

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

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Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Salim Qaru**

Parish Council Vice Chairman: **Azar Azar**

Sunday, November 12, 2023



MEMORIAL SERVICE



✝ Annual Memorial Service for the handmaiden of God, + **Wedad Jadelrab**, will be held this Sunday, November 12th, offered by her family.

May her Memory be Eternal!

✝ One year Memorial Service for the servant of God, **Issa Shnoudi**, will be held next Sunday, November 19th, offered by his family.

May his Memory be Eternal!

✝ 40 days Memorial Service for the handmaiden of God, + **Tsidala Mariam**, will be held next Sunday, November 12th, offered by Elias Degu and Senait Abraha family.

May her Memory be Eternal!

NATIVITY FAST: November 15th - December 24th

We would like to wish you a happy Advent season!

Nativity Fast (Advent) is the period preceding the Christmas season in which we abstain from meat and dairy products. Eating fish is allowed except Wednesdays and

Fridays, and we can eat all the regular meals like breakfasts, lunches, and dinners. The purpose of this fast is seeking the spirituality and the preparation for the feast of the advent of our Lord on December 25th.



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

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

الرسالة: 2 كورنثوس (11-6:9)

يا اخوة ان من يزرع شحيحاً فشحيحاً أيضاً يحصدُ ومن يزرع بالبركات فبالبركات أيضاً يحصدُ. كُلُّ واحدٍ كما نوى في قلبه لا عن ابتئاسٍ أو اضطرارٍ. فإن الله يُحبُّ المُعطي المتهلل. والله قادرٌ أن يزيِدكم كُلَّ نعمةٍ حتى تكونَ لكم كُلُّ كفايةٍ كُلَّ حينٍ في كُلِّ شيءٍ فتزدادوا في كُلِّ عملٍ صالحٍ. كما كُتِبَ: إنه بدَّدَ أعطى المساكينَ فَبِرُّهُ يدومُ إلى الأبد. والذي يَرْزُقُ الزارعَ زرعاً وخُبْزاً للقوتِ يَرْزُقُكم زرعكم ويكثِّره ويزيدُ غلالَ بركم. فتستغنون في كُلِّ شيءٍ لِكُلِّ سخاءٍ خالصٍ يُنشئُ شُكراً لله.

THE EPISTLE: Luke. (10:25-37)

At that time, a lawyer stood up to put Jesus to the test, saying, “Teacher, what shall I do to inherit eternal life?” Jesus said to him, “What is written in the Law? How do you read?” And the lawyer answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” And Jesus said to him, “You have answered right; do this, and you will live.” But the lawyer, desiring to justify himself, said to Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him; and whatever more you spend, I will repay you when I come back.’ Which of these three, do you think, proved neighbor to the man who fell among the robbers?” The lawyer said, “The one who showed mercy on him.” And Jesus said to him, “Go and do likewise.”

الإنجيل: لوقا

في ذلك الزمان، دنا إلى يسوع ناموسي وقال، مُجرباً له: يا معلم، ماذا أعمل لأرث الحياة الأبدية. فقال له: ماذا كُتِبَ في الناموس؟ كيف تقرأ؟ فأجاب وقال: أحبب الرب الهك من كل قلبك، ومن كل نفسك، ومن كل قُدرتك، وقربيك كنفسك. فقال له: بالصواب أجبت. إعمل ذلك فتحي. فأراد أن يركب نفسه فقال لیسوع: ومن قريبي؟ فعاد يسوع وقال: كان إنساناً منحدراً من أورشليم إلى أريحا، فوقع بين لصوص. فعروه وجرحوه وتركوه بين حي وميت. فاتفق أن كاهناً كان منحدراً في ذلك الطريق، فأبصره وجاز من أمامه. وكذلك لاوي، وأتى إلى المكان، فأبصره وجاز من أمامه. ثم إن سامرياً مسافراً مر به، فلما رآه تحن. فدنا إليه وضمّد جراحاته، وصبّ عليها زيتاً وخمراً، وحمله على دابته، وأتى به إلى فندق، واعتنى بأمره. وفي الغد، فيما هو خارج دينارين وأعطاهما لصاحب الفندق وقال له: اعتن بأمره، ومهما تنفق فوق هذا فأنا أدفعه لك عند عودتي. فأى هؤلاء الثلاثة تحسب صار قريباً للذي وقع بين اللصوص؟ قال: الذي صنع إليه الرحمة. فقال له يسوع: امض فاصنع أنت أيضاً كذلك.

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 Memories Be Eternal!

ALTAR CANDLES قناديل الهيكل

- ✠ Offered by **Nadia, Yousef, Tariq, and Rami Rantisi** for the good health of **Michael Rantisi** on the occasion of His Name's Day. *God Bless and Many Years!!*
- ✠ Offered by **the Jadelrab family** in loving memory of **Wedad, Hana and George Jadelrab, Margaret Bader, Martha, Adebee and Farah Bou Khalil** and for all the deceased. *May their Memory be Eternal!*

✝ Offered by **St. Nicholas Parish Family** for the good health of all those who are named: Michael, Michelle, Gabriel, Gabi, Gabriela, Raphael, etc. after **Archangels Michael, Gabriel, and Raphael**, on the occasion of their Names' Day! Altar Candles will be offered for the good health of: **Michel Yousef Rantisi, Michael Habeeb, Michel Karim Rantisi, Micheal Dabit, Michael Ofiesh, Michael Malak, Michael Saddekni, Michael Husary, Michael Habib, Michael Tannous, Mike Saba, Michael Baqleh, Michael Dib, Issa Michael, Michel Deeb, Michelle Rantisi, Michelle Batarse, Gabriel Rantisi, Jabra Hanhan, Gabriel Azar, Gabriella Saoud and the entire Michael family.** *God Bless and Many Years!* Also in Loving Memory of **Sub-Deacon Michel Khoury, Michel Batshon and Joseph Elias Michael.**
May Their Memories Be Eternal!

COFFEE HOUR THIS SUNDAY

Offered by **Frank and Sereen Bouri** for the good health and well-being of **Samer Frank Bouri, Jr. Frank Bouri, Sereen Bouri, Samer Hind, Andrew and Jenevieve Bouri and the entire Bouri Family.** *God Bless and Many Years!*

ANNOUNCEMENTS AND EVENTS:

ST. NICHOLAS ANNUAL FAMILY NIGHT- CHARITY EVENT: Saturday, November 18th, sponsored by the **Rantisi Families**. Please join us in solidarity with Palestine and come dressed in your traditional Palestinian clothing! **All proceeds will be sent to Greek Orthodox Church and charities in Gaza.** \$40 Adult | \$20 for 12 and under. Reserve your seats and/or table with the Church office at (415) 648-5200 or info@stnicholas-sf.com.

Parish Council Election: December 11th. There will be a parish council election meeting for the sole purpose of electing some members of the Parish Council for the upcoming term.

Anyone interested in serving or nominating someone to serve on the Parish Council must be fully pledged and spiritually qualified. *Please submit your candidate's name to Fr. George and/or Salim Qaru as soon as possible.* In order to vote in the elections, members must be spiritually and financially in good standing with the church.

ST. NICHOLAS CHRISTMAS FUNDRAISING EVENT: Saturday, December 23rd. More info. to follow.

TREE OF LIFE: If you would like to purchase a Leaf with your name or a loved one's name engraved to hang on the Tree, please contact the Church office (415) 648-5200.

Metropolitan Anthony of Sourozh

Sermon on Commandments

Christ gave us, or reminded us, of two basic commandments: that we should love God with all our heart, all our mind, all our strength, which means with all the power we have to love, and our neighbour as ourselves. When we hear the word 'commandments' we always think of receiving orders what we should do, short of which we shall bear a punitive responsibility. But the word which is used has a wider connotation; it means that this is what God bequeathed to us, when having created us He launched us into freedom, into independence, gave us power to chose and gave us power to follow our vocation or to turn away from it. And so this is not an order which we receive from God; it is, as it were, the last words or a Will, in the sense in which a person who dies leaves a Will behind for his heirs to follow.

How much I wish I could love God with mind and heart, with all the power of love there may be in me; and yet I know that I don't even desire to love Him with such perfection, with such totality of giving. How strange, and how sad to be loved as God loves us and to respond so half-heartedly. He loves us to the point of calling us into existence - at a risk, because He gives His love to us and He knows that we may reject it. And we all know what it means to open our heart to a person and to be rejected, "I need you not; you may love me - what does it matter to me! I want to be free, I want to be myself, I care not for your love".

We can measure God's love for us by His gift of Himself in Christ. He became man, He became one of us, He calls us His brothers and sisters, He gives His life for us! If someone gives his, her life for a friend, for a person deeply loved, moreover for a person who is not even aware of this sacrifice, we would be startled, we would stop to think, we would ask ourselves questions: How is it that I have nothing, nothing to give in response to what is given - not only offered but given at such a cost. And yet, I am aware in myself, and I doubt that anyone of you is not aware that he has not truly even the desire to love God with all his mind, all his heart, all the power of love he has! And then there is this word, this warning of St. John the Divine in one of his Epistles: One who says 'I love God' and does not love his neighbour is a liar; because who can love, speak of loving God Who is invisible, intangible when he cannot even love his neighbour who is concrete, real, whose need cries to him, or whose love is offered so generously at times, so timidly at other times?

And so, the second commandment of Christ, the second word of life He offers us is this, 'If you want to learn how to love God, however incipiently, learn to love your neighbour'; but how? We immediately in our arrogance think of loving our neighbour with great generosity, heroically, sacrificially; what He says to us is, 'Love your neighbour as you love yourself'. What does it mean? It means first of all, on the simplest material level, that however much you possess, however much you can enjoy of life - make sure that at least one person receives from you as much as you are taking from life. That may lead us so far, so far, because we do not do any such thing. If we thought of the way in which we take, and take, and claim and claim again, and thought 'All right! Every claim of mine is a claim of my neighbour; everything I take is to be given in the same measure to my neighbour', at least one person! - how generous life would be! And if we learn to do this, then we might well learn how to love God.

And today's Gospel gives us an indication of it. What prevents me - and each of us - from loving our neighbour, from loving even the dearest of our neighbours wholeheartedly, generously, is our concentration on our own selves. There is no other way of learning to love anyone than letting go of self. And this is what Christ says: Turn away from yourself! 'Renounce yourself' means exactly this: it means, instead of living for yourself, looking at nothing else, concentrating on nothing else - turn away, see how vast life is, how deep, how rich! Turn away from yourself and look: look into

human faces, look into human circumstances, into human needs, and indeed, into human joys! Look and see! Detach yourself from your own self; then you will be able to see others as they are, to see their need, to see their hunger, their joys, their misery - and you will be able to give. To give? to begin with, a little, and then the more you see, the more you will be able to give and to love as you love yourself, to the same measure; each of us wants fullness of life, fulfilment, the wonder of life - let us give to others.

When we have learned by turning away from ourselves to give to others, we shall discover that our heart has become capable of turning to God with openness, with love, with gratitude, with joy - this is the beginning. This commandment of Christ 'Love your neighbour as yourself' is given to the weakest of us, because each of us, ultimately, loves no-one better than himself. So we have a simple measure! We know what we have to do! We know how, how much, how completely - let us then do it. And then, having freed ourselves from enslavement to our own self, our own desire, our own greed, we will be able suddenly to see how vast our heart is, how much and how many we can love, and how we can begin to love God truly, with all our mind, with all our heart, with all the power of love in our frailty, because it is not strength which is the substance of love - it is the frailty of one who gives himself generously, shyly, joyfully.

الصواب وتجسيده في عالم مجروح يضعك مثل السامريّ الشفوق في السياق الذي به يشقّ الربّ يسوع، باسم الآب السماويّ، طريقه إلى الإنسانيّة جمعاء، وإلى كلّ واحد من أعضائها، بداعي انحنائه على الإنسان المصاب بالخطيئة والشرّ والموت. والغاية هي أن يستعيد الإنسان الصواب، ليس فقط صوابه، أي رشده، على المستوى الإنسانيّ، ولكن بالأخصّ الصواب الذي يعطيه إياه الله عطيةً أبديةً. مبدأ هذا الصواب نعر عليه في الحقيقة المعلنة على لسان الناموسيّ الذي جرّب يسوع بسؤاله عن كيف يمكنه أن يرث الحياة الأبدية. فاستشهد بالكتاب قائلاً: «تحبّ الربّ إلهك من كلّ قلبك ومن كلّ نفسك ومن كلّ قدرتك، وقريبك مثل نفسك» (لوقا ١٠: ٢٧). يشكّل ما استقاه الناموسيّ من الكتاب حجرَ الزاوية في لقائه بيسوع، والذي يجدر به أن ينسحب على لقائنا نحن أيضاً به. فالصواب الذي حوّثه هذه الإجابة، إنّما يكشف طريقنا إلى الله وإلى القريب، وهو «الطريق» الذي انكشف لنا بيسوع المسيح.

الكشف الكامن في هذا القول يضعنا مباشرة في تماس مع شهادة يسوع نفسه والتي يسطّر لنا الإنجيل وكلّ الكرازة الرسوليّة حقيقتها في تاريخ الخلاص. بالحقيقة، يسوع هو من أحبّ أباه السماويّ وقريبه الإنسان على النحو المذكور في هذه الآية. فمن آمن بيسوع وكلمته، وجد فيه المثال الذي يجدر به أن يسير في أثره كيما يتكوّن على معناها. وحتى لا نراوغ بشأن القصد الإلهيّ المعبر عنه في هذه الآية، أتى المثال السامريّ الشفوق ليضعنا أمام كيفية تطبيق هذه الآية وعيشها في واقعنا الراهن. هذا ما أشار به يسوع على الناموسيّ في خاتمة المثال لما قال: «اذهب أنت أيضاً واصنع هكذا» (لوقا ١٠: ٣٧). فالمعرفة النظرية أو الذهنية شيء، والتطبيق على واقع الأرض شيء آخر. عيش المحبة في بعدها العموديّ يركّز على عيشها في بعدها الأفقيّ، بحيث تتنقّى المحبة فينا لتصير كاملة على غرار ما شاء الله لأن نصير عليه عبر تبنيّا مضمون هذه الآية.

هنا يستوقفنا ما يصنعه يسوع بيننا ومن أجلنا، وقد جسّد بامتياز في عمل السامريّ الشفوق الذي حقّقه مع الذين كنّا أعداءه وصالحنا بدمه بأن سكب علينا زيت محبته وشفانا بخر نعمة الروح القدس، ودعانا بدورنا إلى أن نحمل هذه البشرى إلى أترابنا، نعيشها معهم، لفرحهم وفرحنا، لشفائهم وشفائنا، لمجد الله وحمده وشكره. في هذا السياق، علينا استخراج الخلاصة العملية حتّى يتحقّق هذا الفرح والشفاء في عالمنا. فهل سمعنا نصيحة يسوع الأخيرة للناموسيّ؟ هل نجد في يسوع المثال لننكوّن على أساسه؟ ربّ قائل علينا أن نتعلّم، يوماً بعد يوم، أن نتبع يسوع حيث يمضي، أن نتمثّل به في مواقف الحياة ونستلهمه فيها. وهذا ممكن فقط إذا كان لدينا إيمان به، إيمان نقويّه حتّى نتغلّب به على التحديات التي تواجهنا، والتي تضعنا على خطوط التماس مع واقع الإنسان المعاصر لنا، والذي ينتظر سامريّاً ما ينتبه إلى أحواله، ويعتني به، ويحتضنه حتّى يستعيد عافيته الروحية. والإيمان لا يقوى بغير الصلاة، فالصلاة المتواترة النابعة من القلب هي الوسيلة لنغذي إيماننا ونقويّه. وصلاة كهذه لا تستند إلّا إلى التواضع، خبرة نعيشها أمام الله وأخينا الإنسان. من يفحص سلوك الكاهن واللاوي في المثال يدرك أنّهما لا يحملان مثل هذه الخبرة ولا يجسّدانها، رغم خدمتهما الطقسية ووظيفتهما، الأمر الذي فتح أعيننا على خدمة وتديّن وسلوك لا يمثل بأيّ حال دعوة الكتاب التي أعلنها الناموسيّ ليسوع. فالأمر اليوم هو قضية اتّباع يسوع والتمثّل به هو، وليس أن ننحصر بالقيام بخدمة اجتماعية نحو أخوتنا، أو تحقيق خدمة طقسية أو تقديسية في الهيكل، بل أن نتقدّس باتّباعنا يسوع وتمثّلنا به، فيصير روحه القدّوس المسكوب فينا مرشدنا في الخدمة الاجتماعية من أجل كرامة أخينا الإنسان، وكذلك في الخدمة التقديسية. الأسراريّة من أجل خلاص نفسه. هذا هو الطريق الصواب في عيش الإيمان، الذي كشفه لنا يسوع في كرازته العلنية وأرسل تلاميذه ليحملوه ويحملوا معهم كلمته ونعمة الروح القدس ليضمّدوا بها الإنسان المجروح. هلاً تلقّنا هذه الدعوة واستلهمنا الربّ في طريقه العابر بنا، وفي طريقنا العابر إلى الحياة الأبدية، عساهما يلتقيان في طريق واحد هو الطريق المؤدّي إلى أخينا في الطبيعة البشرية ليكون لنا رفيق درب في معية يفرح بها الآب السماويّ؟ ألا اهدنا يا ربّ في بلسمه جراح هذا العالم، كلّ بحسب الموهبة والخدمة المعطاة له! + سلوان متروبوليت جبيل والبترون وما يليهما (جبل لبنان)

Saint Nicholas Orthodox Church

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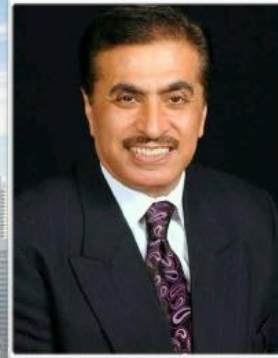


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suffered serious injuries or lost a
loved one due to someone else's
negligence...

make The Michael Law Firm
your first call.

- Wrongful Death
- Traumatic Brain Injuries
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