

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**

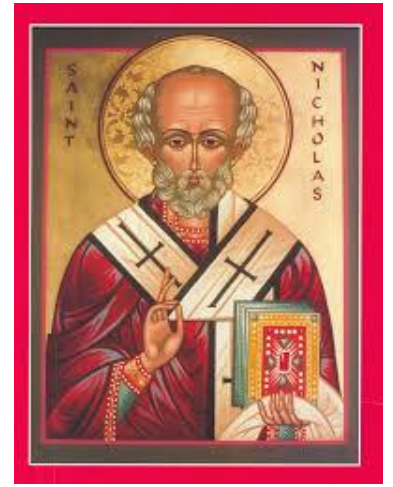
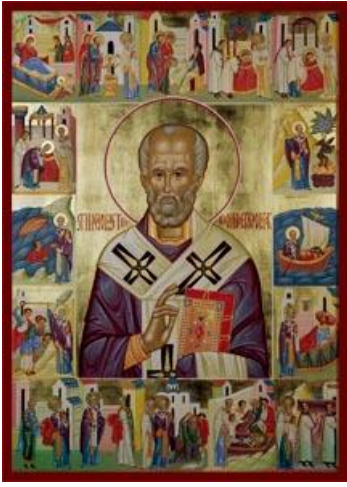
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Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, September 25, 2022
Our Righteous Mother Euphrosyne



THE EPISTLE: II Corinthians 4:6-15

Brethren, seeing that it is the God who commanded the light to shine out of darkness, the same also shone in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of power is from God, and not from us. We are pressed on every way, yet not distressed; we are perplexed, but not driven to despair; persecuted, but not forsaken; smitten down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life of Jesus may also be manifested in our body. For we who live are always delivered to death for Jesus' sake, that the life of Jesus may also be manifested in our mortal flesh. So, then, death is working in us, but life in you. But having in us the same spirit of faith, according to that which is written, "I believed, and therefore I spoke," we also believe, and therefore we also speak, knowing that the One who raised up the Lord Jesus will also raise us up through Jesus, and will make us stand together with you. For all things are for your sakes, that the grace, which is multiplied through the thanksgiving of many, may abound to the glory of God.

الرسالة: 2كورنثوس 4:6-15

يا إخوة، ان الله الذي أمر ان يشرق من ظلمة نور هو الذي أشرق في قلوبنا لإنارة معرفة مجد الله في وجه يسوع المسيح. ولنا هذا الكنز في انية خزفية ليكون فضل القوة لله لا منا، متضايقين في كل شيء ولكن غير منحصرين، ومتحيرين ولكن غير يائسين، ومضطهدين ولكن غير مخذولين، ومطروحين ولكن غير هالكين، حاملين في الجسد كل حين إماتة الرب يسوع لتظهر حياة يسوع أيضا في أجسادنا، لاننا نحن الأحياء نسلّم دائما الى الموت من اجل يسوع لتظهر حياة يسوع ايضا في أجسادنا المائتة. فالموت اذن يجري فينا والحياة فيكم. فاذا فينا روح الإيمان بعينه على حسب ما كتب اني آمننت ولذلك تكلمت، فنحن أيضا نؤمن ولذلك نتكلم عالمين ان الذي أقام الرب يسوع سيقمنا نحن ايضا بيسوع فننتصب معكم، لأن كل شيء هو من أجلكم لكي تتكاثر النعمة بشكر الأكثرين فتزداد لمجد الله.

THE GOSPEL: Luke (5:1-11)

At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats,

which was Simon's, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at Thy word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed Him.

الإنجيل: لوقا 5:1-11

في ذلك الزمان فيما يسوع واقف عند بحيرة جنيسارت، رأى سفينتين واقفتين عند شاطئ البحيرة وقد انحدر منها الصيادون يغسلون الشباك. فدخل إحدى السفينتين وكانت لسمعان، وسأله ان يتباع قليلاً عن البر، وجلس يعلم الجموع من السفينة. ولما فرغ من الكلام قال لسمعان: تَقَدَّمْ الى العمق وألقوا شباككم للصيد. فأجاب سمعان وقال له: يا معلم إنا قد تعبنا الليل كله ولم نُصِبْ شيئاً، ولكن بكلمتك ألقى الشبكة. فلما فعلوا ذلك احتازوا من السمك شيئاً كثيراً حتى تخرقت شبكتهم. فأشاروا الى شركائهم في السفينة الأخرى ان يأتوا ويعاونوهم. فأتوا وملأوا السفينتين حتى كادتتا تغرقان. فلما رأى ذلك سمعان بطرس خرّ عند ركبتَي يسوع قائلاً: اخرجْ يا رب فإنني رجل خاطئ، لأن الانذهال اعتراه هو وكل من معه لصيد السمك الذي أصابوه، وكذلك يعقوب ويوحنا ابنا زبدي اللذان كانا رفيقين لسمعان. فقال يسوع لسمعان: لا تخفْ فإنك من الآن تكون صانداً للناس. فلما بلغوا بالسفينتين الى البر تركوا كل شيء وتبعوه.

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 is out of the state and returning on September 26th, 2022.

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

ST. NICHOLAS ANNUAL MIDDLE EASTERN FOOD FESTIVAL: October 1-2.

Mark your calendars! Our long awaited 26th annual food festival is around the corner! Please join us with your family and friends for amazing food, delicious sweets, car raffle with a chance to win a brand new Tesla!, live music & entertainment, kids corner (Jumper, Arts & Crafts, Balloon Artist, Face Painting, Visit from Insect Discovery Lab and more), local business vendor booths, craft beers and so much more! We look forward to seeing you all there!

Saturday, Oct. 1st from 12-9 pm & Sunday, Oct. 2nd from 12-7 pm.

A lot of items are needed for our festival. We would appreciate your generosity to donate and help us with purchases. Thank you for your continuous support.

ST. NICHOLAS CHURCH ANNUAL FESTIVAL CAR RAFFLE TICKETS:

Our festival is less than 10 days away and so is your chance to win the grand prize of a Brand New Tesla! \$50 per ticket. To purchase your ticket(s), please contact Elias Batshon (650) 580-7185 or the Church office (415) 648-5200.

Drawing will take place on Sunday, Oct. 2nd

ANNOUNCEMENTS AND EVENTS:

- **ST. JOHN ORTHODOX CHURCH 28TH ANNUAL MIDDLE EASTERN FOOD FESTIVAL CHURCH FESTIVAL:** September 24 from 11 am- 8 PM & 25th from 12 PM – 7 PM. 501 Moraga Way in Orinda, CA.
- **FALL GATHERING: OCTOBER 7-9, 2022.** Hosted by St. Simeon Orthodox Christian Mission Church in Santa Clarita, CA. Please visit www.scvorthodox.com for more info.
- **ST. GEORGE'S 24TH ANNUAL JERUSALEM FESTIVAL:** October 8-9, 2022. 1617 Southgate Ave. Daly City, CA.
- **SAVE THESE DATES FOR OUR UPCOMING EVENTS OF 2022:**

October	1-2	St. Nicholas 26th Annual Middle Eastern Food Festival
November	19th	St. Nicholas Annual Thanksgiving Family Night
December	11th	Parish Council Elections
December	17th	St. Nicholas Christmas Party

ON FOLLOWING CHRIST

Metropolitan Anthony

Addressing the man who wanted to attain perfection, the Saviour said, "Follow me." These words were simple: at that time they meant leave all your cares, your family, your work, your calling, your habits and go with Christ along the roads of the Holy Land witnessing His miracles, listening to His words, becoming one of His disciples to your very depths; and awaiting that which was yet in the future and was known only to the Son of God who had come into the world in order to give His life for this world.

But when these words are addressed to us, what do they mean? They cannot mean the physical following of Christ along the highways and byways; but Christ calls us to follow Him into eternal life. When the disciples of John the Baptist asked Christ where He lived, He answered, "Come and see." In the earthly sense He was living in a hut not far from Jordan, but in another sense, in the sense that captivated the disciples once and for all and is mentioned in the Old and the New Testaments, He lived in the unapproachable light, in the depths of the Godhead, in that light which illumines every man who comes into the world.

And so the Lord calls us to come after Him into the depths of the knowledge of God, the depths of eternity and life. He Himself said that eternal life consisted in knowing God and His Son Jesus Christ; that eternal life was uniting ourselves with God so inseparably, to grow together with Him so deeply, to become one, that we should be able to say, "My life is Christ; His teaching, His ways, His thoughts and feelings, His will, and indeed His destiny - are mine; I take them on myself as the Cross, as the Resurrection, as death and life, and as the way.

This is what it means to follow Christ now; it means to listen attentively to His divine word which outlines, which points the way of life, and on this path to be Christ's disciples to the limits of our strength, with all our might. To achieve this now, as in the old days, we must free ourselves of everything that would otherwise enslave us, bind us, keep us out of eternal life. We must each one of us consider this for ourselves, because each one of us has something, maybe unexpressed in words, maybe unconscious, that he prefers to God.

To find out we must look deeply into ourselves and put this question: if the Saviour were to appear before us at this moment and say, "Leave that, it is the only barrier between you and eternal life," what would we answer? Would we leave it or would we say, "I can't, Lord, I'm sorry." This is

what we must ponder over, because we are all called to follow Christ into the glory of eternal life; that is our vocation, to come to life in the spirit before we are, in due time, raised in the body, and to enter into the mystery of the God-Head, to know God, as St. Paul says, as we are known by Him, to worship Him with our whole life and spirit, with all truth.

نور المسيح:

نور المسيح مضيء للجميع، هذه العبارة التي نقولها في القداس السابق تقديسه تملأ بدايات هذا المقطع الذي يستهل فيه بولس كلامه، وهو بلا ريب يشير الى نور السيد الذي ظهر له في طريقه الى دمشق ليُلقي القبض على المسيحيين. الذي صار له أن يشرق من الظلمة التي كان فيها الرسول نور ينيرنا على وجه يسوع المسيح. بعد التجسد الإلهي صرنا نرى نور الله على وجه يسوع الذي هو الطريق الوحيد اليه.

ومع أن الرسول يرى جلال مجد الله، بقي يرى الضعف البشري، فقال “لنا هذا الكنز في أنية خزفية ليكون فضل القوة لله لا منا”. “كل موهبة كاملة منحدره من أبي الأنوار”. هذه الخزفية التي نحن عليها تجعلنا متضايقين في كل شيء” ولكن بسبب من النعمة نحن غير منحصرين. النعمة تُحررنا من خزفيتنا، من معطوبيتنا. كذلك نحن متحيرون نتماوج بين ما هو الله وما هو لغير الله، ولكننا “غير يائسين”، مضطهدين ولكن غير مخذولين”. الاضطهاد هو الوضع الذي قال عنه يسوع انه ينتظرنا. لماذا الاضطهاد؟ لأن أهل الظلمة لا يقبلون النور، لأن الأشرار يوبخهم الأخيار طبيعياً دون أن يتكلموا. “حاملين في الجسد كل حين إماتة الرب يسوع”. آلامه ترتسم في أجسادنا بالاضطهاد وفي نفوسنا. وإذا احتملنا الموت تظهر حياة يسوع فينا. هذا الذي حصل للسيد، أي الموت والقيامة، يرتسم في وجودنا نحن. فإن تعذبنا يأتينا السلام. وإن متنا موت الخطيئة نتوب.

ثم يؤكد فكرته هذه مرة أخرى “نُسلم الى الموت من أجل يسوع لنظهر حياة يسوع أيضا في أجسادنا”. دائما عند بولس ثنائية الموت من أجل المسيح والحياة في المسيح. هذا هو الإيمان. هنا يذكر بولس ما جاء في المزامير: “أمنتُ لذلك تكلمت”. الشهادة بالكلمة، البشارة ثمرة الإيمان. وإذا شهدنا وتكلمنا يكون يسوع قد زرع حياته فينا لأنها هي التي تتكلم. وفي الأخير سيقيمنا الآب كما أقام مسيحه من بين الأموات. ونحن نقوم من أجلكم. هذه هي شركة القديسين. نقوم معا لنحيا معا في ملكوت الله. انتظارا لهذا تتكاثر النعمة التي تهّي قيامتنا. وتتكاثر النعمة بشكر الأكثرين. وقمة الشكر هي في القداس الإلهي الذي تزداد فيه النعمة لمحبة الله.

بولس متجه دائما الى الله بنور المسيح وبقوة النعمة. هذا كثيرا ما كلفنا اضطهادا ومضايقات يومية وأتعبا كثيرة. لا قيامة بلا صليب. ولكن لك أن تقبل الصليب برضاءٍ مُشاركاً آلام السيد فتنال محبة الله وتُورَّعها على الإخوة بالمحبة وترفع عنهم الضيق بتوجيههم الى الصبر واحتمال المشقات.

في وسط المصاعب ترى نور المسيح على وجوههم. نحن الذين نؤمن بيسوع قامات من نور. إن كنا فعلا له فليس فينا إلا النور. يسقط التراب عنا. تتلاشى الصعوبات إذ تحل محلها التعزية. كل ضرر ومشقة وحزن في النهاية تقودنا الى المسيح يسوع، الى حنانه ورقته ودفنه فلا يبقى فينا سواه، ونصير إياه، ونصير إيانا بالحب الذي يسكبه علينا.

جاورجيوس مطران جبيل والبترون



Saint Nicholas Orthodox Church

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