

ST BASIL GREEK MELKITE CATHOLIC CHURCH
901 Sherman Drive, Utica, New York 13501
Phone 315.732.4662 Email stbasilutica@gmail.com
Website www.stbasilutica.org

SUNDAY 1ST AFTER PENTECOST
Saturday, May 26 & Sunday, May 27, 2018

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

SPEEDY RECOVERY

Please continue to pray for all of our convalescing friends, including Nancy Gazzal, Edgar Hallak, Rose Pawlinga, and Carol Young. Please notify Fr. Shofany in case of illness

WEEKLY OFFERINGS: THANK YOU!

Weekly Collection May 19/20: \$ 859.00

Syrian Cheese Sale: \$ 60.00

Memorial Services: \$ 10.00

St. Pauly Textile: \$ 82.26

† MEMORIAL MASSES †

THIS SATURDAY, MAY 26

† **George Kawam**, by his wife Renee Kawam

THIS SUNDAY, MAY 27

† **Mary Machis**, by Mr & Mrs Henry George Murad and Family

† **Jannah Jbarah**, by her Family

NEXT SATURDAY, JUNE 2

† **George Kawam**, by his wife Renee Kawam

† **Mary Machis**, by Mr & Mrs Henry George Murad and Family

NEXT SUNDAY, JUNE 3

† **Arlene Lalli**, 20th Memorial Anniversary, by Robert Lalli

† **Jannah Jbarah**, by her Family

*** ANNOUNCEMENTS ***

1. The next St Basil Parish Advisory Council will be held on Monday, June 4 @ 6:30 PM in the Rectory.
2. Our PayPal link is available on our website offering a safe, secure, and confidential option to donate to St Basil, Utica. Please go to www.stbasilutica.org, click on the Donation Tab and follow the webpage instructions. Weekly Sunday Bulletins can also be found there, click on the Announcement Tab. Thank you for visiting our page!

THE FEAST OF PENTECOST

Constantine and the Church: Scholars now feel certain that Constantine had embraced Christianity some time before his famous victory at the Milvian Bridge in 312. He remained a catechumen throughout his life. As his death approached, he put aside his imperial regalia and was baptized, never taking them up again. Constantine reversed the fortunes of the Church in the Roman Empire in every aspect of its existence, beginning with:

The Legalization of Christianity: In 313, after defeating Maxentius, Constantine and Licinius issued the Edict of Milan in which property confiscated from Christians during the persecution was ordered restored **“without payment or any claim of recompense and without any kind of fraud or deception.”** While these edicts expressed only a toleration of Christianity, Constantine actively promoted it.

Faith & Order in the Church: To promote unity in the empire Constantine fostered unity among Christians. In 325 he called the first ecumenical council (Nicaea I) which gave us the Nicene Creed and the patriarchal structure in the Church.

A New Christian Capital: Constantine sought to distance his empire from its pagan origins. In 330 he built Constantinople as a New Rome, free of pagan temples and dotted with great churches. His successors enshrined the relics of apostles and martyrs in these churches and made it the administrative center of the Church in his empire.

Enhancement of Worship: As previous emperors had endowed and built pagan temples, Constantine began constructing Christian shrines and basilicas, including those at Bethlehem, Constantinople, and Rome. Most famously, he developed Palestine as a Christian Holy Land and Jerusalem as the “Mother of the Churches” centered on Calvary and the tomb of Christ (both now enclosed in the Anastasis) and the mount of the Ascension. These basilicas made possible the more elaborate forms of worship which we inherited from these centers.

Helena and the Holy City: Much of Helena’s life was spent in relative obscurity. After twenty years together, she and her son were sent away when Constantin married a woman of higher station. In 312, with Constantine poised to take over the empire, Helena was recalled to the imperial court where she remained as a close confidant to her son. She was given the imperial title Augusta in 325.

There are conflicting stories concerning when Helena became a Christian. In the *Ecclesiastical History* by Theodoret of Cyrrhus (c. 393-458) we are told that Helena (already a believer) influenced her son to become a Christian. Eusebius, on the other hand, wrote in his *Life of Constantine* (c. 339) that Helena became a Christian through her son’s influence. In any case, Helena was known for her piety, her regular presence at divine services, and her generosity to the poor. As Eusebius wrote, “This admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshippers, and testifying her devotion to God by a uniform course of pious conduct.”

In fulfillment of a vow Helena undertook a pilgrimage to Palestine, although she was almost 80 years old. According to Eusebius, Helena “... though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land and at the same time to visit the eastern provinces, cities, and people with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Savior’s feet had trodden, according to the prophetic word which says *“Let us worship at the place on which His feet have stood,”* she immediately bequeathed the fruit of her piety to future generations; for without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Savior’s birth; the other on the mount of His ascension.” Helena died shortly after returning from this sacred journey.

(MayLeaflets2018)