

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**

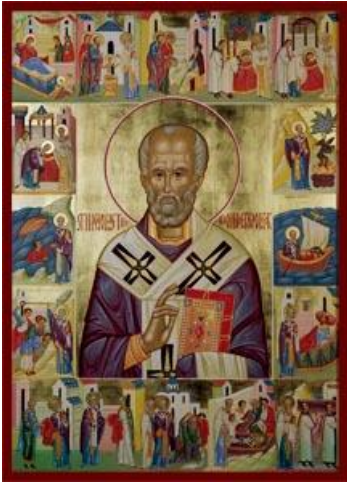
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Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, August 07, 2022

After-feast of the Transfiguration of Christ



MEMORIAL SERVICES



- One Year Memorial Service for the Servant of God, + **Hanna George Karkar** will be held on **this 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: 1 Corinthians (1:10-17)

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

الرسالة: 1 كورنثوس 1:10-17

يا إخوة أطلب إليكم باسم ربنا يسوع المسيح أن تقولوا جميعكم قولا واحداً وأن لا يكون بينكم شقاق بل تكونوا مكتملين بفكر واحد ورأي واحد. فقد أخبرني عنكم يا إخوتي أهل خلوي أن بينكم خصومات، أعني أن كل واحد منكم يقول أنا لبولس أو أنا لأبلوس أو أنا للمسيح. ألعل المسيح قد تجزأ. ألعل بولس صليب لأجلكم، أو باسم بولس اعتمدتم. أشكر الله أنني لم أعمد منكم أحداً سوى كرسبوس وغيوس لأننا يقول أحداً أنني عمدت باسمي؛ وعمدت أيضاً أهل بيت استفاناس؛ وما عدا ذلك فلا أعلم هل عمدت أحداً غيرهم لأن المسيح لم يرسلني لأعمد بل لأبشّر لا بحكمة كلام لأننا يُبطل صليب المسيح.

THE GOSPEL: Matthew (14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for

themselves.” Jesus said, “They need not go away; you give them something to eat.” They said to Him, “We have only five loaves here and two fish.” And He said, “Bring them here to Me.” Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

الإنجيل: متى 22-14:14

في ذلك الزمان أبصر يسوع جمعاً كثيراً فتحتن عليهم وأبرأ مرضاهم. ولما كان المساء، دنا إليه تلاميذه وقالوا: إن المكان قفر، والساعة قد فاتت، فاصرف الجموع ليذهبوا إلى القرى ويبتاعوا لهم طعاماً. فقال لهم يسوع: لا حاجة لهم إلى الذهاب، أعطوهم انتم ليأكلوا. فقالوا له: ما عندنا هنا إلا خمسة أرغفة وسمكتان. فقال لهم: هلم بها إليّ إلى هنا. وأمر بجلوس الجموع على العشب. ثم أخذ الخمسة الأرغفة والسمكتين ونظر إلى السماء وبارك وكسر، وأعطى الأرغفة لتلاميذه، والتلاميذ للجموع. فأكلوا جميعهم وشبعوا ورفعوا ما فضل من الكسر اثنتي عشرة قفة مملوءة. وكان الآكلون خمسة آلاف رجل سوى النساء والصبيان. وللوقت اضطرّ يسوع تلاميذه أن يدخلوا السفينة ويسبقوه إلى العبر حتى يصرف الجموع.

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)

Vespers Service: Tomorrow evening - Friday, August 5th, 2022 at 7 PM

Come and join us for Vespers Service for the Great Feast of Transfiguration

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



- Offered by **Basim & Esther Khoury** for the good health of **Basim & Esther Khoury and their children; Olga, David, Tamarra, Marlyne, Abeer and Joseph Khoury.**
God Bless and Many Years!
- Offered by **Basim & Esther Khoury** for the good health of **David & Josaline Khoury** for churching their newly born daughter, **Maraiah Kay Khoury.**
Congratulations and Many Years!
- Offered by **Basim & Esther Khoury** in Loving memory of **Daoud & Olga Khoury, Bashara Waheb, Milad Waheb and Daoud Waheb.**
May their Memory be Eternal +
- Offered by **Saida Jaghab** for the continued good health and well-being of the **Jaghab, Beru, Veriya and Hanani Families.**
 - *God Bless and Many Years!*

CONGRATULATIONS:

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

CONGRATULATIONS:

Congratulations to **Emad & Mary Elgendy and the Entire Elgendy Family** on the new addition to their family, **Alexandra Elgendy**.
God bless and many years!

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:

- **ORTHODOX CHURCH OF THE REDEEMER:** Celebrates the Feast of their Church – The Transfiguration of Christ. **This Saturday, August 6th, 2022 @ 10 AM for Matins and 11 AM for Divine Liturgy.** Lunch to follow.
- **ST. NICHOLAS LADIES LUNCHEON:** **This 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.
- **ANTIOCHIAN HOUSE OF STUDIES:** This Sunday, a second collection tray will be passed to support AHOS.
- **CAMP THY REUNION:** **Friday, August 26th, 7 PM – Saturday, August 27th, 7 AM @ St. Nicholas Church.** Calling all CAMPERS and TEEN SOYO! Join us for Vespers, Potluck/ Dinner (Bring healthy snacks to share), Arts & Crafts, Late night activities and fun! Please RSVP by visiting: <https://forms.gle/2qVCxv8pPWZo6Q1i6> Looking forward to seeing you all!
- **ST. NICHOLAS CHURCH ANNUAL FOOD FESTIVAL:** **October 1st and 2nd.** More info to come.
- **ST. NICHOLAS CHURCH ANNUAL FESTIVAL CAR 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
Reading of the Five Loaves

We read the Gospel from year to year, and from generation to generation in new contexts, in the face of now situations, whether they are historical or personal. And every time, a passage or another may strike us in a new way.

Today we have read the passage about the feeding of the multitude by Christ. And more often than not I have read in the Fathers and in the spiritual writers their sense of wonder at the mercy of God and of the power of God Who could feed so many with so little, Who could indeed, work miracles within a world so much estranged from Him, when just a glimpse of faith, a crack in our armor of faithlessness allowed Him to act.

And reading today this passage of the Gospel I was struck anew with words of Christ. The disciples call upon Him to send away the multitudes, because the day is spent, distance from the place where they are to the neighboring villages is great, tiredness will overcome them, and darkness, if they stay longer. And yet, they have not eaten a whole day, listening to the life-giving word of Christ.

And Christ says to the disciples: No, they need not depart; you give them to eat... How can they feed a multitude of that kind? A thousand men, women, children, and all they have is five loaves of bread and two fishes? And here is a challenge of Christ to them, and of Christ to us. Yes — in a way, God alone can perform this miracle; but not if we do not contribute with openness of heart, and with an open hand. He did not say to His disciples: Keep as much as you need for yourselves, and give the rest, your left-over to others. He says to them: Take all you have, and give it all...

Isn't it something which the Lord says to us now, in a very special way, in days where we are so secure, so rich, so opulent, and when we hear day after day of the hunger, the misery, the death indeed from starvation of thousands and thousands of people. And what the Lord says to us is simply: Give what you have and let Me act afterwards; do not ask Me to work a miracle where you could do the thing yourselves...

The Apostles could do little; they could share only five loaves and two fishes; but we can share so much! If our hearts were open, and from hearts of stone God had made hearts of flesh within us, if we had learned anything of generosity and of mutual responsibility, if we had learned a little, o, so little! — about loving our neighbor actively, there would be no hunger in the world.

And what this Gospel says to us today, is, 'look round'; look round at every person who is hungry, every person who is homeless, every person who is in need, and remember that each of these persons is your own responsibility, that all their hunger, all their homelessness, all their misery is ultimately the result of your opulence, your comfort, your richness and your refusal to share, to give. Not to give beyond your means — just to give.

If we only remembered, as one Saint, whose name I can't recall now, says in one of his writings, that whenever he eats a morsel which is not a necessity, whenever he acquires or possesses anything beyond his strict needs, he has stolen it from the hungry, stolen it from the homeless, stolen it from the one who has no cloths — he is a thief.

Isn't that addressed to us much more sharply than to this ascetic?

We must reflect on this, because we are behaving like bad, unworthy stewards; there is such thing as stewardship of wealth — intellectual, emotional, moral and material. You remember probably the story of the unworthy, the unfaithful steward who had cheated his master, stolen from him, and when he was to be dismissed by his master who had discovered his dishonesty, he called the people who owed money to his master, and reduced their debt. This is something which we could learn. He turned to people, and gave whatever help he could; we do not. Let us reflect on these words of

Christ: They need not depart from My presence to order to eat; give them you what they need... And if we looked round us, not far beyond but just round us at the needs of people who are hungry, who are homeless, who are deprived of rights, or simply our neighbors who are at times so lonely, need a word of comfort, need friendship, solidarity, we would begin to fulfill this commandment of Christ.

But let us not deceive ourselves; it is not by words of consolation, by kind gestures that we will have fulfilled it. Christ said: Give all you have... and to us perhaps, taking into account the little faith which we have, and the narrowness and hardness of our heart, He will say: Give what is superfluous in your life — but give true thought to what is superfluous, to what you spend on yourself unnecessarily, without even deriving true joy and pleasure, an advantage from it — give it, and then, leave it to God to fulfill the gift, to do the rest.

This is the judgment of God upon me; it is also the call of God addressed to each of you

لا بحكمة كلام

دعا بولس في هذا الفصل من الرسالة الأولى الى أهل كورنثوس هؤلاء ليقولوا قولاً واحداً، ولا يريد بذلك أن تتوافق آراؤهم البشرية ولكن أن تكون آراؤهم مستندة الى الإنجيل الواحد الذي بشرهم به الرسول. كما حذرهم أن يكون بينهم شقاق، فإذا كانوا على فكر المسيح لا ينشقون بعضهم عن بعض. وأعلمهم أن أهل خلوي، أي خدام امرأة من رعيتهم تدعى خلوي، أخبروه بأنهم متخاصمون في موضوع أشخاص، فمنهم من يقول انه لبولس اي كاتب الرسالة، ومنهم من قال انه لرسول آخر يدعى أبلوس كان له اتصال بكنيسة كورنثوس، وفريق يقول انه للمسيح. وبولس يريدهم أن يكونوا للمسيح لا لهذا او ذاك من الرسل الذين بشروهم.

وحتى يبين انه لا يريد لنفسه أنصاراً أعطاهم سببين؛ الأول: أعلل المسيح قد تجزأ. والثاني: ما أهمية بولس الذي لم يصلب من أجلكم ولا عمّكم باسمه اذ لا يستطيع أحد ان يعمل الا باسم الأب والابن والروح القدس كما أمر بذلك السيد تلاميذه.

شدد بولس على انه لم يُعمّد سوى كرسبُس و غايوس لئلا يُفهم أنه عمّد باسمه. كذلك يقول انه عمّد بيت استفاناس، ويريد بذلك هذا الرجل وامراته وأولاده. هذا هو مفهوم البيت. ويؤكد ان المسيح لم يرسله ليُعمّد بل ليُبشّر.

وعند استعماله هذه الكلمة أوضح أنه لم يبشّر بحكمة كلام اي ببلاغة بشرية او جمال صياغة ولكن ببساطة الإنجيل. فلو أتى بكلام من عنده لأبطل صليب المسيح. واستفاض بعد هذا بالكلام على الصليب. عندما يركّز المبشّر او الواعظ على الصليب ومعناه وتأثيره في حياتنا، لا يبقى له كلام بشري.

طبعاً يصوغ المبشّر عباراته وأسلوبه، وهذا لا مهرب منه. ولكن لن يكون لكلامه مضمون إلا الإنجيل وما استلمناه من الأوائل، من القديسين، من آباء الكنيسة الذين لم يأتوا بكلام من عندهم ولكنهم ترجموا الإنجيل للناس بلغة الناس. كل ما عندنا، كل ما يُنفذ هو أن نُذكر المؤمنين بالخلاص الذي نالوه، وأن نوضح لهم كيف يحافظون بسلوكهم على الإنجيل. من هنا انه من غير المُستحسن أن يأتي الكاهن في وعظه على أفكار فلسفية او على ما ورد في الشعر. انه لأساسي ألا يذكر مفكرين من هذا العالم كتبوا في لغتنا او اللغات الأخرى.

هذا لا يعني أن يكرّر نصّ الرسالة او الإنجيل باللغة العامية كأنّ الناس لم يفهموا. المقصود أن يكشف الواعظ المعاني العميقة للفصل الذي قرأ، أعني المعاني التي لها صلة بعقول السامعين. يجب أن يجتهد الواعظ على محور النص الذي تلى ودسمه. ليس المهم أن تتحرك القلوب ببلاغة المتكلم. المهم أن تتوب الى الله بالكلام الإلهي نفسه الذي نجتهد أن نوصله الى الناس كما أراد الله أن يصل. ماذا قصده الوحي الآتي إلينا بالرسالة والإنجيل؟ نحن نتحرك بهذا الوحي فقط، فنصل الى ما قصده الرب في ما أوحاه لمن كتب الرسالة والإنجيل.

هكذا فقط نُكافح شهواتنا وننسلخ عن سيئاتنا. هكذا نصير نحن بتطهير القلوب كلمة الله الحية. ألا يكون فينا الا كلمة الله، هذا عمل المبشّر او الواعظ.

المطران جاورجيوس

Saint Nicholas Orthodox Church

Banquet Hall



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