

ST BASIL GREEK MELKITE CATHOLIC CHURCH
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Website www.stbasilutica.org



SUNDAY 7TH AFTER THE EXALTATION OF THE CROSS
Saturday, November 2 & Sunday, November 3, 2019

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**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

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SPEEDY RECOVERY

Please continue to pray for our convalescing friends, including Archdeacon George Yany 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.

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**WEEKLY OFFERINGS: THANK YOU!**

**Weekly Collection October 26/27: \$ 375.00**  
**St. Pauly Textile: \$ 00.00**  
**Cheese Sale: \$ 00.00**  
**Memorial Offering: \$ 10.00**

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† **MEMORIAL MASSES** †

THIS SATURDAY, NOVEMBER 2

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

THIS SUNDAY, NOVEMBER 3

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

NEXT SATURDAY, NOVEMBER 9

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

NEXT SUNDAY NOVEMBER 10

† **Jackie Albright**, By Marchel & Christine Rawda

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\* **ANNOUNCEMENT** \*

The next Parish Pastoral Council meeting will be held on Mon December 2, 6:30 PM, Rectory Meeting Rm

**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 their prayers and devotion with Mr. and Mrs. Anthony Showa and all their children.

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LAW VERSUS SIN AND UNITY IN CHRIST

St. Paul, the ex-Pharisee, was clear in his reasons for not enforcing Jewish law: we know, he taught, *“that a man is not justified by the works of the Law but by faith in Jesus Christ”* (Gal 2:16). The observances of the Law were no longer what identified God’s People: acceptance of Christ was. Paul observed the practices of the Law when among Jews, but only as devout customs. They were not the identifying mark of God’s People, and they did not generate holiness (righteousness) in anyone. They did not connect us to God – only Christ did that – and there was no reason to separate from believers who do not observe the Law of Moses.

“Then What About Sin?” First-century Jews were taught that the way to deal with sin is to offer a sacrifice in the Temple. But to do that, a person had to be ritually pure (eat only kosher food, not mix with Gentiles, etc.). So if Christ’s followers did not keep the Law, how could they offer sacrifice and be free of sin?

Paul’s response seems odd to us. When Christians sin, he seems to say, it is not because they are followers of Christ. But – and here is his point – if I try to go back to the Law, I am bypassing Christ and in that *“I make myself a transgressor”* (Gal 2:18). And here St. Paul is certainly speaking of his own experience: *“I died to the Law that I might live to God”* (v.19). He had given up his allegiance to the Law of Moses once he realized that the only true Source of divine life was Christ. To go back to the Law would be to deny Christ. Many Jews today observe these laws in order to hasten the Messiah’s coming. St Paul would have something to say on this.

The Consequence: We are United to Christ: The first-century controversy over the place of the Law in Christian life would only be of historical interest today except that it prompted St. Paul to think through the issue with a result that touches our faith today.

The result of his thinking is found in the next verse: *“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me”* (Gal 2:20).. St. Paul teaches, here and elsewhere, that the Christian has an *organic* union with Christ: *“Christ lives in me.”* St. Paul was not promoting a sentimental idea of being emotionally close. He was insisting that the believer and Christ were really one. In Romans, 1 Corinthians, and Ephesians, he would use the image of the body to stress this organic union we have with the Lord and, as a result, with one another, In Colossians, he teaches that, because of this union, we can legitimately hope for eternal union with God: *“To [the believers] God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory”* (Col 1:27).

A Union Formed at Baptism: Later in the Epistle to the Galatians St. Paul would provide the Church with an understanding of how the Christian becomes one with Christ. *“For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ”* (Gal 3:26-27). With these words – which we sing at every baptism – St Paul describes the beginnings of this union in images we make concrete at every baptism: immersion (baptism) and “putting on” the baptismal garment.

In Gal 2:20 we saw St Paul say: *“I have been crucified with Christ.”* When we read his Epistle to the Romans we see when that happened for him (and for each of us): *“do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life”* (Rom 6:3). (NovLeaflets2014)