

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**

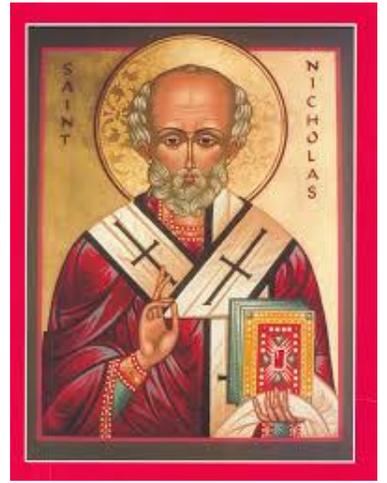
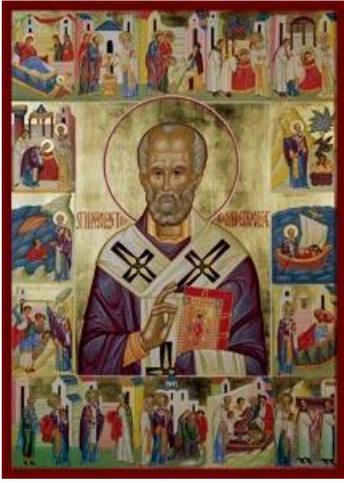
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Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Maher Shami**



Sunday, November 04, 2018

Memorial Service:

Forty Day Memorial Service for the Servant of God **Jalil Saliba Jada** who passed in Amman, Jordan offered by his family. May his memory be eternal!

THE EPISTLE: St. Paul to the Ephesians. (2:4-10)

Brethren, God, Who is rich in mercy, out of the great love with which He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and made us sit with Him in the heavenly places in Christ Jesus, that in the coming ages He might show the immeasurable riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For, we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

أفسس ٢ : ٤-١٠

يا إخوة إن الله لكونه غنيًا بالرحمة، ومن أجل كثرة محبته التي أحببنا بها، حين كنا أمواتًا بالزلات أحيانًا مع المسيح (فإنكم بالنعمة مخلصون)، وأقامنا معه وأجلسنا معه في السماويات في المسيح يسوع، ليظهر في الدهور المستقبلية فرط غنى نعمته باللفظ بنا في المسيح يسوع. فإنكم بالنعمة مخلصون بواسطة الإيمان، وذلك ليس منكم إنما هو عطية الله، وليس من الأعمال لنألف افتخر أحد لأننا نحن صنعنا مخلوقين في المسيح يسوع للأعمال الصالحة التي سبق الله فأعدّها لنسلك فيها.

الإنجيل: لوقا ١٦ : ١٩-٣١

قال الرب: كان إنسان يلبس الأرجوان والبزّ ويتنعم كلّ يوم تنعمًا فاخرًا. وكان مسكين اسمه لعازر مطروحًا عند بابيه مصابًا بالقروح. وكان يشتهي أن يشبع من الفتات الذي يسقط من مائدة الغني. بل كانت الكلاب تأتي وتلحس قروحه. ثم مات المسكين فنقلته الملائكة إلى حضن إبراهيم. ومات الغني أيضًا فدفن. فرفع عينيه في الجحيم وهو في العذاب فرأى إبراهيم من بعيد ولعازر في حضنه. فنادى قائلاً: يا أبت إبراهيم ارحمني وأرسل لعازر ليغمس طرف إصبعه في الماء ويبرد لساني لأني معذب في هذا اللهب. فقال إبراهيم تذكّر يا ابني أنك نلت خيرائك في حياتك ولعازر كذلك بلاياه. والآن فهو يتعزى وأنت تتعذب. وعلاوة على هذا كلّه فبيننا وبينكم هوة عظيمة قد أثبتت حتى إن الذين يريدون أن يجتازوا من هنا إليكم لا يستطيعون، ولا الذين هناك أن يعبروا إلينا. فقال أسألك إذا يا أبت أن ترسله إلى بيت أبي. فإن لي خمسة إخوة حتى يشهد لهم كيلا يأتوا أيضًا إلى موضع العذاب هذا. فقال له إبراهيم إن عندهم موسى والأنبياء فليسمعوا منهم. قال لا يا أبت إبراهيم، بل إذا مضى إليهم واحد من الأموات يتوبون. فقال له إن لم يسمعوا من موسى والأنبياء فإنهم ولا إن قام واحد من الأموات يصدقونه.

THE GOSPEL: St. Luke. (16:19-31)

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover, the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'"

SAVE THE DATE:

- ❖ **YOUNG ADULT BOWLING:** Join our young adult group for an exciting time at Classic Bowl next Friday November 9th at 7 PM. Hope to see you all there! 900 King Plz, Daly City, 94015.
- ❖ **ST. NICHOLAS ANNUAL FAMILY NIGHT:** Friday November 16th sponsored by the Rantisi Families. More info to come.
- ❖ **ST. NICHOLAS DAY/80TH ANNIVERSARY LUNCHEON:** Sunday December 9th after Divine Liturgy please join us in celebrating the Feast of Saint Nicholas Day as well as our 80th anniversary.
- ❖ **ST. NICHOLAS ANNUAL CHRISTMAS PARTY:** Saturday December 22nd. More info to come.

Parish Council Election will take place on Sunday December 2nd.

There will be a parish council election meeting for the sole purpose of electing some members of the Parish Council for the upcoming term. Three are to be elected and one to be appointed by the Pastor.

The candidate or nominated person for the Parish Council should be fully pledged for the previous two years and should be spiritually qualified. *Please submit your candidate's name to Father George and/or Chairman Maher Shami as soon as possible.*

In order to vote in the elections, members must be in spiritual and financial good standing with the church.

Orthodox Youth Athletic Association Basketball 2019 Season:

We are getting ready to start another season of OYAA Basketball. The season will begin either January 6th or January 13th depending on the number of teams entered. If you wish to have your child join a team for the 2019 Elementary and Middle School Girls and Boys Divisions please discuss with Father George for more information.

Altar Candle Offering:

- ❖ Offered by **Batshon family** in loving memory of **Deeb and Fifi Batshon**.
May their memory be eternal!

Metropolitan Anthony: THE PARABLE OF THE RICH MAN AND LAZARUS

As every of Christ's parables of the judgement today's parable has got a very simple aspect and at the same time should be reflected on a deeper level.

The simple aspect is this: you have had on earth all that was good, Lazarus has had nothing; he therefore receives in eternity all the goods which he has lacked on earth and you are deprived of it. But this is not the real and deeper meaning of it.

Who is this rich man? It is a man who not only possessed all that the earth could give him: wealth, a good name, a status among his fellow-citizens; it is a man who craved for nothing else. All he wanted, all he needed was material wealth, a good standing among men, reverence, admiration, a slavish obedience of those who were under him.

Lazarus possessed nothing; but from the parable we see that he did not complain, he received what the rich man needed not; he ate the crumbs from his table. But — he had a living soul; perhaps did he crave for more: who doesn't want to have a roof, who doesn't want to have the security of food? But he received what was given with gratitude.

And when they died, what did they take with them? The rich man had nothing to take because he had never had any concern for anything that the earth couldn't give. Lazarus had always longed for more than the earth could give: for justice, for peace, for love, for compassion, for human brotherhood — for all those things which make the human being human. The rich man was in condition which is described in one of the prophecies: Israel has grown fat with wealth and has forgotten God... The poor man could do no such thing; he was too poor to be rooted into the earth — he was free.

Now, this applies to all of us; because all of us we possess within ourselves both the rich man and Lazarus. On the one hand, how much we have, how rich we are, how secure, how opulent. On the other hand, if we are here, it means that there is another dimension within our soul that longs for something else. But the question is to be asked: if we had to choose — what we would choose? What is what we really treasure? Is it security which the earth so far has given us — or is it the vastness, the depth of understanding, communion with God, love of our neighbour, compassion — so many other things which the Gospel has taught us?

And this is where the parable refers not only to two men of the past, or to others than we are, it refers to us personally: who am I, — or if you prefer, which is more fair — who predominates in me? Am I more like the rich man, so rooted into the earth that the things of God, the things of the spirit, the things of eternity, or simply, what is truly human comes secondly — or am I one of those for whom what to be human matters more than anything?

And then, there is another thing in the parable. The rich man, seeing himself devoid of all, of everything turns to Abraham and says, Send Lazarus to my brothers who are still on earth to give them a warning, that they may not come to this place of torment... And Christ says, Even if one came back from the dead, if they have not listened to what has been revealed in the past, they will not believe, they will perish in their sin...

How, that echoes in a tragic way with the situation in which people were when they stood as a milling crowd around the Cross on which Christ was dying. Some were believers, His own people — but where were they? They had fled. Some were His disciples faithful at the core of their being, faithful with their hearts, the women who had followed Him — they stood at a distance; only the Mother of God and John stood by the Cross.

But in the crowd there were such who, together with the High Priest, the Pharisees who had condemned Christ, were saying: Descend now from the Cross — and we shall believe... How many thought: If He only did that, we could believe without taking any risk, believe with security,

safely; believe and follow One Who had already won His victory; but can we, can we possibly believe and follow One Who now, defeated, reviled, rejected hangs on the Cross between two criminals? We can't... That is what the parable says; and which is shown in the life of so many. Where do we stand? Are we prepared to believe Christ's word? Are we prepared, captured by the beauty, the ineffable, the unutterable beauty of Christ's personality to follow Him at all risk? And risk, we know, is great: we will be reviled, we will be laughed at, we will be strangers, people will think that we are tramps on earth, not that we are pilgrims of Heaven; but are we prepared to do this? We must give thought to these two aspects of the parable; because otherwise it is irrelevant, it has nothing to do with us — and yet, so much it has!

Let us think of it, deeply, standing judgement before it. God does not judge us in order to condemn. God presents us with reality and asks of us only one thing: Respond to reality! Do not accept a world which is a mirage! Do not accept yourself while you remain a mirage: be real, and then you will be children of the Kingdom. And what can be greater: brothers and sisters of Christ, sons and daughters of the Living God; and messengers — messengers of God on earth. Can we hope for anything greater? And yet — this is what is offered to each and all of us! What a wonder, what a joy! How can we turn away from this?

الفقر والغنى إنجيل اليوم صدّاع، مثير، مخيف، مُزعزع، يطرحنا في صميم الوجود، في مأساة الفقراء. البؤساء مطروحون في شوارع المدن. الغني ولعازر هما في ما بيننا. هنالك أغنياء تتساقط قنات الطعام من موائدهم وهم لا يرون لعازر القريب من أبهم يستحي أن يقرع الباب. كان الوعّاظ في ما مضى يقولون للفقراء ان اصبروا فلکم ملكوت السموات. بعد ان تموتوا يجعلکم الله في الملكوت. لا بأس إن كنتم الآن لا تأكلون وأولادکم لا يتطبّبون ولا يذهبون إلى المدارس. الدول قائمة هكذا على هذا الفاصل بين من يأكل ومن لا يأكل، بين من يسود ومن يُسَاد، بين من يتكلّم وبين من يُكَمّ فاه لأن الكلام الصريح يززع أسسًا كثيرة قامت على الأرض. نحن في الكنيسة المقدّسة لنا تعليم واضح صريح سبقنا به كلّ الفلاسفة الذين تحدّثوا بصورة خاصة عن الفقر والغنى. قال الآباء القديسون، ومنهم باسيليوس الكبير ويوحنا الذهبي الفم، قالوا ان المُلك وكالة. ليس هناك من مُلك مطلق ولا قدسيّة مطلقة للمُلك لا تُحدّد. المحبّة وحدها تُحدّدنا وتقيدنا: «بِدَد، أعطى المساكين، فبرّه يدوم إلى الأبد» (٢ كورنثوس ٩ : ٩). قال القديس باسيليوس وكان أسقفًا خيّرًا وقد كان له فم عدل يتحدّى الكل، وباسيليوس له أن يتكلّم لأنه منحدر من عائلة غنية جدًا، قال بصورة بسيطة جدًا، وكان يعلم أن للناس ثيابًا كثيرة في خزائنهم، قال ان الأحذية التي عندك وتفيض عن حاجتك فأنت سارقها لأنها حُكْمًا للذي لا حذاء له. لم يقل ان الإنسان لا يستطيع ان يُنوع بثيابه وحذاءه. قال ما تملكه زائدًا عن حاجتك فأنت سارقه لأنه حُكْمًا يخصّ الذي لا يملك. إن كنت تملك أرضًا فأنت وكيل الله عليها من أجل أحبّاء الله، وأحبّاء الله هم المساكين. هذه هي القاعدة. كيف تصبح هذه القاعدة الإنجيلية أن المُلك وكالة فقط وليس حيازة أبدية، كيف نبني على هذه القاعدة نظامًا اقتصاديًا عادلًا، هذا لم يشرحه المسيح ولا كتب عنه الآباء بل هو متروك لتفاوضنا. ولكنها قاعدة تبقى صريحة جريئة حادّة، ودعوة يسوع لنا أن نخضع لهذا الكلام خضوعًا قد يكسرنا، ولكن الخلاص في هذه القاعدة.

نحن قد اخترنا، ان كنّا مؤمنين، ألا نلبس البرّ والأرجوان لأننا اخترنا الله، اخترنا ان نكون من حزب لعازر، من حزب الفقراء. وقد اخترنا أن نقول لهم ان دعوة المسيح ليست في الصبر ولا في الخنوع، ولكنها للعدالة. انها دعوة تهزّ الناس وضمائر الناس لكي تنفتح قلوبهم فتبدّد المال الذي في أيديهم بالطريقة التي يريدون وبالتنظيم الذي يشاؤون. نحن اخترنا أن نصرخ مع المظلومين حتى يسمع الذين لم يصمّوا آذانهم عسى ان يجعل الله في قلوبهم حنانًا.

المطران جاورجيوس

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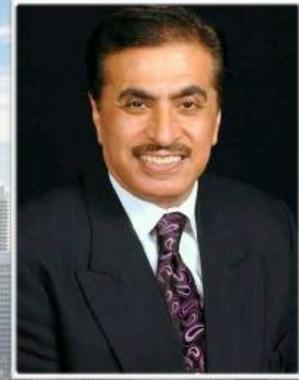
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