



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

Wednesday, October 19th
Bible Study @ 7:00pm
(Online **and** in Church Hall)

Coffee Socials and Qurban

This Sunday, October 16th
Qurban: Holly Handal
Coffee Social: Higareda Family

Next Sunday, October 23rd
Qurban: Leila Carnazzo
Coffee Social: Leila Carnazzo

Please pray for:

The Orthodox Servants of God
The Higareda Family
Issa Sehak
Mary & Vance Solis
Adrienne Williams
Joseph Cournane
Evelyn Yered
Nadine Dale

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 16, 2016

4th Sunday After the Holy Cross – Fathers of the 7th Ecumenical Council

Troparion of the Resurrection (5th Tone)

Let us, O faithful * praise and worship the word * coeternal with the Father and the Spirit * born of the Virgin for our Salvation * for He was pleased to be lifted in the flesh upon the cross * and to endure death * and to raise the dead * by His glorious resurrection.

نشيد القيامة باللحن الخامس

لنشد نحن المؤمنين ونسجد للكلمة، الأزلية مع الآب والروح، المولود من العذراء لخلاصنا. لأنه ارتفى أن يصعد بالجسد على الصليب، ويحمل الموت، وينهض الموتى بقيامته المجيدة.

Epistle of the Fathers Titus 3:8-15

My son Titus, this saying is true, and in this matter I want to insist that those who believe in God be careful to excel in good works: these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile. Avoid a factious man after warning him once or twice, knowing that such a man is perverted and sins, since he is condemning himself. When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apollos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

Gospel Luke 8:5-15 (4th Sunday After the Holy Cross)

THE Lord told this parable: "The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under foot, and the birds of the air ate it up. And other seed fell upon the rock, and as soon as it had sprung up it withered away, because it had no moisture. And other seed fell among thorns, and the thorns sprang up with it and choked it. And other seed fell upon good ground, and sprang up and yielded fruit a hundred-fold." As he said these things he cried out, "He who has ears to hear, let him hear!" But his disciples then began to ask him what this parable meant. He said to them, "To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that 'Seeing, they may not see, and hearing they may not understand.' Now the parable is this: The seed is the word of God. And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved. Now those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away. And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience." When he had said this, he cried out "He who has ears to hear, let him hear!"

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.

Saint of the Day: The Holy Martyr Longinus the Centurion Who Stood at the Foot of the Cross

• **The Holy Martyr Longinus the Centurion:** An ancient tradition ascribes the name of Longinus to the centurion who presided over the crucifixion of Christ. When Jesus died, the light of faith shone in his heart. He left the Roman army with two of his companions and returned to Cappadocia, their country of origin, preaching the divinity of Christ. Pontius Pilate reported them to the Emperor Tiberius who had them beheaded. Their heads were sent to Jerusalem as proof that they had been put to death.

• **Troparion:** O Lord our God, your Holy Martyr Longinus has deserved the crown of immortality on account of his good fight. Armed with your strength, he has vanquished his persecutors and crushed Satan's dreadful might. Through his supplications, O Christ God, save our souls!

FROM THE DIOCESE: 4TH SUNDAY AFTER THE FEAST OF THE HOLY CROSS: "THE CHURCH IN COUNCIL"

THE BYZANTINE CHURCHES commemorate liturgically each of the seven Ecumenical Councils of the first millennium. Both Catholic and Orthodox Churches have held important councils since then, but none of those councils are celebrated with liturgical feasts in either the East or the West. Why are only the seven Councils which we commemorate so set apart?

An answer may be found in the title of a recent book on these councils, edited by Sergey Trostyanskiy. Its title, *Seven Icons of Christ*, indicated the unique character of these gatherings. They articulated the heart of the Church's faith in Christ, expressed in the first two councils by the Creed. The five councils which followed nuanced this faith by insisting that to say that the incarnate Word was "fully God and fully man" meant that He was one person in two natures (Chalcedon), that, as one person, His Mother could be called Theotokos (Ephesus), that He had both a divine and a human will (3 Constantinople) and that as truly man He could legitimately be depicted in icons (2 Nicaea). While all these councils were accepted by the Greek and Latin Churches in the first millennium, the Church of the East and the Oriental Orthodox Churches (Armenians, Copts, etc.) only accepted some of them. Beginning in 1988 all these Churches signed agreed statements of faith with both the Roman Catholic and Eastern Orthodox Churches. Thus, while using contrasting terms and upholding different councils, all the historic Churches share a common faith in Christ as truly God and man.

Was There an Eighth Council?

In the ninth century we find the first signs that the Greeks and Latins had seemingly irreconcilable differences. Two councils were held in Constantinople to resolve the question of who was the rightful patriarch of Constantinople. At that time the patriarchs were closely tied to the imperial court and their fortunes rose or fell depending on who ruled the empire. The situation was intricate; the following timeline may help clarify it.

847 – Ignatius, of royal stock and an anti-iconoclast, became patriarch shortly after the Triumph of Orthodoxy (restoration of icons).

857 – With a regime change, Ignatius loses imperial support and is deposed. He is replaced as patriarch by Photios. The new patriarch quarreled with the Pope of Rome over which of them had jurisdiction in Bulgaria.

867 – A new emperor, seeking an alliance with the West, deposed Photios and recalled Ignatius. Contrary to expectations, Ignatius would not cede Bulgaria to the pope.

869-870 – A council met in Constantinople to decide the status of clerics ordained by Photios. The pope sent three legates who presided. The other patriarchs were represented as well. Photios was condemned for rousing "continuous turmoil and storms for all the Churches of Christ our Savior, in a multiplicity of ways" and his supporters were deposed.

This council also challenged the imperial practice of deposing patriarchs, decreeing: "We declare that no secular powers should treat with disrespect any of those who hold the office of patriarch or seek to move them from their high positions, but rather they should esteem them as worthy of all honor and reverence If, then, any ruler or secular authority tries to expel the aforesaid pope of the apostolic see, or any of the other patriarchs, let him be anathema." This canon would be invoked in later centuries as the Pope of Rome struggled for independence from various rulers.

877 – Ignatius dies and Photios is restored as patriarch with no significant opposition.

879-880 – Another council is called, again with representatives of Rome, Alexandria, Antioch and Jerusalem. The Roman legate presented Photios with a pallium sent by the pope. The council fathers abrogated the council of 869-870 and sealed the union of Rome and Constantinople, disrupted by the Photian affair.

This council became important later because it had implicitly rejected the addition of the *Filioque* to the *Creed*, an addition which was not yet used in Rome at that time. The fathers condemned those who would "impose on it [the Creed] their own invented phrases ... and display the audacity to falsify completely the antiquity of this sacred and venerable rule with illegitimate words, or additions, or subtractions." It was not until the eleventh century that Rome would accept the *Filioque*.

After the eleventh century, when the Pope of Rome and the Patriarch of Constantinople had excommunicated one another, Western canonists began to designate the Council of 869-870 as the Eighth Ecumenical Council. Acts of this council are not found in any Byzantine canonical collections, however. In the fourteenth century, when the controversy between hesychast and scholastic theologians was raging, some Greeks began referring to the Council of 879-880 as the Eighth Ecumenical Council. This designation is generally not followed by all Orthodox. In the words of Metropolitan Onufry of Kiev, "Since the seven ecumenical councils represent the fullness of the Church's teaching, an eighth council is not only superfluous, but also quite dangerous."

Later Councils

Several other councils have had enough of an impact upon the Churches of East and West that they have been deemed by some to be Ecumenical Councils. In the Greek Church the **Hesychast Councils of Constantinople**, held between 1341 and 1351 are sometimes referred to as the Ninth Ecumenical Council. This council endorsed the theology of St Gregory Palamas, upholding the distinction between the essence and the energies of God as well as man's ability to commune with these energies.

Some Orthodox have proposed that the **Council of Jassy (1642)**, which countered some trends from Roman Catholic and Protestant theology, and the **Council of Jerusalem (1672)**, which refuted Calvinism, should also be considered as ecumenical. The encyclical of the 2016 Holy and Great Council of the Orthodox Churches simply described them as "later councils of universal authority."

There have been thirteen other councils which Roman Catholics generally consider to have been ecumenical:

Five Lateran Councils (1123, 1139, 1179, 1215, 1512-1517) – chiefly concerned with Western Church discipline and reform;

Two Councils of Lyons (1245, 1274) – The first was concerned with the Crusade led by King Louis IX of France. The second unsuccessfully sought a reunion with the Greek Church.

Council of Vienne (1311-1313) and the **Council of Constance (1414-1418)** – dealing with local schisms and heretical movements.

Council of Basle-Ferrara-Florence (1431-1439) – concerned with Church reforms and another unsuccessful attempt at reunion with the Greek Church.

Council of Trent (1545-1563) – The Roman Catholic response to the Protestant Reformation.

First Vatican Council (1869-1870) – Decreed papal infallibility.

Second Vatican Council (1962-1965) – Concerned with expressing Church teaching and practice in the contemporary world.

While Catholics usually refer to all these councils as ecumenical, many prefer to call the last thirteen "General Councils of the Catholic Church," more accurately distinguishing them from those which pre- ceded them.