا الوقت لم يكن احد من التلاميذ غادر فلسطين الى البشارة في الخارج، وكان الرسل في هذه الفترة يركزون على دعوة اليهود. ثم ينتهي المقطع الذي نقرأه اليوم ان جمعا كثيرا من الكهنة اي من كهنة الهيكل “يطيعون الإيمان”.

سفر أعمال الرسل هو سفر عمل الروح القدس بعد العنصرة وبه كانت الكنيسة تنتشر. هذه، بهذا المعنى، كنيسة الروح القدس الذي يجعلها هو كنيسة المسيح فتصير جسده اي كيانه الظاهر في العالم. ما من أمر عظيم وجليل وظاهر تمّ في تاريخ المسيحية الا انطلاقا من نعمة الروح الإلهي.

قد يُخطئ الكثيرون ويحصل إهمال عند الرعاية ويحسّ الإنسان أحيانا ان الكنيسة تتدهور، ومع ذلك تنهض وتعيش. كلّ ذلك لأنّ السيّد قال انه معنا حتى نهاية الدهور. فإذا رأى الله ان كنيسته في إهمال، يبعث الذين يضع فيهم إيماننا عظيما وحماسة كبرى ليقوموا بالدعوة من جديد فينتعش الكلّ بهم ويتقوى الضعاف .

دائما ينشل الروح القدس الكنيسة من الهبوط والجهل ويجعل فيها معرفة وتجليات .

جاورجيوس مطران جبل لبنان

**Christ is Risen! Indeed He is Risen!**

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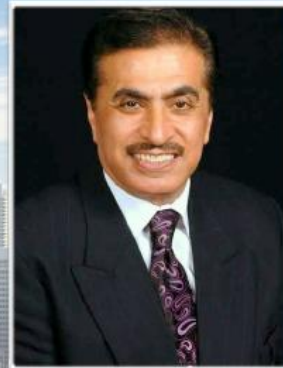
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