

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)

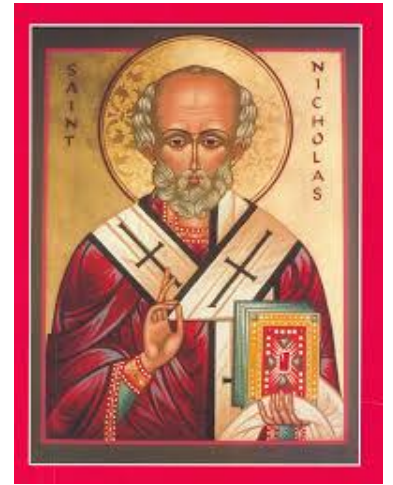
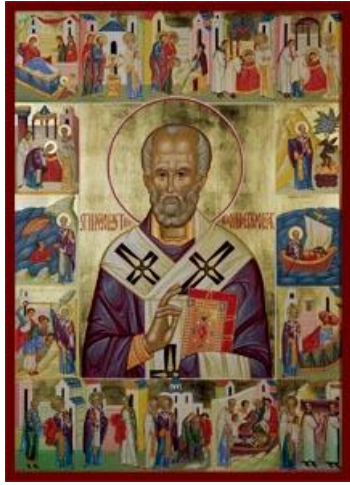
Pastor Emeritus, V. Rev. **Fr. Gregory Ofiesh**

Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



**Sunday, April 04, 2021**

**Veneration of the Precious and Life-Giving Cross**

السجود للصليب المقدس

**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/UCrDWWPWreLZpVhzVGZkjDIA>

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



**MEMORIAL SERVICE:**

One Year Memorial Service for the Servant of God **Chris (Atwan) Ghanem**, offered by his family. May his memory be eternal!

**SYMPATHY & CONDOLENCES:**

Deepest Sympathy and Condolences to the **Jada** family on the passing of **Fouad Fayeeg Dawood Al-Dalou** in Jordan. May his memory be eternal!

**THE EPISTLE: Hebrews. (4:14-5:6)**

Brethren, since we have a great High Priest, Who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we do not have a High Priest Who is unable to sympathize with our infirmities, but one Who has been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace to help in time of need. For every high priest, being taken from among the people, is appointed on behalf of the people in things pertaining to God, that he may offer up both gifts and sacrifices for sins; who can have compassion on the ignorant and on those who are erring, since he himself also is encompassed with infirmity. Because of this he is bound, as for the people so also for himself, to offer up for sins. And no one takes the honor upon himself, but as being called by God, as was Aaron. So Christ also did not glorify Himself to become a High Priest, but it was by the One saying to Him, "Thou art My Son, today I have begotten Thee." As He says also in another place, "Thou art a Priest forever, according to the order of Melchizedek."

العبرانيين. (6:5-14:4)

يا إخوة، إذ لنا رئيس كهنة عظيم قد اجتاز السموات، يسوع ابن الله، فلننتمسك بالإعتراف. لأن ليس لنا رئيس كهنة غير قادر أن يرثي لأوهاننا، بل مجرب في كل شيء مثلنا ما خلا الخطيئة. فلنقبل إذن بثقة إلى عرش النعمة، لننال رحمة ونجد ثقة للإغاثة في أوانها. فإن كل رئيس كهنة متخذ من الناس يقام لأجل الناس فيما هو لله، ليقرّب تقدّم ودبائح عن الخطايا، في إمكانه أن يشفي على الذين يجهلون ويضلّون، لكونه هو أيضاً متلبساً بالضعف. ولهذا يجب عليه أن يقرّب عن الخطايا لأجل نفسه كما يقرّب لأجل الشعب. وليس أحد يأخذ لنفسه الكرامة، بل من دعاه الله كما دعا هارون. كذلك المسيح لم يمجّد نفسه ليصير رئيس كهنة، بل الذي قال له "أنت ابني وأنا اليوم ولدتك". كما يقول في موضع آخر "أنت كاهن إلى الأبد على رتبة ملكيصادق."

### **THE GOSPEL: Mark. (8:34-9:1)**

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And Jesus said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

مرقس

قال الرب: مَنْ أَرَادَ أَنْ يَتَّبِعَنِي فَلْيَكْفُرْ بِنَفْسِهِ وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي، لِأَنَّ مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ يُهْلِكُهَا، وَمَنْ أَهْلَكَ نَفْسَهُ مِنْ فَإِنَّهُ مَآذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَبِحَ الْعَالَمَ كُلَّهُ وَخَسِرَ نَفْسَهُ؟ أَمْ مَآذَا يُعْطَى الْإِنْسَانُ فِدَاءً عَنْ نَفْسِهِ؟ أَجَلِي وَمِنْ أَجْلِ الْإِنْجِيلِ يُخَلِّصُهَا وَقَالَ: يَسْتَحِي بِهِ ابْنُ الْبَشَرِ مَتَى أَتَى فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْقَدِيسِينَ. لِأَنَّ مَنْ يَسْتَحِي بِي وَبِكَلَامِي فِي هَذَا الْجِيلِ الْفَاسِقِ الْخَاطِئِ لَهُمْ: الْحَقُّ أَقُولُ لَكُمْ، إِنَّ قَوْمًا مِنَ الْقَائِمِينَ هَهُنَا لَا يَذُقُونَ الْمَوْتَ حَتَّى يَرَوْا مَلَكُوتَ اللَّهِ قَدْ أَتَى بِقُوَّةٍ.

### **ALTAR CANDLE OFFERING:**

Offered by **Khader & Basima Atwan and family** for the continued good health of **Khader, Basima, and Lisa Atwan, Rimon & Rudaina Wahhab, and to congratulate Michael & Renee** for the birth of their newborn baby **Maya**. God bless and many years! Also in loving memory of **Naeemeh, Bassem, and Issam Jaghab.**

May their memory be eternal!

### **TREE OF LIFE:**

We have updated our Tree of Life in the back of our Church. If you would like to donate an engraved Leaf to place on the Tree in memory of your loved one, please contact the Church office.

We are looking for a place to replicate leaves similar to these for our Tree of Life. If you know any place that can make these, please let us know.



### **CHOIR/CHANTERS NEEDED:**

Arabic Byzantine choir practice for the Great Lent and Holy Week is being resumed. If you are interested or would like to help out, please contact Father George.

### **SAYINGS OF THE SAINTS OF THE CHURCH:**

"Never confuse the person, formed in the image of God, with the evil that is in him: because evil is but a chance misfortune, an illness, a devilish reverie. But the very essence of the person is the image of God, and this remains in him despite every disfigurement."

~ St. John of Kronstadt

## 2021 Great Lent Celebration

Lent Period: March 15th – May 1st

Strict Fast: NO Dairy, Meat, Cheese, Eggs, and Fish

Day	Date	Celebration
Sunday	April 4	Sunday of the Holy Cross
Sunday	April 25	Palm Sunday (Fish Allowed)
Friday	April 30	Great and Holy Friday
Sunday	May 2	<b>GREAT AND HOLY PASCHA</b>
The Services program during the period of Great Lent 2021		برنامج الصلوات خلال فترة الصوم الأربعيني المقدس لعام ٢٠٢١
Wednesdays	Great Compline Service	7 pm ٧ مساءً خدمة النوم الكبرى "يا رب القوات" الإربعاء
Fridays (Followed by Potluck)	Akathist Service	7 pm ٧ مساءً خدمة مديح والدة الإله الجمعة
Sundays	The Divine Liturgy of Saint Basil the Great	11 am ١١ صباحاً القداس الإلهي للقديس باسيليوس الكبير الأحد

### Good Friday Flowers \$50 (Minimum Donation) per Bouquet

الزهور لتزيين نعش المسيح يوم الجمعة العظيمة

Name: \_\_\_\_\_ الأسم

Phone Number \_\_\_\_\_ رقم التلفون

Donation(\$): \_\_\_\_\_ المبلغ

Message: \_\_\_\_\_

**Good Friday flowers:** Dear Parishioners: To avoid misspelling the names, please do not call the church office. Mail or email the names along with the donation or put it in the tray on Sunday in an envelope with your name & write a memo that this donation is for the "Bier of Christ". Thank you for your cooperation.

### Metropolitan Anthony: SUNDAY OF THE CROSS

As we progress deeper and deeper into the weeks of Lent, we can say with an ever-growing sense of gratitude and of joy, of a serene and exulting joy the words of a Psalm, 'My soul shall live, and with gratitude I will give glory to the Lord'. In the first week of Lent we have seen all the promises of salvation given in the Old Testament fulfilled: God became man, salvation has come, and all hopes are possible. And then, in the second week of Lent, we had the glorious proclamation of all the Saints of Christendom that not only did God come and dwell in our midst, but He has poured out upon us, into the Church, and into every human soul ready to receive Him the presence, the transforming gift of the Holy Spirit that makes us gradually commune ever deeper to the Living God until one day we become partakers of the Divine nature. And today, if we ask ourselves, 'But how that? How can we be forgiven, how can evil be undone?' - one step brings us deeper into gratitude, deeper into joy, deeper into certainty when we consider, when we contemplate the Cross. There is a passage of the Gospel in which we are told that when Christ spoke of salvation and of its conditions, Peter said to Him, 'Who then can be saved?' - and Christ answered, 'What is not possible to men is possible for God!'. And He Himself came; the fullness of God abided in a human person, and He has power to forgive because He is the victim of all the evil, all the cruelty, all the destructiveness of human history. Because indeed, no one but the victim can forgive those who have brought evil, suffering, misery, corruption and death into their lives. And Christ does not

only forgive His own murderers, when He says, 'Father, forgive - they don't know what they are doing': He goes beyond this, because He had said, 'Whatever you have done to one of My smaller brethren and sisters, you have done it to Me' - not only in good, but indeed, the worst: because in compassion, in solidarity He identifies with every sufferer: the death, the pain, the agony of each of those who suffer is His. And so, when He prays, 'Father, forgive! They do not know what they are doing, what they have been doing', He prays for each of us not only in His own name, but in the name of all those upon whom evil has visited because of human sin. But it is not only Christ who forgives; everyone who has suffered in soul, in body, in spirit, - everyone is called to grant freedom to those who have made him suffer. And so, we can see why Christ says, 'Forgive so that you may be forgiven' because both the victim and the culprit are tied in one knot of solidarity and reciprocal responsibility. Only the victim can say, 'Lord - forgive him, forgive her', and only then can the Lord say, 'I do!'. But do you realise what responsibility it puts on each of us with regard to all and everyone? But also the depth, the glorious depth of hope which opens up to us when we look at the Cross and see that in solidarity with all mankind Christ taking upon Himself all the suffering of the world, accepting to die an impossible death has said in the name of all the sufferers, 'Yes, - we forgive!' This is one more step towards freedom, this is one more step towards the moment when we will be faced with Christ's resurrection that engulfs us also because the risen Christ is risen and is offering all and each of us the fullness of eternal life. And so again, and again we can say that Lent is a spring of a new life, a new time, a time of renewal, not only in repentance, but in being taken by Christ Himself as the shepherd took the lost sheep, as the Lord took up His Cross, brought it to the place of death, and undid death, undid evil by forgiveness and giving His life. Once more we are confronted with another step of our freedom and of newness. Let us enter ever deeper into this mystery, into this wonder of salvation, and rejoice in the Lord, and rejoicing, step after step, more and more, let us also express our gratitude by newness of life.

## إنجيل حلفاء يسوع وتلاميذه

أتباع يسوع ليس نزهة عابرة. له متطلباته من استعداد وإعداد وعدو مستمر باتجاه تحقيق الهدف. هو مفتوح على أفاق كبرى، تلك التي حدثنا عنها يسوع وعمل من أجلها وحققها من أجلنا. إنها مغامرة يأخذها على عاتقه من قرر أن يكون تلميذاً ليسوع يتبعه في المسيرة، خادماً له وإخوته في الصيرورة، وشريكاً في التمتع بالنتيجة.

يعدّ يسوع المتطلبات الثلاثة لخوض مغامرة أتباعه (مرقس ٨: ٣٤). العنصر الأول هو الاستعداد المطلوب من صاحب هذا القرار في «أن ينكر ذاته» كنهج حياة ملازم له؛ هذا معناه أن يواجه المرء الأنانية التي تتحكم فيه بعيش مبادئ المحبة، وألا يحتكم إلى إرادته بل يطيعها لإرادة الله. والعنصر الثاني هو الإعداد الصحيح للمسيرة على قاعدة «أن يحمل صليبه» ويتدرّب على تجسيد روحه يومياً بفرح بحسب ما يوصي الإنجيل. أما العنصر الثالث فهو العدو المستمر والذي غايته «أن يتبع» خطى المسيح ويسير في أثره حتى النهاية، في حمل أثقال الآخرين، وفي معاونته في إيصال البشرى إلى أترابه، من دون أن يوفر جهداً أو تضحية في ورشة تجديد الخليقة والإنسان المخلوق على صورة الله.

بإزاء هذه المتطلبات، تبرز مغريات قويّة لا بدّ لهذا التلميذ من التحلّي باليقظة في تمييزها، وبالعزم والإيمان لمواجهتها بشكل واع. فهذه المغريات تأخذ من طبيعته الإنسانية الساقطة ومن العالم المخلوق منطلقاتها وحوافزها لتبتز انطلاقاته في عيش الإيمان، وتطوّعه الصادق في جندية المسيح، وانخراطه الواعي في ورشة التجديد التي يحمل يسوع لواءها باسم أبيه السماوي «من أجل حياة العالم» (يوحنا ٦: ٥١). تقوم هذه المغريات على تضخيم الأنانية والشهوات عوضاً من تهذيبها، وإبراز جمال العالم المنظور وكأنه غاية بحدّ ذاتها، وإخضاع حياة الروح لحياة الجسد، واستبدال الأولويات الروحية باعتباريات مادية. باختصار، تقرّم هذه المغريات الإنسان وتختزله في بعده الماديّ، وهو بدوره يقرّم الكون وقريبه إلى درجة اعتبارهما حديقة بيته الخلفية، أي يتصرّف بهما ومعهما على أساس ما يحلو له.

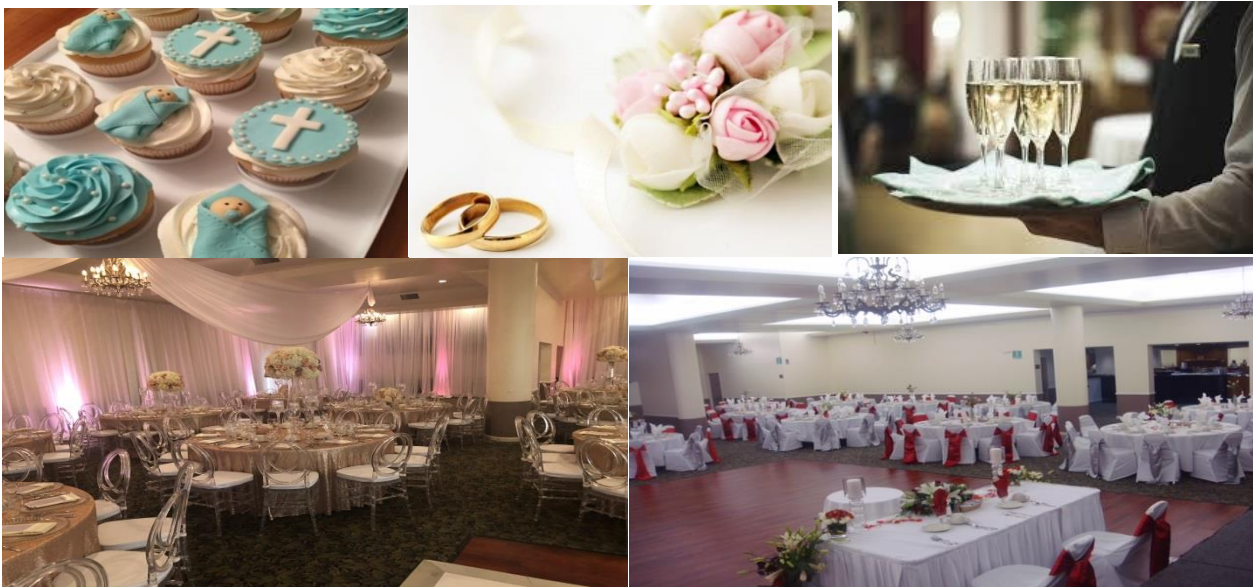
يستدرك يسوع هذا الواقع الإنساني بطرحه السؤال: «ماذا ينتفع الإنسان لو ربح العالم كلّه وخسر نفسه؟» (مرقس ٨: ٣٦)، ويدفع المرء إلى التأمل في عاقبة سلوكه ومراجعة منطلقاته. في هذا الاتجاه، يساعده على القيام بجردة حساب يقوم فيها الربح والخسارة في حياته عبر استخدام ميزان خاص. إنه ميزان المحبة، محبة التلميذ لله ومحبة للقريب. هذا يعيشه، من وجهة نظر المسيح، بأن يعطي المرء حياته «من أجلي»، أي من أجل يسوع وخدمته، و«من أجل الإنجيل»، أي من أجل خدمة القريب ومعاونته إياه في ورشة خلاصه (مرقس ٨: ٣٥).

هنا تبرز صعوبة تتعلّق بالتصاق التلميذ بالمسيح التصاقاً نزيهاً، من دون رجعة ولا خجل. أليس هذا ما قصده يسوع بتحذيره هذا: «من استحي بي وبكلامي في هذا الجيل الفاسق الخاطي فإن ابن الإنسان يستحي به...» (مرقس ٨: ٣٨)؟ إنه خطر انزلاقنا في المساومة والمهادنة والتماهي مع الاعتبارات والمنطلقات التي نتحكم في هذا «الجيل الفاسق الخاطي»، فلا ننقل إلى أترابنا خبرتنا مع المسيح، تلك الخبرة التي سبق أن اختبرناها بنكران الذات وحمل الصليب وأتباعه. نرضخ لهذا الجيل من جديد، ولا نجرو على أن نسبح عكس التيار العام، خصوصاً بعد أن نكون قد عرفنا حقيقة كلام يسوع فينا وكيف يحيينا. إلا أنّ البعض منّا، أي الذين سينتصرون على هذه التجربة الأخيرة، سيكتشفون بالخبرة الشخصية، وهم بعد على قيد الحياة، الخلاصة التي يقدمها يسوع: «إنّ من القيام ههنا قوماً لا يذوقون الموت حتى يروا ملكوت الله قد أتى بقوة» (مرقس ٩: ١). من يخض مغامرة التلمذة للمسيح حتى النهاية يصير مقراً للنعمة، وإنجيلاً حياً، وأيقونة لله، فيشفي ويهدي وينير ويقدّس ويبارك ويصلي على الدوام. إنه حليف الله حبيب. إنه تلميذ يسوع بامتياز!

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