

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**

(586) 214-4428 [revbaalbaki@yahoo.com](mailto:revbaalbaki@yahoo.com)

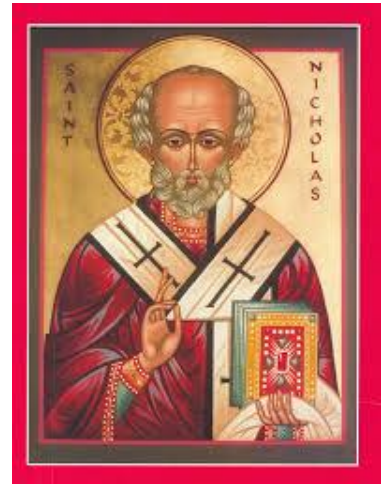
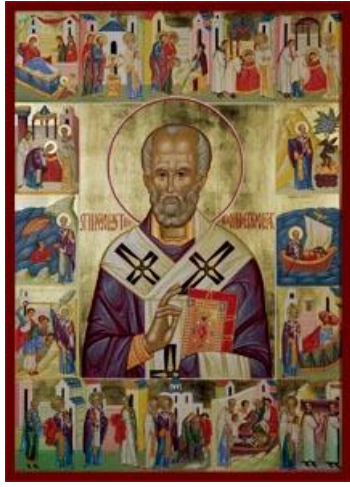
Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Ramzi Srouji**

Parish Council Vice Chairman: **Salim Qaru**



## Sunday, August 02, 2020

**IMPORTANT NOTICE:** Based on the ongoing situation regarding COVID-19 (Coronavirus), all Church social events and gatherings are postponed until further notice. **Church is not open to the public. Please do not attend.** All liturgical services will be served with ONLY CLERGY. Please watch the livestream of the service on our social media.

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

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

**COMMUNION:** As you know, it is very important in our faith to regularly take Communion. Many of us have not had the blessing of taking it since the pandemic started. For those who'd like to take it, Communion will be available this Sunday and every Sunday, **AFTER CHURCH BY APPOINTMENT ONLY. Please do not come early and attend church.** No more than two people taking the communion at a time. Please call Father George at 586 214 4428 to set up your appointment. God bless!

## **THE EPISTLE: 1 Corinthians. (1:10-17)**

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

## الرسالة 1 كورنثوس 10-17

يا إِخْوَةَ، أَطْلُبُ إِلَيْكُمْ بِاسْمِ رَبِّنَا يَسُوعَ الْمَسِيحِ أَنْ تَقُولُوا جَمِيعُكُمْ قَوْلًا وَاحِدًا، وَأَنْ لَا يَكُونَ بَيْنَكُمْ شِقَاقَاتٌ، بَلْ تَكُونُوا مُكْتَمِلِينَ بِفِكْرٍ وَرَأْيٍ وَاحِدٍ فَقَدْ أَخْبَرَنِي عَنْكُمْ، يَا إِخْوَتِي، أَهْلُ خُلُوي، أَنَّ بَيْنَكُمْ خُصُومَاتٍ أَعْنِي أَنَّ كُلَّ وَاحِدٍ مِنْكُمْ يَقُولُ "أَنَا لِبُولَسَ أَوْ أَنَا لِابُولُسَ، أَوْ أَنَا لِصَفَا أَوْ أَنَا لِلْمَسِيحِ" أَلَعَلَّ الْمَسِيحَ قَدْ تَجَزَّأَ؟ أَلَعَلَّ بُولَسَ صَلِيبَ لِأَجْلِكُمْ؟ أَوْ بِاسْمِ بُولَسَ اعْتَمَدْتُمْ؟ أَشْكُرُ اللهُ أَنِّي لَمْ أَعْمَدُ مِنْكُمْ أَحَدًا سِوَى كَرَسِبُسَ وَغَايُوسَ لِئَلَّا يَقُولَ أَحَدٌ إِنِّي عَمَدْتُ بِاسْمِي وَعَمَدْتُ أَيْضًا أَهْلَ بَيْتِ اسْتِفَانَسَ. وَمَا عَدَا ذَلِكَ، فَلَا أَعْلَمُ، هَلْ عَمَدْتُ أَحَدًا غَيْرَهُمْ لِأَنَّ الْمَسِيحَ لَمْ يُرْسَلْنِي لِأَعْمَدَ، بَلْ لِابْتِشْرَ لَا بِحِكْمَةٍ كَلَامٍ لِيَلَّا يُبْطَلُ صَلِيبَ الْمَسِيحِ.

## **THE GOSPEL: St. Matthew. (14:14-22)**

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to Me." Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

**الإنجيل: متى ١٤ : ١٤ - ٢٢**

في ذلك الزمان أبصر يسوع جمعًا كثيرًا فتحنن عليهم وأبرأ مرضاهم. ولما كان المساء، دنا إليه تلاميذه وقالوا: إنَّ المكان قفرٌ، والساعة قد فاتت، فاصرف الجموع ليذهبوا إلى القرى ويبتاعوا لهم طعامًا. فقال لهم يسوع: لا حاجة لهم إلى الذهاب، أعطوهم أنتم ليأكلوا. فقالوا له: ما عندنا هنا إلا خمسة أرغفة وسمكتان. فقال لهم: هلمَّ بها إليَّ إلى هنا. وأمر بجلوس الجموع على العشب. ثم أخذ الخمسة الأرغفة والسمكتين ونظر إلى السماء وبارك وكسر، وأعطى الأرغفة لتلاميذه، والتلاميذ للجموع. فأكلوا جميعهم وشبعوا ورفعوا ما فضل من الكسر اثنتي عشرة قفَّة مملوءة. وكان الأكلون خمسة آلاف رجلٍ سوى النساء والصبيان. وللوقت اضطرَّ يسوع تلاميذه أن يدخلوا السفينة ويسبقوه إلى العبر حتى يصرف الجموع.

## **To the Faithful of St. Nicholas Church:**

These past few months have been unprecedented in the history of our parish. While we have not been physically present in church, we have, thanks to Clemence Batarse and her team, still been able to participate in the Divine Liturgy on Sunday through Live Streaming. As of this time, we do not know when we can return to "normal." We want to thank those who have continued to be current on their pledge. We still have our financial responsibilities and your support enables us to meet our obligations. The most convenient way to send your donation is through Online Giving. Go to our website: [stnicholas-sf.com](http://stnicholas-sf.com) and you will see "Click here to donate online" or mail a check to the church office: 5200 Diamond Heights. Blvd., San Francisco, CA 94131. May our Lord continue to watch over you and your loved ones, protect us and keep us safe from every adversary.

## **ALTAR CANDLE OFFERING:**

- ❖ Offered by **Judy, Zachary, & Gregory Khoury** for the good health of **Sub-Deacon Michael Khoury** on the special occasion of his birthday. God bless and many years!
- ❖ Offered by **Jarjura family** in loving memory of beloved parents **George & Najla Jarjura**. May their memory be eternal!
- ❖ Offered by **Sue Wais** in loving memory of her father **Khalil Fareed Tannous** and her mother **Jannette Abu Ghazaleh Tannous**; May their Memory be Eternal. And for the good health of her husband **Donald Wais**, daughter **Jeanette Yoshida**, grandsons **Anthony, Khalil and Dylan** and the entire **Tannous family**. God bless and many years!

## **DORMITION FAST (The Fast of St. Mary)**

On August 1<sup>st</sup> the fast of the Dormition feast of St. Mary starts, and it will end on August 15<sup>th</sup>, the feast of the Dormition of St. Mary. During this fast we abstain from eating: Fish, Meat, Milk and dairy. On Transfiguration we may eat fish, olive oil and wine.

- ❖ The Paraklesis Service to the Virgin Mary (Every Friday @ 7:00 P.M.)
- ❖ Transfiguration Service عيد التجلي (Friday August 7<sup>th</sup>)

## ANNOUNCEMENTS & EVENTS:

- ❖ **TEEN SOYO & YOUNG ADULTS BIBLE STUDIES: Mondays August 3<sup>rd</sup> & August 17<sup>th</sup> at 7PM via Zoom.**
- ❖ **TEEN SOYO PAINT IN THE PARK: Saturday August 8<sup>th</sup> at 3PM.** Location TBD.
- ❖ **TEEN SOYO 2020-2021 ELECTIONS: To be held Sunday August 9<sup>th</sup> via zoom.** Time will be announced.

**FOOD FOR PICK UP:** We will be offering special food orders for pick up from the church kitchen. Orders will be placed over the phone or via email by contacting the church office. This will be sponsored by our Ladies Auxiliary. Food options are as follows: Half Chicken & Hashwei, Beef or Chicken Kebabs, and Kibbeh. Please call the church office to place your orders.

### **Metropolitan Anthony: Reading of the Five Loaves**

We read the Gospel from year to year, and from generation to generation in new contexts, in the face of now situations, whether they are historical or personal. And every time, a passage or another may strike us in a new way.

Today we have read the passage about the feeding of the multitude by Christ. And more often than not I have read in the Fathers and in the spiritual writers their sense of wonder at the mercy of God and of the power of God Who could feed so many with so little, Who could indeed, work miracles within a world so much estranged from Him, when just a glimpse of faith, a crack in our armour of faithlessness allowed Him to act.

And reading today this passage of the Gospel I was struck anew with words of Christ. The disciples call upon Him to send away the multitudes, because the day is spent, distance from the place where they are to the neighbouring villages is great, tiredness will overcome them, and darkness, if they stay longer. And yet, they have not eaten a whole day, listening to the life-giving word of Christ.

And Christ says to the disciples: No, they need not depart; y o u give them to eat... How can they feed a multitude of that kind? A thousand men, women, children, and all they have is five loaves of bread and two fishes? And here is a challenge of Christ to them, and of Christ to us. Yes — in a way, God alone can perform this miracle; but not if we do not contribute with openness of heart, and with an open hand. He did not say to His disciples: Keep as much as you need for yourselves, and give the rest, your left-over to others. He says to them: Take all you have, and give it all...

Isn't it something which the Lord says to us n o w, in a very special way, in days where we are so secure, so rich, so opulent, and when we hear day after day of the hunger, the misery, the death indeed from starvation of thousands and thousands of people. And what the Lord says to us is simply: Give what you have and let Me act afterwards; do not ask Me to work a miracle where you could do the thing yourselves...

The Apostles could do little; they could share only five loaves and two fishes; but we can share so much! If our hearts were open, and from hearts of stone God had made hearts of flesh within us, if we had learned anything of generosity and of mutual responsibility, if we had learned a little, o, so little! — about loving our neighbour actively, there would be no hunger in the world.

And what this Gospel says to us today, is, 'look round'; look round at every person who is hungry, every person who is homeless, every person who is in need, and r e m e m b e r that each of these persons is your own responsibility, that all their hunger, all their homelessness, all their misery is ultimately the result of you opulence, your comfort, your richness and your refusal to share, to give. Not to give beyond your means — just to give.

If we only remembered, as one Saint, whose name I can't recall now, says in one of his writings, that whenever he eats a morsel which is not a necessity, whenever he acquires or possesses anything beyond his strict needs, he has s t o l e n it from the hungry, s t o l e n it from the homeless, stolen it from the one who has no cloths — he is a thief.

Isn't that addressed to us much more sharply than to this ascetic?

We must reflect on this, because we are behaving like bad, unworthy stewards; there i s such thing as stewardship of wealth — intellectual, emotional, moral and material. You remember probably the story of the unworthy, the unfaithful steward who had cheated his master, stolen from him, and when he was to be dismissed by his master who had discovered his dishonesty, he called the people who owed money to his master, and reduced their debt. This is something which we could learn. He turned to people, and gave whatever help he could; w e d o n o t. Let us reflect on these words of Christ: They need not depart from My presence to order to eat; give them you what they need... And if we looked round us, not far beyond but just round us at the needs of people who are hungry, who are homeless, who are deprived of rights, or simply our neighbours who are at times s o lonely, need a word of comfort, need friendship, solidarity, we would begin to fulfil this commandment of Christ.

But let us not deceive ourselves; it is not by words of consolation, by kind gestures that we will have fulfilled it. Christ said: Give all you have... and to us perhaps, taking into account the little faith which we have, and the narrowness and hardness of our heart, He will say: Give what is superfluous in your life — but give true thought to what is superfluous, to what you spend on yourself unnecessarily, without even deriving true joy and pleasure, an advantage from it — g i v e it, and then, leave it to God to fulfil the gift, to do the rest.

This is the judgement of God upon me; it is also the call of God addressed to each of you.

#### مائدة من السماء

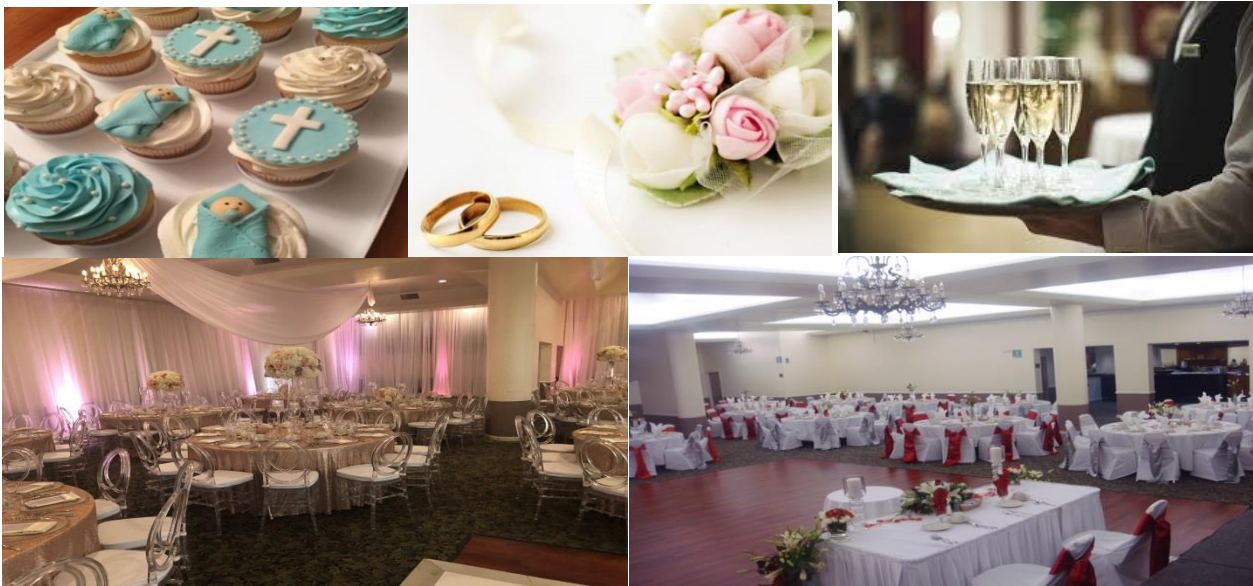
الحديث في إنجيل اليوم عن أعجوبة إكثار الخبز في البرية. إنه إنجيل الحياة كلها لأن الحياة ناس يأكلون او ناس لا يأكلون. وما حدثنا عنه السيد هو ان يأتي بخبز من ناس ويُعطى لكل الناس. خمسة أرغفة وسمكتان أطعمت جموعاً كثيرة وذلك ببركة المسيح لأنه "شكر وبارك وكسر وأعطى". وهذه الكلمات الأربع هي التي استعملت فيما بعد في العشاء السري. وكان الرب يقول ان ما جرى في البرية إنما كان صورة عن أكلة أعظم وهي ان نأكل ابن الانسان.

كيف يؤكل ابن الانسان؟ ما معنى هذا؟ "كلامي مأكّل حق"، هكذا قال في إنجيل يوحنا. "الكلام الذي أكلمكم به هو روح للحياة وجسدي هذا الذي سوف يعلّق على الخشبة هو أيضاً يؤكل" ومعنى هذا ان الانسان انما يغتذي من الحب الذي سكه المسيح على الصليب ومن الصليب على الكون. الله يؤكل لأننا نحوله إلى ذواتنا، أو بالحري ان الله هو الذي يأكلنا عندما نتناول جسد ابن الانسان ودمه ونحسب اننا نتناول هذا السر. بالحقيقة الله هو الذي يتناولنا بمعنى انه يأخذنا اليه ويحولنا اليه ويمتصنا. بين الله والانسان هذه العلاقة السرية الغامضة، ولكنها حقيقية، وهي ان الله ينسكب في الانسان والانسان في الله. هذه هي المسيحية. وان ظننا ان الله بعيد وقابع في سماء السماوات وانه يرسل الينا حيناً بعد حين كلمات لكي نستدل بها على سيرنا هنا، فهذا ليس بالمسيحية، هذه هي اليهودية. الله ليس بكلمات وليس كتاباً ولا يُحسب في آيات. ولكن الله يعطي، يقذف في القلب، ويسكن في الروح، وهو الينا ونحن اليه. وإذا كان الأمر بيننا وبين الله هكذا، نتيجة ذلك ان الانسان محب للإنسان إذا أراد ان يعطيه الله. ما هي شهوة الانسان بالنهاية، أهي شهوة طعام وشراب ونسل، أم ماذا؟ الانسان يُؤاكل الانسان على مائدة واحدة، القصد ان يكون مع الانسان الآخر لياكلاً معاً. البشرية لا تكتفي بالخبز ولكنها تريد ان تأكل الخبز مع الصديق والحبيب، مع الوالد والوالدة والابن والزوجة. نأكل معاً، نغتذي معاً لأننا اتخذنا الأكل رمزا للمحبة، للشركة. من أجل هذا عندما أراد المسيح ان يدل على محبته لنا وعلى محبتنا لبعضنا لبعض جاء بأكلة وقال: كلوا معاً واشربوا معاً لأنكم ان أكلمتم معاً وشربتم معاً تعرفون ان هذه هي أكلتي وان هذا هو شرابي واني أنا أكل معكم وإنكم أنتم تأكلون بعضكم مع بعض.

القضية ان نكون معاً في أكلة واحدة لأننا معاً في مسيرة واحدة. وإذا أكلنا معاً في الخدمة الإلهية الخبز السماوي فنتيجة ذلك ان نذهب إلى المدينة لكي نأكل مع الناس. لا تنتهي القضية بأن نأكل معاً قرباناً. هذه بداية الأشياء. واما نهاية الأشياء فأن نأكل الكون معاً، كل ما في الكون. لا يجوز ان يأكل انسان وان يجوع انسان لأننا بذلك نكون غير مؤمنين بالقرايين المقدسة. من يأكلون معاً في الكنيسة هم معاً في الدنيا على مواعيدهم لأن الكنيسة لا تتغلق. الكنيسة تفتتح، تمتد إلى الكون، إلى الحياة الاجتماعية، إلى كل جائع وكل فقير.

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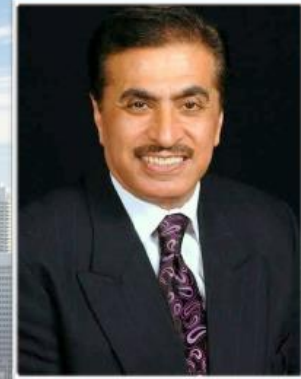


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