

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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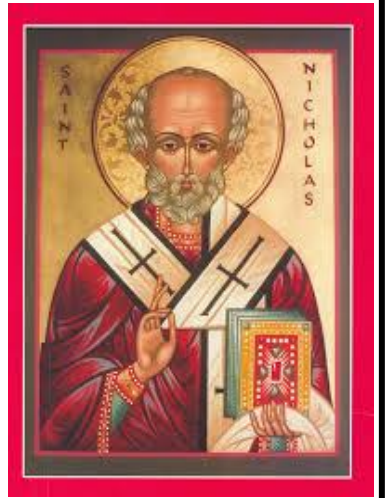
Pastor, V. Rev. Fr. George Baalbaki

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Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Parish Council Chairman: **Maher Shami**



Sunday, January 29th 2017



This Sunday (Two-Years) Memorial Service for the Servant of God
Naim Turk offered by his family. May his memory be eternal!

House Blessing Visit Schedule

The Church office has been making phone calls to schedule for Fr. George Baalbaki visitation for house blessings. If you have not received any phone call yet, and would like to schedule a visit, please call the church office or Fr. George and let us know your availability. Thanks.

THE EPISTLE :St. Paul to the Corinthians. (6:16-7:1)

Brethren, you are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be my people. Therefore, come out from them, and be separate from them," says the Lord, "and touch nothing unclean; then I will welcome you, and I will be a Father to you, and you shall be My sons and daughters," says the Lord Almighty. Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

الرسالة: 2 كورنثوس 6: 16-7: 1

يا إخوة أنتم هيكل الله الحي كما قال الله: إني سأسكن فيهم وأسير في ما بينهم وأكون لهم إلهًا ويكونون لي شعبًا. فلذلك اخرجوا من بينهم واعتزلوا يقول الرب ولا تمسوا نجسًا، فأقبلكم وأكون لكم أبًا وتكونون انتم لي بنين وبنات يقول الرب القدير. وإذ لنا هذه المواعيد أيها الأحباء فلنطهر أنفسنا من كل أدناس الجسد والروح ونكمل القداسة بمخافة الله.

THE GOSPEL: St. Matthew. (15:21-28)

At that time, Jesus went to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon." But He did not answer her a word. And His disciples came and begged him, saying, "Send her away, for she is crying after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before Him, saying, "Lord, help me." And He answered, "It is not fair to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.

الإنجيل: متى 21:15-28 في ذلك الزمان خرج يسوع الى نواحي صور وصيدا، واذا بامرأة كنعانية قد خرجت من تلك التخوم وصرخت اليه قائلة: ارحمني يا رب يا ابن داود، فان ابنتي بها شيطان يُعذِّبها جدا. فلم يُجِبْها بكلمة. فدنا تلاميذه وسألوه قائلين: اصرفها فإنها تصيح في إثرنا. فأجاب وقال لهم: لم أرسل الا الى الخراف الضالَّة من بيت إسرائيل. فأنت وسجدت له قائلة: أَعثني يا رب. فأجاب قائلاً: ليس حسنا أن يؤخذ خبزُ البنين ويُلقى للكلاب. فقالت: نعم يا رب، فإن الكلاب ايضا تأكل من الفُتات الذي يسقط من موائد أربابها. حينئذ أجاب يسوع وقال: يا امرأة عظيم إيمانك فليكن لك كما أردت. فشفيت ابنتها من تلك الساعة.

Holy Bread of oblation offered by:

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week: Nasser Khoury, Leila Rishmawi, Lana Saoud, Maysoon Dabit, Randa Shatar. Happy Birthdays. Many Years!
- ❖ V. Rev. Fr. George Baalbaki and St. Nicholas Parish Family for the good health of all who are named; Gregory/Greg, after Saint Gregory the Theologian, Archbishop of Constantinople (January 25) on the occasion of their Name's Day! Many years!! And especially our beloved Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh** on the occasion of His Name's Day. May God Grant Him Many Years fulfill with Health, Joy & Happiness!

Alter Candles

Sponsors are needed for upcoming Sundays. Please make checks payable to St. Nicholas Church in the amount of \$25.00 or more. Thanks for your continued support.

Save the Date:

- ❖ **Three Holy Youths Camp: June 19th – June 23rd 2017**

Registration for camp begins...

January 15-February 15th Early Bird Registration \$250.00

February 16th- May 1st Registration \$300.00

A deposit must be made to your local parish registration officer of \$50.00 to hold your campers spots.

Payments must be completed by May 1st 2017.

Physical Registration sheets will be at your local parish as well as online @ norcaldeanerycamp.org >

Registration> Media Consent Form.

Medical Forms must be completed at your parish in person.

For more info, please contact Ilyan Baalbaki : (586) 604-5331.

Save the Date: Valentine's Party: St. Nicholas Church Annual Valentine party will take place on February 11th 2017.

**St Nicholas church presents
Valentines Party
Feb 11th
With Super star
Wisam habib
Band led by Maestro
Radwan Shakhashier
Maxa and fancy dinner will be served at 9 pm
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Donation to church
For Reservations contact
Mowice kari 650-455-1600
Elias Batshon 650-580-7185
Sana Jada 650-255-1380
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The Eucharist:

When the Lord instituted at the Last Supper that mystery of our faith which we call the Holy Liturgy or the Eucharist, He gathered round Himself His Disciples, both those who were later to be faithful even unto death, and also the one who was already prepared to betray his Master. And He confronted him together with the others, with the extraordinary love of God, because to be admitted to a man's table means that he, our host, consider us to be his equals, his companions in the old sense of this word, those who are entitled to break the bread with him, to share with him the substance of life. Equals in the love of God, equals of God through His love to us, - this is one of the aspects of this extraordinary event which we call the Last Supper.

But we have given it also another name, we call it the Eucharist, from a Greek word which means simultaneously "gift" and "thanksgiving". Indeed we can see that communion to the Body and Blood of Christ is the greatest gift which the Lord can grant us: companionship and equality, becoming the co-workers of God. And through the incredible, unfathomable action and power of the Spirit, because this bread is no longer bread only and this wine is no longer only wine, but have truly become the Body and the Blood of the Giver, we become incipiently and increasingly partakers of the divine nature, Gods by adoption, Gods by participation, so that together with the One Who is the Incarnate Son of God, we became the total revelation of man as well as the total revelation of God's presence, the total Christ of whom St Ignatius of Antioche spoke. And beyond this, higher, deeper even than this, in this community of nature and of life with the Only-Begotten Son of God in the words of St Irenaeus of Lyon, we become truly with regard to God Himself the only begotten son.

This is the gift, but where is the thanksgiving? What can we bring to the Lord? Bread and wine, they belong to Him; our own lives? Are we not His? He has called us out of naught, He has brought us into being, He has endowed us with all that we are and all that we possess. What then can we give which is really ours? St Maxim the Confessor says that God can do all things, save one: He cannot compel the smallest of His creatures to love Him, because love is supreme freedom. This is the only gift which we can bring to God: the gift of a trusting heart.

But why is this mysterious Supper of the Eucharist called the thanksgiving more than any other service, more than any action of ours? What can be given to God? This is a question which the Psalmist was asking himself centuries before Christ appeared and revealed the divine love, and his answer was so unexpected and so true. He says "What reward shall I give to the Lord for all His benefits?" and he replies "I shall take the Cup of salvation, I will give thanks unto the Lord, I will sing praise in the courts of the Temple of the Lord". The supreme act of thanksgiving is not to give back, because one who receives and pays back, repays the gift and in some sort of way, destroys the gift; both indeed become equal, both have given, both have been at the giving end of the chain, but this reciprocal giving has destroyed both joy up to a point. If we wish, if we are capable of receiving, of receiving whole-heartedly, then we are expressing truly our total trust, our assurance that the love of the giver is perfect and it is in receiving whole-heartedly in all simplicity that we bring joy to the one who has given from all his heart.

This is true even in human relationship; we wish to repay a gift only to make ourselves free from gratitude and from a certain enslavement in which we are put when we receive from one who does not love us enough to give whole-heartedly and whom we do not love enough to receive whole-heartedly. And this is why the Eucharist is the supreme thanksgiving of the Church and the supreme thanksgiving of our earth: people who trust the love of God open-heartedly, without any thought of repaying the gift, only rejoicing in the love it expresses, receive from God not only what He can grant but also what He is, participation to His life, to His nature, to His eternity, to His love divine. Only if we are capable of receiving with perfect gratitude and perfect joy can our participation in the Eucharist be true, only then does the Eucharist become for us also the supreme act of gratitude. But gratitude is difficult because it requires both a loving heart capable of rejoicing when it receives and a perfect trust and faith in the love of the one who gives, trust that this gift is not meant as an humiliation or as an act of enslavement. And this is why we must grow from day to day into the ability to love and to be loved, into the ability to be grateful and to rejoice, and only then does become the Last Supper of the Lord the perfect gift of God and the perfect response of the earth.

. **Metropolitan Anthony of Sourozh**

هيكل الله

في إنجيل يوحنا يقول الرب: “انقُضوا هذا الهيكل وفي ثلاثة أيام أُقيمه” (2: 19). قال هذا عن هيكل جسده (راجع 3: 21). في الحقيقة لم يُقم الرب هيكل اورشليم من الخراب الذي حلّ فيه عند الفتح الروماني لأورشليم السنة السبعين، فبات هيكل الله جسد يسوع في كيان روحي.

الأشياء العتيقة قد مضت. ها كل شيء قد صار جديداً. الهيكل يزول مع اورشليم ولم يبقَ له وظيفة او فائدة. انتقل مدلول الهيكل الى جسد يسوع اي صار هو الهيكل الحقيقي المتكوّن بالتجسد الإلهي. ثم أخذت عبارة “هيكل الله” تعني الكنيسة، وظلّت تعني كيان المسيح في الجسد. في الرسالة الثانية الى أهل كورنثوس التي نحن شارحوها اليوم تعني أنكم اذا اجتمعتم في الله تصبحون معا هيكله. وهذا ليس من حجارة، فهيكلك اورشليم زال لأن الله جعل الانسان هيكله له ثم قال “سأسكن فيهم” اي اليوم وغدا، و”فيهم” تعني انه سيسكن فينا مجتمعين اي اذا أحببنا بعضنا بعضا ينتج من كونه ساكنا فينا أنه يُرافقنا في الطريق “وأسير فيهم”. ثم قال “وأكون لهم إلهاً” اي كلما افتقدتهم يعرفون أني سائر معهم في كل شؤون حياتهم. “وأكون لهم إلهاً” اي إذا رحمتهم وافتقدتهم يُحسّون أني إلههم. واذا عرفوا ذلك يكونون لي شعبا عارفا أني له وأنه لي. واذا اجتمع شعبي إليّ بمعرفة وصاياي يفهم أني أنا إلهه وأنه هو شعبي الذي اخترته بحبي له ليس لأنه يستحقّ ولكن لأنني اخترته أنا بمجانبة محبتي. يُنتج من هذا أن شعبي يجب أن يَعْتَزَل الخطأ بمعنى أنه يطلب من الخطاة التوبة (لا تلمسوا نجساً). عند اليهود النجاسة كانت الامتناع عن بعض المأكّل (الخنزير) والأعمال (مُخالطة الوثنيين مثلا). عندنا نحن النجاسة ارتكاب الخطيئة. فإذا عملتُم هذا “تكونون لي بنين وبنات”. فإذا أدركنا هذا نبقى على الطهارة التي نلناها بالمعمودية ونُطهّر أنفسنا بالتوبة ونُلازم التوبة بحيث نجعلها دائمة فلا نسقط يوما ونتوب يوما ولكن نبقى مع الرب بحبنا له وحفظنا وصاياه. ويدعونا بولس أن نُطهّر أنفسنا من كل أدناس الجسد والروح. وندس الجسد عند بولس هو السقوط بخطايا نفعها في الجسد والنفس معا.

وأخيراً يقول “تُكْمَل القداسة بمخافة الله”. لفظة تُكْمَل تعني نُحَقِّق القداسة بالتوبة التي لا رجوع عنها إذ يجب ان نحَبّ القداسة التي تبدأ عنده بمخافة الله.

إن المسيحية حافظت على فكرة خوف الله. هذه لم يشطبها العهد الجديد ولكنه أكملها بحُبنا لله. عند تقديم الكأس للمؤمنين يقول الكاهن: “بخوف الله وإيمان ومحبة تقدّموا”. المحبة والخوف يلتقيان. أجل الخوف موروث من العهد القديم ويبقى لأنه يُربّبنا، والمحبة أعظم منه وكشفها لنا العهد الجديد وهي تكمل كل الفضائل. الرب يسوع يحفظنا في مخافة أبيه ويُكلّلنا بمحبة الثالوث القدوس الذي يحفظنا من كل إثم.

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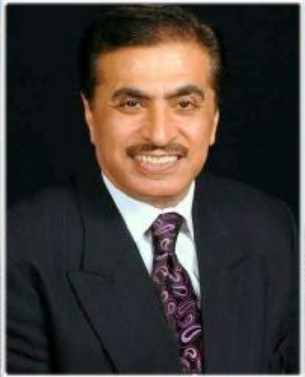


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