



**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 6th AFTER THE EXALTATION OF THE HOLY CROSS**  
**Saturday, October 28 & Sunday, October 29, 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 21/22: \$ 00.00    Cheese Sales: \$ 00.00    Memorial Services: \$ 00.00**

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† **MEMORIAL MASSES** †

**This Saturday, October 28, 2017**

† **Anne Cragnolin**, By her children  
† **George Jweid**, By St. Basil Community

**This Sunday, October 29, 2017**

† **Salwa Atallah-Hamati**, By Maggy Atallah  
† **George Jweid**, By St. Basil Community

**Next Saturday, November 4, 2017**

† **Ida McHarris**, By Eugene & Doris Hutchinson  
† **Anne Cragnolin**, By Anthony & Sandra Showa

**Next Sunday, November 5, 2017**

† **Eddie Astour**, By Alex Murad  
† **Salwa Atallah-Hamati**, By Maggy Atallah

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**\* \* ANNOUNCEMENTS \* \***

\* The next Parish Advisory Council Meeting will be held on Mon Nov 6 at 6:30 PM in the Meeting Room.  
\* 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 cheese program, join PAC, etc. St Basil will flourish with Team Work.

**THE ILL WOMAN & THE MIRACLE OF CHRIST**

In Mark 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).

The Gospels, written for Gentile converts, do not mention another effect of her illness which would have been extremely important to Jews. Whatever the origin of the hemorrhaging, it caused the woman to be ritually unclean according to the Torah. “*If a woman has a discharge of blood for many days, other than at the time of her [customary] impurity, or if it runs beyond her [usual time of] impurity, all the days of her unclean discharge shall be as the days of her [customary] impurity. She shall be unclean. Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity. Whoever [else] touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening*” (Lev 15:25-27).

Bodily discharges of any kind, being “of the earth,” rendered a person or anything they touched unfit for the heavenly action of worship (“defiling the tabernacle” – Lev 15:31). Neither this woman nor anyone who had contact with her could observe the Holydays or offer even the daily sacrifices in the temple on any day she suffered this hemorrhage. Some have surmised that, if she had been married, her husband probably would have divorced her as she would have been unable to care for her children or for others without making them all unclean. She was, in effect, as much of an outcast as a leper as far as participation in the life of her people was concerned. Touching Jesus changed all that.

**What Did She Touch?** In Lk 8:44 we are told that this woman “*came from behind and touched the border of His garment.*” The phrase translated here as “the border of His garment” is more properly rendered as “the fringe of His robe.” The ordinary dress of Jewish men in Christ’s day consisted of a tunic over which they wore a mantle large enough to cover them from head to foot. The Torah prescribed that this garment be fringed with tassels (*tzitzit*); “*Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. When you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them*” (Num 15:38, 39).

Some rabbinic authorities considered blue as the “color of God’s glory”. Covers for the temple vessels were made in this color. Touching the blue-threaded tassel, then, is an attempt to connect with the glory of God. This garment, reduced in size, is the prayer shawl worn by observant Jews today at worship. Some Orthodox Jewish men wear a kind of scapular under their street wear. Its tassels often may be seen hanging outside their shirts.

**Who Was This Woman?** Although the story of this woman is recounting in Mt 9 and Mk 5 as well as in Lk, her name is never given and she is not mentioned again. Later writers tried to remedy the “defects” in the Gospels by recounting “life stories” of characters like this woman whom the Scriptures mention only in passing. Thus, in the fourth-century *Acts of Pilate* this woman, now given a name, is portrayed as trying to give evidence at Jesus’ trial: “And a certain woman named Bernice crying out from afar off said: ‘I had an issue of blood, and I touched the hem of his garment, and the issue of blood which I had had for twelve years was stopped.’ The Jews say: ‘we have a law, that a woman's evidence is not to be received.’”

Another fourth-century attempt to “bolster” the Gospel is found in Eusebius’ *Church History*. He notes that “They say that the woman with an issue of blood, who, as we learn from the sacred Gospel, received from our Savior deliverance from her affliction, came from this place [Caesarea Philippi], and that her house is shown in the city, and that remarkable memorials of the kindness of the Savior to her remain there.

(Oct2017Leaflet)