



**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](http://stbasilutica.org)

**SUNDAY 5th AFTER THE EXALTATION OF THE HOLY CROSS**  
**Saturday, October 21 & Sunday, October 22, 2017**

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**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

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**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.

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**WEEKLY OFFERINGS: THANK YOU!**

**Sunday Collection Oct 14/15: \$ 514.00    Cheese Sales: \$ 10.00    Memorial Services: \$ 210.00**

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† **MEMORIAL MASSES** †

**This Saturday, October 21, 2017**

† **Anne Cragolin**, By her children  
† **Salwa Atallah-Hamati**, By Maggy Atallah

**This Sunday, October 22, 2017**

† **Salwa Atallah-Hamati**, By Maggy Atallah  
† **Lillian Thomas, 3rd Memorial Anniversary**, By Donald & Carol Thomas

**Next Saturday, October 28, 2017**

† **Salwa Atallah-Hamati**, By Maggy Atallah  
† **Anne Cragolin**, By her children

**Next Sunday, October 29, 2017**

† **Salwa Atallah-Hamati**, By Maggy Atallah  
† **Anne Cragolin**, By her children

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**\*\* ANNOUNCEMENT \*\***

The next Parish Advisory Council Meeting will be held on Mon Nov 6 at 6:30 PM in the Meeting Room.

**EXUDATIONS OF MYRRH**

Christians, particularly in the East, have long considered the exudation of myrrh, a sign that God confirms the holiness of a saint. From time to time streams of a unique viscous liquid emitting a beautiful aroma have appeared in connection with the relics or icons of certain saints. Healings and other seeming miracles have often accompanied this phenomenon.

Perhaps more famous that the relics of St Demetrios are the myrrh-exuding remains of St Nicholas the Wonderworker, Archbishop of Myra. Housed in the crypt of the basilica in Bari, Italy, St Nicholas' relics continually exude myrrh. Every year on May 9, commemorating the transfer of the relics from Myra to Bari in 1087, the aromatic liquid is collected from the tomb and distributed to the faithful.

Other saints whose relics have reportedly exuded myrrh include Saints:

- Clement the Confessor, Pope of Rome
- Juliana the Compassionate
- Peter the Wonderworker, Bishop of Argos
- Simeon of Serbia, Founder of Mt. Athos' Hilandari Monastery
- Simon, Founder of Mt. Athos' Simonopetras Monastery

**Myrrh-Streaming Icons:** Even more common are myrrh-streaming icons, some ancient and many modern which exude this aromatic liquid in churches, monasteries and even private homes. Widely revered today are: A manufactured copy of the icon of the Theotokos, "Softener of Evil Hearts" bought by Anastasia Basharinaya at the glorification of St Matrona the Blind and touched to the saint's reliquary. At the family home, the icon began exuding myrrh. Taken throughout Russia and to Russian churches abroad, the icon has been the occasion of healings and unusual manifestations. Before the 9/11 tragedy, for example, the icon gave off the smell of blood. A modern copy of the Iveron icon of the Theotokos, given on Mount Athos to José Munoz-Cortes in 1982, which began exuding myrrh a few weeks later. It has been taken for veneration around the world ever since. A similar depiction of the same icon at Holy Theotokos of Iveron Church in Honolulu, which has exuded myrrh intermittently since October, 2007. A framed paper print of the Kazan Icon purchased by Nicholas and Myrna Nazzour on their honeymoon in 1980, began exuding myrrh in November, 1982 at their home in Soufanieh, a Damascus suburb. Since then this liquid – scientifically analyzed as olive oil – has streamed from the icon, from numerous copies, and from Myrna's hands during prayer.

**St Demetrios and the Gift of Myrrh:** in the Eastern churches you can see people touching or kissing the priest's vestment as he passes in procession. In this way, they express their veneration for Christ in the Gospel book, the Holy Gifts or other sacred object he is carrying. They are doing liturgically what people in Eastern cultures did regularly to express reverence for or dependence upon their religious or ethnic leaders – or even family elders – for centuries.

We read in the Gospels that people would reach out to touch the hem of Christ's garment in the hope that they would thereby come into contact with holiness and obtain a blessing. On His arrival at Gennesaret, for example, we are told that "*When the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick, and begged Him that they might only touch the hem of His garment. And as many as touched it were made perfectly well*" (Mt 14:35, 36). The woman with the issue of blood in Lk 8 had the same hope.

**The "Issue of Blood":** Modern commentators have debated whether this woman suffered from a genetic blood disease such as hemophilia or a menstrual disorder of some kind. This issue is not raised in the Scriptures, which focus on the results rather than the cause of her condition. In Mk 5 we read that she "*had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse*" (v. 26). Not only had her condition worsened, but she had become impoverished in the process (she "*had spent all her livelihood on physicians*" – Lk 8:43).  
(Oct2017Leaflet)