



St. Elias Melkite Church

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May 7, 2017: Sunday of the Paralytic

Commemoration of the Apparition of the Sign of the Cross over Jerusalem

HYMNS

Resurrectional Troparion Tone 3: Let all in heaven rejoice * and all on earth be glad, * for the Lord has exerted power with His arm: * by death He has trampled upon Death * and has become the firstborn of the dead. * He has delivered us from the bosom of Hades * and has granted to the world great mercy.

نشيد القيامة باللحن الثالث
لَتَفْرَحَ السَّمَاوِيَّاتُ. وَتَبْتَهِجَ الْأَرْضِيَّاتُ. لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ. وَوَطِئَ الْمَوْتَ. وَصَارَ بِكَرِّ الْأَمْوَاتِ.
وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ. وَمَنَحَ الْعَالَمَ عَظِيمَ الرَّحْمَةِ

READINGS

Acts 9:32-42 In those days it came to pass that Peter, while visiting all of them, came to the saints living at Lydda. And he found there a certain man named Aeneas who had been lying in bed for eight years, since he was a paralytic. And Peter said to him, "Aeneas, Jesus Christ is healing you: get up and make your bed." And he got up immediately. And all the inhabitants of Lydda and the plain of Sharon saw him, and they were converted to the Lord.

Now in Joppa there was a certain woman disciple named Tabitha, which translated means Dorcas, and she devoted herself to good works and almsgiving. But it happened at that time that she fell ill and died: and they washed her and laid her in an upper room. And since Lydda is close to Joppa, the disciples, hearing Peter was there, sent two men to him with the request, "Come to us without delay." "And Peter got up and went with them, and on his arrival, they led him to the upper room, and all the widows stood around him weeping, showing him the gowns and cloaks Dorcas used to make for them. But Peter, putting them all out, knelt down and prayed, and turning to the body, he said, "Tabitha, get up!" And she opened her eyes, saw Peter, and sat up. Then Peter gave her his hand and raised her up, and calling the saints and the widows, he gave her back to them alive. And it became known all over Joppa, and many believed in the Lord.

John 5: 1-15 At that time Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shriveled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool and the water was stirred. And the first to go down into the pool after the stirring of the water was cured of whatever infirmity he had. Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus "saw him lying there, and knew that he had been in this state a long time, he asked him, "Do you want to get well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming another steps down before me." Jesus said to him, "Rise, take up your pallet and walk." And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath. The Jews therefore said to him who had been healed, "It is the Sabbath; you are not allowed to take up the pallet." He answered them, "He who made me well said to me, 'Take up your pallet and walk' "They asked him then, "Who is the man who said to you, 'Take up your pallet and walk?' "But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, "Behold, you are cured. Sin no more, lest something worse happen to you. The man went away and told the Jews that it was Jesus who had healed him.

Hymn to the Theotokos: The angel cried out to the one who is full of grace: "Hail, O Immaculate Virgin! Hail, again! For your Son is risen from the tomb on the third day!" Shine, shine, O new Jerusalem, for the glory of the Lord has shone upon you. Rejoice and be glad, O Sion; and you, O Pure One, O Mother of God, exult in the resurrection of your Son!

COMMEMORATION

The Appearance of the Sign of the Cross over Jerusalem: This event took place on the Tuesday preceding the Feast of the Ascension, May 7, 351. The rays emanating from the cross spread from Golgotha to Mount Olivet. At that time, Cyril was Bishop of Jerusalem

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!

QURBAN: Now that we have Vespers every Sunday (5pm), as is the Tradition, the Qurban for a Sunday Divine Liturgy should be brought to the Church on Saturday evening before or after vespers. At the very latest it should be at the church before Orthros so that there is ample time for its preparation (Prothesis).

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, 5/7
Qurban: Farah
Social: Ciardella
- Next Sunday, 5/14
Qurban: Carnazzo
Social: Srour & Matta

Pray for Servants of God

The Readers Cyril and Romanos
Farah Family
Ciardella Family
Juan Mendoza
Paul Robinson
Nabil Matta
John Andrews
Mary Solis
Laure Kelly
Marlene & Rita Nair
Evie Cournane
Rosalie Mendez
Dimitri Metri
Kamal & Eugenie Neimat
Hoersch Family
Cournane family
Ajanel family

Asleep in the Lord

Jabra Asfour
Daad Georgias
Florence Mendez
Paul Hoersch
Atef Kuburssi

From the Dioceses

OUR SOCIETY IS VERY DIFFERENT from the first-century world in which the Church began. Older people relied on their families to care for them; there were no social programs to assist them. Widowed women were required to rely on their sons or other male relatives for support. A woman on her own had few ways to support herself besides selling herself into slavery or becoming a prostitute. Rulers in Israel were enjoined to support the widows who had no family to care for them. The local synagogues became their arm in assuring the support of these women. The first Christians in Jerusalem, organized along similar lines, undertook the same responsibility in their communities. In the Epistle of James we see how important this was in the apostolic Church: *“Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world”* (Jas 1:27). Acts 6 tells how the Order of Deacons was established in part to assure proper care for all the widows in the care of the Church. We also find that women like the Tabitha, whose death and resuscitation was recorded in Acts 9, were instrumental in caring for these widows. She may have been a widow herself as no family members are mentioned in the report. Rather it was the widows of the community who were her principal mourners: *“This woman was full of good works and charitable deeds which she did... And all the widows stood by him [Peter] weeping, showing the tunics and garments which Dorcas had made while she was with them”* (Acts 9:36, 39). Dorcas represents something new in the condition of widows. In the Christian community they not only received assistance but, as disciples of Christ, they gave it as well. As persons in need they could be given support by the Church, but as Christians themselves they too were called to imitate Christ by caring for His poor.

The “Order” of Widows

Within a short time the Church began organizing formal groups of widows as part of its orders of ministry. St Paul – who believed that all Christian women should be adorned, *“not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works”* (1 Tm 2:9, 10) – provided guidelines for such an order. After listing the qualities needed for bishops and deacons, he went on to say: *“Honor widows who are really widows. But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God. Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. But she who lives in pleasure is dead while she lives. And these things command, that they may be blameless. But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints’ feet, if she has relieved the afflicted, if she has diligently followed every good work* (1 Tm 5:3-10). The order of widows was part of the Syrian Church for several centuries. The chief work of widows in this order was to pray for the Church, particularly for their benefactors. In some places these widows visited the sick or engaged in the instruction of younger women. In other places, however, according to the third-century book of Church order called the *Didaskalia*, *“there are some indeed who profess themselves widows, but do not works worthy of their name”* (iii, 10). In any case, by the fourth century the order of widows declined while another women’s order thrived: the order of deaconesses.

Deaconesses in the Church

When we hear the term “deacon” we think of the sacred minister in our own day with his extensive role in the Liturgy. In fact, *diakonos* is simply the Greek word for a servant such as a waiter or messenger. In the early Church, the deacon’s first role was that described in Acts 6: distributing food to the poor, leaving the apostles free to devote themselves *“to prayer and to the ministry of the word”* (Acts 6:4). St Paul uses the same term to refer to certain women in his communities such as Phoebe (Rom 16:1), whom he says has been a help to many. Writing to the Philippians he mentions two women, Euodia and Syntyche, and asks his readers to help these women *“who labored with me in the gospel”* (Phil 4:2). We do not know what kind of help these women provided – perhaps financial – as St. Paul’s helpers. In AD 112 the Roman governor Pliny the Younger wrote to the Emperor Trajan concerning Christians in his province, Bithynia. He had questioned two *ministrae* (“female slaves” or “maidservants”) called deaconesses, he wrote, but does not describe their role in the community. We first see specific roles of deaconesses in the *Didaskalia*. Their duties include:

Visiting Women in Their Homes – *“There are houses to which you cannot send a deacon to the women, on account of the heathen, but may send a deaconess... to visit those who are sick, and to minister to their needs, and to bathe those who have begun to recover from sickness;”*

Assisting in Baptisms of Women – *“Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing... it is not fitting that women should be seen by men.”* The Fourth-century Syrian book of Church order, the *Apostolic Constitutions*, Book II, adds *“And when she who is being baptized has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important.”*

Keeping Order in the Women’s Section of the Church – *“Let the Porters stand at the entries of the men, and observe them. Let the Deaconesses also stand at those of the women, like ship-men. If a poor man, one of a low family, or a stranger come upon you, whether he be old or young, and there be no place, the Deacon shall find a place even for these... Let the Deaconess do the same thing for those women that come, whether poor or rich... Moreover, let both the Deacons and the Deaconesses be ready to carry messages, to travel about, to minister and serve”* (*Apostolic Constitutions* II, 57, 58).