



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, 9/17
Qurban: Higareda
Social: Shihadeh
- This Sunday, 9/24
Qurban: Shihadeh
Social: Kaldani

Pray for the Servants of God
Priests Christopher and Anthony
Readers Cyril and Romanos
Higareda Family (Qurban)
Shihadeh Family (Social)
Laure Kelly
Nabil Matta
Sr. Iliana
Genevieve Gomez
Seraphim Higareda
Kamal & Eugenie Neimat
Isaac & Julia Kaldani
Maher & Therese Salama

Asleep in the Lord in the Hope of the Resurrection
Fuad & Renee Kalil
Sebastiano & Alfia Carnazzo
Sheila Carnazzo
Robert & Alice Robertson

Sunday, September 17, 2017

15th Sunday After Pentecost – The Great Commandment

الاحد 17 ايلول 2017

الاحد الخامس عشر بعد العنصرة

HYMNS

Troparion of the Feast: “O Lord, save Your people and bless Your inheritance, grant victory to your kingdom over its enemies. And preserve Your community by the power of Your Cross.”

Σώσον Κύριε τόν λαόν σου καί ευλόγησον τήν κληρονομίαν σου, νίκας τοίς Βασιλεύσι κατά βαρβάρων δωρούμενος καί τό σόν φυλάττων διά τοῦ Σταυροῦ σου πολιτευμα.

نشيد الصليب الكريم المقدس باللحن الاول
خِصْن يَا رَبِّ شَعْبَكَ وَبَارِكْ مِيرَاثَكَ مَا نَحْنَا الْعَالَمِ السَّلَامِ، وَاحْفَظْ بِقُوَّةِ صَلِيبِكَ رَعِيَّتَكَ.

Kondakion of the Feast: O Christ our God, who chose by Your free volition to be elevated upon the holy cross, grant Your mercies to Your new people who are called by Your name. In Your power gladden the hearts of our public authorities. Strengthen them in every good deed so that Your true alliance may be for them a weapon of peace and a standard of victory.

قنطاق الختام لرفع الصليب (اللحن الرابع)
يَا مَنْ رُفِعَ عَلَى الصَّلِيبِ طَوْعًا، أَيُّهَا الْمَسِيحُ الْإِلَهِي، امْنَحْ رَأْفَتَكَ لِشَعْبِكَ الْجَدِيدِ الْمَلْقَبِ بِاسْمِكَ. فَرِّحْ بِقُدْرَتِكَ مَلُوكَنَا الْمُؤْمِنِينَ. مَا نَحْنَا إِيَاهُمْ الْعَلِيَّةَ عَلَى مَحَارِبِهِمْ. لَنْكُنْ لَهُمْ نُصْرَتَكَ سِلَاحَ سَلَامٍ وَشِعَارَ انْتِصَارٍ.

READINGS

Galatians 2:16-21 (from Twenty First Sunday after Pentecost) BRETHREN, we know man is not justified by the works of the Law, but by faith in Jesus Christ. Hence we also believe in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law, because by the works of the Law no man will be justified. But if, while we are seeking to be justified in Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means. For if I rebuild the things I destroyed, I make myself a sinner. For through the Law I have died to the Law that I may live for God. With Christ I am nailed to the cross. It is now no longer I who live, but Christ is living in me. And the life I now live in the flesh, I live within the faith in the Son of God who loved me and gave himself up for me.

Mark 8:34-38; 9:1 (Sunday after the Holy Cross) The Lord said, “If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of the Good News will save it. For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father.” And he said to them, “Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power.”

COMMEMORATION

The Holy Martyrs Sophie and her three daughters, Faith, Hope, and Charity were martyred in Rome (c. AD 125).

ANNOUNCEMENTS

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.