

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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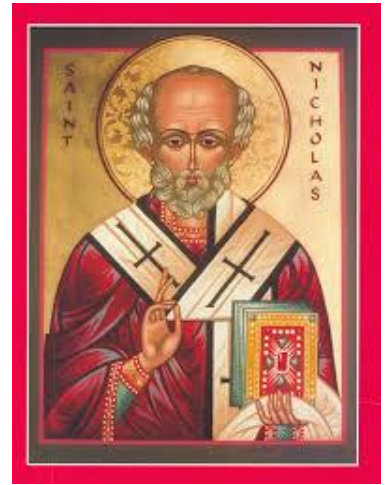
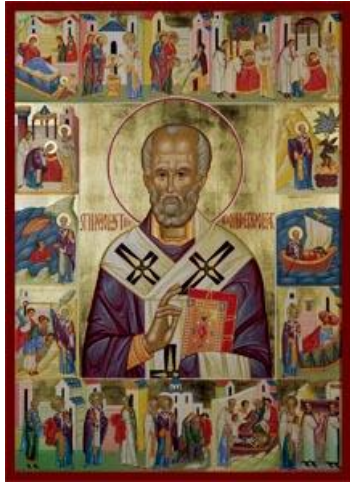
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Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Ramzi Srouji**

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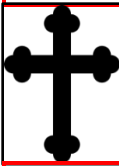
Sunday, June 7, 2020

The Great Feast of Pentecost // أحد العنصرة

GREAT NEWS: BLESSED PENTECOST! This Sunday, we will begin to slowly open our church for all parishioners with a very limited capacity per SF department of public health and CA state orders. **Please call or email the church office or Father George directly if you would like to attend.** If there is a memorial, that will take first priority, so please make sure you notify us if you want to attend. Face masks are required and hand sanitizer must be used upon entrance. There will be no coffee/social hour after church. **Please do not attend if you're feeling sick, have a fever, or any sickness symptoms.** Please follow the instructions of the ushers and maintain social distancing. You may also watch the livestream of the service 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!



SYMPATHY & CONDOLENCES: Deepest sympathy and condolences to the **Madanat family** especially **Haitham and Rita Madanat** for the passing of Haitham's father, **Fuad Issa Madanat**. May his memory be eternal!

THE EPISTLE: The Acts of the Apostles. (2:1-11)

When the day of Pentecost had come, the Disciples were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

الرسالة: أعمال الرسل ٢: ١-١١ لَمَّا حَلَّ يَوْمَ الْخَمْسِينَ كَانَ الرِّسْلُ كُلُّهُمْ مَعًا فِي مَكَانٍ وَاحِدٍ. فَحَدَّثَ بَغْتَةً صَوْتَ مِنَ السَّمَاءِ كَصَوْتِ رِيحٍ شَدِيدَةٍ عَاصِفَةٍ، وَمَلَأَ كُلَّ الْبَيْتِ الَّذِي كَانُوا جَالِسِينَ فِيهِ. وَظَهَرَتْ لَهُمْ أَلْسِنَةٌ مُتَقَسِّمَةٌ كَأَنَّهَا مِنْ نَارٍ فَاسْتَقَرَّتْ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ. فَامْتَلَأُوا كُلُّهُمْ مِنَ الرُّوحِ الْقُدُسِ وَطَفَفُوا يَتَكَلَّمُونَ بِلُغَاتٍ أُخْرَى كَمَا أَعْطَاهُم الرُّوحُ أَنْ يَنْطَقُوا. وَكَانَ فِي أُورُشَلِيمَ رِجَالٌ يَهُودٌ أَتَقِيَاءُ مِنْ كُلِّ أُمَّةٍ تَحْتَ السَّمَاءِ. فَلَمَّا صَارَ هَذَا الصَّوْتُ اجْتَمَعَ الْجُمْهُورُ فَتَحَيَّرُوا لِأَنَّ كُلَّ وَاحِدٍ كَانَ يَسْمَعُهُمْ يَنْطَقُونَ بِلُغَتِهِ. فَدَهَشُوا جَمِيعَهُمْ وَتَعَجَّبُوا قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ هَؤُلَاءِ الْمُتَكَلِّمُونَ كُلُّهُمْ جَلِيلِيِّينَ؟ فَكَيْفَ نَسْمَعُ كُلَّ مَنَّا لُغَتَهُ الَّتِي وُلِدَ فِيهَا؟ نَحْنُ الْفَرَتِّيَّانَ وَالْمَادْيِيِّينَ وَالْعِيلَامِيِّينَ وَسُكَّانَ مَا بَيْنَ النَّهْرَيْنِ وَالْيَهُودِيَّةِ وَكِبَادُوكِيَّةِ وَبُنْتُسَ وَأَسِيَّةِ، وَفَرِيجِيَّةِ وَبِمَفِيلَةَ وَمِصْرَ وَنَوَاحِي لِيْبِيَّةٍ عِنْدَ الْقَيْرَوَانِ وَالرُّومَانِيِّينَ الْمَسْتُوطِنِينَ وَالْيَهُودَ وَالْخَلَاءَ، وَالْكِرِّيْتِيِّينَ وَالْعَرَبَ نَسْمَعُهُمْ يَنْطَقُونَ بِأَلْسِنَتِنَا بِعِظَائِمِ اللَّهِ.

THE GOSPEL: St. John. (7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of his belly shall flow rivers of living water.'" Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, many of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the Scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over Him. Some of them wanted to arrest Him, but no one laid hands on Him. The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring Him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or the Pharisees believed in Him? But this crowd, who do not know the Law, are accursed." Nicodemus, who had gone to Him before, and who was one of them, said to them, "Does our Law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life."

الإِنْجِيل: يُوْحَنَّا ٧: ٣٧-٥٢

فِي الْيَوْمِ الْآخِرِ الْعَظِيمِ مِنَ الْعِيدِ كَانَ يَسُوعُ وَاقِفًا فَصَاحَ قَائِلًا: إِنْ عَطَشَ أَحَدٌ فَلْيَأْتِ الْيَّ وَيَشْرَبْ. مَنْ آمَنَ بِي فَكَمَا قَالَ الْكِتَابُ سَتَجْرِي مِنْ بَطْنِهِ أَنْهَارٌ مَاءٍ حَيٍّ، (إِنَّمَا قَالَ هَذَا عَنِ الرُّوحِ الَّذِي كَانَ الْمُؤْمِنُونَ بِهِ مُزْمَعِينَ أَنْ يَقْبَلُوهُ إِذْ لَمْ يَكُنِ الرُّوحُ الْقُدُسُ قَدْ أُعْطِيَ بَعْدَ لَأَنَّ يَسُوعَ لَمْ يَكُنْ بَعْدَ قَدْ مُجَّدٍ). فَكَثِيرُونَ مِنَ الْجَمْعِ لَمَّا سَمِعُوا كَلَامَهُ قَالُوا: هَذَا بِالْحَقِيقَةِ هُوَ النَّبِيُّ. وَقَالَ آخَرُونَ: هَذَا هُوَ الْمَسِيحُ. وَآخَرُونَ قَالُوا: أَلَعَلَّ الْمَسِيحَ مِنَ الْجَلِيلِ يَأْتِي؟ أَلَمْ يَقُلِ الْكِتَابُ إِنَّهُ مِنْ نَسْلِ دَاوُدَ مِنْ بَيْتِ لَحْمِ الْقَرْيَةِ حَيْثُ كَانَ دَاوُدُ يَأْتِي الْمَسِيحُ؟ فَحَدَّثَ شِقَاقٌ بَيْنَ الْجَمْعِ مِنْ أَجْلِهِ. وَكَانَ قَوْمٌ مِنْهُمْ يَرِيدُونَ أَنْ يُمَسْكُوهُ وَلَكِنْ لَمْ يُلْقَ أَحَدٌ عَلَيْهِ يَدًا. فَجَاءَ الْخُدَّامُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْفَرِيسِيِّينَ، فَقَالَ هَؤُلَاءِ لَهُمْ: لَمْ لَمْ تَأْتُوا بِهِ؟ فَأَجَابَ الْخُدَّامُ: لَمْ يَتَكَلَّمْ قَطُّ إِنْسَانٌ هَكَذَا مِثْلَ هَذَا الْإِنْسَانِ. فَأَجَابَهُمُ الْفَرِيسِيُّونَ: أَلَعَلَّكُمْ أَنْتُمْ أَيْضًا قَدْ ضَلَلْتُمْ؟ هَلْ أَحَدٌ مِنَ الرُّؤَسَاءِ أَوْ مِنَ الْفَرِيسِيِّينَ آمَنَ بِهِ؟ أَمَّا هَؤُلَاءِ الْجَمْعُ الَّذِينَ لَا يَعْرِفُونَ النَّامُوسَ فَهُمْ مَلْعُونُونَ. فَقَالَ لَهُمْ نِيقُودِيمُسُ الَّذِي كَانَ قَدْ جَاءَ إِلَيْهِ لَيْلًا وَهُوَ وَاحِدٌ مِنْهُمْ: أَلَعَلَّ نَامُوسَنَا يَدِينُ إِنْسَانًا إِنْ لَمْ يَسْمَعْ مِنْهُ أَوَّلًا وَيَعْلَمَ مَا فَعَلَ؟ أَجَابُوا وَقَالُوا لَهُ: أَلَعَلَّكَ أَنْتَ أَيْضًا مِنَ الْجَلِيلِ؟ ابْحَثْ وَانْظُرْ أَنَّهُ لَمْ يَقُمْ نَبِيٌّ مِنَ الْجَلِيلِ. ثُمَّ كَلَّمَهُمْ أَيْضًا يَسُوعُ قَائِلًا: أَنَا هُوَ نُورُ الْعَالَمِ. مَنْ يَتَّبَعْنِي فَلَا يَمْشِي فِي الظَّلَامِ بَلْ يَكُونُ لَهُ نُورُ الْحَيَاةِ.

ALTAR CANDLE OFFERING:

- ❖ Offered by **Nadim, Basma, Jim, Ivette, Jennifer, Brandon, and Matthew Howell, Jane and Oscar Moran** for the good health of **Janan Howell** on the special occasion of her birthday on June 10th. God bless and many more years!
- ❖ Offered by St. Nicholas Church for the good health of **Salim Rantisi**. God bless and many years!

ANNOUNCEMENTS & EVENTS:

- ❖ **CAMP THREE HOLY YOUTHS AT HOME: June 14-19th**. This will be an interactive online alternative to our annual camp. More info at www.campthy.com
- ❖ **ST. NICHOLAS ANNUAL FOOD FESTIVAL: October 3rd & 4th**. More info to come.

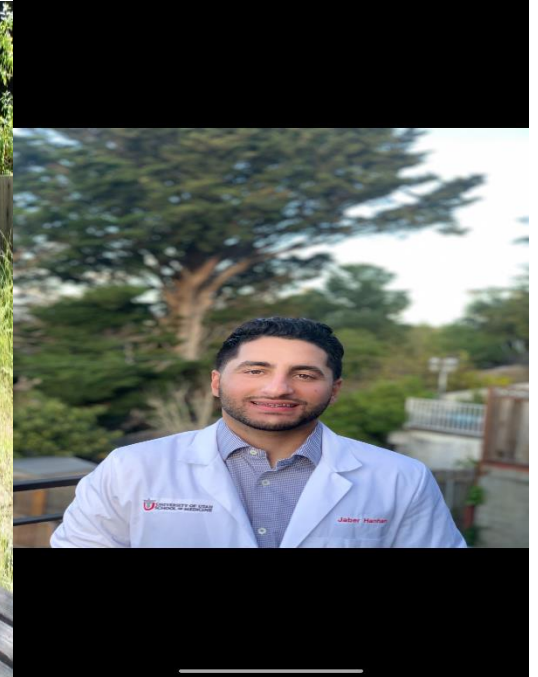
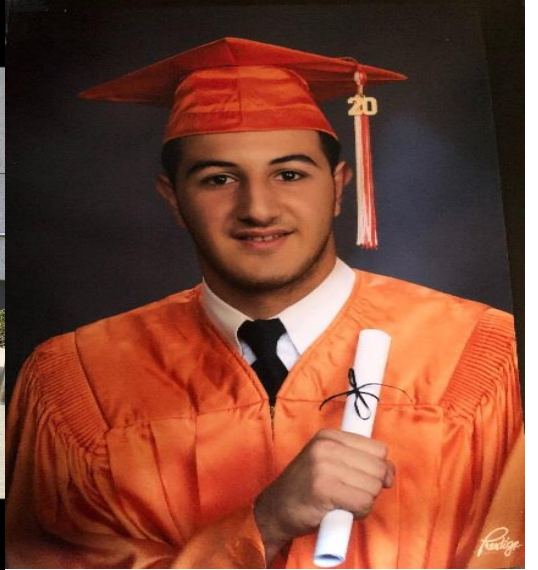
2020 GRADUATES:

Congratulations to all of our 2020 graduates! We would love to put your name and picture in our bulletin. Please email us the correct spelling of your name, your degree and school, and a picture of yourself so we can share your bright smile to the world.

CONGRATULATIONS:

And best wishes to the new graduates for this year:

- ❖ **Yazan Issam Dabit (Pic#1)** from Notre Dame de Namur University with a Master's Degree in Human Resource Management.
 - ❖ **Jessica Issam Dabit (Pic#2)** from San Francisco State university with a Major in child and adolescent development with an emphasis in school age and family with a minor in special education.
 - ❖ **Margarett Qaqish (Pic#3)** from Gonzaga University with a BA in communication studies and a minor in sociology.
 - ❖ **Sali Saadeh (Pic#4)** from Capuchino high school.
 - ❖ **Nicholas Nabil Hanhan** from USF with a Bachelors in Economics
 - ❖ **Alexander Nabil Hanhan** from Saint Mary's with a Bachelors in Economics.
 - ❖ **Shadi Dawud Rantisi (Pic#5)** graduated from Skyline College with a Certificate of Achievement as an Auto Mechanic.
 - ❖ **Ghassan Jason Msalam (Pic#6)** graduating from Woodside High School.
 - ❖ **Taliana Msalam (Pic#7)** graduating 8th grade from McKinley Institute of Technology School .
 - ❖ **Tamara Bazouzi (Pic#8)** graduated from UC Santa Cruz majoring in Molecular, Cellular, and Developmental Biology.
 - ❖ **Dr. Jaber Hanhan (Pic#9)** from University of Utah School of Medicine with an MD Degree.
- Congratulations and we wish you all a bright future full of success!**



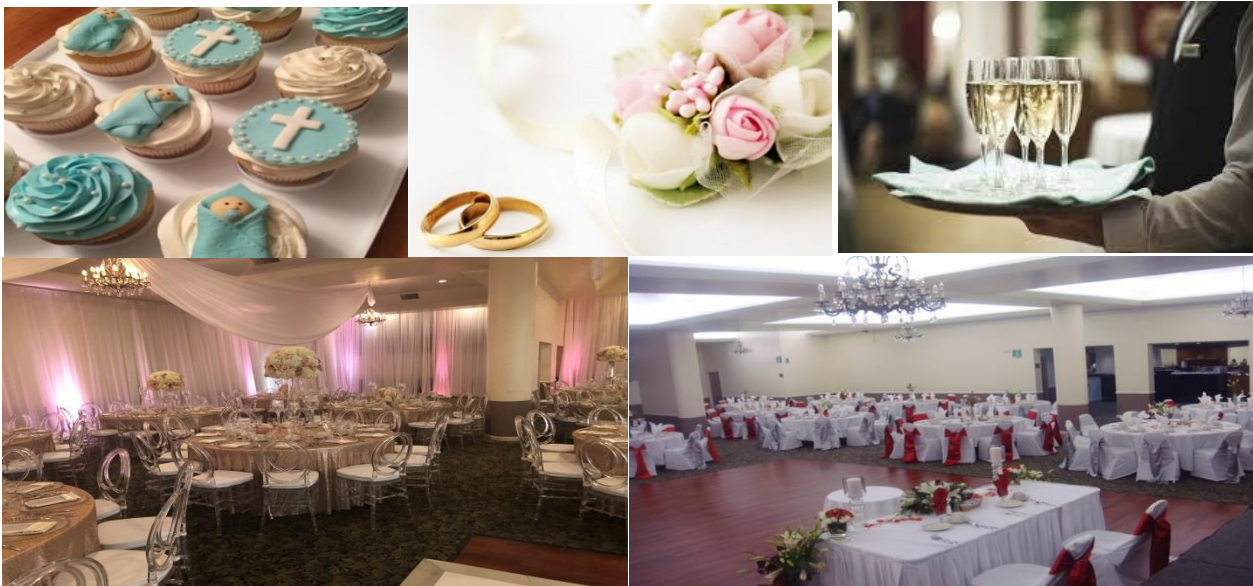
Bishop Kallistos Ware: The Orthodox Church. Faith and Worship

A continued Pentecost. It is easy to lay such emphasis on the Church as the Body of Christ that the role of the Holy Spirit is forgotten. But, as we have said, in their work among men Son and Spirit are complementary to one another, and this is as true in the doctrine of the Church as it is elsewhere. While Ignatius said 'where Christ is, there is the Catholic Church,' Irenaeus wrote with equal truth 'where the Church is, there is the Spirit, and where the Spirit is, there is the Church (Against the Heresies 3, 26, 1). The Church, precisely because it is the Body of Christ, is also the temple and dwelling place of the Spirit. The Holy Spirit is a Spirit of freedom. While Christ unites us, the Holy Spirit ensures our infinite diversity in the Church: at Pentecost the tongues of fire were 'cloven' or divided, descending separately upon each one of those present. The gift of the Spirit is a gift to the Church, but it is at the same time a personal gift, appropriated by each in his own way. "There are diversities of gifts, but the same Spirit" (1 Cor. 12:4). Life in the Church does not mean the ironing out of human variety, nor the imposition of a rigid and uniform pattern upon all alike, but the exact opposite. The saints, so far from displaying a drab monotony, have developed the most vivid and distinctive personalities. It is not holiness but evil which is dull. Such in brief is the relation between the Church and God. This Church — the icon of the Trinity, the Body of Christ, the fullness of the Spirit — is both visible and invisible, both divine and human. It is visible, for it is composed of concrete congregations, worshipping here on earth; it is invisible, for it also includes the saints and the angels. It is human, for its earthly members are sinners; it is divine, for it is the Body of Christ. There is no separation between the visible and the invisible, between (to use western terminology) the Church militant and the Church triumphant, for the two make up a single and continuous reality. 'The Church visible, or upon earth, lives in, complete communion and unity with the whole body of the Church, of which Christ is the Head (Khomiakov, *The Church is One*, section 9.). It stands at a point of intersection between the Present Age and the Age to Come, and it lives in both Ages at once. Orthodoxy, therefore, while using the phrase 'the Church visible and invisible,' insists always that there are not two Churches, but one. As Khomiakov said: 'It is only in relation to man that it is possible to recognize a division of the Church into visible and invisible; its unity is, in reality, true and absolute. Those who are alive on earth, those who have finished their earthly course, those who, like the angels, were not created for a life on earth, those in future generations who have not yet begun their earthly course, are all united together in one Church, in one and the same grace of God ... The Church, the Body of Christ, manifests forth and fulfils itself in time, without changing its essential unity or inward life of grace. And therefore, when we speak of 'the Church visible and invisible,' we so speak only in relation to man (ibid., section 1). The Church, according to Khomiakov, is accomplished on earth without losing its essential characteristics; it is, in Georges Florovsky's words, 'the living image of eternity within time' ('Sobornost: the Catholicity of the Church,' in *The Church of God*, edited by E. L. Mascall, p. 63). This is a cardinal point in Orthodox teaching. Orthodoxy does not believe merely in an ideal Church, invisible and heavenly. This 'ideal Church' exists visibly on earth as a concrete reality. Yet Orthodoxy does not forget that there is a human element in the Church as well as a divine. The dogma of Chalcedon must be applied to the Church as well as to Christ. Just as Christ the God-Man has two natures, divine and human, so in the Church there is a synergy or cooperation between the divine and the human. Yet between Christ's humanity and that of the Church there is this obvious difference, that the one is perfect and sinless, while the other is not yet fully so. Only a part of the humanity of the Church — the saints in heaven — has attained perfection, while here on earth the Church's members often misuse their human freedom. The Church on earth exists in a state of tension: it is already the Body of Christ, and thus perfect and sinless, and yet, since its members are imperfect and sinful, it must continually become what it

is ('This idea of "becoming what you are" is the key to the whole eschatological teaching of the New Testament' (Gregory Dix, *The Shape of the Liturgy*, p. 247)). But the sin of man cannot affect the essential nature of the Church. We must not say that because Christians on earth sin and are imperfect, therefore the Church sins and is imperfect; for the Church, even on earth, is a thing of heaven, and cannot sin (See the Declaration on Faith and Order made by the Orthodox Delegates at Evanston in 1954, where this point is put very clearly). Saint Ephraim of Syria rightly spoke of 'the Church of the penitents, the Church of those who perish,' but this Church is at the same time the icon of the Trinity. How is it that the members of the Church are sinners, and yet they belong to the communion of saints? 'The mystery of the Church consists in the very fact that together sinners become something different from what they are as individuals; this "something different" is the Body of Christ' (J. Meyendorff, 'What Holds the Church Together?' in the *Ecumenical Review*, vol. 12 (1960), p. 298). Such is the way in which Orthodoxy approaches the mystery of the Church. The Church is integrally linked with God. It is a new life according to the image of the Holy Trinity, a life in Christ and in the Holy Spirit, a life realized by participation in the sacraments. The Church is a single reality, earthly and heavenly, visible and invisible, human and divine.

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



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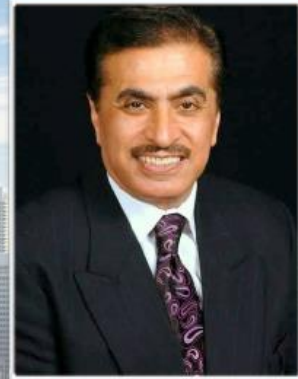
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