

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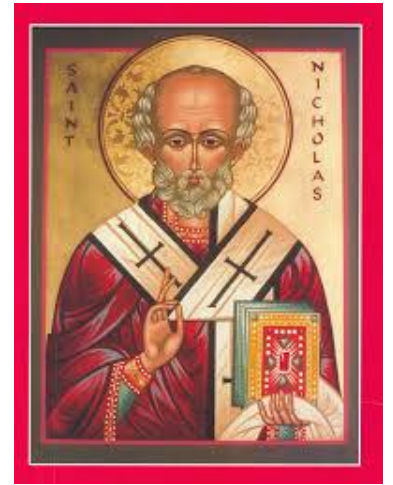
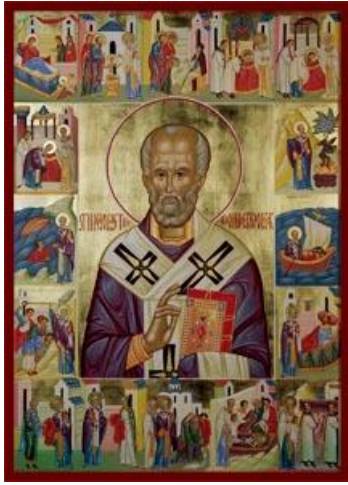
Pastor Emeritus, V. Rev. **Fr. Gregory Ofiesh**

Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, July 4, 2021

GAZA RELIEF:

Our hearts, thoughts and prayers are with the people of GAZA. The people of GAZA need our help! We will be hosting a Humanitarian & Disaster Relief Fundraiser for GAZA. Please help us help those who are in need. All proceeds will be donated to Churches in GAZA and other Humanitarian organizations. To make donations, please mail a check here to St. Nicholas earmarked "For Gaza". You may also donate on our website by choosing "GAZA RELIEF" under "Funds" on our giving website: <https://giving.parishsoft.com/app/giving/stn5200254>

IMPORTANT NOTICE: CHURCH IS OPEN! If you plan to attend, please make sure you use hand sanitizer when you walk inside. Please don't attend if you're feeling sick. We pray for the good health, well-being, and safety of everyone. God bless!

THE EPISTLE: Romans. (2:10-16)

Brethren, glory and honor and peace to everyone who does good, to the Jew first, and also to the Greek; for there is no respect of persons with God. For as many as have sinned without the Law will also perish without the Law; and as many as have sinned under the Law will be judged by the Law (for it is not the hearers of the Law who are just before God but the doers of the Law are justified. For when the nations who do not have the Law do by nature the things contained in the Law, these then, in spite of not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, and their conscience also bears witness, and their conflicting thoughts accuse or perhaps excuse them) in the day when God judges the secrets of persons, according to my gospel, through Jesus Christ.

الرسالة: رومية

يا إخوة، المجد والكرامة والسلام لكل من يفعل الخير، من اليهود أولاً، ثم من اليونانيين، لأن ليس عند الله محاباة للوجوه. فكل الذين أخطأوا بدون الناموس فبدون الناموس يهلكون، وكل الذين أخطأوا في الناموس فبالناموس يدانون، لأنه ليس السامعون للناموس هم أبرار عند الله بل العاملون بالناموس هم يبررون. فإن الأمم الذين ليس عندهم الناموس إذا عملوا بالطبيعة بما هو في الناموس فهؤلاء وإن لم يكن عندهم الناموس فهم ناموس لأنفسهم، الذين يظهرون عمل الناموس مكتوباً في قلوبهم وضميرهم شاهد وأفكارهم تشكو أو تحتج في ما بينها يوم يدين الله سرائر الناس بحسب إنجيلي بيسوع المسيح.

THE GOSPEL: Matthew. (4:18-23)

At that time, as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And He said to them, "Follow Me, and I will make you fishers of men." Immediately they left their nets

and followed Him. And going on from there He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and He called them. Immediately they left the boat and their father, and followed Him. And He went about all Galilee, teaching in their synagogues and preaching the gospel of the Kingdom and healing every disease and every infirmity among the people.

الإنجيل: متى

فِي ذَلِكَ الزَّمَانِ، فِيمَا كَانَ يَسُوعُ مَاشِيًا عَلَى شَاطِئِ بَحْرِ الْجَلِيلِ، رَأَى أَخَوَيْنِ وَهُمَا سِمْعَانُ الْمَدْعُو بُطْرُسَ وَأَنْدَرَاوُسَ أَخُوهُ، يُلْقِيَانِ شَبَكَةً فِي الْبَحْرِ (لَأَنَّهُمَا كَانَا صَيَّادَيْنِ)، فَقَالَ لَهُمَا هَلُمَّ وَرَائِي فَأَجْعَلُكُمَا صَيَّادِي النَّاسِ. فَلِلْوَقْتِ تَرَكَا كُلَّ شَيْءٍ وَتَبِعَاهُ. وَجَازَ مِنْ هُنَاكَ، فَرَأَى أَخَوَيْنِ آخَرَيْنِ وَهُمَا يَعْقُوبُ بْنُ زَبْدَى وَيُوحَنَّا أَخُوهُ، فِي سَفِينَةٍ مَعَ أَبِيهِمَا زَبْدَى يُصَلِّحَانِ شَبَاكَهُمَا فَدَعَاهُمَا، وَلِلْوَقْتِ تَرَكَا السَّفِينَةَ وَأَبَاهُمَا وَتَبِعَاهُ. وَكَانَ يَسُوعُ يَطُوفُ الْجَلِيلَ كُلَّهُ يُعَلِّمُ فِي مَجَامِعِهِمْ وَيَكْرِزُ بِبِشَارَةِ الْمَلَكُوتِ وَيَشْفِي كُلَّ مَرَضٍ وَكُلَّ ضَعْفٍ فِي الشَّعْبِ.

ALTAR CANDLE OFFERING:

- ❖ Offered by St. Nicholas Church for all those named **Peter and Paul** for the celebration of their Names' day on June 29th especially: **Fr. Paul Baba, Peter Shibli Azar, Peter Azar, Peter Boyle, Peter Daheb, Peter Halteh, Paul Halteh, Peter Tannous, Peter Suhail Shatara, Paul Karkar, Paul Habeeb, Paul Bargouth, Paul Nassif, Butros Awwad, Butros Nasrah** and in loving memory of **Paul Dudum**. God bless and many years!

ANNOUNCEMENTS & EVENTS:

- ❖ **PARISH LIFE CONFERENCE:** July 8th-10th. Registration: <https://www.antiochianevents.com/la>
- ❖ **ANNUAL CHURCH PICNIC:** Sunday, August 1st. Blackberry Farms 21979 San Fernando Ave, Cupertino, CA 95014
- ❖ **ST. NICHOLAS CHURCH ANNUAL FOOD FESTIVAL:** October 2nd and 3rd. More info to come.

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.



CONGRATULATIONS:

And best wishes to the 2021 graduates:

Nick Saba, Athena Saba, Esther Clemence Batarse, David Srouji, Nadine Nervaiz, Jamie Msalam, Brianna Rantisi, Alexa Christina Dabai, Adriana Saoud, Rami Bader, Andrew Abuyaghi, John Rantisi, Yazan Dabit, Tarik Dabit, Mallak Zuhair Mukatash, Anthony Mufarreah, Nicholas Barksdale, Jahna Mousa, and Nadia & Issa Keishk

Good luck and God Bless you all!

Metropolitan Anthony

COMMUNION OF SAINTS AND SINNERS

Perhaps in these days that follow the feast of the Resurrection of Christ more than ever can one perceive clearly, passionately, that all the life of the world is one, and all the life of the Church is held in that mysterious communion of saints and sinners, which is the world in becoming. The Liturgy, the common prayers of the Church cannot be understood, apart from this communion of saints and of sinners.

For us who gather week after week in a church, the prayers which we hear appear so often as ready-made prayers: others have composed them, and we have inherited them; but if we give some thought in the way in which they were born, then they are no longer ready-made prayers. Every prayer which you hear was wrought out of a human soul at moments of ecstasy, of distress, at moments of deep repentance, of immense gratitude. Every prayer beginning with those which we have inherited from the Old Testament, with the newest prayers that have come to us from prisons or concentration camps, are born of living souls in their meeting with God, or in their desperate need for a God Whom they grope for, and cannot find.

At times we find it difficult to be at one with the prayers which are sung, recited, with all this flow of prayers. And indeed, it is not surprising, because in one service, in one liturgical sequence, in the simple prayers which we read in the morning and in the evening, the Church has gathered tens of prayers that correspond to the experience, to the life, to the death, to the joy, to the suffering, to the anguish and the gratitude of the saints throughout history. How can we expect that we will receive in our soul, share completely, one after the other, the experience of centuries, of Saint Basil and Saint John, Saint Mark and Saint Symeon? But we could share them in a life-giving way, if we realize that we, small as we are, in the making as we are, groping as we are for a plenitude which is not yet ours, and which they possess to a greater degree than we, that we stand in a vast crowd of men and women at prayer, and that we overhear the great saints of God praying their prayers.

We could stand like children among adults, we could stand in the awareness that here is Saint Basil bringing forth his prayers, from the depth of his experience of God and of life. And here is Saint John, here is another saint, and another again; and we could simply listen attentively, asking ourselves questions at times, say, 'How is it that he says these words? From what depth of an experience alien, strange to me, do these words come?' And then of a sudden say with joy, 'And here I am at one with him, what he says is what I already know or have dimly perceived; oh, how wonderful, I am at one with men who are so great with God!'

And if we treat this way the morning prayers which we read, or the evening prayers, and the various sequences which take place in church, then we would not feel, as we often do, a sense of distress, that all this passes us by, that we do not find ourselves in these words, in the imagery, in these phrases. How could we, in one soul, perceive all the complexity of the Church's two thousand years of divine and human experience? But how easy it would be to stand listening with an open mind, an open heart, ready to respond to what is already ours, ask questions about other things, exclaim in our souls, 'How could you say that, o, Father Basil, how could you speak these words, John?' And then we would gradually grow into a much greater understanding, because the seed of prayer, which already is in our souls, the understanding of the saints which we share with them already if we were true, simple, direct, will grow in us; we would be real to the extent to which we are real already and we would grow into a fuller reality than before.

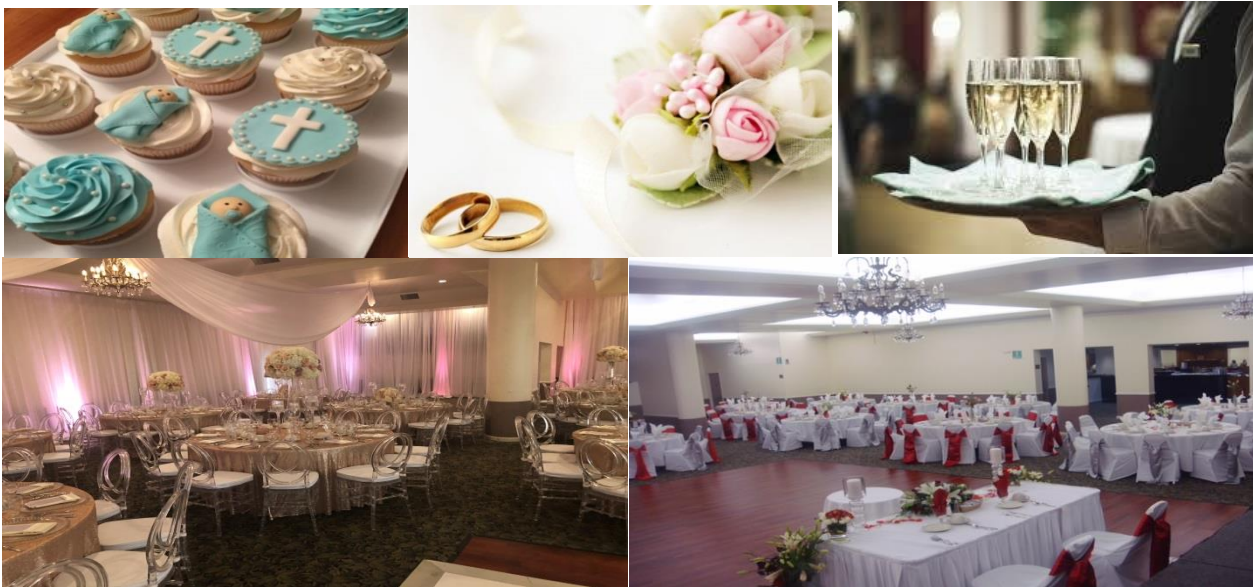
And then we would discover that this communion of saints of which we think as something so invisible and so distant — saints in heaven and we on earth, — is something infinitely more familiar and simple. Then their prayers are in our midst, their experience being shared, in every word of prayer, in every melody of liturgical singing, they are in our midst, not only invisibly praying for us, but making us partakers of their deep, tragic, glorious experience; of God and of the world, of men as much as of God. And then we could turn and see our neighbor also a part of this very mysterious communion of saints and sinners, because our neighbor also partakes, as we do, perhaps by the fringe of his soul, perhaps with the most superficial layers as yet of his heart, in

the same mystery for which we grope. We would feel that we are companions, that we are together, on our way, but more than this — that together we drink from the same source, that together we share with greater ones than ourselves, a wider, deeper life-giving life.

Let us try, in liturgical services, in private prayers, to learn to partake in this simple, true and direct way to the experience and the life of those who have proceeded us and who are greater than we are. And the communion of saints will become reality and the communion of sinners will become something meaningful to us, a real brotherhood of people who are, who recognize themselves as sinners and yet feel that God has come to them also, that they have elder brothers and sisters who are concerned with them, at one with them, sharing with them the most precious gifts of their lives. And we will then be able to grow into a brotherhood, into a sisterhood, to become a body, and one life together with them in God.

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

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- Bar available
- Fully equipped industrial kitchen
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- External caterers are welcome
- Tables, chairs, linens, flatware, silverware available
- Event set up, tear down and cleaning services available
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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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