

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

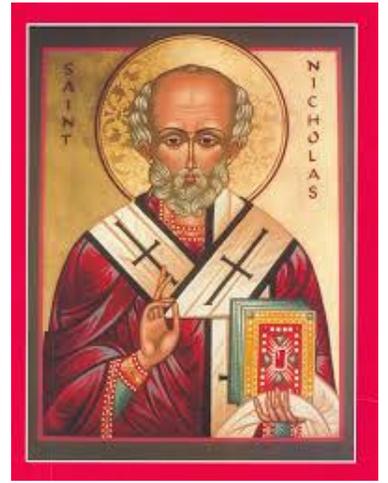
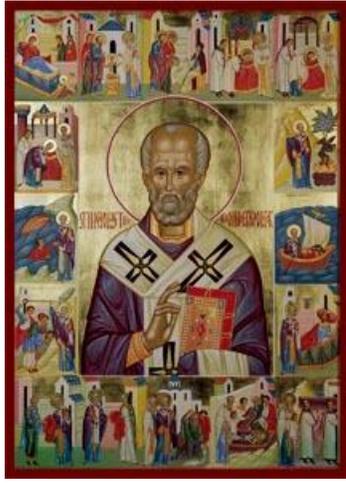
Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Maher Munib Zabaneh (650) 219-3779**

Parish Council Vice Chairman: **Ramzi Srouji**



Sunday, January 27, 2019

Recovery of the Relics of John Chrysostom

عيد نقل رفات القديس يوحنا الذهبي الفم

Memorial Service:

- ❖ Three Seven and Nine Day Memorial Service for the Servant of God **Abdallah Hanna Shami** offered by his family.
- ❖ One Year Memorial Service for the Servant of God **John Salih** offered by his wife **Beatrix**, and children **George, Gregory, and Atina**, and their families.
May their memory be eternal!

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 Hebrews. (7:26-8:2)

Brethren, it was fitting that we should have such a High Priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; He did this once for all when He offered up Himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son Who has been made perfect forever. Now the point in what we are saying is this: we have such a High Priest, one Who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord.

الرسالة: عبرانيين ٧: ٢٦-٢٨ و ٨: ١-٢

يا إخوة إنه يلائمنا رئيس كهنة مثل هذا بارّ بلا شرّ ولا دنس مُنتزّه عن الخطأة قد صار أعلى من السماوات، لا حاجة له إلى أن يقرب كلّ يوم مثل رؤساء الكهنة ذبائح عن خطاياهم أولاً ثمّ عن خطايا الشعب، لأنّه قضى هذا مرّة واحدة حين قرب نفسه. فإنّ الناموس يُقيم أناساً بهم الضعف رؤساء كهنة، أمّا كلمة القَسَم التي بعد الناموس فتقيم الابن مكملاً إلى الأبد. ورأس الكلام هو أنّ لنا رئيس كهنة مثل هذا قد جلس عن يمين عرش الجلال في السماوات، وهو خادم الأقداس والمسكن الحقيقي الذي نصبه الربّ لا إنسان.

THE GOSPEL: St. Luke. (19:1-10)

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see Who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost."

الإنجيل: لوقا ١٩: ١-١٠

في ذلك الزمان، فيما يسوع مجتاز في أريحا، إذا برجل اسمه زكّا كان رئيسًا على العشارين وكان غنيا. وكان يلتمس أن يرى يسوع من هو، فلم يكن يستطيع من الجمع لأنه كان قصير القامة. فتقدّم مسرعًا وصعد إلى جُميزة لينظره لأنه كان مزمعا أن يجتاز بها. فلما انتهى يسوع إلى الموضع، رفع طرفه فراه فقال له: يا زكّا أسرع انزل، فالיום ينبغي لي أن أمكث في بيتك. فأسرع ونزل وقبّله فرحًا. فلما رأى الجميع ذلك، تدمروا قائلين: إنه دخل ليحلّ عند رجل خاطئ. فوقف زكّا وقال لیسوع: ها أنذا يا رب أعطي المساكين نصف أموالی، وإن كنت قد غبنت أحدًا في شيء أرّد أربعة أضعاف. فقال له يسوع: اليوم قد حصل الخلاص لهذا البيت لأنه هو أيضا ابن إبراهيم، لأن ابن البشر إنما أتى ليطلب ويخلص ما قد هلك.

ANNOUNCEMENTS & EVENTS:

- ❖ **ANNUAL VALENTINE PARTY: Saturday February 9th.** Donation: \$100. Includes: Premium Dinner, Open Bar and Mezza. Featuring famous Palestinian singer: **Elias Glyanos**. Doors @ 7:30 PM. Please call to reserve your seats.
- ❖ **ST. NICHOLAS CHURCH HOLY LAND TOUR:** We are planning a trip to the Holy Land. We will tour many parts of Palestine. **May 29th through June 10th.** If you would like to join us on this trip, please contact the church office.
- ❖ **CAMP THREE HOLY YOUTHS:** June 16-21st. campthy.com

Altar Candle Offering:

- ❖ Offered by **Sergio and Hilda Herrera** for the continued good health of **Omar Said Herrera**. God bless and many years!
- ❖ Offered by **Lamis Malouf Bachir**, and family in loving memory of mother **Souraya Baker**, brother **Joseph Malouf**, and uncle **John Salih**. May their memory be eternal!

Metropolitan Anthony: SUNDAY OF ZACCHEUS

Today we are confronted with the story of Zacchaeus. There are two aspects in it to which I would like to attract your attention. On the one hand, Zacchaeus speaks to us of the most common, the most all-pervading sin which ruins our life: it is vanity, dependence on the judgement of people, longing for their approval, desire to be right in their eyes whatever our conscience says, whatever the judgement of God may be.

Saint John of the Ladder says that vanity is arrogance in the face of God and cowardice in the face of men. And indeed, vanity is something in us, which eats in everything we do, into every plan, into every desire, into every hope, into everything we attempt, like rust, or to use another image of the Lord, like moth destroys all that could be beautiful in our actions, eats into good and evil, but destroys all of it, leaving only very little that can stand our own judgement, the judgement of our own conscience, and the judgement of God, but also the judgement of the people who in the end see us as we are, and turn away from us with sadness or with revulsion.

Vanity is not the same thing as pride. Pride, as described by the spiritual writers, is a truly devilish attitude of one who says, 'I am self-sufficient, I need neither God, nor men! Neither God's judgement, nor men's judgement counts for me! I am my own law, and I despise all other judgement'. How different from vanity! Vanity consists of our longing, our desire to be approved of whatever the cost - and that is the terrible thing: whatever the cost! Even at the cost of our integrity, even at the cost of our faith, of our loyalty to God, of our loyalty to others, not to be condemned, not to be judged severely.

And in the case of Zacchaeus, we see a man who proved able, because he so longed to be with God, so longed to see Him, the God come to save sinners, that he turned away, he trod under foot his own vanity. He, a man well known in his city, a man who was respected, a man who had a social standing, like a street boy climbed upon a tree to see Christ because he was small of stature and the crowd prevented him from meeting the gaze of His Saviour. How much he must have heard of laughter, of jokes, of cat-cries! But it mattered nothing to him; what mattered was to see Christ.

Who of us has the courage to act in a similar way? Not to take, perhaps, that risk, but any risk? A few years ago, a young man came to see me who complained that we had few young men, or men altogether in our midst; and I said to him, 'Have you brought your friends here?' He looked at me with horror and said, 'I couldn't possibly speak of my faith to my friends! They might laugh at me!' That was an example of the way in which we treat God, our true, deepest convictions, our own selves, ultimately.

And then, there is another aspect in the story of Zacchaeus. Because he had overcome vanity, because what mattered to him at that moment was not men's judgement but only the possibility - or otherwise - of seeing God face to face, Christ saw him alone, in the whole crowd, called him, and came to his place.

And this is the second feature which I want to underline, because what Zacchaeus did, was not simply to rejoice in the coming of the Lord. He made the next step; he said to Him, 'All I have done evil, I will put right! I will put right tenfold!' This is the second condition of our salvation as presented in today's Gospel: it is not enough to shake away for one moment our vanity, our dependence upon people's judgement, to stand for one moment before the eyes of God, and then go away happily and satisfied - no! This only a beginning! And the real thing begins at the moment when we say to the Lord, 'All that I have done wrong, within my power but without fear, without greed, I will restore and repair'.

And so this is what we are confronted with this week. We must look deep into ourselves and ask ourselves, 'How much does vanity destroy my life? How much does it eat into good and evil? How much does it destroy the beauty that is woven into my soul?' And secondly, if we see, however little of it - turn to God, turn to life decisively, and start putting right. But not lightly, not just enough to be satisfied with ourselves, but radically, ruthlessly, courageously, because the question is, 'Shall I become one of the followers of Christ, or shall I have a passing emotion that will die within me, and shall I be again where I was - vain, that is empty, worth of nothing?'

زكا العشار

قبل ان يقرب يسوع من اورشليم في مطافه الاخير اليها، دخل أريحا وأخذ يجتازها وحوله ألوف من الناس، واذا رجل يدعى زكا وهو رئيس للعشارين غنيّ قد جاء يحاول ان يرى من هو يسوع، فلم يستطع لكثرة الزحام، لأنه كان قصير القامة. العشارون هم جبة الضريبة ويسرقون منها حتى ان كلمة عشار كانت دائما مقترنة بابتزاز المكلفين.

لماذا رغب زكا في رؤية يسوع؟ ربما كان هذا بدءًا من باب الفضول. ربما انجذب اليه لدافع آخر. لا يذكر الكتاب انه أراد حوارًا مع السيد. ولكن لكونه كان قصير القامة صعّد على جميزة ليراه. أراد زكا ان يرفع الحاجز الذي كان يحول دون رؤيته المعلم. لا بد انه سمع ان يسوع انما كان يخالط العشارين والخطاة ما يعني انه كان يخالف توجيهات الفريسيين. وكان هؤلاء يعيرون التلاميذ

ان سيدهم يؤاكل الجبابة الخطائين.
فلما وصل يسوع الى ذلك المكان، رفع طرفه وقال للرجل: «يا زكا انزل على عجل، فيجب عليّ ان أُقيم اليوم في بيتك». هذه هي المرّة الوحيدة التي يتجاوز فيها يسوع الاختلاط في الشارع بالعشارين ليقوم مع هذا العشار بالذات صلة أوثق فيتخطى قوانين الفريسيين. «يجب أن أُقيم في بيتك»: في هذا تصميم على الخلاص، مبادرة في الخلاص.
السيد يقول: «انزل على عجل»، يقول الإنجيل: «نزل على عجل وقبله فرحاً». لماذا لتي بلا تردد؟ هل هي الضيافة الشرقية؟ هل أحسّ بأن ثمة ما كان أعظم من مجرد كلام لإنسان يدعو نفسه - اذا صح التعبير - عند رجل غريب؟ تدمّر الفريسيون من كون يسوع ذهب لبيت عند رجل خاطئ. يرفض يسوع ان يفهم البر على انه انفصال أو تمايز أو استعلاء. يعرف سبباً للاتصال حتى المعاشرة.

التقى الرجلان عند أسفل الجميزة، فقال زكا للرب: «يا رب، ها اني أعطي الفقراء نصف اموالي، وإذا كنت قد ظلمتُ أحدا شيئاً، أردّ اليه أربعة اضعاف». حدث زلزال في نفس الجابي. اهتزت نفس زكا من المقابلة بين البر الكامل والخطيئة المستفحلة. انتهى فجأة زمان السقوط وامّحت السقطة وصار زكا خليفة جديدة. الرجعة رجعة الى وجه الله نفسه من خلال المعلم. عندنا تخطئة للماضي كله، شجاعة اعتراف. الرجل يبذل نصف امواله وكان قد عاش في البذخ. موقف لا يقيم حساباً للمستقبل، لمستوى إنفاق كان قد اعتاده وموقف اعتراف بأنه قد ظلم. يردّ على كل مظلوم ظلّمه أربعة اضعاف. ماذا يبقى من هذه الثروة؟ ماذا يضمن لزكا وعائلة زكا سنوات قد تكون طويلة.

لقد انتقل الرجل الى وجود آخر، الى حياة جديدة بالكلية لا تقيم حساباً لشيء من دنيانا، إنذاك قال يسوع فيه: «اليوم حصل الخلاص لهذا البيت»، فالنجاة ليس فيها مراحل، تنقضّ على التائب كالصاعقة لكونها عملية خلق جديد الخالق هو فيها كل شيء. وبعدها قيل هذا في الرجل، قال المخلص عنه: «هو ايضاً ابنُ إبراهيم» بمعنى انه صار الآن، بالإيمان المستعاد، ابناً لأبي المؤمنين.

المطران جاورجيوس

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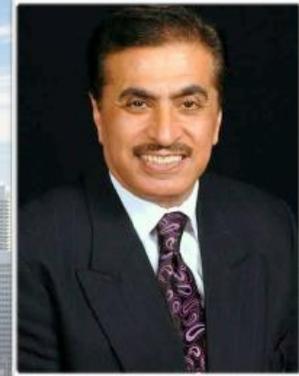
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