

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
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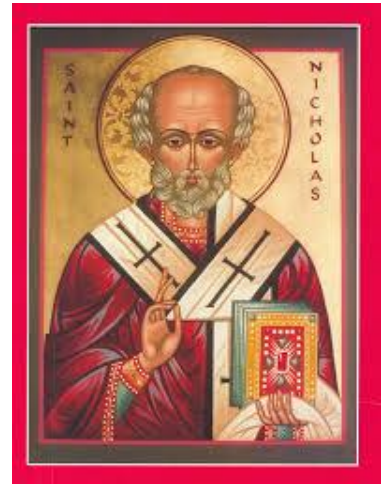
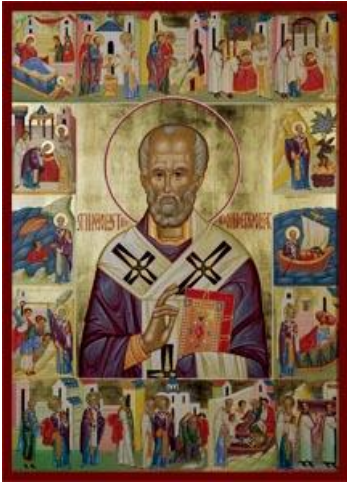
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Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Maher Munib Zabaneh (650) 219-3779**

Parish Council Vice Chairman: **Ramzi Srouji**



Sunday, October 06, 2019

Thomas the Apostle Called "The Twin"

القديس الرسول توما

Memorial Service Next Sunday October 13th:

Six Month Memorial Service for the Handmaiden of God **Ester Clemence Antone Lama**,
wife of (Late) **Abdallah Hanna Shami**. May her memory be eternal!



THE EPISTLE: St. Paul to the Corinthians. (6:1-10)

Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

الرسالة: ١ كورنثوس ٤ : ٩-١٦

يا إخوة إنَّ الله قد أبررنا نحن الرسل آخري الناس كأننا مجعولون للموت، لأننا قد صرنا مشهدين للعالم والملائكة والبشر. نحن جهال من أجل المسيح، أما أنتم فحكماة في المسيح. نحن ضعفاء وأنتم أقوياء. انتم مكرِّمون ونحن مُهانون. وإلى هذه الساعة نحن نجوع ونعطش ونعري ونُلطم ولا قرار لنا، ونتعب عاملين. نُشتم فنبارك، نُضطهد فنحتمل، يُشتم علينا فنتضرع. قد صرنا كأقذار العالم وكأوساخ يستخبثها الجميع إلى الآن. ولست لأُجلكم أكتب هذا وإنما أعظكم كأولادي الأحياء، لأنه ولو كان لكم ربوة من المرشدين في المسيح ليس لكم آباء كثيرون، لأنِّي أنا ولدتكم في المسيح يسوع بالإنجيل. فأطلب إليكم أن تكونوا مُقتدين بي.

الإنجيل: لوقا ٧ : ١١-١٦

في ذلك الزمان كان يسوع منطلقاً إلى مدينة اسمها نازين، وكان كثيرون من تلاميذه وجمع غفير منطلقين معه. فلما قُرب من باب المدينة إذا ميتٌ محمول وهو ابن وحيدهٌ لأمه وكانت أرملة وكان معها جمع كثير من المدينة. فلما رآها الرب تحنَّ عليها وقال لها: لا تبكي. ودنا ولمس النعش فوقف الحاملون. فقال: أيها الشاب لك أقول قُمْ. فاستوى الميت وبدأ يتكلَّم فسلمه إلى أمه. فأخذ الجميع خوفٌ ومجدوا الله قائلين: لقد قام فينا نبيٌّ عظيم وافتقد الله شعبه.

THE GOSPEL: St. Luke. (7:11-16)

At that time, Jesus went to a city called Nain, and many of His disciples and a great crowd went with Him. As He drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, He had compassion on her and said to her, "Do not weep." And He came and touched the bier, and the bearers stood still. And Jesus said, "Young man, I say to you: arise." And the dead man sat up, and began to speak. And Jesus gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited His people!"

ANNOUNCEMENTS & EVENTS: FALL GATHERING: Hosted by Saint Peter and Saint Paul Orthodox Church, 9980 Hwy 9, Ben Lomond, CA 95005. **October 25th-27th.** Information and on-line registration at www.sspeterandpaulorthodox.org

❖**ST. NICHOLAS FAMILY NIGHT (Sponsored by the Rantisi Families): Saturday November 9th.** More info soon!

THANK YOU:

We just want to thank and appreciate all your support with our festival last weekend. You all made it a special event and a success and we couldn't have done it without you.

Metropolitan Anthony: RAISING OF JAIRUS DAUGHTER

Today's Gospel is not only about miracles and the mercy of God; to me it is about hope beyond hope. In the story of the daughter of Jairus we see a child already dead; everyone knows about it; there is such certainty that when the Son of God, become the Son of Man, says, No! This child has not died, it is fallen asleep, everyone contradicts Him: No, this child has died. And then Christ, with a word of power, but in an act of love calls the child to earthly life again.

Isn't this, - apart from being a true event of our human history, - isn't this also a parable, and an image of so many human situations? How often we would say, There is no point in doing anything about this person, this person is lost anyhow; there is nothing to do about redeeming a given situation, this situation is beyond redemption. And we must remember the words which were spoken by Christ to Peter when he said, Who then can be saved? and the Lord said to him, What is impossible to man, is possible unto God.

Hope beyond hope: not because we have got good reasons to hope, but because we can be possessed of a passionate certainty that not only love divine but human love can bring back to life what was lost. People who have fallen into the deepest dereliction, people who seem to us to be hopelessly evil, if they are met by the sacrificial love, - and the word sacrificial is essential, - the sacrificial love of God and the same sacrificial love in us, can be redeemed.

In the case of this child it happened immediately. In our relation to one another and to people it may take years, years of patient love, years during which we will give ourselves, but also endure, endure endlessly the most unendurable things; and in the end there can be redemption. There can be redemption on this earth, in the form of a person who was thought to be hopeless, beyond help, and who begins to change, and then we see a miracle, and we are elated, and hope becomes complete and real, and joy fills our heart.

But there is also another way in which this sacrificial love can be redemption. A western theologian has said around the time of the last war, when feelings were deep and pain acute, he

said that suffering is the meeting place between evil and humanity; suffering is always caused by human agency or human agency turns away from it and does not alleviate it. And suffering always cuts into the soul or into the body of people. But when it has happened, the victim acquires divine power to forgive, and by forgiveness to undo the evil, and to redeem those who have done the evil. Let us reflect on this; this thought has come to me not out of reflection, and indeed not out of my life that has always been too easy for me to be able to speak such words. But after the war a document was found in one of the concentration camps. It was written on a torn sheet of wrapping paper by a man who died in this camp. And the substance of his message was a prayer in which he said, Lord, when you come as a Judge of the earth, do not condemn the people who have done such atrocious things to us; do not hold against them their cruelty and our suffering, their violence and our despair, but look at the fruit which we have borne in patience, in humility, in fortitude, in forgiveness, in loyalty, in solidarity; and may these fruits be accounted unto their salvation. Do not allow the memory of us to be in eternity horror to them; may it be their salvation.

This is also hope beyond hope. And to me it is connected with this contrast between the sinful, the false, the blind knowledge expressed by the people in the house: they laugh at Christ, they know that the child is dead, hope is superfluous, it is drowned in despair, - and the victory of love and of mercy which is shown in the event but which can extend in so many ways into our personal lives on the simplest level, and on the most heroic ones.

Let us therefore give thought to it, and choose for hope beyond hope, for that love and that faith that conquer.

من الموت الى الحياة لنا في إنجيل اليوم صورة شاب ميت ابن أرملة يقيمه السيد. يلتقي السيد الجنازة خارج السوق، والقوم قد وصلوا الى المقابر، ومع هذا لا يُسَلَّم المسيح للموت، لا يُسَلَّم لنهاية الموت، ويأمر الفتى أن يقوم، ويدفعه الى أمه. سيّد الحياة والموت يستطيع أن يُقيمنا في اليوم الأخير، وهو يقيمنا دوماً. تبدأ القيامة اليوم في القلب البشريّ حسبما أجاب السيد أخت لعازر لما قالت ان أخاها سيقوم في اليوم الأخير، قال لها: «انا القيامة والحياة». معنى ذلك أن من كان للمسيح يتجاوز كل ترخيص وكل تفسير يُحدثهما الموت فينا والخطيئة. ليس الموت سوى تجمع خطايا، اذا تكدست طوال العمر وفعلت في هذا الجسد. النفس والجسد واحد. انهما متماسكان حتى الموت. وينهار الجسد، ينهار بعد أن ورث من الطبيعة فسادها ومن الكون زواله ومن النفس كل تفهقر فيها. تتوافر هذه الاشياء لتجلب الجسد الى حين، لتجعله في الرحمة، حتى اذا انقضت الرحمانية كاملة في اليوم الأخير تُبعث الى الحياة الجديدة التي لنا في المسيح يسوع. الإيمان من شروطه أن يُحسّ الانسان بأنه معرض للكسر بالنهاية، انه وحده لا شيء، وان الله كل شيء. الانسان الذي يتبجّح ويحسب انه شيء قد أضاع الإيمان. والانسان الذي يحسب انه لا يستطيع النهوض بعد سقطة هو ايضاً أضاع الرجاء. ولكن الانسان الذي يعرف بأن معاً أنه معرض للسقوط وقابل للنهوض من بعد سقوطه هو المؤمن الراسخ. إنجيل اليوم يعطي هذا حجماً كبيراً اذ يضعنا أمام شاب ميت زالت كل حياته منه، وأمام مخلص حيّ هو كل الحياة. واذا اجتمع الحيّ مع الميت، يحيا الميت من جديد، يحيا مع الحيّ.

انعكاس هذا في حياتنا شرحه الرسول بولس في رسالته الثانية الى أهل كورنثوس لما قال أن لنا هذا الكنز، اي كنز النعمة، في أنية خزفية، في أنية من فخار هشة تُكسر ليكون فضل القوة لله لا للناس. كنز النعمة في أنية من فخار تُكسر ثم يجمع الله القطع بعضها الى بعض حتى يدرك الانسان انه كان لا شيء وانه أصبح بالله شيئاً. ترجمة هذا في حياتنا اليومية ترجمة صعبة ولكنها منقذة. ليس صحيحاً أن الناس يعرفون أنهم خطأة. خبرتي الكهنوتية دلّنتني أن المسيحيين لا يعرفون حقاً أنهم خطأة. يقولونها كلمة، لفظة عندما يقولون: نحن خطأة. معظم المسيحيين يحسبون انهم صالحون. ولكن من استطاع أن يعرف انه في كل يوم يزني، في عينيه او أذنيه او في قلبه يزني، فهذا على طريق القداسة. من استطاع ان يعترف أن تعامله مع الآخرين في العمل وفي المجتمع، فيه سرقة واحتيال، هذا بدأ سر الموت والقيامة. أن نشعر بأننا خطأة وأن نرى أمامنا يسوع شافياً لكل مرض، ان نجثو أمامه، وأن نؤمن بأنه قادر أن يعطي وبأننا قادرون ان نُشفى الآن، وأن نبقي عارفين أن هذا الإناء الفخاريّ يبقى خزفاً هشاً، وانه معرض للسقوط من جديد. وأن نعرف ايضاً أن الفضل لله لا لنا. هذا هو إيماننا. نحن أناس من فخار، والله هو إله العطاء والمحبة. الله يجمع الفخار ويجبله من جديد بالحب الذي عند الفخاريّ الكبير.

شاب نابيين هو كل واحد منا، يقيمه الرب يسوع من الموت ويُسَلِّمُه الى أمّه الكنيسة كي يفرح فيها وتفرح هي به. هكذا نحيا منبثقين من قلب الفجر في نور المسيح.

المطران جاورجيوس

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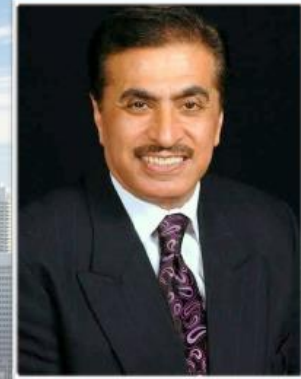
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