

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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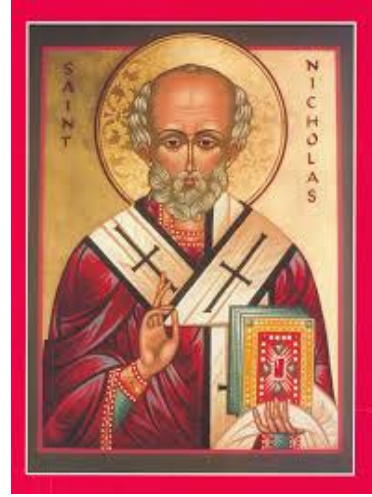
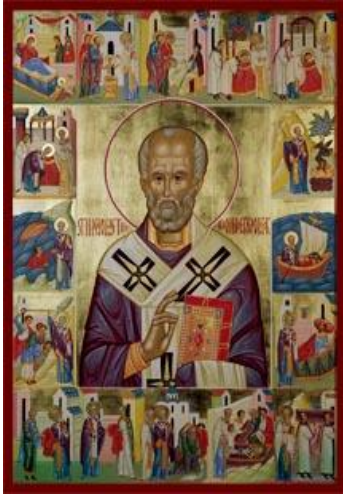
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Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Maher Shami



Sunday, March 5<sup>th</sup> 2017

First Sunday of Great Lent (Sunday of Orthodoxy) (أحد رفع الأيقونات) أحد الأرثوذكسية

Procession of the Holy Icons - Sunday of Orthodoxy

It is customary for the procession of the Holy Icons to take place immediately after the Service



**THE EPISTLE : St. Paul to the Hebrews. (11:24-26, 32-40)** Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets; who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

**الرسالة: عبرانيين :** يا إخوة، بالإيمان موسى لما كَبُرَ أبى أن يُدعى ابنا لابنة فرعون، مختارا الشقاء مع شعب الله على التمتع الوقتي بالخطيئة، ومعتبرا عار المسيح غنى أعظم من كنوز مصر، لأنه نظر الى الثواب. وماذا أقول ايضا؟ إنه يضيق بي الوقت إن أخبرت عن جدعون وباراق وشمشون ويفتاح وداود وصموئيل والأنبياء الذين بالإيمان قهروا الممالك، وعملوا البر، ونالوا المواعد، وسدوا أفواه الأسود، وأطفأوا حدة النار، ونجوا من حد السيف، وتقوّوا من ضعف، وصاروا أشداء في الحرب، وكسروا معسكرات الأجانب، وأخذت نساء أمواتهن بالقيامة، وعذب آخرون بتوتير الأعضاء والضرب، ولم يقبلوا بالنجاة ليحصلوا على قيامة أفضل؛ وآخرون ذاقوا الهزء والجلد والقيود أيضا والسجن، ورُجموا ونُشروا وامُتحنوا وماتوا بحدّ السيف، وساحوا في جلود غنم ومعز وهم معوزون مضائقون مجهودون (ولم يكن العالم مستحقا لهم)، وكانوا تائهين في البراري والجبال والمغاور وكهوف الأرض. فهؤلاء كلهم، مشهودا لهم بالإيمان، لم ينالوا الموعد لأن الله سبق فنظر لنا شيئا أفضل: أن لا يكملوا بدوننا.

**THE GOSPEL: St. John. (1:43-51)** At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

**الإنجيل: يوحنا** في ذلك الزمان أراد يسوع الخروج الى الجليل، فوجد فيلبس فقال له: اتبعني. وكان فيلبس من بيت صيدا، من مدينة أندراوس وبطرس. فوجد فيلبس نثنائيل فقال له: إن الذي كُتِبَ عنه موسى في الناموس والأنبياء قد وجدناه، وهو يسوع بن يوسف الذي من الناصرة. فقال له نثنائيل: أَمَنْ الناصرة يمكن أن يكون شيء صالح؟ فقال له فيلبس: تعال وانظر. فرأى يسوع نثنائيل مقبلا اليه فقال عنه: هوذا إسرائيلي حقا لا غشّ فيه. فقال له نثنائيل: من أين تعرفني؟ أجاب يسوع وقال له: قُبِلَ أن يدعوك فيلبس، وأنت تحت التينة رأيْتُكَ. أجاب نثنائيل وقال له: يا مَعَم، انت ابنُ الله، انت مَلِكُ إسرائيل. أجاب يسوع وقال له: لأنني قلت لك إني رأيْتُكَ تحت التينة، أَمَنْتَ؟ إنك سَتُعَايِنُ أعظم من هذا. وقال له: الحق الحق أقول لكم انكم من الآن ترون السماء مفتوحة وملائكة الله يصعدون وينزلون على ابن البشر.

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

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week: Fr. Athanasius (Assaad) Bitar, Maritsa Wahhab, Violet Rantisi, Anthony Elhaj, Tanya Shami, Rowida Bargouth and Rose Khnouf . Many Years!

***Alter Candles offered by:***

- ❖ Laila Louh for the continued good health of Laila Louh and her children and grandchildren. Many Years!
- ❖ Janan, Jim, Ivette, Jennifer, Brandon and Matthew Howell, Jane and Oscar Moran for the good health of **Nadim and Basma Howell** on the occasion of their 57<sup>th</sup> wedding anniversary on March 6<sup>th</sup>. Happy Anniversary. Many Years!

**Spiritual Retreat:**

Saturday, March 4th – 10:00 am to 3:00 pm.  
Men & Women Are Invited to a Lenten Retreat.

GUEST SPEAKER: MOTHER MELANIA FROM THE HOLY ASSUMPTION MONASTERY IN CALISTOGA

TOPIC: Lenten disciplines of fasting, alms giving, and prayer

Pot Luck Luncheon - \$10 donation, which will be given to the monastery

Mother Melania will be bringing some of the items that the monastery is famous for: honey, olive oil, vinegar, and other specialty items.

## MARCH IS LADIES' MONTH

In keeping with the tradition in our Archdiocese, ladies will show their involvement in the life of the church in the most visible way during the month of March.

They will usher, collect trays, read the Epistle and deliver sermonette...

*Our ladies Auxiliary usually prepare a Lenten Luncheon on Sundays. This year they are asking of your help by Donating or preparing food for that purpose.*

**Sunday, March 5<sup>th</sup>:** Sermonette: **Gladys Maalouf**, Epistle Readers Arabic: **Rozana Maayeh**

## Sunday Lenten Luncheon

Join us downstairs for Luncheon offered by:

**Souad Rishmawi, Angel Salfiti, Aida Salfiti, Marina Khalaf, Basma Howell.**

Many Thanks! May God bless you and your families!

<b>2017 Great Lent Period</b>	
<b>(February 27<sup>th</sup> – April 16<sup>th</sup> , Strict Fast - NO Dairy, Meat, and Fish)</b>	
Sunday March 5 <sup>th</sup>	Sunday of Orthodoxy
Sunday March 19 <sup>th</sup>	Sunday of the Holy Cross
Saturday March 25 <sup>th</sup>	Annunciation of the Theotokos (Only Fish Allowed)
Sunday April 9 <sup>th</sup>	Palm Sunday (Only Fish Allowed)
Friday April 14 <sup>th</sup>	Great and Holy Friday
Sunday April 16 <sup>th</sup>	Great and Holy Pascha

<b>The Services program during the period of Great Lent 2017</b>			<b>برنامج الصلوات خلال فترة الصوم الأربعيني المقدس لعام 2017</b>		
Wednesdays	Great Compline Service	7 pm	٧ مساءً	صلاة النوم الكبرى " يا رب القوات "	الأربعاء
Fridays	Akathist Service Followed by a Potluck dinner	7 pm	٧ مساءً	خدمة مديح والدة الاله	الجمعة
Sundays	The Divine Liturgy of Saint Basil the Great	11 am	11 صباحاً	القديس باسيليوس الكبير القداس الإلهي	الأحد

**Mark your calendar: Bouquets To Icons/ Lenten Luncheon**

Saturday, March 18<sup>th</sup> from 11:00 am - 3:00 pm @ Holy Trinity Serbian Orthodox Church in Moraga.  
Donation \$55.00 per person.

Further info: Marilyn Habeeb, [650-692-1966](tel:650-692-1966).

- ❖ General meeting we be held on April 2<sup>nd</sup> after the service for the approval of the Church Constitution 2017.

❖ **Three Holy Youths Camp: June 19<sup>th</sup> – June 23<sup>rd</sup> 2017**

Registration for camp begins...

January 15-February 15th Early Bird Registration \$250.00

February 16th- May 1st Registration \$300.00

A deposit must be made to your local parish registration officer of \$50.00 to hold your campers spots.

Payments must be completed by May 1st 2017.

Physical Registration sheets will be at your local parish as well as online @ [norcaldeanerycamp.org](http://norcaldeanerycamp.org) > Registration> Media Consent Form.

Medical Forms must be completed at your parish in person.

For more info, please contact Ilyan Baalbaki : (586) 604-5331.

- ❖ **2017 PLC:** 2017 Parish Life Conference will be held on **July 5-9, 2017** hosted by St. Michael Church in Van Nuys, CA.

- ❖ **2017 Antiochian Archdiocese Convention** will be held on **July 23-30, 2017** hosted by St. George Cathedral. Florida.



## Triumph of Orthodoxy

Today the Orthodox Church is keeping the great feast of the Triumph of Orthodoxy over all heresies. It is not the triumph of the Orthodox over other people, of our Church over another church. It is the triumph of the spirit of truth within the community of men, the triumph of God in the midst of His people.

This triumph was declared when the doctrine of the icons was proclaimed and it signifies once more the vindicating of two things; on the one hand that God has truly become man. God Himself, the God of Heaven, the Living God has become a living man, and also that the Lord was made flesh and that it is within the compass of this created world that the divine presence was made

manifest and revealed. It is a revelation both about God and about the created world. We recognise in Christ the true Man and true God, very Man and very God, the Lord who makes Himself a servant and the created that unfolds itself in depth, in vastness to be great enough to become the place where God dwells, and more than this - to unite itself to God, the Lord of all things.

The triumph of Orthodoxy was appointed to the day when the dogma concerning the icons was declared, a dogma according to which it is right and legitimate to paint the likeness of Christ our Lord, of the Mother of God and His Saints. And yet it is not simply images to which we attach divine names. An icon is something far greater than this. We do not possess any likeness of Christ and we are not trying to reproduce His earthly features as accurately as possible. An icon painter displays in an icon the knowledge of the Church of God about the word of God incarnate in human features, in lines and colours what is to be conveyed to us is not the historical likeness of Jesus of Nazareth, but the vision of the divine presence in human features. And an icon is even more than a revelation, a declaration of truth and of faith in lines and colours. It is blessed and hallowed, it becomes within the Church a real focus of presence.

And this is why we bow to the icons, we venerate them, we kiss them, not only as likenesses, not only as images that reveal the invisible but as a dwelling place of divine grace and divine power.

To declare this means simultaneously to speak of the incredible closeness of God Who unites Himself to man and makes history His own but also unites Himself to the very matter of this world and reveals its greatness and its incredible capabilities not only to become the dwelling place of God but to become pervaded with divine presence, to be filled with it. It is a message of great hope not only about men but about all things around us, and we, Christians, are called to understand this.

This is why it is so important for us to try to understand all the depth of the Church's teaching about God, One in Trinity, about the incarnation of the Word of God, about the Mother of God, about Man and about things created, because we are those who should bring the world that has lost the sight of itself, an understanding of itself, not only words of truth, but words of life, not only speak but live with an understanding and depth that the Christian alone should have if we only were of the stature of true Christianity.

It is a message of hope but it is also a challenge to us. As long as we do not understand this we are still on the fringe of that Church which is life eternal. Let us try to learn, try to understand, try to live, and then we will be able to declare, not in words but in the manifestation of the spirit of God, what God has said, what He says day after day about the world He has created, about man whom He has loved and willed into the world and about Himself which is life and joy and eternity.



## أحد الأرثوذكسية



“الأرثوذكسية” كلمة قديمة جدا تعني استقامة الرأي اي الإيمان السليم، كما تعني ايضاً التمجيد الصحيح لأن إيمان آبائنا هو أهتمام الصلوات المعبرة عن الإيمان، فإذا قارنت العقيدة بصلواتنا والترتيل نرى أنهما واحد.

لماذا أصرت الكنيسة على تخصيص أحد من آحاد الصوم للإيمان المستقيم؟ السبب أن عقيدتك اذا كانت منحرفة فالإمساك عن الطعام لا ينفك شيئا. الإيمان هو بدء الحياة المسيحية وركنها واستمرارها. لذلك كانت الصلاة تسندك في جهاد الصوم لأنها مملوءة بالفكر الإلهي المأخوذ من الكتاب المقدس والكتاب يقوم إيمانك.

لماذا نُصرّ على استقامة الرأي ليس فقط في هذا الأحد ولكن طيلة حياتنا؟ لأن هناك جماعات انحرفت عن الكنيسة منذ القرن الأول، والكارثة الكبرى أتت بالآريوسية التي كُفّرها المجمع الأول وهي أنكرت ألوهية المسيح. في الحقيقة أن كل الهرطقات مشتقة عن هذه.

اليوم الآريوسية يردها شهود يهوه الذين يُنكرون ألوهية السيد، ولهذا السبب هم غير مسيحيين.

إنجيل اليوم يعبر عن الإيمان الأرثوذكسي بقوله: “إنكم من الآن ترون السماء مفتوحة وملائكة الله يصعدون وينزلون على ابن البشر” (اي المسيح). فإذا كان الرب يسوع هو الجسر القائم بين السماء والأرض يكون هذا تعبيراً على أنه الإله.

في الرسالة، بعد أن يبين كاتبها قداسة الناس في العهد القديم وعظمتهم الروحية، ينتهي المقطع بـ “لم ينالوا الموعد لأن الله سبق فنظر لنا شيئاً أفضل أن لا يكملوا بدونا”. المعنى أن الكمال بيسوع، وكان على الأقدمين أن ينتظروه وينتظروا تلاميذه (اي نحن) ليصيروا معنا كنيسة واحدة لننال معا المجد الإلهي.

فإذا مشينا جميعاً في هذا الصوم على درس الإنجيل والقراءات الروحية والصلوات المملوءة من الكتاب الإلهي نقدر أن نتأهب للعيد. والقيامة نقومها كل يوم في الصيام اذا غلبنا الخطيئة وانتظرنا المخلص آتياً الينا فنأكل جسده ونشرب دمه ونحيا بهما حتى ينقلنا الله اليه بالموت.

عيد الفصح، تاريخياً، سابق للصوم. نعرفه منذ القرن الأول، والصيام استغرق أربعة قرون لينتبت شيئاً فشيئاً. الفصح هو الإيمان بالمسيح رباً وإلهاً. يمدّ هو اذا الإيمان المستقيم الذي نذكره الأحد الأول. كل الآحاد اللاحقة تحتوي بطريقة ما الإيمان المستقيم وتنتظر المسيح الآتي الينا والذي ننتظر مجيئه الأخير.

من يعطينا، في هذا اليوم، موهبة أن نكون ممثلين في كل أحد من الصوم من قوة الفصح المنتشرة على كل أيام هذا الإمساك! من يعطينا ان نصبح فصحيين، قائمين على الفرح! نرجو أن نكون معا في هذه الأيام لنقدر ان نكون معا في الفصح المبارك.

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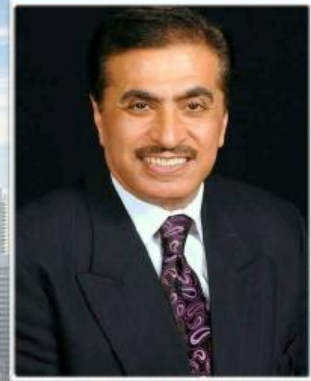
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