

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](mailto:info@stnicholas-sf.com)--website: [stnicholas-sf.com](http://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](mailto:revbaalbaki@yahoo.com)

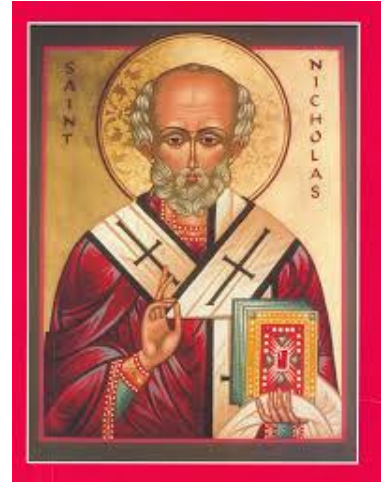
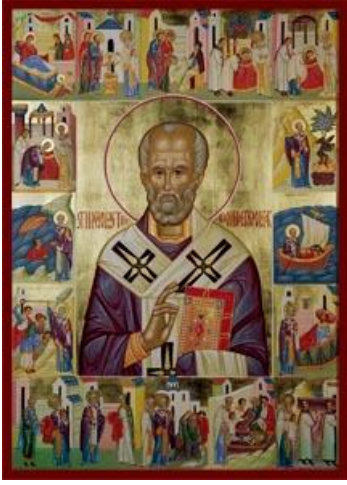
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Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

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

Parish Council Vice Chairman: **Ramzi Srouji**



**Sunday, December 29, 2019 After-feast of & Sunday after the Nativity of Christ**  
Commemoration of Joseph the Betrothed, David the Prophet and King, and James the  
brother of God

القديسون يوسف خطيب مريم،

داود الملك ويعقوب أخو الرب

والأطفال الأربعة عشر ألفاً الذين قتلهم هيرودوس

الْحَمْدُ لِلَّهِ فِي الْأَعَالِي وَعَلَى الْأَرْضِ  
السَّلَامُ وَيَا أَيُّهَا النَّاسُ اتَّسِرُوا!



**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: ١١-١٩

يا إخوة أعلمكم أنّ الإنجيل الذي بشرتُ به ليس بحسب الإنسان، لأنّي لم أتسلّمه وأتعلّمه من إنسان بل بإعلان يسوع المسيح. فإنّكم قد سمعتم بسيرتي قديماً في ملّة اليهود أنّي كنت اضطهد كنيسة الله بإفراط وأدّمّها، وأزيد تقدّمًا في ملّة اليهود على كثيرين من أترابي في جنسي بكوني أوفر منهم غيرة على تقليدات 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 صعدت إلى أورشليم لأزور بطرس فأقمت عنده خمسة عشر يومًا. ولم أرَ غيره من الرسل سوى يعقوب أخي الرب.

## **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."

الإنجيل: متى ٢: ١٣-٢٣

لَمَّا انصرف المجوس إذا بملاك الربّ ظهر ليوسف في الحلم قائلاً: قم فخذ الصبيّ وأمه واهرب إلى مصر وكن هناك حتّى أقول لك، فإنّ هيرودس مزعم أن يطلب الصبيّ ليهلكه. فقام وأخذ الصبيّ وأمه ليلاً وانصرف إلى مصر. وكان هناك إلى وفاة هيرودس ليتمّ المقول من الربّ بالنبيّ القائل: من مصر دعوتُ ابني. حينئذٍ لما رأى هيرودس أنّ المجوس سخروا به غضب جداً 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 تتعزّى لأنّهم ليسوا بموجودين. فلما مات هيرودس إذا بملاك الربّ ظهر ليوسف في الحلم في مصر قائلاً: قم فخذ الصبيّ وأمه واذهب إلى أرض إسرائيل فقد مات طالبو نفس الصبيّ. فقام وأخذ الصبيّ وأمه وجاء إلى أرض إسرائيل. ولما سمع أنّ أرشيلوس قد ملك على اليهوديّة مكان هيرودس أبيه خاف أن يذهب إلى هناك، وأوحى إليه في الحلم فانصرف إلى نواحي الجليل وأتى وسكن في مدينة ناصرة ليتمّ المقول بالأنبياء أنّه يدعى ناصرياً.

## **RECENT EVENT PHOTOS:**

Please like, interact, and share our photos on facebook of our recent events. Thank you!

1. **St. Nicholas TEEN SOYO/YAM 2nd Annual Food Drive:**

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2. **St. Nicholas 6th Annual Family Night:**

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3. **THE Feast of SAINT NICHOLAS 2019:**

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## **STEWARDSHIP 2020:**

As we reflect on the past year, we pause to give thanks for the many blessings that have been bestowed on us and our church community. If you have not paid your pledge in full for this year, we pray that you will do so today before the end of the year. We are pleased to tell you that you can now pay your pledge online. Go to our website <https://www.stnicholas-sf.com/>, Click here to Donate Online. Many of us today pay most of our bills online, so now you can pay your church pledge as well. Going forward into next year, you can decide how you want to make your payment(s). Check it out. Now you can pay using your envelope, by mail and online. Thank you for your support.

## **NATIVITY SERVICE (Christmas Eve):**

**We will have Matins service starting at 6:15 PM and Divine Liturgy at 7:00PM on Tuesday December 24<sup>th</sup> (Christmas Eve). Please join us for this wonderful service.**

## **HOLIDAY SEASON:**

As we gather with our families this Advent/Holiday Season to thank God for the many blessings He has bestowed on us, we also need to be mindful of the needs of others. If you know of anyone in need, please contact Father George Baalbaki at [revbaalbaki@yahoo.com](mailto:revbaalbaki@yahoo.com) or 586 214 4428.

## **SAVE THE DATE:**

❖ **NEW YEARS EVE FAMILY NIGHT:** Tuesday December 31<sup>st</sup> featuring Rami Kaileh.

Please join us with your families to ring in the new year with music, mazzza, and dinner.

Donation: \$75 adults, \$25 children 12 and under.

❖ **ANNUAL GENERAL PARISH MEETING:** Sunday January 19<sup>th</sup>, 2020 **The main item on the agenda is to discuss and approve a budget for 2020.** In order to have the right to vote, you have to be spiritually qualified, a member in good standing, and dues for 2019 should be paid.

Thank you.

## **Metropolitan Anthony Sourozh: A WEEK 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](mailto:info@stnicholas-sf.com)



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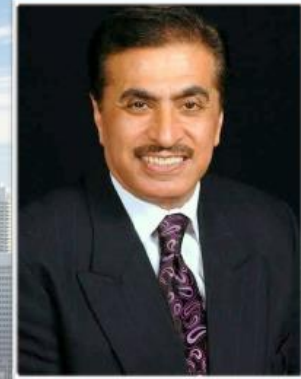
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