

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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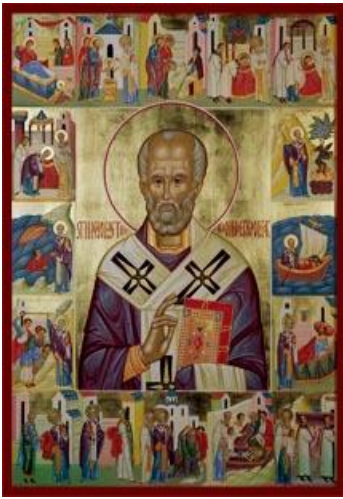
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Sub-Dn. Michel Khoury

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Sunday, August 28th, 2016

This Sunday: **One-Week** Memorial Service for the servant of God **Mitri Dabai**. Offered by: Issa Dabai and family, Jamileh Saoud, Nabil and Hilda Dabai, Jackie Dabai, Salma and Evon.

May his memory be eternal!



THE EPISTLE: First Epistle of St. Paul to the Corinthians. (4:9-16)

Brethren, God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill clad and buffeted and homeless; and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.

رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس :

يا اخوة ان الله ابرزنا نحن الرسل آخري الناس كأننا مجعولون للموت. لأننا قد صيرنا مشهداً للعالم والملائكة والبشر * نحن جهال من أجل المسيح أما أنتم فحكماؤه في المسيح. نحن ضعفاء وأنتم أقوياء. أنتم مكرّمون ونحن مهانون * وإلى هذه الساعة نحن نجوع ونعطش ونعري ونلطم ولا قرار لنا * ونتعب عاملين. نشتم فنبارك. نضطهد فنحنمل * يشنع علينا فننصرع. قد صيرنا كأقذار العالم وكأوساخ يستخفها الجميع إلى الآن * ولست لأحجلكم أكتب هذا وإنما أعظكم كأولادي الأحباء * لأنه ولو كان لكم ربوة من المرشدين في المسيح ليس لكم آباء كثيرون. لأني أنا ولدتكم في المسيح يسوع بالإنجيل * فاطلب إليكم أن تكونوا مقيدين بي.

THE GOSPEL: St. Matthew. (17:14-23)

At that time, a man came up to Jesus and kneeling before Him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" Jesus said to them, "Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting." As they were traveling together through Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day."

الانجيل: القديس متى الإنجيلي البشير:

في ذلك الزمان دنا إلى يسوع إنسان فجعاً له وقال يا رب ارحم ابني فإنه يُعَذَّبُ في رؤوس الأهلّة ويتألّم شديداً لأنه يقع كثيراً في النار وكثيراً في الماء* وقد قدّمته لتلاميذك فلم يستطيعوا أن يشفوه* فأجاب يسوع وقال أيها الجيل الغير المؤمنين الأعوج إلى متى أكون معكم. حتى متى احتملكم. هلمّ به إليّ إلى ههنا* وانتهره يسوع فخرج منه الشيطان وشفى الغلام من تلك الساعة* حينئذ دنا التلاميذ إلى يسوع على انفراد وقالوا لماذا لم نستطع نحن أن نُخرجه* فقال لهم يسوع لِعَدَمِ إيمانكم. إني الحق أقول لكم لو كان لكم إيمان مثل حبة الخردل لكنكم تقولون لهذا الجبل انتقل من ههنا إلى هناك فينتقل ولا يتعذر عليكم شيء* وهذا الجنس لا يخرج إلا بالصلاة والصوم* وإذا كانوا يترددون في الجليل قال لهم يسوع إنّ ابن البشر مزمع أن يسلم إلى أيدي الناس* فيقتلونه وفي اليوم الثالث يقوم*

Holy Bread of Oblation offered by:

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week: Nabil Khoury, Mousa Khoury, Vicky Fashho, Nadia Husary, Salwa Hanhan, Lana Hanhan and Ghada Rantisi. Happy Birthday. Many Years!
- ❖ St. Nicholas church family for the good health and speed recovery of **Marilyn Habeeb and Theresa Cardinale**. Many Years!

Alter candle offered by:

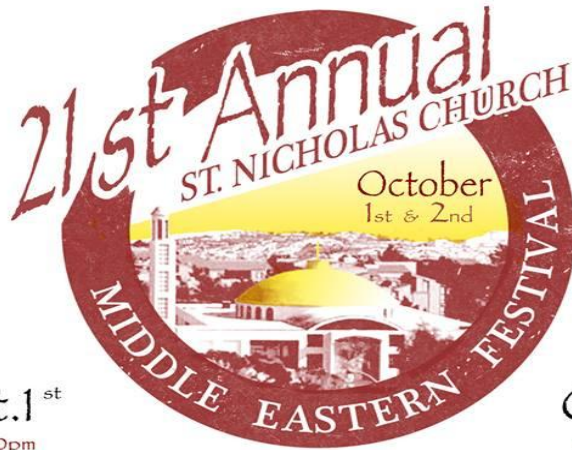
- ❖ Abdallah and Clemance Shami, and children: Johnny, Naifeh, and Jamilleh Shami in loving memory of **Anthnony Anna, Jasmin and Jamilleh**. May their memory be eternal!

Upcoming Events:

Save the Date: 2016 Annual Festival:

St. Nicholas Church Annual Food Festival will be held on Saturday & Sunday, October 1st & 2nd. More info to follow...

Car Raffle: This year we will have a raffle for **2016 Honda Accord LX**. Hurry up and buy your ticket for \$50 to win the car.



Oct. 1st
12pm-10pm

Oct. 2nd
12pm - 8pm

You won't want to miss :

- Live Music by well known Bay Area singers!
- Hookah Smoking
- Craft Beer
- Raffle to WIN a CAR!
- Debkeh Performances (cultural dancing)
- Fantastic & Delicious Mediterranean Food
- Church Tours
- Henna Tattoos
- Ladies Auxiliary Kan Zaman Booth (Photo booth)
- Jumper for the kids
- and much more!



tinyurl.com/nd89gag

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Fashion Show:

St. Nicholas Annual Fashion Show will be held on Sunday, November 6th at St. Nicholas Banquet Hall. More info to follow....

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***These Items Are Needed for Our Festival. Please Donate to purchase these items.***

***Thank you for your continuous support***

**يرجى التبرع لشراء هذه الحاجيات. شكراً لدعمكم الدائم.**

|                              |                                |
|------------------------------|--------------------------------|
| 100 foil trays with cover    | 10 kinds of spices             |
| 2 cases of lamb              | 10 cases of “to go” containers |
| 4-10 cases of garbanzo beans | 1-25 lbs salt                  |
| 4 lighting fluid             | 200 pieces of ½ chicken        |
| 100 lbs of chicken breast    | 5 cases of paper plates        |
| 1 case of plastic knives     | 2 large foil 18”               |
| 5 cases of napkins           | 2 cases of 4oz containers      |
| 50 large foil trays          | 12 gallons olive oil           |
| 50 lbs bulgur                | 5 cases of lemon juice         |
| 3 cases of plastic forks     | 2 large saran wrap             |
| 1-75 lbs sugar               | 100 dozens of pita bread       |
| 15 large bags of charcoal    | 3 cases of plastic spoons      |
| 30 lbs of Tahini sauce       | 2 cases of vermicelli          |
| 5 cases of lettuce           | 5 cases/ yellow onion          |
| 2 jars of peeled garlic      | 500 pieces of Knafee           |
| 4 cases of parsley           | 1 case of lemon                |
| 1 case of green onion        | 500 pieces of Hilbeh           |
| 5 cases of cucumber          | 500 pieces Ghribah             |
| 500 pieces of Baklava        | 500 pieces “Ka’ek”             |
| <b>500 pieces Maamool</b>    | <b>500 pieces of Namura</b>    |
| <b>500 pieces Barazik</b>    |                                |

## **GOSPEL READING**

The Gospel is read in the church at every service, at every service we are standing around this word of God and we always think that that makes us God’s own people. And yet a great deal more is required of us if we wish to be this people of God and the people who can claim that that divine word belongs to it. The Bible was born in a human community, the Gospel was born within the Church. Both the community of Israel and the Church of God were there before Scriptures were elaborated. It is from within this community that knowledge of God, love of God, vision of His greatness, vision of His incredible beauty, vision also of the condition and destiny of the becoming and the vocation of man sprang. It is the community that brings forth a witness of something which is known to it, which is its life, which is its love and its joy.

The people of the Bible are not the people who read it, are not the people who keep it faithfully in their hands and proclaim it. The true people of God, the true people of the Bible, the true people of the Gospel should be such a community that could write the Holy Book, proclaim it within its experience, bring it forth, give birth to it. Short of being such a community we do not truly belong either to the Gospel or to the people of God.

Often we console ourselves thinking that we are the worshipping community where the word of God is declared, where it is preached, the community that somehow aims at living the word. And yet when we look around we see that what is made manifest gives the lie to our claim. If we were the community which from within, from the depth of its own experience had brought forth the divine word, those who hear us repeat it, proclaim and preach it would have a double revelation: on one hand of the thing declared, on the other hand the fact that these things have become flesh and blood, that they have become reality of human life and the community which would preach the divine word would be a proof that this divine word is true.

Is that what we see? Can we say that the community which we are, small or big, is a community which in itself is a proof of the message which we bring, the good news that Christ brought into the world? Is it not still true and perhaps more now than it was in the early days, that the word of God is mocked and reviled because of us? Here is the rebirth to which we are called. We have a Book which has been brought forth from the very depth of human experience of God, a Book in which God indeed speaks through a community that could witness the truth of the word. We must become again such a community, we must learn to live according to God's own word, to the revelation of His will; we must learn to be such people whose life coincides with the word of the Gospel.

As long as the Gospel remains a law outside us, as long as the Gospel is the divine will different or opposed to our will – we are not the community of the Gospel; we are aiming at becoming it, perhaps, at best, but we are not yet a community capable of revealing the good news to the word. Christ said that the word He has preached is not an arbitrary command of God, it is the revelation of what true humanity is, it is a revelation to us and to others of how a truly human being should feel and think and will and live. As long as we do not feel that way and think that way and live that way – it is not that we are disobeying God's law, it is not that we are destroying our true self, we are not human in a true sense, in the vocational sense of this word. And so the renewal of the Church begins within each of us. The reform of the church when it touches ways of praying, when it affects outer constitution is not a return to the sources. There is only one well of light of which streams the water of eternal life – it is the Gospel itself which is a revelation to each and all of us of what human being is and what human relationships are.

Let us then take earnestly this witness of the Gospel, realising that when the judgment comes it is not God with a law, different or alien from us, who will judge us. We will see what we should have been, what we might have been and what we have not chosen to be. There will be sadness, there will be tears indeed, not because God will curse and reject us, but because, seeing the beauty of our calling, we will see how far short of it we have fallen.

Let us then in the time left to us, and it does not take years, it takes a moment that transforms a life, let us turn to the Gospel itself, let us learn from Christ Himself what we are, what we can be and if we have any doubt we can, let us remember Christ's own words when Peter asked: "Who then can be saved?" Christ answered: "This is impossible to men, but to God all things are possible." Let us go forth in this hope and in this joy and in this certitude.

***Metropolitan Anthony Sourozh***

## كلمة الراعي الإيمان

كان مجيء الرجل الذي ولده مريض إلى السيّد منطلق تعليم من المسيح عن الإيمان. الشاب كان مصروعاً يُلقي نفسه في النار أو في الماء. ولم يستطع التلاميذ إخراج الروح الشرير الذي كان فيه. إذ ذاك قال لهم يسوع: «لو كان لكم إيمان مثل حبة الخردل، وهي أصغر حبات الطبيعة، لكنتم تقولون لهذا الجبل انتقل من ههنا إلى هناك فينتقل».

ليس مرادي هنا أن أعطيكُم هنا تعليمًا عن الإيمان. لا نستطيع أن نعرف الإيمان بالحديث عنه أو بالتفكير به أو بالتأمل الذهني. أحياناً يظن الإنسان أنه مؤمن في حين أنه أبعد الناس عن الإيمان. يقول البعض: أنا أؤمن ولكني لا أصلي، أنا أؤمن ولكني لا أصوم، لا أعفّ عن شيء، لا امتنع عن ارتكاب المعصية، أصنع ما أشاء، أدنس نفسي ولكني مؤمن. هذا بعيد عن الإيمان.

أظن أن الإنسان لا يستطيع حقاً أن يعرف الإيمان ولو جاءت عنه كلمات مقتضبة في الكتاب الإلهي. قال الرسول بولس ان «الإيمان هو الثقة بما يُرجى والإيقان بأمور لا تُرى» (عبرانيين ١١ : ١)، أي أن نثق بالأمور التي لا تُرى وكأنها تُرى، وبالأمور الآتية كأنها حاضرة. ولكن كيف نثق وكيف نجيء إلى الإيمان؟ ثم لما سأله تلاميذه لماذا لم يستطيعوا هم أن يُخرجوا الشيطان، قال السيّد عن الروح الشرير الذي كان مستولياً على الفتى «ان هذا الجنس لا يخرج الا بالصلاة والصوم». وبحق ليس هذا الجنس بالذات فقط، لكن الحق أن كل شيطان، كلّ شرّ في الإنسان لا يُستأصل الا بالصلاة والصوم. وكأن المسيح يريدنا أن نعرف أن الإيمان نتيجة لهذا.

الإيمان أن تكون قريباً من الله، أن تطمئن إلى وجهه وأن ترتاح إلى كلامه. وإن استطعت أن تصير عفيفاً في الدنيا عما يقال فيها فأنت مؤمن، لأنك إن كنت مؤمناً فكلامك من الكتاب وقولك قول الله. وإن قلت ما لا يرضى الله عنه، مهما مرّك قوله، فأنت لست بمؤمن.

الناس ناسان: المؤمن الذي يعرف نفسه أنه ضعيف الإيمان، وغير المؤمن الذي يظن أنه مؤمن. ولهذا قال السيّد إن أنت صليت وإن كنت أمام الله في كل حين تصلي في تواضع وانكسار القلب، فعند ذاك ينشأ إيمان. من صلاتك، يأتيك الإيمان من قلب يتطهر، يأخذه الله. إن صليت اليوم فإيمانك أفضل مما كان أمس، وإن صليت غداً بانكسار قلب وفقر إلى الله، فإيمانك في الغد أفضل مما كان في أمس، وكلما تقدّمت في معراج الصلاة فأنت أقرب إلى الله.

ما الإيمان؟ كيف تنتقل الجبال؟ لم يعطِ الرب جواباً عن هذا ولكنه قال اذهب وصلّ وصم لتصير مؤمناً. لا يُخلَق الإنسان مؤمناً ولكنه يصير مؤمناً بالفعل بقوة انتقاله إلى السيّد، لا بعمله ولكن في صلاته.

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