

كنيسة مار نقولا الأنطاكية الأرثوذكسية

## St. Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

5200 Diamond Heights Blvd., 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)

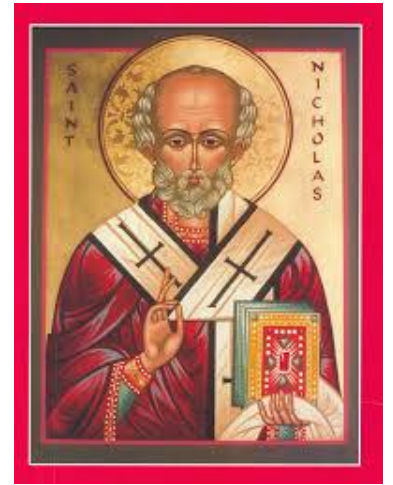
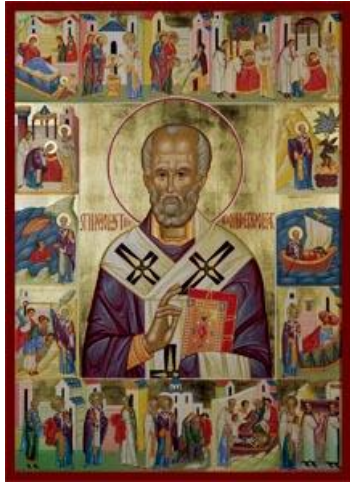
Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Ramzi Srouji**

Parish Council Vice Chairman: **Salim Qaru**



**Sunday, November 8, 2020**

**The Synaxis of the Archangels Michael, Gabriel, Raphael and all the bodiless powers of Heaven**

عيد رؤساء الملائكة

### **IMPORTANT NOTICE:**

**CHURCH IS OPEN!**

**If you plan to attend, please wear a mask and use hand sanitizer when you walk inside.**

**Please don't attend if you're feeling sick or have any symptoms of sickness.**

You can still watch the livestream of the services on our social media.

Youtube: <https://www.youtube.com/channel/UCrDWWPWreLZpVhzVGZkjDIA>

We pray for the good health, well-being, and safety of everyone in these hard times. God bless!

### **THE EPISTLE: Hebrews. (2:2-10)**

Brethren, if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to His own Will. For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man that Thou art mindful of him, or the Son of man, that Thou carest for Him? Thou didst make Him for a little while lower than the angels; Thou hast crowned Him with glory and honor, putting everything in subjection under His feet." Now in putting everything in subjection to Him, He left nothing outside His control. As it is, we do not yet see everything in subjection to Him. But we see Jesus, Who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone. For it was fitting that He, for whom and by whom all things exist, in bringing many sons to glory, should make the Pioneer of their salvation perfect through suffering.

## الرسالة: عبرانيين 2: 2-01

يا إخوة، إن كانت الكلمة التي نطق بها على السنة ملائكة قد ثبتت وكلّ تعدّ ومعصية نال جزاء عدلا، فكيف نُقلت نحن إن أهملنا خلاصاً عظيماً كهذا قد ابتدأ النطق به على لسان الربّ ثمّ تثبت لنا الذين سمعوه، وشهد به الله بآيات وعجائب وقوّات متنوّعة وتوزيعات الروح القدس على حسب مشيئته. فإنه لم يُخضع للملائكة المسكونة الآتية التي كلامنا فيها، لكن شهد واحد في موضع قائلاً: ما الانسان حتى تذكره أو ابن الانسان حتى تفقده. نقصته عن الملائكة قليلاً، بالمجد والكرامة كللته، وأقمته على أعمال يديك، أخضعت كلّ شيء تحت قدميه. ففي إخضاعه له كلّ شيء لم يترك شيئاً غير خاضع له، الا أنا الآن لسنا نرى بعد كلّ شيء مُخضّعاً له، وإنما نرى الذي نُقص عن الملائكة قليلاً يسوع مكللاً بالمجد والكرامة لأجل ألم الموت لكي يذوق الموت بنعمة الله من أجل الجميع. لأنه لاق بالذي كل شيء لأجله وكلّ شيء به وقد أورد الى المجد أبناء كثيرين أن يجعل رئيس خلاصهم بالآلام كاملاً.

## THE GOSPEL: Luke. (8:41-56)

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

## الإنجيل: لوقا 8: 41-65

في ذلك الزمان دنا الى يسوع إنسان اسمه يائرس وهو رئيس للمجمع وخرّ عند قدمي يسوع وطلب إليه ان يدخل الى بيته لأن له ابنة وحيدة لها نحو اثنتي عشرة سنة قد أشرفت على الموت. وبينما هو منطلق كان الجموع يزحمونه، وإن امرأة بها نزف دم منذ اثنتي عشرة سنة، وكانت قد أنفقت معيشتها كلها على الأطباء ولم يستطع أحد أن يشفيها، دنت من خلفه ومست هذب ثوبه وللوقت وقف نزف دمها. فقال يسوع: مَنْ لمسني؟ وإذ أنكر جميعهم، قال بطرس والذين معه: يا معلم، إن الجموع يُضايقونك ويزحمونك، وتقول مَنْ لمسني؟ فقال يسوع: إنه قد لمسني احد، لأنني علمتُ أن قوة قد خرجت مني. فلما رأت المرأة انها لم تخف، جاءت مرتعدة وخرّت له وأخبرت امام كل الشعب لأية علّة لمسّته وكيف برئت للوقت. فقال لها: ثقي يا ابنة، إيمانك أبرأك فاذهبي بسلام. وفيما هو يتكلم، جاء واحد من ذوي رئيس المجمع وقال له: إن ابنتك قد ماتت فلا تُتعب المعلم. فسمع يسوع، فأجاب قائلاً: لا تخف، أمن فقط فتنبرأ هي. ولما دخل البيت لم يدع أحداً يدخل إلا بطرس ويعقوب ويوحنا وأبا الصبية وأمها. وكان الجميع يبكون ويلطمون عليها. فقال لهم: لا تبكوا، إنها لم تمت لكنها نائمة. فضحكوا عليه لعلمهم بأنها قد ماتت. فأمسك بيدها ونادى قائلاً: يا صبيّة قومي. فرجعت روحها وقامت في الحال، فأمر أن تُعطى لتأكل. فدّهِش أبواها، فأوصاهما أن لا يقول لأحد ما جرى.

### ALTAR CANDLE OFFERING:

- ❖ Offered by **Mimi Hanhan** for the good health of **Mimi Hanhan, Chuck, Juliana Hanhan & Family, Randy, Suzie Hanhan & Family, Nadene, Nabil Msalam & Family, and Aho's Family**. Also, in loving memory of **Basem Hanhan, Shukri & Wadia Hanhan, Nakleh & Ellen Aho, Rimon Dabit**.
- ❖ Offered by **Nadia, Yousef, Tariq, and Rami Rantisi** for the good health of **Michael Rantisi** on the occasion of his Name's Day. Many Years !!
- ❖ Offered by St. Nicholas Parish family for the good health of all who are named; Michael, Michelle, Gabriel, Gabi, Gabriela, etc. after **Archangels Michael, Gabriel and Raphael (November 8th)**, on the occasion of their Name's Day! Many years! Altar Candles will be offered for the good health of: **Sub-Deacon Michel Khoury, Michel Yousef Rantisi, Michael Habeeb, Michel Karim Rantisi, Micheal Dabit, Michael Ofiesh, Mikhael Saddekni, Mike Saba, Michael Baqleh, Michael Dib, Issa Michael and the entire Michael family, Gabriel Rantisi, Jabra Hanhan, and Gabriella Saoud**. God Bless and Many Years! Also in loving memory of **Michel Batshon**. May his memory be eternal!
- ❖ Offered by St. Nicholas Parish family for the good health and speedy recovery of **Shibli Azar**. God bless and many years!

**T-SHIRTS & POLOS FOR SALE:** The money raised from this fundraiser will go toward the Young Adult Ministry. In the past, we were able to do some very amazing things with the funds we've been allocated. For example; volunteer and donate over 500 sandwiches to the homeless in the tenderloin, rent spaces to have social gatherings like last year's Christmas party and the two previous visits to Spark Social, or just donate to a cause in need. Sign up here before we sell out of your size! <https://forms.gle/P9G7r3uy1c7iJW4c6>

### THANKSGIVING:

As we gather with our families this Thanksgiving 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.

### **Parish Council Election will take place on Sunday December 6<sup>th</sup> (SAINT NICHOLAS DAY)**

There will be a parish council election meeting for the sole purpose of electing some members of the Parish Council for the upcoming term. Three are to be elected and one to be appointed by the Pastor. **Anyone interested in serving or nominating someone to serve on the Parish Council must be fully pledged and spiritually qualified.** *Please submit your candidate's name to Father George as soon as possible.* In order to vote in the elections, members must be in spiritual and financial good standing with the church.

### **FOLLOW US ON OUR SOCIAL MEDIA:**

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## **Metropolitan Anthony: RAISING OF JAIRUS DAUGHTER**

Today's Gospel is not only about miracles and the mercy of God; to me it is about hope beyond hope. In the story of the daughter of Jairus we see a child already dead; everyone knows about it; there is such certainty that when the Son of God, become the Son of Man, says, No! This child has not died, it is fallen asleep, everyone contradicts Him: No, this child has died. And then Christ, with a word of power, but in an act of love calls the child to earthly life again.

Isn't this, - apart from being a true event of our human history, - isn't this also a parable, and an image of so many human situations? How often we would say, There is no point in doing anything about this person, this person is lost anyhow; there is nothing to do about redeeming a given situation, this situation is beyond redemption. And we must remember the words which were spoken by Christ to Peter when he said, Who then can be saved? and the Lord said to him, What is impossible to man, is possible unto God.

Hope beyond hope: not because we have got good reasons to hope, but because we can be possessed of a passionate certainty that not only love divine but human love can bring back to life what was lost. People who have fallen into the deepest dereliction, people who seem to us to be hopelessly evil, if they are met by the sacrificial love, - and the word sacrificial is essential, - the sacrificial love of God and the same sacrificial love in us, can be redeemed.

In the case of this child it happened immediately. In our relation to one another and to people it may take years, years of patient love, years during which we will give ourselves, but also endure, endure endlessly the most unendurable things; and in the end there can be redemption. There can be redemption on this earth, in the form of a person who was thought to be hopeless, beyond help, and who begins to change, and then we see a miracle, and we are elated, and hope becomes complete and real, and joy fills our heart.

But there is also another way in which this sacrificial love can be redemption. A western theologian has said around the time of the last war, when feelings were deep and pain acute, he said that suffering is the meeting place between evil and humanity; suffering is always caused by human agency or human agency turns away from it and does not alleviate it. And suffering always cuts into the soul or into the body of people. But when it has happened, the victim acquires divine power to forgive, and by forgiveness to undo the evil, and to redeem those who have done the evil.

Let us reflect on this; this thought has come to me not out of reflection, and indeed not out of my life that has always been too easy for me to be able to speak such words. But after the war a document was found in one of the concentration camps. It was written on a torn sheet of wrapping paper by a man who died in this camp. And the substance of his message was a prayer in which he said, Lord, when you come as a Judge of the earth, do not condemn the people who have done such atrocious things to us; do not hold against them their cruelty and our suffering, their violence and our despair, but look at the fruit which we have borne in patience, in humility, in fortitude, in forgiveness, in loyalty, in solidarity; and may these fruits be accounted unto their salvation. Do not allow the memory of us to be in eternity horror to them; may it be their salvation.

This is also hope beyond hope. And to me it is connected with this contrast between the sinful, the false, the blind knowledge expressed by the people in the house: they laugh at Christ, they know that the child is dead, hope is superfluous, it is drowned in despair, - and the victory of love and of mercy which is shown in the event but which can extend in so many ways into our personal lives on the simplest level, and on the most heroic ones.

Let us therefore give thought to it, and choose for hope beyond hope, for that love and that faith that conquer.



## تبشير المولودين أرثوذكسيين

هناك أرثوذكسيون وهناك مولودون أرثوذكسيين وهم ليسوا بشيء. الأرثوذكسي الذي يجيء الى الكنيسة يوعظ وعظا مؤسسًا على الإيمان الذي يعترف به وقرأ عنه شيئًا في المدرسة. اما المعمّد بالماء ولم ينل فهمًا مسيحيًا فيجب أن تلده من جديد بالتبشير المنطلق من فراغ القلب من الإيمان.

هذا المسمّى أرثوذكسيًا يتّصل بالكنيسة عند موت أحد أقربائه أو في جناز الأربعين أو السنة لواحد منهم كما يقصد مناسبة لمسيحيّ من كنيسة أخرى. هذه أقرب الى الاجتماعيات منها الى الإيمان. فإنك إن سألته عن مصير هذا الميت لا يعرف، وإذا سألته عن القيامة يجيبك غالبًا أن الروح باقية ولم يسمع بقيامة الأجساد. وإذا سألته هل المسيح كان موجودًا قبل أن يولد من العذراء، غالبًا ما لا يعرف.

تسأله اذا كان أرثوذكسيًا يجيب بنعم. أما إذا قلت له: هل يفرض عليك ذلك الانتماء شيئًا كالمناولة مثلاً، غالبًا ما لم يسمع بأن الانتماء يعني مسؤولية والتزامًا.

نحن مسؤولون عن كل هؤلاء، ولعلّهم هم الأكثرون بيننا. مرّات يدّعون المعرفة، وعند السؤال تلاحظ أن هذا غير دقيق. أكاهنّا كنت أم علمانيًا فأنت مبشّر لهذه الشريحة. ربما بدأت بتذكير هذا الشخص بالمعمودية وتسأله عمّا فهم منها. ربما كان الأفضل أن تسأله عن زواجه إذا حصل أو الذي سيحصل. ماذا يعني لك زواجك؟

أنت لا تقول له انه ليس من الكنيسة. تدعوه الى معرفة المسيح الذي تصفه الأنجيل. بالتأكيد إذا أفنعت هذا الإنسان أنه لا يستطيع الزعم أنه مثقّف ولم يقرأ هذا الكتاب مرة واحدة. ربما كان عليك أن تصطاده من جهة الثقافة. ربما تُفنعه أن يذهب مرة واحدة الى القديس ليشاهد ما يجري ويفهم ثقافة الناس الذين يقول هو انه منهم، ثم تشرح له القديس.

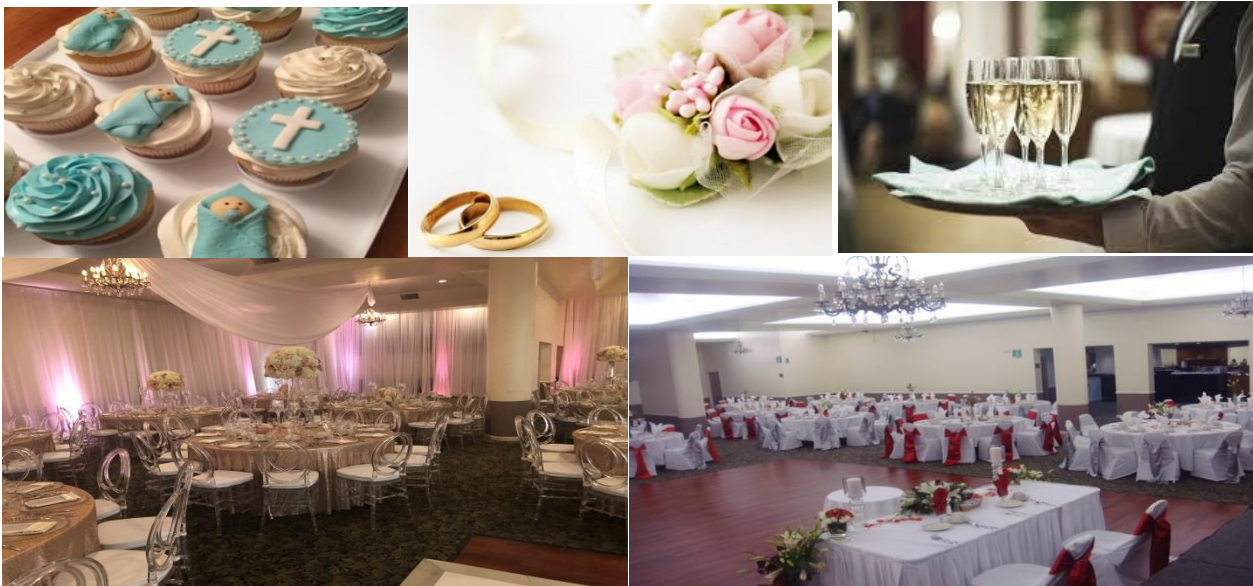
لا تقلّ له انه وثنيّ، فهو معمّد ولو لم يكمل معمديته بالإيمان. عليك أن تستدرجه حسب ذهنه وحسب قلبه. لا تصدمه بجدل عن الإلحاد، ولا تُكلّمه البتّة عن تقصيره. هذا يصدمه. اصعد معه تدريجيًا من المستوى الذي وصل اليه. هو لا يريد أن يُقرّ أنه مسيحيّ لا شيء. ولكن لا تغشّه بقولك له انه مسيحيّ عظيم. أوضح له أنه ابنُ الله، وأن الرب يريدُه ابنًا إلا اذا رأيته ملحدًا كليًا. هذا لا أظنه موجودًا في الشرق. المهم أن يجعل اعترافه بوجود الله عبادة حبّ لله. شيء من الفهم أو الفهم التدريجيّ أساسيّ حتى يصل هذا الأخ الى الصلاة. بها وبحرارته يتعمّق فهمه.

هذه الشريحة من الأرثوذكسيين مسؤوليتنا الخاصة وإن كان كل البشر مسؤوليتنا. لا نستطيع أن ندعهم معمّدين بالماء. بلا إيمان لا يخلّصون.

المطران جاورجيوس

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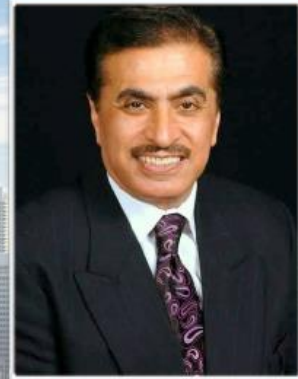
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