



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, 8/13
Qurban: Srour
Social: Shihadeh

- Next Sunday, 8/20
Qurban: Higareda
Social: Shihadeh

Pray for the Servants of God

Priests Joseph, Jerius, Moyen

Reader Romanos

Seminarians Oliver Black, Neven

Pesa, Mikhael Naddaff &

Christopher Davel

Srour Family (Qurban)

Shihadeh & Salim Family (Social)

Ernest Lardizabal

Bruce Challberg

McLeod family

Shukri Anton

Higareda family

Gary Potter

Rosalie Mendez

William Connelly

Timothy Stoner

Genevieve Gomez

Michael Manahan

Madeleine Heinze

Kamal & Eugenie Neimat

Isaac & Julia Kaldani

Maher & Therese Salama

Asleep in the Lord in the Hope of the Resurrection

Michael & Zebeida Srour

Robert & Theresa Stoner

August 13th, 2016: 10th Sunday After Pentecost – Healing of the Epileptic Boy Leave-taking of the Feast of the Transfiguration - Maximos the Confessor

PRAYER

O Christ God, when You were transfigured in glory on Mount Tabor, You manifested the splendor of your Divinity to your disciples and sanctified the whole universe by your Light. Illumine us too by the Light of your knowledge. Guide us on the way of your commandments. Make us worthy to inherit your eternal Kingdom. For You are Good and Lover of mankind and to You we render glory and to your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever. Amen.

HYMNS

Troparion of the Resurrection Tone 1: 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, giving life to the world. Wherefore, 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!"

Troparion of the Transfiguration, 7th Tone (3 times): You were transfigured on the mountain, O Christ God showing your disciples as much of your glory as they could hold. Let your eternal light shine also upon us sinners, through the prayer of the Mother of God, O Giver of light, glory to You.

نشيد التجلي باللحن السابع (3 مرات)
تجلّيت أيها المسيح الإله على الجبل. فأظهرت مجدك لتلاميذك على حسب ما استطاعوا. فأضئ لنا أيضًا نحن الخطاة بنورك الأزلّي، بشفاعة والدّة الإله، يا مُعطي النور المجد لك.

Kondakion of the Feast, 7th tone: On the mountain you were transfigured, O Christ our God, and your disciples saw as much of your glory as they could hold, so that when they should see you crucified they would know that suffered willingly, and would proclaim to the world that you are verily the splendor of the Father.

READINGS

1 Cor 4:9-16: BRETHREN, I think God has set forth us the apostles last of all, as men doomed to death, so that we would become a spectacle to the world, and to angels, and to men. We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are honored, but we are without honor! To this very hour, we hunger and thirst, and we are naked and buffeted and have no fixed home. And we labor, working with our own hands. We are reviled and we bless, we are persecuted and we bear with it, we are maligned and we console; we have become as the refuse of this world, the scum of all until this present time. I write these things, not to put you to shame, but to admonish you as my dearest children. For although you may have myriad teachers in Christ, you have not many fathers, for I begat you through the gospel. Therefore, I beg you, be imitators of me, as I am of Christ.

Matthew 17:14-23 At that time a man approached Jesus, and threw himself on his knees before him, saying, "Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. And I brought him to your disciples, but they could not cure him." Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me." And Jesus rebuked him; and the devil went out of him, and from that moment the boy was cured. Then the disciples came to Jesus privately and asked, "Why could we not cast it out?" He said to them, "Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Move from here,' and it will move. And nothing will be impossible to you. But this kind can only be cast out by prayer and fasting." Now while they were gathering together in Galilee, Jesus said to them, "The Son of Man is to be betrayed into the hands of men, and they will kill him: and on the third day he will rise again."

COMMEMORATION

Transfer of the remains of Maximos the Confessor: Maximos is remembered principally on January 21. The transfer of his remains to Constantinople occurred after the Sixth Ecumenical Council, I the year 680. Maximos was born in the year 580 of noble parentage in the city of Constantinople. He was sent to Rome in 646 and induced Pope Martin to call a council in order to defend Orthodoxy against the Monothelite heresy (649). He composed several treatises on the subject and was widely read throughout the Christian world. This brought upon him the anger of Paul, Patriarch of Constantinople, and of the emperor Constance, who promoted the heresy. He was seized by their emissaries and exiled to the Greek province of Thrace and then to Caucasus where he died on August 13, 662.

ANNOUNCEMENTS

Qurban: If you would like to bake the qurban, please make sure it is at the church by Saturday evening. This makes the Sunday morning preparations of the qurban much easier. Thank you!

From the Dioceses

When the Corinthian Church was divided over whose leadership to follow, St Paul asserted his unique role of authority in that Church. It was Paul who had first brought the message of the Gospel to Corinth. In Acts 18 we read how Paul had come from Athens and began presenting his views in the synagogue on every Sabbath. Although many opposed him, he persuaded others, including Crispus, the ruler of the synagogue, to confess the Lord Jesus as the Messiah. St Paul describes his role as founder of the Corinthian Church as the one who “begat” it: “...*though you might have myriad instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel*” (1 Cor 4:15). While many dioceses attribute their founding to an apostle, Corinth is one of the few dioceses with a Scriptural witness to its claim. Today the metropolitan see of Corinth is the oldest and most prestigious diocese in southern Greece, tracing itself back to the apostle Paul, its father.

But Only One Is Your Father

When St Paul says that he “begat” the Corinthian Church, he is clearly speaking in a way Jews of his day would recognize. The Jews commonly called Abraham the father of the God-fearing who would become the people of Israel. This claim was a source of pride for the Jews – one which their own actions did not support. Thus St John the Forerunner and Baptist reproached Jews of his day for claiming that being sons of Abraham made them by definition acceptable to God as Abraham was: “...*do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones*” (Mt 3:9). As some say today, “God has no grandchildren” – we must all live as His children. In Jesus’ day many of the Jewish religious leaders had distorted the teaching of the Law and the Prophets by their “authoritative” interpretations. Jesus rebuked them to their face in these words: “*The scribes and the Pharisees sit in Moses’ seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen by men. ‘They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi.’ But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your Teacher, the Christ. But he who is greatest among you shall be your servant*” (Mt 23: 2-11).

The Lord reproached the Jewish religious leaders for claiming the authority to interpret the Law and using that as a means to attain worldly prestige and power. Jesus’ own disciples were to distance themselves from such practices. This passage is often quoted by many fundamentalist Protestants against the practice in the historic Churches of East and West of calling the clergy “father.” If they are correct, then St Paul clearly was violating Jesus’ precept when he claimed to have fathered the Church at Corinth. When the Gospel passage is read in context, it is clear that the Lord is not speaking against titles or imagery but the abuse they may represent. Even the foremost authority in European Protestantism, John Calvin, did not believe that St Paul was wrong to speak of himself as begetting the Corinthian Church. Commenting on this passage Calvin wrote, “While Paul claims for himself the appellation of father, he does it in such a manner as not to take away or diminish the smallest portion of the honor which is due to God. ... God alone is the Father of all in faith ... But they whom he is graciously pleased to employ as his ministers for that purpose, are likewise allowed to share with Him in His honor while, at the same time, He parts with nothing that belongs to Himself.”

“Fathering” a Church

Every Church – whether eparchy or local parish – has its fathers, in the sense that St Paul used the term. Some were established by missionaries who were sent for that purpose, either to non-Christian areas or to scattered groups of Christians. Other communities were organized by groups of the faithful who had come from elsewhere and wanted to worship in the ways of their own Church. They often formed a society or organization and contacted Church authorities to request a priest to serve them. In some cases they even built a church, then asked for a priest. This was often the case when Eastern Christians first migrated from their homelands in the nineteenth century. These missionaries, grassroots organizers and the bishops who blessed their endeavors are all remembered as “founders of this holy Church” during every Liturgy served in that church.

During the prothesis a particle is offered on the diskos “in memory of and for the remission of sins of the blessed founders of this holy church.” Secondly, “the blessed and ever to be remembered founders of this holy church” are remembered **during the insistent litany** after the Gospel or during the Great Entrance. A similar remembrance is made when this litany is chanted at vespers or orthros. Newer parishes, whose founders are still living, often celebrate a “Founders’ Day” to recognize those who made the Church in their community possible. Such events often include civic recognition, festive meals, and special commemoration at the Liturgy. Our Churches never forget those who have begotten them.

Become a “Blessed Founder”

As new areas develop throughout the country and people move from their home towns to develop them, new Church missions need to be established. In some places recent immigrants from Eastern Christian homelands abroad have arrived as well. Most Eastern Christian dioceses have opened new missions to serve these communities and are eager to learn of other places where their communicants may now be found. Some parishes have begun to serve the Liturgy in areas near their churches, forming “satellite” missions for their members who live beyond regular weekly driving distance. Members from the main church often accompany the priest to serve as chanters, servers or simply to support these efforts by their presence. Elsewhere there are groups of Eastern Christians beyond the reach of any existing parish. Anyone who knows where their Eastern Christian friends or relatives have recently settled should notify their respective dioceses. As bishops learn the whereabouts of their people they can explore the possibility of establishing new outreaches in these areas. By contributing to these efforts we might all help beget a new local Church.