

**Nov. 9, 2014: The 24th Sunday after Pentecost
(The raising from the dead of the Jairus' daughter)**

Epistle: Ephesians 2:14-22:

For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father. Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.

Gospel: Luke 8:41-56:



And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a

woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said,

“Somebody touched Me, for I perceived power going out from Me.” Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, “Daughter, be of good cheer; your faith has made you well. Go in peace.” While He was still speaking, someone came from the ruler of the synagogue’s house, saying to him, “Your daughter is dead. Do not trouble the Teacher.” But when Jesus heard it, He answered him, saying, “Do not be afraid; only believe, and she will be made well.” When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, “Do not weep; she is not dead, but sleeping.” And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, “Little girl, arise.” Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened.

Three weeks ago, the gospel reading of the 20th Sunday after the Pentecost, related to us the raising from the dead of the widow's son from Nain. Based on all four gospel accounts, our Lord Jesus Christ performed only three miracles upon those who had departed this life. The third one was the raising of Lazarus, the brother of Maria and Martha.

Given the major impact of such a miracle upon the eyewitnesses (and not only), we can justly state that the limited number of raisings from the dead was due to the fact that Christ did not want people to believe in Him (God) out of fear, but out of their free will and conviction.

For a ruler of the synagogue (Jairus) to make such a public display of humility and faith (*“and he fell down at Jesus’ feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying”*) was not only extraordinary but down right dangerous. By so doing, he put his job and his social position on the line.

On the way to Jairus' house, Jesus performed another miracle upon a woman who had a flow of blood for 12 years and whom no physician could help. What's interesting about this, is the fact that Christ explains how a miracle actually takes place: *“Somebody touched Me, for I perceived power going out from Me.”* This "power" going out of Him is what we call the uncreated energy of Christ God in response to one's faith. Although many people would touch Him (*“Peter and those with him said, “Master, the multitudes throng and press You, and You say, ‘Who touched Me?’”*), the woman's touch was motivated by her firm belief in the healing power of Christ: *“Somebody touched Me.”* The emphasis is not on "somebody," but on "touched." This wasn't an accidental or uninterested touch, but an intentional, emotional and faith motivated touch.

Both these miracles, as well as all others related in the Gospels are Messianic signs and proof of the Lord's divinity, manifested upon the people with compassion and infinite love.

Fr. George Bazgan

Sunday Fellowship

The following families are scheduled to look after this Sunday's fellowship:

**Dinică Ștefan & Suzana
Mocanu Ștefan & Adriana
Mocanu Vasile & Ștefana**

Thank you all very much!

The new Fellowship Roster will begin on November the 30th 2014.

Those who are not on the list and want to participate,
please call Fr. George at 473-0029.

Those who are on the list and do not want to continue,
please do the same!

Educational Session

St. Anthony's Ukrainian Orthodox Parish of Edmonton organizes an educational session "How to Raise Children in a World Where so Many People do not Believe in God."

Guest speaker Fr. Peter Haugen will be speaking about the challenges of raising children in a society where many people don't believe in God. The session is at St. Anthony's (6103 - 172 Street) on **Saturday, November 15th, from 9:00am to 3:30pm.**

The cost is \$20/person, \$30/family, and youth admission free. Lunch, beverages, and snacks are included. Please **contact the church office to preregister, 780.487.2167.**

Things we should know

When a woman gives birth, the priest is invited, on the 8th day, to the house for a special "Service after the birth of a child." This service consists of special prayers for the mother and the newly born baby. At the same time, there are special prayers for naming the newly born baby.

On the 40th day after giving birth, the mother comes to church with the baby. The prayers said at this time are for the mother to re-enter the church and be able to receive the Holy Communion. If the baby was baptized up to this point, then the priest reads the prayers for and does the "Churching of the baby." If the baby wasn't baptized, only the first part of this service is done now, the second part being done after the baptism of the baby, who is churched at the same time.

The child cannot receive Communion before Christening

MEMBERSHIP

**We remind you that the membership contribution
hasn't changed in the last few years:**

\$100/person (\$200/couple).

**We encourage everyone to pay their membership
as soon as possible!**

**Keep in mind that \$35 of each membership
goes to the Archdiocese.**

THANK YOU FOR YOUR SUPPORT!