



# 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

**Bible Study**  
Wednesdays: 7pm Online

**Catechism Class**  
Tuesdays: 7pm Online

**Sunday School**  
During Sunday Coffee Social

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

## Sunday Socials

- This Sunday, 11/5  
Kaldani
- Next Sunday, 11/12

## Pray for the Servants of God

Priests Christopher and Peter  
Teresita Barba  
Steven and Patricia Rogers  
Linda & Carlino Carnazzo  
Elijah Taurke  
Joseph and Rose  
William Connelly  
Amani Farah  
Laure Kelly  
Nabil & Itaf Matta  
Genevieve Gomez  
Kamal & Eugenie Neimat  
Isaac & Julia Kaldani  
Maher & Therese Salama  
The Expectants Mothers Anh  
Ciardella, Anna Higareda, Leila  
Carnazzo, Monica Ortiz  
The Catechumens Jonathan and  
Maria Wright, Jess and Valerie  
Guy, and Kevin Pinson

## Asleep in the Lord in the Hope of the Resurrection

Reader Romanos  
Ernest & Marion Young  
Sheila Carnazzo  
Gary Potter  
Charles Noble

**Sunday, November 5, 2017: 5<sup>th</sup>**

**Sunday After the Exaltation of the Holy Cross – The Rich Man and Lazarus**

**الاحد 5 تشرين الثاني 2017**

**الاحد الخامس بعد رفع الصليب ، لعازر والرجل الغني**

## HYMN

**Troparion of the resurrection (5th tone):** 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.

## READINGS

**GALATIANS 6:11-18 (22nd SUNDAY AFTER PENTECOST):** 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 follows 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.

**(غلاطية 6 : 11-18)** يا اخوة، أنظروا بأي حروف كتبت اليكم بيدي. ان جميع الذين يريدون أن يرضوا بحسب الجسد، هؤلاء يلمونكم أن تختننوا. وانما ذلك لئلا يضطهدوا من أجل صليب المسيح. لان المختونين أنفسهم لا يحفظون الناموس، لكنهم يريدون أن تحتننوا ليقتنروا بأجسادكم. أما أنا فحاشي لي أن أفتخر إلا بصليب ربنا يسوع المسيح، الذي به صلب العالم لي، وأنا صلبت للعالم. لأنه في المسيح يسوع لا يستطيع الختان شيئاً ولا القلف، بل الخليقة الجديدة. وكل الذين يسلكون هذه الطريقة، عليهم السلام والرحمة، وعلى اسرائيل الله. فلا يُعزني أحدٌ فيما بعد، لاني حاملٌ في جسدي سمات الرب يسوع. نعمه ربنا يسوع المسيح مع روجكم أيها الاخوة، آمين.

**Luke 16: 19-31 (Gospel of the 5th Sunday of Holy Cross):** At that time, the Lord told this parable; "there was certain rich man who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. And there was certain poor man, named Lazarus, who lay at his gate, covered with sores, and longing to be filled with the crumbs that fell from the rich man's table; even the dogs would come and lick his sores. And it came to pass that the poor man died and was borne away by the angels into Abraham's bosom; but the rich man also died and was buried in hell. And lifting up his eyes, being in torments, he saw Abraham far off and Lazarus in his bosom. And he cried out and said, 'Father Abraham have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.' But Abraham said to him, 'Son, remember you in your lifetime have received your good things, and Lazarus in like manner evil things; but now here he is comforted whereas you are tormented. And besides all that, between us and you a great gulf is fixed, so that those who wish to pass over from this side to you cannot, and they cannot cross from your side to us.' And he said, 'Then, father, I pray you to send him to my father's house, for I have five brothers, that he may testify to them, lest they too come into this place of torments.' And Abraham said to him, 'They have Moses and the Prophets; let them listen to them.' But he answered, 'No father Abraham, but if someone from the dead goes to them, they will repent.' But he said to him, 'If they do not listen to Moses and the Prophets, they will not believe even if someone rises from the dead.'"

**(لوقا 16 : 19-31)** في ذلك الزمان، كان انسانٌ غنيٌ يلبسُ الارجوانَ والبر، ويتنعمُ كلَّ يوم تنعماً فاخراً. وكان مسكيناً اسمه لعازر مطروحاً عند بابهِ مصاباً بالفروج. وكان يشتهي أن يشبعَ من القثبات الذي يسقطُ من مائدة الغني، ولم يُعطه أحد، بل كانت الكلابُ تأتي وتلحسُ قروحه. ثم مات المسكين، فنقلته الملائكة الى حضن ابراهيم. ومات الغني ايضاً ودُفن. فرفع عينيه وهو في الجحيم في العذابات، فرأى ابراهيم من بعيدٍ ولعازر في احضانه. فنادى قائلاً: يا أبت ابراهيم ارحمني، وأرسل لعازر ليغمس في الماء طرف إصبعه ويبرد لساني، لأني مُعذبٌ في هذا اللهب. فقال ابراهيم: تذكر يا ابني أنك نلت خيراتك في حياتك، ولعازر كذلك بلايا. والآن فهو يتعزى وأنت تتعذب. وفوق هذا كله فبيننا وبينكم هوةٌ عظيمةٌ قد أثبتت، حتى إن الذين يريدون أن يجتازوا من هنا إليكم لا يستطيعون، ولا الذين هناك أن يعبروا إلينا. فقال: أسألك إذن يا أبت أن ترسله الى بيت أبي. فإن لي خمسة اخوة حتى يشهد لهم، لكي لا يأتوا هم ايضاً الى موضع العذاب هذا. فقال له ابراهيم: إن عندهم موسى والأنبياء، فليسمعوا منهم. قال: لا يا أبت ابراهيم، بل إذا مضى اليهم واحدٌ من الاموات يتوبون. فقال له: إن لم يسمعوا من موسى والأنبياء، فإنهم ولا إن قام واحدٌ من الاموات يقتنعون.

## COMMEMORATION

**The Holy Martyrs Galaction and his wife Episteme** were martyred under Emperor Decius. They suffered and died under the most cruel punishments.

## ANNOUNCEMENTS

**Catechism Class:** Beginning this Tuesday, 7-8pm, we will have a weekly Catechism Class for those individuals interested in joining St. Elias (Catechumens) and for parishioners who would like to learn more about their Faith. We will be studying the three volume Catechism, called *Light for Life*, found on the book shelf in the hall.



One of the first controversies in which the Apostolic Church engaged concerned the continuing importance of the Old Law, and in particular the need to be circumcised and keep kosher. Many Jewish believers or converts to Judaism wrestled with this question: Did one need to be circumcised, as well as to be baptized to be a member of God's new community, the Church? St Paul's position, set forth in his Epistle to the Galatians, was clear. If a believer required physical marks as evidence of his faith, it was to be *"the marks of the Lord Jesus"* (v. 17): the imprint of the cross. Some Christians had experienced physical torture for their faith; St Paul was one of them. But as St Paul grew in his union with Christ, he came to believe that the "marks of the Lord" applied to more than any scars of physical torture, because the Christian understanding of God and His relationship to His creation was bound up with the cross. Paul did not proclaim Christ's submission to death simply as a historical event; nor did he see it simply as a dogma to be accepted intellectually. Acceptance of the cross as a way of life was to be the mark of the authentic Christian.

### To Be Crucified to the World

In the Epistle to the Galatians, St Paul uses the image of *dying to the world* as the mark of the cross in a believer's life: *"... the world has been crucified to me, and I to the world"* (Gal 6:14). By this he means that the values of the world – what people prize and strive to obtain – were dead for him. We value possessions and focus on acquiring bigger and better ones. We thrive on the status and respect such possessions gain for us in the eyes of others and may be devastated when we lose them. St Paul's witness is that attachment to these values cannot co-exist with imitation of Christ, who described them as *"the deceitfulness of riches"* (Mk 4:19).

In their teaching and practice, the first Christians often returned to this theme that "the world" is opposed to the way of Christ. We find the same imagery used in the First Epistle of John, for example: *"For all that is in the world – the lust of the flesh, the lust of the eyes, and the vainglory of life – is not of the Father but is of the world"* (1 Jn 2:16). By the "lust of the flesh" is meant the inordinate pursuit of physical satisfaction of any kind through food, drink, exercise, or any means. By the "lust of the eyes" is meant the deep-seated pursuit of acquiring more of the world's goods: "the most toys," of the popular saying. "The vainglory of life" refers to the quest for titles, office, and status that every society employs. People may attach themselves to a specific parish or group of parishioners as a way to recognition in the community or even advancement in business. St Paul, on the other hand, was not cultivating his hearers for his own ends; as he wrote to the Corinthians, *"For I decided to know nothing among you except Jesus Christ and Him crucified"* (1 Cor 2:2). Detachment from the values of the world would later become the hallmark of monasticism. Monks and nuns embrace poverty, chastity, stability of life or obedience to a superior for the sake of the community. Some of these traits, such as simplicity of life, have been adopted by people in the world as well.

### Kenosis: the Mark of the Cross

In his Epistle to the Philippians, St Paul focuses on the mind of Christ, which brought Him to the cross and the tomb, as the key to our understanding of the cross. *"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it necessary to cling to equality with God, but made Himself, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven and of those on earth and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"* (Phil 2:5-11). St Paul teaches that the willingness to empty oneself – *kenosis* in Greek – is what identifies Christ and marks us as His followers. But the way we are to empty ourselves cannot be identical to Christ's *kenosis*. The Word emptied Himself of the divine glory, which was His by right, to identify with us. This led to the cross and to the exaltation of Christ as Lord. Of what are we to empty ourselves in imitation of Him? It would be our "glory," or what we think of as our glory, which we would give up to identify with Him. As Christ became a "bondservant" for our sake, the Christian is called to become a servant of others also. This is what Christ depicted graphically when He washed His disciples' feet at the Supper then told them, *"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you"* (Jn 13:14, 15).

### Practicing "Servanthood"

Our Church's traditional disciplines are based on these teachings. By *fasting* we learn to distance ourselves from physical pleasures, dying to the world through abstinence from food, drink, entertainment and the rest. In *almsgiving* we learn to dispose of our resources rather than to hoard them. By joining others in common *prayer* and ascetic exercises we become servants of one another, helping others to grow in the Christian life as well. It has been said that others will believe in Christ when they see His crucifixion displayed in the lives of His followers. By practicing these traditional disciplines we show that we, like St Paul, attempt to live the cross. As the "Holiday Season" approaches, so does the *Nativity Fast*, giving us an opportunity to deepen our practice of these disciplines and to explore new ways of serving others as Christ has served us. In this way we prepare for the Feast – rather than just jumping into it – by putting on the "marks of the Lord Jesus" in our hearts.