

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**

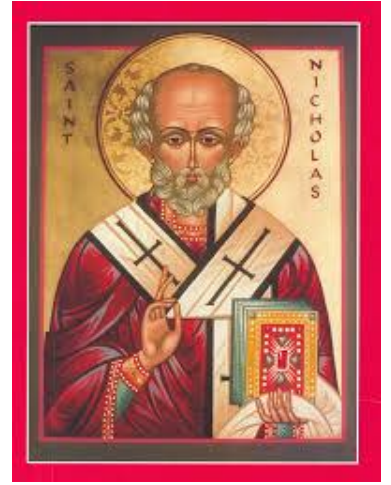
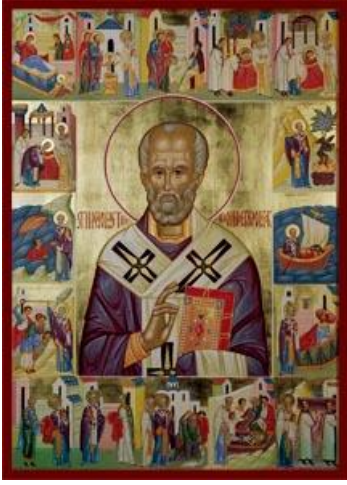
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Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Maher Shami**



Sunday, May 20, 2018 الأحد المجمع المسكوني الأول

Memorial Service:

- ❖ Six Month Memorial Service for the Servants of God
Georgette and Hanna Yanni offered by their family.
- ❖ Six Month Memorial Service for the Handmaiden of God
Olga Azar offered by her family.
May their memory be eternal!

THE EPISTLE: The Acts of the Apostles. (20:16-18, 28-36)

In those days, Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletus he sent to Ephesus and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore, be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. And now I commend you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" And when he had spoken thus, he knelt down and prayed with them all.

الرسالة: أعمال الرسل ٢٠: ١٦-١٨ و ٢٨-٣٦

في تلك الأيام ارتأى بولس أن يتجاوز أفسس في البحر لئلا يعرض له أن يبطئ في آسية، لأنه كان يعجل حتى يكون في أورشليم يوم العنصرة إن أمكنه. فمن ميليتس بعث إلى أفسس فاستدعى قسوس الكنيسة، فلما وصلوا إليه قال لهم: احذروا لأنفسكم ولجميع الرعية التي أقامكم الروح القدس فيها أساقفة لترعوا كنيسة الله التي اقتناها بدمه. فأني أعلم هذا أنه سيدخل بينكم بعد ذهابي ذئاب خاطفة لا تشفق على الرعية، ومنكم أنفسكم سيقوم رجال يتكلمون بأمور ملتوية ليجتذبوا التلاميذ وراءهم. لذلك اسهروا متذكّرين أنني مدة ثلاث سنين لم أكف ليلاً ونهاراً عن أن أنصح كل واحد بدموع. والآن أستودعكم يا إخوتي الله وكلمة نعمته القادرة على أن تبنيكم وتمنحكم ميراثاً مع جميع القديسين. إني لم أشته فضةً أحد أو ذهباً أو لباساً. وأنتم تعلمون أن حاجاتي وحاجات الذين معي خدمتها هاتان اليدان. في كل شيء بيّنت لكم أنه هكذا ينبغي أن نتعب لنساعد الضعفاء، وأن نتذكر كلام الرب يسوع، فإنه قال «إن العطاء هو مغبوط أكثر من الأخذ». ولما قال هذا جثا على ركبتيه مع جميعهم وصلى.

THE GOSPEL: St. John. (17:1-13)

At that time, Jesus lifted up His eyes to heaven and said, "Father, the hour has come; glorify Thy Son that the Son may glorify Thee, since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. I glorified Thee on earth, having accomplished the work which Thou gavest Me to do; and now, Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made. I have manifested Thy Name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy word. Now they know that everything that Thou hast given Me is from Thee; for I have given them the words which Thou gavest Me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; all Mine are Thine, and Thine are Mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy Name, which Thou hast given Me, that they may be one, even as We are one. While I was with them, I kept them in Thy Name, which Thou have given Me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to Thee; and these things I speak in the world, that they may have My joy fulfilled in themselves."

الإنجيل: يوحنا ١٧: ١-١٣

في ذلك الزمان رفع يسوع عينيه إلى السماء وقال: يا أبتي قد أتت الساعة، مجد ابنك ليُمجِّدَكَ ابْنُكَ أيضًا، كما أعطيتَه سلطانًا على كلِّ بشرٍ ليعطي كلَّ من أعطيتَه له حياة أبدية. وهذه هي الحياة الأبدية أن يعرفوك أنت الإله الحقيقي وحدك والذي أرسلته يسوع المسيح. أنا قد مجدتك على الأرض، قد أتممتُ العمل الذي أعطيتني لأعمله. والآن مجدني أنت يا أبتي عندك بالمجد الذي كان لي عندك من قبل كون العالم. قد أعلنتُ اسمَكَ للناس الذين أعطيتهم لي من العالم. هم كانوا لك وأنت أعطيتهم لي وقد حفظوا كلامك. والآن قد علموا أن كلَّ ما أعطيتَه لي هو منك، لأنَّ الكلام الذي أعطيتَه لي أعطيتَه لهم، وهم قبلوا وعلموا حقًا أنني منك خرجتُ وآمنوا بأنك أرسلتني. أنا من أجلهم أسأل، لا أسأل من أجل العالم بل من أجل الذين أعطيتهم لي لأنهم لك. كلُّ شيء لي هو لك وكلُّ شيء لك هو لي وأنا قد مجدتك فيهم. ولستُ أنا بعد في العالم، وهؤلاء هم في العالم، وأنا آتي إليك. أيها الأب القدوس احفظهم باسمك الذين أعطيتهم لي ليكونوا واحدًا كما نحن. حين كنتُ معهم في العالم كنتُ أحفظهم باسمك. إن الذين أعطيتهم لي قد حفظتهم ولم يهلك منهم أحد إلا ابن الهلاك ليتِم الكتاب. أما الآن فأني آتي إليك. وأنا أتكلّم بهذا في العالم ليكون فرحي كاملاً فيهم.

SUNDAY LUNCHEON

This Sunday May 20th we will have a luncheon after church service. All proceeds will be donated to charity. The luncheon is donated by **Nadia Wahab, Rema Kari, and Ajiah Habash**. We pray for the good health of them, their children, and their families. God bless!

SAVE THE DATE:

- ❖ **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.
- ❖ ****ST. NICHOLAS ANNUAL PICNIC:** Is now on Sunday July 8th at Dr. Elias Hanna Winery.** We will have a bus leaving from the church to transport those who are unable to drive. There will be limited capacity so please call us in advance to reserve a seat.
- ❖ **ST. NICHOLAS ANNUAL FOOD FESTIVAL: September 29th & 30th.** More info to come

Holy Ascension Feast: Thursday May 17th
Holy Pentecost Church Service: Sunday May 27th

Ascension: Metropolitan Anthony:

The feast of the Ascension of the Lord is one of the decisive links in our eternal human destiny. This destiny begins on the day that God calls the world from non-being into being with his mighty creative word. This world is placed before the face of God and by the creative word is called not only to temporal life but to remain eternally in the joy and glory of its Lord. The destiny of the world and of man begins with God's loving offer of the bliss of friendship with Him till the end of time. And when man fell away from God, when through the treachery of man the whole world was given over to suffering, God did not withdraw his love and abandon us. Never, neither in the hours of paradise nor in the dark years and centuries of the fall, was God a stranger to the world. He was constantly acting within it, arousing in men's hearts all that was good and true, sending His guardian angels, His prophets and the messengers of His word, — and when the time was ripe the Lord Himself entered the life — of the world. When God became incarnate He entered into the historical destiny of man so that there is no dividing line between this historical destiny and God's eternal life. But the Lord not only entered the historical destiny of man by His incarnation, He united with Himself, with His divine nature, all that He had created — our human flesh which He put on not for a time but forever, our earth, our sky — and demonstrated its wonderful quality and glory. All that He created is capable not only of meeting God, but of being spirit-bearing, God-bearing. The created world was not destroyed by its contact with the eternal, by the burning, divine union, but on the contrary was revived, transfigured and assumed the true rights of the created, entered the true destiny of creation. But even this was not enough. After Christ had defeated death by His death, He ascended into heaven, and, ascending into the depths of divine incomprehensibility, the Lord took our human nature, the flesh received from the Virgin, the material of the created world — with Him into the Mystery of the Trinity. St. John Chrysostom trying to describe the greatness of man says: "If you want to know how great man is do not turn to royal palaces, but raise your eyes to the throne of God and you will see, on the right hand of God the Father, the Son of Man clothed with our flesh." Here is the deepest and most glorious manifestation of man's greatness and of his glorious calling. Christ ascended into heaven on the day of a blessed and wonderful parting which turned out to be no separation, because by ascending into heaven He did not get farther away from us, for heaven is not the sky, not a certain distance, but the mystery of God's omnipresence, the glory that He had even before the world was. And when Christ says: "Deny yourself, take up your cross and follow Me," — He is not only telling us that in our temporal existence we must tear ourselves away from all self-love, accept the whole weight of our earthly life and follow Him, firstly among the people, thence to Gethsemane and the trial and thence to the cross, He does not even say that whosoever follows Him thus shall rise again on the last day; He opens to us even greater possibilities. We are called upon to follow Him and according to His own word, to be where He is, in the eternal glory of the divine life.

In another ten days it will be Pentecost. We expect that having through Baptism become, to some extent at least, the Body of Christ and having received communion from Him over the years, we may now receive the Gift of the Holy Spirit. Through this gift our renewed humanity may be ignited with the fire of eternal life. Let us prepare ourselves reverently and attentively, so that the life-giving and transfiguring presence of the Holy Spirit may be renewed within us. Let us come to church on that day ready to begin a new life in Christ and in the Spirit and become truly, in reality, not just in our dreams, what St. Ignatius

of Antioch calls the living body of Christ, the 'total Christ' in which the fullness of the Spirit resides. And by accepting this spirit of Christ and of Sonship, let us become — as with even greater daring St. Ireneus of Lyons says "the Only begotten Son of God in the Only-begotten Son". May the blessing and mercy of the Lord be with us all

إيماننا

جاء في دستور الإيمان الذي وضعه الآباء الذين اجتمعوا، السنة ٣٢٥، أننا نؤمن برب واحد يسوع المسيح، إنه رب، أي هو إله، وابن الله الوحيد الذي ليس مثله آخر، وهو مولود من الأب قبل كل الدهور، أي ليس مخلوقاً ولكنه كان دائماً موجوداً مع الله أبيه إذ لا نتصور وقتاً لم يكن فيه. المسيح موجود قبل الخليقة وقبل الناس ولكنه ظهر في ما بعد في جسد من مريم العذراء، ولكن قبل أن يظهر في الجسد كان موجوداً مع أبيه ومع الروح القدس. لذلك سمّاه الآباء «نور من نور وإله حق من إله حق»، وأكدوا أيضاً أنه مولود، أي أنه أتى من حضن الأب، من صميم الأب، من جوهر الأب، ولكنه لم يُخلق كالإنسان، لم يصنعه الله، لم يصنعه أحد.

وهو نور من نور كما إن الشمس نور وشعاعها نور، كذلك المسيح هو نور الله الأب. هذا هو جوهر إيماننا. نؤمن بأن ابن الله جاء إلى العالم وتجسّد ومات، وعندما نقول إنه مات فنحن نؤمن بأن الذي كان معلقاً على الصليب هو الإله بالجسد. فلو لم يكن المسيح إلهاً حقاً ونوراً حقاً، لم لو يكن المسيح إلهاً بالحقيقة، لما افتدانا أحد ولكننا بعد في خطايانا لأن الإنسان لا يخلص الإنسان.

كل من كان مؤمناً بالمسيح، واعتمد بالمسيح ويتناول جسد المسيح ودمه يخلص ولا تكون فيه خطيئة. جسد المسيح ليس فيه خطيئة إنما فيه حياة وانتعاش وفيه الخلاص، ومن يأخذ جسد المسيح ودمه يأخذ الحياة. بهذا المعنى قال الإنجيلي يوحنا على لسان السيد بكلم الله الأب بعد العشاء السري: «كل ما هو لك فهو لي» (١٧: ١٠).

نعيد اليوم لأباء الكنيسة الأولين الذين أظهروا هذا التعليم وكشفوه لنا بشكل واضح، وسنوا قانون الإيمان أي قاعدة الإيمان، ومن يبني على غير هذه القاعدة فهو غير مسيحي. يأتي بعض الناس مثل شهود يهوه ويقولون إن المسيح ليس إلهاً وإنه مخلوق. هؤلاء أخذوا تعليم أريوس الذي كفرته الكنيسة واجتمعت في المجمع المسكوني الأول وغلطته. ونحن كما ننكر أريوس وتعليمه كذلك ننكر الذين يكملون تعليمه ونتمسك بتعليم الكنيسة المقدسة.

نعيد للأباء لأنهم ولدونا بالروح كما كتب بولس الرسول لتلاميذه «أنا ولدتكم في المسيح يسوع بالإنجيل» (١ كورنثوس ٤: ١٥). كما لكل منا أب وأم ولداه بالجسد، لنا آباء ولدونا بالروح. من يعلم أحداً الإنجيل يجعله ابناً له بالروح، بالقداسة، بالمعرفة. نسميهم آباء لأنهم أبائنا في الإيمان المستقيم. نفتخر بهم لأنهم دعموا الإيمان الصحيح وأعطونا إياه جيلاً بعد جيل.

وبعد الآباء الأساقفة بنوع خاص يعلمون الإيمان. هذه مسؤوليتهم يستمرّون فيها في تسلسل لم ينقطع منذ أيام الرسل. المطران جاورجيوس

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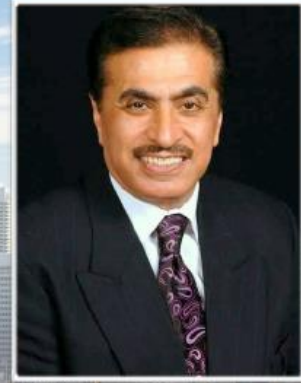
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