

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
of New York and Metropolitan of all North America

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

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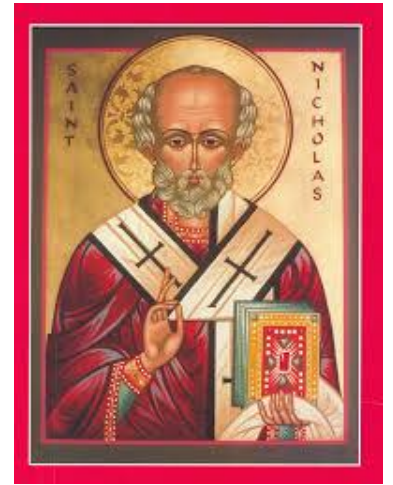
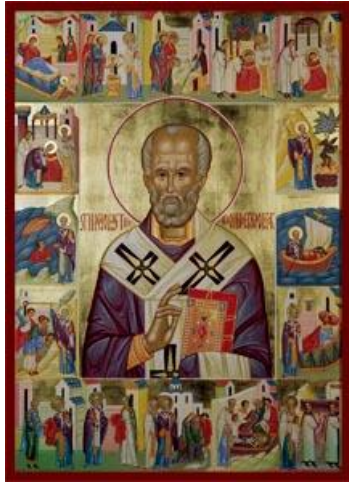
Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Ramzi Srouji**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, August 09, 2020

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/UCrDWPPWreLZpVhzVGZkjDIA>

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

COMMUNION: As you know, it is very important in our faith to regularly take Communion. Many of us have not had the blessing of taking it since the pandemic started. For those who'd like to take it, Communion will be available this Sunday and every Sunday, **AFTER CHURCH BY APPOINTMENT ONLY. Please do not come early and attend church.** No more than two people taking the communion at a time. Please call Father George at 586 214 4428 to set up your appointment. God bless!

BEIRUT, LEBANON: Our hearts are with the victims of the explosion in Beirut. We pray for the speedy recovery of those injured and for the mercy of those who have lost their lives. Our Archdiocese and the churches in Beirut have been hit hard by the explosion. One of the priests of the Beirut Archdiocese wrote the following message:

“St. George Hospital is severely damaged. All patients have been transferred to neighboring hospitals. The hospital can't operate for the time being due to the excessive damage. Lots of reconstruction is needed. Four nurses were killed in the explosion. Many nurses, doctors, patients, and relatives are injured. Damage hit many of our churches in the area including the Cathedral, St Dimitrios, St Nicholas, St George near the hospital, St Catherine Zahrat El Ihsan, Dier Al Saydeh, and our Beirut Archdiocese headquarters. Beirut is similar to Hiroshima with dozens of casualties and thousands injured, and hundreds of people missing. Your prayers and help are beyond needed.”

Our beloved Metropolitan JOSEPH is asking for all the help you are able to provide. To make donations, please mail a check here to St. Nicholas earmarked with “For Beirut” in the memo or make a donation on our website. The church will make a donation along with all of the donations we collect through our Archdiocese to Beirut. God bless.

THE EPISTLE: Corinthians. (3:9-17) Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay or straw, each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

الرسالة: ١ كورنثوس ٣: ٩-١٧ يا إخوة، إنا نحن عاملون مع الله وأنتم حَرَثُ الله وبناءُ الله. أنا بحسب نعمة الله المعطاة لي كبناءٍ حكيم وضعتُ الأساس وأخر يبني عليه. فليُنظَرُ كل واحد كيف يبني عليه، إذ لا يستطيع أحد أن يضع أساسًا غير الموضوع وهو يسوع المسيح. فإن كان أحد يبني على هذا الأساس ذهبًا أو فضةً أو حجارةً ثمينةً أو خشبًا أو حشيشًا أو تبنًا، فإنَّ عمل كل واحد سيكون بيّنًا لأن يوم الرب سيُظهره لأنه يُعلن بالنار وستمتحن النارُ عمل كل واحد ما هو. فمَنْ بقي عمله الذي بناه على الأساس فسينال أجره. ومن احترق عمله فسيخسر وسيخلُص هو ولكن كمن يمرُّ في النار. أما تعلمون أنكم هيكلُ الله وأن روح الله ساكن فيكم؟ من يُفسد هيكل الله يُفسده الله لأن هيكل الله مقدّس وهو أنتم.

THE GOSPEL: Matthew. (14:22-34)

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

الانجيل: متى ١٤: ٢٢-٣٤

في ذلك الزمان اضطر يسوع تلاميذه أن يدخلوا السفينة ويسبقوه إلى العبر حتى يصرف الجموع. ولما صرف الجموع صعد وحده إلى الجبل ليصلّي. ولما كان المساء كان هناك وحده. وكانت السفينة في وسط البحر تكدها الامواج لأن الريح كانت مضادة لها. وعند الهجعة الرابعة من الليل، مضى إليهم ماشيا على البحر. فلما رآه التلاميذ ماشيا على البحر، اضطربوا وقالوا انه خيال، ومن الخوف صرخوا. فللوقت كلمهم يسوع قائلا: ثقوا أنا هو لا تخافوا. فأجابه بطرس قائلا: يا رب إن كنت أنت هو فمُرني أن آتي اليك على المياه. فقال: تعال. فنزل بطرس من السفينة ومشى على المياه أتيا إلى يسوع. فلما رأى شدة الريح خاف، وإذ بدأ يغرق صاح قائلا: يا رب نجني. وللوقت مدّ يسوع يده وأمسك به وقال له: يا قليل الإيمان لماذا شككت؟ ولما دخلا السفينة سكنت الريح. فجاء الذين كانوا في السفينة وسجدوا له قائلين: بالحقيقة أنت ابنُ الله. ولما عبروا جاؤوا إلى أرض جنيسارت.

DORMITION FAST (The Fast of St. Mary)

On August 1st the fast of the Dormition feast of St. Mary started, and it will end on August 15th, the feast of the Dormition of St. Mary. During this fast we abstain from eating: Fish, Meat, Milk and dairy. On Transfiguration we may eat fish, olive oil and wine.

- ❖ The Paraklesis Service to the Virgin Mary (Every Friday @ 7:00 P.M.)
- ❖ Transfiguration Service عيد التجلي (Friday August 7th)

ANNOUNCEMENTS & EVENTS:

- ❖ **TEEN SOYO PAINT IN THE PARK: Saturday August 8th at 3PM in San Bruno Park.**
Please RSVP using the following link to ensure your spot:
<https://docs.google.com/forms/d/e/1FAIpQLSdiO30RZDwyQfNalzAejNuoewoK6Tt5YbjWip3sob6jBNLuzA/viewform>
- ❖ **TEEN SOYO 2020-2021 ELECTIONS:** To be held **Sunday August 9th** via zoom. Time will be announced.
- ❖ **TEEN SOYO & YOUNG ADULTS BIBLE STUDY: August 17th at 7PM via Zoom.**

FOOD FOR PICK UP: We will be offering special food orders for pick up from the church kitchen. Orders will be placed over the phone or via email by contacting the church office. This will be sponsored by our Ladies Auxiliary. Food options are as follows: Half Chicken & Hashwei, Beef or Chicken Kebabs, and Kibbeh. Please call the church office to place your orders.

ALTAR CANDLE OFFERING:

- ❖ Offered by **Daoud and Farida Srouji** for the good health of them and their family. God bless and many years!
- ❖ Offered by **Afaf Dudum** in loving memory of **Thomas Dudum** on his seven year memorial. May his memory be eternal!

DEEPESTY SYMPATHY & CONDOLENCES:

- ❖ Condolences to **Jack & Ruhaima Mousa** on the passing of their brother **Majdi Hanna Yacoub Mousa** back home. May his memory be eternal!

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. May our Lord continue to watch over you and your loved ones, protect us and keep us safe from every adversary.

Metropolitan Anthony: TRANSFIGURATION (August 6th)

There are blessed or tragic moments when we can see a person revealed to us in a light with a depth, with an awesome beauty which we have never suspected before.

It happens when our eyes are open, at a moment of purity of heart; because it is not only God Himself Whom the pure in heart will see; it is also the divine image, the light shining in the darkness of a human soul, of the human life that we can see at moments when our heart becomes still, becomes transparent, becomes pure.

But there are also other moments when we can see a person whom we thought we have always known, in a light that is a revelation. It happens when someone is aglow with joy, with love, with a sense of worship and adoration. It happens also when a person is at the deepest point, the crucifying point of suffering, but when the suffering remains pure, when no hatred, no resentment, no bitterness, no evil is mixed to it, when pure suffering shines out, as it shone invisibly to many from the crucified Christ.

This can help us to understand what the Apostles saw when they were on the Mount of Transfiguration. They saw Christ in glory at a moment when His total surrender to the will of the

Father, His final and ultimate acceptance of His own human destiny, became revealed to them. Moses and Elijah, we are told, stood by Him; the one representing the Law and the other one representing the Prophets: both have proclaimed the time when salvation would come, when the Man of suffering will take upon Himself all the burdens of the world, when the Lamb of God slain before all ages would take upon Himself all the tragedy of this world. It was a moment when in His humanity Christ, in humble and triumphant surrender, gave Himself ultimately to the Cross. Last week we heard Him say that the Son of God will be delivered in the hand of men, and they will crucify Him, but on the third day He will rise. At that moment it became imminent, it was a decisive point, and He shone with the glory of the perfect, sacrificial, crucified love of the Holy Trinity, and the

responsive love of Jesus the Man, as Saint Paul calls Him. The Apostles saw the shining, they saw the divine light streaming through the transparent flesh of Christ, falling on all the things around Him, touching rock and plant, and calling out of them a response of light. They alone did not understand, because in all the created world man alone has sinned and is blind. And yet, they were shown the mystery, and yet, they entered into that cloud which is the divine glory, that filled them with awe, with fear, but at the same time with such exulting joy and wonder!

Moses had entered that cloud and was allowed to speak to God as a friend speaks to a friend; he was allowed to see God passing by him, still without a name, still without a face. And now, they saw the face of God in the Incarnation. They saw His face and they saw His glory shining out of tragedy. What they perceived was the glory, what they perceived was the wonder of being there, in the glory of God, in the presence of Christ revealed to them in glory. They wanted to stay there forever, as we do at moments when something fills us with adoration, with worship, with awe, with unutterable joy. But Christ had told them that the time has come to go down into the valley, to leave the Mount of Transfiguration because this was the beginning of the way of the Cross, and He had to be merged into all that was tragic in human life. He brought them down into the valley to be confronted with the agony of the father whose child could not be cured, with the inability of the disciples to do anything for this child, with the expectation of the people who now could turn to no one but Him - that is where He brought them.

And we are told that He had chosen these three disciples because together, in their togetherness they held the three great virtues that make us capable of sharing with God the mystery of His incarnation, of His Divinity, of His crucifixion, to face His descent into hell after His death and to receive the news of

His resurrection: the faith of Peter, the love of John, the righteousness of James.

There are moments when we also see something which is beyond us, and how much we wish we could stay, stay forever in this blissful condition; and it is not only because we are incapable of it that we are not allowed to stay in it, but because the Lord says, You are now on the Mount of Transfiguration, you have seen Christ ready to be crucified for the life of the world - go now together with Him, go now in His name, go now, and bring people to Him that they may live!

This is our vocation. May God give us faith, and the purity of heart that allows us to see God in every brother and sister of ours! Didn't one of the Desert Fathers say, 'He who has seen his brother has seen God'? - and serve one another with love sacrificial, with the exulting joy of giving our lives to one another as Christ gave His life for us.

مُرني أن آتي إليك

يسوع يصلّي وحده في الليل. أما الناس فتنام في الليل لترتاح، أو تسلك في الظلمة وظلال الموت ظناً منها أنها تترتاح فيها.

يسوع يصلّي. تتقوى طبيعته الإنسانية إذ يزداد التصاقها بالأب، وترتاح فيه. وبعض المسيحيين ما زالوا لا يصلّون لأنهم لم يعرفوا بعد بنوتهم الله الأب، ولا عرفوا قوّة الصلاة ولا حلاوة أن يتكئوا أحبّاء على صدر حبيب الأب.

في الليل، الصلاة وحدها تُور. هي التي تُبدّد عتَمات خطايانا وتتغلّب على بأسنا. الصلاة مفتاح الفرج إذ بها رجوعنا إلى رحم أبينا السماويّ واستقرارنا هناك في الرحمة الآن.

والتلاميذ وحدهم في السفينة. طلبهم لكي يُعدهم إلى لقاء، إلى لقاء الإيمان به. مشى على البحر. يمشي السيّد على بحر كل إنسان. هو فوق كل تخبط، هو على سطح وجوهنا وفي أعماق قلوبنا. إنه هو الوجود.

حسبوه خيالاً. أليس الله خيالاً عند الأكثرين؟ أليس هو كلمة تُلفظ؟ أليس عندهم حروفاً مرصوفة؟ ظلّوه خيالاً لأنهم كانوا خائفين. قد علّمنا الرسول في ما بعد أن الناس كانوا طيلة حياتهم تحت العبودية مخافةً من الموت. الخطيئة تحديداً هي الخوف، الخوف من الحياة. الخطيئة هي عدم الحس. وإن خلا الإنسان من الحس، من الحس بحقيقة الله وحقيقة الإنسان، ليس أمامه سوى الأشباح. ولذلك يضطرب، وكذلك البحر.

بطرس في شكّه يقول للمعلّم: «مُرني أن آتي إليك». فأمره. وبعد قليل لما رأى شدّة الرياح أخذ يرجع. والريح لا تُرى. إنها تُسمع. ولكن الكتاب أراد أن يقابل بين الريح وبين المسيح، ولذلك قال: «رأى شدّة الريح».

استطاع أن يعبر الى يسوع وحده. لما كانت ألحاظ الرسول مسرّرة على ألحاظ المعلّم، لما كان بطرس يأخذ نورَه من وجه السيّد، كان قادراً أن يغلب الريح والمياه وذاته وأعماقه وسطح الوجود. لكنّه عاد، عاد إلى ضعفه لما جاءت أقدار العالم، فنأى وذهب وغرق في ذاته.

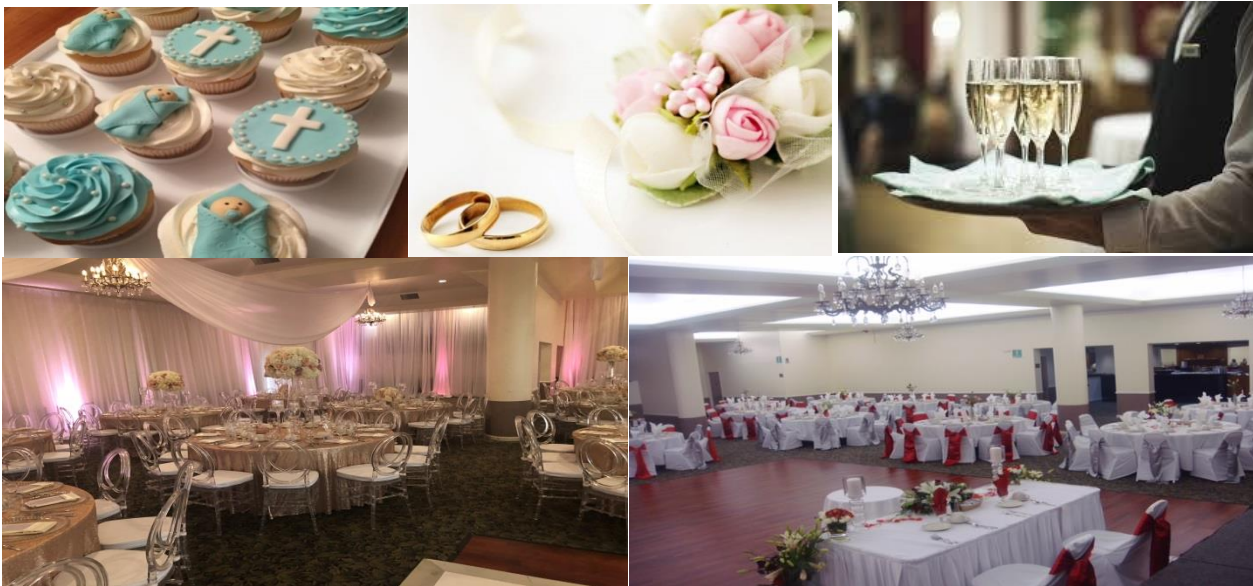
نحن الذين نحاول أن نؤمن نستطيع أن نحيا إن صار المسيح الكون. وأما اذا كان عندنا من هنا مسيح ومن هناك وجود آخر نستلذه، طعام وشراب ومال وأمجاد، فنحن كلا شيء وليس عندنا مسيح. إما أن يكون السيّد كل الوجود أو ليس هو بشيء.

شيء من دينك وشيء من دنياك، ساعة لك وساعة لربك، هذا ليس بالإيمان. أنت وساعاتك وجسدك وروحك وفكرك ونشاطك، كل هذا مخصّص للسيّد ومليء به. أما ما خلا ذلك فعنمات. والسيّد وسط العتمة يصلّي.

المطران جاورجيوس

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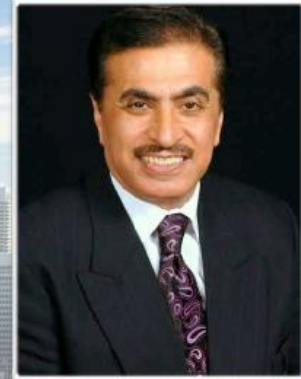


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