

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**

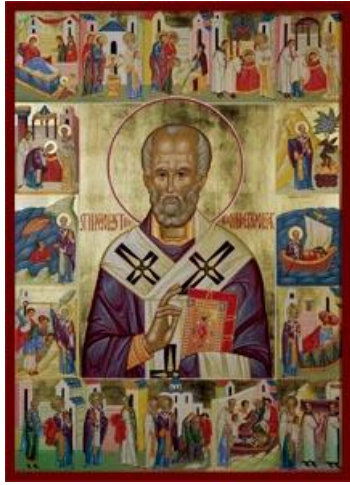
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Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, September 12, 2021

Leave-taking of the Feast of the Nativity of the Theotokos

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!

SYMPATHY & CONDOLENCES:

❖ We would like to offer our Deepest Sympathy and Condolences to the **Bader and Jadelrab Families** for the passing of our Dear Sister in Christ, **Margo Bader** into eternal life.

+ *May Her Memory Be Eternal* +

THE EPISTLE: Galatians (6:11-18)

Brethren, see how large a letter I have written to you with my own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised, only that they may not be persecuted for the Cross of Christ. For not even those who are circumcised do themselves keep the Law; but they desire to have you circumcised, that they may boast in your flesh. But God forbid that I should boast, except in the Cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus, neither circumcision counts for anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Henceforth, let no one trouble me; for I bear in my body the brand-marks of the Lord Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

غلاطية

يا إِخْوَةُ، انْظُرُوا مَا أَعْظَمَ الْكِتَابَاتِ الَّتِي كَتَبْتُهَا إِلَيْكُمْ بِيَدِي. إِنَّ كُلَّ الَّذِينَ يُرِيدُونَ أَنْ يُرْضُوا بِحَسَبِ الْجَسَدِ يُلْزِمُونَكُمْ أَنْ تَخْتَنُوا، وَإِنَّمَا ذَلِكَ لِئَلَّا يُضْطَهَدُوا مِنْ أَجْلِ صَلِيبِ الْمَسِيحِ. لِأَنَّ الَّذِينَ يَخْتَنُونَ هُمْ أَنْفُسُهُمْ لَا يَحْفَظُونَ النَامُوسَ بَلْ إِنَّمَا يُرِيدُونَ أَنْ تَخْتَنُوا لِيَفْتَخَرُوا بِأَجْسَادِكُمْ. أَمَّا أَنَا، فَحَاشَى لِي أَنْ أَفْتَحَرَ إِلَّا بِصَلِيبِ رَبَّنَا يَسُوعَ الْمَسِيحِ، الَّذِي بِهِ صُلِبَ الْعَالَمُ لِي وَأَنَا صُلِبْتُ لِلْعَالَمِ. لِأَنَّهُ فِي الْمَسِيحِ يَسُوعَ لَيْسَ الْخِتَانُ بَشَيْءٍ وَلَا الْقَلْفُ بَلْ الْخَلِيقَةُ الْجَدِيدَةُ. وَكُلُّ الَّذِينَ يَسْلُكُونَ بِحَسَبِ هَذَا الْقَانُونِ، فَعَلَيْهِمْ سَلَامٌ وَرَحْمَةٌ وَعَلَى إِسْرَائِيلَ اللَّهِ. فَلَا يَجْلِبْ عَلَيَّ أَحَدٌ أُنْعَاباً فِيمَا بَعْدَ، فَإِنِّي حَامِلٌ فِي جَسَدِي سِمَاتِ الرَّبِّ يَسُوعَ. نِعْمَةُ رَبَّنَا يَسُوعَ الْمَسِيحِ مَعَ رَوْحِكُمْ أَثُمَّ الْإِخْوَةُ. آمِينَ.

THE GOSPEL: John (3:13-17)

The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of

man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him.”

يوحنا

قَالَ الرَّبُّ: لَمْ يَصْعَدْ أَحَدٌ إِلَى السَّمَاءِ إِلَّا الَّذِي نَزَلَ مِنَ السَّمَاءِ، ابْنُ الْبَشَرِ الَّذِي هُوَ فِي السَّمَاءِ. وَكَمَا رَفَعَ مُوسَى الْحَيَّةَ فِي الْبَرِّيَّةِ، هَكَذَا يَنْبَغِي أَنْ يُرْفَعَ ابْنُ الْبَشَرِ. لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ، بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. لِأَنَّهُ هَكَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّى بَذَلَ ابْنَهُ الْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ تَكُونُ لَهُ الْحَيَاةُ الْأَبَدِيَّةُ. فَإِنَّهُ لَمْ يُرْسِلِ اللَّهُ ابْنَهُ الْوَحِيدَ إِلَى الْعَالَمِ لِيَدِينَ الْعَالَمَ، بَلْ لِيُخَلِّصَ بِهِ الْعَالَمَ.

ALTAR CANDLE OFFERING:

- ❖ Offered by **Nadim, Basma, Janan, Jim, Ivette, Jennifer, Brandon, Matthew Howell, and Jane Moran** for the continued good health of **Oscar Moran** on the special occasion of his birthday on September 7th. God bless and many years!

ANNOUNCEMENTS & EVENTS:

- ❖ **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.
- ❖ **ST. GEORGE ORTHODOX CATHEDRAL DALY CITY:** October 10th. More info to come.

CONGRATULATIONS:

Congratulations to **Shadi and Esther Clemence Azar** 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

ON COMMUNION AND LIFE

We hear week after week the Lord saying, ‘Do this in remembrance of Me’, and we always apply these words, and rightly so, to the celebration of the Last Supper, to the breaking of the bread, to the sharing of the cup, to the holy meal which Christ had with His disciples.

And we are right to do so because it was the prefiguration of the Banquet of the Lamb, of the great feast of eternity, because all of us we have been created by God in order to be His companions for eternity; and a companion is one who breaks the bread with us, who is received at the host's table, who is made an equal to his host by this law of hospitality and of love.

And the Last Supper was this; Christ broke the bread and shared the cup, He made His disciples unto His companions and, as this bread and wine were Him, He united His companions to Himself in an unspeakable way to be one body and one life.

But the words which Christ told, ‘Do this in remembrance of Me’ do not apply only to the last Supper, to the holy and divine Liturgy which we celebrate. What He was doing in the Upper

Room was also an image of what His life and death were. The breaking of the bread was the breaking of His body, the sharing of the cup was the shading of His blood, and what was signified in the last Supper was the Garden of Gethsemane with the anguish and the horror of the coming death upon Him Who was free of evil and yet chose to share with us our destiny of dereliction and mortality, and of Calvary, the actual dying for the salvation of others, — more than this: the dying of their death so that they should share and possess His life.

And if we are to take in earnest what we do here, week after week, feast after feast, celebrating the Last Supper of the Lord, breaking the bread together and sharing the cup, we must remember that this act makes us one with each other, because we become so one with Christ, but also that all that is true of the life and the sacrificial death of Christ must become true for us and in us. We must so live as Christ lived for others, we must so die as Christ died, that others may live. We must so ascend from life into this sacrificial generous life-giving death as Christ did, and this lays upon us a heavy, a stern and glorious responsibility.

Let us take it earnestly, because otherwise our celebration is empty of meaning. We cannot come day after day and ask Christ to let us become partaker of what happens in the Upper Room if we accept to be estranged, to be alien to what it stood for His life, His incarnation, His teaching, His facing the coming death, His dying our death that we may live.

Let us think about it and reconsider all our relationships with others, rethink all our attitude to those who are around us. Do we live for their sake? Is our life an offering? Are we like the Apostles of whom Paul spoke in today's Epistle, like men sent in the last times to bring a witness of love and pay the cost for it, so that life should be theirs, should belong to those who surround us whether they love or hate us, and death should be ours, the death of Christ, sacrificial, holy, an offering of love, brought not only to God, but to each person who needs it.

رفیقنا الصلیب (من نشرة رعیتی 2020)

حياة المسيحي دعوة، والدعوة رحلة، ولنا في هذه الرحلة رفيق. أما رفيق درب المسيحي فهو الصليب. هذه دعوة المسيح لنا، حين (قال: «مَنْ أَرَادَ أَنْ يَتَّبِعَنِي، فَلْيُنْكَرْ نَفْسَهُ، وَيَحْمِلْ صَلِيبَهُ وَيَتَّبِعَنِي» (مرقس ٨: ٣٤). في هذه الآية صورتان متناقضتان، لا تلتقيان سوى في وجه واحد، وجه يسوع وحياته، وفي مَنْ أَرَادَ أَنْ يَتَّبِعَهُ، أي أَنْ يَسْلُكَ كَمَا سَلَكَ، وَيَخْطُو كَمَا خَطَا، وَيَعِيشُ كَمَا عَاشَ، حَتَّى، مَتَى مَاتَ، يَقُومُ كَمَا قَامَ الصورة الأولى، التي في الآية، صورة الإنسان الحر؛ إذ لا يسلُكُ هذا الدرب إلا الحرّ، أي «مَنْ أَرَادَ». لتتقلب الصورة في القسم الثاني من الآية، فنرى هذا الحرّ «تابعاً»، «يكفرُ بنفسه، ويحمل صليبه». حرٌّ يستحيل عبداً. يتخذ صورة عبدٍ كمعلمه (فيلبي ٢: ٧)، مؤمناً بالذي قال أن «ليس عبدٌ أعظم من سيده» (يوحنا ١٥: ٢٠). السرّ كله هنا، في إيماننا بأنّ العبودية في الحبّ حرية. حمل الصليب إخلاءً للذات متاً، وامتلاءً به؛ إنكاراً للذات، واعترافاً به، لأنّ الحياة التي يهبنا إياها الصليب هي منه لا منا، «مع (المسيح صُلبتُ، فأحيا لا أنا، بل المسيح يحيا في» (غلاطية ٢: ٢٠). قد يحصر بعض المؤمنين مفهوم حمل الصليب بالألم والعذاب، أو بالمرض والموت. والواقع أنّ مفهومه الحقيقي هو عكس ذلك تماماً. حمل الصليب هو ببساطة، تعبيرٌ عن النصر أولاً، وما يخلقه ذلك فينا من فرح وسلام. إنّه اشتراكٌ في «موكب نصره المسيح» ((٢كورنثوس ٢: ١٤). نحن نحمل صليبنا وراء مَنْ غلب الموت وحطّمه، ونقلنا بذلك من الموت الى الحياة. نحن نموت اليوم، لنحيا غداً، لإيماننا بأننا «...إِنْ مُتْنَا قَبْلَ أَنْ نَمُوتَ، فَلَنْ نَمُوتَ عِنْدَمَا نَمُوتَ هذا ما ننشده يوم القيامة، متهلّلين: «إِنَّا أَمْسَ قَدْ دُفْنَا مَعَكَ، وَالْيَوْمَ نَقُومُ مَعَكَ بِقِيَامَتِكَ. أَمْسَ قَدْ صُلُبْنَا مَعَكَ، فَأَنْتَ مَجْدُنَا مَعَكَ فِي «ملكوتك» هذا يعني أنّ عيون المسيحي لا تتوقّف عند مشهد الصليب، إنما تخترقه الى ما وراءه، الى القيامة. نعم، قد تبدو الرحلة شاقّة، وهي كذلك؛ فالطريق الذي دُعينا إليه شاقّ وصعب، والباب الذي وُعدنا به ضيق (متى ٧: ١٤)، ولكن

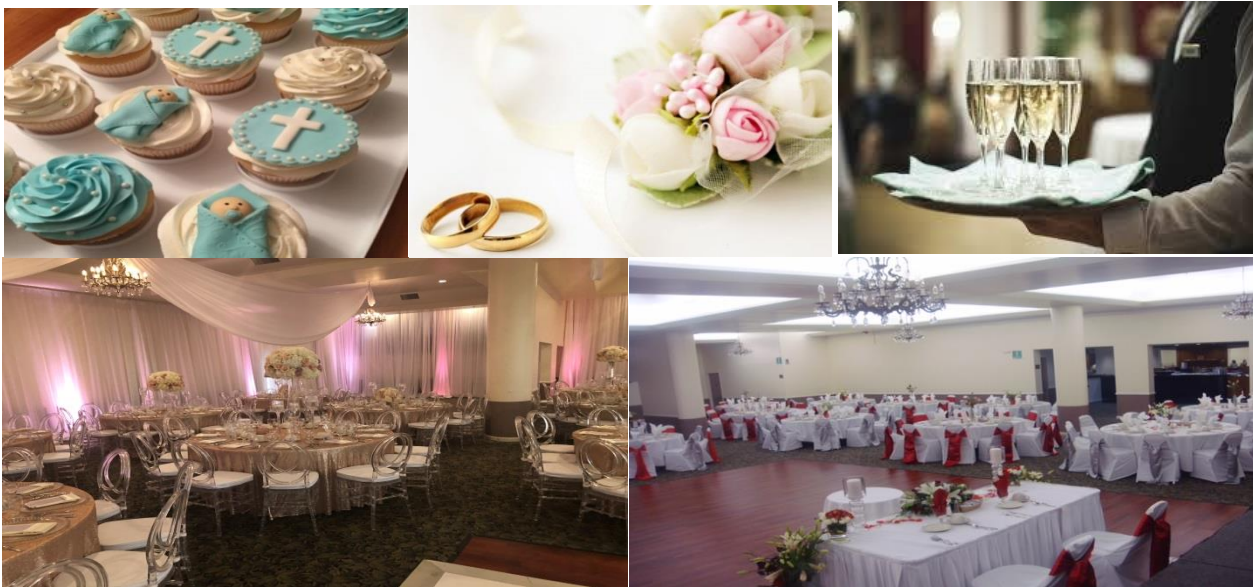
يجب ألا ننسى أنّ لنا رفيقًا وحبيبًا في هذه الرحلة، يجعل لها معنى، ويملأها فرحًا وتعزيات، «فما يبدو صعبًا، يجعله الحبّ سهلاً» (المغبوط أغسطينوس).

هذا سرُّ العلاقة بالمسيح، أنّه هو الغاية وهو في الآن عينه الرفيق، كما يعبرُ سفر المزامير (مزمور ١٦ : ٨) بقوله: «جعلتُ الربَّ دائماً أمامَ عيني»، إنه الغاية؛ «لأنه هو عن يميني لكي لا أتزعزع»، وهو الرفيق.

هذا يقودنا إلى أن نحملَ صليبنا بفرح وثقة ورجاء بأنّ مَنْ حمّله قبلنا، ويحمّله معنا، ومَنْ سارَ أمامنا، ويسيرَ معنا، سيقودنا معه إلى عرش الآب، لنجلسَ عن يمينه إلى مائدة أبناء الله.

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