

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 12th AFTER PENTECOST
Saturday, August 11 & Sunday, August 12, 2018

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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 all of our convalescing friends, including Fred Ajaeb, Maggy Attalah, Nancy Gazzal, Edgar Hallak, Rose Pawlinga, and Carol Young. Please notify Fr. Shofany in case of illness

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**WEEKLY OFFERINGS: THANK YOU!**

**Weekly Collection August 4/5:** \$ 606.00      **Syrian Cheese Sale:** \$ 692.00

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† **MEMORIAL MASSES** †

THIS SATURDAY, AUGUST 11

THIS SUNDAY, AUGUST 12

† **Jannah Jbarah**, by her Family

NEXT SATURDAY, AUGUST 18

† **Ann Cragolin**, 1st Memorial Anniversary, By Robert Lalli

NEXT SUNDAY, AUGUST 19

† **Jannah Jbarah**, by her Family

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**\* ANNOUNCEMENTS \***

1. On **Wednesday, September 19**, St Basil will host a fund raising event at Casa Too Mucha, 13 Genesee Street, New Hartford. Please stop by for lunch or dinner and mention to your server that you're there in support of St Basil. A percentage of your sale will be donated to our beloved church. Thank you in advance for participating, and spread the word!!!

2. The St Basil **Second Fall Flea Market and Raffle** will be held on **Friday, September 28 and Saturday, September 29** at the Rectory Garage. Beginning on **Saturday, September 1**, **newly** or **slightly used** items will be accepted at the rectory using the back door. Virginia Reesh Lynch and Marcia Reesh will co-chair the event. Questions can be directed to the Rectory at 315.732.4662. Thank you.

**\* ANNOUNCEMENTS \***

3. **Many thanks** to the Cheese Selling Committee, Marcia Reesh, Robert Zaloom, Tony & Sandra Showa, and Albert & Karen Casab for selling cheese at the Taste of Lebanon last weekend. St Basil and the entire parish community deeply appreciates your sincere dedication. God bless you! Fr. Saba

4. A **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](http://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!

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THE TRANSFIGURATION OF CHRIST

TOWARDS THE END of Jesus' public ministry, He began preparing His disciples for His approaching death and resurrection. In Mt 16 this scene concludes with the following prophecy: "*Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom*" (v. 28). This is immediately followed by a fulfillment of this prophecy: the holy transfiguration of Christ. As St Gregory Palamas says in his homily on this feast, "It is the light of His own forthcoming transfiguration which He terms the Glory of His Father and of His Kingdom."

At Christ's transfiguration "*some standing here*" – Peter, James, and John – witnessed the Lord in the glory of His kingdom, if only for a moment. He was not changed – they were. They were able to see what is always there but which they could not imagine before: that God dwelt in man.

St Gregory Palamas describes it this way: "Christ was transfigured, not by the addition of something He was not, nor by a transformation into something He was not, but by the manifestation to His disciples of what He really was. He opened their eyes so that instead of being blind they could see. While He Himself remained the same, they could now see Him as other than He had appeared to them formerly. For He is '*the true light*' (Jn 1:9), the beauty of divine glory, and He shone forth like the sun."

As St Ephrem the Syrian expressed it, "They saw two suns; one in the sky, as usual, and one unusually; one visible in the firmament and lighting the world, and one, His face, visible to them alone" (*Sermon on the Transfiguration*, 8). In one sense we can say that Christ was not transfigured; it was the apostles' ability to see Him which was transfigured.

"What He Really Was": For a moment Christ was revealed to the disciples as what He really was: God incarnate in our human flesh. "We believe that at the transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine" (St Gregory Palamas, *Homily on the Transfiguration*).

This Light was manifested to the disciples in the radiance of His face and garments: "*His face shone like the sun, and His clothes became as white as the light*" (Mt 17:2). As Mark describes it, "*His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them*" (Mk 9:3). The immaterial divine nature of the Son of God in manifested in the physical sign of a shining face and garments because this was all that the disciples could absorb. As we sing in the troparion of this feast, Christ was "showing Your disciples as much of Your glory as they could behold."

Over succeeding centuries the Church deepened its understanding of the incarnation, but not without disagreement. It took several hundred years and several Ecumenical Councils for the Church to articulate its faith in Christ as the incarnate Word of God. By the fourth century the Church was calling Christ "Light from Light, true God from true God... of one essence with the Father" but it took several more centuries and councils to grasp the implications of that statement.

As iconography developed it settled on one particular form to represent the divine nature of the light perceived by the disciples. The *mandorla* is a design made up of overlapping geometrical shapes which surrounds the image of Christ in icons of the transfiguration. The basic mandorla – an Italian word meaning *almond* – contains three round or oval concentric circles, in shades of blue or gold, representing the Trinity. The innermost circle is of the deepest shade representing the unseen Father. Other geometrical shapes represent the energy of the divine light shining upon the disciples. The mandorla is generally used in icons representing the glorified Christ at His transfiguration and Resurrection and when receiving His Mother at her dormition.

What We Are Meant to Become In the mystery of Christ's transfiguration the Church has caught a glimpse of what those who are in Christ are meant to be: persons who in their humanity can have God dwelling in them, reflecting that presence as light. The Lord Himself tells us that at His second coming "*the righteous will shine forth as the sun in the kingdom of their Father*" (Mt 1:43). The custom of depicting saints and angels with haloes derives from this prophetic statement of Christ.

(AugustLeaflets2018)