



# ST BASIL GREEK MELKITE CATHOLIC CHURCH

901 Sherman Drive, Utica NY 13501  
Fr Saba Shofany, Pastor  
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Web Page: [stbasilutica.org](http://stbasilutica.org)

**SUNDAY 9th AFTER PENTECOST**  
**Saturday, August 5 & Sunday, August 6, 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: **Carol Chanatry, Lorraine Chanatry-Howell, Anne Cragnolin, Edgar Hallak, Mary Machis, Rose Pawlinga, and Donald Thomas.**  
Please, notify Fr. Shofany in case of illness.

## WEEKLY OFFERINGS: THANK YOU!

**Sunday Collection July 29/30: \$ 487.00      Cheese Sale: \$ 60.00      Memorial Services: \$ 00.00**

## † MEMORIAL MASSES †

### This Saturday, August 5, 2017

† **Antoinette Murad**, By Alex Murad

### This Sunday, August 6, 2017

† **Jannah Jbarah**, By her Family

### Next Saturday, August 12, 2017

### Next Sunday, August 13, 2017

† **Jannah Jbarah**, By her Family

## \*\* ANNOUNCEMENTS \*\*

1. The St Basil **Syrian Braided Cheese Sale** is underway! Please tell your family, friends, coworkers, & neighbors! Call the rectory at 315.732.4662 to place your orders. One braid for \$6, or two for \$10.
2. St Basil will, again this year, have a booth set up at **St Louis Taste of Lebanon**, Fri Aug 4 to Sun Aug 6. See Marcia Reesh regarding your availability to assist with booth coverage. Thank you.
3. St Basil's **First Fall Flea Market and Raffle** will be held on Fri Sep 29 and Sat Sep 30 at the Rectory Garage. **Nearly new** or **slightly used** items will be accepted **beginning September 1st** at the rectory's back door. Cheryl Reesh Kopyt and Virginia Reesh Lynch will co-chair the event.

## CHRIST: THE GIVER OF LIGHT

In the Holy Bible, we read: *“I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.”* Here, and in a number of other places, Jesus is portrayed as a beacon: one who guides along the right path, who illumines the way for us. He is the “Giver of light,” the One bringing light to our hearts. To say He is light in this way is to talk about what He does.

But there is another way to see Christ as light. He is light, not only because of what He *does* for us but because of what He *is*. *“God is light and in Him is no darkness at all”* (1 Jn 1:5). God is not described here as light illumining our minds and hearts, but as He is in Himself: Light in His innermost being.

Based on the Gospel message, the Church proclaims the Lord Jesus as “Light from Light” (Nicene Creed), the “Joyful Light of the holy glory of the Father Immortal: the Heavenly, the Holy, the Blessed, Jesus Christ” (3<sup>rd</sup> century vespers hymn). As God is Light in Himself, so too the incarnate Christ is the Light of the Father. *“I and the Father are one”* (Jn 10:30).

As far back as the third century the Fathers used our experience of the sun to illustrate this mystery. Like others before him, St. Cyril, the enlightener of the Slavs, reflected, “Do you see in the heavens the brilliant sphere of the sun and how from it light is begotten and warmth proceeds? God the Father is like the sphere of the sun, without beginning or end. From Him is eternally begotten God the Son, like light from the sun; just as there comes warmth together with light from the sun, the Holy Spirit proceeds. Each one is distinguished separately: the sphere of the sun and the light and the warmth — these are not three suns, but one sun in the heavens. So also, in the Holy Trinity: there are three Persons but God is one and indivisible.”

**The Light of Mt. Tabor:** Christ was concretely manifested as light at His transfiguration: *“His face shone like the sun, and His clothes became as white as the light”* (Mt 17:2) – *“white and glistening”* (Lk 9:29), *“such as no launderer on earth can whiten them”* (Mk 9:3). For a moment the disciples glimpsed what had been hidden since the Incarnation: the Word of God, radiant with divine glory, in the person of Jesus.

In icons of the Transfiguration, this radiance is depicted by a geometric figure behind the representation of the Lord called a *mandorla*. While depictions of Christ during His earthly ministry show His head surrounded by a cross and a halo, icons representing Him in moments beyond time and space (the Transfiguration, the Resurrection, the Dormition) envelop His whole body in this light of glory.

This same figure is found in icons of the conversion of St. Paul. Christ, the “Radiant Light” was manifested to Saul of Tarsus (St. Paul) on the road to Damascus as *“a light from the sky brighter than the sun”* (Acts 26:13) While this Light briefly blinded Saul by its brilliance, it enabled him to see ever more clearly *“the mystery which has been hidden from ages and from generations, but now has been revealed”* (Col 1:26).

In the Church the light experienced by Saul has been identified with the light that shone on Tabor, the Radiant Light of the Father, Jesus Christ. As we sing on the feast of Saints Peter and Paul, “Christ, who had been radiant in light on the mountain, blinded your bodily eyes; but He allowed your soul to see the Trinity” (from the Canon, Ode 1).

**The “Uncreated Light” of God:** In the Gospels we find two seemingly contradictory understandings of our ability to know God. On the one hand we are told, *“No one has seen God at any time”* (Jn 1:18). On the other hand we hear, *“Blessed are the pure in heart, for they shall see God”* (Mt 5:8). In the fourth century, St. Gregory of Nyssa showed how both statements are true. He taught that the essence of God was unknowable. Like the sun in the imagery cited above, God in His deepest being is unapproachable. The energies of God – His “Light” and “Warmth” – have been made known to us and we can truly know God in His energies. In the fourteenth century, St Gregory Palamas applied this teaching to the Transfiguration. He explained that when the Apostles witnessed the Transfiguration of the Lord on Mount Tabor, that they were seeing the actual uncreated light of God.

*(July2017Leaflet)*