

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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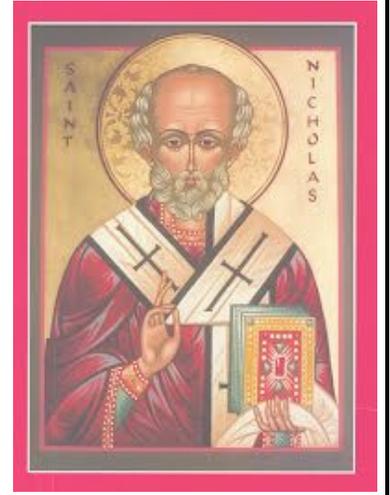
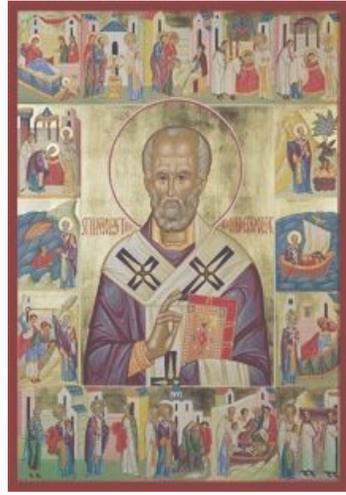
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**Sunday, July 9<sup>th</sup>, 2017**

**Memorial Service:**

Forty-Day Memorial Service for our beloved **Bishara Wehab** will take place on Sunday July 16<sup>th</sup>. May his memory be eternal!

**ANNUAL PICNIC THIS SUNDAY! CHURCH SERVICE AT HANNA'S WINERY, PLEASE JOIN US! Location: 5353 Occidental Rd., Santa Rosa, CA 95401**

**The Epistle of St. Paul to the Romans. (10:1-10)**

Brethren, my heart's desire and prayer to God for Israel is that it may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that everyone who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says: Do not say in your heart, "Who will ascend into Heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

فصل من رسالة القديس بولس الرسول إلى أهل رومية

يا إخوة، إن مسرّة قلبي وطلّبتني إلى الله لأجل إسرائيل هي للخلاص. <sup>2</sup>لأنني أشهد لهم أنّ لهم غيرة لله، ولكن ليس حسب المعرفة. <sup>3</sup>لأنهم إذ كانوا يجهلون برّ الله، ويطلبون أن يُثبتوا برّ أنفسهم لم يخضعوا لبرّ الله. <sup>4</sup>لأن غاية الناموس هي: المسيح للبرّ لكل من يؤمن. <sup>5</sup>لأن موسى يكتب في البرّ الذي بالناموس: «إن الإنسان الذي يفعلها سيحيا بها». وأمّا البرّ الذي بالإيمان فيقول هكذا: «لا تقل في قلبك: من يصعد إلى السماء؟» أي ليحدر المسيح، «أو: من يهبط إلى الهاوية؟» أي ليصعد المسيح من الأموات <sup>8</sup>لكن ماذا يقول؟ «الكلمة قريبة منك، في فمك وفي قلبك» أي كلمة الإيمان التي تكرر بها: <sup>9</sup>لأنك إن اعترفت بفمك بالرب يسوع، وأمنت بقلبك أن الله أقامه من الأموات، خلصت. <sup>10</sup>لأن القلب يؤمن به للبرّ، والفم يعترف به للخلاص.

## The Holy Gospel according to St. Matthew. (8:28-9:1)

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met Him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have we to do to Thee, O Son of God? Art Thou come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged Him, "If Thou castest us out, send us away into the herd of swine." And He said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And getting into a boat He crossed over and came to His own city

### \*فصلٌ شريفٌ من بشارَةِ القديسِ متى الإنجيلي البشيرِ والتلميذِ الطاهرِ (8:28-34; 9:1)

في ذلك الزمانِ لما أتى يسوعُ إلى كورةِ الجرجسيينِ استقبلَهُ مجنونانِ خارجانِ مِنَ القبورِ شرسانِ جداً حتى إنَّهُ لم يَكُنْ أحدٌ يقدرُ أن يجتازَ من تلكِ الطريقِ \* فصاحا قائلينِ ما لنا ولكِ يا يسوعُ ابنَ اللهِ. أجيئتَ إلى ههنا قبلَ الزمانِ لتُعَذِّبنا \* وكان بعيداً منهم قطعُ خنازيرٍ كثيرةٍ ترعى \* فأخذَ الشياطينُ يطلبونَ إليه قائلينِ إن كُنْتَ تُخْرِجنا فأندنُ لنا أن نذهبَ إلى قطعِ الخنازيرِ \* فقالَ لَهُم اذهبوا. فخرَجوا وذهبوا إلى قطعِ الخنازيرِ. فإذا بالقطعِ كُلِّهِ قد وثبَ عن الجرفِ إلى البحرِ وماتَ في المياهِ \* أما الرعاةُ فهربوا ومضوا إلى المدينةِ وأخبروا بكلِّ شيءٍ وبأمرِ المجنونينِ \* فخرَجَتِ المدينةُ كُلُّها للقاءِ يسوعَ. ولما رأوه طلبوا إليه أن يتحوَّلَ عن ثُومِهِم \* فدخَلَ السفينةَ واجتازَ وأتى إلى مدينتِهِ.

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

- ❖ 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!

### *Alter Candle offering*

*Sponsors for Sunday's are needed. Please make checks payable St. Nicholas Church in the amount of \$25.00 or more. Thank you!*

### *Mark your calendar for our upcoming events:*

- ❖ **Annual Picnic: Sunday July 9<sup>th</sup>, 2017** The picnic will be held at Hanna's winery. Join us for a fun day with entertainment. 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 on that day.*
- ❖ **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 30<sup>th</sup> & October 1<sup>st</sup>:** St. Nicholas church Annual Food Festival...
- ❖ **Save the date: October 22<sup>nd</sup>, 2017 Ball Dance Contest:** We are having our first Ball Dance Contest in October 22<sup>nd</sup> and we need young men and young women to participate. For further information please call **Gladys Maalouf @ 4158320316.**

## **Metropolitan Anthony of Sourozh**

### **The healing of the men of Gergesene**

How familiar is this story to us. Yet every time we read it we rediscover something in it which touches our heart, or gives a new light to our mind. And to-day I would like to attract your attention to three features of this passage.

The first is the attitude of the devils, of the powers of evil, to their victims. The powers of evil have no other intention or desire than to take possession of a living creature and to make it both a sufferer and one that will fulfil their will. The Fathers of the Church teach us that the devils can have no direct action in this world; all they can do is enslave human beings and through them work the evil within them. So this is what these powers of evil had intended: to enslave these men and to make them instruments of destruction, but at the same time to make them suffer for it.

When Christ commanded them to leave their victims they cried, shall I say, for a place of refuge, a place where they could dwell and work destruction. And Christ allowed them to in-dwell the pigs. Pigs, in the eyes of Jews, were a symbol of impurity; the request to be lodged in their bodies was a sign for all who could understand - and every Jew could - that they were as impure as the impurest of the animals. But what happened next was a demonstration to people of what happens when we allow ourselves to be possessed of evil, when we allow passions to have power over us - hatred, lust, jealousy, and all the passions of body and soul. Being possessed by them we are doomed to destruction, as this herd ended in death.

We should remember this because we do not always realize how much we are in the grip, in the power of those things which rule our life: likes and dislikes, hatreds, resentments and so on. We are not only possessed, but we are also working evil through our subjection to the power of evil. And the warning is clear: if we only allow evil to take possession of us completely, it will mean death; not physical death, but a total, tragic alienation from all that is life: from God, from love, from beauty, from meaning. We cannot fall out of existence but we can be possessed of an existence which is a ghostly one, an existence without life, without content - a shell that is empty, and yet a torment.

And in contrast to this we see the Lord Jesus Christ, the Son of God become Man. He is the Creator, He is the Lord, He is the Saviour of the whole world; and He forgets everything, as it were, the whole of creation to pay attention to nothing but these two men who are in need of salvation, indeed He is prepared to leave ninety-nine righteous, whole people who do not need Him at that moment alone in order to give all His attention, all His life, indeed all His power to save these two men. In the face of all the need of the world He can see every individual need and respond to it with all His love, all His compassion, all His understanding and all His divine power to save and to heal.

There is a third group of people whom we see in action in this Gospel story; it is the inhabitants of the country. They had known of the desperate condition of these two men; they were told of what Christ did for them; they were told who their master was, who was their tormentor; should they NOT have come to give glory to God and thank Him for delivering the two men from the power of evil? NO! All they saw in the act of Christ was that they were deprived of their herd of swine. What mattered to them the wholeness and the life and the salvation of these two men? They were deprived of what was important to them, what mattered to them more than a human life, and they asked Christ to leave their borders, to go because they did not want to risk another miracle that would be costly to them. What a tragic - not monstrous, but just tragic contrast between the attitude of God and the attitude of these people.

Let us give thought and ask ourselves, where do we stand? Of course, the first movement we shall have is to say, 'On God's side' - it is not true. When there is a tragic need, and the cost of helping would be perhaps not a disaster but a pain or loss to us, what would we choose? Let us reflect on this: are we really on the side of Christ Who can forget the whole world because His Heart is pierced, transfixed with compassion, or - do we allow our heart to be moved one moment, and then recalculate the cost and turn away from the need?

Let us reflect - because every one of these stories, every parable, every image, every act of God is challenging us: Where do you stand? Who are you? The person possessed, to whatever extent? A disciple

of Christ ready to forget everything for the sake of a desperate need? Or rather one of those who say to Christ: Go, go away - you are disturbing our peace, the harmony of our life and our security?

Let us reflect deeply; but not only reflect, take a decision and act.

## يسوع يطرد الشر نهائياً

كان يسوع في كفرناحوم عند الشاطئ الغربي من بحيرة طبريا حيث كان يسكن، ومن هناك ينطلق لبيشر في الجليل. وكأنه أراد أن يجابه الشيطان مجابهة، كبيرة فذهب إلى الشاطئ الآخر فإذا بالمجنونين يظهران أمامه. والشيطان كان يعذب الناس ولا يزال، وفي حالات مرضية كثيرة كان يُعزى المرض للشيطان.

هنا يتعذب المريضان لأنهما كانا يواجهان السيد، والروح الشرير لا يريد أن يستسلم، فيقولان له: «ما لنا ولك يا يسوع ابن الله؟ أجيئت إلى ههنا قبل الزمان لتُعذبنا؟» وكأنهما يقولان لم يحن الحين حتى يأتي ملكك، فنحن نريد أن نملك في العالم. غير أن الرب يسوع جاء ليبيد مملكة الشيطان، لينهي الشر، ليحو الخبيثة. فطرد الأرواح الشريرة من المريذين حتى طلبت أن تُطرد إلى الخنازير، فغرقت في البحيرة. والخنازير حيوانات ممنوع أكلها في شريعة اليهود وكانت رعايتها مُحظرة.

يسوع يطرد الشر نهائياً، ورمز ذلك أن الحيوانات تموت في البحيرة، ثم يعود إلى كفرناحوم وبيشر.

كلّ ما تعشش الخبيثة فيه. ليس أننا أحلنا الشيطان في قلوبنا ولكننا أحياناً نتواطأ معه، وكثيراً ما تحلو لنا شياطيننا. فعشرة الرب ليست طيبة على القلب لأن الرب متطلب وملحاح، يريدنا لنفسه وليس لشياطيننا، ولا يريد أن نشرك به أحداً. ولهذا كثيراً ما نقول للسيد: لماذا جئت لتعذبنا؟ اذهب إلى سمائك واترك لنا قلوبنا نسلمها للشياطين.

من سلم نفسه للكذب فهو يسلمها للشيطان، ومن سلم نفسه لأي نوع من أنواع الدجل والاعتداء والبغض، فإنما يسلمها للشيطان. كل ما فعله من سيئات إنما هو تحالف مع الشيطان. ولهذا عندما يبرر الإنسان الأعمال القبيحة فإنما الشيطان يتكلم بلسانه.

من آمن بقلبه واعترف بلسانه بأن يسوع المسيح قد قام من بين الأموات فهو يقوم. أي من آمن بقلبه واعترف بلسانه بأن يسوع يمكنه أن يقيمنا نحن من بين الأموات، وأن ينفذنا من خطايانا اليوم أمام كل تجربة فهو إنسان مُخلص. أما الذي يدعي المسيحية ويصلي في كنائسها ولكنه يبرر القبائح ويزكي الأثام ويتغنى بالخطايا، فهذا إنسان لا يخلص وليس بمسيحي.

ولهذا إذا أردنا أن نخلص وأن نكون جدّيين ولسنا على هذه المسيحية الكلامية الجوفاء، فعندئذ نسجد ونقول للسيد «أنت هو المخلص». «لا تتكلوا على الرؤساء ولا على بني البشر فإن ليس عندهم خلاص» (مزور ١٤٦: ٣). هذا ما جاء في الكتاب المقدس. البشر لا يخلصون البشر، السلاح لا يخلص البشر، السياسة لا تخلص البشر. المسيح يخلص البشر.

أسلموا أنفسكم للمسيح عندئذ تذهب عنكم شياطينكم وتلقى في البحيرات وفي الخنازير النجسة، وعندئذ أنتم مطهرون. اثبتوا في الحق في طهارة الإنجيل، ولا تتسخ عقولكم بأقوال الناس، ولكن فلتفض أقوالكم من كلمات السيد ولتأت مشاعركم من مشاعر السيد. فكل من يشعر بخلاف يسوع فهو نجس. الإنسان مسؤول عن شعوره، عما يجري في عقله وفي قلبه. كل من لطخ نفسه بأي شعور مظلم تجاه أي مخلوق ولأي سبب فهو إنسان مدنس. أخرجوا شياطينكم من القلوب وأخرجوها من العقول، ليسكن المسيح وحده عقولكم وقلوبكم وتكونوا أبناء العلي.

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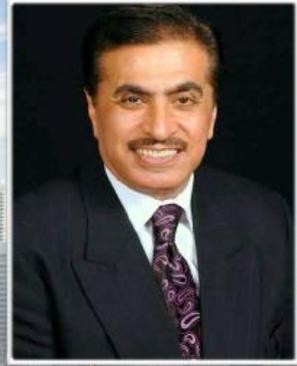
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