

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**

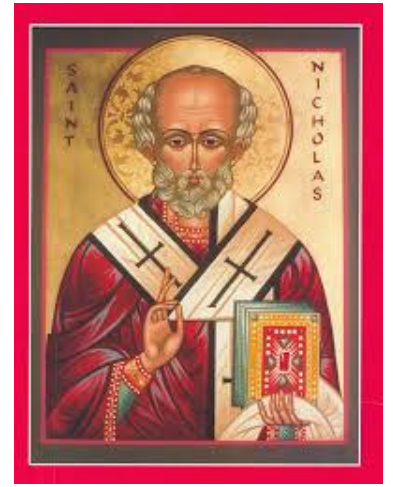
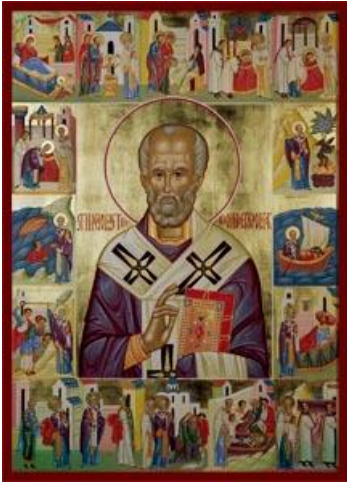
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Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, July 31, 2022

SYMPATHY AND CONDOLENCES:

We would like to offer our deepest sympathy and condolences to the **Entire Fakhoury Family** on the falling asleep of our dear sister in Christ,

+ **Martha Jubrail Fakhoury.**

May her memory be eternal!

MEMORIAL SERVICES:



One Year Memorial Service for the Servant of God, + **Hanna George Karkar** will be held on **Sunday, August 7th**, offered by his family.

May his memory be eternal!



One Year Memorial Service for the Servant of God, + **Fr. Gregory Ofiesh** will be held on **Sunday, August 21st**, offered by his family.

May his memory be eternal!

THE EPISTLE: Romans (15:1-7)

Brethren, we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good for his edification. For Christ also did not please Himself; but, as it is written: "The reproaches of those who reproached Thee fell on Me." For whatever was written beforehand was written for our learning, that we might have hope, through the patience and comfort of the Scriptures. Now may the God of patience and comfort grant you to be of the same mind with one another, according to Christ Jesus, that with one accord and one mouth you may glorify God, even the Father of our Lord Jesus Christ. Therefore, receive one another, even as Christ has also received you, to the glory of God.

الرسالة: رومية ١٥: ١-٧

يا إخوة، يجب علينا نحن الأقوياء أن نحتمل وهن الضعفاء ولا نرضي أنفسنا. فليرض كل واحد منا قريبه للخير لأجل البنين، فإن المسيح لم يرض نفسه، ولكن كما كتب: تعبيرات معيريك وقعت عليّ، لأن كل ما كتب من قبل أنما كتب لتعليمنا ليكون لنا الرجاء بالصبر وبتعزية الكتب. وليعطكم إله الصبر والتعزية أن تكونوا متفقين الآراء فيما بينكم بحسب المسيح يسوع، حتى إنكم بنفس واحدة وفم واحد تمجدون الله أبا ربنا يسوع المسيح. من أجل ذلك فليأخذ بعضكم بعضاً كما اتخذكم المسيح لمجد الله.

THE GOSPEL: Matthew (9:27-35)

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

الانجيل: متى ٩: ٢٧-٣٥

في ذلك الزمان، فيما يسوع مجتازاً، تبعه أعميان يصيحان ويقولان: ارحمنا يا ابن داود. فلما دخل البيت دنا اليه الأعميان، فقال لهما يسوع: هل تؤمنان أنني أقدر أن أفعل ذلك؟ فقالا له: نعم يا رب. حينئذ لمس أعينهما قائلاً كإيمانكما فليكن لكم. فانفتحت أعينهما. فانتهرهما يسوع قائلاً: انظرا، لا يعلم أحد. فلما خرجا شهراة في تلك الأرض كلها. وبعد خروجهما قدماوا إليه أخرجس به شيطان. فلما أخرج الشيطان تكلم الأخرس. فتعجب الجموع قائلين: لم يظهر قط مثل هذا في إسرائيل. اما الفريسيون فقالوا: إنه برئيس الشياطين يخرج الشياطين. وكان يسوع يطوف المدن كلها والقرى، يعلم في مجامعهم ويكرز ببشارة الملكوت ويشفي كل مرض وكل ضعف في الشعب.

DORMITION FAST (The Fast of St. Mary)

On August 1st, the fast of the Dormition feast of St. Mary starts, and it will end on August 14th. During this fast we abstain from eating: Fish, Meat, Milk and dairy. On Transfiguration we may eat fish, olive oil and wine.

- The Paraklesis Service to the Virgin Mary (Every Wednesday & Friday @ 7:00 P.M.)
- Transfiguration Service عيد التجلي (August 6th)
- The Blessing of the Grapes Service offered by Afaf Dudum will take place on Sunday, August 7th.
- Dormition Feast (Monday, August 15th)

Blessing of the Grapes for the Feast of Transfiguration will be offered by:

Afaf Dudum, on Sunday, August 7th, in loving memory of **Thomas Dudum** on his 9th year memorial. *May His Memory Be Eternal!*

ALTAR CANDLES قناديل الهيكل / TREE OF LIFE:



Offered by **Nadim, Basma, Janan, Jim, Jennifer, Brandon, and Matthew Howell, Jane & Oscar Moran** for the good health of **Ivette Howell** on the special occasion of her birthday. *God Bless and Many Years!*



Offered by **Ibrahim and Suhad Malik** in Loving Memory of **Suzanne Malik**. A leaf will be added to the tree of life for **Suzanne Malik** by her parents. *May Her Memory Be Eternal!*

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!

CONGRATULATIONS:

Congratulations to **David and Josalein Khoury** on the new addition to their family, **Mariah Khoury**. *God bless and many years!*

THANK YOU

We want to thank everyone for joining us at our annual Church picnic this past Sunday! A very special thank you to Jeries Azar and his team for putting together a beautiful event, we truly appreciate you all. *God Bless you all and many years!*

ANNOUNCEMENTS AND EVENTS:

ST. NICHOLAS LADIES LUNCHEON: Sunday, August 7th. Place your order for Spinach Fatayer, Zaatar Manakish and/or Cheese Manakish by messaging us on Facebook, calling the Church office (415-648-5200) or Janet Azar (415-710-0388). \$2 per item, pick up orders will be ready on Sunday, August 7th, from 12 pm- 1:30 pm at St. Nicholas Church.

ST. NICHOLAS CHURCH ANNUAL FOOD FESTIVAL: October 1st and 2nd. More info to come.

ST. NICHOLAS CHURCH ANNUAL FESTIVAL RAFFLE TICKETS: Our annual raffle ticket with the grand prize of a brand new Tesla is back! \$50 per ticket. To purchase your ticket(s), please contact Elias Batshon (650) 580-7185 or the Church office (415) 648-5200.

SAVE THESE DATES FOR OUR UPCOMING EVENTS OF 2022:

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

Metropolitan Anthony:

"Carry one another's burdens"

(Saint Paul's Epistle to the Romans XV: 1-7)

How beautiful and seemingly simple are the last words of to-day's Epistle: 'Carry one another's burdens, and so you will fulfill the Law of Christ'. But how much they claim from us! Linking it with Christ means that we must be prepared to carry the burden of each person, of everyone, whether it is a friend or a foe, whether the burden seems to be great and honourable, or whether it is humiliating to us as it is defiling to the other person.

Christ became man and took upon Himself all the weight not only of our creaturely condition, but of the condition of the fallen world. He took upon Himself the weight, the crushing weight of the lives of everyone who came to Him; not only of the sick and the needy, not only of those who were clean and persecuted, but of those who were wallowing in filth, those who were evil, as it seemed to others, at the very core of their being. But through the darkness that blinded people He saw the light at the core, He saw that the divine image was imprinted at the very heart of every person, and it was to this image He addressed Himself; it was this life eternal that was dormant in each that He awoke through a touch, through a word, by His presence.

And so, when we hear the words of Paul that we should carry one another's burdens, it is against this background of Christ's readiness never to reject anyone, never to see in anyone a person for

whom there was no hope left, that we must turn to our neighbour. When the burdens we have to carry are noble and tragic it seems to us easy to do so; it is easy to be full of compassion, of sympathy for the persecuted, to be full of sympathy and compassion for those who are in desperate material need, for those who are in agony of mind, who suffer in all possible ways. It is easy to have a moment of compassion for those who are sick in body; but how difficult it is to have a steady sense of compassion for those who are sick for a very long time and who claim our attention week after week, year after year, at times for decades. And even more so for people who are mentally disturbed and who need our attention still more, who need us to stand by them, carry them indeed on our shoulders; how many of us are capable of this?

But there is another way in which we have to carry one another's burdens; the examples which I gave were burdens that afflicted others and burdens we were only to share, and to share for moments. It is only for a few hours that we visit the sick; it is only for a short while that we carry the burdens of those who are in agony of mind and in distress, because having been with them, stood by them, expressed all the genuine concern which was ours, we will walk out and put down this burden while the other will continue to carry it.

How much more difficult it is when the burden is laid upon ourselves, and this burden is not one that ennobles us in our own eyes or in the eyes of others, but is simply pure ugly suffering and distress: the dislike of others for us, the hatred of others, slander and calumny, and the various many, many ways in which our neighbor can make our lives almost unbearable. How difficult it is then to think of them not just as the cause of all that destroys our lives, but as people who are blind, who are unaware of what they are doing. We pray in the litanies by saying that we ask God to be merciful to those who hate and wrong us, who devise and do evil against us!

How often it is that people devise nothing, mean nothing, but are totally thoughtless. At that moment how difficult it becomes to see this person as someone whom we must take upon ourselves, with all the consequences of it and bring this person before God; to bring before God ugliness, meanness, thoughtlessness, unintentional cruelty - bring it before God and say: 'Forgive, Lord! They do not know what they are doing'... These words that are so beautiful and so inspiring. Carry one another's burdens and so you will have fulfilled the Law of Christ, claim from us a generosity, a steadiness and courage and a likeness to Christ which is far beyond what we are prepared to offer most of the time to most of the people, even to the people whom we love, whose burdens we are prepared to carry for a moment and then leave the burden on them.

Let us reflect on every person who is of our acquaintance, beginning with the closest ones, who have claims on us, or who burden us by their very existence, or the way they behave. And then, let us look farther and learn to accept the burden and carry it as Christ did - up to death upon the Cross.

من شاطئ الشهادة الخارجية إلى عمق الاستشهاد الداخلي

لحق يسوع أعميان من دون أن يرياه، لكنهما كانا يصرخان في إثره طالبين إليه أن يرحمهما. هذان استطاعا أن يعبرا عن إيمانهما فشفاهما يسوع. إلا أن يسوع أمرهما بالألا يقول لأحد شيئا، علما أنه كان يستحيل عليهما أن يوجد في أي مكان من دون أن يفضح أمر شفائهما. ربط يسوع لسانيهما عن البوح بشأنه. لربما كان ينظر إلى أعماقهما، وأراد أن تتحفر أكثر في قلبهما خبرة لقائهما به، فلا تبقى على مستوى الإعلام والاحتفال الخارجي ولو بداعي التعبير عن فرحهما باستعادة نظرهما. لربما كان يدعوهما إلى الانطلاق إلى أبعد من خبرة استعادة النظر أو اختبار قدرته في هذا المضمار، أي أن ينطلقا في سبيل أن يعمقا إيمانهما به، لينطلقا بالحري إليه (في حركة داخلية منهما)، وليس إلى سواه (في حركة خارجية إليهم). وهناك مجنون أخرس ما استطاع أن يعبر عن إيمانه. كيف له أن يفعل وهو أخرس، ومن أين له القدرة على ذلك والشيطان عقد لسانه بطريقة غير منظورة؟ هذا قدموه إلى يسوع فأخرج الشيطان منه. ذهب يسوع إلى العمق ولم يكتف بظاهر الأمر، فعالج العلة الحقيقية الكامنة وراء اعتلال الأخرس. وساعدنا بذلك على أن نسير معه ومع الأعميين السابقين إلى رؤية الخدر الحقيقي الذي فيه

يَتَكَيُّ المسيح إن شئنا أن نستقبله في هذا المكان.

صدى هذه الحادثة وغيرها مما سبقها نجده على أفواه الجموع الشاهدة لمجرى الأحداث: «لم يظهر قط مثل هذا في إسرائيل» (متى ٩: ٣٣). كان تعبيراً واضحاً وصريحاً، وإقراراً واعترافاً صادقاً وعفوياً، بقدرة يسوع وتمايزه عن كل الذين سبقوه في العهد القديم إلى درجة الانتقال إلى واقع جديد بالكلية. ما صدر عن الجموع هنا تعبير عما هز وعي الشعب بالعمق، عساه يكون فاتحة لهز القلوب وقيادتها إلى مراعي الإيمان بالمسيح، الماسياً المنتظراً، وبالْبشارة التي يركز بها من أجل خلاص البشر. على صعيد آخر، يصارحنا الإنجيل بأن هناك من يترصد يسوع ويكنّ له إمارات السوء إلى أقصى درجة ممكنة. هناك من يقصد تخريب عمله وإلقاء ظلال الشك على شخصه، على نيّاته الحقيقية، على مصدر قوّته التي ما عادت خافية على أحد. هكذا عمد الفريسيّون إلى خنق صوت الجموع في مهده، بتشكيكهم بيسوع بما وصل إلى حدّ التجديف: «برئيس الشياطين يُخرج الشياطين» (متى ٩: ٣٤). عمدوا إلى الكذب والتضليل بأقصى ما أوتوا من حجة: لا يُخرج يسوع الشيطان بقدرة الله بل بقدرة الشيطان، فهو واحد منهم! لم يلصق الشيطان نفسه تهمة كهذه بيسوع ليديمغها بها! هذا فعله الإنسان، فجنى على نفسه وعلى أخيه الباحث عن الخلاص، وذلك بلجونه إلى الكفر والتجديف، بالكذب والتضليل، بالافتراء وتشويه الحق! نعم، معركة استعادة كرامة الإنسان الحقيقية ليست سهلة على الإطلاق، لا بسبب الشيطان فحسب، بل بسبب منا على الأكثر. هذا ظهر جلياً في حياة يسوع ثم في حياة الكنيسة الرسولية، أي كنيستنا عبر العصور والأجيال. يخبرنا الإنجيل أن يسوع لم يتوقّف عند محاولة الفريسيّين إلقاء ظلال الشك على عمله ومساعدتهم في أن ينزعوا من قلب الشعب بذور الاندهاش والإيمان الذي قد ينمو فيه. استمرّ يسوع في عمل الكرازة والرحمة والانحناء على آلام الإنسان الظاهرة والخفية، المعروفة منه والخفية عليه: «وكان يسوع يطوف المدن كلّها والقرى يعلم في مجامعها ويكرز ببشارة الملكوت ويشفي كلّ مرض وكلّ ضعف في الشعب» (متى ٩: ٣٥).

لقد أعطى يسوع إكمال هذه المهمة إلى الكنيسة، وهي سائرة في الظروف ذاتها التي سار يسوع فيها في معركة استعادة كرامة الإنسان الحقيقية: أن يرى يسوع، أن يؤمن به، أن يعمل بوصيّته، أن يدحر الشيطان، أن يكون في خدمة تدبير الله من أجل خلاص البشر. هذه سلسلة مترابطة لا تنفك عراها، فينتقل المرء من حلقة إلى أخرى بشكل طبيعيّ، وتستبان عبرها معالم الملكوت في القلب الداخليّ من جهة، وفي الجماعة المؤمنة والشاهدة والخدمة، من جهة أخرى.

هذا كلّه ينقلنا من شاطئ الشهادة الخارجية على أنواعها (الاحتفال) إلى عمق الاستشهاد الداخليّ (الاحتمال)، حتّى نجد اللؤلؤة الثمينة وتكون لنا إلى الأبد (متى ١٣: ٤٦). هلاًّ أدينا هذه الخدمة بفرح رغم صعوباتها، ومضينا بها رغم كلّ تجنّ، وتعمّقنا بسرّها في سرّنا، وأحببنا أخينا على قدر الطاقة، ومجدّنا الله في قلوبنا، واستشهدنا في شهادتنا؟ فالغلبة الحقيقية فينا إنّما هي لإرادة الله من نحن، كما الرسول: «فالله هو العامل فيكم أن تريدوا وأن تعملوا من أجل المسرة» (فيلبي ٢: ١٣)! هلاًّ فرحنا بهذه اللؤلؤة!

+ سلوان متروبوليت جبيل والبترون وما يليهما



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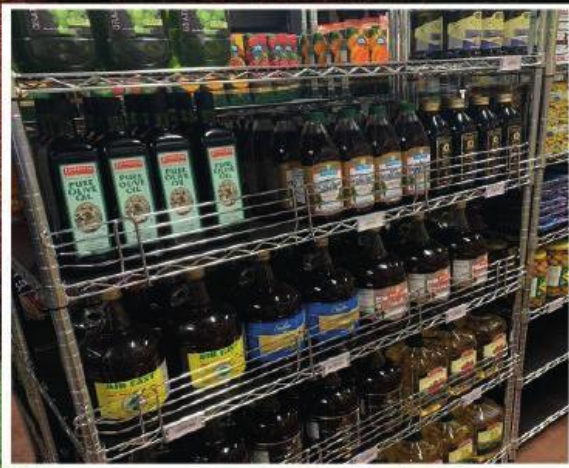


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