



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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August 27th, 2016: 12th Sunday After Pentecost—The Rich Young Man

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, 8/27
Qurban: Shihadeh
Social: Elhage
- Next Sunday, 9/3
Qurban: Srour
Social: Nadia Farah

Pray for the Servants of God

Priests Christopher and Anthony

Reader Cyril and Romanos

Shihadeh Family

Elhage Family

Sr. Iliana

Thomas Kalil & family

Natalia Carnazzo

William & Araceli Carnazzo

Genevieve Gomez

Kamal & Eugenie Neimat

Isaac & Julia Kaldani

Maher & Therese Salama

Asleep in the Lord in the Hope of the Resurrection

Robert & Theresa Stoner

HYMNS

Troparion of the Resurrection (Tone 3): Let all in heaven rejoice and all on earth be glade, for the Lord has exerted power with His arm: By death He has trampled upon Death and has become the firstborn from the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

Kontakion of the Nativity of the Theotokos (Tone 4): Through your holy birth, O Immaculate One, Joachim and Anne were delivered from the shame of childlessness, and Adam and Eve from the corruption of death. Your people, redeemed from the debt of their sins, cry out to you to honor your birth: "the barren one gives birth to the Mother of God the Sustainer of our life!"

قنداق الختام لميلاد السيدة باللحن الرابع
ان يواكيم وحنة من عار العقر أطلقا، وأدم وحواء من فساد الموت أعتقا، بمولدك المقدس أيتها الطاهرة. فله يُعيد شعبك
أيضاً، وقد أنقذ من تبعّة الزلاّت، صارخاً اليك: العاقر تلدُ والدة الإله مُغذّية حياتنا.

READINGS

1 Cor. 15:1-11 BRETHREN, I remind you of the Good News I preached to you, and which you received, and in which you stand, through which also you are being saved, if you hold fast to it as I preached it to you — otherwise you would have believed in vain. For I delivered to you first of all what I had also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He appeared to Kephaz, and after that, to the Twelve. Then He was seen by more than five hundred brethren at one time, many of whom are still with us, while some have fallen asleep. After that, He was seen by James, then by all the apostles, and last of all, as by one born out of due time, He was seen also by me. For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted God's Church. But by God's grace, I am what I am, and His grace in me has not been fruitless — in fact, I have labored more than any of them, yet not I, but God's grace with me. Whether it be I or they (who speak), this is what we preach, and this you have believed.

Matthew 19:16-26 At that time a certain young man came to Jesus and said, "Good Master, what good work shall I do to have eternal life?" He said to him, "Why do you call Me good? No one is good but God. But if you will enter into life, keep the commandments." He said to Him, "Which?" And Jesus answered, -*"Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and mother, and, thou shalt love thy neighbor as thyself."* The young man said to Him, "All these I have kept; what is still lacking in me?" Jesus said to him, "If you will be perfect, go, sell what you have, and give to the poor, and you shall have treasure in heaven; and come, follow Me." But when the young man heard these words, he went away sad, for he had great possessions. But Jesus said to His disciples, "Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. And further I say to you it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven." The disciples, hearing this, were exceedingly astonished, and said, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

COMMEMORATION

Our Holy Father Pimen: Pimen lived in the fourth century in the desert of Egypt.

ANNOUNCEMENTS

The Beheading of John the Forerunner: Divine Liturgy, Tuesday 29th of August, 12noon

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!

Singing Practice: Every Saturday from 4-5pm, we are now having singing practice. All are welcome to come learn and help.

From the Dioceses

In today's reading St Paul articulates what he calls "*the Gospel*," the heart of the Christian message "*in which you stand, by which also you are saved*" (1 Cor 15:1, 2). That Gospel is the message of Christ's resurrection: both that He rose (the historical event) and that He is risen (that He lives now in glory). St Paul stresses here that he **received** this Gospel which he has passed on to the Corinthians. We are told that, after Paul was converted and baptized, he stayed for "*some days with the disciples at Damascus. Immediately he preached the Christ in the synagogues, that He is the Son of God*" (Acts 9:19, 20). After "*many days were past*" (v.23) he went to Jerusalem and was taken to the Apostles. It has been generally assumed that St Paul "received" the Gospel at these early contacts. St Paul himself, writing earlier to the Galatians, gives us another scenario. He affirmed that "*... the Gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ*" (Gal 1:12). Here St Paul is emphasizing the divine origin of the Gospel message – it is not just a story or philosophy developed by men; its origin is God.

Appearances of the Risen Christ

Paul indicated that his message is "*...that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures*" (1 Cor 15:3, 4), then lists a number of people who saw the risen Christ, some of whom are mentioned in the Gospels while others are not. The first mentioned are "Cephas, then the twelve." The Evangelists recount a number of these manifestations as well. They also say that Christ's tomb was first found to be empty by the myrrh-bearing women who heard the angelic announcement of the Resurrection but did not see Jesus. Only John tells of Christ manifesting Himself to Mary Magdalene, who "*came and told the disciples that she had seen the Lord*" (Jn 20:18). Paul does not mention any of these women. In the Roman Empire the witness of women had no legal standing. They could not vote or hold office. They could not give testimony or even witness legal documents. To proclaim Christ's resurrection on the strength of a woman's testimony would have been unthinkable.

Appearance to 500 Brethren

The remaining appearances which St Paul cites here are not found in the Gospels. There are no first century document attesting to them. The most questioned is St Paul's testimony that Christ was seen by "*over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep*" (v. 6). Such a manifestation would have attracted such attention that many would have recorded it. Some have speculated that this appearance refers to the Ascension. St John Chrysostom acknowledges the existence of this opinion but does not adopt it himself. His comment on this verse is based, of course, on the original Greek which is not translated literally in modern English Bibles. It reads: "*After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep* (1 Cor 15:6). Chrysostom offered this opinion: "Some say that *above* means *above, from heaven*; that is, not walking upon earth, but above and overhead He appeared to them: adding, that it was Paul's purpose to confirm, not only the Resurrection, but also the Ascension. Others say that the expression, *above five hundred*, means *more than five hundred*" (Hom. 38 on 1 Cor.).

The Appearance to James

The Lord Jesus' relatives appear frequently in the Gospels as doubters of His mission. They reacted strongly when Jesus called together the Twelve at the start of His work, "*But when His own people heard about this, they went out to lay hold of Him, for they said, 'He is out of His mind'*" (Mk 3:21). Jesus' relatives are depicted as "outsiders" to the community of His followers. "*Then His brothers and His mother came, and standing outside they sent to Him, calling Him. And a multitude was sitting around Him; and they said to Him, 'Look, Your mother and Your brothers are outside seeking You.'* But He answered them, saying, '*Who is My mother, or My brothers?*' And He looked around in a circle at those who sat about Him, and said, '*Here are My mother and My brothers! For whoever does the will of God is My brother and My sister and mother*'" (Mk 3:33-35). It does not seem that Jesus' relatives were among His disciples before His resurrection, with the likely exception of the Theotokos. This may be why the Lord entrusted her to His favorite disciple, John. After the Resurrection, however, we find James, the son of St Joseph by his first wife, described as a leading apostle. He and other family members may have been converted when Christ appeared to James, as St Paul mentioned. Since James, as the eldest son, was the head of the family it was natural that the believers in Jerusalem looked to him as the head of their local Church.

All the Apostles

We are used to thinking of the Twelve first chosen by Christ as "the Apostles." In the Scriptures, however, the term apostle is also used for the Seventy whom He sent "*two by two before His face into every city and place where He Himself was about to go*" (Lk 10:1). The two disciples who encountered the risen Christ on the road to Emmaus (see Lk 24:13-35) were of this company.