

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

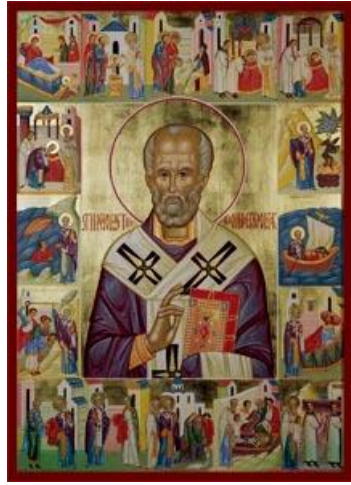
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Pastor Emeritus, V. Rev. Fr. Gregory Ofiesh

Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Azar Azar

Parish Council Vice Chairman: Salim Qaru



**Sunday, March 07, 2021**

**Sunday of the Last Judgment (Meat Fare)**

**أحد الدينونة (مرفع اللحم)**

**IMPORTANT NOTICE: CHURCH IS OPEN!**

**If you plan to attend, please make sure you wear a mask and use hand sanitizer when you walk inside. Please don't attend if you're feeling sick.**

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. God bless!

**SYMPATHY & CONDOLENCES:**

- ❖ Deepest Sympathy and Condolences to the **Munayer family** for the passing of our Sister in Christ, **Patricia Munayer** into eternal life.
- ❖ Deepest Sympathy and Condolences to the **Habash** and **Hanhan** families, especially **Mary Hanhan and family** for the passing of her Mother, **Fayeka Hanhan Habash** in Ramallah, Palestine.  
May their memory be eternal!



**THE EPISTLE: St. Paul's First Letter to the Corinthians 8:8-13; 9:1-2**

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

الرسالة: 1 كورنثوس 8:8-9:2 يا إخوة ان الطعام لا يُقربنا إلى الله، لأننا إن أكلنا لا نزيد وإن لم نأكل لا ننقص. ولكن انظروا أن لا يكون سلطانكم هذا معثرة للضعفاء، لأنه إن رأيك أحد، يا من له العلم، متكئا في بيت الأوثان، أفلا يتقوى ضميره وهو ضعيف على أكل ذبائح الأوثان، فيهلك بسبب علمك الأخ الضعيف الذي مات المسيح لأجله. وهكذا إذ تُخطئون إلى الإخوة وتجرحون ضمائرهم وهي ضعيفة انما تُخطئون إلى المسيح. فلذلك إن كان الطعام يُشكك أخي فلا أكل لحما إلى الأبد لنلا أشكك أخي. ألسنت أنا رسولاً؟ ألسنت أنا حراً؟ أما رأيتم يسوع المسيح ربنا؟ ألسنت أنتم عملي في الرب؟ وإن لم أكن رسولا إلى آخرين فإنني رسول إليكم، لأن خاتم رسالتي هو أنتم في الرب.

### **THE GOSPEL: Matthew 25:31-46**

The Lord said, "When the Son of man comes in his glory and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the king will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

**الإنجيل: متى 25:31-46** قال الرب: متى جاء ابن البشر في مجده وجميع الملائكة القديسين معه، فحينئذ يجلس على عرش مجده، وتُجمع إليه كل الأمم، فيُميّز بعضهم من بعض كما يُميّز الراعي الخراف من الجداء، ويُقيم الخراف عن يمينه والجداء عن يساره. حينئذ يقول الملك للذين عن يمينه: تعالوا يا مباركي أبي رثوا الملك المُعدّ لكم منذ إنشاء العالم لأنني جُعتُ فأطعمتموني وعطشْتُ فسقيتموني وكنتُ غريباً فأوَيْتُموني وعريانا فكسوتُموني ومريضاً فعدّتموني ومحبوساً فأتيتم إليّ. حينئذ يجيبه الصديقون قائلين: يا رب متى رأيناك جائعاً فأطعمناك أو عطشاناً فسقيناك، ومتى رأيناك غريباً فأويناك أو عريانا فكسوناك، ومتى رأيناك مريضاً أو محبوساً فأتيتمنا إليك؟ فيجيب الملك ويقول لهم: الحق أقول لكم بما انكم فعلتم ذلك بأحد إخوتي هؤلاء الصغار فبي فعلتموه. حينئذ يقول أيضاً للذين عن يساره: اذهبوا عني يا ملاعين إلى النار الأبدية المُعدّة لإبليس وملائكته، لأنني جُعتُ فلم تطعموني وعطشْتُ فلم تسقوني وكنتُ غريباً فلم تؤوئوني وعريانا فلم تكسوني ومريضاً ومحبوساً فلم تزوروني. حينئذ يُجيبونه هم أيضاً قائلين: يا رب متى رأيناك جائعاً أو عطشاناً أو غريباً أو عريانا أو مريضاً أو محبوساً ولم نخدمك؟ حينئذ يجيبهم قائلًا: الحق أقول لكم بما انكم لم تفعلوا ذلك بأحد هؤلاء الصغار فبي لم تفعلوه. فيذهب هؤلاء إلى العذاب الأبدي، والصديقون إلى الحياة الأبدية.

**March 6 is Saturday of Souls.** On Sunday March 7<sup>th</sup>, a General Memorial Service "For All Those Who Have Fallen Asleep Since The Ages" will take place. Special Commemoration will take place for all those who passed away recently! Memory Eternal.

سبت الأموات هو يوم السبت ٦ آذار. سوف نقيم يوم الأحد ٧ آذار تذكّاراً عاماً لجميع الراقدين منذ الدهر من ابائنا وإخوتنا على رجاء القيامة والحياة الأبدية. سنذكر بشكل خاص جميع الذين رقدوا بالرب مؤخراً!

Offered in loving memory of all who have fallen asleep recently: **Fr. Hanna Sakkab, Fr.**

**Nicholas Habeeb, Sub-Deacon Michel Khoury, John Salih, Salim Madback, Anthony Shami, Abdallah & Ester Clemence Shami, Shawqi Khalaf, Patricia Munayer, Fayeka Hanhan Habash, Hanna Yousef Qaqundah, Albert Malouf, Jaber & Najah, Spiro & Najla, Dalal, Emile Hanhan, Huda & Khalil, Yousef & Naeimah, Ibrahim, Salim Rantisi, Lorraine Badran, Margarette Assaf, Michael Hazem Munayer, Salma (Sally) Habeeb, Widad Juha, Henriette Boutros Saoud, Salim Yousef Rantisi, Hilda Khoury, George Saliba Jada, Ibrahim Khalil Rantisi, Jack Salim Qare, Chris (Atwan) Ghanim, George Cunningham, Fuad Issa Madanat, Paul (Boulos) Y. Qaqundah, Essa Azar, Salim Halteh, Berta Butors, Suzanne Malik, Naeemeh Shaheen, Ray Bachir, Gabby Salim Salfiti. May their memory be eternal!**

### **ALTAR CANDLE OFFERING:**

- ❖ Offered by **Janan, Jim, Ivette, Jennifer, Brandon & Matthew Howell, Jane & Oscar Moran**, for the continued good health of **Nadim & Basma Howell** on the special occasion of their 61<sup>st</sup> wedding anniversary on March 6<sup>th</sup>. God bless and many more years!

### **MARCH IS ANTIOCHIAN WOMEN'S MONTH:**

Our Ladies Auxiliary will be working on updating our Altar Robes and the Holy Altar Table Cover. If you'd like to donate, please mail a check to the church earmarked "Altar Robes". Thank you for all the hard work!

### **ANNOUNCEMENTS & EVENTS:**

- ❖ **National Orthodox Youth Lenten Retreat: March 13th 1-3:30pm EST.** This event is for High School Students (Grades 9-12). Register at:  
[https://enrollment.hchc.edu/ambassadors\\_lenten\\_retreat](https://enrollment.hchc.edu/ambassadors_lenten_retreat)

### **TREE OF LIFE:**

We have updated our Tree of Life in the back of our Church. If you would like to purchase a Leaf with your name or a loved one's name engraved to hang on the tree, please contact the Church office.

### **CHURCH HALL REMODEL:**

We would like to let you know that we've started the remodel of the bar and the bathrooms in our church hall. We are very excited about this project and can't wait to share the updates with you when it's completed.

### **On Our Conscience By St. John of Kronstadt**

Beloved in the Lord, my brothers and sisters! Today we have read in the Gospel of Matthew the words of our Lord Jesus Christ regarding His second, glorious, and terrible coming to earth; we read about how He will sit on the throne of His glory in order to judge the world, and how all nations shall be gathered before Him, everyone, those whose lives have passed, those who now live, and those who have yet to be born. "And He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food: I was thirsty and you gave Me drink: I was a stranger and you took Me in: I was naked and you clothed Me: I was sick and you visited Me: I was in prison and you came to Me.' Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' Then He will also say to those on the left hand, 'Depart from me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food: I was thirsty and you gave Me no drink: I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' And these will go away into everlasting punishment, but the righteous into life eternal" (Matt 25:32–46). This is how the Lord concluded His words on the final, terrible judgment of mankind! How sweet and joyful these words sound to the righteous and how bitter and stern, and forever

unchanging they sound to hard-hearted sinners! Thus, the merciful shall obtain mercy (Matt 5:7). Those who have stored the oil of good deeds will be able to enter the bridal chamber, "for judgment is without mercy to the one who has shown no mercy" (Jas 2:13). Now, brothers and sisters, it is beneficial for us to ask ourselves and to ponder: to which side shall we belong? To the right, or to the left; with the sheep, or with the goats; with the blessed, or with the cursed? You will say: who can know such a thing, besides the Lord, "Who saves the upright in heart" (Ps 7:10), and Who possesses the most truthful scales of justice? To the Lord alone belongs the perfect knowledge regarding every man, only He knows who among us will stand on the right side, and who will stand on the left side; He alone knows which righteous person shall stand here in his righteousness, and which one won't, which sinner returns sincerely and repents, and from a goat is turned into a sheep, and which one ultimately becomes hardened in sin. But to us, brethren, is given at least to know what is our state now: who are we, sheep or goats? Our conscience, that incorruptible judge and witness of our thoughts, words, and deeds, shows us whether we are humble and gentle sheep of the rational fold, whether we are willing to share our goods with those in need, or whether we are proud, egotistical, evil, vengeful, unmerciful sinners, who, like goats, are filled with the stench of our impurities. This we can know about ourselves right here and now, in the continuation of our earthly lives, and therefore we can judge on which side we might stand at the terrible judgment; that is, we might stand on the left side if we remain unrepentant, uncorrected sinners, filled with our pride and malice, with sinful impurities in our hearts and bodies; yet we may hope that through faith, repentance, and good deeds, we might stand on the right side; the choice of which side to stand on depends on us. Time was given to each of us by the merciful Saviour to come to our senses, repent, correct ourselves, stock up with an excess of oil of mercy and every virtue, in order not to be ashamed at the judgment. Thus, let us take care to become lambs of meekness and gentleness, love and compassion, patience and long-suffering, humility and obedience, temperance and purity, and let us flee all the opposites of these virtues. The aforesaid virtues attain for us in this life the blessings of the Heavenly Father, and in the future life they establish us on the right side. Therefore I repeat, it is up to us to become worthy to stand on the right side at the dreadful judgment, and to flee the left side; to listen to the all-blessed voice of the Saviour, Who calls us into the Kingdom of Heaven, and to flee the terrible voice that casts us into the eternal fire. We write here, as it were, our deeds, eternal justification or eternal condemnation for ourselves at the terrible judgment; and in this way we say that the future judgment is written: "to execute on them," it is said, "the written judgment" (Ps 149:9). The books of our consciences either justify us or condemn us, and all that is left to us is to listen to the just, eternal sentence of the Judge of all. Let us hasten, through sincere repentance and charity, to obliterate from our consciences all of our sins, voluntary and involuntary, and to write in our consciences every good deed. "Their works follow them" (Rev 14:13), says the Scripture. Amen.



## أحد الدينونة: نلاقى المسيح في الفقراء

منذ أثنين ابتدأنا موسمًا صلاتيًا خاصًا يمهّد للصيام. قرأنا مثل الفريسي والعشار وبه تعلّمنا سرّ التواضع. ثم قرأنا مثل الابن الساطر، وفيه تعلّمنا التوبة والرجوع الى أحضان الله. يُطرح اليوم السؤال: بعد أن نتوب ماذا نعمل؟ الجواب في إنجيل اليوم: بعد أن نتوب الى الله، نحب الإخوة.

يُقرأ هذا الإنجيل فيما نستعدّ للصيام. واليوم أحد مرفع اللحم إذ نُمسك غداً عن أكل اللحم. يتصوّر البعض للوهلة الأولى أن ما تؤكده الكنيسة هو الامتناع عن الطعام. غير أن الكنيسة، وإن علّمتنا أن نُمسك عن طعام وشراب لكي نتدرّب على التقوى، أرادت بالدرجة الأولى أن نتصدّق على الفقراء بما نوّفّره من مال اذا صُمنّا. هكذا، عندما أسست الكنيسة الصوم، لم يكن هدفها أن تفرّق بين طعام وطعام، ولكن المسيحيين الأولين كانوا يصومون من أجل الصدقة لا من أجل الصوم، أي ان الإخوة كانوا هم الغاية اذا نحن صُمنّا. المحبة كانت الغاية اذا نحن أمسكنا عن طعام.

جاءنا “إنجيل الدينونة” اليوم لكي نعرف اننا سنقف أمام المسيح عند مجيئه الثاني لبيدين الأحياء والأموات. ما يميّز المؤمن هو انه يعيش دائماً بانتظار الرب. يعرف انه قد يموت اليوم ويشتاق الى مجيء المخلص. المؤمن يحبّ المسيح على كل شيء في هذه الدنيا، ولا يتمتع بالدنيا تمتّع الوثني، ولا يغرق فيها لأنه مجتّح وعيناه الى يسوع الآتي بالحب. بهذا كان المؤمن منجذباً بالمحبة الى الآخرين.

قال المخلص للذين جعلهم عن يمينه: “تعالوا إليّ يا مباركي أبي، رثوا الملك المعدّ لكم منذ إنشاء العالم”. ان الله خلق العالم لكي يهيئ للناس ملكوتاً يرتعون فيه ويكونون تحت سيادة الله. ويواصل الإنجيل: انكم أطعتموني لما كنت جائعاً، وألبستموني عندما كنت عرياناً، وزرتموني لما كنت سجيناً، وما الى ذلك من أعمال البرّ. قالوا له: نحن لم نرك، كيف تقول اننا أعطيناك كل هذا؟ ويُجيبهم الرب: ما فعلتم بأحد إخوتي هؤلاء الصغار فبي فعلتموه. وعلى هذا المنوال يُكلّم الأشرار ويقول بالنهاية: “ما لم تفعلوه هؤلاء الصغار فبي لم تفعلوه”.

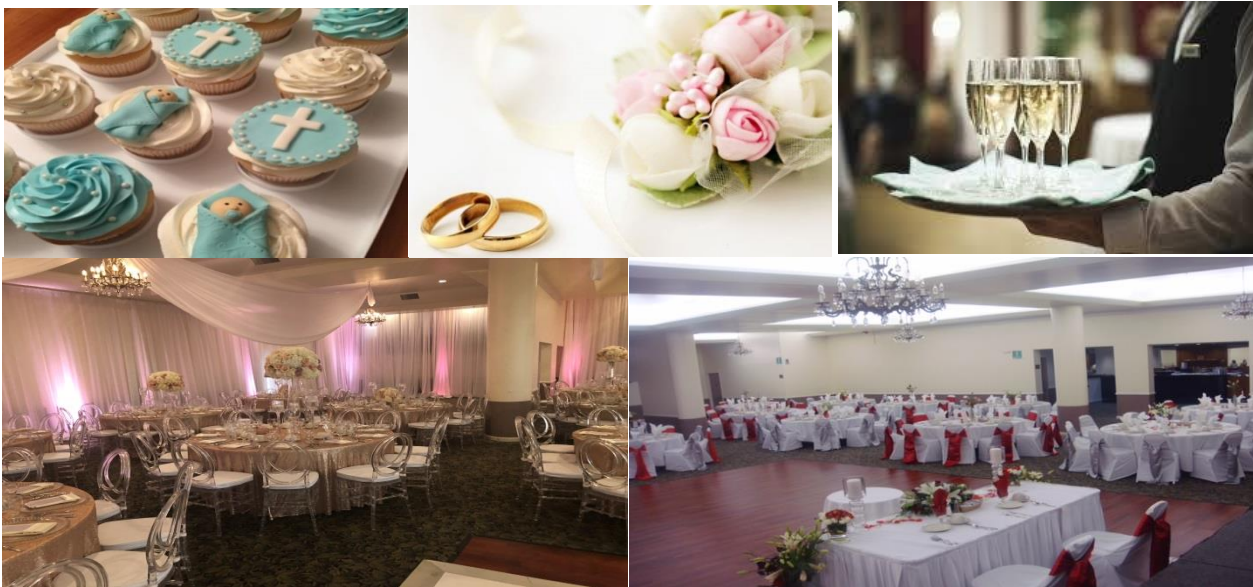
الإخوة الصغار هم الإخوة المحتاجون. والانسان قد يحتاج الى مال، ولكنه في الدرجة الأولى يحتاج الى محبة. الانسان الغني ايضاً فقير. لا يحتاج إلى أن نعطيه شيئاً، لكنه دائماً يحتاج إلى أن نعطيه حباً. الانسان المكسور القلب الذي يحسّ بأنه وحده في الوجود وبأن الناس تركوه او بأن الناس احتقروه، هذا بحاجة الى انتباه. البشر كلهم يعيشون بشيء واحد هو أن يحبّوا وأن يُحبّوا. هذا تعطيه من رزقك لكي يشعر بأنك قريب اليه، وذاك تعطيه من انتباهك يوماً بعد يوم.

المسيح لا نلاقيه في مبنى الكنيسة فقط. كل واحد منّا مسيح. كل انسان مرشح ان يكون مسيحاً، أي ان كل انسان ينتظر حبا، وإذا نحن أحببناه فكأنه هو المسيح. المسيح حاضر في كل وجه، ولكن ينبغي أن نكشف القناع عن هذا الوجه. قد لا يعرف هو انه من إخوة المسيح الصغار. قد يكون جاحداً، قد يكون سارقاً، قد يكون مجرمًا، ومع هذا فهو يستحقّ عطاءنا ويحتاج انتباهنا ويعيش من محبتنا. لننزع الأقنعة عن وجوه الناس، ولنمسح الغبار عنهم، ولنعطهم، لنعطهم أنفسهم، فما يُعطى من القلب انما يوضع في القلب. هكذا اذا جلبنا المسيح اليه فيهم، نستطيع ان نقول في يوم الدينونة: نحن أحببنا ومع ذلك كنا خطاة، فاغفر لنا اللهم خطايانا. اذا ثبنا الى الله، يتوب هو الينا، يرجع الينا ويرفعنا الى صدره.

المطران جاورجيوس

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