

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 Beatitude **Patriarch JOHN X**, Patriarch  
of Antioch and All of East

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

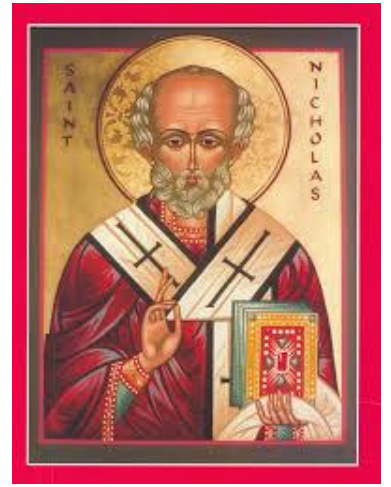
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Sub-Dn. **Ilyan Baalbaki**

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Parish Council Chairman: **Salim Qaru**

Parish Council Vice Chairman: **Azar Azar**



**Sunday, October 29, 2023**



### **MEMORIAL SERVICE**



✠ Following Divine Liturgy, a Memorial Service will be held for + **Yara Al Amash**, + **Viola Al Amash**, + **Sama' Amash**, + **Tareq Soury**, + **Liza Soury**, + **Sohail Soury**, + **Majd Soury**, + **Ghada Soury**, + **Aleaa' Soury**, + **Issa Soury**, + **Julie Soury**, + **George Soury**, + **Elen Tarazi**, + **Marwan Tarazi**, + **Nahed Tarazi**, + **Suliman Tarazi** and for all the innocent victims from the ongoing tragedies happening in Gaza, Palestine.

*May Their Memories be Eternal!*

We will also have a special petition for immediate ceasefire and peace.

✠ Memorial Service for the servant of God, + **Suliman Tarazi**, one of the martyrs of Gaza, will be held this Sunday, offered by **Shadi Tarazi**.

*May his Memory be Eternal!*

✠ Memorial Service for the servant of God, + **Mitry Abdelnour Aljada**, will be held on Sunday, November 5th, offered by **Faten and Suleiman Rantisi**.

*May his Memory be Eternal!*

### **THE EPISTLE: 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 (2: 16-20)

يا إخوة، إذ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ، بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ. أَمَّا نَحْنُ أَيْضاً بِيَسُوعَ الْمَسِيحِ لَكِنَّا نُبَرَّرُ بِالْإِيمَانِ بِالْمَسِيحِ، لَا بِأَعْمَالِ النَّامُوسِ، إِذْ لَا يُبَرَّرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ دُونِ الْجَسَدِ. فَإِنْ كُنَّا وَنَحْنُ طَالِبُونَ النَّبَرِيرَ بِالْمَسِيحِ، وَجَدْنَا نَحْنُ أَيْضاً خُطَاةَ، أَفَيَكُونُ الْمَسِيحُ إِذَنْ خَادِماً لِلْخَطِيئَةِ؟ حَاشَى. فَإِنِّي إِنْ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ، أَجْعَلُ نَفْسِي مُنْعَدِيّاً. لِأَنِّي

بالناموس مُتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا اللَّهَ. مَعَ الْمَسِيحِ صَلِبْتُ فَأَحْيَا، لَا أَنَا، بَلَّ الْمَسِيحُ يَحْيَا فِيَّ. وَمَا لِي مِنَ الْحَيَاةِ فِي الْجَسَدِ أَنَا أَحْيَا فِي إِيْمَانِ ابْنِ اللَّهِ الَّذِي أَحْبَبَنِي، وَبَذَلَ نَفْسَهُ عَنِّي.

### THE GOSPEL: 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.

### الإِنْجِيل: لُوقَا (8:41-56)

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ اسْمُهُ يَإِيرُسَ، وَهُوَ رَئِيسُ السِّنَّاغُوجَةِ، وَخَرَّ عِنْدَ قَدَمَيْ يَسُوعَ، وَطَلَبَ إِلَيْهِ أَنْ يَدْخُلَ إِلَى بَيْتِهِ. لِأَنَّ لَهُ ابْنَةً وَحِيدَةً لَهَا نَحْوُ اثْنَتَيْ عَشْرَةَ سَنَةً قَدْ أَشْرَفَتْ عَلَى الْمَوْتِ. وَبَيْنَمَا هُوَ مُنْطَلِقٌ، كَانَ الْجُمُوعُ يَزْحَمُونَهُ. وَإِنَّ امْرَأَةً بِهَا نَزْفٌ دِمٍّ مُنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً، وَكَانَتْ قَدْ أَنْفَقَتْ مَعِيشَتَهَا كُلَّهَا عَلَى الْأَطْبَاءِ وَلَمْ يَسْتَطِعْ أَحَدٌ أَنْ يَشْفِيَهَا. دَنَتْ مِنْ خَلْفِهِ وَمَسَّتْ هُدْبَ ثَوْبِهِ، وَلِلْوَقْتِ وَقَفَتْ نَزْفٌ دِمِّهَا. فَقَالَ يَسُوعُ: "مَنْ لَمَسَنِي؟" وَإِذْ أَنْكَرَ جَمِيعُهُمْ، قَالَ بُطْرُسُ وَالَّذِينَ مَعَهُ: "يَا مُعَلِّمَ، إِنَّ الْجُمُوعَ يُضَاقِقُونَكَ وَيَزْحَمُونَكَ، وَتَقُولُ، مَنْ لَمَسَنِي؟" فَقَالَ يَسُوعُ: "إِنَّهُ قَدْ لَمَسَنِي وَاحِدٌ. لِأَنِّي عَلِمْتُ أَنَّ قُوَّةً قَدْ خَرَجَتْ مِنِّي." فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهَا لَمْ تَخَفْ، جَاءَتْ مُرْتَعِدَةً وَخَرَّتْ لَهُ، وَأَخْبَرَتْ أَمَامَ كُلِّ الشَّعْبِ لَأَيَّةٍ عَلَيْهِ لَمَسَتُهُ، وَكَيْفَ بَرِنَتْ لِلْوَقْتِ. فَقَالَ لَهَا: "بَقِيَ يَا ابْنَةُ. إِيْمَانُكَ أَبْرَأُكَ، فَادْهَبِي بِسَلَامٍ." وَفِيمَا هُوَ يَتَكَلَّمُ، جَاءَ وَاحِدٌ مِنْ ذَوِي رَئِيسِ الْمَجْمَعِ وَقَالَ لَهُ: "إِنَّ ابْنَتَكَ قَدْ مَاتَتْ، فَلَا تُتْعِبِ الْمُعَلِّمَ." فَسَمِعَ يَسُوعُ، فَأَجَابَهُ قَائِلًا: "لَا تَخَفْ. أَمِنْ فَقَطْ فَتَبْرَأَ هِيَ." وَلَمَّا دَخَلَ الْبَيْتَ، لَمْ يَدْعُ أَحَدًا يَدْخُلُ إِلَّا بُطْرُسَ، وَيَعْقُوبَ، وَيُوحَنَّا وَأَبَا الصَّبِيَّةِ وَأُمَهَا. وَكَانَ الْجَمِيعُ يَبْكُونَ وَيَلْطُمُونَ عَلَيْهَا. فَقَالَ لَهُمْ: "لَا تَبْكُوا. إِنَّهَا لَمْ تَمُتْ وَلَكِنَّهَا نَائِمَةٌ." فَضَحِكُوا عَلَيْهِ لِعِلْمِهِمْ بِأَنَّهَا قَدْ مَاتَتْ. فَأَمْسَكَ يَدَيْهَا وَنَادَى قَائِلًا: "يَا صَبِيَّةُ قُومِي." فَرَجَعَتْ رُوحُهَا وَقَامَتْ فِي الْحَالِ. فَأَمَرَ أَنْ تُعْطَى لِتَأْكُلَ. فَدَهَشَ آبَاوَاهَا، فَأَوْصَاهُمَا أَنْ لَا يَقُولَا لِأَحَدٍ مَا جَرَى.

### 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!*

**October is Youth Month** in our Archdiocese. During this month, we encourage our youth to Read the Epistles in Church, Take the Collections, Usher in Church, Chant and Sing in Church and Take Part in Church Activities. Please encourage and help our youth participate in the life of the Church during October and throughout the year.

## **ANNOUNCEMENTS AND EVENTS:**

**ALL SAINTS CHURCH:** There is a property that could possibly become a permanent home for our sister Church in Santa Rosa, All Saints Church. If you are able to donate towards this goal, please help by sending your donations to All Saints Church: 10 Enterprise Dr, Suite D. Rohnert Park, CA 94928.

**ST. NICHOLAS ANNUAL FAMILY NIGHT:** **Saturday, November 18<sup>th</sup>**, sponsored by the **Rantisi Families**. More info. to come.

**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.

**ST. NICHOLAS CHRISTMAS PARTY:** **Saturday, December 23<sup>rd</sup>**.

### **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.

طريق الإيمان بالمسيح وخبرة الانتصار على الذات  
كيف للمرء أن يواجه امرأة مريضة تنزف دمًا منذ اثنتي عشرة سنة، أو رجلًا فقد وحيدته ذات الاثني عشر ربيعًا؟ كيف للمرء أن يواجه نفسه والمحيطين به في مثل هذه الحالة؟ كيف يواجه يسوع كل هؤلاء ويواجهنا في حياتنا؟ الجواب عن هذه الأسئلة نعثر عليه في قيادة يسوع المرأة النازفة ورئيس المجمع في معارج طريق الإيمان به!  
أن تؤمن بالمسيح يعني أن تنكر ذاتك أولًا. من السهل أن تطلب العجبية وأن يلبّيها الرب. ولكن من الأصعب أن تنكر ذاتك من أجل أن تؤمن به. امتحن يسوع قدرة نكران الذات لدى المرأة ولدى رئيس المجمع حينما أراد أن يشقّ طريق قلبيهما إلى الإيمان. هاكم المرأة النازفة تلبّي طلب يسوع بأن تكشف عن نفسها بعد أن أرادت أن تبقى مستورة. بالفعل، تجاوزت خجلها من مرضها المزمن ومن النظرة المبخسة لها لكونها نجسة بداعي دائها. وهاكم أيضًا رئيس المجمع يلبّي دعوة يسوع إلى أن يدع الخوف جانبًا ويتعلّم الاتكال على الله، فسلك طريق تجاوز المشاعر الأبوية والحزن المسيطر على أهل بيته ويقف مع يسوع أمام وحيدته الميّنة.  
أن تؤمن بالمسيح يعني أن تختار أن تعيش بحسب مشيئة الله. فنكران الذات لا يعني شيئًا إلا إذا كان في خطّ قطع المشيئة الذاتية من أجل صنع مشيئة الله. اختيار كهذا والمثابرة عليه والعيش على أساسه حريّ بأن يقود المؤمن بيسوع إلى سلام النفس والجسد معًا. هذا ما سعى يسوع إلى أن يتبّب المرأة النازفة فيه وأن يدعو رئيس المجمع إلى اكتشافه. فقال للأولى: «تقي يا ابنة. إيمانك قد شفاك. اذهبي بسلام»، بينما قال للثاني: «لا تخف. آمن فقط فهي تُشفى» (لوقا ٨: ٤٨ و ٥٠).  
أن تؤمن بالمسيح يعني تعهدًا متبادلًا، فيتعهدك يسوع وتتعهد نفسك وسواك بشكل متوازٍ. فليس القصد من الإيمان أن يتعهدك المسيح فقط في حاجاتك وضعفائك، في واقعك ومرتجائك، من دون أن يكون لك دور ومساهمة ونضال في هذا السبيل. فبعد أن حملت المرأة النازفة علامة الشفاء في جسدها، بات عليها أن تحمل علامة الشفاء في روحها، عندما دعاها يسوع إلى السير في الحياة بناء على الإيمان به فلا يترزع زرع بشيء سلامها الذي أخذته من المسيح. وبعد أن شهد رئيس المجمع إقامة ابنته الوحيدة، كان عليه أن يقوم مع زوجته بإطعامها، أي أن يتعهدا في طريق الإيمان، أي حياة الروح، وليس فقط حياة الجسد وحاجاته.  
أن تؤمن بيسوع يعني أن تدعه يخاطب أعماقك، سيّما حينما تكون خائفًا، مكروبًا، متألّمًا، حزينًا، وأن تصغي إليه وهو يدعوك، لا بل يأمرك، بأن تخرج إلى النور، حيث تتعلّم أن تعين الأمور والأشخاص بعين الله وفي قصده وتدبيره، في نور محبته وصلاحه اللامتناهي، فلا تبقى أسير معطيات الواقع الذي يلفّه المرض والموت وتتقاذفه الأفكار المتعبة والتحاليل المتعدّدة. أوليس في ذلك شفاء لأعماقك فتنتفح على أفق الشركة مع الله والحقّ والمحبة والتي لها أن تزيّن صلاتك وخدمتك بمكتسباتها؟  
أن تؤمن بيسوع يعني أن تقبل أن يقودك إلى الإيمان به فتشرب كأسه حتّى الثمالة. هكذا تتدرّج في تعلّم طريق اتّباعه كما تعلّمه بطرس مع من معه في حادثة المرأة، أو مع يعقوب ويوحنا حينما عاينوا إقامة ابنة رئيس المجمع (لوقا ٨: ٤٥ و ٥١). تعلّم بطرس من موقف المرأة النازفة ليس الجرأة الآتية من الموقع الذي يحتلّه بين التلاميذ، بل الجرأة الآتية من كونه واقفًا أمام فاديه وهو يعترف بالضعف الذي يعتريه وهو واثق فيه ومسلّم أمره إليه. ولا شكّ في أنّه تعلّم أيضًا من موقف رئيس المجمع الذاهب ليعاين وحيدته الميّنة متحلّيًا بالثقة بكلام المسيح بشأنها. أوليس في هذين الموقفين ما يجعلنا نتذكّر موقف بطرس نفسه في آلام المسيح وبعد قيامته؟

أن تؤمن بيسوع يعني أن تشقّ طريق حياتك مع ما تحمله إليك من دون أن تنكسر بسببها. ولكن عليك أن تكسر ذاتك من جهة أنانيتك وعقلانيتك وخطيئتك لكي تبقى ثابتًا في دعوة المسيح إلى ألا تخاف، فتثق به كيفما تجلّت مشيئته في حياتك، وذلك بحسب خبرة رسول الأمم: «ونحن نعلم أنّ كلّ الأشياء تعمل معًا للخير للذين يحبّون الله، الذين هم مدعوّون حسب قصده» (رومية ٨: ٢٨). هلّا انتبهت ألا تترك أحدًا يضع لك حدًا لحياتك في المسيح هامسًا في أذنك: «لا تتعب المعلم» (لوقا ٨: ٤٩)؟ نعم، الربّ حاضر لأن يمنحك نعمة الإيمان به، الذي به تنتصر على ذاتك وتربح الحياة فيه.

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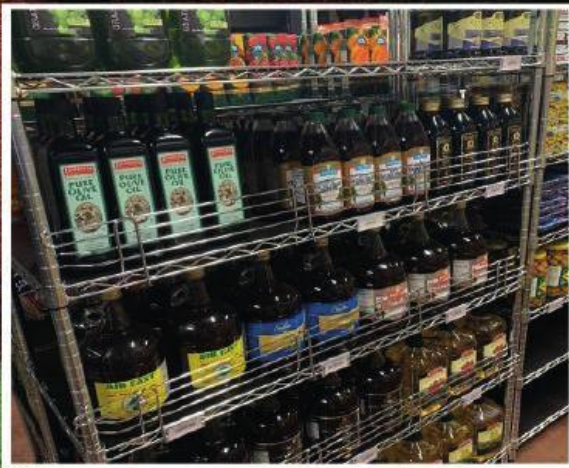
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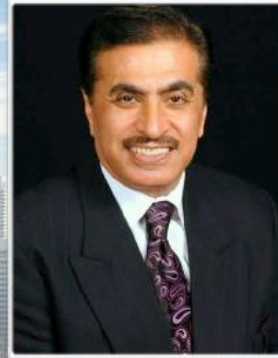
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