



St. Elias Melkite Church

Serving San Jose & South Bay Area, CA
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Vespers (evening prayer)
Saturdays 6pm
Feastdays: See website Calendar

Orthros (morning prayer)
Sundays 10am
Feastdays: See website Calendar

Divine Liturgy
Sundays: 11am
Feastdays: See website Calendar

Confession
During Vespers and Orthros

Bible Study
Wednesdays: 6-7pm Online
See website Educational Res.

Sunday School
During Sunday Coffee Social

Contact the Pastor
Rev. Sebastian Carnazzo
Phone: (831) 229-8350
SebastianCarnazzo@gmail.com

Qurban and Socials

- This Sunday, 4/16
Qurban: Carnazzo
Social: Potluck
- Next Sunday, 4/16
Qurban: Khoury
Social: Khoury

Pray for Servants of God

The Priests Ephrem, Charles, Joseph, Jerius and Moyan
The Readers Cyril and Romanos
Newly Illumined Kayla Marie Handal Family
Higareda Family
Christian Family
Kalil Family
Hynes Family
Shea Family
Paul Robinson
Jabra Asfour
Nabil Matta
Timothy Ciardella
John Andrews
Mary & Walker Solis
Laure Kelly
Amin Tabet
Maria Jesus
Florence & Rosalee
Isaac & Julia Kaldani
Kamal & Eugenie Neimat

Asleep in the Lord

George Christian
Vanda Haddad
George Dukum
Sister Mary LaBoure

Sunday, April 16, 2017: Glorious Resurrection of our Lord

الاحد، 16 نيسان 2017 احد الفصح العظيم المقدس

HYMNS

Troparion of Pascha: Christ is risen from the dead and by His death He has trampled upon death; and has given life to those who were in the tomb.

نشيد العيد بالحن الخامس (3 مرات)

المسيح قام من بين الاموات ووطيء الموت بالموت ووهب الحياة للذين في القبور (ثلاثاً)

Hipacoi of Pascha: Mary and her companions went forth before dawn. They found the stone rolled away from the tomb and heard the angel say, "Why do you seek Him as a man among the dead, when He is in eternal splendor? Behold, the shroud is laid aside. Hasten and proclaim to the world that the Lord is risen and has put Death to death, for He is the Son of God, the Savior of mankind.

الابياكوني بالحن الرابع

سبقت الصبح اللواتي كن مع مريم، فوجدن الحجر مخرجاً عن القبر. وسمعن من الملاك: لم تطلبن من هو في الضوء الأزلي بين الموتى كإنسان؟ أنظرن لفائف الأكفان. أسرعن وبشرن العالم بأن الرب قد قام وأمات الموت، لأنه ابن الله المخلص جنس البشر.

Kondakion of Pascha: Though You went down in the tomb, O immortal One, You overthrew the power of Hades and rose victorious, O Christ God. You greeted the ointment bearing women, saying "Rejoice!" You gave peace to Your apostles, and to those who had Fallen resurrection.

القنداق بالحن الثاني (أو الثامن)

وإن نزلت إلى القبر يا من لا يموت، فقد نقضت قُدرة الجحيم وقمت كظافر، أيها المسيح الإله. وللنساء حاملات الطيب قلت أفرحن. ولرسلك وهبت السلام، يا مانح الواقعين القيام.

READINGS

Acts of the Apostles 1:1-9 In the preceding book, Theophilus, I was concerned with everything Jesus did and taught from the beginning, until the day he was taken up, after giving commandments through the Holy Spirit to the apostles he had chosen. To them also he showed himself alive after his passion by many proofs, appearing to them during forty days and speaking about God's kingdom. And while eating with them, he told them not to leave Jerusalem, but to wait for the Father's promise, "of which you have heard," he said, "by my mouth. For while John baptized with water, you shall be baptized in the Holy Spirit within a few days." Now, those gathered there questioned him, asking, "Lord, is it now that you will restore the kingdom to Israel?" But he answered them, "It is not for you to know the times or the proper moments the Father has set by his own authority. But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses to me in Jerusalem, and in Judea and Samaria, and even to the very ends of the earth."

John 1: 1-17 In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that has been made. In him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not. He came to his own, and his own received him not. But to as many as received him he gave the power of becoming children of God; to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelled among us. And we saw his glory (glory as of the only-begotten of the Father) full of grace and of truth. John bore witness concerning him, and cried, "This was the one of whom I said, 'He who is to come after me has been set above me, because he was before me.'" And of his fullness we have all received, grace for grace. For the Law was given through Moses; grace and truth came through Jesus Christ.

Irmos: The angel cried out to the Woman full of grace: "Hail, immaculate Virgin!" Again, hail, for on the third day your Son is risen from the dead. Shine, shine, O New Jerusalem, for the glory of the Lord has risen over you. Cry out now and rejoice, O Sion; and you, the pure one, the Mother of God, exult in the resurrection of the One to whom you gave birth.

نشيد لولادة الاله بالحن الاول

ان الملاك خاطب الممتلئة نعمة: أيتها العذراء النقية افرجي. وايضاً اقول افرجي، لأن ابنك قد قام من القبر في اليوم الثالث أستنبري أستنبري. يا اورشليم الجديدة. لأن مجد الرب قد أشرق عليك. افرجي الآن وسري يا صهيون. وأنت يا نقيّة يا ولدة الاله افرجي بقيامة ولدك.

FROM ITS BEGINNING on Lazarus Saturday until the cracking of the last red egg of Pascha, our Great Week and Bright Week services immerse us in a wealth of images, both verbal and visual, of the passion and resurrection of the Lord. In the midst of this sensory overload, there are some evocative symbols whose voices may not be heard. Yet they bring us to the heart of the Paschal mystery.

The Newly-Illumined On Pascha

Our regular Saturday evening vespers is combined with the first Divine Liturgy of the feast. Since the Hajme and Divine Liturgy during the night are so popular in our parishes, it became common to serve the Vesper-Liturgy earlier in the day. As a result many people never see this extraordinary service. The Vesper-Liturgy includes fifteen Old Testament readings instead of the usual three. Since the catechumens are taken out at this point in the service to be baptized, these additional Scripture passages would be read until the baptisms were completed. Then the newly-baptized would be brought into the congregation during the singing of "All of you who have been baptized into Christ have put on Christ, Alleluia." Their first full participation in the Liturgy would be on this blessed night of their baptism.

Laurel Is for Victory

The Epistle reading at this Liturgy is not followed by the usual Alleluia. Instead Psalm 81/82 is chanted with verse 8 as its refrain: "Arise, O God and judge the earth, and You shall inherit all the nations." In the liturgical symbolism of our Church Holy Saturday recalls the time Christ's body lay in the tomb while His spirit was among the dead in what the Greeks called Hades. In singing this Psalm the Church is calling on Christ to rise from the dead and destroy the power of death, freeing people of every race and nation from its control. As we sing in one of the hymns at this service: "Today Hades sighs and cries aloud: "My power is destroyed! I received a mortal as if He were merely one of the dead, but I was powerless to hold Him; and, along with Him I shall lose those over whom I ruled, I held the dead from all ages; but behold, He is raising them all!" In the Greek tradition the priest strews bay laurel leaves and flower petals throughout the church during this Psalm. In the ancient world laurel was a symbol of victory or achievement. Wreaths of laurel were awarded to the victors in athletic games; that practice continues at the Grand Prix races to this day. In our liturgy the laurel leaves represent Christ's victory over death, the fruit of His death and resurrection. It is a custom in Cyprus that, while the chanters are singing and the priest is strewing the leaves, people stamp their feet, bang on the pews with sticks, even clang pots and pans as a sign of the "harrowing of hell." The noise graphically portrays the shaking of the foundations of the earth which preceded the Resurrection (see Mt 28:2) as Christ smashes the locks and gates of Hades and destroys death. In the silence that speaks volumes when the psalm is finished, we see the church floor covered with the "shattered gates and broken chains of Hades." Then the Gospel of the Resurrection is proclaimed: "He is not here; for He is risen, as He said" (Mt 28:6).

"Have You Any Food?"

At the end of the Paschal Liturgy the priest blesses a special commemorative bread called the Artos. Unlike the bread offered for the Divine Liturgy, this festive bread is baked with herbs and spices, such as cinnamon, nutmeg, cloves, allspice, mahleb, fennel, grains of paradise and anise. Depending on local custom, lemon zest, almond extract, honey, olive oil, eggs, or rose water and even red wine may be added to the dough as well. The loaf may be stamped with a cross or an icon of the Resurrection. In many places an actual icon is placed on top of the loaf for the people to venerate at the end of the service. The Artos is carried in procession and venerated at every service during Bright Week. It is consumed only after this week of Paschal celebration is concluded. How can we explain the unique role this bread plays in our liturgy? When Christ rose from the dead, the first reaction of those who saw Him was disbelief. As St Luke describes it, "...they were terrified and frightened, and supposed they had seen a spirit" (Lk 24:37). The risen Lord's response was "Handle Me and see, for a spirit does not have flesh and bones as you see I have" (Lk 24:37). Even that was not enough to convince them all. Luke continues: "But while they still did not believe for joy, and marveled, He said to them, 'Have you any food here?' So they gave Him a piece of a broiled fish and some honeycomb and He took it and ate in their presence" (Lk 24:41-43). The disciples believed in the reality of the Resurrection when they saw Christ eating. In St John's Gospel, we see that the disciples were out fishing when "Jesus stood on the shore; yet the disciples did not know that it was Jesus. Then Jesus said to them, "Children, have you any food?" (Jn 21:5) Similarly, when the Risen Christ appeared to the disciples traveling to Emmaus, He ate with them and "He was known to them in the breaking of bread" (Lk 24:35). The Artos, then, represents the true, physical nature of the risen Christ, demonstrated when He ate and drank with His disciples, although He had no need of food. Eating what was offered to Him showed that He had not abandoned His humanity when He rose from the dead. As St Ignatius of Antioch wrote in his Epistle to the Smyrneans, 3:3, "After the Resurrection He ate and drank with them as a being of flesh, although spiritually united with the Father." His body that rose from among the dead is the same one that suffered and died. Now this body shares in the life of glory.

Stichera of Holy Saturday Vesper-Liturgy

Today Hades sighs and cries aloud: "Better that I had never received the One whom Mary bore, for when He came to me, He undid my power. He trampled the brazen gates, and, being God, He raised up the souls which once I held." O Lord, glory to Your cross and to Your resurrection. Today, Hades sighs and cries aloud: "My power has been swallowed up! The shepherd has been crucified and has raised Adam up. I am deprived of those over whom I used to rule. I have vomited up all those whom I devoured in my strength. He who was crucified has emptied the graves. Death's power has lost its strength." O Lord, glory to Your cross and to Your resurrection. The great Moses mystically prefigured this present day when he said: "God blessed the seventh day." For this is the blessed Sabbath! This is the day of rest on which the only-begotten Son of God kept the Sabbath in the flesh by resting in death from all His works according to the plan of salvation. Returning again to what He was through the Resurrection, He granted us eternal life. He alone is good and the Lover of mankind.