

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church  
Weekly Bulletin

Antiochian Archdiocese of North America  
Diocese of Los Angeles and the West

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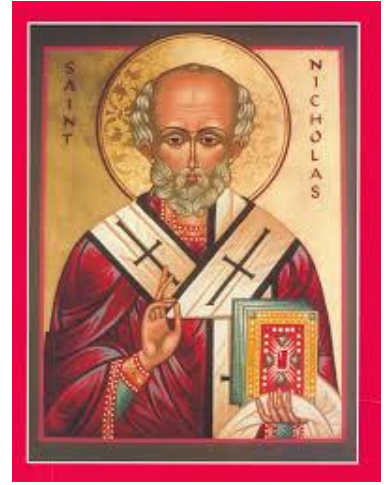
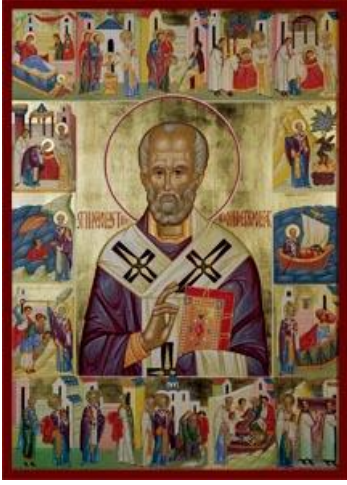
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Sub-Dn. Michel Khoury

Sub-Dn. Ilyan Baalbaki

Parish Council Chairman: Maher Shami



Sunday, October 29<sup>th</sup>, 2017



*Memorial Service:*

- ❖ Third, Ninth, and Forty-Day Memorial Service for the Handmaiden of God **Mary Katout** offered by her family.
- ❖ Forty-Day Memorial Service for the Handmaiden of God **Rozina Gebremedhin** offered by her family. May their memory be eternal!



**THE EPISTLE: St. Paul to the Galatians. (2:16-20)**

Brethren, you know that a man is not justified by works of the Law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the Law, because by works of the Law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

الرسالة: غلاطية ٢: ١٦-٢٠

يا إخوة، إذ نعلم أنّ الإنسان لا يُبرَّر بأعمال الناموس بل إنّما بالإيمان بيسوع المسيح، أمّا نحن أيضًا بيسوع المسيح لكي نُبرَّر بالإيمان بالمسيح لا بأعمال الناموس، إذ لا يُبرَّر بأعمال الناموس أحدٌ من ذوي الجسد. فإن كنا ونحن طالبون التبرير بالمسيح ووجدنا نحن أيضًا خطاةً، أفَيكون المسيح إذا خادمًا للخطيئة؟ حاشي. فإنّي إن عدتُ أبنِي ما قد هدمتُ أجعل نفسي متعدّيًا، لأتي بالناموس مُت للناموس لكي أحيأ الله مع المسيح صُلِبْتُ فأحيأ، لا أنا، بل المسيح يَحْيَا فيّ. وما لي من الحياة في الجسد أنا أحيأ في إيمان ابن الله الذي أحببني وبذل نفسه عني.

**THE GOSPEL: St. Luke. (8:41-56)**

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me."

And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher anymore." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

الإنجيل: لوقا ٨: ٤١-٥٦

في ذلك الزمان دنا إلى يسوع إنسان اسمه يائرس وهو رئيس للمجمع وخرّ عند قدمي يسوع وطلب إليه أن يدخل إلى بيته، لأنّ له ابنةً وحيدةً لها نحو اثنتي عشرة سنةً قد أشرفت على الموت. وبينما هو منطلق كان الجموع يزحمونه، وإنّ امرأةً بها نزف دمٍ منذ اثنتي عشرة سنةً وكانت قد أنفقت معيشتها كلّها على الأطباء ولم يستطع أحد أن يشفيها. دنت من خلفه ومستّ هُذب ثوبه، وللوقت وقف نزف دمها. فقال يسوع: من لمسني؟ وإذ أنكر جميعهم، قال بطرس والذين معه: يا معلّم إنّ الجموع يضايقونك ويزحمونك وتقول من لمسني؟ فقال يسوع: إنّه قد لمسني واحد، لأنّي علمت أنّ قوّةً قد خرجت مني. فلمّا رأت المرأة أنّها لم تخف جاءت مرتعدةً وخرّت له وأخبرت أمام كلّ الشعب لأية علة لمسته وكيف برئت للوقت. فقال لها: تقي يا ابنة. إيمانك أبرأك فاذهبي بسلام. وفيما هو يتكلّم جاء واحد من ذوي رئيس المجمع وقال له: إنّ ابنتك قد ماتت فلا تتعب المعلّم. فسمع يسوع فأجابته قائلاً: لا تخف. آمن فقط فتبرأ هي. ولما دخل البيت لم يدع أحداً يدخل إلا بطرس ويعقوب ويوحنا وأبا الصبيّة وأمّها. فقال لهم: لا تبكوا، إنّها لم تمت ولكنها نائمة. فضحكوا عليه لعلمهم بأنّها قد ماتت. فأمسك بيدها ونادى قائلاً: يا صبيّة قومي. فرجعت روحها وقامت في الحال، فأمر بأن تُعطى لتأكل. فدهش أبواها، فأوصاهما بالألا يقولوا لأحدٍ ما جرى.

#### *Altar Candle Offering:*

❖ By Nadim, Basma, Janan, Jim, Ivette, Jennifer, Brandon Howell, Jane & Oscar Moran.

For the good health of **Matthew Howell** on the occasion of his birthday on October 26<sup>th</sup>.

❖ By Daoud & Farida Srouji for the good health of **Farida & the family**.

God Bless and many years!

#### *Holy Bread of Oblation:*

❖ By **Khnouf** and **Jada** families in loving memory of **Jubran George Khnouf**.

❖ By St. Nicholas Church in loving memory of **Khader Jildeh**.

May their memory be eternal!

#### *Congratulations:*

❖ And best wishes to **Nawal Sami Wahhab & Nikolaos Andrew Nikitaras** for their recent wedding.

#### **SAVE THE DATE:**

❖ **FAMILY NIGHT:** Saturday November 18<sup>th</sup>, 2017. St. Nicholas Church Family Night!  
Sponsored by the Rantisi Families.

❖ **CHRISTMAS PARTY:** Saturday December 23<sup>rd</sup>, 2017. St Nicholas Church Christmas Party.

## **YOUTH MONTH & TEEN SOYO**

Christ is in our midst! He is and ever shall be!

I bring to your attention that October in our Antiochian Archdiocese is "Youth Month". It is vital for our church to support our youth as someday many of them may serve in this church and this archdiocese as parishioners, officers, priests, seminarians and so on. During the month of October, we try our best to support and subsidize the proper education and atmosphere for our youth. On behalf of St. Nicholas Antiochian Orthodox Church and Teen Soyo, and its officers., I (Ilyan Baalbaki) with V. Rev. Fr. George's blessing invite the youth in our church to take charge of positions this month!

**Subdeacon Ilyan Baalbaki**, Teen Soyo Director.

### **Metropolitan Anthony of Sourozh: RAISING OF JAIRUS DAUGHTER**

Today's Gospel is not only about miracles and the mercy of God; to me it is about hope beyond hope. In the story of the daughter of Jairus we see a child already dead; everyone knows about it; there is such certainty that when the Son of God, become the Son of Man, says, No! This child has not died, it is fallen asleep, everyone contradicts Him: No, this child has died. And then Christ, with a word of power, but in an act of love calls the child to earthly life again.

Isn't this, - apart from being a true event of our human history, - isn't this also a parable, and an image of so many human situations? How often we would say, There is no point in doing anything about this person, this person is lost anyhow; there is nothing to do about redeeming a given situation, this situation is beyond redemption. And we must remember the words which were spoken by Christ to Peter when he said, Who then can be saved? and the Lord said to him, What is impossible to man, is possible unto God.

Hope beyond hope: not because we have got good reasons to hope, but because we can be possessed of a passionate certainty that not only love divine but human love can bring back to life what was lost. People who have fallen into the deepest dereliction, people who seem to us to be hopelessly evil, if they are met by the sacrificial love, - and the word sacrificial is essential, - the sacrificial love of God and the same sacrificial love in us, can be redeemed. In the case of this child it happened immediately. In our relation to one another and to people it may take years, years of patient love, years during which we will give ourselves, but also endure, endure endlessly the most unendurable things; and in the end there can be redemption. There can be redemption on this earth, in the form of a person who was thought to be hopeless, beyond help, and who begins to change, and then we see a miracle, and we are elated, and hope becomes complete and real, and joy fills our heart.

But there is also another way in which this sacrificial love can be redemption. A western theologian has said around the time of the last war, when feelings were deep and pain acute, he said that suffering is the meeting place between evil and humanity; suffering is always caused by human agency or human agency turns away from it and does not alleviate it. And suffering always cuts into the soul or into the body of people. But when it has happened, the victim acquires divine power to forgive, and by forgiveness to undo the evil, and to redeem those who have done the evil.

Let us reflect on this; this thought has come to me not out of reflection, and indeed not out of my life that has always been too easy for me to be able to speak such words. But after the war a document was found in one of the concentration camps. It was written on a torn sheet of

wrapping paper by a man who died in this camp. And the substance of his message was a prayer in which he said, Lord, when you come as a Judge of the earth, do not condemn the people who have done such atrocious things to us; do not hold against them their cruelty and our suffering, their violence and our despair, but look at the fruit which we have borne in patience, in humility, in fortitude, in forgiveness, in loyalty, in solidarity; and may these fruits be accounted unto their salvation. Do not allow the memory of us to be in eternity horror to them; may it be their salvation.

This is also hope beyond hope. And to me it is connected with this contrast between the sinful, the false, the blind knowledge expressed by the people in the house: they laugh at Christ, they know that the child is dead, hope is superfluous, it is drowned in despair, - and the victory of love and of mercy which is shown in the event but which can extend in so many ways into our personal lives on the simplest level, and on the most heroic ones.

Let us therefore give thought to it, and choose for hope beyond hope, for that love and that faith that conquer.

## أن نعيش مع المسيح

في إنجيل اليوم عجيبتان: عجيبة أولى هي شفاء المرأة النازفة الدم التي جاءت بالصدفة، لأنَّ المقصود كان أن يشفي السيّد ابنة يائرس رئيس المجمع التي ماتت وهو في طريقه إليها. ما يهمنّا هو أن نرى أنّ كلّ نفس ممّا تمثّلها المرأة النازفة الدم، وتمثّلها ابنة رئيس المجمع المائنة بأن واحد.

امرأة تنزف منذ اثنتي عشرة سنة وقد أنفقت أموالها على الأطباء. يضعنا الإنجيلي لوقا أمام حادث يائس: امرأة لا تُشفى. ويأتي السيّد ويشفيها في الحال عندما مسّت طرف ثوبه، وقد أحسّ بأنّ واحدًا قد لمسّه وبأنّ قوّة خرجت منه.

في مواجهتنا للسيّد يجب أولاً أن نلمسه، أن نقرب إليه اقتراب الحبيب إلى الحبيب، وينبغي، إذا صحّ التعبير، أن نصارعه كما قال الله في سفر التكوين (٣٢: ٢٤)، عندما تحدّث عن صراع يعقوب للملاك. ينبغي أن نصارع المسيح مصارعة حقّ بحيث نلتقي بقوّته وبحيث ينسكب الربّ فينا انسكابًا كليًا، فنشبع من حضرته ونشبع بتعزيّاته وعندئذ نُشفى. تُشفى نفوسنا المكسّرة المعذّبة المحيرة. وكلّ نفس إذا زادت شدّتها أو قويت الشدّة حولها في العالم لا بدّ من أن تكون مطروحة وكأنّها في جبّ. عندما لا يعلم الإنسان مصيره، عندما لا يعيش لا ليومه ولا لغده يكون يائسًا، تُستنزف قواه وهو بحاجة إلى ملامسة المسيح. المسيح وحده قادر على أن يرفع عنّا الكابوس وأن يجعلنا في حضرته الطيبة.

والصبية ابنة يائرس بعد أن دخلت الموت أمسك السيّد بيدها - وهنا أيضًا عندنا ملامسة - وناداهما: «يا صبيّة قومي». قوّة المسيح تتسرّب حتّى إلى جراثيم الموت. وكما شُفيت النازفة الدم للحال هكذا رجعت إلى الصبيّة روحها في الحال. يشدّد الإنجيلي لوقا على عبارة «في الحال» لأنّ الربّ يوجّهنا بكلّ ما فيه من قوّة وحياة.

في هذا المضمار لا يبدو الموت شيئًا غريبًا. كان الموت غريبًا قبل أن يجيء السيّد. كان عدوًّا لنا منقّصًا علينا بالخطيئة. ولكن بعد أن مات الربّ على الصليب صرنا جميعًا رفقاء موته. لذلك يقول لنا باستمرار: يا أيّها الابن المؤمن، يا أيّها الابن الذي متُّ أنا من أجله، قم أنت، قم من خطيئتك أوّلاً فهذه هي القيامة العظيمة.

إن نحن تدربنا على القيام من الخطيئة، إن عشنا مع المسيح أفلا نقوم أيضًا معه؟ الذين يبأسون عند دروب الموت، أو الذين يكفرون إذا ما غاب عنهم وجه حبيب، هؤلاء قوم غير مقتربين من المسيح في حياتهم، ولهذا يأتيهم الموت غريبًا كما كان يأتي الناس في العهد القديم والوثنيين. نحن قوم لا تستهوينّا الحياة حتّى النهاية ولا تستنزفنا الحياة. نحن قوم نعرف ونذوق أنّ هذه الحياة فانية لأننا إن لمسنا المسيح فلا يعزينا شيء أو أحد عنه. فإن صرنا في معايشة ليسوع نكون غرباء عن أشياءنا وذاتنا، وقد يذهب الرزق بلا ندامة. ولماذا لا تذهب الحياة عنّا أيضًا بلا ندامة إن كنا نلاقيه بعدها.

نحن نفقد الأشياء أكثر ممّا تستحقّ ولهذا نخاف عند الموت. نتعلّق بالناس كأنهم مصدر حياتنا ويعسر علينا أن نذهب من الدنيا وكأننا مُقتلعون من موت أو من مرض.

وأما إذا جعلنا أنفسنا في الحياة الأبدية تستمرّ النعمة علينا في صلاة نرسلها إلى الربّ، نناجيه فنحن عشاء الحياة الأخرى إن أوتينا إليها، ونحن رفقاء المسيح الذي يطلبنا إلى وجهه. لذلك لا نتحسّر عند فراق شخص أو شيء مهمّا عزّ، وعلينا، فيما الدنيا تنتهي والناس يذهبون، أن نعرف أين حياتنا وأين قصدنا. وإذا تيقنّا أنّ المسيح حياتنا نشتهي أن نُخطّف إليه بالمجد.

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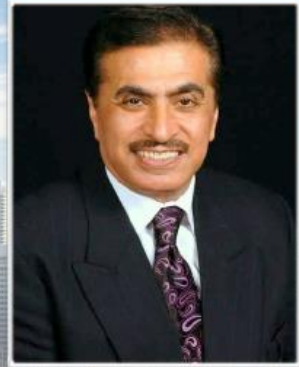


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