

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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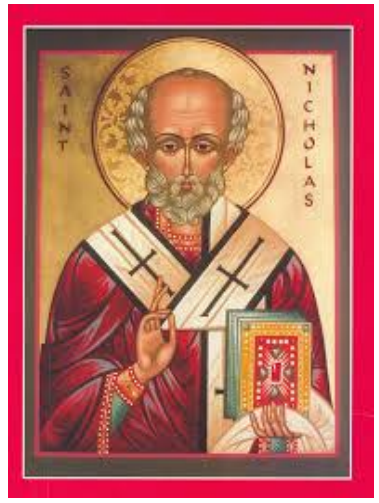
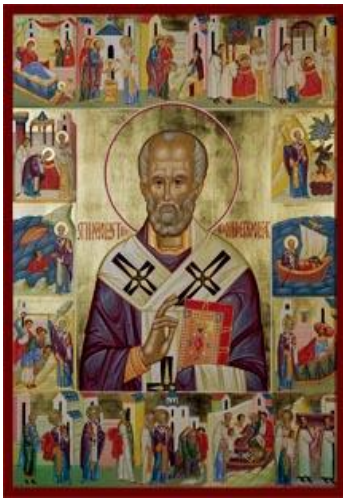
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Sunday, February 28th 2016

SUNDAY OF THE PRODIGAL SON / أحد الابن الشاطر

THE EPISTLE: the First Epistle of St. Paul to the Corinthians. (6:12-20) Brethren, all things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything. Food is meant for the stomach and the stomach for food; but God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with Him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body, and in your spirit, which are God's.

الرسالة (1كورنثس: 6: 12-20) يا إخوة كل شيء مباح لي ولكن ليس كل شيء يوافق كل شيء مباح لي ولكن لا يتسلط علي شيء إن الأطعمة للجوف والجوف للأطعمة وسيبب الله هذا وتلك. أما الجسد فليس للزنى بل للرب والرب للجسد والله قد أقام الرب وسيقيمنا نحن أيضاً بقوته أما تعلمون أن أجسادكم هي أعضاء المسيح. فأخذ أعضاء المسيح وأجعلها أعضاء زانية. حاشى أما تعلمون أن من اقترن بزانية يصير معها جسداً واحداً لأنه قد قيل يصيران كلاهما جسداً واحداً أما الذي يقترن بالرب فيكون معه روحاً واحداً اهربوا من الزنى. فإن كل خطيئة يفعلها الإنسان هي في خارج الجسد أما الزاني فإنه يخطئ إلى جسده أم لستم تعلمون أن أجسادكم هي هيكل الروح القدس الذي فيكم الذي نلتموه من الله وأنكم لستم لأنفسكم لأنكم قد اشترتكم بثمن فمجدوا الله في أجسادكم وفي أرواحكم التي هي لله.

THE GOSPEL: St. Luke. (15:11-32) The Lord spoke this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants."' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry.

Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

الإنجيل: لوقا 15:11-32 قال الرب هذا المثل: انسان كان له ابنان. فقال أصغرهما لأبيه: يا أبت أعطني النصيب الذي يخصني من المال. فقسم بينهما معيشتيه. وبعد أيام غير كثيرة جمع الابن الأصغر كل شيء له وسافر إلى بلد بعيد وبذر ماله هناك عائشا في الخلاعة. فلما أنفق كل شيء حدثت في ذلك البلد مجاعة شديدة فأخذ في العوز. فذهب وانضوى إلى واحد من اهل ذلك البلد، فأرسله إلى حقوله يرعى خنازير. وكان يشتهي ان يملأ بطنه منالخنوب الذي كانت الخنازير تأكله فلم يعطه احد. فرجع إلى نفسه وقال: كم لأبي من اجراء يفضل عنهم الخبز وانا أهلك جوعا. أقوم وأمضي إلى أبي وأقول له: يا أبت قد أخطأت إلى السماء وأمامك، ولست مستحقا بعد ان ادعى لك ابنا فاجعلني كأحد أجرائك. فقام وجاء إلى أبيه، وفيما هو بعد غير بعيد رآه ابوه فتحنن عليه وأسرع وألقى بنفسه على عنقه وقبله. فقال له الابن: يا أبت قد أخطأت إلى السماء وأمامك ولست مستحقا بعد ان ادعى لك ابنا. فقال الأب لعبيده: هاتوا الخلة الأولى وألبسوه، واجعلوا خاتما في يده وحذاء في رجليه، وأتوا بالعجل المسمن واذبحوه فناول وفرح، لأن ابني هذا كان ميتا فعاش وكان ضالا فوجد. فطفقوا يفرحون. وكان ابنه الأكبر في الحقل. فلما أتى وقرب من البيت سمع أصوات الغناء والرقص. فدعا أحد الغلمان وسأله: ما هذا؟ فقال له: قد قديم أخوك فذبح أبوك العجل المسمن لأنه لقيه سالما. فغضب ولم يرد ان يدخل. فخرج أبوه وطفق يتوسل اليه. فأجاب وقال لأبيه: كم لي من السنين أخدمك ولم أتعد لك وصية، وانت لم تعطني قط جديا لأفرح مع اصدقائي. ولما جاء ابنك هذا الذي اكل معيشتك مع الزواني ذبحت له العجل المسمن! فقال له: يا ابني انت معي في كل حين وكل ما هو لي فهو لك. ولكن كان ينبغي ان نفرح ونسر لأن أخاك هذا كان ميتا فعاش وكان ضالا فوجد.

Holy Bread of oblation offered by:

- ❖ Sahouria family commemorating the 11- year anniversary of the passing of **Nimeh Saba Sahouria**, beloved mother, grandmother, and great grandmother. May her memory be eternal!
- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week:
Mouna Habash, Basima Munayer, Louie Nasser, Sreen Hanhan, Tamara Srouji, Salwa Husary and Fabiola Lara. Happy Birthdays. Many Years!

Alter Candles offered by:

- ❖ Katout family in loving memory of **Ibrahim George Katout** (His parents George & Nasifeh, his brother Edward, and his sisters Huda & Clemence Rantisi). May his memory be eternal!

Announcements:

Family Night

: St. Nicholas Church will have a Family Night on **March 11th**.

Sponsored by Abdallah & Clemence Shami and the Shami family. May God bless you and your families. Donation: \$20 adults, \$10 kids.



Saturday of the Dead: March 5th is Saturday of the Dead. On Sunday March 6th a General memorial Service "For All Those Who Have Fallen Asleep since the Ages" will take place. We will remember in particular all our departed ones who have fallen asleep in this year

سبت الأموات هو يوم السبت 5 اذار: سنقيم يوم الاحد 6 اذار تذكارا عاما لجميع الراقدين منذ الدهر من اباؤنا واخوتنا على رجاء القيامة والحياة الابدية. نذكر بشكل خاص احابنا الذين سبقونا الى الحياة الابدية جميع الذين سبق انتقالهم منذ بداية هذا العام.

Monthly Youth Meeting:

Youth meeting will take place on **Wednesday March 9th, 2016 at 7:00 p.m** at Dina Rantisi 's House. Address: 333 Cypress, San Bruno, CA 94066. Looking forward to seeing everyone! As usual, all our youth are welcome so if you're a first time attendee, don't be shy. Also, please feel free to invite your friends

Monthly Youth Outing

Laser tag Youth Outing will take place in March, more details to come!

2016 Great Lent Period	
(March 14th – May 1st , Strict Fast - NO Dairy, Meat, Cheese, Eggs, and Fish)	
Sunday March 6 th	Judgment Sunday (Meatfare Sunday)
Sunday March 13 th	Forgiveness Sunday (Cheesefare Sunday)
Monday March 14th	First Monday of Great Lent
Sunday March 20 th	Sunday of Orthodoxy
Friday March 25 th	Annunciation of the Theotokos (Only Fish Allowed)
Sunday April 3 rd	Sunday of the Holy Cross
Sunday April 24 th	Palm Sunday (Only Fish Allowed)
Friday April 29 th	Great and Holy Friday
Sunday May 1 st	Great and Holy Pascha

Bouquets To Icon Event:

You are cordially invited to join us for an afternoon where floral designers will present an array of arrangements inspired by beautiful icons.

In creating these arrangements, the designers pay tribute and draw their inspiration from the selected icons.

SATURDAY, MARCH 26, 2016, 11:00 AM.

Donation \$55.00 per person

All proceeds benefit the Patriarch Athenagoras Institute. Complete details are on the attached flyer or contact Marilyn Habeeb, mhabeeb692@gmailcom, or [650-692-1966](tel:650-692-1966).

WHAT IS THE PURPOSE OF GREAT LENT?

It is very natural to wonder what is the reason and purpose for all the things associated with Great Lent — the fasting, the extra Services, going to Confession and receiving Communion, asking forgiveness, giving alms, doing more praying and reading the Bible and other spiritual reading, and helping others more, and the whole experience of Great Lent. Many might wonder, why do we subject ourselves to all these things anyway?

There are a number of reasons, but the most significant one is simply that we need it! The everyday stresses and pressures of a very corrupt and godless world around us has such a great influence on us that we frequently don't even notice how far away we have wandered from being the kind of person and living the kind of life that the Lord expects of us. Usually this doesn't happen overnight or suddenly — it is gradual.

That is why the image of us wandering away like sheep is very valid. A sheep has his head to the ground, nibbling away on the grass and he just keeps going, following his nose as he eats the grass. Then he might look up after a while and suddenly he discovers he has wandered away from his flock, and has gotten lost. This is really our condition as human beings — we nibble away a little at a time in our daily routine of working, eating, sleeping, playing, etc. and don't realize that we are getting lost. Sometimes we have gotten so lost, we don't even realize how lost we are, especially if we encounter other lost sheep, who think that being lost is the normal, natural way of living. So we need this annual Great Lenten opportunity to try to return to our flock—the beloved people of God, the Body of Christ. Great Lent provides this opportunity, when we are also preparing ourselves to be crucified with Christ so that we may be resurrected with Him. One theme of Great Lent is that we are in exile in this life, and that our true home is with God in His Kingdom, and that we must return as the prodigal son or daughter to our heavenly Father.

But it takes a conscious effort and decision to return and get our priorities straight. After all, what really is important in life—what are our priorities? What the world around us tells us is important is the polar opposite of what God tells us is important. If during this special holy season of Great Lent, it is life as usual, we are missing the opportunity of getting our lives straightened out. When our priorities are messed up and we become lost sheep, then nothing works out right: we get depressed, discouraged, sick; we get used to sin and think that sin is normal, and that virtue is abnormal, and things just go wrong. So now we have the opportunity to get ourselves straightened out and to build up our relationship with God, without which life is a living garbage dump.

So we can make a free choice: life as usual, or get back on the right path and stop making excuses of why we should not to go to church and Confession and Communion, why not to pray nor make God's priorities our priorities. We are free to choose the path of joy in God, or misery on the garbage heap of the world.

(ST. INNOCENT/ FIREBIRD)

الابن الشاطر

مثله، سردًا طويلًا، قد يكون من أبلغ ما تفوه به السيد عن التوبة. فتى يحب العيش الرغد، الواسع بما يتضمن ذلك من تحرر، يطلب نصيبه في الإرث من أبيه. ليس لأنه عزم على أن يضل وحسب، ولكن لأنّ الذهاب عن البيت رمز عنده لتقلته من سلطة أبيه التي تبدو للكثيرين منا سلطة مستبدة، متعسفة "سافر إلى بلد بعيد" ليدل على أنه لا يطيق القربى من أبيه أو لا يحتمل أن يدفعه الشوق إلى الرجوع. ترجمتنا تقول إنه عاش في الخلاعة. ترجمة آخرين تقول إنه عاش في الإسراف. الخلاعة تتطلب الإسراف. أخوه الأكبر يتهمه أنه عاش مع الزواني. ما أراد الإنجيل أن يبينه أنه بدد كل نصيبه من الثروة وأنه لم يبق عنده ما يقدر به على أن يعيش. جاع الفتى. طلب عملا عند واحد فاستخدمه راعيا للخنازير. والخنازير حيوان نجس عند اليهود ولعل في ذكره إشارة إلى أن هذا الشاب كان يلامس الخطيئة أو يحيا فيها. "رجع إلى نفسه". هذا ما يسميه أبؤنا امتحان القلب وما يسميه بعضُ فحَصّ الضمير. إنه ساعة وعي، وعي الشاب إلى أن أباه عنده ما يكفي لإعاشة كل أهل بيته. وتصور أن أباه سيقبله. ولكنه أدرك قبل ذلك أنه أخطأ إلى السماء. الخطيئة هي جرحنا لله قبل أن تكون جرحًا للناس. ولكن الوعي مع الندم لا يكفي فقال هذا ما مفاده أني اذا عدتُ إلى البيت الأبوي سأقول صراحة لأبي: "لست مستحقًا أن أدعى لك ابناً، فاجعلني كأحد أجراءك". الندم لا يكفي أن تعترف أمام الكاهن. مطلوب منك أن تعتذر من الذي أخطأت إليه وذلك بوضوح. "فقام ورجع إلى أبيه!" لم يقل لوقا فقط إلى أبيه ولكنه قال قبل ذلك قام. قام من أعماله القذرة. تخلص منها بالتوبة أي بنكران هذه الأعمال أولاً، ثم تحرك نحو والده. إذن، التوبة أولاً ثم ما تُلزمننا به من أعمال.

"وفيما هو غير بعيد رآه أبوه". كيف رآه إن لم يقف على مطل من البيت، على شرفة أو وراء نافذة. أي أنه سمّر نفسه في مكان لأمله بأن ابنه عائد لا محال. بعد ذلك يقول: "فتحنّنت عليه وأسرع وألقى بنفسه على عنقه وقبّله". ما قال لوقا: انتظره لكي يدخل. الشوق دفعه، وربما كان شيخًا، إلى أن يخرج هو لأنه لم يحتمل أن يؤخّر وقت القبلة. وقبل ذلك قال: "ألقى بنفسه على عنقه".

كان ينتظر هذا الضم. كان يعيش بأمل هذا الالتصاق. وأخذ الوالد مع الخدم يفرح برجوع الخاطئ. لم يعاتبه. لم يوبّخه على أنه أنفق المال. لم يذكر له أنه عاش مع الزواني. الولد هنا. يكفي أنه حيّ يرزق وأنه سيتمتع بكل غنى الوالد وبحنانه. وهذا الحنان هو الذي سيحس به الفتى ويحس أنه دواء لقلبه المجروح ولم تكن المملذات دواء.

"لأنّ ابني كان ميتًا فعاش وضالًا فوجد". هذا القارئ لكلمة الله كان قد تعلم منها أن الخطيئة موت وأنّ الوجود عودة عن الضلال.

ثم كانت الفرحة مع الغناء والرقص وذبح العجل المسمّن. وهذا فرح في السماء وعند الملائكة.

لن أتكلّم عن الابن البار الذي حسد أخاه. هذا تذكير من السيد أننا مدعوون إلى محبة الخطاة وأن يعودوا وقد يصيرون أفضل من الأبرار. هذا المثل الذي سُمّي مثل الابن الشاطر عند شارحيه مع أن هناك ابنين هو في الحقيقة مثل الأب الشفوق الذي يغفر دائماً للعائدين إليه لأنه يحبهم مجاناً. هذه القراءة وهي الثانية من موسم التريودي الذي يهيئنا للصيام المبارك تدفعنا إلى أن نعي حسنات الصيام وجمال التوبة فيه.

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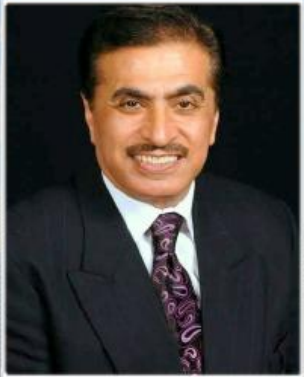


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