

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

5200 Diamond Hts. Boulevard, 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**

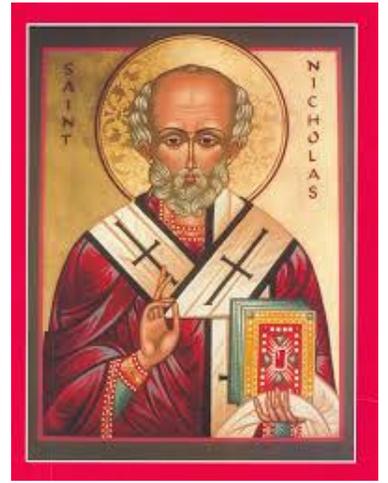
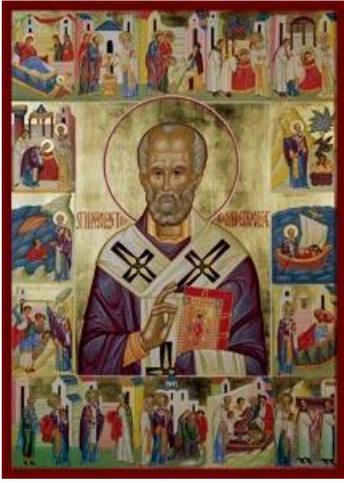
(586) 214-4428 revbaalbaki@yahoo.com

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Parish Council Chairman: **Maher Shami**



**Sunday, April 22, 2018; The Holy Myrrh-Bearing Women, Pious Joseph of
Arimathaea & Righteous Nicodemus & Great-martyr and Trophy-bearer George**

أحد حاملات الطيب ويوسف الرامي ونيقوديموس والقديس جاورجيوس

Christ is Risen! Indeed He is Risen!

Al Maseeh Qam! Haqan Qam!

Kristos Anesti! Alithos Anesti!

المسيح قام! حقا قام كل عام وأنتم بخير



Memorial Service: Sunday April 29th

- ❖ One Year Memorial Service for the Handmaiden of God **Nafsika Zamboukos** offered by her family.
- ❖ Memorial Service for the Servant of God **Issa Costandi Saoud** offered by the **Saoud, Rantisi, and Dabai** families. Our condolences and sympathy goes out to his mom, wife, children and his family.
May their memory be eternal!

THE EPISTLE : The Acts of the Apostles. (12:1-11) In those days, Herod the king laid violent hands upon some who belonged to the church. He killed James the brother of John with the sword; and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. So Peter was kept in prison; but earnest prayer for him was made to God by the Church. The very night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison; and behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. And the angel said to him, "Wrap your mantle around you and follow me." And he went out and followed him; he did not know that what was done by the angel was real, but thought he was seeing a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened to them of its own accord, and they went out and passed on through one street; and immediately the angel left him. And Peter came to himself, and said, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."

الرسالة: أعمال الرسل القديسين: (12: 1-11)

وفي ذلك الوقت مد هيرودس الملك يديه ليسيئ إلى أناس من الكنيسة فقتل يعقوب أخا يوحنا بالسيف وإذ رأى أن ذلك يرضي اليهود، عاد فقبض على بطرس أيضا. وكانت أيام الفطير ولما أمسكه وضعه في السجن، مسلما إياه إلى أربعة أرباع من العسكر ليحرسوه، ناويا أن يقدمه بعد الفصح إلى الشعب فكان بطرس محروسا في السجن، وأما الكنيسة فكانت تصير منها صلاة بلجاجة إلى الله من أجله ولما كان هيرودس مزعما أن يقدمه، كان بطرس في تلك الليلة نائما بين عسكريين مربوطا بسلسلتين، وكان قدام الباب حراس يحرسون السجن وإذا ملاك الرب أقبل، ونور أضاء في البيت، فضرب جنب بطرس وأيقظه قائلا: قم عاجلا. فسقطت السلسلتان من يديه وقال له الملاك: تمنطق والبس نعليك. ففعل هكذا. فقال له: البس رداءك واتبعني فخرج يتبعه. وكان لا يعلم أن الذي جرى بواسطة الملاك هو حقيقي، بل يظن أنه ينظر رؤيا فجازا المحرس الأول والثاني، وأتيا إلى باب الحديد الذي يؤدي إلى المدينة، فانفتح لهما من ذاته، فخرجا وتقدما زقاقا واحدا، وللوقت فارقه الملاك فقال بطرس، وهو قد رجع إلى نفسه: الآن علمت يقينا أن الرب أرسل ملاكه وأنقذني من يد هيرودس، ومن كل انتظار شعب اليهود

THE GOSPEL : St. Mark. (15:43-16:8)

At that time, Joseph of Arimathaea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of James saw where He was laid. And when the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome, bought spices so that they might go and anoint Him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He has risen, He is not here; see the place where they laid Him. But go, tell His Disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

الإنجيل: مرقس ١٥: ٤٣-٤٧، ١٦: ١-٨

في ذلك الزمان جاء يوسف الذي من الرامة، مشيرٌ تقِي، وكان هو أيضًا منتظرًا ملكوت الله. فاجترأ ودخل على بيلاطس وطلب جسد يسوع. فاستغرب بيلاطس أنه قد مات هكذا سريعًا، واستدعى قائد المئة وسأله: هل له زمان قد مات؟ ولما عرف من القائد، وهب الجسد ليوسف، فاشترى كتانًا وأنزله ولفه في الكتان ووضع في قبر كان منحوتًا في صخرة ودحرج حجرًا على باب القبر. وكانت مريم المجدلية ومريم أم يوسي تنظران أين وضع. ولما انقضى السبت اشترت مريم المجدلية ومريم أم يعقوب وسالومة حنوطًا ليأتين ويدهنه. وبكرن جدًّا في أول الأسبوع وأتين القبر وقد طلعت الشمس، وكنَّ يقُلن في ما بينهن: من يدحرج لنا الحجر عن باب القبر؟ فتطلعن فرأين الحجر قد دُحرج لأنه كان عظيمًا جدًّا. فلما دخلن القبر رأين شابًّا جالسًا عن اليمين لابسًا حُلَّة بيضاء فاندهلن. فقال لهن: لا تنذهلن. أتطلبن يسوع الناصري المصلوب؟ قد قام، ليس هو ههنا. هوذا الموضع الذي وضعه فيه. فاذهبن وقلن لتلاميذه ولبطرس إنه يسبقكم إلى الجليل، هناك ترونه كما قال لكم. فخرجن سريعًا وفررن من القبر وقد أخذتهن الرعدة والدهش، ولم يقُلن لأحد شيئًا لأنهن كنَّ خائفات.

SAVE THE DATE:

- ❖ **MOTHER'S DAY FAMILY NIGHT FUNDRAISER FOR CAMP: Saturday May 12th**
@ 7:00 PM WITH SPECIAL SINGER RAMI KEILA. Donations go towards our summer camp. Adults: \$35 Children \$15
- ❖ **CAMP THREE HOLY YOUTHS: June 18-22nd, 2018 at St. Sava Mission in Jackson, California.** Tuition: \$100 per camper. Register online at www.norcaldeanerycamp.org.

Altar Candle Offering:

- ❖ Offered by **Inam Shami, Issa and Olga Karkar** in loving memory of **Elias Hanna Karkar**.
May his memory be eternal!
- ❖ Offered by **Michael, Nadia, Tariq, and Rami Rantisi** for the good health of **Yousef Rantisi** on the occasion on his Name's Day. God bless and many years!
- ❖ Fr. George Baalbaki, Parish Council and St. Nicholas Parish Family extend our prayers and love to our Father in Christ and Chief Shepherd his **Eminence Metropolitan JOSEPH** on the occasion of His Name's Day (St. Joseph of Arimathea, Second Sunday after Pascha).
May God Grant Him many years as our Shepherd Chief and Father!

HOLY WEEK PICTURES:

Feel free to check out, like, and share the pictures we captured during the Holy Week services and activities. Don't forget to tag all your loved ones and the people you recognize on Facebook!

- ❖ **PALM SUNDAY: [PICTURES HERE!](#)**
- ❖ **GOOD FRIDAY: [PICTURES HERE!](#)**
- ❖ **GREAT AND HOLY PASCHA: [PICTURES HERE!](#)**
- ❖ **AGAPI SERVICE & EGG HUNT: [PICTURES HERE!](#)**

HAPPY NAMES DAY:

- ❖ We would like to wish a happy names day and pray for the good health of all of those named Yousef, Joseph, and Josephine especially **METROPOLITAN JOSEPH, Yousef Saddi, Joseph El Sineitti, Joseph Hanna, Joseph Shatara, Joseph Stephens, Josephine Tannous, Yousef Rantisi, Joseph Tannous, and in loving memory of Yousef Katout and Yousef Tannous.**

Metropolitan Anthony of Sourozh: **SUNDAY OF THE MYRRH-BEARING WOMEN**

We remember today the Myrrh-bearing women, Joseph of Arimathea and Nicodemus, people who in the course of the Gospel are hardly mentioned, yet who, when Christ was seemingly defeated, when death, rejection, betrayal and hatred had conquered, proved to be people of faithfulness and courage, the faithfulness of the heart and the courage that can be born only of love. At the moment of the Crucifixion all the Apostles had fled save one, John, who stood at the foot of the Cross with the Mother of God. Everyone else had abandoned Christ, only a small group of women stood at a short distance from the Cross, and when He had died, they came to anoint His Body which Joseph of Arimathea had sought from Pilate, unafraid of being recognized as a disciple, because in life and in death love and faithfulness had conquered.

Let us reflect on this. It is easy to be Christ's disciples when we are on the crest of the wave, in the security of countries where no persecution, no rejection is endured, no betrayal can lead us to martyrdom, or simply to becoming the victims of mockery and rejection.

Let us think of ourselves not in regard to Christ alone but with regard to one another, because Christ has said that what we have done to any one of us, to the smallest, to the most insignificant, we have done to Him. Let us ask ourselves how we behave when someone is rejected, mocked, ostracized, condemned by public opinion or by the opinion of those who mean something to us, whether at that moment our heart remains faithful, whether at that moment we find courage to say, 'He was, and he remains my friend whether you accept or reject him'. There is no greater measure of faithfulness than that faithfulness which is made manifest in defeat. Let us consider this, because

we all are defeated, we are defeated in so many ways. We all strive, with whatever energy we have - a little or much, to be what we should be, and we are defeated at every moment. Should we not look at one another not only with compassion, but with the faithfulness of friends who are prepared to stand by a person who falls, falls away from grace, falls away from his own ideal, frustrates all hopes and expectations which we have set on him or her. At that time let us stand by, at that time let us be faithful and prove that our love was not conditioned by the hope of victory but was a wholehearted gift, gratuitous, joyful, wonderful.

أذهبن وبشّرن

هذا هو أحد حاملات الطيب، النساء اللواتي كنّ يهتمنّ بيسوع طيلة السنوات الثلاث التي قضاها على الأرض يبشّر بالإنجيل. وقد شاءت الكنيسة المقدّسة في فترة الفصح أن نهتمّ، أحدًا بعد أحد، بجانب من جوانب القيامة، بمعنى من معانيها حتّى نغنى بها ولا نبقى فقراء.

اليوم تعود بنا الكنيسة إلى ما حدث من بعد الصلب وعند فجر الأحد. تضع أمامنا صورة هذا الرجل الطيّب يوسف الراميّ الذي من مدينة الرامة الذي كان مشيرًا، كما سمّاه الإنجيل وهو يعني عضوًا في مجلس الشيوخ، المجلس اليهوديّ الذي كان يجمع عقلاء الأمة وهو المجلس الذي حكم على السيّد بالموت. ولكنّ يوسف لم يشترك في المؤامرة. اجترأ ودخل على بيلاطس فيما كان الرسل فارّين. أن يكون الإنسان مع المسيح في أيّام الضيق شيء مُتعب، مكلف. وليس فقط في أيّام الضيق إذ يبدو أنّ معظم الذين يسمّون أنفسهم مسيحيين ليسوا كذلك. هل يقول أيّ مسيحيّ، في البيئته التي نعيش فيها إنّه متمسكّ بإنجيل يسوع، بكلّ وصايا يسوع؟ إنّه ليس مع العنف، أو مع القتل؟ هل يقول أيّ تقيّ بيننا لأولاده إنّه مع الإيمان، مع طهارة السلوك؟

يوسف الراميّ كان جسورًا ودخل في القلّة. كان يمكنه أن يكون مع الأكثرية، مع النافذين، مع الذين لا يخسرون شيئًا، مع الذين عندهم القوّة، ولكنّه جعل نفسه مع القلّة، مع الذين لا يريدهم المجتمع، مع قلّة خائفة.

ثمّ عند الصباح، صباح الأحد، جاءت النسوة البارّات وعلى رأسهنّ مريم المجدليّة، وهي التي أخرج منها المسيح سبعة شياطين، كما ورد في إنجيل لوقا. مريم المجدليّة شفاها السيّد في بدء بشارته وكانت مع بعض النساء سمّاهنّ لوقا الإنجيليّ، تنفق من أموالها على الجماعة، على الاثني عشر لأنّهم كانوا متجوّلين وكثيرًا ما كانوا بلا مورد. ما كانت النساء يعرفن أنّ يسوع سيقوم. ربّما أخبرهنّ التلاميذ أنّ السيّد تنبأ بموته وقيامته، أو ربّما لم يخبروهنّ. ما كنّ يفتشّ عن القيامة. كنّ فقط مطيّبات لجسد يسوع حسب الطريقة اليهوديّة القديمة، حتّى جاء الملاك يقول: لماذا تطلبن الحيّ بين الأموات؟ ليس هو ههنا، إنّه قد قام.

نحن نطلب الحياة الأبديّة دائمًا. ليس عندنا أموات. من مات لم يمّت. من مات عاش. من بقي مانت، مانت بأحزانه، مانت بيأسه، مانت بالخطيئة. وأمّا الذي انتقل فقد كفّ عن الخطيئة. لماذا نطلب الأحياء بين الأموات؟

ثمّ قال الملاك للنساء: اذهبن إلى الجليل، إلى شمال البلاد. موت السيّد وقيامته حدثا طبعًا في أورشليم، في الجنوب. قال الملاك اذهبن إلى الجليل فهناك يلقاكنّ الربّ، وهناك يلقى تلاميذه. الجليل كان مكان الحبّ الأوّل. التلاميذ كانوا جليليين. كانوا من البلاد المحيطة ببحر طبريا وهناك عرفهم ودعاهم ونقلهم من الصيد إلى إنجيله. بعد أن كشف لهم طريق الموت والقيامة وأنّه هو المحبّة الكبرى، أراد أن يجمعهم إلى صدره هناك في الجليل حتّى يطلقهم منه إلى العالم. ذهبوا إليه وجدّوا ولاءهم له.

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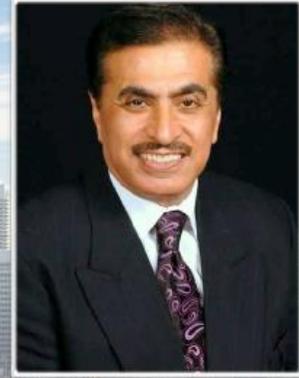


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