



St. Elias Melkite Catholic Church

Proclaiming the Ancient and Orthodox Christian Faith in the Silicon Valley

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Sunday, December 3, 2017

14th SUNDAY AFTER THE HOLY CROSS - CRIPPLED WOMAN

الاحد، 3 كانون الأول 2017

الاحد الرابع عشر بعد الصليب

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

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SebastianCarnazzo@gmail.com

COMMEMORATION

Our Holy Fathers Alypius the

Stylite lived in the days of Emperor Heraclius (610-41). He was a deacon in the his home church of Adrianopolis of Paphlagonia. When he attained the age of thirty years of age, he retired to the wilderness where he is said to have lived fifty-three years on top of a column in constant prayer and penance.

Pray for the Servants of God

Priests Joseph, Ephrem, & Mark Anh Ciardella

Laure Kelly

Nabil & Itaf Matta

Kamal & Eugenie Neimat

Isaac & Julia Kaldani

Maher & Therese Salama

The Expectants Mothers Anna

Higareda and Leila Carnazzo

The Catechumens Kevin Pinson,

Jonathan, Maria, Jacob, and

Gracen Wright, Peter Ciardella,

Jess and Valerie Guy

Asleep in the Lord in the Hope of the Resurrection

Shukri Anton

Vanda Kaldani

HYMN

Troparion of the resurrection (1st tone) After the stone was sealed by the Jews and the while the soldiers were watching Your spotless body, You rose, O Savior, on the third day, giving life to the world. Wherefore, the heavenly powers cried out to you, O Giver of life: "Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your economy, O You who alone are the lover of mankind!"

نشيد القيامة باللحن الاول

إن الحجر ختمه اليهود، وجسدك الطاهر حرسه الجنود. لكنك قمت في اليوم الثالث، أيها الخالص، واهباً للعالم الحياة. لذلك قواّت السماوات هتفت اليك، يا مُعطي الحياة: المجد لقيامتك أيها المسيح. المجد لمملك. المجد لتديريك، يا محبّ البشر وحدك.

Kondakion of the Preparation of the Nativity of our Lord (3rd Tone) Today the Virgin is on her way to the cave where she will give birth to the eternal word of God in an ineffable manner. Rejoice, therefore, O all universe, when you hear this news and glorify, with the angles and the shepherds, Him who shall appear as a new child, being God from all eternity.

نشيد الختام (قنداق) تقدمة ميلاد ربنا يسوع المسيح باللحن الثالث

اليوم العذراء تأتي الى المغارة، لتلد الكلمة الكائن قبل الدهور، ولادة يُعجزُ بيأنها. فأطربي ايتها المسكونة اذا سمعت، ومجدي مع الملائكة والرعاة، مَنْ شاء ان يظهر طفلاً جديداً. وهو الاله الذي قبل الدهور.

READINGS

EPHESIANS 5:8-19 BRETHREN, walk as children of light (for the fruit of the spirit is in all virtue and holiness and truth), testing what is well pleasing to the Lord, and have nothing to do with the unfruitful works of darkness, but rather expose them. For of the things that are done by people in secret, it is shameful even to speak; but all things that are exposed are made manifest by the light: for all that is made manifest is light. Thus there is a saying, Awake, sleeper, and arise from among the dead, and Christ will enlighten you. (Is.26: 19) See to it, therefore, brethren, that you walk with care, not as unwise but as wise, making the most of your time, because the days are evil. Do not become foolish, then, but understand what is the Lord's will. And do not be drunk with wine, for in that is wantonness; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and chanting in your hearts to the Lord.

يا إخوة، أسلكوا كأبناء النور، فإن ثمر الروح هو في كل صلاح وبرٍ وحق، مختبرين ما هو مرضي لدى الرب. ولا تشركوا في أعمال الظلمة التي لا ثمر لها، بل بالحري وبخوا عليها. فإن الأفعال التي يفعلونها سراً يقبح حتى ذكرها. لكن كل ما يُوبخ عليه يُعلن بالنور، لأن كل ما يُعلن هو نور. لذلك يقول: استيقظ أيها النائم، وقم من بين الاموات، فيضي لك المسيح. لان الايام شريرة. لذلك لا تكونوا أغبياء، بل فاحرصوا أذن ان تسلكوا بحذرٍ لا كجهلاء، بل كحكماء مُفتدين الوقت، أفهموا ما مشيئة الرب. ولا تسكروا من الخمر التي فيها الدعارة، بل امتلئوا من الروح، متحاورين فيما بينكم بمزامير وتسابيح وأغاني روحية، مُرنمين ومُرتلين في قلوبكم للرب.

LUKE 18:35-43 (14th Sunday After the Holy Cross) At that time when Jesus came close to Jericho, a certain blind man was sitting by the wayside, begging; but hearing a crowd passing by, he inquired what this might be. And they told him that Jesus of Nazareth was going to pass. And he cried out, saying, "Jesus, Son of David, have mercy on me!" And those who went in front angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me.!" Then Jesus stopped and commanded that he should be brought to him. And when he came close, he asked him, saying, "What would you have me do for you?" And he said, "Lord, that I may see!" And Jesus said to him, "Receive your sight, your faith have saved you." And at once he received his sight and followed him, glorifying God. And all the people upon seeing it gave praise to God.

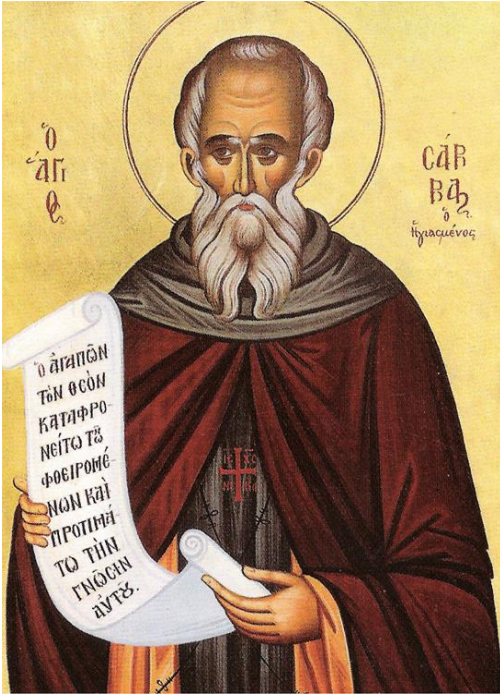
في ذلك الزمان، لما اقترب يسوع من أريحا، كان أعمى جالساً على الطريق يستعطي. فلما سمع الجمع المجتاز، سأل ما هذا، فأخبر بأن يسوع الناصري عابر. فصرخ قائلاً: يا يسوع ابن داود أرحمني. فجعل المتقدمون يزجرونه ليسكت، أما هو فكان يزداد صرخاً: يا ابن داود أرحمني. فوقف يسوع وأمر أن يُقاد إليه. فلما قُرب سألهُ قائلاً: ماذا تريد أن أصنع لك؟ فقال له يسوع: أبصر، إن إيمانك قد خلصك. وفي الحال أبصر وتبعه وهو يمجّد الله. وإذ رأى فقال: يا سيدي أن أبصر. الشعب كله ذلك سبحوا الله.

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!

Housecleaning: During the Nativity Fast is a wonderful time to do some spiritual housecleaning. Confession is available every weekend during Vespers and Orthros or by appointment.

From the Diocese



A desert is one of the most inhospitable places on the planet. Torrid by day and frigid by night, it offers none of the comforts with which we surround ourselves. And yet, it is a desert – the Judean desert, to be precise – to which St Saba the Sanctified (Dec. 5) followed Christ. In time, in the words of his friend and biographer, Cyril of Scythopolis (echoing St Athanasius), Mar Saba and his followers would turn the desert into a city peopled by monks. Their successors are there today, 1500 years later.

The story of Mar Saba begins in a Cappadocian village called Mutalaska where he was born in AD 439. When Saba was five years old, his father John, a military commander, was sent to Alexandria and Saba was entrusted to an uncle, who took charge of the family's estate. In some accounts, this uncle was so harsh that the boy fled, first to another uncle and then, at the age of eight, to Bishop Flavian of Antioch, who placed him in his own household. It was here that Saba first experienced the monastic way of life.

After ten years, Saba was tonsured as a monk and, in 456, traveled to Jerusalem. He wanted to live with the noted hermit, St Euthymios the Great, but the saint sent him to his own elder, St Theoktistos, whose nearby monastery practiced a communal rule. When Theoktistos died in 467, St Euthymios took Saba, whom he called a "child-elder," as his companion, allowing him to return to the monastery only for divine services on the weekends. When Euthymios himself died in 473, Saba began to live as a hermit.

After five years, Saba sought even more isolation, moving to a cave on the cliffs of the Kidron Valley, south of Jerusalem. Saba's life of solitude there only lasted five years; as he became known as an experienced elder, others interested in the monastic life came to join him. By 483 Saba had been forced to build a church and a number of cells on the cliffside to accommodate them. This lavra – a gathering of individual cells around a common church – was the beginning of what we call the Mar Saba Monastery. Over the next fifty years, Saba became the center of a developing monastic presence surrounding the Holy City. Ordained a priest in 491, he was named archimandrite of all the monasteries in Palestine three years later. His prayers were recognized as instrumental in healings and other wonders which took place around him. Saba himself founded a second monastery nearby, the "New Lavra." Before his death he had established seven monasteries in all.

Saba, a Healer of the Church

Besides effecting physical cures by his prayers, Mar Saba also strove to heal the physical and spiritual ills of the Church. Saba's position first thrust him into the midst of a controversy in which the local Church was entangled. The Council of Chalcedon (451) had defined as Orthodox doctrine the belief that Christ was truly God and truly man: one person in two natures. Many in the Eastern Churches did not accept this teaching. On the very day in 511 that Severus was enthroned as Patriarch of Antioch with imperial backing, he denounced Chalcedon and set the Antiochian Church against Rome and Constantinople. When the commander of the palace guard, Flavius Justinus, became emperor in 518, he immediately reversed his predecessor's policy. Severus fled to Alexandria and a Chalcedonian, Paul I, was installed as patriarch. To bolster the revival of the Chalcedonian doctrine, Mar Saba led a group of abbots from the Judean monasteries to eastern Palestine (Samaria) in order to proclaim the emperor's decree restoring Chalcedonian orthodoxy and ending the schism with the West. Although Severus never returned to Antioch, the controversy split the Church of Antioch in two: the (Chalcedonian) Greek patriarchate and a (non-Chalcedonian) Syriac patriarchate.

Mar Saba returned to the region in 531. In the preceding century, Emperor Zeno (474-491) had attempted to force the conversion of the Samaritans to Christianity. He only succeeded in sparking a series of rebellions against Roman rule. From 529 to 531 an especially violent uprising occurred. When it was finally put down, the Samaritans had been decimated. Many churches and monasteries had been damaged and destroyed in the process. Mar Saba was asked by the Patriarch of Jerusalem to inspect the areas throughout Palestine damaged in the revolt. In 531 he traveled throughout Samaria and the Decapolis fulfilling this task. Mar Saba then traveled to Constantinople, asking Emperor Justinian to remit the taxes due from the people in Palestine because of what they had suffered during the Samaritan revolt. Saba promised to build a hospice at Jerusalem for pilgrims, and a fortress for the protection of hermits and monks against raiders. Shortly after his return, Saba fell ill and was not to recover, dying at the age of 91, on December 5, 532. Saba was buried in the courtyard between two churches in the Mar Saba Monastery. In the twelfth century, during the Crusades, the relics were taken to Rome. In 1965 Pope Paul VI returned them to the monastery. They are now enshrined in its principal church.

The Monastery and Its Martyrs

Saba's principal monastery, the Great Lavra, has been the spiritual center of the Jerusalem patriarchate since its foundation. The order of monastic services developed there, the Typikon of Mar Saba, became the basis for the liturgical life of Constantinople and all the Byzantine churches. Though much augmented and adapted since the first millennium, the ordering of Byzantine services is still called the Typikon of Mar Saba. The monastery, which numbered 500 at its peak, was frequently assailed by invaders. The first martyrs of Mar Saba were the 44 fathers slain on May 16, 614, during the Persian invasion. As described by St Antiochus, one of the survivors, a band of Arab tribesmen fighting with the Persian army attacked the monastery in search of plunder. When they were unable to find the treasure they expected, they became angry and murdered a number of the monks, beheading some and hacking others to pieces. They are remembered in our Church on May 16.

The Arab Muslim armies had taken Jerusalem in 638. The Arab rulers imposed the jizya (tax on non-Muslims) and frequently seized properties from their subjects. Attacks on Christian sites became common. In 797 Mar Saba Monastery experienced a particularly savage assault. On March 13, a band of Muslims attacked the monastery, demanding valuables. Thirteen monks were killed and others wounded. One week later the Muslims returned with reinforcements. The remaining monks were herded into the church and tortured until they would reveal the location of their treasury. The sacristan hid the church vessels and attempted to flee but was captured and beheaded. Several monks were able to escape and hid in a nearby cave. The Muslims lit a fire at the entrance with dung piled in it to produce poisonous gases. Eighteen additional monks perished as a result. After the Muslims left, the survivors returned to bury these martyrs. They are remembered in our Church on March 20.