

كنيسة مار نقولا الانطاكيهالأرثوذكسيه

St. Nicholas Orthodox Church

Weekly Bulletin

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

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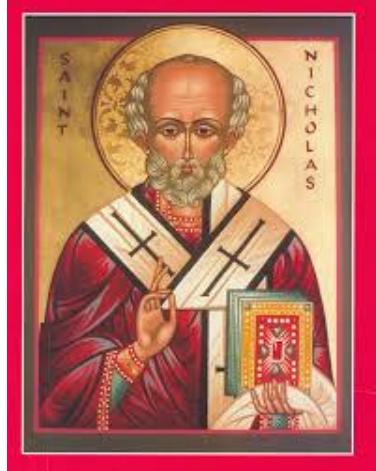
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Sub-Dn. Michel Khoury

Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Maher Shami



Sunday, October 1st, 2017

Apostle Ananias of the Seventy, first bishop of Damascus

& Righteous Father Romanos the Melodist

القديس الرسول حانيا / القديس رومانوس المرنّم



Memorial Service:

- ❖ **This Sunday:** Memorial service for the Handmaiden of God, our aunt **Vicky Rantisi Toubbeh**, offered by her sister **Georgette Rantisi** and her family, her nephews and nieces: **Yacoub Rantisi, Grace Husary, Ghada Rantisi, George Hanhan, Anwar Hanhan and Wael Hanhan.**
- ❖ **October 8th:** Nine and Forty-Day memorial service for the Handmaiden of God, **Gloria Lama** offered by her family.
- ❖ **October 8th:** One year memorial service for the Servant of God, **Nabeel Dabai** offered by his wife and children.
May their memory be eternal!

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

Brethren, we 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.

رسالة: ٢كورنثوس ٦: ١٨-١٦ و ٧: ١
يا إخوة أنت هيكل الله الحي كما قال الله: إنّي سأسكن فيهم وأسيء في ما بينهم وأكون لهم إلهًا ويكونون لي شعبًا. فلذلك اخرجوا من بينهم واعزلوا يقولوا لا تمسوا نجساً، فأقبلكم وأكون لكم أباً وتكونون أنتم لي بنين وبناتٍ يقول رب القدير. وإذا لنا هذه المواعد أيها الأحباء فلنطهر أنفسنا من كل أذناس الجسد والروح ونُكمل القدسية بمخافة الله.

THE GOSPEL: St. Luke. (6:31-36)

The Lord said: "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

قالَ الرَّبُّ: كَمَا تَرِيدُونَ أَنْ يَفْعُلَ النَّاسُ بِكُمْ كَذَلِكَ افْعَلُوا أَنْتُمْ بِهِمْ فَإِنَّكُمْ إِنْ أَحْبَبْتُمُ الَّذِينَ يُحِبُّونَكُمْ فَأُيَّةٌ مِّنْهُ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضًا يُحِبُّونَ الَّذِينَ يُحِبُّونَهُمْ. وَإِذَا أَحْسَنْتُمْ إِلَى الَّذِينَ يُحِسِّنُونَ إِلَيْكُمْ فَأُيَّةٌ مِّنْهُ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضًا هَذَا يَصْنَعُونَ. وَإِنْ أَقْرَضْتُمُ الَّذِينَ تَرْجُونَ أَنْ تَسْتَوْفُوا مِنْهُمْ فَأُيَّةٌ مِّنْهُ لَكُمْ؟ فَإِنَّ الْخَطَاةَ أَيْضًا يُقْرِضُونَ الْخَطَاةَ لَكِي يَسْتَوْفُوا مِنْهُمُ الْمُثَلُ. وَلَكِنْ أَحَبُّوا أَعْدَاءَكُمْ وَأَحْسَنُوا وَأَقْرَضُوا وَأَنْتُمْ لَا تَرْجُونَ شَيْئًا فَيَكُونُ أَجْرُكُمْ كَثِيرًا وَتَكُونُوا بَنِي الْعِلْيٰ. فَإِنَّهُ مُنْعَمٌ عَلَى غَيْرِ الشَّاكِرِينَ وَالْأَشْرَارِ فَكُونُوا رُحْمَاءً كَمَا أَنَّ أَبَاكُمْ هُوَ رَحِيمٌ.

Congratulations:

- ❖ To **Salim** and **Remonda Rantisi** for the Baptism of their beloved child **Isabelle Grace Rantisi**.

Altar Candle Offering:

- ❖ *Sponsors for Sunday's are needed. Please make checks payable to St. Nicholas Church in the amount of \$25.00 or more. Thank you!*

SAVE THE DATE:

- ❖ **September 30th & October 1st: St. Nicholas Church Annual Food Festival.** Our Annual food festival is finally upon us! Food, Dancing, Hookah, Raffle to win a CAR! You do not want to miss this year's festival! Thank you for your continuous support.
- ❖ **September 30th, & October 1st: FESTIVAL DAYS.** We will need help from everybody for all preparations and festival activities. Please be here early.
- ❖ **October 8th: TEEN SOYO meeting.** Directly after Sunday Church service.
- ❖ **October 15th: YOUNG ADULTS meeting.** Directly after Sunday Church service.
- ❖ **October 22nd, 2017 @ 5:00 pm. St. Nicholas proudly presents: A Ballroom Dance Show:** Our first Ballroom Dance Show on October 22nd including: dinner, DJ, raffle, and contest by HAT. So ladies get out your best HAT and let's have some fun. Donation: \$50.00
For further information please contact Gladys Maalouf @ **415-832-0316**.

CHURCH FOOD FESTIVAL THIS SATURDAY AND SUNDAY!!!:

- ❖ **St. Nicholas Church (San Francisco, Fr. George Baalbaki): September 30th & October 1st**

Metropolitan Anthony of Sourozh: Mercy and Justice

Today's gospel is about mercy, and it seems to us so often from the experience we have of our earthly relationships that the gap between justice and mercy is almost unbridgeable. It seems that the two are in contradiction. Don't we always fall into the trap of being unjust when we try to be merciful and so hard when we try to observe mercy. Did not one of the great writers of the past say that a judge is at the same time below the level of man and above the level of man: above – because he has a power which is superhuman to judge and to condemn, below – because it is not given him to have mercy.

And yet Holy Scripture teaches us that in God justice and mercy have met. But the justice which we find in God is so different from the kind of justice which we try to apply. For us to observe justice is to pass a right judgment and then either to revoke it or to pardon but without being able within ourselves to reconcile compassion and severity. So often when we want to be just, severe, we must force our heart to be silent. Such is not the way of God. Christ says in the Gospel that our justice must be beyond the justice of Scribes and Pharisees, beyond the people who try to be righteous before God, who try to be spotless before Him.

What is God's justice? We can see it in the Old Testament and the New Testament in a way which at times may frighten us, that the justice of God consists first of all – and this is perhaps the most frightening example Christ gives us – in recognizing for everybody the right to be himself even if he is in the wrong, even if he follows evil ways. Oh, it does not mean that we can come to terms with evil, accept the ways of it, but we must learn to distinguish, as God does, between an evil deed and a person, between the sickness unto death of a person wounded by sin and possessed of evil, and a person whom God has willed and loved into the world and for whom He proved ready to live and to die. God knows how to distinguish. One of the most frightening and striking examples of it can be found in the very beginning of human history when Cain murders his brother Abel and then feels that not only God's rejection but man's hatred will hunt him down. And the Lord says to him, 'I will put My seal on thy forehead and no one will kill you.' And by doing this God recognizes that He has given freedom, a frightening freedom to man and that He is to guarantee the freedom and even its misuse – but not only that.

If that was the case, then God would be responsible for all the evil of the world and we could condemn Him for all the suffering that is ours, for all the horror that has been in human history. But there is one more thing God does. He takes upon Himself all the consequences of deliberate or foolish human choices. He takes them upon Himself and carries the consequences upon His shoulders. Christ's incarnation, the incarnation of the Son of God, the life, the suffering, the death, the dereliction upon the Cross, the descent into hell of Christ, the Son of the Living God become the Son of Man, are different manners in which God covers, takes upon Himself the consequences of human evil and evil in the world. His justice consists in accepting the other one on his own terms but also in paying the cost of human folly and human evil.

And here love, sacrificial love and justice as we do not either understand or exercise it meet in a way which can frighten. To recognize in another person even when this person is endangering our integrity, our life, a human being whom we are called to take upon ourselves and carry and save, is something which few achieve. I have mentioned to a certain number of you the story of a woman of this parish who is now coming step by step to her death. When she was young she was taken to prison in the course of the Russian Revolution. She underwent interrogations, and one night when she had been interrogated for hours and hours and felt that she could no longer endure it, she felt that she must break the spell even if she must suffer for it, even if it meant punishment... and she turned to her interrogator ready to challenge, to insult him, but make an end to this endless torment. And suddenly she saw on the other side of the interrogation table a man pale, grey with tiredness, with anguish on his face because he was exhausted. And she suddenly saw him as a human being, not an enemy but one whom the cruel circumstances of human history had put on one side of the table while she was on the other. And having seen him a human being, she smiled at him. The interrogation did not come to an end. He smiled back, but he continued to interrogate her. But she was now beyond the power of being destroyed. She had seen a man; she would answer now with patience to a man and be gradually drawn to her tomb without hatred, without bitterness in an act of surrender.

This is a great example, but it is not taken from the Scriptures, which seems so often remote, nor from the lives of saints, which seem to be beyond us, but from the life of a woman who is one of us. Can't we understand that the first act of justice which may lead us to stern action unto salvation of the evildoer, is first of all to recognize in him the right, to hate in him the

evil that possesses him, to hate in him all that is destruction in him, but to serve him, indeed to worship him, to serve him as we would serve our God, to serve him unto salvation. The distance between justice and mercy seems to be infinitely great in our lives. We must learn to discover what it means to love unto salvation and to be just with the crucified love of the living God, which He has left with us as our most precious and holy gift, the Church.

الرحمة

الرحمة هي أن يتسع الإنسان للآخرين، أن يجعلهم في داخل قلبه. لكن كيف نعامل الناس بالواقع؟ لنا أولاً صورة عنهم قد تأتي من سلوكياتهم وقد تأتي من خيالاتنا. ليس صحيحاً أنّ لنا معرفة دقيقة عن كلّ إنسان. نحن نتخيل أنّ هذا الإنسان هو هكذا لأنّه قيل لنا إنّه من القرية الفلاحية وأهل هذه القرية بخلاء أو كرماء. لا يمكننا أن نحبس الإنسان في صيغة قريته. ثمّ نقول جدّه عاملنا هكذا ولذلك ينبغي أن يكون مثل جدّه. الكتاب الإلهي علّمنا أنّ الإنسان لا يحمل خطيئة أبيه وأنّ كلّ إنسان قائم بذاته.

إلى جانب هذا نحسب في محيطنا أنّ فلاناً هكذا يتصرف لأنّه ينتمي إلى الطائفة الفلاحية. هذا غير صحيح، ليست الطائفة الفلاحية كلّها كذلك. طبعاً يجد الإنسان فرقاً بينه وبين الناس ولا يحتمل الفروق بينه وبين الآخرين. يريد أن يقول الناس قوله هو مهمًا كان.

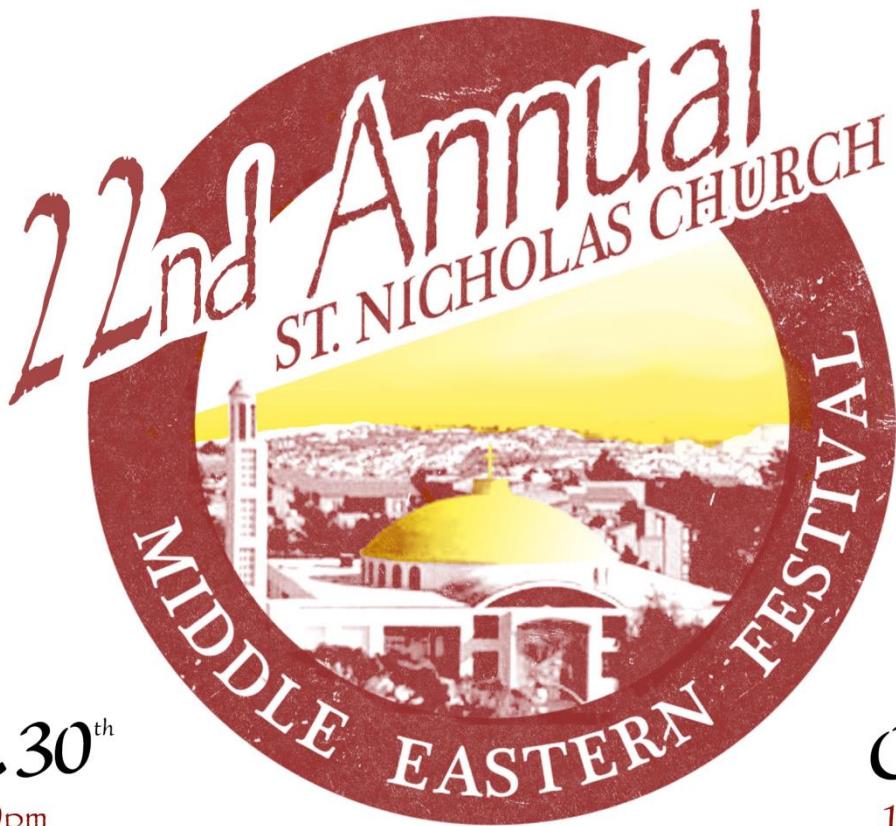
الرحمة أن نأخذ كلّ واحد كما هو، ونرى سلوكه كما هو ولا لأنّه من هذه القرية أو هذه الطائفة. يوجد أناس طيبون في كلّ مكان وفي كلّ مجتمع قد ينتهيون إلى شتى المذاهب، وليس صحيحاً أنّهم أشرار أو متلاعبون لمجرد انتقامتهم هذا. الرحمة إذاً اليوم تعني بالدرجة الأولى أنّنا نرى الإنسان كما هو ونعامله كما هو بصرف النظر عن انتقامته. قد يكون الإنسان الذي أمامنا ضعيفاً ونعلمه على هذا الأساس. قد يكون الإنسان الذي أمامنا سارقاً أو كاذباً أو محظياً ونحن نتعامل معه على أساس الفكر المسيحي الذي في الإنجيل. لا نسكت عن السيئات لكن نقاومها بالحسنى، بالرحمة، بالألفة، بالجود. نقاوم السيئات بسلوك حسن كما يقول الرسول بطرس في رسالته الأولى: «غير مجازين عن شرّ بشرٍ أو عن شتيمة بشتيمة، بل بالعكس مباركين...» (٣: ٩).

نصلح الإنسان الآخر بسلوك جيد، بدون أن ندينّه، نلومه بلطف. الإنسان الذي أمامنا ونربّيه بهذا الجمال الروحي الذي فينا، ينزعج لأنّ الكاذب والمحتاب والسارق يضطرب إذا وجد أمامه أناساً صالحين. وجودهم توبيخ له. من هنا يبدأ العداء لكلّ إنسان مستقيم «كلّ الذين يعيشون بالتقوى بال المسيح يسوع يُضطهدون» (٢تيموثاوس ٣: ١٢).

جواب ربّ يسوع عن كلّ هذا أن «كونوا رُحْماء». هذا هو السرّ. لماذا علينا أن تكون رُحْماء مع من يعادينا؟ لأنّنا مُكَلَّفون برعايته. كلّ إنسان راع للإنسان. على مثل السامرية الشفوق كلّ واحد منّا يعتني بالآخر، يخلصه. الله جعلنا رعاة الواحد للآخر أو بعبارة أخرى كلّ واحد طبيب للآخر. لماذا علىّ أن أرحم عدوّي؟ يأتي الجواب: لأنّك تعرف عبيه. عداوته قرّبته إليك. أنت تعرف نوافعه و تعالجهما. على كلّ واحد منّا أن يطهر قلبه من كلّ عداوة ويرى الآخر لأنّه من أبناء الله.

نحن ليس لنا أعداء. الناس حولنا كلّهم أبناء الله، وأبناء الله فيهم الصالح وفيهم الطالح. المسيحية دين واقعيّ، دين التعامل بالمحبة والرحمة.

جاور جيوس مطران جبل لبنان



Sept. 30th
12pm-10pm



Oct. 1st
12pm-8pm



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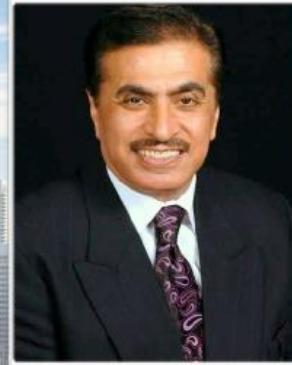


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