

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, November 19, 2023**



### MEMORIAL SERVICE



† One year Memorial Service for the servant of God + **Hanna Salim Shnoudi**, will be held this Sunday, November 19th, offered by his family.

*May his Memory be Eternal!*

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

*May her Memory be Eternal!*

† One year Memorial Service for the handmaiden of God + **Farida Srouji**, will be held next Sunday, November 26th, offered by her family.

*May her Memory be Eternal!*

**NATIVITY FAST: November 15<sup>th</sup> - December 24<sup>th</sup>**

*We would like to wish you a happy Advent season!*



### **THE EPISTLE: Ephesians (2:14-22)**

Brethren, Christ is our peace, Who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the

whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the Spirit.

الرسالة: أفسس (22-14:2)

يا إخوة، إِنَّ الْمَسِيحَ هُوَ سَلَامُنَا، هُوَ جَعَلَ الْإِثْنَيْنِ وَاحِداً، وَنَقَضَ فِي جَسَدِهِ حَائِطَ السِّيَاحِ الْحَاجِزَ، أَيِ الْعَدَاوَةِ. وَأَبْطَلَ نَامُوسَ الْوَصَايَا فِي فِرَائِضِهِ، لِيَخْلُقَ الْإِثْنَيْنِ فِي نَفْسِهِ إِنْسَاناً وَاحِداً جَدِيداً بِإِجْرَائِهِ السَّلَامِ. وَيُصَالِحُ كُلِّيهِمَا فِي جَسَدٍ وَاحِدٍ مَعَ اللَّهِ فِي الصَّلِيبِ، بِقَتْلِهِ الْعَدَاوَةَ فِي نَفْسِهِ. فَجَاءَ وَبَشَّرَكُمْ بِالسَّلَامِ، الْبَعِيدِينَ مِنْكُمْ وَالْقَرِيبِينَ. لِأَنَّ بِهِ لَنَا كُلَّيْنَا التَّوَصُّلَ إِلَى الْآبِ فِي رُوحِ وَاحِدٍ. فَلَسْتُمْ غُرَبَاءَ بَعْدَ وَتَرَلَاءَ، بَلْ مُوَاطِنُو الْقَدِيسِينَ وَأَهْلُ بَيْتِ اللَّهِ. وَقَدْ بُنِيتُمْ عَلَى أَسَاسِ الرُّسُلِ، وَالْأَنْبِيَاءِ، وَحَجَرِ الزَّاوِيَةِ هُوَ يَسُوعُ الْمَسِيحُ نَفْسُهُ الَّذِي بِهِ يُنْسَقُ الْبُنْيَانُ كُلُّهُ، فَيُتِمُّو هَيْكَلًا مُقَدَّساً فِي الرَّبِّ، وَفِيهِ أَنْتُمْ أَيْضاً تُبْنَوْنَ مَعاً مَسْكناً لِلَّهِ فِي الرُّوحِ.

### THE GOSPEL: Luke. (12:16-21)

The Lord spoke this parable: "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God." As He said this, Jesus called out, "He who has ears to hear, let him hear."

الإنجيل: لوقا (21-16:12)

قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ غَنِيٌّ أَحْصَيْتِ أَرْضُهُ. فَفَكَرَ فِي نَفْسِهِ قَائِلاً "مَاذَا أَصْنَعُ؟ فَإِنَّهُ لَيْسَ لِي مَوْضِعٌ أَخْزِنُ فِيهِ أَثْمَارِي." ثُمَّ قَالَ، "أَصْنَعُ هَذَا: أَهْدِمُ أَهْرَائِي وَأَبْنِي أَكْبَرَ مِنْهَا، وَأَجْمَعُ هُنَاكَ كُلَّ غَلَّتِي وَخَبْرَاتِي. وَأَقُولُ لِنَفْسِي، يَا نَفْسُ إِنَّ لَكَ خَيْرَاتٍ كَثِيرَةً فَاسْتَرِجِي وَكُلِّي وَاشْرَبِي وَافْرَحِي." فَقَالَ لَهُ اللَّهُ: "يَا جَاهِلٌ! فِي هَذِهِ اللَّيْلَةِ تَطْلُبُ نَفْسَكَ مِنْكَ. فَهَذِهِ الَّتِي أَعَدَدْتَهَا لِمَنْ تَكُونُ؟" فَهَكَذَا مَنْ يَدَّخِرُ لِنَفْسِهِ وَلَا يَسْتَعْنِي بِاللَّهِ. وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أذنانَ لِيَسْمَعَ، فَلْيَسْمَعْ.

### 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!*

### The Feast of the Patron Saint of our Church: Saint Nicholas - Wednesday, December 6<sup>th</sup>

Celebrating the Great Feast of St. Nicholas the Patron Saint of our Church.

Diving Liturgy at 11:00 AM followed by a luncheon.

### ANNOUNCEMENTS AND EVENTS:

**ST. NICHOLAS ANNUAL FAMILY NIGHT- CHARITY EVENT:** This Saturday, November 18<sup>th</sup>, 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](mailto:info@stnicholas-sf.com).

**FEAST OF SAINT NICHOLAS:** Wednesday, December 6<sup>th</sup>, 11AM.

**BYZANTINE NATIVITY CAROL:** December 8<sup>th</sup> starting at 6PM. Please join us as we host the Sons of Antioch Byzantine Choir for their "The Word Made Flesh" series. More info to follow.

**PARISH COUNCIL ELECTION:** December 11<sup>th</sup> 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 23<sup>rd</sup>. 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 Surozh

### **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.

يضعنا مثل الغنيّ الجاهل أمام واقع عالمنا المعاصر، في تجليات يحسبها مكتسبات للإنسان ويسوّق لها، ويعتمدها على غير صعيد كنموذج حياة وطريقة للتربية ومنهج للتعليم، وصورة للنجاح ومسار لتحقيق الذات وبلوغ السعادة وضمان الرخاء والمستقبل. كيف يمكن أن يصير الغنيّ جاهلاً ويصير في تغرّب عن قصد الله بينما هو يسعى إلى بلوغ طمأنينة النفس كما تسوّلها له نفسه؟ هوذا بعض العناصر التي تساعدنا على رسم المسار:

أولاً، كميّة التعاطي مع المستقبل. يدفع الخوف صاحبه إلى أن يبحث عن أن يضمن حياته، ليس فقط في حاضرها بل وف مستقبلها أيضاً. يطمئن إلى قدرته وموارده والخبرات التي بين يديه فيجد فيها الضمان المطلوب، وكأنّه سيّد كلّ شيء. على هذا الأساس يأخذ القرارات التي تتماشى مع توجهه هذا وتوقعاته من نتائجها. أراد الغنيّ الجاهل أن يضمن مستقبله عبر تشييد إهرات جديدة ليحفظ غلّته الوفيرة فيها ويستفيد منها وحده ولنفسه. ليس في وجدان هذا الإنسان مكان للثقة بالله وبصلاحه وعنايته ليترد من قلبه هذا الخوف، ويحلّ مكانه الإيمان الذي ينير عليه بنور معرفة الله ومحبته.

ثانياً، كميّة تنمية المواهب والطاقات. أظهر الغنيّ الجاهل حسن دراية على صعيد إدارة أعماله والتخطيط من أجل نموّها. يبدو لنا مثال المدير الناجح في مجال إدارة الأعمال والذي بمقدوره أن يفتخر بقدرته وإنجازاته. ليس السوء في تنمية المواهب والطاقات والموارد وحسن إدارتها، فهي مطلوبة مثلاً. ولكنّ السؤال الواجب هو بشأن الدافع وراء تنميتها والغاية التي من أجلها تتمّ. وبناء على الجواب، يمكننا تقويم طبيعة هذه التنمية سلّماً أو إيجاباً، بحسب وضعها في سياق قصد الله أو بُعدها عنه. ثالثاً، كميّة استخدام الخيرات على أنواعها. في مسعاه أن يضمن نفسه في حاضرها ومستقبلها، اكتفى الغنيّ بنفسه وبما لديه، وزاد على ذلك أنّه احتكر كلّ شيء لتحقيق ذاته وضمان حياته. قناعته بأنّ كلّ شيء ملكه، ولديه حقّ التصرف به كما يحلو له. فقد بُعِدَ أساسياً في حياته وهو الارتباط الذي يجمعه بمن خلقه وأيضاً بمن يتشارك وإياه هذا الوجود من بني البشر. أدّى به الخوف إلى الاستئثار بكلّ شيء وإقصاء ذاته عن مقتضيات شركة الحياة مع سواه. جعل من الخيرات سترًا يخفي به خوفه الدفين، خوفاً لا يمكن أن يجد له علاجاً على مستوى المادّيات. أمّا المؤمن فيستخدم الخيرات وسيلة للدخول في شركة مع الله وفي بناء أخوته مع أترابه في الإنسانية ليلجوا بواسطتها إلى معرفة الله.

رابعاً، القصد الذي يحرك الإنسان على صعيد خياراته ونمط حياته ومبادئه. فالمثل يرسم صورة نخلدها، بوعي أو بغير وعي، عن النجاح وحسن إدارة الموارد والحنكة في انتهاز الفرص وبلوغ سعادة مرجوة وإن وهميّة. في هذا السياق، إن تأملنا في عالم الاستهلاك ومنتجاته المادّية والروحيّة اليوم، نراه يروج لصورة نمطيّة عن كميّة تحقيق الذات، وضمان المستقبل، ووضع تصوّر للسعادة وكميّة بلوغها، ويسخر لها الموارد كأكفّة، عبر شبكات التسويق والدعاية ووسائل التواصل والتسليّة وصناعة الأفلام، عدا عن كميّة تنظيم الحياة الاقتصاديّة وواقع شروط العمل، والتي تستدعي من المرء أن يتهاكّ خلال سنيّ الشباب من أجل ضمان عمر الشيخوخة.

على خلفيّة هذه العناصر الأربعة، يصير المثل فرصة للمؤمن ليصغي بانتباه إلى كلمة الله ويتلمّس حضوره الحيّ ويبتغي حكمته، بحيث لا يقبع في الخوف، ولا في الاكتفاء بالذات، ولا في التغمّي بالقنيّة مهما كان نوعها، أو الاستعلاء لجهة حسن تنمية المواهب أو حسن استخدام الموارد، أو خلق أوهام حول النجاح أو السعادة أو تحقيق الذات بشكل أنانيّ. على المقلب الآخر، سؤال يطرح ذاته: هل نريد أن نعرف الله وتديره من أجلنا؟ هل نقبل أن يعلمنا برحمته ويرشدنا بروحه القدّوس؟ هل نتّضع أمامه فلا نتباهى بعد بأنفسنا أو بما لدينا؟ هل نغتني به فنكون له كلّ يوم إلى أن تُطلب نفسنا ممّا يومًا ما (لوقا ١٢: ٢٠ و ٢١)؟ هل تصير كلّ الخيرات مجالاً لتسبيح الله وإعطاء فرصة حياة كريمة لسوانا كما كانت لنا؟

أعطنا يا ربّ أن نبني هيكل قدسك في قلوبنا فنحسن إدارة موارد الكون كلّها على حسب قصدك، ونصير إخوة لبعضنا البعض في حياة شركة لا تبغي سوى نموّ الآخر بحسب قصدك! ساعتها يرتاح قلبنا فيك ونأكل ونتنعم ونفرح على مائدتك مع إخواننا. ألا بارك يا ربّ الذين لم يكنزوا لأنفسهم بل اغتنوا بك وأغنونا بإيمانهم ومثالهم وأعطونا من خبرتهم حتّى تخصب حياتنا بك.

+ سلوان متروبوليت جبيل والبترون وما يليهما (جبل لبنان)



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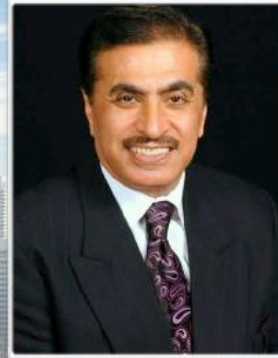
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