

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](mailto:info@stnicholas-sf.com)--website: [stnicholas-sf.com](http://stnicholas-sf.com)

His Eminence **Metropolitan JOSEPH**, Archbishop  
of New York and Metropolitan of all North America

Pastor, V. Rev. **Fr. George Baalbaki**

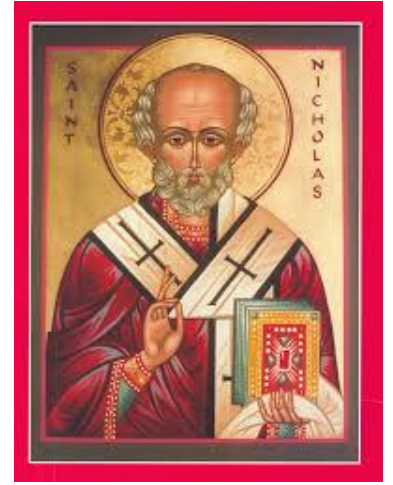
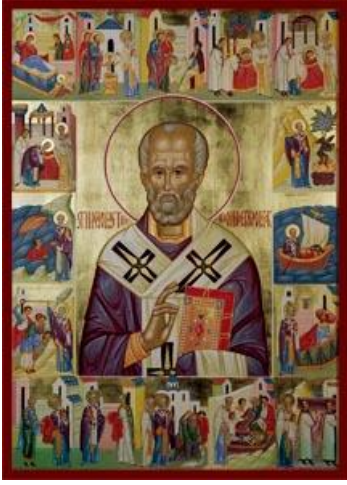
(586) 214-4428 [revbaalbaki@yahoo.com](mailto:revbaalbaki@yahoo.com)

Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



**Sunday, May 22, 2022**

**Sunday of the Samaritan Woman**

أحد السامريّة

**THE EPISTLE: Acts (11:19-30)**

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

**الرسالة: أعمال الرسل (30-19:11)**

في تلك الأيام، لما تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضِّيقِ الَّذِي حَصَلَ بِسَبَبِ اسْتِفْانَوسَ، اجْتَاذُوا إِلَى فِينِيقِيَّةَ وَقَبْرُصَ وَأَنْطَاكِيَّةَ، وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا بِالْيَهُودِ فَقَطْ. وَلَكِنْ قَوْمًا مِنْهُمْ كَانُوا قَبْرُصِيِّينَ وَقَبْرُوانِيِّينَ. فَهَؤُلَاءِ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ، أَخَذُوا يُكَلِّمُونَ الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ. وَكَانَتْ يَدُ الرَّبِّ مَعَهُمْ، فَأَمَّنَ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَبَلَغَ خَبَرُ ذَلِكَ إِلَى آذَانِ الْكَنِيسَةِ الَّتِي بِأُورُشَلِيمَ، فَأَرْسَلُوا بَرْنَابَا لِكَيْ يَجْتَازَ إِلَى أَنْطَاكِيَّةَ. فَلَمَّا أَقْبَلَ وَرَأَى نِعْمَةَ اللَّهِ، فَرِحَ وَوَعَظَهُمْ كُلَّهُمْ بِأَنْ يَتَّبِعُوا فِي الرَّبِّ بِعَزِيمَةِ الْقَلْبِ. لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلِنًا مِنَ الرُّوحِ الْقُدُسِ وَالْإِيمَانِ. وَأَنْضَمَّ إِلَى الرَّبِّ جَمْعٌ كَثِيرٌ. ثُمَّ خَرَجَ بَرْنَابَا إِلَى طَرَسُوسَ فِي طَلَبِ شَاوُلَ. وَلَمَّا وَجَدَهُ أَتَى بِهِ إِلَى أَنْطَاكِيَّةَ. وَتَرَدَّدَا مَعَ سَنَةٍ كَامِلَةٍ فِي هَذِهِ الْكَنِيسَةِ، وَعَلَّمَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ مَسِيحِيِّينَ فِي أَنْطَاكِيَّةَ أَوَّلًا. وَفِي تِلْكَ الْيَافِ، انْحَدَرَ مِنْ أُورُشَلِيمَ أَنْبِيَاءٌ إِلَى أَنْطَاكِيَّةَ. فَقَامَ وَاحِدٌ مِنْهُمْ اسْمُهُ أَغَابُوسَ، فَأَنْبَأَ بِالرُّوحِ أَنَّ سَتَكُونُ مَجَاعَةٌ عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كَلُودِيوسَ قَيْصَرَ. فَعَزَمَ التَّلَامِيذُ، بِحَسَبِ مَا يَتَيَسَّرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي أُورُشَلِيمَ. فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إِلَى الشُّيُوخِ عَلَى أَيْدِي بَرْنَابَا وَشَاوُلَ.

### **THE GOSPEL: John (4:5-42)**

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, "How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered Him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to Him, "Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things." Jesus said to her, "I Who speak to you am He." Just then His Disciples came. They marveled that He was talking with a woman, but none said, "What dost Thou wish?" or, "Why art Thou talking with her?" So the woman left her water jar, and went away into the city, and said to the people, "Come, see a man Who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." So the Disciples said to one another, "Has anyone brought Him food?" Jesus said to them, "My food is to do the will of Him Who sent Me, and to accomplish His work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in Him because of the woman's testimony, "He said to me all that I ever did." So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days.

### **يوحنا (4:5-42)**

في ذلك الزمان، أتى يسوع إلى مدينة من السامرة يُقال لها سُوخار، بقُرب الضيعة التي أعطاهَا يَعْقُوبُ لِيُوسُفَ ابْنِهِ. وكانَ هُنَاكَ عَيْنُ يَعْقُوبَ. وكانَ يسوع قد تَعَبَ مِنَ الْمَسِيرِ. فَجَلَسَ عَلَى الْعَيْنِ، وكانَ نَحْوَ السَّاعَةِ السَّادِسَةِ. فَجَاءَتْ امْرَأَةٌ مِنَ السَّامِرَةِ لِتَسْتَقِي مَاءً. فَقَالَ لَهَا يسوع: أَعْطِنِي لِأَشْرَبَ. فَإِنَّ تَلَامِيذَهُ كَانُوا قَدْ مَضَوْا إِلَى الْمَدِينَةِ لِيَتَنَاعَوْا طَعَامًا. فَقَالَتْ لَهُ الْمَرْأَةُ: كَيْفَ تَطْلُبُ أَنْ تَشْرَبَ مِنِّي، وَأَنْتَ يَهُودِيٌّ وَأَنَا امْرَأَةٌ سَامِرِيَّةٌ؟ وَالْيَهُودُ لَا يُخَالِطُونَ السَّامِرِيِّينَ. أَجَابَ يسوع وقالَ لَهَا: لَوْ عَرَفْتَ عَطِيَّةَ اللَّهِ، وَمَنْ الَّذِي قَالَ لَكَ "أَعْطِنِي لِأَشْرَبَ" لَطَلَبْتَ مِنْهُ فَأَعْطَاكَ مَاءً حَيًّا. قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ إِنَّهُ لَيْسَ مَعَكَ مَا تَسْتَقِي بِهِ وَالْبُيْرُ عَمِيقٌ.

فَمِنْ أَيْنَ لَكَ الْمَاءُ الْحَيُّ؟ أَلَعَلَّكَ أَنْتَ أَعْظَمُ مِنْ أَبِيْنَا يَعْقُوبَ الَّذِي أُعْطَانَا الْبَيْرَ، وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاشِيَتُهُ؟ أَجَابَ يَسُوعُ وَقَالَ لَهَا: كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ أَيْضاً. وَأَمَّا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أَنَا أُعْطِيهِ، فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ. بَلِ الْمَاءُ الَّذِي أُعْطِيهِ لَهُ يَصِيرُ فِيهِ يَنْبُوعُ مَاءٍ يَنْبُعُ إِلَى حَيَاةٍ أَبَدِيَّةٍ. فَقَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ، أُعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أُعْطَشَ وَلَا أَجِيءَ إِلَى هَهُنَا لِأَسْتَقِي. فَقَالَ لَهَا يَسُوعُ: أَذْهَبِي وَادْعِي رَجُلَكَ، وَهَلِّمِي إِلَى هَهُنَا. أَجَابَتِ الْمَرْأَةُ وَقَالَتْ: إِنَّهُ لَا رَجُلَ لِي. فَقَالَ لَهَا يَسُوعُ: قَدْ أَحْسَنْتَ بِقَوْلِكَ إِنَّهُ لَا رَجُلَ لِي. فَإِنَّهُ كَانَ لَكَ خَمْسَةُ رِجَالٍ، وَالَّذِي مَعَكَ الْآنَ لَيْسَ رَجُلُكَ. هَذَا قُلْتِهِ بِالصِّدْقِ. قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ. أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ. وَأَنْتُمْ تَقُولُونَ إِنَّ الْمَكَانَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ هُوَ فِي أُورُشَلِيمَ. قَالَ لَهَا يَسُوعُ: يَا امْرَأَةُ صَدَّقِينِي، إِنَّهَا تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ فِيهَا لِلْأَبِ. أَنْتُمْ تَسْجُدُونَ لِمَا لَا تَعْلَمُونَ وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ. وَلَكِنْ تَأْتِي سَاعَةٌ، وَهِيَ الْآنَ حَاضِرَةٌ، إِذِ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلْأَبِ بِالرُّوحِ وَالْحَقِّ. لِأَنَّ الْأَبَ إِنَّمَا يَطْلُبُ السَّاجِدِينَ لَهُ مِثْلَ هَؤُلَاءِ. اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ، فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا. قَالَتْ لَهُ الْمَرْأَةُ: قَدْ عَلِمْتُ أَنَّ مَسِيحًا، الَّذِي يُقَالُ لَهُ الْمَسِيحُ، يَأْتِي. فَتَمَتَّى جَاءَ ذَاكَ فَهُوَ يُخْبِرُنَا بِكُلِّ شَيْءٍ. فَقَالَ لَهَا يَسُوعُ: أَنَا الْمَتَكَلِّمُ مَعَكَ هُوَ. وَعِنْدَ ذَلِكَ، جَاءَ تَلَامِيذُهُ، فَتَعَجَّبُوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكِنْ لَمْ يَقُلْ أَحَدٌ مِمَّا تَطْلُبُ؟ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا؟ فَتَرَكَّتِ الْمَرْأَةُ جَرَّتَهَا، وَمَضَتْ إِلَى الْمَدِينَةِ، وَقَالَتْ لِلنَّاسِ: تَعَالُوا انظُرُوا إِنْسَانًا قَالَ لِي كُلُّ مَا فَعَلْتُ. أَلَعَلَّ هَذَا هُوَ الْمَسِيحُ؟ فَخَرَجُوا مِنَ الْمَدِينَةِ وَأَقْبَلُوا نَحْوَهُ. وَفِي أَثْنَاءِ ذَلِكَ سَأَلَهُ تَلَامِيذُهُ قَانِلِينَ: يَا مُعَلِّمُ كُلِّ. فَقَالَ لَهُمْ: إِنَّ لِي طَعَاماً لَأَكُلَ لَسْتُ تَعْرِفُونَهُ أَنْتُمْ. فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ: أَلَعَلَّ أَحَدًا جَاءَهُ بِمَا يَأْكُلُ؟ فَقَالَ لَهُمْ يَسُوعُ: إِنَّ طَعَامِي أَنْ أَعْمَلَ مَسِيحَةً الَّذِي أُرْسَلَنِي وَأَتَمَّ عَمَلَهُ. أَلَسْتُ تَقُولُونَ أَنْتُمْ إِنَّهُ يَكُونُ أَرْبَعَةُ أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادُ؟ وَهَا أَنَا أَقُولُ لَكُمْ: اارْفَعُوا عِيُونَكُمْ وَانظُرُوا إِلَى الْمَزَارِعِ، إِنَّهَا قَدْ ابْيَضَّتْ لِلْحَصَادِ. وَالَّذِي يَحْصُدُ يَأْخُذُ أَجْرَةً، وَيَجْمَعُ ثَمَرًا لِحَيَاةٍ أَبَدِيَّةٍ، لِكَيْ يَفْرَحَ الزَّارِعُ وَالْحَاصِدُ مَعاً. فَفِي هَذَا يَصْدُقُ الْقَوْلُ إِنَّ "وَاحِدًا يَزْرَعُ، وَآخَرُ يَحْصُدُ." إِنِّي أُرْسَلْتُكُمْ لِتَحْصُدُوا مَا لَمْ تَعْبُوا أَنْتُمْ فِيهِ. فَإِنَّ آخَرِينَ تَعْبُوا وَأَنْتُمْ دَخَلْتُمْ عَلَى تَعْبِهِمْ. فَأَمَنْ بِهِ مِنْ تِلْكَ الْمَدِينَةِ كَثِيرُونَ مِنَ السَّامِرِيِّينَ مِنْ أَجْلِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنَّ "قَدْ قَالَ لِي كُلُّ مَا فَعَلْتُ." وَلَمَّا أَتَى إِلَيْهِ السَّامِرِيُّونَ، سَأَلُوهُ أَنْ يُقِيمَ عِنْدَهُمْ. فَمَكَثَ هُنَاكَ يَوْمَيْنِ. فَأَمَنْ جَمْعٌ أَكْثَرَ مِنْ أُولَئِكَ جَدًّا مِنْ أَجْلِ كَلَامِهِ. وَكَانُوا يَقُولُونَ لِلْمَرْأَةِ: لَسْنَا مِنْ أَجْلِ كَلَامِكَ نُؤْمِنُ الْآنَ. لَأَنَّا نَحْنُ قَدْ سَمِعْنَا، وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ، مُخَلِّصُ الْعَالَمِ.

### **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!*

### **ANNOUNCEMENTS AND EVENTS:**

- ✳ **LADIES AUXILIARY MEETING:** This Sunday, May 22<sup>nd</sup>, at 1 PM following Church Service in our hall. All Ladies are welcome to join us!
- ✳ **CAMP THY 2022: June 29<sup>th</sup> – June 25<sup>th</sup>!** We are almost at full capacity. Please register ASAP online at: <http://campthy.com/camper-registration/>
- ✳ **ANNUAL FESTIVAL RAFFLE TICKET:** Our annual raffle ticket with the grand prize of a brand new Tesla is back! \$50 per ticket, drawing will take place on Sunday October 2, 2022. To purchase your ticket(s), please contact Elias Batshon (650) 580-7185 or the Church office (415) 648-5200.

### **SAVE THE DATES UPCOMING EVENTS 2022**

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



## Metropolitan Anthony Sermon on the Samaritan woman

The Holy Gospel has not given us the name of the Samaritan woman. But the Tradition of the Church remembers, and calls her in Greek - Photini, in Russian - Svetlana, in Western languages – Claire (In Arabic- Noor or Mouneira). And all these names speak to us of one thing - of light.

Having met the Lord Jesus Christ she has become a light shining in the world, a light that enlightens those who meet her. Every Saint is offered us as an example; but we cannot always emulate the concrete ways in which a Saint lived, we cannot always repeat their way from earth to heaven.

But we can learn from each of them two things. The one is that by the grace of God we can achieve what seems humanly impossible; that is, to become a person in the image and likeness of God, to be - in this world of darkness and tragedy which is in the power of lies - a word of truth, a sign of hope, the certainty that God can conquer if we only allow Him access to our souls. Because if the Kingdom of God is not established within us, if God is not enthroned in our minds and hearts, a fire that destroys everything unworthy of ourselves and of Him, we cannot spread God's light around.

And the second thing which the Saints can teach us is to understand the message which their names convey to us. And today's Samaritan woman speaks of light. Christ has said that He is the Light of the world, the light that enlightens all men; and we are called to give shelter within our souls, minds and hearts - indeed, within our whole self - to this light; so that the word spoken by Christ, "Let your light so shine before all men, that seeing your good deeds they may give glory to your Father who is in heaven", may be fulfilled and accomplished in and through us.

It is only through seeing our deeds, through seeing how we live that people can believe that the light is God's light; it is not in our words, unless they are words of truth and of power like those of the Apostles, or of Christ Himself indeed. And let us reflect, each of us, on the meaning of our name and on the way in which we can become what we are called.

The Samaritan woman came to the well without any spiritual purpose; she came, as she came daily, to fetch water - and she met Christ. Each of us may meet our God at any turn in our life, when we are about our most homely tasks, if our hearts are turned in the right direction, if we are prepared to receive a message, to listen; indeed - to ask questions! Because the Samaritan woman asked a question of Christ, and what she heard transcended her question in such a way that she recognised in Him a prophet, and later - the Christ, the Saviour of the world.

But the light must not be pushed under a bushel. Having discovered that the Light had come into the world, that the word of divine truth was resounding now amidst men, that God was among us, she left behind all concerns and ran to share the joy, the wonder of what she had discovered with others. She brought her fellow-citizens to Christ. She told them first why she believed; and when perhaps curiosity, or the convincing power of her words, and the change that had occurred in her brought them to Christ, they saw for themselves and said to her, It is no



longer because of what you say that we believe - we have seen, we have heard.

And this is what the Samaritan woman teaches all of us: be open at every moment of life, while we are busy with the simplest things, to receive the divine word, to be illumined by the divine light, to be cleansed by His purity, to receive it in the depths of our souls, receive it with all our life, so that people seeing what we have become may believe that the light has come into the world.

Let us pray to the Samaritan woman to teach us, to guide us, to bring us to Christ in the way in which she came, and to serve Him in the way in which she served Him, being the salvation of all who were around her. And may the blessing of God be upon you, the Father and the Son and the Holy Ghost, now and forever and world without end!

## بئر الحياة وساقى العطشى

تأتي إلى البئر وأنت تحمل جرّة ماء لتستقي، فنتفاجأ بأنّ يسوع يطلب منك أن تسقيه لأنّه عطشان إليك أكثر من الماء! والحق يُقال إنّك لم تكن قاصداً إياه، على عكس ما فعل هو إذ انتظرَكَ عند حاقّة البئر. تأتي إلى البئر وقد انتصف النهار، فترى أنّ يسوع لا يبحث عن الفيء ليستظلّ به، بل يبحث أن يبقى معك في ظلك، حتّى تأنس إليه، إلى درجة تنسى معها حرّ النهار وتلتمس منه ندى الروح الذي ينعشك. تأتي إلى البئر ويسوع وحيد هناك، فتكتشف أنّك وحيد من دونه، وتراه واحداً معك، ضئيلاً عليك، باحثاً عنك، طالباً إياك. تأتي إلى البئر في وقت لن تلتقي فيه أحداً، فتلتقي يسوع ويحدّثك عن عالم الله وجمال البشر فيه وكيف يمكنك أن تدخل إليه ويصير عالمك.

تأتي إلى البئر وأنت تظنّ أنّك تعبد الله حقاً، فينكشف أمامك سرّ مَنْ يقودك إلى الله ويضعك في طريقه من بعد أن تنكشف له أنت بسيرتك الملتوية فيصلحها لتتطلق في رحاب سيرتك المستقيمة.

تأتي إلى البئر وأنت إنسان خاطئ، فتأخذها من يسوع أجمل وأبهى ممّا كنت تنتظر أو تعتقد أو تتخيّل، فتترك إنسانك القديم وراءك، وتأخذ هذه الواقعة حجة تصطاد بها آخرين ليطلبوا لأنفسهم الإنسان الجديد.

تأتي إلى البئر وأنت تبحث عن ماء شرب، فتذهب من عند يسوع ممثلاً عرفاناً، وشاهداً للتغيير الذي تحدّثه يمين العليّ التي لامست حياتك؛ وتروي سواك ممّا ارتويت، وتروي لسواك مسيرة حياتك الجديدة.

تأتي إلى البئر فاقد البوصلة في حياتك، فتعود أدراجك من عند يسوع وأنت تقدّم إلى أترابك البوصلة التي هدتك إلى الحياة. تأتي إلى البئر خالي الوفاض، فتذهب من عند يسوع حاملاً إياه وكارزاً به إلى أترابك وإخوتك.

هكذا خبرت السامريّة لقاءها بالمسيح عند البئر ونقلته إلى أهل سوخار. فتحتّ باب قلبها ليسوع، ففتح لها باب الحياة، فصارت حيّة به. استنارت هي فأنارت معها سواها، فصارت منارة له. قامت هي فأقامت معها سواها، فصارت الرافعة إليه. دعاها إليه، فدعت إليه سواها، فصارت كاروزاً بالنعمة.

في حادثة اهتداء السامريّة، ينكشف لنا شخص يسوع تحت نور جديد. ففي بدء اللقاء، ظنّت السامريّة أنّ يسوع عطشان لطلبه منها أن تسقيه ماء، لكنّه قادها بطريقته إلى أن تطلب هي ماء الحياة الذي يعطيه هو. وفي نهاية المطاف، ظنّ التلاميذ أنّ يسوع جائع، فسألوه أن يأكل، لكنّه قادهم بطريقته إلى الطعام الحقيقيّ الذي يبحث عنه، ألا وهو أن يعمل مشيئة الآب ويتمّ عمله. بالإشارة إلى حالتي العطش والجوع، قادنا يسوع مع السامريّة ومع تلاميذه إلى الفرح الكامن بارتواء العطشان وشبع الجائع عبر إلقائه الضوء على تحقيق مشيئة الله بينما هو سائر بيننا، سواء في معابنته الحقل الذي يحتاج إلى زرع، أو في معابنته الحقل الذي يحتاج إلى حصاد، وذلك عبر تسطيره الحاجة إلى إعداد فعلة يقومون بدور الزارع ودور الحاصد.

لا شكّ في أنّ فرح يسوع هو الذي انعكس في حياة السامريّة أولاً، ثمّ في حياة أهل سوخار، وأخيراً في حياة التلاميذ الذين كانوا شهوداً على قيامة كهذه، حيث لم يتوقّع أحد شيئاً البتّة: فالحكاية ابتدأت باستغراب السامريّة كيف أنّ يهودياً يحدث امرأة سامريّة، ثمّ باستغراب التلاميذ كيف أنّ يسوع يحدث امرأة، وأخيراً باستغراب أهل سوخار كيف استدرجتهم السامريّة إلى المسيح بكشفه لها سيرتها القديمة (يوحنا ٤: ٩، ٢٧ و ٣٩).

خلف هذا الفرح وحدة عزيزة على قلب يسوع. فهذا الفرح يعمّر جمع شمل المتفرّقين، ويعزّز وحدة الزارع والحاصد برّب الحصاد. فكيف يمكننا أن نكون متقبّلين هذه الكلمة ومعاونين في نشرها ومشاركين في حصيلتها؟ هل من سامريّة عطشى بيننا تكون هي الفاتحة لمثل هذه الخيرات؟ وهل من سوخار جديدة تلبّي النداء؟ وهل من تلاميذ يتجدّدون بإصغائهم إلى يسوع وعمل مشيئته؟ فأين أنت إذا أيتها البئر حتّى تأتي إليك؟

+ سلوان مطران جبيل والبترون وما يليهما



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May 16, 2022

President Joe Biden  
The White House  
1600 Pennsylvania Avenue, N.W.  
Washington, DC 20500

Re: Assassination of Shireen Abu Akleh 1971-2022

Dear President Biden,

It is with the greatest sorrow that we witnessed the assassination of journalist, and Palestinian American, Shireen Abu Akleh, the voice of truth, reason, and fairness for 25 years. The pain and shock over her murder continue to reverberate in our community as we watch the shocking and horrific images of the Israeli police attacking and beating civilians, including pallbearers at her funeral. These dehumanizing actions which constitute an attack on the solemnity of a funeral procession and the rights of a community to bury its dead are barbaric and shock the conscience of all people of good will.

Since its inception, the IDF has been carrying out atrocities in an attempt to silence the Palestinian vision of a homeland, including the imprisonment and murder of children, among its many sins. Silencing press, or reporting a false narrative is another tool of many oppressors, and the IDF is no different. A free press is one of the most impactful means that a democracy can use to build a free society. The murder of Shireen Abu Akleh sends a message throughout the world that freedom of the press and freedom of expression has gone from the consciousness of every democracy. The beating and attack of mourners at her funeral is an outrage and a complete disregard of the most fundamental tenets of human rights, dignity and decency.

As Christians of the Holy Land, and as proud Americans, we condemn this murder and ensuing events with the greatest and loudest voices. We view it as an attack on the rights of our community here and in Palestine. For no one can darken the sun, the light of truth. We urge your administration to further condemn this deliberate assassination of an American citizen, and to fight to restore the basic human rights of all people—equally between Palestinians and Israelis, and not to cancel one for the sake of self-interest with the other.

Prayerfully Yours,

*Fr. George Baalbaki*

Fr. George Baalbaki  
The Parish Council of the St Nicholas Antiochian orthodox church in San Francisco



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P: (650) 918-7465  
Saadehlawfirm.com  
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