

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

5200 Diamond Heights Blvd., San Francisco, CA 94131

Tel: (415) 648-5200

Email: info@stnicholas-sf.com--website: stnicholas-sf.com

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

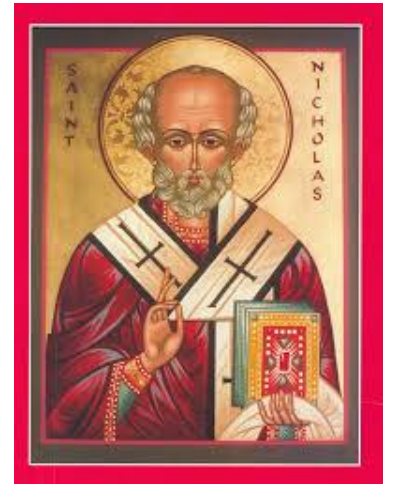
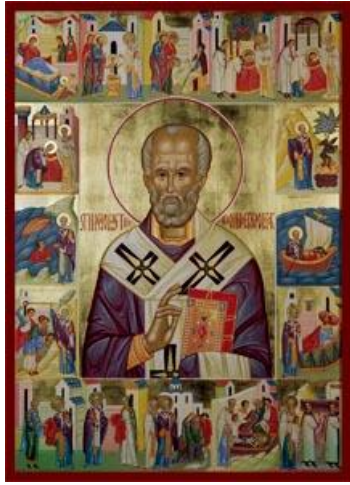
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Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, August 22, 2021

IMPORTANT NOTICE:

CHURCH IS OPEN! If you plan to attend, please make sure to wear a mask 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: 1 Corinthians. (3:9-17)

Brethren, we are God's fellow workers; you are God's husbandry, God's building. According to the grace of God which was given to me, as a wise architect I laid a foundation, and another builds upon it. Let each one take heed how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, stubble; everyone's work will become manifest; for the Day will declare it, because it will be revealed by fire, and the fire itself will test each one's work of what sort it is. If anyone's work which was built on the foundation survives, he will receive a reward. If anyone's work is burned up, he will suffer loss, but he himself will be saved, yet so as by fire. Do you not know that you are a temple of God and that the Spirit of God dwells in you? If anyone corrupts the temple of God, God will corrupt him. For the temple of God is holy, whose temple you are.

1 كورنثوس.

أنا بحسب نعمة الله المنة لي، كبناء حكيم وصنعت الأساس وأخر. يا إخوة، إنا نحن عاملون مع الله، وأنتم حرث الله وبناء الله فإن كان أحد. إذ لا يستطيع أحد أن يضع أساساً غير الموضوع، وهو يسوع المسيح. فليُنظر كل واحد كيف يبني عليه فإن عمل كل واحد سيكون بيئاً، لأن يوم الرب. أو فضة أو حجارة ثمينة أو خشباً أو حشيشاً أو تبنياً يبني على هذا الأساس ذهباً ومن احترق. فمن بقي عمله الذي بناه على الأساس، فسينال أجره سيظهره لأنه يعلن بالنار، وستمتحن النار عمل كل واحد ما هو أما تعلمون أنكم هيكل الله وأن روح الله ساكن فيكم؟ من يفسد هيكل الله، عمله، فسيخسر، وسيخلص هو ولكن كمن يمر في النار يفسده الله، لأن هيكل الله مقدس، وهو أنتم.

THE GOSPEL: Matthew (14:22-34)

At that time, Jesus made the Disciples get into the boat and go before Him to the other side, while He dismissed the crowds. And after He had dismissed the crowds, He went up on the mountain by Himself to pray. When evening came, He was there alone, but the Disciples' boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night He came to them, walking on the sea. But when the Disciples saw Jesus walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately He spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered

Him, "Lord, if it is Thee, bid me come to Thee on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" Jesus immediately reached out His hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Him, saying, "Truly, Thou art the Son of God." And when they had crossed over, they came to land at Gennesaret.

مَتَّى

في ذلك الزمان، اضطرَّ يسوعُ تلاميذه أن يدخلوا السفينة ويسبقوه إلى العبر حتى يصرفَ الجموع. ولما صرَفَ الجموع، صعدَ وخذهُ إلى الجبلِ ليُصَلِّي. ولما كانَ المساءُ، كانَ هناكَ وحدهُ. وكانت السفينةُ في وسطِ البحرِ تكدُّها الأمواجُ، لأنَّ الرِّيحَ كانتَ مُضادَّةً لها. وعِنْدَ الهَجْعَةِ الرَّابِعَةِ مِنَ اللَّيْلِ، مَضَى إِلَيْهِمْ ماشياً على البحرِ. فلَمَّا رَأَى التَّلَامِيذُ ماشياً على البحرِ، اضطربوا وقالوا "إنَّه خيالٌ"، وَمِنْ الْخَوْفِ صَرَخُوا. فَلِلْوَقْتِ كَلَّمَهُمْ يَسوعُ قائلاً: "تَقُوا، أَنَا هُوَ، لَا تَخَافُوا." فَأَجَابَهُ بُطْرُسُ قائلاً: "يَا رَبُّ، إِنْ كُنْتُ أَنْتَ هُوَ، فَمُرْنِي أَنْ آتِيَ إِلَيْكَ عَلَى الْمِيَاهِ." فَقَالَ: "تَعَالَ." فَنَزَلَ بُطْرُسُ مِنَ السَّفِينَةِ، وَمَشَى عَلَى الْمِيَاهِ آتِياً إِلَى يَسوعَ. فَلَمَّا رَأَى شِدَّةَ الرِّيحِ، خَافَ، وَإِذْ بَدَأَ يَغْرُقُ، صَاحَ قائلاً: "يَا رَبُّ نَجِّنِي!" وَلِلْوَقْتِ مَدَّ يَسوعُ يَدَهُ وَأَمْسَكَ بِهِ، وَقَالَ لَهُ: "يَا قَلِيلَ الْإِيمَانِ، لِمَاذَا شَكَّكْتَ؟" وَلَمَّا دَخَلَ السَّفِينَةَ، سَكَتَتِ الرِّيحُ. فَجَاءَ الَّذِينَ كَانُوا فِي السَّفِينَةِ وَسَجَدُوا لَهُ قَائِلِينَ: "بِالْحَقِيقَةِ أَنْتَ ابْنُ اللَّهِ." وَلَمَّا عَبَرُوا، جَاءُوا إِلَى أَرْضِ جَنَيْسَارَتِ.

ALTAR CANDLE OFFERING:

- ❖ Offered by **Michael, Mery, and Mia Saddekni**, for the good health and well-being of the entire **Skef and Saddekni family**.

ANNOUNCEMENTS & EVENTS:

- ❖ **ANNUAL LEBANESE FESTIVAL: Saturday, August 28th, from 12pm-10pm.**
Courthouse Square: Downtown Redwood City, Redwood City, CA. Free admission and parking.
- ❖ **ST. NICHOLAS CHURCH ANNUAL FESTIVAL RAFFLE TICKETS:**
\$50 Per ticket. Please contact Elias Batshon (650) 580-7185
- ❖ **ST. NICHOLAS CHURCH ANNUAL FOOD FESTIVAL: October 2nd and 3rd.** More info to come.

Metropolitan Anthony

WEEKLY WE COME TO CHURCH

After a week which we spend in the twilight of the world, where the powers of good and the powers of evil are in contest, when we are called to be the light of the world, the salt that prevents its corruption, a living message that God has come, that victory over evil is won, and all hopes are possible, indeed all things are in the power of the Lord Jesus Christ who is our strength — after a whole week in this twilight we come to church, and it is a moment when two things should happen.

It is a moment when we re-dedicate ourselves to God, because we bring at the same time in the Holy Liturgy two kinds of gifts. On the one hand, the offering of our souls and bodies, the gift of ourselves which should be unreserved, which we give according to our strength, but a strength that should grow day after day by the exercise of loyalty and faithfulness to God. And we also bring to God a sacrifice, an offering so holy and so perfect, the life and the death of the Lord Jesus Christ, His Resurrection and His Ascension into Heaven, and the vision of what we are called to be — all of us together with all things created. Because it is not only mankind whom God has assumed in Christ through the Incarnation — it is all things visible and invisible; the invisible through His Divinity in the human soul, and the visible by His Incarnation, by God taking flesh and becoming

mysteriously and wonderfully akin to all that is material, visible, tangible. All creation, not only saints and sinners, but all things created can look at Christ's Body and rejoice because in Him they can see themselves in glory.

When we come to God we expect a gift of grace, the power of life to be poured into us so that we should become truly new creatures; not only creatures of flesh and blood, not only created beings standing face to face with their Creator but also creatures, pervaded by the power and the presence, the true communion with God which is given to us in the Sacraments.

It is only to the extent to which we bring ourselves as an offering (let it be earthen vessels open to receive things Holy) that we can receive these Holy things. In the prayer that precedes the consecration of the Holy Gifts the priest says: «Renew us who pray to Thee, and make this bread the Body of Christ, and this cup — the Blood of Christ». It is only to the extent to which we give ourselves to God to be filled, to the extent which we empty ourselves of all things contrary to Him, in intention, at least in the struggle which should be ours, that we can receive the gift.

But this gift is not given to us alone; it is not given to us that we should hug it, possess it, delight in it: it is given to us in the way in which a lamp is lit, in which a fire is lighted, in which the truth is given. Thanks be to God — we are not a body of people, prisoners of our buildings and our small frail Christian society! We are indeed sent into the world to be God's own witnesses, through Communion to the Body and Blood of Christ to be His incarnate presence. When we receive Communion we expect all things from God, but He also expects all things from us.

Let us ponder on this. Let us receive with an open heart and an open mind, with all our being, what God gives us, not in order to possess it but in order to give it, to give it as generously as God gives Himself: life and death, our joy and our sorrow, our broken-heartedness and our hopes — all to be given in God's Name to anyone who needs it. Then we shall have fulfilled the Apostle's call: «Carry one another's burdens, and so you shall have fulfilled the law of Christ».

الشفاعة عموماً وشفاعة والدة الإله خصوصاً (من نشرة رعيتي)

الشفاعة، في مفهوم البعض، هي أن تذهب إلى القديس، وتطلب منه، ليطلب بدوره واسطة من الرب. وهكذا يكون الإنسان قد أطل الطريق على نفسه، أولاً لأن المسيح أقرب إليه من نفسه، وثانياً لأن إمكانية الطلب من الرب مباشرة هي متاحة في كل زمان ومكان، وهو القائل «اطلبوا تجدوا، اقرعوا يفتح لكم»، فتصبح الحجة التي يواجهها بها البعض صحيحة، فنسقط الحاجة إلى قديس أو وسيط. إذ لماذا الذهاب إلى أحدهم ليأخذك إلى آخر؟ لماذا لا تذهب إليه مباشرة؟ فهو السميع المجيب، والطريق مُعبّدة.

الشفاعة عندنا نحن المستقيمي الرأي ليست هي أن نذهب إلى القديس الفلاني، ولا حتى إلى والدة الإله مريم الكلية القداسة، حتى نؤخذ بيدنا إلى الله، مُقادين منهم. الشفاعة هي أنك تتقدم من القديس وتناجيه لأنك تعرفه أو تعرف عنه، لأنك تقتدي به وبسيرته، لأنه صار نهجاً يُحتذى، لأنه قد تبارك وتقدس، وأصبح بالنسبة إليك قدوة في القداسة. نحن نؤمن أن القديس هو في يد الله، وهو، بمقدار امتلائه من الحضور الإلهي، بالمقدار عينه تصبح أنيته مُعبّاة من الحضرة الإلهية التي بدورها تفيض منه حضوراً، مما حباه الله من نعمة.

القديس أصلاً يُلغي نفسه لحساب الله، لمصلحة يسوع. ليس فيه شيء من نفسه ولنفسه. يختفي بالكلية ليظهر المسيح. إذ من لا يختفي ليس هو بقديس، ولا يستطيع أن يُبرز المسيح. القديس هو الذي تبرز فيه سمات الرب يسوع المسيح، ويُبرز بدوره وجه يسوع المسيح نفسه للكون. هو يصبح في يد الله (يوحنا ١٠: ٢٨). فعندما تطلب من القديس، تكون في حالة الطلب من الله نفسه، بفعل اتحاد القديس بالله، ولا تكون قد أطلت الطريق على نفسك، إذ تكون به قد ذهبت مباشرة إلى الله مصدر العطية، ففي الحقيقة القديس هو من يُعطى أن يكون قديساً.

القداسة هي، اتحاد مع الضياء، مع الألوهة. نذهب إلى القديس، لأنه يتكلم لغتنا، لأننا نعرفه، نقرأ نصائحه، نسمع كلماته النازلة من

النعمه عليه، نرى حركاته وصلواته وحتى تأوهاتة، في كل شيء، يضبط إيقاع حياتنا اليومية، نتلمس تجاربه التي في كثير من الأحيان قد نُشبهه تجاربنا، وبالعموم نتعلم منه ضبط الفكر ومُصادقته بالعرق وبالدم على كلمات يسوع. مريم شفيعتنا الحارة، في كل أيامها كانت صامتة وتشير إلى يسوع، تطيع كلماته وتختفي لصالحه. فشاعتها اليوم لا تُرد ولا تُخذل، ودانتها كبيرة لأنها في المجد الإلهي، ولأنها وجه ساطع له وصوت صارخ أن به وفيه ومنه يأتي الخلاص. شفاعتها فلتشمل سيرة حياتنا، لنتخذ المسيح بالنعمة كما اتَّخذته واتَّخذها، فلنلده معها لنفوسنا وللعالم، آمين.

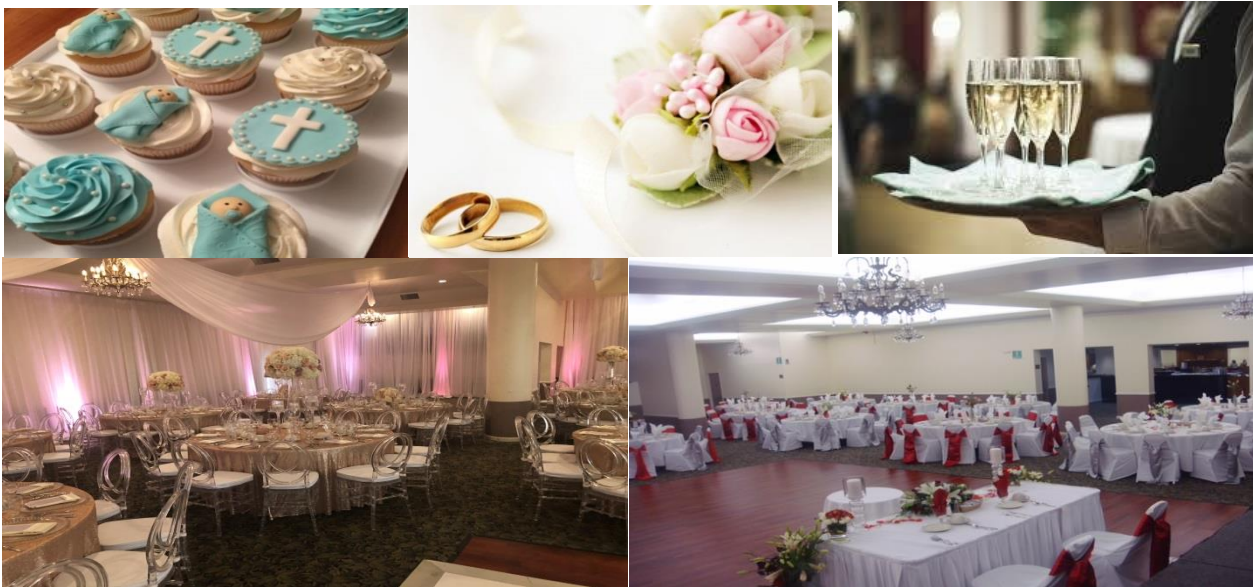
TREE OF LIFE:

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.



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



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P: (650) 918-7465
Saadehlawfirm.com
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