

ST BASIL GREEK MELKITE CATHOLIC CHURCH
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SUNDAY OF THE FARE MEAT- LAST JUDGMENT
Saturday, February 15 & Sunday, February 16, 2020

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**WEEKLY SERVICES**

**Daily Liturgy:** Monday-Friday at 8:30AM      **Holy Confession:** Every Monday at 4-6PM  
**Holy Liturgy:** Saturday at 4:30PM, Sunday at 11:00AM      **Vespers:** Every Saturday at 3:00PM  
**Matins/Orthos:** 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 Archdeacon George Yany, Nadia Casab, Wael and his son Jordan Barahmeh, Maggy Atallah, Nancy Gazzal, Rose Pawlinga, Julia Nassimos, Jean Benoit and Brian Sagrestano. Please notify Fr. Shofany in case of illness.

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**WEEKLY OFFERINGS: THANK YOU!**

**Weekly Collection Feb. 8/ 9: \$ 525.00**      **Oneida Outreach: \$ 307.00**  
**Syrian Cheese Sale: \$ 120.00**      **Memorial Offering: \$ 70.00**

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† **MEMORIAL MASSES** †

THIS SATURDAY, FEBRUARY 15

† **Joseph Nassimos**, By the Anthony & Sandra Showa
† **Michael Klockowski**, By Eddie & Carmella Nassimos

THIS SUNDAY, FEBRUARY 16

† **Joseph Nassimos**, By Julia & Mary Nassimos
† **Patrick Parmentier, 1st Memorial Anniversary.** By Robert Lalli

NEXT SATURDAY, FEBRUARY 22

† **Joseph Nassimos**, By Janet Chanatry and her Family
† **James Tebsherany**, By Anthony & Sandra Showa

NEXT SUNDAY, FEBRUARY 23

† **Joseph Nassimos**, By Julia & Mary Nassimos
† **Eugene Hutchinson**, By Debbie Gillihan

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**\* ANNOUNCEMENT \***

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

**THE BISHOP'S APPEAL**

The annual Bishop's Appeal is an essential way in which our parish fulfills its duty to our larger Melkite family throughout the U.S. Our Father and Shepherd, Bishop Nicholas asks every Melkite household in the U.S. to give **at least \$100-\$200 each year** to support our Eparchy in America. By contributing to the Appeal, each of us responds to Christ's call to support our Church and helps to fund its vital works, such as: publishing *SOPHIA* magazine; supporting our seminarians for the Priesthood and Diaconate; providing for our elderly priests; teaching the Faith to our children and young adults; establishing/supporting new missions and outreaches.

**Those who give a gift of \$1000 or more will be automatically enrolled in the Order of Saint Nicholas, the charitable society of our Eparchy.** It is the holy obligation of every member of our parish to support our Church as you are able. Please send your gift today. May God bless your generosity.

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THE FARE MEAT

In the Roman period, many ordinary people ate most of the meat they consumed at religious banquets. In both Judaism and the pagan religions, animals would be sacrificed to God (or a god) and the blood would be poured out as an offering to the divinity. Certain parts of the animal would be given to the priests and the rest returned to the person offering the sacrifice to be served in banquets to friends and neighbors.

This created the dilemma for the first Christians which St Paul addressed in 1 Corinthians. Should a Christian eat the meat that his neighbor had offered to Jupiter or any pagan divinity? Would doing so be an acknowledgement that there were many gods and goddesses, as the pagans claimed? Would they be "taking communion" with these gods?

St Paul presents two important principles in his response. First, he affirms that the idols which the pagans worshipped were nothing, and that the food offered to them was nothing special either. Christians would not sin by eating their fill. But there was a more important consideration: what would less-informed believers think if they saw their leaders eating at these festivals? They may be led to think that the pagan gods are real and that their faith in one God may be weakened. "Therefore," Paul affirms, "if food makes my brother stumble, I will never eat meat again, lest I make my brother stumble" (v. 13).

Ordinary Christians vs. Gnostics: This controversy exposed a divide in the early Church between those educated in classical philosophy and ordinary believers. Some educated considered themselves to be "Gnostics," those in the know, and sometimes looked down on the rest. St Paul had little sympathy for their attitudes and spoke with some derision, "For if anyone sees you who 'have knowledge' eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?" (v. 10)

St John Chrysostom spoke even more harshly: "Don't tell me that such a man is only a shoemaker, another a dyer, another a brazier; but bear in mind that he is a believer and a brother. Whose disciples are we? – of fishermen, publicans and tentmakers! Are we not followers of Him who was brought up in the house of a carpenter; and who deigned to have the carpenter's betrothed wife for a mother, and who was laid in a manger, wrapped in swaddling clothes, and who had nowhere to lay His head – of Him whose journeys were so long that His very journeying was enough to tire Him down; of Him who was supported by others?" (20th Homily on 1 Corinthians) Followers of an itinerant carpenter-preacher have no cause to look down on fellow believers because they do not know philosophy. By God's grace, they know Christ. (*FebLeaflets2020*)