



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

January 14, 2018: 15th Sunday After the Holy Cross Zaccheus

Leave-taking of the feast of the Theophany

الاحد 14 كانون الثاني 2018

الاحد، الخامس عشر بعد الصليب

وداع عيد الظهور الالهي – وتذكار آباءنا الابرار المقتولين في سيناء ورايثو

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

On this day the Baptist is honored for the part he has played in the events celebrated on the day before. The Synaxis, or gathering, is an occasion for the people of God to come together to hear the voice of the Forerunner preaching penance for the remission of sin.

Pray for the Servants of God

P. Christopher, Anthony

D. Fernando

Newly Illumined Peter

Newly Illumined Kevin

Elhage Family

Quach thi xuyen

Srs. Hermine and Gabrielle

Gina Carnazzo

Kamal & Eugenie Neimat

Isaac & Julia Kaldani

Maher & Therese Salama

The Expectants Mothers Anna

Higareda and Leila Carnazzo

The Catechumens Jonathan,

Maria, Jacob, and Grayson

Wright, Jess and Valerie Guy

Asleep in the Lord in the Hope of the Resurrection

Edmond Shihadeh

Shukri Anton

Gary Potter

Souad Elhage

Afaf & Hanna Moussy

HYMN

Troparion of the Theophany: At your Baptism in the Jordan, O Lord, the worship of the Trinity was revealed: for the Father's voice bore witness to you by calling You his Beloved Son, and the spirit in the form of a dove confirmed the truth of these words. O Christ God who have appeared to us, and enlightened the world, glory to You.

READINGS

Ephesians 4:7-13 Brethren, to each one of us the grace was given according to the measure of Christ's bestowal. Thus it says, *Ascending on high, he led away captives; he gave gifts to men (Ps.61:19)*. Now this *ascending*, what does it mean but that he also descended first into the lower parts of the earth? He who descended, is he who ascended also above all the heavens, that he might fill all things. And he himself gave some men as apostles, and some as prophets, and others as pastors and teachers, in order to perfect the saints for a work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ.

يا إخوة، لكل واحد منا أعطيت النعمة على مقدار موهبة المسيح. لذلك يقول: لما صعد إلى العلى سبي سبياً وأعطى الناس عطايا. فكأنه صعد هل إلا أنه نزل أولاً إلى اسافل الأرض؛ فالذي نزل هو نفسه الذي صعد أيضاً فوق السماوات كلها ليملأ كل شيء. وهو الذي جعل بعضاً رُسلًا وبعضاً أنبياءً وبعضاً مُبشرين، وبعضاً رعاةً ومعلمين لأجل تكميل القديسين، لأجل عمل الخدمة، لأجل بنيان جسد المسيح، إلى أن ننتهي جميعنا إلى وحدة الإيمان ومعرفة ابن الله، إلى رجلٍ كاملٍ، إلى مقدارٍ قامةٍ ملء المسيح.

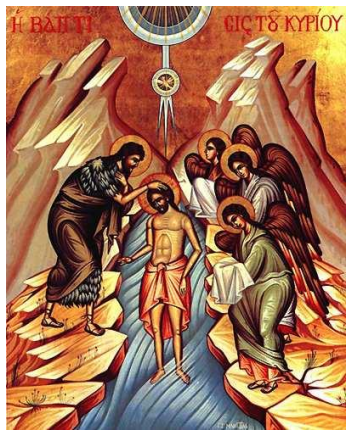
Matthew 4:12-17 At that time, when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: "Land of Zebulun and land of Naphtali, by the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death a light has arisen." From that time, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

في ذلك الزمان، لما سمع يسوع ان يوحنا قد أُسليم، انصرفت إلى الجليل. وترك الناصرة وجاء فسكن في كفرناحوم التي على شاطئ البحر، في تخوم زبولون وفتاليم، ليتيم ما قيلَ باشعيا النبي القائل: أرض زبولون وأرض نفتاليم، طريق البحر عبر الأردن جليل الأمم. الشعب الجالس في الظلمة أبصر نوراً عظيماً، والجالسون في بقعة الموت وظلاله أشرق عليهم نور. ومنذئذ ابتداء يسوع يكرز ويقول: توبوا فقد اقترب ملكوت السماوات.

ANNOUNCEMENTS

THE BISHOP'S APPEAL: The annual Bishop's Appeal is vital for funding the many needs of our Melkite Church throughout the US: the education of our children in the Faith; the support of our new outreaches and missions; the training of our seminarians; the publishing of *SOPHIA* magazine, and the care of our elderly clergy are all supported by your donations to the Bishop's Appeal. In addition, a tithe, or ten percent, of the Appeal funds go to our brothers and sisters in need. Sayidna is counting on your support. If you have not already sent in your gift, please do so today. We need 100% support from our parish! If you have already given, please consider sending an additional donation. Appeal donation slips are available in the narthex. Thank you for your generosity!

From the Diocese



We frequently hear about the Fathers of the Church, those hierarchs and teachers who have made a lasting impression on the Church's understanding of the Gospel. These texts offer us ample material on which to reflect despite, or perhaps because of, their antiquity. On our greatest feasts we often proclaim the Fathers' most lyrical discourses and poetic verses in the context of the Liturgy. The most noteworthy examples are the Catechetical Homily by St John Chrysostom, which is read on Pascha, and the poetic canons by St John of Damascus and St Cosmas of Maiouma, sung on Pascha and the Feast of the Nativity. An important patristic text read on the Feast of the Theophany is the prayer at the Great Blessing of Water by St Sophronios, who served briefly as Patriarch of Jerusalem (634-638) but whose theological vision has inspired Eastern Christians ever since. The following is an excerpt from that prayer.

St Sopronios of Jerusalem on the Theophany

"Today the grace of the Holy Spirit, in the form of a dove, came upon the waters.

Today the unwaning sun has dawned, and the world is lit up with the light of the Lord.

[...] Today the clouds refresh humanity with a rain of righteousness from above.

Today the uncreated One is by His own will touched by the creature.

Today the prophet and forerunner approaches the Master, but pauses in awe, seeing God's condescension towards us.

Today the waters of the Jordan are turned into healing by the presence of the Lord.

Today all creation is watered by mystical waters. Today men's sins are washed away in the waters of the Jordan.

Today Paradise is thrown open to mankind, and the sun of righteousness shines upon us.

Today the water that the people under Moses found bitter, is turned into sweetness at the presence of the Lord.

Today we are free of the ancient grief, and like a new Israel have been redeemed.

Today we are delivered from the darkness and are bathed in the light of the knowledge of God.

Today the world's gloom is dispersed in the epiphany of our God.

Today the entire universe is lit as by a heavenly torch.

Today error is abolished and the coming of the Lord opens the way to salvation.

Today the heavenly joins the earthly in celebration, and that which is below holds discourse with that which is above.

Today the holy and vibrant assembly of the Orthodox rejoices.

Today the Master hastens towards baptism in order to raise mankind to the heights.

Today He who bends to none, bows before His own servant, so as to free us from bondage.

Today heaven has been deeded to us, for of the Lord's kingdom there shall be no end.

Today the earth and the sky have divided the world's joy, and the world is filled with gladness.

The waters saw You, O God, the waters saw You and were afraid. The Jordan reversed its flow when it saw the fire of divinity descending bodily and entering it.

The Jordan turned back, seeing the Holy Spirit descending in the form of a dove and hovering about You.

The Jordan turned back seeing the invisible become visible, the creator made flesh, the Master in the form of servant.

The Jordan turned back and the mountains leapt, seeing God in the flesh, and the clouds gave voice, marveling at the One present, light of light, true God of true God, who submerged in the Jordan the death of disobedience and the sting of error and the bond of Hades, giving to the world a baptism of salvation."

St Proclus of Constantinople on the Theophany

A friend and disciple of St John Chrysostom, Proclus would succeed him as Archbishop of Constantinople in 434. His Discourse 7, On the Theophany, is read in both Eastern and Western Churches on this feast.

"Christ appeared in the world, and, bringing beauty out of disarray, gave it luster and joy. He bore the world's sins and crushed the world's enemy. He sanctified the fountains of waters and enlightened the minds of men. Into the fabric of miracles he interwove ever greater miracles. For on this day land and sea share between them the grace of the Savior, and the whole world is filled with joy. Today's feast of the Theophany manifests even more wonders than the feast of Christmas. On the feast of the Savior's birth, the earth rejoiced because it bore the Lord in a manger; but on today's feast of the Theophany it is the sea that is glad and leaps for joy; the sea is glad because it receives the blessing of holiness in the river Jordan. At Christmas we saw a weak baby, giving proof of our weakness. In today's feast, we see a perfect man, hinting at the perfect Son who proceeds from the all-perfect Father. At Christmas the King puts on the royal robe of his body; at the Theophany the very source enfolds and, as it were, clothes the river. Come, then, and see new and astounding miracles: the Sun of righteousness washing in the Jordan, fire immersed in water, God sanctified by the ministry of man. Today every creature shouts in resounding song: Blessed is he who comes in the name of the Lord. Blessed is he who comes in every age, for this is not his first coming. And who is he? Tell us more clearly, I beg you, blessed David: 'The Lord is God and has shone upon us.' David is not alone in prophesying this; the apostle Paul adds his own witness, saying: 'The grace of God has appeared, bringing salvation for all men, and instructing us.' Not for some men, but for all. To Jews and Greeks alike God bestows salvation through baptism, offering baptism as a common grace for all. Come, consider this new and wonderful deluge, greater and more important than the flood of Noah's day. Then the water of the flood destroyed the human race, but now the water of Baptism has recalled the dead to life by the power of the one who baptized. In the days of the flood the dove with an olive branch in its beak foreshadowed the fragrance of the good odor of Christ the Lord; now the Holy Spirit, coming in the likeness of a dove reveals the Lord of mercy."