

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 SABA, Archbishop
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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 26, 2023



MEMORIAL SERVICE



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

May her Memory be Eternal!

NATIVITY FAST: November 15th - December 24th

We would like to wish you a happy Advent season!



THE EPISTLE: Ephesians. (4:1-7)

Brethren, I, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, Who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift.

الرسالة: أفسس.

يا إخوة، أطلب إليكم أنا الأسير في الرب أن تسلكوا كما يحق للدعوة التي دُعيتُمْ بها. بكل تواضع ووداعة وبطول أناة، مُحْتَمِلِينَ بَعْضُكُمْ بَعْضًا بِالْمَحَبَّةِ. وَمُجْتَهِدِينَ فِي حِفْظِ وَحْدَةِ الرُّوحِ بِرِبَاطِ السَّلَامِ. فَإِنَّكُمْ جَسَدٌ وَاحِدٌ وَرُوحٌ وَاحِدٌ، كَمَا دُعيتُمْ إِلَى رَجَاءِ دَعْوَتِكُمُ الْوَاحِدِ، رَبٍّ وَاحِدٍ، وَإِيمَانٍ وَاحِدٍ، وَمَعْمُودِيَّةٍ وَاحِدَةٍ، وَإِلَهُ أَبٌ لِلْجَمِيعِ وَاحِدٌ، هُوَ فَوْقَ الْجَمِيعِ وَبِالْجَمِيعِ وَفِي جَمِيعِكُمْ. وَلِكُلِّ وَاحِدٍ مِنَّا أُعْطِيَتْ النِّعْمَةُ عَلَى مِقْدَارِ مَوْهَبَةِ الْمَسِيحِ.

THE EPISTLE: Luke. (18:18-27)

At that time, a man came testing Jesus and asking, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call Me good? No one is good but God alone. You know the commandments: 'Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and mother.'" And the man said, "All these I have observed from my youth." And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when the man heard this he became sad, for he was very rich. Jesus, seeing him sad, said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard it said, "Then who can be saved?" Jesus said, "What is impossible with men is possible with God."

لوقا (27-18:18)

في ذلك الزمان، دنا إلى يسوع إنسانٌ مُجَرَّباً له وقائلاً: "أيُّها المُعَلِّمُ الصَّالِحُ، ماذا أَعْمَلُ لِأُرِثَ الحَيَاةَ الأَبَدِيَّةَ؟" فَقَالَ لَهُ يسوعُ: "لِمَاذَا تَدْعُونِي صَالِحاً؟ وما صَالِحٌ إلَّا واحدٌ وَهُوَ اللهُ. إِنَّكَ تَعْرِفُ الوَصَايَا: لا تَزْنِ. لا تَقْتُل. لا تَسْرِق. لا تَشْهَدَ بِالزُّورِ. أَكْرَمْ أَبَاكَ وَأُمَّكَ." فَقَالَ: "كُلُّ هَذَا قَدْ حَفِظْتُهُ مُنْذُ صِبَايَ." فَلَمَّا سَمِعَ يسوعُ ذَلِكَ، قَالَ لَهُ: "وَاحِدَةٌ تَعُوزُكَ بَعْدُ. بَعْ كُلِّ شَيْءٍ لَكَ وَوَرِّعْهُ عَلَى الْمَسَاكِينِ، فَيَكُونَ لَكَ كَنْزٌ فِي السَّمَاءِ، وَتَعَالِ اتَّبِعْنِي." فَلَمَّا سَمِعَ ذَلِكَ، حَزَنَ لِأَنَّهُ كَانَ غَنِيًّا جِدًّا. فَلَمَّا رَأَى يسوعُ قَدْ حَزَنَ، قَالَ: "مَا أَعْسَرَ عَلَى ذَوِي الْأَمْوَالِ أَنْ يَدْخُلُوا مَلَكُوتَ اللهِ. إِنَّهُ لَأَسْهَلُ أَنْ يَدْخُلَ الْجَمَلُ فِي ثَقْبِ الْإِبْرَةِ مِنْ أَنْ يَدْخُلَ غَنِيٌّ مَلَكُوتَ اللهِ." فَقَالَ السَّامِعُونَ: "فَمَنْ يَسْتَطِيعُ إِذْنُ أَنْ يَخْلُصَ؟" فَقَالَ: "مَا لَا يُسْتَطَاعُ عِنْدَ النَّاسِ، مُسْتَطَاعٌ عِنْدَ اللهِ."



ALTAR CANDLES قناديل الهيكل

Offered by **Salwa, Isam & Dima Hanhan, Samer & Lamis Massad and family, Nader & Summer Hanhan and family and the entire Hanhan family** in loving memory of **+Fuad Elias Hanhan** on the occasion of his 7th year memorial.

Also in remembrance of **+Souraya Hanhan and +Berta Butros.**

May their 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 Memories Be Eternal!

The Feast of the Patron Saint of our Church: Saint Nicholas - Wednesday, December 6th.

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

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

THANK YOU

We would like to thank all of you that joined us and donated to our Thanksgiving Family Night-Charity Dinner.

BURBARA: On Sunday, December 3rd, delicious Burbara Pudding will be served after Divine Liturgy. Donated by **Diana Batshon**, in loving memory of her husband **+Michel Batshon, Janet Baqleh** for the good health of her family and **Salwa Schnoudi** for the good health and well-being of her son **Naim Schnoudi**, on the occasion of his birthday. *May God bless you all and all of your families.*



ANNOUNCEMENTS AND EVENTS:

BYZANTINE NATIVITY CAROL: December 8th 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 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. 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 ON FOLLOWING CHRIST

Addressing the man who wanted to attain perfection, the Saviour said, "Follow me." These words were simple: at that time they meant leave all your cares, your family, your work, your calling, your habits and go with Christ along the roads of the Holy Land witnessing His miracles, listening to His words, becoming one of His disciples to your very depths; and awaiting that which was yet in the future and was known only to the Son of God who had come into the world in order to give His life for this world.

But when these words are addressed to us, what do they mean? They cannot mean the physical following of Christ along the highways and byways; but Christ calls us to follow Him into eternal life. When the disciples of John the Baptist asked Christ where He lived, He answered, "Come and see." In the earthly sense He was living in a hut not far from Jordan, but in another sense, in the sense that captivated the disciples once and for all and is mentioned in the Old and the New Testaments, He lived in the unapproachable light, in the depths of the Godhead, in that light which illumines every man who comes into the world.

And so the Lord calls us to come after Him into the depths of the knowledge of God, the depths of eternity and life. He Himself said that eternal life consisted in knowing God and His Son Jesus Christ; that eternal life was uniting ourselves with God so inseparably, to grow together with Him so deeply, to become one, that we should be able to say, "My life is Christ; His teaching, His ways, His thoughts and feelings, His will, and indeed His destiny - are mine; I take them on myself as the Cross, as the Resurrection, as death and life, and as the way.

This is what it means to follow Christ now; it means to listen attentively to His divine word which outlines, which points the way of life, and on this path to be Christ's disciples to the limits of our strength, with all our might. To achieve this now, as in the old days, we must free ourselves of everything that would otherwise enslave us, bind us, keep us out of eternal life. We must each one of us consider this for ourselves, because each one of us has something, maybe unexpressed in words, maybe unconscious, that he prefers to God.

To find out we must look deeply into ourselves and put this question: if the Saviour were to appear before us at this moment and say, "Leave that, it is the only barrier between you and eternal life," what would we answer? Would we leave it or would we say, "I can't, Lord, I'm sorry." This is what we must ponder over, because we are all called to follow Christ into the glory

of eternal life; that is our vocation, to come to life in the spirit before we are, in due time, raised in the body, and to enter into the mystery of the God-Head, to know God, as St. Paul says, as we are known by Him, to worship Him with our whole life and spirit, with all truth.

التلمذة على خبرة يسوع
في التسليم الكلّي لله

في الحوار الذي دار بين يسوع وإنسان مجرّب له لمناسبة سؤال طرحه عليه هذا الأخير: «ماذا أعمل لأرث الحياة الأبدية؟»، كشف يسوع النقاب عن خبرته القائمة على تسليمه الكلّي لمشينة الله، القائم، من جهة، على فقر طوعيّ كلّّي، فهو من «ليس له أين يسند رأسه» (لوقا ٩: ٥٨)، ومن جهة أخرى، على تحقيق وصايا الله، بحيث كان ينمو في القامة والنعمة أمام الله وجميع الشعب (لوقا ٢: ٥٢). لكن إشارة يسوع إلى محدثه: «بغ كل شيء لك، ووزّعه على المساكين، فيكون لك كنز في السماء، وتعال اتبعني»، جعلت هذا الأخير يغادره حزيناً «لأنه كان غنياً جداً» (لوقا ١٨: ١٨ و ٢٣). إلا أن ما كشفه يسوع أجاب عن بحث عدد من المسيحيين على مرّ العصور فتمثلوا هذه الخبرة واختبروا قوتها. فماذا يعني عملياً التسليم الكلّي لله؟

التسليم الكلّي لله يعني أن تتكل عليه أكثر من الاتكال على ذكائك ومعارفك وإمكانياتك، فهو أهل للثقة أكثر من سواه بما لا يُقاس، وهو قادر على أن يرشدك إلى ما هو صالح وموافق لك إن عقدت العزم على أن تصنع مشيئته في حياتك. أليس هذا هو المقصود بالتشبيه الذي يستعمله في قوله: «من لا يقبل ملكوت الله مثل ولد فلن يدخله» (لوقا ١٨: ١٧)؟

التسليم الكلّي لله يعني أن تقيم في سلام النفس. فالاتكال عليه يقودك إلى أن تقبل كل شيء يأتيك على أنه أت إليك منه. لذا تسعى إلى أن تنزع عنك وشاح الاضطراب والقلق والخوف مما يحدث معك، فهو حاصل بمعرفته أو سماحه، وهو مُخرج لك منه بالتأكد ما هو لخلصك. فالاتكال على الله يقود نفسك إلى أن تقيم في السلام الآتي من الله والذي لا يُنزع منك (لوقا ١٠: ٤٢).

التسليم الكلّي لله يعني أن تعتصم بالصبر حتى تتحقق وعود الله في حياتك وحياة سواك. قد تتأخر ساعة الله بالقياس إلى ساعتك في تحقيق ما تنتظره منه أو طلبته إليه. فالإنسان يشعر عموماً بقصر الوقت والحياة، ويرغب في تحقيق الأمور على الفور أو بسرعة. لذا تتعلم النفس أن تقيم في الانتظار الواثق غير المتسرع أو المتطلب أو الشاكي، إلى أن تدق ساعة الله في كل ما تصبو إليه، على مثال سمعان الشيخ (لوقا ٢: ٢٥).

التسليم الكلّي لله يعني أن تقبل ألا تتمتع بكلّ الخيرات في هذه الحياة، فالحياة لا تنتهي هنا، إذ هي عبور إلى الملكوت الآتي. لذا لا بدّ من أن تقبل الحقيقة بأنك لن تتمتع بالخيرات كلها ههنا، بل بالحرّي أعد نفسك لتتمتع بخيرات الله التي أعدها لك في الحياة الأبدية. كنّ أكيداً من ذلك، فهو القائل: «فإن كنتم وأنتم أشرار تعرفون أن تعطوا أولادكم عطايا جيّدة، فكم بالحرّي أبوكم الذي في السماوات يهب خيرات للذين يسألونه» (متّى ٧: ١١) أو «يعطي الروح القدس للذين يسألونه» (لوقا ١١: ١٣).

التسليم الكلّي لله يعني أن تبذل نفسك على الدوام، بحسب المثال الذي أوصانا به يسوع: «لأنّي أعطيتكم مثلاً، حتى كما صنعتُ أنا بكم تصنعون أنتم أيضاً» (يوحنا ١٣: ١٥). هكذا تتبعه وتبقى متّحداً به، في الشدة والضيق والفقر والظلم، فتفرح بالصليب الذي يعطيك أن تحمله، وأنت متأكد من أنك ستكون معه في مجده. أليس هذا ما يشير إليه يسوع بقوله: «ليس التلميذ أفضل من المعلم ولا العبد أفضل من سيّده» (متّى ١٠: ٢٤)؟

التسليم الكلّي لله يعني أن تتواضع من جهة ذاتك، أو حاجاتك، أو استحقاقك للأشياء أو للمكافأة، أو أهليّتك للنعمة. هكذا تكتسب قوّة صلاة العشار ومعرفته لذاته: «اللهم ارحمني أنا الخاطيء» (لوقا ١٨: ١٣)، وتختبر قوّة الله التي تبرّك وترفعك وتليّك وتعينك.

التسليم الكلّي لله يعني أن تقيم في شكر الله على إحساناته، وفي تمجيده على عنايته بك وبالخلقة كلّها من دون انقطاع، وفي تسبيحه على صلاحه ومحبّته. هكذا تختبر في نفسك فعل لقياء الربّ، سواء في هذه الحياة أم في الآتية، بناء على وعده: «عندكم الآن حزن. ولكنّي سأراكم أيضاً ففرح قلوبكم، ولا ينزع أحد فرحكم منكم» (يوحنا ١٦: ٢٢).

هذه هي الأوجه السبعة التي اختبرها من لا يخشى على نفسه من شيء أو من أحد، فعاش أمام الله بخوف ومحبة، وأعطانا البرهان أن استعداداً كالذي رأينا معالمه أعلاه مستحيل تحقيقه لو لم يؤمن صاحبه من القلب بقول الربّ: «غير المستطاع عند الناس مستطاع عند الله» (لوقا ١٨: ٢٧). هلاً شكرنا مثل هؤلاء الذين اغتنوا بالله، فهم يرشدوننا ويعينوننا ويشفعون فينا في طريق سعينا إلى أن نرث الحياة الأبدية؟

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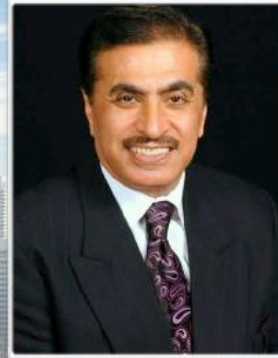


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