

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**

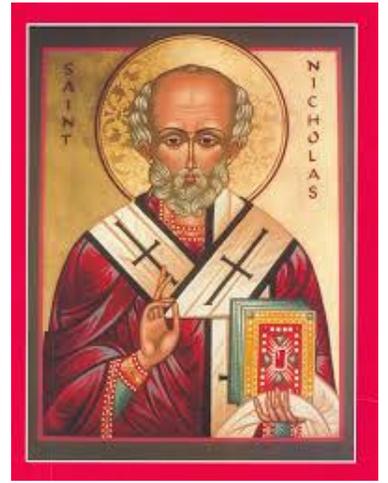
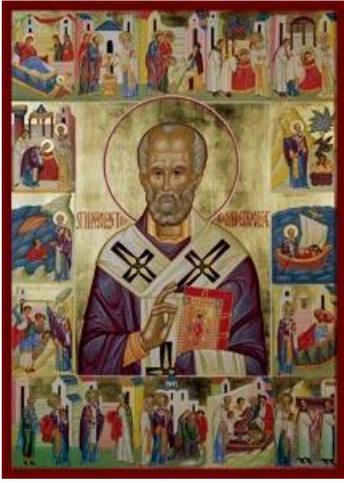
(586) 214-4428 revbaalbaki@yahoo.com

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

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Maher Shami**



Sunday, January 13, 2019

House Blessings are underway:

If you have not received a phone call from the church office yet, please reach out and contact us to set up a time for a home blessing from Father George. You can also reach him at 586 214 4428



THE EPISTLE: St. Paul to the Ephesians. (4:7-13)

Brethren, grace was given to each of us according to the measure of Christ's gift. Therefore, it is said, "When He ascended on high He led a host of captives, and He gave gifts to men." (In saying, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things.) And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

الرسالة: أفسس ٤ : ٧-١٣

يا إخوة لكل واحد منا أعطيت النعمة على مقدار موهبة المسيح. فلذلك يقول: لما صعد إلى العلى سبى سبباً وأعطى الناس عطايا. فكونه صعد، هل هو إلا أنه نزل أولاً إلى أسافل الأرض؟ فذاك الذي نزل هو الذي صعد أيضاً فوق السماوات كلها ليملاً كل شيء، وهو قد أعطى أن يكون البعض رسلاً والبعض أنبياء والبعض مبشرين والبعض رعاة ومعلمين، لأجل تكميل القديسين ولعمل الخدمة وبنيان جسد المسيح إلى أن ننتهي جميعنا إلى وحدة الإيمان ومعرفة ابن الله، إلى إنسان كامل، إلى مقدار قامته ملء المسيح.

THE GOSPEL: St. Matthew. (4:12-17)

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulon and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulon and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles—the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of Heaven is at hand."

الإنجيل: متى ٤ : ١٢-١٧

في ذلك الزمان لما سمع يسوع أن يوحنا قد أسلم، انصرف إلى الجليل وترك الناصرة وجاء فسكن في كفرناحوم التي على شاطئ البحر في تخوم زبولون وفتاليم، ليتيم ما قيل بإشعيا النبي القائل: أرض زبولون وأرض نفتاليم، طريق البحر، عبر الأردن، جليل الأمم. الشعب الجالس في الظلمة أبصر نوراً عظيماً والجالسون في بقعة الموت وظلاله أشرق عليهم نور. ومنذئذ ابتدأ يسوع يكرز ويقول: توبوا فقد اقترب ملكوت السماوات.

ANNOUNCEMENTS & EVENTS:

- ❖ **BIG BEAR RETREAT: January 19th – 21st.** Registration deadline January 14th. From \$149-249. Meet and hangout with Orthodox Christian Young Adults from all over North America in Big Bear Lake, CA at the 2019 Young Adult Winter Retreat – Hosted by the Young Adult Ministry within the Diocese of Los Angeles and the West.
- ❖ **ANNUAL GENERAL PARISH MEETING: Sunday January 20th.** The main item on the agenda is to discuss and approve a budget for 2019. 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.
- ❖ **ANNUAL VALENTINE PARTY: Saturday February 9th.** Donation: \$100. Includes: Premium Dinner, Open Bar and Mezza. Featuring famous Palestinian singer: **Elias Gyanos**. Doors @ 7:30 PM. Please call to reserve your seats.
- ❖ **CAMP THREE HOLY YOUTHS: June 16-21st.** campthy.com

Altar Candle Offering:

- ❖ **Afaf Dudum** in loving memory of **Thomas Dudum** on the occasion of his birthday. May his memory be eternal! And for the good health of the **Dudum, Imprescias, and Strickland families.**

تأمل في الظهور الإلهي

في البدء كان روح الله يرفرف على وجه المياه، وانتظم الروح على المياه بكلمة الله وكانت الخليقة (تكوين الإصحاح الأول). كانت هذه الخليقة الأولى كما أَرادها الله عزراء عفيفة بلا عيب. ثم كان السقوط وطُرد الانسان من الجنة، ومعه أصبحت الأرض تُنبت شوكة وحسكا (تكوين ٣: ١٨). ومن بعد السقوط أصبحت الخليقة بحاجة إلى تجديد، فجاء الآب ثانية بكلمته الخلاقة ليقول: "هذا هو ابني الحبيب".

في البدء قال الله: "ليكن نور فكان نور" (تكوين ١: ٣). وفي المسيح يسوع كلمة الله المتجسد، كانت الحياة من جديد مع الله في فردوس مستعاد. كان النور الحقيقي الذي ينير كل انسان والذي به أعطي الانسان ثانية سلطانا أن يصير ابنا للعلي (يوحنا ١: ١-١٨).

في معمودية يسوع جاء الروح القدس يرفرف من جديد على وجه مياه الأردن ليصنع الكون الجديد بالمعمودية وبالإيمان بالإنجيل، وكان مظهر الله الحق في هذا الحبيب الذي تجسد.

في الظهور يتجلى لنا الله آبا وابنا وروحا قدسا بعد أن ظهر طفلا في بيت لحم. وكما رتلنا في صلاة السحر للعيد: "انه هو الذي أفاضه الله من البطن"، أي ان الذي أفاضه الآب من البطن الإلهي الأزلي وأطلقه إلى أحشاء البتول وبها ظهر لنا مخلصا، ظهر لنا محورا للكون بل كان الكون فيه خليفة جديدة، مسكن الله مع الناس.

في الظهور الإلهي نحن نقول شيئا أساسيا وهو أن الله ظهر في الجسد وأن الأجساد التي تقف في الكنيسة لتقيم القداس الإلهي ليست ككل الأجساد. الجسد المعمد ليس ككل الأجساد لأن الله قائم به. الانسان المسيحي واع بأن معاً أنه من تراب وأنه من ضياء، وأن التراب فيه يتحول الى ضياء. نحن لا نتغنى بالله، نحن إلهنا قائم فينا، في عيوننا، في لحومنا، في عظامنا. نحن نأكل الله أكلا ونشرب دمه شربا.

المعمودية التي لنا بالروح القدس تجعلنا نقيم جسرا بين كل شيء والمسيح. كل شيء جميل في هذا العالم، كل شيء طاهر وجليل، كل حقيقة في الدنيا، كل خلجة حلوة في قلوب الناس، كل ومضة فرح في عيونهم، كل هذا مصدره المسيح يسوع. إن أحببنا كل حقيقة في الكون وكل بهاء فيه، فنحن بذلك نحيا في المسيح يسوع لأننا نُقر أنها منه تجيء، وأنها منه تتخذ معناها. المسيحيون موحدون لأنهم يربطون كل شيء بالإله الواحد الظاهر في الابن. كيف يمكن هذا؟ هذا ممكن اذا عدنا إلى شهادة يوحنا. شهادته كانت أن "هذا هو حملُ الله الرفع خطايا العالم". هذا ما سمعناه في بدء التلاوة الإنجيلية للعيد.

ماذا يعني هذا الكلام لنا اليوم؟ انه يعني اننا نؤمن أن الله ليس بذلك البطاش المستأثر بالسماء والأرض، ليس ذلك الذي يسود ليستعبد الناس. انه تنازل حتى الناس، حتى الموت، موت الصليب. في الصليب والقبر والقيامة انسكب روح الله على الخليقة من جديد ينبوعا متدفقا يغمر العالم. أي عندما سكن الله في الناس وانسكبت حياته من أجلهم على الصليب، تدفق روحُ الله من جديد على المسكونة.

المطران جاورجيوس

See photos from our recent events!:

80th Anniversary:

https://www.facebook.com/pg/stnicksf/photos/?tab=album&album_id=10157084109994994.

Sunday School Christmas Play + Santa:

https://www.facebook.com/pg/stnicksf/photos/?tab=album&album_id=10157119160259994

Annual Christmas Party:

https://www.facebook.com/pg/stnicksf/photos/?tab=album&album_id=10157119138899994

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 can unite himself with God, "become partaker of the divine nature", 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 is 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 from 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 a 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.

SAINT NICHOLAS ORTHODOX CHURCH BANQUET HALL

The Saint Nicholas Orthodox Church Banquet Hall, is the perfect venue for your next wedding reception, baptism, graduation, birthday, or conference. We offer a range of professional banquet and catering services for making any event a very personal experience for our community. Our vast and eclectic menu showcases a variety of banquet menu options and premium beverages. Our friendly and professionally trained staff will work with you to identify your needs, budget and develop the perfect event for you.

For more information contact our Church office at (415) 648-5200 or info@stnicholas-sf.com



Banquet Hall Amenities

- Over 6000 square feet
- Seating for up to 350 guests
- 200 square foot elevated stage
- 25ft x 25ft dance floor
- Lighting & Sound
- Bar available
- Fully equipped industrial kitchen
- On-site catering available with staff
- External caterers are welcome
- Tables, chairs, linens, flatware, silverware available
- Event set up, tear down and cleaning services available
- Complimentary parking lot
- Wheelchair accessible

THE MICHAEL LAW FIRM

(415) 447-2833
issa@michaellawsf.com
1648 Union St., Suite 201
San Francisco, CA 94123

ISSA J. MICHAEL, Esq.

Trial Attorney since 1996

REPRESENTING VICTIMS OF SERIOUS PERSONAL INJURY/WRONGFUL DEATH

- › Auto Accidents
 - › Pedestrians
 - › Bicycles
 - › Motorcycles
 - › Taxi
 - › Buses
 - › Trucking
 - › Airplane & Train Crashes
 - › Construction Site Accidents
 - › Explosions, Fires & Burns
 - › Product Defects
 - › Defective Medical Devices & Drugs
 - › Medical Malpractice
 - › Elderly Abuse
 - › Falls (Slip & Trip)
 - › Dog Attacks
 - › Assault/Battery & Homicides
- Millions of dollars recovered for clients.
 - No fees unless recovery.
 - San Francisco Bay Area, the State & Across the Nation.
 - Members of the State Bar of California, Consumer Attorneys of California, & San Francisco Trial Lawyers Association.



***PASSION, SENSITIVITY &
ZEALOUS ADVOCACY***

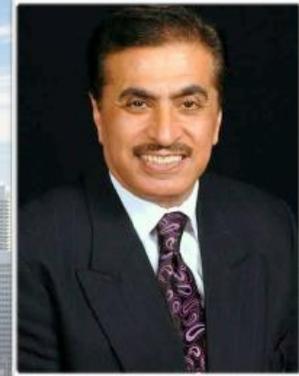
www.MichaelLawSF.com



TRIAL LAWYERS | PERSONAL INJURY | WRONGFUL DEATH



**ONE MARKET STREET, 36TH FLOOR | San Francisco CA
433 Airport Blvd, Suite 126 | Burlingame CA
2901 West Coast Highway | Newport Beach CA**



Looking to...

- **Purchase a home?**
- **Sell your business?**
- **Purchase a new business?**
- **Purchase commercial property?**
- **Lease a location for your business?**

**We are here to help you!
CALL ON US**

JERIES TANNOUS
Commercial and Residential Real Estate
BRE # 00550532
Cell: (650)740-9263

**Specializing in:
Business Brokerage
Commercial Real Estate
Sales & Leasing
Residential Real Estate**