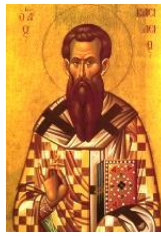


ST BASIL GREEK MELKITE CATHOLIC CHURCH
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Phone 315.732.4662 - Email stbasilsutica@gmail.com
Website www.stbasilutica.org



LIFE OF THE CHURCH

SUNDAY 7TH AFTER PENTECOST
Saturday, July 18 & Sunday, July 19, 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, Maggy Atallah, Jean Benoit, Nancy Gazzal, Daniel Klockowski, Julia Nassimos, Rose Pawlinga, Brian Sagrestano. Please notify Fr. Shofany in case of illness.

WEEKLY OFFERINGS: THANK YOU!

Weekly Collection July 11/12: \$ 726.00 **Syrian Cheese Sale: \$ 96.00**
Memorial Offerings: \$ 10.00

ONGOING FUNDRAISER TO SUPPORT ST BASIL CHURCH

Please spread the word regarding St Basil's ongoing fundraiser/sale of our homemade Syrian Braided Cheese. Sales continue throughout the year; 2 braids for \$10, approximately 1 lb in weight. Please call the Rectory at 315-732-4662. Thank you so much. Fr. Saba

† MEMORIAL MASSES †

THIS SATURDAY, JULY 18

† **Eugene Hutchinson**, By Richard & Joanne Tehan
† **Doris C. Zalatan**, By her Daughter Michelle Zalatan and Family

THIS SUNDAY, JULY 19

† **Eugene Hutchinson**, By Barbara Dunlevy

NEXT SATURDAY, JULY 25

† **Eugene Hutchinson**, By Richard & Joanne Tehan
† **Elvira Chanatry, 18th Memorial Anniversary**, By Doris Hutchinson
† **Regina Machis**, By Jack & Claire Murad and Daughter Mimi

NEXT SUNDAY, JULY 26

† **Eugene Hutchinson**, By Barbara Dunlevy

SPIRITUAL ADVICE OF THE DAY

I will bless the Lord who has counseled me; Indeed, my mind instructs me in the night. (Psalm 16, 17)

The Past: the Exodus from Egypt: As is well known, the Gospel of Matthew was written for Jewish believers who were convinced that Jesus fulfilled the Old Testament prophecies concerning the Messiah. They also saw many Old Testament events as “types,” pointing to New Testament events which fulfill and surpass the Old in God’s plan for our salvation. The early Church Fathers in the Greek and Latin worlds had the same vision. Thus St Cyril of Alexandria would write, “All that *is* written about the blessed Moses we affirm to be an icon and a type of that salvation that comes in Christ” (*Glaphyra [Illumination] on Exodus*, 1.3). The feeding of the 5000 was one such event, in which Christ’s actions reflect that He is the New Moses and more: the One who worked through Moses on behalf of the children of Israel. Just as the exodus from Egypt begins with Pharaoh oppressing the Israelites, the Gospel story begins with Herod’s murder of John the Baptist. While Pharaoh oppresses the Israelites because they were so numerous, Herod kills John because of his moral stance.

Hearing about John’s death, Jesus goes apart, to “*a deserted place*” (Mt 14:13). Jesus, His disciples and the people who came to Him from the towns and villages were in a “desert” just as Moses, his soldiers, and the crowds were in Sinai. When the Israelites were in the desert with Moses, God fed them with manna and quail, which Psalm 78:24 calls “*the bread of heaven.*” While the Galileans were in the wilderness with Jesus, He Himself fed them with bread and fish.

The feeding of the Israelites in Sinai was connected to their passage through the Red Sea “*on dry ground*” (Ex 14:23 et al). The feeding of the 5000 is connected to the miracle of Jesus “*walking on the sea*” (Mt 14:25) which follows immediately. While the Israelites walked on the ground exposed by the parting of the sea, Jesus walks on the sea itself.

The Present: Jesus Nourishes the Church: This event marks the first time in the Gospel that the whole crowd will be invited to eat together with Christ, showing His desire to gather all His followers around a common table with Him. St Hilary of Poitiers noted that the first Church – those who responded to the preaching of Peter – numbered about 5000 men (Acts 4:4). The 5000 fed in the wilderness point to those 5000 who were the first to be nourished by the presence of Christ in His Church.

On that “table” in the wilderness was bread and fish. We recall that, for Christians during the Roman persecutions, the fish was a code-sign for Christ. The letters of the Greek word for fish – *ichthys* – was an anagram for the profession of faith, “Jesus Christ, Son of God, Savior.” The bread – which Jesus “*took...blessed...and broke*” (Mt 14:19) – was an “icon” for the early Christians of the Eucharist, in which we receive the Son of God, our Savior, the Bread of life. Thus the feeding of the 5000 points to the Church and to its communal meal, the Eucharist.

The Future: the Messianic Banquet: Earlier in Matthew’s Gospel, we see Jesus pointing to the future: “*I say to you that many will come from east and west and sit down with Abraham, Isaac and Jacob in the kingdom of heaven*” (Mt 8:11). He was alluding to the idea of the Messianic Banquet, the great feast that represented for Jews that communion with God, which the coming of the Messiah would bring about. This feast is described in Isaiah 25:6-9 in terms which make us think of the feeding of the 5000: “*And in this mountain the LORD of hosts will make for all people a feast of choice pieces, a feast of wines on the lees, of fat things full of marrow, of well-refined wines on the lees. And He will destroy on this mountain the surface of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death forever, and the Lord GOD will wipe away tears from all faces; the rebuke of all people He will take away from all the earth; for the LORD has spoken. And it will be said in that day: ‘Behold, this is our God; we have waited for Him and He will save us.*” (JulyLeaflets2020)