



# St. Elias Melkite Church

Serving San Jose & South Bay Area, CA

14263 Mulberry Dr., Los Gatos, CA 95032

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## 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

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[SebastianCarnazzo@gmail.com](mailto:SebastianCarnazzo@gmail.com)

## Qurban and Socials

- This Sunday, 1/29  
Qurban: Khoury  
Social: Khoury
- Next Sunday, 2/5  
Qurban: Carnazzo  
Social: Carnazzo

## Pray for Servants of God

Deacon Paul Leonarczyk

Khoury Family

Kamal and Eugenie Neimat

Laure Kelly

Nadja Haddad and Family

Richard Hanna

Areej Zakher

Maurice Elhage

Isis Hinady

Villareal Family

Isaac and Julia Kaldani

Michael Hynes and Family

Thomas Kalil and Family

Christians in the Middle-East

## Asleep in the Lord

Michael Srour

Takla Haber

Adel Saba

Antoinette Fakhoury

Regina Foster

Mary Lucas

**Sunday, January 29, 2017 (17<sup>th</sup> Sunday After Pentecost)**

**SUNDAY OF THE CANAANITE WOMAN**

**Transfer of the Remains of the Holy Hieromartyr Ignatius the God-bearer**

## HYMNS

**Troparion of the resurrection (4<sup>th</sup> 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 للرسلي مفتخرات: لقد سلب الموت، ونهض المسيح الإله، واهباً للعالم عظيم الرحمة.

**Kondakion of the Presentation of our Lord (Feb. 2<sup>nd</sup>) (1<sup>st</sup> Tone):** O Christ our God who through your birth have sanctified the virginal womb and have now blessed the arms of Simon, today You have come to save us. O Lord, when wars prevail, keep your people in peace and strengthen our Public Authorities in every good deed, for You alone are the lover of Mankind.

## READINGS

**2 CORINTHIANS 6:16-18; 7:1** Brethren, you are the temple of the living God, as God says, *I will be their God and they shall be my people.* (Lv.26: 11.2) Ct. Jer. 31:1) Wherefore, *come out from among them, be separated, says the Lord, and touch not an unclean thing; Is. 52: 1, and I will welcome you in, and will be a Father to you, and you shall be my sons and daughters, says the Lord almighty* (Hos 1:10; Is 43:6). Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the body and of the spirit, perfecting sanctity in the fear of God.

**MATTHEW 15:21-28** At that time, Jesus withdrew to the region of Tyre and Sidon. And behold, a Canaanite woman of that district came and called out, "Have pity on me, Lord, Son of David! My daughter is tormented by a demon." But he did not say a word in answer to her. His disciples came and asked him, "Send her away, for she keeps calling out after us." He said in reply, "I was sent only to the lost sheep of the house of Israel." But the woman came and did him homage, saying, "Lord, help me." He said in reply, "It is not right to take the food of the children and throw it to the dogs." She said, "Please, Lord, for even the dogs eat the scraps that fall from the table of their masters." Then Jesus said to her in reply, "O woman, great is your faith! Let it be done for you as you wish." And her daughter was healed from that hour.

## COMMEMORATIONS

Transfer of the Remains of the Holy Hieromartyr Ignatius the God-Bearer: Ignatius was martyred in Rome at the beginning of the second century. His remains were later transferred to Antioch, the place of his birth. He is remembered mostly for his celebrated "Letter to the Romans" concerning the acceptance of his forthcoming martyrdom.

## 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>

**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

## January 30: Synaxis for the Three Holy Hierarchs and Ecumenical Teachers

### Basil the Great, Gregory the Theologian and John Chrysostom

THE FIRST HALF OF JANUARY is centered on the celebration of the Great Feast of the Theophany (January 6). It begins with a fore-feast (January 2-5) and continues with an after-feast (January 7-13). But January also marks the commemoration of several great Church Fathers of the fourth century, particularly the Cappadocians – St Basil the Great (January 1), St Gregory of Nyssa (January 10) and St Gregory the Theologian (January 25) – as well as St John Chrysostom, the return of whose relics to Constantinople after his death in exile is recalled on January 27.

The Cappadocians were particularly instrumental in the defeat of Arianism in the Christian East. While this doctrine, that the Son was like the Father but not of the same essence, had been formally rejected at the First Council of Nicaea in 325, it became even more popular in the years that followed. Several emperors were partial to it as it seemed to be acceptable to a broader number of their Christian subjects. While Arianism survived in many places until the seventh century, it was all but eliminated in Cappadocia (Asia Minor) because of the influence of these Fathers.

St John Chrysostom, originally from Antioch, had been called to Constantinople in 397 to be its archbishop. This Father had little interest in or sympathy for the kind of politics inherent in being bishop of the imperial capital. Within five years his enemies had begun a successful campaign against him and he was exiled to the Caucasus where he died on September 14, 404.

The writings of these Fathers contributed significantly to the development of Byzantine theology and liturgy in the centuries that followed. Due largely to his treatises on the Trinity, St Gregory was accorded the title “Theologian” at the Council of Chalcedon (451). Only two others have been given that distinction in the East: the first being St John the Apostle and the third St Simeon the New Theologian.

As Archbishop of Caesarea, St Basil had devoted his energies to ordering the Liturgy. His Liturgy would become the usual rite of Constantinople. When St John Chrysostom became Archbishop of Constantinople he too provided an order for the Liturgy. Over the next few centuries their arrangements would spread throughout the Greek-speaking Churches and in the Slavic world. We still use their prayers in the Byzantine Churches and remembered these Fathers at every Liturgy today.

#### Who Is the Greatest?

When the Lord’s apostles disagreed over which of them was the greatest, He diffused their squabble by setting a child in the place of honor. Something similar happened in the case of these “January Fathers.”

In the eleventh century monks and teachers in the imperial capital, Constantinople, were rowing about which of these Fathers was the greatest. Their partisans cited the various contributions of each Father to the theology, liturgy and monastic tradition of the Church. The question was finally resolved in 1084 with the establishment of a common feast for all three saints: the Synaxis of the Three Ecumenical Teachers and Holy Hierarchs. According to the Synaxarion, each of the saints appeared, first each separately and then all three together, to John Mavropos, a learned author and poet who served as the Metropolitan of Euchaita (today’s Avkat).

The saints reportedly told Metropolitan John, “We three are one, as you see, close to God and nothing can separate us or make us contend....There is no first or second among us....Arise, therefore, and tell those who are quarrelling not to be divided into parties over us because in life and death we had no desire other than to bring peace and unity to everyone.” In response the metropolitan undertook the task of reconciling the conflicting groups.

As a symbol and expression of their unity, the saints also urged Metropolitan John to establish a common feast for all three. He established the feast on January 30 and composed a single service for all three. The metropolitan chose January as the most suitable month for this commemoration, because all three Fathers are celebrated in that month.

#### The Poetry of This Feast

In addition to the canons and hymns of Metropolitan John, the Church service for this feast also includes works by Neilos Xanthopoulos and Patriarch Germanos of Constantinople.

#### From the Service of the Feast

As is meet, let us glorify John and Basil, with Gregory: the three heralds of the great Trinity, the instruments of grace, the harps of the Spirit and right famous clarions of proclamation, awesome and clearly resonant, who thunder forth from the heights and declare to the ends of the earth the glory of God. (*first sticheron of vespers, by John of Euchaita*)

As is meet, today let us praise together those spiritual initiates of the mysteries, the noetic clarions of God, the divine reflections: Basil the Great, the divine Gregory of fiery inspiration, and John, truly goldenmouthed, who pour forth upon us golden streams of doctrines. “Hail, trinity of Hierarchs!” (*first apostichon by Nilos Xanthopoulos*).

Rejoice, O trinity of Hierarchs, great bulwark of the Church, pillars of piety, confirmation of the faithful and downfall of heretics, who shepherded the people of Christ with divine teachings and nurtured them with diverse virtues – O manifest preachers of grace, who set forth laws for the fullness of Christ's Church! O guides to the highest and gates of paradise, entreat Christ that He send down great mercy upon our souls! (*first sticheron at the Ainos by Nilos Xanthopoulos*)