

ST BASIL GREEK MELKITE CATHOLIC CHURCH
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SUNDAY 1ST AFTER PENTECOST
Saturday, June 6 & Sunday, June 7, 2020

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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, Maggy Atallah, Jean Benoit, Wael and his son Jordan Barahmeh, Nadia Casab, Nancy Gazzal, Julia Nassimos, Rose Pawlinga, Brian Sagrestano. Please notify Fr. Shofany in case of illness.

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**WEEKLY OFFERINGS: THANK YOU!**

**Weekly Collection May 30/31: \$ 00.00**  
**Syrian Cheese Sale: \$ 00.00**  
**St. Pauly Textile: \$ 00.00**  
**Memorial Offering: \$ 00.00**

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† **MEMORIAL MASSES** †

THIS SATURDAY, JUNE 6

† **Eugene Hutchinson**, By Tom Moran

THIS SUNDAY, JUNE 7

† **Eugene Hutchinson**, By Tom Moran

NEXT SATURDAY, JUNE 13

† **Eugene Hutchinson**, By Tom Moran

NEXT SUNDAY, JUNE 14

† **Eugene Hutchinson**, By Tom Moran

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**\* ANNOUNCEMENT \***

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

**\*\*IMPORTANT COVID-19 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 May 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.

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MADE TO LIVE IN CHRIST

The early Church Fathers read these texts in a far different light. They saw Christ's death in the context of creation and in light of the incarnation. The book of Genesis teaches that the purpose of our existence is to live in union with God. Humanity was created in God's image (see Gen 1) in order to share in His life. But, as we know, that plan was frustrated. In the story of the Fall, God is depicted as warning our first parents to avoid one tree in the garden: "God has said, 'You shall not eat it, nor shall you touch it, lest you die'" (Gen 3:2). While many have seen this as a threat, the Fathers interpreted it as a warning. Adam and Eve chose to ignore God's warning and trust the tempter instead: "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (vv. 3-5).

Some commentators saw this passage as a command which Adam and Eve disobeyed and therefore were punished. This is largely because of how the rest of the story was translated. The couple hid from God who confronted Adam: "And God said to him, 'Who told you that you were naked, unless you have eaten of the tree concerning which I charged you not to eat?'" (v. 11 also v. 17) The word translated "charged" in these verses is the most faithful rendering of the Scriptural term, although it is not in common use today. This word has been understood to mean *order* or *command* – a matter of authority. In the Greek of the Septuagint, however, it is more accurately rendered *admonish* or *instruct* – an expression of responsibility or concern. Later Eastern Fathers, following this latter reading, saw the resulting Fall, not as a punishment from God, but as the inevitable consequences of our first parents' actions. God warned them, but they chose to ignore that warning and do things their way instead of God's. As a result, they became trapped in the lifeless cycle of death and sin which we know too well. By substituting their own vision of reality for God's, they were broken and communicated that broken-ness to their descendants. We did not inherit guilt for disobeying a command, but rather the consequence of living apart from God.

Recreated in Christ: The communion with God which our first parents once enjoyed could only be restored to us by One who lived that communion Himself; and so, the Son of God became one of us, taking on our human nature. Sharing in our humanity, He became like us in everything except sin. Death is an inevitable part of human life, and so, because we die, He died. We can say that in this sense Christ died because He was fully human. Just as He shared our existence in the womb and in the helplessness of infancy, He also shared in death. He died, as many do, suffering innocently at the hands of others; He did so, however, without sinning. His death was characterized by surrender to His Father and compassion for others, not by reacting

with anger, hatred or even self-pity for what He suffered. To His last breath He lived in unbroken communion with His Father and thereby fulfills the divine plan for humanity in Himself. (*JuneLeaflets*2016)