

كنيسة مار نقولا الأنطاكية الأرثوذكسية
St. Nicholas Orthodox Church
Weekly Bulletin

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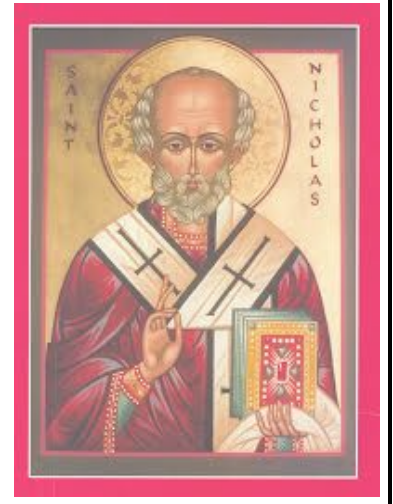
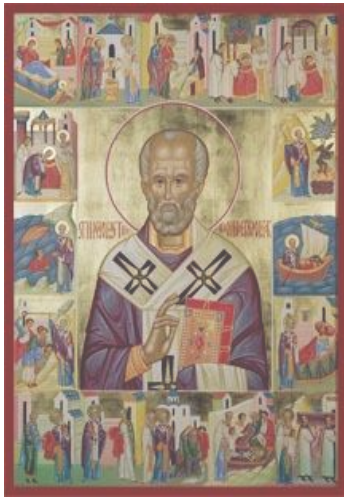
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Sunday, July 16th, 2017

Sunday of the Holy Fathers of Fourth Ecumenical Council

أحد آباء المجمع المسكوني الرابع



Memorial Service:

Forty-Day Memorial Service for our beloved **Bishara Wehab** will take place this Sunday July 16th. May his memory be eternal!



THE EPISTLE: St. Paul to St. Titus. (3:8-15)

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

الرسالة: يا ولدي تيطس، صادقة هي الكلمة وإياها أريد ان تقرر حتى يهتم الذين آمنوا بالله في القيام بالأعمال الحسنة. فهذه هي الأعمال الحسنة والنافعة. اما المباحثات الهذيانة والأنساب والخصومات والمباحكات الناموسية فاجتنبها، فانها غير نافعة وباطلة. ورجل البدعة بعد الإنذار مرة واخرى أعرض عنه، عالما ان من هو كذلك قد اعتسف وهو في الخطيئة يقضي بنفسه على نفسه. ومتى أرسلتُ اليك أرتيماس او تيخيكوس فبادر ان تأتيني إلى نيكوبولس لأنني قد عزمْتُ ان أشتي هناك. اما زيناس معلم الناموس وأبلس فاجتهد في تشييعهما متأهبين لئلا يعوزهما شيء. وليتعلم ذونا ان يقوموا بالأعمال الصالحة للحاجات الضرورية حتى لا يكونوا غير مثمريين. يسلم عليك جميع الذين معي. سلم على الذين يحبوننا في الايمان. النعمة معكم أجمعين، آمين.

THE GOSPEL: St. Matthew. (5:14-19) The Lord said to His Disciples: “You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.”

الإنجيل: قال الرب لتلاميذه: أنتم نور العالم. لا يمكن ان تخفى مدينة واقعة على جبل ولا يوقد سراج ويوضع تحت المكيال لكن على المنارة ليضيء لجميع الذين في البيت. هكذا فليضيء نوركم قدام الناس ليروا اعمالكم الصالحة ويمجدوا اباكم الذي في السموات. لا تظنوا اني أتيت لأحلّ الناموس والأنبياء. اني لم آت لأحل لكن لأتمم. الحق أقول لكم انه إلى ان تزول السماء والأرض لا يزول حرف واحد أو نقطة واحدة من الناموس حتى يتم الكل. فكل من يحل واحدة من هذه الوصايا الصغار ويعلم الناس هكذا فإنه يُدعى صغيرا في ملكوت السموات. اما الذي يعمل ويعلم فهذا يُدعى عظيما في ملكوت السموات.

Alter Candle offering

- ❖ *St. Nicholas Church for the good health and wellbeing of Chris Atwan, Hanna Yani, Suhaila Bouri, Janet Tannous*
- ❖ *Sponsors for Sunday's are needed. Please make checks payable St. Nicholas Church in the amount of \$25.00 or more. Thank you!*

Special Thank You:

We would like to thank everyone that came out to Hanna's Winery last Sunday for our Church picnic. You all made it a successful and special occasion. Special thanks to:

*Dr. Elias Hanna for hosting our picnic,
Soumaya and Richard Hanna for all the help they offered,
Shibili Azar for providing transportation,
those who labored, provided the music, helped BBQ, and helped clean.*

Mark your calendar for our upcoming events:

- ❖ **2017 Antiochian Archdiocese Convention** will be held on **July 23-30, 2017** hosted by St. George Cathedral. Florida. For more info, visit: <http://ac2017miami.org>
- ❖ **Save the date: September 30th & October 1st:** St. Nicholas church Annual Food Festival...
- ❖ **Save the date: October 22nd, 2017 Ball Dance Contest:** We are having our first Ball Dance Contest in October 22nd and we need young men and young women to participate. For further information please call **Gladys Maalouf @ 4158320316**.

Metropolitan Anthony of Sourozh: On being true to oneself

Time and again I am asked by people on a concrete occasion 'What is the Will of God for me now, in the nearest future?' And I always refuse to speak in God's own Name, because I believe that all I, or any priest, can do is to stand before God in awe, and say, 'Lord, Thou art the Truth, Thou art Life, Thou art the Way — teach this person; be to this person the Way, enlighten this person with the truth, and bring him to such plenitude of life as no one can either convey or give'.

And yet there are things which can be done. Each of us is a freeman of God, as St. Paul said clearly, He says there was a time when we all were slaves of Satan, slaves of our passions, of our fears, slaves of all the things that press on all sides and do not allow us to be true people. In Christ freedom is granted; not licence, but the freedom to be ourselves, the freedom to grow into the fullness of the stature which God has dreamt for us, to grow into fullness that will make us truly living members of the Body of Christ, partakers of the Divine Nature.

On whatever step of our spiritual development we are, the first thing which is required of us is that we should be true to ourselves: not to try to be anyone except the person we are; not to try to ape any behaviour, to force ourselves into any mould in heart, in mind, in will which could be a lie before God, to lie to ourselves, a deception for others. The first rule is to be true to ourselves; and to be true with all the integrity, all the passion, all the joy of which we are capable. And what does this mean? Apart from what I said a moment ago, it means that we must find who we are not only socially, but at another level. And to do this, we can read the Gospel which is an image of what a true human being is; not a book of commandments, of orders, as it were, given by God, 'Do this, and you will be right in My sight' — no: it is a picture of what a real human being thinks, feels, does and is. Let us look into the Gospel as one looks into a mirror, and we will discover that in so many ways we are a distorted image but that in a few ways perhaps, we are a true human being already, at least potentially. Let us mark those passages of which we can say, like Luke and Cleophas on the way to Emmaeus: Does not my heart burn within me when I hear, when I read these words? How beautiful they are! How true! That is life!.. And if you find one passage or another to which you respond this way, rejoice; because at that point God has reached you at the deepest level of your being, revealed to you who you truly are; but at the same time revealed to you Who He truly is, shown you that you and He are in harmony; that if you only become what you already, potentially, truly are, you will become His like, the like of God; a true undistorted image — at least in one or two things.

Then there is another move; if we want to be truly ourselves, we must remember that God does not expect us to be what we are not, but what we are. And that we can stand before God, and say to Him, 'Lord! I have read this and that in the Gospel; I understand it with my mind; I believe in my heart that it must be true; but it does not set my mind aglow, my heart on fire; it does not stir my will, it does not transform me yet. Accept me as I am! I will change — but for the moment I cannot respond to such a commandment, to such an example. There is a passage so beautiful, to me, in the writings of St. Mark the Ascetic in which he says, 'If God stood before you, and said, Do this, and do that — and your heart could not answer 'Amen' — don't do it; because God does not need your action: He needs your consent, and harmony between Him and you'.

Let us therefore try when we ask ourselves in an attempt to find out what the Will of God is for us, not in the absolute, but now: where do I already stand? What can I already now be and do, and do it wholeheartedly with God? — because in the end, the aim of our spiritual life, of our life and our faith in Christ does not consist in being drilled into doing one thing rather than the other; it is to establish between God and us a relationship of true friendship, of a joy of mutual freedom, and within this freedom, within this friendship, in response to God's love, to God's respect for us, to the faith He has in us, to the hope He has vested in us, and say 'This person has understood that he is not a slave, that he is My friend — and He is our friend. What a joy! And it is a gift of God, which we can give Him as we received it from Him! Amen.

فليضيء نوركم قدام الناس

هذا أحد الآباء القديسين الذين اجتمعوا في المجمع المسكوني الرابع (٤٥١). والمجامع المسكونية هي المؤتمرات العالمية التي عقدها الآباء المسيحيون بين القرن الرابع والقرن الثامن الميلادي ليدافعوا عن الإيمان ويدفعوا عنهم هجمات الهرطقة.

واليوم، تعظيماً للآباء وتذكراً، تقرأ الكنيسة الإنجيل من متى الذي يختتم بقوله: "من يعمل ويعلم ويدعى عظيماً في ملكوت السماوات" (متى ٥: ١٩).

يرشدنا الإنجيل إلى ان العمل شهادة لله في العالم والعمل يطهرنا من الخطيئة. من أحب الله ينفذ الوصايا وينقي بها ذاته من الخطيئة ويصل إلى الرؤية المباركة حيث يحلّ الله فيه يتصرف كما الله يتصرف. ولكن هناك قوم وهبهم الله ان يكونوا معلمين، ولهذا قال السيّد المخلص: "من يعمل ويعلم يدعى عظيماً في ملكوت السماوات".

العمل إن كان فيك عظيماً وإن طهرك من كل شهوة يحرك عقلك ولسانك. اذ ذاك تتكلم بعظام الله وتصبح بدورك إنجيلاً حياً اذا نظر اليه الناس يحيون. هذا هو الشيء الفريد في المسيحية، ان الله صار انساناً وعاش بين الناس. قبل ذلك كان الناس يذهبون إلى الله عن طريق الأنبياء، وكان الله بالنسبة اليهم فوق، في السموات. لم يكن بينهم، كان فوقهم. كان يتحدث عن نفسه بكلمات. لكن لما صار الكلمة جسداً "وحلّ فينا ورأينا مجده، مجد وحيد من الأب، مملوءاً نعمة وحقاً" (يوحنا ١: ١٤)، عندئذ صرنا نرى الله في الجسد يأكل ويشرب ويتصرف مع البشر وهو إليهم وهم إليه بالحب. ثم هذا الإله المتجسد مات وقبر وقام في اليوم الثالث حتى نسمو نحن به ونستنير.

المسيحية كلها انسان مشع. هي أولا المسيح المضيء، ولكنها ثانياً المسيحيون المشعون. هناك قلة بيننا كلها نور ولا يبقى فيها أثر للظلمة. والذين أدركوا من النور مقداراً عظيماً صاروا شهداءنا وصاروا القديسين، ليس لأنهم احتكروا القداسة ولكنهم شعلة مستمرة لنفتدي بهم ونصبح بدورنا قديسين حسب قوله المبارك: "كونوا قديسين لأنني انا قدوس" (بطرس الأول ١: ١٦).

المسيحية لا يُفتش عنها في الكتب فقط. طبعاً يجب ان نقرأ الإنجيل وما كتبه الآباء، لكن الأصل في المسيحية هي القدوة، والموعظة هي الواعظ، والكنيسة هي أعضاؤها وهي المحبّون من أعضائها. ولهذا، إن كانت المسيحية غير فاعلة بما فيه الكفاية، فما ذلك الا لأننا نحن منطفئون. ولكن إن عدنا إلى اللهب، إلى النور، بحياة بارة مقدّسة، فلا بدّ ان يستنير العالم.

لاحظوا قول الرب في إنجيل اليوم: لا تُخفي مدينةً موضوعة على جبل، ولا يوضع النور تحت المكيال (أي مكيال الحنطة) بل على المنارة ليُنير جميع الذين في البيت". وايضاً: "فليضيء نوركم قدام الناس لكي يروا أعمالكم الصالحة ويمجدوا أباكم الذي في السماوات". أبؤنا كانوا يتلألأون نورا، ولكنهم لم يمجّدوا أنفسهم بل مجّدوا الأب الذي في السماوات.

ألا تذكرون قول يسوع عن اليهود انهم لا يستطيعون ان يؤمنوا؟ قال انهم "لا يستطيعون ان يؤمنوا لأنهم يطلبون مجداً بعضهم من بعض والمجد الذي من الإله الواحد لا يطلبونه" (يوحنا ٥: ٤١ - ٤٤). نحن لا نطلب مجداً بعضنا من بعض، ولكننا نذهب إلى الله وإياه نمجد. لذلك قال لنا القديس باسيليوس الكبير: "إن مدحك أحد فردّوا المدح. لا يجوز ان تسمعه لأنه يؤذيكم ويؤدي المتكلم". المادح منافق، والممدوح اذا أصغى اليه يتكبر. ولذلك قُطع المدح في الكنيسة.

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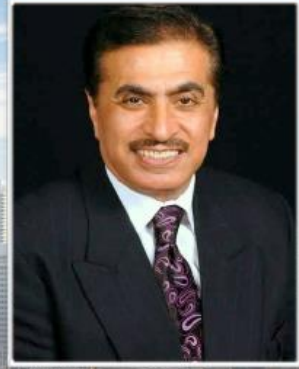


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