



# St. Elias Melkite Church

Serving San Jose & South Bay Area, CA

14263 Mulberry Dr., Los Gatos, CA 95032

steliasmelkite.org • (408) 785-1212 • steliasmelkite@gmail.com

## Orthros (morning prayer)

Sundays 10am

## Divine Liturgy

Sundays: 11am

Feastdays: See website Calendar

## Confession

Sundays: 10-11 am

## Bible Study

Wednesdays: 7-8pm Online

See website Educational Res.

## Sunday School

During Sunday Coffee Social

## Contact the Pastor

Rev. Sebastian Carnazzo

Phone: (831) 229-8350

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

## Qurban and Socials

- This Sunday, 4/9  
Qurban: Carnazzo  
Social: Higareda
- Next Sunday, 4/16  
Qurban: Higareda  
Social: Pascha Potluck

## Pray for Servants of God

The Priests Charles Aboudi  
Joseph Francavilla, Ephrem  
Handal, Jerius and Moyen Hanna  
The Reader Romanos  
Higareda Family  
Jabra Asfour  
Kayla Marie Handal  
Nabil Matta  
Timothy Ciardella  
John Andrews  
Mary Solis  
John Srour  
Laure Kelly  
Amin Tabet  
Maria Jesus

## HOLY WEEK SCHEDULE

**Holy Monday:** 7:30pm

Presanctified Liturgy

**Holy Tuesday:** 7:30pm

Bridegroom Matins

**Holy Wednesday:** 7:30pm

Presanctified and Anointing with  
St. Basil Community

**Holy Thursday:** 7:30pm Divine

Liturgy, 9:00pm Twelve Gospels  
with St. Basil Community

**Holy Friday:** 3pm Ninth Royal  
Hour, 6pm Epitaphios Service

**Holy Saturday:** 10am Baptism of  
Kayla Marie Handal, 11am

Divine Liturgy

**Great and Holy Pascha Sunday:**

11am Hajmat and Divine Liturgy

## Sunday, April 9, 2017: Entrance into Jerusalem---Palm Sunday

### PRAYER

O Christ God, You prefigured for us your glorious Resurrection when You raised your friend Lazarus from the tomb. Wherefore, we your beloved people, offer You praise with pure mouths, praying You to make us worthy participants in your Holy Passion and your glorious Resurrection. For it belongs to You to have mercy on us, O Christ our God, and to You we render glory, thanksgiving and worship, and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever. Amen.

### HYMNS

**First Troparion of the Feast, 1<sup>st</sup> Tone (twice):** O Christ God, when You raised Lazarus from the dead, before your passion, you confirmed the future resurrection of all. And so we too, like the children, carry the symbols victory and cry out to You, O Vanquisher of Death: "Hosanna in the highest! Blessed is He who comes in the name of the Lord!"

نشيد احد الشعانين - باللحن الاول - مرتين  
أيها المسيح الإله، لما أقمت لعازر من بين الاموات قبل آلامك، مؤكداً القيامة العامة. فنحن أيضاً مثل الفتيان، نحمل رموز الانتصار، هاتفين اليك يا غالب الموت: هوشعنا في الاعالي. مبارك الاتي باسم الرب.

**Second Troparion of the Feast, 4<sup>th</sup> Tone (once):** O Christ our God, we have been buried with You in baptism: wherefore we merited eternal life through your resurrection. We cry out to You, singing a hymn of praise: "Hosanna in the highest! Blessed is He who comes in the name of the Lord!"

**Kondakion of the Feast, 6<sup>th</sup> Tone:** O Christ God enthroned in heaven, and on earth riding upon an ass; You have accepted the praise of the angels and the hymns of the children who were crying out to You: "Blessed are You who come to restore Adam."

### READINGS

**Philippians 4:4-9** Brethren, rejoice in the Lord always; again I say rejoice. Let your moderation be known to all men. The Lord is near. Have no anxiety, but in every prayer and supplication with thanksgiving, let your petitions be made known to God. And may God's peace that surpasses all understanding guard your hearts and your minds in Christ Jesus.

For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything is worthy of praise: consider these things. And what you have learned and received and heard and seen in me, these things practice — and the God of peace will be with you.

**John 12: 1-18** Six days before the Passover, Jesus came to Bethany the home of Lazarus, he had raised from the dead. And they made him a supper there; and Martha served, while Lazarus was one of those sitting at table with him. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment. Then one of his disciples, Judas son of Simon the Iscariot, the one who was about to betray him, said, "Why was this ointment not sold for three hundred denarii, and given to the poor?" Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. Jesus therefore said, "Let her be: she was to keep it for the day of my burial. For the poor you have always with you, but you do not always have me." Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, the man he had raised from the dead. But the chief priests planned to put Lazarus to death also. For on his account many of the Jews began to leave them and to believe in Jesus. Now the next day the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, took up palm fronds and went out to meet him. And they cried out, "Hosanna! Blessed is the one who comes in the name of the Lord, the king of Israel!" And Jesus found a young ass, and sat upon it, as it is written, "Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass." These things his disciples did not at first understand. But when Jesus was glorified, then they remembered these things were written about him, and that they had done these things to him. The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. And the reason why the crowd also went to meet him was that they heard he had worked this sign.

### Irmos

نشيد والدة الاله (على اللحن الرابع)  
الرب هو الله وقد ظهر لنا، فأقيموا العيد وابتهجوا. وهملوا بنا نعظم المسيح، ويسعف وأغصان نهتف نحوه التسابيح قائلين: مبارك الاتي باسم الرب مخلصنا.

### ***From the Diocese***

IN THE YEAR 75 the Jewish historian Flavius Josephus described the recent Jewish revolt against Roman rule and how the imperial army, led by Vespasian and his son Titus, had crushed the rebels. Vespasian was proclaimed emperor and an elaborate victory celebration was held. The treasures of Jerusalem were carried through Rome in a triumphant display of imperial power. Josephus describes it this way: "Vespasian and Titus came forth crowned with laurel, and clothed in purple ... At this all the soldiers shouted for joy..." A great triumphal march followed with Roman senators and uniformed troops. Treasures taken from the defeated Jews were paraded through the city. "...they made the greatest display carrying what had been taken from the temple in Jerusalem: the golden table, the golden lampstand ... and the last of all the spoils, the Torah of the Jews" (The Jewish Wars, VII, 5). What a contrast to the scene remembered by the Church today: the Lord Jesus, "humble and sitting on a donkey, a colt, the foal of a donkey" (Mt 21:9). He was acclaimed, not by a conquering army, but by a ragtag crowd of children, pulling branches from the trees. Their shout was not "Hail, Caesar!" but "Hosanna to the Son of David!"

### **Christ as King**

The Gospels consistently proclaim that the coming of Kingdom of God was at hand. The presence of the Kingdom was the main focus of the Lord Jesus' teaching, as it had been the message of John the Baptist. The Apostles depicted Christ as One in whom the Kingdom was present and that He Himself was "the son of David," its King. What kind of kingdom He ruled was regularly misunderstood, however. People assumed that the Messiah-King would reestablish an Israel free of Roman oversight. When the magi asked Herod, "Where is He who has been born King of the Jews?" (Mt 2:2), Herod assumed that his position on the throne was threatened. He responded by killing the boys of Bethlehem whom we call the Holy Innocents. When Jesus fed the multitudes with a few barley loaves and two small fish, people thought that this was a sign that, with Jesus, God was restoring Israel's independence. "Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone" (Jn 6:15). When the Jewish authorities accused Jesus before Pilate, it was that He had made Himself a king. Because of this, Pilate asked Him, "Are You the King of the Jews?" (Mt 27:11). Much of what followed – the soldiers' mockery, the purple robe, the crown and scepter, and the charge nailed over His head on the cross – point to the Romans' belief that Jesus was claiming to rule the land of Israel. The Lord had told Pilate explicitly that this was not so. "Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here" (Jn 18:36). There is one further note in the Gospels pointing to the Apostles' faith that the Lord Jesus truly is king. Jesus is buried, not as a homeless convicted rebel, but in a manner worthy of a king, surrounded with "a mixture of myrrh and aloes, about a hundred pounds" (Jn 19:39) provided by Nicodemus. That people saw Jesus as a (supposed) Messiah-King is clear; that they misunderstood the nature of His kingship is undisputed.

### **A Kingdom "Not of This World"**

When Pilate asked Jesus "are you a King?" the Lord answered, "You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth" (Mt 18:37). It is in the Gospel records of Jesus' teaching – particularly the Parables – that we see what His kingdom was, and what it was not. This teaching is summarized in the Beatitudes (Mt 5:3-10). This text is so familiar to us that we may not see it as describing the lifestyle of God's Kingdom: "Blessed are the poor in spirit, For theirs is the kingdom of heaven. Blessed are those who mourn, For they shall be comforted. Blessed are the meek, For they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, For they shall be filled. Blessed are the merciful, For they shall obtain mercy. Blessed are the pure in heart, For they shall see God. Blessed are the peacemakers, For they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven." It is safe to say that the Lord is not describing the ruling elite of any worldly state. Elsewhere we see that His Kingdom is based on: Putting God First – "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you" (Mt 6:31-33);

### **Child-like Simplicity**

"Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven" (Mt 18:3, 4); "Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. But Jesus said, 'Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven'" (Mt 19:13, 14); Imitating the Way He Empties Himself – "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross" (Phil 2:5-8); Servant-Leadership – "Now there was also a dispute among them, as to which of them should be considered the greatest. And He said to them, 'The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves. "But you are those who have continued with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel" (Lk 22:24-30); "So when He had washed their feet, taken His garments, and sat down again, He said to them, 'Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet" (Jn 13:12-14). This is the Kingdom we celebrate today.