

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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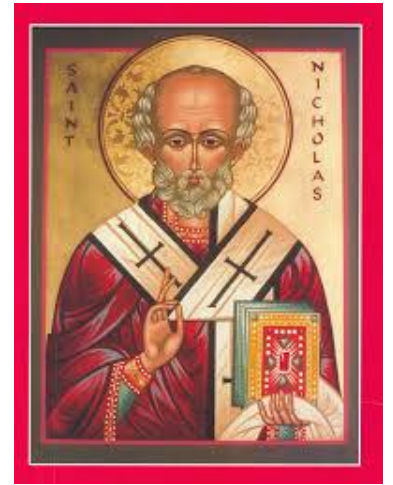
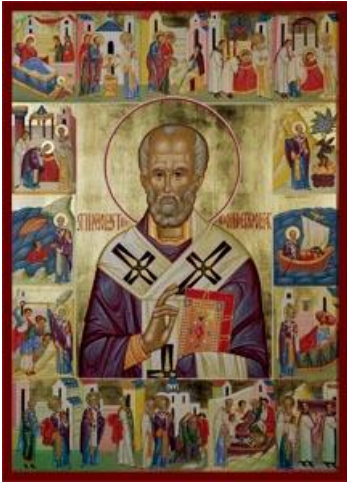
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Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



**Sunday, July 18, 2021**

**Sunday of the Holy Fathers of Fourth Ecumenical Council**

آباء المجمع المسكوني الرابع

**St. Nicholas Church celebrates the Agreement of Concelebration**

Saint Nicholas Antiochian Orthodox Church celebrates with the Palestinian and Jordanian Vicariate of the Greek Orthodox Church the Agreement of Concelebration.

We are proud to announce that his Eminence, the Most Reverend Joseph, Archbishop of New York and Metropolitan of the Antiochian Orthodox Christian Archdiocese of North America and his Eminence, the Most Reverend, Archbishop Elpidophoros (Lambriniadis) of the Greek Orthodox Archdiocese of America, signed an agreement of mutual understanding and respect pertaining to normalizing the relationship with Palestinian and Jordanian Vicariate of the Greek Orthodox Church in California. This move marks a landmark in the unity of the two churches that took place nearly 30 years ago. As a celebration of the signing of this agreement, Saint Nicholas Antiochian Orthodox Church of San Francisco represented by V. Rev Father George Baalbaki and its Parish Council, hosted a celebratory dinner that included Archiepiscopal Vicar of the Palestinian and Jordanian Vicariate V. Rev Father George Jweinat and representatives of the Parish Council members and executive committees of both Saint Nicholas Church and Saint George Church.

Also in Attendance were Priests and chairmen representing the Antiochian and Vicariate churches from the bay area. This is a great win for our community.

<https://www.facebook.com/media/set/?vanity=stnicksf&set=a.10159777250259994>

**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: Titus. (3:8-15)**

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give

diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

#### **الرسالة: تيطس ٣: ٨-١٥**

يا ولدي تيطس، صادقة هي الكلمة وإياها أريد أن تقرّر حتّى يهتمّ الذين آمنوا بالله في القيام بالأعمال الحسنة. فهذه هي الأعمال الحسنة والنافعة. أمّا المباحثات الهديانية والأنساب والخصومات والمماحكات الناموسية فاجتنبها، فإنّها غير نافعة وباطلة. ورجل البدعة بعد الإنذار مرّة وأخرى أعرض عنه، عالمًا أنّ من هو كذلك قد اعتسف وهو في الخطيئة يقضي بنفسه على نفسه. ومتى أرسلت إليك أرتيماس أو تيخيكوس فبادر أن تأتيني إلى نيكوبولس لأنّي قد عزمّت أن أشتي هناك. أمّا زيناس معلّم الناموس وأبلّوس فاجتهد في تشييعهما متأهّبين لئلا يعوزهما شيء. وليتعلم ذوونا أن يقوموا بالأعمال الصالحة للحاجات الضرورية حتّى لا يكونوا غير مثمرين. يسلم عليك جميع الذين معي. سلم على الذين يحبّوننا في الإيمان. النعمة معكم أجمعين، آمين.

#### **THE GOSPEL:**

##### **The Reading from the Holy Gospel according to St. Matthew. (5:14-19)**

The Lord said to His Disciples: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

#### **الإنجيل: متى ٥: ١٤-١٩**

قال الرب لتلاميذه: أنتم نور العالم. لا يمكن أن تخفى مدينة واقعة على جبل ولا يوقد سراج ويوضع تحت المكيال لكن على المنارة ليضيء لجميع الذين في البيت. هكذا فليضي نوركم قدام الناس ليروا أعمالكم الصالحة ويمجدوا أباكم الذي في السموات. لا تظنّوا أنّي أتيت لأحلّ الناموس والأنبياء. إنّني لم أت لأحلّ لكن لأتمم. الحق أقول لكم إنّّه إلى أن تزول السماء والأرض لا يزول حرف واحد أو نقطة واحدة من الناموس حتّى يتمّ الكلّ. فكلّ من يحلّ واحدة من هذه الوصايا الصغار ويعلم الناس هكذا فإنّه يدعى صغيراً في ملكوت السموات. أمّا الذي يعمل ويعلم فهذا يدعى عظيماً في ملكوت السموات.

#### **DORMITION FAST (The Fast of St. Mary)**

On August 1<sup>st</sup> the fast of the Dormition feast of St. Mary starts, and it will end on August 15<sup>th</sup>, the feast of the Dormition of St. Mary. During this fast we abstain from eating: Fish, Meat, Milk and dairy. On Transfiguration we may eat fish, olive oil and wine.

**The Paraklesis Service to the Virgin Mary will take place every Wed. and Fri. @ 7:00 P.M.**

#### **ALTAR CANDLE OFFERING:**

- ❖ Offered by **the Husary family**, in loving memory of **Andony Husary**, on the occasion of his 22<sup>nd</sup> year memorial. May his memory be eternal!

#### **ANNOUNCEMENTS & EVENTS:**

- ❖ **ANNUAL CHURCH PICNIC: Sunday, August 1<sup>st</sup>. Blackberry Farm 21979 San Fernando Ave, Cupertino, CA 95014.** Divine Liturgy will be held at St. Nicholas Church at 10:00 A.M. instead of 11:00 A.M.
- ❖ **ST. NICHOLAS CHURCH ANNUAL FOOD FESTIVAL: October 2<sup>nd</sup> and 3<sup>rd</sup>.** More info to come.

## **CONGRATULATIONS:**

Congratulations to **Alex Bazouzi Butte and Marissa Meisterling Butte** on the occasion of their matrimony.

We wish them happiness and many years!

### **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.



## **Metropolitan Anthony**

### **THE MEANING OF LOVE**

The meaning of love is the meaning of life, because love, in spite of what we very often think or imagine, is not a simple feeling. When we speak of God, and we say that God is love, we do not mean that He is infinite feeling. We mean something deeper than this: that God is a plenitude of life and of being. And this applies also to our human love. Someone who is possessed by love is a man who has a plenitude of life in himself, in whom the sense of life, the power of life is so full, so great, that life is sure of itself. And this generates joy, courage, enthusiasm, and it goes so deep that it is beyond death itself. The Holy Scripture says that love is stronger than death. Indeed it is stronger than death because it has placed itself by its fullness, its power, its intensity in the realm of the resurrection, in the realm of eternal life. And this is why love is capable of final sacrifice, not only of giving and of receiving but of laying down one's life, because this life, if it is given, is also possessed in its fullness. It is plenitude of life which finds expression in final sacrifice. You may remember the words of Christ: 'No one is taking My life from Me, I give it freely Myself.' In that respect love, the fullness of life which it expresses, is invulnerable. People may take our lives, people may put us to any test, and yet one remains invulnerable because no one in reality is taking; the person who loves is giving.

I would like to give an example of this. During the Russian Revolution a mother with two children was hiding in a small town. One evening a woman came, as young as she was, in her late twenties, and told her that she had been discovered, betrayed, and that she was to be arrested in the night in order to be shot. The mother looked at the children, and her new friend said, 'Don't worry, you go, and you hide.' And the mother said, 'How could I go with these two children. I would be found within a few hours.'- 'No', said her unknown friend, 'I will stay behind, call myself with your name and be shot perhaps, but you will escape.' And so she did.

This was an act of love, which proceeded from such fullness of life, from such certainty that life was not ending, and that it was only in the fulfilment that she would find in her death that she could do this.

No one has greater love than he who lays down his life for his friends. Who does it himself, freely, and who in doing so, attains to the fulfillment of life because life is worth only what one lives for, and life attains this fulfillment when all is done that can humanely be done beyond fear, in joy, in certainty.

This is the meaning of love to me. Such fullness of life, that will allow me to accept, to become totally vulnerable, never recoil, never resist, give myself to the last, without discrimination to anyone and for anyone with a certainty that love shall never be defeated, that love is stronger than death; because to love means that we already have renounced a limited self and grown into communion, that is community of life with God, who is love itself.

## في كَماشة المسيح

منذ أن سكب الرب يسوع روحه على التلاميذ، بات المسيحيّ محصوراً في كَماشة يمسك بقبضتيها الرب يسوع. يحصر تلميذ المسيح فكّ الكَماشة الأول وهو قوله عندما كان على عتبة مغادرته التلاميذ: «أنا نور العالم» (يوحنا ٨: ١٢)، بينما يحصره الفكّ الثاني وهو إعلان المسيح: «أنتم نور العالم» (متى ٥: ١٤) والذي نسمعه لمناسبة تذكّار آباء المجمع المسكوني الرابع. تلخّص صورة هذه الكَماشة التعليم الكتابي حول الإنسان، من حيث هو مخلوق على صورة الله ومدعو إلى أن يصير على مثاله. فعبارة «أنا نور العالم» تشير إلى صورة من خلقنا، بينما تشير عبارة «أنتم نور العالم» إلى تحقيق هذه الصورة فينا، أي بلوغنا المثال. بالفعل تلميذ المسيح «تضغطه» قبضتا الكَماشة من دون أن يستطيع أن يفلت منها إلا بطريقة واحدة: الخروج من الذات، من الأنانية، من التوقع، من عدم المعنى. كلام يسوع هذا ضغط على قبضتي الكَماشة بحيث يدفع تلميذه إلى الانطلاق خارجاً، لا بل يعطيه دفعا «صاروخياً» لينطلق في رحاب تحقيق ذاته، أي تحقيق المثال فيه.

في هذا السبيل، يعطينا الرب صورتين عن قوّة الدفع هذه حين يتحدّث عن «المدينة الموضوعة على جبل» و«السراج الموضوع على المنارة» (متى ٥: ١٤، ١٥). فالمدينة الموضوعة على جبل هي أكثر تعرّضاً لشهية اللصوص والغزاة لأنّها في مكان منظور، ما يجعلها مشتهة من هؤلاء بسبب جمالها أو غناها أو موقعها! أمّا السراج الموضوع على المنارة فهو معرّض أكثر لخطر التيار الهوائي ممّا لو كان تحت المكيال، ما يعني أنّ السراج معرّض لخطر أن ينطفئ! في هاتين الصورتين تبرز أمامنا حكمة الرب الخالق في أن يضعنا في مغامرة كبرى، «نتعرّض» فيها لمخاطر تفرضها ظروف النمو في الإيمان في حياتنا اليومية، بحيث تبرز فينا معالم الإنسان الجديد أكثر فأكثر. فهو لم يجعلنا بمنأى عن المخاطر، بل أرسلنا «كحملان بين ذئاب» (لوقا ١٠: ٣). لذا قد تبهرنا صورة النور التي ترتبط في مخيلتنا بأنوار النجاح والشهرة والمجد التي اعتدنا رؤيتها كثيراً في عالمنا اليوم، بينما صورة النور في إنجيل اليوم تعكس ما يسبق أنوار النجاح والشهرة والمجد الحقيقية، أي قبولنا الطوعي بأن نتعرّض للخطر والإخفاق والفشل في سعينا الجادّ والحثيث لعيش بحسب الإيمان، ومن ثمّ النهوض مرّة تلو الأخرى بقوّة هذا الإيمان عينه. أليس هذا ما عناه الرب في دعوته إلينا بأن نتوب، أي بأن نهض بعد سقوط، وبأن ننطلق بعد توقّف، بـ «الوقود» الذي وضعه الله فينا؟

شهادة كهذه حريّ بها أن تجعل أترابنا يعون أنّ عمل النهوض والنموّ وعيش المغامرة بحسب الإيمان هو الشمعة التي لا تنطفئ، شمعة وجود الله في حياتنا، وإيماننا به وعمله غير المنقطع فينا، بحيث يمجّدون تدبيره الحكيم الذي يجعله نوراً فينا ونحن نوره في العالم.

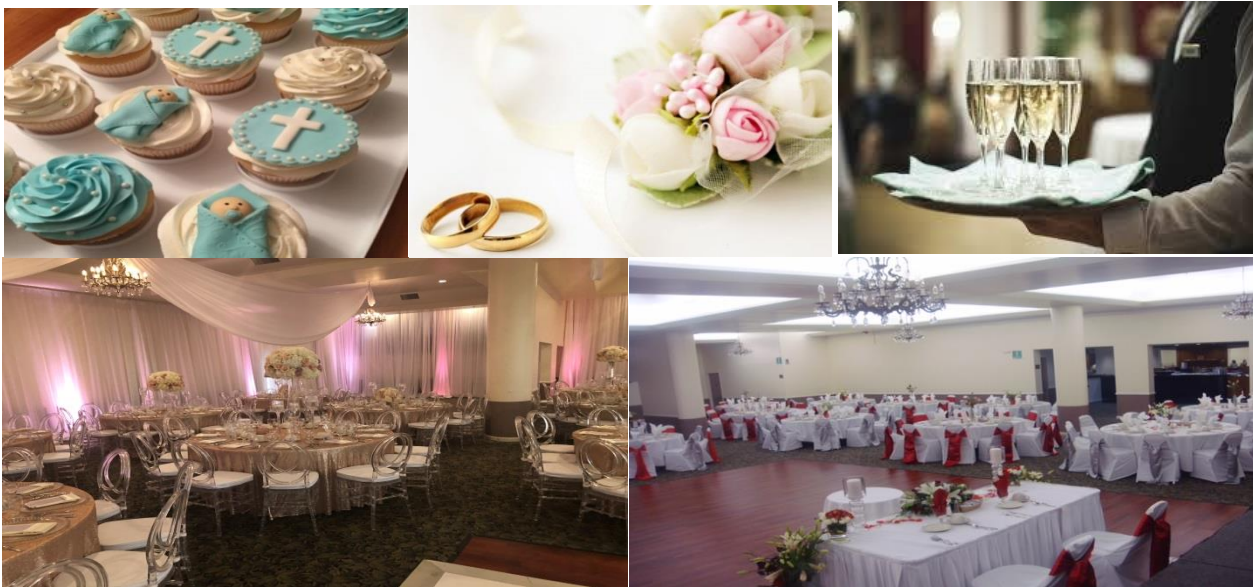
تطنّ عبارة «أنتم نور العالم» في أذاننا فنرتجف، لكننا، في العمق، ندرك كم هي عظيمة ثقة الله بنا، وكم يجب أن تكون ثقتنا به عظيمة أيضاً. في هذه الثقة المتبادلة «يتمجّد الأب الذي في السموات» (متى ٥: ١٦) في قلوبنا وقلوب من تلمسهم شهادتنا. باتت الأمور شفافة إلى درجة بحيث لا نحن ولا هم ننسب فضيلة أو نجاحاً إلى أنفسنا، بل إلى الله الذي أعطانا قوّة الدفع لتحقيق مثاله فينا. الحمد لله أنّ الأمر هو كذلك، على مرّ العصور، في خبرة القديسين وشهادتهم بين أترابهم. عسانا نقبل دعوة الرب فلا نخاف السير في هديّ نوره، ولا نخفي هذا النور عمّن يسرون في دربنا.

سلوان متروبوليت جبل لبنان



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