



St. Elias Melkite Church

Serving San Jose & South Bay Area, CA

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Thomas Sunday, April 23, 2017—Commemoration of the Great-Martyr George

Vespers (evening prayer)

Saturdays 5pm

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, or by appointment

Bible Study

Wednesdays: 6-7pm Online

See website for link

Sunday School

During Sunday Coffee Social

Contact the Pastor

Rev. Sebastian Carnazzo

Phone: (831) 229-8350

SebastianCarnazzo@gmail.com

Qurban and Socials

- This Sunday, 4/23
Qurban: Khoury
Social: Khoury
- Next Sunday, 4/30
Qurban:
Social:

Pray for Servants of God

The Readers Cyril and Romanos

Newly Illumined Kayla Marie

Handal Family

Higareda Family

William Connelly

Lemme family

Sramcik family

Abyad family

Preston, Katrina, & family

Juan Mendoza

Paul Robinson

Jabra Asfour

Nabil Matta

Timothy Ciardella

John Andrews

Mary Solis

Laure Kelly

Amin Tabet

Rosalie Mendez

Dimitri Metri

Kamal & Eugenie Neimat

Asleep in the Lord

Daad Georgias

Florence Mendez

Sister Mary LaBoure

Rosemary Hashimoto

PRAYER

O Christ God, You showed Thomas your side from which gushed blood and water, symbol of Baptism. You invited him to touch the wound by which mankind was healed from its ancient deep wound. We ask You to strengthen our faith in your Divinity and Humanity so that we may become witnesses to your glorious Resurrection by our words, our deeds and our way of life. For You are our Resurrection, O Christ, God, and to You we render glory and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever. Amen.

HYMNS

Troparion of St. Thomas: While the tomb was sealed You shone forth from it, O Christ our Life, and while the doors remained closed, You stood among your Disciples, O Resurrection of all, and through them You restored a new spirit in us according to your great Mercy.

نشيد العيد باللحن الخامس (3 مرات)

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

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.

قنداق الفصح باللحن الثامن

وان نزلت الى القبر، يا من لا يموت، فقد نقضت قدرة الجحيم وامت كظافر، أيها المسيح الإله. وللنسوة حاملات الطيب قلت أفرحن. ولزسلك وهبت السلام، يا مانح الوقعين القيام.

READINGS

Galatians 3:23-29; 4:1-5 Brethren, before the Faith came, we were kept imprisoned under the Torah, shut up from the Faith that was to be revealed. Therefore the Torah has been our tutor until Christ, that we might be made holy by the Faith. But now that the Faith has come, we are no longer under the tutor. For you are all God's children through the Faith in Christ Jesus. For all you who have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's off-spring, heirs according to the promise. (4 : 1) Now I say, as long as the heir is a child, he differs in no way from a slave, though he is the master of all; but he is under guardians and tutors until the time set by his father. So we too, when we were children, were enslaved under the elements of the world. But when the fullness of time had come, God sent his Son, born of a women, born under the Torah, that he might redeem those who were under the Torah, that we might receive the adoption of sons.

John 20: 19-31 When it was late, that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, "Peace be to you!" And when he had said this, he showed them his hands and his side. The disciples therefore rejoiced at the sight of the Lord. Jesus said to them again, "Peace be to you! As the Father has sent me, I also send you." When he had said this, he breathed upon them, and said to them, "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side I will not believe." And after eight days, his disciples were again inside, and Thomas with them. Jesus came, the doors being closed, and stood in their midst, and said, "Peace be to you!" Then he said to Thomas. "Bring here your finger, and see my hands; and bring here your hand, and put it into my side; and be not unbelieving, but believing." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Because you have seen me, Thomas, you have believed. Blessed are those who have not seen, and yet have believed." Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

COMMEMORATION

The Holy Great-Martyr George the Triumphant: George, a captain in the Roman Army, tore up in defiance an edict of Emperor Diocletian ordering the persecution of Christians. He was martyred in Lydda Palestine, April 23, AD 303. From the time of the middle ages he has been depicted in icons as slaying a dragon to protect a princess. The princess is the personification of the Church and the dragon symbolizes Satan. In St. George's refusal to accept the edict of Diocletian he protected the princess and in his martyrdom he slew the dragon.

ANNOUNCEMENT

VESPERS AND ORTHROS: Every Saturday at 5pm we now celebrate vespers and every Sunday at 10am we now celebrate Orthros. Come and experience these ancient and beautiful services. These are also great opportunities for weekly confession!

From the Dioceses

ON THIS SUNDAY, April 23, our Church observes two feasts. The first, in the Paschal cycle, is Thomas Sunday, the remembrance of the risen Lord's appearance to Thomas. The second, from the monthly calendar, is the Feast of the Great Martyr George. When two such observances coincide, the epistle from one and the Gospel from the second may be read at the Liturgy. Today's epistle reading, Gal 3:23- 4:5, is for St George. In this passage St Paul uses a term that begs an explanation. "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law..." (Gal 4:4). What is "the fullness of the time"? How are we to understand it? This idea – the fullness of time – was not devised by St. Paul. The Lord Jesus had used it to describe His presence in the world. "Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel'" (Mk 1:15).

Time vs. Time

The first step in understanding these terms is to realize that, while our English translations use the same word in both passages, these Scriptures actually employ two different words meaning time. The Gospel phrase is "the kairos is fulfilled" while St Paul writes of the "pleroma of the chronos." In Greek, the word chronos refers to chronological time: the days, hours and minutes by which we measure our earthly reality. Kairos, on the other hand, has a different meaning in Greek. It refers to the right or opportune moment, a significant time for an action or a decision. Some translations of Scripture render the word kairos as "the appointed time in the purpose of God." The same word is used at the beginning of the Divine Liturgy when the deacon says to the priest, "It is the time [kairos] for us to work for the Lord." He does not mean, "It's 10 AM, we'd better start" but "the moment has come for us" to fulfill our role as God's priestly people. While St Paul uses the term chronos, he uses it in a way that means a time fraught with meaning, in other words, like kairos. He speaks of the pleroma (fullness) of chronos. The word pleroma does not mean "full" as a quantity, but as a quality (completeness or perfection). We also use this word in our Liturgy when, after the Great Entrance, the deacon says, "Let us complete our prayer to the Lord. This does not mean, "Let's finish up" but "Let us make our prayer complete or perfect" through the offering of the gifts we have brought forth. Both terms "kairos" and "fullness of chronos" thus mean the same thing – it is the right time, the perfected time for God's plan in the world to be accomplished.

What Makes This the Opportune Time?

Students of the Scriptures have long reflected on why the First Century of our era was the "right time" for the Incarnation of Christ to bring about our salvation. Many of them note that on a secular level: - Politically, the Roman Empire controlled the Mediterranean world and the civilized areas bordering it. The possibility of safe travel and improved communications brought peoples of the area closer together than ever before. Men from outlying areas were often conscripted, spreading the Roman worldview even beyond the Mediterranean. This also accounts for the number of soldiers, like St George, among the early martyrs. - Culturally, the influence of Greek philosophy and literature provided a more unified world view. The Greek language became the dominant language for trade over a large area, enabling communication with a wide range of peoples. - Religiously, belief in the numerous Greek and Roman gods and goddesses offered only local, familial and personal protection. Mystery religions emphasized sacrifices, often bloody, to attain blessings. The philosophically-minded disdained all these religions. The result was a religious void, such as St Paul encountered in Athens (see Acts 17: 1633). To many the appeal of a universal monotheism was strong, even leading some to become proselytes, converts to Judaism, or at least sympathizers with their belief in only one God. In the Jewish world, the time was ripe as well. Many, resenting all foreign rule, were waiting for the Messiah's immanent appearance to restore their independence. Others, like the Pharisees, were longing for a Messiah who would restore a purer observance of the Torah. Jews of all types looked to the Old Testament for prophecies or indications of the coming Messiah, "searching what, or what manner of time [kairos], the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you... things which angels desire to look into" (1 Pt 1:10-12). The first Christians, the apostolic community, saw these signs as pointing to the Lord Jesus. The time of Christ was the kairos for the fulfillment of God's plan.

The Ultimate Fullness of Time

In Eph 1 St Paul expands his understanding of the fullness of time to include the ultimate union of all creation in Christ. "In Him [Christ] we have redemption through His blood, the forgiveness of sins the mystery of His will, according to His good pleasure which He purposed in Himself... that in the dispensation of the fullness of time He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him" (Eph 1: 7, 9, 10). Here St Paul describes the divine economy in superlatives - the pleromatos of the kairon – in order to point to its ultimate completion, the "absolute fulfillment of super-time," when Christ will be all in all.

On the Fullness of Time

For St John Chrysostom the first century was not a time of increasing peace and unity, but of decline. "The fullness of time was the Son's appearing. Then, when God had done all things through angels, prophets and the Law yet nothing had improved, there was a danger that humanity had come into being for nothing. It was not going merely nowhere, but to the bad. All were perishing together, just like in the days of the flood but more so. Just then He offered this gracious dispensation to insure that creation had not come into being for nothing or in vain. The fullness of time is that divine wisdom by which, at the moment when all were most likely to perish, they were saved" (St John Chrysostom, Homily on Ephesians 1.1.10)