

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**

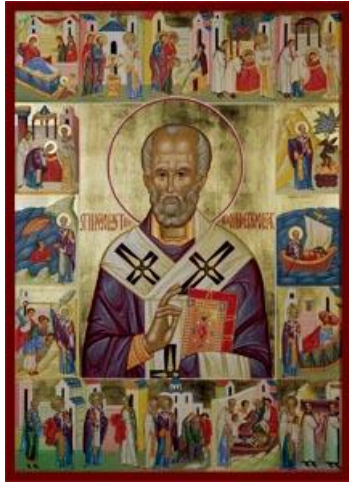
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Parish Council Vice Chairman: **Salim Qaru**



**Sunday, October 17, 2021**

**Sunday of Holy Fathers of Seventh Ecumenical Council**

آباء المجمع المسكوني السابع

**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!**

**+ MEMORIAL SERVICES +**

❖ Forty Days Memorial Service for the Handmaiden of God,  
**Margo Bader.**

❖ Forty Days Memorial Service for the Handmaiden of God,  
**Basima Atwan.**

***May Their Memories Be Eternal!***

**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 يهتّم الذين آمنوا بالله في القيام بالأعمال الحسنة، فهذه هي الأعمال الحسنة والنافعة. أمّا المباحثات الهذيانّة والأنساب والخصومات والمماحكات الناموسية فاجتنبها، فإنّها غير نافعة وباطلة. ورَجُل البدعة، بعد الإنذار مرّة وأخرى، أعرض عنه، عالمًا أنّ من هو كذلك قد اعتسف وهو في الخطيئة يقضي بنفسه على نفسه. ومتى أرسلتُ إليك أرتيماس أو تيخيكوس فبادر أن تأتيَنّي إلى نيكوبولس لأنّي قد عَزَمْتُ أن أشتي هناك. أمّا زيناس معلّم الناموس وأبلوس فاجتهد في تشبيعهما متأهّبين لئلا يُعوزهما شيء. وليتعلّم ذوونا أن يقوموا بالأعمال الصالحة للحاجات الضروريّة حتّى لا يكونوا غير مثمرين. يسلم عليك جميع الذين معي. سلّم على الذين يحبّوننا في الإيمان. النعمة معكم أجمعين، آمين.

## THE GOSPEL: St. Luke. (8:5-15)

The Lord spoke this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when His Disciples asked Him what this parable meant, Jesus said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As Jesus said this, He called out, "He who has ears to hear, let him hear."

### الإنجيل: لوقا ٨: ١٦-٥

قال الربّ هذا المثل: خرج الزارع ليزرع زرعه، وفيما هو يزرع سقط بعض على الطريق فوطئ وأكلته طيور السماء. والبعض سقط على الصخر فلمّا نبت يبس لأنّه لم تكن له رطوبة. وبعض سقط بين الشوك فنبت الشوك معه فخنقه. وبعض سقط في الأرض الصالحة فلمّا نبت أثمر مئة ضعف. فسأله تلاميذه: ما عسى أن يكون هذا المثل؟ فقال: لكم قد أعطي أن تعرفوا أسرار ملكوت الله. وأمّا الباقون فبأمثال كيلا ينظروا وهم ناظرون ولا يفهموا وهم سامعون. وهذا هو المثل: الزرع هو كلمة الله، والذين على الطريق هم الذين يسمعون ثمّ يأتي إبليس وينزع الكلمة من قلوبهم لنلا يؤمنوا فيخلصوا. والذين على الصخر هم الذين يسمعون الكلمة ويقبلونها بفرح ولكن ليس لهم أصل، وإنّما يؤمنون إلى حين وفي وقت التجربة يرتدون. والذي سقط في الشوك هم الذين يسمعون ثمّ يذهبون فيختنقون بهموم هذه الحياة وغناها وملذاتها، فلا يأتون بثمر. وأمّا الذي سقط في الأرض الجيدة فهم الذين يسمعون الكلمة فيحفظونها في قلب جيّد صالح ويثمرون بالصبر. ولمّا قال هذا، نادى من له أذنان للسمع فليسمع.

### قناديل الهيكل ALTAR CANDLES



Offered by **Nadim Bader, Samira and Herman Sijbrant, Elias and Laura Jadelrab, Abboud and Darlene Jadelrab, and all of their children and grandchildren,** in loving memory of **Margaret Bader.** May Her Memory Be Eternal!



Offered by **Khader and Lisa Atwan, Roman and Rhodina Wahhab, and from the entire Atwan and Jaghab Families,** in loving memories of **Basima Jaghab Atwan, Christopher Ghanem, Issam Jaghab, Basem Jaghab, and Naiemeh Jaghab.** May Their Memories Be Eternal!



Offered by **Shukri Bassem Hanhan and Tawfiq Hanhan,** in Blessed Memory of **Bassem Hanhan.** May His Memory Be Eternal!

### Holy Bread of Oblation:

Offered by **David Hanhan and his family,** in loving memory of His Son, **Joseph David Hanhan.** May His Memory Be Eternal!

## October is Youth Month!

## UPCOMING YOUNG ADULTS EVENT

### SAVE THE DATE:

**Sunday, November 7<sup>th</sup>** directly after Sunday Church service. Location TBA.

### **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 EUCHARIST**

When the Lord instituted at the Last Supper that mystery of our faith which we call the Holy Liturgy or the Eucharist, He gathered round Himself His Disciples, both those who were later to be faithful even unto death, and also the one who was already prepared to betray his Master. And He confronted him together with the others, with the extraordinary love of God, because to be admitted to a man's table means that he, our host, consider us to be his equals, his companions in the old sense of this word, those who are untitled to break the bread with him, to share with him the substance of life. Equals in the love of God, equals of God through His love to us, — this is one of the aspects of this extraordinary event which we call the Last Supper.

But we have given it also another name, we call it the Eucharist, from a Greek word which means simultaneously "gift" and "thanksgiving". Indeed we can see that communion to the Body and Blood of Christ is the greatest gift which the Lord can grant us: companionship and equality, becoming the co-workers of God. And through the incredible, unfathomable action and power of the Spirit, because this bread is no longer bread only and this wine is no longer only wine, but have truly become the Body and the Blood of the Giver, we become incipiently and increasingly partakers of the divine nature, Gods by adoption, Gods by participation, so that together with the One Who is the Incarnate Son of God, we became the total revelation of man as well as the total revelation of God's presence, the total Christ of whom St Ignatius of Antioche spoke. And beyond this, higher, deeper even than this, in this community of nature and of life with the Only-Begotten Son of God in the words of St Irenaeus of Lyon, we become truly with regard to God Himself the only begotten son.

This is the gift, but where is the thanksgiving? What can we bring to the Lord? Bread and wine, they belong to Him; our own lives? Are we not His? He has called us out of naught, He has brought us into being, He has endowed us with all that we are and all that we possess. What then can we give which is really ours? St Maxim the Confessor says that God can do all things, save one: He cannot compel the smallest of His creatures to love Him, because love is supreme freedom. This is the only gift which we can bring to God: the gift of a trusting heart.

But why is this mysterious Supper of the Eucharist called the thanksgiving more than any other service, more than any action of ours? What can be given to God? This is a question which the Psalmist was asking himself centuries before Christ appeared and revealed the divine love, and his answer was so unexpected and so true. He says "What reward shall I give to the Lord for all His benefits?" and he replies "I shall take the Cup of salvation, I will give thanks unto the Lord, I will sing praise in the courts of the Temple of the Lord". The supreme act of thanksgiving is not to give back, because one who receives and pays back, repays the gift and in some sort of way, destroys the gift; both indeed become equal, both have given, both have been at the giving end of the chain, but this reciprocal giving has destroyed both joy up to a point. If we wish, if we are capable of receiving, of receiving whole-heartedly, then we are expressing truly our total trust, our assurance that the love of the giver is perfect and it is in receiving whole-heartedly in all simplicity that we bring joy to the one who has given from all his heart.

This is true even in human relationship; We wish to repay a gift only to make ourselves free

from gratitude and from a certain in which we are put when we receive from one who does not love us enough to give whole-heartedly and whom we do not love enough to receive whole-heartedly.

And this is why the Eucharist is the supreme thanksgiving of the Church and the supreme thanksgiving of our earth: people who trust the love of God open-heartedly, without any thought of repaying the gift, only rejoicing in the love it expresses, receive from God not only what He can grant but also what He is, participation to His life, to His nature, to His eternity, to His love divine. Only if we are capable of receiving with perfect gratitude and perfect joy can our participation in the Eucharist be true, only then does the Eucharist become for us also the supreme act of gratitude. But gratitude is difficult because it requires both a loving heart capable of rejoicing when it receives and a perfect trust and faith in the love of the one who gives, trust that this gift is not meant as an humiliation or as an act of enslavement. And this is why we must grow from day to day into the ability to love and to be loved, into the ability to be grateful and to rejoice, and only then does become the Last Supper of the Lord the perfect gift of God and the perfect response of the earth.

### تجارب الزارع الصالح الثلاث

عندما شرح يسوع مثل الزارع لتلاميذه كشف لهم واقع العالم الذين هم مدعوون إلى تبشيره بالكلمة ودعوته إلى الإيمان بالمسيح. فعمل الزارع لا يقتصر على عملية رمي آية للبذار، بل هاجسه هو أن تقع هذه البذار في الأرض الصالحة، وليس على الطريق أو بين الأشواك ولا على الصخرة. كيف له أن يأخذ على عاتقه مهمة الزرع في الأرض الصالحة فيكون نصيبه من نصيب «الذين يسمعون الكلمة فيحفظونها في قلب جيد صالح ويثمرون بالصبر» (لوقا ٨: ١٥)؟ فكيف «يخرج الزارع ليزرع زرع» (لوقا ٨: ٥) وما هي بعض التجارب التي تعترض سبيل ممارسته دور الزارع الصالح؟

تكمن التجربة الأولى في عدم معرفته بطبيعة الأرض التي يرعاها، وتاليًا حسن اختياره مضمون الرسالة التي يوجهها، والطريقة التي بها يشد نفوس المؤمنين إلى أن يلتقطوا الكلمة الإلهية ويعيشوا بموجبها. فاستيعاب الزارع لحقله يشكل حاضنة أساسية للكلمة-الرسالة التي يتمخض بها، وأما استنباطه الوسيلة-اللغة النافعة التي بها يخاطب النفوس فجزء يصله بقلوبهم وينير به واقعهم. سوى ذلك يكون زراعًا على الطريق (لوقا ٨: ٥)، بوجوده خارج الواقع المطلوب منه أن يخاطبه!

أما التجربة الثانية فتأتي من ممارسته عملية الزرع بشكل آلي، أي على شاكلة موظف موكل بمهمة ليس إلا. الحقيقة أن لشخص الزارع دورًا في إيصال الكلمة، هذا لأنه إذا كانت الرسالة التي يحملها متجسدة في حياته، في سلوكه ومعاملته، في أقواله وأفعاله، لمس متلقيها أن أمامه مثالًا حيًا، حاملاً الصفات التي يتحدث عنها الإنجيل كالصبر والمحبة والتضحية والأمانة والتواضع. سوى ذلك، يكون زارعًا على الصخر لأن لا «رطوبة» فيه (لوقا ٨: ٦)، بفعل الجفاف الروحي الذي يعيشه!

أما التجربة الثالثة فتتلون بألوان الإحباط على أنواعه. فهناك الإحباط الناتج من معاینته ضعفاته، أو مقدرته على القيام بدور الزارع خير قيام، أو حساسيته من عثرات، مقصودة أو غير مقصودة، قد تعيق إيصال رسالته. لربما يؤدي به الأمر إلى أن يفقد الثقة بنفسه، أو أن تتعطل لديه روح المبادرة، أو أن تغيب عنه الحاجة إلى تطوير ذاته، أو أن يتخلّى عن عملية التفاعل الشخصي الحي مع الكلمة الإلهية ومع الواقع الذي يخاطبه ويتوجه إليه بأن.

وهناك أيضًا الإحباط المتأني من معاینه ضعفات المتلقي، سواء كانوا أفرادًا أم جماعة (العائلة، أبناء الرعية، إلخ)، وذلك بفعل ما يلاحظه فيهم من عدم اهتمام أو استهتار أو أنانية أو اهتمامات عالمية أو ما يعيق التفاعل الحي مع الكلمة. قد ينكفي الزارع على نفسه فيتخلّى عن إلقاء الكلمة، أو يرميها بقرف أو بروح إدانة أو تعالٍ أو تسلط.

وهناك إحباط آخر ناتج من عدم معاینته ثمرة زرع، أو حصوله على تشجيع أو مكافأة على أتعابه، أو تحقيق النجاح الذي يرجوه لنفسه ولرسالته. فما من مستجيب لدعوته، أو مقدر لجهوده، أو مترئف بأحواله، بل مطالب دومًا بأكثر مما فعل.

هذه التجربة تشغل الزارع عن الزرع بحجج تبدو منطقية لكنها مرتبطة بأوضاع إنسانية ونفسية، وهي تخنقه في مهد رسالته. ساعتها يكون زارعًا بين الشوك (لوقا ٨: ٧) بفعل انشغاله باهتمامات بعيدة عن الروح الرسولية في المسيح، والتي تعتمد على الصبر على الصعاب، والشجاعة والإقدام بروح فرحة معطاءة، والالتكال على النعمة الإلهية والشكر عليها وطلبها.

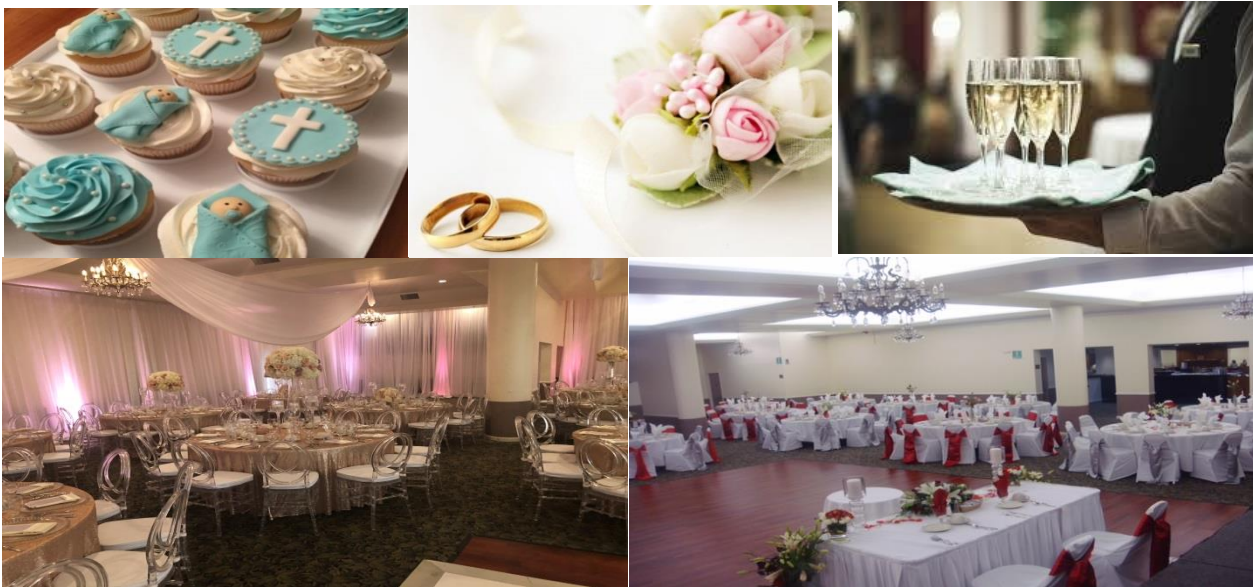
إذا ما نجح الزارع في مواجهة هذه التجارب الثلاث استحالت نفسه أرضًا صالحة تثبت زرعًا صالحًا للمونة، ولأن يكون مصدر بذور لموسم وحقل جديدين. هكذا يصير واقع الكنيسة خصيبًا برعاة وآباء ووالدين ومربين وإخوة صالحين، محيّاهم وذكرهم وصلاتهم تخاطب نفوس من يرعون وينشئون ويربون ويرافقون بأمانة وتقانٍ وروح الرب. فإن شكرنا عمل هؤلاء في حياتنا، فحقهم علينا أن يسألوا كل واحد منا: كيف تخرج لتزرع؟

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