

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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of New York and Metropolitan of all North America

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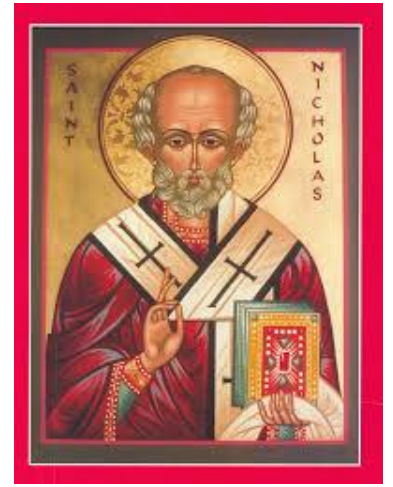
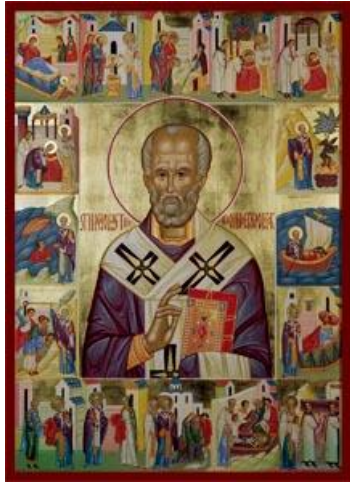
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Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Ramzi Srouji**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, July 19, 2020

Sunday of the Holy Fathers of Fourth Ecumenical Council

أحد آباء المجمع المسكوني الرابع

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. 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!

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, dissensions, 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.

الرسالة: تيطس 3: 8-15

يا ولدي تيطس، صادقة هي الكلمة وإياها أريد ان تقرر حتى يهتم الذين آمنوا بالله في القيام بالأعمال الحسنة. فهذه هي الأعمال الحسنة والنافعة. اما المباحثات الهذيانة والأنساب والخصومات والمماحكات الناموسية فاجتنبها، فانها غير نافعة وباطلة. ورجل البدعة بعد الإنذار مرة واخرى أعرض عنه، عالما ان من هو كذلك قد اعتسف وهو في الخطيئة يقضي بنفسه على نفسه. ومتى أرسلتُ اليك أرتيماس او تيخيكوس فبادر ان تأتيني إلى نيكوبولس لأنني قد عزمْتُ ان أشتي هناك. اما زيناس معلم الناموس وأبلس فاجتهد في تشبيعهما متأهبين لئلا يعوزهما شيء. وليتعلم ذونا ان يقوموا بالأعمال الصالحة للحاجات الضرورية حتى لا يكونوا غير مثمريين. يسلم عليك جميع الذين معي. سلم على الذين يحبوننا في الايمان. النعمة معكم أجمعين، آمين.

THE GOSPEL: Matthew. (5:14-19)

The Lord said to His Disciples: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

الإنجيل: متى 5: 14-19

قال الرب لتلاميذه: أنتم نور العالم. لا يمكن ان تخفى مدينة واقعة على جبل ولا يوقد سراج ويوضع تحت المكيال لكن على المنارة ليضيء لجميع الذين في البيت. هكذا فليضي نوركم قدام الناس ليروا اعمالكم الصالحة ويمجدوا اباكم الذي في السموات. لا تظنوا اني اتيت لأحلّ الناموس والأنبياء. اني لم آت لأحل لكن لأتمم. الحق أقول لكم انه إلى ان تزول السماء والأرض لا يزول حرف واحد أو نقطة واحدة من الناموس حتى يتم الكل. فكل من يحل واحدة من هذه الوصايا الصغار ويعلم الناس هكذا فإنه يدعى صغيرا في ملكوت السموات. اما الذي يعمل ويعلم فهذا يدعى عظيما في ملكوت السموات.

To the Faithful of St. Nicholas Church:

These past few months have been unprecedented in the history of our parish. While we have not been physically present in church, we have, thanks to Clemence Batarse and her team, still been able to participate in the Divine Liturgy on Sunday through Live Streaming. As of this time, we do not know when we can return to "normal." We want to thank those who have continued to be current on their pledge. We still have our financial responsibilities and your support enables us to meet our obligations. The most convenient way to send your donation is through Online Giving. Go to our website: stnicholas-sf.com and you will see "Click here to donate online" or mail a check to the church office: 5200 Diamond Heights. Blvd., San Francisco, CA 94131. May our Lord continue to watch over you and your loved ones, protect us and keep us safe from every adversary.

ALTAR CANDLE OFFERING:

- ❖ Offered by **Laila Madback** for the good health of **Zeze Madback Zidek** on the special occasion of her birthday. God bless and many years!
- ❖ Offered by **Costa Tannous** in loving memory of **Speero & Hanneh, Asal, Kalil, Margo, Faiz Mesihah, Joseph Hanhan**. May their memory be eternal. And for the good health of **Dina & George Flefel**.

CHARITY:

Our church has sent money back home to help those in our community who need assistance, especially during these challenging times. If you would like to make a donation to this noble cause, please mail your check to the church and write "Charity Donation" in the memo. Many thanks to our charity committee. Thank you and God bless!

Metropolitan Anthony: "Remember us, O Lord, when Thou comest into Thy Kingdom"

The more deeply we live in the Holy Liturgy or according to circumstances that make us more perceptive of its words, the more widely it unfolds before us, acquiring a greater depth revealing to us things both human and divine.

How often have we heard at the beginning of the Beatitudes the words "Remember us, O Lord, when Thou comest into Thy Kingdom!" — in the glory of Thy Kingship ... And these words sound

so natural and simple. And yet, if we imagine for one moment that when the Lord Jesus Christ comes in glory, having conquered for us and for God, overcome all evil, and made this world into His Kingdom of love, of holiness, of perfect beauty — that one of us could be forgotten: what would happen to us? Forgotten of God ... It is only because we are remembered that we exist, that we live! It is only because He remembers us even when we forget ourselves and one another that we continue to be sustained by the power of life which is His, by His blessing, by His sacrificial love ... How wonderful it is to think that we are secure in God's all-remembrance, even when people forget us! And it happens, it happens: I remember a dark day when I was with a family, and the door opened, and a man who had been five years in the war and was thought to be dead, walked in; his wife looked at him and said "You are alive? We thought you were dead!" ... And these words meant, "we counted on your death, because once you were dead, life had begun anew, in a new manner; I had met other people, I had married another man; you have come — and you should not have come, you should have remained dead" ...

Can you imagine what this man felt? And can you imagine what would happen to anyone of us, however sinful, if, standing before God we saw that He did not remember our name, our face, our existence ... And how wonderfully inspiring it is to think that even if the whole world should forget us — there is One Who will never, never forget: it is the Lord Jesus Christ, it is God One in the Trinity, God Who is Love ...

Think of what happened in today's Gospel (Matthew 14:22-34): Peter, together with the other disciples, saw Christ as a phantom, as a ghost walking on the waters, he was filled with terror: a ghost! And they all cried out in fear. And Christ said "Fear not! It is I!" ... They were tossed by the sea, as we are tossed by the circumstances of our life, by the storms that arise within us. But when they heard the voice of Christ, Peter said, "Let me come unto Thee, walking on the waters." He knew it was impossible, humanly speaking, but it was possible because all things are possible to God and in God ... And Christ said "Come!" ... And Peter left the frail security of the skiff in which he was with the other disciples, and began to walk; and suddenly he looked at the sea instead of looking at Christ, he looked at the storm instead of looking at Him Who is the Lord of the storm, as He is the Prince of Peace. And because he remembered himself and the storm, he began to drown; and that very moment when he had lost sight of God, he cried "Help!", and Christ took him by the hand and brought him to shore.

Here again we see that even at moments when we are carried away by our fears, by our doubts, carried away by the storm that rages within or around us, there is One Who remembers in love, in compassion, in an understanding that goes beyond our own understanding. Because He has plumbed all the depths of human frailty and has carried all the weight of human sin, He can say "Fear not!" — and take us by the hand and save us.

Let us think for a moment of what that means: to be remembered, and what it means to all of us, each of us that there should be people who remember us, for whom we exist, for whom we matter. A French writer has said: To say to a person "I love you" is tantamount to saying "you shall never die". Because it is a supreme affirmation of this person, a person who is thus affirmed, cannot fall out of eternity, of God's eternity, because all love is of God. How wonderful that salvation is offered and given, how wonderful that we may be partakers of this gift, granting it to others by our love and by our eternal remembrance

فليضيء نوركم قدام الناس

هذا أحد الآباء القديسين الذين اجتمعوا في المجمع المسكوني الرابع (٤٥١). والمجامع المسكونية هي المؤتمرات العالمية التي عقدها الآباء المسيحيون بين القرن الرابع والقرن الثامن الميلادي ليدافعوا عن الإيمان ويدفعوا عنهم هجمات الهرطقة. واليوم، تعظيماً للآباء وتذكراً، تقرأ الكنيسة الإنجيل من متى الذي يختتم بقوله: "من يعمل ويعلم يدعى عظيماً في ملكوت السماوات" (متى ٥ : ١٩).

يرشدنا الإنجيل إلى ان العمل شهادة لله في العالم والعمل يطهرنا من الخطيئة. من أحب الله ينفذ الوصايا وينقي بها ذاته من الخطيئة ويصل إلى الرؤية المباركة حيث يحل الله فيه يتصرف كما الله يتصرف. ولكن هناك قوم وهبهم الله ان يكونوا معلمين، ولهذا قال السيد المخلص: "من يعمل ويعلم يدعى عظيماً في ملكوت السماوات".

العمل ان كان فيك عظيماً وان طهرت من كل شهوة يحرك عقلك ولسانك. اذ ذاك تتكلم بعظام الله وتصبح بدورك إنجيلاً حياً اذا نظر اليه الناس يحيون. هذا هو الشيء الفريد في المسيحية، ان الله صار انساناً وعاش بين الناس. قبل ذلك كان الناس يذهبون إلى الله عن طريق الأنبياء، وكان الله بالنسبة اليهم فوق، في السماوات. لم يكن بينهم، كان فوقهم. كان يتحدث عن نفسه بكلمات. لكن لما صار الكلمة جسداً "وحلّ فينا ورأينا مجده، مجد وحيد من الأب، مملوءاً نعمة وحقاً" (يوحنا ١ : ١٤)، عندئذ صرنا نرى الله في الجسد يأكل ويشرب ويتصرف مع البشر وهو إليهم وهم إليه بالحب. ثم هذا الإله المتجسد مات وقبر وقام في اليوم الثالث حتى نسمو نحن به ونستتير.

المسيحية كلها انسان مشع. هي أولا المسيح المضيء، ولكنها ثانياً المسيحيون المشعون. هناك قلة بيننا كلها نور ولا يبقى فيها أثر للظلمة. والذين أدركوا من النور مقداراً عظيماً صاروا شهداءنا وصاروا القديسين، ليس لأنهم احتكروا القداسة ولكنهم شعلة مستمرة لنفتدي بهم ونصبح بدورنا قديسين حسب قوله المبارك: "كونوا قديسين لأنني انا قدوس" (بطرس الأول ١ : ١٦).

المسيحية لا يُفتش عنها في الكتب فقط. طبعاً يجب ان نقرأ الإنجيل وما كتبه الآباء، لكن الأصل في المسيحية هي القدوة، والموعظة هي الواعظ، والكنيسة هي أعضاؤها وهي المحبون من أعضائها. ولهذا، إن كانت المسيحية غير فاعلة بما فيه الكفاية، فما ذلك الا لأننا نحن منطفئون. ولكن إن عدنا إلى اللهب، إلى النور، بحياة بارّة مقدّسة، فلا بد ان يستتير العالم.

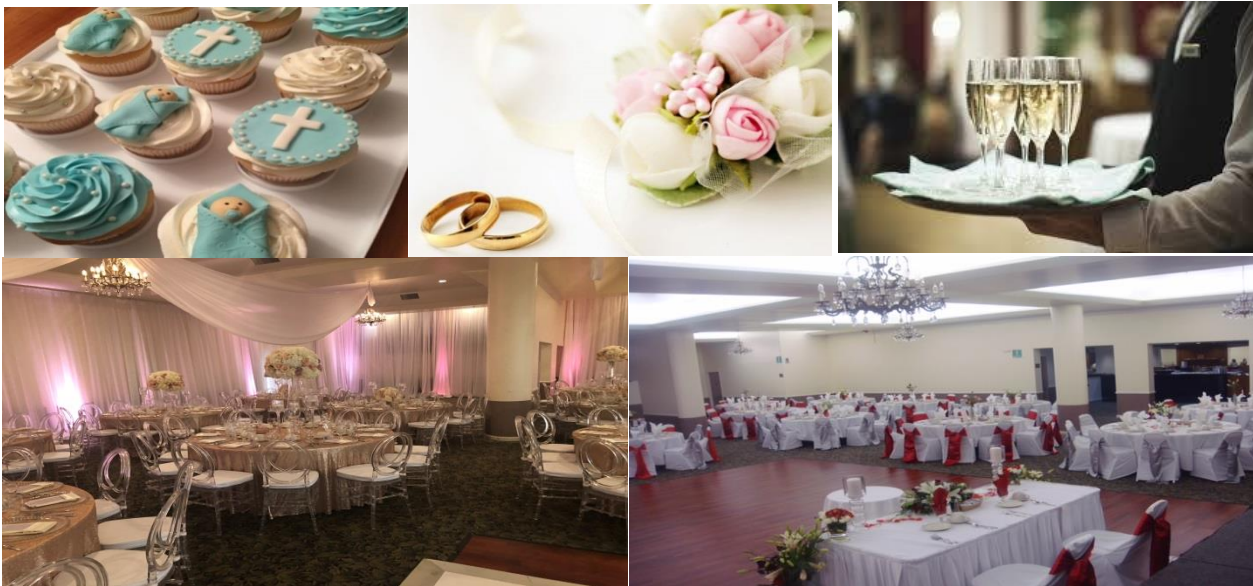
لاحظوا قول الرب في إنجيل اليوم: لا تُخفي مدينةً موضوعة على جبل، ولا يوضع النور تحت المكيال (أي مكيال الحنطة) بل على المنارة ليُنير جميع الذين في البيت". وايضاً: "فليضيء نوركم قدام الناس لكي يروا أعمالكم الصالحة ويمجدوا أباكم الذي في السماوات". أبأؤنا كانوا يتلألأون نورا، ولكنهم لم يمجّدوا أنفسهم بل مجدوا الأب الذي في السماوات.

ألا تذكرون قول يسوع عن اليهود انهم لا يستطيعون ان يؤمنوا؟ قال انهم "لا يستطيعون ان يؤمنوا لأنهم يطلبون مجداً بعضهم من بعض والمجد الذي من الإله الواحد لا يطلبونه" (يوحنا ٥ : ٤١ - ٤٤). نحن لا نطلب مجداً بعضنا من بعض، ولكننا نذهب إلى الله وياه نمجد. لذلك قال لنا القديس باسيليوس الكبير: "إن مدحك أحد فردّوا المدح. لا يجوز ان تسمعه لأنه يؤذيكم ويؤذي المتكلم".

المادح منافق، والممدوح اذا أصغى اليه يتكبر. ولذلك قُطع المدح في الكنيسة.
المطران جاورجيوس

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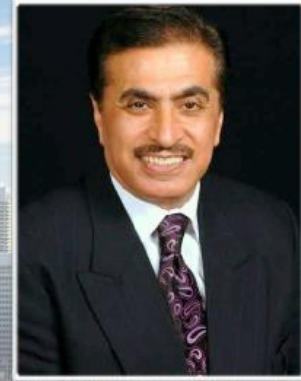
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