

كنيسة مار نقولا الأنطاكية الأرثوذكسية

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

Pastor, V. Rev. **Fr. George Baalbaki**

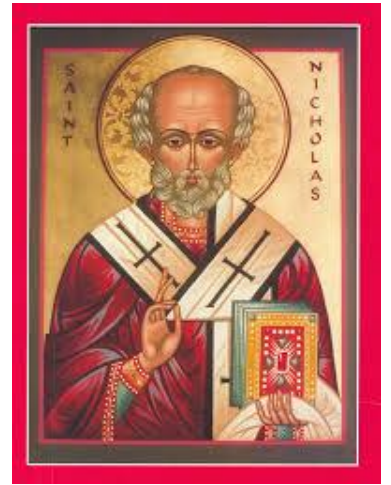
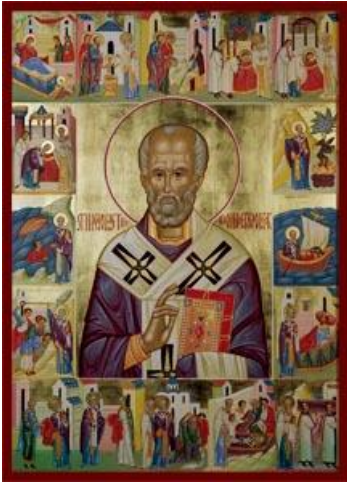
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Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, November 20, 2022

Transfer of the Entrance of the Theotokos

MEMORIAL SERVICES:

- ✠ Forty Days Memorial Service for the Handmaiden of God, **Afdokia Hanhan** will be held on **Sunday, November 28th**, offered by her family. *May Her Memory be Eternal!*
- ✠ Six Month Memorial Service for the Handmaiden of God, **Naheal Tannous** will be held on **Sunday, December 4th**, offered by her family. *May Her Memory be Eternal!*
- ✠ Six Month Memorial Service for the Servant of God, **Issa Dabai** will be held on **Sunday, December 4th**, offered by his family. *May His Memory be Eternal!*
- ✠ One Year Memorial Service for the Handmaiden of God, **Almaz Tannous** will be held on **Sunday, December 4th**, offered by her family. *May Her Memory be Eternal!*

THE EPISTLE: Hebrews (9:1-7)

Brethren, even the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lamp stand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

الرسالة: العبرانيين (7-1:9) يا إخوة، إِنَّ الْعَهْدَ الْأَوَّلَ كَانَتْ لَهُ أَيْضاً فَرَائِضُ الْعِبَادَةِ وَالْقُدُّسُ الْعَالَمِيُّ. لِأَنَّهُ نُصِبَ الْمَسْكِنُ الْأَوَّلُ الَّذِي يُقَالُ لَهُ الْقُدُّسُ، وَكَانَتْ فِيهِ الْمَنَارَةُ وَالْمَائِدَةُ وَخُبْزُ التَّقْدِيمَةِ. وَكَانَ وَرَاءَ الْحِجَابِ الثَّانِي، الْمَسْكِنُ الَّذِي يُقَالُ لَهُ قُدُّسُ الْأَقْدَاسِ. وَفِيهِ مُسْتَوْفَدُ الْبَخُورِ مِنَ الذَّهَبِ وَتَابُوتُ الْعَهْدِ الْمُعَشَّى بِالذَّهَبِ مِنْ كُلِّ جِهَةٍ، فِيهِ قِسْطُ الْمَنِّ مِنَ الذَّهَبِ، وَعَصَا هَارُونَ الَّتِي أَفْرَخَتْ وَلَوْحَا الْعَهْدِ. وَمِنْ فَوْقِهِ كَارُوبَا الْمَجْدِ الْمُظَلِّلَانِ الْغِطَاءِ. وَلَيْسَ هُنَا مَقَامُ الْكَلَامِ فِي ذَلِكَ تَفْصِيلاً. وَحَيْثُ كَانَ ذَلِكَ مُهَيَّأً هَكَذَا، فَالْكَهَنَةُ يَدْخُلُونَ إِلَى الْمَسْكَنِ الْأَوَّلِ كُلَّ حِينٍ فَيَتِمُّونَ الْخِدْمَةَ. وَأَمَّا الثَّانِي، فَإِنَّمَا يَدْخُلُهُ رَئِيسُ الْكَهَنَةِ وَحْدَهُ مَرَّةً فِي السَّنَةِ، لَيْسَ بِلَا دَمٍ يُقَرَّبُهُ عَنْ نَفْسِهِ وَعَنْ جَهَالَاتِ الشَّعْبِ. وَمِنْ فَوْقِهِ كَارُوبَا الْمَجْدِ الْمُظَلِّلَانِ الْغِطَاءِ. وَلَيْسَ هُنَا مَقَامُ الْكَلَامِ فِي ذَلِكَ تَفْصِيلاً. وَحَيْثُ كَانَ ذَلِكَ مُهَيَّأً هَكَذَا، فَالْكَهَنَةُ يَدْخُلُونَ إِلَى الْمَسْكَنِ الْأَوَّلِ كُلَّ حِينٍ فَيَتِمُّونَ الْخِدْمَةَ. وَأَمَّا الثَّانِي، فَإِنَّمَا يَدْخُلُهُ رَئِيسُ الْكَهَنَةِ وَحْدَهُ مَرَّةً فِي السَّنَةِ، لَيْسَ بِلَا دَمٍ يُقَرَّبُهُ عَنْ نَفْسِهِ وَعَنْ جَهَالَاتِ الشَّعْبِ.

THE GOSPEL: Luke (10:38-42; 11:27-28)

At that time, Jesus entered a certain village; and a woman named Martha received Him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to His teaching. But Martha was distracted with much serving; and she went to Him and said, "Lord, dost Thou not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As He said this, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore Thee, and the breasts that Thou didst suck!" But He said, "Blessed rather are those who hear the word of God and keep it!"

الإنجيل: لوقا

في ذلك الزمان دخل يسوع قرية، فقبلته امرأة اسمها مَرْتَا في بيتها، وكانت لهذه أخت تسمى مَرِيَمَ. فجلست هذه عند قدمي يسوع تسمع كلامه. وكانت مَرْتَا مرتبكة في خدمة كثيرة، فوقفت وقالت: يا رب، أما يعنيك أن أختي قد تركتني أخدم وحدي؟ فقل لها أن تساعدني. فأجاب يسوع وقال لها: مَرْتَا، مَرْتَا، إنك مهتمة ومضطربة في أمور كثيرة، وإنما الحاجة إلى واحد. فاختارت مَرِيَمَ النصيب الصالح الذي لا ينزع منها. وفيما هو يتكلم بهذا، رفعت امرأة من الجمع صوتها وقالت له: طوبى للبطن الذي حملك والندين اللذين رضعنهما. فقال لها: بل طوبى للذين يسمعون كلمة الله ويحفظونها.

Holy Bread of Oblation is Offered by:

✠ **David Hanhan and his family**, in loving memory of his mother **Afdokia Hanhan** and his son **Joseph David Hanhan**. *May Their Memory Be Eternal!*

ALTAR CANDLES قناديل الهيكل



Offered by **Salwa Hanhan and the Entire Hanhan Family**, in loving memory of **Fuad Elias Hanhan**, on the occasion of his 6th year memorial.
May His Memory Be Eternal!

ANNOUNCEMENTS AND EVENTS:

NATIVITY FAST:

November 15th - December 24th

We would like to wish you a happy Advent season!

بدء صوم الميلاد: يبدأ صوم الميلاد يوم الثلاثاء 15 تشرين الثاني ويستمر حتى 24 كانون الأول. كل عام وأنتم خير



- **ST. NICHOLAS ANNUAL THANKSGIVING FAMILY NIGHT: Saturday, November 19th, at 6 PM. **SOLD OUT!** All seats are assigned, NO TICKETS will be sold at the door.**

PARISH COUNCIL ELECTIONS: December 11th. Parish Council Elections will take place on Sunday December 11th. There will be a parish council election meeting for the sole purpose of electing some members of the Parish Council for the upcoming term. The Candidates interested in running as a Parish Council member should be in a good standing position (spiritually qualified and pledged for the last two years). Please submit your candidate's name to Father George and/or Azar Azar as soon as possible. In order to vote in the elections, members must be spiritually and financially in good standing with the church.

- **ST. NICHOLAS CHURCH ANNUAL CHRISTMAS PARTY:** **Saturday, December 17th, doors open at 7:30 PM.** Join us for this incredible night! Featuring the musically talented Bishara Sakhnini and live band led by Maestro Radwan Shakshir. \$100 per person: Fancy Dinner with Open Bar | \$25 per child, babysitter available. For tickets and reservations, please contact the Church office, Maurice Kari, Elias Batshon, Jeries Azar or Salim Qaru.
- **SPECIAL ANTIOCHIAN ARCHDIOCESE CONVENTION:** **January 12th-13th, 2023.** More info to be announced.
- **YOUNG ADULTS MINISTRY ANNUAL WINTER RETREAT AT BIG BEAR:** **January 13th-16th, 2023.** Link to register is on @dlawyoungadults Instagram bio. Early bird registration ends December 3rd. For questions and for more information, please contact Esther Clemence or Shadi Azar.

Metropolitan Anthony of Sourozh **Sermon on Fasting**

In the Gospel (St. Luke 10:25-37) we hear the Lord saying to each of us that our neighbour is not the one whom we like, not even the one whom we love; it is the one who needs us, whether he likes us or not, and it is to him that we must turn in compassion, in charity, as indeed the Lord God Himself turned to us at the moment when the whole of mankind was alien to Him; and again, turns to each of us at the moment when we are at rock bottom, when we are as far away from Him as we can imagine, indeed, much farther, because only God can measure the distance that separates us from our being in Him, with Him, the distance which measures His absence from our life.

On November 15th is the beginning of fasting time that prepares us for Christmas; many will turn to fasting, eating those things which are appointed by the Church; but is that the fast which God wishes us to keep? Listen to what the Lord said to the Hebrews, from the lips of Isaiah the Prophet [Isaiah 58:3-8]:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions ... Yet they seek Me daily, and delight to know My ways, as though they were a nation that did righteousness, and forsook not the ordinance of their God. ... Wherefore have we fasted, say they, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast you find pleasure and exploit all your labourers! Behold, you fast for strife and debate and to smite with the fist of wickedness! You shall not fast as you do this day, to make your voice heard on high. Is it such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast I have chosen to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke! Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of thy Lord shall be thy rearguard."

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Let us remember these words, because more than ever in our time we must not fast

hypocritically, not fast with false piety, but fast by turning away from every evil, from all evil, put right in our lives everything that has gone wrong.

Are we going to meet the day when the Lord our God took flesh in order to enter into the realm of death, He Who is the Eternal One, the day when He chose to enter into the realm of suffering for our sakes — are we going to meet this day by accepting to continue in our estrangement from Him? And we are estranged from Him when we hate our neighbour, when we reject our neighbour, when we refuse to forgive, when we turn away from him or her who is in need of our mercy — not only of bread, not only of shelter — indeed, that also counts! — but in need of forgiveness, of the mercy of the heart! Are we going to meet the Lord who came to save sinners by rejecting those whom we consider as sinners, those who have offended us, those against whom we have fought? Can we meet the Lord on such terms?

Let us think of the shepherds: they were simple people, unsophisticated, uncomplicated, but their hearts were open to the extent to which it was possible to them, they were clean, pure of heart, and therefore, they could hear the news of the Incarnation; they could hear and receive the news as the most wonderful thing that changed everything in their lives. We have been listening to the good news day-in, day-out, year after year — has it come to us as good news that has transformed our lives, made us into people beyond compare, people who are prepared to live and to die for those who hate, who reject, who ignore, who offend us? If we are not — it is in vain that we speak of being Christian; he who does not love his brother is a liar when he says that he loves his God — these are the Apostle's words.

Let us therefore enter into this period of fasting in earnest, stand in judgment before God to be judged by Him, and ask ourselves whether we could stand side by side with Him when others come to be judged, and step forward and say, 'Lord! I have forgiven — Thou hast no grudge against him, against her, any more!'

تكريس العذراء وعطية ذواتنا

دخول مريم العذراء إلى الهيكل في طفولتها لا ينحصر معناه في إقامتها في مكان هو قدس أقدس هيكل أورشليم، بل في طبيعة الإقامة وطريقتها ونوعيتها والغاية منها. رأت الكنيسة في هذا الحدث معنى التكريس، ليس فقط تكريس هذه الفتاة للرب من قبل والديها يواكيم وحنة، أو تكريس هذه الفتاة لنفسها، بل تكريسنا نحن المؤمنين به. والتكريس لا ينحصر مداه في تكريس كل الوقت أو الموارد أو المواهب، بل بالحري هو أن يعطي المؤمن نفسه بالفعل للرب. فكيف يمكن أن ننمو في هذا التكريس، أي في عطية نفسنا للرب؟

أن تعطي ذاتك للرب يعني أنها ليست لك. تأخذها منه وتعطيه إياها. فعل العطية، عطيته وعطيتك، يشكّل النسيج الذي تستقرّ عليه علاقتك بالله. إن احتجت تشبيهًا، فهو الفعل الذي يعبر عن حقيقة الكاهن عند رفعه القرابين في القداس الإلهي مباشرة قبل التقديس والاستحالة بإعلانه: «التي لك وهي ممّا لك، نقدّمها لك على كل شيء ومن أجل كل شيء».

أن تعطي ذاتك للرب يعني أنك وجدت إلهك، خالقك، أباك. ويعني أيضًا أنك وجدته في يسوع المسيح، فهو القائل: «مَنْ رَأَى فَقَدْ رَأَى الْآبَ» (يوحنا ١٤: ٩)، حيث العطاء الكامل التام والعطية الكاملة التامة بين الآب والابن. على هذا النسق تأتي عطية الابن لحياته، فهو يقدمها للآب بقوله: «يا أبتاه في يديك أستودع روحي» (لوقا ٢٣: ٤٦)، ويقدمها أيضًا لنا: «خذوا كُلُّوا. هذا هو جسدي» (متى ٢٦: ٢٦).

أن تعطي ذاتك للرب يعني أنك تستلهمه. هذا يعني أولاً أن تقبل عطية الروح القدس، فهو القائل: «خذوا الروح القدس» (يوحنا ٢٠: ٢٢). ولكن يعني أيضًا أن تطلب الحصول على هذه العطية كل يوم: «... كم بالحري الآب الذي من السماء يعطي الروح القدس للذين يسألونه» (لوقا ١١: ١٣). وهذا كلّه لكي تتعلم أن تعطي ذاتك لله ولقريبك، في المصالحة والغفران، في التعزية والتشديد، في الكرازة والوعظ، في التربية وحسن التدبير.

أن تعطي ذاتك للرب يعني أنك تصلّي. ففي الصلاة القلبية التي ترفعها إلى الرب وترفع فيها وعبرها شجونك وآلامك وأفراحك وعالمك، أنت ترفع ذاتك إليه. وهذا يعني أنك تعطي ذاتك للكنيسة لكونك أحد أعضاء جسد المسيح، فتكون صلاتك في السياق الذي عبر عنه يسوع: «حيثما اجتمع اثنان أو ثلاثة باسمي فهناك أكون في وسطهم» (متى ١٨: ٢٠). فأنت متحد بيسوع وبإخوتك

بأن.

أن تعطي ذاتك للرب يعني أنك تبتغيه لتصنع مشيئته. وهذا يحصل عبر تنقية قلبك وترويض إرادتك وشحذ ذهنك وانتباهك، فلا تعيق الشهوات والرغبات والهموم والأصنام بحثك عنه، أو تطمسه أو تحوّر الغاية منه أو تشوّه حقيقته، أو تجعلك متغرباً عنه. هذا يعني أن تتعلّم أن تفحص ذاتك على ضوء الإنجيل ولا ترضى أن يخاصمك ضميرك، فهو صوت الله فيك، على حسب ما يشير الرب: «كن مراضياً لخصمك سريعاً ما دمت معه في الطريق لئلاّ يسلمك الخصم إلى القاضي ويسلمك القاضي إلى الشرطي فنلقى في السجن» (متّى ٥ : ٢٥).

أن تعطي ذاتك للرب يعني أن تنساها وتتجاوزها، فلا تكون في ثنائية بين ما هو لك وما هو له، وبين ما هو لك وما هو لغيرك. أنت إنسان واحد في كلّ شيء. تعطي ذاتك في ورشة صقلها وتهذيبها وتنمية مواهبها، وتعطيها أيضاً في علاقتك بسواك، وبالأولى في ميدان الخدمة والبشارة والعبادة. هكذا تمتدّ عطيتك إلى غير ميدان فتنمو وتتبلور، أي تتقدّس بفعل طاقة المحبة التي تملؤها.

أن تعطي ذاتك للرب يعني أن تحبّ وتتألّم بأن. وهذا يصير من أجل النعمة والحقّ اللذين حصلا بيسوع المسيح (يوحنا ١ : ١٧). فجهادك في العالم مبنيّ عليهما. فأنت تروّض ذاتك عليهما، وتنشئ أولادك بوحيهما، وتلتزم شؤون الأرض على أساسهما، وتعلن البشارة التي تحملهما. هذا يعني أن تتحمّل خطيئة الإنسان، بفعل الجهل والجحود والأنانية التي تعتمل فيه. هذه الأوجه السبعة ليست سوى بريق خافت ممّا يعنيه تكريس العذراء ذاتها للرب، لكوننا لا نستطيع أن ندرك مقدار محبتها للرب وللإنسان الذي على صورته، ولا مقدار كمال عطيتها لذاتها. فهي «اختارت النصيب الصالح الذي لا يُنزع منها» (لوقا ١٠ : ٤٢) بدخولها الهيكل وكلّ ما تلاه. هلّا كانت لنا العذراء أمّا في تربيتنا على طريق إعطاء الذات وتكريسها للرب وخدمة إخواننا؟
+ سلوان متروبوليت جبيل والبترون وما يليهما

Saint Nicholas Orthodox Church

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