

BASIL GREEK MELKITE CATHOLIC CHURCH

Sherman Drive, Utica NY 13501

Saba Shofany, Pastor

: 315-732-4662 Cell: 315-664-6734

Web Page: stbasilutica.org

SUNDAY 11th AFTER THE EXALTATION OF THE HOLY CROSS

Monday, December 2 & Sunday, December 3, 2017

WEEKLY SERVICES

Daily Liturgy: Monday-Friday at 8:00AM **Holy Confession:** Every Monday at 4-6PM
Holy Liturgy: Saturday at 4:30PM, Sunday at 11:00AM **Vespers:** Every Saturday at 3:00PM
Matins/Orthros: Every Sunday at 9:00AM **Holy Rosary:** Every Sunday at 10:30AM

WEEKLY OFFERINGS: THANK YOU!

Weekly Collection Nov 25/26: \$ 399.00 Funeral & Memorial Services: \$ 55.00
Cheese Sale: \$ 00.00 Fuel: \$ 70.00

† MEMORIAL MASSES †

This Saturday, December 2, 2017

- † **Ida McHarris**, By Dorothy Kerley & Susan Callan
- † **Anne Cragnolin**, By her children
- † **George Jweid**, By William & Janet Chanatry
- † **Fred Tehan**, By Eugene & Doris Hutchinson
- † **Eugene Nassar**, By His Daughter Ann and her family
- † **Robert Tehan**, By Anthony & Sandra Showa

This Sunday, December 3, 2017

- † **Ida McHarris**, By Dorothy Kerley & Susan Callan
- † **Deceased Members of the Steppello Family**, By Eleanor Steppello
- † **George Jweid**, By Alex Murad
- † **Frederick Tehan**, By John & Anne Rich

Next Saturday, December 9, 2017

- † **Salwa Atallah-Hamati**, By Maggy Atallah
- † **Ida McHarris**, By Dorothy Kerley & Susan Callan
- † **George Jweid**, By William & Janet Chanatry
- † **Eugene Nassar**, By His Daughter Ann and her Family
- † **Kareem & Sophia Nassimos**, By Julia & Mary Nassimos
- † **Frederick Tehan**, By John & Anne Rich

Next Sunday, December 10, 2017

- † **Elias Chanatry**, 33rd Memorial Anniversary, by Lorraine Chanatry- Howell
- † **Ida McHarris**, By Dorothy Kerley & Susan Callan
- † **George Jweid**, By Alex Murad
- † **Eugene Nassar**, By His Daughter Ann and her Family
- † **Kareem & Sophia Nassimos**, By Julia & Mary Nassimos

SPEEDY RECOVERY

Please continue to pray for our convalescing members, including Carol Chanatry, Lorraine Chanatry-Howell, Edgar Hallak, Mary Machis, Rose Pawlinga, & Donald Thomas. Please notify Fr. Shofany in case of illness.

*** * ANNOUNCEMENTS * ***

* **St Basil 2017 Christmas Party** will be held on Sat Dec 16, following 4:30 PM Liturgy. Chairpersons for the event, Maryann Astour, Shirley Casab, and Robin Astour, will be in contact with parishioners to request food items, beverages, and paperproduct donations. If not contacted by the Committee, a \$5 admission fee per person over 12 years old, will be collected at the door. Questions can be directed to the Rectory at 315.732.4662. Please sign up on sheets located in the Vestibule. Santa will be attending to distribute gifts to the children. Bring a wrapped gift for your child with a value of \$20 or less, and write their name clearly on the tag.

* The next **Parish Advisory Council** Meeting will be held on Mon Dec 4 at 6:30 PM in the Meeting Room. Interested members are always welcome to attend.

* Looking ahead to **2018**, the St Basil Community is looking forward to celebrating Our Founders on Palm Sunday, and to offering other events and activities. Together, we can accomplish great things! Become active, share your ideas, participate in our Syrian Braided Cheese program, join PAC, etc. St Basil will flourish with Team Work.

CELEBRATING THE 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 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, 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. Our celebration of Christ’s Nativity proclaims Theosis as the very purpose of the incarnation. During the week leading up to Christmas, 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 His 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.

(Dec2017Leaflet)