



St. Elias Melkite Church

Serving San Jose & South Bay Area, CA
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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, 6/4
Qurban: Carnazzo
Social: Asfour and Gomez
- Next Sunday, 6/11
Qurban: Higareda
Social: Higareda

Pray for the Servants of God

The Priests Joseph and Ephrem
The Newly Ordained Pr. Gabriel
The Readers Cyril and Romanos
The Newly Illumined Salvatore
and Fabian Gomez
The Asfour Family
The Higareda Family
John Andrews
Mary Solis
Laure Kelly
Hayden and Mariah Shea
Annabelle Hynes
Kamal & Eugenie Neimat
Marvet Farah
Michael Manahan

Asleep in the Lord in the Hope of the Resurrection

The Priest Charles Aboody
Jabra Asfour
Florence Mendez

June 4, 2017

Sunday of Pentecost

احد العنصرة (احد مبطل للقيامة)

PRAYER

O Lord, Lover of Mankind, You sent the divine grace of Your All-holy Spirit upon the Disciples. We pray You to grant Him to us. Illumine our hearts with the light of His presence, so that, with restless voices, we may sing hymns of praise to Your All-holy and Undivided Trinity, Father, Son and Holy Spirit, now and always and forever and ever. Amen.

HYMNS

Troparion of the Feast (8th Tone): Blessed are You, O Christ our God, who have filled the fishermen with wisdom by sending down the Holy Spirit upon them, and who through them, have caught in Your net the whole world, O Lover of mankind, glory to You.

نشيد العنصرة باللحن الثامن (3 مرات)
مبارك أنت ايها المسيح الهنا، الذي اظهر الصيادين جزيلي الحكمة، وأنزل عليهم الروح القدس، وبهم اصطاد المسكونة يا محب البشر المجد لك.

Kondakion of the Feast (8th Tone): When the Most High came down and confused the tongues (in Babel), He divided the nations; but when He distributed the tongues of fire, He called all men to unity. Wherefore, we glorify the Holy spirit, with one accord.

قنداق الختام للعنصرة باللحن الثامن لما نزل العلي وبلبل الألسن، قسّم الأمم. وحين ورّع الألسن النارية، دعا الجميع إلى الوحدة، فتمجّد الروح القدس باتفاق الأصوات.

READINGS

Acts of the Apostles 2:1-11: When the days of Pentecost were ending, the disciples were all together in one place. And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. And there appeared to them separate tongues as of fire, and they settled upon each one of them, and all were filled with the Holy Spirit, and they began to speak in foreign tongues, as the Holy Spirit granted them to speak. Now, there were staying in Jerusalem devout Jews from every nation under heaven. And when this sound occurred, a great crowd gathered, and they were astounded because each one heard them speaking in his own language. And all of them, amazed and wondering, were saying to each other, "Look, are not all these men who are speaking Galileans? How then have all of us heard our own language in which we were born? Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia around Cyrene, and visitors from Rome, Jews also and proselytes, Cretans and Arabs, we have heard them speaking in our own language of the wonderful works of God."

John 7:37-52 & 8:12 Now on the last, the great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. Anyone who believes in Me, as the Scripture says, 'From within him there shall flow rivers of living water.'" He said this, however, of the Spirit, whom they who believed in Him were to receive; for the Spirit had not yet been given, since Jesus had not yet been glorified. Some of the crowd, therefore, when they had heard these words, said, "This is truly the Prophet." Others said, "This is the Christ." Some, however, said, "Can the Christ come from Galilee? Does not the Scripture say it is of the offspring of David, and from Bethlehem, the village where David lived, that the Christ is to come?" So there arose a division among the crowd because of Him. And some of them wanted to seize Him, but no one laid hands on Him. The attendants therefore came to the chief priests and Pharisees; and these said to them, "Why have you not brought Him?" The attendants answered. "Never has man spoken as this Man." The Pharisees then answered them, "Have you also been fooled? Has any one of the rulers believed in Him, or any of the Pharisees? But this crowd, which does not know the Law, is accursed." Nicodemus, the man who had come to Him at night, who was one of them, said to them, "Does our Law judge a man unless it first gives him a hearing, and knows what he does?" They answered and said to him, "Are you also a Galilean? Search and see that out of Galilee arises no prophet." And again Jesus spoke to them saying, "I am the Light of the world. Anyone who follows Me does not walk in the darkness, but will have the light of life."

COMMEMORATION

Our Father among the Saints Metrophanes, Bishop of Constantinople was elevated to that see in 306. He died in 314.

ANNOUNCEMENT

Confession: Remember that the Holy Mystery of Reconciliation is available every Saturday at Vespers (5pm) and every Sunday at Orthros (10am).

From the Dioceses

IN AGRICULTURAL SOCIETIES the end of the harvest means that the workers could relax, celebrate and give thanks. In Judaism this is marked by the Feast of Sukkoth (tents or tabernacles), which celebrates God as the One who provided for the Israelites in the wilderness and who continues to provide for His people to this day. While the Temple stood, Sukkoth was one of the “pilgrimage feasts,” occasions when Jews were expected to visit Jerusalem and make their offerings at the temple. One of the ceremonies performed daily in the temple during this feast celebrated how God provided water in the desert for the Israelites fleeing Egypt. A golden decanter of spring water would be brought in a joyful procession from the Pool of Siloam to the temple and poured by a priest into a precious vessel which drained over the altar. This ceremony was accompanied by prayers for a fertile year ahead. People also prayed for the coming of the Messiah for, as Isaiah prophesied, on that day “with joy you will draw water from the wells of salvation” (Is 12:3). What a shock it must have been to the fervent Jews taking part in this ceremony to see Jesus call attention to Himself: “On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink...’” (Jn 12:37). As God had provided water in the wilderness, so Jesus would quench the thirst of those seeking salvation. As we sing on the Feast of Mid-Pentecost, “As a river of divine glory, the Lord gives streams of goodness to all and calls out: ‘All who thirst, come to Me and drink deeply, because I am the Fountain of compassion and the Ocean of mercy’” (Sticheron at Vespers).

Rivers of Living Water

Jesus’ next words would have been even more startling: “He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water” (v. 38). Water was never abundant in the Middle East; nevertheless, both Jews and Christians emphasized that for religious purposes fresh, running (“living”) water was the most fitting image, as standing water was not life-giving. Thus the first-century book of Church order, the Didache, instructs: “After the foregoing instructions, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in living [running] water. If you have no living water, then baptize in other water, and if you are not able in cold, then in warm. If you have neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit” (Di 7:1). In our era people used to Biblical citations assume that the Lord Jesus is quoting some Scripture verse in v. 38 cited above. But, as St John Chrysostom and other Fathers pointed out, “Out of his heart will flow rivers of living water” is not a verse from any Biblical book. Rather the Lord is referring to a whole range of Scriptures which make numerous references to the Messiah as the source of the life-giving Spirit. During the exodus from Egypt Moses brought forth water from a rock at God’s command, an event remembered and celebrated in both the Torah and the Psalms. St Paul would say that this was the Word of God, even before His incarnation, who was caring for his people: “For they drank of that spiritual Rock that followed them, and that Rock was Christ” (1 Cor 10:4). The prophets Isaiah, Joel, Ezekiel and Zechariah all looked forward to the Messianic age when rivers of living water would spring forth from the temple or from the Holy City to water all creation. Isaiah in particular connected this flowing of water with an outpouring of the Holy Spirit: “For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, and My blessing on your offspring” (Is 44:2, 3). “You shall be like a watered garden, and like a spring of water, whose waters do not fail” (Is 58:11). The water that quenches the thirst of the people is the Holy Spirit whom the Lord Jesus, the source of the Holy Spirit, sends into the world. This is what Christ says to the people in the temple, just as He told the Samaritan woman whom He met by the well at Sychar: “Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst” (Jn 4:13, 14).

Are You Thirsty?

There is one final element in Christ’s teaching here on which we must reflect. Water quenches the thirst of those who are thirsty; those who are not thirsty will not appreciate it. Similarly the Living Water which is the Holy Spirit is for those who are thirsty (see Jn 7:37) and are tired from trying to quench their thirst with brackish water (see Jn 4:13-15). When the Holy Spirit came upon the first followers of the risen Christ at Pentecost, they were refreshed because they were thirsty: they had been waiting for the Messiah and had found Him in Jesus. Those who were not thirsty were untouched by the Spirit or, rather, the Spirit convicted them for their lack of faith in the present work of God.

Taking the Spirit for Granted

There is always a temptation for us to celebrate Pascha and Pentecost with all the richness our Tradition has to offer and then to go back to our daily routines, assuming that we are living the life of the Spirit to the full. Russian theologian Paul Evdokimov described it this way: “We have become mere spectators or hearers removed from the context, the life and the presences evoked by the liturgical texts. In one of his studies on the Liturgy, Fr. Zacharias mentions the song that ends the Byzantine Divine Liturgy, ‘We have seen the true light, we have received the heavenly Spirit,’ and he asks: ‘Have we really seen anything? Did we really receive the Holy Spirit? Or have we fallen into the habit of acting like the characters in Andersen’s The Emperor’s New Clothes by pretending to see what we do not see?’” (Women and the Salvation of the World, p. 15) To help us stir up our awareness of the Spirit who dwells in us, the Church takes us from the festal season to a time of fasting, the Fast of the Apostles. All the Fasts are meant to shift our focus from the distractions of everyday life to the relationship we have with God. Shifting our attention from feasting to fasting, the Church is asking us the same question which St Paul asked the Corinthians: “Do you not know that you are the temple of God and that the Spirit of God dwells in you?” (1 Cor 3:16) Through the practices of the Fast (prayer, fasting, and almsgiving) – which are the basic practices of the Christian life – we strive to recover our awareness that we have indeed received the heavenly Spirit. As we grow in our Christian life, the promise Christ made to the Samaritan woman will become personally true for us: that the Holy Spirit whom we have received will become in us “a fountain of water springing up into everlasting life” (Jn 4: 14).

He stood in the center of the temple, the infinite God – God in essence, yet become incarnate for our sakes, taking upon Himself the limits of the flesh – and offered to everyone the living water of His word, saying: Come, and purify your hearts and quench the heat of your passions. Let no one be deprived of drink. The water that I give is the grace of God by which you partake of the better and eternal life. Whoever drinks of it will share with Me, the Creator, the kingdom and the glory of God.

Vespers sticheron, Feast of Mid-Pentecost