

ST BASIL GREEK MELKITE CATHOLIC CHURCH
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****IMPORTANT GUIDELINES****

1. Take all precautionary measures according to the directives issued by medical and local authorities.
 2. All Faithful of the Eparchy are dispensed from the obligation of attending Sunday and Holy Day Divine Liturgies.
 3. All Melkite churches must follow the restrictions of the local government and Latin dioceses in which they are located, i.e. if the local Latin diocese has cancelled Mass, then cancel Liturgy, at least until the end of April. Parish dinners are suspended.
 4. Funerals should be served only with the immediate family members of the deceased. A date can be chosen later for a public memorial service when the pandemic subsides.
 5. Each parish may celebrate a Sunday Divine Liturgy with two or three present and *live stream* it to the parish members.
 6. Churches may be open at designated times after the *live streamed* Liturgy for those who wish to receive the Eucharist.
- These guidelines remain in effect till further notice.

SUNDAY 4TH AFTER EASTER
Saturday, May 9 & Sunday, May 10, 2020

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

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, Kathleen Zelesnikar, Brian Sagrestano. Please notify Fr. Shofany in case of illness.

WEEKLY OFFERINGS: THANK YOU!

Weekly Collection April 25/ 26: \$ 00.00 **Easter Flowers Donation: \$ 00.00**
Syrian Cheese Sale: \$ 00.00 **Memorial Offering: \$ 00.00**
St. Pauly Textile: \$ 00.00

† **MEMORIAL MASSES** †

THIS SATURDAY, MAY 9

† **Eugene Hutchinson**, By Carol Chanatry and Family

THIS SUNDAY, MAY 10

† **Eugene Hutchinson**, By Tom Moran

NEXT SATURDAY, MAY 16

† **Eugene Hutchinson**, By Carol Chanatry and Family

NEXT SUNDAY, MAY 17

† **Eugene Hutchinson**, By Tom Moran

*** ANNOUNCEMENT ***

The next Parish Pastoral Council meeting will be held on Mon June. 8, 6:30 PM, Rectory Meeting Rm

JESUS PREACHING

Jesus's Public preaching: The Gospel of Mark, describes the beginning of Jesus' public ministry in this way: "Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the Kingdom of God, and saying: 'The time is fulfilled, and the Kingdom of God is at hand. Repent, and believe in the gospel'" (Mk 1:14, 15). The call to repentance was at the very heart of His teaching: of that there should be no doubt. How Jesus approached *individuals* who were living in sinful situations is another matter.

The Lord addressed extraordinarily strong words to those who were the religious leaders of Israel – the Pharisees, Sadducees, scribes, and teachers of the Law – whom He judged to be failing in their mission to pastor God's people. He publicly called them, "a wicked and adulterous generation" (Mt 13:4); "blind guides" (Mt 23:16, 24); "fools and blind" (Mt 23:17, 19); "whitewashed tombs" (Mt 23:27); and "serpents – brood of vipers" (Mt 23:33). He told them that they had hard hearts! In Mt 23 He repeatedly threatened them, "Woe to you, scribes and Pharisees, Hypocrites! ... How can you escape the condemnation of hell?" (Mt 23:13ff.). This is hardly the "gentle Jesus, meek and mild" beloved of so many. Yet, His hearers did not reproach Him for being politically incorrect; rather, "people were astonished at His teaching, for He taught them as one having authority, and not as the scribes" (Mt 7:28, 29).

Jesus' Approach to Individuals: The Lord's approach was quite different when He was trying to lead people to recognize their own sinfulness and repent, He was not aggressive or condemnatory, but He was not timid either. When He was dining on the Sabbath with a leading Pharisee, a man with dropsy (edema) was bought before Him. The Gospel says that Jesus asked the (unasked) question of the onlookers by asking them a question, "Is it lawful to heal on the Sabbath?" (Lk 14:7) His questions forced people to examine their own beliefs or attitudes, opening a way for them to see their own errors and repent. He met them where they were, but He did not encourage them to remain there.

The Lord used parables in the same way. When He noticed that people were jockeying for the best places at the table, the Lord told a series of parables on being the guest or a host at a wedding. His hearers got the point that He was making without any of them being singled out for their behavior.

Two Gospel incidents frequently heard in our churches show Jesus dealing with people who were public sinners, yet ready to hear His call to repentance. Before the Great Fast, we hear the story of Zacchaeus, a chief tax collector in Jericho, who admitted getting money by fraud (Lk 19:8). The Lord did not raise the issue of Zacchaeus' financial manipulations even indirectly. He simply told Zacchaeus that, "today I must stay at your house" (v.5). Jesus allowed Zacchaeus to see Him close up; that alone was sufficient to bring him to repentance. (MayLeaflets2020)