

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

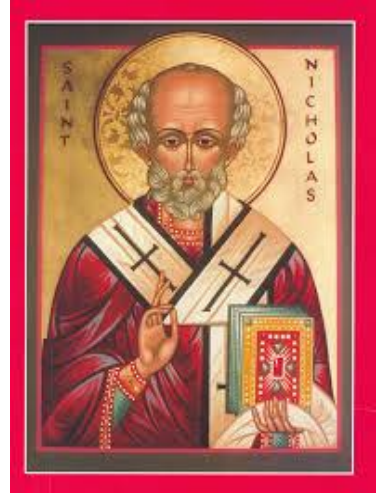
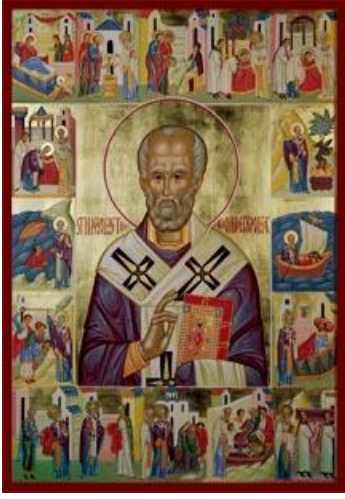
Pastor, V. Rev. Fr. George Baalbaki

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

Pastor Emeritus, V. Rev. Fr. Gregory Ofiesh

Sub-Dn. Michel Khoury

Parish Council Chairman: Suheil Azar



SUNDAY, JUNE 12, 2016

THE EPISTLE: the Acts of the Apostles. (20:16-18, 28-36) In those days, Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletus he sent to Ephesus and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" And when he had spoken thus, he knelt down and prayed with them all.

الرسالة: أعمال الرسل ٢٠: ١٦-١٨ و ٢٨-٣٦ في تلك الأيام ارتأى بولس أن يتجاوز أفسس في البحر لئلا يعرض له أن يبطئ في أسية لأنه كان يعجل حتى يكون في أورشليم يوم العنصرة إن أمكنه. فمن ميليتس بعث إلى أفسس فاستدعى قسوس الكنيسة، فلما وصلوا إليه قال لهم: احذروا لأنفسكم ولجميع الرعية التي أقامكم الروح القدس فيها أساقفة لترعوا كنيسة الله التي اقتناها بدمه. فإني أعلم هذا أنه سيدخل بينكم بعد ذهابي ذئاب خاطفة لا تشفق على الرعية، ومنكم أنفسكم سيقوم رجال يتكلمون بأمر ملتوية ليجتذبوا التلاميذ وراءهم. لذلك اسهروا متذكرين أنني مدة ثلاث سنين لم أكف ليلاً ونهاراً أن أنصح كل واحد بدموع. والآن أستودعكم يا إخوتي الله وكلمة نعمته القادرة أن تبنيكم وتمنحكم ميراثاً مع جميع القديسين. إني لم أشته فضةً أحدٍ أو ذهبه أو لباسه. وأنتم تعلمون أن حاجاتي وحاجات الذين معي خدمتها هاتان اليدان. في كل شيء بينت لكم أنه هكذا ينبغي أن نتعب لنساعد الضعفاء وأن نتذكر كلام الرب يسوع. فإنه قال «إن العطاء هو مغبوط أكثر من الأخذ». ولما قال هذا جثا على ركبتيه مع جميعهم وصلى.

الإنجيل: يوحنا ١٧: ١-١٣ في ذلك الزمان رفع يسوع عينيه إلى السماء وقال: يا أبت قد أتت الساعة، مجد ابنك ليُمددك ابْنُك أيضاً، كما أعطيتَه سلطاناً على كل بشر ليعطي كل من أعطيتَه له حياة أبدية. وهذه هي الحياة الأبدية أن يعرفوك أنت الإله الحقيقي وحدك والذي أرسلته يسوع المسيح. أنا قد مجدتك على الأرض، قد أتممت العمل الذي أعطيتني لأعمله. والآن مجدني أنت يا أبت عندك بالمجد الذي كان لي عندك من قبل كون العالم. قد أعلنت اسمك للناس الذين أعطيتهم لي من العالم. هم كانوا لك وأنت أعطيتهم لي وقد حفظوا كلامك. والآن قد علموا أن كل ما أعطيتَه لي هو منك، لأن الكلام الذي أعطيتَه لي أعطيتَه لهم، وهم قبلوا وعلموا حقاً أنني منك خرجت وآمنوا أنك أرسلتني. أنا من أجلهم أسأل، لا أسأل من أجل العالم بل من أجل الذين أعطيتهم لي لأنهم لك. كل شيء لي هو لك وكل شيء لك هو لي وأنا قد مُجِّدت فيهم. ولست أنا بعد في العالم، وهؤلاء هم في العالم، وأنا آتي إليك. أيها الأب القدوس احفظهم باسمك الذين أعطيتهم لي ليكونوا واحداً كما نحن. حين كنت معهم في العالم كنت أحفظهم باسمك. إن الذين أعطيتهم لي قد حفظتهم ولم يهلك منهم أحد إلا ابن الهلاك ليتم الكتاب. أما الآن فأني آتي إليك. وأنا أتكلم بهذا في العالم ليكون فرحهم كاملاً فيهم.

THE GOSPEL: St. John. (17:1-13)

At that time, Jesus lifted up His eyes to heaven and said, "Father, the hour has come; glorify Thy Son that the Son may glorify Thee, since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. I glorified Thee on earth, having accomplished the work which Thou gavest Me to do; and now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made. I have manifested Thy Name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they know that everything that Thou hast given Me is from Thee; for I have given them the words which Thou gavest Me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; all Mine are Thine, and Thine are Mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as We are one. While I was with them, I kept them in Thy Name, which Thou have given Me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves."

نور من نور

يُحدِّثنا إنجيل اليوم عن الموضوع الذي كان مطروحاً أمام آباء المجمع المسكوني الأول أي ألوهية المسيح. كان الآباء قد اجتمعوا سنة ٣٢٥ في مدينة نيقية قرب القسطنطينية بدعوة من الإمبراطور قسطنطين الكبير ليثبتوا ألوهية المسيح ضد تعليم أريوس الكاهن الإسكندري الذي أنكر هذه الألوهية.

تصدى له أثناسيوس، وهو شماس من الإسكندرية، وعلم أن المسيح إله أبدي، أزلي، غير مخلوق. علم أثناسيوس ما كانت الكنيسة تؤمن به دائماً: أن المسيح نور، وأنه قد أتى من الله منذ الأزل، وأنه كان قائماً مع الله قبل أن يظهر بيننا بالجسد. قال أريوس أنه كان زمان لم يكن المسيح فيه، أي أن للمسيح ابتداء، وأن الله خلقه ثم خلق به العالم. هذا كان تعليم أريوس الجاحد، وهو تعليم نعرفه اليوم لأن فئات غربية تُشيعه هنا وهناك، ومن هذه الفئات شهود يهوه. يقول شهود يهوه أن المسيح مخلوق، وهذا بالضبط التعليم الذي رفضته الكنيسة في المجمع النيقاوي الأول عندما قالت في دستور الإيمان أن المسيح إله أزلي، نور من نور، إله حق من إله حق، مولود غير مخلوق، مولود من الآب قبل الدهور أي صادر عنه كما يصدر الشعاع عن الشمس. أنه مولود من الآب أي أنه قد ظهر منه، صدر عنه، فاض عنه كما يفيض النور من المصباح. ولكنه لم يكن مخلوقاً لأن المخلوق يُخلق في زمان، في تاريخ معين، وما كان تاريخ الا والمسيح كان فيه.

انطلق الآباء من عقيدة بسيطة أن المسيح قد صُلب ومات من أجل خطايانا وقام من بين الأموات. المسيحيون بالحقيقة عندهم عقيدة واحدة أصلية أساسية وهي أن المسيح صُلب ومات ودُفن وقام. وكل ما قبلها وما بعدها ما هو الا تدعيم لها. قال الآباء أن المسيح قد صُلب وافتدانا، وتذكروا قول داود النبي: «هل يفندي الإنسان أخاه» (مزمو ٤٩: ٧ و ١٥). الإنسان لا يستطيع أن يخلص الإنسان لأن كل إنسان خاطئ. الخاطئ لا يخلص الخاطئ. إذا مات عنه، يبقى الاثنان في الخطيئة. قال الآباء بكل بساطة: ماذا ينتفع إنسان من موت إنسان، واستنتجوا أن الذي مات على الصليب لا بد أن يكون إلهاً أزلياً حتى يستطيع الفداء، حتى يتم الخلاص.

وقالوا بالطبع أنه تأنس، صار إنساناً مثلنا، يُشاركنا اللحم والدم. لم يكن شعباً يسري، ولكنه كان يحمل اللحم والدم. لو كان المسيح شعباً لما يكون قد مات، وإذا كان المسيح شعباً شُبه لهم أنهم قتلوه. ولكنه إذا كان إنساناً حقاً ذا لحم ودم، فإنه يموت حقاً.

المسيح إذا إله وإنسان معاً. لا بد لإله أن يُنقذ الانسان، ولا بد من إنسان يموت حتى يُبعث حياً في اليوم الثالث، وهكذا ينقذ الانسان من الموت. المسيح تخلص من الموت بالموت، تخلص منه عند فجر الفصح، ولهذا يستطيع كل إنسان أن يتخلص من الموت في اليوم الأخير، ولهذا يقدر المؤمن اليوم، قبل اليوم الأخير أن ينجو من خطاياه بالتوبة.

جاورجيوس مطران جبل لبنان

Metropolitan Anthony of Sourozh: Sunday After Ascension

We are at present in the period between the feast of the Ascension of the Lord and the feast of the Holy Trinity; and I should like to say something that is relevant to both feasts. The prophet Isaiah says in the 53rd chapter of his book that He - the Christ to come - was wounded for our sins, that He took our frailties upon His shoulders and that by His wounds we are healed. When we think of the risen Christ appearing to His disciples and giving them His hands to touch, inviting Thomas the Apostle to test the reality and the depth of the wounds on His hands and feet and side, we tend to forget that in His Ascension also Christ bore in His flesh the wounds inflicted by our sins; that in some incomprehensible way Christ, not only risen, but having ascended into heaven and sitting in glory on the right hand of God the Father, bears in His human flesh the wounds that the human sin has inflicted. He still carries our human frailty on His shoulders, and both Christ's Resurrection and the terrible days of His Passion are now, so to speak, enshrined in the mystery of the Triune God, the Trinity Holy, Incomprehensible, Great. All the sorrow of the world, all the sin, all the pain, all the horror were laid on Christ, and neither by His Resurrection nor by His Ascension in glory did He throw them off. Christ remains the Lamb of God slain before the creation of the world for the salvation of the world.

When on the day of Pentecost, the day we celebrate as the day of the Holy Trinity, He sends down His Holy Spirit on His disciples, on His Apostles, on the Church, and into the whole world, He sends it as it were in a double way. On the one hand we are the Body of Christ, living, tremulous, tortured and wounded throughout the ages, bearing on ourselves, as St Paul says, the wounds of the Saviour, fulfilling in ourselves that which was lacking in the earthly sorrows and physical suffering of Christ; for from century to century the Church is called upon to be the Body of Christ which is broken for the sins of men, broken for the salvation of mankind. And because we are that Body, however unworthy we may be, just because we are Christ's, because we are the Church, we participate in this gift of the Holy Spirit. But on the other hand the Holy Spirit descends on us not just because in an incomprehensible way we are already joined to Christ, but because we are frail, we are weak, we are sinful, and only the strength of God which is made perfect in human weakness is able to save us. It is not only as the Body of Christ that we receive the Holy Spirit, but collectively as a sinful society, and individually as sinners desperately in need of the strength of God for our salvation.

For this reason we must prepare ourselves in a very special way for the feast that will be upon us next Sunday, we must come to it in our frailty, but with absolute openness, with all our longing for God, with hunger and thirst for the coming of the Lord in order that our souls should come alive, that our life should change, that the chasm should be closed which divides what is Godly in each one of us from what still belongs to corruption, sin and death. Let us spend this week recollected; let us spend this week in expectation and in prayer, so that when together we sing the prayer of invocation to the Holy Spirit, "Come, and abide in us", it should not be just a routine prayer, but the culmination of our longing for God, our love of God, so that our weakness should be laid open before Him as the soul can open itself to love and joy. And then however sinful and weak we may be, we shall be able to receive once again, in a new way a new measure of that grace which makes us nearer and dearer to God, that God Who entered into glory in the flesh that bears unhealed the wounds inflicted by our sin, because our sin still persists. How wonderful is our God! With what gratitude can we contemplate Him for we who are but half-believers, we who live so badly are loved by Him, He believes in us, He hopes all things, and by His strength He can give us everything if only we give Him the right, the power over us, the opportunity to act freely. Let us then prepare reverently for the coming of the Holy Spirit upon us.



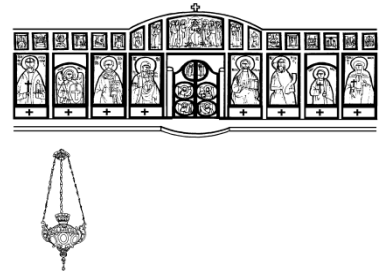
Altar Candles قناديل الهيكل for this Sunday, June 12th

By Nadim Basma, Jim, Ivette, Jennifer, Brandon and Matthew Howell, Jane and Oscar Moran for the good health of **Janan**

Howell on the occasion of her B-day on June 10th . Many years!

Sponsor(s) for June 19th is needed.

Please make your check out to St. Nicholas for \$25.00 or more.



Announcements:

❖ **Father's Day Picnic** on June 19th at Blackberry Farm in Cupertino: Address: 21979 San Fernando Ave, Cupertino, CA 95014.

Note: On Sunday 19th (the Picnic date) the Divine Liturgy will start 30 minutes earlier at 10:30 am (without Matins) followed by the Pentecost Service (Kneeling Service.)

❖ **Camp St. Sava, Jackson Monday- Friday June 20- June 25! AGES 9 -17**

Dear camper families:

We pray for the spiritual welfare and growth of our -dear to Christ- children whom will be given to our care during the camp.

We are grateful that you are entrusting us to teach them the Orthodox faith and to have with them a good beneficial and spiritual time. We look forward to providing your child with a truly memorable week that is enriching in every way!

The date for the Camp is approaching soon and we need to finish the preparation for it ASAP

Camp St. Sava, Jackson. 2016 Monday- Friday June 20- June 25. AGES 9 -17

The cost per campers is \$200.00 (Confidential limited financial assistance is available.)

For all your questions or instruction please call: Suheil Azar: (415) 317-2319,

Ilyan Baalbaki @ (586) 604-5331 and Tariq Rantisi @: (650) 290-3492

We need some qualified youth to help out as counselors (Age: 19- 25)

Also we need a limited number of parents to help out in the works of the camp as the kitchen...etc

❖ **2016 PLC**: 2016 Parish Life Conference will be hosted by St. George Church in Phoenix, Arizona. Dates are Wednesday to Sunday, June 29- July 3, 2016.

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