

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

5200 Diamond Hts. Boulevard, San Francisco, CA 94131

Tel: (415) 648-5200

Email: info@stnicholas-sf.com--website:stnicholas-sf.com

Pastor, V. Rev. Fr. George Baalbaki

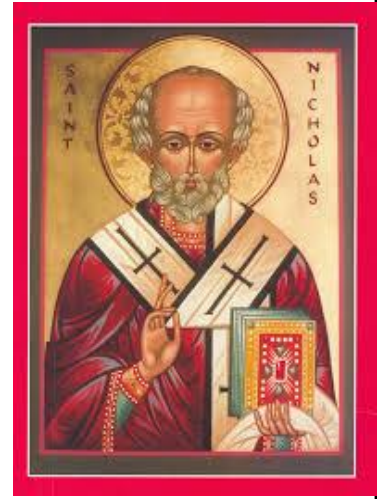
(586) 214-4428- revbaalbaki@yahoo.com

Pastor Emeritus, V. Rev. Fr. Gregory Ofiesh

Rev. Deacon Niphon Sweiss

Sub-Dn. Michel Khoury

Parish Council Chairman: Salim Qaru



Sunday, October 26th, 2014

This Sunday, 3rd, 9th and 40th day memorial service
for the Handmaiden of God **FIFI BATSHON** offered by her family
May her memory be eternal!

THE EPISTLE the Second Epistle of St. Paul to St. Timothy. (2:1-10) Timothy, my son, be strong in the grace that is in Christ Jesus; and what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also. Share in suffering as a good soldier of Christ Jesus. No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him. An athlete is not crowned unless he competes according to the rules. It is the hard-working farmer who ought to have the first share of the crops. Think over what I say, for the Lord will grant you understanding in everything. Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel, the gospel for which I am suffering and wearing fetters like a criminal. But the word of God is not fettered. Therefore, I endure everything for the sake of the elect, that they also may obtain salvation in Christ Jesus with its eternal glory.

الرسالة: ٢ تيموثاوس ١: ١-١٠ يا ولدي تيموثاوس تقوّ في النعمة التي في المسيح يسوع. وما سمعته مني لدى شهود كثيرين استودعه أناسًا أمناء كُفؤًا لأنّ يعلموا آخرين أيضًا. احتمل المشقات كجندي صالح ليسوع المسيح. ليس أحد يتجند فيرتبك بهوموم الحياة وذلك ليرضي الذي جنّده. وأيضًا ان كان أحد يجاهد فلا ينال الإكليل ما لم يجاهد جهادًا شرعيًا. ويجب أن الحارث الذي يتعب أن يشترك في الأثمار أولاً. افهم ما أقول. فليؤتكَ الرب فهمًا في كل شيء. أذكر ان يسوع المسيح الذي من نسل داود قد قام من بين الأموات على حسب إنجيلي. الذي احتمل فيه المشقات حتى القيود كمجرم الا ان كلمة الله لا تقيد. فلذلك انا أصبر على كل شيء من أجل المختارين لكي يحصلوا هم أيضًا على الخلاص الذي في المسيح يسوع مع المجد الأبدي.

THE GOSPEL St. Luke. (8:26-39) At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me." For Jesus had commanded the unclean spirit to come out of the man. [For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.] Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, "Return to your home, and declare all that God has done for you." And he went away, proclaiming throughout the whole city all that Jesus had done for him.

الانجيل: لوقا 8: 27-39 في ذلك الزمان أتى يسوع إلى كورة الجرجسيين فاستقبله رجل من المدينة به شياطين منذ زمان طويل ولم يكن يلبس ثوبا ولا يأوي إلى بيت بل إلى القبور. فلما رأى يسوع صاح وخرّ له بصوت عظيم: ما لي ولك يا يسوع ابن الله العلي، أطلب اليك ألا تعذبني. فإنه أمر الروح النجس أن يخرج من الانسان لأنه كان قد اختطفه منذ زمان طويل وكان يُربط بسلاسل ويُحبس بقيود فيقطع الربط ويُساق من الشيطان إلى البراري فسأله يسوع قائلا: ما اسمك؟ فقال: لحيون، لأن شياطين كثيرين كانوا قد دخلوا فيه. وطلبوا اليه ألا يأمرهم بالذهاب إلى الهاوية. وكان هناك قطع خنازير كثيرة ترعى في الجبل. فطلبوا اليه أن يأذن لهم بالدخول اليها فأذن لهم. فخرج الشياطين من الانسان ودخلوا في الخنازير. فوثب القطيع عن الجرف إلى البحيرة فاختنق. فلما رأى الرعاة ما حدث هربوا فأخبروا في المدينة وفي الحقول، فخرجوا ليروا ما حدث وأتوا إلى يسوع، فوجدوا الانسان الذي خرجت منه الشياطين عند قدمي يسوع لابسا صحيح العقل فخافوا. وأخبرهم الناظرون أيضا كيف أبرئ المجنون. فسأله جميع جمهور كورة الجرجسيين أن ينصرف عنهم لأنه اعتراهم خوف عظيم. فدخل السفينة ورجع. فسأله الرجل الذي خرجت منه الشياطين أن يكون معه، فصرفه يسوع قائلا: ارجع إلى بيتك وحدت بما صنع الله اليك. فذهب وهو ينادي في المدينة كلها بما صنع اليه يسوع.

Altar Candles offered by:

- Nadim, Basma, Janan, Jennifer and Brandon Howell, Jane and Oscar Moran for the good health of Matthew **Howell** on the occasion of his birthday October 26th. Many Years!

Holy bread is offered by:

- Odette and Mitri Najjar in loving memory of **Adeebah, Yousef, Antoine, Hani, and George Abu Hatab**. May their memories be eternal.
- Laila Madback in loving memory of **Salim Madback**, May his memory be eternal. And for the good health of his children and grandchildren. Many years.
- Fr. George and the church family for those whose name is **Dimtri and Mitri**. Happy Name's Day.

Announcements:

- This month is "**YOUTH MONTH**". Youth members are volunteering this Sunday.

The Asher and the Epistle readers are as follow:

Ashers: David Abu Jaber, Anwar Halteh, Magritte Qaqish, and Nichola Qaqish.

Epistle Readers: Reneih Khoury, (English) Tariq Rantisi (Arabic).

Sermonette: Nathalie Hanhan.

Charity Luncheon

This Sunday we will have a Charity luncheon prepared by the Charity committee for the benefits of the charity. You are welcome to come and join us.

- St. Thomas More International Food Festival Saturday, October 25, 2014 @ 1pm-8pm and Sunday October 26, 2014 from 9:00 AM - 6:00 PM. Address: 1300 Junipero Serra Boulevard, San Francisco, CA 94132. Tel: 415-452-9634 Fax: 415-452-9653 www.stmchurch.com.
- Men's fellowship monthly meeting will take place on Tuesday 28th at 7:30 pm at Church.
- Monthly Youth meeting will take place on Thursday 30th, at 7:00 pm. At Tamara Hanhan's home. Address: 111 Estates Dr, San Bruno, CA 94066



Special Offer: Dr. Fabiola Lara is offering free wisdom teeth extraction for ages (15-25) on November 7th & 8th. Address: 2017 Van Ness Ave. San Francisco, 94109. Cell: (415)-375-2681, Office: (415) - 346- 2900.

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 realise 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.

الخطيئة جنون

أمامنا في إنجيل اليوم حادثة يصعب تفسيرها بالوسائل الحديثة وبمفاهيمنا العصرية، ولكنها تفترض يقينا بأن الروح الشرير يمكن ان يشمل الانسان. نرى يسوع يشفي انسانا مجنونا حلّ به روح شرير. وهذا الانسان الذي يسمّى مجنونا اختلطت فيه السكنى الشريرة مع المرض. كان الأقدمون يعتقدون ان المجانين انما فيهم أرواح شريرة. الأمر الذي يستدعي انتباهنا هو ان إبليس يقول ليسوع: «ما لي ولك يا يسوع ابن الله العليّ»، وكأنه لا يريد أن يخرج من الانسان، ويرى ان يسوع عدوّه. مملكته آخذة بالانقراض اذ كان يسوع يبشّر ويشفي، لذلك تمسك بأن يبقى في الانسان المجنون. انه صراع أبدي طويل بين روح الله وروح الشر في العالم. وروح الشر الذي كان في الانسان دُعي لحيون، ومعنى الكلمة كثيرين، لأن شياطين كثيرين كانوا قد دخلوا فيه. من وراء هذه الحادثة يجدر بنا أن نعرف شيئاً إيمانياً ألا وهو أن كل الخطايا التي يرتكبها الانسان انما هي في الأساس من خارج الانسان وتأتي اليه بالتجربة وتحرك فيه الشهوة. وينبغي أن نؤمن أن روحا مستقلا عن الانسان هو الذي يستدعيه الى ارتكاب الخطيئة. هذا شيء وارد في إيماننا منذ أن صوّر سفر التكوين لنا تجربة أبونا الأولين اللذين «طغاهما» الشيطان. يبقى الانسان محافظا على حرّيته، ومع هذا فإن قوة خارجة عنه تُحركه الى الخطيئة. الانسان يبقى مسؤولا لأنه يستطيع ان يطيع وساوس الشيطان ويستطيع ان يتحرر منها بقوة من يسوع وإيمان بصليبه وقيامته. وعندنا هنا الانسان على صورته: عندما كان تحت طغيان الشرير اولا، وعندما كان تحت تأثير السيد ثانيا. يقول لنا الإنجيل ان الرب شفى المجنون وأطلق منه تلك الوثبات الشريرة، فتطهر منها وصار عند قدمي يسوع لابساً ثيابه فيما كان عارياً من قبل. نستطيع ان نرى الرمز هنا: الانسان اذا ما خضع للشرير ولشهووات نفسه يكون عاريا من نعمة الله، في حين انه اذا انضم الى يسوع يتسرّب النعمة حسب قول الرسول بولس: «يا ايها الذين بالمسيح اعتمدتم المسيح قد لبستم» (غلاطية ٣: ٢٧). والانسان خارج يسوع وخارج نعمته هو دائما مجنون. ليس من الضروري ان يكون مريضاً في عقله. الخطيئة كلها «جنون» لأنها تعني ان الانسان قد فقد حرّيته بعد ان استسلم الى الشر وصار كالسكران الذي يمشي في طريق مظلمة ويصطدم بكل حائط وبكل حجر عثرة. عندما شفى المجنون، قال عنه الإنجيل انه صار «صحيح العقل». هذا وارد لكل واحد منا. اذا تاب الى ربّه، فإنه يصبح صحيح العقل. الحكمة، صحة العقل، قائمة في اتّباع المسيح. الانسان صحيح العقل ليس اذا عرف ان يتكلّم باتّزان، ولكن اذا حصل على اتزان داخلي في نفسه. سهل على الانسان أن يتكلّم باتّزان ومعرفة، هذا يتعلّمه في المدارس. ولكن، يقول لنا الإنجيل ان يكون الانسان متزنا في روحه، حرّاً من الشهوة، سيّدا على نفسه، صحيحاً بكل معنى الكلمة، فهذا أمر معطى من الله بنعمة يسوع. بعد ذلك، الذين كانوا يعرفون المريض في تلك الكورة اعتراهم خوف عظيم. اضطربوا لأن حياة جديدة قد أتت الى العالم بواسطة المعلم، وكانوا يألّفون حوادث الجنون والمرض وسكنى الشيطان. فعندما أتت الحياة اليهم تزعزت عاداتهم وأركان تفكيرهم ولم يريدوا ان ينضمّوا الى السيد. بقوا على خوفهم، وكان الكتاب يشير الى أننا نشفى من الخوف بنعمة المسيح ونصل الى الطمأنينة. نلبس المسيح، نصبح أصحاء العقول. وفوق هذا، نلزم المسيح كما لازمه هذا المريض بعد الشفاء. هذا هو المهم: أن نعمل كما عمل المريض بعد شفائه. أن نذهب وننادي في المدينة كلها بما صنع الينا يسوع. أن نذهب ونعلن أننا قد شُفينا من أمراضنا جميعا. ولكن قبل كل ذلك، ينبغي أن نكون مع المسيح في كل وقت وننتحرر من الخوف ونصير في السلام. عندما تأتينا الطمأنينة، عندما نصبح في الهدوء الحقيقي، هدوء النفس المُحبة للرب، عند ذلك نستطيع أن نتكلّم بكل ما صنعه الرب إلينا، ليس فقط بالكلام العادي، بل أن نتحدّث حياتنا كلها بالقوة التي لنا في الرب، فيستمدّ الناس حولنا قوة من قوة الرب من خلالنا نحن.

جاورجوس مطران جبيل والبترون وما يليهما (جبل لبنان)

**Law Offices of
Shamieh & Ternieden**

703 Market Street, Suite 1700, San Francisco, CA 94103

attorney@shamiehlawsf.com

Elias Z. Shamieh, Esq.*
César R. Ternieden, Esq.**
Ana B. Olmos, Esq***
Ann Barhoum, Esq***

Telephone: (415) 777-0700
Fax: (415) 543-0891

* Practice limited to Immigration and Federal Courts. Not admitted to practice in California
**Of Counsel. Admitted to the State Bar of Arizona. Practice limited to Immigration and Federal Courts
*** Admitted to practice law in California.

WE ARE PLEASED TO ANNOUNCE

Our law offices are expanding with the addition of two attorneys who have joined our legal team **Ana Olmos, Esq.** and **Ann Barhoum, Esq.** In addition to our immigration practice, our legal services now include:

Family Law

Divorces and Related Matters
Restraining Orders
Mediation

Business Law

Landlord/Tenant Issues
Contract Review and Negotiations
Business Escrows
Corporations

Attorney Olmos is a graduate of Santa Clara Law School and has a BA in literature and Political Science from U.C. Santa Cruz and is fluent in Spanish and Portuguese.

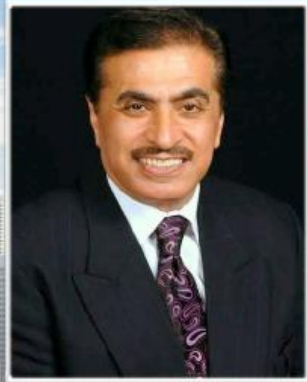
Attorney Barhoum is a graduate of San Francisco Law School and has a BA in English and Russian from Duke University and is a certified mediator.

They are both admitted to the State Bar of California and the U.S. District Court for the Northern District of California.

As always, we speak your language. Please contact our office to schedule an appointment for any of the above services.



ONE MARKET STREET, 36TH FLOOR | San Francisco CA
433 Airport Blvd, Suite 126 | Burlingame CA
2901 West Coast Highway | Newport Beach CA



JERIES TANNOUS
Commercial and Residential Real Estate
BRE # 00550532
Cell: (650)740-9263

Looking to...

- **Purchase a home?**
- **Sell your business?**
- **Purchase a new business?**
- **Purchase commercial property?**
- **Lease a location for your business?**

We are here to help you!
CALL ON US

Specializing in:
Business Brokerage
Commercial Real Estate
Sales & Leasing
Residential Real Estate

St. John of San Francisco Orthodox Academy

Christian Hearts • Classical Minds • Community Spirits



**ENROLLMENT
NOW OPEN FOR
2014-2015**



We Are:
Pan-Orthodox
K-12 and Fully Accredited

We Provide:
A Loving Orthodox Environment
College Preparatory Classical Curriculum
5:1 Student to Teacher Ratio
Dedicated and Qualified Teaching Staff
Hot Lunch Program
Convenient San Francisco Location

**Offering a Quality K-12
Education in a Loving
Orthodox Environment**

The mission of St. John's Academy is to bring the light of Christ to our community through providing an education that unites intellectual, spiritual, and cultural growth.

The Academy is a pan-Orthodox institution which represents the diversity of Orthodoxy in America. We welcome students from all ethnic backgrounds.

St. John of San Francisco Orthodox Academy
6210 Geary Boulevard San Francisco, CA 94121
Administration (415) 221-3484
information@stjohnsacademysf.org - www.stjohnsacademysf.org

The Saint John of San Francisco Orthodox Academy
Classical Education • Orthodox Values • Community Spirit

THE MICHAEL LAW FIRM

**PERSONAL
INJURY**



**WRONGFUL
DEATH**

TRIAL LAWYERS

(415) 447 - 2833

www.michaellawsf.com

ISSA J. MICHAEL, ESQ.

Maher Aljada Hair Salon
753-Kains Ave. Mills Park Shopping Center
San Bruno CA 94066
(415) 424-5353

St. Nicholas Banquet Room

5200 Diamond Heights Blvd.
San Francisco, CA 94131



Come visit us for Weddings, Baptisms,
Birthdays, Anniversaries & All Other Occasions

*We are located in the heart of San Francisco
Please call us to make an appointment at (415) 648-5200.*

