

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**

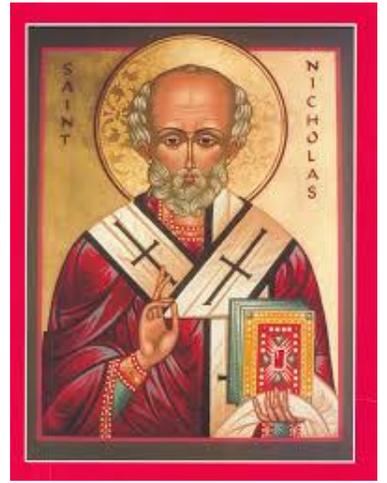
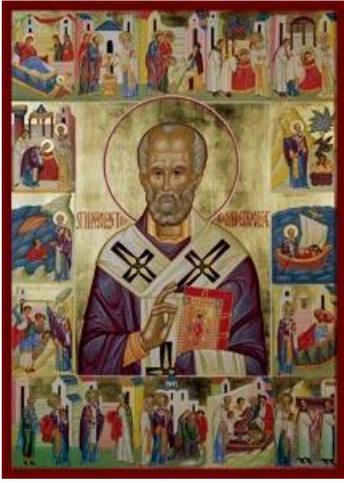
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Parish Council Chairman: **Maher Shami**



Sunday, December 30, 2018

Joseph the Betrothed, David the Prophet and King, and James the brother of the Lord

القديسان الصديقان يوسف خطيب مريم، وداود الملك ويعقوب أخو الرب

الْحَمْدُ لِلَّهِ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَالسَّلَامُ وَالرَّحْمَةُ وَالْبَرَكَاتُ!



HAPPY
NEW YEAR

THE EPISTLE: St. Paul to the Galatians. (1:11-19)

Brethren, I would have you know that the Gospel, which was preached by me, is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people; so extremely zealous was I for the traditions of my fathers. But when He who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother.

الرسالة: غلاطية ١: ١١-١٦ يا إخوة أعلمكم أنّ الإنجيل الذي بشرتُ به ليس بحسب الإنسان، لأنّي لم أتسلّمه وأتعلّمه من إنسان بل بإعلان يسوع المسيح. فإنكم قد سمعتم بسيرتي قديماً في ملة اليهود أنّي كنت أضطهد كنيسة الله بإفراط وأدّمرها، وأزيد تقدماً في ملة اليهود على كثيرين من أترابي في جنسي بكوني أوفر منهم غيرة على تقاليدات آبائي. فلمّا ارتضى الله الذي أفرزني من جوف أمّي ودعاني بنعمته أن يعلن ابنه فيّ لأبشر بين الأمم، لساعتي لم أصغ إلى لحم ودم ولا صعدتُ إلى أورشليم إلى الرسل الذين قبلي، بل انطلقت إلى ديار العرب، وبعد ذلك رجعت إلى دمشق. ثمّ بعد ثلاث سنين صعدتُ إلى أورشليم لأزور بطرس فأقمت عنده خمسة عشر يوماً. ولم أر غيره من الرسل سوى يعقوب أخي الربّ.

الإنجيل: متى ٢: ١٣-٢٣ لمّا انصرف المجوس إذا بملاك الربّ ظهر ليوسف في الحلم قائلاً: قم فخذ الصبيّ وأمّه واهرب إلى مصر، وكن هناك حتّى أقول لك، فإنّ هيرودس مزعم أن يطلب الصبيّ ليهلكه. فقام وأخذ الصبيّ وأمّه ليلاً وانصرف إلى مصر. وكان هناك إلى وفاة هيرودس ليتمّ المقول من الربّ بالنبيّ القائل: من مصر دعوتُ ابني. حينئذٍ لمّا رأى هيرودس أنّ المجوس سخروا به غضب جدّاً، وأرسل فقتل كلّ صبيان بيت لحم وجميع تخومها من ابن سنتين فما دون، على حسب الزمان الذي تحقّقه من المجوس. حينئذٍ تمّ ما قاله إرمياء النبيّ القائل: صوت سُمع في الرامة، نوح وبكاء وعويل كثير، راحيل تبكي على أولادها وقد أبت أن تتعزّي لأنّهم ليسوا بموجودين. فلمّا مات هيرودس إذا بملاك الربّ ظهر ليوسف في الحلم في مصر قائلاً: قم فخذ الصبيّ وأمّه واهرب إلى أرض إسرائيل، فقد مات طالبو نفس الصبيّ. فقام وأخذ الصبيّ وأمّه وجاء إلى أرض إسرائيل. ولمّا سمع أنّ أرشيلوس قد ملك على اليهودية مكان هيرودس أبية خاف أن يذهب إلى هناك وأوحى إليه في الحلم فانصرف إلى نواحي الجليل، وأتى وسكن في مدينة تدعى ناصرة ليتمّ المقول بالأنبياء إنّه يدعى ناصرياً.

THE GOSPEL: St. Matthew. (2:13-23)

When the wise men had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the Child and His mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the Child, to destroy Him." And he rose and took the Child and His mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt have I called My Son." Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region, who were two years old or under, according to the time which he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah: "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more." But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the Child and His mother, and go to the land of Israel, for those who sought the Child's life are dead." And he rose and took the Child and His mother, and went to the land of Israel. But when he heard that Archelaus reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled, "He shall be called a Nazarene."

Altar Candle Offering:

- ❖ Offered by **Mimi Hanhan** in loving memory of **Basem Hanhan, Shuckri & Wadia Hanhan, Joseph & Margert Hanhan, Nakleh and Ellen Aho**. Also, for the good health of **Mimi Hanhan** and families and the **Aho's families**.

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Annual Christmas Party:

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Pledge Commitments & Archdiocese Fees: Friendly reminder: We humbly ask you to honor your pledge commitments and archdiocese fees. God bless you!

SAVE THE DATE:

- ❖ **ANNUAL GENERAL PARISH MEETING: Sunday January 20th, 2019** 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 2018 should be paid.

Metropolitan Anthony: AFTER CHRISTMAS

In imagination we think ourselves 2000 years back. What wonder should fill us: a week, and the world has become different. The world that had been for thousands of years like the lost sheep was now the sheep found, taken upon His shoulders by the Son of God become the son of man. The unbridgeable gap that sin had created between God and man was now at least incipiently bridged; God had entered into history, God Himself had become man. God had taken flesh and all things visible, what we perceive in our blindness as dead, inert matter, could in His body recognise itself in glory. Something absolutely new had occurred; the world was no longer the same.

Moreover, there is another aspect to the Incarnation. God had become man, but God in Christ had spoken words of truth, that was decisive, that gradually like yeast dropped into dough was to change the world; God had revealed to us the greatness of man. Christ becoming man was evidence, is and will remain forever evidence, that man is so vast, so deep, so mysteriously deep, that he can not only contain the divine presence as a temple, but unite himself with God, $\text{в\text{Т}\text{ь}}$ become partaker of the divine nature $\text{в\text{Т}\text{ь}}$, as St. Peter puts it in his Epistle. And again that man is great, and that however far we fall away from our vocation, however unworthy we may become of it, God will never re-establish with us a relationship which is less than that of His fatherhood and our condition of sons and daughters of the Most High. The prodigal son was asking his father to receive him as a hireling now that he was unworthy of being called a son; but the father did not accept it. When the son made his confession, the father stopped him before he could even pronounce those words, because God does not accept our debasement, we are no slaves and no hirelings. Has not Christ said to His disciples, "I no longer call you servants, because a servant does not know the will of his master, and lo, I have told you everything."

Again, the proclamation in Christ and by Him that what matters supremely is every person, that He lives and dies for every one of us, that it is not collective units that matter, but each of us. Each of us, tells us the Book of Revelation, possesses for God a name, a name which will be revealed to us at the end of time, but a name which no one can know but God and he who receives it, because this name is our relationship to God, unique, unrepeatable. Each of us is unique for Him. What a wonder! The ancient world knew of nations and races, it knew of slaves and owners, it knew of categories of people, exactly in the same way in which the modern world that is gradually becoming not only secular but pagan, distinguishes categories and types and groups; God knows only living men and women.

And then a new justice was introduced, or rather proclaimed by Him, not the distributive and retributive justice of the law, another justice. When Christ says to us, "let your justice be beyond that of the scribes and pharisees," He speaks of the way in which God treats each of us. He accepts each of us as we are. He accepts good and evil, He rejoices in the good, and He dies because of and for the sake of what is evil. And that is what God calls us to remember, and how He calls us to be and to behave - not only within our Christian circle but in the whole world, to look at every person with that kind of justice; not judging and condemning, but seeing in each person the beauty which God has impressed upon it and which we call "the image of God in man". Venerate this beauty, work for this beauty to shine in all glory, dispelling what is evil and dark and making it possible, by the recognition of beauty in each other, for this beauty to become reality and to conquer. He has taught us also about love which the ancient world did not know, and the modern world, like the old one, is so afraid of: A love that accepted to be vulnerable, helpless, giving, sacrificial; a love that gives without counting, a love that gives not only what it possesses, but itself. That is what the Gospel, that is what the Incarnation brought into the world, and this has remained in the world. Christ said that "the light shines in the darkness, and the darkness cannot

comprehend it," but it cannot put it out either. And this light shines and shall shine, but it will conquer only if we undertake to be its heralds and the doers of these commandments of justice and of love, if we accept God's vision of the world and bring to it our faith, that is, our certainty and our hope, which is the only power that can help others to start anew; but to start anew they must see newness in us. The world has become incipiently new by the union of God with man, when the Word became flesh; it is for us to be a revelation of this newness, the resplendence and shining of God in the darkness or the dusk of this world.

May God grant us courage and love and greatness of heart to be His messengers and His witnesses, and may the blessing of the Lord be upon you by His grace and love towards mankind always, now and forever and world without end.

إيضاح الإنجيل (نشرة رعيتي)

مجوس من المشرق عاينوا نجم المولود ملك اليهود في المشرق، فأتوا إلى اورشليم ليسجدوا له. قابلوا الملك هيرودس فأرسلهم إلى بيت لحم وطلب منهم أن يعودوا ليعلموه بمكان المولود الجديد لكي يسجد له. قادهم النجم إلى الموضع فرأوا الصبيّ وسجدوا له مقدمين هدايا، وعادوا إلى بلادهم بعد أن أوحى لهم بالأمر يرجعوا إلى هيرودس (متى ٢: ١-١٢).
«ولمّا انصرف المجوس إذا بملاك الربّ ظهر ليوسف في الحلم». لا يقصد الإنجيليّ بملاك الربّ ملاكًا مخلوقًا مختلفًا عن الله، بل يشير هذا التعبير إلى تجلّي الله نفسه. كثيرًا ما يرد هذا التعبير في سفر التكوين (تكوين ١٦: ٧ و١٣ و٢٢: ١١)، يرافقه الإلهام بواسطة الأحلام (تكوين ١٥: ١٢ و٢٨: ١٢). الإنجيليّ متى، في الإصحاحين 1 و2 من إنجيله، يستعمل طريقة إنشاء سفر التكوين ذاتها مستخدمًا التعبيرات عينها.

موضوع التكوين هو الخلق. ويضعنا الإنجيليّ متى في هذين الإصحاحين في جوّ الخلق، لكنّه خلق من نوع آخر. الربّ يسوع ليس كأدم الأوّل بل هو آدم الجديد باكورة الخليقة الجديدة ابن الإنسان الحقيقيّ وابن الله الحقيقيّ. آدم سقط بالخطيئة وابتعد عن الله فتشوّهت صورة الله فيه. أمّا الربّ يسوع فأعاد بهاء هذه الصورة في الإنسان راسمًا بطاعته حتّى الصليب السبيل إلى تحقيق المثال الإلهيّ (تكوين ١: ٢٦-٢٧).

«قم فخذ الصبيّ وأمّه واهرب إلى مصر... قم فخذ الصبيّ وأمّه واهرب إلى إرض إسرائيل». الإنجيليّ متى وحده يذكر الهروب إلى مصر والعودة منها مذكّرًا بخروج الشعب الإسرائيليّ من مصر في العهد القديم. نلاحظ أنّ الإنجيليّ متى يذكر حوادث من طفولة يسوع بترتيب يذكّرنا بأحداث سبق أن عاشها الشعب الإسرائيليّ في العهد القديم.
«لينيّم المقول من الربّ بالنبيّ القائل: من مصر دعوت ابني» (هوشع ١١: ١). قصد النبيّ هوشع بهذه الآية الشعب الإسرائيليّ، وها الإنجيليّ متى يجد تحقيقها في الربّ يسوع. إذا ما نُسب سابقًا إلى الشعب الإسرائيليّ يُنسب الآن إلى الربّ يسوع. والقصد من هذا هو التشديد على أنّ الربّ يسوع هو إسرائيل الحقيقيّ (بعكس اليهود)، والدليل القاطع على هذا أنّ النبوءات أخذة في التمام منذ اللحظة الأولى للحبل البتوليّ (متى ١: ٢٢ و٢٣ و٢: ٥ و٦ و١٥ و١٧ و٢٣). هكذا يُظهر الإنجيليّ متى أنّ الربّ يسوع هو المسيّا المخلص المنتظر وأنّ مواعيد الله تتحقّق فيه.

«لمّا رأى هيرودس أنّ المجوس سخرّوا به غضب جدًّا وأرسل فقتل كلّ صبيان بيت لحم.....». عُيّن هيرودس ملكًا على اليهود من قبل مجلس الشيوخ الرومانيّ، فكان حريصًا جدًّا على الملك ولم يتهاون أمام أيّ تهديد يطال عرشه. ذُكر عنه أنّه لم يتوان في قتل عدد من أبنائه وزوجته عندما أحسّ أنّهم يشكّلون خطرًا على عرشه، وهذا يوضح أنّ قتله أطفال بيت لحم الأبرياء ليس غريبًا عن تصرّفه.

«صوت سُمع في الرامة، نوح وبكاء ووعويل كثير...» (إرمياء ٣١: ١٥). قصد النبيّ إرمياء بهذه الآيات حادثة جلاء اليهود إلى بابل بعد سقوط اورشليم على يد نبوخذنصر. يرجّح العلماء أنّ متى استشهد بهذه الآية ليشير مسبقًا إلى دم يسوع الذي سيراق على الصليب.

أرشيلالوس خلف أباه هيرودس كوالٍ وليس كملك. أسندت الأمبراطوريّة الرومانيّة هذه المهمّة إليه، لكنّها عادت فخلعته بعد عشر سنوات، بناءً على طلب وفد من سگان اليهوديّة والسامرة. هذا يوضح أنّه كان ظالمًا ولم يُرضِ الشعب. ربّما لهذا السبب خاف يوسف من العودة إلى اليهوديّة فسكن في مدينة الناصرة في الجليل.

تأتي رواية ميلاد يسوع في الإصحاحين ١ و٢ كمقدّمة لإنجيل متى، يعرض فيها الخطوط الرئيسيّة للإنجيل ككلّ. في إنجيل اليوم نجد الخطوط التالية: رفض هيرودس يجسّد رفض اليهود للربّ يسوع الذي سينتهي بالصليب، والذي يُشار إليه بدم الأطفال. الأطفال يشيرون إلى الذين سيؤمنون بالربّ يسوع ويضطهدون. سجود المجوس يشير إلى قبول الأمم بشارة الخلاص وإيمانهم بالربّ يسوع.

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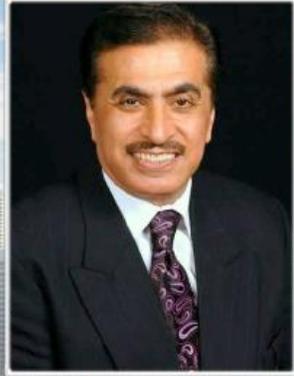
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