

ST BASIL GREEK MELKITE CATHOLIC CHURCH
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SUNDAY 14TH AFTER THE EXALTATION OF THE CROSS
Saturday, December 14 & Sunday, December 15, 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, Wael and his son 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 Dec. 7/ 8: \$ 392.00**  
**Fuel Donation: \$ 20.00**  
**Christmas Flowers: \$ 20.00**  
**Memorial Offering: \$ 00.00**

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† **MEMORIAL MASSES** †

THIS SATURDAY, DECEMBER 14

THIS SUNDAY, DECEMBER 15

† **Salwa Atallah- Hamati**, By Gloria Shaheen

NEXT SATURDAY, DECEMBER 21

NEXT SUNDAY DECEMBER 22

† **Salwa Atallah- Hamati**, By Gloria Shaheen

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**2019 ST. BASIL CHRISTMAS GIFTS PARTY- SATURDAY DECEMBER 14, 2019**

**SAVE THE DATE**

Parents, Gidos & Sitos, Aunts, Uncles, the holidays are fast approaching... St. Basil Community is looking forward to coming together to celebrate St. Nicolas Activity and the Birth of Jesus Christ. The celebration will be held in the Auditorium, immediately following Saturday Liturgy. There will be Sunday Liturgy offered, December 15, 2019. Hot Coffee/tea will be offered with sweets/cakes. Santa and his Elf will be joining us; please bring a wrapped/labeled gift for your child with a value of \$20 or less. More details to follow...

**GENEALOGY OF CHRIST**

**“Son of David, Son of Abraham”**: St Matthew’s Gospel begins with a genealogy of Christ (Mt 1:1-16); it is the passage we read each year on the Sunday before Christmas. The first words of the passage – *biblios geneleos Iisous Christos*, translated literally as “the book of the genesis of Jesus Christ” – would remind the reader of the entire sweep of Jewish history by hearkening back to Genesis, the first Book of the Torah. They would realize that Christ was being presented as both the beginning and the climax of God’s dealing with the human race, starting in the Garden.

Matthew’s genealogy presents Christ as descended from David through the house of Joseph, His adoptive father. Since the time of King David (tenth century BC), Jewish rulers had based their authority on their connection to David. The awaited Messiah was presented in Jewish tradition as “the son of David” for a similar reason: to show that he, like David, was anointed by God to be Israel’s deliverer.

In this passage, Jesus’ ancestry is traced back another millennium to the patriarch Abraham, with whom God had made His first covenant with the ancestors of the Jewish people. For the first Christians, portraying Jesus as the son of Abraham meant that He was the personification of the nation, heir to the promises made by God to Abraham and to his seed, “*who is Christ*” (Gal 3:16).

Commentators have pointed out other aspects of this passage which reflect the early Church’s faith in Christ. In this listing of fathers and sons, we find two women – and foreign women at that! This indicates that Jesus is not only son of Abraham and David. He is son of all mankind – Jew and Gentile, male and female – truly one of us in the flesh.

Finally, we note that, besides being an exercise in genealogy, this passage is also built on numerology: the significance of numbers in the narrative it recounts. The ancestry of Christ is divided into three groups of fourteen, the numerological equivalent of “David.” Several less-than-worthy individuals are removed from the Old Testament lists to come up with this number, leaving us with a catalog of the righteous ancestors of Christ. This grouping also alludes to the 28-day lunar cycle. Like the star of Bethlehem, the moon is introduced to show the cosmic significance of Jesus’ birth. These interpretations suggest that Matthew’s genealogy is an example of what Pope Benedict XVI, in his three-volume work *Jesus of Nazareth*, called “interpreted history”: based on events that actually happened, but presented “as they were interpreted and understood in the context of the Word of God.”

**“Son of Adam”**: St Luke’s Gospel also contains a genealogy: one with a different placement and a different emphasis. While Matthew connects Jesus’ lineage with the story of His birth, Luke places it in the context of His hearers’ idea of Him. “*Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of...*” (Lk 3:23). And while Matthew emphasizes the connections between Jesus, David and Abraham, Luke traces Jesus’ lineage back to “*Seth, the son of Adam, the son of God*” (Lk 3:38). Luke, of Gentile origin, traces Christ back to the beginnings of the human race, stressing His connection with all mankind. Jesus is not only a son of Israel, but of the entire human race. Many commentators have noted other discrepancies between these genealogies which would be contradictory, if these passages were not ‘interpreted history.’ Thus, St Ambrose sees Matthew showing Christ’s royal family heritage and Luke stressing His priestly connection. “We should not consider one account truer,” he writes, “but that the one agrees with the other in equal faith and truth. According to the flesh, Jesus was truly of a royal and priestly family, King from kings, Priest from priests” (*Exposition of the Holy Gospel according to Luke*, 87-88). Fr. John Custer summarizes another theological message in this passage. “Adam has no other ‘father’ but God and no ‘mother’ but the virgin earth from which he was taken. Adam became a ‘living being’ when God breathed into him (Gen 2:7). All this resembles the Holy Spirit over-shadowing the Virgin Mary in the conception of Jesus, whose only true father is God” (*The Holy Gospel, a Byzantine Perspective*, p.408). (*DecLeaflets*2019)