

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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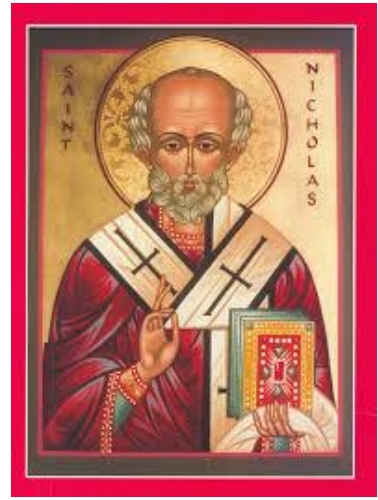
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Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Maher Shami



Sunday, February 26th 2017 / Sunday of Forgiveness (Cheese Fare)

أحد الغفران (مرفع الجبن)

Great lent begins Monday February 27th

THE EPISTLE: St. Paul to the Romans. (13:11-14:4)

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

الرسالة: رومية ١٣: ١١-١٤ و ١٤: ١-٤

يا إخوة إن خلاصنا الآن أقرب مما كان حين آمنّا. قد تناهى الليل واقترب النهار فلندع عتّا أعمال الظلمة ونلبس أسلحة النور. لنسلكن سلوكًا لائقًا كما في النهار، لا بالقصوف والسكر ولا بالمضاجع والعهر ولا بالخصام والحسد، بل البسوا الرب يسوع المسيح ولا تهتموا بأجسادكم لقضاء شهواتها. من كان ضعيفًا في الإيمان فاتخذوه بغير مباحثة في الآراء. من الناس من يعتقد أن له أن يأكل كل شيء، أمّا الضعيف فيأكل بقولاً. فلا يزدري الذي يأكل من لا يأكل، ولا يدين الذي لا يأكل من يأكل، فإن الله قد اتّخذ. من أنت يا من تدين عبدًا أجنبيًا؟ إنه لمولاه يثبت أو يسقط، لكنّه سيثبت لأن الله قادر على أن يثبتّه.

THE GOSPEL St. Matthew. (6:14-21)

The Lord said to His Disciples: If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father Who is in secret; and your Father Who sees in secret will reward you. Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

الإنجيل: متى ٦: ١٤-٢١

قال الرب: إن غفرتم للناس زلاتهم يغفر لكم أوبكم السماوي أيضاً، وإن لم تغفروا للناس زلاتهم فأوبكم أيضاً لا يغفر لكم زلاتكم. ومتى صمتتم فلا تكونوا معبسين كالمرائين فإنهم يُنكرون وجوههم ليظهروا للناس صائمين. الحق أقول لكم إنهم قد استوفوا أجرهم. أما أنت فإذا صُمتَ فادهن رأسك واغسل وجهك لئلا تظهر للناس صائماً بل لأبيك الذي في الخفية، وأبوك الذي يرى في الخفية يُجازيك علانية. لا تكنزوا لكم كنوزاً على الأرض حيث يُفسد السوس والأكلة وينقب السارقون ويسرقون، لكن اكنزوا لكم كنوزاً في السماء حيث لا يُفسد سوس ولا أكلة ولا ينقب السارقون ولا يسرقون، لأنه حيث تكون كنوزكم هناك تكون قلوبكم.

Holy Bread of oblation offered by:

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week: Dina Srouji, Maha Elsrouti, Basimah Munayer, Sereen Hanhan, Tamara Srouji, Waseem Rabih, Lena Butte . 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 their memory be eternal!

Cheese Fare Luncheon:

Join us downstairs for this Sunday (Cheese Fare) Luncheon offered by:

Rima Qaru, Janet Azar and Najwa Kari,

Many Thanks. God Bless you and your families

2017 Great Lent Period	
(February 27 th – April 16 th , Strict Fast - NO Dairy, Meat, and Fish)	
Sunday February 26 th	Forgiveness Sunday (Cheese fare Sunday)
Monday February 27 th	First Monday of Great Lent
Sunday March 5 th	Sunday of Orthodoxy
Sunday March 19 th	Sunday of the Holy Cross
Saturday March 25 th	Annunciation of the Theotokos (Only Fish Allowed)
Sunday April 9 th	Palm Sunday (Only Fish Allowed)
Friday April 14 th	Great and Holy Friday
Sunday April 16 th	Great and Holy Pascha

The Services program during the period of Great Lent 2017			برنامج الصلوات خلال فترة الصوم الأربعيني المقدس لعام 2017		
Wednesdays	Great Compline Service	7 pm	٧ مساءً	صلاة النوم الكبرى " يا رب القوات "	الأربعاء
Fridays	Akathist Service	7 pm	٧ مساءً	خدمة مديح والدة الإله	الجمعة
Sundays	The Divine Liturgy of Saint Basil the Great	11 am	11 صباحاً	القداس الإلهي للقدّيس باسيليوس الكبير	الأحد

❖ **Spiritual Retreat**

Men & Women Are Invited To A Lenten Retreat

Saturday, March 4th – 10:00 am to 3:00 pm

**GUEST SPEAKER: MOTHER MELANIA FROM THE HOLY ASSUMPTION
MONASTERY IN CALISTOGA**

TOPIC: Lenten disciplines of fasting, alms giving, and prayer

Pot Luck Luncheon - \$10 donation, which will be given to the monastery

Mother Melania will be bringing some of the items that the monastery is famous for: honey, olive oil, vinegar, and other specialty items.

❖ **Sunday School Announcements:**

1. 2017 Creative Arts Festival

2017 Creative Arts Festival Theme: *"My house shall be called a house of prayer for all nations."*

(Mark 11:17)

Main Website: <http://www.antiochian.org/festivals/cf>

Due Date for Submission: Sunday, April 2nd to the Sunday School teachers.

Attention Sunday School Students and Parents,

We will preparing arts submissions for the Creative Arts Festival for the 2017 Parish Life Conference. It is important that ALL students be present in Sunday School every Sunday during the month of March to participate and complete their projects. Students may take their projects and work on them on their own time as well.

2. Sunday School students and staff participation in the Processions during Lent Season

Sunday school students and staff are asked to stay in church after communion to participate in the following processions, classes would resume as normal after the procession.

Sunday, March 5th - Holy Icons Procession.

Sunday, March 9th - Holy Cross Procession.

❖ **Mark your calendar: Bouquets To Icons/ Lenten Luncheon**

Saturday, March 18th from 11:00 am - 3:00 pm @ Holy Trinity Serbian Orthodox Church in Moraga.

Donation \$55.00 per person.

Further info: Marilyn Habeeb, [650-692-1966](tel:650-692-1966).

❖ **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.

❖ **2017 PLC:** 2017 Parish Life Conference will be held on **July 5-9, 2017** hosted by St. Michael Church in Van Nuys, CA.

❖ **2017 Antiochian Archdiocese Convention** will be held on **July 23-30, 2017** hosted by St. George Cathedral. Florida.

SUNDAY OF FORGIVENESS

After these weeks of preparation during which we have examined our soul, our lives, all our relationship before the eyes and the judgement of God, we enter today into the joy of Lent; the *joy* of Lent. The word 'lent' means the spring; it is a beginning, and a beginning of life, a beginning of newness, a new time. It is a time when we will no longer be reminded of our own sins, no longer be confronted with images in parables of fall and repentance, but faced with the names of Saints who have started their lives as we start them: the frail, weak, vacillating, but who by the grace of God, by the power of God have become what they are: men, women, children whom we can venerate, in whom we can rejoice, who can be set as examples to us, to whom we can turn for their prayers unto salvation.

Tonight we will start on this journey; on the journey that leads us from our sinful condition, recognised, repentant unto a new time, unto the Resurrection of Christ which is the beginning for us of our own eternal life. We will start on this journey to-night as the people of Israel started from the land of Egypt for the Promised Land: *still* frail, still burdened, still incompletely free. But it is not by looking back at ourselves, but by looking towards the Living God Who is Life and salvation, and to the example of those who have been victorious by the power of God that we will find

courage,

inspiration to come to the final victory, to the newness of life which is our calling and God's promise. We will have to journey together, and we must not be in any delusion: we will be difficult for one another as companions on the journey; but we will depend on one another if we want to achieve to come to an end, — in the same way in which the Israelites were in the desert: not always obedient to God, not always loyal to one another, and yet, *needing* each other in order to reach the promised goal.

So, let us start now; let us think of the feast which we keep next Sunday: Triumph of Orthodoxy. It is not the triumph of the Orthodox over anyone else; it is the triumph of *God* over people. The triumph of His truth, the triumph of God in the lives of people.

And then, let us look at one saint after the other, and listen to what he has got to say to us: Gregory Palamas, John of the Ladder, Mary of Egypt and all those who have followed in the footsteps of Christ. And we will then reach the point at which we must forget everyone and everything, and remember nothing, *no one* but the Lord Jesus Christ: what He *is*, what He has *done* for us, what He is *doing* for us. Let us learn to forget ourselves in the course of those weeks, joyfully, gratefully, that we can now turn away from ourselves and look *only* Godwards. And when the time of Passion week comes, *again*, in a new way, with a new determination, with a new renunciation to ourselves, turn and look at God Who has become man that we may be saved, and be grateful, forget ourselves, remember only Him and He will remember us unto salvation.

Metropolitan Anthony of Sourozh

الغفران للناس

حتى يغفر لك الأب السماوي زلاتك يشترط أن تغفر لجميع الذين آذوك. الغفران غفرانان: عمودي ينزل من الله إلينا إذا استغفرناه، وأفقي إذا غفرنا للناس وهذا في إنجيل متى شرط لغفران الرب لنا زلاتنا. هذا مقطع من العظة على الجبل يعرج فيها متى من الغفران الى الصوم. هذان أمران يبدوان متلازمين. فإذا انتقل السيد الى الحديث عن الصوم يكلم اليهود عن صوم طوعي كانوا يمارسونه ويقع الفريسيون منهم بالرياء فتصبح وجوههم عابسة، منقبضة ليدلوا على أنهم صائمون ولا سيما أن هذا صوم طوعي.

جاء يسوع ليقول: “إذا صُمتَ فادهن رأسك واغسل وجهك لئلا تظهر للناس صائما بل لأبيك الذي في الخفية”. غالبا يشير السيد الى صوم تطوعي. هذا يراه الأب أنه صلة بينك وبينه. لا يستعظم الإنسان بعمل تقوي تطوع له. هذا عمل خفي منك للأب الذي يراه ولا يعطى فيه فضل لك. اليوم، وإن انتقلنا من الصوم الطوعي الفردي الى صوم الجماعة ولا سيما الصوم الأربعيني المقدس، تبقى الصلة بيننا وبين الله.

ولكن بعد أن صار الصوم تركيبا كنسياً يبقى أنه صلة وجدانية بينك وبين الرب وليس عليك أن تتبجح به. ولكن في الأوساط المؤمنة، لك إذا قُدم لك طعام غير صيامي أن تقول انك صائم فلا تأكل. وإذا دعيتك الى الطعام عائلة مؤمنة، لا تذهب الى وليمتها إلا اذا كنت عارفا بأنها متقيدة بنظام الصوم، اي لا تقبل وليمة من عائلة غير مصلية وغير متقيدة بقواعد الصوم. وفي كل حال، زمان الصوم تنقيد فيه بقواعده ويكون واضحا لمن يدعوك أنه يحترم التزامك بقواعد التقوى.

توا بعد هذا الكلام يجيء كلام الرب عن حب المال، ويقول السيد: “لا تكنزوا لكم كنوزا على الأرض... اكنزوا لكم كنوزا في السماء” بالإيمان المستقيم والعمل الصالح. وينهي المقطع بقوله: “حيث تكون كنوزكم هناك تكون قلوبكم”.

المال تتعاطاه من أجل المعيشة، ولا تحبه. “أحبب الرب إلهك من كل قلبك”. هذا وحده تحبه بحيث تحب كلامه ووصاياه وتعمل بها. قلبك ليس لهذا العالم وغناه ومجده. قلبك الله وحده يسكنه و إياه تسمع وإياه تطيع ولا تجعل في قلبك شريكا له. اجل انت مدعو الى محبة كل الناس. غير أن هذه ناتجة من محبتك لله. إن لم يكن الرب موحد قلبك وقلوب الآخرين، تكون في حالة عبودية للناس. انت مُحبٌ لكل إنسان لكون الرب ساكنا فيه، لأن الله يجعلك أبا له لكونك فهمت أن الله أب لك وأب له.

في الأخوة البشرية المرتكزة على الله، ليس أحدنا عبداً للآخر. نعرف الآخر المختلف أبا لإيماننا بأن الله أبونا جميعا. أنت اذا غفرت لأخيك تدفعه الى الشعور بأن الله أبوه وأبوك معا، فتكشف لك بأن أبوة الله وأخوة الآخر.

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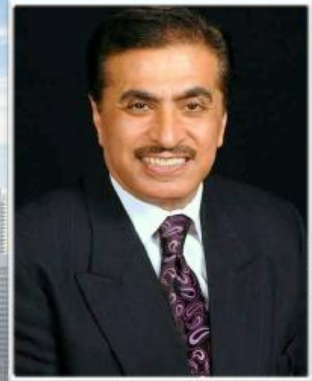


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