

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--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

Pastor Emeritus, V. Rev. Fr. Gregory Ofiesh

Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Azar Azar

Parish Council Vice Chairman: Salim Qaru

Sunday, February 21, 2021

Sunday of the Pharisee and Publican

أحد الفريسي والعشار

IMPORTANT NOTICE: CHURCH IS OPEN!

If you plan to attend, please make sure you wear a mask and use hand sanitizer when you walk inside. Please don't attend if you're feeling sick or have any symptoms of sickness.

You can still watch the livestream of the services 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!

MEMORIAL SERVICE:

- ❖ Nine Day Memorial Service for the Servant of God **Hanna Yousef Qaqundah** offered by his family.
- ❖ Nine Day Memorial Service for the Handmaiden of God **Margarette Assaf** offered by her family.

May their memory be eternal!

THE EPISTLE: 2 Timothy. (3:10-15)

My son Timothy, you have followed my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings, what things befell me at Antioch, at Iconium, and at Lystra. What persecutions I endured! And out of them all the Lord delivered me. Indeed all who would live a godly life in Christ Jesus will be persecuted. But people who are wicked and deceivers will proceed from worse to worse, deceiving and being deceived. But as for you, continue in the things which you have learned and have been assured of, knowing from whom you have learned them, and how from infancy you have known the sacred temple writings which are able to make you wise for salvation through faith in Christ Jesus.

الرسالة: ٢ تيموثاوس 3: 10-15

يا ولدي تيموثاوس إنك قد استقرت تعليمي وسيرتي وقصدي وإيماني وأناتي ومحبتتي وصبري واضطهاداتي وآلامي، وما أصابني في أنطاكية وإيقونية ولسترة، وأية اضطهادات احتملت وقد أنقذني الرب من جميعها. وجميع الذين يريدون أن يعيشوا بالتقوى في المسيح يسوع يُضطهدون. أما الأشرار والمغترون من الناس فيزدادون شرًا مُضِلِّين ومُضَلِّين. فاستمر أنت على ما تعلمته وأيقنت به عالمًا مِمَّنْ تعلمت، وأنت منذ الطفولة تعرف الكتب المقدسة القادرة أن تُصيرك حكيماً للخلاص بالإيمان بالمسيح يسوع.

THE GOSPEL: St. Luke. (18:10-14)

The Lord spoke this parable: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank Thee that I am not like other men, extortionists, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to Heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

الإنجيل: لوقا 18: 10-14

قال الرب هذا المثل: إنسانان صعدا إلى الهيكل ليصليا، أحدهما فريسي والآخر عشار. فكان الفريسي واقفا يصلي في نفسه هكذا: "اللهم إني أشكرك لأنني لست كسائر الناس الخاطفة الظالمين الفاسقين ولا مثل هذا العشار، فاني أصوم في الأسبوع مرتين وأعشر كل ما هو لي". أما العشار فوقف عن بُعد ولم يرد أن يرفع عينيه إلى السماء، بل كان يقرع صدره قائلا: "اللهم ارحمني أنا الخاطيء". أقول لكم إن هذا نزل إلى بيته مبررا دون ذاك، لأن كل من رفع نفسه اتضع، ومن وضع نفسه ارتفع.

SYMPATHY & CONDOLENCES:

- ❖ Deepest Sympathy & Condolences to the **Al-Shaer and Hashwei families** especially **Mona and Maher Hashwei** for the passing of **Margarette Assaf**. May her memory be eternal!

LADIES AUXILIARY:

Our Ladies Auxiliary will be working on updating our Altar Robes and the Holy Altar Table Cover. If you'd like to donate, please mail a check to the church earmarked "Altar Robes". Thank you for all the hard work!

ALTAR CANDLE OFFERING:

- ❖ By **Almaz Tannous** for the good health of her children and their families, **Mike Tannous, Hani Tannous, Gihan Cosentino and Christine Jekelian**.
- ❖ By **Almaz Tannous** in loving memory of **Khalil Charles Tannous** on the occasion of his heavenly birthday on February 17. Memory Eternal. Also in remembrance of **Asal Tannous, Margrit and Josef Hanhan**. Memory Eternal.

Metropolitan Anthony: PUBLICAN AND PHARISEE

How short, and how well known today's parable, and yet, how intense its message, how challenging... Intense it is in its very words: two men come into the church of God, into a sacred realm which in a world that is lost to Him, belongs to Him unreservedly: into His Divine Realm. And one of the men walks boldly into it, takes a stand before God; the other one comes, and doesn't even dare cross the threshold: he is a sinner, and the Realm is holy, like the space around the Burning Bush in the desert which Moses could not enter without having unshod his feet, otherwise than in adoration and the fear of God.

And how different the words spoken! Apparently the Pharisee praises God, he gives Him glory - but for what? Because He has made a man like him, a man so holy, so worthy of Him, of God; a man who not only keeps all the commandments of the Law, but goes beyond of what God Himself has commanded, and can expect of man. Indeed, he stands before God praising Him, that he, the Pharisee, is so wonderful that he is God's own glory, the shining, the revelation of God's holiness... The Publican does not dare enter into the holy Realm of God.

And the parable is clear: the man who came and stood brokenhearted, ashamed of himself, knowing that he is unworthy of entering this sacred space goes back home forgiven, loved, indeed: accompanied by God Himself Who came into the world to save sinners and Who stands by everyone who needs Him, who recognises his need, or not, unto salvation.

The Pharisee goes home, but he goes home less forgiven; his relationship with God is not the same; he is at the center, God is peripheric to him; he is at the heart of things, God is subservient to him. It does not mean that what he did was worthless; it simply means that as far as he is concerned, it has born no fruit of holiness in himself. The deeds were good, but they were spoiled, poisoned by pride, by self-assertion; the beauty of what he did was totally marred because it was addressed neither to God nor to his neighbour; it was turned in on himself. And we are told that this pride has despoiled this man, has taken away from him the fruits of his good works, the fruit of his outward faithfulness to the law of God, that only humility could have given him and his action full meaning, that only humility could have made his actions into life, into the waters of life gushing into eternity.

But then, the question stands before us: how can we learn anything about humility if that is the absolute condition to be not like the barren fig tree, but fruitful, to be rich harvest and from whom people can be fed.

I do not know that we can move from pride, vanity into humility in a single unless something so tragic happens to us that we see ourselves, we discover ourselves completely bereft of everything that supported our sinful, destructive, barren condition. But there is one thing which we can do: however much we think that we are possessed of gifts of all sorts of heart and mind, of body and soul, however fruitful our action may be, we can remember the words of Saint Paul: O, man! What have you got which was not given you?!.. And indeed, he echoes at this point what Christ said in the first Beatitude, the Beatitude that opens the door to all other Beatitudes, the Beatitude which is the beginning of understanding: Blessed are the poor in spirit... Blessed are those who know, not only with their intellect - but at least with their intellect! - that they are nothing, and they possess nothing which is not a gift of God.

We were called into being out of naught, without our participation: our very existence is a gift! We were given life which we could not create, call out of ourselves. We have been given the knowledge of the existence of God, and indeed, a deeper, more intimate knowledge of God - all that is gift! And then, all that we are is a gift of God: our body, our heart, our mind, our soul - what power have we got over them when God does no longer sustain them? The greatest intelligence can of a sudden be swallowed into darkness by a stroke; there are moments when we are confronted with a need that requires all our sympathy, all our love - and we discover that our hearts are of stone and of ice... We want to do good - and we cannot; and Saint Paul knew it already when he said: The good which I love, I don't do, and the wrong which I hate I do continuously... And our body depends on so many things!

And what of our relationships, of the friendship which is given us, the love which sustains us, the comradeship - everything that we are and which we possess is a gift: what is the next move: isn't it gratitude? Can't we turn to God not as a pharisee, priding ourselves of what we are and forgetting that all that is his, but turning to God and saying: O, God! All that is a gift from You! all that beauty, intelligence, a sensitive heart, all the circumstances of life are a gift! Indeed, all those circumstances, even those which frighten us are a gift because God says to us: I trust you enough to send you into the darkness to bring light! I send you into corruption to be the salt that stops corruption! I send you where there is no hope to bring hope, where there is no joy to bring joy, no love to bring love... and one could go on, on, on, seeing that when we are send into the darkness it is to be God's presence and God's life, and that means that He trusts us - He trusts us, He believes in us, He hopes for us everything: isn't that enough to be grateful?

But gratitude is not just a cold word of thanks; gratitude means that we wish to make Him see that all that was not given in vain, that He did not become man, lived, died in vain; gratitude means a

life that could give joy to God: this is a challenge of this particular parable...

Yes, the ideal would be for us to be humble - but what is humility? Who of us knows, and if someone knows, who can communicate it to everyone who doesn't know? But gratitude we all know; we know small ways, and small aspects of it! Let us reflect on it, and, let us in an act of gratitude recognise that we have no right to be in God's own realm - and He lets us in! We have no right to commune to Him either in prayer, or in sacrament - and He calls us to commune with Him! We have no right to be His children, to be brothers and sisters of Christ, to be the dwelling place of the Spirit - and He grants it all in an act of love!

Let each of us reflect and ask himself: in what way can he or she be so grateful in such a way that God could rejoice that He has not given in vain, been in vain, lived and died in vain, that we have received the message. And if we grow in true depth of gratitude, at the depth of gratitude we will knock down, adore the Lord, and learn what humility is - not abasement, but adoration, the awareness that He is all we possess, all that we are, and that we are open to Him like the earth, the rich earth is open to the plough, to the sowing, to the seed, to the sunshine, to the rain, to everything in order to bring fruit.

أعمالنا لا تُعطينا شهادة قداسة

أمامنا في إنجيل اليوم إنسان فريسي وهو من اليهود الذين كانوا يعرفون الشريعة ويعيشون حسب حرفية الناموس، وإنسان آخر وظيفته جباية الضرائب، يُقال له العشار لأنه يُعشّر الضريبة أي يتقاضى من الناس عُشر دخلهم ضريبة للدولة. وكان الجباة في ذلك العصر في معظمهم يختلسون أموال الدولة.

كان العشار يعرف نفسه سارقاً، لذا "وقف من بعيد ولم يُرد أن يرفع عينيه نحو السماء". وأما الفريسي فإنه وقف يشكر الله على أنه ليس مثل باقي الناس الخاطئين الظالمين الزناة. رأى نفسه متقدماً في الحياة الروحية، يصوم في الأسبوع مرتين. والصوم عند اليهود لم يكن مفروضاً ما عدا صوم واحد في عيد الكفارة. ما عدا هذا لم يكن اليهودي مجبراً على الصوم. ومع ذلك كان الفريسيون يفرضون على أنفسهم صوماً مرتين في الأسبوع. يحفظون الناموس كله ويزيدون عليه.

كان الفريسي يعطي عُشر دخله لخزينة الهيكل وهذا غير الضريبة للدولة. الفريسي إنسان كامل من حيث الشريعة، يعطي تماماً ما يطلبه الناموس. ومع ذلك يقول الإنجيل أن هذا الإنسان ليس بشيء. كان من المنتظر أن يقول يسوع عنه أنه حسن ونقي وطاهر، يتبرك الناس بأذياله ويتصدر طائفة اليهود. ولكن يسوع ضربه الضربة القاضية، سحقه، مسخه وفضل عليه إنساناً سارقاً.

لا يتكلم الإنجيل عادة كما ننتظر أن يتكلم. ينقض من فوق علينا. إنه كلمة الله التي تُغيّر ما في عقولنا وتصدّمها. المسيحية صدمة، ونحن لا نزال في الخارج، على عتبتها، وسنظل في الخارج إن لم نلتقها كصدمة توقظنا.

رذل الفريسي لأنه ارتكب أعظم ما يمكن ارتكابه من خطايا. إن أعظم خطيئة حسب الكتاب هي الكبرياء لأنها تقطع الإنسان عن الإنسان الآخر كلياً. المستكبر يدوس الإنسان الآخر، وهو بذلك يستغني عن الله. استكبر الفريسي أي جعل نفسه كبيراً في حين أنه صغير. استغنى بذلك عن الخالق وعن نعمته وجعل التقوى في ذاته، في نفسه، جعل نفسه مصدراً لتقواه في حين أن الرب يُعلّمنا أنه هو مصدر الخير بنعمته.

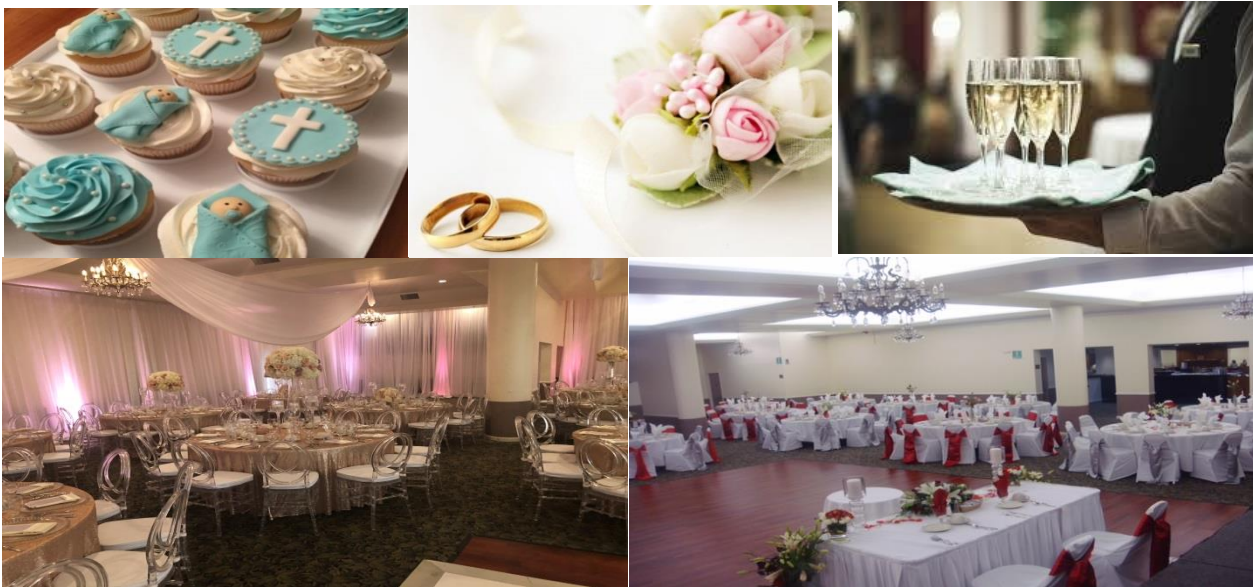
يطلب الينا الكتاب أن ننسحق، أي أن نعتبر أنفسنا تراباً. والتراب يدوسه الناس إذا مشوا. المسيح يريد أن نقبل أن ينسانا الناس. يريد أن نعتبر أنفسنا في الداخل، في أعماق النفس، أننا لا شيء أمامه وأننا لا شيء إذا قورنا بالآخرين. نخلص بالله فقط. أعمالنا التي نعتبرها صالحة، كلها لا شيء. نندرب بها على الخير، ولكنها لا تعطينا شهادة قداسة وكأنها تذكرة ندخل بها إلى السماء.

إذا ارتضينا ذلك، نكون قد دخلنا في هذا الموسم الذي تريدنا الكنيسة أن ندخل فيه، موسم التريودي. نستعد للصوم وندخل فيه دخول الفقير إلى ربه، يجاهر ليقويه الرب بنعمته ويرفعه إلى ملكوته.

المطران جاورجيوس

SAINT NICHOLAS ORTHODOX CHURCH BANQUET HALL

The Saint Nicholas Orthodox Church Banquet Hall, is the perfect venue for your next wedding reception, baptism, graduation, birthday, or conference. We offer a range of professional banquet and catering services for making any event a very personal experience for our community. Our vast and eclectic menu showcases a variety of banquet menu options and premium beverages. Our friendly and professionally trained staff will work with you to identify your needs, budget and develop the perfect event for you. For more information contact our Church office at (415) 648-5200 or info@stnicholas-sf.com



Banquet Hall Amenities

Over 6000 square feet
Seating for up to 350 guests
200 square foot elevated stage
25ft x 25ft dance floor
Lighting & Sound
Bar available
Fully equipped industrial kitchen
On-site catering available with staff
External caterers are welcome
Tables, chairs, linens, flatware, silverware available
Event set up, tear down and cleaning services available
Complimentary parking lot
Wheelchair accessible



**Your Favorite Middle Eastern European
Food, Spices, Sweets & Alcohol**



Follow us on   @mosaicmarketbayarea

 9 37th street & El Camino , San Mateo  +1 650-477-2099



SAADEH LAW

JOHN SAADEH,
ESQ, MBA



BUSINESS LAW



REAL ESTATE LAW



ESTATE PLANNING



P: (650) 918-7465
Saadehlawfirm.com
john@saadehlawfirm.com

333 Gellert Blvd, Ste. 145
Daly City, CA 94015

**REPRESENTING VICTIMS OF SERIOUS
PERSONAL INJURY & WRONGFUL DEATH**



THE
MICHAEL
LAW FIRM

ACCIDENTS & INJURIES

UBER/LYFT

AUTOMOBILES

PEDESTRIANS

MOTORCYCLES

BIKES/SCOOTERS

TAXI CABS/BUSES/TRUCKS

FALLS (SLIP & TRIP)

CONSTRUCTION SITES

FIRES/EXPLOSIONS

(415) 447-2833

ISSA@MICHAELLAWSF.COM

WWW.MICHAELLAWSF.COM



ISSA MICHAEL, ESQ.

TRIAL ATTORNEY SINCE 1996