

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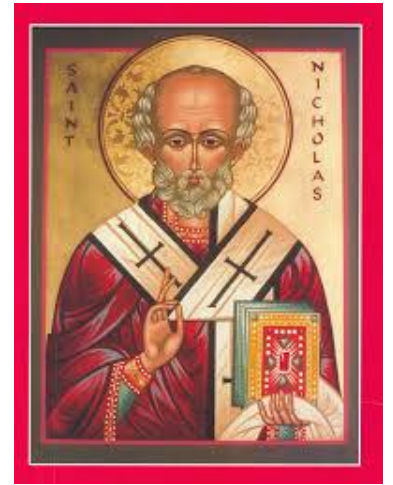
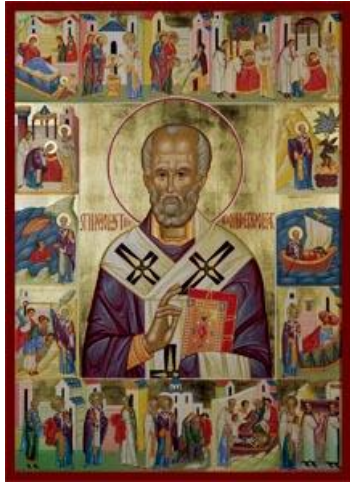
Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Ramzi Srouji**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, September 27, 2020

IMPORTANT NOTICE:

Based on the ongoing situation regarding COVID-19 (Coronavirus), we are now allowed to be open for indoor services **for a very limited number of people**. If you'd like to attend Sunday Divine Liturgy, please reach out to Father George at (586) 214 4428.

You can still watch the livestream of the services 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!

MEMORIAL SERVICE NEXT SUNDAY OCTOBER 4TH:

Six Month Memorial Service for the Servant of God, **Chris (Atwan) Ghanim** offered by his family. May His Memory Be Eternal!

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 call Father George at 586 214 4428 to set up your appointment. God bless!

THE EPISTLE: 2 Corinthians. (6:1-10)

Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

الرسالة: ٢كورنثوس 6: 1-10 يا إخوة بما أنا معاونون نطلب اليكم ان لا تقبلوا نعمة الله في الباطل لأنه يقول اني في وقت مقبول استجبت لك وفي يوم خلاص أعنتك. فهذا الآن وقت مقبول، هوذا الآن يوم خلاص. ولسنا نأتي بمعثرة في شيء لئلا يلحق الخدمة عيب، بل نظهر في كل شيء أنفسنا كخدام الله في صبر كثير، في شدائد، في ضرورات، في ضيقات، في جلدات، في سجون، في اضطرابات، في أعاب، في أسهار، في أصوام، في طهارة، في معرفة، في طول أناة، في رفق، في الروح القدس، في محبة بلا رياء، في كلمة الحق، في قوة الله بأسلحة البر عن اليمين وعن اليسار، بمجد وهوان، بسوء صيت وحسنه، كأننا مضلون ونحن صادقون، كأننا مجهولون ونحن معروفون، كأننا مائتون وها نحن أحياء، كأننا مؤدبون ولا نُقتل، كأننا حزانى ونحن فرحون كأننا فقراء ونحن نُغني كثيرين، كأننا لا شيء لنا ونحن نملك كل شيء.

THE GOSPEL: Luke. (5:1-11)

At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at Thy word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed Him.

الإنجيل: لوقا ٥: ١-١١

في ذلك الزمان فيما يسوع واقف عند بحيرة جنيسارت، رأى سفينتين واقفتين عند شاطئ البحيرة وقد انحدر منها الصيادون يغسلون الشباك. فدخل إحدى السفينتين وكانت لسمعان، وسأله أن يتباعد قليلاً عن البرّ، وجلس يعلم الجموع من السفينة. ولمّا فرغ من الكلام قال لسمعان: تَقَدَّمْ إلى العمق والقُوا شبّاكم للصيد. فأجاب سمعان وقال له: يا معلّم إنّنا قد تعبنا الليل كله ولم نُصب شيئاً، ولكن بكلمتك ألقى الشبكة. فلمّا فعلوا ذلك احتازوا من السمك شيئاً كثيراً حتّى تخرّقت شبكتهم. فأشاروا إلى شركائهم في السفينة الأخرى أن يأتوا ويعاونوهم. فأتوا وملأوا السفينتين حتّى كادتتا تغرقان. فلمّا رأى ذلك سمعان بطرس خرّ عند ركبتَي يسوع قائلاً: اخرج عني يا ربّ فإنّي رجل خاطئ، لأنّ الانذهال اعتراه هو وكلّ من معه لصيد السمك الذي أصابوه، وكذلك يعقوب ويوحنا ابنا زبدي اللذان كانا رفيقين لسمعان. فقال يسوع لسمعان: لا تخفْ فإنّك من الآن تكون صانداً للناس. فلمّا بلغوا بالسفينتين إلى البرّ تركوا كلّ شيء وتبعوه.

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 watch over you and your loved ones, protect us and keep us safe from every adversary.

CONGRATULATIONS:

And best wishes to **Ramzi & Tamara Srouji** on the birth of their baby girl **Mila Srouji**.
God bless and many beautiful years!

CONGRATULATIONS: Congratulations to our newly elected Teen SOYO Officers! May God Bless & Grant them many years!

- ❖ **Nick Saba**- President
- ❖ **Mary Mia Hanhan**- Vice President
- ❖ **Angelina Bouri**- Secretary

ANNOUNCEMENTS & EVENTS:

- ❖ **FALL VIRTUAL SUNDAY SCHOOL:** Starting **Sunday October 11th**. **The deadline to register is October 4th**. Please encourage all of your children to participate. Make sure each participating Sunday school student is registered. We will be sending each of them boxes filled with exactly what they need for the school year. One form per student. See you all soon! Please register your children here: <https://form.jotform.com/202536382231145>

ALTAR CANDLE OFFERING:

- ❖ Offered by St. Nicholas Church for the good health and well-being of **Faisal Jaber** and his family. God bless and many years!
- ❖ Offered by St. Nicholas Church for the good health and well-being of **George Samara**. God bless and many years!

لا خوف في المحبة

على شاطئ بحيرة طبرية كان السيد يخالط التلاميذ في أعمالهم اليومية ويستعمل سفنهم ليبشّر. طلب إليهم أن يُبعدوا إحدى السفن عن البرّ قليلاً ليستطيع أن يتوجّه إلى الجموع ويحدّثهم عن ملكوت الله. كلّ شيء لنا هو الله، بيوتنا لله، كلّ أداة، كلّ عقل، كلّ مؤسسة تقوم يكون الله ممجّداً فيها بالدرجة الأولى وبعد هذا تتعاطى أموراً الخاصة. بعد أن بشّر يسوع في السفينة انطلقت إلى أموراً الخاصة في البحر أي الصيد. وكان السيد مع الصيادين لما اصطادوا سمكاً كثيراً بعد أن أمرهم بأن يلقوا شبّاكهم في العمق. بكلمة الله تكون الأشياء، كلّ أشياء هذا العالم، وإن كانت على غير كلمته فهي دماراً تُفني الإنسان.

عندما حصل بطرس ورفاقه على هذه الكمّية الكبيرة من السمك قال للسيد: ابتعد عني لأنّي رجل خاطئ. مرور الربّ بنا، إطلالة الربّ علينا، الضمير أو كلمة الإنجيل أو الصلاة لا بدّ من أن تُحدث فينا الشعور بأننا خاطئون. الله صارم وإن لم يكن كذلك فهو غير منقذ. الله يصطدم بنا أحياناً حتّى الجرح لأنّ الألم بسبب الخطيئة هو انطلاقنا إلى الحياة الأبدية. هذا شعور كان قديماً في الشعوب كلّها ونلمسه في العهد القديم - موسى يحجب وجهه عندما يظهر له الربّ في سيناء - وكأنّ بطرس أخذ يشعر بأنّ هذا المعلم الذي جمعهم إنّما هو الإله الذي نخشاه ونحجب وجوهنا أمامه. اعتراه الدهول واعتزته رعدة ولكنّ الربّ قال له: لا تخف، سأجعلك صانداً للناس، ولكن شرط ذلك أن تعرف أنّك خاطئ.

لا تقدر على أن تكون راعياً لكنيسة المسيح ما لم تعرف في كلّ حين أنّك مسؤول أمام الله وأمام ضميرك. لسنا سادة على الناس ولا نستولي على ضمائرهم، لكن جَلّ اهتمامنا أن نفوّي الضمائر، أن ننّبّهها إلى إرادة الله حتّى يصبح الناس سادة على أنفسهم. الكهنة ليسوا سادة إنّهم إخوة يوقظون الضمير ليسود الإنسان على الكون.

«سأجعلك صانداً للناس» ولذلك يجب ألاّ تخاف، الشرط الأساس ألاّ تخاف إذ ينبغي أن تحبّ. لما ظهر الربّ لبطرس من بعد القيامة قال له: «يا سمعان بن يونا أتحبّني أكثر من هؤلاء؟» قال بطرس: «نعم يا ربّ إنّني أحبّك». فقال له: «ارْعَ خرافي». أي أنّك يا بطرس، من بعد جحود، عدت إلى الإيمان التام من محبة تجددت فجعلتك محبّتك قادراً على الرعاية. المحبة شرط الرعاية وإلاّ يكون الراعي مستفيداً من الرعية ومتسلّطاً عليها بأنانية. إن استطعت أن تلتطف بالناس وأن تتقبّلهم كما هم بكلّ خطاياهم، لا تدينهم بل ترحمهم. إن استطعت ذلك فأنّت ترعى برعاية الله، بعصا الله، بكلمة الله، وإلاّ تكون راعياً إيّاهم بعصاك، بكلمتك، بشهواتك. لا تخف يا بطرس إذ ينبغي أن تحبّ لتتمكّن من اصطيد الناس، قال الرسول يوحنا الإنجيلي، وقد كان حاضراً مشهد الصيد العجيب، في رسالته الأولى: «لا خوف في المحبة بل المحبة الكاملة تطرح الخوف إلى الخارج لأنّ الخوف له عذاب ومن خاف لم يكتمل في المحبة (١٨: ٤). ولذلك إن أنئت أحببت فترعى غير محرّض الناس على الناس لأنّك لا تخاف. وإن رعيت بالمحبة فلا يتقلّص الناس بسبب كلامك، ولكنهم يفتحون ويتمدّدون في الدنيا ويرتاحون إلى ربّهم. الإنسان الذي يعيش في الخوف إنسان لا يستطيع أن يغفر ومن لا يقدر على أن يغفر لا ينال الإله.

المطران جاورجيوس

Metropolitan Anthony: PRAYER TODAY

Life and prayer are completely inseparable. A life without prayer is a life which is unaware of an essential dimension of existence. It is a flat life, without depth, a two-dimensional life in space and time. It is a life that is satisfied with the visible, with our neighbor, but with our physical neighbor, in whom we fail to discover the immensity and eternity of his destiny. The value of prayer consists in discovering, affirming and living in accordance with the fact that everything has a dimension of eternity and of boundlessness. The world in which we live is not a profane world; it is a world which we know only too well how to profane, but in itself it comes from the hands of God, it is loved by God. The value which God attaches to it is the life and death of his Son, and prayer manifests our recognition of this fact, our discovery of the fact that in the eyes of God every person around us, everything around us has a sacred value and, being loved by God, becomes precious to us. Not to pray is to leave God out of our existence, — not only God, but all that He signifies for the world He created, the world in which we live. Now we often think that it is difficult to coordinate life and prayer. This is a complete mistake, resulting from a false idea of life as well as of prayer. We think that life consists of being on the move and that prayer consists in going off somewhere into retirement and forgetting all about our neighbor and our human situation. This is untrue! It is a slander against life and a slander against prayer itself.

In order to understand prayer one must first get into solidarity with the whole reality of man, with his destiny and that of the whole world: assume it totally. And that is the essential act which God accomplished in the Incarnation. This is the total aspect of what we call intercession. Ordinarily when we think of intercession we think that it consists of politely reminding God of what he has forgotten to do. Intercession consists of taking a step which brings us to the heart of tragic situations, — a step which has the same quality as the one taken by Christ, who became man once for all. It means stepping into the heart of situations from which we can never find our way out again; a Christian, Christ-like solidarity which is simultaneously oriented towards two opposite poles. Christ incarnate, true man and true God, has total solidarity with man in his sin when he turns towards God, and total solidarity with God when he turned towards man. It is this double solidarity which makes us in a sense a stranger to both sides and at the same time united with both sides. This is fundamentally our Christian situation.

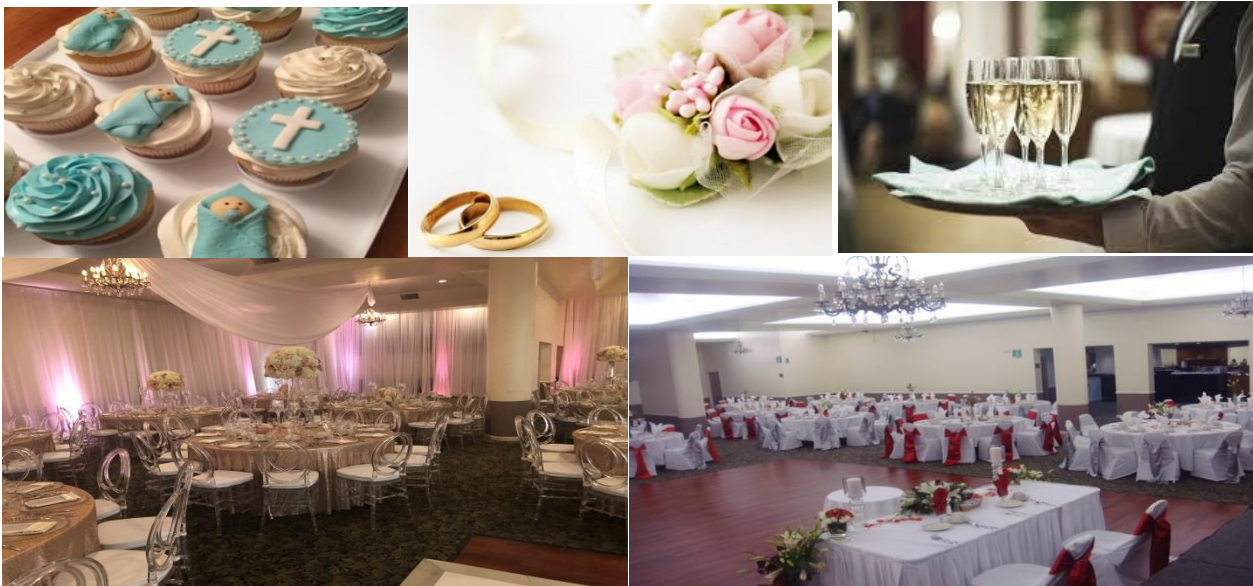
You ask, «What shall we do?» Prayer arises from two sources: either from our wonder at God and the things of God — our neighbor and the world around us, in spite of its shadows; or else from the sense of tragedy, our own, and especially other people's. Berdyaev said: «When I am hungry it is a physical fact; if my neighbor is hungry it is a moral fact.» That is the tragedy as it appears to us at every moment. My neighbor is always hungry: he is not always hungry for bread, he is sometimes hungry for a human gesture, a glance of affection. And this is where prayer begins, in this sensitization to the wonders and the tragedy. As long as this lasts, everything is easy: in wonder we pray easily, just as we pray easily when we are in the grip of a sense of tragedy. But otherwise? At other times life and prayer must be made one. For instance, get up in the morning, stand before God and say: «Lord, bless me, and bless this day that is beginning», and then treat the whole day as a gift of God and consider yourself as God's envoy in this unknown which is the new day. This simply means something very difficult: that nothing which happens today will be alien to the will of God: everything without exception is a situation in which God will have placed you in order that you should be His presence, his love, his compassion, his creative intelligence, his courage... And on the other hand, every time you encounter a situation, you will be the one whom God has put there to perform the office of a Christian, to be a particle of the body of Christ and an action of God.

If you do that, you will easily see that at every moment you will have to turn to God and say: «Lord, clarify my intelligence, strengthen and direct my will, give me a heart of fire, help me.» At other moments you may say: «Thank you, Lord!» And if you are wise and know how to be thankful, you will avoid the folly that is called vanity or pride, which consists of imagining that one has done something that one could have left undone. It is God who has done it. It is God who has given us this marvelous gift of having that to do.

And when in the evening you present yourself again before God and make a quick examination of the day, you will be able to sing his praises, glorify Him, thank Him, weep over others and weep over yourself. If you begin to connect your prayer to life in this way, the two will never again be separated, and life will be like a fuel which at every moment is feeding a fire that becomes richer and richer, more and more burning, and which little by little will transform you yourself into that burning bush that is told about in Scripture.

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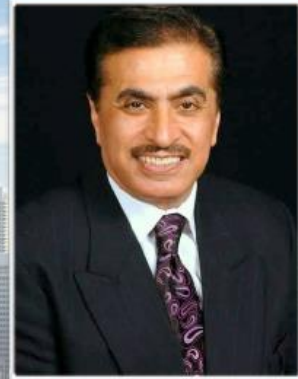
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