



St. Elias Melkite Catholic Church

Proclaiming the Ancient and Orthodox Christian Faith in the Silicon Valley

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: 6pm 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, 6/18
Qurban: Higareda
Social: Gomez
- Next Sunday, 6/25
Qurban: Srour
Social: Gomez

Pray for the Servants of God

The Priests Joseph, Ephrem, Hezekias, Mark, Daniel, Christopher, Moyin, Jerius, Brendan and Anthony
The Readers Cyril and Romanos
The Higareda Family (Qurban)
The Asfour Family (Holy Wine)
The Gomez Family (Social)
Tuan Nguyen
John Andrews
William Carnazzo
Thomas Kalil
Laure Kelly
Kamal & Eugenie Neimat
Alexander Taurke
Paisley Croghan and Family
All fathers of St. Elias parish

Asleep in the Lord in the Hope of the Resurrection

The Priest Charles Aboody
Geno Boulos
Sebastiano and John Carnazzo
Robert Roberson
Fuad Kalil

June 18, 2017: 2nd Sunday After Pentecost - The call of the First Apostle

PRAYER

O You who have granted us to pray together in harmony, and who promised that when two or three are gathered to call upon your name You will give what they ask: do You now fulfill what your servants ask, so far as it is good, granting us in the world to come, eternal life. For You are good, O our God, and You love mankind and we send up glory to You, to the Father and the Son and the Holy Spirit, now and always and forever and ever. Amen.

HYMNS

Troparion of the resurrection (1st tone) After the stone was sealed by the Jews * and the while the soldiers were watching Your spotless body, * You rose, O Savior, on the third day, * bestowing life to the world.* Therefore the heavenly powers cried out to You, O Giver of life: * "Glory to Your resurrection, O Christ! * Glory to Your kingdom! * Glory to Your economy, * O You who alone are the lover of mankind!"

نشيد القيامة باللحن الاول

إن الحجر ختمه اليهود، وجسدك الطاهر حرسه الجنود. لكنك قمت في اليوم الثالث، أيها الخالص، واهباً للعالم الحياة. لذلك قوّات السماوات هتفت اليك، يا مُعطي الحياة: المجد لقيامتك أيها المسيح. المجد لملكك. المجد لتدبيرك، يا محب البشر وحدك.

READINGS

Romans 2:10-16 Brethren, glory, honor and peace to everyone who does good works, first to the Jew, then to the Greek, since with God there is no favoritism. For all those who have sinned without the Law will perish without the Law, and all those who have sinned under the Law will be judged under the Law. Before God, indeed, it is not those who hear the Law who are just, but those who follow the Law who will be justified. When the Gentiles who do not have the Law do by nature what the Law commands, while they do not have the Law, they are their own law: they show the work of the Law written in their hearts. The conscience bears witness to them, even when conflicting thoughts accuse or defend them on the day when God will judge the hidden secrets of men according to what I preach, through Jesus Christ.

Matthew 4:18-23 At that time as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon, who is called Peter, and his brother Andrew, casting a net into the sea (for they were fishermen). And He said to them, "Come, follow Me, and I will make you fishers of men." And at once they left the nets and followed Him. And going farther on, He saw two other brothers, James the son of Zebedee, and his brother John, in a boat with Zebedee their father, mending their nets; and He called them. And immediately they left their nets and their father, and followed Him. And Jesus went about all Galilee, teaching in their synagogues and preaching the Good News of the kingdom, and healing every disease and every sickness among the people.

COMMEMORATION

The Holy Martyr Leontius was an officer of the Roman Army stationed in Tripoli of Phoenicia. He was martyred under Roman Emperor Vespasian (r. 69-79).

ANNOUNCEMENTS

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

The Nativity of the John the Forerunner is this Saturday (24th). We will celebrate by joining the St. Basil community for a Divine Liturgy at 10am.

Our Patronal Feast, St. Elias, is coming next month (July 20th). We will celebrate the feastday with a Divine Liturgy at 12noon and a Picnic Barbeque in the Park the following Sunday with the blessing of cars with Holy Water and the icon of St. Elias. Please mark your calendars. Anyone who would like to help with the organization of the Sunday Picnic please volunteer!

Fr. Sebastian will be in the Holy Land helping to lead the Eparchial Pilgrimage July 6th – 18th. Fr. James Babcock will be here to offer the services on the two weekends during the Pilgrimage. If you need a priest while Fr. Sebastian is away, you may call Fr. Anthony Hernandez, pastor of St. Basil Church (mobile: 408.449.7447; rectory 408.871.0919).

From the Dioceses

When Christ sent the Holy Spirit upon the Apostles and their followers on the first Pentecost, He gave them the divine help to fulfill the command He had given them, “*Go therefore and make disciples of all the nations...*” (Mt 28:19). As we read in the Gospels, they did just that: “*And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs*” (Mk 16:20). With the end of our Pentecost feast, our attention moves to the Apostles and to their work of spreading the message of Christ’s resurrection. Observing the Fast of the Apostles gives us the chance to recall the hardships they endured in fulfilling their mission and to unite by prayer and fasting with those continuing their apostolic mission today. The first seven chapters of the Acts of the Apostles tell us of their activities in Jerusalem. Beginning in chapter eight we see them and their companions taking the Gospel to Samaria, to the Ethiopian on the road to Gaza, to Lydda and Joppa (chapter 9), to Caesarea, the Roman provincial capital (chapter 10) and “*as far as Phoenicia, Cyprus, and Antioch*” (Acts 11:19). When Saul set out on his pursuit of Christians, there were already believers in Damascus (Acts 9). After his conversion, Saul – now Paul – would bring the Gospel through Asia Minor and into Europe. The Acts of the Apostles ends with St Paul being brought to Rome for trial before Caesar. He and St Peter would die there as martyrs in the fulfillment of Christ’s command. Apart from James, the brother of John, whose death is mentioned in Acts 12:2, none of the other Apostles chosen by Christ is mentioned in Acts. Some of the Twelve never seem to have left the Holy Land, remaining together as a kind of apostolic college; others are said to have gone far in spreading the Gospel. The many lives of these Apostles written over the centuries sought to fill in the details. Perhaps the most travelled of the Twelve apart from Peter was St Thomas, who was said to have gone eastward through the Persian Empire to India’s Malabar Coast, according to the Acts of Thomas (c. 200-225 ad). The Syriac Churches of that region, known as St Thomas Christians, claim descent from this Apostle’s converts among the Jewish merchants who had settled there.

The Apostolic Tradition

While the Apostles lived, they were clearly the ultimate authority among the followers of Christ. They had not only seen the Lord, they were the first chosen by Him as His ambassadors to the world. But when there was no one left who had actually witnessed the life, death and resurrection of the Lord, to whom or to what did the early Christians look for surety in their faith? Second-generation Christians were counseled to remember what the eye-witnesses (the Apostles) had passed on to them. Thus Timothy, the disciple of St Paul, was advised by his mentor, “*Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus*” (2 Tm 1:13). But where would the next generation of Christians find the teachings of the Apostles? First and second century believers looked to three sources for these teachings: the Apostolic Writings, the Apostolic Churches, and the Apostolic Succession of Church leaders who maintained the faith of the Apostles.

The Apostolic Writings

Over the next few years the core of this Apostolic Tradition would be written down and circulated among the different local Churches. Some books would be recognized as reflecting that tradition by individual Churches or regional synods. They would form what we call the New Testament. Other books would not be included in the canon (the comprehensive list of the accepted books). Some were rejected because the Jesus they portrayed was not the Jesus of the Apostolic Tradition. Today they are called apocryphal gospels and acts. It was only at the end of the third century that the final list of New Testament books would be accepted by all the local Churches then in existence. Other early writings were respected by the Churches and were considered canonical in some Churches, but not in all. One of the oldest is an epistle from “The Church of God which sojourns in Rome to the Church of God which sojourns in Corinth” (1:1), traditionally called “First Clement,” after St Clement I, who was Bishop of Rome from ad 88 to 99, when this work was written. I Clement was not listed in the final canon. Other early works which were considered Scripture for a time are the first century *Didache* or Teaching of the Twelve Apostles, and the *Protoevangelium of James*, dated to the early second-century.

The Apostolic Churches

In the mid-first century, Christians looked for leadership to the Church of Jerusalem, which later believers would call “the Mother of all the Churches.” In Acts 15:1-29 we read how St Paul’s controversial mission to the Gentiles was discussed by the Apostles and elders of that Church. When the Romans devastated Jerusalem and destroyed the temple in ad 70, the city’s Christians were scattered. The Churches in regional centers which boasted connections to the Apostles, such as Alexandria in Egypt, the “See of St Mark,” and Antioch in Syria, “*where the disciples were first called ‘Christians’*” (Acts 11:26), became prominent. By the end of the first century the Church of Rome, where both Peter and Paul had ended their days, had come to be considered “the Church which presides in love” as St Ignatius of Antioch called it in his Epistle to the Romans. *The Apostolic Succession* – First century Christians also noted how the Apostles, “... preaching through countries and cities, appointed the first-fruits [of their labors] to be bishops and deacons of those who should afterwards believe, having first proved them by the Spirit... and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry” (1 Clement 42, 44). Thus the body of bishops came to be known as the “successors of the Apostles,” and the guarantors of apostolic faith in the Churches throughout the world.

From the Apostolic Tradition

“THERE are two ways, one of life and one of death, but the difference between the two ways is great. This is the way of life: First, you shall love God who made you; secondly, you shall love your neighbor as yourself; and whatever you do not wish to happen to you, do not do to another. Now, this is the meaning of the words, “Bless those who curse you, and pray for your enemies, and fast for those that persecute you”... Now the second commandment of the Teaching is: You shall not commit murder, you shall not commit adultery, you shall not corrupt boys, you shall not fornicate, you shall not steal, you shall not practice magic or use spells, you shall not kill a child by abortion, or destroy that which has been begotten. You shall not desire whatever belongs to your neighbor, you shall not swear falsely or bear false witness. You shall not speak evil (of anyone), or bear malice towards them... You shall hate no one, but some you shall reprove, and for some you shall pray, and some you shall love more than your own life” (*The Didache*, 1, 2).