



# St. Elias Melkite Church

Serving San Jose & South Bay Area, CA  
14263 Mulberry Dr., Los Gatos, CA 95032  
[steliasmelkite.org](http://steliasmelkite.org) • (408) 785-1212 • [steliasmelkite@gmail.com](mailto:steliasmelkite@gmail.com)  
Sunday Divine Liturgy 11:00 am

## Divine Liturgy

Sundays: 11am  
Feastdays: See website Calendar

## Confession Times

Wednesdays: 5-6 pm  
Sundays: 10-11 am

## Bible Study and Adult Education

Wednesdays: 7-8pm

## Sunday School: After liturgy

## Contact the Pastor

Rev. Sebastian Carnazzo  
Phone: (831) 229-8350  
[SebastianCarnazzo@gmail.com](mailto:SebastianCarnazzo@gmail.com)

## Qurban and Sunday Socials

- This Sunday, 1/22  
Qurban: Kaldani  
Social: Potluck
- Next Sunday, 1/29  
Qurban: Khoury  
Social: Khoury

## Please Pray for Servants of God

Kaldani Family  
Nadja Haddad and Family  
Richard Hanna  
Areej Zakher  
Maurice Elhage  
Isis Hinady  
Villareal Family  
Doris Smisek  
Judy Sramcik  
Isaac and Julia Kaldani

## Asleep in the Lord

Michael Srour  
Takla Haber  
Adel Saba  
Antoinette Fakhoury  
Regina Foster  
Mary Lucas  
Michael Harris

Sunday, January 22, 2017

Fifteenth Sunday After the Holy Cross - Zaccheus

## HYMNS

**Troparion of the resurrection (3<sup>rd</sup> tone):** Let all in heaven rejoice \* and all on earth be glade \* 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

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

## READINGS

**1 TIMOTHY 4:9-15:** My son Timothy, train yourself in godliness; for bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This saying is true and worthy of full acceptance: for we work and are reviled for this reason, that we hope in the living God who is the Savior of all men, especially of believers. Command and teach these things. Let no man despise the fact that you are young, but be an example to the faithful by what you say and do, by love, faith, spirituality and chastity. Until I come, be diligent in reading, exhorting and teaching. Do not neglect the grace that is in you, granted to you as a speaker for God through the laying on of the hands of the priesthood. Meditate on these things; give yourself entirely to them, so that your progress may be evident to all.

**LUKE 19:1-10:** At that time as Jesus was passing through Jericho, behold there was a man named Zacchaeus; and he was a leading publican, and he was rich. And he was trying to see Jesus, to find out who he was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was going to pass that way. And when Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, make haste and come down; for I must stay in your house today." And he made haste and came down, and welcomed him joyfully. And upon seeing it, all began to murmur, saying, "He has gone to be the guest of a man who is a sinner." But Zacchaeus stood and said to the Lord, "Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold." Jesus said to him, "Today salvation has come to this house, since he, too, is the son of Abraham. For the Son of Man came to seek and to save what was lost."

## COMMEMORATIONS

**Holy Apostle Timothy:** Timothy was the disciple of St. Paul and was made bishop of Ephesus.  
**Holy Martyr Anastasius the Persian:** Anastasius was born in Persia and martyred in Palestine during the Persian invasion that devastated that country in the year 628. His head was brought to Rome where it is still in the church of Ss. Vincent and Anastasius .

## ANNOUNCEMENTS

**-Icon Workshop:** Next workshop will be Feb. 17-19 and 22-24. More details to follow.  
**-Last Chance for the Bishop's Appeal:** The eparchy is still calculating totals for each parish until January 31<sup>st</sup>. If you have not yet sent in your donation please do so now. If you would like to donate online, here is the link: <https://melkite.org/products-page/donation/bishops-appeal-2016>  
**-Berkley Outreach:** The next Berkley Outreach Divine Liturgy will be held January 28th, 5pm, at Gesu Chapel of the Jesuit School of Theology, located at [1735 Le Roy Ave., Berkeley, CA](http://1735LeRoyAve.com) . Please mark your calendars and plan to attend!  
**-St. Elias Ladies Meeting:** The next Ladies Meeting will be February 11<sup>th</sup>. More details to follow.  
**-Bishop's Visit:** March 11<sup>th</sup>-12<sup>th</sup>. Mark your calendar and plan to attend the Liturgy and Social

## *From the Eparchy*

### **St. Paul's Instructions to Timothy the Bishop**

#### **Who was St. Timothy?**

The Acts of the Apostles and some of the epistles of St Paul tell us a bit about Timothy. He was born in Asia Minor to a Greek father and a Jewish mother who had accepted Christ. Timothy was raised as a Christian by his mother Eunice and his grandmother Lois and, as St Paul reminds him, "from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation" (2 Tm 3:15). As a young man Timothy became a helper to St Paul in his travels and eventually joined him in his missionary journeys. St Paul ultimately left him in Ephesus as the leader of his Christian community there. The epistles St Paul wrote to Timothy were sent to him in Ephesus.

St Paul mentions Timothy's ordination twice in this correspondence in seemingly contradictory ways. In Second Timothy St Paul writes, "I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity but a spirit of power and love and self-control" (2 Tm 1:6, 7). In the previous epistle, however, Paul had written, "Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you" (1 Tm 4:14). In both texts St Paul speaks of the laying-on of hands, the most ancient term for what we call ordination. Was St Timothy ordained twice? We know that in the first century Church a variety of terms were used to describe ecclesiastical orders. In some places the presbyters were the council assisting the bishop (overseer); in other places the terms bishop and presbyter (and others) were used interchangeably. There is no documentation to shed light on what the practice was in Ephesus at the time St Paul wrote this epistle. It is possible, therefore, that St Paul had ordained Timothy as a presbyter and that the presbyterate in Ephesus later ordained him as their bishop. It is also possible that there was one laying-on of hands by Paul assisted by the presbyterate. When Christianity was recognized as the official religion of the Roman Empire, Church terms became standardized. This is why St John Chrysostom (+397) could observe, "He speaks not here of Presbyters, but of Bishops. For Presbyters cannot be supposed to have ordained a Bishop" (Homily on 1 Tim). Timothy had been a co-worker of St Paul for some fifteen years before this epistle was written. Why, then, does St Paul tell Timothy, "Let no one despise your youth" (1 Tm 4:12)? He may have been referring to his place as head of the Christian community: Timothy was a "young bishop," rather than a young person.

#### **St Paul's Advice**

At first glance St Paul seems to be counseling Timothy on two levels: his personal spiritual life and his ministry. In reality, they are one, as any church leader ministers first of all through example. Thus in v. 12 Timothy is told to "be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity." The way you speak and how you live your life away from the church are always under scrutiny and surely impact the way your message is heard.

St Paul identifies three areas of life which should characterize Timothy's relationship with his people: love, faithfulness and purity. Throughout most of Church history a bishop was considered "wedded" to his flock and was not expected to move from one eparchy to another. In many places the same was true for priests in parish churches. The virtues on which St Paul focuses here are essential for any such long-term bonds. They are the qualities required in any marriage, and point to the family-like quality of a worshipping community. In the next verse St Paul identifies some activities particularly connected with the pastoral ministry expected of Timothy: "Till I come, give attention to reading, to exhortation, to teaching" (1 Tm 4:13). How were these activities performed in the first-century Church?

Today we consider **Reading** to be a private activity for individuals. This has not always been so. Before the mass production of texts became possible in the fifteenth century, public reading of important documents and religious texts was the only way most people had access to them. The reading of the Scriptures in the Liturgy is perhaps the last survival of what was a much more common practice. The reading St Paul is discussing here, then, is the public reading of Scripture. In current Byzantine practice the entire New Testament (except for the Book of Revelation) is read publicly at the daily Divine Liturgy each year. During the Great Fast the Old Testament books of Isaiah, Genesis and Proverbs are read at the daily offices.

The **Exhortation** in our English translation of the Scripture is a rendering of the Greek word *paraklisis*. We find the same word in the term for the Holy Spirit, Paraclete (the Consoler or Comforter), and the Service of Paraklisis (Consolation) with which we may be familiar. Here it refers to the bishop's duty to support believers in their struggles to live the Christian life, including those who have fallen.

The third-century Syrian text, the *Teaching of the Apostles*, holds up Christ's way of exhorting His hearers as the model for the bishop to follow: "For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for 'those who are whole have no need of a physician, but those who are sick' (Mt 9.12). You, O bishop, have become the physician of the Church as well: do not therefore withhold the cure whereby you may heal those who are sick with sins, but by all means cure and heal, and restore them sound to the Church" (2.20).

The third activity St Paul mentions here is **Teaching** (in Greek, *didaskaleia*), meaning specifically instruction in the true doctrine of the Gospel in an age of competing teachers and sects. In 2 Tm 4:15 St Paul describes this activity as "rightly handling the word of truth," a phrase which has been incorporated into our Divine Liturgy in our prayers for the bishop.