



# 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

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 Hieromartyr Blaise, bishop of Sabastea of Armenia, was a physician, famous for his miraculous healings. He was martyred under Emperor Licinius (c. 316).

## Pray for the Servants of God

P. Christopher, Anthony

D. Fernando

Elhage Family

New Mother Anna Higareda

Frances Speer

Tuan Nguyen

Michael Manahan

Trisha Zylker

Kamal & Eugenie Neimat

Isaac & Julia Kaldani

Maher & Therese Salama

The Expectants Mothers Leila

Carnazzo & Emma Fynan

Catechumens Abigail Higareda,

Jonathan & Jaikob Wright, Jess &

Valerie Guy

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

Priest Charles Aboody

Reader Romanos

Souad Elhage

Afaf & Hanna Moussy

Gary Potter

## February 11, 2018: Sunday of Cheese Fare

الأحد، 11 شباط 2018

أحد مرفع الجبن

### PRAYER

O Creator of the Universe, You fashioned Adam from the dust of the earth. You infused him with a breath of life. You gave him dominion over the earth. By the enticement of the Serpent he rebelled against Your Commandments and fell. You therefore exiled him from Paradise. But your Only-begotten Son was incarnate, endured Passion and restored us to the Garden of Eden which we had lost. We therefore implore You, at the threshold of Holy and Great Lent, to make us worthy of a sincere repentance, so that we may avoid even the shadow of evil and abstain from carnal pleasure in order to gain You, Divine River of Paradise that quenches the thirst of our souls. Thus, having lived according to your commandments, we may share the glory of the Resurrection of Christ, our God and Savior. For You are long-suffering, most compassionate and You call all men to salvation; and to You we render glory, honor and worship, Father, Son and Holy Spirit, now and ever and unto ages of ages. Amen.

### HYMNS

**Troparion of the resurrection (3<sup>rd</sup> tone):** Let all in heaven rejoice and all on earth be glade, for the Lord has exerted power with His arm: By death He has trampled upon Death and has become the firstborn from the dead. He has delivered us from the bosom of Hades and has granted to the world great mercy.

**Kondakion of Cheese-fare, (6<sup>th</sup> Tone):** O You who guide men toward wisdom, and give them intelligence and understanding, instructor of the ignorant and helper of the poor, strengthen and enlighten my heart, O Lord, give me word, O Word of the Father, for behold I will not refrain my lips from crying out to You: O merciful One, have mercy on me who have fallen.

قنداق مرفع الجبن الختام باللحن السادس  
أيها الهادي إلى الحكمة، وواهب الفطنة، ومثقف الجهال، ومجبر المساكين، شدّد قلبي وامنحه فهماً، أيها السيد، وأعطني كلاماً، يا كلمة الأب. فها أنا لن أمسك شفّي عن الصراخ إليك: أيها الرّحيم، ارحمني أنا الواقع

### READINGS

**Romans 13:11-14:4** Brethren, now our salvation is nearer than when we came to believe. The night is far advanced: the day is at hand. Let us therefore lay aside the works of darkness, and put on the armor of light. Let us walk becomingly as in daytime, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and as for the flesh, pay no attention to its lusts. But whoever is weak in faith, receive him without arguing about opinion. For one believes he may eat all things but another who is weak, let him eat vegetables. Let not the one who eats despise the one who does not; and let not the one who does not eat judge the one who does, for God has received him. Who are you to judge another's servant? To his own master he stands or falls but he will stand, for God is able to make him stand.

يا إخوة، أن الخلاص الآن مما كان حينئذ آمناً. قد تناهى الليل وأقترب النهار، فلنخلع اذن أعمال الظلمة، ونلبس اسلحة النور. لنسلكن سلوكاً لائقاً كما في النهار، لا بالقصوف والسكر، ولا بالمضاجع والعهر، ولا بالخصام والحسد. بل البسوا الرب يسوع المسيح، ولا تهتموا بالجسد لفضاء شهواته. من كان ضعيفاً في الايمان فقبلوه بغير مباحثة في الآراء. من الناس من يعتقد أن له ان يأكل كل شيء، أما الضعيف فيأكل بقولاً. فلا يزدري الذي يأكل من لا يأكل، ولا يدين الذي يأكل من لا يأكل، لان الله قد قبله. أنت من أنت يامن يدين عبد غيره، انه لمولاه يثبت أو يسقط، لكنه سيثبت لأن الله قادر أن يثبتته.

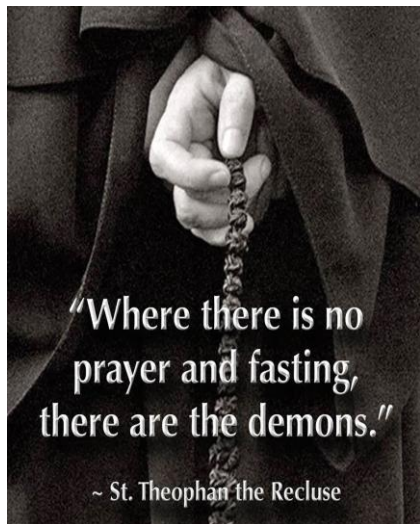
**Matthew 6:14-21** The Lord said, "If you forgive men their offenses, your heavenly Father will also forgive you. But if you do not forgive men their offenses, neither will your Father forgive you your offenses. And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen I say to you they have had their reward. But you, when you fast, anoint your head and wash your face, so that you may not be seen by men to fast, but by your Father, who is in secret; and your Father, who sees in secret, will reward you. Do not lay up for yourselves treasures on earth, where worm and rodent consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither worm nor rodent consumes, nor thieves break in and steal. For where your treasure is, there also will be your heart."

قال الرب: إن غفرتم للناس زلاتهم، يغفر لكم أيضاً أبوك السماوي زلاتكم. وإن لم تغفروا للناس زلاتهم، فأبوك أيضاً لا يغفر لكم زلاتكم. وإذا صمتم فلا تكونوا معتبسين كالمرايين فإنهم يُنكرون وجوههم ليظهروا للناس صائمين. الحق أقول لكم، انهم قد نالوا اجرهم. أما أنت فإذا صمت، فادهن رأسك وأغسل وجهك، لئلا تظهر للناس صائماً بك لأبيك الذي في الخفية، وأبوك الذي ينظر في الخفية هو يجازيك علانية. لا تكنزوا لكم كنوزاً على الارض، حيث يفسد السوس والصدأ، وحيث ينقب السارقون ويسرقون. لكن اكنزوا لكم كنوزاً في السماء، حيث لا يفسد سوس ولا صدأ، ولا ينقب السارقون ولا يسرقون. فإنه حيث يكون كنزكم هناك يكون قلبكم أيضاً

### ANNOUNCEMENTS

**The Great Fast is Here!** Beginning this Wednesday evening at 6pm, and for each Wednesday of the Great Fast, we will pray Lenten Vespers. This is a great opportunity to increase our prayer life, along with our increase in Fasting and Almsgiving. It's also a great time to go to confession. Don't walk by the opportunities the Lord puts in your path. He is calling. Are you ignoring him?

#### From the Diocese



If you were to ask a fitness devotee to describe Clean Week, you would hear about a seven-day nutrition and exercise program involving eating and lifestyle changes designed to “create the healthy habits you need for lifelong health and fitness.” If you were to ask a committed Eastern Christian to describe Clean Week, you would hear about the first week of the Great Fast with its eating and lifestyle changes, its workouts (prostrations), and its programs for accountability (confession) and support (extra church services). Both approaches invite participants to put aside self-indulgence for a higher goal. The bodybuilder seeks health and fitness; the Christian seeks another kind of transformation, one described in the Scriptures as leading to something far greater: “If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory” (Col 3: 1-4).

#### “Cast Off the Works of Darkness”

Because our human nature has been scarred by the fall, pursuing the spiritual life does not come easily to us. It is necessary that we take pains to pursue it. We must make a concerted effort to change our focus from earthly things and to set our minds “on things above.” In the Great Fast, the Church provides us with an opportunity to make such an effort. The first step in this program for spiritual health is to distance ourselves from that which is harmful: what St Paul calls “the works of darkness.” In the Epistle to the Romans, he offers a catalogue – by no means an exhaustive one – of such works: “Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy” (Rom 13:13). These things were recognized as destructive long before Christ or even before Moses. They are the stuff of the “shalt nots” in the Ten Commandments, and yet they appeal to people of all ages and places. Their appeal is proof of the brokenness of our nature. Traditionally the days immediately preceding the Great Fast are devoted to separating ourselves from earthly pleasures. Most such attempts should be personal, determined by the believer and his or her elder. Some practices are communal, meant to remind us of our need to enter fully into the spirit of the Fast. One such practice in Greece and the Middle East takes place on the Thursday before Meat-fare Sunday when any meat remaining in the house is eaten. In Lebanon this day is called khamis al-sakara (Drunkard’s Thursday), because not only meat but also alcohol must be consumed as well. A similar observance is the Slavic custom known as Maslenitsa. In the week before the Fast, all the dairy products in the house are consumed, usually in the form of crepes (blini) and other cheese or cream-filled treats. Such events, however, notably the Carnivals in Europe and America, quickly became occasions of excess, as people give feasting a rousing send-off.

#### “Let Us Put On the Armor of Light”

Besides distancing ourselves from what is harmful, the committed Christian sees the Great Fast as an opportunity to evaluate the strength of his or her commitment to Christ. When the Lord was asked, “Which is the great commandment in the Law?” He answered by quoting the Book of Deuteronomy: “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the Law and the Prophets” (Mt 22:36-40). In order to keep this first great commandment, the Christian must evaluate his or her way of life: Do I have a heart fully devoted to God or do I have other “loves” which distract me from loving Him? Am I so attached to things like my comforts (food, drink, etc.) or entertainment (TV, movies, sporting events) that I cannot put them aside, even for a brief time? Is my mind chiefly devoted to the pursuit of possessions – luxury cars, jewelry, clothing, etc. – that I have no mental energy to consider the things of God? The things to which we are attached may not be sinful in themselves, but they can prevent us from keeping the Lord’s commandment to “love the Lord your God with all your heart, with all your soul, and with all your mind.” It is only by putting aside for a time the good things with which we have been blessed that we can determine how attached to them we may be. Would it be easier for me to do without the Eucharist for forty days than to do without cream in my coffee for the same period? One of the benefits of the Fast is that it teaches us what we love, on what we rely, and how much we love the Lord in comparison.

#### What Is the “Armor of Light?”

From time to time, the Church is criticized as being too negative: of focusing on the “shalt nots.” The first passage from Scripture read during the Great Fast helps set the record straight. In the opening passage from the Prophecy of Isaiah we read, “Wash yourselves, make yourselves clean. Put away the evil of your doings from before My eyes. Cease to do evil, learn to do good. Seek justice, rebuke the oppressor; defend the fatherless, plead for the widow” (Is 1:16, 17).

Refocusing our attention away from our own comforts on to the needs of God’s people is one way to “put on the armor of light,” to become the light for the world as Christ intended us to be. As we sing on the Monday of Cheese-fare Week “Let us hasten to wash away through fasting the filth of our transgressions. Through acts of mercy and compassion to the needy, let us enter into the bridal chamber of Christ the Bride-groom, who grants us His great mercy” (from vespers).

#### Triodion Hymns for the Start of the Fast

The gateway to divine repentance has been opened. Let us enter eagerly, purified in our bodies and observing abstinence from food and passions, as obedient servants of Christ, who has called the world into the heavenly Kingdom. Let us offer to the King of All a tenth part of the whole year, that we may look with love upon His Resurrection. O faithful, let us joyfully accept the proclamation of God that announces the coming of the Fast, as once did the people of Nineveh, and the prostitutes and publicans who heard John preach repentance. Through abstinence, let us prepare for communion at the Liturgy of the Master on Sion. With tears, let us wash ourselves clean before the washing of the feet. Let us pray that we may behold the fulfillment of the old Passover and the revealing of the new. Let us prepare ourselves to worship the Cross and Resurrection of Christ our God, and let us cry aloud to Him: “Lover of Mankind, put us not to shame, nor deprive us of our hopes!”

If you fast from food, my soul, but do not cleanse yourself from passions, you will rejoice in vain over your abstinence. If your intention is not turned to amendment of life, you will be as hateful as a liar in the sight of God, and you will resemble the evil demons who never eat at all. Do not make the Fast worthless by sinning, but firmly resist all evil impulses. Imagine that you are standing by the crucified Savior, or rather, that you are crucified with Him who was crucified for you. Cry out to Him: “Remember me, O Lord, when You come into Your Kingdom!”