

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

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

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

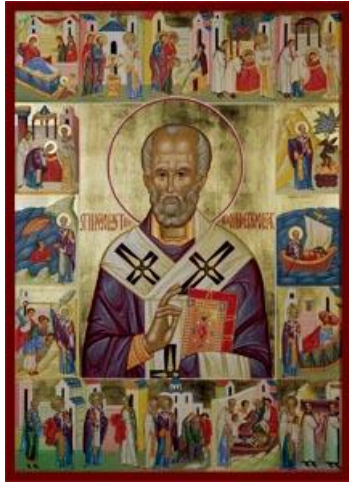
(586) 214-4428 revbaalbaki@yahoo.com

Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, September 4, 2022

† MEMORIAL SERVICES †

- 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!
- One Year Memorial Service for the Handmaiden of God, + **Basima Jaghab Atwan** will be held on **Sunday, September 11th**, offered by her family.
May her memory be eternal!

THE EPISTLE: 1 Corinthians (15:1-11)

Brethren, I would remind you in what terms I preached to you the Gospel, which you received, in which you stand, by which you are saved, if you hold it fast—unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that He was buried, that He rose on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the Apostles. Last of all, as to one untimely born, He appeared also to me. For I am the least of the Apostles, unfit to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God, which is with me. Whether then it was I or they, so we preach and so you believed.

الرسالة: 1 كورنثوس

يا إخوة، أَعْرِفُكُمْ بِالْإِنْجِيلِ الَّذِي بَشَّرْتُكُمْ بِهِ وَقَبِلْتُمُوهُ وَأَنْتُمْ قَائِمُونَ فِيهِ. وَبِهِ أَيْضاً تَخْلُصُونَ بِأَيِّ كَلَامٍ بَشَّرْتُكُمْ بِهِ إِنْ كُنْتُمْ تَذْكُرُونَ الْآنَ أَنْ تَكُونُوا قَدْ آمَنْتُمْ بَاطِلاً. فَإِنِّي قَدْ سَلَّمْتُ إِلَيْكُمْ أَوَّلَ مَا تَسَلَّمْتُهُ أَنْ الْمَسِيحَ مَاتَ مِنْ أَجْلِ خَطَايَانَا عَلَى مَا فِي الْكِتَابِ. وَأَنَّهُ قُبِرَ وَأَنَّهُ قَدْ قَامَ فِي الْيَوْمِ الثَّالِثِ عَلَى مَا فِي الْكِتَابِ. وَأَنَّهُ تَرَاوَى لَصِيفاً ثَمَّ الْإِثْنَى عَشَرَ. ثُمَّ تَرَاوَى لِأَكْثَرِ مِنْ خَمْسِ مِئَةِ أَحَدَةٍ، أَكْثَرُهُمْ بَاقٍ إِلَى الْآنَ، وَبَعْضُهُمْ قَدْ رَقَدُوا. ثُمَّ تَرَاوَى لِيَعْقُوبَ، ثُمَّ لِجَمِيعِ الرُّسُلِ. وَأَخِرَ الْكُلِّ تَرَاوَى لِي أَنَا أَيْضاً كَأَنَّهُ لَلْسَقَطِ. لِأَنِّي أَنَا أَصْغَرُ الرُّسُلِ، وَلَسْتُ أَهْلاً لِأَنْ أَسْمَى رَسُولاً، لِأَنِّي اضْطَهَدْتُ كَنِيسَةَ اللَّهِ. وَلَكِنْ بِنِعْمَةِ اللَّهِ أَنَا مَا أَنَا. وَنِعْمَتُهُ الْمُعْطَاةُ لِي لَمْ تَكُنْ بَاطِلَةً بَلْ تَعَبْتُ أَكْثَرَ مِنْ جَمِيعِهِمْ. وَلَكِنْ لَا أَنَا بَلْ نِعْمَةُ اللَّهِ الَّتِي مَعِيَ. فَسَوَاءٌ كُنْتُ أَنَا أَمْ أُولَئِكَ هَكَذَا نَكْرُزُ وَهَكَذَا آمَنْتُمْ.

THE GOSPEL: Matthew (19:16-26)

At that time, a young man came up to Jesus, kneeling and saying, “Good Teacher, what good deed must I do, to have eternal life?” And He said to him, “Why do you call Me good? No one is good

but One, that is, God. If you would enter life, keep the commandments.” He said to Him, “Which?” And Jesus said, “You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honor your father and mother, and you shall love your neighbor as yourself.” The young man said to Him, “All these I have observed; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this, he went away sorrowful; for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, it will be hard for a rich man to enter the Kingdom of Heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” When the disciples heard this they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said to them, “With men this is impossible, but with God all things are possible.”

الإنجيل: متى

في ذلك الزمان، دنا إلى يسوع شاب وجنا له قائلاً: أيها المعلم الصالح، ماذا أعمل من الصلاح لتكون لي الحياة الأبدية؟ فقال له: لماذا تدعوني صالحاً؟ وما صالح إلا واحد وهو الله. ولكن إن كنت تريد أن تدخل الحياة، فاحفظ الوصايا. فقال له: أية وصايا؟ قال يسوع: لا تقتل، لا تزني، لا تسرق، لا تشهد بالزور. أكرم أباك وأمك، أحبب قريبك كنفسك. قال له الشاب: كل هذا قد حفظته منذ صباي، فماذا ينقصني بعد؟ قال له يسوع: إن كنت تريد أن تكون كاملاً، فاذهب وبع كل شيء لك وأعطه للمساكين، فيكون لك كنز في السماء. وتعال اتبعني. فلما سمع الشاب هذا الكلام، مضى حزينا لأنه كان ذا مال كثير. فقال يسوع لتلاميذه: الحق أقول لكم إنه يعسر على الغني أن يدخل ملكوت السموات. أيضاً أقول لكم، إن مرور الجمل من ثقب الإبرة لأسهل من دخول غني ملكوت السموات. فلما سمع تلاميذه بهتوا جداً وقالوا "من يستطيع إذن أن يخلص؟" فنظر يسوع إليهم وقال لهم: أما عند الناس فلا يستطيع هذا، وأما عند الله فكل شيء مستطاع.



قناديل الهيكل ALTAR CANDLES



- Offered by **Mery Skef Saddekni and Family** in Loving Memory of **Hanna Skef** on his sixth month memorial. *May his Memory be Eternal!*
- Offered by **Laila Louh** for the continued good health and well-being of **Laila Louh**.
God Bless and Many Years!

CONGRATULATIONS:

Congratulations to **Shadi & Amanda Massad**, on the new addition to their family, **Samer Massad**. Also to the Grandparents, **Samer & Lamis Massad** and **Jeries & Suhair Hanhan** and to the **Massad and Hanhan families**, *God bless you all.*

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!

Fr. George Baalbaki will be out of the state from September 12 – September 26th, 2022.

On Sunday, September 18th and 25th, the Services will be covered by another clergy. In case of any emergencies, please call the Church office (415) 648-5200/ Kh. Eman Baalbaki (586) 214-7465 / Fr. Samer Youssef (408) 375-5673 and/or Fr. Nicholas Borzghol (415) 317-2072. Thank you.

We are looking for an Arabic/Mediterranean cook.

Please contact church office for more details.

ANNOUNCEMENTS AND EVENTS:

- **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. 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.
- **ST. GEORGE ORTHODOX FESTIVAL:** October 8-9. More info to come.
- **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

إنجيل بولس

عندما يتحدث بولس عن إنجيله يقصد تعليمه وبشارته ولا يقصد الأنجيل الأربعة. مهما يكن من أمر، لما كان الرسول يبشر ويكتب رسائله لم يكن أي إنجيل قد دُون. ويقول أن الناس يخلصون بإنجيله أي أنه يحتوي على أساس ما علمه السيد وما عمله. وهو يشرح في مطلع الرسالة الأولى إلى أهل كورنثوس وفي مواضع أخرى أن الإنجيل هو البشارة بموت السيد وقيامته، وكل كلام آخر يقود إلى الصليب والقيامة أو يأتي منهما.

قوله “سَلِّمْتُكُمْ ما تسَلِّمُتهُ”، غالباً لا يقصد أنه تسَلَّم من الرب مباشرة المعلومات المتعلقة بموته وقيامته، أو أنه يتكلم عن التقليد الذي ورثه من الرسل بعد أن عاد من بلاد العرب إلى اورشليم. لا بد أنه أخذ الوقائع الأساسية من حنايا رئيس الجماعة المسيحية في دمشق قبل أن يعمده حنايا بعد ظهور الرب له فيما كان ذاهباً إلى دمشق لاضطهاد المسيحيين. البشارة في هذا الفصل المنشور هنا ثلاث كلمات: المسيح مات وقبر وقام. عبارة “على ما في الكتب” ليست إشارة إلى الأنجيل الأربعة، ولكنها تعني وفق ما جاء في كتب الأنبياء.

ظهور الرب لصفا وهو بطرس غير مذكور في الإنجيل صراحة، ولكن تلميذي عمواس ينسبان إلى التلاميذ قولهم أن الرب ظهر لسمعان (لوقا 24: 34). ثم يوحنا الإنجيلي يقول أن السيد تراءى لسمعان في الجليل (21: 7). ربما يشير بولس إلى هذا. أما الظهور لـ 500 أخ في الجليل فلا بد أن يعني جمهوراً من المؤمنين ببسوع. أما الظهور ليعقوب فوارد في الإنجيل المنحول المعروف بإنجيل يعقوب. وعندما يقول أنه ظهر للاثني عشر فلا يعني بالضرورة أنهم كانوا جمعاً واحداً في مرة واحدة.

تراءى لي أنا أيضاً كأنه للسقط أي الولد المبكرة ولادته وأنه يعتبر نفسه كآخر الكل لكونه اضطهد كنيسة الله بإفراط (أعمال 3: 3، وغلاطية 1: 13 وفيلبي 3: 6). إلا أنه خلصته النعمة التي انسكبت عليه كما انسكبت على الذين قبله. غير أن تواضع الرسول لم يمنعه من أن يحس أنه عمل أكثر منهم جميعاً في البشارة (2 كورنثوس 11: 23). غير أن قناعته كانت أن عمله أت من النعمة.

المقابلة التي قام بها بينه وبين الرسل ذكرها هنا لما كتب هذه الرسالة أي عشرين سنة بعد القيامة. أما بعد هذا التاريخ فقد جاهدوا هم كثيرون واستشهد الكثيرون منهم، وعندنا رسائل بطرس ويعقوب ويوحنا ويهوذا غير الإسخريوطي والأنجيل. ومهما كان أمر المقارنة فعمق بولس يبقى جذاباً لنا إلى هذا اليوم، والكثيرون من آبائنا القديسين استمدوا فكرهم من فكره ورسائله هي التي تنقرأ معظم أيام السنة. ورؤيتنا للمسيح وطبيعته ومحبته وأفعاله يجب أن تكون لها أبعاد الرؤية التي لبولس لنحب يسوع حبا كبيراً.

المطران جاورجيوس

Metropolitan Anthony of Sourozh

The Rich Young Man

It is not only awesome, at times it is frightening to preach the Word of God, because the Lord said "By thy words thou shalt be judged." Judged, because if you proclaim God's truth and remain idle and not the doer of what the Lord has commanded, and what you know well enough to proclaim to others — then, how shall you stand before the judgement of God? This does not apply only to the priest, but to every Christian who is called to be a witness, an apostle, one that brings God's word to the people who are in darkness or twilight, who need divine light, and truth and life.

To-day's Gospel challenges us all so sharply. It begins with words that may be interpreted in more than one way: "Good Lord — what shall I do to have eternal life?" And the Lord answers, "Why do you call Me 'good'? Good is only God". He does not say, "You are wrong". He does not deny His right to be called good as God is good; and thereby, to those who have ears to hear, those who have a heart capable of perceiving the surpassing goodness of the Lord Jesus, surpassing all human goodness, all human beauty and truth — it is a testimony: Yes, you are speaking to your God, and it is your God that is to answer your question.

And then Christ gives us two indications. The one is: if you wish to have eternal life, keep the Commandments. The Commandments of God are not only rules of behaviour (although, of course they are such), but as one of the Psalms puts it, should be in our inmost hearts. It should be from the depths of our heart that we accomplish the Commandments: not because we are commanded from outside, but because they have reached us with the ring of truth; not because God has spoken, but because with all our being we have answered "Amen!" This is true, this is life, this is the way into eternal life.

When we hear Christ mentioning these Commandments — where are we? Who of us can say that he was faithful to every word of this short list that indicates that without which we cannot live? Where do we stand? I, who am preaching, you who are hearing, because it is as responsible to hear as it is to speak. How often do we think — as this young man, and with how little reason — that we want perfection. We want perfection without having first trod the road of the Commandments. But Christ says to us quite clearly: "If you want perfection — give all you possess." It is not only material things which we can give: every one of us has treasures hoarded in his mind and heart, in his soul, things which are more important to him than anything material, that is his wealth. Each of us should turn inward and ask himself, "What is there which is my peculiar treasure? What are those things which I will not give away even for life eternal, for God?"

We do not put things in such a crude manner, but we hug those things which are so precious to us, and still we hope that we will enter the Kingdom of God, we will reach perfection, we will become in all fullness what we are called to be, the kind of persons of whom God dreamed when He created us — and it is not true.

In the Book of Revelation there is a passage that says, "I have only one thing against you — you have forgotten your first love". And this first love, indeed, for each of us, is the Living God, Whom we call in so many ways: we may call Him 'Life', we may call Him 'Fulfilment', we may call Him 'Happiness', we may call Him by all the names that mean that we should reach the fullness of our being. At times we know that only in God it is possible, at times we imagine that we can outgrow ourselves — all the same, this is our first love: to become as great as God has dreamed us, willed us.

And we do not follow the Commandments because we think that we can achieve it in a simpler manner; and we do not give away all we have, that is: the only thing we are not prepared to give away, in a hope that God will accept us, and our burden.

Let us reflect on this story. This is not even a parable, it is something that has happened to a young man. It happens to all of us when God says, "Have you been faithful to the way of life which I have described to you in terms of commandments, outlined in these terms as one can outline a road by milestones? Do you want to attain fullness — start at that point." And if you are aware of having been faithful in these things, then ask yourself the further question: what is the treasure which I will not give away, even for eternal life?

The young man heard the words of Christ, and went away sad. He had earthly possessions, but we have so many possessions which are not material and which are our burden, our fetters.

And yet, there is in this story one thing that can give us so much hope. Christ did not condemn this young man; Christ let him go without a word of reproach, because what He had said was like seed sown into the mind and heart of this young man. He let him go wounded at the heart, puzzled in his mind, called to be himself by an act of heroic will and surrender, let go of himself, as Christ said, give everything away and follow Him. Where to? Along the road of human life on one hand, on the other hand — into the fullness of life eternal.

When Christ says to us "Follow Me", He does not call us to walk a frightening, dark road; He says, "I have trodden all this road, I know every meander of it — you can safely follow! I am like the good shepherd that walks in front of his sheep, meeting all dangers himself, so that the sheep may be safe."

We all will go home like the young man, perhaps saddened, that neither are we keeping the Commandments, nor are we able to give away our most precious treasure: but remember — we will not go condemned, we will have been faced with an ultimate choice, and as long as we can struggle on earth — there is time.

But let us not be beguiled by the length of time: time flies, time goes — let it not be too late, let us turn to life, let us become all we are capable of being.

The answer to to-day's Gospel is so clear — "Who then can be saved?" — To man it is not possible by our own strength; but to God, all things are possible." That is our hope: God is with us, and nothing is too much for us.

Saint Nicholas Orthodox Church

Banquet Hall



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