

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 JOSEPH, Archbishop
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Pastor, V. Rev. Fr. George Baalbaki

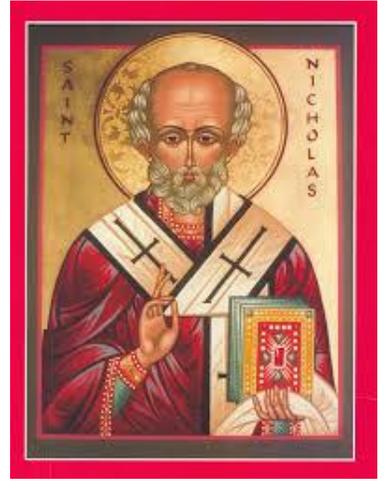
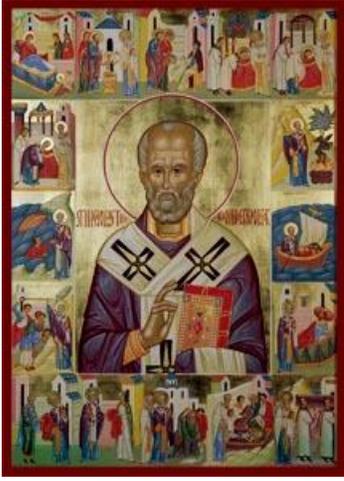
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Sub-Dn. Michel Khoury

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Parish Council Chairman: Maher Shami



Sunday, October 28, 2018

THE EPISTLE: St. Paul to the Galatians. (6:11-18)

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

الرسالة: غلاطية ٦ : ١١-١٨

يا إخوة، انظروا ما أعظم الكتابات التي كتبتها إليكم بيدي. إن كل الذين يريدون أن يرضوا بحسب الجسد يلزمونكم أن تختنوا، وإنما ذلك لئلا يُضطهدوا من أجل صليب المسيح، لأن الذين يختنوا هم أنفسهم لا يحفظون الناموس، بل إنما يريدون أن تختنوا ليفتخروا بأجسادكم. أما أنا فحاشي لي أن أفتخر إلا بصليب ربنا يسوع المسيح الذي به صُلب العالم لي وأنا صُلبت للعالم؛ لأنه في المسيح يسوع ليس الختان بشيء ولا الفلف بل الخليقة الجديدة. وكل الذين يسلكون بحسب هذا القانون فليهم سلام ورحمة، وعلى إسرائيل الله. فلا يجلب عليّ أحد أتعاباً في ما بعد فإنّي حامل في جسدي سمات الرب يسوع. نعمة ربنا يسوع المسيح مع روحكم أيها الإخوة، آمين.

الإنجيل: لوقا ٨ : ٤١-٥٦

في ذلك الزمان دنا إلى يسوع إنسان اسمه يابرس وهو رئيس للمجمع، وخرّ عند قدمي يسوع وطلب إليه أن يدخل إلى بيته، لأن له ابنة وحيدة لها نحو اثنتي عشرة سنة قد أشرفت على الموت. وبينما هو منطلق كان الجموع يزحمونه، وإن امرأة بها نزف دم منذ اثنتي عشرة سنة وكانت قد أنفقت معيشتها كلها على الأطباء، ولم يستطع أحد أن يشفيها. دنت من خلفه ومست هذب ثوبه، وللوقت وقف نزف دمها. فقال يسوع: من لمسني؟ وإذ أنكر جميعهم، قال بطرس والذين معه: يا معلّم إن الجموع يضايقونك ويزحمونك وتقول من لمسني؟ فقال يسوع: إنه قد لمسني واحد، لأنّي علمت أنّ قوّة قد خرجت منّي. فلما رأت المرأة أنّها لم تخف جاءت مرتعدّة وخرّت له وأخبرت أمام كل 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: إن ابنتك قد ماتت فلا تتعب المعلّم. فسمع يسوع فأجاب قائلاً: لا تخف. أمن فقط فتنبرأ هي. ولما دخل البيت لم يدع أحداً يدخل إلا بطرس ويعقوب ويوحنا وأبا الصبية وأمها. 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 بالأقول لا لأحد ما جرى.

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.

SAVE THE DATE:

- ❖ **YOUNG ADULT OUTING:** The young adults will be meeting on Saturday October 27th from 2-4PM at Spark Social SF. 601 Mission Bay Blvd North, SF, CA 94158. Hope to see you all there!
- ❖ **FESTIVAL APPRECIATION DINNER:** Tuesday October 30th at 7:30 PM we will have a dinner at the church hall to commemorate all those who volunteered and helped make the festival successful. Please do your best to join us.
- ❖ **ST. NICHOLAS ANNUAL FAMILY NIGHT:** Friday November 16th sponsored by the Rantisi Families. More info to come.
- ❖ **ST. NICHOLAS DAY/80TH ANNIVERSARY LUNCHEON:** Sunday December 9th after Divine Liturgy please join us in celebrating the Feast of Saint Nicholas Day as well as our 80th anniversary.
- ❖ **ST. NICHOLAS ANNUAL CHRISTMAS PARTY:** Saturday December 22nd. More info to come.

Parish Council Election will take place on Sunday December 2nd.

There will be a parish council election meeting for the sole purpose of electing some members of the Parish Council for the upcoming term. Three are to be elected and one to be appointed by the Pastor.

The candidate or nominated person for the Parish Council should be fully pledged for the previous two years and should be spiritually qualified. *Please submit your candidate's name to Father George and/or Chairman Maher Shami as soon as possible.*

In order to vote in the elections, members must be in spiritual and financial good standing with the church.

Altar Candle Offering:

- ❖ Offered by **Nadim, Basma, Janan, Jim, Ivette, Jennifer, and Brandon Howell, Jane and Oscar Moran**, for the good health of **Matthew Howell** on the occasion of his birthday October 26th. God bless and many years!
- ❖ Offered by **Gladys Maalouf** for the good health of her children and in loving memory of **Fadi, Wadie, Juliette, and Hind Maalouf**. God bless, many years, and may their memory be eternal!

Metropolitan Anthony: 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.

لا تخف آمن فقط

أمامنا في إنجيل اليوم حادثنا شفاء:

الحادثة الأولى تخبرنا عن انسان، رئيس مجمع اليهود، يأتي ويخرّ عند قدمي يسوع، يسلم النفس له ويجعل كل أمله فيه، ويطلب شفاء ابنته فيما كانت مريضة.

السجود هو الاستسلام الكامل لمشيئة الرب. العابد وحده يسجد. المؤمن ليس فقط الذي يعرف أن لنا إلهًا في الكون بعيدا نتكلم عنه كلامًا دينيا. لكن المؤمن وحده يركع ويفتح قلبه لله. الانسان الذي لا يصلّي لا يعرف الله، والصلاة المؤمنة تثق بأن الرب فعّال وبأنه يشفي من المرض ومن الضيق. العبادة ليست كلاما، العبادة سجود في حضرة الرب في يقين وسلام.

الحادثة الثانية التي يكلمنا عنها الإنجيل حادثة امرأة ينزف دمها. هي أيضًا لمست الرب يسوع. الأول سجد والثانية لمست، أي ان القضية قضية التصاق بالمسيح بحيث لا يبقى حاجز بينه وبيننا. إن حياتنا مع المسيح كلها تحرك من سجود في الإيمان إلى سجود في الشكر والتسبيح.

«يا امرأة إيمانك أبرأك، اذهبي بسلام» لأنني أعطيك سلاما. إيمانك أبرأك أي ان الذي آمنت به أبرأك. لا يجوز لنا مسيحيا أن نقول: آمن فقط حتى ولو بالحجر. الحجارة لا تستطيع أن تشفي، والطلاسم لا تفيد، وأفكار الناس وأوهامهم لا تُجدي، ولكن إيمانهم يشفيهم. إيمانهم يشفيهم أي ان الذي يضعون ثقهم فيه، الذي يكون موضع رجائهم، يسوع المسيح وحده، هو الذي يشفي ويغفر.

المسيح يشفينا أي انه يجعلنا في سلام، وهذا يعني بالدرجة الأولى ألا نخاف. اننا نخاف عندما يقترب الله منا. كل افتقاد إلهيّ يخيف. ولكن السيد يريد أن يدخل إلى حياتنا، وإذا كان الرب معنا في سفينة العمر فنحن سائرون ولا ريب إلى ميناء الخلاص. المهم أن لا نخاف، أن نتابع السير.

قال يسوع ليايرس: «لا تخف». لا تخف من موت ابنتك فإن المؤمن في طمأنينة القلب وفي رضاء دائم. وهنا يتبادر إلى ذهننا قول المزمور: «ان الرب أمامي في كل حين. انه عن يميني فلا أتزعزع... واحدة اسألك يا رب وإياها ألتمس: أن أسكن في بيت الرب طول أيام حياتي».

الذي يسكن مع المسيح أي ان الذي يأتيه السكون في المسيح، هذا إنسان يرى الرب أمامه كل حين، ولذلك لا يتزعزع ولا يرهب عاصفة من عواصف هذا الدهر لأنه أسلم النفس للمسيح الآتي اليه في كل حين. بالنعمة يُلاطفه، وبالنعمة يرضى عنه، وبالنعمة يشفيه ويغفر له كل خطايا.

ونحن فيما نتابع حياتنا، جدير بنا، أمام كل مشكلة ومحنة ومرض، وأمام كل حزن وخوف وموت، أن نكون أمام السيد، أن نسجد له بحيث نُلصقه ونلتصق به كالنازقة الدم، ونطرح كل خوف جانبا. اذ ذاك يضع الرب يده على رأس كل منا ويقول: يا بني لا تخف، إيمانك يشفيك دائما، اذهب بسلام.

المطران جاورجيوس

OCTOBER IS YOUTH MONTH!

In October, we celebrate youth month within our archdiocese, where our youth are designated to take higher roles in the church. Likewise the entire archdiocese participates in more network based SOYO activities as well as one of our largest fundraisers of the year. The money goes towards Special Olympics hosted by our very own Antiochian Village and is one of the largest Special Olympics in the world. **Please contact the Teen Soyo, or Ilyan Baalbaki** if you'd like your teen to participate in any of the roles listed: Epistle reader, chanter, usher, and sermons.

SAINT NICHOLAS ORTHODOX CHURCH BANQUET HALL

The Saint Nicholas Orthodox Church Banquet Hall, is the perfect venue for your next wedding reception, baptism, graduation, birthday, or conference. We offer a range of professional banquet and catering services for making any event a very personal experience for our community. Our vast and eclectic menu showcases a variety of banquet menu options and premium beverages. Our friendly and professionally trained staff will work with you to identify your needs, budget and develop the perfect event for you.

For more information contact our Church office at (415) 648-5200 or info@stnicholas-sf.com



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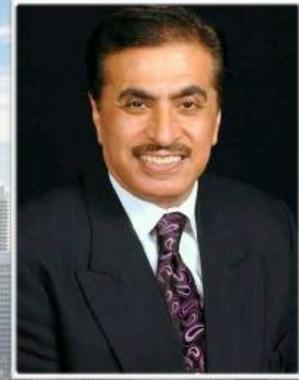
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