

كنيسة مار نقولا الانطاكيهالأرثوذكسيه

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

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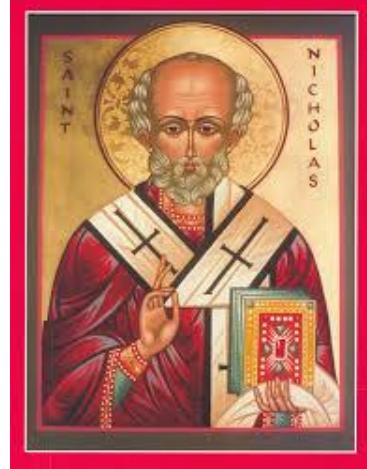
Pastor Emeritus, V. Rev. Fr. Gregory Ofiesh

Sub-Dn. Michel Khoury

Sub-Dn. Ilyan Baalbaki

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

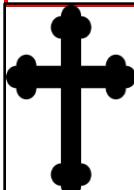
Parish Council Vice Chairman: Ramzi Srouji



Sunday, February 03, 2019

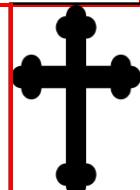
The Holy and Righteous Symeon the God-Receiver and the Holy Prophetess Anna

البار سمعان الشيخ وحنة النبيّة



Memorial Service:

- ❖ One Year Memorial Service for the Handmaiden of God **Janette Abu Ghazaleh Tannous** offered by the Tannous, Wais, Ababseh, Khouri and Peterson families. May her 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: The Second Epistle of St. Paul to the Corinthians. (6:1-10)

Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says, “At the acceptable time I have listened to you, and helped you on the day of salvation.”

Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

رسالةٌ 2 كورنثوس (10-6:1)
 يا إخوةٌ بما أنا معاونون نطلبُ إليكم أن لا تقبلوا نعمةً الله في الباطل لأنَّه يقولُ إني في وقتٍ مقبولٍ استجبتُ لكَ وفي يوم خلاصٍ أعنْتُكَ. فهوذا الآنَ وقْتُ مقبولٍ. هوذا الآنَ يوم خلاصٍ ولسنا ناتِي بِمَعْتَرَّةٍ في شيءٍ لئلا يلحقَ الخدمةُ عيْبٌ بِلَّنْ ظُهُورٌ في كلِّ شيءٍ أفسَنَا كَخَدَامَ اللهِ فِي صَبَرٍ كَثِيرٍ فِي شَدَائِدٍ فِي ضَرَورَاتٍ فِي ضَيْقَاتٍ فِي جَلَادَاتٍ فِي سُجُونٍ فِي اضطَرَابَاتٍ فِي أَعْتَابٍ فِي أَسْهَارٍ فِي أَنْفَسَنَا كَخَدَامَ اللهِ فِي طَهَارَةٍ فِي طَوْلٍ أَنَّا فِي رِفْقٍ فِي الْرُّوحِ الْقُدُّسِ فِي مَحْبَةٍ بِلَّا رِيَاءٍ فِي كَلْمَةِ الْحَقِّ فِي قُوَّةِ اللهِ بِأَسْلَحَةِ الْبَرِّ عَنِ الْيَمِينِ وَعَنِ الْيَسَارِ بِمَجْدٍ وَهُوَانٍ، بِسُوءِ صِيَّتٍ وَحُسْنِهِ كَأَنَّا مُضْلُّونَ وَنَحْنُ صَادِقُونَ، كَأَنَّا مَجْهُولُونَ وَنَحْنُ مَعْرُوفُونَ، كَأَنَّا مَائِشُونَ وَهَا نَحْنُ أَحْيَاءٌ، كَأَنَّا مَوْدِبُونَ وَلَا نُقْتَلُ كَأَنَّا حَزَارٌ وَنَحْنُ دَائِمًا فَرِحُونَ، كَأَنَّا فَقَرَاءٌ وَنَحْنُ نُغْنِي كَثِيرِينَ، كَأَنَّا لَا شَيْءَ لَنَا وَنَحْنُ نَمِلُّ كُلَّ شَيْءٍ

THE GOSPEL: St. Matthew (25:14-30)

The Lord spoke this parable: A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying: "Master, you delivered to me five talents; here I have made five talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." And he also who had the two talents came forward, saying: "Master, you delivered to me two talents; here I have made two talents more." His master said to him, "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master." He also who had received the one talent came forward, saying: "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours." But his master answered him, "You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to everyone who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth." As Jesus said these things He cried out: "He who has ears to hear, let him hear!"

الإنجيل: متى 25: 30-14

قالَ الرَّبُّ هَذَا الْمَثَلُ. إِنْسَانٌ مَسَافِرٌ دَعَا عَبِيدَهُ وَسَلَّمَ إِلَيْهِ أَمْوَالَهُ فَأَعْطَى وَاحِدًا خَمْسَ وَزْنَاتٍ وَآخَرَ وَزْنَتَيْنِ كُلَّ وَاحِدٍ عَلَى قَدْرِ طَاقَتِهِ وَسَافَرَ لِلوقْتِ فَهَبَ الذِي أَحَدَ الْوَزْنَاتِ وَتَاجَرَ بِهَا وَرَبَحَ خَمْسَ وَزْنَاتٍ آخَرَ وَهَكُذا الذِي أَحَدَ الْوَزْنَتَيْنِ رَبَحَ وَزْنَتَيْنِ آخَرَيْنِ وَأَمَّا الذِي أَحَدَ الْوَزْنَةَ الْوَاحِدَةَ فَذَهَبَ وَحَفَرَ فِي الْأَرْضِ وَطَمَرَ فَضَّةً سَيِّدَهُ وَبَعْدَ زَمَانٍ كَثِيرٍ قَدِيمٍ أَوْلَانِكَ الْعَبِيدِ وَحَاسِبَهُمْ فَهَذَا الذِي أَحَدَ الْخَمْسَ الْوَزْنَاتِ وَأَدَى خَمْسَ وَزْنَاتٍ آخَرَ قَائِلًا يَا سَيِّدَهُ خَمْسَ وَزْنَاتٍ سَلَّمَتْ إِلَيْهِ وَهَا خَمْسٌ وَزَنَاتٌ آخَرَ رَبَحْتُهَا فَوْقَهَا فَقَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ الْأَمِينُ، قَدْ وُجِدْتَ أَمِينًا فِي الْقَلِيلِ فَسَأَقِيمُكَ عَلَى الْكَثِيرِ، ادْخُلْ إِلَى فَرَحَ رَبِّكَ وَذَنَّا الذِي أَحَدَ مِنْهُ الْوَزْنَتَيْنِ وَقَالَ يَا سَيِّدَ وَزْنَتَيْنِ سَلَّمَتْ إِلَيْهِ وَهَا وَزْنَتَيْنِ أَخْرَيَانِ رَبَحْتُهُمَا فَوْقَهُمَا فَقَالَ لَهُ سَيِّدُهُ نِعْمًا أَيُّهَا الْعَبْدُ الصَّالِحُ الْأَمِينُ، قَدْ وُجِدْتَ أَمِينًا فِي الْقَلِيلِ فَسَأَقِيمُكَ عَلَى الْكَثِيرِ، ادْخُلْ إِلَى فَرَحَ رَبِّكَ وَذَنَّا الذِي أَحَدَ الْوَزْنَةَ وَقَالَ يَا سَيِّدَهُ عَلِمْتُ أَنَّكَ إِنْسَانٌ قَاسٌ تَحْصُدُ مِنْ حِيلَتِكَ لَمْ تَزْرَعْ وَتَجْمَعْ مِنْ حِيلَتِكَ لَمْ تَبْدُرْ فَخِفْثُ وَذَهَبُتْ وَطَمَرُتْ وَزَنَّكَ فِي الْأَرْضِ، فَهُوَذَا مَالُكُ عَنْكَ فَأَجَابَ سَيِّدُهُ وَقَالَ لَهُ أَيُّهَا الْعَبْدُ الشَّرِيرُ الْكَسَلُانُ قَدْ عَلِمْتَ أَنِّي أَحَصَدُ مِنْ حِيلَتِكَ لَمْ أَزْرَعْ وَأَجْمَعْ مِنْ حِيلَتِكَ لَمْ أَبْذَرْ فَكَانَ يَنْبَغِي أَنْ تُسَلِّمَ فَضْتَنِي إِلَى الصَّيَارِفَةِ حَتَّى إِذَا قَدِمْتُ أَحَدَ مَالِي مَعَ رَبِّي فَخَدُوا مِنْهُ الْوَزْنَةَ وَأَعْطُوهَا لِلَّذِي مَعَهُ الْعَشْرُ الْوَزْنَاتِ (لَأَنَّ كُلَّ مِنْ لَهُ يُعْطَى فَيُؤْخَذُ وَمِنْ لَيْسَ لَهُ فَلَذِي لَهُ يُؤْخَذُ مِنْهُ) وَالْعَبْدُ الْبَطَّالُ الْقَوْءُ فِي الظَّلْمَةِ الْبَرَائِيَّةِ. هُنَاكَ يَكُونُ الْبَكَاءُ وَصَرِيفُ الْأَسْنَانِ وَلَمَّا قَالَ هَذَا نَادَى مِنْ لَهُ أَذْنَانِ لِلسَّمْعِ فَلَيْسَ مَعَ).

Teen SOYO Visit to Holy Assumption Monastery:

View pictures of the Teen Soyo's spiritual visit to Holy Assumption Monastery on our facebook at:
https://www.facebook.com/pg/stnicksf/photos/?tab=album&album_id=10157204907299994

Altar Candle Offering:

❖ Offered in loving memory of *Khalil Fareed Tannous* and all the departed loved ones from the **Tannous, Abu-Ghazaleh, Ababseh, Khouri, Azzam, Karam, Wais and Peterson families.**

Coffee Hour:

❖ Offered by the Tannous, Wais, Ababseh, Khouri and Peterson families in memory of their Mother and Grandmother *Janette Abu Ghazaleh Tannous*.

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.
- ❖ **YOUNG ADULT CHURCH SERVICE & LUNCH OUTING:** To be held the 2nd and 4th Sundays in February. First event will be **held Sunday, February 10th, 2019, 11AM @ St. Nicholas Church** and lunch to be followed immediately after Sunday School. Location will be determined. RSVP with Shadi Azar (415) 249-2533
- ❖ **ST. NICHOLAS CRAB FEED:** Saturday February 23rd, Doors open at 7 PM. Please call the church office to reserve at 415 648 5200.
- ❖ **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. camphy.com

Deepest Sympathy:

- ❖ To the **Alexaieff** family on the passing of beloved **Dimitri Alexaieff**. Our condolences go out to his mother **Liza Alexaieff**, brother **Nicolai Alexaieff**, sister **Dounia Kardosh**, children **Vicky, Regina, Jimmy, and Liza**, and nieces and nephews: **Alexi, Essam, Mounir and Dounya**. May his memory be eternal!

The meeting of our Lord: By: Archbishop Dmitri

On February 2nd the Church celebrates the great feast of The Meeting of our Lord in the Temple. The Gospel lesson for that day relates how the mother of Jesus brought Him to the temple, as was the custom and requirement under the God-given Law of Moses, of Israel (Exodus 13: 2,12; Leviticus 12:2-8). When the righteous Simeon, who received Christ in his arms at the temple, saw the child he knew immediately that this was the Redeemer promised by all of Israel's prophecies, for the elder was inspired by the Holy Spirit (Luke 2:26-27). Being inspired he himself uttered prophetic words which form the hymn sung or chanted at the end of every Vespers service: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation which Thou hast prepared before the face of Thy people, a light to lighten the gentiles, and the glory of Thy people Israel" (Luke 2:29-32).

This particular feast is part of the great celebration that began forty days prior, with the Nativity of Christ (December 25). Eight days later (January 1), we remembered the Circumcision of Christ and then His Baptism (January 6). The commemoration of these events in our Lord's earth life basically forms one feast: the feast of the Incarnation of God the Word. God literally entered the world, into time and history. He was physically present in the midst of His people, His creatures whom He loves. Our Lord took on human nature in order to reconcile unto Himself, man who had strayed far from the Source of his life. In taking on the "form of a servant" God, at the same time, in the Person of Christ, fulfilled every requirement of the Law that He Himself had given to His people through Moses. He demonstrated, thereby, that everything that had happened in Israel's history could not be described merely as a succession of unrelated events. Rather this was a history with a definite goal: the salvation of mankind. He identified Himself as the Director of that history and fulfilled its expectation. When the righteous Simeon took the child into His arms and declared that this indeed was Salvation Incarnate, the "Light to lighten the gentiles, and the glory of Israel," a new era began; the era of God's presence among His children.

To this day, all of the Church's celebrations, no matter what the event commemorated may be, whether in the life of Christ, of the Theotokos, or of the saints, all are celebrations of Christ and the establishment on earth of the Kingdom of His presence. He initiated this Kingdom and promised its ultimate realization. And now, just as the Old Israel had awaited the beginning of God's Kingdom, the New Israel (the Church) awaits the Second and Glorious Coming of Christ and the fullness of His Kingdom, revealed.

Although all of our celebrations are intimately rooted in the knowledge that we have been called for complete communion with Christ and to live in function of His Kingdom to which we already belong, we still live in a world that has for the most part rejected what Christ gave it, that is, authentic life "in abundance," life with real purpose and meaning. We Christians, in spite of having accepted what God's intervention in human affairs gave us, slip repeatedly and fall into the great temptation to convert the things of this world into gods. We are constantly attracted by ways of seeking happiness and fulfillment that exclude God. This, of course, always proves to be vain and futile.

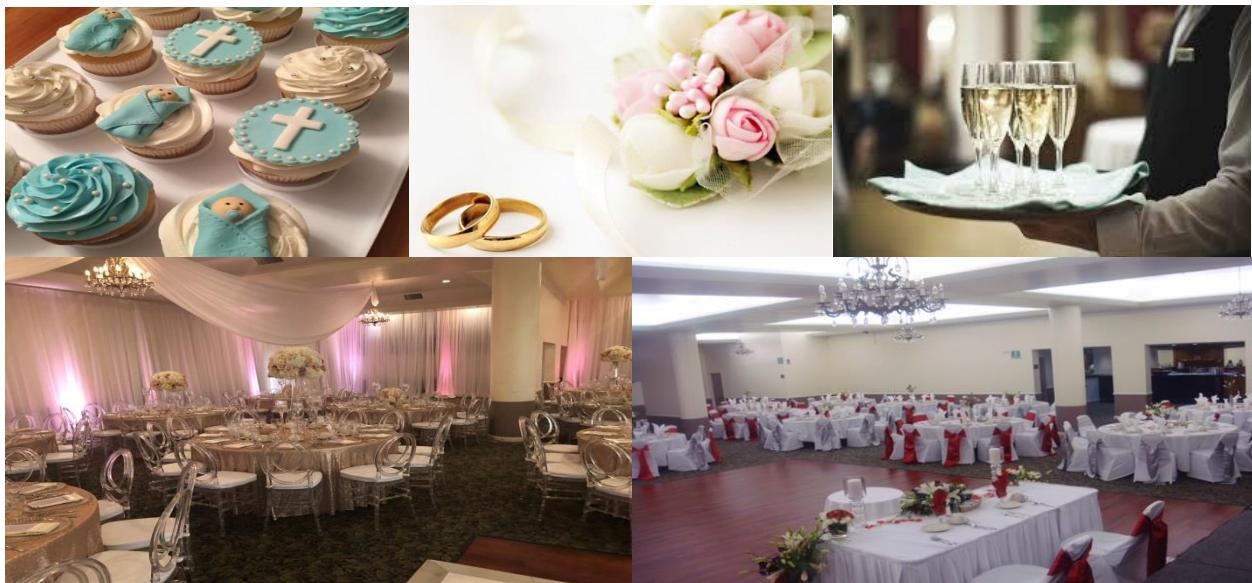
So our lives vacillate, back and forth, between the assurance of salvation and indifference, between moments of real joy because we know that God is with us, and moments of boredom because we cannot give ourselves totally over to Him. Every Christian celebration reaches its climax in the Divine Liturgy for the feast. In this sacred work, when God's people assemble in His name, we actually become participants in the Heavenly Kingdom to come. We are as literally present with Christ in His future Kingdom as the Apostles were with Him at the Last Supper. So the Kingdom is initiated among us and we enjoy it before our time, by anticipation. This is what every Eucharist is; this is what our feasts and celebrations are all about, and that is why the Eucharist is the very center of all of them. I will emphasize again, however, that although what we have said is true, we continually orient our lives towards everyday pursuits, often living as though we had never experienced this divine reality. That is why repentance and penitential seasons are in order. That is why in approximately one month we will enter the Great Fast or Lent during which time we are exhorted to repent of our sins. It is a particularly fortunate coincidence that in 1999 the feast of the Meeting of our Lord, a feast of His Kingdom, coincides almost to the day with the start of the Lenten Triodion and the announcement of the beginning of the Great Fast. On the Sunday of the Publican and the Pharisee (January 31) we are reminded of one of the basic reasons for our need of repentance: our self-righteousness, our pride, our feeling of superiority and mistreatment and intolerance of our neighbor. Basically what is important for us Christians is that we have really "seen the True Light, received the Heavenly Spirit, found the true faith" in this experience of the Kingdom of God. The question we must all ask ourselves sincerely, however, is "what are we like when we return into this world after this Heavenly experience?" To Christ Who willed to be held in the arms of the righteous Simeon for our salvation be glory, honor and worship, now and ever and unto ages of ages.

SAINT NICHOLAS ORTHODOX CHURCH

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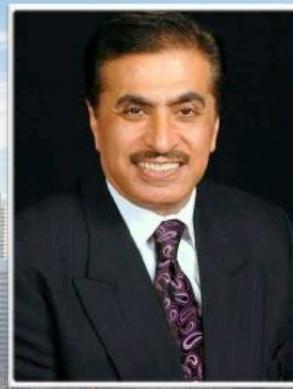


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