



St. Elias Melkite Catholic Church

Serving San Jose & South Bay Area, CA

Divine Liturgy 11:00 am

Parish Information

Location: 14263 Mulberry Dr.
Los Gatos, CA 95032

Phone: (408) 785-1212
steliasmelkite@gmail.com
steliasmelkite.org

Contact the Pastor

Rev. Sebastian Carnazzo
Phone: (831) 229-8350
SebastianCarnazzo@gmail.com

Divine Liturgy

Sundays: 11am
Any Other Days: 12noon

Confession Times

Wednesdays: 5-6 pm
Sundays: 10-11 am

Bible Study

Wednesdays: 7-8pm

THIS WEEK

Wed. 1/4 Bible Study @ 7:00pm
Fri. 1/6 Theophany DL @ 12noon
Sat. 1/7 Handal Baby Shower
Sun. 1/8 DL @11am

Qurban: Gabriel Carnazzo

Coffee Social: Carnazzo Fam.

Please Pray

For Orthodox Servants of God

Leila and Gabriel Carnazzo
The Sramcik Family
Kamal & Eugenie Neimat
Ann Bowden
Laure Kelly
William Connelly
Issa Sehak
Brian Wiles
Robert Clancy

Asleep in the Lord

Emily Roca-Dalyan
Michael Harris
Yusra Aboudi

Sunday, January 1, 2017

CIRCUMCISION OF OUR LORD, GOD AND SAVIOR JESUS CHRIST

Troparion of the Resurrection (8th tone)

You descended from on high O compassionate One, * and consented to burial for three days * that You might free us from suffering. * O Lord, our life and our resurrection, * glory to You.!

نشيد القيامة باللحن الثامن

إنحدرت من العلاء أيها المتحنن، وقبلت الدفن ثلاثة أيام، لكي تعتقنا من الآلام، فيا حياتنا وقيامتنا، يا رب المجد لك.

Colossians 2:8-12: Brethren, see to it that no one deceives you by philosophy and vain deceit, according to human traditions, according to the elements of the world, and not according to Christ. For in him dwells all the fullness of the Godhead bodily, and in him who is the head of every Principality and Power you have received of that fullness. In him, too, you have been circumcised with a circumcision not wrought by hand, but through putting off the body of the flesh, a circumcision which is of Christ. For you were buried with him in baptism, and in him also rose again through faith in the working of God who raised him from the dead.

Luke 2:20-21 & 40-52: At that time the shepherds returned, glorifying and praising God for all they had heard and seen, even as it was spoken to them. And when eight days were fulfilled for the circumcision of the child, he was called Jesus, the name given him by the angel before he was conceived in the womb. And the child grew and became strong in spirit. He was full of wisdom and the grace of God was upon him. And his parents were accustomed to go every year to Jerusalem at the Feast of the Passover. And when he was twelve years old, they went up to Jerusalem according to the custom of the feast. And after they had fulfilled the days, when they were returning the boy Jesus remained in Jerusalem, and Joseph and his mother did not know it. But thinking he was in the caravan, they had come a day's journey before it occurred to them to look for him among their relatives and acquaintances. And not finding him, they returned to Jerusalem in search of him. And it came to pass after three days, that they found him in the temple sitting in the midst of the teachers, both listening to them and asking them questions. And all who were listening to him were amazed at his understanding and his answers. And when they saw him, they were astonished. And his mother said to him, "Son, why have you done so to us? Behold, your father and I have been seeking you sorrowing." And he said to them, "How is it that you sought me? Did you now know I must be about my Father's business?" And they did not understand the word he spoke to them. And he went down with them and came to Nazareth, and was subject to them; and his mother kept all these things carefully in her heart. And Jesus advanced in wisdom and age and grace before God and men.

Saint of the Day: St. Basil the Great is one of the foremost Fathers of the Church. Born at Caesarea of Cappadocia in 330, he began his studies in Caesarea and continued them at Constantinople and Athens where he met Gregory of Nazianzen. Their close friendship lasted all their life. Basil returned to Caesarea in 356. He retired in the desert near Neo-Caesarea where his mother Emilia and his sister Macrina were living monastic lives. He was ordained to the priesthood by Eusebius, Bishop of Caesarea, and succeeded him as bishop in 370. He died on January 1, 379.

Announcements

Feast of Theophany: This Friday is the Feast of Theophany. This is one of the Three Great Feasts of the Year (Pascha, Pentecost, Theophany). Divine Liturgy will be at 12noon with blessing of Theophany Water. Bring a container to take Holy Water home!

Baby Shower for Handal Baby: This Saturday is the Baby Shower for the Handal Baby at 12noon in the church hall. This will be the St. Elias Ladies activity this month! Please contact Leila Carnazzo to RSVP (leilacarnazzo@gmail.com or 831.272.3388).

St. Basil the Great, Archbishop of Caesarea in Cappadocia

Why is Basil Called "Great?"

In the case of St Basil, it was during his lifetime that people were describing him this way. His life-long friend, St Gregory the Theologian popularized the term in the eulogy he wrote in Basil's memory and the entire Christian world adopted it. Basil was what would centuries later be called a "Renaissance man," a person excelling in so many areas of thought and action. St Gregory the Theologian described him as well advanced in rhetoric, grammar, philosophy, geometry, astronomy, and medicine. His writings on a wide range of subjects over his lifetime bear witness to the breadth of his knowledge. Basil was born into an old and wealthy Christian family in Asia Minor. His grandparents were Confessors for the faith, hiding for seven years in the forest of Pontus during the Great Persecution of Diocletian. Basil's father was a prominent rhetorician in Caesarea, the administrative center of Cappadocia (Kayseri, in central Turkey, today) and it is there that Basil began his education. He was further schooled in Constantinople and Athens among the sons of other aristocrats. As St Gregory described it, "He studied everything, more than others are accustomed to study a single subject. He studied each science in its very totality, as though he would study nothing else...He was a ship fully laden with learning, as much as is humanly possible." A year after completing his studies Basil had what we might call a conversion experience. As he described it in a letter, "Suddenly I awoke as out of a deep sleep. I beheld the wonderful light of the Gospel truth, and I recognized the nothingness of the wisdom of the princes of this world" and devoted all his energies to the Christian life. After a brief stab at the life of a solitary, Basil established a community on his grandmother's estate along the Iris River, gathering family members and friends in a community of prayer and good works. After about four years Basil was ordained a deacon (362) and a priest (365) for the service of the Church in Caesarea, the second see (protothrone) in the patriarchate of Constantinople. In 370 he was elected its bishop, a position he held until his death in 379. We recall some of St Basil's endeavors in the following troparion sung on his feast: "Your voice has sounded all over the earth that accepted your preaching. You gave a divine explanation of doctrine and made clear the nature of creatures and set a rule of life for men. Holy father, kingly priest, intercede with Christ God to grant us great mercy."

A Rule of Life for Men

During Basil's years in the community he had established and for years after, he compiled and revised a number of principles to order their life together. These principles, the *Asketikon*, came to be known as the Rule of St Basil, and became the foundation of communal monasticism in Byzantine Churches. Most Byzantine monastic and religious communities to this day claim St Basil as their patron. Soon translated into Latin and Syriac, St Basil's Rule influenced monastic life in these Churches as well. While his *Asketikon* set forth a way of life for monastics, St Basil's *Ethics* set forth the principles of the Gospel as applied to the clergy and catechists working in the Church. These eighty "rules of life" became the Church's guide to leadership for centuries.

Making Clear the Nature of Creatures

While St Basil had a background in the physical sciences of his day, he did not rely on them to "explain the nature of creatures." In his work, the *Hexameron*, he saw that the accounts in Genesis provided an insight into the origin of things which the theories of the ancient Greeks could not. "The philosophers of Greece have made much ado to explain nature, and not one of their systems has remained firm and unshaken, each being overturned by its successor. It is vain to refute them; they are sufficient in themselves to destroy one another."

St Basil insisted that the Bible does not try to explain the material dimensions of creation; those things which are the province of the physical sciences are "passed over in silence, as useless." Rather, he says, Scripture stresses "that which edifies and perfects the soul:" the truth that God is the author of all things and that it is He who holds all things in being.

Explanation of Doctrine

During his days on the River Iris St Basil had begun editing and commenting on theological and Scriptural themes. His most important work was in defending the teachings on Christ and the Holy Spirit upheld at the first two ecumenical councils. Despite these councils, these issues were not settled in the minds of many. The election of a pro-Arian emperor in 364 provided a major boost to those who rejected the councils in Cappadocia. St Basil spent his remaining years defending the Nicene faith in writings, such as his treatise *On the Holy Spirit*, sermons (as bishop he preached twice daily) and even political maneuvering. He divided his diocese and promoted anti-Arians to these new bishoprics so that the conciliar position would be strengthened. Basil's determination went a long way toward eliminating Arianism in his province.

Kingly Priest

As bishop, St Basil did much to reform the liturgical life of his Church. He served the Liturgy daily and encouraged frequent Communion. His arrangement of the Liturgy influenced the imperial capital as well, and did much to give the Byzantine rite its particular character. The "Divine Liturgy of St Basil" became the normative Eucharistic rite in Constantinople until the shorter Liturgy of St John Chrysostom all but replaced it. Byzantine Churches still serve this Liturgy ten times each year, including on St Basil's feast.

A Father to the Poor

Perhaps St Basil's most appreciated accomplishment in Cappadocia was the creation of the *Basiliad*, a complex facing the gates of Caesarea which included a hospital, a hospice for travelers and a shelter for the homeless, regarded at the time as a wonder of the world. It enjoyed the patronage of the emperor and inspired similar complexes throughout the East. Basil's concern for those in need has touched the hearts of believers ever since. Many have been inspired to works of charity by his words: "The bread which you do not use is the bread of the hungry; the garment hanging in your wardrobe is the garment of him who is naked; the shoes that you do not wear are the shoes of the one who is barefoot; the money that you keep locked away is the money of the poor; the acts of charity that you do not perform are so many injustices that you commit" (Homily on Lk 12:13-21). No wonder Basil became one of the first non-martyrs widely venerated as a saint.