



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: 7pm Online
See website for link

Sunday School
During Sunday Coffee Social

Contact the Pastor
Rev. Sebastian Carnazzo
Phone: (831) 229-8350
SebastianCarnazzo@gmail.com

Sunday Socials

- This Sunday, 10/15
Higareda
- Next Sunday, 10/22

Pray for the Servants of God
Priests Christopher and Anthony
Reader Romanos
Higareda Family
Christopher and Anh Ciardella
James Ferguson
Amani Farah
Laure Kelly
Nabil Matta
Jessica and Steven Vergano
Sr. Iliana
Genevieve Gomez
Kamal & Eugenie Neimat
Isaac & Julia Kaldani
Maher & Therese Salama

**Asleep in the Lord in the Hope
of the Resurrection**
Gary Potter
Charles Noble

Sunday, October 15, 2017

4th Sunday After The Holy Cross: Fathers of the 7th Ecumenical Council

الأحد 15 تشرين الأول 2017

الاحد الرابع بعد عيد الصليب المقدس - أحد القديسين آباء المجمع المسكوني السابع

HYMN

Troparion of the Resurrection Tone 2: 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 باللحن الثاني

لما نزلت الى الموت، أيها الحياة الخالدة، أمت الجحيم بسنى لاهوتك. ولما أقمت الاموات من تحت الترى، صرخت جميع قوات السماويين: أيها المسيح ألهنا، يا مُعطي الحياة، المجد لك.

Troparion of the Fathers Tone 8: O Christ our God, you are infinitely glorified for You established our fathers as radiant stars on earth. Through them, you led us to the true faith. O Most Merciful One, glory to You!

READINGS

Titus: 3: 8, 15: My son Titus, this saying is true, and in this matter I want to insist that those who believe in God be careful to excel in good works: these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile. Avoid a factious man after warning him once or twice, knowing that such a man is perverted and sins, since he is condemning himself. When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apollos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

Luke 8: 5-15 The Lord told this parable: "The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under foot, and the birds of the air ate it up. And other seed fell upon the rock, and as soon as it had sprung up it withered away, because it had no moisture. And other seed fell among thorns, and the thorns sprang up with it and choked it. And other seed fell upon good ground, and sprang up and yielded fruit a hundred-fold." As he said these things he cried out, "He who has ears to hear, let him hear!" But his disciples then began to ask him what this parable meant. He said to them, "To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that 'Seeing, they may not see, and hearing they may not understand.' Now the parable is this: The seed is the word of God. And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved. Now those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away. And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience." When he had said this, he cried out "He who has ears to hear, let him hear!"

COMMEMORATION

The Holy Martyr Lucian, Priest of Antioch who tried to make his people love and study the Holy Scriptures, was martyred in Nicomedia under Emperor Maximianus

ANNOUNCEMENTS

SAINTS DAY PARTY - TUESDAY, OCTOBER 31 @ 5:00pm All parishioners are invited to attend our Saints Day Party. Children (and adults if you choose) should come dressed like their favorite Saint from the Old Testament, New Testament, or Church History. We will have a brief evening prayer together, followed by dinner and games. One of the games will be "Guess that Saint." Bring a bag of your favorite candy to share. Dinner will be provided.

RESTORING THE TRADITION



The Second Council of Nicaea – the seventh ecumenical council – which we remember every October is chiefly known for formally recognizing the use of icons as a consequence of the Incarnation. If the Word of God could take on human nature He could be depicted in images. The council, held in ad 787, decreed that, “As the sacred and life-giving cross is everywhere set up as a symbol, so also should the images of Jesus Christ, the Virgin Mary, the holy angels, as well as those of the saints and other pious and holy men be embodied in the manufacture of sacred vessels, tapestries, vestments, etc., and exhibited on the walls of churches, in the homes, and in all conspicuous places, by the roadside and everywhere, to be revered by all who might see them. For the more they are contemplated, the more they move to fervent memory of their prototypes. Therefore, it is proper to accord to them a fervent and reverent adoration, not, however, the veritable worship which, according to our faith, belongs to the Divine Being alone – for the honor accorded to the image passes over to its prototype, and whoever venerate the image venerate in it the reality of what is there represented.”

While the veneration of icons was officially accepted by the Greek and Latin Churches at this council, it did not mark the end of iconoclasm. Beginning in 811 the Byzantine army had suffered a series of military defeats at the hands of the Bulgars. One emperor had been killed in battle and his two successors

forced to abdicate because of military losses. In 814 the new emperor, Leo the Armenian reasoned that “all the emperors, who took up images and venerated them, met their death either in revolt or in war; but those who did not venerate images all died a natural death, remained in power until they died, and were then laid to rest with all honors.” As a result, he decreed a revival of iconoclasm, which continued until the “Triumph of Orthodoxy” in 843, which we celebrate on the First Sunday of the Great Fast.

Consequences of the Council’s Teaching

In addition to its dogmatic decree, Nicaea II issued a number of canons, some connected to its doctrine on icons; others dealing with various questions of Church discipline. The issues relating to the matter of icons include: *The use of relics* (Canon 7) – Since the Roman persecutions of the first centuries it was customary to erect altars over the tombs of – or at least the relics of – the martyrs and other saints. During the era of iconoclasm altars had been consecrated without the usual relics which the iconoclasts saw as idolatrous. Nicaea II mandated that the practice be revived and that relics be inserted in any altars consecrated without them, “For as they took out of the churches the presence of the venerable images, so likewise they cast aside other customs, which we must now revive and maintain in accordance with the written and unwritten law. We decree therefore that relics shall be placed with the accustomed service in as many of the sacred temples as have been consecrated without the relics of the Martyrs.”

Iconoclastic books (Canon 9) – Copies of iconoclastic writings were to be withdrawn from circulation, “And if anyone is found hiding such books, if he be a bishop or presbyter or deacon, let him be deposed; but if he be a monk or layman, let him be anathema.”

Matters of Church Order

During the conflict over images, matters of Church order in place for centuries fell into disuse. The Council restored the earlier practice on: *The selection of bishops* (canons 2, 3) - The chief qualification for office in the Church had often become the candidate’s stance on the question of icons. The council mandated the metropolitan of each province to conduct a “diligent examination” to see whether candidates for the office of bishop “be zealously inclined to read diligently, and not merely now and then, the sacred canons, the holy Gospel, and the book of the divine Apostle, and all other divine Scripture; and whether he lives according to God’s commandments, and also teaches the same to his people” (Canon 2). The Council affirmed that “he who is raised to the episcopate must be chosen by bishops, as was decreed by the holy fathers of Nicaea” (Canon 3). The iconoclastic era had seen regular interference in the choice of bishops by the emperors and their representatives. The council sought to return the choice of bishops to the bishops of the local provinces. Local synods were to resume meeting twice each year as previously. “And if any prince be found hindering this being carried out, let him be excommunicated. But if any of the metropolitans shall take no care that this be done, he being free from constraint or fear or other reasonable excuse, let him be subjected to the canonical penalties” (Canon 6).