

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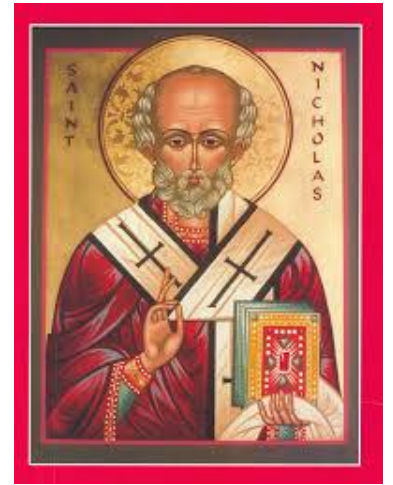
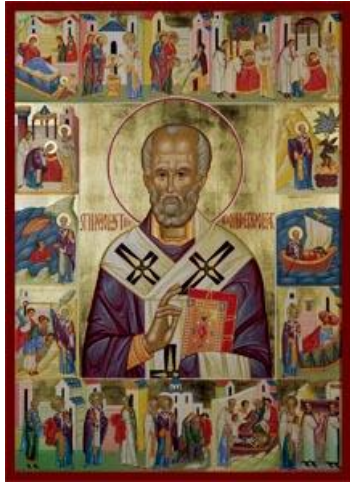
Pastor Emeritus, V. Rev. **Fr. Gregory Ofiesh**

Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**

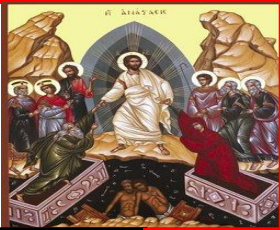


Sunday, May 09, 2021

New Sunday or Anti-Pascha

Sunday of Thomas the Apostle, Called "The Twin"

أحد توما - الأحد الجديد



Christ is Risen! Indeed He is Risen!

Al Maseeh Qam! Haqan Qam!

Kristos Anesti! Alithos Anesti!

المسيح قام! حقا قام كل عام وأنتم بخير



One Year MEMORIAL SERVICE NEXT SUNDAY MAY 16th:

One Year Memorial Service for the Servant of God, **Salim Yousef Rantisi**, offered by
his family.

+ May His Memory Be Eternal +

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!

THE EPISTLE: Acts of the Holy Apostles. (5:12-20)

In those days, many signs and wonders were done among the people by the hands of the apostles; and they were all with one accord in Solomon's porch. None of the rest dared to join them, but the people magnified them. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the cities around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. But the chief priest rose up and all who were with him, that is, the sect of the Sadducees, and filled with jealousy they laid their hands on the apostles and put them in the common prison. But at night an angel of the Lord opened the prison doors and brought them out and said: "Go and stand in the temple and speak to the people all the words of this Life."

أَعْمَالُ الرُّسُلِ

فِي تِلْكَ الْأَيَّامِ، جَرَتْ عَلَى أَيْدِي الرُّسُلِ آيَاتٌ وَعَجَائِبُ كَثِيرَةٌ فِي الشَّعْبِ. (وَكَانُوا كُلُّهُمْ بِنَفْسٍ وَاحِدَةٍ فِي رِوَاقِ سُلَيْمَانَ. وَلَمْ يَكُنْ أَحَدٌ مِنَ الْآخَرِينَ يَجْتَرِئُ أَنْ يُخَالِطَهُمْ، لَكِنْ كَانَ الشَّعْبُ يُعْظِمُهُمْ. وَكَانَ جَمَاعَاتٌ مِنْ رِجَالٍ وَنِسَاءٍ يَنْضَمُّونَ بِكَثْرَةٍ مُؤْمِنِينَ بِالرَّبِّ). حَتَّى إِنَّ النَّاسَ كَانُوا يَخْرُجُونَ بِالْمَرَضَى إِلَى الشُّوَارِعِ، وَيَضَعُونَهُمْ عَلَى فُرُشٍ وَأَسِرَّةٍ، لِيَقَعَ وَلَوْ ظِلُّ بُطْرُسَ، عِنْدَ اجْتِيَازِهِ، عَلَى بَعْضِ مِنْهُمْ. وَكَانَ يَجْتَمِعُ أَيْضًا إِلَى أُورُشَلِيمَ جُمُهورُ الْمَدِينَةِ الَّتِي حَوْلَهَا، يَحْمِلُونَ مَرْضَى وَمُعَذِّبِينَ مِنْ أَرْوَاحِ نَجِسَةٍ، فَكَانُوا يُشْفَوْنَ جَمِيعُهُمْ. فَقَامَ رَئيسُ الْكَهَنَةِ وَكُلُّ الَّذِينَ مَعَهُ، وَهُمْ مِنْ شِبَعَةِ الصَّدُوقِيِّينَ، وَامْتَلَأُوا غِيْرَةً. فَالْقَوْا أَيْدِيَهُمْ عَلَى الرُّسُلِ وَجَعَلُوهُمْ فِي الْحَبْسِ الْعَامِّ. فَفَتَحَ مَلَائِكَةُ الرَّبِّ أَبْوَابَ السَّجْنِ لَيْلاً، وَأَخْرَجَهُمْ، وَقَالَ: امْضُوا وَاقْفُوا فِي الْهَيْكَلِ، وَكَلِّمُوا الشَّعْبَ بِجَمِيعِ كَلِمَاتِ هَذِهِ الْحَيَاةِ.

THE GOSPEL: St. John. (20:19-31)

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be to you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be to you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be to you." Then He said to Thomas, "Put your finger here, and see My hands; and put out your hand, and place it in My side; do not be faithless, but believing." Thomas answered Him, "My Lord and my God!" Jesus said to him, "Thomas, you have believed because you have seen Me. Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His Name.

يُوحَنَّا الْإِنْجِيلِيُّ (20:19-31)

لَمَّا كَانَتْ عَشِيَّةُ ذَلِكَ الْيَوْمِ، وَهُوَ أَوَّلُ الْأُسْبُوعِ وَالْأَبْوَابُ مُغْلَقَةٌ حَيْثُ كَانَ التَّلَامِيذُ مُجْتَمِعِينَ خَوْفًا مِنَ الْيَهُودِ، جَاءَ يَسُوعُ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمْ: "السَّلَامُ لَكُمْ". فَلَمَّا قَالَ هَذَا أَرَاهُمْ يَدَيْهِ وَجَنْبَهُ، فَفَرَحَ التَّلَامِيذُ حِينَ أَبْصَرُوا الرَّبَّ. وَقَالَ لَهُمْ ثَانِيَةً: "السَّلَامُ لَكُمْ، كَمَا أَرْسَلَنِي الْآبُ كَذَلِكَ أَنَا أَرْسِلُكُمْ". وَلَمَّا قَالَ هَذَا نَفَخَ فِيهِمْ وَقَالَ لَهُمْ: "خُذُوا الرُّوحَ الْقُدُسَ. مَنْ غَفَرْتُمْ خَطَايَاهُمْ تُغْفَرْ لَهُمْ وَمَنْ أَمْسَكْتُمْ خَطَايَاهُمْ أَمْسَكَتُمْ". أَمَّا تَوْمَ أَحَدُ الْاِثْنَيْنِ عَشَرَ الَّذِي يُقَالُ لَهُ التَّوَامُ فَلَمْ يَكُنْ مَعَهُمْ حِينَ جَاءَ يَسُوعُ، فَقَالَ لَهُ التَّلَامِيذُ الْآخَرُونَ "إِنَّا قَدْ رَأَيْنَا الرَّبَّ"، فَقَالَ لَهُمْ: "إِنْ لَمْ أَعِينُ أَثَرِ الْمَسَامِيرِ فِي يَدَيْهِ، وَأَضَعُ إصْبَعِي فِي أَثَرِ الْمَسَامِيرِ، وَأَضَعُ يَدِي فِي جَنْبِهِ لَا أُوْمِنُ". وَبَعْدَ ثَمَانِيَةِ أَيَّامٍ كَانَ تَلَامِيذُهُ أَيْضًا دَاخِلًا وَتَوْمَ مَعَهُمْ، فَآتَى يَسُوعُ وَالْأَبْوَابُ مُغْلَقَةٌ وَوَقَفَ فِي الْوَسْطِ وَقَالَ لَهُمْ: "السَّلَامُ لَكُمْ"، ثُمَّ قَالَ لِتَوْمَ: "هَاتِ إصْبَعَكَ إِلَى هَهُنَا وَعَينَ يَدِي، وَهَاتِ يَدَكَ وَضَعْهَا فِي جَنْبِي، وَلَا تَكُنْ غَيْرَ مُؤْمِنٍ بَلْ مُؤْمِنًا". أَجَابَ تَوْمَ وَقَالَ لَهُ: "رَبِّي وَإِلَهِي". قَالَ لَهُ يَسُوعُ: "لَأَنَّكَ رَأَيْتَنِي يَا تَوْمَ أَمَنْتَ؟ طُوبَى لِلَّذِينَ لَمْ يَرَوْا وَآمَنُوا". وَآيَاتٌ أُخَرُ كَثِيرَةٌ صَنَعَ يَسُوعُ أَمَامَ تَلَامِيذِهِ لَمْ تُكْتَبْ فِي هَذَا الْكِتَابِ. وَأَمَّا هَذِهِ، فَقَدْ كُتِبَتْ لِتُؤْمِنُوا بِأَنَّ يَسُوعَ هُوَ الْمَسِيحُ ابْنُ اللَّهِ، وَلِكِي تَكُونَ لَكُمْ، إِذَا آمَنْتُمْ، حَيَاةً بِاسْمِهِ.

THANK YOU:

Special thank you to all those who donated time, labor, efforts, energy, items, finances, food, and to those who took part in our church services and activities during this Holy Season. It truly was a special time and we could not have done it without each and every one of you. God bless you and your families.

ANNOUNCEMENTS & EVENTS:

- ❖ **VIRTUAL RETREAT WITH HIS EMINENCE:** Saturday May 15th @ 2 PM. Join us and receive the blessings from His Eminence Metropolitan JOSEPH. To RSVP, please contact St. Nicholas Teen Soyo or Young Adults.
- ❖ **CAMP THY 2021:** June 20th-25th. Divine Liturgy, Luncheon, and introductory day on June 20th @ St. Nicholas Church. Wednesday June 23rd & Friday June 25th, our Sister Churches in Sacramento & Los Altos will be hosting us for activities. Register:
<https://form.jotform.com/92868742644168>



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. Thank you!

Metropolitan Anthony: ST THOMAS SUNDAY

To-day we are keeping the day of St Thomas the Apostle. Too often we remember him only as a doubter; indeed he is the one who questioned the message which the other Apostles brought to him when they said: Christ is risen! We have seen Him alive! But he is not one who doubted throughout his life or who remained unfaithful to the fullness of the divine revelation of Christ. We must remember that when the Apostles and the Lord heard of the illness of Lazarus, Christ said to them: Let us return to Jerusalem. To which the others said: But the Jews wanted to kill you there. Why should we return? Only Thomas the Apostle answered: Let us go with Him and die with Him. He was prepared not only to be His disciple in words, not only to follow Him as one follows a teacher, but to die with Him as one dies with a friend and, if necessary, for a friend. So, let us remember his greatness, his faithfulness, his wholeness. But what happened then when after the Resurrection of Christ, the Apostles said to the one who had not seen Christ risen, that they had actually seen the risen Christ? Why did he not accept their message? Why did he doubt? Why did he say that he must have proofs, material proofs? Because when he looked at them, he saw them rejoicing in what they had seen, rejoicing that Christ was not dead, rejoicing that Christ was alive, rejoicing that victory had been won. Yet, when he looked at them he saw no difference in them.. These were the same men, only full of joy instead of fear. And Thomas said: Unless I see, unless I probe the Resurrection, I cannot believe you. Is it not the same thing that anyone can say to us who meets us? We proclaimed the Resurrection of Christ, passionately, sincerely, truthfully, a few days ago. We believe in it with all our being; and yet, when people meet us in our homes, in the street, in our place of work, anywhere, do they look at us and say: Who are these people? What has happened to them? The Apostles had seen Christ risen, but the Resurrection had not become part of their own experience. They had not come out of death into eternal life. So it is also with us; except with the saints, when they see them, they know that their message is true.

What is it in our message that is not heard? Because we speak, but are not. We should be so different from people who have no experience of the living Christ, risen, who has shared His life with us, who sent the Holy Spirit to us as, in the words of C.S. Lewis, a living person is different from a statue. A statue may be beautiful, magnificent, glorious, but it is stone. A

human being can be much less moving in his outer presence, yet he is alive, he is a testimony of life.

So let us examine ourselves. Let us ask ourselves where we are. Why is it that people who meet us never notice that we are limbs of the risen Christ, temples of the Holy Spirit? Why?

Each of us has got to give his own reply to this question. Let us, each of us, examine ourselves and be ready to answer before our own conscience and do what is necessary to change our lives in such away that people meeting us may look at us and say: Such people we have never seen. There is something about them that we have never seen in anyone. What is it? And we could answer: It is the life of Christ abroad in us. We are His limbs. This is the life of the Spirit in us. We are His temple.

وَضْعُ الْأَصْبَعِ عَلَى الْجَرَحِ

موت يسوع كان فريداً بكافة المقاييس. كلنا يعرف كيف سمعت أذناه التعبير، ورأت عيناه جحود من أحسن إليهم، وذاق لسانه المر، وعانى جسده اللطامات، واقتبل رأسه إكليل الشوك. هذه كانت علامات تتكيلنا المعنوي والنفسي والجسدي به. أنقضت عليه الظلمة بأشكالها، لكنها لم تدركه، أما رئيس هذا العالم فلم يجد ما يمكن أن يتسلط به عليه (يوحنا ١: ٥؛ ١٤: ٣٠). بقي منيعاً على كل محاولات تطويعه روحياً ودينوياً. مع إشراق نور الفصح، لم يذكر يسوع ممّا سبق سوى ما ترك علامة بادية على جسده، أي آثار المسامير الأربعة التي اخترقت يديه ورجليه، والحرية التي اخترقت جنبه. هذا كان ما كشفه يسوع لتلاميذه الأحد عشر في ظهوره لهم سواء في غياب توما أم في حضوره (يوحنا ٢٠: ٢٠؛ ٢٧). كانت هذه علامات قبوله الآلام كلها بصبر واقتباله الموت طوعاً من أجلنا إلى أن أسلم الروح في يدي الأب (لوقا ٢٣: ٤٦). بهذه العلامات اخترق التاريخ وقلوبنا بأن، وسمر بها كل ظلمة محيطة بقلوبنا وكل ضلال يطارد أفكارنا وكل رغبة سامّة تشنت عزميتها. اللافت في حادثة ظهور يسوع لتلاميذه التي نطالعها في أحد التجديدات هو دور أصبع توما. كان على يسوع أن يحتمل هذا الأصبع الذي يريد تفتيشه، كما نحن نفعل مثله كل يوم! فقد وضع توما شرطاً للإيمان بيسوع أن يتفحص آثار الآلام في جسده، والتي انطبعت فيه عميقاً على ما يبدو، ليتأكد من هويّة الذي ظهر لإخوته في غيابه.

ماذا حصل لما ظهر يسوع ثانية للتلاميذ بحضور توما؟ ها هو توما «يضع إصبعه على الجرح»، كما نقول بالعاميّة. لكن أي جرح هو؟ إنه جرح علاقتنا المجروحة بالرب. جرح عميق جعلناه في جسده وأتى هو لكي يشفيه فينا. فقد منعنا أهواؤنا وأنانيتنا عن رؤية محبته لنا وعنايته بنا؛ ودفنتنا خطايانا في مجد هذا العالم وهمومه وملذاته؛ وأسرنا الخوف فأفقدنا السيطرة على أنفسنا وعلى حياتنا. لقد أتى تفتيش توما لآثار المسامير والحرية ليزيل هذا الغشاء عن أبصارنا، وبقينا من هذا القبر، ويحررنا من هذا الخوف، ويعيد إلينا السيطرة والسيادة على ذواتنا. إنه الإيمان بيسوع المسيح الذي أحبنا حتى الموت، وأعطانا أن نعرف محبة أبيه وأن نأخذ روحه القدوس (يوحنا ٢٠: ٢٢). منذ أن وضع توما أصبعه في الجرح، فهمنا أن الوجود كله بات رهينة القيامة وليس الموت؛ وأتينا نحن عرضة لأشعة محبة الله الدائمة إذا ما شئنا أن نتأمل في معنى آثار المسامير والحرية في جسد المسيح. منذ أن وضع توما «الأصبع على الجرح»، أو بالأحرى في الجرح، سمر توما شكنا وخوفنا على صليب محبة الرب، وترك لنا الإمكانية أن نردّد مع يسوع، وهو على الصليب: في يديك نستودع حياتنا (لوقا ٢٣: ٤٦).

منذ أن وضع توما أصبعه في الجرح، فتح لنا الباب الذي عبره ندخل ونخرج منه كل يوم ونجد مرعى (يوحنا ١٠: ٩)، أي الإيمان الذي يسمر الشك والخوف على صليب محبة الرب، الذي يجعلنا نقدّم حياتنا وتفاصيلها كافة إلى الله في الصلاة، وننتقل من بعدها، كخادم ورسول للمسيح الفادي (يوحنا ٢٠: ٢١)، في رحاب الوجود التي يرعاها الرب بعنايته.

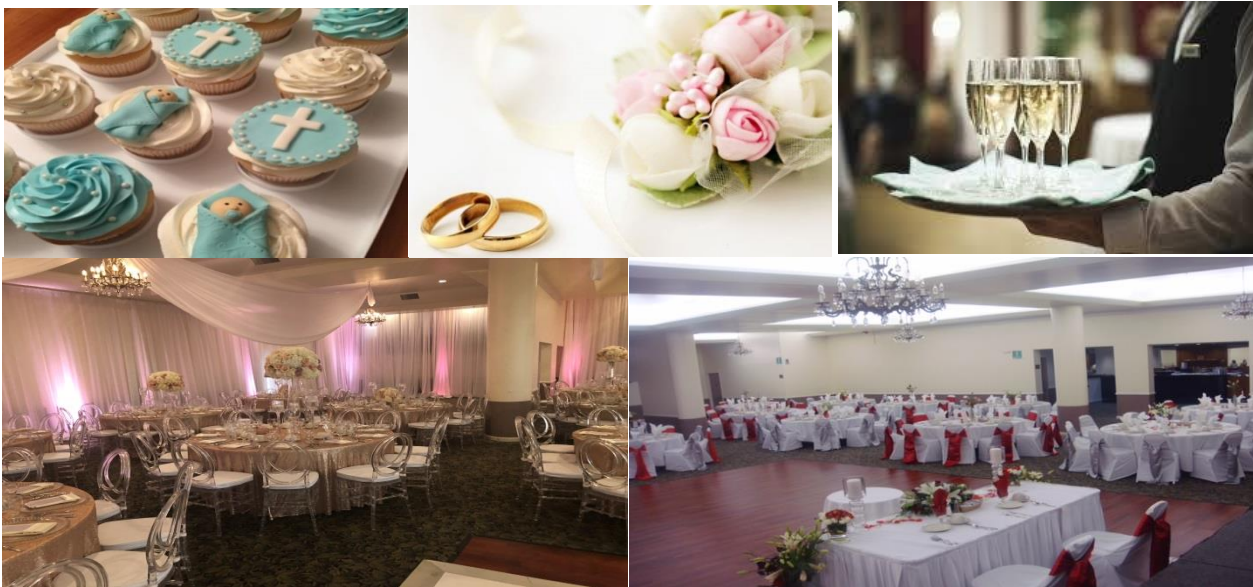
منذ أن وضع توما أصبعه في الجرح، فهمنا أن آثار الآلام في جسد القريب الذي افتداه المسيح ما هي سوى فرصة معطاة لنا لكي يأتي نور الإيمان بيسوع عليها، فيشفي نفوس أصحابها ويحييها (يوحنا ٢٠: ٢٣).

هذا كله ممكن إن عبرنا الامتحان، وأقصد امتحان تفتيشنا الدائم عن إثباتات عن محبة الله لنا، أو تساؤلاتنا حول قدرته على افتدائنا، أو الشك في حقيقة عنايته بعالمه وبالمخلوق على صورته. فمتى عبرنا هذا الامتحان، تصير صلاتنا وخدمتنا المتفانية نبع فرح للقريب، وبلسماً في معاناته، ونوراً في حيرته، وعلامة حضور الرب وسط جحيم الإنسان المعاصر. ساعتها يغبطنا الرب بقوله: «طوبى لكم لأنكم تؤمنون بي كل يوم، وعوض أن تفتشوا يدي ورجلي وجنبي، تفتشون جراح القريب لمداواتها بالإيمان بي وبالغفران الذي أمنحه إياه وبالخدمة التي تقدّمونها له». هكذا يستحيل جحيمنا فردوساً بحضور الرب فيه وقيادته لنا في معارج قيامة الإنسان الذي أحبه وافتداه وأعطاه أن يعرفه بالروح القدس. المسيح قام!

سلوان متروبوليت جبل لبنان

SAINT NICHOLAS ORTHODOX CHURCH BANQUET HALL

The Saint Nicholas Orthodox Church Banquet Hall, is the perfect venue for your next wedding reception, baptism, graduation, birthday, or conference. We offer a range of professional banquet and catering services for making any event a very personal experience for our community. Our vast and eclectic menu showcases a variety of banquet menu options and premium beverages. Our friendly and professionally trained staff will work with you to identify your needs, budget and develop the perfect event for you. For more information contact our Church office at (415) 648-5200 or info@stnicholas-sf.com



Banquet Hall Amenities

- Over 6000 square feet
- Seating for up to 350 guests
- 200 square foot elevated stage
- 25ft x 25ft dance floor
- Lighting & Sound
- Bar available
- Fully equipped industrial kitchen
- On-site catering available with staff
- External caterers are welcome
- Tables, chairs, linens, flatware, silverware available
- Event set up, tear down and cleaning services available
- Complimentary parking lot
- Wheelchair accessible

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Considering Buying or Selling a Multi-Unit or Mixed-Use Property?

Specializing in Mixed-Use, Multi-Family, SRO's, and Commercial Properties in San Francisco and San Mateo Counties.

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Hanna (John) Azar

Broker-Associate

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Recent Transactions



2844 21st Street

\$3,595,000 | 12 Units

- 40%+ upside in rents
- ADU potential



3156-3158 24th Street

\$2,700,000 | 8 Unit Mixed-Use Property

- Off Market Transaction
- Represented Seller

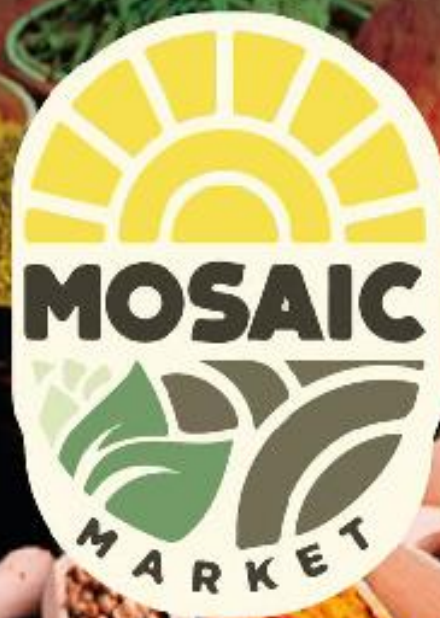


3801 Mission Street

\$1,900,000 | 4 Unit Mixed-Use Property

- 30% + upside in rents
- ADU potential

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