

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  
of New York and Metropolitan of all North America

Pastor, V. Rev. **Fr. George Baalbaki**

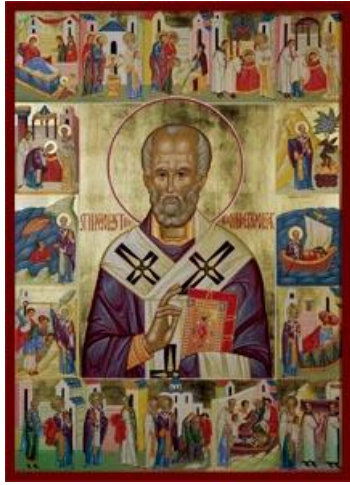
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Sub-Dn. **Ilyan Baalbaki**

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Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



**Sunday, October 10, 2021**

**IMPORTANT NOTICE:**

**CHURCH IS OPEN!** If you plan to attend, please make sure to wear a mask when you walk inside. Please don't attend if you're feeling sick. We pray for the good health, well-being, and safety of everyone. God bless!

**SYMPATHY & CONDOLENCES:**

We would like to offer our Deepest Sympathy and Condolences to  
**David Hanhan and to the Entire Hanhan Family** on the passing of His Son,  
**Joseph David Hanhan.**  
+ *May His Memory Be Eternal* +

**THE EPISTLE: 2 Corinthians. (6:1-10)**

Brethren, since we are fellow workers, we entreat you also not to receive the grace of God in vain. For He says, "At an acceptable season I hearkened unto thee, and in a day of salvation I helped thee"; behold, now is "the acceptable season"; behold, now is "the day of salvation"; giving no occasion of stumbling in anything, that the ministry is not blamed, but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in vigils, in fasts, in purity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the weapons of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

**2 كورنثوس.**

يا إِخْوَةُ، بِمَا أَنَا مُعَاوَنُونَ، نَطْلُبُ إِلَيْكُمْ أَنْ لَا تَقْبَلُوا نِعْمَةَ اللَّهِ فِي الْبَاطِلِ. لِأَنَّهُ يَقُولُ "إِنِّي فِي وَقْتٍ مَقْبُولٍ اسْتَجَبْتُ لَكَ، وَفِي يَوْمِ خَلَاصٍ أَعَنْتَكَ." فَهَذَا الْآنَ وَقْتُ مَقْبُولٍ. هَذَا الْآنَ يَوْمُ خَلَاصٍ. وَلَسْنَا نَأْتِي بِمَعْنَرَةٍ فِي شَيْءٍ لِنَلَّا يُلْحَقَ الْخِدْمَةُ عَيْبٌ. بَلْ نُظْهِرُ، فِي كُلِّ شَيْءٍ، أَنْفُسَنَا كَخْدَامِ اللَّهِ، فِي صَبْرٍ كَثِيرٍ، فِي شِدَائِدٍ، فِي ضَرُورَاتٍ، فِي ضِيقَاتٍ. فِي جَلَدَاتٍ، فِي سُجُونٍ، فِي اضْطِرَابَاتٍ، فِي أَنْعَابٍ، فِي أَشْهَارٍ، فِي أَصْوَامٍ. فِي طَهَارَةٍ، فِي مَعْرِفَةٍ، فِي طَوْلِ أُنَاةٍ، فِي رَفَقٍ، فِي الرُّوحِ الْقُدُسِ، فِي مَحَبَّةٍ بِلا رِيَاءٍ. فِي كَلِمَةِ الْحَقِّ، فِي قُوَّةِ اللَّهِ، بِأَسْلِحَةِ الْبِرِّ عَنِ الْيَمِينِ وَعَنِ الْيَسَارِ. بِمَجْدٍ وَهَوَانٍ، بِسُوءِ صِيَّتٍ وَحُسْنِهِ. كَأَنَّا مُضِلُّونَ وَنَحْنُ صَادِقُونَ، كَأَنَّا مَجْهُولُونَ وَنَحْنُ مَعْرُوفُونَ، كَأَنَّا مَائِثُونَ وَهَآ نَحْنُ أَحْيَاءُ، كَأَنَّا مُؤَدَّبُونَ وَلَا نُقْتَلُ. كَأَنَّا حَزَانَى وَنَحْنُ دَائِمًا فَرِحُونَ، كَأَنَّا فَقَرَاءُ وَنَحْنُ نُعْنِي كَثِيرِينَ، كَأَنَّا لَا شَيْءَ لَنَا وَنَحْنُ نَمْلِكُ كُلَّ شَيْءٍ.

### THE GOSPEL: Luke. (7:11-16)

At that time, Jesus went to a city called Nain, and many of His disciples and a great crowd went with Him. As He drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, He had compassion on her and said to her, "Do not weep." And He came and touched the bier, and the bearers stood still. And Jesus said, "Young man, I say to you: arise." And the dead man sat up, and began to speak. And Jesus gave him to his mother.

الإنجيل: لوقا ٧: ١١-١٦

في ذلك الزمان كان يسوع منطلقاً إلى مدينة اسمها نائين، وكان كثيرون من تلاميذه وجمع غفير منطلقين معه. فلما قرب من باب المدينة إذا ميتٌ محمول وهو ابنٌ وحيدٌ لأمه وكانت أرملة وكان معها جمع كثير من المدينة. فلما رآها الرب تحنن عليها وقال لها: لا تبكي. ودنا ولمس النعش فوقف الحاملون. فقال: أيها الشاب لك أقول قم. فاستوى الميت وبدأ يتكلم فسلمه إلى أمه. فأخذ الجميع خوفاً ومجدوا الله قائلين: لقد قام فينا نبي عظيم وافتقد الله شعبه.

### ANNOUNCEMENTS & EVENTS:

- ❖ **ST. GEORGE ORTHODOX CATHEDRAL 23<sup>rd</sup> ANNUAL MIDDLE EASTERN FOOD FESTIVAL: Oct 9<sup>th</sup> - Oct 10<sup>th</sup>.** 1617 Southgate Ave. Daly City, CA 94015  
*Great Food and Fun for the whole family!*
- ❖ **FALL GATHERING 2021:** This weekend, October 8<sup>th</sup>-10<sup>th</sup>. Hosted by Saint John the Evangelist Antiochian Orthodox Church. 501 Moraga Way Orinda, CA, 94563.  
Register online: <http://fallgathering2021.eventbrite.com>

*Thank You*

**We would like to thank you all for your support and help with our festival this past weekend. You all made it a special and a successful event. We could not have done it without you.**

### TREE OF LIFE:

We have updated our Tree of Life in the back of our Church. If you would like to donate an engraved Leaf to place on the Tree in memory of your loved one, please contact the Church office.



### METROPOLITAN ANTHONY READING THE SIGNS OF THE TIMES

In one passage in the Gospel, Christ advises His disciples to learn to read the signs of the times. Can we read the signs of the times? Have we received this message, this calling compelling us to look at what the times say to us?

Our times say something which is very worrying: while centuries back the Christian Church proclaimed its message in a credible, acceptable way, while people who heard the message did receive it and believed it, it seems that our message reaches only the few. It is not because the truth has changed, or because we must preach another Gospel than the integrity of the Gospel of Christ. Saint John of the Ladder says that the word of God is like a straight and pointed arrow, it can fly straight to its goal, it can hit the target, it can pierce any thickness and any resistance. But Saint John tells us also that the arrow will remain useless and dormant unless there is an arm, a bow, a string, an eye, unless there is an eye to aim the shaft, unless there is a vigorous arm to send it

flying.

The arrow straight and pointed is God's message which we are to deliver to the whole world that it may be saved, as straight as the integrity of the Gospel - but have we got all God needs from us for this arrow to fly and hit the target? Is it not that the word of God remains unconvincing because looking at us people see no evidence that it has any power to transform life?

And here, we must read the signs of the times. The times, the people around us, the world is standing in judgment over us. Why is it that words of truth do not sound true? Why is it that words of life do not convey and impart life? Because we have not been hit in such a way as to possess life, as to be able to proclaim truth.

I would like to leave this thought with you, and each of us can ask himself what is the message he received from the Gospel, what is the life he had derived from it? What is the truth that has become the truth of his life? And only then can our message convey to men what God had imparted to us and commanded us to carry.

### لَكَ أَنْتَ أَقُولُ قَمْ

إنجيل اليوم عن عجيبة قام بها السيد، وتظهر لنا مرة أخرى أنَّ السبب الرئيس في صنع يسوع للمعجزات هو أنَّه كان يحبَّ الناس. تحنَّ على أرملة نايين فأقام ابنها.

ليست المعجزات أصلاً ليبرهن السيد عن شيء. ما اقترفها لكي يعطي دليلاً على ألوهيته وهو القائل: آمنوا بي بسبب الكلام الذي أكلّمكم به وإلاَّ آمنوا بسبب الأعمال. هذا أضعف الإيمان أن نتبعه بسبب العجائب، لكن أقوى الإيمان أن نتبعه بسبب الكلام، بسبب العطاء الإلهي بكلمات لا ينطق بها إنسان، وبسبب الحياة التي قضاها بيننا حباً حتى الموت. ولذلك في بشارة يوحنا تُسمَّى العجائب آيات لأنَّه يشير بها إلى تعليم، يدلُّ بها على مآرب الإنجيل ولا يدلُّ بها على جبروت.

لم يكشف المسيح جبروت الله كما كان يفعل اليهود. أظهر المسيح قوَّة الله بطريقته هو، وكانت قوَّة الله الصليب، أي أنَّه كشف ضعفاً يُستدلُّ منه من بعد القيامة على أنَّه كان بالفعل قوَّة. الله ينزل إلى البشر ويحيا معهم، هذه هي قوَّته. إنَّه يستطيع أن يتخلَّى عن مجده ليكون مخفياً بين الناس. الناس يريدون قوَّة وهي تجربة من تجاربه الثلاث. الإنسان أمام إغرائات ثلاثة: إغراء المال وإغراء الجنس وإغراء القوَّة أو المجد.

تنازل المسيح عن كلِّ هذا وعفَّ عن كلِّ هذا ليموت لشيء ضعيف حتى تسطع قوَّته وينتصر بالمجد.

في هذا الإطار أقام يسوع شاباً من بين الأموات ودفعه إلى أمه. لا بدَّ من أن نلاحظ هنا ما قاله يسوع لهذا الشاب: «لَكَ أَقُولُ قَمْ». كان يمكن أن يقول «قَمْ» فقط ولكَّته قال: «لَكَ أَقُولُ قَمْ».

من وراء الحادثة إذا نظر كلُّ منَّا إلى ضعفه وإلى موته الروحي، إلى سقوطه وتدهوره واهترائه، ينظر بأنَّ معاً إلى بهاء المسيح، لأنَّ كلاً منَّا ميت والمسيح يقول لكلِّ منَّا باسمه: «لَكَ أَقُولُ قَمْ».

وما ينبغي أن يؤمن به كلُّ فرد منَّا هو أنَّ المسيح كان يمكن أن يأتي إلى البشر لو كانوا إنساناً واحداً فقط. ليس المهمُّ أن نقول إنَّ المسيح مخلص العالم، وهذا صحيح هو منقذ كلِّ الناس، ولكنَّ المهمُّ أن يقول كلُّ فرد منَّا: المسيح مخلصي أنا. كلُّ واحد منَّا يمكنه أن يقول ذلك إذا أراد أن يكشف ضعفه أمام المسيح وأن يعترف به.

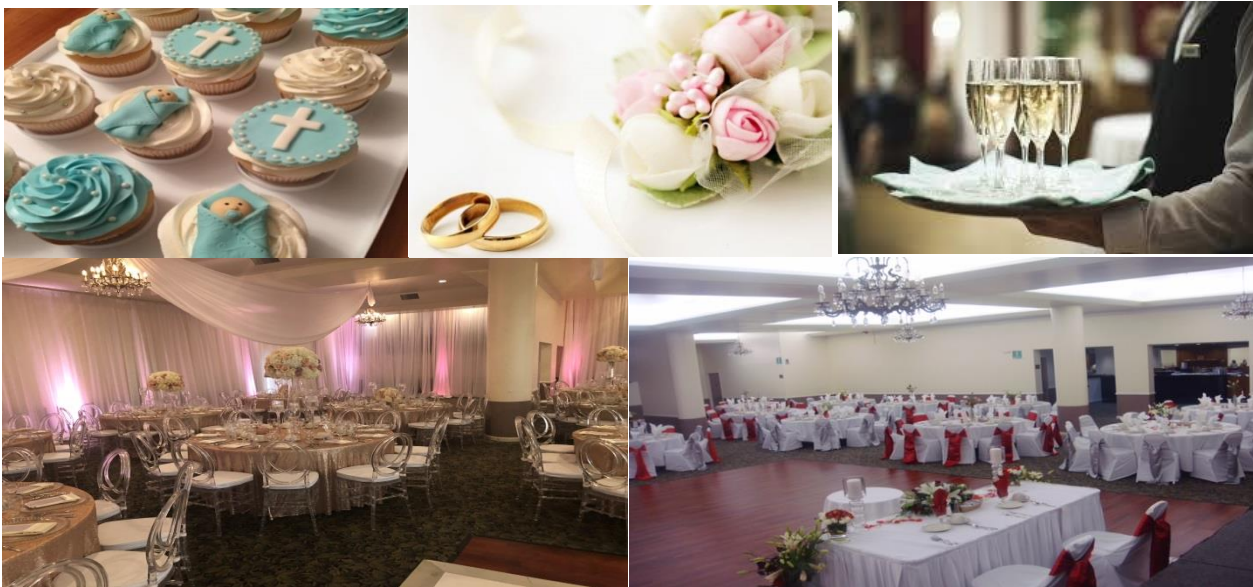
يتحدَّث الناس عن غيرهم أنَّهم يسرقون ويقتلون ويكذبون ويعشَّون. وما سمعتُ يوماً إنساناً يشكي نفسه ويقول علناً: أنا أكذب، أنا أحتال، أنا أخذ ربحاً غير مشروع أو أنا قتلْتُ، المسيحية الحقُّ أن أعترف أمام كلِّ الناس بأنِّي خاطئ، زان، كذاب، قاتل. هكذا كان يفعل المسيحيُّون الأوَّلون لمَّا كان الاعتراف علنياً. كانوا يعترفون بخطاياهم لا بخطايا غيرهم.

من يعترف بأنَّه خاطئ يقول له المسيح: لَكَ أَنْتَ أَقُولُ قَمْ، فيقوم اليوم من موته ليصبح إنساناً جديداً.

المطران جاورجيوس

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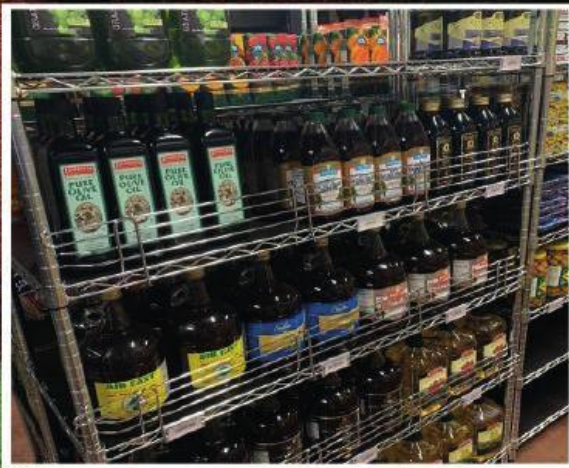
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