

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](mailto:info@stnicholas-sf.com)--website: [stnicholas-sf.com](http://stnicholas-sf.com)

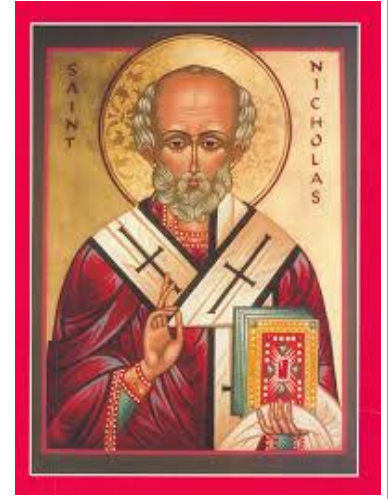
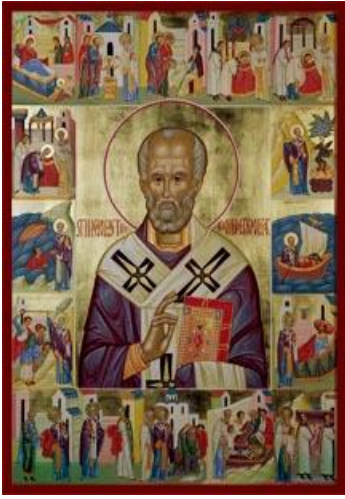
Pastor, V. Rev. Fr. George Baalbaki

(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, July 10<sup>th</sup>, 2016

This Sunday (40 –Day) Memorial Service for the servant of God **Fuad Baba** offered by his family  
May his memory be eternal!

(6-Months) Memorial Service for the servant of God **Sami Tawfiq Tannous**

His wife Georgette, children: Farid, Nadia and Rami. Brother: Raja Tannous and family.

May his memory be eternal!



### **THE EPISTLE: The Reading from the Second Epistle of St. Paul to St. Timothy. (2:1-10)**

Timothy, my son, be strong in the grace that is in Christ Jesus; and what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him. An athlete is not crowned unless he competes according to the rules. It is the hard-working farmer who ought to have the first share of the crops. Think over what I say, for the Lord will grant you understanding in everything. Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel, the gospel for which I am suffering and wearing fetters like a criminal. But the word of God is not fettered. Therefore, I endure everything for the sake of the elect, that they also may obtain salvation in Christ Jesus with its eternal glory.

الرسالة 2 تيمو 2: 1-10 يا ولدي تيموثاوس، تَقَوِّ أَنْتَ يَا ابْنِي بِالنَّعْمَةِ الَّتِي فِي الْمَسِيحِ يَسُوعَ. وَمَا سَمِعْتَهُ مِنِّي بِشُهُودِ كَثِيرِينَ، أَوْدِعْهُ أَنْاسًا أَمَنَاءَ، يَكُونُونَ أَكْفَاءَ أَنْ يُعَلِّمُوا آخَرِينَ أَيْضًا. فَاسْتَرْكُ أَنْتَ فِي احْتِمَالِ الْمَشَقَّاتِ كَجُنْدِيٍّ صَالِحٍ لِيَسُوعَ الْمَسِيحِ. لَيْسَ أَحَدٌ وَهُوَ يَتَجَنَّدُ بِرَتَبِكَ بِأَعْمَالِ الْحَيَاةِ لِكَيْ يَرْضِيَ مَنْ جَنَدَهُ. وَأَيْضًا إِنْ كَانَ أَحَدٌ يُجَاهِدُ، لَا يَكُلُّ إِنْ لَمْ يُجَاهِدْ قَانُونِيًّا. يَجِبُ أَنْ الْحَرَاثُ الَّذِي يَتْعَبُ، يَشْتَرِكُ هُوَ أَوَّلًا فِي الْأَثْمَارِ. أَفْهَمَ مَا أَقُولُ. فَلْيُعْطِكَ الرَّبُّ فَهْمًا فِي كُلِّ شَيْءٍ. أَذْكُرُ يَسُوعَ الْمَسِيحَ الْمُقَامَ مِنَ الْأَمْوَاتِ، مِنْ نَسْلِ دَاوُدَ بِحَسَبِ إِنْجِيلِي، الَّذِي فِيهِ احْتِمَالُ الْمَشَقَّاتِ حَتَّى الْفَيْوَدِ كَمُذْنِبٍ. لَكِنَّ كَلِمَةَ اللَّهِ لَا تُقَيَّدُ. لِأَجْلِ ذَلِكَ أَنَا أَصْبِرُ عَلَى كُلِّ شَيْءٍ لِأَجْلِ الْمُخْتَارِينَ، لِكَيْ يَحْصُلُوا هُمْ أَيْضًا عَلَى الْخَلَاصِ الَّذِي فِي الْمَسِيحِ يَسُوعَ، مَعَ مَجْدٍ أَبَدِيٍّ.

**THE GOSPEL: The Reading from the Holy Gospel according to St. Matthew. (6:22-33)**

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is evil, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall put on. Is not the soul more than food, and the body more than clothing? Look at the birds of heaven: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his stature? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon himself in all his glory was not arrayed like one of these.

But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well."

**فصلٌ شريفٌ من بشارة القديس متى الإنجيليِّ البشيرِ والتلميذِ الطاهر (6:22-33)**

قالَ الربُّ سراجُ الجسدِ العَيْنِ. فإن كانت عَيْنُكَ بسيطةً فجسدُكَ كُلُّهُ يكونُ نَيِّرًا\* وإن كانت عَيْنُكَ شريرةً فجسدُكَ كُلُّهُ يكونُ مُظْلِمًا. وإذا كان النورُ الذي فيكَ ظلاماً فالظلامُ كَمَ يكونُ\* لا يستطيعُ أحدٌ أن يعبدَ رَبَّينِ لأنَّهُ إمَّا أن يُبغِضَ الواحدَ ويُحبَّ الآخرَ أو يَلازمَ الواحدَ وَيَرُدُّ الآخرَ. لا تقدرونَ أن تعبدوا اللهَ والمالَ\* فلهذا أقولُ لَكُم لا تهتَمُّوا لأنفسِكُم بما تأكلونَ وبما تشربونَ ولا لأجسادِكُم بما تلبسونَ\* أليستِ النفسُ أفضلُ مِنَ الطعامِ والجسدُ أفضلُ مِنَ اللباسِ\* انظروا إلى طيورِ السماءِ فإنها لا تزرعُ ولا تحصدُ ولا تخرنُ في الأهراءِ وأبوكُم السماويُّ يَقوُّثُها. أفَلَسْتُم أنتم أفضلُ منها\* ومن منكم إذا اهتَمَّ يَقدرُ أن يَزِيدَ على قامَتِهِ ذراعاً واحدةً\* ولماذا تهتَمُّونَ باللباسِ. اعتبروا زنابقَ الحقلِ كيف تنمو. إنها لا تَتَعَبُ ولا تَغزلُ\* وأنا أقولُ لَكُم إن سليمانَ نفسَهُ في كلِّ مجده لَم يلبسْ كواحدةً مِنْها\* فإذا كانَ عشبُ الحقلِ الذي يوجَدُ اليومَ وفي غَدٍ يُطرحُ في التَّنورِ يُلبِسُهُ اللهُ هكذا أَفلا يُلبِسُكُم بالأحرى أنتم يا قليلي الإيمانِ\* فلا تهتَمُّوا قائلينَ ماذا نأكلُ أو ماذا نشربُ أو ماذا نلبسُ\* فإن هذا كُلُّهُ تَطْلُبُهُ الأُمم. لان أباكُم السماويَّ يَعْلَمُ أنكم تحتاجونَ إلى هذا كُلِّهِ\* فاطْلُبوا أولاً ملكوتَ اللهِ وبرَّهُ وهذا كُلُّهُ يَزَادُ لَكُم.

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

St. Nicholas church for the good health of those who have celebrated their birthdays this week: Vivian Dabai, Nisreen Shnoudi, Hanna Azar, Ibraheem Rantisi, Kristina Daya, Mousa Husary, Suzan Saoud. Happy Birthday. Many Years!

***Alter Candle offered by:***

- ❖ **Daoud and Farida Srouji** for the good health of their family: Ramzi, Tamara, Dina and Eric, Lina & Joseph and their children. Many Years!
- ❖ Nadim, Basma, Janan, Jim, Ivette, Jennifer, Brandon and Matthew Howell, and Oscar Moran for the good health of **Jane Moran** on the occasion of her birthday July 12<sup>th</sup>. Many Years!
- ❖ Sue Wais; Brother Fred Tannous & Sisters Farida, Mary, Maha & Carol in Memory (13<sup>th</sup> year memorial) of Father **Khalil Fareed Tannous**; may his memory be eternal.

## CALLING OF THE APOSTLES

It is essential for us to realise the link there is between Christ and the apostles. <...> If you read the Gospels you will see that the apostles and the Lord Jesus Christ were born and lived in the same area. Christ came to live in Nazareth as a child; the apostles lived all about the place of His abode. We know nothing about the early years of these men, but if we think that Cana of Galilee was less than 4 miles away from Nazareth, if we think that all the cities and all the villages in which Peter and Andrew, John and James and others lived were around the same place, we can imagine that they had met and seen and heard the Lord Jesus Christ as a child, as a youth.

We know nothing about the impact of His personality growing harmoniously into the fullness of His human stature, but links of personal knowledge and familiarity existed. The disciples of John the Baptist, Andrew and John, were the disciples of a cousin of the Lord. James was the brother of John, Peter was the brother of Andrew. When they first met Christ, they sought out their friends Nathanael and Phillip. Even the words of Nathanael 'Can anything good come out of Nazareth?' is not a mysterious saying. What would any one of us say if he was told that God Himself had become man in a village four miles away from his own village?

And then there is a whole process which we can trace in the Gospels in which one can see how, gradually, the disciples discover the Lord Jesus Christ, how He becomes gradually more and more to them. And one day their relatedness to Him is such that they could not leave Him even if they wanted to. When most of Christ's disciples abandoned Him the Lord said to the Twelve: 'Are you also going to go?' And Peter answers: 'Where should we go? Thou hast the word of eternal life'. This relatedness between the disciples and Christ that began perhaps in friendship, then in admiration grew to the relationship of disciples and Master, on the way to Caesarea Philippi becomes a recognition, proclaimed by one of them as a gift of God, of what He truly is: 'Thou art the Christ, the Son of the Living God'.

It is a relationship so deep, so perfect and complete that they cannot leave Him even if terror comes upon them. When Christ tells His disciples that He is going to Bethany because Lazarus has died, His disciples say: 'Are you going back into Judaea? Were not the Jews about to kill you?' And one of them says, 'Let us go with Him and die with Him'. And that one is Thomas, the one who so often is thought as a doubter. No, he is not a doubter. He is ready to live and to die with his Master, but he is not prepared credulously to receive the news of Christ's Resurrection with all its resurrecting impact and life-giving power without being sure — because when Christ died on the cross His disciples scattered, afraid, in hiding, and yet, attached to Him with all the fibres of their heart and mind and soul, they felt that life had gone out of the world, life had gone out of their lives. That happens to us when someone who is infinitely dear dies. Then we discover that because this person has died everything which is shallow, trivial, small, too small to be as great as life and death, becomes irrelevant. We turn away from it, we become as great as our perception of life and death can make us.

That is what happened to them, but then there was no life, there was only crushing, destructive death. They could no longer live because life had gone out of their lives, but they could continue to exist. And all of a sudden they discovered that Christ was alive and that they could live and, more than this, that in a mysterious way because they had died so deeply and completely through love and oneness with Him, they could, through love and oneness — both His and theirs — be alive, but alive with an unshaking certainty that no death can deprive them of life any more, no kind of death; death was defeated. This is what we sing at Easter, this is what we proclaim as the Gospel. Life has triumphed, death has no power over us. Our body has no power to kill us when it dies. This is one of the essential witnesses of the apostles: not simply that they are so faithful in their love for Christ that they are prepared to die, but that they are so certain from inner certainty, from the welling up of eternity within them, from the victory within them of the life of Christ, that death is no more. One can peacefully let go of temporariness, as St Paul says. For him death does not mean divesting himself of temporary life, it means to be clad with eternity, eternity fulfilled, what it was incipiently, germinally, fighting for the fulfilment in what he calls his body of corruption.

**Metropolitan Anthony of Sourozh**

يحدثنا إنجيل اليوم عن صميم الحياة العصرية. بكلام يمسنّا اليوم بصورة خاصة. المسيح، في العظة على الجبل -والنص مأخوذ منها - يدعونا إلى ان نكون بسطاء: سراجُ الجسد العين، إن كانت عينُك بسيطة فكيف إنك كلّه نير. البساطة تختلف عن السداجة وعن التمسك. المسيح لا يطلب هذه الأشياء. فقد قال الرسول بولس: كونوا حكماء للخير، بسطاء للشر (رومية 16: 19).

كونوا بسطاء أي انظروا إلى الأمور كما ينظر الله اليها، انظروا إلى كل أمر على حقيقته، هكذا تكونون نافذين الى صميم الوجود. انظروا إلى الانسان على حقيقته، وحقيقة الانسان أنه مخلوق على صورة الله. فإذا أردتم ان تُحلّوه تحليلًا دقيقًا تفصيليًا تجدون انه قد يكون ضعيفًا وقد يكون شريرا، لكنكم لا تستطيعون ان تُرتّبوا علاقاتكم معه على أساس ما يفعل. لا بد لكم من حكمة ومن بعض الحذر، ولكن لا تُغالوا في الحذر، بل التصقوا بهذا الشخص التصاقًا مباشرًا بالمحبة، وهكذا ترونه في الأعماق، ليس كما يظهر، ليس بالخطايا التي يرتكب، ولكن انظروا اليه في أعماق نفسه حيث تجدون جمال الله. وإذا أنتم أوحيتم اليه بأنه جميل، يستيقظ الله فيه، وعندئذ يتجمل بالحق، ويتشجع ويعرف إمكاناته ويتقدم إلى الله. الحكمة الحق أن نذهب إلى ما هو أبعد من التحليل والترتيبات والشطارة والمهارة، إلى ما هو لصيق بالإنسان مباشرة، بحيث تستفيق الألوهة فيه ويحب.

بعد هذا يضيف السيد بانبا كلامه على الكلام الأول: لا تستطيعون ان تمزجوا بين الله والمال. الناس يحاولون بعض خير وبعض شر، نصف خطيئة ونصف فضيلة يرتّبونها حتى ينجحوا في الدنيا وينجحوا في الآخرة. لكن هذا الحساب لا يوافق. المسيح قال: لا تستطيع ان تمزج بين الله والمال.

يجب ان نفهم لماذا لا نقدر ان نعبد الله والمال. قال الرسول: الطمع عبادة أوثن (كولوسي 3: 5). ماذا تعني عبادة المال؟ انها تعني أن نتكل عليه، أن نجعله معتمدنا الأوحى بحيث لا نترك حسابا لاله يُنقذنا في الضيق أو يخلصنا في اليوم الآتي. عابد المال انسان لا يرمي نفسه على الله ولا يثق بالنهاية الا بحذقه وبتنظيماته وترتيباته، أي انه انسان يثق بعقله وحده، ولهذا كان هذا الانسان من وراء المال يعبد نفسه. ولماذا يعتمد المال أساسا ومتكلا؟ لأنه يخاف. لماذا يخاف؟ لأنه لا يؤمن. لماذا لا يؤمن؟ لأنه يخاف. ولكن ماذا نقصد من وراء التعبد للمال وإسلامنا له وانصياعنا لمتطلباته؟ بالحقيقة ما نريده هو التسلّط. طبعا نريد وجاهة ومجدا، وهذه نوع من أنواع السلطة نفرضها على الناس. المال أداة السلطة، أداة التحكم. قد لا يكون الانسان سيدا على قومه، ومع ذلك تكفيه رؤية المال والتلذذ بهذه الرؤية حتى يحس بأنه سيد.

والآن يتبادر إلى الذهن سؤال بسيط: ألا نجني مالا كثيرا؟ طبعا لم يقل يسوع لا تجن مالا، لكنه قال: لا تهتموا في حياتكم باللباس وبالمأكّل. لا تهتموا أي لا ينشغل بالكم بهذه الأمور لكن اسعوا سعيا حميدا، اسعوا وأنتم أحرار في سعيكم كالأطفال ببساطة المسيح. ولكن إلى أي حد نسعى؟ أيجوز ان نسعى إلى النهاية أي بأوقات نكرسها كلها للجني؟ أنسعى ونحن نهمل عائلتنا والجوار وخدمة الكنيسة والوطن؟ بأي مقدار نسعى؟ هذا هو السؤال.

الانسانية لا تستطيع أن تبقى عاقلة ناضجة ذات حياة روحية وأن تسعى إلى المال بلا حدود. الخطر يداهمنا بحيث ننسى الرب وننسى انه هو الهمّ الأول وأن نطلب ملكوته وبره. لا ندرك ان المهم ان نجعله سيدا علينا، حاكما في قلوبنا لكي نراه مرسوما على وجوه الناس، كل الناس، ونبقى على هذه الروابط الأخوية التي تقوم بين العائلة والعائلة، بين الفرد والفرد في التعزية والمؤاساة والاتفاق. ما يجب ان نعقله هو ان نرتّب حياتنا كما يريد يسوع بحيث يظل المسيح وقضيته وقيامته وإنجيله محور حياتنا.

جاورجيوس مطران جبيل والبترون وما يليهما (جبيل لبنان)



# THE MICHAEL LAW FIRM

## ISSA J. MICHAEL, Esq.

Trial Attorney since 1996

(415) 447-2833  
issa@michaellawsf.com  
1648 Union St., Suite 201  
San Francisco, CA 94123

### REPRESENTING VICTIMS OF SERIOUS PERSONAL INJURY/WRONGFUL DEATH

- › Auto Accidents
    - › Pedestrians
    - › Bicycles
    - › Motorcycles
    - › Taxi
    - › Buses
    - › Trucking
  - › Airplane & Train Crashes
  - › Construction Site Accidents
  - › Explosions, Fires & Burns
  - › Product Defects
  - › Defective Medical Devices & Drugs
  - › Medical Malpractice
  - › Elderly Abuse
  - › Falls (Slip & Trip)
  - › Dog Attacks
  - › Assault/Battery & Homicides
- Millions of dollars recovered for clients.
  - No fees unless recovery.
  - San Francisco Bay Area, the State & Across the Nation.
  - Members of the State Bar of California, Consumer Attorneys of California, & San Francisco Trial Lawyers Association.



**PASSION, SENSITIVITY &  
ZEALOUS ADVOCACY**

**[www.MichaelLawSF.com](http://www.MichaelLawSF.com)**

THE MICHAEL LAW FIRM

PERSONAL  
INJURY



WRONGFUL  
DEATH

TRIAL LAWYERS



**ONE MARKET STREET, 36TH FLOOR | San Francisco CA  
433 Airport Blvd, Suite 126 | Burlingame CA  
2901 West Coast Highway | Newport Beach CA**



**Looking to...**

- **Purchase a home?**
- **Sell your business?**
- **Purchase a new business?**
- **Purchase commercial property?**
- **Lease a location for your business?**

**We are here to help you!  
CALL ON US**

**JERIES TANNOUS**  
**Commercial and Residential Real Estate**  
**BRE # 00550532**  
**Cell: (650)740-9263**

**Specializing in:**  
**Business Brokerage**  
**Commercial Real Estate**  
**Sales & Leasing**  
**Residential Real Estate**



# St. Nicholas Banquet Room

5200 Diamond Heights Blvd.  
San Francisco, CA 94131



Come visit us for Weddings, Baptisms,  
Birthdays, Anniversaries & All Other Occasions  
*We are located in the heart of San Francisco*  
*Please call us to make an appointment at (415) 648-5200.*