

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**

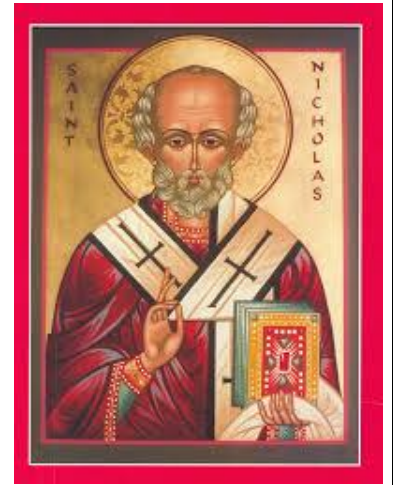
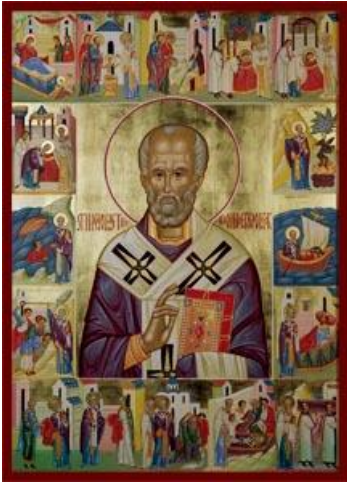
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Parish Council Chairman: **Azar Azar**

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Palm Sunday

Entrance of Our Lord Jesus Christ into Jerusalem

أحد الشعانين



HAPPY PALM SUNDAY!

THE EPISTLE: Philippians (4:4-9)

Brethren, rejoice in the Lord always; again I will say, Rejoice! Let your forbearance be known to all people. The Lord is at hand. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. The things which you both learned and received, and heard and saw in me, these things do; and the God of peace will be with you.

فيلبي

يا إخوة، أفرحوا في الرب كل حين وأقول أيضاً أفرحوا. وليظهر حلمكم لجميع الناس. فإن الرب قريب. لا تهتموا البتة، بل في كل شيء فلتكن طيلاتكم معلومة لدى الله بالصلاة والتضرع مع الشكر. وليحفظ سلام الله، الذي يفوق كل عقل، قلوبكم وبصائركم في يسوع المسيح. وبعد أيها الإخوة، مهما يكن من حق، ومهما يكن من عفاف، ومهما يكن من عدل، ومهما يكن من طهارة، ومهما يكن من صفة محببة، ومهما يكن من حسن صيت، إن تكن فضيلة، وإن يكن مدح، ففي هذه افكروا. وما تعلمتموه، وتسلمتموه، وسمعتموه، ورأيتموه في، فبهذا اعملوا، وإله السلام يكون معكم.

THE GOSPEL: John (12:1-18)

Six days before the Passover, Jesus came to Bethany, where Lazarus who had died was, whom Jesus had raised from the dead. There they made Him a supper; Martha served, and Lazarus was one of those at table with Him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, Simon's son, one of His Disciples (he who was to betray Jesus), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not because he cared for the poor but because he was a thief, and as he had the moneybox he used to take what was put into it. Jesus said, "Let her alone, let her keep it for

the day of My burial. The poor you always have with you, but you do not always have Me.” When the great crowd of the Jews learned that He was there, they came, not only on account of Jesus but also to see Lazarus, whom Jesus had raised from the dead. So the chief priests planned to put Lazarus also to death, because on account of him many of the Jews were going away and believing in Jesus. The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, “Hosanna! Blessed is He Who cometh in the Name of the Lord, the King of Israel!” And Jesus found a young ass and sat upon it; as it is written, “Fear not, daughter of Zion; behold, your king is coming, sitting on an ass’s colt!” His Disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of Him and had been done to Him. The crowd that had been with Jesus when He called Lazarus out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet Jesus was that they heard He had done this sign.

يوحنا

قَبْلَ الْفِصْحِ بِسِتَّةِ أَيَّامٍ، أَتَى يَسُوعُ إِلَى بَيْتٍ عَنِيَا حَيْثُ كَانَ لِعَازَرُ الَّذِي مَاتَ فَأَقَامَهُ يَسُوعُ مِنْ بَيْنِ الْأَمْوَاتِ. فَصَنَعُوا لَهُ هُنَاكَ عَشَاءً، وَكَانَتْ مَرَّتَا تَخْدُمُ، وَكَانَ لِعَازَرُ أَحَدَ الْمُتَكِنِينَ مَعَهُ. أَمَّا مَرِيَمُ فَأَخَذَتْ رَطْلَ طَيِّبٍ نَارِدِينَ خَالِصٍ، كَثِيرِ الثَّمَنِ، وَدَهَنَتْ قَدَمَيَّ يَسُوعَ وَمَسَحَتْ قَدَمَيْهِ بِشَعْرِهَا. فَامْتَلَأَ الْبَيْتُ مِنْ رَائِحَةِ الطَّيِّبِ. فَقَالَ أَحَدُ تَلَامِيذِهِ، يَهُوذَا ابْنُ سِمْعَانَ الْأَسْخَرِيوطِيِّ، الَّذِي كَانَ مُزْمِعاً أَنْ يُسَلِّمَهُ، " لِمَ لَمْ يَبْعَ هَذَا الطَّيِّبَ بِثَلَاثِ مِئَةِ دِينَارٍ وَيُعْطَى لِلْمَسَاكِينِ؟ " وَإِنَّمَا قَالَ هَذَا لَا اهْتِمَاماً بِالْمَسَاكِينِ، بَلْ لِأَنَّهُ كَانَ سَارِقاً وَكَانَ الصُّنْدُوقُ عِنْدَهُ، وَكَانَ يَحْمِلُ مَا يَلْقَى فِيهِ. فَقَالَ يَسُوعُ: "دَعَهَا، إِنَّمَا حَفِظْتُهُ لِيَوْمِ دَفْنِي، فَإِنَّ الْمَسَاكِينِ هُمْ عِنْدَكُمْ فِي كُلِّ حِينٍ، وَأَمَّا أَنَا فَلَسْتُ عِنْدَكُمْ فِي كُلِّ حِينٍ". وَعَلِمَ جَمْعٌ كَثِيرٌ مِنَ الْيَهُودِ أَنَّ يَسُوعَ هُنَاكَ، فَجَاؤُوا، لَا مِنْ أَجْلِ يَسُوعَ فَقَطْ، بَلْ لِيَنْظُرُوا أَيْضاً لِعَازَرَ الَّذِي أَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ. فَأَتَمَرُ رُؤَسَاءُ الْكَهَنَةِ أَنْ يَقْتُلُوا لِعَازَرَ أَيْضاً، لِأَنَّ كَثِيرِينَ مِنَ الْيَهُودِ كَانُوا بِسَبَبِهِ يَذْهَبُونَ فَيُؤْمِنُونَ بِيَسُوعَ. وَفِي الْعَدِ، لَمَّا سَمِعَ الْجَمْعُ الْكَثِيرُ الَّذِينَ جَاؤُوا إِلَى الْعِيدِ بِأَنَّ يَسُوعَ آتٍ إِلَى أُورُشَلِيمَ، أَخَذُوا سَعَفَ النَّخْلِ وَخَرَجُوا لِلِقَائِهِ وَهُمْ يَصْرُخُونَ قَائِلِينَ: "هُوَسَعْنَا، مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ مَلِكِ إِسْرَائِيلَ". وَإِنَّ يَسُوعَ وَجَدَ جَحْشاً فَرَكَبَهُ كَمَا هُوَ مَكْتُوبٌ: "لَا تَخَافِي يَا ابْنَةُ صِهْيُونَ. هَا إِنَّ مَلِكَكَ يَأْتِيكَ رَاكِباً عَلَى جَحْشٍ ابْنِ أَتَانٍ". وَهَذِهِ الْأَشْيَاءُ لَمْ يَفْهَمُهَا تَلَامِيذُهُ أَوَّلاً، وَلَكِنْ لَمَّا مُجَّدَ يَسُوعَ حِينَئِذٍ تَذَكَّرُوا أَنَّ هَذِهِ إِنَّمَا كُتِبَتْ عَنْهُ وَأَنَّهُمْ عَمِلُوهَا لَهُ. وَكَانَ الْجَمْعُ الَّذِينَ كَانُوا مَعَهُ حِينَ نَادَى لِعَازَرَ مِنَ الْقَبْرِ وَأَقَامَهُ مِنْ بَيْنِ الْأَمْوَاتِ يَشْهَدُونَ لَهُ. وَمِنْ أَجْلِ هَذَا اسْتَقْبَلَهُ الْجَمْعُ، لِأَنَّهُمْ سَمِعُوا بِأَنَّهُ قَدْ صَنَعَ هَذِهِ الْآيَةَ.

Holy Bread of Oblation is offered by:

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

PALM SUNDAY BAKE SALE THIS SUNDAY!

Ladies Auxiliary will be sponsoring a Bake Sale THIS SUNDAY. Come and Support our amazing ladies and their delicious baked goods!

*Pre-order pick-ups are on Saturday, April 16th and Sunday, April 17th
from 12 PM- 2 PM @ St. Nicholas Church.*

Palm Sunday Luncheon, offered by the Massad Family.

Reservations are closed and sold out.

Thank you and HAPPY PALM SUNDAY!

Good Friday Soup and Bagels

Leila Paolino and Najwa & Mourice Kari are donating & preparing the Soup, Bagels and Coffee after the Lamentation Service in Loving memory of **Sub. Deacon Michel Khoury.**

God Bless and May His Memory be Eternal!

Special Welcome: We would like to welcome *Fr. George Washburn* from Ss. Peter and Paul Church in Ben Lomond, California, and a dear friend of ours who will be attending Palm Sunday Service at our church. Please give him your warmest regards when meeting him.

2022 Great Lent

{ Lent Period: March 7th – April 23rd }

Day	Date	Celebration
Sunday	April 17 th	Orthodox Palm Sunday (Fish Allowed) / Catholic Easter
Friday	April 22 nd	Great and Holy Friday
Sunday	April 24 th	GREAT AND HOLY PASCHA
Sunday	June 12 th	Pentecost
The Services program during the period of Great Lent 2022		برنامج الصلوات خلال فترة الصوم الأربعيني المقدس لعام 2022
Sundays	The Divine Liturgy	11 am ١١ صباحاً
		القداش الإلهي الأحد

Good Friday Flowers \$50 (Minimum Donation) per Bouquet

الزهور لتزيين نعش المسيح يوم الجمعة العظيمة

Name: _____ الاسم

Phone Number _____ رقم التلفون

Donation(\$): _____ المبلغ

Message: _____

Good Friday flowers: Dear Parishioners: To avoid misspelling of the names, please mail or email the names along with the donation or put it in the tray on Sunday in an envelope with your name & write a memo that this donation is for the “Bier of Christ”. Thank you for your cooperation.

EASTER BREAKFAST

Please join us Saturday, April 23rd, for our Easter Service starting at 9:30 PM. We will have free Easter Breakfast **prepared by Jeries & Josephine Tannous and family and sponsored by the Men’s Fellowship**, directly following the service. We would like to thank everyone and their families who donated.

PASCHA (EASTER) BREAKFAST ITEMS NEEDED: As our custom, the family of St. Nicholas Parish enjoys breaking the Fast together on the dawn of the Resurrection day. After Divine Liturgy we will have breakfast together in celebration of the feast of the Resurrection of our Lord. Call the church office if you would like to donate money or items.

Thank you for your donations!

ANNOUNCEMENTS AND EVENTS:

- ☞ **IT IS THE TIME OF GIVING:** We will be collecting a second tray this Sunday to aid the following causes. (Food for Hungry/ Seminarians and Family/ IOCC for Ukraine/ Patriarchate of Antioch).
- ☞ **MOTHER'S DAY FAMILY NIGHT:** **Friday, May 6th**, doors open at 7 PM. Join us for an incredible night celebrating Mothers! Live entertainment featuring **Safwan, Worood and Radwan**. Amazing Meza followed by a Delicious Dinner, sponsored by the Men's Fellowship. Adults \$60 and Children 12 & under \$30. *For tickets and reservations, please call the Church office, Jeries Tannous, Jeries Azar, Mourice Kari, or Elias Batshon.*
- ☞ **ST. NICHOLAS SPRING HAT SHOW:** **Sunday, May 22nd**, directly following Divine Liturgy. *Ladies, Get ready to show up in your spring hats!* More details to follow.
- ☞ **CAMP THY 2022:** **June 20th – June 25th**. Camp is back at St. Sava Mission in Jackson, Ca! Registration is now open with limited space. To register please visit: <https://campthy.com/camper-registration/>
- ☞ **TREE OF LIFE:** If you would like to purchase a Leaf with your name or a loved one's name engraved to hang on the Tree, please contact the Church office.

2022 ST. NICHOLAS UPCOMING EVENTS

Save the Dates!

July	24 th	St. Nicholas Annual Day Picnic
October 1 st – 2 nd		St. Nicholas Annual Festival
November	19 th	St. Nicholas Annual Thanksgiving Family Night
December	11 th	Parish Council Elections
December	17 th	St. Nicholas Christmas Party

St. Nicholas

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UPDATES AND EVENTS

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2022 SCHEDULE OF SERVICES:
GREAT AND HOLY WEEK OF OUR LORD'S PASSION AND HIS GLORIOUS RESURRECTION

Sunday, April 17th (أحد الشعانين)

Palm Sunday: Entrance of Our Lord into Jerusalem

Matins at 10:00 AM

Divine Liturgy & Procession with Palms at 11:00 AM

Palm Sunday Luncheon (offered by **the Massad Family**).

Holy and Great Monday, April 18th

Bridegroom Matins 7:00 PM (صلاة الختن)

Holy and Great Tuesday April 19th

Bridegroom Matins 7:00 PM (صلاة الختن)

Holy and Great Wednesday, April 20th

Holy Oil Service 7:00 PM (صلاة مسح المرضى بالزيت المقدس)

Holy and Great Thursday, April 21st

1- Divine Liturgy 10:30 AM (خميس الأسرار)

Breakfast after liturgy (offered by **Andoni & Rula Tannous and family**).

2- Matins with 12 Passion Gospels 7:00 PM (صلاة اناجيل الآلام)

Holy and Great Good Friday, April 22nd

1- The Royal Hours & Vespers Service 11:00 AM (صلاة الغروب)

Decoration of Bier of Christ (تزيين نعش السيد المسيح)

2- Matins with the Lamentations at the Tomb at 7:00 PM (تقاريط جناز السيد المسيح)

Followed by Soup and Bagels (offered by **Leila Paolino and Najwa & Mourice Kari**).

Holy and Great Saturday, April 23rd (خدمة الفصح المجيد)

Starting Service 9:30 PM (بداية الخدمة)

Rush 10:00 PM (صلاة الهجمة)

Matins 10:30 PM

Divine Liturgy (القداس الالهى)

Followed by free breakfast, sponsored by the Men's Fellowship & all those who donated and prepared by Jeries Tannous & crew.

Holy and Great Sunday, April 24th

Vespers 12:00 PM (صلاة الباعوث)

Followed by Children Eggs Hunt

***Agape Service - صلاة الباعوث & children's Eggs Hunt Sunday,
April 24th at 12:00 PM Agape (Vesper) Service***

Following the Service we will have the Golden Easter Egg Hunt donated by **Mike Tannous, Hani Tannous, Gihan Cosentino, Christine Jekelian and their families in Loving memory of Josef & Margarit Hanhan, Charles & Almaz Tannous and Asal Tannous. May their Memory be Eternal!**

Many Thanks and May God bless you and your families.

Metropolitan Anthony of Sourozh

The Lord's entry into Jerusalem



Today Christ enters the path not only of His sufferings but of that dreadful loneliness which enshrouds Him during all the days of Passion week. The loneliness begins with a misunderstanding; the people expect that the Lord's entry into Jerusalem will be the triumphant procession of a political leader, of a leader who will free his people from oppression, from slavery, from what they consider godlessness - because all paganism or idol-worship is a denial of the living God. The loneliness will develop further into the dreadful loneliness of not being understood even by His

disciples. At the Last Supper when the Saviour talks to them for the last time, they will be in constant doubt as to the meaning of His words. And later when He goes into the Garden of Gethsemane before the fearful death that is facing Him, His closest disciples, Peter, John and James - whom He chose to go with Him, fall asleep, depressed, tired, hopeless. The culmination of this loneliness will be Christ's cry on the cross, "My God, My God, why hast Thou forsaken me?" Abandoned by men, rejected by the people of Israel, He encounters the extreme of forsakenness and dies without God, without men, alone, with only His love for God and His love for mankind, dying for its sake and for God's glory.

The beginning of Christ's Passion is today's triumphal procession. The people expected a king, a leader - and they found the Saviour of their souls. Nothing embitters a person so much as a lost, a disappointed hope; and that explains why people who could receive Him like that, who witnessed the raising of Lazarus, who saw Christ's miracles and heard His teaching, admired every word, who were ready to become His disciples as long as He brought victory, broke away from Him, turned their backs on Him and a few days later shouted, *Βῆβη* Crucify Him, crucify Him. *Βῆβη* And Christ spent all those days in loneliness, knowing what was in store for Him, abandoned by everyone except the Mother of God, who stood silently by, as She had done throughout Her life, participating in His tragic ascent to the Cross; She who had accepted the Annunciation, the Good Tidings, but who also accepted in silence Simeon's prophecy that a sword would pierce her heart. During the coming days we shall be not just remembering, but be present at Christ's Passion. We shall be part of the crowd surrounding Christ and the disciples and the Mother of God. As we hear the Gospel readings, as we listen to the prayers of the Church, as one image after another of these days of the Passion passes before our eyes, let each one of us ask himself the question, "Where do I stand, who am I in this crowd? A Pharisee? A Scribe? A traitor, a coward? Who? Or do I stand among the Apostles?" But they too were overcome by fear. Peter denied Him thrice, Judas betrayed Him, John, James and Peter went to sleep just when Christ most needed human love and support; the other disciples fled; no one remained except John and the Mother of God, those who were bound to Him by the kind of love which fears nothing and is ready to share in everything. Once more let us ask ourselves who we are and where we stand, what our position in this crowd is. Do we stand with hope, or despair, or what? And if we stand with indifference, we too are part of that terrifying crowd that surrounded Christ, shuffling, listening, and then going away; as we shall go away from church. The Crucifix will be standing here on Thursday and we shall be reading the Gospel about the Cross, the Crucifixion and death - and then what will happen? The

Cross will remain standing, but we shall go away for a rest, go home to have supper, to sleep, to prepare for the fatigues of the next day. And during this time Christ is on the Cross, Christ is in the tomb. How awful it is that, like the disciples in their day, we are not able to spend one night, one hour with Him. Let us think about this, and if we are incapable of doing anything, let us at least realise who we are and where we stand, and at the final hour turn to Christ with the cry, the appeal of the thief, Remember me, Lord, in Thy Kingdom!

وجه الميدالية وقفها في الشعانين

احتفالية كبيرة تتجلى أمامنا في أحد الشعانين. فقد انجذبت الجموع لمرأى لعازر الذي أقامه يسوع من بين الأموات من بعد أن أُنْتِن. ثم انجذبت هذه الجموع لمرأى يسوع داخلاً إلى أورشليم، فأعدّوا له دخول الظافرين. انبهار الجموع كان سطحياً، إذ لا يخفى الأمر على مَنْ عينه تفحص القلوب، سيّما وأنه سبق وأعدّ التلاميذ إلى ما سيحلّ به في أورشليم. لقد قَلَدَتِ الجموع ميدالية الملك لَمَنْ استحقّها، إذ أقام ميّناً من القبر (يوحنا ١٢: ١٣، ١٧-١٨). نعم، توجّبت الجموع مَلِكُها ولكن إلى حين، فمُلْكُه سيكون مرفوضاً منهم إذ لا مكان له في قلوبهم. الكلّ سيخذله، تقريباً، عندما ستحين ساعة الامتحان، وهي حاصلة بعد أيّام قليلة، إذ كانت تفاصيل المؤامرة تُحاك في ظلمة النفوس التي كانت تتحيّن الفرصة للتخلّص من مسيح الربّ (يوحنا ١٢: ١٠).

لم تعشّ المظاهر الاحتفالية في دخول أورشليم فاتحها الوديع ولا عثّمت على محبّته للجميع، إنّما زادت تصميمًا على المضيّ إلى الأمام، إلى مُلْكُه ليستلمه وإلى عرشه ليتربّع عليه. والحقّ يُقال إنّهُ حمل عرشه بيديه ونصبه وارتفع عليه ليتسنى لنا أن نراه، عبر الأجيال، من بعيد وعن قريب على السواء. عرش الملك كان الصليب، ودستوره الحقّ وبذل الذات، وشرعته الصّفح عن صالبيه، ومواطنو ملكوته لصّ مصلوب عن يمينه ومن سيؤمنون به مصلوباً عنا ومخلصاً لنا، أمّا جنوده المخلصون فكانت طليعتهم زمرة من الصيادين والعشّارين صارت بحقّ جماعة الرسولية.

صورة هذا الملك وهذا الملكوت لا تتفق وصورة الجبروت الأرضية التي تلهب الألباب، والباحثة عن المجد والسلطان وتبوء المكانة الرفيعة. إذا المعركة على قدم وساق بين هذه الصورة الدفينة في نفوسنا والحقبة التي أظهرها يسوع باختياره تجسيد إرادة الأب من نحونا. استطاع مثال يسوع، بدخوله الوديع إلى أورشليم وصلبه خارج أسوارها، أن يحقق المعجزات في التاريخ البشريّ، جيلاً بعد جيل، وذلك بفضل كلّ الذين ساروا في أثره على حلبة صراعات الإنسان المختلفة، فكانت قافلة شهداء القرون الأولى والقرون الحديثة خير مثال على فاعلية وداعة المسيح بإزاء تشامخ الأمم، وعلى فاعلية إعلان الحقّ بإزاء وثنية النفوس، وعلى فاعلية المحبة الباذلة بإزاء الأنانية المتعدّدة الأشكال.

وبعد قافلة الشهداء تتابعت قافلة ملك السلام بقافلة الأبرار الصديقين، ثمّ المعترفين الذين عانوا بأجسادهم العذابات الرهيبة بالإضافة إلى معلّمي المسكونة الذين أضأوا على المسكونة بنور الإيمان الحقيقيّ، كذلك الأطباء العديميّ الفضة الذين سكبوا مرهم حسن العبادة على الأجساد المريضة فكانوا يمنحونها الشفاء. وتستمرّ القافلة حتّى يومنا هذا، قافلة الذين يدهنون قدّميّ يسوع بدموع القلب ويمسحونها على غرار مريم التي دهنت قدّميّ يسوع (يوحنا ١٢: ٣)، وتستمرّ أيضاً بأولئك الذين يهتمّون بالفقراء الذين تضامن معهم يسوع، والذين هم معنا في كلّ حين (يوحنا ١٢: ٨).

هؤلاء جميعاً يشكّلون القافلة التي انحازت إلى قضية يسوع بيننا وقضية الإنسان المخلوق على صورته، وجعلوا ملكوته مثبّتاً في أجسادهم على أرضنا هنا، وبينما هم راتعون في السماء يسبحون الربّ على تدبيره الخلاصيّ. فمن أين لأولئك المحتشدين في أورشليم يومها أن يروا هذا المشهد الذي وصل إلينا عبر التاريخ؟ حقّهم علينا إذا تصرفنا مثلهم، فنرتاع ساعتها لقلة بصيرتنا وإدراكنا لمشينة الله وكيفية إخراجة لتدبيره الخلاصيّ على صعيدنا الشخصيّ، وعلى صعيدنا كجماعة ملتزمة حول مائدته المقدّسة، وأخيراً على صعيدنا العامّ، أي البشرية التي هي حقل رعاية الربّ وعنايته حتّى نهاية الأزمنة. كيف سنصعد إلى الفصح مع يسوع؟ هل سنكون لعازر الذي أقامه يسوع من بين الأموات، أم أخته مرثا التي تقوم بخدمته، أو مريم أختها التي تدهنه بالطيب؟ أم سنكون يهوذا، سارق الصندوق الذي يدافع، زوراً، عن الفقراء والعازم على أن يسلم يسوع؟ هل سنهلّ يوماً مثل الجموع ليسوع، لنصلبه بعدها العمر كلّهُ؟ ألا أعطينا فهمًا يا ربّ على غرار التلاميذ الذين لم يفهموا حينها مجرى الأحداث لكنّهم فهموها بعد أن تمجّدت (يوحنا ١٢: ١٦)!

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