

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 Beatitude **Patriarch JOHN X**, Patriarch
of Antioch and All of East

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

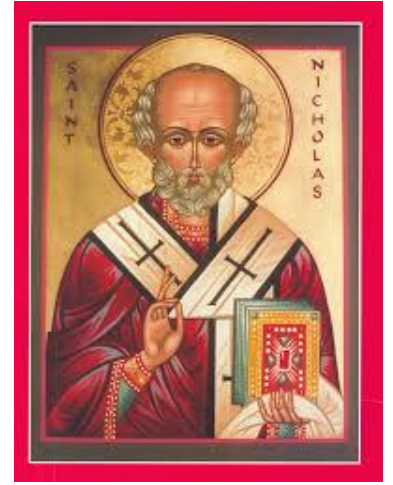
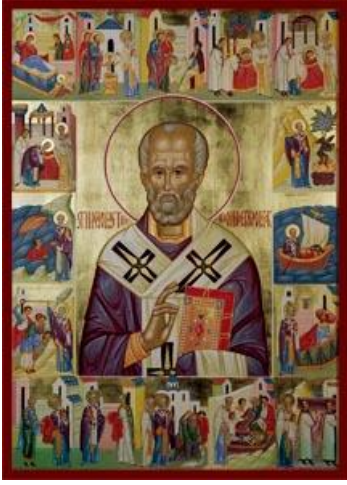
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Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, November 27, 2022

Great-martyr James the Persian

HAPPY THANKSGIVING!

MEMORIAL SERVICES:

- ✠ Forty Days Memorial Service for the Handmaiden of God, **Afdokia Hanhan** will be held on **Sunday, November 27th**, 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: Ephesians (2:14-22)

Brethren, Christ is our peace, Who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the Spirit.

أَفْسُس (22-14:2)

يَا إِخْوَتِي، إِنَّ الْمَسِيحَ هُوَ سَلَامُنَا، هُوَ جَعَلَ الْإِنْسَانَيْنِ وَاحِدًا، وَنَقَضَ فِي جَسَدِهِ حَائِطَ السِّبَاغِ الْحَاجِزَ، أَيِ الْعَدَاوَةِ. وَأَبْطَلَ نَامُوسَ
الْوَصَايَا فِي فِرَائِضِهِ، لِيَخْلُقَ الْإِنْسَانَيْنِ فِي نَفْسِهِ إِنْسَانًا وَاحِدًا جَدِيدًا بِإِجْرَائِهِ السَّلَامِ. وَيُصَالِحُ كُلَّيْهِمَا فِي جَسَدٍ وَاحِدٍ مَعَ اللَّهِ فِي
الصَّلِيبِ، بِقَتْلِهِ الْعَدَاوَةَ فِي نَفْسِهِ. فَجَاءَ وَبَشَّرَكُمْ بِالسَّلَامِ، الْبَعِيدِينَ مِنْكُمْ وَالْقَرِيبِينَ. لِأَنَّ بِهِ لَنَا كَلْبِنَا التَّوَصُّلَ إِلَى الْآبِ فِي رُوحِ

وَاجِدٍ. فَلَسْتُمْ غُرَبَاءَ بَعْدُ وَنَزَلَاءَ، بَلْ مُوَاطِنُو الْقِدِّيسِينَ وَأَهْلُ بَيْتِ اللَّهِ. وَقَدْ بُنِيتُمْ عَلَى أُسَاسِ الرُّسُلِ، وَالْأَنْبِيَاءِ، وَحَجَرِ الزَّائِيَةِ هُوَ يَسُوعُ الْمَسِيحُ نَفْسُهُ الَّذِي بِهِ يُنْسَقُ الْبُنْيَانُ كُلُّهُ، فَيَنْمُو هَيْكَلًا مُقَدَّسًا فِي الرَّبِّ، وَفِيهِ أَنْتُمْ أَيْضًا تُبْنَوْنَ مَعًا مَسْكَنًا لِلَّهِ فِي الرُّوحِ.

THE GOSPEL: Luke (18:18-27)

At that time, a man came testing Jesus and asking, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call Me good? No one is good but God alone. You know the commandments: 'Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and mother.'" And the man said, "All these I have observed from my youth." And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when the man heard this he became sad, for he was very rich. Jesus, seeing him sad, said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard it said, "Then who can be saved?" Jesus said, "What is impossible with men is possible with God."

الإنجيل: لوقا (27-18:18)

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ مُجَرَّبًا لَهُ وَقَائِلًا: "أَيُّهَا الْمُعَلِّمُ الصَّالِحُ، مَاذَا أَعْمَلُ لِأَرِثَ الْحَيَاةَ الْأَبَدِيَّةَ؟" فَقَالَ لَهُ يَسُوعُ: "لِمَاذَا تَدْعُونِي صَالِحًا؟ وَمَا صَالِحٌ إِلَّا وَاحِدٌ وَهُوَ اللَّهُ. إِنَّكَ تَعْرِفُ الْوَصَايَا: لَا تَقْتُلْ. لَا تَسْرِقْ. لَا تَشْهَدْ بِالزُّورِ. أَكْرَمْ أَبَاكَ وَأُمَّكَ." فَقَالَ: "كُلُّ هَذَا قَدْ حَفِظْتُهُ مِنْذُ صِبَايَ." فَلَمَّا سَمِعَ يَسُوعُ ذَلِكَ، قَالَ لَهُ: "وَاحِدَةٌ تَعُورُكَ بَعْدُ. بَعْ كُلِّ شَيْءٍ لَكَ وَوَرِّعْهُ عَلَى الْمَسَاكِينِ، فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ، وَتَعَالِ اتَّبِعْنِي." فَلَمَّا سَمِعَ ذَلِكَ، حَزَنَ لِأَنَّهُ كَانَ غَنِيًّا جِدًّا. فَلَمَّا رَأَى يَسُوعُ قَدْ حَزَنَ، قَالَ: "مَا أَعْسَرَ عَلَى ذَوِي الْأَمْوَالِ أَنْ يَدْخُلُوا مَلَكُوتَ اللَّهِ. إِنَّهُ لَأَسْهَلُ أَنْ يَدْخُلَ الْجَمَلُ فِي ثَقَبِ الْإِبْرَةِ مِنْ أَنْ يَدْخُلَ غَنِيٌّ مَلَكُوتَ اللَّهِ." فَقَالَ السَّامِعُونَ: "فَمَنْ يَسْتَطِيعُ إِذَنْ أَنْ يَخْلُصَ؟" فَقَالَ: "مَا لَا يَسْتَطِيعُ عِنْدَ النَّاسِ، مُسْتَطَاعٌ عِنْدَ اللَّهِ."

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!*

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



- **CHRISTMAS TREE DECORATION:** Wednesday, November 30th, time to be announced. We are going to decorate our Christmas tree in our Church and are looking for volunteers to help! If you are free, please come join us.
- **FEAST DAY OF ST. NICHOLAS:** Tuesday, December 6th. Matins start at 10 AM followed by Divine Liturgy at 11 AM. Please try your best to be there! Lunch will be provided following Service.
- **PARISH COUNCIL ELECTIONS:** 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 The Rich Young Man

The Lord warns us today of how difficult it is for a man who is rich to enter the Kingdom of God. Does it mean that the Kingdom of God is open only to destitute, to those who are materially poor, who lack everything on earth? No. The Kingdom of God is open to all who are not enslaved by possessions. When we read the first Beatitude, 'Blessed are the poor in spirit for theirs is the Kingdom of Heaven', we are given a key to this saying: the poor in spirit are those who have understood that they possess nothing which is their own. We have been created as an act of God, loved into existence; we are offered by God communion with Him to which we have no rights. All we are, all we possess is not our own in the sense that we have not made ourselves, we did not create what is seemingly ours - everything which we are and which we have is love, the love of God and the love of people, and we cannot possess anything because everything is a gift that escapes us the moment we want to have possession of it and say, "It is mine". On the other hand, the Kingdom of God is really the kingdom of those who are aware that they are infinitely rich because we can expect everything from love divine and from human love. We are rich because we possess nothing, we are rich because we are given all things; and so, it is difficult for one who imagines that he is rich in his own right to belong to that kingdom in which everything is a sign of love, and nothing can be possessed, as it were - taken away from others; because the moment we say that we possess something which is not given us either by God or by human care, we subtract it from the mystery of love. On the other hand, the moment we cling to anything we become slaves of it. I remember when I was young, a man telling me: Don't you understand that the moment you have taken a copper coin in your hand and are not prepared to open your hand to let it go, you have lost the use of a hand, the use of an arm, the use of your body, because all your attention will be concentrated on not losing this copper coin, - the rest will be forgotten.

Whether we keep in our hand a copper coin, or whether we feel rich in so many other ways - intellectually, emotionally, materially is irrelevant, - we are prisoners, we have lost the use of a limb, the use of our mind, the use of our heart; we can no longer be free, and the Kingdom of God is a kingdom of freedom. On the other hand also, how difficult it is to one who has never lacked anything, who has always possessed more than he needs, to be aware of the poverty or the need of another: poverty - material, emotional or intellectual, or any other lack. It requires a great deal of understanding and sympathy, it requires from us that we should learn to be attentive to the movements of other people's hearts and to their material needs in order to respond to them. One says in Russian 'A satisfied person no longer understands a hungry one'; which of us can say that

we are hungry in any respect? And this is why we do not understand the needs of people - of one another here, or of people beyond the confines of our congregation. So, let us reflect on that; poverty does not mean destitution; it means freedom from enslavement to an illusion that we are self-sufficient, self-contained, the creator of what we are and what we possess. And also free from enslavement to what is given us to make husbandmen of God.

Let us reflect on this; because if we learn this, if we learn what Saint Paul said that whether he is rich, whether he is destitute, he is equally rich because his richness is in God and in the human love. Then we will be able, whether we possess material things or not, to be free of them, and to belong to God's Kingdom which is a Kingdom of mutual love, or mutual solidarity, of compassion for one another, of giving to one another what we were given freely.

طريق الصّلاح:

من المنطلق إلى التجسيد فالإنمار

للصّلاح أوجه كثيرة وذلك تبعاً لتعدد الفضائل وطريقة التعبير عنها وعيشها بمحبّة وتواضع. هذا نعرفه من مشاهدتنا الكنيسة الظافرة وكيف استبانّت أوجه الصّلاح في أعضائها القديسين. ونحن نعلم أنّ إشراق هؤلاء ليس منهم بل من الله الذي يشرق عليهم بنوره الإلهي ويشاركهم به، وأنّ الله هو الصّالح الأوحد وهو نبع كلّ صّلاح وملهم له ومؤازر في تحقيقه ومنيرٌ صاحبه. أليس هذا ما طالعنا به الربّ في حديثه مع الشابّ الغنيّ: «ليس أحد صالحاً إلّا واحد وهو الله» (لوقا ١٨: ١٩)؟

لم يحجب الله صّلاحه عن الإنسان. فهو كشف للمؤمن به الطريق الذي، إن سار فيه، يمكنه أن يقتني الصّلاح الإلهي. ففي معرض الإجابة عن سؤال الشابّ الغنيّ: «ماذا أعمل لأرث الحياة الأبدية؟» (لوقا ١٨: ١٨)، وجّه يسوع محدّثه إلى كلمة الله التي كشفت لنا طريق الصّلاح عبر وصايا: «أنت تعرف الوصايا: لا تزني. لا تقتل. لا تسرق. لا تشهد بالزور. أكرم أباك وأمك» (لوقا ١٨: ٢٠). أشار إلى بعض الوصايا وليس إلى كلّها، على سبيل الاستعاضة عن الكلّ بالجزء. فإن ابتغيت الصّلاح، لا يسعك أن تبتغي ما يعاكسه أو يخالفه أو يبعدك عنه. فابتغاء الصّلاح يعني ابتغاء كينونة الإنسان الجديد.

طريق الصّلاح نجده في التربية المنزلية التي نتلقاها منذ نعومة أظفارنا، وفي التنشئة الروحية التي ترافقها ونختبرها في البيئة التي ننشأ فيها سواء ضمن العائلة أو الرعيّة أو المدرسة أو الكنيسة عموماً. كانت هذه الخلفية جليّة حاضرة في تعليق الشابّ جواباً عن معرفته بالوصايا: «هذه كلّها حفظتها منذ حدثتني» (لوقا ١٨: ٢١). وجود مثل هذه البيئة الحاضنة وهذه الخبرة يطمئن صاحبا إن كان راشداً، وذويه إن كان فتياً بعد. فوجود هذه البيئة ووجود أشخاص يجسّدون الصّلاح في حياتهم، بالقول والفعل، هو المناخ الذي نطمح إلى أن نعيش فيه وأن نوقره لغيرنا. صعد يسوع من هذه الدرجة من عيش الصّلاح إلى درجة أخرى، يبدو أنّها تتناسب ووضع السائل وإمكاناته ومزاجه. أراد يسوع أن يعطيه دفعة حتّى لا يبقى في بدء الطريق بل يبلغ إلى نهايته، قدّم له هذه الكلمة الصالحة: «يعوزك أيضاً شيء. بئس كلّ ما لك وورث على الفقراء فيكون لك كنز في السماء وتعال اتبعني» (لوقا ١٨: ٢٢).

هوذا يدعو إلى سلوك طريق جديد عليه، طالما أنّه مهتمّ إلى هذا الحدّ بأن يرث الحياة الأبدية. ولكنّ الجديد في هذا الطريق ليس ما يوحيه من الزهد والتخلّي عن كلّ شيء وتوزيعه على الفقراء، فهناك من يعيش هذا الزهد الكبير من مؤمنين وغير مؤمنين، بل هو كامن، في العمق وفي نهاية المطاف، في اتّباع يسوع: «تعال اتبعني». هوذا الميراث الحقيقي والصّلاح الحقيقي والحكمة الحقيقية! نعرف من الإنجيل أنّ هذا الشابّ لم يستطع أن يجتاز العتبة الأولى من كلام يسوع «لأنّه كان غنياً جداً» (لوقا ١٨: ٢٣)، فالحزن الذي اعتراه ممّا يقتضيه منه العمل بتلك الكلمة حجب عنه ما يفتقر إليه ويعوزه بعد. لأنّه حريّ أن تفقدنا هذه الخبرة إلى أن نختبر كيف يفقدنا هذا الطريق من كوننا خلّقنا على صورة الله إلى كينونتنا على مثاله. هذه الصيرورة هي طريق الصّلاح وميراث الحياة الأبدية، وتحقيقها يستدعي من طالبها تجرّداً وتخصّصاً، فلا يسعه أن يتلهّى بشؤون تشتهه عن تحقيق هدفه.

لقد قصد يسوع أن يجيئ هذا الشابّ كلّ قواه لتحقيق الوصيتين العظيمين: محبة الله من كلّ الكيان ومحبة القريب كالنفس (متّى ٢٢: ٣٧ و٣٩)، وذلك باتّباعه يسوع من جهة، وبببعية كلّ شيء وتوزيعه على الفقراء من جهة أخرى. أليس هذا هو الصّلاح الذي يعيشه يسوع ويقدمه لكلّ من ابتغى العلى؟ وإن لم ينفذ كلام يسوع إلى قلب هذا الشابّ، إلّا أنّه نفذ إلى عدد من الشباب الذين لمعوا بالفداسة حينما طالعتهم هذه الآية في بدء بحثهم عن العلى، فعاشوا بمقتضاها وقدسوا حياتهم وإخوتهم بخبرتهم. هؤلاء هم الجواب الحيّ عن تساؤل البعض حول إمكانية الخلاص وعن حقيقة التزام الربّ الوصول بجهاذ هؤلاء إلى ذروته وكماله، وإن بدا مستحيلاً تحقيقه للمشاهد من الخارج. هذا ما قصده يسوع بقوله: «غير المستطاع عند الناس مستطاع عند الله» (لوقا ١٨: ٢٧).

هذا لأنّ صّلاح الله يغلف الطريق المؤدّي إلى ملكوته، فهو كامن في بدئه لأنّه يضع منطلقاته؛ وفي وسطه، لأنّه يواكب جهاد عبده فيه؛ وفي نهايته، لأنّه يبرز ثماره ويقدمها للمتكلّين عليه والمبتغين إياه. هلاًّ سبّحنا إذاً صّلاح الله وطلبناه بالقدر الذي يمكننا أن نعطي ذواتنا فيه؟

سلوان مطران جبيل والبترون وما يليهما +

Saint Nicholas Orthodox Church

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