

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**

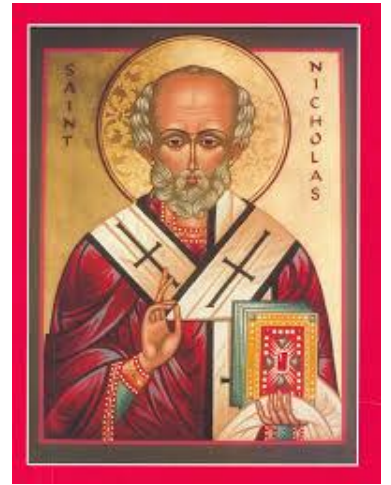
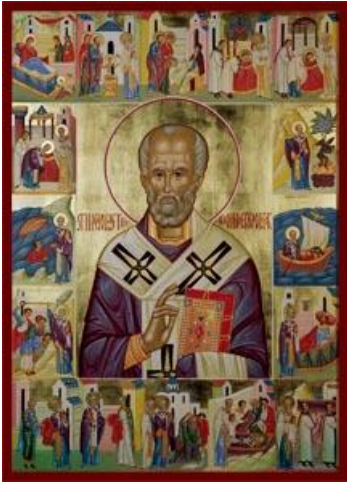
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Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, November 06, 2022

SYMPATHY AND CONDOLENCES:

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

+ Afdokia Hanhan.

May her memory be eternal!

THE EPISTLE: Galatians (2:16-20)

Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

الرسالة: غلاطية (2: 16-20)

يَا إِخْوَةُ، إِذْ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ. أَمَّا نَحْنُ أَيْضاً بِيَسُوعَ الْمَسِيحِ لِكَيْ نُبَرَّرَ بِالْإِيمَانِ بِالْمَسِيحِ، لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ دُونِ الْجَسَدِ. فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ التَّيَرِيرَ بِالْمَسِيحِ، وَجَدْنَا نَحْنُ أَيْضاً خُطَاةً، أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِماً لِلْخَطِيئَةِ؟ حَاشَى. فَإِنِّي إِنْ عَدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُتَعَدِّياً. لِأَنِّي بِالنَّامُوسِ مِتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا لِهَيْئَةِ اللَّهِ. مَعَ الْمَسِيحِ صُلِبْتُ فَأَحْيَا، لَا أَنَا، بَلِ الْمَسِيحُ يَحْيَا فِيَّ. وَمَالِي مِنَ الْحَيَاةِ فِي الْجَسَدِ أَنَا أَحْيَا فِي إِيمَانِ ابْنِ اللَّهِ الَّذِي أَحَبَّنِي، وَبَذَلَ نَفْسَهُ عَنِّي.

THE GOSPEL: Luke (8:41-56)

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not hidden, she came

trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

الإنجيل لوقا (8:41-56)

فِي ذَلِكَ الزَّمان، دَنَا إِلَى يَسوعَ إِنسانٌ اسْمُهُ يايُرسَ، وَهُوَ رَئيسُ لَلْمَجْمَعِ، وَخَرَّ عِنْدَ قَدَمَي يَسوعَ، وَطَلَبَ إِلَيْهِ أَنْ يَدْخُلَ إِلَى بَيْتِهِ. لِأَنَّ لَهُ ابْنَةً وَحِيدَةً لَهَا نَحْوُ اثْنَتَيْ عَشْرَةَ سَنَةً قَدْ أَشْرَفَتْ عَلَى الْمَوْتِ. وَبَيْنَمَا هُوَ مُنْطَلِقٌ، كَانَ الْجُمُوعُ يَزْحَمُونَهُ. وَإِنَّ امْرَأَةً بِهَا نَزْفٌ دِمٍ مُنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً، وَكَانَتْ قَدْ أَنْفَقَتْ مَعِيشَتَهَا كُلَّهَا عَلَى الْأَطْبَاءِ وَلَمْ يَسْتَطِعْ أَحَدٌ أَنْ يَشْفِيَهَا. دَنَتْ مِنْ خَلْفِهِ وَمَسَتْ هُدْبَ ثَوْبِهِ، وَلِلْوَقْتِ وَقَفَتْ نَزْفُ دِمِهَا. فَقَالَ يَسوعُ: "مَنْ لَمَسَنِي؟" وَإِذْ أَنْكَرَ جَمِيعُهُمْ، قَالَ يُطْرُسُ وَالَّذِينَ مَعَهُ: "يَا مُعَلِّمُ، إِنَّ الْجُمُوعَ يُضَايِقُونَكَ وَيَزْحَمُونَكَ، وَقَوْلُ، مَنْ لَمَسَنِي؟" فَقَالَ يَسوعُ: "إِنَّهُ قَدْ لَمَسَنِي وَاحِدٌ لِأَنِّي عَلِمْتُ أَنَّ قُوَّةً قَدْ خَرَجَتْ مِنِّي." فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهَا لَمْ تَخَفْ، جَاءَتْ مُرْتَعِدَةً وَخَرَّتْ لَهُ، وَأَخْبَرَتْ أَمَامَ كُلِّ الشَّعْبِ لَأَيَّةِ عِلَّةٍ لَمَسَتْهُ، وَكَيْفَ بَرِنَتْ لِلْوَقْتِ. فَقَالَ لَهَا: "تَقِي يَا ابْنَتِي. إِيْمَانُكَ أَطْرَأُكَ، فَادْهَبِي بِسَلَامٍ." وَفِيمَا هُوَ يَتَكَلَّمُ، جَاءَ وَاحِدٌ مِنْ دَوِي رَئيسِ الْمَجْمَعِ وَقَالَ لَهُ: "إِنَّ ابْنَتَكَ قَدْ مَاتَتْ، فَلَا تَتَعَبِ الْمُعَلِّمُ." فَسَمِعَ يَسوعُ، فَأَجَابَهُ قَائِلًا: "لَا تَخَفْ أَمِنْ فَقَطْ قَتَبَرَأ هِيَ." وَلَمَّا تَخَلَّ الْبَيْتِ، لَمْ يَدْعُ أَحَدًا يَدْخُلُ إِلَّا يُطْرُسَ، وَيَعْقُوبَ، وَيُوحَنَّا وَأَبَا الصَّبِيَّةِ وَأُمِّهَا. وَكَانَ الْجَمِيعُ يَبْكُونَ وَيَلْطَمُونَ عَلَيْهَا. فَقَالَ لَهُمْ: "لَا تَبْكُوا. إِنَّهَا لَمْ تَمُتْ وَلَكِنَّهَا نَائِمَةٌ." فَضَحِكُوا عَلَيْهِ لِعِلْمِهِمْ بِأَنَّهَا قَدْ مَاتَتْ فَامْسَكَ بِيَدَيْهَا وَنَادَى قَائِلًا: "يَا صَبِيَّةُ قُومِي." فَزَجَعَتْ رُوحُهَا وَقَامَتْ فِي الْحَالِ. فَأَمَرَ أَنْ تُعْطَى لِتَأْكُلَ. فَدَهَشَ آبَاوَاهَا، فَأَوْصَاهُمَا أَنْ لَا يَقُولَا لِأَحَدٍ مَا جَرَى.

ANNOUNCEMENTS AND EVENTS:

ST. NICHOLAS THANKSGIVING ANNUAL FOOD DRIVE: This Saturday, November 5th at 9 AM. Our annual food drive is back! Come help assemble sandwiches as well as hygiene kits to pass out to the needy in San Francisco. 9 AM- assemble sandwiches and hygiene kits / 11 AM-head downtown to pass out and distribute everything we can! All donations are greatly appreciated! Looking for donations of: Non-perishables, Clothes, Hats, Scarves, Blankets, Sleeping Bags, etc.

MONTHLY MEETING OF THE NEWLY WEDS AND MIDDLE-AGED FAMILIES in ARABIC: Thursday, November 10th, at 7 PM in our banquet hall, led by Fr. George Baalbaki. We ask all our families to join us! Another meeting will be announced soon for the English-speaking families. See you there!

ST. NICHOLAS ANNUAL THANKSGIVING FAMILY NIGHT: Saturday, November 19th, at 6 PM. All you can eat buffet: 20 types of mezze, 13 hot buffet menu and desserts. Featuring live music by Nader Zaki, Ashur Dawood and Maestro Radwan Shakshir & his Ensemble. You don't want to miss this! \$60 Adult | \$30 for 12 and under. For tickets, contact Church (415)648-5200, Jeries Tannous (650)740-9263 or Janet Baqleh (650)438-7371.

PARISH COUNCIL ELECTIONS: December 11th.

ST. NICHOLAS CHURCH ANNUAL CHRISTMAS PARTY: Saturday, December 17th, doors open at 7:30 PM. Join us for this incredible night! Featuring the musically talented Bishara Sakhnini and live band led by Maestro Radwan Shakshir. \$100 per person: Fancy Dinner and Open Bar | \$25 per child, baby sitter available. For tickets and reservations, please contact the Church office, Maurice Kari, Elias Batshon, Jeries Azar or Salim Qaru.

Metropolitan Anthony - EUCHARIST

When the Lord instituted at the Last Supper that mystery of our faith which we call the Holy Liturgy or the Eucharist, He gathered round Himself His Disciples, both those who were later to be faithful even unto death, and also the one who was already prepared to betray his Master. And He confronted him together with the others, with the extraordinary love of God, because to be admitted to a man's table means that he, our host, consider us to be his equals, his companions in the old sense of this word, those who are untitled to break the bread with him, to share with him the substance of life. Equals in the love of God, equals of God through His love to us, - this is one of the aspects of this extraordinary event which we call the Last Supper.

But we have given it also another name, we call it the Eucharist, from a Greek word which means simultaneously "gift" and "thanksgiving". Indeed we can see that communion to the Body and Blood of Christ is the greatest gift which the Lord can grant us: companionship and equality, becoming the co-workers of God. And through the incredible, unfathomable action and power of the Spirit, because this bread is no longer bread only and this wine is no longer only wine, but have truly become the Body and the Blood of the Giver, we become incipiently and increasingly partakers of the divine nature, Gods by adoption, Gods by participation, so that together with the One Who is the Incarnate Son of God, we became the total revelation of man as well as the total revelation of God's presence, the total Christ of whom St Ignatius of Antioche spoke. And beyond this, higher, deeper even than this, in this community of nature and of life with the Only-Begotten Son of God in the words of St Irenaeus of Lyon, we become truly with regard to God Himself the only begotten son.

This is the gift, but where is the thanksgiving? What can we bring to the Lord? Bread and wine, they belong to Him; our own lives? Are we not His? He has called us out of naught, He has brought us into being, He has endowed us with all that we are and all that we possess. What then can we give which is really ours? St Maxim the Confessor says that God can do all things, save one: He cannot compel the smallest of His creatures to love Him, because love is supreme freedom. This is the only gift which we can bring to God: the gift of a trusting heart. But why is this mysterious Supper of the Eucharist called the thanksgiving more than any other service, more than any action of ours? What can be given to God? This is a question which the Psalmist was asking himself centuries before Christ appeared and revealed the divine love, and his answer was so unexpected and so true. He says "What reward shall I give to the Lord for all His benefits?" and he replies "I shall take the Cup of salvation, I will give thanks unto the Lord, I will sing praise in the courts of the Temple of the Lord". The supreme act of thanksgiving is not to give back, because one who receives and pays back, repays the gift and in some sort of way, destroys the gift; both indeed become equal, both have given, both have been at the giving end of the chain, but this reciprocal giving has destroyed both joy up to a point. If we wish, if we are capable of receiving, of receiving whole-heartedly, then we are expressing truly our total trust, our assurance that the love of the giver is perfect and it is in receiving whole-heartedly in all simplicity that we bring joy to the one who has given from all his heart.

This is true even in human relationship; we wish to repay a gift only to make ourselves free from gratitude and from a certain enslavement in which we are put when we receive from one who does not love us enough to give whole-heartedly and whom we do not love enough to receive whole-heartedly. And this is why the Eucharist is the supreme thanksgiving of the Church and the

supreme thanksgiving of our earth: people who trust the love of God open-heartedly, without any thought of repaying the gift, only rejoicing in the love it expresses, receive from God not only what He can grant but also what He is, participation to His life, to His nature, to His eternity, to His love divine. Only if we are capable of receiving with perfect gratitude and perfect joy can our participation in the Eucharist be true, only then does the Eucharist become for us also the supreme act of gratitude. But gratitude is difficult because it requires both a loving heart capable of rejoicing when it receives and a perfect trust and faith in the love of the one who gives, trust that this gift is not meant as an humiliation or as an act of enslavement. And this is why we must grow from day to day into the ability to love and to be loved, into the ability to be grateful and to rejoice, and only then does become the Last Supper of the Lord the perfect gift of God and the perfect response of the earth.

طريق الإيمان بالمسيح وخبرة الانتصار على الذات
كيف للمرء أن يواجه امرأة مريضة تنزف دمًا منذ اثنتي عشرة سنة، أو رجلًا فقد وحيدته ذات الاثني عشر ربيعًا؟ كيف للمرء أن يواجه نفسه والمحيطين به في مثل هذه الحالة؟ كيف يواجه يسوع كل هؤلاء ويواجهنا في حياتنا؟ الجواب عن هذه الأسئلة نعثر عليه في قيادة يسوع المرأة النازفة ورئيس المجمع في معارج طريق الإيمان به!
أن تؤمن بالمسيح يعني أن تنكر ذاتك أولًا. من السهل أن تطلب العجيبة وأن يلبّيها الرب. ولكن من الأصعب أن تنكر ذاتك من أجل أن تؤمن به. امتحن يسوع قدرة نكران الذات لدى المرأة ولدى رئيس المجمع حينما أراد أن يشقّ طريق قلبيهما إلى الإيمان. هاكم المرأة النازفة تلبي طلب يسوع بأن تكشف عن نفسها بعد أن أرادت أن تبقى مستورة. بالفعل، تجاوزت خجلها من مرضها المزمن ومن النظرة المبخسة لها لكونها نجسة بداعي دائها. وهاكم أيضًا رئيس المجمع يلبي دعوة يسوع إلى أن يدع الخوف جانبًا ويتعلم الاتكال على الله، فسلك طريق تجاوز المشاعر الأبوية والحزن المسيطر على أهل بيته ويقف مع يسوع أمام وحيدته المبتة.
أن تؤمن بالمسيح يعني أن تختار أن تعيش بحسب مشيئة الله. فنكران الذات لا يعني شيئًا إلا إذا كان في خطّ قطع المشيئة الذاتية من أجل صنع مشيئة الله. اختيار كهذا والمثابرة عليه والعيش على أساسه حريّ بأن يقود المؤمن بيسوع إلى سلام النفس والجسد معًا. هذا ما سعى يسوع إلى أن يثبت المرأة النازفة فيه وأن يدعو رئيس المجمع إلى اكتشافه. فقال للأولى: «ثقي يا ابنة. إيمانك قد شفاك. اذهبي بسلام»، بينما قال للثاني: «لا تخف. آمن فقط فهي تُشفى» (لوقا ٨: ٤٨ و ٥٠).
أن تؤمن بالمسيح يعني تعهدًا متبادلًا، فيتعهدك يسوع وتتعهد نفسك وسواك بشكل متوازٍ. فليس القصد من الإيمان أن يتعهدك المسيح فقط في حاجاتك وضعفائك، في واقعك ومرتكباك، من دون أن يكون لك دور ومساهمة ونضال في هذا السبيل. فبعد أن حملت المرأة النازفة علامة الشفاء في جسدها، بات عليها أن تحمل علامة الشفاء في روحها، عندما دعاها يسوع إلى السير في الحياة بناء على الإيمان به فلا يترزعزع بشيء سلامها الذي أخذته من المسيح. وبعد أن شهد رئيس المجمع إقامة ابنته الوحيدة، كان عليه أن يقوم مع زوجته بإطعامها، أي أن يتعهدا في طريق الإيمان، أي حياة الروح، وليس فقط حياة الجسد وحاجاته.
أن تؤمن بيسوع يعني أن تدعه يخاطب أعماقك، سيما حينما تكون خائفًا، مكروبًا، متألمًا، حزينًا، وأن تصغي إليه وهو يدعوك، لا بل يأمرك، بأن تخرج إلى النور، حيث تتعلم أن تعين الأمور والأشخاص بعين الله وفي قصده وتديره، في نور محبته وصلاحه اللامتناهي، فلا تبقى أسير معطيات الواقع الذي يلفه المرض والموت وتتقاذفه الأفكار المتعبة والتحليل المتعددة. أوليس في ذلك شفاء لأعماقك فتتفتح على أفق الشركة مع الله والحق والمحبة والتي لها أن تزيّن صلاتك وخدمتك بمكتسباتها؟
أن تؤمن بيسوع يعني أن تقبل أن يقودك إلى الإيمان به فتشرب كأسه حتى الثمالة. هكذا تتدرّج في تعلم طريق اتّباعه كما تعلمه بطرس مع من معه في حادثة المرأة، أو مع يعقوب ويوحنا حينما عاينوا إقامة ابنة رئيس المجمع (لوقا ٨: ٤٥ و ٥١). تعلم بطرس من موقف المرأة النازفة ليس الجرأة الآتية من الموقع الذي يحتله بين التلاميذ، بل الجرأة الآتية من كونه واقفًا أمام فاديه وهو يعترف بالضعف الذي يعترّيه وهو واثق فيه ومسلم أمره إليه. ولا شكّ في أنّه تعلم أيضًا من موقف رئيس المجمع الذاهب ليعاين وحيدته المبتة متحلّيًا بالثقة بكلام المسيح بشأنها. أوليس في هذين الموقفين ما يجعلنا نتذكّر موقف بطرس نفسه في آلام المسيح وبعد قيامته؟

أن تؤمن بيسوع يعني أن تشقّ طريق حياتك مع ما تحمله إليك من دون أن تنكسر بسببها. ولكن عليك أن تكسر ذاتك من جهة أنانيتك وعقلانيتك وخطيئتك لكي تبقى ثابتًا في دعوة المسيح إلى ألا تخاف، فتثق به كيفما تجلّت مشيئته في حياتك، وذلك بحسب خبرة رسول الأُمم: «ونحن نعلم أنّ كلّ الأشياء تعمل معًا للخير للذين يحبّون الله، الذين هم مدعوّون حسب قصده» (رومية ٨: ٢٨). هلاّ انتهت ألا تترك أحدًا يضع لك حدًا لحياتك في المسيح هامسًا في أذنيك: «لا تتعب المعلم» (لوقا ٨: ٤٩)؟ نعم، الرب حاضر لأن يمنحك نعمة الإيمان به، الذي به تنتصر على ذاتك وتربح الحياة فيه.

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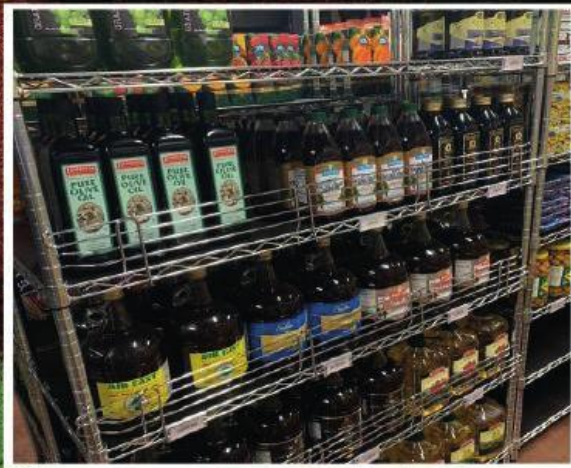
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