

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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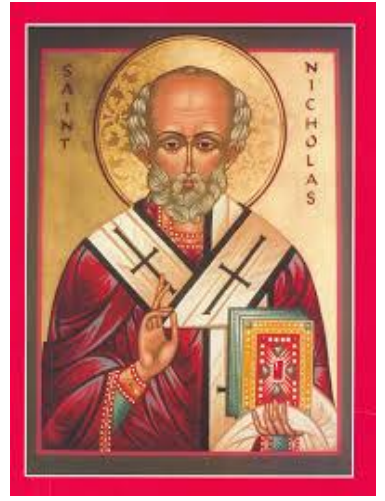
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Sunday, February 8th, 2015

(Sunday of the Prodigal Son أحد الابن الشاطر)

THE EPISTLE **First Epistle of St. Paul to the Corinthians. (6:12-20)** Brethren, all things are lawful for me, but not all things are helpful. All things are lawful for me, but I will not be enslaved by anything. Food is meant for the stomach and the stomach for food; but God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by His power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with Him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body, and in your spirit, which are God's.

الرسالة: كورنثوس يا إخوة، كل شيء مباح لي ولكن ليس كل شيء يوافق. كل شيء مباح لي ولكن لا يتسلط عليّ شيء. إن الأطعمة للجوف، والجوف للأطعمة، وسيبيد الله هذا وتلك. أما الجسد فليس للزنى بل للرب والرب للجسد. والله قد أقام الرب وسيقمنا نحن أيضا بقوته. أما تعلمون أن أجسادكم هي أعضاء المسيح؟ فأخذ أعضاء المسيح وأجعلها أعضاء زانية؟ حاشى. أما تعلمون أن من اقترن بزانية يصير معها جسدا واحدا لأنه قد قيل يصيران كلاهما جسدا واحدا. أما الذي يقترن بالرب فيكون معه روحا واحدا. اهربوا من الزنى، فإن كل خطيئة يفعلها الإنسان هي في خارج الجسد، أما الزاني فإنه يخطئ إلى جسده. أم أستم تعلمون أن أجسادكم هي هيكل الروح القدس الذي فيكم الذي تلموه من الله، وأنكم لستم لأنفسكم لأنكم قد اشتريتهم بثمن؟ فمجدوا الله في أجسادكم وفي أرواحكم التي هي لله.

THE GOSPEL **St. Luke. (15:11-32)** The Lord spoke this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants."' And he arose and came to his father. But while he was yet at a distance, his father saw

him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

الإنجيل: لوقا 15: 11-32 قال الرب هذا المثل: إنسان كان له ابنان. فقال أصغرهما لأبيه: يا أبت أعطني النصيب الذي يخصني من المال. فقسم بينهما معيشته. وبعد أيام غير كثيرة جمع الابن الأصغر كل شيء له وسافر إلى بلد بعيد وبذر ماله هناك عاتشا في الخلاعة. فلما أنفق كل شيء حدثت في ذلك البلد مجاعة شديدة فأخذ في العوز. فذهب وانضوى إلى واحد من أهل ذلك البلد، فأرسله إلى حقوله يرعى خنازير. وكان يشتهي ان يملأ بطنه من الخرنوب الذي كانت الخنازير تأكله فلم يعطه أحد. فرجع إلى نفسه وقال: كم لأبي من أجراء يفضل عنهم الخبز وأنا أهلك جوعا. أقوم وأمضي إلى أبي وأقول له: يا أبت قد أخطأت إلى السماء وأمامك، ولست مستحقا بعد ان ادعى لك ابنا فاجعلني كأحد أجرائك. فقام وجاء إلى أبيه، وفيما هو بعد غير بعيد راه أبوه فتحنن عليه وأسرع وألقى بنفسه على عنقه وقبله. فقال له الابن: يا أبت قد أخطأت إلى السماء وأمامك ولست مستحقا بعد ان ادعى لك ابنا. فقال الأب لعبيده: هاتوا الحلة الأولى واليسوه، واجعلوا خاتما في يده وحذاء في رجليه، وأتوا بالعجل المسمن واذبحوه فأنكروا وفرحوا، لأن ابني هذا كان ميتا فعاش وكان ضالا فوجد. فطفقوا يفرحون. وكان ابنه الأكبر في الحقل. فلما أتى وقرب من البيت سمع أصوات الغناء والرقص. فدعا أحد الغلمان وسأله: ما هذا؟ فقال له: قد قدم أخوك فذبح أبوك العجل المسمن لأنه لقيه سالما. فغضب ولم يرد ان يدخل. فخرج أبوه وطفق يتوسل اليه. فأجاب وقال لأبيه: كم لي من السنين أخدمك ولم أتعد لك وصية، وأنت لم تعطني قط جديا لأفرح مع أصدقائي. ولما جاء ابنك هذا الذي أكل معيشتك مع الزواني ذبحت له العجل المسمن! فقال له: يا ابني أنت معي في كل حين وكل ما هو لي فهو لك. ولكن كان ينبغي ان نفرح ونسر لأن أخاك هذا كان ميتا فعاش وكان ضالا فوجد.

Alter Candle offered by:

- ❖ Hind Malouf in loving memory of **Marshall Malouf**. May his memory be eternal!
- ❖ Rimon and Sana Jada for the good health of **Antoinette Khoury & Wardeh Al Jada**. Many years!
- ❖ St. Nicholas church for the good health of **Sally Habeeb**. Many Years!

Coffee Hour offered by:

- ❖ **Dn. Niphon and Suhaila Sweis** for the good health of their children and grandchildren. Many years!
- ❖ Emad and Rozana Maayeh in loving memory of **Julia Abu Gazaleh Baqleh** (who passed away in Ramallah, Palestine) grandmother of Rozana Hindaileh Maayeh. May her memory be eternal!

Announcements:

Valentine's party cancelation:

⚡ We regret to let you know that due to unexpected circumstances the Valentine's party is canceled.

We are sorry for any inconvenience things might happen to any one.

→ Youth meeting will take place on Thursday Feb 12th at Natalie Hanhan's House:
111 Eestates Dr. San Bruno CA 94066

✠ **Saturday of all the Souls: is on February 14th**. On Sunday February 15th a General memorial Service “**For All Those Who Have Fallen Asleep Since The Ages**” will take place. We will remember in particular all our departed ones who have fallen asleep recently.

✠ **سبت الأموات** هو يوم السبت 14 شباط: سنقيم يوم الاحد 15 شباط تذكارا عاما لجميع الراقدين منذ الدهر من ابائنا واخوتنا على رجاء القيامة والحياة الابدية . نذكر بشكل خاص احبائنا الذين سبقونا الى الحياة الابدية جميع الذين سبق انتقالهم مؤخرا.

✠ Great Lent begins on Monday Feb 23rd.

House Blessing continues. If you have not heard from us regarding blessing of your house, please contact the church office to schedule a visit from the priest

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اذا لم نتصل بكم بعد من أجل تكريس منزلكم. الرجاء الاتصال بمكتب الكنيسة لترتيب زيارة الكاهن

PRODIGAL SON

In the Name of the Father, the Son and the Holy Ghost.

How simple and how restrained are the words in which the Gospel describes his cruel rejection of his father, and prepares his departure into the far, the strange country! “Father - give me my part of thy inheritance!” Do these words not mean: “Father - I can't wait until your death! You are still strong, and I am young; it is now that I want to reap the fruits of thy life, of thy labours; later they will be stale. Let us come to an agreement: for me you are dead; give me what belongs to me or what would belong to me after your actual death, and I will go, and I will live the life I have chosen”. This is what really the young man meant; but isn't it very much the way we treat God and His gifts. From Him, as long as

we are with Him, we are in possession of all things, but we feel constrained by His presence, we feel limited by the inevitable rules of His household: He expects from us integrity and truth? He expects from us to learn from Him what it means to love with all one's mind, all one's heart, all one's strength, all one's being, - and that is too much for us. And we take all His gifts, and we turn away from Him to use these gifts so that they can profit us, and us alone, without any returns either to God, or to anyone else. We all, without any exception but in different degrees obey the cruel, deceitful question of satan to Christ in the wilderness! You have the power to do it - make these stones to become bread; You are God's child - use what God has given you of wisdom, of strength, use it for you own benefit! Why waste your time until you are too old?.. Isn't it an image of our own behaviour? And then, the young man leaves; he leaves for an alien country, a country which is not God's own, a country which has rejected God, renounced God, which has been betrayed into the power of His adversary, a country where there is no place for Him. And he lives according to the rules of this country and to the desires of his heart. And then, hunger comes. Now, we turn away, carrying with us the gifts of God; and we live in a country which is also alien; we live in a world which is man-



made, but not God-made; or rather: made by God, and distorted by man. What kind of hunger comes to us? We are rich, we are safe, we have everything which God gave us, and continues to give - only we don't realise that God continues to give while we squander. But what is the hunger that can come to us? The awareness which Christ describes in the first Beatitude: Blessed are the poor in spirit, their's is the Kingdom of God... Who are the poor of spirit? The poor of spirit are those who have understood, and understand day in, day out, all their life through that they have no existence except that God loved us into existence; we have no life except God's life poured into us, His breath, the breath of life. And then we are so rich, because God has revealed Himself to us: He has revealed Who He is; we can love Him, know Him, worship Him, serve Him, emulate Him indeed because He has become man and has shown us what a man can be. And He has given us all that our intelligence, a heart, a will, a body, the world around us, the people around us, the relationships that are ours - all these are God's, because we cannot make them, we can force no one to love us, and yet, we have friends and people who love us. We cannot be sure of our mind: in one moment a stroke can extinguish the greatest mind; there are moments when we want to respond to a need, to a suffering - and our heart is of stone; only God can give it life! We waver between good and evil - only God can steady our will; and so forth. If we only realise this, then we understand that we are totally destitute: we are nothing, we have nothing, and yet, so rich we are; because destitute, we are endowed with all the gifts of God; having betrayed Him time and again, turned away from Him time and again, we still are loved of Him: indeed - "blessed are the hungry: they shall be filled"! If we only realise our hunger for the real things, then it will come our way. But not simply because we are hungry; they will come our way at a moment when totally poor, we are loved: and this is the Kingdom of God, a Kingdom of love: God loves us. And He has granted the gift of love to each of us. The young man felt hungry. He felt hungry for his father's home, and yet he knew that he had no right anymore to call himself a son to him: he was a murderer! He had told him: Die before your time that I may live according to my will... And yet he goes, because he still can call the man whom he rejected 'Father'. And what happens then? The father sees him coming from afar off; he does not wait in dignity for him to fall at his feet and confess his sins. He rushes towards him, he embraces him! And the young man makes his confession: I am no longer worthy to be called thy son - but at that moment the father stops him: you may not be worthy of being my son, and yet, you are my son, and you can not become a hireling in you father's house... He claims from his, as God claims from us that we should be aware, and grow to the level of our human greatness: the children of the Living God called to be partakers of the divine nature, His sons and daughters in Christ and in the Spirit. That is what this parable tells us; that is what we must reflect on: where do we stand to this first simple, cruel, murderous words of the young man? And are we aware of our dereliction? Are we hungry enough to realise that we must go home to the Only One who loves us, and Who, seeing us fallen, still claims from us the greatness of sonship... Let us reflect on this. It's one more step towards the day when in repentance we will come to make our confession, receive forgiveness. And if we were honest in our repentance, determined in our turning Godwards, we will be at home and ready to enter into Holy week together with Christ the Son, together with the Father Who gives His Son, together with the Mother of God Who accepts the death upon the cross of Her Son, that we may be saved.

Amen

Metropolitan Anthony of Sourozh

الابن التائب

مثّل الابن الشاطر يُقرّبنا من الصوم المبارك بالمشاعر التي ينبغي أن نتحلّى بها إذا أقدمنا على صوم حقيقي. ولد طائش أراد أن يبني حياةً لنفسه وأن يستقلّ عن البيت الأبوي. طلب الشاب ميراثه قبل الوقت. منحه أبوه هذا الميراث. ذهب وبدده في الخطيئة التي وُصفت في إنجيل اليوم. بادئ ذي بدء، يحسّ بأنه يجب أن يتحرر وألا يخضع لشريعة البيت. ثم يذوق المرارة، مرارة الخطيئة. الخطيئة ساحرة للوهلة الأولى إذ يتصوّر الانسان قبل أن يفترها جمالا. يتصوّر مثلا أنه سيُخلّص نفسه لو كذب، ثم يكذب أيضا وأيضا فيغرق. تدخّل اليه حسرة الخطيئة، مرارتها. الخطيئة إغراء ليس إلا، ولكن عندما تقبض عليها لا تجدها بين يديك. أنت تقبض على لا شيء، ولهذا لا بدّ لك أن تقتنع أن لك أبا إلهيا سماويا يحتضنك. وإذا عدت فأنت ابن البيت، وأنت صاحبه، وأنت محبوب، وأنت مرحّب بك.

يعود الابن، ووالده ينتظره من بعيد. الله دائما ينتظر. إلهنا ليس بإله منتقم. انه يتحسّر على الخاطئ. يفتح صدره وذراعيه ويحتضن كل ابن ضال يعود. ونحن إن عدنا فإننا نعود إلى الرشد وإلى الصواب وإلى الحقيقة وإلى النور وإلى ما يعزّي النفس. نحن لا نخسر في العودة ولكننا نربح انتباه الأب وغفران الأب وصدقة القديسين ومحبة الأبرار. وكان الفرح عندما عاد الابن الذي شطر مال أبيه. فلندبح له العجل المسمّن. هاتوا خاتما وضعوه في يده ولنشرب ونفرح. كلّ من فكّر بالعودة إلى الله إنما يجد دائما أفضل مما كان له في الخطيئة. هذه هي خبرة العائدين. العائد يجد الفرح، والخاطئ لا يفرح ولكنه يتمرمر.

ثم كان الابن الذي لم يضلّ. أخذَه الحسد لأن الضالّ استُقبل استقبالا طيبا -كثيرا ما يحدث هذا في ما بيننا-. لو نظرتم إلى أخلاقنا لرأيتم انها أخلاق قاسية. نحن لسنا شعبا حنوناً. هذا هو الواقع. نحن نعرف الجرم كما نعرفه كل الشعوب، ولكني أتمنى ان نكون مسيحيين حسب الإنجيل، لطفاء بعضنا ببعض، غفورين اذا عاد إنسان.

اذا عاد سارق كبير إلى بيته، فهل تستقبله عائلته؟ وهل تزورونه كما كنتم تزورونه قبلا، أم تقولون انا طاهر ولا أريد أن أتصل بهذا الانسان؟ ان كنا مسيحيين فشريعتنا شريعة الغفران واللفظ الدائم بالخاطئين. نستقبلهم، ننبههم ونلقت في كل حين. لا تتعجبوا اذا شدّ بنوكم وبناتكم اذا أنتم شددتم. الأب الكاذب أو الأم الكاذبة يُعلّمان بنيهما الكذب، والضارب والشتام والنمام يُعلّم أولاده كل هذه الأشياء.

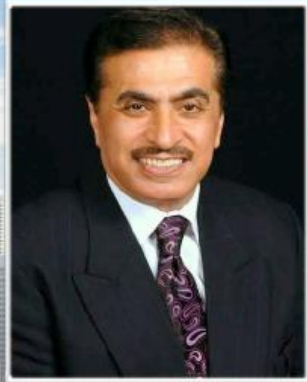
نحن لم ندخل بعدُ باب المسيحية، لا نزال على العتبة. ادخلوا فرح ربكم واجعلوا المسيح في قلوبكم. فلنلنّ القلب تجاه الناس أجمعين، ولا نقطع العلاقة بيننا وبين إنسان. ليكن الحوار سائرا بيننا وبين كل الناس. فلنكلمهم، ولنصفح ونقبل العائدين إلى بيوتنا حتى نكون أبناء الأب.

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