

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

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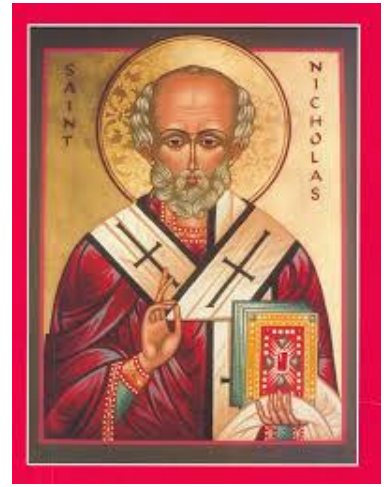
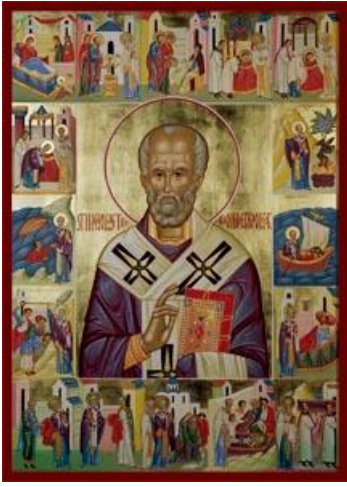
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Parish Council Chairman: **Ramzi Srouji**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, May 31, 2020

Commemoration of the Holy Fathers of the First Ecumenical Council

أحد ابياء المجمع المسكوني الأول

IMPORTANT NOTICE (Expect updates in the next few weeks with new rules):

If you would like to take Holy Communion, please make an appointment with Father George by contacting him directly. 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!

الرسالة: أعمال الرسل ٢٠ : ١٦-١٨ و ٢٨-٣٦

في تلك الأيام ارتأى بولس أن يتجاوز أفسس في البحر لنلّا يعرض له أن يبطئ في آسية، لأنّه كان يعجل حتّى يكون في أورشليم يوم العنصرة إن أمكنه. فمن ميليتس بعث إلى أفسس فاستدعى قسوس الكنيسة، فلما وصلوا إليه قال لهم: احذروا لأنفسكم ولجميع الرعيّة التي أقامكم الروح القدس فيها أساقفة لترعوا كنيسة الله التي اقتناها بدمه. فإنّي أعلم هذا أنّه سيدخل بينكم بعد ذهابي ذئاب خاطفة لا تُشفق على الرعيّة، ومنكم أنفسكم سيقوم رجال يتكلمون بأمر ملتوية ليجتذبوا التلاميذ وراءهم. لذلك اسهروا متذكّرين أنّي مدّة ثلاث سنين لم أكفّ ليلاً ونهاراً عن أن أنصح كلّ واحد بدموع. والآن أستودعكم يا إخوتي الله وكلمة نعمته القادرة على أن تبنيكم وتمنحكم ميراثاً مع جميع القديسين. إنّي لم أشته فضةً أحدٍ أو ذهبه أو لباسه. وأنتم تعلمون أنّ حاجاتي وحاجات الذين معي خدمتها هاتان اليدان. في كلّ شيء بيّنت لكم أنّه هكذا ينبغي أن نتعب لنساعد الضعفاء وأن نتذكّر كلام الربّ يسوع. فإنّه قال «إنّ العطاء هو مغبوط أكثر من الأخذ». ولما قال هذا جثا على ركبتيه مع جميعهم وصلّى.

THE EPISTLE: The Acts of the Apostles. (20:16-18, 28-36)

In those days, Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletus he sent to Ephesus and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore, be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. And now I commend you to God and to the word of His

grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" And when he had spoken thus, he knelt down and prayed with them all.

THE GOSPEL: Saint John. (17:1-13)

At that time, Jesus lifted up His eyes to heaven and said, "Father, the hour has come; glorify Thy Son that the Son may glorify Thee, since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. I glorified Thee on earth, having accomplished the work which Thou gavest Me to do; and now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made. I have manifested Thy Name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they know that everything that Thou hast given Me is from Thee; for I have given them the words which Thou gavest Me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; all Mine are Thine, and Thine are Mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as We are one. While I was with them, I kept them in Thy Name, which Thou have given Me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves."

الإنجيل: يوحنا ١٧: ١-١٣

في ذلك الزمان رفع يسوع عينيه إلى السماء وقال: يا أبتِ قد أنت الساعة، مجد ابنك ليمجدك ابناً أيضاً، كما أعطيتَه سلطاناً على كلِّ بشر ليُعطي كلَّ من أعطيتَه له حياة أبدية. وهذه هي الحياة الأبدية أن يعرفوك أنت الإله الحقيقي وحدك والذي أرسلته يسوع المسيح. أنا قد مجدتك على الأرض، قد أتممت العمل الذي أعطيتني لأعمله. والآن مجدني أنت يا أبتِ عندك بالمجد الذي كان لي عندك من قبل كون العالم. قد أعلنت اسمك للناس الذين أعطيتهم لي من العالم. هم كانوا لك وأنت أعطيتهم لي وقد حفظوا كلامك. والآن قد علموا أن كلَّ ما أعطيتَه لي هو منك، لأنَّ الكلام الذي أعطيتَه لي أعطيتَه لهم، وهم قبلوا وعلموا حقاً أنني منك خرجتُ وأمنوا بأنك أرسلتني. أنا من أجلهم أسأل، لا أسأل من أجل العالم بل من أجل الذين أعطيتهم لي لأنهم لك. كلُّ شيء لي هو لك وكلُّ شيء لك هو لي وأنا قد مُجِّدت فيهم. ولستُ أنا بعد في العالم، وهؤلاء هم في العالم، وأنا آتي إليك. أيها الأب القدوس احفظهم باسمك الذين أعطيتهم لي ليكونوا واحداً كما نحن. حين كنتُ معهم في العالم كنتُ أحفظهم باسمك. إن الذين أعطيتهم لي قد حفظتهم ولم يهلك منهم أحد إلا ابن الهلاك ليتم الكتاب. أما الآن فإني آتي إليك. وأنا أتكلّم بهذا في العالم ليكون فرحاً كاملاً فيهم.

ALTAR CANDLE OFFERING:

- ❖ Offered by **Mimi Hanhan** for the good health of her and her family. Also in loving memory of her loved ones: four years loving memory of **Ellen Aho** and in loving memory of **Nakleh Aho, Basem Hanhan, Shuckri & Wadia Hanhan, Joseph & Margaret Hanhan and Rimon Dabit**. May their memory be eternal!

ANNOUNCEMENTS & EVENTS:

- ❖ **CAMP THREE HOLY YOUTHS AT HOME: June 14-19th**. This will be an interactive online alternative to our annual camp. More info at www.campthy.com
- ❖ **ST. NICHOLAS ANNUAL FOOD FESTIVAL: October 3rd & 4th**. More info to come.

2020 GRADUATES:

Congratulations to all of our 2020 graduates! We would love to put your name and picture in our bulletin. Please email us the correct spelling of your name, your degree and school, and a picture of yourself so we can share your bright smile to the world.

CONGRATULATIONS:

And best wishes to the new graduates for this year:

- ❖ **Yazan Issam Dabit (Pic#1)** from Notre Dame de Namur University with a Master's Degree in Human Resource Management.
- ❖ **Jessica Issam Dabit (Pic#2)** from San Francisco State university with a Major in child and adolescent development with an emphasis in school age and family with a minor in special education.
- ❖ **Margarett Qaqish (Pic#3)** from Gonzaga University with a BA in communication studies and a minor in sociology.
 - ❖ **Sali Saadeh (Pic#4)** from Capuchino high school.
 - ❖ **Nicholas Nabil Hanhan** from USF with a Bachelors in Economics
 - ❖ **Alexander Nabil Hanhan** from Saint Mary's with a Bachelors in Economics.



Metropolitan Anthony of Sourozh: Sunday before Pentecost

We have heard in the Acts of the Apostles how, as the Feast of Pentecost was approaching, Paul the Apostle had started on his journey to Jerusalem to be there together with all those who on that very day received the Holy Spirit. Of all of them he was the only one who had not been present in the High Room where the event took place. And yet, God had given him a true, a perfect conversion of heart, and of mind and of life, and had given him freely the gift of the Holy Spirit in response to his total, ultimate gift of self to Him, the God Whom he did not know but Whom he worshipped.

We also are on our way to the day of Pentecost, next week we will keep this event. When Paul was on his way, he thought of what had happened to himself in the solitude of his journey from Jerusalem to Damascus and in the gift of the Spirit mediated to him by Ananias. And we also, each of us singly and all of us together should reflect on all that God has given us. He has given us existence and breathed life into us, - not only the life of the body, but a life that makes us akin to Him, His life. He has given us to know Him, the Living God, and He has given us to meet, in the Gospel and in life, His Only Begotten Son, our Lord Jesus Christ. In Baptism, in the Anointment with Holy Chrism, in Communion to the Body and Blood of Christ, in the mysterious, silent communion of prayer, in the moments when God Himself came near, although we were not thinking of Him, He has given us so much.

Let us reflect on all that is given us, asking ourselves whether we are truly disciples of Christ. We know from Saint Paul what it means to be a disciple: he said that for him, to live is Christ, to die will be a gain, because as long as he is in the flesh he is separated from Christ, Christ Whom he loves, Christ Who has become everything to his life, not only in time but for all eternity. And yet, says he, he is prepared to live, not to die, because his presence on earth is necessary to others. This is the measure of communion he had with Christ. And this is shown so movingly in a parallel between a small phrase in the Acts of the Apostles and in the Gospel: both the Lord Jesus Christ and His disciple say that they are now going back to the Father, that the time of their departure has come. His life in Christ had culminated in such identification with what Christ stood for, and beyond that with what Christ was, that whatever was applicable to Christ became applicable to him. Indeed, for him to live was Christ, and he longed for his death, but he had learned from God something more than this longing for freedom, for communion with the God Whom he adored and served so faithfully, - he had learned that to give is a greater joy than to receive.

The saints had heard Christ say, 'No one has greater love than he who gives his life for his friends'. Paul, the other apostles, and innumerable saints after them gave their lives, shed their lives day after day forgetting themselves, rejecting every thought, every concern about themselves, having thought only for those who needed God, who needed the word of truth, who needed love divine. They lived for others, they gave as generously as they had received.

We also are called to learn the joy, the exhilarating, the wonderful joy of giving, of turning away from ourselves to be free to give, and of giving on all levels, the smallest things and the greatest things. And this can be taught us only by the power of the Holy Spirit that unites us to Christ, makes us into one body with Him, a body of people, bound with each other in their total togetherness, one with the God who is our unity.

Let us think of all we have received from God and ask ourselves: what can we give first to Him so that He can rejoice in us, so that He can know that He has not lived and died in vain. And what can we give to all those who surround us, beginning with the smallest, the humblest gifts to those closest to us and ending with giving all we can to those who need more. And then truly Pentecost will come as a gift of life, a gift that unites us, welds us into one body capable of being to others a vision on earth of the Kingdom, but also a source of life and of joy, so that truly our joy, and the joy of all those whom we meet should be fulfilled.

آباء المجمع الأول

أرادت الكنيسة اليوم، في هذا الأحد المُعترض بين عيدي الصعود والعنصرة، أن تقيم ذكرى الآباء الذين اجتمعوا في المجمع المسكوني الأول السنة ٣٢٥. هذا الحدث غاية في الأهمية لأنّ هؤلاء الآباء قد أقرّوا دستور الإيمان، أو القسم الأكبر منه، وأعلنوا المسيح إلهاً خالقاً، نوراً من نور، إلهاً حقّ من إله حقّ، مولوداً من أبيه منذ الأزل، غير مخلوق. أعلنوا ذلك لأنّ كاهناً من الإسكندرية يدعى أريوس علّم أنّ المسيح لم يكن منذ الأزل ولكنه خلق خلقاً كما يُخلق الناس. وقد نبهتنا رسالة اليوم إلى أنّ المؤمنين يجب أن يتجنّبوا التعاليم الفاسدة والهراطقة الذين يعلمون كلاماً باطلاً.

خضّ هذا التعليم الكنيسة خضاً كبيراً واجتمع الآباء القديسون بدعوة من قسطنطين الملك ليعلنوا إيمان كنائسهم وشهادتها بأنّ المسيح غير مخلوق، وأنّه قائم منذ الأزل في أحضان الأب قبل أن يولد من البتول، وقبل أن يكون العالم هو كائن. «به العالم كوّن وبغيره لم يكن شيء ممّا كوّن» (يوحنا ١ : ٢). فيه كانت الحياة أي أنّه سابق للحياة.

اليوم، كما حصل في كلّ العصور، تتكرّر هذه التعاليم وتأتيكم شيئاً مستوردة من الغرب لتجدد القول إنّ المسيح ليس إلهاً، وأشهر هذه الشيع شهود يهوه الذين يقولون إنّ المسيح ليس إلهاً وإنّه مخلوق.

واجهت الكنيسة هذا التعليم الخاطئ بفكرة بسيطة قالها القديس أثناسيوس الكبير في مجمع نيقية، وأظهرها في كتاباته لاسيّما في كتابه الشهير «في تجسّد الكلمة» إذ قال: إنّ الذي علّق على الصليب ينبغي أن يكون إنساناً لأنه لو لم يكن إنساناً، أي لو شئبه لهم على أنّه إنسان أو كان خيالاً فقط، لو لم يكن المصلوب إنساناً لما مات أحد على الصليب، ولما افتدينا وكنا بعد في خطايانا. لأنّ الإنسان كيف يفندي الإنسان؟ كيف الإنسان يخلص الإنسان؟

انطلق آباؤنا من هذا الأمر البسيط أنّنا مخلصون، وحتى يكون خلاصنا حقيقياً ينبغي أن يكون هذا المُعلّق على الصليب إلهاً وإنساناً في آن واحد، إلهاً يفعم الخلاص وإنساناً يتلقّى الموت. هذا ملخص الإيمان المسيحي وينبغي أن نتمسك به. جوابنا على الهراطقة بسيط: أن لم يكن المسيح إلهاً فالخلاص لم يحصل.

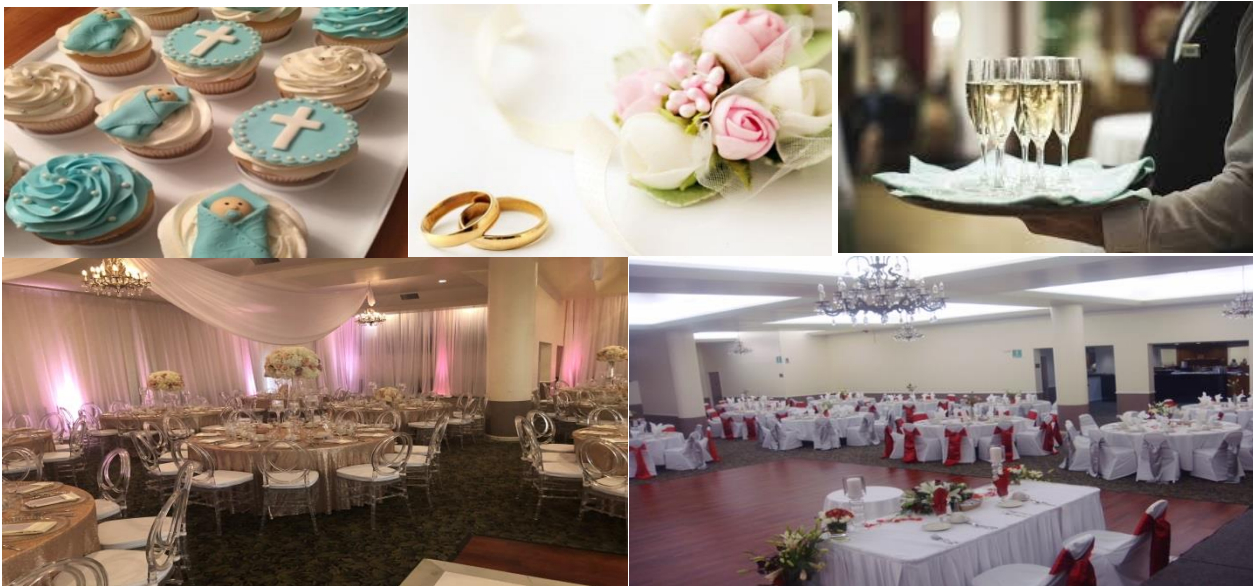
الآباء الذين اجتمعوا في نيقية من كلّ أنحاء المسكونة، وعلى الأخصّ من أنحاء الشرق، عُذبوا من أجل المسيح. لم يكونوا اختصاصيين في اللاهوت، كان بعضهم فهِمًا وأكثرهم لم يكن كذلك من الناحية العلمية. لم يأتوا بنظريات علمية لكنهم أتوا بشهادة الدم التي على أجسادهم. الأمر العظيم فيهم أنّهم تألموا جميعاً في سبيل المسيح. معظمهم كانوا أساقفة في زمن اضطهاد المسيحيين وكثير منهم كانوا يحملون آثار التعذيب في أجسادهم. تعلمون أنّ حرّية الدين المسيحي في الإمبراطورية الرومانية أعلنت السنة ٣١٣ وعُقد المجمع المسكوني الأول السنة ٣٢٥ أي بعد ١٢ سنة.

عندما نعلن مثل آباء نيقية أنّنا نؤمن بالمسيح الظافر الصاعد الجالس عن يمين الأب، فإننا نقول إنّنا مفديون وإننا محبوبون. ونعلم أنّ ربنا هنا الآن معنا وفي وجودنا وأننا ملتصقون به، ونعلم أنّنا ذاهبون إليه.

المطران جاورجيوس

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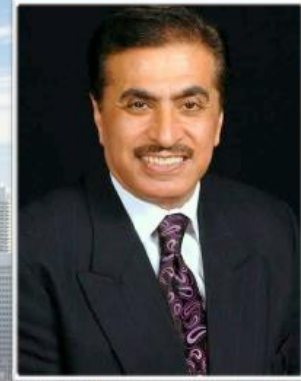
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