

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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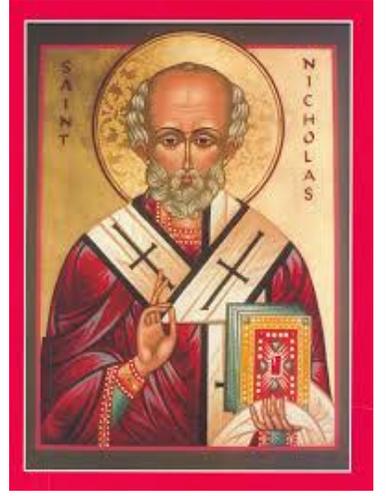
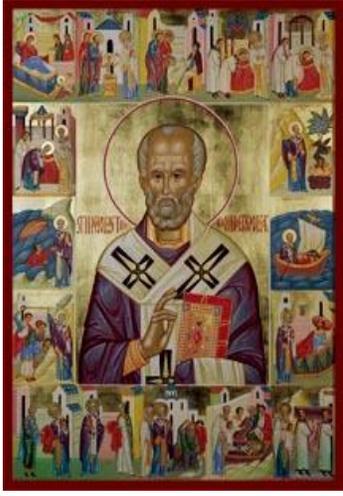
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Sunday, October 25th, 2015

This Sunday (One-Year) Memorial Service for the servant of God **Fadi Maalouf**

Offered by his family. May his memory be eternal!

3rd and 9th-Day Memorial Service for the Handmaiden of God **Georgette Baba**

Offered by her family. May her 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.

فصل من رسالة القديس بولس الرسول إلى أهل غلاطية (2:16-20)

يا اخوة إذ نَعْلَمُ أَنَّ الْإِنْسَانَ لَا يُبْرَرُ بِأَعْمَالِ النَّامُوسِ بَلْ إِنَّمَا بِالْإِيمَانِ بِيَسُوعَ الْمَسِيحِ آمَنَّا نَحْنُ أَيْضاً بِيَسُوعَ الْمَسِيحِ لِكَيْ نُبْرَرَ بِالْإِيمَانِ بِالْمَسِيحِ لَا بِأَعْمَالِ النَّامُوسِ إِذْ لَا يُبْرَرُ بِأَعْمَالِ النَّامُوسِ أَحَدٌ مِنْ ذَوِي الْجَسَدِ* فَإِنَّ كُنَّا وَنَحْنُ طَالِبُونَ التَّبَرِيرَ بِالْمَسِيحِ وَجِدْنَا نَحْنُ أَيْضاً خَطَاةً أَفِيكُونَ الْمَسِيحَ إِذْ نَحْنُ خَادِمَاتُ لِلْخَطِيئَةِ. حَاشِيَ* فَإِنِّي إِنِ عُدْتُ أَبْنِي مَا قَدْ هَدَمْتُ أَجْعَلُ نَفْسِي مُتَعَدِّيَةً* لِأَنِّي بِالنَّامُوسِ مِتُّ لِلنَّامُوسِ لِكَيْ أَحْيَا اللَّهَ* مَعَ الْمَسِيحِ صُلِبْتُ فَأَحْيَا لَا أَنَا بَلْ الْمَسِيحُ يَحْيَا فِيَّ. وَمَالِي مِنَ الْحَيَاةِ فِي الْجَسَدِ أَنَا أَحْيَا فِي إِيْمَانِ ابْنِ اللَّهِ الَّذِي أَحْبَبَنِي وَبَدَّلَ نَفْسَهُ عَنِّي.

THE GOSPEL: St. Luke. (8:26-39)

At that time, Jesus arrived at the country of the Gadarenes, which is opposite Galilee. And as He stepped out on land, there met Him a man from the city who had demons; for a long time he had worn no clothes, and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What hast Thou to do with me, Jesus, Son of the Most High God? I beseech Thee, do not torment me." For Jesus had commanded the unclean spirit to come out of the man. [For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.] Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged Jesus not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged Jesus to let them enter these. So He gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. .

When the herdsmen saw what had happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked Jesus to depart from them; for they were seized with great fear; so He got into the boat and returned. The man from whom the demons had gone begged that he might be with Jesus; but Jesus sent him away, saying, "Return to your home, and declare all that God has done for you." And he went away, proclaiming throughout the whole city all that Jesus had done for him

فصل شريف من بشارة القديس متى الإنجيلي البشير والتلميذ الطاهر (8:28-34; 9:1)

في ذلك الزمان لما أتى يسوع إلى كورة الجرجسيين استقبله مجنونان خارجان من القبور شرسان جداً حتى إنه لم يكن أحد يقدر أن يجتاز من تلك الطريق * فصاحا قائلين ما لنا ولك يا يسوع ابن الله. أجنبت إلى ههنا قبل الزمان لتعدبنا * وكان بعيداً منهم قطع خنازير كثيرة ترعى * فأخذ الشياطين يطلبون إليه قائلين إن كنت تخرجنا فأنذنا لنا أن نذهب إلى قطع الخنازير * فقال لهم اذهبوا. فخرجوا وذهبوا إلى قطع الخنازير. فإذا بالقطع كله قد وثب عن الجرف إلى البحر ومات في المياه * أما الرعاة فهربوا ومضوا إلى المدينة وأخبروا بكل شيء وبأمر المجنونين * فخرجت المدينة كلها للقاء يسوع. ولما رأوه طلبوا إليه أن يتحول عن نحوهم * فدخل السفينة واجتاز وأتى إلى مدينته.

Holy Bread of oblation offered by:

St. Nicholas church for the good health of those who have celebrated their birthdays this week of October: Georgette ElHinn, Hilda Herrera, Mokles Hanna, Samira Zeidan. Happy Birthdays. Many Years!

Alter candles 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 Oct 26th. Happy Birthday. Many Years!

Youth Month:

October is Youth Month in the Antiochian Archdiocese

October is here and we are now at the start of Youth Month across our Antiochian Archdiocese.

During the month of October we give our teens more opportunities to serve in Church:

- Reading the Epistles
- Taking the Collections
- Ushering in Church
- Sponsoring the Coffee Hours
- Chanting
- Singing in the Choir
- Among other activities in serving in the parish

Fashion Show

: Save the date: November 1st our annual fashion show at St. Nicholas

Banquet hall @ 1:30 p.m. Donation: \$50. It is a family event. All men are welcome.



Victim No Longer! (by Very Reverend Ihor Kutash)

Today's Gospel (Luke 8:26-39) tells the terrible story of the pigs who were drowned because of the action of evil spirits which possessed them after they were commanded by Jesus to leave a man who had been their victim. It is also the wonderful story of the man who was restored to society by Jesus' act.

Which story do we focus on? They are both there in the one story! It is often the case that people think more readily about sensational, dramatic things which deal with horror, rather than on those dramatic things which, although less striking, are good and beautiful. Those who are able to plug into this human trait often find great success in the media.

But what is really more dramatic: the drowning of the pigs or the restoration of the man who had been victimized by the malign spirits? Which side of the story is of paramount importance to us? The people of the region seemed to have been much more impressed by the loss of the pigs. The man's good fortune was of little consequence to them. They asked Jesus to leave their neighborhood. They didn't think of asking Him to heal or free any other victims of evil or disease. They were, perhaps, afraid of further costs to them. So here we have a choice. Do we choose to live in the positive - in freedom and victory, even though these may be quite costly to us? Or do we choose to continue to live as victims and watch other victims struggling under the burdens placed upon them by evil choices - their own or those of others?

It is good to realize that Jesus has the power to overcome the demons, the forces of evil and oppression. Often when we see this sort of confrontation in the popular media, it seems almost as though it were the evil ones that had nearly all the power, whereas the good can only manage to squeak by, if it does get that far. This is not the case at all! The evil spirits could not continue to occupy the life of the man whom God had decided to set free. They knew that. They didn't even try to ask for an extension. They begged only for another victim.

We may see it as being cruel of God to let them abuse the pigs. On the other hand, the benefit of that was that the power of evil was shown for the horrible, mindless, destructive thing it is. There is no craftiness, no victory, no exaltation in drowning pigs. It is only vindictive, malicious cruelty. We can think of that when evil seems to be so seductive a choice for us - as it sometimes is, especially when we are thirsting for vengeance, or itching to gain something - be it goods or power - through some dishonest, underhanded act. Do we really think it could be good to place ourselves at the mercy of these desperate entities which showed off their character by drowning the pigs?

Let us end this meditation by turning away from the horrible sight of the possessed man and the pigs, towards the joyous sight of the man restored to health and sanity and communicating freely with his Liberator, his Creator and choose, consciously, deliberately and consistently to be with HIM!

القديس يعقوب أخو الرب (من نشرة رعيتي)

تعيّد له الكنيسة في 23 تشرين الأول، وهو غير الرسول يعقوب بن حلفى احد الاثني عشر. يذكره الانجيل كواحد من اخوة الرب يسوع الأربعة، والثلاثة الباقون هم يوسي وسمعان ويهوذا (متى 13 : 55 ومرقس 6 : 3) الذين لم يؤمنوا به اولاً. اما نسبة هؤلاء الاخوة الى الرب يسوع فقد كان لها، منذ البدء، اكثر من تفسير: كانوا عند بعض المفسرين اولاد اخت مريم او كانوا عند بعضهم اولاد يوسف، وهؤلاء في عرف اليهود اخوة. والتفسير الثاني - وهو الأكثر شيوعاً في التراث - انهم اولاد يوسف من زواج سابق لاعتقاد القديس ان يوسف كان ارمل عندما اقترن بمريم. أما ان يكونوا اولاد يوسف ومريم معا فهذا غير ممكن لأنه لا يوجد اي نص يقول ذلك ولأسباب اخرى منها ان اثنين منهم اولاد مريم ام يعقوب ويوسي التي كانت بين النساء اللواتي كن ينظرن من بعيد الى يسوع المصلوب "وبينهن مريم المجدلية ومريم ام يعقوب ويوسي وسالموه" (مرقس 15 : 40).

ونعلم ايضا ان كلمة اخ لها عند اليهود معان عدة غير القرابة الجسدية، والمثال على ذلك في سفر التكوين حيث يُذكر ان ابراهيم عم لوط (11 : 27) وفي مكان آخر ان ابراهيم اخ لوط (14 : 16)، الاخ هو القريب بشكل عام. وفي انجيل يوحنا "وكانت واقفات عند صليب يسوع امه واخت امه مريم زوجة كليوبا ومريم المجدلية" (19 : 25)، فكيف تكون اختان باسم واحد؟

يعقوب هو كاتب الرسالة الجامعة المدونة في العهد الجديد والمعروفة باسمه ومطلعها "من يعقوب عبد الله والرب يسوع المسيح الى المؤمنين...". يذكره الرسول بولس في رسالته الى اهل غلاطية 1 : 19 التي نقرأها اليوم في عيده: "...صعدت الى اورشليم لأرى بطرس، فأقمت عنده خمسة عشر يوماً، وما رأيت غيره من الرسل سوى يعقوب أخي الرب". نفهم من هذا انه كانت له مكانة هامة بين الرسل.

وفي كتاب اعمال الرسل نقرأ في الاصحاح الخامس عشر لما اجتمع الرسل والشيوخ لينظروا في امر الختان والجواب عن السؤال: هل يجب ان يختتن كل من آمن بيسوع من الامم ام لا؟ يومذاك وقف يعقوب كرأس للجماعة في اورشليم، وقال كلمة الفصل وأجمع الرسل عليها.

وقد اختاره الرسل اول اسقف على اورشليم - كما نعرف من التراث - فرعاها لمدة ثلاثين عاماً يبشر اليهود والامم ويأتي بهم الى المسيح. فحقد عليه اليهود، وبينما كان يعظ من مكان عال دفعه الكتبة والفريسيون فسقط ارضاً وضربه احدهم فرقد شهيداً.

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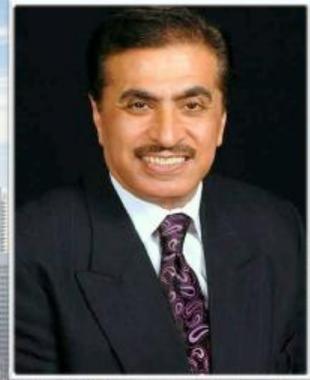


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