



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

- Next Sunday, 9/10
Qurban: Elhage
Social: Shihadeh
- This Sunday, 9/17
Qurban: Higareda
Social: Shihadeh

Pray for the Servants of God
Priests Christopher and Anthony
Readers Cyril and Romanos
Elhage Family (Qurban)
Shihadeh Family (Social)
Anna Higareda
Rosalie Mendez
Adel Hariz
Laure Kelly
Sr. Iliana
Antony and Rosemary Antunes
Genevieve Gomez
Kamal & Eugenie Neimat
Isaac & Julia Kaldani
Maher & Therese Salama

Asleep in the Lord in the Hope of the Resurrection
Souad Elhage
Hanna Moussy
Afaf Moussy
Jitsuko Hashimoto
Florence Mendez

Sunday, September 10, 2017

14th Sunday After Pentecost – The King's Marriage Feast

الاحد 10 ايلول 2017

الاحد الرابع عشر بعد العنصرة

HYMNS

Troparion of the Resurrection (Tone 5): Let us, O faithful, praise and worship the word, coeternal with the Father and the Spirit, born of the Virgin for our Salvation, for He was pleased to be lifted in the flesh upon the cross, and to endure death, and to raise the dead by His glorious resurrection.

نشيد القيامة باللحن الخامس

لنشيد نحن المؤمنين ونسجد للكلمة، الأزلي مع الأب والروح، المولود من العذراء لخلصنا. لأنه ارتضى أن يصعد بالجسد على الصليب، ويحمل الموت، وينهض الموتى بقيامته المجيدة.

Troparion of the Nativity: Your Nativity, O Mother of God, heralded joy to the whole universe, for from you rose the Sun of Justice, Christ our God. Taking away the curse, He imparted the blessings, any by abolishing death, He gave us everlasting life.

نشيد لميلاد السيدة باللحن الرابع

ميلادك يا والدة الاله، بشر بالفرح المسكونة كلها. لأنه منك أشرق شمس العدل المسيح إلهنا. فحل اللعنة ووهب البركة، وأبطل الموت ومنحنا الحياة الابدية.

Kondakion of the Nativity: 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, celebrate your birth crying out to you: "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 تبعه الزلات، صارحاً اليك: العاقرة تلد والدة الاله مُعذبة حياتنا.

READINGS

Gal 6:11-18 BRETHREN, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites. But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God's Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

John 3:13-17 The Lord said, "No one has gone up into heaven except the one who has come down from heaven: the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in him may not perish, but may have life everlasting." For God so loved the world that he gave his only-begotten Son, that those who believe in him may not perish, but may have life everlasting. For God did not send his Son into the world in order to judge the world, but that the world might be saved through him.

COMMEMORATION

The Holy Martyrs Menodora, Metrodora, and Nymphodora were put to death for the Faith in Bythnia, under Galerius Maximianus, c. AD 305.

ANNOUNCEMENTS

Exaltation of the Cross: We will join the St. Basil community for a Vigil Divine Liturgy, Wednesday, September 14th, 7:30pm.

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

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

What makes a person righteous before God? It is a question that religious people continually ask of themselves and their spiritual leaders.

The Torah

Jews consider the Torah (the Law) as the cornerstone of their experience of God. Just as Christians see the Gospels as the heart of the New Testament, Jews see the Torah, the first five books of the Bible, as the core of the Hebrew Scriptures. The Torah contains the Commandments which God gave through Moses; observing them is what makes someone an “observant” Jew, obedient to the expressed will of God. *“You shall observe My judgments and keep My ordinances, to walk in them: I am the Lord your God. You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the Lord”* (Lv 18: 4, 5). When we think of the precepts of the Law which Moses received from God we think of the Ten Commandments. In fact, there are many other precepts in the five Old Testament books of Moses. Later Jews came to see 613 commandments as prescribed in the Torah, including ritual and other precepts in addition to the moral laws. Various Jewish traditions number these precepts differently but all see the observance of the Law of Moses as the way to righteousness before God.

Christ and the Law

In the Gospels Christ is not depicted as critical of the Law but as endorsing it. He was critical of people who abused the precepts of the Law, using it to look down on others or control them. Thus, in the parable of the Publican and the Pharisee Christ says that the Pharisee, who observed the precepts of the Law, did not attain righteousness through his actions because he made of them a way to look down upon his neighbor, the Publican. Observing the precepts of the Law was good, but not enough to make a person godly. The same is true today. As the twentieth-century Greek elder St Porphyrios observed, some people “... make prostrations and cross themselves in church and they say, ‘we are unworthy sinners’, then as soon as they come out they start to blaspheme everything holy whenever someone upsets them a little.” Jesus taught that the ceremonial precepts of the Torah were good, but that there was something most important. He confronted the Pharisees for insisting on these precepts while neglecting its more humane counsels: *“Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone”* (Mt 23:23). Christ also pointed towards more than mere observance of the various precepts of the Torah. He directed people to see that the Law was to be fulfilled through Him. *“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 did not explain how this was to happen; it was the Apostolic Church, directed by the Holy Spirit which came to see that there was a way for people of all kinds to be righteous before God. It was not by assiduously observing the precepts of the Torah but by living in Christ, who perfectly fulfilled the Father’s will for Him on earth.

St Paul on Christ and the Law

St Paul was convinced that Christ had fulfilled the Law as He had promised, teaching that *“Christ is the end [i.e. completion] of the Law for righteousness to everyone who believes”* (Rom 10:4) and that therefore *“...by the works of the Law no flesh shall be justified”* (Gal 2:16). Obeying the precepts of the Law because they are the will of God is the heart of a righteous observance of the Torah. And so, by submitting Himself completely to the Father’s will, Christ totally fulfilled the moral precepts of the Law. In the Garden before His arrest Christ prayed, *“O my Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will”* (Mt 26:39). He accepted even “this cup” (His approaching passion) if it were His Father’s will. Christ is also the fulfillment of the ritual precepts of the Law in that He replaces the temple and its cult as the authentic worship of God. When Jesus entered the temple, He drove out those selling the animals needed for sacrifice. People often see this as an attack on commercialism in religion, but this was not Jesus’ point. Asked for a sign to explain His actions, He replied: *“‘Destroy this temple, and in three days I will raise it up.’ Then the Jews said, ‘It has taken forty-six years to build this temple, and will You raise it up in three days?’ But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said”* (Jn 2:19-22). The Temple would be “rebuilt” as the risen body of Christ. Its offerings would be fulfilled in Christ’s offering of Himself, the eternal sacrifice, in which we share at the Divine Liturgy.

Not an Easy Out

St Paul’s insistence that a person is not made righteous by observing the Law led some people to conclude that they could do whatever they wanted. St Paul never taught that. The point of his teaching is that a person does not **earn** righteousness by observing the Law. He saw that observing the Commandments or following the lead of the Church was a way of sacrificing our own will in union with Christ who did the same. Thus the believer can say with St Paul, *“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me”* (Gal 2:20). Uniting ourselves with Christ is the way to attain righteousness according to the New Covenant. We do so in the sacrifice of praise which is the Liturgy and in the crucifying of our own will by keeping His precepts and those of His Church.