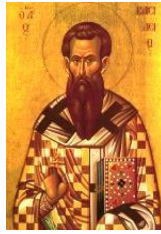


ST BASIL GREEK MELKITE CATHOLIC CHURCH  
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## FAST & FEAST OF THE THEOTOKOS

SUNDAY 9<sup>TH</sup> AFTER PENTECOST  
Saturday, August 1 & Sunday, August 2, 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, Diane Kakaty, Sandra Kakaty, Daniel Klockowski, Julia Nassimos, Rose Pawlinga, Brian Sagrestano. Please notify Fr. Shofany in case of illness.

### WEEKLY OFFERINGS: THANK YOU!

**Weekly Collection July 25/26: \$ 531.00**      **Syrian Cheese Sale: \$ 30.00**  
**Memorial Offerings: \$ 20.00**      **St. Pauly Textile: \$ 00.00**

### SPIRITUAL ADVICE OF THE DAY

“For I know the plans I have for you,” says the Lord. “They are plans for good and not for disaster. To give you a future and a hope.” (Jeremiah 29:11)

### ONGOING FUNDRAISER TO SUPPORT ST BASIL CHURCH

Please continue to spread the word regarding St Basil’s ongoing fundraiser/sale of 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, AUGUST 1

† **Eugene Hutchinson**, By Franco & Charon Caparello  
† **Sally Showa**, By Anthony & Sandra Showa

#### THIS SUNDAY, AUGUST 2

† **Eugene Hutchinson**, By Gloria Shaheen  
† **Cynthia A. Cox**, By her daughter Kim Fazakas

#### NEXT SATURDAY, AUGUST 8

† **Eugene Hutchinson**, By Franco & Sharon Caparello

#### NEXT SUNDAY, AUGUST 9

† **Eugene Hutchinson**, By Gloria Shaheen

SUMMER, IN OUR WORLD at least, is traditionally a time for sun and fun: cookouts, the beach, pool parties and the like. Yet in the midst of summer – in the week which has been compared to the highest seat of a Ferris wheel when it pauses in its turning – we are called to fast. The first two weeks of August are observed in the Byzantine Churches as the *Fast of the Theotokos*, in preparation for the feast of her Dormition on August 15. In the early Church, the Dormition Fast was generally observed in both East and West. Pope St. Leo the Great mentioned it in the mid-fifth century in connection with the seasons of the year: “The Church Fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for Spring, there is the Spring Fast, the Forty Days {the Great Fast}; for summer there is the Summer Fast... [the Apostles’ Fast]...for Autumn there is the Autumn Fast, in the seventh month [Dormition Fast]; for Winter there is the Winter Fast [Nativity Fast].”

Today the Coptic, Malankara and Syriac Churches, as well as the Byzantine, continue to observe this 14-day fast period. In the Armenian and Maronite traditions, the fast lasts for one week rather than two. In the traditional calendar of the Roman Church, August 14 is observed as a day of fasting in preparation for this feast. This fast period is one of several aspects of this celebration which has earned it the title of the “summer Pascha,” a feast pointing to the ultimate resurrection of all flesh at the last day. Just as the feast of Christ’s resurrection is paired with the feast of the Annunciation (March 25), the Dormition is paired with the feast of Christ’s Holy Transfiguration (August 6). As Pascha is preceded by the Holy Friday evening observance of the Burial of Christ, the Dormition is marked in many places by a comparable burial service for the Theotokos, when lamentations patterned after the Holy Week hymns are sung. In some places a burial shroud (epitaphios), with the image of the Dormition, is carried in procession as well.

**The Paraclisis to the Theotokos:** In the Byzantine Churches of the Mediterranean world, the most prominent feature of the Dormition Fast is the celebration of the Paraclisis to the Theotokos, a service invoking the Virgin’s intercession for those we commemorate during the service. It is said that, as the Virgin sensed her approaching death, she prayed continually for her Son’s disciples and for those who would believe their message. And so, as the feast of the Dormition draws near, we ask her prayers for our Church and our loved ones with a similar intensity.

The Paraclisis to the Theotokos is patterned in part on Orthros (Matins). There is an opening psalm, troparia, a Gospel reading, and a canon, concluding with an incensing of the whole church and a solemn veneration of the Virgin’s icon. Intercessory litanies for those whom we are commemorating are interspersed throughout the service.

There are actually two canons used, which give their names to the service as a whole. The Small Paraclisis includes the older canon, composed in the ninth century by Theosterictus the Monk. This Paraclisis may be used at any time throughout the year. The Great Paraclisis, which is only sung during the Dormition Fast, was composed in the thirteenth century by the Emperor Theodore II Ducas Lascaris, in exile due to the Fourth Crusade. As a rule, these two services are sung alternately on successive nights during this Fast (the Great Paraclisis always being sung on Sundays). Neither service is sung on Saturday night or on the eves of the Great Feasts themselves.

**For What Do We Pray?** Our liturgical books indicate that this service is prayed “in times of distress and sorrow of soul.” The opening troparion expresses these emotions: “We will never cease, O Mother of God, although unworthy, to proclaim your power. If you no longer intercede for us, who will deliver us from so many misfortunes? Who would ever have preserved us free until now? We shall never leave you, O Lady, for you always save you servants from all tribulations.”

(AugustLeaflets2020)