

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

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His Eminence **Metropolitan JOSEPH**, Archbishop
of New York and Metropolitan of all North America

Pastor, V. Rev. Fr. **George Baalbaki**

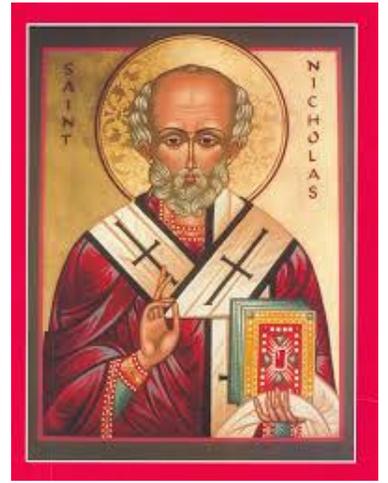
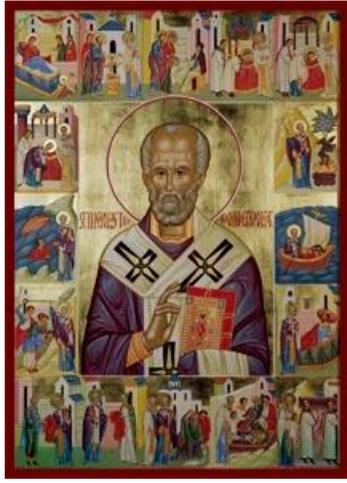
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Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Maher Shami**



Sunday, June 17, 2018

Memorial Service: Three Nine and Forty Day Memorial Service for the
Servant of God **Fouad Bouche** offered by **Jada** families.

May his memory be eternal!

The Epistle: St. Paul to the Romans. (5:1-10) Brethren, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through Him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us. While we were still weak, at the right time Christ died for the ungodly. Why, one will hardly die for a righteous man—though perhaps for a good man one will dare even to die. But God shows His love for us in that while we were yet sinners Christ died for us. Since, therefore, we are now justified by His blood, much more shall we be saved by Him from the wrath of God. For if while we were enemies we were reconciled to God by the death of His Son, much more, now that we are reconciled, we shall be saved by His life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation.

الرسالة: رومية ٥: ١-١٠ يا إخوة إذ قد بُررنا بالإيمان فلنا سلام مع الله برّبنا يسوع المسيح، الذي به حصل أيضاً لنا الدخول بالإيمان إلى هذه النعمة، التي نحن فيها مُقيّمون ومفتخرون في رجاء مجد الله. وليس هذا فقط بل أيضاً نفتخر بالشدائد عالمين أنّ الشدة تنشئ الصبر، والصبر ينشئ الامتحان، والامتحان الرجاء، والرجاء لا يُخزي، لأنّ محبة الله قد أفيضت في قلوبنا بالروح القدس الذي أعطي لنا، لأنّ المسيح إذ كنّا بعد ضعفاء مات في الأوان عن المنافقين، ولا يكاد أحد يموت عن بارٍ. فلعلّ أحدًا يُقدم عليّ أن يموت عن صالح؟ أمّا الله فيدلّ على محبته لنا بأنّه، إذ كنّا خطأة بعد، مات المسيح عنّا. فبالأحرى كثيراً إذ قد بُررنا بدمه نخلص به من الغضب، لأنّا إذا كنّا قد صولحنا مع الله بموت ابنه ونحن أعداء، فبالأحرى كثيراً نخلص بحياته ونحن مُصالحون.

الإنجيل: متى ٦: ٢٢-٣٣ قال الربّ: سراج الجسد العين. فإن كانت عينك بسيطة فجسدك كلّه يكون نيرًا. وإن كانت عينك شريرة فجسدك كلّه يكون مظلمًا. وإذا كان النور الذي فيك ظلامًا فالظلام كم يكون؟ لا يستطيع أحد أن يعيد ربّين لأنّه، إمّا أن يُبغض الواحد ويحبّ الآخر، أو يُلازم الواحد ويرذل الآخر. لا تقدرون على أن تعبدوا الله والمال. فلماذا أقول لكم لا تهتمّوا لأنفسكم بما تأكلون وبما تشربون ولا لأجسادكم بما تلبسون. أليست النفس أفضل من الطعام والجسد أفضل من اللباس؟ أنظروا إلى طيور السماء فإنّها لا تزرع ولا تحصد ولا تخزن في الأهراء، وأبوكم السماويّ يقوتها. أفلمستم أنتم أفضل منها؟ ومن منكم إذا اهتمّ بقدر على أن يزيد على قامته ذراعًا واحدة؟ ولماذا تهتمّون باللباس؟ اعتبروا زنايق الحقل كيف تنمو. إنّها لا تتعب ولا تغزل. وأنا أقول لكم إنّ سليمان نفسه في كلّ مجده لم يلبس كواحدة منها. فإذا كان عشب الحقل الذي يوجد اليوم وفي غد يُطرح في التّور يُلبسه الله هكذا، أفلا يُلبسكم بالأحرى أنتم يا قليلي الإيمان؟ فلا تهتمّوا قائلين: ماذا نأكل أو ماذا نشرب أو ماذا نلبس؟ فإنّ هذا كلّه يطلبه الأمم، لأنّ أباكم السماويّ يعلم أنّكم تحتاجون إلى هذا كلّه. فاطلبوا أولًا ملكوت الله وبرّه، وهذا كلّه يُزاد لكم.

THE GOSPEL: St. Matthew. (6:22-33)

The Lord said, "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; but if your eye is unhealthy, your whole body will be full of darkness. If then, the light in you is darkness, how great is the darkness! 'No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.'" "Therefore I tell you, do not worry about your life, what you will eat or what you will drink, I or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you-you of little faith? Therefore, do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

SAVE THE DATE:

- ❖ **CAMP THREE HOLY YOUTHS: June 18-22nd at St. Sava Mission in Jackson, California.**
Tuition: \$100 per camper. Space is limited and we are no longer accepting certain age groups. Please call us for availability. We would like to encourage you to bring the youth where they will learn the word of God, learn discipline, have fun and fellowship and make their Orthodox faith stronger. Register online at www.norcaldeanerycamp.org.
- ❖ **LADIES AUXILIARY BARBECUE: Saturday June 23rd at 1:00 PM at St. Nicholas.** Let's start the summer right with a fun Ladies activity (Ladies only), the ladies will be hosting a barbecue, you can spread the word and invite your friends and family. There will be plenty of delicious food and drinks. **Donation: \$20 adult and kids \$5.** It is okay to bring your hookah and supplies. You can count on us to make this event extra special, and we're counting on you to support our church.
- ❖ **ST. NICHOLAS ANNUAL PICNIC: Sunday July 8th at Hanna Winery at 5353 Occidental Rd, Santa Rosa, CA 95401. **DIVINE LITURGY CHURCH SERVICE WILL BE HELD AT THE WINERY!** We will have a bus leaving from the church to transport those who are unable to drive. There will be limited capacity so please call us in advance to reserve a seat.**
- ❖ **ST. NICHOLAS ANNUAL FOOD FESTIVAL: September 29th & 30th. More info to come.**

Special Announcement: Dearly beloved faithful of St. Nicholas, construction is under way for a new Orthodox church in the Holy Land of Palestine. The church is located in the small town of **Kfar-Sumei** in the Holy Land. Any donation or contribution to help build this church and preserve the Christian Orthodox faith in the Middle East would be greatly appreciated.

Facebook page: <https://www.facebook.com/ChurchSumei/>

GoFundMe page: <https://www.gofundme.com/orthodox-church-in-the-holy-land>

Congratulations:

- ❖ And best wishes to **Shadi Massad and Amanda Hanhan** on their holy matrimony.
God bless and many years~!

Special Thank You:

- ❖ And best wishes to **Naifeh Batarse** and family for all the time, hard work, and effort she has donated to help set up our security system at the church. It really means a lot and we pray for the good health of her and her family.

Altar Candle Offering:

- ❖ For the good health of **Nick and Alex Hanhan** on the occasion of their birthdays. May God bless them!
- ❖ By St. Nicholas Church for the good health of **Abdallah Shami**. God bless him and his family and grant them many years.
- ❖ By **Sue Wais** in loving memory of her beloved father **Khalil Fared Tannous** on the occasion of Father's day, may his memory be eternal! Also for the good health of her husband **Don Wais**, brother **Fred Tannous** and son in-law **Jason Yoshida**; May God grant them many years!

Deepest Sympathy:

- ❖ And condolences to the **Batshoun** family for the passing of **Sami Ibrahim Batshoun**. May his memory be eternal!

Metropolitan Anthony: THE LIGHT OF THE BODY IS THE EYE

We meet the world, we take cognisance of the world through our senses; and through all our senses we are not only aware of the world, but we are also involved in it, all our senses put us into contact with the world of objects, with all things around us, but also immediately introduce into us sensations and impressions which change us at times very deeply.

Our sight, of which the Lord speaks today in His Gospel, is the only way in which we can take cognisance of the world with serenity, in complete repose of all the powers of our human being, but also on condition, as the Lord puts it, that our eye be single, that it should be light, that it should allow only light to enter into our awareness through it.

One of the modern English writers gives us two images which I believe will allow us to understand something of this passage of the Gospel; in a novel 'All Hallows Eve', Charles Williams presents us with a young woman who had died in an accident and whose soul is gradually finding her way in the new world in which she has entered.

She finds herself standing on the banks of the Thames; she looks at the waters, and of a sudden she sees these waters of the Thames as she had never seen them in the past, when her soul was endowed with a body; (then) she had a revulsion against these dark, greasy, dirty waters because her imagination immediately connected them with touch and direct impressions of the body.

But now, this soul is free from the body and she sees these waters of the Thames freely, as they are, as a fact; she sees that these waters are exactly what they should be, being the waters of a river that runs through a great city, collecting all the dirt of it and carrying it away. And because she has no longer the usual revulsion of the body and of the imagination, this soul, through the opacity of these waters, begins to see in them new and new depth; deeper than this superficial opacity she discovers a layer of purer water, a greater translucence, and beyond and deeper again — a layer of transparency; and at the core of these waters that run across the great city — and this city is also called one day to become the city of God, — she sees a stream of incredibly shining water, the water of eternal life, the primordial water created by God, the water of which Christ speaks to the Samaritan woman; because she was free from personal reaction and revulsion, the dead woman could see across the superficial darkness, the (increasing?) layers of light.

Because we are continuously entangled in our own self-centred reactions, we manage to see through layers of light somewhere a darkness which at times, we create or imagine; because our

eye is dark we see darkness and we are incapable of seeing the depth, the translucence and the shining.

Another image that we find in the same book is perhaps even more tragic. This young woman finds herself standing on one of the great bridges; she knows that this bridge cannot be empty, that people are walking, buses are running, there is life around, and yet, she sees and perceives nothing of it, because disengaged from the body she can see now only those things and those people with which, with whom she is connected through love, and as she loves no one except her husband, she is blind to all things around her, there is only emptiness, nothing.

And it is only when she becomes increasingly aware, through the small love she had in her life, of love altogether and through connection — with this unique love, however small, with other people and other things that were dear that she begins to see.

Is it not the way in which we live? We are surrounded with light and we see nothing but passing shadows or emptiness; how often a human being passes through our life without leaving any trace, passes unnoticed, in spite of the fact that there was a need, or there was a shining beauty; but it was irrelevant to us, our heart had nothing with which it could respond, and we are in a wilderness even when we are surrounded with richness.

This again comes from the way in which we look, we look without love and we see nothing because only love can reveal things to us; and again, we are capable of seeing in a dark and evil way: how often we put evil interpretations on things which we see? Instead of seeing them as facts we see them as we understand them from within our darkened soul and our distorted experience. How often we misinterpret the actions and words of people because we see with an eye which is already darkened!

So, that Christ's words today call us to an extremely careful attitude; to the way in which we look and see; we must remember that if we see nothing, it comes very often from our blindness; if we see evil — it comes from the darkness within; if we have a revulsion against things, it is so often from the way in which we are centred on ourselves and cannot look with serenity, with a purity of heart. Because ultimately, we see not only with our physical eyes which convey to us impressions, we see also with a heart that can see God only when it is pure and not only God in His mysterious being, but God in His presence through grace and beauty, and (blessing). Saint Isaac the Syrian says that a man who has got a clear eye and a pure heart does no longer see the darkness in the world because this darkness is superseded by the shining of the divine grace at work and resting on all things, however dark they may appear.

Let us learn this lesson at least from the Gospel. Let us be so careful to see with purity, to interpret with purity of heart and to act from within love, and then we shall be able to see with freedom the transparenc(ies) and the shining of the world and in the world, and love it, and serve it, and be in this world in the place which Christ assigned us, blessing in His own name, believing things, hoping all things and never ceasing to love even if love means laying down our life, either the life of the old Adam who must die so that the new Adam should live, or else the life of the New Adam who gives his life that the world and others may live.

إيضاح الإنجيل

ساد الرأي في القديم أنّ الرؤية تكون بخروج شعاع من العين يلتطم بالشيء. عندها يصبح الشيء مرتباً. فالعين البسيطة هي العين المملأ بالنور، وهي انعكاس للجسد النير الذي يشير إلى الإنسان المضاء بالفضيلة والبر. أما العين الشريرة فهي العين المظلمة التي تحتجز النور، وبحسب التقليد اليهودي تشير إلى الإنسان الأناي الحقود، لأنّ العين بالتقليد اليهودي هي العتبة إلى الجهاز الخلقي والديني عند الإنسان.

«لا يستطيع أحد أن يعبد ربين...». هذا صدى للوصية الأولى من العهد القديم، ومفادها «الرب إلهنا رب واحد، وتحب الرب إلهك من كل قلبك ومن كل نفسك ومن كل فكرك ومن كل قدرتك» (تثنية ٦: ٤، مرقس ١٢: ٢٩-٣٠) «لا يكن لك آلهة أخرى أمامي» (تثنية ٥: ٦). العبادة هي للإله الواحد الذي لا إله غيره وليس لما نصنعه من أوثان. الأوثان هي تآليه لشهواتنا وميولنا وهي تأكيد لسلطاننا. المال هو المفعّل الأوّل للسلطة، إذًا هو الإله الذي يسهّل لنا التسلّط على الآخرين واستعبادهم. هذا يناقض الإيمان المسيحيّ بأنّ السلطة المطلقة هي لله وحده، وقد شاء الله أن يعلنها لنا بمحبّته إذ افتدانا الربّ يسوع المسيح بنفسه على الصليب. هكذا التمسكّ بسلطاننا الذاتيّ هو ازدراء بسلطة الله ورفض للمحبّة الإلهية.

«لا تهتمّوا لأنفسكم...» لا تعني بالضرورة أن نكون لا مبالين بالمطلق، ولكن تعني ألاّ نحول اهتماماتنا اليومية إلى هواجس تسيطر على حياتنا. يجب أن نعي أنّ اهتمامنا الأوّل هو في ملكوت الله، وتوقنا الأساس هو إلى الحياة الإلهية المعلنّة في هذا الملكوت. كلنا بلا استثناء مدعوّ إلى هذه الحياة وقد حقّقها الربّ يسوع المسيح للجميع بتجسّده وحياته على الأرض. حاجتنا الأساسية هي إلى الله، والله يسبغ علينا حاجاتنا الأخرى. من الواضح أنّه السبب الرئيس لوجودنا، وقد شاء لفائق محبّته أن يجعل نفسه معنيًا بأدقّ تفاصيل حياتنا، كما يقول الربّ يسوع «حتى شعور رؤوسكم جميعها محصاة» (متّى ١٠: ٣٠) وإنجيل اليوم يأتي تأكيدًا لمشينة الله هذه كما يتّضح من مثّلي العصافير والزنايق. كان العصفور أرخص سلعة في تلك الأيام إذ ثمن العصفورين فلس واحد (متّى ١٠: ٢٩) والعصافير «لا تزرع ولا تحصد ولا تخرن في الأهراء»، ورغم هذا، الله يقوتها «وواحد منها لا يسقط على الأرض بدون علم الله» (متّى ١٠: ٢٩). أمّا الزنايق التي تعيش في البراري والتي تُطرح للنار عندما تبيس، فإنّ الله يعتني بها ويلبسها أفضل ممّا كان يلبسه سليمان الملك الأعظم في تاريخ اليهود. لم يكن هذا الكلام غريبًا عن سامعي الربّ يسوع إذ يرد في كتاب الميشنا - وهو كتاب تفسير الأسفار المقدّسة في العهد القديم عند اليهود - القول الآتي: «هل رأيت حيوانًا بريًا أو طيرًا يمارس مهنة، ورغم هذا يحصلون على حاجياتهم بترتيب».

«هذا كلّه تطلبه الأمم» ذلك بأنّ الحاجيات هي بالضبط فحوى طلبات الوثنيين من آلهتهم. يقول الفيلسوف الوثنيّ شيشرون: «نحن لا نصليّ إلى الإله جوبيتر ليجعلنا صالحين ولكن ليعطينا الفوائد الماديّة، نصليّ للآلهة لتهبنا الثروات، أمّا الحكمة فيجب أن نكتسبها بأنفسنا».

يشدّد الربّ يسوع على أنّ الله يهتمّ بأصاغر الأمور ليظهر لنا أنّه «يعلم أنّنا نحتاج إلى كلّ هذا»، وليؤكد لنا أنّ الله شاء أن يكون شريكًا لنا في معاناتنا مهما صغرت ومهما عظمت. هكذا ليس هذا النصّ الإنجيليّ دعوة إلى الكسل بل هو دعوة إلى الامتداد إلى الله، وإلى استنزال حياته الإلهية في ثنايا حياتنا المفكّكة والمتناثرة حول الحاجات اليومية. هو دعوة إلى إعادة الوحدة لكياننا الترابيّ بتوقنا إلى الحياة الجديدة التي أفاضها الربّ يسوع المسيح بالخلاص الذي تمّمه بالصليب والقيامة من بين الأموات.

SAINT NICHOLAS ORTHODOX CHURCH BANQUET HALL

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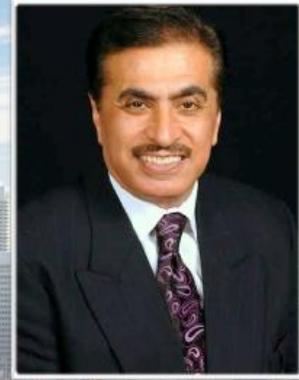
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