

كنيسة مار نقولا الانطاكية الارثوذكسية

## St. Nicholas Weekly Bulletin

Saint Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

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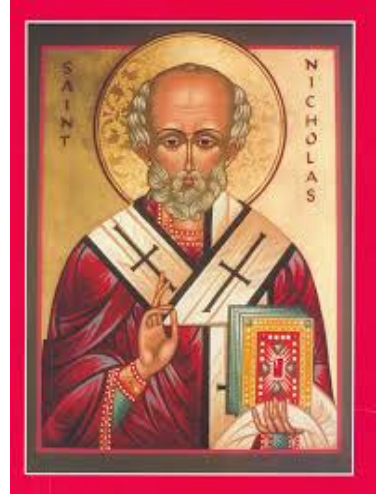
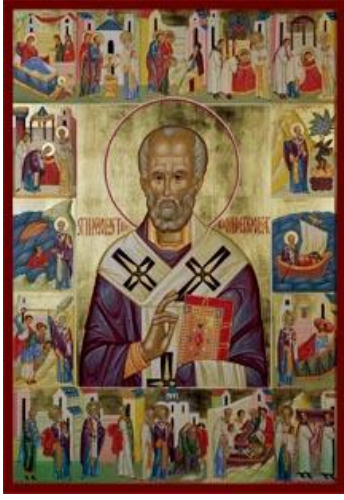
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Rev. Deacon Niphon Sweiss

Sub-Dn. Michel Houry

Parish Council Chairman: Salim Qaru



Sunday, November 1<sup>st</sup> , 2015

CHANGE YOUR CLOCK



CHANGE YOUR BATTERY

Daylight Saving Time ENDS at 2:00 a.m. November 2<sup>rd</sup>

Remember to set your clock 1 hour Backwards

CHANGE YOUR CLOCK



CHANGE YOUR BATTERY

### **THE EPISTLE: the First Epistle of St. Paul to the Corinthians. (12:27-13:8)**

Brethren, you are the body of Christ and individually members of it. And God has appointed in the Church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس يا اخوة انتم جسّد المسيح وأعضاؤه أفراداً وقد وضع الله في الكنيسة أناساً أولاً رسلاً ثانياً أنبياءً ثالثاً معلمين ثم قوّات ثم مواهب شفاءٍ فاغاتات فتدابير فأنواع السنة العَلّ الجميع معلمون، العَلّ الجميع صانعو قوّات العَلّ للجميع مواهب الشفاء، العَلّ الجميع ينطقون بالألسنة، العَلّ الجميع يُترجمون ولكن تنافسوا في المواهب الفضلى وأنا أريكم طريقاً أفضل جداً إن كنتم أنطقوا بالسنة الناس والملائكة ولم تكن في المحبة فإنما أنا نحاسٌ يطنُّ أو صنجٌ يرنُّ وإن كانت لي النبوة وكنت أعلم جميع الأسرار والعلم كُلُّه وإن كان لي الإيمان كُلُّه حتى أنقل الجبال ولم تكن في المحبة فلسنت بشيءٍ وإن أطعمت جميع أموالي وأسلمت جسدي لأحرق ولم تكن في المحبة فلا أنتفع شيئاً المحبة تتأني وترفق، المحبة لا تحسد، المحبة لا تتفاخر ولا تنتفخ ولا تأتي قباحة ولا تلتمس ما هو لها ولا تحتد ولا تظنُّ السوء ولا تفرح بالظلم بل تفرح بالحق\* وتحتمل كل شيء وترجو كل شيء وتصبر على كل شيء\* المحبة لا تسقط أبداً.

**THE GOSPEL: St. Luke. (16:19-31)**The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish.

And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ And he said, ‘Then I beg you, father, to send him to my father’s house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.’ But Abraham said, ‘They have Moses and the prophets; let them hear them.’ And he said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ He said to him, ‘If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.’”

**الانجيل: لوقا (16:19-31)** قَالَ الرَّبُّ كَانَ إِنْسَانٌ غَنِيٌّ يَلْبَسُ الأَرْجُوَانَ وَالزَّيْرَ وَيَتَنَعَّمُ كُلَّ يَوْمٍ تَتَعَمَّاً فَاخِراً\* وَكَانَ مَسْكِينٌ اسْمُهُ لِعَازَرَ مَطْرُوحاً عِنْدَ بَابِهِ مُصَابَاً بِالْفُرُوحِ\* وَكَانَ يَشْتَهِي أَنْ يَسْبَعَ مِنَ الْفَتَاتِ الَّذِي يَسْفُطُ مِنْ مَائِدَةِ الْغَنِيِّ. بَلْ كَانَتْ الْكِلَابُ تَأْتِي وَتَلْحَسُ فُرُوحَهُ\* ثُمَّ مَاتَ الْمَسْكِينُ فَنَقَلَتْهُ الْمَلَائِكَةُ إِلَى حِضْنِ إِبْرَاهِيمَ. وَمَاتَ الْغَنِيُّ أَيْضاً فَذْفِنَ\* فَرَفَعَ عَيْنَيْهِ فِي الْجَحِيمِ وَهُوَ فِي الْعَذَابِ فَرَأَى إِبْرَاهِيمَ مِنْ بَعِيدٍ وَلِعَازَرَ فِي حِضْنِهِ\* فَنَادَى قَائِلاً يَا أَيْتُ إِبْرَاهِيمُ ارْحَمْنِي وَأَرْسِلْ لِعَازَرَ لِيُغَمِّسَ طَرْفَ إِبْصَعِهِ فِي الْمَاءِ وَيُبْرِدَ لِسَانِي لِأَنِّي مُعَذَّبٌ فِي هَذَا اللَّهْيَبِ\* فَقَالَ إِبْرَاهِيمُ تَذَكَّرْ يَا ابْنِي أَنْكَ نِلْتَ خَيْرَاتِكَ فِي حَيَاتِكَ وَلِعَازَرَ كَذَلِكَ بِلَايَاهُ. وَالآنَ فَهُوَ يَتَعَزَّى وَأَنْتَ تَتَعَذَّبُ\* وَعِلَاوَةً عَلَى هَذَا كُلِّهِ فَبَيْنَنَا وَبَيْنَكُمْ هُوَّةٌ عَظِيمَةٌ قَدْ أُثْبِتَتْ حَتَّى إِنَّ الَّذِينَ يُرِيدُونَ أَنْ يَجْتَازُوا مِنْ هُنَا إِلَيْكُمْ لَا يَسْتَطِيعُونَ وَلَا الَّذِينَ هُنَاكَ أَنْ يَعْبرُوا إِلَيْنَا\* فَقَالَ أَسْأَلُكَ إِذَنْ يَا أَيْتُ أَنْ تُرْسِلَهُ إِلَى بَيْتِ أَبِي\* فَإِنَّ لِي خَمْسَةَ إِخْوَةٍ حَتَّى يَشْهَدَ لَهُمْ لِكَيْ لَا يَأْتُوا هُمْ أَيْضاً إِلَى مَوْضِعِ الْعَذَابِ هَذَا\* فَقَالَ لَهُ إِبْرَاهِيمُ إِنَّ عِنْدَهُمْ مُوسَى وَالْأَنْبِيَاءَ فَلْيَسْمَعُوا مِنْهُمْ\* قَالَ لَا يَا أَيْتُ إِبْرَاهِيمُ بَلْ إِذَا مَضَى إِلَيْهِمْ وَاجِدَ مِنَ الأَمْوَاتِ يَتُوبُونَ\* فَقَالَ لَهُ إِنَّ لَمْ يَسْمَعُوا مِنْ مُوسَى وَالْأَنْبِيَاءِ فَإِنَّهُمْ وَلَا إِنَّ قَامَ وَاجِدَ مِنَ الأَمْوَاتِ يُصَدِّقُونَهُ\*

### *Holy Bread of oblation offered by:*

- ❖ St. Nicholas church for the good health of those who have celebrated their birthdays this week:  
**Louise LeFevre, sam Rantisi, Mary Alhaj, Maha Dabit, Rola Hanhan, Lina Batshon, Sandy Dabeet , Peter Azar, Hala Husary.** Happy Birthdays. Many Years!
- ❖ St. Nicholas Parish family for the good health of all who are named after Saint Great-Martyr **DEMETRIOS** the Myrrh-Streamer on the occasion of their Name Day! Happy Name's Day! Many years!

### *Alter candles offered by:*

Elizabeth, Shukri, Elias, Rania and Rami Khoury and their children in loving memory of beloved husband, father and grandfather **Manawel Shukri Khoury** who passed away on 10/31/2001. May his memory be eternal!

## Mark your Calender



**Give thanks**  
to the Lord, for  
He is good; His love  
endures forever.  
*Psalm 107:1*

**Thanksgiving Family Night:**  
St. Nicholas Church is hosting a  
Thanksgiving Dinner on **Friday**  
**November 20<sup>th</sup> at 7:00pm** at the  
church hall.

Donation \$20 per person...

### **THANKSGIVING FAMILY NIGHT**

St. Nicholas Church is hosting a Thanksgiving Dinner  
Friday November 20<sup>th</sup> 2015 at 7:00 pm at the church hall.  
Donation \$20 per person, donations are for the benefit of the charities

# Christmas Party

**St. Nicholas Annual Christmas Party is on December 19<sup>th</sup> with the musically talented JABOUR BAKLA and Maestro RADWAN SHAKHASHIR and Ensemble.**

**More info to follow....**

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## **Metropolitan Anthony Sourozh :The Parable of the Rich Man**

The end of today's Gospel reading is a warning about something that we could all be aware of all the time, that is that death is at our elbow, that much, very much, of what we do will perish with us as unnecessary, mortal.

Does this mean that Christ's warning about the closeness of death should frighten us and deprive us of creative strength? No, on the contrary; the Fathers used to say, "keep a constant memory of death," not in the sense that we should be afraid of death and live under its constant shadow, but rather because nothing but the awareness of the fact that life is short, that it may end at any moment, can give to every moment its final meaning, and to the whole of life the feeling that we must hurry to do good, that we must hurry to live in such a way that at whatever moment death overtakes us, it will be a moment of triumphant life. We would live with such depth, so intensely, if only this awareness were with us constantly. If we were to know that the words that I am now speaking to you were the last, how differently would I say them, and how differently would you listen!

If we were to feel that the person we were talking to might be dead within a few minutes, how careful we should be that our words and actions in relation to him should be the culmination of all the love and care of which we are capable, that they should be the triumph of everything that is best and highest in our relationship.

The reason that we live so badly, utter so many empty words, rotten words, dead words, commit so many actions that afterwards burn in our soul like wounds, is that we live as though this life was merely a rough draft of the life we will one day be living, when we have had time to shape the draft into the final story. But that is not how things work; death comes and the draft remains rough, his life has not been lived, just blotted, and there remains regret for the person who could have been great, but turned out shallow and insignificant.

That is what today's Gospel is about, not that we should be afraid of death, but that, knowing that it can come at any moment, every moment must be perfect, every word must be a word of life, filled with the Spirit, fit to enter eternity. And every action of ours in relation to each one of us should be such as to give life and express the fullness and depth and strength of the love and reverence which we should feel for each other and for all. Let us consider this, and then if we can act upon it, every word and every action will acquire the dimension of eternity and shine with its light.

## نشيد المحبة

رسالة اليوم مقطعان، أولهما عن المواهب، وثانيهما معروف بنشيد المحبة. اما المواهب فهي عطاء الروح القدس الى الكنيسة التي يسميها بولس جسد المسيح اي كيانه في العالم او امتداده في التاريخ ويقول اننا نحن أعضاء هذا الجسد أفرادا. ويُعدّد الرسول المواهب المختلفة فيذكر الرسل وهم غير الاثني عشر، والأنبياء وهم الذين يُلهمهم الرب أن يُبلّغوا الكنيسة مشيئته في الزمن الذي يعيشونه، ثم يذكر المعلمين الذين يعرفون العقيدة ويشرحونها، ثم صنّع العجائب (مواهب شفاء والنطق باللسنة مختلفة). الرسالة الأولى الى أهل كورنثوس من أوّل أسفار العهد الجديد وتنتطرق الى أعمال الروح القدس في الناس لا الى مراتب المسؤولية الإدارية (أسقف، شماس) التي كانت في بداءة تكوينها. بعد هذا يأتي بولس الى ما يسميه طريقا أفضل من كل هذه وهي المحبة التي اذا لم تكن بينكم تكونون لا شيء. ويُعظّم الكاتب المحبة ويجعلها فوق النبوة وفوق كل علم لاهوتي وفوق الإيمان، ويتصوّر إنسانا يُطعم الفقراء جميع أمواله خاليا من المحبة، وإنسانا يُستشهد وليس فيه محبة، ويقول ان هذا وذاك ليسا بشيء، وهو عالم أن ليس من شهيد لا محبة عنده اذ كيف يُستشهد بلا محبة، ولكنه يذكر متصورا هذا ليُعلي شأن المحبة فوق كل عمل صالح. ثم يصف صلاح المحبة وإيجابيتها ويقول انها تتأني وترفق. هي قرينة الصبر والتأني على كل إنسان مهما كان شريرا إذ ترأف به وتعطف عليه ولا تُحاسبه فلا تذكر خطيئته، حتى يصل الى القول ان المحبة لا تحسد، فالرب يوزع مواهبه على من شاء ولتكن لكل موهبته، وانت تشكر الله ما أعطى هذا وحرملك منه، وتفرح لعطاء أنزله الرب على فلان ولم يُنزله عليك.

ثم يصعد بولس بالوصف فيقول ان المحبة لا تتباهى ولا تنتفخ، فإن كان عندك حسنات روحية وفضائل فهذه نازلة عليك بالنعمة وأنتك لتُحسن بها الى الناس لا لتفتخر. لا شيء حسنا انت صانعُه من قوتك الذاتية فلم تنتفخ؟ ومن الطبيعي ألا تأتي المحبة قباحة ولا تسيء لأحد ولا يطلب فيها الشخص ما يرغب فيه ولكنه يطلب ما يرغب الله فيه. انها لا تحتد لأن الغضب هو العدم، والمحبة ليس فيها عدم، لأنها تجريح. كذلك لا تظن السوء عند بدء المعاملة. تختبر الناس اولاً، وبعد ذلك تصل الى اليقين او الى الشك.

لا تفرح بالظلم اذا وقع على أحد الناس بل تفرح بالحق اذا قال به أي إنسان. تصبر على كل المشقات وتُصدّق أن كل خير من هذا ومن ذاك ممكن، وترجو الى الله كل شيء لأي إنسان صالح او شريير. ويختم الرسول هذا النشيد بقوله: المحبة لا تسقط ابدا هنا وفي الدهر الآتي.

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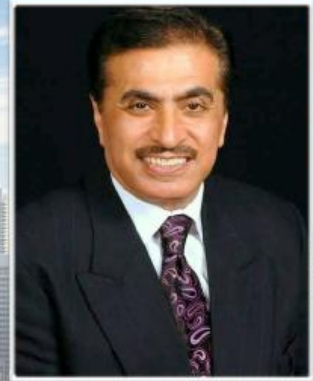


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