

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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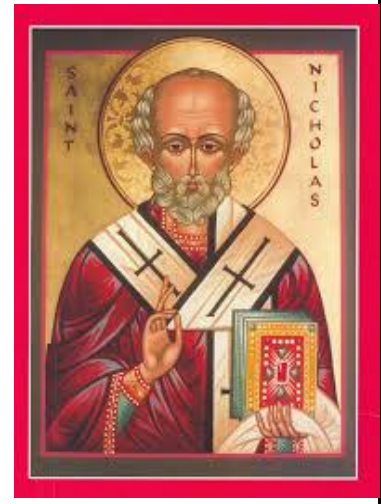
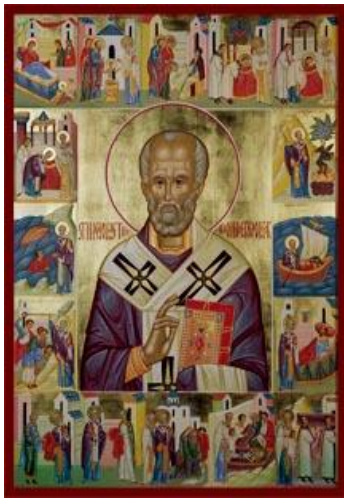
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آباء المجمع المسكوني الأول / Sunday, May 28th 2017, Sunday of the first ecumenical counsel

Sunday May 28th (6-Month) Memorial Service for the servant of God **Fuad Hanhan** offered by his family.
May his memory be eternal!

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 : في تلك الأيام ارتأى بولس أن يتجاوز أفسس في البحر لنلأ 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 عن أن أنصح كل واحد بدموع. والآن أستودعكم يا إخوتي الله وكلمة نعمته القادرة على أن تبنيكم وتمنحكم ميراثاً مع جميع القديسين. إني لم أشته فضة أحد 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 وصلّى.

الإنجيل: يوحنا في ذلك الزمان رفع يسوع عينيه إلى السماء وقال: يا أبت قد أتت الساعة، مجد ابنك ليُمددك ابناً أيضاً، كما أعطيت سلطناً على كل بشر ليُعطي كل من أعطيت 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 أعطيت لي هو منك، لأن الكلام الذي أعطيت لي أعطيت له لهم، وهم قبلوا وعلموا حقاً أنني منك خرجت وأمنوا بأنك 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 مجدتك فيهم. ولست أنا بعد في العالم، وهؤلاء هم في العالم، وأنا آتي اليك. 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 فإني آتي اليك. وأنا أتكلم بهذا في العالم ليكون فرحي 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."

Holy Bread of oblation offered by:

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week: Janet Baqleh, Alex Dabit, Wael Hanhan and Hala Batshon Aboujudom. Happy Birthday. Many Years!

Alter candles offered by:

- ❖ St. Nicholas church parish family in loving memory of **Mary Dudum** and **Matilda Awad**. May their memory be eternal!

Mark your calendar for our upcoming events:

- ❖ **Father's Day picnic: JUNE 18th**. The picnic will be held at Dr. Hanna winery. Join us for a fun day with entertainment, music with the super star **Wasem Rabih**. Location: 5353 Occidental Rd., Santa Rosa, CA 95401. If you need a ride to get there, please call the church office.

Note: The Divine Liturgy will be held at the Winery. No Service at the church in that day.

- ❖ **Three Holy Youths Camp: June 19th – June 23rd 2017**
Medical Forms must be completed at your parish in person. **Registration \$100.**
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. for more info, visit: <http://www.antiochianevents.com/la.html>
- ❖ **2017 Antiochian Archdiocese Convention** will be held on **July 23-30, 2017** hosted by St. George Cathedral. Florida. For more info, visit: <http://ac2017miami.org/>
- ❖ **Save the date: September 30th & October 1st:** St. Nicholas church Annual Food Festival...
- ❖ **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**.



Ascension

The feast of the Ascension of the Lord is one of the decisive links in our eternal human destiny. This destiny begins on the day that God calls the world from non-being into being with his mighty creative word. This world is placed before the face of God and by the creative word is called not only to temporal life but to remain eternally in the joy and glory of its Lord. The destiny of the world and of man begins with God's loving offer of the bliss of friendship with Him till the end of time. And when man fell away from God, when through the treachery of man the whole world was given over to suffering, God did not withdraw his love and abandon us. Never, neither in the hours of paradise nor in the dark years and centuries of the fall, was God a stranger to the world. He was constantly acting within it, arousing in men's hearts all that was good and true, sending His guardian angels, His prophets and the messengers of His word, — and when the time was ripe the Lord Himself entered the life — of the world. When God became incarnate He entered into the historical destiny of man so that there is no dividing line between this historical destiny and God's eternal life. But the Lord not only entered the historical destiny of man by His incarnation, He united with Himself, with His divine nature, all that He had created — our human flesh which He put on not for a time but forever, our earth, our sky — and demonstrated its wonderful quality and glory. All that He created is capable not only of meeting God, but of being spirit-bearing, God-bearing. The created world was not destroyed by its contact with the eternal, by the burning, divine union, but on the contrary was revived, transfigured and assumed the true rights of the created, entered the true destiny of creation. But even this was not enough. After Christ had defeated death by His death, He ascended into heaven, and, ascending into the depths of divine incomprehensibility, the Lord took our human nature, the flesh received from the Virgin, the material of the created world — with Him into the Mystery of the Trinity. St. John Chrysostom trying to describe the greatness of man says: "If you want to know how great man is do not turn to royal palaces, but raise your eyes to the throne of God and you will see, on the right hand of God the Father, the Son of Man clothed with our flesh." Here is the deepest and most glorious manifestation of man's greatness and of his glorious calling. Christ ascended into heaven on the day of a blessed and wonderful parting which turned out to be no separation, because by ascending into heaven He did not get farther away from us, for heaven is not the sky, not a certain distance, but the mystery of God's omnipresence, the glory that He had even before the world was. And when Christ says: "Deny yourself, take up your cross and follow Me," — He is not only telling us that in our temporal existence we must tear ourselves away from all self-love, accept the whole weight of our earthly life and follow Him, firstly among the people, thence to Gethsemane and the trial and thence to the cross, He does not even say that whosoever follows Him thus shall rise again on the last day; He opens to us even greater possibilities. We are called upon to follow Him and according to His own word, to be where He is, in the eternal glory of the divine life.

In another ten days it will be Pentecost. We expect that having through Baptism become, to some extent at least, the Body of Christ and having received communion from Him over the years, we may now receive the Gift of the Holy Spirit. Through this gift our renewed humanity may be ignited with the fire of eternal life. Let us prepare ourselves reverently and attentively, so that the life-giving and transfiguring presence of the Holy Spirit may be renewed within us. Let us come to church on that day ready to begin a new life in Christ and in the Spirit and become truly, in reality, not just in our dreams, what St. Ignatius of Antioch calls the living body of Christ, the 'total Christ' in which the fullness of the Spirit resides. And by accepting this spirit of Christ and of Sonship, let us become — as with even greater daring St. Irenaeus of Lyons says "the Only begotten Son of God in the Only-begotten Son". May the blessing and mercy of the Lord be with us all.

Metropolitan Anthony of Sourozh

أرادت الكنيسة اليوم، في هذا الأحد المُعْتَرَض بين عيدي الصعود والعنصرة، أن تقيم ذكرى الآباء الذين اجتمعوا في المجمع المسكوني الأول السنة ٣٢٥. هذا الحدث غاية في الأهمية لأن هؤلاء الآباء قد أقرّوا دستور الإيمان، أو القسم الأكبر منه، وأعلنوا المسيح إلهاً خالقاً، نوراً من نور، إلهاً حقّ من إله حقّ، مولوداً من أبيه منذ الأزل، غير مخلوق. أعلنوا ذلك لأنّ كاهناً من الإسكندرية يدعى أريوس علّم أنّ المسيح لم يكن منذ الأزل ولكنه خُلِقَ خلقاً كما يُخْلَقُ الناس. وقد نبّهتنا رسالة اليوم إلى أنّ المؤمنين يجب أن يتجنّبوا التعاليم الفاسدة والهرطقة الذين يعلّمون كلاماً باطلاً.

خضّ هذا التعليم الكنيسة خضاً كبيراً واجتمع الآباء القديسون بدعوة من قسطنطين الملك ليعلنوا إيمان كنائسهم وشهادتها بأنّ المسيح غير مخلوق، وأنّه قائم منذ الأزل في أحضان الأب قبل أن يولد من البتول، وقبل أن يكون العالم هو كائن. «به العالم كوّن وبغيره لم يكن شيء ممّا كوّن» (يوحنا ١: ٢). فيه كانت الحياة أي أنّه سابق للحياة.

اليوم، كما حصل في كلّ العصور، تتكرّر هذه التعاليم وتأتيكم شيعاً مستوردة من الغرب لتجدّد القول إنّ المسيح ليس إلهاً، وأشهر هذه الشيع شهود يهوه الذين يقولون إنّ المسيح ليس إلهاً وإنّه مخلوق. واجهت الكنيسة هذا التعليم الخاطئ بفكرة بسيطة قالها القديس أنثاسيوس الكبير في مجمع نيقية، وأظهرها في كتاباته لاسيّما في كتابه الشهير «في تجسّد الكلمة» إذ قال: إنّ الذي علّق على الصليب ينبغي أن يكون إنساناً لأنّه لو لم يكن إنساناً، أي لو شُبّه لهم على أنّه إنسان أو كان خيالاً فقط، لو لم يكن المصلوب إنساناً لما مات أحد على الصليب، ولما افتدينا وكنا بعد في خطايانا. لأنّ الإنسان كيف يفندي الإنسان؟ كيف الإنسان يخلص الإنسان؟

انطلق أبائنا من هذا الأمر البسيط أنّنا مُخَلَّصون، وحتّى يكون خلاصنا حقيقياً ينبغي أن يكون هذا المُعلّق على الصليب إلهاً وإنساناً في آن واحد، إلهاً يفعم الخلاص وإنساناً يتلقّى الموت. هذا ملخّص الإيمان المسيحي وينبغي أن نتمسك به. جوابنا على الهرطقة بسيطة: أن لم يكن المسيح إلهاً فالخلاص لم يحصل. الآباء الذين اجتمعوا في نيقية من كلّ أنحاء المسكونة، وعلى الأخصّ من أنحاء الشرق، عُذّبوا من أجل المسيح. لم يكونوا اختصاصيين في اللاهوت، كان بعضهم فهِيمًا وأكثرهم لم يكن كذلك من الناحية العلمية. لم يأتوا بنظريات علمية لكنّهم أتوا بشهادة الدم التي على أجسادهم. الأمر العظيم فيهم أنّهم تألّموا جميعاً في سبيل المسيح. معظمهم كانوا أساقفة في زمن اضطهاد المسيحيين وكثير منهم كانوا يحملون آثار التعذيب في أجسادهم. تعلمون أنّ حرّية الدين المسيحي في الإمبراطورية الرومانية أعلنت السنة ٣١٣ وعُقد المجمع المسكوني الأول السنة ٣٢٥ أي بعد ١٢ سنة.

عندما نعلن مثل آباء نيقية أنّنا نؤمن بالمسيح الظافر الصاعد الجالس عن يمين الأب، فإنّنا نقول إنّنا مفديّون وإنّنا محبوبون. ونعلم أنّ ربنا هنا الآن معنا وفي وجودنا وأننا ملتصقون به، ونعلم أنّنا ذاهبون إليه.

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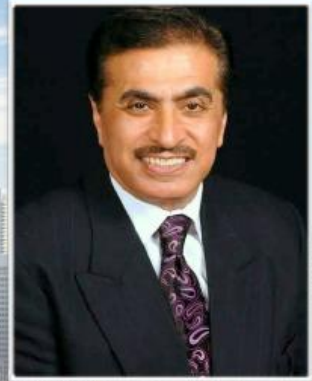


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