

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

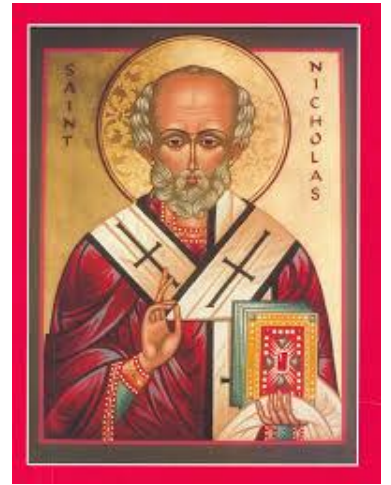
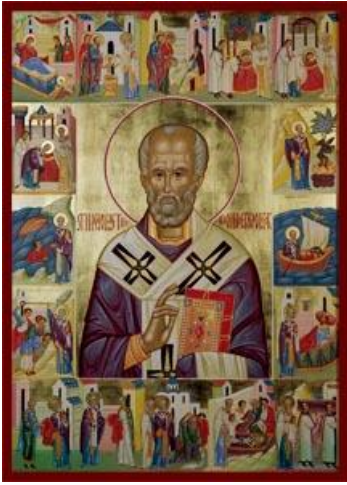
Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Ramzi Srouji**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, August 16, 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!

BEIRUT, LEBANON: Our hearts are with the victims of the explosion in Beirut. We pray for the speedy recovery of those injured and for the mercy of those who have lost their lives. Our Archdiocese and the churches in Beirut have been hit hard by the explosion. One of the priests of the Beirut Archdiocese wrote the following message:

“St. George Hospital is severely damaged. All patients have been transferred to neighboring hospitals. The hospital can't operate for the time being due to the excessive damage. Lots of reconstruction is needed. Four nurses were killed in the explosion. Many nurses, doctors, patients, and relatives are injured. Damage hit many of our churches in the area including the Cathedral, St Dimitrios, St Nicholas, St George near the hospital, St Catherine Zahrat El Ihsan, Dier Al Saydeh, and our Beirut Archdiocese headquarters. Beirut is similar to Hiroshima with dozens of casualties and thousands injured, and hundreds of people missing. Your prayers and help are beyond needed.”

Our beloved Metropolitan JOSEPH is asking for all the help you are able to provide. To make donations, please mail a check here to St. Nicholas earmarked with “For Beirut” in the memo or make a donation on our website. The church will make a donation along with all of the donations we collect through our Archdiocese to Beirut. God bless.

THE EPISTLE: 1 Corinthians. (4:9-16)

Brethren, God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill clad and buffeted and homeless; and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the Gospel. I urge you, then, be imitators of me.

الرسالة: 1 كورنثوس 4: 9-16

يا إخوة إن الله قد أبرزنا نحن الرسل آخري الناس كأنتنا مجعولون للموت، لأننا قد صرنا مشهدا للعالم والملائكة والبشر. نحن جهال من أجل المسيح، أما أنتم فحكماء في المسيح. نحن ضعفاء وأنتم أقوياء. أنتم مكرّمون ونحن مُهانون. وإلى هذه الساعة نحن نجوع ونعطش ونعري ونُلطم ولا قرار لنا، ونتعب عاملين. نُشتم فنبارك، نُضطهد فنحتمل، يُشنع علينا فنترضّع. قد صرنا كأقذار العالم وكأوساخ يستخبثها الجميع إلى الآن. ولست لأخجلكم أكتب هذا وإنما أعظمكم كأولادي الأحباء، لأنه ولو كان لكم ربوة من المرشدين في المسيح ليس لكم آباء كثيرون، لأنني أنا ولدنكم في المسيح يسوع بالإنجيل. فأطلب اليكم ان تكونوا مُقتدين بي.

THE GOSPEL: Matthew. (17:14-23)

At that time, a man came up to Jesus and kneeling before Him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" Jesus said to them, "Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting." As they were traveling together through Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day."

الإنجيل: متى 17: 14-23

في ذلك الزمان دنا إلى يسوع إنسان فجثا له وقال: يا رب ارحم ابني فإنه يُعذب في رؤوس الأهلّة ويتألم شديدا لأنه يقع كثيرا في النار وكثيرا في الماء. وقد قدّمته لتلاميذك فلم يستطيعوا أن يشفوه. فأجاب يسوع وقال: أيها الجيل غير المؤمن الأعوج، إلى متى أكون معكم؟ حتى متى أحتملكم؟ هلم به إليّ إلى ههنا. وانتهره يسوع فخرج منه الشيطان وشفى الغلام من تلك الساعة. حينئذ دنا التلاميذ إلى يسوع على انفراد وقالوا له: لماذا لم نستطع نحن أن نُخرجه؟ فقال لهم يسوع: لعدم إيمانكم. فإني الحق أقول لكم، لو كان لكم إيمان مثل حبة الخردل لكنتم تقولون لهذا الجبل انتقل من ههنا إلى هناك فينتقل ولا يتعذر عليكم شيء. وهذا الجنس لا يخرج إلا بالصلاة والصوم. وإذا كانوا يترددون في الجليل قال لهم يسوع: إن ابن البشر مزمع أن يُسلم إلى أيدي الناس فيقتلونه، وفي اليوم الثالث يقوم.

DORMITION FAST (The Fast of St. Mary)

On August 1st the fast of the Dormition feast of St. Mary started, and it will end on August 15th, 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.

- ❖ Vespertal Divine Liturgy Service and Lamentation of St. Mary on Friday, August 14th @ 7PM. (Including Communion)

ANNOUNCEMENTS & EVENTS:

- ❖ **TEEN SOYO & YOUNG ADULTS BIBLE STUDY: August 17th at 7PM via Zoom.**

FOOD CATERING FOR PICK UP: We will be offering special food catering 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. Please call the church office to place your orders.

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 and you will see “**Click here to donate online**” or mail a check to the church office. May our Lord continue to

ALTAR CANDLE OFFERING:

- ❖ Offered by **Nadim & Basma Howell** for the continued good health of our beloved **Fr. George Baalbaki** on the special occasion of his birthday on August 20th. God bless and Many More Years!
- ❖ Offered by **Basma, Janan, Jim, Ivette, Jennifer, Brandon and Matthew Howell, Jane and Oscar Moran** for the continued good health of **Nadim Howell** on the special occasion of his 92nd birthday on August 17th. God bless and many years!
- ❖ Offered by **Rogette Bazouzi** in loving memory of **Virginia Ghattas Bazouzi**. May her memory be eternal!
- ❖ Offered by **Basima Atwan & family** in loving memory of **Naemeh Jaghab and Chris Ghanim**. May their memory be eternal!
- ❖ Offered by **Peter and Carolyn Boyle and Chris, Amy, Speero, and Katie Tannous** in loving memory of **Peter James Khoury Boyle** on his second year memorial. May his memory be eternal!
- ❖ Offered by **Naifeh Batarse** and family to wish a Happy Eternal Birthday for **Anthony Abdallah Shami** on the special occasion of his birthday on August 18th. Always remembered, never forgotten, until we meet again. May his memory be eternal!
- ❖ Offered by St. Nicholas Church for all those named Mary, Mariam, Mimi, on the special occasion of the name day of **OUR MOST HOLY LADY THE THEOTOKOS AND EVER VIRGIN MARY**, especially, **Mary Azar, Maryanne Bashour, Marilyn Habeeb, Mary Hanhan, Mimi Hanhan, Mary Jane Ofiesh, Mary Zamboukos, Mery Skef, Marya Husary, Mary Khoury, Marianne Yaser, Marianne Sweis, Maritza Qaqish, Maritza Wahhab, Maria Rantisi, and Mary Twal**. God bless and many years!

Metropolitan Anthony: There are blessed or tragic moments when we can see a person revealed to us in a light with a depth, with an awesome beauty which we have never suspected before. It happens when our eyes are open, at a moment of purity of heart; because it is not only God Himself Whom the pure in heart will see; it is also the divine image, the light shining in the darkness of a human soul, of the human life that we can see at moments when our heart becomes still, becomes transparent, becomes pure. But there are also other moments when we can see a person whom we thought we have always known, in a light that is a revelation. It happens when someone is aglow with joy, with love, with a sense of worship and adoration. It happens also when a person is at the deepest point, the

crucifying point of suffering, but when the suffering remains pure, when no hatred, no resentment, no bitterness, no evil is mixed to it, when pure suffering shines out, as it shone invisibly to many from the crucified Christ. This can help us to understand what the Apostles saw when they were on the Mount of Transfiguration. They saw Christ in glory at a moment when His total surrender to the will of the Father, His final and ultimate acceptance of His own human destiny, became revealed to them. Moses and Elijah, we are told, stood by Him; the one representing the Law and the other one representing the Prophets: both have proclaimed the time when salvation would come, when the Man of suffering will take upon Himself all the burdens of the world, when the Lamb of God slain before all ages would take upon Himself all the tragedy of this world. It was a moment when in His humanity Christ, in humble and triumphant surrender, gave Himself ultimately to the Cross. Last week we heard Him say that the Son of God will be delivered in the hand of men, and they will crucify Him, but on the third day He will rise. At that moment it became imminent, it was a decisive point, and He shone with the glory of the perfect, sacrificial, crucified love of the Holy Trinity, and the responsive love of Jesus the Man, as Saint Paul calls Him. The Apostles saw the shining, they saw the divine light streaming through the transparent flesh of Christ, falling on all the things around Him, touching rock and plant, and calling out of them a response of light. They alone did not understand, because in all the created world man alone has sinned and is blind. And yet, they were shown the mystery, and yet, they entered into that cloud which is the divine glory, that filled them with awe, with fear, but at the same time with such exulting joy and wonder! Moses had entered that cloud and was allowed to speak to God as a friend speaks to a friend; he was allowed to see God passing by him, still without a name, still without a face. And now, they saw the face of God in the Incarnation. They saw His face and they saw His glory shining out of tragedy. What they perceived was the glory, what they perceived was the wonder of being there, in the glory of God, in the presence of Christ revealed to them in glory. They wanted to stay there forever, as we do at moments when something fills us with adoration, with worship, with awe, with unutterable joy. But Christ had told them that the time has come to go down into the valley, to leave the Mount of Transfiguration because this was the beginning of the way of the Cross, and He had to be merged into all that was tragic in human life. He brought them down into the valley to be confronted with the agony of the father whose child could not be cured, with the inability of the disciples to do anything for this child, with the expectation of the people who now could turn to no one but Him - that is where He brought them. And we are told that He had chosen these three disciples because together, in their togetherness they held the three great virtues that make us capable of sharing with God the mystery of His incarnation, of His Divinity, of His crucifixion, to face His descent into hell after His death and to receive the news of His resurrection: the faith of Peter, the love of John, the righteousness of James. There are moments when we also see something which is beyond us, and how much we wish we could stay, stay forever in this blissful condition; and it is not only because we are incapable of it that we are not allowed to stay in it, but because the Lord says, You are now on the Mount of Transfiguration, you have seen Christ ready to be crucified for the life of the world - go now together with Him, go now in His name, go now, and bring people to Him that they may live! This is our vocation. May God give us faith, and the purity of heart that allows us to see God in every brother and sister of ours! Didn't one of the Desert Fathers say, 'He who has seen his brother has seen God'? - and serve one another with love sacrificial, with the exulting joy of giving our lives to one another as Christ gave His life for us.

قوة الصلاة

إنجيل اليوم عن ولد مصاب بداء الصرع. في الماضي كانوا يعتقدون أن هذا الداء مرتبط بالشیطان. نقرأ في الإنجيل أن يسوع شفاه، ولما سأله تلاميذه: لماذا لم نستطع نحن أن نشفيه؟ قال لهم: لعدم إيمانكم. ثم أضاف: "لو كان لكم إيمان مثل حبة الخردل لكنتم تقولون لهذا الجبل انتقل من ههنا إلى هناك فينتقل ولا يتعذر عليكم شيء".
لماذا يستطيع المؤمن كل شيء؟ لأن المؤمن يصبح إلهياً، يتمتع بقدره الله عينها، أي ان المؤمن الحقيقي هو الذي يعتبر الله اسماً له.

كلمة المؤمن من مأمّن. المؤمن يعتبر الله له مأمناً، مكاناً حصيناً يرجع اليه ويسكن فيه. الإنسان المؤمن لا يتكل على قوته الذاتية، لا ينطلق من قوته الذاتية، لا يحسب حسابات البشر بل ينطلق من قوة إلهية صارت فيه. المؤمن يرى الله أمامه في كل حين. عندما مشى الرب على المياه طلب بطرس أن يأتي ماشياً على المياه هو أيضاً. ومشى بطرس على المياه لأنه كان ينظر الى وجه المسيح. لكن لما رأى الريح، أي عندما أزاح نظره عن المسيح، أخذ يغرق. كان بطرس مؤمناً لما كان ينظر إلى المسيح، وفي لحظات فقد إيمانه إذ صار كيانه مرتبطاً بالعاصفة. في البدء كانت شخصيته مرتبطة بالمسيح ومشى على البحر، ثم صارت شخصيته مرتبطة بشخصه، ولم يعد مؤمناً حقاً بالمسيح. لذلك يقول الإنجيل اليوم ان التلاميذ لم يستطيعوا أن يشفوا المريض لقلة إيمانهم، لأن الله لم يكن فعّالاً فيهم.

ولما قال لهم السيد ان المؤمن يستطيع أن ينقل الجبال، فإن ما قصده هو أن لا حدود ولا صعوبات تقف أمام المؤمن. يتخطاها جميعاً، يتخطى المرض ويتخطى الفقر، ويتجاوز الخطيئة بالتوبة، ثم يتخطى الموت. الموت أعظم صعوبة تواجه الانسان، أكبر عدوّ له. يدخل المؤمن في الموت وكأنه داخل في الحياة لأنه يعرف أن الحياة تأتي من بعد الموت كما أن المخلص قام من بعد الصليب.

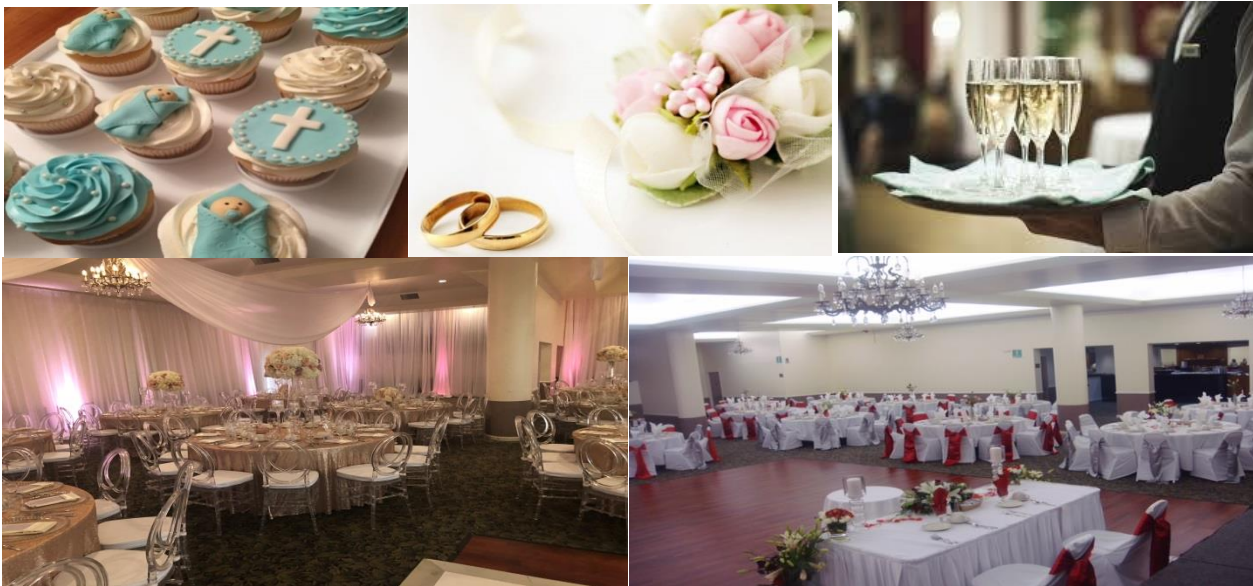
بعد الكلام عن الإيمان، قال الرب لتلاميذه: "هذا الجنس لا يخرج الا بالصلاة والصوم". حتى يستمر المؤمن بالإيمان، عليه أن يناجي الله. الإيمان لا يُكتسب ويبقى هكذا من تلقاء نفسه، علينا أن نتروّض عليه، أن نتربّي عليه، كما ان الصحة لا تبقى إن لم نُروّض أجسادنا على الطعام الجيد والمناخ الجيد والرياضة البدنية، والعقل لا يبقى إن لم نتنقّف باستمرار. لا شيء يبقى بدون تربية. من أجل ذلك قال الرب لتلاميذه: لا يكفي أن تؤمنوا مرة واحدة. عليكم أن تغدّوا إيمانكم بالحديث مع الله. هذه هي الصلاة. الصلاة حديث المؤمن مع الله إذ يشعر بأن الله قوّته.

الإيمان يُغذى بالصلاة، يُغذى بالصوم. والصوم لا يعني أن نمتنع عن أكل الزفر فحسب. معناه العميق والأهم هو أن نعتف عن كل ما يُدمي العقل، وكل ما يُدمي العين، وكل ما يؤذي السمع. على الانسان أن يقطع العلاقة بينه وبين مصادر الشر، أن يتطهّر بالمحبة اليومية، أن يمتشق السبيل الى الله بالصلاة.

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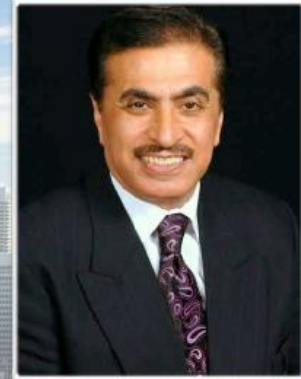


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