



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

June 25, 2017: 3rd Sunday After Pentecost

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, 6/25
Qurban: Srour
Social: Gomez
- Next Sunday, 7/2
Qurban: Handal
Social:

Pray for the Servants of God

The Priest Daniel

The Readers Cyril and Romanos

John Srour (Qurban)

The Asfour Family (Holy Wine)

The Gomez Family (Social)

Tuan Nguyen

John Andrews

William Carnazzo

Thomas Kalil

Laure Kelly

Kamal & Eugenie Neimat

Maryam Nemazie

Asleep in the Lord in the Hope of the Resurrection

The Priest Charles Aboody

Geno Boulos

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 (Tone 2): When You descended to death, O immortal Life, * You put Hades to death by the splendor of Your divinity. * And when You raised the dead from below the earth, * all the heavenly powers cried out to you: * "O Giver of life, Christ our God, glory to You!"

نشيد القيامة باللحن الثاني
لما نزلت الى الموت، أيها الحياة الخالدة، أمت الجحيم بسنى لاهوتك. ولما أقمت الاموات من تحت الثرى، صرخت جميع قوات السماويين: أيها المسيح ألهدنا، يا معطي الحياة، المجد لك.

READINGS

Romans 5:1-10 Brethren, now that we have been justified by faith, let us have peace with God through our Lord Jesus Christ, through Whom we have access by faith to that grace in which we stand and exult in the hope of God's glory. And not only this, but we exult also in tribulations, knowing that tribulation produces endurance, and endurance challenge, and challenge hope, and hope does not deceive, for God's love is poured forth in our hearts through the Holy Spirit, Who has been given to us. For why did Christ die at the appointed time for the wicked while we were still weak? Hardly would someone die for a just man; perhaps someone would have the courage to die for a virtuous man. But God proves His love for us, since Christ died for us while we were still sinners. Much more now that we are made just in His blood, shall we be saved by Him from wrath. For if, while we were enemies, we were reconciled with God through His death, much more, now that we are reconciled, shall we be saved by His life.

Matthew 6:22-33 The Lord said: The lamp of the body is the eye. If your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. Therefore if the light that is in you is darkness, how great is the darkness itself! No man can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not be anxious for your life, what you shall eat and drink; nor yet for your body, what you shall wear. Is not life a greater thing than food, and the body than clothing? Look at the birds of the air; they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they? But which of you by being anxious about it can add to his stature a single cubit? And as for clothing, why are you anxious? See how the lilies of the field grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was adorned like one of these. But if God so clothes the wild flower of the field, which today is alive and tomorrow is thrown into the oven, how much more you, O you of little faith! Therefore do not be anxious, saying, 'What shall we eat?' or, 'What shall we drink?', or, 'What are we to wear?' (For all these things the Gentiles seek); for your heavenly Father knows you need all these things. But seek first the kingdom of God and His justice, and all the rest shall be given you besides."

COMMEMORATION

The Holy Martyr Febronia suffered death for Christ as Siliapolis of Mesopotamia, at the beginning of the fourth century in the days of Emperor Diocletian (r. 284-305).

ANNOUNCEMENTS

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).

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 Matthew's Gospel three important moments take place on a mountain: what we call the "Sermon on the Mount" (Mt 5-7), the Holy Transfiguration of Christ (Mt 17:1-9), and the eschatological discourse in which the Lord speaks to the signs of His coming (Mt 24:3 and following). Each of them evokes the memory of an Old Testament event in order to proclaim the person and message of Christ. In both the Sermon on the Mount and the Transfiguration we see Christ depicted in terms recalling Moses' encounter with God on Mount Sinai. There are several points of comparison and/or contrast which have been identified since the first Christian centuries:

Location – Both events take place "on a mountain;" however there are no mountains in Galilee on the scale of Mount Sinai. The place traditionally identified as the site of the Sermon on the Mount is a hillside on the northwestern shore of the [Sea of Galilee](#), near [Capernaum](#). It overlooks a plain which can accommodate thousands. A [Byzantine](#) church was erected there in the fourth century. In the 1930s Italian dictator Mussolini sponsored the building of the Church of the Beatitudes on this site to commemorate the Sermon on the Mount. The place of the Transfiguration is not identified in the Gospels. Jesus took Peter, James and John, we are told, and "*led them up on a high mountain*" (Mt 17:1). In the third century Origen identified the site of the Transfiguration as Mount Tabor, west of the Sea of Galilee, a monadnock, or rocky hill which rises dramatically from the plain which surrounds it. It was a pilgrimage site by the fourth century with several churches at its peak. Today there are two: one Greek Orthodox, the other Roman Catholic, each with a monastery attached. Identifying these Galilee sites as "mountains" emphasizes the connections with the experience of Moses.

The Cloud and Glory – In the days of Moses, "*the glory of the Lord rested on Mount Sinai, and the cloud covered it six days*" (Ex 24:16). When the Father spoke at Jesus' Transfiguration, the "*high mountain*" was overshadowed by "*a bright cloud*" (Mt 17:5). On Sinai "*when the people saw it, they trembled and stood afar off*" (Ex 20:18). On Tabor the disciples "*were fearful as they entered the cloud*" (Lk 9:34), sign of their greater intimacy with the divine presence. On Sinai Moses asked to see the Lord's glory, but the Lord replied: "*You cannot see My face; for no man shall see Me, and live*" (Ex 33:20). At the Transfiguration, on the other hand, Jesus' face "*shone like the sun and His clothes became white as the light*" (Mt 17). What was concealed in the experience of Moses becomes manifested to the disciples on Mount Tabor. As John's Gospel has it, "*we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth*" (Jn 1:14).

The Giving of the Law – On Sinai Moses receives the Law from God, which he then transmits to the people. The heart of the Law is, of course, the Ten Commandments but there is much more besides: ritual precepts, commercial laws, jurisprudence, reparations, money-lending, etc. Chapters 21 through 23 of the Book of Exodus are devoted to these laws. On the mount near Capernaum the Lord Jesus also delivers a Law, the heart of which is expressed in the nine Beatitudes. While most of the Commandments are expressed negatively ("Thou shalt not..."), the Beatitudes are expressed positively as the path to perfection ("Blessed are the..."). As the Ten Commandments were but a part of the Law given to Moses on Sinai, there is more to the Law of Christ than the Beatitudes. In the Sermon on the Mount Christ continues with an expansion of the Ten Commandments (Mt 5:28-47). Not only external actions (e.g. murder, adultery) but interior passions (e.g. anger, lust) deviate from the Law. Love must replace the desire for vengeance and that love must extend to all, even our enemies. The result is that "*Therefore you shall be perfect, just as your Father in heaven is perfect*" (Mt 5:48), which has been described as the summary of the Beatitudes. Perhaps the most remarkable thing about the Sermon on the Mount concerns the way Christ proclaims His Law. On Sinai God gives His Laws to Moses with instructions to set them before the people of Israel. In the Sermon on the Mount it is Christ Himself who teaches in His own name, placing Himself as the equal of Him who gave the Law to Moses: "*You have heard that it was said to those of old... But I say to you...*" (Mt 5: 21, 27, 31-32, 33-34, 38-39, 43-44). The Lord Jesus does not negate the Ten Commandments; rather, He gives them greater depth. As He said, "*Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill*" (Mt 5:17). He completes or fulfills the Law by addressing our inner motivations as well as our actions. If our aim as believers is to know God, then we must know Him from within, by assuming His attitudes and adopting His ways for living. As He is perfect, so ought we to be.

Is This for Everyone? The Sermon on the Mount in Matthew's Gospel is addressed to "the multitudes." Yet in the medieval West a common opinion was that the Beatitudes were "intended for those who strive for perfection; they are based on poverty, chastity and obedience and are therefore primarily for those who join the religious life." Ordinary Christians were counseled that salvation was assured for them if they devoutly observe the precepts of the Church. This opinion was rigorously denounced by Luther and others during the Protestant Reformation as undoing the Sermon on the Mount, but it is still frequently found even in contemporary Roman Catholic writings. The East, on the other hand, has always seen the spirit of the Beatitudes as basic to the Christian life for both monastics and lay people. The ways in which monastics and laypeople will embrace humility, poverty of spirit, compassion, or the pursuit of righteousness will differ, but their essential importance is the same for both. The Beatitudes point out the path to the Kingdom of God, the goal for all Christians. At two significant moments in our liturgical life the central place held by the Beatitudes in our spirituality is reflected. In many churches, particularly in the Slavic tradition, the Beatitudes are sung at the Divine Liturgy during the Little Entrance. As the Gospel Book is carried to the center of the church, this passage from the Sermon on the Mount is sung as the summary of the entire Gospel message of Christ. The second liturgical moment pointing to the universal importance of the Beatitudes in our spirituality takes place at the burial service. The Beatitudes climax the funeral hymns at the funerals of non-monastics (laypersons and priests). They are sung with hymns such as the following inserted between the verses: "May Christ grant rest to you in the city of the living. May He open to you the gates of paradise and make you a citizen of His kingdom. May He remit your sins, for He loves you greatly." Communion with Christ, is the ultimate goal of our life as Christians, whether monastics, clergy or laity. Living the Beatitudes is the universal means to that goal.

The third mountain in Matthew is the Mount of Olives near Jerusalem (Mt 24). The Lord Jesus speaks there of the destruction of Jerusalem, the end of the age and His return. This recalls Zechariah's prophecy that "*The Lord will go forth and fight against those nations, as He fights in the day of battle. And in that day His feet will stand on the Mount of Olives*" (Zech 14:4) and all things shall be renewed.