

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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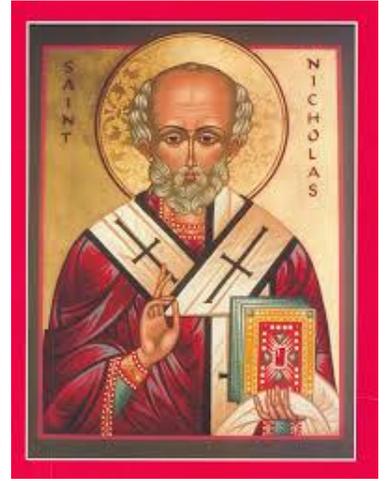
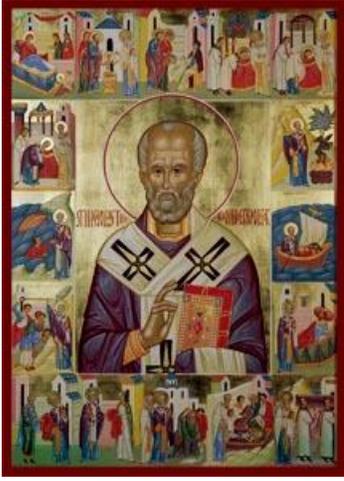
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Sunday, August 13<sup>th</sup>, 2017

**THE EPISTLE: The First Epistle of St. Paul to the Corinthians. (4:9-16)**

Brethren, God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill clad and buffeted and homeless; and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.

الرسالة: ١٦-٩: ٤ كورنثوس

يا إخوة إن الله قد أبرزنا نحن الرسل آخري الناس كأئنا مجعولون للموت، لأننا قد صرنا مشهداً للعالم والملائكة والبشر. نحن جهال من أجل المسيح، أما أنتم فحكماة في المسيح. نحن ضعفاء وأنتم أقوياء. أنتم مكرّمون ونحن مهانون. وإلى هذه الساعة نحن نجوع ونعطش ونعري ونلطم ولا قرار لنا، ونتعب عاملين. نُشتم فنبارك، نُضطهد فنحتمل، يُشتم علينا فنترضّع. قد صرنا كأقذار العالم وكأوساخ يستخبثها الجميع إلى الآن. ولست لأخجلكم أكتب هذا وإنما أعظكم كأولادي الأحباء، لأنه ولو كان لكم ربوة من المرشدين في المسيح ليس لكم آباء كثيرون، لأنّي أنا ولدتكم في المسيح يسوع بالإنجيل. فأطلب إليكم أن تكونوا مُقتدين بي.

**THE GOSPEL: St. Matthew. (17:14-23)**

At that time, a man came up to Jesus and kneeling before Him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" Jesus said to them, "Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting." As they were traveling together through Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day."

في ذلك الزمان دنا إلى يسوع إنسان فجثا له وقال: يا ربّ ارحم ابني فإنه يُعذّب في رؤوس الأهلّة ويتألّم شديداً لأنّه يقع كثيراً في النار وكثيراً في الماء. وقد قدّمته لتلاميذك فلم يستطيعوا أن يشفوه. فأجاب يسوع وقال: أيّها الجيلُ غيرُ المؤمن الأعوجُ، إلى متى أكون معكم؟ حتّى متى أحتملكم؟ هلّمّ به إليّ إلى ههنا. وانتهره يسوع فخرج منه الشيطان وشفي الغلام من تلك الساعة. حينئذ دنا التلاميذ إلى يسوع على انفراد وقالوا له: لماذا لم نستطع نحن أن نُخرجه؟ فقال لهم يسوع: لعدم إيمانكم. فإنّي الحقّ أقول لكم، لو كان لكم إيمان مثل حبة الخردل لكنتم تقولون لهذا الجبل انتقل من ههنا إلى هناك فينتقل ولا يتعذر عليكم شيء. وهذا الجنس لا يخرج إلا بالصلاة والصوم. وإذا كانوا يتردّدون في الجليل قال لهم يسوع: إنّ ابن البشر مزعم أن يُسلّم إلى أيدي الناس فيقتلونه،

### *Alter Candle Offering:*

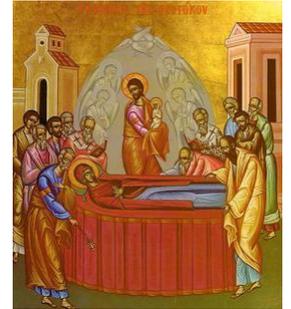
- ❖ By **Jean Harb** for the good health of her and her family.
- ❖ By **Basma, Janan, Jim, Ivette, Jennifer, Brandon, and Matthew Howell, Jane and Oscar Moran** for the good health of **Nadim Howell** on the occasion of his birthday on August 17<sup>th</sup>.
- ❖ For the good health of **Simon** and **Aida Salfiti** on the occasion of **Simon's** birthday. Many Years!
- ❖ **Mary and Cynthia Zamboukos** in memory of their beloved mother, **Nafsika**, on the anniversary of her birth.

### **MARK YOUR CALENDER FOR OUR UPCOMING EVENTS:**

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

On August 1<sup>st</sup> the fast of the Dormition feast of St. Mary starts, and it will end on August 15<sup>th</sup>, 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.
- ❖ Dormition Feast Tuesday August 15<sup>th</sup>. Vespers Service and Lamentation of St. Mary on Monday August 14<sup>th</sup> @ 7PM.



#### **SAVE THE DATE:**

- ❖ **August 20<sup>th</sup>, 2017 @ 5:00 pm. Ladies Auxiliary Outing.** Mandaloun Restaurant: 2021 Broadway St., Redwood City. Everybody is welcome! Mezza and dinner. Star singer **Fadi Hanani** will be performing. Donation: \$50.00 Please reserve by August 13<sup>th</sup> by calling **Gladys Maalouf @ 415-832-0316**.
- ❖ **September 30<sup>th</sup> & October 1<sup>st</sup>: 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 22<sup>nd</sup>, 2017 @ 5:00 pm. St. Nicholas proudly presents: A Ballroom Dance Show:** We are having our first Ballroom Dance Show on October 22<sup>nd</sup> including: dinner, DJ, raffle, and contest by HAT. So ladies get out your best HAT and let's have some fun. Donation: \$50.00 For further information please call **Gladys Maalouf @ 4158320316**.
- ❖ **We need your help:** Preparations for the Annual Church Food Festival begin very soon. We need all the help we can get so we can make it as successful as possible. We will be starting at 9:00 am during all these days. Everybody is welcome. If you have any questions, please contact Khourye Eman Baalbaki or Gladys Maalouf. We will be making:
  - ❖ **August 17<sup>th</sup> & 24<sup>th</sup>:** Kebeh.
  - ❖ **September 6<sup>th</sup> & 7<sup>th</sup>:** Fatair & Zaatar.
  - ❖ **September 25<sup>th</sup>:** Kaak
  - ❖ **September 27<sup>th</sup>, 28<sup>th</sup>, 29<sup>th</sup>, 30<sup>th</sup>, & October 1<sup>st</sup>:** Grape leaves, stuffed zucchini, & eggplant.

## **ATTENTION: ST. NICHOLAS' RECONSTRUCTION PROJECT IS UNDERWAY:**

After months of preparation, the ST. NICHOLAS RECONSTRUCTION PROJECT has begun. Interior and exterior updates and improvements are planned. Some that can already be seen are:

- Painting of the exterior of the church. Check out the west wall where the Sermon on the Mount icon is located.
- Duncan St. drive way has been reconfigured
- Driveway near the kitchen has been widened.

We want to thank those who are behind the scenes and have put their time and effort into setting all the wheels in motion. We look forward to sharing our progress with you.

## **Metropolitan Anthony of Sourozh: TRANSFIGURATION**

There are blessed or tragic moments when we can see a person revealed to us in a light with a depth, with an awesome beauty which we have never suspected before.

It happens when our eyes are open, at a moment of purity of heart; because it is not only God Himself Whom the pure in heart will see; it is also the divine image, the light shining in the darkness of a human soul, of the human life that we can see at moments when our heart becomes still, becomes transparent, becomes pure.

But there are also other moments when we can see a person whom we thought we have always known, in a light that is a revelation. It happens when someone is aglow with joy, with love, with a sense of worship and adoration. It happens also when a person is at the deepest point, the crucifying point of suffering, but when the suffering remains pure, when no hatred, no resentment, no bitterness, no evil is mixed to it, when pure suffering shines out, as it shone invisibly to many from the crucified Christ.

This (?) can help us to understand what the Apostles saw when they were on the Mount of Transfiguration. They saw Christ in glory at a moment when His total surrender to the will of the Father, His final and ultimate acceptance of His own human destiny, became revealed to them. Moses and Elijah, we are told, stood by Him; the one representing the Law and the other one representing the Prophets: both have proclaimed the time when salvation would come, when the Man of suffering will take upon Himself all the burdens of the world, when the Lamb of God slain before all ages would take upon Himself all the tragedy of this world. It was a moment when in His humanity Christ, in humble and triumphant surrender, gave Himself ultimately to the Cross.

Last week we heard Him say that the Son of God will be delivered in the hand of men, and they will crucify Him, but on the third day He will rise. At that moment it became imminent, it was a decisive point, and He shone with the glory of the perfect, sacrificial, crucified love of the Holy Trinity, and the responsive love of Jesus the Man, as Saint Paul calls Him. The Apostles saw the shining, they saw the divine light streaming through the transparent flesh of Christ, falling on all the things around Him, touching rock and plant, and calling out of them a response of light. They alone did not understand, because in all the created world man alone has sinned and (?) is blind. And yet, they were shown the mystery, and yet, they entered into that cloud which is the divine glory, that filled them with awe, with fear, but at the same time with such exulting joy and wonder!

Moses had entered that cloud and was allowed to speak to God as a friend speaks to a friend; he was allowed to see God passing by him, still without a name, still without a face, and now, they saw the face of God in the Incarnation. They saw His face and they saw His glory shining out of tragedy. What they perceived was the glory, what they perceived was the wonder of being there,

in the glory of God, in the presence of Christ revealed to them in glory. They wanted to stay there forever, as we do at moments when something fills us with adoration, with worship, with awe, with unutterable joy, but Christ had told them that the time has come to go down into the valley, to leave the Mount of Transfiguration because this was the beginning of the way of the Cross, and He had to be merged into all that was tragic in human life. He brought them down into the valley to be confronted with the agony of the father whose child could not be cured, with the inability of the disciples to do anything for this child, with the expectation of the people who now could turn to no — one but Him — that is where He brought them.

And we are told that He had chosen these three disciples because together, in their togetherness they held the three great virtues that make us capable of sharing with God the mystery of His incarnation, of His Divinity, of His crucifixion, to face His descent into hell after His death and to receive the news of His resurrection: the faith of Peter, the love of John, the righteousness of James.

There are moments when we also see something which is beyond us, and how much we wish we could stay, stay forever in this blissful condition; and it is not only because we are incapable of it that we are not allowed to stay in it, but because the Lord says, You are now on the Mount of Transfiguration, you have seen Christ ready to be crucified for the life of the world — go now together with Him, go now in His name, go now, and bring people to Him that they may live! This is our vocation. May God give us faith, and the purity of heart that allows us to see God in every brother and sister of ours! Didn't one of the Desert Fathers say, He who has seen his brother has seen God'? — and serve one another with love sacrificial, with the exulting joy of giving our lives to one another as Christ gave His life for us.

### الصلاة والصوم

بعد أن أدخلتنا الكنيسة في سرّ التجلّي ورأينا مجد المسيح على الجبل، ترشدنا الكلمة الإلهية اليوم إلى أنّ الإنسان يُشفى بصلاة وصوم. لتتجاوز شفاء الشابّ المُصاب بالصرع ولننتبه إلى قول يسوع بعد أن عجز التلاميذ عن اقتراح المُعجزة: «لو كان لكم إيمان مثل حبة الخردل لكنتم تقولون لهذا الجبل انتقل من ههنا إلى هناك فينتقل». أراد الربّ بهذا القول أنّ إيمانكم لو كانت له حرارة حبة الخردل لاستطاع كلّ شيء، لاستطاع المستحيلات، إذ ليس شيء مستحيل لدى الله. ولكنكم تعودون إلى الجحود وإلى الشكّ.

الرسل الذين لامهم السيّد كان فيهم هذا الجحود لأنّهم لم يكونوا بعد قد عاينوا قيامته ولم يأخذوا الروح القدس. كانوا فريسة التراب الذي فيهم، فريسة الشهوات التي كانت تعشش في نفوسهم. أرادهم السيّد أن ينظروا إلى الله وإلى قوّته القادرة على أن تحوّلهم إلى أناس جدد وكأنّهم السيّد نفسه.

أرادهم المعلم أن يمارسوا الإيمان بوجهين، بوجه الصلاة أولاً ثمّ بوجه الصوم، وقصدي أن نصل إلى كُنه هاتين الكلمتين. إنّ جوهر الصلاة التي تُمكننا من المعجزات هي التي نعرف بها أنفسنا قادرين على الله نفسه. فإنّ الله دخل في حديث معنا، جعل نفسه في حوار بحيث إنّه مكّننا من نفسه، وإذا صحّ التعبير فإنّه تنازل عن قدرته الكليّة لكي يجعلنا قادرين إزاءه ومعه، فنحن بدورنا خالقون ومُجدّدون لهذه الطبيعة ومُحوّلون لقلوبنا وقلوب الناس.

الصلاة هي أن نكون بتماسّ مع الله بحيث يفعل إذا نحن فعلنا، ويقول إذا قلنا وعندما يقول الكتاب إنّ الله يستجيب فليس لأننا متسلّون ولكننا أبناء، والله يستجيب لأننا نستطيع نحن في بيت الأب أن نُغيّر ما يجب تغييره. نحن متسلّون على بيت الله الذي هو الكون. الله يستجيب ويخلصنا. من كانت له حلوة الله فهذا يُحلي كلّ شيء، ومن كان له لطف الله فهذا يلطف بالدنيا فتُصبح هي بدورها لطيفة.

أمّا الصوم فليس المراد به فقط إمساكاً عن الطعام، ولكنّ القصد الأخير ممّا يُسمّى الصوم هنا هو العفة. فالعفة أن نُمسك عن شهوة نتحكّم فيها لكي نُمكن الله من حاكميّتنا. الصوم أن نُسلم القيادة لله بحيث لا ننطق عن هوى، ولكننا نقول ما يقوله الله على ألسنتنا ونُعبّر عمّا قذفه الله إلى قلوبنا من نعمة. بالصوم يكون الإنسان فقيراً إلى الله ويعرف نفسه كذلك. ولهذا يستطيع إذا عَفَّ أن تُسمع صلاته.

الله يُحاور الذين هم منه. من اكتسب نعمة الله يصير إلى داخل الله ويكلّم الله من داخله. إن صرنا قوماً مُصلّين، أَعفَاء، لُطفاء بالناس، مُحبّين لهم، إن أردنا ذلك فالله يجعلنا قادرين على أن نتجلّى معه على الجبل وأن يُشرف على حياتنا وحياتنا كلّ الناس.

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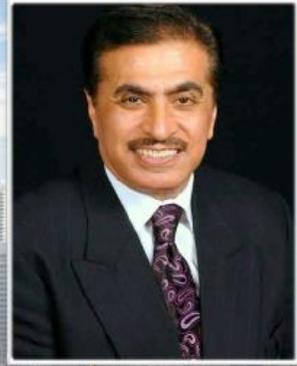


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