



ST BASIL GREEK MELKITE CATHOLIC CHURCH

901 Sherman Drive, Utica NY 13501
Fr Saba Shofany, Pastor
Tel: 315-732-4662 Cell: 315-664-6734
Web Page: stbasilutica.org

SUNDAY 12th AFTER PENTECOST

Saturday, August 26 & Sunday, August 27, 2017

**** ANNOUNCEMENTS ****

1. 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.
2. Parish Advisory Council (PAC) will meet next on Mon Sep 11 @ 6:30 PM in the meeting rm.

THE HEART OF CHRISTIANITY

St Paul calls "*the Gospel*," the heart of the Christian message "*in which you stand, by which also you are saved*" (1 Cor 15:1, 2). That Gospel is the message of Christ's resurrection: both that He rose (the historical event) and that He is risen (that He lives now in glory).

St Paul stresses here that he **received** this Gospel which he has passed on to the Corinthians. We are told that, after Paul was converted and baptized, he stayed for "*some days with the disciples at Damascus. Immediately he preached the Christ in the synagogues, that He is the Son of God*" (Acts 9:19, 20). After "*many days were past*" (v.23) he went to Jerusalem and was taken to the Apostles. It has been generally assumed that St Paul "received" the Gospel at these early contacts.

St Paul himself, writing earlier to the Galatians, gives us another scenario. He affirmed that "... *the Gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ*" (Gal 1:12). Here St Paul is emphasizing the divine origin of the Gospel message – it is not just a story or philosophy developed by men; its origin is God. Some commentators have suggested that Paul received this Gospel from Christ at his conversion on the road to Damascus.

The chronology St Paul recounts in Galatians also differs from that in Acts. In Acts we are told that Paul spent some days in Damascus then returned to Jerusalem where he recounted his experience of Christ to the Apostles (see Acts 9:23-26, ff.). He tells the Galatians, however, that he did not go back to Jerusalem at that time but to "Arabia" (the modern Kingdom of Jordan). "*I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother*" (Gal 1:16-18).

In any case the purpose of these passages was not to provide a diary of Paul's experiences; it was to authenticate Paul's conversion by the Lord (Acts) and His approach to the Gentiles (Galatians). This may be why the compilers of the New Testament included both Galatians and Acts in the canon despite these conflicting accounts. The doctrines they teach rather than the biographical details they present are the reason why these books are Scripture.

Appearances of the Risen Christ: Paul indicated that his message is "...*that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures*" (1 Cor 15:3, 4), then lists a number of people who saw the risen Christ, some of whom are mentioned in the Gospels while others are not.

The first mentioned are "Cephas, then the twelve." The Evangelists recount a number of these manifestations as well. They also say that Christ's tomb was first found to be empty by the myrrh-bearing women who heard the angelic announcement of the Resurrection but did not see Jesus. Only John tells of Christ manifesting Himself to Mary Magdalene, who "*came and told the disciples that she had seen the Lord*" (Jn 20:18). Paul does not mention any of these women.

In the Roman Empire the witness of women had no legal standing. They could not vote or hold office. They could not give testimony or even witness legal documents. To proclaim Christ's resurrection on the strength of a woman's testimony would have been unthinkable.

(August2017Leaflet)

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

WEEKLY OFFERINGS: THANK YOU!

Sunday Collection Aug 12/13: \$ 391.00 Memorial Services: \$ 80.00 Onieda Mission: \$ \$125.00

† MEMORIAL MASSES †

This Saturday, August 26, 2017

- † **Antoinette Murad**, By Alex Murad
- † **Norma Chanatry**, By Douglas Hutchinson
- † **Deceased Members of the Nassimos Family**, By Pat & Robert Nassimos

This Sunday, August 27, 2017

- † **Antoinette Murad**, By Alex Murad
- † **Jannah Jbarah**, By her Family
- † **Rose Cimbalo**, 30 th Memorial Anniversary, By Robert Lalli
- † **Joseph Reesh**, 35 th Memorial Anniversary, By his Daughters
- † **Catherine & Elias Chanatry**, 85 th Wedding Anniversary, by Lorraine Chanatry-Howell

Next Saturday, September 2, 2017

- † **Louis Chanatry**, 44 th Memorial Anniversary, By Eugene & Doris Hutchinson
- † **Anne Cragnolin**, By St Basil Community

Next Sunday, September 3, 2017

- † **Jannah Jbarah**, By her Family
- † **Anne Cragnolin**, By St. Basil Community