

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

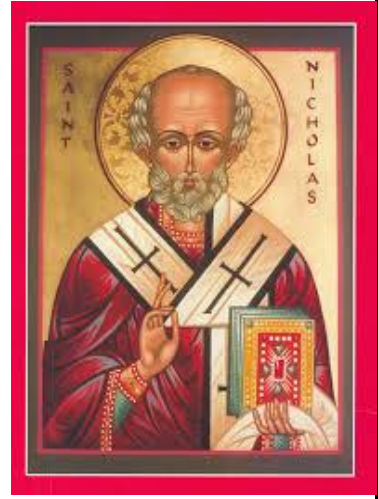
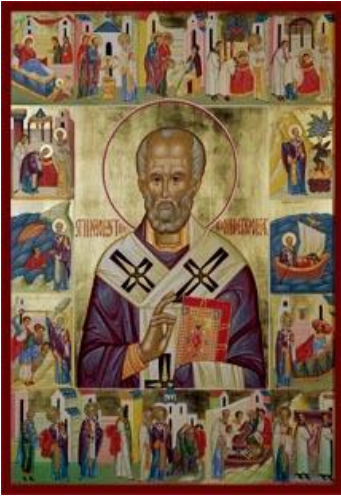
(586) 214-4428- revbaalbaki@yahoo.com

Pastor Emeritus, V. Rev. Fr. Gregory Ofiesh

Sub-Dn. Michel Khoury

Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Maher Shami



Sunday, May 7th 2017

أحد المخلع / Sunday of The Paralytic

Christ is Risen! Indeed He is Risen!

المسيح قام! حقا قام كل عام وأنتم بخير



(3rd, 9th, & 40- Day) Memorial Service for **Bishara Kubein** offered by his family!

(40 day) Memorial Service for **ALFRED FARID CHRISTO KHAYAT** (Starts @ 10:00am) at

Constantine & Helen Greek Orthodox Church.(1224 Alabama Street, Vallejo, CA)

May their memory be eternal!

THE EPISTLE: The Acts of the Sainly and Pure Apostles. (9:32-42)

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments, which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

الرسالة: أعمال الرسل ٩: ٣٢-٤٢

في تلك الأيام فيما كان بطرس يطوف في جميع الأماكن، نزل أيضًا إلى القديسين الساكنين في لدة، فوجد هناك إنساناً اسمه أينياس مضجعا على سرير منذ ثماني سنين وهو مخلع. فقال له بطرس: يا أينياس يشفيك يسوع المسيح، قم واقترش لنفسك، فقام للوقت. وراه جميع الساكنين في لدة وسارون فرجعوا إلى الرب. وكانت في يافا تلميذة اسمها طابيثا الذي تفسيره ظبية، وكانت هذه ممثلة أعمالاً صالحة وصدقات كانت تعملها. فحدث في تلك الأيام أنها مرضت وماتت، فغسلوها ووضعوها في العلية. وإذ كانت لدة بقرب يافا، وسمع التلاميذ أن بطرس فيها، أرسلوا إليه رجلين يسألانه ألا يبطن عن القدوم إليهم. فقام بطرس وأتى معهما. فلما وصل صعدوا به إلى العلية، ووقف لديه جميع الأرامل يبكين ويؤريه أقمصة وثياباً كانت تصنعها ظبية معهن. فأخرج بطرس الجميع خارجاً وجثا على ركبتيه وصلّى. ثم التفت إلى الجسد وقال: يا طابيثا قومي. ففتحت عينيها، ولما أبصرت بطرس جلست. فناولها يده وأنهضها. ثم دعا القديسين والأرامل وأقامها لديهم حية. فشاع هذا الخبر في يافا كلها، فأمن كثيرون بالرب.

THE GOSPEL: St. John. (5:1-15)

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water. For an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first, after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for 38 years. When Jesus saw him and knew that he had been lying there a long time, He said to him, "Do you want to be healed?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befalls you." The man went away and told the Jews that it was Jesus Who had healed him.

الإنجيل: يوحنا ٥: ١-١٥

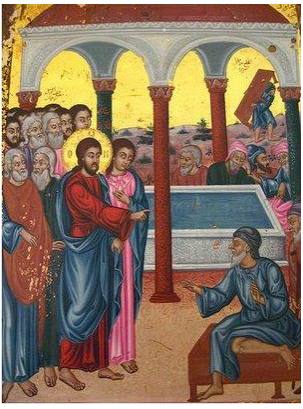
في ذلك الزمان صعد يسوع إلى أورشليم. وإن في أورشليم عند باب الغنم بركة تسمى بالعبرانية بيت حسدا لها خمسة أروقة، كان مضجعا فيها جمهور كثير من المرضى من عميان وعرج ويايسي الأعضاء ينتظرون تحريك الماء، لأن ملاكا كان ينزل أحيانا في البركة ويحرك الماء، والذي ينزل أولا من بعد تحريك الماء كان يبرأ من أي مرض اعتراه. وكان هناك إنسان به مرض منذ ثمان وثلاثين سنة. هذا إذ رآه يسوع ملقى، وعلم أن له زمانا كثيرا، قال له: أتريد أن تبرأ؟ فأجابته المريض: يا سيّد ليس لي إنسان متى حرك الماء يُلقيني في البركة، بل بينما أكون أتيا ينزل قبلي آخر. فقال له يسوع: قم احمل سريرك وامش. فلوقت برئ الرجل وحمل سريرته ومشى. وكان في ذلك اليوم سبت. فقال اليهود للذي شفي: إنه سبت فلا يحلّ لك أن تحمل السرير. فأجابهم: إن الذي أبرأني هو قال لي: احمل سريرك وامش. فسألوه: من هو الإنسان الذي قال لك احمل سريرك وامش؟ أمّا الذي شفي فلم يكن يعلم من هو، لأن يسوع اعتزل إذ كان في الموضع جمع. وبعد ذلك وجده يسوع في الهيكل فقال له: ها قد عوفيت فلا تعدّ تخطئ لئلا يُصيبك أسر. فذهب ذلك الإنسان وأخبر اليهود أن يسوع هو الذي أبرأه.

Holy Bread of oblation offered by:

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week: Muncie Hinn, Dounya Matar and Simon Rantisi. Happy Birthday. Many Years!
- ❖ Saida Jaghab in loving memory of **Basem Jaghab**. May his memory be eternal!

Mark your calendar for our upcoming events:

- ❖ **Mother's Day Family Night:** St. Nicholas Church will have a Mother's Day "Family- Night" on May 13th @7:00 pm in our Hall. Music by Najeeb Haddad. Tickets: Adult: \$25, Children: \$10.
- ❖ **Three Holy Youths Camp: June 19th – June 23rd 2017**
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.
- ❖ **Save the date: October 22nd, 2017 Ball Dance Contest:** We are having our first Ball Dance Contest in October 22nd and we need young men and young women to participate.
For further information please call **Gladys Maalouf @ 4158320316**



SUNDAY OF THE PARALYTIC

How tragic today's story of the life of Christ is. A man had been paralysed for years. He had lain at a short distance from healing, but he himself had no strength to merge into the waters of ablu­tion. And no one - no one in the course of all these years - had had compassion on him.

The ones rushed to be the first in order to be healed. Others who were attached to them by love, by friendship, helped them to be healed. But no one cast a glance at this man, who for years had longed for healing and was not in himself able to find strength to

become whole.

If only one person had been there, if only one heart had responded with compassion, this man might have been whole years and years earlier. As no one, not one person had compassion on him, all that was left to him — and I say «all that was left to him» with a sense of horror — was the direct intervention of God.

We are surrounded by people who are in need. It is not only people who are physically paralysed who need help. There are so many people who are paralysed in themselves, and need to meet someone who would help them. Paralysed in themselves are those who are terrified of life, because life has been an object of terror for them since they were born: insensitive parents, heartless, brutal surroundings. How many are those who hoped, when they were still small, that there would be something for them in life. But no. There wasn't. There was no compassion. There was no friendliness. There was *nothing*. And when they tried to receive comfort and support, they did not receive it. Whenever they thought they could do something they were told, 'Don't try. Don't you understand that you are incapable of this?' And they felt lower and lower.

How many were unable to fulfil their lives because they were physically ill, and not sufficiently strong... But did they find someone to give them a supporting hand? Did they find anyone who felt so deeply for them and about them that they went out of their way to help? And how many those who are terrified of life, lived in circumstances of fear, of violence, of brutality... But all this could not have taken them if there had been someone who have stood by them and not abandoned them.

So we are surrounded, all of us, by people who are in the situation of this paralytic man. If we think of ourselves we will see that many of us *are* paralysed, incapable of fulfilling all their aspirations; incapable of being what they longed for, incapable of serving others the way their heart speaks; incapable of doing anything they longed for because fear, brokenness has come into them.

And all of us, *all of us* were responsible for each of them. We are responsible, mutually, for one another; because when we look right and left at the people who stand by us, what do we know about them? Do we know how broken they are? How much pain there is in their hearts? How much agony there has been in their lives? How many broken hopes, how much fear and rejection and contempt that has made them contemptuous of themselves and unable even to respect themselves — not to speak of having the courage of making a move towards wholeness, that wholeness of which the Gospel speaks in this passage and in so many other places?

Let us reflect on this. Let us look at each other and ask ourselves, 'How much frailty is there in him or her? How much pain has accumulated in his or her heart? How much fear of life — but life expressed by my neighbour, the people whom I should be able to count for life — has come in to my existence?

Let us look at one another with understanding, with attention. Christ is there. He can heal; yes. But we will be answerable for each other, because there are so many ways in which we should be the eyes of Christ who sees the needs, the ears of Christ who hears the cry, the hands of Christ who supports and heals or makes it possible for the person to be healed.

Let us look at this parable of the paralytic with new eyes; not thinking of this poor man two thousand years ago who was so lucky that Christ happened to be near him and in the end did what every neighbour should have done. Let us look at each other and have compassion, active compassion; insight; love if we can. And then this parable will not have been spoken or this event will not have been related to us in vain.

Metropolitan Anthony Surozh

التوبة والشفاء

بين الفصح والعنصرة تأتي قراءات الإنجيل من بشارة يوحنا وهو الذي تحدّث عن القيامة أكثر من بقية الإنجيليين. لكن قبل ان أحول أنظاركم إلى الإنجيل، لا بدّ أن ألفتكم إلى الرسالة التي تُقرأ اليوم، فقد جاء فيها معجزتان: معجزة أولى تُذكر بحادثة الإنجيل، وهي معجزة شفاء بطرس لرجل في اللد يُدعى أينيّاس. كان هذا مخلّعًا مثل مخلّع الإنجيل، والمعجزة الثانية إقامة بطرس لطايبثا.

كأن كتاب أعمال الرسل أراد ان يُظهر أن القوة التي كانت في المسيح انتقلت إلى بطرس وكل الرسل الذين صاروا قادرين على اجتراح العجائب. وإتمامًا لهذا المعنى، نستطيع أن نقول ان القوة التي كانت في المسيح قد انتقلت أيضًا إلى الكنيسة في إتمامها الأسرار وهي عجائب لأنها شفاء، وان هذه القوة انتقلت إلى القديسين أيضا الذين يصنعون معجزات في المؤمنين جيلا بعد جيل.

المسيحية تنتقل وتفعل يوما بعد يوم. قوّة المسيح وفعله لم يتوقفا في عصر لأن الروح القدس الذي أرسله من لدن الآب هو معنا يوما بعد يوم كأن المسيح حاضر في ذاته وحاضر بفعله بالروح القدس.

اما إذا تحوّلنا إلى الإنجيل فنجد مخلّعًا لا يلتفت إليه أحد ليرميه في بركة بيت حسدا التي تعني بالعربية بيت الرحمة. إنسان ينتظر حتى وجد مصدر الرحمة في يسوع. غير أن يسوع لا يستعمل وسيلة كانت في العهد القديم، أي البركة، بل شفى المخلّع بكلمة منه.

غير أنني أودّ أن ألفتكم إلى شيء أساسي وهو سؤال السيد للمخلّع: «أتريد أن تشفى؟»، وكان الشفاء مشاركة بين الله والإنسان. يجب ان يقبل الإنسان أولاً ثم يفعل الله. كل خلاصٍ اشتراكٌ بين الخالق والمخلوق. أراد الإنجيل ان يتكلّم هنا عن الغفران. الغفران مشاركة بين الله والإنسان، يحتاج إلى توبة الإنسان ونعمة الله. التوبة ممكنة لأن الإنسان قادر أن يريد ولأن الله قادر ان يعطي. كل إنسان معذب جسديا وروحيا، وهو بحاجة إلى نظرة إلهية. ليس من السهل ان يعترف الإنسان بأنه ساقط وانه محتاج إلى الله.

المريض من أورشليم ما كان واعياً بأنه خاطئ، لكن السيّد قال له: «اذهب ولا تخطئ لئلا يُصيبك أشر». عمق المسيح رؤية هذا الشفاء. أدخله من المرض الجسدي، المرض القاهر، إلى المرض الروحي الذي كان فيه وهو أفتك من العلة الجسدية.

لذلك عندما تصلّي الكنيسة على مريض تصلّي أولاً من أجل الغفران ثم من أجل مرض الجسم. نعرف، علمياً، أن الأمراض تتأثر أحياناً بالوضع النفسي للإنسان. روحياً الأمراض متشابكة بالخطايا. من هنا أننا، إذا مرضنا، واجبنا الأول أن نتوب إلى الله لنشفى ونعود أصحاء.

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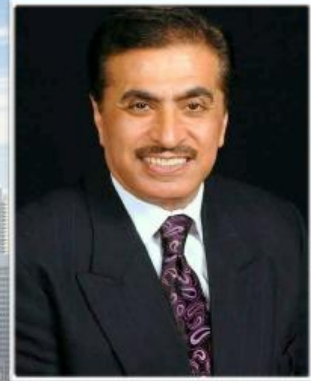


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