

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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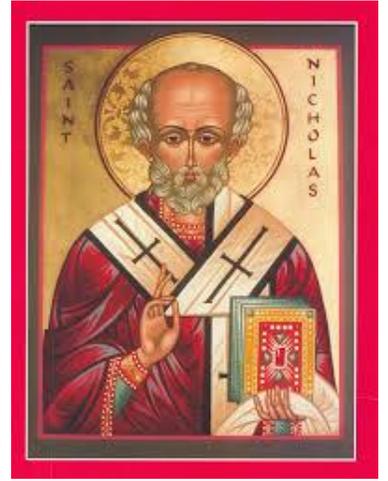
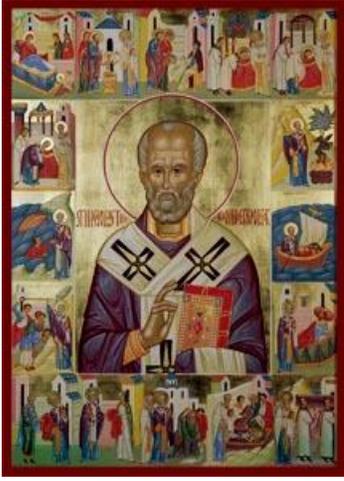
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Sunday, August 6th, 2017

The Transfiguration of Our Lord Jesus Christ/ تجلّي ربّنا وإلهنا يسوع المسيح

THE EPISTLE: The Second Epistle of St. Peter. (1:10-19)

Brethren, be the more zealous to confirm your call and election, for if you do this you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. Therefore, I intend always to remind you of these things, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to arouse you by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me. And I will see to it that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when He received honor and glory from God the Father and the voice was borne to Him by the Majestic Glory, "This is My beloved Son, with Whom I am well pleased," we heard this voice borne from heaven, for we were with Him on the holy mountain. And we have the prophetic word made surer. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

الرسالة: ٢ بطرس ١: ١٠-١٩

يا إخوة، اجتهدوا أن تجعلوا دعوتكم وانتخابكم ثابتين فإنكم إذا فعلتم ذلك لا تزلون أبدًا. وهكذا تُمنَحون بسخاء أن تدخلوا ملكوت ربّنا ومخلّصنا يسوع المسيح الأبديّ. لذلك لا أهمل تذكركم دائمًا بهذه الأمور وإن كنتم عالمين بها وراسخين في الحقّ الحاضر. وأرى من الحقّ أنّي، ما دمت في هذا المسكن، أنهضكم بالتذكير. فإنّي أعلم أنّ خلع مسكني قريب كما أعلن لي ربّنا يسوع المسيح. وسأجتهد أن يكون لي بعد خروجي تذكّر هذه الأمور كلّ حين لأنّنا لم نتبع خرافات مصنّعة إذ أعلنناكم قوّة ربّنا يسوع المسيح ومجيئه بل كُنّا معانين جلاله لأنّه أخذ من الله الأب الكرامة والمجد إذ جاءه من المجد الفخيم صوتٌ يقول هذا هو ابني الحبيب الذي به سررت. وقد سمعنا نحن هذا الصوت آتياً من السماء حين كنّا معه في الجبل المقدّس. وعندنا أثبت من ذلك وهو كلام الأنبياء الذي تُحسنون إذا أصغيتم إليه كأنّه مصباح يضيء في مكان مظلم إلى أن ينفجر النهار ويشرق كوكب الصبح في قلوبكم

THE GOSPEL: St. Matthew. (17:1-9)

At that time, Jesus took with Him Peter and James and John his brother, and led them up a high mountain apart. And He was transfigured before them, and His face shone like the sun, and His garments became white as light. And behold, there appeared to them Moses and Elijah, talking with Him. And Peter said to Jesus, "Lord, it is well that we are here; if Thou wilt, I will make three booths here, one for Thee and one for Moses and one for Elijah." He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is My beloved Son, with Whom I am well pleased; hear Him." When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of man is risen from the dead."

الإنجيل: متى ١٧: ٩-١

في ذلك الزمان أخذ يسوع بطرس ويعقوب ويوحنا أخاه فأصعدهم إلى جبل عال على انفراد وتجلّى قدامهم وأضاء وجهه كالشمس وصارت ثيابه بيضاء كالنور. وإذا موسى وإيليا ترأيا لهم يخاطبانه. فأجاب بطرس وقال ليسوع: يا ربّ حسنٌ أن نكون ههنا وإن شئتَ فلنصنع هنا ثلاث مظالٍ واحدة لك وواحدة لموسى وواحدة لإيليا. وفيما هو يتكلّم إذا سحابة نيرة قد ظلّتهم وصوت من السحابة يقول: هذا هو ابني الحبيب الذي به سررت فله اسمعوا. فلمّا سمع التلاميذ سقطوا على أوجهم وخافوا جدًّا. فدنا يسوع إليهم ولمسهم قائلاً: قوموا، لا تخافوا. فرفعوا أعينهم فلم يروا أحدًا إلاّ يسوع وحده. وفيما هم نازلون من الجبل أوصاهم يسوع قائلاً: لا تُعلموا أحدًا بالرؤيا حتّى يقوم ابن البشر من بين الأموات.

Alter Candle Offering:

- ❖ By **Randa and Suheil Shatara Family** in memory of our mother **Nour Najjar**. May her Memory be Eternal!
- ❖ By **Sue Wais** for the good health of mother **Jeanette Tannous** on the occasion of her birthday August 7th; and husband **Donald Wais** on the occasion of his birthday August 5th, and daughter & son in-law **Jeanette** and **Jason** on the occasion of their anniversary August 7th.
- ❖ For the good health of **Simon** and **Aida Salfiti** on the occasion of **Simon's** birthday. Many Years!

Holy Bread of Oblation:

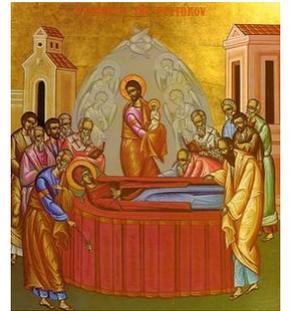
- ❖ Sunday August 6th, we will be blessing the Grapes offered by **Afaf Dudum** for the four year remembrance in loving memory of **Thomas Dudum**. May his memory be eternal! And for the good health of the **Dudum, Imprescia, and Strickland** families! May God grant them many years!
- ❖ By **Sue Wais** and the **Tannous** family in loving memory of their beloved **Father Khalil Fareed Tannous** on the occasion of his birthday on July 30th; May his Memory be Eternal!
- ❖ By **Suheil and Randa Shatara Family** in memory of **Elias Shatara, Hanna and Nour Najjar**. Also for the good health of the **Shatara and Najjar** Families.

MARK YOUR CALENDER 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).
- ❖ Dormition Feast Tuesday August 15th. Vespers Service and Lamentation of St. Mary on Monday August 14th @ 7PM.



SAVE THE DATE:

- ❖ **August 5th, 2017. Ladies Auxiliary Meeting:** Saturday August 5th at 2:00 PM at the house of Mrs. Leila Shami at: 112 Vailwood Pl. San Mateo 94403

- ❖ **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... A lot of items are needed for our festival. We would appreciate your generosity to donate and help us with purchases. Thank you for your continuous support.
- ❖ **October 22nd, 2017 Ballroom Dance Show:** We are having our first Ballroom Dance Show on October 22nd and we need young men and young women to participate. For further information please call **Gladys Maalouf @ [4158320316](tel:4158320316).**

Why a Fast for Dormition by: Daniel Manzuk

It would be a gross understatement to say that much has been written about the Feast of the Dormition of the Theotokos. Yet very little has been written about the fast that precedes it. Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, few follow it, and more than a few question why it is there, neither knowing its purpose. First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when we want something, as though the act of fasting somehow appeases God, and seeing us “suffer” gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us. The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God. In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ’s retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.

نور التجلي

أخذ السيد بطرس ويعقوب ويوحنا إلى جبل عالٍ، لعلّه تابور في الجليل ولعلّه حرمون أي جبل الشيخ. هناك أظهر لهم ما لم يستطيعوا أن يدركوه حقاً، أظهر مجده، مجدًا كان له وفيه ولكنه كان محجوبًا، وهو قد حجبه عن قصد. لم يردّ يسوع أن يبهر البشرية بمجده فأخفاه حتّى يتصرّف بيننا كواحد منّا، وحتّى نصل نحن إلى مجده في آخر مطافنا على الأرض. إذا رأينا الصليب، هناك يتجلى لنا مجده، وإذا شاهدنا القيامة فيها يسطع مجده. قبل ذلك كان لا بدّ له من أن يحتجب، ولكنه مع ذلك أراد أن يبيّن للتلاميذ أنّه المظهر الحقيقيّ لله، أنّه الابن الوحيد. ولهذا جاء بإيليا وموسى من الفردوس، من راحتها، ليكشف للبشرية أنّ شريعة موسى قد انقرضت وأنّ اليهوديّة زالت. إذا سطع مجد المسيح فمجد موسى باهت. وإذا تجلّى نوره فنوره يهينا أن نفهم النبوءات ممثلة بإيليا.

بتجليه لمّح يسوع للرسول أنّ النبوءة قد تمّت فيه، وأنّه هو المرّجى وتاليًا لسنا بحاجة إلى نبوءة، لأنّ كلّ ما قاله الأنبياء قاله هو إذ أوضح على الصليب أنّ الله محبّة وأظهر ذلك بموته.

أمّا بطرس فعندما رأى هذا المشهد الكبير قال: «حسنٌ أن نكون ههنا وإن شئت فلنصنع هنا ثلاث مظالّ واحدة لك وواحدة لموسى وواحدة لإيليا». لم يقبل يسوع هذا العرض. رفض أن يقيموا على الجبل لأنّ جبل التجلي كان مرحلة للموت. الموت مهمّ والأهمّ القيامة. ولهذا قال السيد لبطرس: يا بطرس، انت لا تعلم ما تقول. لا يجوز لك أن تطلب المجد هكذا بصورة هيّنة رخيصة.

المجد لا يُعطى إلاّ للذي كان مستعدًّا للموت. المجد الذي يحكي الناس عنه ويطلبونه بعضهم من بعض، مجد رخيص. يسوع لم يأت لمثل هذا المجد. أعطى الناس مجدًا آخر، مجدًا من إيمانهم ومن محبتهم للآب. أعطاهم مجدًا محجوبًا.

الكبار الأكابر، المحظيّنون عند ربّهم، الوجهاء في الملكوت، هؤلاء لا يعرفون أحدًا وليست لهم قصور ولا يظهرون ولا يتكلّم الناس عليهم هؤلاء أصحاب المجد الحقيقيّ. الفقراء أصحاب المجد، المضطّهدون أصحاب المجد، الجهال الذين لا يقرأون ولا يكتبون إذا كانوا للمسيح فهم المُمجّدون. وأمّا الذين يدعون الثقافة، الذين ليس لهم إلاّ الانتفاخ فهؤلاء لا يرثون مجد الملكوت. الذكيّ لا يصعد إلى السماء لكونه ذكيًّا ولكن لكونه متواضعًا وعفيًّا ومحبًّا للسيد ومحبًّا للفقراء.

قال يسوع لبطرس: أنا سأعطيك مجدًا من فوق الخشبة، بالدم، بالموت المرتضى، بموت الشهادة. من كان للمسيح حقًا يموت شهيدًا كما مات بطرس، يُضرب ولا يضرب أحدًا، يُذلّ ولا يذلّ أحدًا. المسيح يسوع لم يدّع، لم يتظاهر بالمجد. مات بموت قبله بالطاعة للآب.

الله يريد أن يتجلى في حياتنا، أن يصبح وجه كلّ إنسان لامعًا كالشمس، أن يصبح المسيح مرسومًا على وجوهنا، على وجه كلّ واحد منّا لأنّه يحيا بموجب الإنجيل ويصير مسيحًا.

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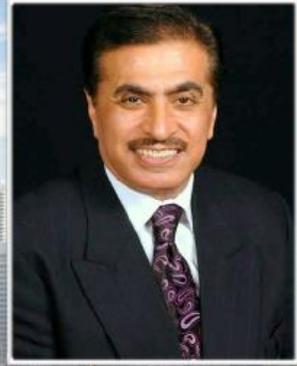


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