



St. Elias Melkite Catholic Church

Proclaiming the Ancient and Orthodox Christian Faith in the Silicon Valley

14263 Mulberry Dr., Los Gatos, CA 95032

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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

COMMEMORATION

The Holy Martyrs Menas, Hermogenes and Euphrasius were martyred for Christ in Alexandria, Egypt around the year 235.

Pray for the Servants of God

Priests Joseph, Ephrem, & Mark Frank Demello

Elie Karam

Meghann Harden

Fynan family

Ciardella family

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

Grayson Wright, Peter Ciardella,

Jess and Valerie Guy

Asleep in the Lord in the Hope of the Resurrection

Shukri Anton

Vanda Kaldani

Sunday, December 10, 2017

Tenth Sunday After the Holy Cross

الأحد، 10 كانون الأول 2017

الأحد العاشر بعد الصليب

HYMNS

Troparion of the Resurrection (2nd tone) 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 أقمّت الاموات من تحت الثرى، صرخت جميع قوات السماويين: أيها المسيح ألهنا، يا مُعطي الحياة، المجد لك.

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 يُعجّزُ بيأئها. فأطربي ايتها المسكونة اذا سمعت، ومجدي مع الملائكة والرعاة، مَنْ شاء ان يظهر طفلاً جديداً. وهو الاله الذي قبل الدهور.

READINGS

EPHESIANS 6:10-17 Brethren, be strengthened in the Lord and in the might of his power. Put on God's armor that you may be able to stand against the devil's wiles. For our fight is not against flesh and blood, but against the world-rulers of this darkness, against the spiritual forces of wickedness on high. Therefore take up God's armor that you may be able to resist on the evil day and stand perfect in all things. Stand, therefore, wearing the belt of truth. And the breastplate of holiness and with your feet shod in the readiness of the Good News of peace, and in all things take up the shield of faith with which you will be able to put out all the flaming darts of the most wicked one. And take for yourselves the helmet of salvation and the sword of the spirit, that is, God's word.

يا أخوة، تشدّدوا في الربّ وفي قدرة قوته. لبسوا سلاح الله الكامل، لتستطيعوا مقاومة مكاييد إبليس. فإنّ مصارعتنا ليست ضدّ دم ولحم، بل ضدّ الرئاسات، ضدّ السلطات، ضدّ سائدي العالم، عالم ظلمة هذا الدهر، ضدّ قوى الشرّ حتى اذا تمّمتم كلّ شيء الروحانية في السماويات. فلذلك خذوا سلاح الله الكامل، لتستطيعوا المقاومة في اليوم الشرير، تثبتون. فانهبوا اذن وسدّوا أحقاءكم بالحق، ولبسوا درع البرّ. وانعلوا أقدامكم باستعداد انجيل السلام. وأحملوا فوق هذه كلّها تروس الايمان، الذي به تقدرون أن تُطْفِنُوا جميع سهام الشرير المُلتَهَبَة. واتخذوا حُوذة الخلاص وسيف الروح، الذي هو كلمة الله

LUKE 13: 10-17 (Healing of a Crippled Woman) At that time Jesus was teaching in one of their synagogues on the Sabbath. And behold, there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent over and utterly unable to look upwards. When Jesus saw her, he called her to him and said to her, "Woman, thou art delivered from thy infirmity." And he laid his hands upon her, and instantly she was made straight, and glorified God. But the ruler of the synagogue, indignant that Jesus had cured on the Sabbath, addressed the crowd, saying, "There are six days in which one ought to work; on these therefore come and be cured, and not on the Sabbath." But the Lord answered him and said, "Hypocrites! Does not each one of you on the Sabbath loose his ox or ass from the manger, and lead it forth to water? And this woman, daughter of Abraham as she is, whom Satan has bound, lo, for eighteen years, ought not she to be loosed from this bond on the Sabbath?" And as he said these things, all his adversaries were put to shame; and the entire crowd rejoiced at all the glorious things that were done by him.

في ذلك الزمان، كان يسوع يُعلّم في أحد المجامع يوم السبت، وإذا امرأة بها روح مرض منذ ثمان عشرة سنة، وكانت مُنْحَنِيَةً لا تستطيع أن تَنْتَصِبَ البتّة. فلَمَّا رآها يسوع دعاها وقال لها: يا أمراة أنت مُطْلَقَةٌ من مَرَضِكِ. ووضِعَ يَدَيه عليها، وفي الحال انتصبت وجعلت تمجد الله فقال رئيس المجمع للجميع، وهو مُغتَاظ لإبراء يسوع في السبت: لكم سنّة أيام ينبغي العمل فيها، ففيها تأتون وتستشفون، لا في يوم السبت. فأجابه الربّ وقال: يا مرأتى، أما يخل كل واحد منكم ثورهُ أو حمارهُ في السبت من المدود وينطلق به فيسقيه؟ وهذِهِ ابنة ابراهيم التي رَبَطَهَا الشيطان منذ ثمان عشرة سنة، أما كان ينبغي أن تُطْلَقَ من هذ الرّباط يوم السبت؟ ولَمَّا قال هذا، خزي جميع مقاوميه، وفرح الجمع كلّه بجميع الأمور الجيدة التي كانت تجري على يده.

ANNOUNCEMENTS

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



Each mystery of the Gospel may be said to have three dimensions: the past, the present and the future. In the past we look to the Old Testament prophecies and their fulfillment in the New Covenant. In the present we look to the fruits of the incarnation in our experience today. The future shows the completion of this mystery in the life of the world to come. As we approach the feast of the Lord's Nativity, our Church "celebrates the past," by commemorating the forefathers, the spiritual and physical ancestors of Christ, the holy prophets and patriarchs of the Old Testament. To some of them the Scripture specifically attributes particular prophetic texts which point to Christ. Others, simply by their place in the Genealogy of Christ, point to the reality of His human nature and His connection to the people of Israel: "Son of David, son of Abraham." Finally, our celebration of the Nativity, built around the imagery of the infancy narratives in Matthew and Luke, takes us back to the time of His coming in the flesh, the event to which the Old Testament pointed. As we sing on the Sunday before Christmas, "O Mary, unwedded Mother, in your virginal womb you bore Christ, whom the prophets had once foretold in contemplation. By His Nativity He now makes the Fathers exult with joy!" (canon, ode 6).

Celebrating the Present: Theosis

While the secular celebration of Christmas, with its crèches and carols, is often content to focus only on the past, the tradition of our Church is more interested in the present: the meaning of Christ's coming for our life today. Our Byzantine hymns continually connect Gospel events from the past to the present by affirming that "*Today* the Virgin is on her way to the cave..." – "*Now* the prophecy is about to be fulfilled..." and "*Christ is born...*" Christ's nativity – and all the mysteries of the Church year – are not a matter of looking back in time; we celebrate them because they are affecting us now. The purpose of Christ's coming in the flesh – His incarnation – is to change our life. The early Fathers expressed that purpose in this way: "Christ became human so that man might become divine." As we sing at every Divine Liturgy, the "only-begotten Son and Word of God" took flesh, became incarnate, and assumed our human nature. He took up our nature, becoming like us in all things, except sin, in order to give us a share in His divine nature. The fruit of His incarnation is our deification. Theosis, the Greek term for deification, means that, because God has become one of us, we can become like Him. He is the only truly Holy One, yet we can become holy by sharing in His life. Because of the incarnation, the impossible has become possible: we can become perfect as our heavenly Father is perfect (Matt 5:48). Our celebration of Christ's Nativity proclaims Theosis as the very purpose of the incarnation. During the week leading up to Nativity, we sing this troparion which portrays the incarnation as fulfilling the original purpose of creation: "Bethlehem, make ready, for Eden has been opened for all... Christ is coming forth to bring back to life the likeness that had been lost in the beginning." This reflects the Genesis story of creation, in which "*God said, 'Let Us make man in Our image, according to Our likeness'... so God created man in is own image; in the image of God He created him; male and female He created them*" (Gen 1;26, 27). In the teaching of the Church Fathers, this "image" of God in us means the spiritual side of our nature, which distinguishes us from the lower orders of creation. They explained the "likeness" to mean the ability to act in a holy, godlike manner. With the fall, the Fathers teach, we lost that likeness. We retained the image of God in us, but it was scarred, unable to function as God intended. With the incarnation this likeness was restored to mankind in the person of the Lord Jesus. He was a "new Adam," the man that God intended. Christ communicated a share in this restored likeness to others after His death and resurrection. By being united to Him in baptism, we could become by God's grace "*partakers of the divine nature*" (2 Pt 1:4). We no longer relate to God simple as creature to Creator, but as sharers in His own life. Christ's incarnation, then, is an invitation to believers to be what we have become, to live in accordance with this share we have in the divine nature. We can live in a close fellowship with God: the intimacy described in Genesis as "walking with God" in the Garden. When we struggle to conform to the image of Christ as depicted in the Gospels, our potential to reflect the likeness to God gradually becomes evident. This is the path to sainthood, made possible by the incarnation.

Celebrating the Future: Transfiguration

The word "incarnation" literally means "becoming flesh." The Son of God took on the fullness of our human nature, including the body, and transformed it. He rose from the dead and ascended into heaven in the body. The result of the incarnation is that there is a human body in heaven, seated at the Father's right! The incarnation is unto the ages. In several of his epistles, St Paul sets forth the Gospel teaching that the risen Christ is "*the firstborn among many brethren*" (Rom 8:29), "*the firstborn from the dead*" (Col 1:18). As He is, so we are meant to be. "*But someone will say, 'How are the dead raised up? And with what body do they come?'*" (1 Cor 15:35). After all, the dissolution of the dead body as it returns to the earth is visible to all. St Paul explains at length what the resurrection entails: "*When you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body... So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body ... And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man*" (1 Cor 15:37-49). This "image of the heavenly Man" was revealed to us in the transfiguration of Christ: the human body imbued with the presence of the divine life. When we celebrate the incarnation, then, we are celebrating the future of the body which the Son of God assumed – and that is our future as well. As Christ's body is glorified now, so our bodies – our "spiritual bodies," to use St Paul's phrase – are meant to be glorified in the age to come. Because of the incarnation, our life in Christ lived in our earthly bodies is destined to be climaxed by an eternal life lived in bodies raised in glory and power – in the image of the heavenly Man.

Hymns on the Sunday before Christmas

"He has shared my poverty, becoming man so that I might become God-like and share in His riches" (sticheron at vespers).

"A strange mystery, wondrous, which causes amazement: the Lord of glory has come down upon earth! He has appeared in a cave, bearing our nature, in order to raise up Adam and to free from her pains the ancient mother of all the living" (canon, ode 9).