

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

5200 Diamond Hts. Boulevard, San Francisco, CA 94131

Tel: (415) 648-5200

Email: info@stnicholas-sf.com--website: stnicholas-sf.com

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

Pastor, V. Rev. Fr. George Baalbaki

(586) 214-4428 revbaalbaki@yahoo.com

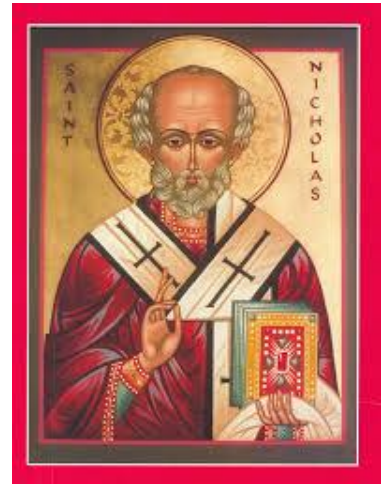
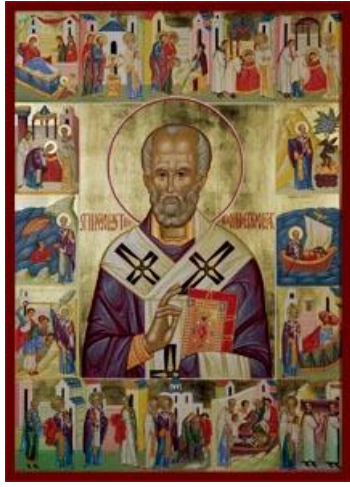
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Sub-Dn. **Ilyan Baalbaki**

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

Parish Council Vice Chairman: **Ramzi Srouji**



Sunday, October 13, 2019

Sunday of Holy Fathers of Seventh Ecumenical Council

أحد آباء المجمع المسكوني السابع

Memorial Service & Condolences:

- ❖ Six Month Memorial Service for the Handmaiden of God **Ester Clemence Antone Lama**, wife of (Late) **Abdallah Hanna Shami**. **May her memory be eternal!**
- ❖ Deepest sympathy and condolences to the **Shamieh** family for the passing of **Ziadeh Elias Shamieh** into Eternal Life. **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, dissension, 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

رسالة: تيطس ٣: ٨-١٥

يا ولدي تيطس، صادقة هي الكلمة وإياها أريد أن تُقرّر حتى يهتمّ الذين آمنوا بالله في القيام بالأعمال الحسنة. فهذه هي الأعمال الحسنة والنافعة. أمّا المباحثات الهذيانّة والأنساب والخصومات والمماحكات الناموسية فاجتنبها، فإنّها غير نافعة وباطلة. ورجل البدعة، بعد الإنذار مرّة وأخرى، أعرض عنه، عالمًا أنّ من هو كذلك قد اعتسف وهو في الخطيئة يقضي بنفسه على نفسه. ومتى أرسلت إليك أرتيماس أو تيخيكوس فبادر أن تأتيني إلى نيكوبولس لأنّي قد عزمّت أن أشتي هناك. أمّا زيناسُ مُعلّم الناموس وأبلوس فاجتهد في تشييعهما متأهّبين لئلا يُعوزهما شيء. وليتعلّم ذوونا أن يقوموا بالأعمال الصالحة للحاجات الضرورية حتى لا يكونوا غير مثمرين. يُسلم عليك جميع الذين معي. سلّم على الذين يُحبّوننا في الإيمان. النعمة معكم أجمعين.

St. Luke. (8:5-15)

The Lord spoke this parable: “A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold.” And when His Disciples asked Him what this parable meant, Jesus said, “To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” As Jesus said this, He called out, “He who has ears to hear, let him hear.”

الإنجيل: لوقا ٨: ٥-١٥

قال الربّ هذا المثل: خرج الزارع ليزرع زرعه، وفيما هو يزرع سقط بعض على الطريق فوطئ وأكلته طيور السماء. والبعض سقط على الصخر فلمّا نبت يبس لأنّه لم تكن له رطوبة. وبعض سقط بين الشوك فنبت الشوك معه فخنقه. وبعض سقط في الأرض الصالحة فلمّا نبت أثمر مئة ضعف. فسأله تلاميذه: ما عسى أن يكون هذا المثل؟ فقال: لكم قد أعطي أن تعرفوا أسرار ملكوت الله. وأمّا الباقيون فبأمثال كيلا ينظروا وهم ناظرون ولا يفهموا وهم سامعون. وهذا هو المثل: الزرع هو كلمة الله، والذين على الطريق هم الذين يسمعون ثم يأتي إبليس وينزع الكلمة من قلوبهم لئلا يؤمنوا فيخلصوا. والذين على الصخر هم الذين يسمعون الكلمة ويقبلونها بفرح ولكن ليس لهم أصل، وإنما يؤمنون إلى حين وفي وقت التجربة يرتدون. والذي سقط في الشوك هم الذين يسمعون ثم يذهبون فيختنقون بهموم هذه الحياة وغناها وملذاتها، فلا يأتون بثمر. وأمّا الذي سقط في الأرض الجيدة فهم الذين يسمعون الكلمة فيحفظونها في قلب جيّد صالح ويثمرون بالصبر. ولمّا قال هذا، نادى من له أذنان للسمع فليسمع.

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
- ❖ **METROPOLITAN JOSEPH VISIT + YOUNG ADULT PILGRIMAGE:** **November 9th-11th. 6:00 PM vespers on Saturday November 9th at St. Nicholas followed by a young adult dinner.** Please do your best to join us!
- ❖ **ST. NICHOLAS FAMILY NIGHT (Sponsored by the Rantisi Families): Saturday November 23rd.** More info soon!

Pledge Reminder:

- ❖ **We would like to remind you to honor your pledge.** The annual pledge for the members of our church is \$600 per family or \$300 per individual. Your support is truly needed and appreciated and it helps fulfill our commitment. God bless!

Coffee Hour:

- ❖ Coffee & candles are offered in loving memory of **Ibrahim and Mary Katout** by their children. May their memory be eternal!

الذين يُثمرون بالصبر

في إنجيل اليوم، مثلّ الزارع، فسّر يسوع الزرع انه كلمة الله. ما هي كلمة الله؟ أين هي كلمة الله؟ أين تكلم الله؟ الله تكلم في العهد القديم بموسى والشريعة والأنبياء والمزامير، ولكن الكلمة الكاملة أظهرها الله بيسوع المسيح. يسوع المسيح نفسه يُسمى كلمة الله لأنه هو التعبير الكامل عن الله.

يجب أن نميّز بين يسوع وسائر الأنبياء الذين كانوا أنبياء حقًا لأنه هو نفسه الإله اي التعبير الأزلي الكامل عن الله. ثم هو التعبير الجسدي عن الله، اي انه عندما جاء ولبس جسدًا مثلنا من العذراء مريم، صار كلمة الله لنا، بمعنى أن الذي يريد ان يعرف الله عليه ان يتصل بالمسيح. لا طريقة اخرى أمامه ليعرف رأي الله، فكر الله، الا اذا اتصل بيسوع المسيح.

اما الآن وبعد ان صعد يسوع الى السموات، صار يكلمنا بالإنجيل. هو جعل تلاميذه يكتبون الإنجيل، أوحى لهم الإنجيل بالروح القدس. إذًا فالمسيح، بعد ان صعد الى السموات، ترك لنا الإنجيل، وبنوع خصوصي ترك لنا الكنيسة، اي ترك لنا أن نشهد بعضنا مع بعض في القداس الإلهي. وترك لنا الشهداء، ترك لنا الكتاب الكبار في الكنيسة الذين نسميهم الآباء القديسين ونعيدهم اليوم. اتصلوا بالمسيح بعمق وبطهارة الحياة وبفكر متخصص لدرس الكتاب الإلهي، وأنتجوا أفكارا عبّروا به عن المسيح أكبر تعبير. عندنا هذا الفكر في الكنيسة، نسمعه في التراتيل والأنشيد والصلوات. كل الصلوات التي نسمعاها في الكنيسة مستمدة من الإنجيل والعهد القديم او تكون مأخوذة من كتب آباءنا.

هذه هي كلمة الله. انها المسيح المنقول اليها بواسطة الإنجيل. ويقول لنا إنجيل اليوم ان الزرع الذي هو كلمة الله زرعه الله. بعض منه وقع على الطريق اذ كان الزارع ذاهبًا الى الحقل. هؤلاء هم الذين يسمعون ثم يأتي إبليس وينزع الكلمة من قلوبهم لئلا يؤمنوا فيخلصوا. كلمة الله التي نسمعاها يجب ان تنزل الى القلب، ان تطهر القلب. يقبلها القلب فتأتي بثمر وإلا نكون قد سمعناها بالأذن فقط او قرأناها بالعين فقط ولم تنزل الى أعماقنا لكي تغيرنا، لكي تجعلنا أناسًا جدّاء، مسيحيين بالحقيقة. الشيطان لا يريد أن نكون مسيحيين بالحقيقة لأنه اذا آمنّا بكلمة الرب خلصنا، وهو (اي الشيطان) لا يريدنا ان نخلص. لذلك يطلب اليه يسوع ان نحارب الشيطان الذي يحاول بثني الطرق ان يخنق الكلمة فينا.

ثم ان القمح الذي سقط على الصخر يمثّل الذين يسمعون الكلمة ويقبلونها بفرح ولكن ليس لهم أصل، لا جذور لهم، يؤمنون الى حين، ثم في وقت التجربة يرتدون. أمام المال - وهو التجربة الكبرى- او أمام التسلط والمجد، او أمام إغراء الفكر او إغراء الطعام والشراب وما الى ذلك، يفضلون إغراءات العالم على الحقيقة التي يعطيها الله، فيرتدون ويفرضن ما تقوله كلمة الله. ثم عندنا الفريق الثالث من القمح وهو الذي سقط في الشوك. هؤلاء هم الذين يسمعون ثم يذهبون فيختنقون بهموم الحياة فلا يأتون بثمر. وكثيرون منّا ينتمون الى هذه الفئة الثالثة.

وان تمعّنًا في النص ندرك اننا ننتمي كلنا الى الفئات الثلاث في آن معا: في وقت واحد لا نريد ان تبقى فينا كلمة الله لأننا نخاف ان نتحوّل الى مسيحيين حقيقيين لأن هذا يكلفنا الكثير. نريد ان نبقي قليلا مع الله، نعود اليه وقت الضيق ونطلب منه النجاة. لا نرضى ان نعطي اكثر من ذلك.

بيد أن الجملة المهمة في انجيل اليوم هي: "واما الذي سقط في الارض الجيدة فهم الذين يسمعون الكلمة فيحفظونها في قلب جيد صالح ويثمرون بالصبر". المسيحي الحق هو الذي يصمد في التجربة، يصبر في المحنة لأنه يعرف ان الله يفتقده. هذه هي الفئة الرابعة التي يدعونا المسيح الى الانتماء اليها. انه الزرع الذي سقط في الارض الجيدة، هؤلاء يثمرون بالصبر. المؤمن الحقيقي هو الذي يسكر وينتشي بالكلمة الإلهية، يفرح لأن كلام المسيح يتعمق في قلبه فيطهره.

يدعونا انجيل اليوم الى ان نفرح بكلمة الرب ونبقى عند هذه الكلمة بصبر، بمواظبة، باستمرار حتى آخر رفق من حياتنا. هذا هو الملكوت، ونحن فيه منذ الآن بالإيمان والحق.

جاورجيوس مطران جبيل والبترون وما يليهما (جبيل لبنان)

Metropolitan Anthony: The Parable of the Sower

How familiar, and how simple seems to us, appears to us today's parable of the seed and of the sower; and yet, how relevant it is to us, and how much more thought we should give to it. We forget the setting itself of the parable, the imagery of the sower and the seed, and we don't see in it an image of Christ, walking along the roads and the paths of Galilee and Judea; and everywhere He went, people came to the roadside because they have heard, as the Blind Man have heard of whom Saint Marc reports, that He was a Teacher, that His words were true, that they had in them a power of life.

And people came, and lined the roads, and lined the streets, and listened. Some were prepared for the message; some have been in an agony of mind, have been asking themselves questions

which hitherto no one have been able to answer. But others came, as so many people come now to a preacher, to an evangelist, to a leader of any side, came to see a man of whom one spoke, and to listen to what he had to say. He was not answering any of their questions, He was not meeting any of their needs, except perhaps the desire to see someone that was outstanding, someone unique in his time. They heard the word, but it fell at their ears, they find it beautiful, lovely, true - but it did not go beyond this. They were listening to words, they were not listening to the cry of their own soul that was hungry for words of truth. And so, when He had passed, they all returned to what was their ordinary, their normal life. They might have gone home and repeated these words, saying, Wasn't it lovely? Didn't He speak well? - and then they went back to what was life, ordinary life, day-to-day life... Others, who had come to the roadside, received the message with emotion, it stirred something in their hearts, something in their minds, it answered something in them. And they received it and hugged it to themselves, and returned home; but the moment they were no longer by the road, at home, the concerns of home overwhelmed them: there was so much to do, so much to think about, there was so much in life, there was no time to reflect again and again on the words heard, there was no time to sit quietly and to look in imagination at the face they had seen, to rehearse the voice they have heard. We have another parable about those who have been called to the Bridal Feast of the King: they heard a call, they knew they were called personally - but could they go? The one had bought a field, he was rooted in it, tied to it, a prisoner of it; others have bought five pairs of oxen - they had to try them, they had something to do in life, a vocation, a job, something great - or something simply that matters supremely in a personal way, as the last one: he had taken a bride - how could he spend time for anyone else? Those are the people who receive the word, who receive it truly, in their heart, but there are so many things that matter - tomorrow will do, or, if we only could reduce the message to something liveable, simple, not to the absoluteness of it! And then, those who receive the message, like the rich soil that could receive the message, receive a seed and bear fruit. Those people were not simply better people, they probably were not better people; they were people who had a question in their mind and heart, people who had a longing, people for whom their daily life was too narrow, too small, people who were aware that their soul was deep, and vast and could not be filled with the trivialities - or even the noble, the good things of life: they received the message, they took it to heart, deep into them, and they bore fruit because it was answering a need. Now, we can apply it to ourselves: how many of us listen to the words of the Gospel, listen to the words of preaching, read books that are full of interest and depth, and they store it in their memory, they enjoy it - but that is the end; they can quote it, they can pass it on to others, - but that is all. And there are so many of us who have received the message with enthusiasm, with passion, knowing that this message is an answer to all there is in us of longing, of hunger, of greatness, indeed; but then, life is so complex, there is so much to do! And in all this doing, in all this complexity the words is left aside - for another time, for another day, when I will be old enough not to have any concerns: then I can turn back to this glorious moment when life unfolded itself in all its splendor - I keep it in my memory! What about us, receiving the message and bearing fruit? But how does this message reach us? I remember a Russian priest saying to me, I read the Gospel daily, and I respond to it very seldom. But I read it daily because I never know whether today, or tomorrow, or on another day I will be the barren roadside, or the weeds by the way, or, of a sudden, whether this word will not fall on a small patch in me which is capable of receiving it and bearing fruit. Isn't that simple, isn't that encouraging? We all are the three things described in the parable of the Gospel; but if we give a chance to God Who speaks, to God, Who passes through our life, to God Who knocks at our heart - from time to time we will receive the message with joy and let go of it; but from time to time it will reach a depth in our heart, a core of our life and be the answer that will change it. Let us therefore listen, listen to the words of the Gospel day in and day out; listen to the voice of our conscience, listen to what the deepest self says to us about life, about truth, about reality; and from time to time we will have been the good ground that can bear fruit.

This parable, so simple, so clear, if we only apply it, can be a beginning of a new life.

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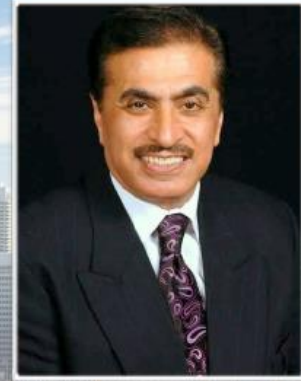
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