

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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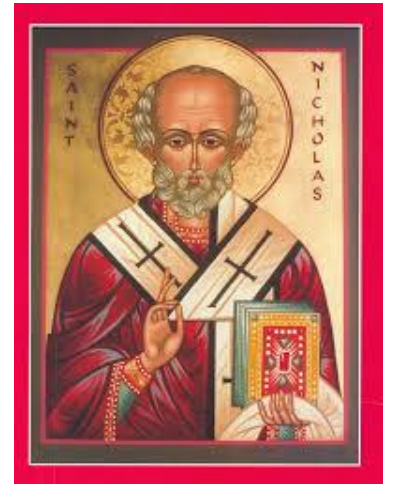
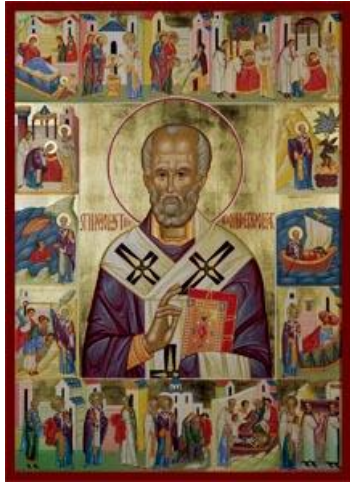
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Sub-Dn. Ilyan Baalbaki

Sub-Dn. Tariq Rantisi

Parish Council Chairman: Azar Azar

Parish Council Vice Chairman: Salim Qaru



Sunday, May 23, 2021

Sunday of the Paralytic

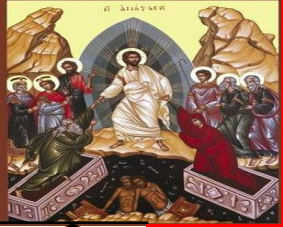
أحد المخلّع

Christ is Risen! Indeed He is Risen!

Al Maseeh Qam! Haqan Qam!

Kristos Anesti! Alithos Anesti!

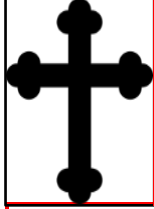
المسيح قام! حقا قام كل عام وأنتم بخير



MEMORIAL SERVICE:

Six Month Memorial Service for the Servant of God, Sub-
Deacon Michel Khoury.

+ 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.

Livestreaming our services will be coming to an end in the near future to encourage more parishioners to attend church.

You can still watch the livestream of the services on our social media until May 30th.

Youtube: <https://www.youtube.com/channel/UCrDWPPWreLZpVhzVGZkjDIA>

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

الرسالة: أعمال الرسل ٩: ٣٢-٤٢

في تلك الأيام فيما كان بطرس يطوف في جميع الأماكن، نزل أيضًا إلى القديسين الساكنين في لدة، فوجد هناك إنسانًا اسمه أينياس مضجعًا على سرير منذ ثماني سنين وهو مخلع. فقال له بطرس: يا أينياس يشفيك يسوع المسيح، قم وافترش لنفسك، فقام للوقت. وراه جميع الساكنين في لدة وسارون فرجعوا إلى الرب. وكانت في يافا تلميذة اسمها طابيتا الذي تفسيره طيبة، وكانت هذه ممثلة أعمالًا صالحة وصدقات كانت تعملها. فحدث في تلك الأيام أنها مرضت وماتت، فغسلوها ووضعوها في العلية. وإذ كانت لدة بقرب يافا، وسمع التلاميذ أن بطرس فيها، أرسلوا إليه رجلين يسألانه ألا يُبطئ عن القدوم إليهم. فقام بطرس وأتى معهما. فلما وصل صعودوا به إلى العلية، ووقف لديه جميع الأرامل يبكين ويُرِيْنَهُ أَقْمَصَةً وَثِيَابًا كَانَتْ تَصْنَعُهَا طَبِيبَةٌ مَعَهُنَّ. فَأَخْرَجَ بَطْرُسُ الْجَمِيعَ خَارِجًا وَجَثَا عَلَى رُكْبَتَيْهِ وَصَلَّى. ثُمَّ التَفَتَ إِلَى الْجَسَدِ وَقَالَ: يَا طَابِيتَا قُومِي. ففُتِحَتْ عَيْنُهَا، وَلَمَّا أَبْصَرَتْ بَطْرُسَ جَلَسَتْ. فَنَاقَلَهَا يَدَهُ وَأَنْهَضَهَا. ثُمَّ دَعَا الْقَدِيسِينَ وَالْأَرَامِلَ وَأَقَامَهَا لَدَيْهِمْ حَيَّةً. فَشَاعَ هَذَا الْخَبَرُ فِي يَافَا كُلِّهَا، فَأَمَنَ كَثِيرُونَ بِالرَّبِّ.

THE EPISTLE: The Acts of the Holy Apostles. (9:32-42)

In those days, as Peter went throughout all regions, he came down also to the saints who dwelt at Lydda. There he found a certain man named Aeneas, who was bedridden for eight years and paralyzed. And Peter said to him: "Aeneas, Jesus Christ heals you; arise and make your bed." And immediately he arose. And all who dwelt at Lydda and Sharon saw him, and they turned back to the Lord. Now there was at Joppa a certain disciple named Tabitha (which means Gazelle). She was full of good works and of charitable deeds which she did. And it came to pass in those days that she fell sick and died; and when they had washed her, they placed her in an upper chamber. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him: "Come to us without delay!" So Peter arose and went with them. And when he arrived, they took him into the upper chamber. All the widows stood by him weeping, showing the tunics and other garments which Tabitha made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body, he said: "Tabitha, arise!" And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and raised her up. Then he called the saints and widows and presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

THE GOSPEL: St. John. (5:1-15)

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water. For an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first, after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for 38 years. When Jesus saw him and knew that he had been lying there a long time, He said to him, "Do you want to be healed?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befalls you." The man went away and told the Jews that it was Jesus Who had healed him.

الإِنْجِيل: يوحنا ٥: ١-١٥

في ذلك الزمان صعد يسوع إلى اورشليم. وإن في اورشليم عند باب الغنم بركة تسمى بالعبرانية بيت حسدا لها خمسة أروقة، كان مضجعا فيها جمهور كثير من المرضى من عميان وعرج ويابسي الأعضاء ينتظرون تحريك الماء، لأن ملاكا كان ينزل أحيانا في البركة ويحرك الماء، والذي ينزل أولا من بعد تحريك الماء كان يبرأ من أي مرض اعتراه. وكان هناك إنسان به مرض منذ ثمان وثلاثين سنة. هذا إذ رآه يسوع ملقى، وعلم أن له زمنا كثيرا، قال له: أتريد أن تبرأ؟ فأجابه المريض: يا سيدي ليس لي إنسان متى حرك الماء يلقيني في البركة، بل بينما أكون آتيا ينزل قبلي آخر. فقال له يسوع: قم احمل سريرك وامش. فلوقت برئ الرجل وحمل سريره ومشى. وكان في ذلك اليوم سبت. فقال اليهود للذي شفي: إنه سبت فلا يحل لك أن تحمل السرير. فأجابه: إن الذي أبرأني هو قال لي: احمل سريرك وامش. فسألوه: من هو الإنسان الذي قال لك احمل سريرك وامش؟ أما الذي شفي فلم يكن يعلم من هو، لأن يسوع اعتزل إذ كان في الموضع جمع. وبعد ذلك وجده يسوع في الهيكل فقال له: ها قد عوفيت فلا تعد تخطئ لنلا يصيبك أسر. فذهب ذلك الإنسان وأخبر اليهود بأن يسوع هو الذي أبرأه.

ANNOUNCEMENTS & EVENTS: CAMP THY 2021: June 20th-25th. Divine Liturgy, Luncheon, and introductory day on June 20th @ St. Nicholas Church. Monday (6/21), Tuesday (6/22), and Thursday (6/24) to be hosted at Saint Nicholas. Wednesday (6/23) & Friday (6/25), our Sister Churches in Sacramento & Los Altos will be hosting us for activities. Camp Registration also includes a ticket to **Great America** on Thursday, June 17th, 2021. Register
Now: <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: SUNDAY OF THE PARALYTIC

How tragic today's story of the life of Christ is. A man had been paralysed for years. He had lain at a short distance from healing, but he himself had no strength to merge into the waters of ablution. And no one - no one in the course of all these years - had had compassion on him. The ones rushed to be the first in order to be healed. Others who were attached to them by love, by friendship, helped them to be healed. But no one cast a glance at this man, who for years had longed for healing and was not in himself able to find strength to become whole. If only one person had been there, if only one heart had responded with compassion, this man might have been whole years and years earlier. As no one, not one person, had compassion on him, all that was left to him - and I say all that was left to him with a sense of horror - was the direct intervention of God. We are surrounded by people who are in need. It is not only people who are physically paralysed who need help. There are so many people who are paralysed in themselves, and need to meet someone who would help them. Paralysed in themselves are those who are terrified of life, because life has been an object of terror for them since they were born: insensitive parents, heartless, brutal surroundings. How many are those who hoped, when they were still small, that there would be something for them in life. But no. There wasn't. There was no compassion. There was no friendliness. There was nothing. And when they tried to receive comfort and support, they did not receive it. Whenever they thought they could do something they were told, 'Don't try. Don't you understand that you are incapable of this?' And they felt lower and lower. How many were unable to fulfil their lives because they were physically ill, and not sufficiently strong... But did they find someone to give them a supporting hand? Did they find anyone who felt so deeply for them and about them that they went out of their way to help? And how many those who are terrified of life, lived in circumstances of fear, of violence, of brutality... But all this could not have taken them if there had been someone who have stood by them and not abandoned them. So we are surrounded, all of us, by people who are in the situation of this paralytic man. If we think of ourselves we will see that many of us are paralysed, incapable of fulfilling all their aspirations; incapable of being what they longed for, incapable of serving others the way their heart speaks; incapable of doing anything they longed for because fear, brokenness has come into them. And all of us, all of us were responsible for each of them. We are responsible, mutually, for one another; because when we look right and left at the people who stand by us, what do we know about them? Do we know how broken they are? How much pain there is in their hearts? How much agony there has been in their lives? How many broken hopes, how much fear and rejection and contempt that has made them contemptuous of themselves and unable even to respect themselves - not to speak of having the courage of making a move towards wholeness, that

wholeness of which the Gospel speaks in this passage and in so many other places? Let us reflect on this. Let us look at each other and ask ourselves, 'How much frailty is there in him or her? How much pain has accumulated in his or her heart? How much fear of life - but life expressed by my neighbour, the people whom I should be able to count for life - has come in to my existence? Let us look at one another with understanding, with attention. Christ is there. He can heal; yes. But we will be answerable for each other, because there are so many ways in which we should be the eyes of Christ who sees the needs, the ears of Christ who hears the cry, the hands of Christ who supports and heals or makes it possible for the person to be healed.

Let us look at this parable of the paralytic with new eyes; not thinking of this poor man two thousand years ago who was so lucky that Christ happened to be near him and in the end did what every neighbour should have done. Let us look at each other and have compassion, active compassion; insight; love if we can. And then this parable will not have been spoken or this event will not have been related to us in vain

الجماعة الرسولية ورعاية الحياة في المسيح

نحن محطّ عناية الربّ، مهما طال زمننا لنعرفه حقّ المعرفة، أو نعي حضوره الحيّ والمتواري، أو نكتشف محبّته التي لا حدود لها، أو نختبر قدرته على التعاطي مع تفاصيل حياتنا بما يحقّقنا وينمّيها ويشفيها، أو أن نؤمن به إيماناً ثابتاً. هو «خفيف الظل»، كما نقول بالعاميّة، إذ لا يفرض نفسه علينا، بل يسألنا كلّ يوم: «أتريد أن تبرأ؟» (يوحنا ٥: ٦). هذه هي الحقيقة التي وصلت إلينا في إنجيل أحد المخلّعين. إنّ طرح هذا السؤال علينا يأخذ صدقاً مختلفاً بعد احتفالنا بالقيامة وعلى ضوءها. هذا بأنّ القيامة تلقى نوراً جديداً ومختلفاً على مقاربتنا لحياتنا وشجونها، لكوننا نعيش هذه الفترة الطقسية الفصحية التي تدعونا إلى أن نتجدّد على أساسها. من أهمّ التحديات التي تواجهنا، في هذا الصدد، عامل الزمن الذي يمرّ علينا فنعتاد على أنفسنا كما هي، في اعتلالها وخطاياها وضعفها، كما نعتاد على واقعنا ومحيطنا، بحيث لا يخالجننا رجاء حقيقيّ حول تغيير ممكن بشأنه. فالزمن يمكنه أن يعطلّ لدينا الرغبة على تجديد ذواتنا وواقعنا، فنستقيل من دورنا أو نشير بأصبع المسؤولية في اتجاه سوانا. في هذا يصبح ما يحصل عندما نهمل صيانة قطعة حديدية فتتعرّض للصدأ فيتأكلها ولا تعود تصلح لشيء. لا شك في أنّ صورة المخلّع المطروح عند البركة منذ ثمانية وثلاثين عاماً، من دون أن يتمكن من الوصول إلى الماء عند تحريكه، هو امتحان كبير ومستديم لقدرته على الاحتمال والصبر والمثابرة، من دون أن تتأذى بذلك مجامع نفسه. لربّما سؤال المسيح الموجّه إليه حول رغبته في الشفاء كانت المقاربة الروحية الأمثل بشأن إبقاء شعلة هذه الرغبة مضيئة فيه. ثمّ طلبه منه بأن «قم، احمِلْ سريرك وامش» (يوحنا ٥: ٨) هو أفضل ما يمكن أن يقدمه يسوع حتّى يقوم المخلّع بتجميع طاقته الجسدية والنفسية، ويوظفها من الآن فصاعداً في الاتجاه الصحيح الذي سيكشفه له يسوع: «ها أنت قد برئت، فلا تخطئ أيضاً، لأنّ يكون لك أثر» (يوحنا ٥: ١٤). هذا ما سمعه المخلّع بعد أن فتّش عمّن شفاه ووجده في الهيكل. إنّ كلام ينقله من حيّز الشفاء الجسديّ إلى حيّز الشفاء الروحيّ، ويضعه في مسار علاقة روحية يقظة أبداً أمام محبة المعطي وجلال العطية.

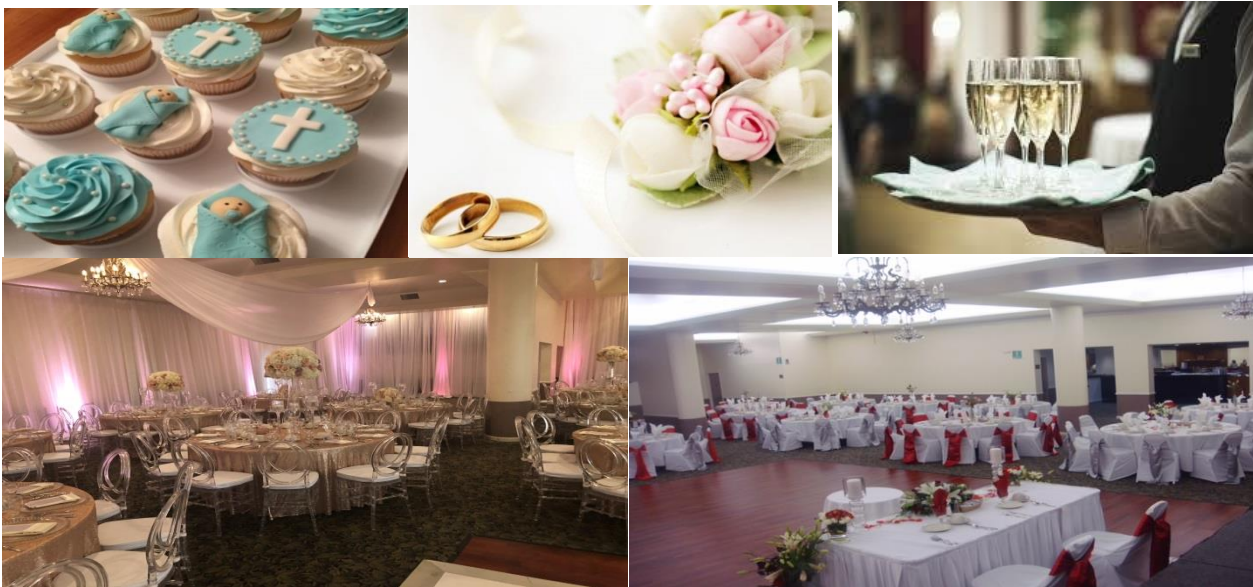
هذا الاهتمام المتدرّج والمتصاعد من يسوع بالمخلّع بلغ ذروته في وصيته له: «لا تعد تخطئ بعد»، لأنّ الحياة الجديدة تحتاج إلى يقظة وانتباه وصيانة دائمة. فخطر الجهل والنسيان والإهمال قائم دوماً، وساعتها تصير المشكلة أعظم وأفدح: «لأنّ يصيبك أثر». فعناية يسوع بنا عناية شاملة وكاملة، تبغي تجديد الإنسان كلّهُ. وهذا الاهتمام يفعلّ لدينا إحساساً آخر فينا بهذا الواقع، واقع يشبه المشهد الذي نراه في بركة بيت حسدا، حيث «كان مضجّعاً جمهور كثير من مرضى وعمي وعرج وعسم، يتوقّعون تحريك الماء» (يوحنا ٥: ٣). هل لدينا القناعة والإيمان بأنّ يسوع يمكن أن يكون من يغيّر واقعنا المؤلم؟ هل اهتمامنا بواقعنا تحوّل من حيّز المراقبة والفحص إلى حيّز العناية المحبة عبر مبادرة نحو أترابنا وطرح السؤال الوجيه عنه عليهم: «أتريد أن تبرأ؟» هل اتّخذ حدث شفاء نفسي المخلّع منطلقاً لأسير في حمل البشري إلى أترابي، بثقة وتواضع وبساطة، كما حين مضى المخلّع و«أخبر اليهود أنّ يسوع هو الذي أبرأه» (يوحنا ٥: ١٥)؟ مطالعة هذا الحدث على ضوء القيامة يعني الكنيسة كجماعة رسولية على مثال الجماعة الأولى التي تعهّدت، من بعد قيامة المسيح، أن تحمل لواء البشري التي حملها يسوع وأنّ تتعهّد الإنسان على مرّ العصور لتقيمه من الصدا الذي لفّ نفسه فيستعيد عافيته التي يقدمها له ربّه، إنّ شاء أن يبرأ بواسطته. هذا يعني أيضاً أن نقوم نحن، مرّة تلو الأخرى، من أشكال برودتنا الداخلية وتقاعسنا وانزواننا وفقدان الرجاء فينا، وننهض إلى رحاب حضور المسيح الحيّ والمحبي الذي يقيم نفوسنا المخلّعة، ويأمرنا بأن نحمل سريرك ونلاقي واقعنا من جديد بنوره. وهذا يعني أخيراً أن نبادر نحو العالم، على مثال يسوع المبادر نحو المخلّع، بما يعكس الحياة الجديدة التي فينا. أعلّ هكذا تفعل قيامة المسيح في العالم؟

سلوان متروبوليت جبيل والبترون وما يليهما

(جبل لبنان)

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