

كنيسة مار نقولا الأنطاكية الأرثوذكسية
St. Nicholas Orthodox Church
Weekly Bulletin

Antiochian Archdiocese of North America
Diocese of Los Angeles and the West
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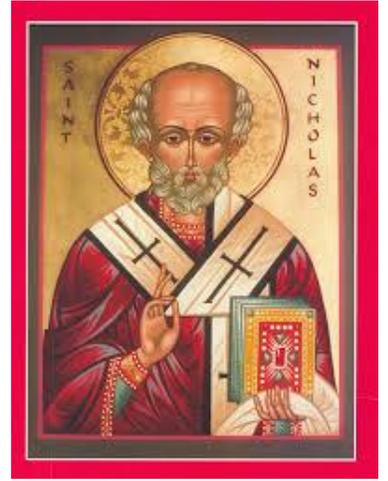
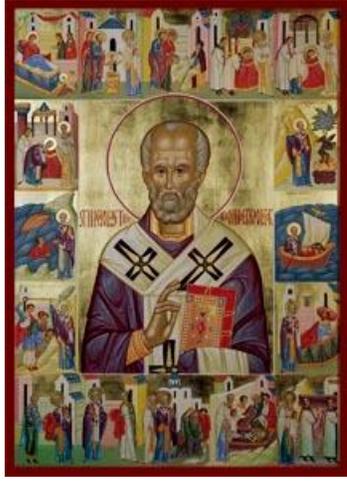
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Pastor Emeritus, V. Rev. Fr. Gregory Ofiesh

Sub-Dn. Michel Khoury

Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Maher Shami



Sunday, December 24, 2017

Sunday of the Genealogy

أحد النسبة

أَعِزَّنَا فِي اللَّهِ عَالِي وَعَلَى الْوَرَضِ
دَسَلَهُمْ وَيَأْتِيَسُ الْهَسْرَةَ!

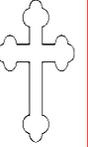
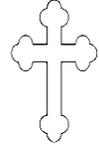
Memorial Service:

This Sunday:

Forty Day Memorial Service for the Handmaiden of God **Olga Azar**

offered by her family.

May her memory be eternal!



THE EPISTLE: St. Paul to the Hebrews. (11:9-10, 32-40)

Brethren, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

الرسالة: عبرانيين ١١: ٩-١٠ و ٣٢-٤٠

يا إخوة بالإيمان نزل إبراهيم في أرض الميعاد نزوله في أرض غريبة، وسكن في خيام مع إسحق ويعقوب الوارثين معه للموعد بعينه، لأنه انتظر المدينة ذات الأسس التي الله صانعها وبارئها. وماذا أقول أيضاً؟ إنه يضيق بي الوقت إن أخبرت عن جدعون وباراق وشمشون ويفتاح وداود وصموئيل والأنبياء الذين بالإيمان هزموا الممالك وعملوا البر، ونالوا المواعد وسدوا أفواه الأسود وأطفأوا حدة النار، ونجوا من حد السيف وتقوّوا من ضعف، وصاروا أشداء في الحرب وكسروا معسكرات الأجنبي، وأخذت نساء أمواتهن بالقيامة، وعذب آخرون بتوتير الأعضاء والضرب ولم يقبلوا بالنجاة ليحصلوا على قيامة فضلى، وآخرون ذاقوا الهزء والجلد والقيود أيضاً والسجن، ورجموا ونشروا وامتحنوا وماتوا بحد السيف، وساحوا في جلود غنم ومعرز وهم معوزون مضايقون مجهودون (ولم يكن العالم مستحقاً لهم)، وكانوا تائهين في البراري والجبال والمغاور وكهوف الأرض. فهؤلاء كلهم، مشهوداً لهم بالإيمان، لم ينالوا المواعد، لأن الله سبق فنظر لنا شيئاً أفضل أن لا يكملوا بدوننا.

THE GOSPEL : St. Matthew. (1:1-25)

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, Who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ were fourteen generations. Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His Name Jesus, for He will save His people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and His Name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord had commanded him; he took his wife, but knew her not until she had borne a son; and he called His Name Jesus.

الإنجيل: متى ١: ١-٢٥

كتاب ميلاد يسوع المسيح ابن داود ابن إبراهيم. فإبراهيم ولد إسحق وإسحق ولد يعقوب ويعقوب ولد يهوذا وإخوته، ويهوذا ولد فارص وزارح من تمار، وفارص ولد حصرون وحصرون ولد آرام وأرام ولد عميناداب وعميناداب ولد نحشون ونحشون ولد سلمون، وسلمون ولد بو عز من راحاب وبو عز ولد عوبيد من راعوث، وعوبيد ولد يسى ويسى ولد داود الملك. وداود الملك ولد سليمان من التي كانت لأوريا وسليمان ولد رحبعام ورحبعام ولد أبيتا وأبيتا ولد آسا، وآسا ولد يوشافاط ويوشافاط ولد يورام ويورام ولد عزيا، وعزيا ولد يوتام ويوتام ولد آحاز وآحاز ولد حزقيا وحزقيا ولد منسى، ومنسى ولد آمون وآمون ولد يوشيا ويوشيا ولد يكنيا وإخوته في جلاء بابل. ومن بعد جلاء بابل يكنيا ولد شالنتيل وشالنتيل ولد زربابل وزربابل ولد أبيهود، وأبيهود ولد ألياقيم وألياقيم ولد عازور وعازور ولد صادق، وسادوق ولد آخيم وآخيم ولد أليهود وأليهود ولد أليازر، وأليازر ولد مثنان ومثنان ولد يعقوب ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يدعى المسيح. فكل الأجيال من إبراهيم إلى داود أربعة عشر جيلاً، ومن داود إلى جلاء بابل أربعة عشر جيلاً، ومن جلاء بابل إلى المسيح أربعة عشر جيلاً. أما مولد يسوع المسيح فكان هكذا: لما خطبت مريم أمه ليوسف، وجدت من قبل أن يجتمعا حبلى من الروح القدس. وإذا كان يوسف رجلها صديقاً ولم يرد أن يُشهرها، هم بتخليتها سراً. وفيما هو مفكر في ذلك إذا بملاك الرب ظهر له في الحلم قائلاً: يا يوسف ابن داود، لا تخف أن تأخذ امرأتك مريم، فإن المولود فيها إنما هو من الروح القدس. وستلد ابناً فتسميه يسوع، فإنه هو يخلص شعبه من خطاياهم (وكان هذا كله ليتم ما قيل من الرب بالنبى القائل: ها إن العذراء تحبل وتلد ابناً ويدعى عمانوئيل الذي تفسيره الله معنا). فلما نهض يوسف من النوم، صنع كما أمره ملاك الرب، فأخذ امرأته ولم يعرفها حتى ولدت ابنها البكر وسماه يسوع.

Holy Bread of Oblation:

- ❖ **Rose Habib** and **Sally Habeeb** and family in loving memory of their dearest departed father **Louis Habib**, and brother **Robert Habib** on their Christmas birthdays, Dec 23rd, and Dec 25th. Also in memory of beloved mother **Julia Habib**, brother **George** and wife **Barbara**, and **Elias Habeeb**, and all their departed family and friends at this blessed Christmas season., May their beautiful memories be eternal!

Altar Candle Offering:

- ❖ By **Maha Dabit** in loving memory of her husband **Rimon Dabit**, and her parents **Nakleh and Ellen Aho**. Also for the good health of her children **Alex, Christopher, and Alexis**.
- ❖ By **Nadim, Basma, Janan, Ivette, Jennifer, Brandon** and **Matthew Howell, Jane** and **Oscar Moran** for the good health of **Jim Howell** on the occasion of his birthday December 17th.
- ❖ By **Mimi Hanhan** and **family** in loving memory of **Basem Hanhan, Shukri and Wadia Hanhan, Joseph and Margret Hanhan, and Nakleh and Ellen Aho**. Also for the good health and thankfulness to God for **Mimi Hanhan** and Family.

SAVE THE DATE:

- ❖ **YOUTH LOCK-IN:** Friday December 22nd, 2017. 7:00 PM – 9:00 AM. Free admission, just bring your sleeping bags! St. Nicholas Youth Invites all of you to the Youth Lock in! Starting @ 7 PM we will be having a Nativity Movie and discussion led by Fr. George Baalbaki. Directly afterwards, youth will have the chance to bond through games, music, activities and more! Pick them up after breakfast and Morning Service the next day!
- ❖ **SANTA CLAUSE W/ GIFTS:** Sunday December 24th, 2017. Directly after Sunday service. Please bring your children!
- ❖ **CHRISTMAS EVE SERVICE:** Sunday December 24th, 2017. Time: 6:00 PM. Matins followed by Divine Liturgy.
- ❖ **PARISH COUNCIL GENERAL ASSEMBLY MEETING:** Sunday January 14th, 2018. The main item on the agenda is to discuss and approve a budget for 2018. In order to have the right to vote, you have to be spiritually qualified, a member in good standing, and dues for 2017 should be paid.
- ❖ **METROPOLITAN JOSEPH VISIT:** Sunday February 4th, 2018. His Eminence Metropolitan Joseph will make his Fatherly visit to our church. He will also be ordaining Deacon Niphon Sweis to the rank of Priesthood. More info to follow..

Metropolitan Anthony Sourozh: SERMON on the Genealogy of Christ

Every year before Christmas we read the genealogy of Christ from St. Matthew's Gospels, and for years I asked myself, why? Why have we got to read all these names that mean so little to us, if anything at all? And then I became more perceptive of what they convey to us.

For one thing, they are the people to whose family the Lord Jesus Christ belongs through His humanity. They all are relatives of His, and this should be enough for us to find their names deeply moving: Christ is of their blood, Christ is of their family. Each of them, thinking of the Mother of God can say, 'She is a child of our family', and of Christ, 'He also is a child of our family, although He is our God, our Saviour, the very Divine Presence in our midst'. Furthermore, some names stand out: names of Saints, heroes of the spirit, and names of sinners.

The Saints among them could well teach us what it means to believe; not simply to have an intellectual faith, a world-outlook which coincides, as far as it is able, with God's vision, but a faith which means a complete trust in God, an unlimited faithfulness to Him, the readiness, because of what we know of God, to give our lives for what He stands for, for what He is. In this context think of Abraham whose faith was tested to the utmost. How difficult we find it to give to God something of ours: but Abraham was asked to bring as a blood-offering his own son - and he did not doubt God. And Isaac? He surrendered without resistance, in perfect obedience to his father, and through him - to God. We can remember the struggle of Jacob with the Angel in the darkness, as we at times struggle for our faith, for our integrity, for our faithfulness, in the darkness of the night, or the darkness of doubt, in the darkness that seizes us at times on all sides. But we can also learn something from those

who in history, in the Bible, appear to us as sinners. They were frail, this frailty conquered them, they had no strength to resist the impulses of their bodies and of their souls, of the complex passions of men. And yet - and yet, they believed in God passionately. One of them was David, and one of his Psalms expresses it so well: "From the deep I cry unto Thee .." From the depths of despair, of shame, from the depths of his fall, from the depths of his alienation from God, from the darkest depths of his soul he still cried to God. He does not hide from Him, he does not go away from Him, it is to Him he comes with this desperate cry of a desperate man. And others, men and women have this same concreteness as, for instance, Rahab the harlot - and so many more.

Do we, when we are at the darkest point of life, when we are wrapped in all the darkness that is within us - do we, from within this darkness turn to God and say: It is to You, oh Lord, I cry! Yes - I am in darkness, but You are my God. You are the God who created the light, and the darkness, and You are within the darkness as You are within the blinding light; You are in death as You are in life; You are in hell, as You are on the Throne; and from wherever I am I can cry to You.

And then, there is a last thing I would like you to think about. To us these people are names; of some of them we know a little from the Bible, about others we know nothing. But they all were concrete human beings, men and women like us, with all our frailty and all our hope, all the wavering of the will and all the hesitations, all the incipient love that is so often marred, and yet remains light and fire. They are concrete and real, and we can read their names with the feeling, that, Yes - I don't know you, but you are one of those who are of the family of Christ, concrete, real, who through all the vicissitudes of life, inner and outer, belong to God. And we ourselves can try and learn, in the concreteness of our lives, whether we are frail or strong at a given moment still to be God's own. So let us reflect on this genealogy, let us next time we come to hear it receive it with a spark in our eyes, with a warm feeling in our hearts; but this will be possible only to the extent to which Christ becomes more and more real to us and when it is in Him, through Him that we discover them all - real, living, our own and God's own.

الميلاد

أحد النسبة، أي الأحد الذي ينسب إنجيله السيد المسيح إلى إبراهيم وإلى أولاد إبراهيم، ليقول إن القداسة الظاهرة في شعب الله، إنما هيأت لظهور ربنا الكامل في جسد إنسان وجسد ابن الإنسان. الاجتماعات الروحية التي كشفها العهد القديم إنما كانت ومضات لم تجتمع إلا في شخص يسوع، وتناثرت منه إلى من نسميهم قديسين وإلى المؤمنين، لأن كل قطرة برّ في الدنيا وفي تاريخ الدنيا إنما جاءت من البارّ وحده، أعني يسوع الربّ. كان هو النور قبل أن قال أبوه فليكن نور وبقي هو وحده مجمع النور. وثلثت نوره في العهد القديم بدءاً من إبراهيم، ونجم في عقولنا وتأمّلاتنا كل أنوار الحياة الروحية فيه، أكان هذا في أمة العهد القديم أم في أمم العالم جميعاً، الذين ظهرت أنوارهم قبله أو ظهرت بعده لأنه هو ينبوعها. نعرف أن يسوع كل شيء، وأن ما بدا هنا وهناك أتى معه وحده. لذلك وإن استضأنا بهذا أو ذاك من القديسين لا نزيد على الربّ يسوع نوراً آخر.

فإذا ما أقمنا اليوم عيد ميلاده إنما لنعترف بأنه الظهور الأوّل للنور في العالم. هكذا يكون لكم عيداً إذا شعرتم أنكم بإيمانكم به تعودون إلى النور الذي فقدتموه بالخطيئة. وإذا أقمتم العيد حقيقة لا تقليداً فقط تكونون أشعثم حقيقة الله في الناس ويكون السيد قد طلع من عيده الواحد إلى البشر جميعاً بالمحبة.

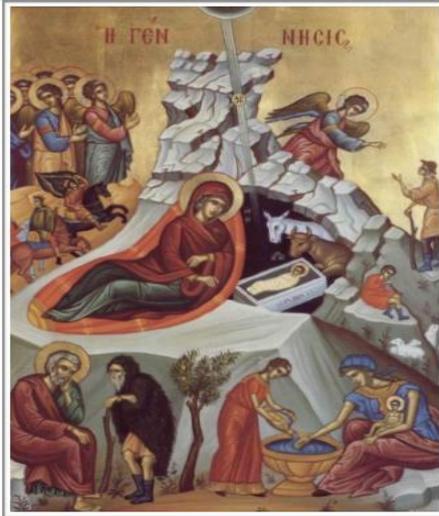
من هنا، هذا العيد فصح صغير أي عيد توبة، يوم انسلاخنا عن ظلمات سلوكنا للسير إلى وجه المخلص. ليس في الكنيسة إلا الفصح على أن نعيشه حقيقة أي انقلاباً صادقاً عن الخطيئة إلى البرّ الذي سطع في السيد. كان يبدو في إبراهيم وأولاد إبراهيم إلى أن تجلّى في جسد الربّ يسوع هنا على الأرض.

فلنجاهد لنقتبس طرفاً منه في العيد، على أن نزداد نوراً بالتوبة كل يوم فيأتي كل يوم ميلاداً جديداً. ليكن المسيحيون أضواء تتقابل ولكنها تتجمع مظهرة نور السيد الواحد. هذا سنجد في الصلاة في كل صلاة في كل يوم وعلى الأخص في القداس الإلهي. القداس الإلهي طرد للظلام من نفوسنا وأفكارنا، واستمرار تجنّد في سبيل المسيح. حتى إن من مات ألا يرى أمامه إلا نوراً مسكوباً عليه من كل جانب يأخذه إلى نور الأب والاب والروح القدس.

جاورجوس مطران جبيل والبترون

St. Nicholas

Youth Lock-in 🗝️



All Age Groups Welcome!

Nativity Story Led by Fr.

Georgel

Teen Soyo Event

Friday December 22nd

7 PM- 9 AM

Free Admission.

Just Bring your sleeping bags!

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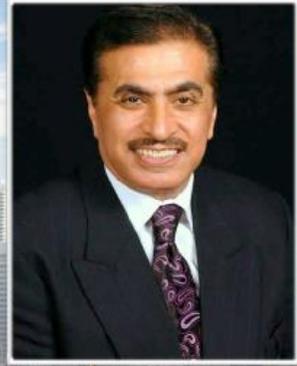


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