



St. Elias Melkite Catholic Church

Serving San Jose Valley & Bay Area, CA

Church Information

14263 Mulberry Dr.
Los Gatos, CA 95032
(408) 785-1212
steliasmelkite@gmail.com
steliasmelkite.org
[facebook.com/steliasmelkitechurch](https://www.facebook.com/steliasmelkitechurch)

Mailing Address

P.O. Box 26274
San Jose, CA 95159

Pastor

Rev. Sebastian Carnazzo
Phone: (831) 229-8350
Sebastiancarnazzo@gmail.com

Sunday Service Time

Divine Liturgy: 11:00 am

Confession Times

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

THIS WEEK

Wednesday, October 12th

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

Coffee Socials and Qurban

This Sunday, October 9th

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

Next Sunday, October 16th

Qurban: -----
Coffee Social: -----

Please pray for:

The Orthodox Servants of God

Issa Sehak
Kamal & Eugenie Neimat
Isaac & Julia Kaldani
Joe Courmane
Evelyn Yered
Nadine Dale
Jabra Asfour
Wilbur & Ann Bowden

The Orthodox Servants Asleep in the Lord

Souad Elhage
Rosemary Hashimoto

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

Sunday, October 9, 2016

THIRD SUNDAY AFTER THE HOLY CROSS - THE WIDOW'S SON

Commemoration of the Holy Apostle James, son of Alpheus, of our Holy Father
Andronicos and his wife Athanasia
and of the Just Patriarch Abraham and his nephew Lot

Troparion of the Resurrection (4th Tone)

The women disciples of the Lord * having learned from the angel the joyful announcement of the resurrection * and having rejected the ancestral sentence * proudly told the apostles * "Death is despoiled. Christ God is risen * bestowing to the world great mercy."

نشيد القيامة باللحن الرابع
إن تلميذات الرب تعلمن من الملاك بشرى القيامة البهيجة. ونبذن القضاء على الجدين، وقلن للرسل مفخرات: لقد سلب الموت، ونهض المسيح الاله، واهباً للعالم عظيم الرحمة.

Epistle Galatians 2:16-20 (21st Sunday After Pentecost)

BRETHREN, we know man is not justified by the works of the Law, but by faith in Jesus Christ. Hence we also believe in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law, because by the works of the Law no man will be justified. But if, while we are seeking to be justified in Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means. For if I rebuild the things I destroyed, I make myself a sinner. For through the Law I have died to the Law that I may live for God. With Christ I am nailed to the cross. It is now no longer I who live, but Christ is living in me. And the life I now live in the flesh, I live within the faith in the Son of God who loved me and gave himself up for me.

Gospel Luke 7:11-16 (3rd Sunday After the Holy Cross)

AT that time it came to pass that Jesus went to a town called Naim; and his disciples and a large crowd went with him. And as he drew near the gate of the town, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a large gathering from the town was with her. And the Lord, seeing her, had compassion on her, and said to her, "Do not weep." And he went up and touched the stretcher; and the bearers stood still. And he said, "Young man, I say to thee, arise." And he who was dead, sat up, and began to speak. And he gave him to his mother. But fear seized upon all, and they began to glorify God, saying, "A great prophet has risen among us." and "God has visited his people."

ANNOUNCEMENTS

THE BISHOP'S APPEAL

Our Melkite Church in America needs you! Bishop Nicholas is asking for **100% participation by every Melkite family in the Eparchy**, and that every Melkite family consider giving **at least \$200 each year**, to the Bishop's Appeal to fund the vital works of our Church in America. We cannot grow without YOUR support! Producing *SOPHIA* magazine, opening new missions, the formation of new priests and the renewal of our deacon program ...your contribution to the Bishops Appeal supports all these vital efforts. Please support our precious Church in America by sending your generous gift today, and also assist our persecuted brothers and sisters in the Mideast.

FIRST EASTERN CATHOLIC BIBLE CONFERENCE – NOVEMBER 4-5th

The first Eastern Catholic Bible Conference will be held November 4-5th, 2016 at St. John the Baptist Byzantine Catholic Cathedral in Munhall, PA. For more information, visit www.eparchyofpassaic.com

Saints of the Day: Holy Apostle James, son of Alpheus, Holy Father Andronicus and his wife Athanasia

• **Holy Apostle James:** Some of the Fathers of the Eastern Church, particularly Epiphanius of Cyprus and Gregory of Nyssa, make a distinction between James, son of Alpheus, and James, brother of the Lord. For this reason both have their feast. In fact, besides James son of Zebedee and brother of John the Evangelist, there is only one other apostle by that name: James son of Alpheus and cousin of the Lord, the first Bishop of Jerusalem (Matthew 10:2-5).

• **Andronicus,** born in Antioch, became a hermit in the wilderness of Egypt, together with his wife Athanasia. They died at an advanced age toward the middle of the fifth century.

FROM THE DIOCESE: 3RD SUNDAY AFTER THE FEAST OF THE HOLY CROSS: "SCHOLAR AND MARTYR"

MOST CHRISTIANS KNOW that the books of the New Testament – the Gospels, the Epistles and the rest – were written in the first century AD. Some know that these books were compiled as the New Testament sometime in the next three centuries. Few know that the form of the New Testament which we use in our Church – the "Byzantine text" – is largely the work of St Lucian of Antioch, whom our Church remembers on October 15.

Who Was Lucian of Antioch?

Born in c. 240, Lucian was the son of Christian parents in a Syriac-speaking area in eastern Syria. Some say his hometown was Samosata (now Samsat, Turkey). His family was probably not poor as Lucian was educated in Edessa, tutored by Macarios the Confessor.

Early in life Lucian moved Antioch, Syria's principal city, where Paul of Samosata was then the bishop. Lucian was ordained a presbyter and attached to the Antiochian Church's theological school where he soon became its leading figure. Lucian's patron, Paul of Samosata, was a controversial figure who divided the Church at Antioch for a number of years. It seems that Paul, of humble origins, was ambitious and somewhat worldly. He took on a civil post in addition to being bishop of Antioch and was accused of spending more energy on his secular post than on serving the Church. The fourth-century historian Eusebius of Caesarea claimed that Paul conducted himself "more like a rhetorician or a mountebank than of a bishop."

Paul's love for luxury was not his most serious failure in the eyes of his peers. His critics also accused him of such serious theological errors that the bishops of the province deposed him at a local council in 269, less than ten years after his election. He was accused of teaching that Christ was of purely human origin and that He was Son of God by grace, not by nature. The bishops elected a certain Dominus to succeed him. Paul had acquired a degree of power, however, and he did not accept their deposition. The Church of Antioch was divided between the supporters of Paul and those who accepted Dominus as the legitimate bishop. Paul remained in possession of the see until 272 when the Emperor Aurelian intervened in the interests of good order and recognized Paul's deposition.

Many of Paul's followers, including Lucian, continued to reject the authority of Dominus and his successors. His scholarship and deep piety were never in question and his work was widely received. Finally, in about 285, Lucian was reconciled with the current bishop, Cyril, the third successor of Paul.

The School of Antioch

St Lucian is credited with being an important proponent of biblical interpretation in the tradition known as the "School of Antioch." While in the main center of biblical study, Alexandria, allegorical interpretation of the Scriptures was promoted, Antiochian writers stressed a more literal interpretation of sacred texts. They also employed typology to root later texts in continuity with earlier revelation. This style would come to dominate biblical study until the modern age. Fourth-century proponents of this school included Diodoros of Tarsus, John Chrysostom and Theodore of Mopsuestia.

The Antiochians also emphasized the distinction between the human and divine in the person of Christ while the Alexandrians stressed the union of the human and divine in Him. In the following century extremes of these views would be described as Nestorian (Antioch) or as Monophysite (Alexandria) and become the defining positions of the Church of the East and the Oriental Orthodox Churches respectively.

Lucian's Bible

Both Old Testament and New Testament studies occupied most of Lucian's career in Antioch. Proficient in Hebrew as well as Greek, Lucian produced an edition of the Septuagint in which he used the Hebrew text to correct copyists' errors and other mistakes which had crept in over the centuries. His version was highly esteemed by St Jerome, the greatest Latin biblical authority of the age. It became the preferred text used in the Antiochian and Byzantine Churches. Lucian also produced an edition of the (Greek) New Testament which came to be known as the "Byzantine text" used liturgically throughout the Greek-speaking Churches of the East. Centuries later it would be at the basis of the edition made by the sixteenth-century Dutch scholar, Desiderius Erasmus. This version was generally accepted in the West as the "received text," and used as the basis for many modern translations.

Lucian the Martyr

The greatest and last Roman persecution of Christians began in the year 303 under the Emperor Diocletian. Lucian was arrested in Antioch and transported to the imperial city of Nicomedia, where the emperors often held court. Eusebius recorded that, "...in the presence of the emperor, he proclaimed the heavenly kingdom of [Christ](#), first in an oral defense, and afterwards by [deeds](#) as well" (*Ecclesiastical History*, 13, 2).

Lucian was imprisoned for nine years, during which he encouraged the other Christians with him to remain steadfast in their confession of Christ. He suffered both torture and starvation, because he refused the only food given to him, meat that had been offered to Roman idols. The fourth-century history by Philostorgios of Cappadocia relates that, when bound and chained down on his back in prison, Lucian consecrated the divine mysteries upon his own breast, and communicated the faithful that were present.

Lucian died on January 7, 312, towards the end of the last great persecution of Christians by Roman authorities. His body was taken to Drepanum (later renamed Helenopolis by Constantine in memory of his mother) and was immediately revered by the Church of Antioch and elsewhere. In a homily preached on his feastday in 387 St John Chrysostom urged Christians to follow his example: "He scorned hunger. Let us also scorn luxury and destroy the lordship of the stomach; that we may, when the time comes for us to meet such torture, be prepared beforehand, by the help of a lesser asceticism, to show ourselves worthy of glory in the hour of battle."

St Lucian of Antioch is celebrated in the West on the day of his death, January 7. When the feast of the Theophany was extended in the Eastern Churches by the commemoration of St John the Baptist on that day his feast was moved to October 15.

Vesper Hymns to This Holy Martyr

You made the faithful steadfast, enriching them by your faith and the discourse of knowledge of God, so that they might boldly endure the rage of the tyrant for the sake of the incorruptible life which is to come. Wherefore, we call you blessed, O right glorious Lucian, and we celebrate your divine solemnity today.

Lengthy imprisonment and a most violent death did you endure, O venerable one, bound with bonds, lacerated with sharp-edged shards, O blessed one, weakened by cruel starvation and by long thirst. Wherefore, you manifestly received heavenly food becoming an invincible martyr, O valiant athlete.