

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church
Weekly Bulletin

Antiochian Archdiocese of North America
Diocese of Los Angeles and the West

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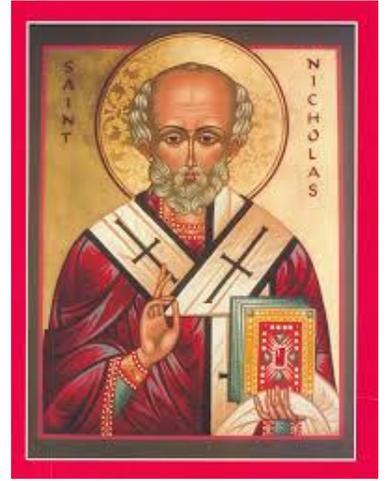
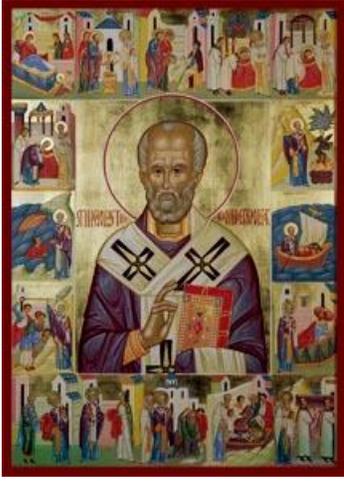
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Sunday, November 5th, 2017

Memorial Service:

- ❖ **This Sunday:** One Year Memorial Service for the Servant of God **Fayek Rantisi** offered by his family.
- ❖ **November 12th:** Forty Day Memorial Service for the Handmaiden of God **Hind Malouf** offered by her family.
May their memory be eternal!



THE EPISTLE: St. Paul to the Galatians. (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

الرسالة: غلاطية ٦: ١١-١٨

يا إخوة، انظروا ما أعظم الكتابات التي كتبتها إليكم بيدي. إن كل الذين يريدون أن يُرضوا بحسب الجسد يلزمونكم أن تختنوا، وإنما ذلك لنأى يُضطهدوا من أجل صليب المسيح، لأن الذين يختنون هم أنفسهم لا يحفظون الناموس بل إنما يريدون أن تختنوا ليفتخروا بأجسادكم. أما أنا فحاشى لي أن أفخر إلا بصليب ربنا يسوع المسيح الذي به صُلب العالم لي وأنا صُلبت للعالم؛ لأنه في المسيح يسوع ليس الختان بشيء ولا القلف بل الخليقة الجديدة. وكل الذين يسلكون بحسب هذا القانون فعليهم سلام ورحمة، وعلى إسرائيل الله. فلا يجلب عليّ أحد أتعاباً في ما بعد فإنني حامل في جسدي سمات الرب يسوع. نعمة ربنا يسوع المسيح مع روحكم أيها الإخوة، آمين.

THE GOSPEL: St. Luke. (16:19-31)

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover, the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom.

And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'"

الإنجيل: لوقا ١٦: ١٩-٣١

قال الرب: كان إنسان يلبس الأرجوان والبيز ويتنعم كل يوم تنعمًا فاخرًا. وكان مسكين اسمه لعازر مطروحًا عند بابه مصابًا بالقروح. وكان يشتهي أن يشبع من الفتات الذي يسقط من مائدة الغني، بل كانت الكلاب تأتي وتلحس قروحه. ثم مات المسكين فنقلته الملائكة إلى حضن إبراهيم، ومات الغني أيضًا فدفن. فرفع عينيه في الجحيم وهو في العذاب فرأى إبراهيم من بعيد ولعازر في حضنه. فنادى قائلاً: يا أبت إبراهيم ارحمني وأرسل لعازر ليغمس طرف إصبعه في الماء ويبرد لساني لأنني معذب في هذا اللهب. فقال: إبراهيم: تذكر يا ابني أنك نلت خيراتك في حياتك ولعازر كذلك بلاياه، والآن فهو يتعزى وأنت تتعذب. وعلاوة على هذا كله فبيننا وبينكم هوة عظيمة قد أثبتت حتى إن الذين يريدون أن يجتازوا من هنا إليكم لا يستطيعون ولا الذين هناك أن يعبروا إلينا. فقال: أسألك إذا يا أبت أن ترسله إلى بيت أبي، فإن لي خمسة إخوة حتى يشهد لهم كيلا يأتوا هم أيضًا إلى موضع العذاب هذا. فقال له إبراهيم: إن عندهم موسى والأنبياء فليسمعوا منهم. قال: لا يا أبت إبراهيم، بل إذا مضى إليهم واحد من الأموات يتوبون. فقال له: إن لم يسمعوا من موسى والأنبياء، فإنهم ولا إن قام واحد من الأموات يصدقونه.

Altar Candle Offering:

- ❖ By St. Nicholas for the good health of **Elias, Amy, and Amelia Nasser**. God bless and many years!

Congratulations:

- ❖ And best wishes to **Elias and Amy Nasser** on the arrival of their new baby girl **Amelia**.

SAVE THE DATE:

- ❖ **TEEN SOYO BAKE SALE:** Sunday November 5th, 2017. Directly after Church service. All donations will go towards SOYO related activities and events including our upcoming outing in **San Mateo: Escape Room**.
- ❖ **TEEN SOYO MEETING:** Sunday November 12th. Directly after Church service.
- ❖ **FAMILY NIGHT:** Saturday November 18th, 2017. Sponsored by the Rantisi Families. Donation: Adults \$25, Children \$10 for twelve and under.
- ❖ **CHRISTMAS PARTY:** Saturday December 16th, 2017.

SUNDAY SCHOOL:

Attention Youth and Parents of our Youth! Are you in need of fulfilling community Service Hours, do you love working with children, thought about becoming a teacher and want to gain firsthand experience, or do you want to help spread the good word of Jesus Christ? Well then, we have a perfect opportunity for you! Saint Nicholas Church is now accepting teacher and teacher aid roles for our weekly Sunday School classes. Sunday School classes are typically 30 minutes to 60 minutes per week and should take an additional 30 to 60 minutes a week to prepare for.

Saint Nicholas will provide official documentation of your community service hours which will be good for anyone needing to fulfill community service hours for College/High School purposes. If interested, please contact the Church office at 415-648-5200.

Metropolitan Anthony Sourozh:

THE PARABLE OF THE RICH MAN AND LAZARUS

As every of Christ's parables of the judgement today's parable has got a very simple aspect and at the same time should be reflected on a deeper level.

The simple aspect is this: you have had on earth all that was good, Lazarus has had nothing; he therefore receives in eternity all the goods which he has lacked on earth and you are deprived of it. But this is not the real and deeper meaning of it.

Who is this rich man? It is a man who not only possessed all that the earth could give him: wealth, a good name, a status among his fellow-citizens; it is a man who craved for nothing else. All he wanted, all he needed was material wealth, a good standing among men, reverence, admiration, a slavish obedience of those who were under him.

Lazarus possessed nothing; but from the parable we see that he did not complain, he received what the rich man needed not; he ate the crumbs from his table. But — he had a living soul; perhaps did he crave for more: who doesn't want to have a roof, who doesn't want to have the security of food? But he received what was given with gratitude.

And when they died, what did they take with them? The rich man had nothing to take because he had never had any concern for anything that the earth couldn't give. Lazarus had always longed for more than the earth could give: for justice, for peace, for love, for compassion, for human brotherhood — for all those things which make the human being human. The rich man was in condition which is described in one of the prophecies: Israel has grown fat with wealth and has forgotten God... The poor man could do no such thing; he was too poor to be rooted into the earth — he was free.

Now, this applies to all of us; because all of us we possess within ourselves both the rich man and Lazarus. On the one hand, how much we have, how rich we are, how secure, how opulent. On the other hand, if we are here, it means that there is another dimension within our soul that longs for something else. But the question is to be asked: if we had to choose — what we would choose? What is what we really treasure? Is it security which the earth so far has given us — or is it the vastness, the depth of understanding, communion with God, love of our neighbour, compassion — so many other things which the Gospel has taught us?

And this is where the parable refers not only to two men of the past, or to others than we are, it refers to us personally: who am I, — or if you prefer, which is more fair — who predominates in me? Am I more like the rich man, so rooted into the earth that the things of God, the things of the spirit, the things of eternity, or simply, what is truly human comes secondly — or am I one of those for whom what to be human matters more than anything?

And then, there is another thing in the parable. The rich man, seeing himself devoid of all, of every thing turns to Abraham and says, Send Lazarus to my brothers who are still on earth to give them a warning, that they may not come to this place of torment... And Christ says, Even if one came back from the dead, if they have not listened to what has been revealed in the past, they will not believe, they will perish in their sin...

How, that echoes in a tragic way with the situation in which people were when they stood as a milling crowd around the Cross on which Christ was dying. Some were believers, His own people — but where were they? They had fled. Some were His disciples faithful at the core of

their being, faithful with their hearts, the women who had followed Him — they stood at a distance; only the Mother of God and John stood by the Cross.

But in the crowd there were such who, together with the High Priest, the Pharisees who had condemned Christ, were saying: Descend now from the Cross — and we shall believe... How many thought: If He only did that, we could believe without taking any risk, believe with security, safely; believe and follow One Who had already won His victory; but can we, can we possibly believe and follow One Who now, defeated, reviled, rejected hangs on the Cross between two criminals? We can't...

That is what the parable says; and which is shown in the life of so many.

Where do we stand? Are we prepared to believe Christ's word? Are we prepared, captured by the beauty, the ineffable, the unutterable beauty of Christ's personality to follow Him at all risk? And risk, we know, is great: we will be reviled, we will be laughed at, we will be strangers, people will think that we are tramps on earth, not that we are pilgrims of Heaven; but are we prepared to do this?

We must give thought to these two aspects of the parable; because otherwise it is irrelevant, it has nothing to do with us — and yet, so much it has!

Let us think of it, deeply, standing judgement before it. God does not judge us in order to condemn. God presents us with reality and asks of us only one thing: Respond to reality! Do not accept a world which is a mirage! Do not accept yourself while you remain a mirage: be real, and then you will be children of the Kingdom.

And what can be greater: brothers and sisters of Christ, sons and daughters of the Living God; and messengers — messengers of God on earth. Can we hope for anything greater? And yet — this is what is offered to each and all of us! What a wonder, what a joy! How can we turn away from this?

ميخائيل رئيس الملائكة

تقيم الكنيسة سنويا في 8 تشرين الثاني تذكارا لقديس غير منظور هو الملاك ميخائيل، وقد مثّله الأيقونات كائنًا مجنّحًا لتشير إلى سرعة خدمته لله، وتدلّ أنه كالملائكة يحلق فوق العالم في خدمة الرب الذي أرسل ملائكته لخدمتنا وحرارتنا. وقد فوّض الله إليه أمر الكائنات والكواكب والنبات والحيوان وبنوع خاص أمر الإنسان الذي نؤمن أن له ملاكًا يحرسه في نضاله في العالم وفي الحوادث التي يتعرّض لها.

في عيد الملائكة، علينا أن تقدّم شهادة، أن نقول للذين يؤمنون بالمادة فقط أن هناك كائنات غير منظورة، وأن الجسد ليس كل شيء، العيون والأذان والأيدي والأرجل ليست كل شيء في الحياة، فهناك مخلوقات ليس لها أجساد ولكنها قائمة أمام الله هو أهمّ من المحسوس والمسموع والمنظور، انها قائمة في الصلاة أمام الله، وكأن الإنسان يجيء إلى العالم من الصلاة، فإذا هو ترسخ فيها، واستقى من ربه قوة بها، فإنه يأتي إلى العالم ويتحرّك فيه بدافع من صلته.

نحن قادرون على الصلاة إن آمنّا أنها أقوى من أي شيء آخر. ولكن إن ظننا انها تُقام في أوقات الفراغ فقط، إن خصّصنا لها ساعة في الأحاد فهذا ليس بشيء. الصلاة ليست كابوسا ملقى علينا أو نيرا موضوعا على أكتافنا حتى نتخلّص منها بنصف ساعة في الأحاد ونحسب أننا قمنا بواجب مفروض. الصلاة ليست واجبا مفروضا. انها الحياة والنفحة والروح.

فمن اعتبر الدعاء قوة إلهية في نفسه ونورا يشعّ من ذاته، من اعتبر الدعاء محرّكا يحرك به نفسه والعالم، فهذا يصلّي في سرّه وعلائية، في بيته وفي الكنيسة، في الشارع وفي كل مكان. انه يصلّي في كل حين. القلب المحبّ لله يُحدّث الحبيب. اللسان ينطق من فضلة القلب. من صلّى بحقّ فقلبه مليء من حضرة الله، ومن لا يصلّي فلا إله له يؤمن به ويريد أن يتحدّث إليه. من يصلّي فهو شبيه بالملائكة الحاضرين دوماً أمام ربّهم.

الصلاة التي تجعلنا ملائكة هي آخر دواء للعالم الضاج. نسمع ضجيجا هنا وهناك. العالم كله ضجيج وسرعة وثرثرة. العالم يتقلّب ويقهر الإنسان الغاضب والمشتج والتعب. تبقى الصلاة آخر دواء في هذا العالم المجنون. الله هو الذي يعطي الانسان الهدوء.

متى أدركنا ذلك نتابع الصلاة وسط الضجيج، فلا يسحقنا العالم ولا ننتيه، بل نبقى شبيهين بالملائكة، حاضرين دوماً أمام الله، ملازمين سلامه وهدوءه، مقبمين في قداسه.

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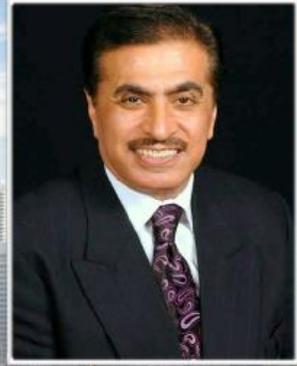


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