



St. Elias Melkite Catholic Church

Serving San Jose Valley & Bay Area, CA

Church Information

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Pastor

Rev. Sebastian Carnazzo
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Sunday Service Time

Divine Liturgy: 11:00 am

Confession Times

Wednesdays: 5:30-6:30 pm
Sundays: Before Divine Liturgy

THIS WEEK

Saturday, October 1st

St. Basil Divine Liturgy @ 9:30am
Holy Protection of the Theotokos

Saturday, October 1st

Ladies Group @ 11:00am

Wednesday, October 5th

Bible Study @ 7:00pm
(Online and in Church Hall)

Coffee Socials and Qurban

This Sunday, October 2nd

Qurban: Holly Handal
Coffee Social: Amal Gamoney

Next Sunday, October 9th

Qurban: Linda Kaldani
Coffee Social: Linda Kaldani and
Elham Khoury

Please pray for:

The Orthodox Servants of God

Louis Carnazzo
The Hynes Family
The Hale Family
Theresa Schlenz

The Orthodox Servants Asleep in the Lord

Souad Elhage
Debrah Hale

If you have names you would
like added to the list of
commemorations, please send
to steliasmelkite@gmail.com

Saturday, October 2, 2016

2nd Sunday After the Holy Cross – Love Your Enemies

Troparion of the Resurrection (3rd tone)

Let all in heaven rejoice * and all on earth be glad * for the Lord has exerted power with His arm * by death He has trampled upon Death * and has become the firstborn from the dead * He has delivered us from the bosom of Hades * and has granted to the world great mercy.

نشيد القيامة باللحن الثالث

لتفرح السماويات، وتتهيج الارضيات. لأن الرب صنع عزاً بساعده، ووطىء الموت بالموت، وصار بكر الاموات، وأنقذنا من جوف الجحيم، ومنح العالم عظيم الرحمة.

Epistle Galatians 1:11-19 (20th Sunday After Pentecost)

BRETHREN, I give you to understand that the Good News that was announced to you by me is not of man. For I did not receive it from man, nor was it taught to me [by man], but I received it by a revelation from Jesus Christ. For you have heard of the way I lived before in Judaism: how I persecuted the Church of God and ravaged it beyond measure. And I advanced in Judaism above many of my contemporaries in my nation, showing much more zeal for the traditions of my fathers. But when it pleased him who from my mother's womb set me apart and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles, immediately, without taking counsel with flesh and blood and without going up to Jerusalem to those who were appointed apostles before me, I retired into Arabia and again returned to Damascus. Then after three years I went to Jerusalem to see Peter, and I remained with him fifteen days. But I saw none of the other apostles, except James, the Lord's brother.

Gospel Luke 6:31-36 (2nd Sunday After Holy Cross)

The Lord said, "Even as you wish men to do to you, so also do you to them. And if you love those who love you, what merit have you? For even sinners love those who love them. And if you do good to those who do good to you, what merit have you? For even sinners do that. And if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return. But love your enemies, and do good, and lend, not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for He is kind towards the ungrateful and evil. Be merciful, therefore, even as your Father is merciful."

ANNOUNCEMENTS

FROM THE DIOCESE OF NEWTON: THE BISHOP'S APPEAL

In this, our 50th Jubilee Year, our Melkite Church in America needs your generous support to grow to our full potential! We need to establish more missions and parishes, to recruit and train more men for Priesthood and Diaconate, and to share our ancient and vibrant Melkite tradition with all in our local communities. When you receive the Bishop's Appeal letter in the mail, please respond at once, as generously as you are able. We need **100% participation by every family in our parish**. We ask that every Melkite household **give a minimum gift of \$200 yearly** to support the dynamic growth of our Church in America. Christ relies upon your generosity to accomplish His great work...and so do we! Please respond to our Bishop's call.

Saints of the Day: Holy Hieromartyr Cyprian and the Holy Virgin Martyr Justina

• **Cyprian**, a pagan musician, had used all his tricks in his attempt to attract Justina. Touched by God's grace, he embraced the faith of Christ and was baptized by Anthimus, Bishop of Antioch. He burned all his books of magic and became a priest, then a bishop. He received Justina in the ranks of the virgins consecrated to God. Both he and Justina were martyred in Nicodemia in the year 304 by order of Emperor Diocletian.

• **Troparion of Cyprian**: O Holy Hieromartyr Cyprian, you lent yourself to the apostles' way of life and succeeded them on their throne. Inspired by God, you found the way to contemplation through the practice of virtue; wherefore you became a perfect teacher of truth, fighting for the faith unto the shedding of your blood. Intercede with Christ God that He may save our souls.

• **Kontakion of Cyprian and Justina**: O God-inspired Cyprian, you renounced magic in favor of the science of God and became in the world an expert physician who, together with Justina, grant healing to those who honor you. Intercede, both of you, with the Lord and Lover of Mankind that He may save your devotees.

FROM THE DIOCESE: 2ND SUNDAY AFTER THE FEAST OF THE HOLY CROSS: "THE GOSPEL I RECEIVED"

POOR ST PAUL! Analysts from Muhammad to Dan Brown have blamed him for corrupting Jesus' message and "turning it into" Christianity. Paul is reproached as being the first to turn Jesus from being a humble Galilean rabbi into a god. This approach became current in nineteenth-century Europe. Several German thinkers popularized the idea that St Paul, not Jesus, developed Christianity as we know it. Paul, it was alleged, changed Jesus' message for his own uses. The philosopher Friedrich Nietzsche railed, "The life, the example, the teaching, the death of Christ, the meaning and the law of the whole gospels – nothing was left of all this after that counterfeiter in hatred [i.e. St Paul] had reduced it to his uses."

What Does St Paul Say?

We read St Paul's claim in Gal 1:11, 12 that "... *the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ.*" St Paul insists that his message did not come from any human source but directly from God. Paul's conversion on the road to Damascus as recorded in Acts 9:1-9 was followed, according to Acts, by his baptism in Damascus where, after a few days, "... *in the synagogues immediately he proclaimed Jesus, saying, 'He is the Son of God'*" (v. 20). God, St Paul affirmed "*was pleased to reveal his Son in me*" (Gal 1:16); Paul does not tell us how or to what degree this revelation took place. The purpose of his writing was not to satisfy our curiosity. By saying that Christ was revealed in him might suggest that this was a kind of interior illumination, perhaps not unlike some people's inner conviction that God loves them.

Paul Echoes Christ

While some critics continue to advance the idea that St Paul reinvented Christianity, others have pointed out the continuity between the early teachings of the Lord Jesus and those of St Paul. These are a few examples of how the teaching of St Paul about Christ iterates the preaching of Jesus about Himself:

Christ's Death and Resurrection – Jesus: "*The Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised on the third day*" ([Matt. 17:22-23](#)).

Paul: "*For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures*" ([1 Cor. 15:3-4](#)).

Christ's Death Was a Sacrifice Freely Offered – Jesus: "*I am the good shepherd; the good shepherd lays down His life for the sheep*" ([John 10:11](#)).

Paul: "*...and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma*" ([Eph. 5:2](#)).

The Risen Christ is the Source of Life – Jesus: "*For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes*" ([John 5:21](#)).

Paul: "*For as in Adam all die, so also in Christ all shall be made alive*" ([1 Cor. 15:22](#)).

Christ's Divinity – Jesus: "*Truly, truly, I say to you, before Abraham came to be, I AM*" ([John 8:58](#)).

Paul: "*For in Him all the fullness of Deity dwells in bodily form*" ([Col. 2:9](#)). And: "*Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men*" ([Phil. 2:5-7](#)).

These passages offer a good illustration of the different types of language used by Jesus and Paul to express the same idea. Jesus taught in a Semitic culture to farmers, fishermen and shepherders. He often echoed Old Testament ideas – also part of His hearers' culture – often giving them new or expanded meaning. When John describes Jesus' confrontation with the Jews he uses the same words (*egō eimi* – I am) we find in the Greek Torah (the Septuagint) account of God's appearance to Moses. When the prophet asked God's name he answered "I AM THE ONE WHO IS" (*egō eimi ὁ ὢν* - Ex 3:14). Jews would have caught the allusion at once – and did. They realized that Jesus equated Himself with THE ONE WHO IS. "*So they took up stones to throw at Him; but Jesus hid Himself, and went out of the temple*" (Jn 8:59). St Paul is writing to city dwellers – merchants, craftsmen, officials – in a Greco-Roman culture. Rather than using stories or allusions to the Torah he defined Jesus as "*the fullness of Deity in bodily form*" ([Col. 2:9](#)). Not many Jewish farmers would have understood Paul's definition and not many Colossians would have understood Jesus' allusion – but both meant the same thing.

Did the Church Change the Gospel?

There was a "change" between Jesus' initial preaching in Galilee and the Gospel that Paul taught. Neither the Church nor Paul had anything to do with that change. What fully clarified Christ's teaching was the light shone by His resurrection. At the beginning of Jesus' ministry He spoke regularly in parables. Before His death, however, Jesus' disciples had so grown in their understanding of Him and His work that "*His disciples said, 'Ah, now you are speaking plainly, not in any figure! Now we know that you know all things, and need none to question you; by this we believe that you came from God'*" (Jn 16:29, 30). When Jesus had risen from the dead He opened His disciples' mind still further to understand the full meaning of the Old Testament's messianic prophecies. "*And beginning with Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself*" ([Lk 24:27](#)). Had Jesus "changed" His message or made it clearer? When the first believers in Jesus brought the Gospel into the Greco-Roman world they began the process of expressing it in the way of thinking current in that world. They did not change the message but stated it in a way their new hearers can understand, making it clearer for them as the Lord had made it clearer for His disciples.

Love Still the Basis of Gospel Living

According to the Lord Jesus

And one of them, a lawyer, asked Jesus a question, to test him: "Teacher, which is the great commandment in the law?" And He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets" (Mt 22:35-40).

And According to St Paul

"Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, 'You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,' and if there is any other commandment, it is summed up in this saying, 'You shall love your neighbor as yourself.' Love does no wrong to a neighbor; love therefore is the fulfillment of the law" (Rom 13: 8-10).