

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 Beatitude **Patriarch JOHN X**, Patriarch
of Antioch and All of East

Pastor, V. Rev. Fr. George Baalbaki

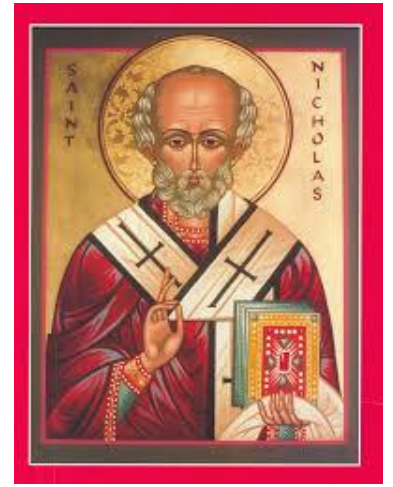
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Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Salim Qaru**

Parish Council Vice Chairman: **Azar Azar**



Sunday, October 8, 2023

Righteous Mother Pelagia

SYMPATHY AND CONDOLENCES

We would like to offer our deepest sympathy and condolences to the
Entire Aljada and Rantisi Families especially **Faten and Suleman Rantisi** on the passing of her
father, + **Mitry Aljada**.

May His Memory be Eternal!



MEMORIAL SERVICES



- ✠ 40 Days Memorial Service for the handmaiden of God, + **Nabiha Shatara Dabit** will be held on this Sunday, offered by her family. *May her Memory be Eternal!*
- ✠ 1 Year Memorial Service for the handmaiden of God, + **Afdokia Hanhan** will be held this Sunday, offered by her family. *May her Memory be Eternal!*
- ✠ 2 Year Memorial Service for the servant of God, + **Joseph David Hanhan** will be held this Sunday, offered by his family. *May his Memory be Eternal!*

THE EPISTLE: 2 Corinthians. (9:6-11)

Brethren, the one who sows sparingly will also reap sparingly; and the one who sows bountifully will also reap bountifully. Let each one do according to what he has purposed in his heart, not grudgingly, or under compulsion; for God loves a cheerful giver. And God is able to make all grace abound to you; that you, having always all sufficiency in all things, may abound to every good work. As it is written: "He has scattered abroad, He has given to the poor; His righteousness endures forever"; now He, who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing, and increase the harvest of your righteousness. You will be enriched in all things for every generosity, which works through us thanksgiving to God.

الرسالة: 2 كورنثوس

يا إخوة، إِنَّ مَنْ يَزْرَعُ شَحِيحاً، فَشَحِيحاً أَيْضاً يَحْصُدُ؛ وَمَنْ يَزْرَعُ بِالْبَرَكَاتِ، فَبِالْبَرَكَاتِ أَيْضاً يَحْصُدُ. كُلُّ وَاحِدٍ كَمَا نَوَى فِي قَلْبِهِ، لَا عَنْ ابْتِئَاسٍ أَوْ اضْطِرَّارٍ. فَإِنَّ اللَّهَ يُحِبُّ الْمُعْطِيَ الْمُتَهَلِّلَ. وَاللَّهُ قَادِرٌ أَنْ يَزِيدَكُمْ كُلَّ نِعْمَةٍ، حَتَّى تَكُونُوا لَكُمْ كُلَّ كِفَايَةٍ، كُلَّ حِينٍ، فِي كُلِّ شَيْءٍ، فَتَزِدُوا فِي كُلِّ عَمَلٍ صَالِحٍ. كَمَا كُتِبَ "إِنَّهُ بَدَّدَ، أَعْطَى الْمَسَاكِينَ، فَبِرُهُ يَدُومُ إِلَى الْأَبَدِ." وَالَّذِي يَزْرَعُ الزَّرْعَ زَرْعاً وَخُبْزاً لِلْقَوْتِ، يَزْرَعُكُمْ زَرْعَكُمْ وَيُكَبِّرُهُ وَيَزِيدُ غِلَالَكُمْ بِرَّكُمْ. فَتَسْتَغْنُونَ فِي كُلِّ شَيْءٍ، لِكُلِّ سَخَاءٍ خَالِصٍ يُنْشِئُ شُكْرًا لِلَّهِ.

THE GOSPEL: Luke. (7:11-16)

At that time, Jesus went to a city called Nain, and many of His disciples and a great crowd went with Him. As He drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, He had compassion on her and said to her, "Do not weep." And He came and touched the bier, and the bearers stood still. And Jesus said, "Young man, I say to you: arise." And the dead man sat up, and began to speak. And Jesus gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited His people!"

الإِنْجِيل: لوقا

فِي ذَلِكَ الزَّمَانِ، كَانَ يَسُوعُ مُنْطَلِقاً إِلَى مَدِينَةٍ اسْمُهَا نَايْنُ، وَكَانَ كَثِيرُونَ مِنْ تَلَامِيذِهِ وَجَمْعٌ غَفِيرٌ مُنْطَلِقِينَ مَعَهُ. فَلَمَّا قَرَّبَ مِنْ بَابِ الْمَدِينَةِ، إِذَا مَيِّتٌ مَحْمُولٌ، وَهُوَ ابْنٌ وَحِيدٌ لِأُمِّهِ، وَكَانَتْ أَرْمَلَةً، وَكَانَ مَعَهَا جَمْعٌ كَثِيرٌ مِنَ الْمَدِينَةِ. فَلَمَّا رَأَاهَا الرَّبُّ، تَحَنَّنَ عَلَيْهَا وَقَالَ لَهَا: "لَا تَبْكِي." وَدَنَا، وَلَمَسَ النَّعْشَ فَوَقَّفَ الْحَامِلُونَ. فَقَالَ: "أَيُّهَا الشَّابُّ، لَكَ أَقُولُ قُمْ." فَاسْتَوَى الْمَيِّتُ، وَبَدَأَ يَتَكَلَّمُ، فَسَلَّمَهُ إِلَى أُمِّهِ. فَأَخَذَ الْجَمِيعُ خَوْفٌ، وَمَجَّدُوا اللَّهَ قَائِلِينَ: "لَقَدْ قَامَ فِيْنَا نَبِيٌّ عَظِيمٌ، وَافْتَقَدَ اللَّهُ شَعْبَهُ."

ALTAR CANDLE OFFERING:

✠ Offered by **Nadim, Basma, Janan, Jim, Ivette, & Matthew Howell, Jane & Oscar Moran** for the continued good health of **Jennifer & Brandon Howell** on the special occasion of their birthdays on October 6th and October 12th.

God bless and many more years!

✠ Offered by **Genet Tesfay** in loving memory of her mother, +**Woletewahid** on the occasion of her 2 year memorial. *May her Memory be Eternal!*

✠ Offered by **Peter & Carolyn Boyle** in loving memory of their son, +**Peter James Khoury Boyle** on the occasion of his heavenly birthday on October 15th.

May his Memory be Eternal!

Holy Bread of Oblation

✠ Offered by **David Hanhan and his family**, in loving memory of his mother **Afdokia Hanhan** and his son **Joseph David Hanhan**. *May Their Memory Be Eternal!*

27TH ANNUAL MIDDLE EASTERN FOOD FESTIVAL IS THIS WEEKEND, OCTOBER

7th – 8th !

Bring your family and friends and join us for our biggest event of the year! If you have not purchased a car raffle ticket for a chance to win a brand new Tesla, it is not too late! Please contact Elias Batshon at (650) 580-7185 to purchase your ticket(s).

It is going to be an event for all ages! The Kids Corner for 10 and under on both days from 1pm-6pm. Our very first Teen SOYO corner will be open on Sat. Oct. 7th from 5pm-9pm!

Join us with your children, family and friends for two days of FUN!

ANNOUNCEMENTS AND EVENTS:

ALL SAINTS CHURCH: There is a property that could possibly become a permanent home for All Saints Church parishioners. If you are able to donate towards this goal, please help by sending your donations to All Saints Church: 10 Enterprise Dr, Suite D. Rohnert Park, CA 94928.

Metropolitan Anthony of Sourozh: WEEKLY WE COME TO CHURCH

After a week which we spend in the twilight of the world, where the powers of good and the powers of evil are in contest, when we are called to be the light of the world, the salt that prevents its corruption, a living message that God has come, that victory over evil is won, and all hopes are possible, indeed all things are in the power of the Lord Jesus Christ who is our strength — after a whole week in this twilight we come to church, and it is a moment when two things should happen.

It is a moment when we re-dedicate ourselves to God, because we bring at the same time in the Holy Liturgy two kinds of gifts. On the one hand, the offering of our souls and bodies, the gift of ourselves which should be unreserved, which we give according to our strength, but a strength that should grow day after day by the exercise of loyalty and faithfulness to God. And we also bring to God a sacrifice, an offering so holy and so perfect, the life and the death of the Lord Jesus Christ, His Resurrection and His Ascension into Heaven, and the vision of what we are called to be — all of us together with all things created. Because it is not only mankind whom God has assumed in Christ through the Incarnation — it is all things visible and invisible; the invisible through His Divinity in the human soul, and the visible by His Incarnation, by God taking flesh and becoming mysteriously and wonderfully akin to all that is material, visible, tangible. All creation, not only saints and sinners, but all things created can look at Christ's Body and rejoice because in Him they can see themselves in glory.

When we come to God we expect a gift of grace, the power of life to be poured into us so that we should become truly new creatures; not only creatures of flesh and blood, not only created beings standing face to face with their Creator but also creatures, pervaded by the power and the presence, the true communion with God which is given to us in the Sacraments.

It is only to the extent to which we bring ourselves as an offering (let it be earthen vessels open to receive things Holy) that we can receive these Holy things. In the prayer that precedes the consecration of the Holy Gifts the priest says: «Renew us who pray to Thee, and make this bread the Body of Christ, and this cup — the Blood of Christ». It is only to the extent to which we give ourselves to God to be filled, to the extent which we empty ourselves of all things contrary to Him, in intention, at least in the struggle which should be ours, that we can receive the gift.

But this gift is not given to us alone; it is not given to us that we should hug it, possess it, delight in it: it is given to us in the way in which a lamp is lit, in which a fire is lighted, in which the truth is given. Thanks be to God — we are not a body of people, prisoners of our buildings and our small frail Christian society! We are indeed sent into the world to be God's own witnesses, through Communion to the Body and Blood of Christ to be His incarnate presence. When we receive Communion we expect all things from God, but He also expects all things from us.

Let us ponder on this. Let us receive with an open heart and an open mind, with all our being, what God gives us, not in order to possess it but in order to give it, to give it as generously as God gives Himself: life and death, our joy and our sorrow, our broken-heartedness and our hopes — all to be given in God's Name to anyone who needs it. Then we shall have fulfilled the Apostle's call: «Carry one another's burdens, and so you shall have fulfilled the law of Christ».

بين محمول على نعش أو محمول بالإيمان

مسيرة الإيمان بالقيامة سارها معنا يسوع وأعطانا محطات مختلفة حتى يستضيء عقلنا وقلبنا بها فنتبّأها وتصير حقيقة نبني حياتنا على أساسها. إحدى هذه المحطات نعثر عليها في مبادرة يسوع في جنازة الابن الوحيد لأرملة نائين.

أمام نعش هذا الشاب تأخذنا أفكارنا ومشاعرنا إلى أمّه التي تخفقها العبرات، ويضيق صدرها بفقدان ابنها الوحيد بعد أن فقدت زوجها، وتختلط عليها المشاعر بشأن معنى الحياة والموت. بالحقيقة، شأنها هو شأننا أيضاً. أوليست خبراتنا مشتركة في هذا المجال؟ فما الجديد الذي يضيء به علينا إقامة يسوع لابن أرملة نائين؟

أولاً، حضور يسوع في الجنازة. يواجه يسوع واقعنا معنا. ونحن بدورنا مدعوون إلى أن نواجه واقعنا هذا معه. فإن حدثت هذه المبادلة الأساسية، أضاعت على حياتنا وعبورنا لهذه التجربة، وثبتت دعائم إيماننا بالمسيح. غياب هذه المبادلة يفقدنا حضور يسوع في جنازاتنا كما كان في جنازة ابن هذه الأرملة، وهناك تكون الخسارة مزدوجة، لأنّه من دون نور الإيمان يصير الموت نهاية مشؤومة وليس بداءة مغبوبة.

ثانياً، حنان يسوع تجاه الأمّ الثكلى. شارك يسوع هذه الأمّ في مصابها كما يشاركنا في مصابنا. كلّما بسلطان عندما طلب منها ألا تبكي (لوقا ٧: ١٣). أراد أن يهيئها والذين معها إلى ما هو مزمع أن ينكشف، أي قدرة الله على الحياة والموت بأن، وأن يكون حدث إقامة ابنها والإيمان بالقيامة الداعي إلى الكفّ عن البكاء على قدر محتوم، وهو عودتنا إلى التراب عوضاً من أن يكون معبراً لعودتنا إلى البيت الأبوي.

ثالثاً، كلمة يسوع النافذة نحو الشاب المائت. أمر يسوع ميثاً: «أيّها الشاب، لك أقول قُمْ» (لوقا ٧: ١٤). فبعد تحنّنه، أظهر يسوع حقيقته. فهو يخاطب المخلوق على صورته حياً كان أو ميثاً. فإذا أصغى هنا الميت إلى صوته ونفّذ أمره، فكم بالحريّ على الأحياء أن يبادروا إلى الإصغاء إليه طوعاً؟ أليس علينا أن نصغي إلى الحقّ؟ بات ما حدث مع هذا الميت برهاناً صامناً وصارخاً يبيّك ضمائرنا حول أخذنا كلام يسوع على محمل الجدّ.

رابعاً، قدرة يسوع على إحياء الشاب. فمع ما أظهره يسوع من الحنان والتعبير عن الحقّ، انكشفت قدرة يسوع وسلطانه بأن يقيم ميثاً من الموت. عاد هذا الشاب إلى الحياة الأرضيّة من جديد: «فجلس الميت وابتدأ يتكلّم» (لوقا ٧: ١٥). ارتبط القول بالفعل، والقصد بالحقيقة، والمحبة بالحياة، والإنسان بالله. أتى كشف هذا السلطان تجسيداً لمحبة الله وإظهاراً للحقيقة التي يقدّمها للإنسان حتى يأخذ بها بالإيمان.

خامساً، تقديم يسوع الشاب إلى أمّه. «فدفعه إلى أمّه» (لوقا ٧: ١٥). هل في هذه الحركة عود على بدء؟ أم تسليم لوديعة بات علينا النظر إليها من منظار ما قصد يسوع أن يقودنا إليه؟ أي معرفته في المحبة والحقّ والقدرة التي يعبر عنها باسم أبيه؟ فهل نستلم هذه الوديعة في علاقتنا مع أبنائنا فنبنينهم على الإيمان بيسوع الغالب للموت والمعطي الحياة الأبدية؟

سادساً، حضور يسوع في الجماعة الشاهدة للحدث. هاكم ما صاح به المشاركون في الجنازة أو الشاهدون للمعجزة: «قد قام فينا نبيّ عظيم وافقد الله شعبه» (لوقا ٧: ١٦). انتزعت الحادثة من قلوب هؤلاء مكاناً لله فيهم ولكلمته وتدبيره. فإن ثبتنا في الإيمان بيسوع وعملنا بمقتضاه، سرّنا سيراً حثيثاً في معارج هذه الحياة نحو عتبة الشركة الدائمة مع الله، بخوف وتمجيد كما حصل مع الذين أطلقوا هذه الصيحة.

فهل ميّعنا يا ترى إيماننا حتى إنّ لا تحرّك فينا علامات الله هذه ونزوله إلينا لا «الخوف» ولا «التمجيد»؟ هل آثرنا، بالعمق، أن نبقى أسرى عدم إحساسنا بافتقاد الله الدائم لنا، بينما تلوّثت عقولنا بأشكال الموت المعشّشة فينا أو حولنا؟ هلّا تركنا مجالاً ليسوع لينادينا كلّ يوم ويقمنا من الموت الذي فينا؟ هلّا تركناه يلامسنا بحنانه وكلمته وقصده وأمره؟ هلّا حملنا واقعنا من جديد بناء على عمل الله المحيي فيه، ورفعنا به عالمنا ومجّدنا به خالقنا؟ نعم، الفرصة سانحة، والربّ مبادر، فهل سنتوقّف عن البكاء على واقعك الراهن وتأخذ بين يديك وتقيمه بالإيمان بيسوع؟

+ سلوان متروبوليت جبيل والبترون وما يليهما (جبل لبنان)



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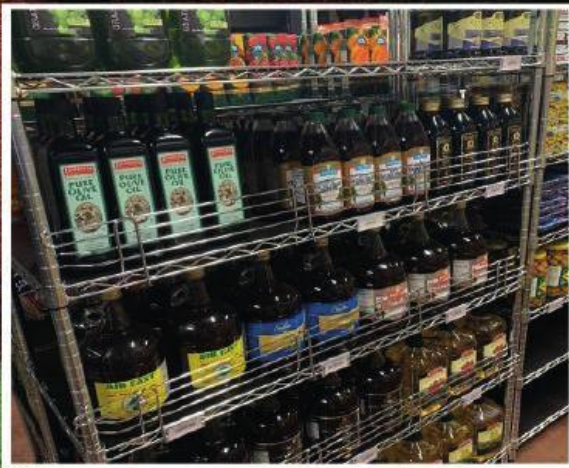


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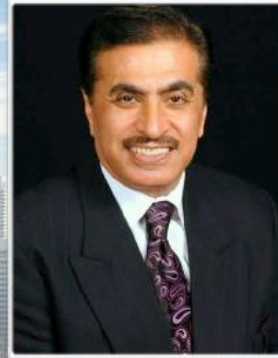


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