



St. Elias Melkite Catholic Church

Proclaiming the Ancient and Orthodox Christian Faith in the Silicon Valley

14263 Mulberry Dr., Los Gatos, CA 95032

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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: 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, 8/20
Qurban: Srour
Social: Higareda
- Next Sunday, 8/27
Qurban: Shihadeh
Social: Elhage

Pray for the Servants of God

Priests Joseph and Ephrem
Reader Cyril and Romanos
Seminarians Oliver Black, Neven Pesa, Mikhael Naddaff & Christopher Davel
Srour Family (Qurban)
Higareda Family (Social)
Ernest Lardizabal
Genevieve Gomez
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 20th, 2016: 11th Sunday After Pentecost--The Unforgiving Servant – Sixth Day of the Dormition—Commemoration of the Holy Prophet Samuel

HYMNS

Troparion of the resurrection (2nd tone): When You descended to death, O immortal Life, You destroyed Hades 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 بالحن الثاني
لما نزلت الى الموت، أيها الحياة الخالدة، أمت الجحيم بسنى لاهوتك. ولما أقيمت الاموات من تحت الثرى، صرخت جميع قوات السماويين: أيها المسيح أللهنا، يا مُعطي الحياة، المجد لك.

Troparion of the Dormition: In giving birth you have preserved your virginity and in falling asleep you did not forsake the world, O Theotokos. You have passed to life being the Mother of Life. Through your intercession, save our souls from death.

نشيد رقاد العذراء بالحن الاول (3 مرات)
في ولايتك حفظت البتولية، وفي رقادك ما تركت العالم، يا والدة الاله. فانك انتقلت الى الحياة بما أنك ام الحياة. وبشفاعتك تُنقذين من الموت نفوسنا.

Kondakion of the Dormition: Neither death nor the tomb could hold the Mother of God, our watchful Protectress and our unfailing hope. Since she is the Mother of Life. Christ who dwelt in her ever-virginal womb lifted her up to the eternal life.

READINGS

1 Corinthians 9: 2-12: BRETHREN, you are the seal set upon my apostleship in the Lord. My defense against those who question me is this: Have we not a right to eat and to drink? Have we not a right to take around with us a sister woman, as do the other apostles, and the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have not the right of exemption from manual labor? What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends the flock and does not drink of the flock's milk? Do I speak these things on human authority? Or does not the Law also say these things? For it is written in the Law of Moses. *Thou shalt not muzzle the ox that treads out the grain. (Dt.25:4)* Is God concerned about the oxen, or does he say this simply for our sakes? These things were written for us. For he who plows should plow in hope, and he who threshes. in the expectation of partaking of the fruit. If we have sown for you spiritual things, is such an affair if we reap from you material things? If others share in this right over you. why should it not rather go to us? Yet, we have not used this right, but we bear all our expenses. lest we be a hindrance to Christ's Good News.

Matthew 18:23-35: The Lord told this parable: "The kingdom of heaven may be compared to a king who desired to settle accounts with his servants. And when he had begun the settlement, one was brought to him who owed him millions. And as he had no means of paying, his master ordered him to be sold, with his wife and children and all he had, and payment to be made. But the servant fell down and begged him, saying, 'Have patience with me and I will pay you all.' And moved with compassion, the master of that servant released him, and forgave him the debt. But as that servant went out, he met one of his fellow-servants who owed him a small amount, and he laid hold of him and throttled him, saying, 'Pay what you owe.' His fellow-servant therefore fell down and began to entreat him, saying, Have patience with me and I will pay you all.' But he would not; but went away and threw him into prison until he would pay what was due. His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of what had taken place. Then his master called him, and said to him, 'Wicked servant, I forgave you all the debt, because you begged me. Should not you also have had pity on your fellow-servant, even as I had pity on you?' And his master, being angry, handed him over to the torturers until he would pay all that was due to him. So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts."

COMMEMORATION

Holy Prophet Samuel: Samuel grew and was educated in the Temple of God at Shilo. He was appointed a judge over Israel and died of old age about the year 1010 BC, at the end of King Saul's reign.

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

The Church commemorates on its calendar holy men and women throughout the ages: from the first days of the Old Testament, from the New Testament and from the era of the Church. We honor the saints of today, rejoicing that God is still bestowing His Spirit in our own time. We revere the Old Testament saints, who illustrate that there have always been people who responded to God's love, even in times and places far different from our own. One such holy figure from the Old Testament is the holy prophet Samuel, whom our Church remembers on August 20. Samuel is revered as the last of the Judges, the tribal chiefs who ruled the Hebrew people between the time of Moses and Joshua (c. 1250 bc) and the naming of Saul as the first king of Israel in c. 1050 BC. His story is told in the Old Testament's first book of Samuel. Four books in our Bibles, called 1 and 2 Samuel and 1 and 2 Kings (called 1 - 4 Kingdoms in the LXX) tell the story of the rise of the unified Israelite kingdom in the tenth and ninth centuries BC.

The Birth of Samuel

Samuel's family was Kohathite, a family of Levi, dwelling in the tribal allotment of the tribe of Ephraim. The Levite town was called Ramathaim- Zophim (or Rama) some 4 or 5 miles northwest of the later city of Jerusalem. His father, Elkanah, had two wives Peninnah, who had several sons and daughters, and Hannah, who was reproached by Peninnah for being childless. One time, on the family's annual pilgrimage to Shiloh, Hannah vowed that, were God to give her a son, she would dedicate him to God's service. Many of the Fathers, pointing to Hannah's silent prayer, saw it as a model of heartfelt, if unspoken prayer. Although her prayer could not be heard by those nearby, it was heard by God. A while after returning home, Hannah conceived and bore a son whom she called Samuel ("asked of God") because the Lord had listened to her prayer. When the child was older, Hannah returned with him to Shiloh to give thanks and offer him to the Lord with the prayer we know as the Canticle of Hannah (1 Sm 2:1-10): *"My heart rejoices in the Lord; my horn is exalted in the Lord. I smile at my enemies, because I rejoice in Your salvation. No one is holy like the Lord, for there is none besides You, nor is there any rock like our God...The bows of the mighty are broken, and those who stumbled are girded with strength. Those who were full have hired themselves out for bread, and the hungry have ceased to hunger. Even the barren has borne seven, and she who has many children has become feeble. ... The Lord makes poor and makes rich; He brings low and lifts up. He raises the poor from the dust and lifts the beggar from the ash heap, to set them among princes and make them inherit the throne of glory. For the pillars of the earth are the Lord's, and He has set the world upon them. He will guard the feet of His saints, but the wicked shall be silent in darkness....The Lord will judge the ends of the earth. He will give strength to His king, And exalt the horn of His anointed.* We chant Hannah's prayer of thanksgiving as the third biblical canticle at Orthros during the Great Fast.

Samuel Is Called by God

The infant Samuel remained at Shiloh and grew to assist Eli the priest of the shrine. This is why he is often depicted in icons holding a censer. There is a touching story describing Samuel's first experience of God, when, according to Josephus (*Antiquities of the Jews*, Bk 5), he was twelve years old. It happened "... while Samuel was lying down, that the Lord called Samuel. And he answered, "Here I am!" So he ran to Eli and said, "Here I am, for you called me." And he said, "I did not call; lie down again." And he went and lay down. Then the Lord called yet again, "Samuel!" So Samuel arose and went to Eli, and said, "Here I am, for you called me." He answered, "I did not call, my son; lie down again." (Now Samuel did not yet know the Lord, nor was the word of the Lord yet revealed to him.) " And the Lord called Samuel again the third time, so he arose and went to Eli, and said, "Here I am, for you did call me." Then Eli perceived that the Lord had called the boy. Therefore Eli said to Samuel, "Go, lie down; and it shall be, if He calls you, that you must say, 'Speak, Lord, for Your servant hears.'" So Samuel went and lay down in his place. Now the Lord came and stood and called as at other times, "Samuel! Samuel!" And Samuel answered, "Speak, for Your servant hears"... And all Israel from Dan to Beersheba knew that Samuel had been established as a prophet of the Lord" (1 Sm 3:4-10, 20). In Jewish tradition Samuel is described as being equal to Moses, since God spoke directly to him.

Samuel Becomes Judge

Eli the priest had become the most righteous judge among the Hebrews, but his sons did not take after their father and were known as corrupt. With Eli's death the unity of the Hebrew tribes began fragmenting until Samuel took Eli's place as principal judge of the nation, traveling on a circuit from Ramah to the shrines of Bethel, Gilgal, and Mizpah to administer justice. During Samuel's time as judge the Philistines became the most significant power in the region and, therefore the greatest threat to the independence of the Hebrews. At one point the Philistines even captured the Ark, with its relics of the Exodus, the very symbol of the Israelites' identity as the people of God and held it for ransom. Finally the Hebrew chieftains' united under Samuel and defeated the Philistines. In old age Samuel made his sons judges, but they "*turned aside after dishonest gain, took bribes, and perverted justice*" (1 Sm 8:3). As a result the elders pressured Samuel, "*make us a king to judge us like all the nations*" (1 Sam 8:5). With God's guidance Samuel reluctantly agreed to their request but warned them that God was their king – if they wanted an earthly king they would be rejecting Him and inviting tyranny. The chieftains prevailed and Saul was chosen to be their king. Samuel secretly anointed Saul as king, as he would anoint the next king, David indicating their choice by God as ruler of His people. Icons of Samuel often depict him holding a vessel of oil with which he anointed both Saul and his successor, David. Samuel lived to see God reject Saul as an unrighteous king and select David to replace him. He saw Saul try to have David killed, then finally accept David as God's choice to inherit the kingdom. In 1 Sm 25:1 we are told that Samuel died and was buried at Rama, his home town. Rabbinic tradition says that Samuel lived to be 52 years old. The traditional site of Samuel's tomb is the Palestinian village of Nabi Samwil, which overlooks Jerusalem. A succession of churches – the last of which became a mosque in the eighteenth century – was built over the tomb which itself houses a synagogue. In the fifth century ad St Jerome wrote that Samuel's remains had been moved to Chalcedon by Emperor Arcadius and the Byzantine monastery in Nabi Samwil was simply a memorial.

Priest, Prophet, Ruler

The prophet Samuel has been seen as a type of Christ, because his ministry included a priestly and a prophetic dimension as well as being a judge and ruler in Israel. Thus he foreshadowed Christ, who offers Himself in sacrifice as priest, teaches prophetically what He hears from the Father (see Jn 15:15), and is glorified on the cross as King of the Jews.