

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

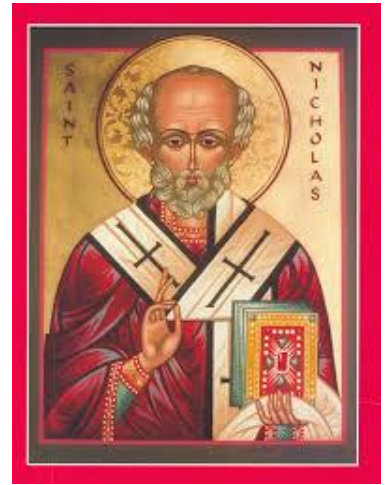
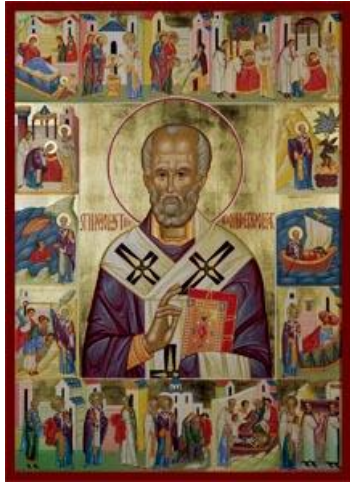
Pastor Emeritus, V. Rev. Fr. **Gregory Ofiesh**

Sub-Dn. **Michel Khoury**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Ramzi Srouji**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, October 25, 2020

IMPORTANT NOTICE:

CHURCH IS OPEN!

If you plan to attend, please wear a mask and use hand sanitizer when you walk inside.

Please don't attend if you're feeling sick or have any symptoms of sickness.

You can still watch the livestream of the services 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!

THE EPISTLE: Galatians. (1:11-19)

Brethren, I would have you know that the Gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people; so extremely zealous was I for the traditions of my fathers. But when He Who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other Apostles except James the Lord's brother.

الرسالة غلاطية. (1:11-19)

يَا إِخْوَةُ، أَعْلَمُكُمْ أَنَّ الْإِنْجِيلَ الَّذِي بَشَّرْتُ بِهِ، لَيْسَ بِحَسَبِ الْإِنْسَانِ لِأَنِّي لَمْ أَسَلَّمْهُ أَوْ أَتَعَلَّمْهُ مِنْ إِنْسَانٍ، بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ فَإِنَّكُمْ قَدْ سَمِعْتُمْ بِسِيرَتِي قَدِيمًا فِي مِلَّةِ الْيَهُودِ أَنِّي كُنْتُ أَضْطَهِدُ كَنِيسَةَ اللَّهِ بِإِفْرَاطٍ وَأَذْمَرْتُهَا وَأَزِيدُ تَقَدُّمًا فِي مِلَّةِ الْيَهُودِ عَلَى كَثِيرِينَ مِنْ أَتْرَابِي فِي جَنْسِي، بِكَوْنِي أَوْفَرُ مِنْهُمْ غَيْرَةً عَلَى تَقْلِيدَاتِ آبَائِي فَلَمَّا ارْتَضَى اللَّهُ، الَّذِي أَفْرَزَنِي مِنْ جَوْفِ أُمِّي وَدَعَانِي بِنِعْمَتِهِ أَنْ يُعْلِنَ ابْنَهُ فَيُؤَبِّشَ بِهِ بَيْنَ الْأُمَمِ، لِسَاعَتِي لَمْ أَصْغِ إِلَى لَحْمٍ وَدَمٍ وَلَا صَعَدْتُ إِلَى أُورُشَلِيمَ إِلَى الرُّسُلِ الَّذِينَ قَبْلِي، بَلْ انْطَلَقْتُ إِلَى دِيَارِ الْعَرَبِ، وَبَعْدَ ذَلِكَ رَجَعْتُ إِلَى دِمَشْقَ ثُمَّ إِنِّي بَعْدَ ثَلَاثِ سِنِينَ، صَعَدْتُ إِلَى أُورُشَلِيمَ لِأَزُورَ بَطْرُسَ، فَأَقَمْتُ عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا وَلَمْ أَرَ غَيْرَهُ مِنَ الرُّسُلِ سِوَى يَعْقُوبَ أَخِي الرَّبِّ.

THE GOSPEL: Luke. (8:26-39)

At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me." For Jesus had commanded the unclean spirit to come out of the man. [For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.] Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, "Return to your home, and declare all that God has done for you." And he went away, proclaiming throughout the whole city all that Jesus had done for him.

الانجيل: لوقا 8: 27-39

في ذلك الزمان أتى يسوع إلى كورة الجرجسيين فاستقبله رجل من المدينة به شياطين منذ زمان طويل ولم يكن يلبس ثوبا ولا يأوي إلى بيت بل إلى القبور. فلما رأى يسوع صاح وخر له بصوت عظيم: ما لي ولك يا يسوع ابن الله العلي، أطلب إليك ألا تعذبني. فإنه أمر الروح النجس أن يخرج من الإنسان لأنه كان قد اختطفه منذ زمان طويل وكان يُربط بسلاسل ويُحبس بقيود فيقطع الربط ويُساق من الشيطان إلى البراري فسأله يسوع قائلا: ما اسمك؟ فقال: لحيون، لأن شياطين كثيرين كانوا قد دخلوا فيه. وطلبوا إليه ألا يأمرهم بالذهاب إلى الهاوية. وكان هناك قطيع خنازير كثيرة ترعى في الجبل. فطلبوا إليه أن يأذن لهم بالدخول إليها فأذن لهم. فخرج الشياطين من الإنسان ودخلوا في الخنازير. فوثب القطيع عن الجرف إلى البحيرة فاختنق. فلما رأى الرعاة ما حدث هربوا فأخبروا في المدينة وفي الحقول، فخرجوا ليروا ما حدث وأتوا إلى يسوع، فوجدوا الإنسان الذي خرجت منه الشياطين عند قدمي يسوع لابسا صحيح العقل فخافوا. وأخبرهم الناظرون أيضا كيف أبرئ المجنون. فسأله جميع جمهور كورة الجرجسيين أن ينصرف عنهم لأنه اعتراهم خوف عظيم. فدخل السفينة ورجع. فسأله الرجل الذي خرجت منه الشياطين أن يكون معه، فصرفه يسوع قائلا: ارجع إلى بيتك وحدث بما صنع الله إليك. فذهب وهو ينادي في المدينة كلها بما صنع إليه يسوع.

SYMPATHY & CONDOLENCES:

- ❖ Deepest sympathy and condolences to the **El-Far family, especially V. Rev. Alexander El-Far** for the passing of his Brother, **Hanna Khalil El-Far**. May his memory be eternal!
- ❖ Deepest sympathy and condolences to the **Shami family, especially Suzan Shami** for the passing of her Father, **Jalil Bishara Al-Shami**. May his memory be eternal!

ALTAR CANDLE OFFERING:

- ❖ Offered by **Nadim, Basma, Janan, Jim, Ivette, Jennifer, & Brandon Howell, Jane & Oscar Moran** for the continued good health of **Matthew Howell** on the special occasion of his birthday on October 26th. God bless and many years!
- ❖ Offered by **Sub Dn. Michel, Judy, & Zachary Khoury** for the good health of **Gregory Khoury** on the special occasion of his birthday. God bless and many years.

T-SHIRTS & POLOS FOR SALE: The money raised from this fundraiser will go toward the Young Adult Ministry. In the past, we were able to do some very amazing things with the funds we've been allocated. For example; volunteer and donate over 500 sandwiches to the homeless in the tenderloin, rent spaces to have social gatherings like last year's Christmas party and the two previous visits to Spark Social, or just donate to a cause in need. Sign up here before we sell out of your size! <https://forms.gle/P9G7r3uy1c7iJW4c6>

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SANTA CRUZ PARISHIONER IN NEED: We are teaming up with the Northern California Deanery in support for a fellow Antiochian parishioner from Saints Peter and Paul, who lost everything during the Santa Cruz fires. "Our beloved brother in Christ Deacon Dave & his wife Sh. Karla Newberry have lost their home of 20+ years to the devastating August CZU Wildfire. Dn. Dave & his extended family of 8 have served our sister Parish Sts. Peter & Paul for more than 45 years. Unfortunately, his home was underinsured and insurance costs have barely covered the cost of the mortgage." Their goal is to raise enough money to buy him a trailer to live in. Any amount donated is greatly appreciated. It has been such a tragedy in the last few months with all the fires and the people it has affected, may God grant them strength and allow them to recover from their tribulations. Donate to St. Nicholas Church with a check earmarked "Deacon Dave" or to the GoFundMe link here: <https://gf.me/u/y3vids>



ANNOUNCEMENTS & EVENTS:

- ❖ **TEEN SOYO & YOUNG ADULTS VIRTUAL RETREAT with HIS EMINENCE METROPOLITAN JOSEPH: Sunday October 25th at 4PM.** Please try to join us! RSVP with the Church Youth Director.

HOLY BREAD OF OBLATION:

- ❖ Offered by the **Habeeb family** in loving memory of our beloved Sister in Christ, **Salma (Sally) Habeeb**. May her memory be eternal!

House of God: What's Inside an Orthodox Church? Rev. Fr. Thomas Fitzgerald

The visitor to an Orthodox Church is usually impressed by the unique features and the external differences between this place of worship and those of the various traditions of Western Christianity. The rich color, distinctive iconography and beauty of the interior of an Orthodox Church generally are in sharp contrast to the simplicity which one finds in many Roman Catholic and Protestant churches. When one enters the interior of the Orthodox church it is like stepping into a whole new world of color and light. The art and design of the church not only create a distinctive atmosphere of worship, but they also reflect and embody many of the fundamental insights of Orthodoxy.

Beauty and Symbols

The Orthodox Church believes that God is the Creator of heaven and earth. The Creator is present through His creative energies of His handiwork. This means that the material world, being valuable and good, is an important means through which God expresses Himself. The Orthodox Church affirms this conviction through her extensive use of material creation not only for the embellishment of her places of worship, but also in her sacramental mysteries and services. For example, when the bread and wine - "the first fruits of creation" - are offered in the Eucharist, they are also a symbolic offering of all creation to God its Creator. Since there is no hesitation in using the gifts of creation, the interior of an Orthodox church is frequently very beautiful. Designed to create an atmosphere which is special, the building is filled with a feeling of joy and an appreciation of God's bounty. Orthodoxy recognizes that beauty is an important dimension of human life. Through iconography and church appointments, the beauty of creation becomes a very important means of praising God. The divine gifts of the material world are shaped and fashioned by human hands into an expression of beauty which glorifies the Creator. As the pious woman poured her most precious oil on the feet of Our Lord, Orthodoxy seeks always to offer to God what is best and most beautiful.

The Altar

The Altar or Holy Table is the heart and focal point of the Orthodox Church. It is here that eucharistic gifts of bread and wine are offered to the Father as Christ commanded us to do. The altar, which is usually square in shape, stands away from the wall and is often covered with cloths. A tabernacle, with reserved Holy Communion for the sick or dying, is set upon the Altar, together with candles. When the Divine Liturgy is not being celebrated, the Book of Gospels rests on the Altar. Behind the Altar is a large cross with the painted figure of Christ.

Iconostasion

The Iconostasion is the panel of icons which separates the sanctuary from the nave. The origin of this very distinctive part of an Orthodox church is the ancient custom of placing icons on a low wall before the sanctuary. In time, the icons became fixed on a standing wall, hence the term iconostasion. In contemporary practice, the Iconostasion may be very elaborate and conceal most of the sanctuary, or it may be very simple and open. The Iconostasion has three entrances which are used during services. There is a Deacon Door on either side, and the center entrance which is called the Royal Door. A curtain or door, usually conceals the Altar when services are not being celebrated. On the right-hand side of the Iconostasion are always the icons of Christ and St. John the Baptist. On the left-hand side are always the icons of the Theotokos (Mother of our Lord) and the patron saint or event to which the church is dedicated. In addition to these icons, others may be added, depending upon custom and space.

الخطيئة جنون

أمامنا في إنجيل اليوم حادثة يصعب تفسيرها بالوسائل الحديثة وبمفاهيمنا العصرية، ولكنها تفترض يقينا بأن الروح الشرير يمكن ان يشمل الانسان. نرى يسوع يشفي انسانا مجنونا حلّ به روح شرير. وهذا الانسان الذي يسمّى مجنونا اختلطت فيه السكنى الشريرة مع المرض. كان الأقدمون يعتقدون ان المجانين انما فيهم أرواح شريرة.

الأمر الذي يستدعي انتباهنا هو ان إبليس يقول ليسوع: «ما لي ولك يا يسوع ابن الله العليّ»، وكأنه لا يريد أن يخرج من الانسان، ويرى ان يسوع عدوّه. مملكته آخذة بالانقراض اذ كان يسوع يبشّر ويشفي، لذلك تمسّك بأن يبقى في الانسان المجنون. انه صراع أبدي طويل بين روح الله وروح الشر في العالم. وروح الشر الذي كان في الانسان دُعي لجيئون، ومعنى الكلمة كثيرين، لأن شياطين كثيرين كانوا قد دخلوا فيه.

من وراء هذه الحادثة يجدر بنا أن نعرف شيئاً إيمانياً ألا وهو أن كل الخطايا التي يرتكبها الانسان انما هي في الأساس من خارج الانسان وتأتي اليه بالتجربة وتحرك فيه الشهوة. وينبغي أن نؤمن أن روحا مستقلا عن الانسان هو الذي يستدعيه الى ارتكاب الخطيئة. هذا شيء وارد في إيماننا منذ أن صوّر سفر التكوين لنا تجربة أبونا الأولين اللذين «طغاهما» الشيطان. يبقى الانسان محافظا على حريته، ومع هذا فإن قوة خارجة عنه تُحركه الى الخطيئة. الانسان يبقى مسؤولا لأنه يستطيع ان يطيع وساوس الشيطان ويستطيع ان يتحرر منها بقوة من يسوع وإيمان بصليبه وقيامته. وعندنا هنا الانسان على صورته: عندما كان تحت طغيان الشرير اولا، وعندما كان تحت تأثير السيد ثانيا.

يقول لنا الإنجيل ان الرب شفى المجنون وأطلق منه تلك الوثبات الشريرة، فظهر منها وصار عند قدمي يسوع لابسا ثيابه فيما كان عارياً من قبل. نستطيع ان نرى الرمز هنا. الانسان اذا ما خضع للشرير ولشهووات نفسه يكون عاريا من نعمة الله، في حين انه اذا انضم الى يسوع يتسربل النعمة حسب قول الرسول بولس: «يا ايها الذين بالمسيح اعتمدتم المسيح قد لبستم» (غلاطية ٣: ٢٧). والانسان خارج يسوع وخارج نعمته هو دائماً مجنون. ليس من الضروري ان يكون مريضاً في عقله. الخطيئة كلها «جنون» لأنها تعني ان الانسان قد فقد حريته بعد ان استسلم الى الشر وصار كالسكران الذي يمشي في طريق مظلمة ويصطدم بكل حائط وبكل حجر عثرة.

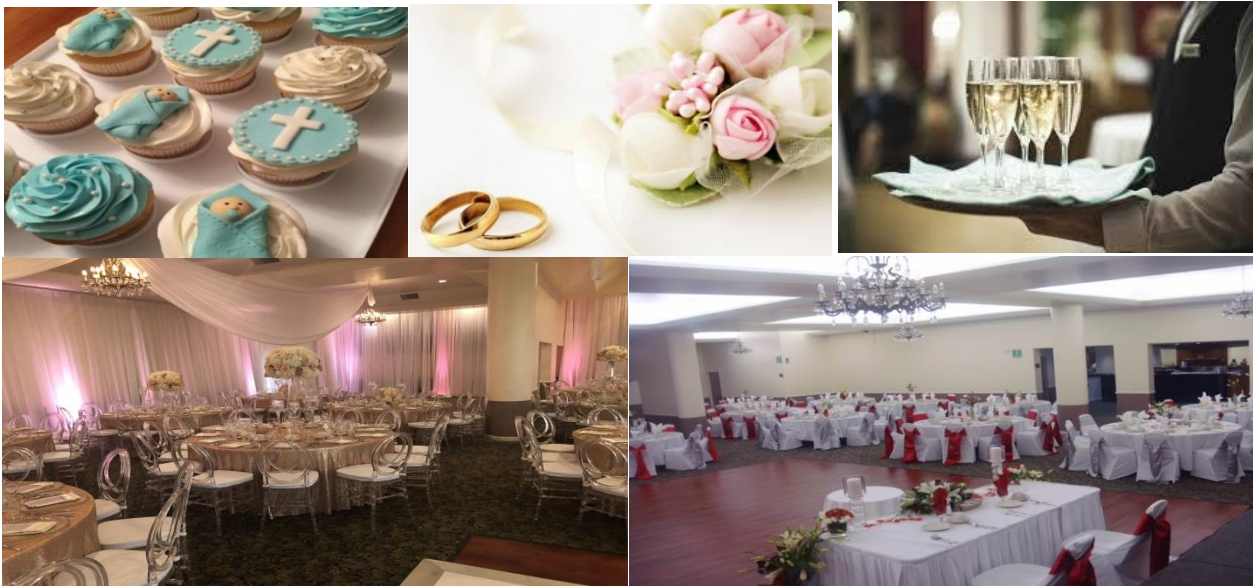
عندما شفى المجنون، قال عنه الإنجيل انه صار «صحيح العقل». هذا وارد لكل واحد منا. اذا تاب الى ربّه، فإنه يصبح صحيح العقل. الحكمة، صحة العقل، قائمة في اتباع المسيح. الانسان صحيح العقل ليس اذا عرف ان يتكلّم باتّزان، ولكن اذا حصل على اتزان داخلي في نفسه. سهل على الانسان أن يتكلّم باتّزان ومعرفة، هذا يتعلّمه في المدارس. ولكن، يقول لنا الإنجيل ان يكون الانسان متزنا في روحه، حرّاً من الشهوة، سيّداً على نفسه، صحيحاً بكل معنى الكلمة، فهذا أمر معطى من الله بنعمة يسوع.

بعد ذلك، الذين كانوا يعرفون المريض في تلك الكورة اعتراهم خوف عظيم. اضطربوا لأن حياة جديدة قد أتت الى العالم بواسطة المعلّم، وكانوا يألّفون حوادث الجنون والمرض وسكنى الشيطان. فعندما أتت الحياة اليهم تزعزعت عاداتهم وأركان تفكيرهم ولم يريدوا ان ينضمّوا الى السيد. بقوا على خوفهم، وكأن الكتاب يشير الى أننا نشفى من الخوف بنعمة المسيح ونصل الى الطمأنينة. نلبس المسيح، نصبح أصحاء العقول. وفوق هذا، نلّازم المسيح كما لازمه هذا المريض بعد الشفاء. هذا هو المهم: أن نعمل كما عمل المريض بعد شفائه. أن نذهب وننادي في المدينة كلها بما صنع الينا يسوع. أن نذهب ونعلن أننا قد شُفينا من أمراضنا جميعا. ولكن قبل كل ذلك، ينبغي أن نكون مع المسيح في كل وقت ونتحرر من الخوف ونصير في السلام. عندما تأتينا الطمأنينة، عندما نصبح في الهدوء الحقيقي، هدوء النفس المُحبة للرب، عند ذلك نستطيع أن نتكلّم بكل ما صنعه الرب إلينا، ليس فقط بالكلام العادي، بل أن نتحدث حياتنا كلها بالقوة التي لنا في الرب، فيستمدّ الناس حولنا قوة من قوة الرب من خلالنا نحن.

المطران جاورجيوس

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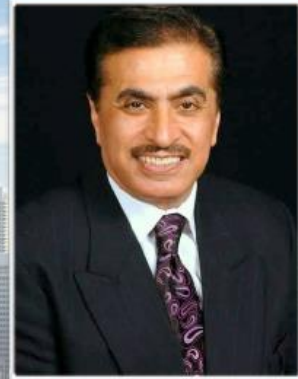
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