

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

5200 Diamond Heights Blvd., San Francisco, CA 94131

Tel: (415) 648-5200

Email: [info@stnicholas-sf.com](mailto:info@stnicholas-sf.com)--website: [stnicholas-sf.com](http://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](mailto:revbaalbaki@yahoo.com)

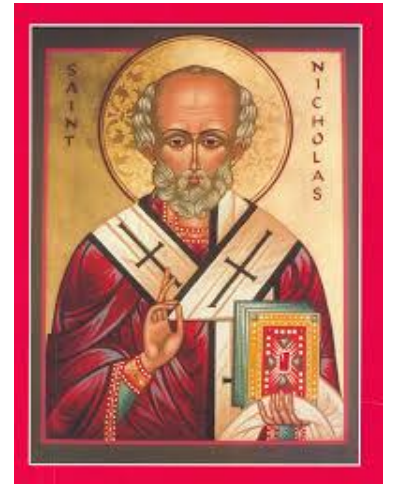
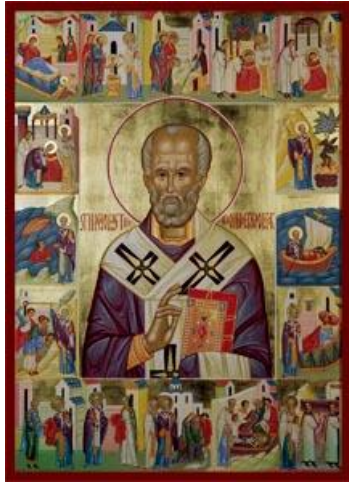
Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Ramzi Srouji**

Parish Council Vice Chairman: **Salim Qaru**



**Sunday, May 17, 2020**

**Sunday of the Samaritan Woman**

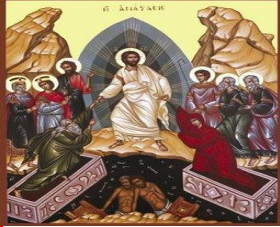
أحد السامرية

**Christ is Risen! Indeed He is Risen!**

**Al Maseeh Qam! Haqan Qam!**

**Kristos Anesti! Alithos Anesti!**

المسيح قام! حقا قام كل عام وأنتم بخير



**IMPORTANT NOTICE:**

Based on the ongoing situation regarding COVID-19 (Coronavirus), all Church social events and gatherings are postponed until further notice. **Church is not open to the public. Please do not attend.** All liturgical services will be served with only clergy, servers, and chanters. Please watch the livestream of the service on our social media.

Youtube: <https://www.youtube.com/channel/UCrDWWPWreLZpVhzVGZkjDIA>

We pray for the good health, well-being, and safety of everyone in these hard times. God bless!

**CHURCH ASSISTANCE:** We are all going through these trying times together. Please, if you need any assistance or know of anyone in need, please contact Father George Baalbaki on his cell phone at 586 214 4428 or his email: [revbaalbaki@yahoo.com](mailto:revbaalbaki@yahoo.com) God bless you all.



**MEMORIAL SERVICE:** Forty Day Memorial Service for the Servant of God, **Chris (Atwan) Ghanim** offered by his family. May His Memory Be Eternal!

الرسالة: أعمال الرسل 11: 19-30 في تلك الأيام لما تبدد الرسل من أجل الضيق الذي حصل بسبب استفائس، اجتازوا إلى فينيقية وقبرس وأنطاكية وهم لا يكلمون أحدا بالكلمة الا اليهود فقط. ولكن قوماً منهم كانوا قبرسيين وقبروانيين. فهؤلاء لما دخلوا أنطاكية أخذوا يكلمون اليونانيين مبشرين بالرب يسوع. وكانت يد الرب معهم، فأمن عدد كثير ورجعوا إلى الرب. فبلغ خبر ذلك إلى أذان الكنيسة التي بأورشليم، فأرسلوا برنابا لكي يجتاز إلى أنطاكية. فلما أقبل ورأى نعمة الله، فرح ووعظهم كلهم بأن يثبتوا في الرب بعزيمة القلب، لأنه كان رجلاً صالحاً ممتلئاً من الروح القدس والإيمان. وانضم إلى الرب جمع كثير. ثم خرج برنابا إلى طرسوس في طلب شاول. ولما وجده أتى به إلى أنطاكية. وتردداً معاً سنة كاملة في هذه الكنيسة وعلموا جمعا كثيراً، ودُعي التلاميذ مسيحيين في أنطاكية أولاً. وفي تلك الأيام انحدر من أورشليم أنبياء إلى أنطاكية. فقام واحد منهم اسمه أغابوس فأنبأ بالروح أن ستكون مجاعة عظيمة على جميع المسكونة. وقد وقع ذلك في أيام كلوديوس قيصر. فحتم التلاميذ بحسب ما يتيسر لكل واحد منهم أن يرسلوا خدمة إلى الإخوة الساكنين في أورشليم. ففعلوا ذلك وبعثوا إلى الشيوخ على أيدي برنابا وشاول.

## THE EPISTLE: The Acts of the Saintly and Pure Apostles. (11:19-30)

In those days, the Disciples, who were scattered because of the persecution that arose over Stephen, traveled as far as Phoenicia and Cyprus and Antioch, speaking the Word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who, upon coming to Antioch, spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the Disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabus stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the Disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

### فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ (5:4-42)

في ذلك الزمان، أتى يسوع إلى مَدِينَةِ مِنَ السَّامِرَةِ يُقَالُ لَهَا سُوحَار، بِقُرْبِ الضَّيْعَةِ الَّتِي أَعْطَاهَا يَعْقُوبُ لِيُوسُفَ ابْنِهِ\* وَكَانَ هُنَاكَ عَيْنُ يَعْقُوبَ. وَكَانَ يَسُوعُ قَدْ تَعَبَ مِنَ الْمَسِيرِ. فَجَلَسَ عَلَى الْعَيْنِ، وَكَانَ نَحْوَ السَّاعَةِ السَّادِسَةِ\* فَجَاءَتْ امْرَأَةٌ مِنَ السَّامِرَةِ لَتَسْتَقِي مَاءً. فَقَالَ لَهَا يَسُوعُ: أَعْطِينِي لِأَشْرَبَ\* فَإِنَّ تَلَامِيذَهُ كَانُوا قَدْ مَضَوْا إِلَى الْمَدِينَةِ لِيَبْتَاعُوا طَعَامًا\* فَقَالَتْ لَهُ الْمَرْأَةُ: كَيْفَ تَطْلُبُ أَنْ تَشْرَبَ مِنِّي، وَأَنْتَ يَهُودِيٌّ وَأَنَا امْرَأَةٌ سَامِرِيَّةٌ؟ وَالْيَهُودُ لَا يَخَالِطُونَ السَّامِرِيِّينَ\* أَجَابَ يَسُوعُ وَقَالَ لَهَا: لَوْ عَرَفْتَ عَطِيَّةَ اللَّهِ، وَمَنْ الَّذِي قَالَ لَكَ "أَعْطِينِي لِأَشْرَبَ" اَطْلُبْتِ مِنْهُ فَأَعْطَاكَ مَاءً حَيًّا\* قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ إِنَّهُ لَيْسَ مَعَكَ مَا تَسْتَقِي بِهِ وَالْبِئْرُ عَمِيقَةٌ. فَمِنْ أَيْنَ لَكَ الْمَاءُ الْحَيُّ؟\* أَلَعَلَّكَ أَنْتَ أَعْظَمُ مِنْ أَبِيْنَا يَعْقُوبَ الَّذِي أَعْطَانَا الْبِئْرَ، وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاشِيَّتُهُ؟\* أَجَابَ يَسُوعُ وَقَالَ لَهَا: كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ أَيْضًا. وَأَمَّا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أَنَا أَعْطِيهِ، فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ\* بَلِ الْمَاءُ الَّذِي أَعْطِيهِ لَهُ يَصِيرُ فِيهِ يَنْبُوعٌ مَاءٍ يَنْبُوعٌ إِلَى حَيَاةٍ أَبَدِيَّةٍ\* فَقَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ، أَعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أَعْطَشَ وَلَا أَجِيءَ إِلَى هَهُنَا لِأَسْتَقِي\* فَقَالَ لَهَا يَسُوعُ: اذْهَبِي وَادْعِي رَجُلًا، وَهَلِّمِي إِلَى هَهُنَا\* أَجَابَتْ الْمَرْأَةُ وَقَالَتْ: إِنَّهُ لَا رَجُلَ لِي. فَقَالَ لَهَا يَسُوعُ: قَدْ أَحْسَنْتِ بِقَوْلِكَ إِنَّهُ لَا رَجُلَ لِي\* فَإِنَّهُ كَانَ لَكَ خَمْسَةٌ رِجَالٍ، وَالَّذِي مَعَكَ الْآنَ لَيْسَ رَجُلًا. هَذَا قُلْتِهِ بِالصِّدْقِ\* قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ\* أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ. وَأَنْتُمْ تَقُولُونَ إِنَّ الْمَكَانَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ هُوَ فِي أُورَشَلِيمَ\* قَالَ لَهَا يَسُوعُ: يَا امْرَأَةُ صَدَّقِينِي، إِنَّهَا تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورَشَلِيمَ تَسْجُدُونَ فِيهَا لِلْأَبِ\* أَنْتُمْ تَسْجُدُونَ لِمَا لَا تَعْلَمُونَ وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ\* وَلَكِنْ تَأْتِي سَاعَةٌ، وَهِيَ الْآنَ حَاضِرَةٌ، إِذِ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلْأَبِ بِالرُّوحِ وَالْحَقِّ. لِأَنَّ الْأَبَ إِنَّمَا يَطْلُبُ السَّاجِدِينَ لَهُ مِثْلَ هَؤُلَاءِ\* اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ، فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا\* قَالَتْ لَهُ الْمَرْأَةُ: قَدْ عَلِمْتُ أَنَّ مَسِيحًا، الَّذِي يُقَالُ لَهُ الْمَسِيحُ، يَأْتِي. فَمَتَى جَاءَ ذَلِكَ فَهُوَ يُخْبِرُنَا بِكُلِّ شَيْءٍ\* فَقَالَ لَهَا يَسُوعُ: أَنَا الْمَتَكَلِّمُ مَعَكَ هُوَ\* وَعِنْدَ ذَلِكَ، جَاءَ تَلَامِيذُهُ، فَتَعَجَّبُوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكِنْ لَمْ يَقُلْ أَحَدٌ مِمَّا تَطْلُبُ؟ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا؟\* فَتَرَكَّتِ الْمَرْأَةُ جَرَّتَهَا، وَمَضَتْ إِلَى الْمَدِينَةِ، وَقَالَتْ لِلنَّاسِ: تَعَالُوا انظُرُوا إِنْسَانًا قَالَ لِي كُلُّ مَا فَعَلْتُ. أَلَعَلَّ هَذَا هُوَ الْمَسِيحُ؟\* فَخَرَجُوا مِنَ الْمَدِينَةِ وَأَقْبَلُوا نَحْوَهُ\* وَفِي أَنْتَاءِ ذَلِكَ سَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا مُعَلِّمُ كُلُّ\* فَقَالَ لَهُمْ: إِنَّ لِي طَعَامًا لِأَكُلَ لَسْتُمْ تَعْرِفُونَهُ أَنْتُمْ\* فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ: أَلَعَلَّ أَحَدًا جَاءَهُ بِمَا يَأْكُلُ؟\* فَقَالَ لَهُمْ يَسُوعُ: إِنَّ طَعَامِي أَنْ أَعْمَلَ مَشِيئَةَ الَّذِي أَرْسَلَنِي وَأَنْتُمْ عَمَلُهُ\* أَلَسْتُمْ تَقُولُونَ أَنْتُمْ إِنَّهُ يَكُونُ أَرْبَعَةَ أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادُ؟ وَهَا أَنَا أَقُولُ لَكُمْ: اِرْفَعُوا عَيْونَكُمْ وَاَنْظُرُوا إِلَى الْمَزَارِعِ، إِنَّهَا قَدْ ابْتِضَّتْ لِلْحَصَادِ\* وَالَّذِي يَحْصُدُ يَأْخُذُ أَجْرَةً، وَيَجْمَعُ ثَمَرًا لِحَيَاةٍ أَبَدِيَّةٍ، لِكَيْ يَفْرَحَ الزَّارِعُ وَالْحَاصِدُ مَعًا\* فَفِي هَذَا يَصْدُقُ الْقَوْلُ إِنَّ "وَاحِدًا يَزْرَعُ، وَآخَرَ يَحْصُدُ"\* إِنْ أَرْسَلْتُمْ لَتَحْصُدُوا مَا لَمْ تَنْبَعُوا أَنْتُمْ فِيهِ. فَإِنَّ آخَرِينَ تَعْبُوا وَأَنْتُمْ تَحْتَلُّمُ عَلَى تَعْبِهِمْ\* فَأَمَّا مِنْ تِلْكَ الْمَدِينَةِ كَثِيرُونَ مِنَ السَّامِرِيِّينَ مِنْ أَجْلِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنْ "قَدْ قَالَ لِي كُلُّ مَا فَعَلْتُ"\* وَلَمَّا أَتَى إِلَيْهِ السَّامِرِيُّونَ، سَأَلُوهُ أَنْ يُقِيمَ عِنْدَهُمْ. فَكَثُرَ هُنَاكَ يَوْمِينَ\* فَأَمَّا جَمْعٌ أَكْثَرُ مِنْ أَوْلَادِكَ جَدًّا مِنْ أَجْلِ كَلَامِهِ\* وَكَانُوا يَقُولُونَ لِلْمَرْأَةِ: لِسْنَا مِنْ أَجْلِ كَلَامِكَ نُوْمِنُ الْآنَ. لِأَنَّا نَحْنُ قَدْ سَمِعْنَا، وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ، مُخَلَّصُ الْعَالَمِ.

### **THE GOSPEL: St. John. (4:5-42)**

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, "How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered Him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to Him, "Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things." Jesus said to her, "I Who speak to you am He." Just then His Disciples came. They marveled that He was talking with a woman, but none said, "What dost Thou wish?" or, "Why art Thou talking with her?" So the woman left her water jar, and went away into the city, and said to the people, "Come, see a man Who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." So the Disciples said to one another, "Has anyone brought Him food?" Jesus said to them, "My food is to do the will of Him Who sent Me, and to accomplish His work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in Him because of the woman's testimony, "He said to me all that I ever did." So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And many more believed because of His words. They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

### **ALTAR CANDLE OFFERING:**

- ❖ Offered by St. Nicholas Church for the good health of **Sally Habeeb**.
- ❖ Offered by **Marilyn Habeeb** for the good health, wellbeing, and speedy recovery of all victims of the coronavirus, doctors, nurses, first responders, etc and for God's Mercy for the rest of the soul of those who passed because of the virus. God bless.



### **CONGRATULATIONS:**

- ❖ Offered by **Ted and Diana Ajluni** for the good health of their children **Lena and Johnny Elmasu** on the birth of their daughter **Mila Grace** on May 2nd. Best wishes and many years!

### **ATTENTION BUSINESS OWNERS:**

Please note that the government has recently passed several programs to assist business owners. Some of these programs may apply to you and could be used to cover payroll, rent/lease, and utilities. We encourage you to take advantage of them. Some of these programs can be found at: <https://www.sba.gov/funding-programs/loans/coronavirus-relief-options>

### **ANNOUNCEMENTS & EVENTS:**

- ❖ **CAMP THREE HOLY YOUTHS AT HOME: June 14-19<sup>th</sup>**. This will be an interactive online alternative to our annual camp. More info at [www.campthy.com](http://www.campthy.com)

### **PLEDGE UPDATE:**

As you know, we are all going through times of hardship. We have had to close our church services, cancel many events and gatherings, cancel our PLC, and close our daycare for now. We humbly ask you to please keep this in mind when making your next donation or pledge payment. God bless you and your families.

### **ONLINE GIVING:**

We are pleased to tell you that you can now pay your pledge online! Go to our website <https://www.stnicholas-sf.com/>, Click here to Donate Online. Many of us today pay most of our bills online, so now you can pay your church pledge as well. Thank you for your support.

### **Metropolitan Anthony Sourozh: Sermon on the Samaritan woman**

When the Samaritan woman came back in haste to her town and called all those who lived around her to see Christ, she said: 'Come! Here is a Man who has told me everything I have done!' And the people flocked around, and listened to what Christ had to say.

At times we think, how easy it was for this woman to believe and how easy it was for her, from within this shattering experience to turn to others and say: Come! Listen to one who has spoken as no-one else has ever spoken, One Who, without a word of mine has seen into the depth of my heart, into the darkness of my life, has seen and known everything.

But is it not something that can happen to each of us? Christ did not tell her anything very singular, He told her who she was, what her life had been, how God saw her. But this He can tell us every day of our life, and not in a mystical experience, not as it happened to some saints, but in the simplest possible way.

If we turn to the Gospel and read it every day, or if we simply read it once in a while with an openness that we do not always possess, we may think that Christ holds before our eyes a mirror in which we see ourselves as we are: either by rejoicing at what we see, or by contrast, being shaken by the fact that we are so different from what we seem to be, or what we imagine we are.

Christ said to the Samaritan woman: Call your husband! And she said: I have no husband. Christ replied: You have spoken the truth. You have had five husbands, and the one who is your husband now indeed, is not your husband more than anyone else.

Certain spiritual writers have commented on this passage by suggesting that Christ was saying to her: Yes - you have been wedded to all that your five senses could give you, and you have seen that you find fulfilment, satisfaction in none. And now, what is left to you is your own self, your body, your mind, and this, no more than your five senses can fulfil you, give you that fullness without which you cannot live.

Is this not what Christ says to us when we read the Gospel, when He presents us with what we

could be, when He calls us to that greatness which is ours by vocation? - the greatness that Paul describes by calling us to reach the fullness of the stature of Christ, to be human as He was, in the same way as Christ is true man, fulfilled by total final, full communion with God.

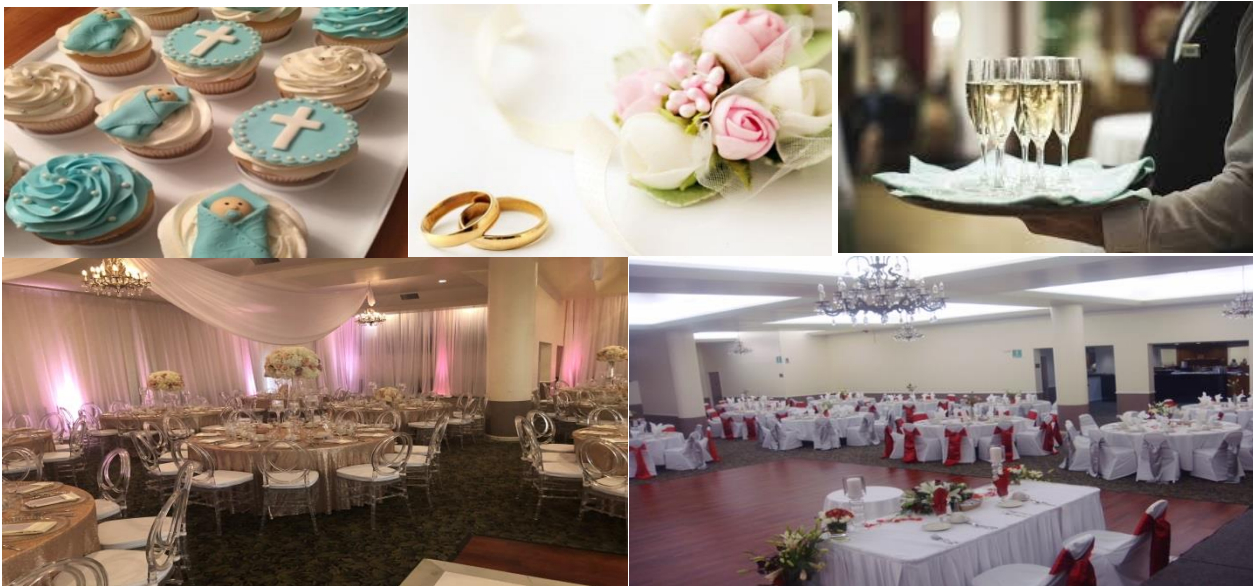
So let us learn from this woman that we have turned, all of us, to so many ways in which we could receive the message of this world and be filled, and we have all discovered that nothing can fill us, because man is too deep for things material, too deep for things psychological, too vast - only God can fill this vastness and this depth. If we only could realise this, we would be exactly in the position of the woman of Samaria. We need not meet Christ at the well. The well, indeed, is the Gospel, the place from which the water of life may gush - but not a material well, that well is a symbol. The water which we are to drink is different. And so, let us emulate this woman, let us come to our senses, let us realise that all we have been wedded to was not our fulfilment; and let us then ask ourselves "Who am I, with regard to myself in the dimension of God's vision?" And then we can go to others and say: I have met someone who has held a mirror before my eyes, and I have seen myself as I am, He has told me about myself: come and see! Come - and listen to Him!.. And others will come, others will listen, and then they will turn to us and say: It is no longer your testimony that makes us believe - we have seen for ourselves, we have heard for ourselves, we know for ourselves: we believe!

ينبوع ماء حيّ ينقل إلينا إنجيل اليوم حوارًا ضخمًا بين المسيح وامرأة سامرية خاطئة، حوارًا فيه كل معاني الخلاص، وفيه كل الفصح. والحادثة هي ان السيد بذهابه من اليهودية الى الجليل، من الجنوب الى الشمال، كان لا بد له أن يجتاز السامرة في الموضع الذي يُسمّى اليوم نابلس. هناك لا تزال البئر الى اليوم في موضع يزوره الحجاج. جلس السيد عند الظهيرة لأنه كان تعبًا. وجاءت المرأة فيما كان التلاميذ قد ذهبوا الى المدينة ليشتروا طعامًا. طلب اليها السيد أن يشرب وتعجبت لأنه هو يهودي وهي من دين آخر ومن جنس آخر. السامريون قوم لا يزالون الى اليوم حوالى منتي شخص في نابلس والمهجر. كانوا أصلاً يهودًا، لكن اختلطت عبادتهم بعبادات وثنية عندما جاء أهل آشور وبابل واحتلوا فلسطين. بقوا في السامرة ولم يؤمنوا بالأنبياء. آمنوا فقط بكتب موسى الخمسة، وأما بقية أسفار العهد القديم فلم يقبلوها، ولذلك اعتبروا أجنبى عن الدين وعن الجنس. تعجبت المرأة أن هذا النبي اليهودي يكلمها، والقوم كانت بينهم قطيعة. فقال لها السيد: "لو عرفت عطية الله ومن هذا الذي يكلمك الآن لطلبت أنت منه وأعطاك ماءً حيًا". ظننت المرأة طبعًا انه يتكلم عن الماء الذي يأتي من البئر وتعجبت انه يعتبر نفسه أعظم من يعقوب أبي الأباء الذي أعطاهم البئر. عندئذ نقلها السيد الى المعاني السامية فقال ما معناه: أنا لا أكلمك عن ماء مادي يُشرب، ولكنني أكلمك عن ماء آخر، عن ماء غير منظور انا أعطيه للناس، من شرب منه لن يعطش الى الأبد. بل الماء الذي انا أعطيه يتحوّل في الانسان الى ينبوع ماء ينبع من الحياة الأبدية. وقوله هذا يعني أن من أتد بيسوع يصبح بدوره نبع حياة. ليس الله وحده نبع حياة روحية لنا ونبع نعمة ونبع عطاء، لكن كل مؤمن يصبح مثل المسيح تفيض منه حياة النعمة ومياه التعزية ومياه الكلام الطيب. المهم أن يصبح كل منا إنجيلًا حيًا. كل مسيحي ينبغي أن يكون كالمسيح، ينطق فمه بكلام من ذهب، وتشعّ عيناه بومضات من النور الإلهي، وكفاه تلتصقان بالعطاء الرباني. القضية بيننا ليست قضية أكل وشرب، ولكننا نحن ينابيع. كل منّا ينبوع. إذا عرف كيف يتصل بالمسيح، يكون هو وكيل المسيح. كل مسيحي وكيل لأن كل مسيحي نبع. سُحرت السامرية بكلام السيد وقالت: أعطني هذا الماء حتى لا أجيء ثانية الى هذه البئر. ورأى يسوع انه يستطيع الآن أن يحولها من امرأة خاطئة الى امرأة مقدسة فقال لها: "اذهبي وادعي رجلك وعودي الى هنا". قالت: "لا رجل لي". قال: "أحسنت القول. كان لك خمسة رجال، والذي معك الآن ليس رجلك. هذا فقط يعيش معك". عندئذ تنبّهت وقالت: "يا سيد، أرى أنك نبي". ثم أرادت أن تتكلم باللاهوت، فطرحت عليه سؤالًا يُقارن بين اليهود والسامريين، قالت: "أباؤنا سجدوا في هذا الجبل - الجبل المعروف بجبل جريزيم المبنية عليه مدينة نابلس اليوم- وانتم تقولون ان السجود في اورشليم". ونسمع يسوع يقول لها في البداية: اليهود على حق، وانتم أهل السامرة مخطئون، فإن الخلاص هو من اليهود. ولكن نحن الآن في منعطف جديد: تأتي ساعة، وهي الآن حاضرة، اذ الساجدون الحقيقيون يسجدون للأب بالروح والحق، اي بمجيئي انا لم يبق من أهمية لدين اليهود ولا لدين السامريين، وليس من موضع لهذا الاختلاف السخيف إذ الساجدون الحقيقيون للأب يسجدون بالروح والحق، بعمق بالروح وبالصدق. القضية أن نصبح أناسا روحيين مجردين عن التمسك بالأماكن، ومجردين عن الأمور المادية وعن الذبائح الحيوانية في اورشليم. سوف يزول هذا الزمان الذي كان. الله الذي هو روح يُعبد بالروح، يُعبد بقلب طاهر، يُعبد بعقل نير، وديانة الكل تصبح في القلب. ثم كانت بقية الحادثة. تركت المرأة جرتها وقد نسيت كل شيء عندما عرفت السيد، ومضت تبشّر، وجاءت بجماعتها فطلبوا اليه أن يبقى عندهم. سُميت المرأة السامرية منذ ذلك الحين "فوتيني" او فوتين، وهي كلمة يونانية تعني المنيرة او المستنيرة. استنارت المرأة السامرية وتابت عن شرّها الى يسوع والى محبته والى المنادة به. ونحن مثل فوتيني في هذه الفترة القائمة بين الفصح والصعود نبشّر بالإله الحي المحيي، بالإله النبع الذي تفيض منه ينابيع الى قلوبنا، فتفيض من قلوبنا الى الناس حوالينا. المطران جاورجيوس

**Christ is Risen! Indeed He is Risen!**  
**Al Maseeh Qam! Haqan Qam!**  
**Kristos Anesti! Alithos Anesti!**

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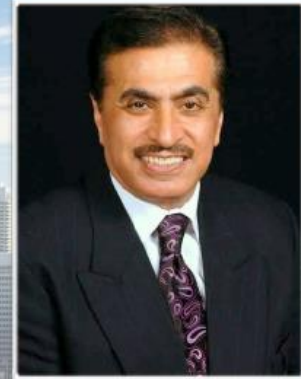


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