



# St. Elias Melkite Catholic Church

Proclaiming the Ancient and Orthodox Christian Faith in the Silicon Valley

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Sunday Nov. 12, 2017

8<sup>th</sup> Sunday After The Holy Cross - The Good Samaritan

الاحد، 12 تشرين الثاني 2017

الاحد الثامن بعد الصليب المقدس

## 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

## Sunday Socials

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

## Pray for the Servants of God

Priests Christopher and Peter

Fynan Family

Joseph and Rose Khouri

Tom, Robbie and Catherine Lee

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

The Catechumens Kevin Pinson,

Jonathan, Maria, and Jacob

Wright, Jess and Valerie Guy

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

Reader Romanos

Ruth Lee

Ernest & Marion Young

Sheila Carnazzo

Gary Potter

Charles Noble

## HYMN

**Troparion of the resurrection (6th tone):** The angelic powers were around Your tomb, \* and the guards became as dead; \* and Mary stood at the tomb, \* seeking Your spotless body; \* Then You despoiled Hades without being tried by it, \* and You met the Virgin O Bestower of life. \* O Lord, who rose from the dead, \* glory to You!

نشيد القيامة باللحن السادس

إن القوات الملائكية ظهرت على قبرك، والحراس صاروا كالأموات، ومريم وقفت عند القبر، طالبة جسدك الطاهر. فسلبت الجحيم ولم تنلك بأذى، ولاقيت البتول واهباً الحياة. فإيا من قام من بين الأموات، يا رب المجد لك.

## READINGS

**Ephesians 2:4-10** BRETHREN, God, who is rich in mercy, by reason of his very great love with which he has loved us even when we were dead by reason of our sins, brought us to life together with Christ, and you have been saved by grace. [God] raised us up together, and enthroned us together in heaven in Christ Jesus, so that he might show in future ages the overflowing riches of his grace, through his kindness to us in Christ Jesus. For by grace you have been saved through faith: and that, not on your own, for it is God's gift, and not the result of works which might have been a pretext for anyone to boast. For we are his workmanship, we who were created in Christ Jesus through good works which God has pre-planned so that we could walk in them.

(أفسس 2: 4-10)

يا اخوة، ان الله لكونه غنياً بالرحمة، من أجل كثرة محبته التي أحبنا بها، حين كنا أمواتاً بالزلات أحيانا مع المسيح، فإنكم بالنعمة مُخلّصون، وأقامنا معه وأجلستنا معه في السماويات في المسيح يسوع، ليظهر في الدهور المستقبلة فرط غني نعمته، باللطف بنا في المسيح يسوع. فإنكم بالنعمة مُخلّصون بواسطة الايمان. وذلك ليس منكم، وانما هو عطية الله. وليس من الاعمال لئلا يفخر أحد. لأننا نحن صنعه مخلوقين في المسيح يسوع للأعمال الصالحة، التي سبق الله فأعدّها لتسلّك فيها.

**Luke 10:25-37** At that time, behold, a certain lawyer got up to test Jesus, saying, "Master, what must I do to gain eternal life?" But he said to him, "What is written in the Law? How do you read?" He answered and said, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself." And he said to him, "You have answered rightly; do this and you shall live." But he, wishing to justify himself, said to Jesus, "And who is my neighbor?" Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. And likewise a Levite also, when he was near the place and saw him, passed by. But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. And as he was leaving the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you send, I, on my way back, will repay you.' Which of these three, in your opinion, proved himself neighbor to the man who fell among the robber?" And he said, "The one who took pity on him!" And Jesus said to him, "Go and do as he did."

(لوقا 10: 25-37) السامري الرحيم

في ذلك الزمان، دنا إلى يسوع واحد من علماء الناموس، وقال مجرباً له: يا معلم، ماذا أعمل لأرتب الحياة الأبدية؟ فقال له. ماذا كتبت في الناموس. كيف تقرأ؟ فأجاب وقال: أحب الرب إلهك بكل قلبك، وبكل نفسك، وبكل قدرتك، وبكل ذهنك، وقريبك كنفسك. فقال بالصواب أجبت، افعل ذلك فتحيا. فأراد أن يُزكي نفسه فقال ليسوع: ومن قريبي؟ فعاد يسوع وقال: كان إنساناً مُنحدرًا من أورشليم إلى أريحا، فوقع بين لصوص فعزوه وأوسعوه ضرباً، ثم مضوا وقد تركوه بين حي وميت. فاتفق أن كاهناً كان منحدرًا في ذلك الطريق فأبصره وجاز. وكذلك لاوي وافي المكان، فأبصره وجاز. ثم إن سامرياً مسافراً مرّ به، فلمّا رآه تحنّ. فدنا إليه وضمّد جراحاته، وصبّ عليها زيتاً وخمراً، وحمله على دابته الخاصة وأتى به إلى فندق واعتنى به. وفي الغد، عند انطلاقه أخرج دينارين وأعطاهما لصاحب الفندق وقال: اعتن به. ومهما تُنفق فوق هذا فأنا أدفعه لك عند عودتي. فأبى هؤلاء الثلاثة تحسبهُ صار قريباً للذي وقع بين اللصوص؟ قال: الذي صنع إليه الرحمة. فقال له يسوع امض واصنع أنت أيضاً كذلك

## COMMEMORATION

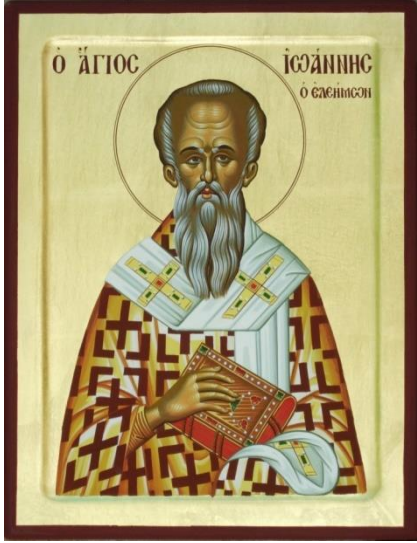
**Commemoration of our Father among the Saints John the Merciful, Patriarch of Alexandria** who was elected to that see in AD 609.

## ANNOUNCEMENTS

**Catechism Class:** We continue this Tuesday, 7-8pm, our 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 are studying the three volume Catechism, called *Light for Life*, found on the book shelf in the hall. Come join us!

## From the Diocese

Patriarchs in both East and West regularly take the name of one of their predecessors. As a result, they are generally identified as the second, third or tenth of that name in that see. The Greek Melkite Patriarch of Alexandria, John V, is an exception to that rule. He is known to history as John the Almsgiver and is remembered in Byzantine Churches on November 12.



Born in c. 552, John was the son of the governor of Cyprus, so his upbringing was that of an aristocrat. One night when John was 15, he was awakened by a woman “whose face outshone the sun” and identified her as “the first of the daughters of the King.” She promised, “I will lead you into the presence of the King, for no one has as free access to Him as I have.” John knew that the King was the sole Compassionate Lover of Mankind and identified this “first daughter” as Compassion. This experience as a teenager set the course of his life. John’s reputation as an extraordinary peacemaker and benefactor of the needy became so widely known over the following decades, that, still a layman, he was chosen – under pressure from Emperor Heraclius – to be Patriarch of Alexandria in 609.

As patriarch, John immediately set out to assure daily support to over 7000 poor in his eparchy whom he called his “helpers.” Questioned by his staff, John replied, “Those whom you call poor and beggars, these I proclaim my masters and helpers.

For they, and they alone, are really able to help us and bestow upon us the kingdom of heaven.” To discourage the many administrators and employees in his service from taking bribes or being influenced by the rich, John increased all their salaries. At the same time he demanded that they never take a gift from anyone.

### Alexandria Under Attack

During John’s eleven years as patriarch, his Church was faced with two insurmountable crises: the Monophysite controversy and the Persian invasion of Egypt. The unity of the Patriarchate of Alexandria had been ruptured at the fifth-century Council of Chalcedon. The majority of the Egyptian Christians followed Dioscoros and his successors; today they are known as the Coptic Orthodox Church. The Chalcedonians, who followed the successors of Proterios, are now known as the Greek Orthodox Patriarchate of Alexandria and All Africa. As long as Alexandria was ruled by the Byzantine Empire there was conflict (often violent) between these two groups. John’s predecessors had attempted to enforce the Council of Chalcedon using the military and had failed. When John became patriarch there were only seven churches in Alexandria following the doctrine of Chalcedon. John combated the Monophysites, not with arms but with alms. He was accessible to all and his liberality was for all, even for those who tried to cheat him. Approached by a beggar, John gave him six coins. The beggar then changed his clothes and approached from another street with the same request. When he tried a third time he was recognized, but John ordered that the man be given twelve coins: “Perhaps this is my Christ and He is trying me.” As a result his actions were recognized as based on his profound faith. By the end of John’s patriarchate his seven churches had become seventy.

### The Persian Invasion

For most of the first millennium the rival “superpowers” in the Middle East were the Roman/Byzantine and the Persian Empires. In the early seventh century the Persians advanced through Syria and by 611 had conquered Syria and parts of Asia Minor. Many Christians – including a number of bishops and priests - fled from Syria to Egypt. When St John saw that many of these refugees were in need, he built a number of hostels to house them and paid the clergy among them as if they were his own. When Palestine fell to the Persians a few years later, St John mounted a large program of assistance for the Christians of the Holy Land, and ransomed a large number of captives from the Persians. The Persian armies invaded Egypt in 618 and seized Alexandria the next year, aiming to depose the prefect and the patriarch. St John took refuge in Cyprus where he survived an assassination attempt but died in Cyprus in the year 620.

### From Leontios’ Life of St John

“One day when [St John] determined to stop so many people from leaving the church as soon as the Gospel had been read in order to spend their time in idle talk instead of in prayer, what did he do? As soon as the Gospel had been read in the church he slipped away, came out himself and sat down outside with the crowd. Everyone was amazed, but the righteous one said to them, ‘Children, the shepherd must be where the sheep are. Come inside and I will join you. If you stay here, I will stay too. I come to this church for your sakes – after all, I could hold the service at home in my chapel if it was for myself.’”

When the Arab Muslims seized control of Egypt in 642, the Greek presence in the country was all but eliminated and in later years the Chalcedonian patriarchs often resided in Constantinople, where they adopted the Byzantine rite. It was the arrival of Greek and Syrian Christians in the early nineteenth century which helped revive Egypt’s Chalcedonian (Byzantine) patriarchate. In the twentieth century the Greek Orthodox patriarchate expanded through missionary activity into central and southern Africa. It now has 23 eparchies in countries from Angola to Zimbabwe.