

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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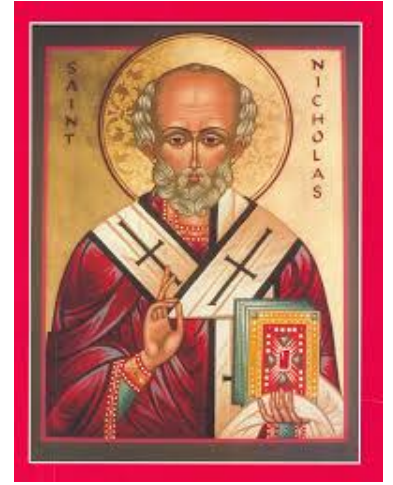
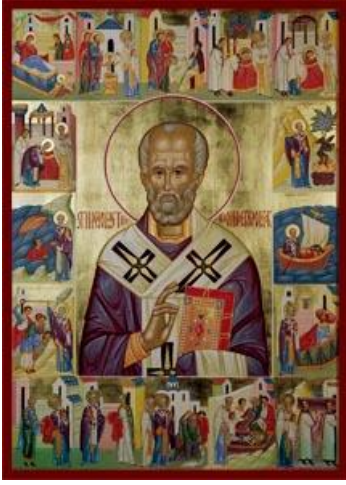
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Sub-Dn. Tariq Rantisi

Parish Council Chairman: Azar Azar

Parish Council Vice Chairman: Salim Qaru



Sunday, July 11, 2021

Great-martyr Euphemia the all-praised

GAZA RELIEF:

Our hearts, thoughts and prayers are with the people of GAZA. The people of GAZA need our help! We will be hosting a Humanitarian & Disaster Relief Fundraiser for GAZA. Please help us help those who are in need. All proceeds will be donated to Churches in GAZA and other Humanitarian organizations. To make donations, please mail a check here to St. Nicholas earmarked "For Gaza". You may also donate on our website by choosing "GAZA RELIEF" under "Funds" on our giving website: <https://giving.parishsoft.com/app/giving/stn5200254>

IMPORTANT NOTICE: CHURCH IS OPEN! If you plan to attend, please make sure you use hand sanitizer when you walk inside. Please don't attend if you're feeling sick. We pray for the good health, well-being, and safety of everyone. God bless!

THE EPISTLE: 2 Corinthians. (6:1-10)

Brethren, since we are fellow workers, we entreat you also not to receive the grace of God in vain—for He says, "At an acceptable season I hearkened unto thee, and in a day of salvation I helped thee"; behold, now is "the acceptable season"; behold, now is "the day of salvation"—giving no occasion of stumbling in anything, that the ministry is not blamed, but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in vigils, in fasts, in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the weapons of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

الرسالة: 2 كورنثوس

يا إخوة، بما أننا معاوئون نطلب إليكم أن لا تقبلوا نعمة الله في الباطل لأنه يقول: في وقت مقبول استجبت لك وفي يوم خلاص أعنتك. فهذا الآن وقت مقبول، وهذا الآن يوم خلاص. ولسنا نأتي بمعترة في شيء لئلا يلحق الخدمة عيب، بل نظهر في كل شيء أنفسنا كخدام الله في صبر كثير، في شدائد، في ضرورات، في ضيقات، في جلدات في سجون، في اضطرابات، في أتعاب، في أسهار، في أصوام، في طهارة، في معرفة، في طول أناة، في رفق في الروح القدس، في محبة بلا رياء، في كلمة الحق، في قوة الله بأسلحة البر عن اليمين وعن اليسار، بمجد وهوان، بسوء صيت وحسنه. كأننا مصلون ونحن صادقون، كأننا مجهولون ونحن معروفون، كأننا ماتون وما نحن أحياء، كأننا مؤدبون ولا نقتل، كأننا حزانى ونحن دائماً فرحون، كأننا فقراء ونحن نغني كثيرين، كأننا لا شيء لنا ونحن نملك كل شيء

THE GOSPEL: St. Matthew. (6:22-33)

The Lord said, "The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is evil, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore, I tell you, do not be anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall put on. Is not the soul more than food, and the body more than clothing? Look at the birds of heaven: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his stature? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon himself in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith? Therefore, do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first His kingdom and His righteousness, and all these things shall be yours as well."

الإنجيل: متى

قال الرب: سراج الجسد العين. فإن كانت عينك بسيطة فجسدك كله يكون نيرًا. وإن كانت عينك شريرة فجسدك كله يكون مظلمًا. وإذا كان النور الذي فيك ظلامًا فالظلام كم يكون؟ لا يستطيع أحد أن يعبد ربين لأنّه، إمّا أن يُغضّ الواحد ويحبّ الآخر، أو يُلازم الواحد ويرذل الآخر. لا تقدرون على أن تعبدوا الله والمال. فلهذا أقول لكم لا تهتمّوا لأنفسكم بما تأكلون وبما تشربون ولا لأجسادكم بما تلبسون. أليست النفس أفضل من الطعام والجسد أفضل من اللباس؟ انظروا إلى طيور السماء فإنّها لا تزرع ولا تحصد ولا تخزن في الأهراء، وأبوكم السماويّ يقوتها. أفلمستم أنتم أفضل منها؟ ومن منكم إذا اهتمّ يقدر على أن يزيد على قامته ذراعًا واحدة؟ ولماذا تهتمّون باللباس؟ اعتبروا زنابق الحقل كيف تنمو. إنّها لا تتعب ولا تغزل. وأنا أقول لكم إنّ سليمان نفسه في كلّ مجده لم يلبس كواحدة منها. فإذا كان عشب الحقل الذي يوجد اليوم وفي غد يُطرح في التّنور يُلبسه الله هكذا، أفلا يُلبسكم بالأحرى أنتم يا قليلي الإيمان؟ فلا تهتمّوا قائلين: ماذا نأكل أو ماذا نشرب أو ماذا نلبس؟ فإنّ هذا كلّهُ تطلبه الأمم، لأنّ أباكم السماويّ يعلم أنّكم تحتاجون إلى هذا كلّهُ. فاطلبوا أولاً ملكوت الله وبرّه، وهذا كلّهُ يُزاد لكم.

ALTAR CANDLE OFFERING:

- ❖ Offered by **Janan, Jim, Ivette, Jennifer, Brandon & Matthew Howell, and Oscar Moran**, for the continued good health of **Jane Moran**, on the special occasion of her birthday, July 12. God bless and many more years!
- ❖ Offered by **Sue Wais** and the entire **Tannous family**, in loving memory of their beloved Father **Khalil Fareed Tannous** on the occasion of his 18th year memorial and Mother **Jannette Abu Ghazaleh Tannous**. May their Memory be Eternal.

ANNOUNCEMENTS & EVENTS:

- ❖ **ANNUAL CHURCH PICNIC: Sunday, August 1st. Blackberry Farm 21979 San Fernando Ave, Cupertino, CA 95014**
- ❖ **ST. NICHOLAS CHURCH ANNUAL FOOD FESTIVAL: October 2nd and 3rd. More info to come.**

TREE OF LIFE:

We have updated our Tree of Life in the back of our Church. If you would like to donate an engraved Leaf to place on the Tree in memory of your loved one, please contact the Church office.



Metropolitan Anthony
ON BEING TRUE TO ONESELF

Time and again I am asked by people on a concrete occasion ‘What is the Will of God for me now, in the nearest future?’ And I always refuse to speak in God's own Name, because I believe that all I, or any priest, can do is to stand before God in awe, and say, ‘Lord, Thou art the Truth, Thou art Life, Thou are also the Way — teach this person; be to this person the Way, enlighten this person with the truth, and bring him to such plenitude of life as no one can either convey or give’.

And yet there are things which can be done. Each of us is a freeman of God, as St. Paul said clearly, He says there was a time when we all were slaves of Satan, slaves of our passions, of our fears, slaves of all the things that press on all sides and do not allow us to be true people. In Christ freedom is granted; not licence, but the freedom to be ourselves, the freedom to grow into the fullness of the stature which God has dreamt for us, to grow into fullness that will make us truly living members of the Body of Christ, partakers of the Divine Nature.

On whatever step of our spiritual development we are, the first thing which is required of us is that we should be true to ourselves: not to try to be anyone except the person we are; not to try to ape any behaviour, to force ourselves into any mould in heart, in mind, in will which could be a lie before God, to lie to ourselves, a deception for others. The first rule is to be true to ourselves; and to be true with all the integrity, all the passion, all the joy of which we are capable. And what does this mean? Apart from what I said a moment ago, it means that we must find who we are not only socially, but at another level. And to do this, we can read the Gospel which is an image of what a true human being is; not a book of commandments, of orders, as it were, given by God, ‘Do this, and you will be right in My sight’ — no: it is a picture of what a real human being thinks, feels, does and is. Let us look into the Gospel as one looks into a mirror, and we will discover that in so many ways we are a distorted image but that in a few ways perhaps, we are a true human being already, at least potentially. Let us mark those passages of which we can say, like Luke and Cleophas on the way to Emmaeus: Does not my heart burn within me when I hear, when I read these words? How beautiful they are! How true! That is life!.. And if you find one passage or another to which you respond this way, rejoice; because at that point God has reached you at the deepest level of your being, revealed to you who you truly are; but at the same time revealed to you Who He truly is, shown you that you and He are in harmony; that if you only become what you already, potentially, truly are, you will become His like, the like of God; a true undistorted image — at least in one or two things.

Then there is another move; if we want to be truly ourselves, we must remember that God does not expect us to be what we are not, but what we are. And that we can stand before God, and say to Him, ‘Lord! I have read this and that in the Gospel; I understand it with my mind; I believe in my heart that it must be true; but it does not set my mind aglow, my heart on fire; it does not stir my will, it does not transform me yet. Accept me as I am! I will change — but for the moment I cannot respond to such a commandment, to such an example. There is a passage so beautiful, to me, in the writings of St. Mark the Ascetic in which he says, ‘If God stood before you, and said, Do this, and do that — and your heart could not answer ‘Amen’ — don't do it; because God does not need your action: He needs your consent, and harmony between Him and you’.

Let us therefore try when we ask ourselves in an attempt to find out what the Will of God is for us, not in the absolute, but now: where do I already stand? What can I already now be and do, and do it wholeheartedly with God? — because in the end, the aim of our spiritual life, of our life and our faith in Christ does not consist in being drilled into doing one thing rather than the other; it

is to establish between God and us a relationship of true friendship, of a joy of mutual freedom, and within this freedom, within this friendship, in response to God's love, to God's respect for us, to the faith He has in us, to the hope He has vested in us, and say "This person has understood that he is not a slave, that he is My friend — and He is our friend. What a joy! And it is a gift of God, which we can give Him as we received it from Him!

الله والمال

سراج الجسد العين. هذا يعني أن العين تضئ الجسد كله (كانوا يفكرون أن العين فيها نور). هنا لا يقرر الإنجيل أمراً فيزيائياً، ولكن لفظة جسد تعني الكيان كله. بساطة العين التي هي نور تعني ألا تشتهي ما لأخيك ولكن أن تعمل الصلاح في بساطة الروح. العين كلمة مستعارة لتدل على الاستنارة الروحية أو قوة التدبير. فإن كانت روحك سليمة "فجسدك كله يكون نيراً" أي كل كيانك يستضيء.

بعد هذا ينتقل السيد الى كلام شديد عن المال ويقرر أن الإنسان لا يستطيع أن يعبد الله والمال. الإنسان قادر أن يجعل المال إلهاً له أي أن يعتبر حياته متعلقة برزقه، بما يملك إذ هو لا يرى حياته الحقيقية إلا ناتجة عما في جيبه أو في المصرف أو في عقاراته أو سياراته. هذا الإنسان يجعل المال فوق كل قيمة، يرى فيه وحده القدرة. الحياة عنده طعام وشراب. أجل هناك ناس يرون في المال وسيلة لعيش كريم، بلا عوز أو عيش فيه رفاهة ولكنه ليس كل شيء، ليس ما يحيي القلب وليس ما يعطي الفرح. بعض الناس لا يملكون المال. هو يملكهم ويعيشون فقط ليجتنوه. أما العدل والمحبة والإخاء والصداقة فهذه عندهم ثانوية لا تحرك قلوبهم.

هل إذا قال الرب نتيجةً لتحذيره من عشق المال: "لا تهتموا قائلين: ماذا نأكل أو ماذا نشرب"، هل هذا قول يدفعنا فيه المخلص ألا ننظم شؤون حياتنا الاقتصادية، ألا نترك شيئاً لمستقبلنا؟ ما يدعو إليه المعلم هو ألا نقلق، ألا نقع في خوف الأيام الآتية. هذا من جهة، ومن جهة ثانية أن ننق أن الحياة الآتية في الملكوت هي التي ننقذنا من الجزع. لذلك قال: "اطلبوا أولاً ملكوت الله وبره، وهذا كله يُزاد لكم". أنت لك أن تضطرب من الخطيئة وأن تطمئن الى الرحمة، أن تجعل خلاص نفسك شغلك الشاغل، والباقي يأتي. الخوف أن تأتي الممارسة الدينية عندك شيئاً نافلاً، ثانوياً وأن تجعل أمور الدنيا هي الأولى مستحوذة على قلبك فيتركك الروح القدس.

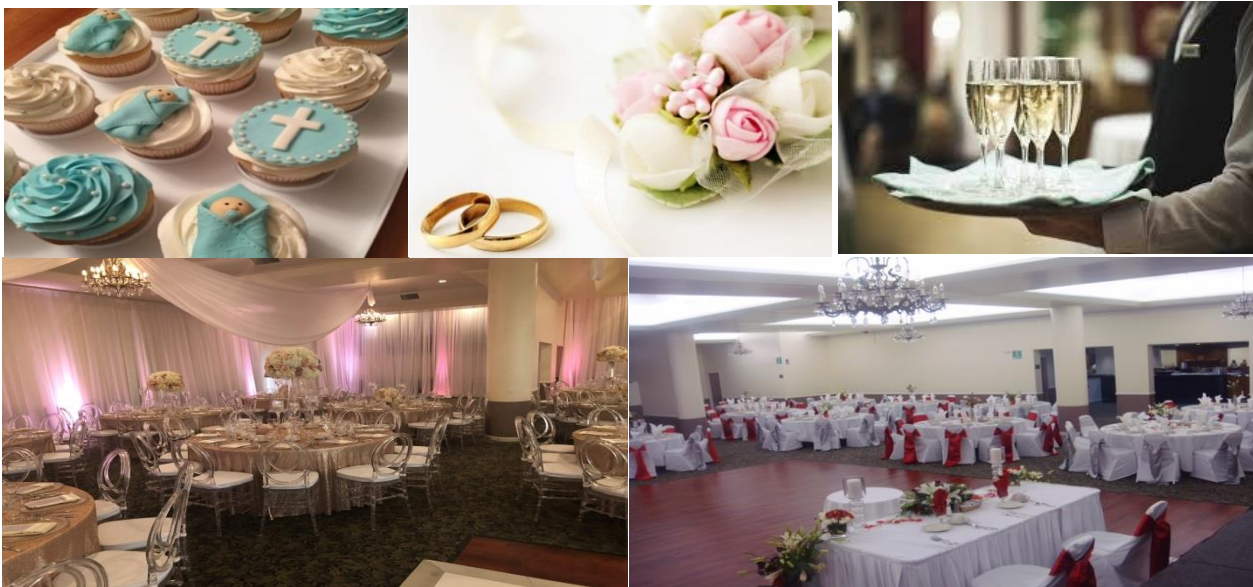
طبعاً أنت تعمل في دنياك لا من أجل غناك أو نفوذك. تعمل فيها لتتطهر نفسك وتكسب حضور الله فيك بحيث يبدأ ملكوت الله فيك، في هذا العالم. هذه هي حاجتك الأولى إذ عليك أن تختار بين أولية هذا العالم وأولية الملكوت لأنك وإن كنت في العالم إلا أنك لست من العالم كما قال السيد في خطبة الوداع.

أنت روحاني ليس بمعنى أنك تقضي كل وقتك في الكنيسة إذ عندك عيال. أنت روحاني أي، فيما تتعاطى شؤون هذا العالم وتستعمله، تبقى مشدوداً الى وجه المسيح. تكون سماوياً هنا فيما تأكل وتلبس وتهتم بعائلتك وبالبلد. ما هو رأس اهتمامك؟ هل هو المسيح؟ إذ ذاك أنت خالص.

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



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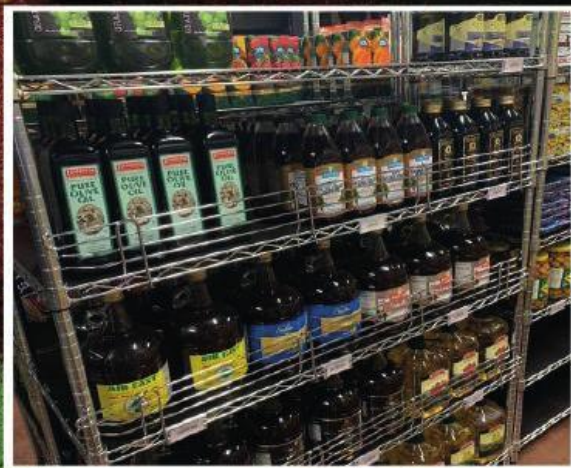
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