



# 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

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

## Qurban and Socials

- This Sunday, 6/11  
Qurban: Ciardella  
Social: Higareda
- Next Sunday, 6/18  
Qurban: Higareda  
Social: Gomez

**Pray for the Servants of God**  
The Priests Joseph and Ephrem  
The Readers Cyril and Romanos  
The Ciardella Family (Qurban)  
The Asfour Family (Holy Wine)  
The Higareda Family (Social)  
Tuan Nguyen  
John Andrews  
William and Araceli Carnazzo  
Mary Solis  
Laure Kelly  
Kamal & Eugenie Neimat  
Marvet Farah  
Michael Manahan  
Timothy Ciardella  
Shannon Carnazzo and Family  
Paisley Croghan and Family  
Thomas and Maryellen Kalil

**Asleep in the Lord in the Hope of the Resurrection**  
The Priest Charles Aboody  
Sheila Carnazzo  
Sebastiano and Alphaia Carnazzo  
Fuad and Renee Kalil

**June 11, 2017**  
**All Saints Sunday**  
**احد جميع القديسين**

## PRAYER

O Lord, Lover of Mankind, who are wonderful in your saints, who are the source of all holiness, You gave us your divine command: Be holy for I am Holy. You poured the Spirit of Holiness in our hearts. You made us temples for your glory. We pray You, by your mercy, to make us faithful to that Life-giving Spirit. Enlighten our minds so that we may understand your Plan of Salvation and please You by doing your will all our life. For You are the wellspring of all holiness, and to You we render glory, thanksgiving and worship, Father, Son and Holy spirit, now and always and forever and ever. Amen.

## HYMNS

**Troparion of the Resurrection (8th Tone)** You descended from on high, O compassionate One, \* and consented to burial for three days \* that You might free us from suffering. \* O Lord, our life and our resurrection, \* glory to You!

نشيد القيامة – بالحن الثامن  
إنحدرت من العلاء أيها التحنن، وقبيلت الدفن ثلاثة أيام، لكي تعتقنا من الآلام، فإيا حياتنا وقيامتنا، يا رب المجد لك.

**Troparion of All Saints:** O Christ God, your church clothed with the blood of Your martyrs all over the world, as with purple and fine linen, cries out to You: send Your mercy upon Your people, grant peace to Your fold and extend Your great compassion upon our souls.

نشيد جميع القديسين على اللحن الرابع  
أيها المسيح الإله، إن كنيستك المتسربلة دماء شهدائك الذين في كل العالم، مثل يزر وأرجوان، تهتف اليك بواسطتهم: أرسل رأفتك على شعبك، وهب لرعيته السلام، ولنفسنا عظيم الرحمة.

## READINGS

**Heb 11:33-12:2** BRETHREN, all of the saints by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, routed foreign armies. Women had their dead returned to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and beatings, even chains and imprisonment. They were stoned, they were cut to pieces, they were put to the test, they were killed by the sword. They went about in sheepskins and goatskins, destitute, anguished, afflicted (of whom the world was not worthy) wandering in deserts, mountains, caverns and holes in the ground. And all of these, in spite of the positive witnessing of faith, failed to receive what was promised, for God was keeping something better in store for us, so that they were not to reach their final perfection without us. (12: 1) And so, having such a cloud of witnesses over us, let us get rid of every burden, and of the sin entangling us, and run with endurance to the fight proposed to us, contemplating the author and final end of faith, Jesus.

**Matt 10:32-38 & 19:27-30** The Lord said to His disciples, "Everyone who acknowledges Me before men, I also will acknowledge before My Father in heaven. But whoever disowns Me before men, I in turn will disown before My Father in heaven. Anyone who loves father or mother more than Me is not worthy of Me; and anyone who loves son or daughter more than Me is not worthy of Me; and anyone does not take up his cross and follow Me is not worthy of Me." Then Peter addressed him saying, "Behold, we have left all and followed You; what then shall we have?" And Jesus said to them, "Amen I say to you that you who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, shall also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall possess life everlasting. But many who are first now will be last, and many who are last now will be first."

## COMMEMORATION

The Holy Apostles Bartholomew and Barnabas: Bartholomew, also called Nathanael, was born in Cana of Galilee. Barnabas was a Levite from Cyprus, the companion of Paul. He was martyred in his country of origin, and his body was discovered in 488.

## 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

**When we hear the words *confess* or *confession*** we naturally think it refers to the confession of sins in the Mystery of Repentance. In this Mystery, to confess one's sins means to publicly admit them in the presence of a priest. The term *confession* has a similar meaning outside this Mystery. It means to acknowledge something publicly, to declare or profess outright what we have in our heart. It does not refer only to sins or faults, but to any aspect of our inner life we choose to reveal publicly. It is in this sense that we make a public confession at the Divine Liturgy when we say: "I believe, Lord, and profess that You are the Christ, the Son of the Living God, come to this world to save sinners, of whom I am the greatest." We profess or confess in a public way our inner conviction that Christ is our incarnate Savior. We may believe something without stating it publicly, but when we confess something before others there can be no doubt where we stand. It is in this sense that the Lord Jesus uses the word in the Gospel passage heard today at the Liturgy: "*Whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven*" (Mt 10: 32, 33). He promises to acknowledge as His followers those who publicly confess their faith in Him before the world and to reject those who claim to follow Him but keep their faith a secret, perhaps under pressure. The Lord's promise in the Gospel is part of a passage in which He warns that His disciples will be hounded to their deaths, even by their friends and relatives. He applies to their time a warning of the Prophet Micah during the exile of the Jews in Babylon "*a man's enemies will be those of his own household*" (v.36).

### Confessing Under Fire

The first disciple in whom this prophecy was fulfilled was the protomartyr, St Stephen, who was slain after professing his faith before the Jewish leadership (see Acts, chapters 6 and 7). There, and in many places since then, to confess one's faith in Christ before hostile civil or religious authorities was like confessing to a crime, often at the instigation of relatives, or acquaintances. The result was generally death. It sometimes happened that people condemned for their faith suffered, but did not die of their wounds. The fourth-century Church historian Eusebius described some who survived a persecution in Lyons in ad 177 in this way: "They were also so zealous in their imitation of Christ ... that, though they had attained honor, and had borne witness, not once or twice, but many times—having been brought back to prison from the wild beasts, covered with burns and scars and wounds—yet they did not proclaim themselves martyrs, nor did they suffer us to address them by this name. If any of us, in letter or conversation, spoke of them as martyrs, they rebuked him sharply ... And they reminded us of the martyrs who had already departed, and said, 'They are already martyrs whom Christ has deemed worthy to be taken up in their confession, having sealed their testimony by their departure; but we are lowly and humble confessors'" (*Ecclesiastical History* 5, 1). The term *Confessors*, then came to be used for those who suffered for their faith but did not die as a result. Thus we speak of saints like Maximos the Confessor, who was tortured during the sixth-century contro-versies over the nature of Christ. He was exiled for his faith, but was not directly martyred. These confessors joined the martyrs as being the first to be venerated as saints by the Church in the place where they suffered. Many local figures – ascetics and hierarchs as well as sufferers – would later be recognized as saints by their Churches and assigned feast days on their calendars. Some of them would be added to the calendars of other Churches as well. On the Sunday of All Saints we honor them as well as all those glorified by God whether recognized by any Church on earth or not.

### The Saints and Life after Death

Throughout our country we find memorials to those who have come before us – plaques, statues, even parks and buildings dedicated to their memory. These memorials recall their lives and achievements; in other words, they point to the past. The icons of the saints which we honor in our churches and homes do the same and more. They do not simply point to the past – they affirm that the saints are alive in Christ *today* and with us as we live and worship every day of our lives. By lighting candles or offering flowers and incense before their icons we affirm our faith that the saints are truly with us, witnessing to the reality of eternal life in which they share through Christ's resurrection. Many Protestants object to the veneration of the saints. Sometimes they have good reason, as when people pay more attention to a favorite saint than to the Lord Himself. They seem to revere the saints as "little gods" like those of pagan religions, without any reference to Christ, the Source of our holiness. As we say in the Liturgy, "One is holy, one is Lord – Jesus Christ...." Other objections are not so good, denying some basic aspects of the historic Churches' faith. Some people, for example, believe that the dead are asleep (unconscious) until the general resurrection on the last day and that they cannot hear us asking for their prayers. The Scriptures are generally silent about what happens after death, but we do know that as explained by St Paul, that the faithful who die are with the Lord. He did not fear dying because it would bring him to Christ, as he wrote to the Corinthians, "*We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord*" (2 Cor 5:8). He told the Philippians that he wanted to remain with them, but he also wanted to be with the Lord: "*I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you*" (Phil 1: 23, 24). St Paul clearly believed that after death he would be with his Lord. Others believe we should not ask the saints to pray for us – we should pray to Christ alone. At the same time these Christians often ask people – their pastors, prayer group members, TV evangelists – to pray for them. The Scripture describes the worship of heaven as including the prayer of the saints: "*Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand*" (Rev 8:3, 4).

### Praying for the Saints

The saints now share in the glory of God. This does not mean that they are perfected or complete. This is why the Church not only prays to the saints, it also prays for them. In every Divine Liturgy, after the holy gifts have been sanctified, the priest prays; "Again, we offer You this spiritual worship *for* those resting in the faith, the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous soul who has run the course in the faith, especially *for* our all-holy, spotless, most highly-blessed and glorious Lady, the Theotokos and Ever-virgin Mary...." The sanctifying energy of God is ever at work and no one, not even the saints, have had their fill of the love of God. They all are growing in that love, and so the Liturgy can be offered for them as well as with them in the one communion of saints before the throne of God.