

ST BASIL GREEK MELKITE CATHOLIC CHURCH  
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Website [www.stbasilutica.org](http://www.stbasilutica.org)



SUNDAY 5<sup>th</sup> AFTER THE HOLY CROSS EXALTATION  
Saturday, October 20 & Sunday, October 21, 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 our convalescing friends, including Maggy Attalah, Nadia Casab, Nancy Gazzal, Rose Pawlinga, and Lorraine Tedesco. Please notify Fr. Shofany in case of illness.

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**WEEKLY OFFERINGS: THANK YOU!**

**Weekly Collection October 13/14: \$ 405.00**      **Syrian Cheese Sale: \$ 00.00**  
**Funeral & Memorial Services: \$ 840.00**      **St. Pauly Texile: \$ 00.00**

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† **MEMORIAL MASSES** †

**THIS SATURDAY, OCTOBER 20 Holy Liturgy at: 10: 00 AM**

† **Edgar Hallak**, By his Family

**THIS SATURDAY, OCTOBER 20 Holy Liturgy at: 4: 30 PM**

† **William Chanatry**, By Alex Murad

**THIS SUNDAY, OCTOBER 21**

† **Jannah Jbarah**, By her Family

† **William Chanatry**, By Marcia Reesh

**NEXT SATURDAY, OCTOBER 27**

† **William Chanatry**, By Tony & Sandra Showa

† **Jackie Albright**, By Zaloom Family

† **Dr. Francis Chanatry**, By Eugene & Doris Hutchinson

† **George Hallak, 9<sup>th</sup> Memorial Anniversary**, By Eugene & Doris Hutchinson

**NEXT SUNDAY, OCTOBER 28**

† **Dr. Francis Chanatry**, By Linda Kelsey Polizzi

† **William Chanatry**, By Alex Murad

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**\* ANNOUNCEMENTS \***

1.The next **PAC Meeting** is scheduled for Mon Nov 5, 6:30 PM in the Meeting Room.

**\* ANNOUNCEMENTS \***

2.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 PRESENCE OF KINGDOM OF GOD IN THE WORLD**

PERHAPS THE EASIEST GOSPEL PARABLE to understand is the parable of the sower, found in each of the synoptic Gospels. The fact that the Lord Jesus Himself explains the parable certainly explains why this is so; still, it is up to us, the Church, to apply this parable to later developments in the history of faith, including those of our own day.

**What is “the Word about the Kingdom”?** As the Lord explained the parable, the seed is variously described as “*the word about the kingdom*” (Mt 4:18), “*the word*” (Mk 13:14) and “*the word of God*” (Lk 8:11). At the beginning of Jesus’ ministry in Galilee, we are told that the message which He initially preached was “*Repent, for the kingdom of heaven is at hand*” (Mt 4:17). He began forming His disciples by explaining what it would take to enter this kingdom of heaven (Mt 5-7).

To speak of the kingdom of heaven was not unusual in a Jewish context; what was unexpected was that Jesus identified the coming of the kingdom with His own presence (see Lk 4:21). Because of His coming, He proclaimed, the age of God’s kingdom had drawn near.

After Christ’s death and resurrection, the Scriptures tell us, the Holy Spirit came upon the assembly of Christ’s disciples. Immediately, Peter began explaining to the bystanders what had happened. His address shows us how “the word about the kingdom” was explained in light of the paschal event: “*Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit*” (Acts 2:38). To repentance is now joined baptism in Christ and the gift of the Holy Spirit: the personal entry of believers into the mystery of Pascha and Pentecost.

The word about the kingdom was increasingly identified as “Jesus.” As Peter told the Roman centurion, Cornelius, “*To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins*” (Acts 10:43).

As the Gospel spread among the Gentiles, chiefly through the ministry of St Paul, we find “the word about the kingdom” expanded to include the mystery of the incarnation. Encouraging the Philippians to imitate Christ’s humility, St Paul writes: “*Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men*” (Phil:2:5-7). The word about the kingdom now was expressed as “God became man.” Later Fathers, reflecting further on the Scriptures, would expand this word even further: “God became man that man might become God.”

As the early Church grew over the first few centuries, the rite of baptism came to include an explicit profession of faith. To the above-mentioned teachings were added a number of Scriptural doctrines, such as Christ’s Ascension and the resurrection of the dead. Some of these local creeds were employed in the composition of a Creed for all the Churches at the first two ecumenical councils. “The word about the kingdom” had developed into the Nicene Creed.

**The Ground Which Receives the Seed:** After the Lord Jesus described the seed, He turned His attention to the soil in which the seed was sown. In the development of faith God’s initiative must be accepted by the “soil,” the human heart in which the gift of faith is planted. The soil cannot be forced to bear fruit; neither can the human heart be obliged to accept the Gospel message. Both must cooperate if the heart is to bear the fruit of faith. Later generations would describe this cooperation with the Greek word *synergy*.

(OctLeaflets2018)