

ST BASIL GREEK MELKITE CATHOLIC CHURCH
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THANKSGIVING AND MANY BLESSINGS

Adorations, glorification and thanksgiving to Almighty God for all the Blessing obtained by Anthony & Sandra Showa and their family members. St. Basil Community will share thier prayers and devotion with Mr and Mrs Anthony Showa and all their children.

SUNDAY 6TH AFTER THE EXALTATION OF THE CROSS
Saturday, October 26 & Sunday, October 27, 2019

THE HOLY EUCHARIST

WEEKLY SERVICES

Daily Liturgy: Monday-Friday at 8:30AM
Holy Liturgy: Saturday at 4:30PM, Sunday at 11:00AM
Matins/ Orthos: Every Sunday at 9:00AM
Holy Confession: Every Monday at 4-6PM
Vespers: Every Saturday at 3:00PM
Holy Rosary: Every Sunday at 10:30AM

SPEEDY RECOVERY

Please continue to pray for our convalescing friends, including Archdeacon George Yanni, Jordan Barahmeh, Michael Klockowski, Eugene Hutchinson, Maggy Attalah, Nancy Gazzal, Rose Pawlinga, Jean Benoit and Fouad Marji. Please notify Fr. Shofany in case of illness.

WEEKLY OFFERINGS: THANK YOU!

Weekly Collection October 19/20: \$ 370.00
St. Pauly Textile: \$ 00.00
Cheese Sale: \$ 00.00
Memorial Offering: \$ 000.00

† MEMORIAL MASSES †

THIS SATURDAY, OCOTBER 26

† Jackie Albright, By Marchel & Christine Rawda
† Edgar Hallak, 1st Memorial Anniversary, By Eugene & Doris Hutchinson

THIS SUNDAY, OCOTBER 27

† Jackie Albright, By Marchel & Christine Rawda

NEXT SATURDAY, NOVEMBER 2

† Jackie Albright, By Marchel & Christine Rawda
† William Chanatry, By his Wife and his Children

NEXT SUNDAY NOVEMBER 3

† Jackie Albright, By Marchel & Christine Rawda
† Theresa Sergio, By Robert Lalli

* ANNOUNCEMENT *

The next Parish Pastoral Council meeting will be held on Mon November 4, 6:30 PM, Rectory Meeting Rm

Parable of the Great Supper: At a Sabbath meal in the house of a leading Pharisee, the Lord Jesus criticized the practice of entertaining oneself and one's friends in the guise of a religious celebration. Social norms tell us to celebrate these festivals as occasions for celebrating social prominence. In contrast, Jesus teaches that these occasions should be an occasion for celebrating God's love for all. "But when you give a feast," He said, "invite the poor, the maimed, the lame, the blind. And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just." He then described the history of salvation in terms of a banquet to which many are invited (Lk 14:15-24). They all make excuses so the host (the Father) sends a servant (whom St Cyril of Alexandria identified as Christ) to summon "the poor and the maimed and the lame and the blind" to take their place (v. 21). The host first honors his commitment to "the invited" (the Jewish elite) but when they decline, he reaches out to the common people and then to the Gentiles.

Institution of Eucharist: Luke offers the longest description of the Last Supper in the New Testament (Lk 22: 14-38). Jesus begins by foretelling His imminent passion and death, which will open the gates to the kingdom of God: "...for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God [and] I will not drink of the fruit of the vine until the kingdom of God comes" (vv.16 and 18). Jesus then gives a new meaning to the Jewish ritual meal. His meal was no longer a memorial of Old Testament events. Instead, He enjoins His disciples to repeat this ritual as a remembrance of Christ Himself: particularly His death, resurrection and second coming which will inaugurate the kingdom. In addition, He proclaims the elements of the ritual meal, the bread and wine, to be His body and blood and declares that partaking of them was to be a sign of the kingdom where the Lord's disciples would "eat and drink at My table" (v.30). The Covenant with Moses is now replaced: the veil of the temple is "torn in two" (Lk 23:45) and the New Covenant takes effect.

The Meal at Emmaus (Lk 24:13-35): Luke's series of sacred meals climaxes, not in the upper room but in the inn at Emmaus where the risen Christ makes Himself known to the disciples "in the breaking of the bread" (Lk 24:35). Mentioned but briefly in Mk 16:12 and 13, this resurrection appearance is cast here in a form which Luke's audience – a Church in Asia Minor, perhaps Antioch itself – would recognize as their own. It begins with an "entrance procession" as the disciples, joined by the risen Christ, walk to Emmaus. After Jesus greets them, "beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Lk 24:27). After hearing the Scriptures, "Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight" (Lk 24: 30, 31). Returning to the company of believers in Jerusalem, "they told about the things that had happened on the road, and how He was made known to them in the breaking of the bread" (v. 35).

Luke concludes his series of sacred meals by presenting the Emmaus appearance in the form of a Eucharistic Liturgy – the place where his initial audience – and readers ever since – have heard the Scriptures expounded to them and recognized their risen Lord in the breaking of the bread. (OctLeaflets2019)