

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church
Weekly Bulletin

Antiochian Archdiocese of North America
Diocese of Los Angeles and the West

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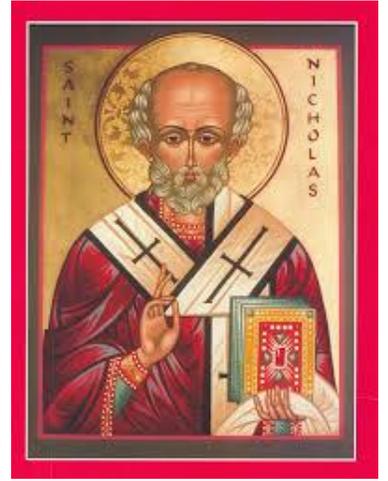
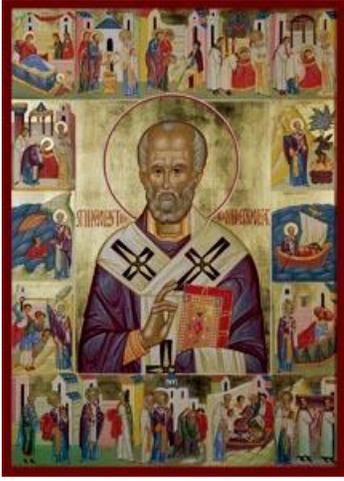
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Sunday, July 30th, 2017

THE EPISTLE: St. Paul to the Corinthians. (1:10-17)

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

الرسالة: ١ كورنثوس ١: ١٠-١٧

يا إخوة أطلب إليكم باسم ربنا يسوع المسيح أن تقولوا جميعكم قولاً واحداً وأن لا يكون بينكم شقاقاً بل تكونوا مكمّلين بفكر واحدٍ ورأي واحد. فقد أخبرني عنكم يا إخوتي أهل خلوي أن بينكم خصومات، أعني أن كل واحد منكم يقول أنا لبولس أو أنا لأبلوس أو أنا لصفاء أو أنا للمسيح. أعلّ المسيح قد تجزأ. أعلّ بولس صلب لأجلكم، أو باسم بولس اعتمدتم. أشكر الله أنني لم أعمد منكم أحداً سوى كرسبوس وغيوس لئلا يقول أحدٌ أنني عمدتُ باسمي؛ وعمدتُ أيضاً أهل بيت استفاناس؛ وما عدا ذلك فلا أعلم هل عمدتُ أحداً غيرهم لأن المسيح لم يرسلني لأعمد بل لأبشّر لا بحكمة كلامٍ لئلا يبطّل صليب المسيح.

THE GOSPEL: St. Matthew. (14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to Me." Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

الإنجيل: متى ١٤: ١٤-٢٢

في ذلك الزمان أبصر يسوع جمعًا كثيرًا فتحنن عليهم وأبرأ مرضاهم. ولما كان المساء، دنا اليه تلاميذه وقالوا: إن المكان قفر، والساعة قد فاتت، فاصرف الجموع ليذهبوا إلى القرى ويبتاعوا لهم طعامًا. فقال لهم يسوع: لا حاجة لهم إلى الذهاب، أعطوهم أنتم ليأكلوا. فقالوا له: ما عندنا ههنا إلا خمسة أرغفة وسمكتان. فقال لهم: هلمّ بها إليّ إلى ههنا. وأمر بجلوس الجموع على العشب. ثم أخذ الخمسة الأرغفة والسمكتين ونظر إلى السماء وبارك وكسر، وأعطى الأرغفة لتلاميذه، والتلاميذ للجموع. فأكلوا جميعهم وشبعوا ورفعوا ما فضل من الكسر اثنتي عشرة قفةً مملوءةً. وكان الأكلون خمسة آلاف رجلٍ سوى النساء والصبيان. وللوقت اضطرّ يسوع تلاميذه أن يدخلوا السفينة ويسبقوه إلى العبر حتى يصرف الجموع.

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!*

Holy Bread of Oblation:

- ❖ By **Judy, Zachary, and Gregory Khoury**, for the good health of **Sub-Deacon Michel Khoury** on the occasion of his birthday on July 28th. Happy Birthday and Many Years!
- ❖ Sunday August 6th, we will be blessing the Grapes offered by **Afaf Dudum** for the four year remembrance in loving memory of **Thomas Dudum**. May his memory be eternal! And for the good health of the **Dudum, Imprescia, and Strickland** families! May God grant them many years!

Mark your calendar for our upcoming events:

❖ **DORMITION FAST (The fast of St. Mary)**

On August 1st the fast of the Dormition feast of St. Mary starts, and it will end on August 15th, the feast of the Dormition of St. Mary. During this fast we abstain from eating: fish, Meat, Milk and dairy food. On Transfiguration we may eat fish, olive oil and wine.

- ❖ The Paraklesis Service to the Virgin Mary (Every Wednesday & Friday @ 7:00 P.M.)
- ❖ Transfiguration Service عيد التجلي (Sunday August 6th @ 7:00 P.M.)

SAVE THE DATE:

- ❖ **August 20th, 2017. Ladies Auxiliary Outing.** Mandaloun Restaurant: 2021 Broadway St., Redwood City. Everybody is welcome! Mezza and dinner. Star singer **Fadi** will be performing. Please reserve by calling **Gladys Maalouf @ 415-832-0316**.
- ❖ **September 30th & October 1st:** St. Nicholas Church Annual Food Festival...
- ❖ **October 22nd, 2017 Ball Dance Contest:** We are having our first Ball Dance Contest on October 22nd and we need young men and young women to participate. For further information please call **Gladys Maalouf @ 415-832-0316**.

Please like and interact with our **NEW FACEBOOK PAGE**.

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2017 Camp Three Holy Youths

With the blessing of His Eminence Metropolitan Joseph, we held our *Three Holy Youths* Summer Camp at St. Sava camp in Jacksonville, CA during period of June 19th – 23rd, 2017.

More than 80 campers; ages ranges 7-17 years of age, 10 counselors, 20 staff campers and 5 clergy attend this year's camp.

For pictures & videos, check [Camp Three Holy Youths](https://www.facebook.com/Camp-Three-Holy-Youths-565789166965740/) Facebook Page
(<https://www.facebook.com/Camp-Three-Holy-Youths-565789166965740/>)



Metropolitan Anthony of Sourozh : Christ's miracles

We constantly read about Christ's miracles in the Holy Gospels, and we ask ourselves, "why is it that such things were possible in those days, and yet we see so few miracles in our own day?" I think there are three possible answers.

The first is that we do not see the miracles that surround us, we take everything for granted, as completely natural. We receive all the good things from the hand of God as though they were normal, and we no longer see that life is a wonderful, joyful miracle, that God wanted to create us, that He called us from non-being into being, laid open before us the whole miracle of existence. Nor did He confine Himself to this. He called us to be His friends for ever, everlastingly to live the eternal, divine life. He revealed Himself to us; we know that He is, we know Him in Christ as the God whose love did not falter even in the face of His own death which was to save those He loves. And what about those miracles that are even less obvious to us, like health, like peace, like friendship, like love? They are all pure miracles — you cannot buy them, you cannot force anyone to give you his heart; and yet all around us there are so many hearts open to each other, so much friendship, so much love. And our physical existence which we consider so natural — is not that a miracle?

That is the first point that I wanted to make: that the whole of life is a miracle. I know, of course, that there is much, very much pain and horror in it, but at the same time such a quiet yet unwavering light shines in the darkness: if only we could believe in the light, and so become children of light, as Christ says, the bearers of light?

There are two more remarks I should like to make. Today we read that the people were in need, that the apostles noticed this need and spoke to the Lord about it. And the Lord said: "It is up to you to relieve this need, to feed these hungry people". "How?" they said, "we have only two fishes and five loaves, can that possibly be enough for such a crowd?" And Christ blessed those fish and those loaves and it was enough for the crowd.

So what is expected of us in order that God can freely, by His sovereign power, perform heavenly miracles on earth? First, that we should notice someone else's need. So often we pass by it and do not open the door to God to allow Him to enter and do that which it is impossible for us to do. Let us open our eyes in order to see the needs of the people around us — material, psychological, spiritual; the loneliness and longing and countless other needs.

And another thing that the Lord urges upon His disciples is, "give everything that you have, and we shall be able to feed them all." The disciples did not leave aside some fish and some bread for themselves, they gave it all to the Lord. And because they gave everything, the Kingdom of God, the kingdom of love, the kingdom where God can act freely and untrammelled, was established and all were satisfied. This call is addressed to us also: when we see want, let us give all, and all will be well.

Now a final remark: when the paralytic about whom we read a few weeks ago was brought to Christ He saw the people's faith and cured the sick man. We can supply the faith that is lacking in those around us, we can carry them on our faith as on a stretcher. But faith is not enough; in the case of the paralytic there was not only the faith that the Lord could heal him, but there was caring love for the sick man. If only there were such love amongst us the beginning of the Kingdom of God would already be established in our midst, and God could act freely.

Let us consider this, for every one of God's miracles was introduced, and so to speak conditioned, by the participation of man. It depends on us that the Kingdom which we pray and long for should be established on earth, that Kingdom which we are called on to build together with God and in His name.

خبزنا الجوهري

عجبية إكثار الخبز التي تحدّث عنها إنجيل اليوم تكشف، في حدّ ذاتها، قوّة السيّد وقدرته على الطبيعة، ولكنها فوق ذلك كلّه تُبيّن لنا اتصال يسوع بالإنسان في كل مجالات الحياة، في ما يختص بالطعام الماديّ وفي ما يختص بالغذاء الروحيّ الذي نتوق إليه يسوع تحرّك نحو الجموع بحنان منه، والفرق بينه وبين الذين صنعوا عجائب في الهند وفي أماكن أخرى يتعاطى فيها الناس السحر هو أن الناس يهتمهم عمل ظاهر باهر، تهمهم الخوارق، الأشياء التي لا ينتظرونها، ولهذا يتعاطون السحر. اليهود كانوا يصنعون العجائب بهذا المعنى وكانوا يريدونها، ولهذا طلبوا من السيّد عجائب. ولكن يسوع رفض لأنه يرفض أن يلعب بالطبيعة. انه يحب الإنسان ويتحنن عليه، وعند الحاجة يُظهر تمسّكه بالإنسان. العجبية عندنا ليست تمثيلاً، ليست شيئاً خارقاً لماعاً، ولكنها مجيء الله الى المحتاج، الى المريض، والله في هذا لا يقيد نفسه بأي قانون من قوانين الطبيعة بل يضبط الخليفة بصورة مألوفة بهذه القوانين المادية. بسبب محبته يأتينا مباشرة. هكذا يتدفق حبّه فيشفي ويهدي. نحن لنا ما هو أعظم من المعجزات. لنا هذه المعجزة الدائمة النازلة من قلب الله: الله يعطينا بالدرجة الأولى الطعام الروحيّ الذي نلتسمه في الصلاة الرّيّة إذ نطلب: «خبزنا الجوهريّ أعطنا اليوم». ليس اننا نطلب ان نعمل، فالعمل موفور في العالم كله، ومعظم الناس يعملون ويوفّرون أسباب معيشتهم. ولكن «خبزنا الجوهريّ أعطنا اليوم» تدلّ بالدرجة الأولى على الغذاء الذي نطلبه لروحنا، لكياننا الحقيقيّ.

لاحظوا أن السيّد صنع معجزة إكثار الخبز في البريّة عندما كان القوم وحدهم، بلا مأوى، بلا مرجع. كل إنسان بلا مرجع وبلا مأوى. ليس للإنسان مكان يسند إليه رأسه. ولذلك، في هذه الدنيا العازلة، الغريبة، يبدو لنا وجه يسوع وحده الكريم.

الناس يفتشون عن شهواتهم، عن تأسيس عائلة، وهذا جميل، ولكن هذا ليس فيه سبل النجاح، وهو في كثرة الأحيان فشل ذريع. العائلة لها حظ ان تصبح مرجعاً للإنسان. والعمل الذي نتعاطاه يعطينا بعضاً من الفرح، ولكننا قد نُخفق في العمل، قد نُضطهد فيه، وقد لا نرى فائدة عملنا.

ماذا يبقى أو مَنْ يبقى؟ الإنسان في حاجة الى وجه. لا يستطيع الانسان أن يحيا بلا وجه ينظر اليه ويحبّه. وجوه الناس تعرف هذا. كثيراً ما تكون طيبة ولكنها لا تستقر، وإذا اتجهت اليها فهي لا تعطي كثيراً. وجوه الناس الى ذهاب، تموت. وجه ربنا لا يموت. فإذا كنت أنت في الصحراء، وإذا كنت وحدك، فلأك من يسوع غداء. إذا عرفت ذلك، اذا صار ذلك عندك يقينا، إذ ذاك تخضع لله. أنت طبعاً تمرّ بعملك، تعبر بعائلتك وتتصل بأصدقائك، ولكنك لا تقف. لا تقف عند أي منهم لأنك تبحث عن النور الذي لا ينطفئ، تسعى الى أن يعمدك هذا النور بدفء يدوم.

«خبزنا الجوهري أعطنا اليوم».

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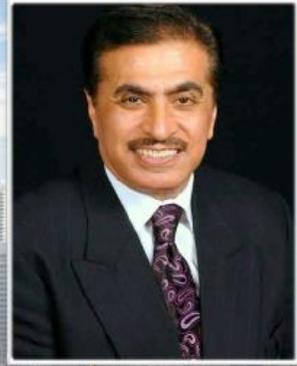


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