

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**

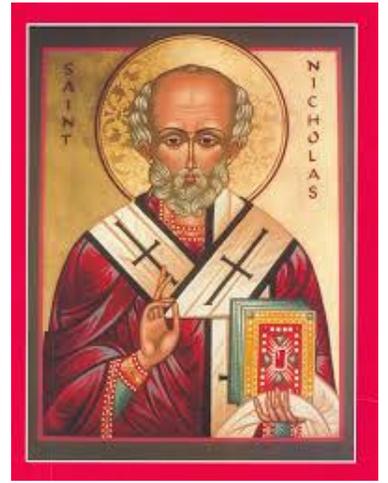
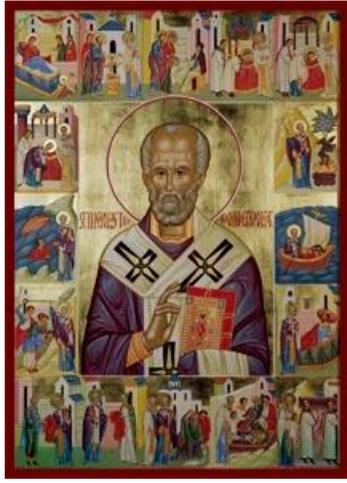
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Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Maher Shami**



Sunday, June 10, 2018

Memorial Service: One Year Memorial Service for the
Servant of God **Bishara Wahab** offered by his family.

Six Month Memorial Service for the Servant of God **Milad Wahab** offered by
his family. May their memory be eternal!

The Epistle: St. Paul to the Romans (2:10-16).

Brethren, glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality. All who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law. For it is not the hearers of the Law who are righteous before God, but the doers of the Law who will be justified. When Gentiles who have not the Law do by nature what the Law requires, they are a law to themselves, even though they do not have the Law. They show that what the Law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

الرسالة: رومية ٢: ١٠-١٦ يا إخوة، المجد والكرامة والسلام لكل من يفعل الخير، من اليهود أولاً، ثم من اليونانيين، لأن ليس عند الله محاباة للوجه. فكل الذين أخطأوا بدون الناموس فيدون الناموس يهلكون، وكل الذين أخطأوا في الناموس فبالناموس يُدانون، لأنه ليس السامعون للناموس هم الأبرار عند الله بل العاملون بالناموس هم يُبَرَّرُونَ. فإن الأمم الذين ليس عندهم الناموس إذا عملوا بالطبيعة بما هو في الناموس فهؤلاء وإن لم يكن عندهم الناموس فهم ناموس لأنفسهم، الذين يُظهرون عمل الناموس مكتوباً في قلوبهم وضميرهم شاهد، وأفكارهم تشكو أو تحتج في ما بينها يوم يدين الله سرائر الناس بحسب إنجيلي بيسوع المسيح.

The Gospel: St. Matthew. (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom and healing every disease and every infirmity among the people.

الإنجيل: متى ٤: ١٨ - ٢٣

في ذلك الزمان فيما كان يسوع ماشياً على شاطئ بحر الجليل رأى أخوين وهما سمعان المدعو بطرس وأندراوس أخوه يُلقيان شبكة في البحر (لأنهما كانا صيادين). فقال لهما: هلم ورائي فأجعلكما صيادي الناس. فلوقت تركا الشباك وتبعاه. وجاز من هناك فرأى أخوين آخرين وهما يعقوب بن زبدي ويوحنا أخوه في سفينة مع أبيهما زبدي يُصلحان شباكهما فدعاهما. وللوقت تركا السفينة وأباهما وتبعاه. وكان يسوع يطوف الجليل كله يُعَلِّم في مجامعهم ويكرز ببشارة الملكوت ويشفي كل مرض وكل ضعف في الشعب.

SAVE THE DATE:

- ❖ **CAMP THREE HOLY YOUTHS: June 18-22nd at St. Sava Mission in Jackson, California.**
Tuition: \$100 per camper. We would like to encourage you to bring all the youth ages 8-17 where they will learn the word of God, learn discipline, have fun and fellowship and make their Orthodox faith stronger. Register online at www.norcaldeanerycamp.org.
- ❖ **ST. NICHOLAS ANNUAL PICNIC: Sunday July 8th at Hanna Winery at 5353 Occidental Rd, Santa Rosa, CA 95401. **DIVINE LITURGY CHURCH SERVICE WILL BE HELD AT THE 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.**

Special Announcement: Dearly beloved faithful of St. Nicholas. Construction is under way for a new Orthodox church in the Holy Land of Palestine. The church is located in the small town of **Kfar-Sumei** in the Holy Land. Any donation or contribution to help build this church and preserve the Christian Orthodox faith in the Middle East would be greatly appreciated.

Facebook page: <https://www.facebook.com/ChurchSumei/>

GoFundMe page: <https://www.gofundme.com/orthodox-church-in-the-holy-land>

Congratulations to all the recent graduates, especially:

❖ **High School:**

Michael Kareem Rantisi, Brandon Isam Rantisi, Andrew Osama Rantisi, Norana Mourice Kari

❖ **College:**

Frank Bouri, Elyana Rantisi, Sami Isam Rantisi, Rana Batshon, Pharmacy Dr. Issa Dabeet.

God Bless and many years!

Altar Candle Offering:

- ❖ Offered by **Laila Louh** and **Saida Jaghab** in loving memory of **Elias Louh** on the occasion of his birthday on June 11th. May his memory be eternal!
- ❖ Offered by **Nadim, Basma and Brandon Howell, Jane and Oscar Moran** for the good health of **Janan Howell** on the occasion of her birthday on June 10th. God bless and many years!
- ❖ For the good health of **Nabil Hanhan** on the occasion of his birthday. May God grant him many years!

Metropolitan Anthony: CALLING OF THE APOSTLES

It is essential for us to realize the link there is between Christ and the apostles. If you read the Gospels you will see that the apostles and the Lord Jesus Christ were born and lived in the same area. Christ came to live in Nazareth as a child; the apostles lived all about the place of His abode. We know nothing about the early years of these men, but if we think that Cana of Galilee was less than 4 miles away from Nazareth, if we think that all the cities

and all the villages in which Peter and Andrew, John and James and others lived were around the same place, we can imagine that they had met and seen and heard the Lord Jesus Christ as a child, as a youth.

We know nothing about the impact of His personality growing harmoniously into the fullness of His human stature, but links of personal knowledge and familiarity existed. The disciples of John the Baptist, Andrew and John, were the disciples of a cousin of the Lord. James was the brother of John, Peter was the brother of Andrew. When they first met Christ, they sought out their friends Nathanael and Phillip. Even the words of Nathanael 'Can anything good come out of Nazareth?' is not a mysterious saying. What would any one of us say if he was told that God Himself had become man in a village four miles away from his own village?

And then there is a whole process which we can trace in the Gospels in which one can see how, gradually, the disciples discover the Lord Jesus Christ, how He becomes gradually more and more to them. And one day their relatedness to Him is such that they could not leave Him even if they wanted to. When most of Christ's disciples abandoned Him the Lord said to the Twelve: 'Are you also going to go?' And Peter answers: 'Where should we go? Thou hast the word of eternal life'. This relatedness between the disciples and Christ that began perhaps in friendship, then in admiration grew to the relationship of disciples and Master, on the way to Caesarea Philippi becomes a recognition, proclaimed by one of them as a gift of God, of what He truly is: 'Thou art the Christ, the Son of the Living God'.

It is a relationship so deep, so perfect and complete that they cannot leave Him even if terror comes upon them. When Christ tells His disciples that He is going to Bethany because Lazarus has died, His disciples say: 'Are you going back into Judaea? We're not the Jews about to kill you?' And one of them says, 'Let us go with Him and die with Him'. And that one is Thomas, the one who so often is thought as a doubter. No, he is not a doubter. He is ready to live and to die with his Master, but he is not prepared credulously to receive the news of Christ's Resurrection with all its resurrecting impact and life-giving power without being sure — because when Christ died on the cross His disciples scattered, afraid, in hiding, and yet, attached to Him with all the fibers of their heart and mind and soul, they felt that life had gone out of the world, life had gone out of their lives. That happens to us when someone who is infinitely dear dies. Then we discover that because this person has died everything which is shallow, trivial, small, too small to be as great as life and death, becomes irrelevant. We turn away from it, we become as great as our perception of life and death can make us.

That is what happened to them, but then there was no life, there was only crushing, destructive death. They could no longer live because life had gone out of their lives, but they could continue to exist. And all of a sudden they discovered that Christ was alive and that they could live and, more than this, that in a mysterious way because they had died so deeply and completely through love and oneness with Him, they could, through love and oneness — both His and theirs — be alive, but alive with an unshaking certainty that no death can deprive them of life any more, no kind of death; death was defeated. This is what we sing at Easter, this is what we proclaim as the Gospel. Life has triumphed, death has no power over us. Our body has no power to kill us when it dies. This is one of the essential witnesses of the apostles: not simply that they are so faithful in their love for Christ that they are prepared to die, but that they are so certain from inner certainty, from the welling

up of eternity within them, from the victory within them of the life of Christ, that death is no more. One can peacefully let go of temporariness, as St Paul says. For him death does not mean divesting himself of temporary life, it means to be clad with eternity, eternity fulfilled, what it was incipiently, germinally, fighting for the fulfillment in what he calls his body of corruption.

الدعوة الإنجيلية في الأحد الثاني بعد العنصرة أرادت الكنيسة أن تُحدّثنا عن فعل الروح القدس فينا، عن تأثيره في الناس. ولذا تلت علينا المقطع من بشارة متى الذي يتحدّث فيه عن جمع الناس إلى الله، عن الدعوة الإنجيلية. الروح القدس يلملم الناس، يضمهم إلى الله.

كان أن تجوّل السيد على ضفاف بحر الجليل -أي بحيرة طبريا- والتقى هناك بشابين هما سمعان -الذي دُعي في ما بعد بطرس- وأندراوس أخوه، وقال لهما: "هلمّ ورائي". دعاهما السيد، فتركا كل شيء وتبعاه كأنهما ذاقا في لحظة سريعة أن شيئا عظيما ينتظرهما. وكان هذان مأخوذين قبلا بعمل الصيد.

كلّ منّا مأخوذٌ بشيء ما في الدنيا، ويسوع يعبر في حياة كل إنسان، يطلّ على كلّ إنسان ليس بصورة خارقة، ليس بأعجوبة، ولكنه يأتينا كما يلقانا، كما نحن في حياتنا العادية، يأتينا ونحن في تجارة، في طلب علم، في طهي، في تعليم، في خدمة، في رعاية، في رتبة عملنا اليومي، وينقذنا ليس من أعمالنا، لكنه يُخلّصنا من تفاهتنا. يسوع لا يريد أن يخرج الإنسان من عمله، ففي بيتنا يكون الخلاص، في مكتبنا، في مدرستنا، في كنيستنا وفي الشارع. لا يريد الرب أن يترك الإنسان قريبته أو عائلته أو أولاده أو أي شيء. فالملكوت يُبنى في أي وضع جعلنا الله فيه. الملكوت لا يكون في أن ينزوي الإنسان في الجبال أو يدخل صومعة. هذا ممكن ويريده يسوع من بعض من الناس لأنه يجنّدهم في سبيله، لكن الأمر الشائع أن السيد يُبقينا حيث نحن. بأسرنا هو فلا يبقى أسرى لعمل أو لإنسان أو لنشاط آخر.

ترك التلاميذ الأربعة شباكهم وتبعوا يسوع. لا بد أن نترك حتى نتبع. قد لا نترك بيوتنا وأولادنا وأعمالنا، لا نترك شيئا ولكننا نترك الذهنية الفاسدة التي بها نتعاطى أمورنا، نترك الأنانية التي تلتصقنا بأي شيء. كل مخلوق صالح، كل نشاط كريم، كل عمل مبارك، ولكن الإنسان في خطيئته يُفسد الأشياء. الإنسان في قلبه يُفسدها. المسيح يجيء إلينا وإلى أعمالنا وبيوتنا ونشاطاتنا جميعها لكي يُدخل الطهارة إليها ويجعل قلوبنا مطمئنة إليه، فإذا بنا نجعل الملكوت حيث نكون بحيث يتراءى الله في ما نأكل ونشرب ونقول ونعمل ونُتمّم من صلوات. الله قائم فينا إن كانت أعمالنا صادرة عن قلب يتطهّر من أجله.

فيما نقوم بما يقوم به الناس، يعبرُ المسيح بنا. عبوره مقصودٌ. مقصودٌ "من أجلنا نحن البشر، ومن أجل خلاصنا". هو يظلّ يعبرُ ويعبرُ حتى اليوم الأخير. لا يتعب يسوع من العبور بنا حتى يلفت بصرنا إليه. ومتى أبصرناه، المهم أن نستضيفه في نفوسنا وفي أعمالنا وأفكارنا كلها. وإن رحبنا نحن به، فإنه يفتح لنا مجالات السماء والأرض، وفي آخر العمر يخطفنا إليه. "سأجعلكم صيادي الناس". سوف تصطادون نفوس البشر لتقيموها في ملكوته الأبدي. آخر مطافنا تلك المحجة العظيمة في ملكوت المسيح.

المطران جاورجيوس

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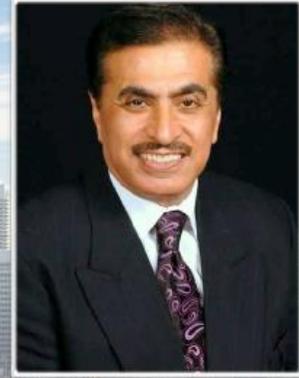
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