

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**

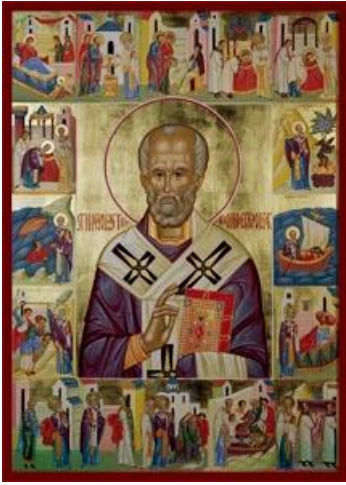
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Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, August 21, 2022

After-feast of the Dormition of the Theotokos



MEMORIAL SERVICES



- One Year Memorial Service for the Servant of God, + **Fr. Gregory Ofiesh** will be held on **This Sunday, August 21st**, offered by his family.
May his memory be eternal!
- 40 Days Memorial Service for the Servant of God, + **Daoud Jaber Azar** will be held on **Sunday, September 11th**, offered by his family.
May his memory be eternal!

THE EPISTLE: 1 Corinthians. (4:9-16)

Brethren, God has revealed us, the apostles, last of all, as those appointed to death; for we have become a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are glorified, but we are dishonored. Even to this present hour, we both hunger and thirst, we are naked, and are buffeted, and are restless; and we labor, working with our own hands. While reviled, we bless; while persecuted, we endure; while blasphemed, we exhort; we have become the filth of the world and the off-scouring of all things, even until now. I do not write these things to make you ashamed, but to admonish you as my beloved children; for though you have a myriad of tutors in Christ, yet you do not have many fathers; for I begat you in Christ Jesus through the gospel. I beseech you, therefore, be imitators of me.

الرسالة: 1 كورنثوس

يا إخوة، إن الله أبرزنا نحن الرسل آخري الناس، كأئنا مَجْعُولُونَ لِلْمَوْتِ. لَأَنَّا قَدْ صِرْنَا مَشْهُدًا لِلْعَالَمِ وَالْمَلَائِكَةِ وَالْبَشَرِ. نَحْنُ جُهَالٌ مِنْ أَجْلِ الْمَسِيحِ، أَمَّا أَنْتُمْ فَحُكَمَاءُ فِي الْمَسِيحِ. نَحْنُ ضِعَفَاءُ، وَأَنْتُمْ أَقْوِيَاءُ. أَنْتُمْ مُكْرَمُونَ، وَنَحْنُ مُهَانُونَ. وَإِلَى هَذِهِ السَّاعَةِ نَحْنُ جُوعٌ وَنَعْطَشٌ وَنَعْرَى وَنُلْطَمُ وَلَا قَرَارَ لَنَا. وَنَتَعَبُ عَامِلِينَ، نَسْتَمُ، فَنُبَارِكُ. نَضْطَهُدُ، فَنُحْتَمِلُ. يُسْتَعِ عَلَيْنَا، فَنَنْتَضِرُ. قَدْ صِرْنَا كَأَفْذَارِ الْعَالَمِ وَكَأَوْسَاحٍ يَسْتَحْضِنُهَا الْجَمِيعُ إِلَى الْآنِ. وَلَسْتُ لِأَخْلُكُمُ أَكْثَبُ هَذَا، وَإِنَّمَا أَعْظَمُكُمْ كَأَوْلَادِي الْإِحْبَاءِ. لِأَنَّهُ وَلَوْ كَانَ لَكُمْ رُبُوءَةٌ مِنَ الْمُرَشِدِينَ فِي الْمَسِيحِ، لَيْسَ لَكُمْ آبَاءٌ كَثِيرُونَ. لِأَنِّي أَنَا وَلَدْتُكُمْ فِي الْمَسِيحِ يَسُوعَ بِالْإِنْجِيلِ. فَأَطْلُبُ إِلَيْكُمْ أَنْ تَكُونُوا مُقْتَدِينَ بِي.

THE GOSPEL: Matthew (17:14-23)

At that time, a man came up to Jesus and kneeling before Him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him." And Jesus answered, "O

faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, “Why could we not cast it out?” Jesus said to them, “Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting.” As they were traveling together through Galilee, Jesus said to them, “The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day.”

الإنجيل: متى

في ذَلِكَ الزَّمانِ، دَنَا إلى يَسوعَ إنسانٌ، فَجَنَّا لَهُ وَقَالَ: "يا رَبُّ، ارْحَمْ ابْنِي، فَإِنَّهُ يُعَذِّبُ في رُؤوسِ الأَهْلَةِ وَيَتَأَلَّمُ شَدِيداً، لَأَنَّهُ يَقَعُ كَثِيراً في النارِ وكثيراً في الماءِ. وَقَدْ قَدَّمْتُهُ لِتَلَامِيذِكَ، فَلَمْ يَسْتَطِيعُوا أَنْ يَشْفَوْهُ. فَأَجَابَ يَسوعُ وَقَالَ: "أَيُّهَا الْجِيلُ غَيْرُ الْمُؤْمِنِ الأَعْوَجُ، إلى مَتَى أَكُونُ مَعَكُمْ؟ حَتَّى مَتَى أَحْتَمِلُكُمْ؟ هَلَمْ بِهِ إِلَيَّ إلى هَهنا. وَاَنْتَهَرَهُ يَسوعُ، فَخَرَجَ مِنْهُ الشَّيْطَانُ، وَشَفِيَ الْعُلَامُ مِنْ تِلْكَ السَّاعَةِ. حِينَئِذٍ، دَنَا التَّلَامِيذُ إلى يَسوعَ على انْفِرَادٍ، وَقَالُوا: "لِمَاذَا لَمْ نَسْتَطِعْ نَحْنُ أَنْ نُخْرِجَهُ؟" فَقَالَ لَهُمْ يَسوعُ: "لِعَدَمِ إِيْمَانِكُمْ. فَإِنِّي الْحَقُّ أَقُولُ لَكُمْ، لَوْ كَانَ لَكُمْ إِيْمَانٌ مِثْلُ حَبَّةِ الْخَرْدَلِ، لَكُنْتُمْ تَقُولُونَ لِهَذَا الْجَبَلِ "انْتَقِلْ مِنْ هَهنا إلى هُنَاكَ، فَيَنْتَقِلُ" وَلَا يَتَعَذَّرُ عَلَيْكُمْ شَيْءٌ. وَهَذَا الْجِنْسُ لَا يَخْرُجُ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ." وَإِذْ كَانُوا يَتَرَدَّدُونَ في الْجَلِيلِ، قَالَ لَهُمْ يَسوعُ: "إِنَّ ابْنَ الْبَشَرِ مُزْمِعٌ أَنْ يُسَلَّمَ إلى أَيْدِي النَّاسِ. فَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ."



ALTAR CANDLES قناديل الهيكل



- Offered by **Basma, Janan, Jim, Ivette, Jennifer, Brandon and Matthew Howell, Jane and Oscar Moran** for the good health of **Nadim Howell**, on the special occasion of his 94th birthday on August 17th. *God Bless and Many Years!*
- Offered by **Nadim and Basma Howell** for the continued good health of **Father George Baalbaki** on the special occasion of his birthday on August 20th. *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!

CONGRATULATIONS:

Congratulations to **Yousef, Dina & Sophia Bahou, Bishara & Samira Bahou and Dawud & Huda Rantisi and their families** on the new addition to their family, **Isaiah Bahou**.
God bless and many years!

ANNOUNCEMENTS AND EVENTS:

- **ALL SAINTS CHURCH SUMMER BBQ:** This Sunday, August 21st, following Church Service. Twin Creeks Park (K-Park): 5530 Kerry Road, Rohnert Park. Donation: \$25 adult / \$10 child under 10 years.
- **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!
- **12TH ANNUAL LEBANESE FESTIVAL:** Saturday, August 27, 2022 from 11 AM – 10 PM: Courthouse Square - Downtown Redwood City, Redwood City, CA. Free admission and parking.
- **ANTIOCHIAN ORTHODOX CHURCH OF THE REDEEMER FOOD FESTIVAL:** September 10th, from 12 PM – 9 PM. (380 Magdalena Ave, Los Altos)

- **43RD ANNUAL PALESTINE CULTURAL DAY:** September 17th from 11 AM – 9 PM : Leo Ryan Park, 650 Shell Blvd, Foster City, CA 94404.
- **ST. JOHN THE EVANGELIST ORTHODOX CHURCH FESTIVAL:** September 24-25. More info to come.
- **ST. NICHOLAS CHURCH ANNUAL FOOD FESTIVAL:** October 1-2. More info to come.
- **ST. GEORGE ORTHODOX CATHEDRAL FESTIVAL:** October 8-9. 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 1st – 2nd	St. Nicholas Annual Festival	
November	19th	St. Nicholas Annual Thanksgiving Family Night
December	11th	Parish Council Elections
December	17th	St. Nicholas Christmas Party

Metropolitan Anthony On Healing

Again and again we hear in the Gospel the story of men or women who were healed of their illnesses, and it seems so simple in the Gospel: there is a need, and God meets it. Why is it then — we ask ourselves — that it does not happen to each of us? Each of us is in need of physical healing and of the healing of our soul. And yet, only a few are healed — why? What we miss in the reading of the Gospel is that Christ did not heal people indiscriminately. One person in a crowd was healed; many who were also sick in body or soul, were not. That comes from the fact that, in order to receive the grace of God, so that it acts in us unto the healing of soul or body, or both, we must be open to God — not to the healing, but to God.

Illness is something which we so often wish to banish from our experience, not only because it hampers our life, not only because it is accompanied by pain, but also — I suspect even more — because it reminds us of our frailty, it speaks to us of our mortality. Our body at this moment says to us: You have no power to restore me to health, you can do nothing, I may die on you, I may decay and it will be the end of your earthly life. Isn't that the main reason why we fight for health, we pray for health? And yet, if that is the way in which we ask God to heal us, to restore us to wholeness, we are only asking to be allowed to forget that we are mortal. Instead of being reminded, indeed quickened by this thought, realising that days pass, that time grows short, and that we must — if we want to attain the full stature to which we are called on earth — we must make haste to shake off all that within us is the power of death. Illness and death are not only conditioned by exterior reasons; there are within us resentments, bitterness, hatred, greed — so many other things which kill the quickness of the spirit and prevent us from living now, already now, in eternal life — that eternal life which is just 'Life' in the true sense of the word, life in its fullness.

What can we do then? We must ask ourselves attentive questions, and when we come to God asking Him to heal us, we must first prepare ourselves to be healed. To be healed means not just to be made whole with a view to going back to the kind of life which we had before, it means being made whole in order to start a new life, as though we had become aware that we had died in

the healing act of God, aware that all that was the old man in us, this body of corruption of which St. Paul speaks, must go in order for the new man to live. We must be prepared to become that new man through the death of the past in order to start anew like Lazarus who was called out of the grave, not to go back simply to what had been his life before, but having experienced something which is beyond utterance, to re-enter life on new terms. And for us, these terms are Christ, as Paul puts it, 'For me to live — is Christ'.

Are we capable of receiving healing? Are we willing to take upon ourselves the responsibility of being made new in order to enter, again and again, into the world in which we live, with a message of newness — to be light, to be salt, to be joy, to be hope and faith and love, to be surrendered to God.

Let us reflect on it, because we all are sick in one way or another; we all are frail, all are weak, all are incapable of living to the full, even the life which is offered us on earth. Let us reflect on it, and become capable of opening ourselves to God in such a way that He may work His miracle of healing, make us new — but in order for us to bring our newness, indeed God's newness, into the world in which we live.

مداواة التجربة من اليمين ومن اليسار

هل يحقّ للربّ أن يغضب علينا من سلوكنا أو ضعفنا أو عجزنا؟ هوذا يسوع في حادثة شفاء الابن المصروع يتفوّه بكلمة نادرة: «أيّها الجيل غير المؤمن الملتوي، إلى متى أكون معكم؟ إلى متى أحتملكُم؟» (متّى ١٧: ١٧). يبدو أنّها كلمة تحذيرية، وصلتنا عبر الأجيال المتعاقبة، من خطر أن نقع ضمن دائرة هذا القول، والذي يتضمّن توصيفاً لواقعنا الروحيّ الواهن، من جهة، ولمساعي الربّ العديدة تجاه الإنسان بصدد شفاؤه وتجليّه، من جهة أخرى. بيد أنّ المحصلة أتت مخيبة في هذه الحادثة، فأعرب الربّ عن ألمه هذا وعن ثقته بأنّه، إن تعهّد المؤمن واقعه على ضوء الإيمان، فلا بدّ أن يتيقّن من فاعليّته: «ولا يكون شيء غير ممكن لديكم» (متّى ١٧: ٢٠).

الحادثة الإنجيليّة أظهرت أنّ الطريق ممكن وسط الأزمات والكوارث. فالولد المصروع لم يبقَ كما كان، إذ أمر يسوع بأن يُحضر إليه بنبرة حازمة وعزم أكيد: «قدّموه إليّ إلى ههنا» (متّى ١٧: ١٧). استمع إلى انكسار الوالد وعابن عجز التلاميذ وشعر بالهم هذا المصروع المعذب. شفى يسوع هذا الأخير بكلمة، فتغيّر الواقع من علّة إلى صحّة، من عبوديّة إلى الانعتاق، من انهيار روحيّ إلى تثبيت للإيمان، من ضياع إلى معرفة الحقّ.

على مستوى آخر، استبانّت حادثة الشفاء فرصة يسكب من خلالها الربّ ما يبني تلاميذه على صخرة الإيمان. فسؤال التلاميذ له عن سبب عجزهم شكّل نقطة انطلاق له ليؤكد من خلالها قدرة المؤمن على أن يواجه بعزم ورجاء سائر الأوضاع التي تعترضه إن كان متسلّحاً بالإيمان به. في هذا السبيل، استخدم يسوع صورة حبة الخردل من أجل أن يصوّر لنا من خلالها كيفية تحرّرنّا ممّا يجثم على صدورنا من مشاعر إخفاق أو كسل أو تواني أو ازدواجيّة أو ضياع، بحيث لا يأسرنا واقعنا الشخصيّ بل ننطلق في مقاربتة من كونه قابلاً للشفاء بنعمة الله. ألعلّ هذا ما قصده الربّ بقوله: «لو كان لكم إيمان مثل حبة خردل لكنتم تقولون لهذا الجبل: انتقل من هنا إلى هناك فينتقل» (متّى ١٧: ٢٠)؟ إن تحلّينا بإيمان كهذا، نواجه ساعتها واقعنا المريض والمزمن أحياناً، بالعزم والصبر الضروريّين، إلى أن يتجلّى على الصورة التي يشاؤها الربّ أن تصير عليه، وأن تأتي بالنفع والصلاح على صاحبها.

يحتاج هذا الإيمان إلى ما يغذّيه، عبر تنشيط الدورة الدميّة والتنفسيّة «الروحيّة» الشخصيّة بشكل مستمرّ، وذلك من خلال امتحان الرياضة الروحيّة بامتياز، أي الصلاة والصوم. فنقل الجبال يحتاج إلى قوّة دافعة ورافعة وناقلة هي نعمة الروح القدس التي توازّر المؤمن في تعهّده لواقعه الراهن والتزامه في تجلّيه. حريّ بالصلاة والصوم أن يضعوا المؤمن في مناخ عمل الله وإرادته، في توبة صادقة واستدعاء دائم للروح، في تجديد للنّيّة وتعميق للتواضع وتنقية للمحبّة.

بالطبع لم يتركنا يسوع من دون مثال. خِدْمَتُهُ العَلَنِيَّة تشي بالكثير، وإن بخفر، لأنّ روح الاستعراض والتّباهي غريبة عنه وعن الذين نقلوا إلينا البشارة الإنجيليّة. فهو قرّن الأفعال بالأقوال وعلمنا أن نحذو حذوه حتّى ننهض وننهض سوانا. هكذا نفهم إشارته، في نهاية الحادثة، إلى مسيرته ومصيره بقوله: «ابن الإنسان سوف يُسلّم إلى أيدي الناس فيقتلونه وفي اليوم الثالث يقوم» (متّى ١٧: ٢٢ و٢٣). هذا هو تعهّد المسيح لواقعنا والتزامه إيانا ليخلصنا.

تبقى مشكلة أخيرة يجدر بنا معالجتها، وتتعلّق بالسؤال الذي طرحه التلاميذ على يسوع: «لماذا لم نقدر نحن أن نخرجه؟»، والذي أجابهم عليه مباشرة: «لعدم إيمانكم» (متّى ١٧: ٢٠ و٢١). المشكلة تكمن في أن تنفصل مسيرة تلمذتنا عن يسوع بعد خبرة معه واختبار لقوّة الإيمان، بحيث نظنّ أنّ «نجاحنا» أو «إنجاز اتنا» إنّما الفضل فيها يعود إلى برّ فينا أو قدرة لدينا أو حكمة اكتسبناها. ساعتها لا نسلّك بحسب الإيمان بأنّ نعمة الله هي التي تُحقّق فينا كلّ خير وصلاح، وأنّا مجرد معاونين في هذا السبيل، وليست

لدينا «حقوق مكتسبة» في كنيسة الله. ساعتها نتعلّم أن نزيل جبال الغرور والاعتزاز والتباهي بما نكون وبما ننجز، وتتحوّل أنظارنا إلى يسوع حقيقة. أَلْعَلَّ هذا هو طريق تلميذ يسوع في معارج تلمذته ونموّه فيها وتمثّله بمعلّمه؟ أَلْعَلَّه بذلك ينجو من مخاطر التجربة من اليسار التي تمثّلها حالة العجز، ومن مخاطر التجربة من اليمين التي تمثّلها حالة الاعتزاز بالقُدرة، كما ظهر في هذه الحادثة؟ فلنطرح أنفسنا أمام المسيح، سواء أقمنا في عجزنا أو في اعتزازنا، ولنطلب إليه بالتّضاع أن يعتقنا من هاتين التجربتين ويشفي نفوسنا.

سلوان مطران جبيل والبترون وما يليهما

Saint Nicholas Orthodox Church

Banquet Hall



The Saint Nicholas Orthodox Church Banquet Hall is the perfect venue for your next wedding reception, baptism, graduation, birthday, or conference. We offer a range of professional banquet and catering services with a vast and eclectic menu, showcasing a variety of catering options and premium beverages. Our friendly and professionally trained staff will work with you to identify your needs within your budget to create a personal and memorable event.

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Recent Transactions



2844 21st Street
\$3,595,000
12 Units



3156-3158 24th Street
\$2,700,000
8 Unit Mixed-Use



3801 Mission Street
\$1,900,000
4 Unit Mixed-Use



2697 Mission Street
\$4,700,000
28 Units Mixed-Use



249 Grand Avenue
\$1,887,500
2 Unit Mixed-Use



302 28th Avenue
\$3,275,000
6 Units Multifamily



627-633 Irving Street
\$3,000,000
3 Unit Mixed-Use

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