



ST BASIL GREEK MELKITE CATHOLIC CHURCH

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Fr Saba Shofany, Pastor
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SUNDAY 4th AFTER PENTECOST
Saturday, July 1 & Sunday, July 2, 2017

WEEKLY SERVICES

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

SPEEDY RECOVERY

Please pray for our convalescing members: **MaryEllen Busa, Carol Chanatry, Lorraine Chanatry-Howell, Anne Cragolin, Edgar Hallak, Mary Machis, & Rose Rawlings.**
Notify Fr. Shofany in case of illness.

WEEKLY OFFERINGS: THANK YOU!

Sunday Collection June 24/25: \$ 699.00 Cheese Sale: \$ 140.00 Memorial Services: \$ 00.00

† MEMORIAL MASSES †

This Saturday, July 1, 2017

- † **Antoinette Murad, 1st memorial Anniversary**, By Alex Murad
- † **Raymond Chanatry, 61st Memorial Anniversary**, By Eugene & Doris Hutchinson
- † **Barbara Nojaim, 40th Memorial Anniversary**, By Robert Lalli
- † **Christine Lalli, 40th Memorial Anniversary**, By Robert Lalli

This Sunday, July 2, 2017

- † **Antoinette Murad, 1st Memorial Anniversary**, By Alex Murad

Next Saturday, July 8, 2017

- † **Jannah Jbarah**, By her Family

Next Sunday July 9, 2017

- † **Jannah Jbarah**, By her Family
- † **Yousef Marji**, By his Family

**** ANNOUNCEMENTS ****

1. St Basil **Syrian Braided Cheese Sale** is underway! Spread the word to your family, friends, coworkers, & neighbors! Contact the rectory at 315.732.4662 to place your orders. One braid for \$6, or two for \$10.
2. Our next **Parish Advisory Council Meeting** will be held on Mon Sep 11, 6:30 PM in the Meeting Rm.

THE GLORY OF GOD

The Cloud and Glory – In the days of Moses, “*the glory of the LORD rested on Mount Sinai, and the cloud covered it six days*” (Ex 24:16). When the Father spoke at Jesus’ Transfiguration, the “*high mountain*” was overshadowed by “*a bright cloud*” (Mt 17:5). On Sinai “*when the people saw it, they trembled and stood afar off*” (Ex 20:18). On Tabor, the disciples “*were fearful as they entered the cloud*” (Lk 9:34), sign of their greater intimacy with the divine presence.

On Sinai Moses asked to see the LORD’s glory, but the LORD replied: “*You cannot see My face; for no man shall see Me, and live*” (Ex 33:20). At the Transfiguration, on the other hand, Jesus’ face “*shone like the sun and His clothes became white as the light*” (Mt 17). What was concealed in the experience of Moses becomes manifested to the disciples on Mount Tabor. As John’s Gospel has it, “*we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth*” (Jn 1:14).

The Giving of the Law – On Sinai Moses receives the Law from God, which he then transmits to the people. The heart of the Law is, of course, the Ten Commandments but there is much more besides: ritual precepts, commercial laws, jurisprudence, reparations, money-lending, etc. Chapters 21 through 23 of the Book of Exodus are devoted to these laws.

On the mount near Capernaum the Lord Jesus also delivers a Law, the heart of which is expressed in the nine Beatitudes. While most of the Commandments are expressed negatively (“Thou shalt not...”), the Beatitudes are expressed positively as the path to perfection (“Blessed are the...”).

As the Ten Commandments were but a part of the Law given to Moses on Sinai, there is more to the Law of Christ than the Beatitudes. In the Sermon on the Mount Christ continues with an expansion of the Ten Commandments (Mt 5:28-47). Not only external actions (e.g. murder, adultery) but interior passions (e.g. anger, lust) deviate from the Law. Love must replace the desire for vengeance and that love must extend to all, even our enemies. The result is that “*Therefore you shall be perfect, just as your Father in heaven is perfect*” (Mt 5:48), which has been described as the summary of the Beatitudes.

Perhaps the most remarkable thing about the Sermon on the Mount concerns the way Christ proclaims His Law. On Sinai God gives His Laws to Moses with instructions to set them before the people of Israel. In the Sermon on the Mount it is Christ Himself who teaches in His own name, placing Himself as the equal of Him who gave the Law to Moses: “*You have heard that it was said to those of old... But I say to you...*” (Mt 5: 21, 27, 31-32, 33-34, 38-39, 43-44).

The Lord Jesus does not negate the Ten Commandments; rather, He gives them greater depth. As He said, “*Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill*” (Mt 5:17). He completes or fulfills the Law by addressing our inner motivations as well as our actions. If our aim as believers is to know God, then we must know Him from within, by assuming His attitudes and adopting His ways for living. As He is perfect, so ought we to be.

Is This for Everyone? The Sermon on the Mount in Matthew’s Gospel is addressed to “the multitudes.” Yet in the medieval West a common opinion was that the Beatitudes were “intended for those who strive for perfection; they are based on poverty, chastity and obedience and are therefore primarily for those who join the religious life.” Ordinary Christians were counseled that salvation was assured for them if they devoutly observe the precepts of the Church. This opinion was rigorously denounced by Luther and others during the Protestant Reformation as undoing the Sermon on the Mount, but it is still frequently found even in contemporary Roman Catholic writings. The East, on the other hand, has always seen the spirit of the Beatitudes as basic to the Christian life for both monastics and lay people. The ways in which monastics and laypeople will embrace humility, poverty of spirit, compassion, or the pursuit of righteousness will differ, but their essential importance is the same for both. The Beatitudes point out the path to the King-dom of God, the goal for all Christians.

(June2017Leaflets)