

ST BASIL GREEK MELKITE CATHOLIC CHURCH
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THE TRANSFIGURATION FEAST

SUNDAY 10TH AFTER PENTECOST
Saturday, August 8 & Sunday, August 9, 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 Rt. Rev. Edward Kakaty, Fr. R. Dellos, Fr. Mark, 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.

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**WEEKLY OFFERINGS: THANK YOU!**

**Weekly Collection August 1/2: \$ 602.00**      **Syrian Cheese Sale: \$ 20.00**  
**Memorial Offerings: \$ 50.00**      **St. Pauly Textile: \$ 00.00**

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SPIRITUAL ADVICE OF THE DAY

“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God”. (2 Corinthians 1:3-4)

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**† MEMORIAL MASSES †**

**THIS SATURDAY, AUGUST 8**

† **Eugene Hutchinson**, By Franco & Sharon Caparello  
† **Fr. Andre St. Germain**, By the Community of Saint Basil

**THIS SUNDAY, AUGUST 9**

† **Eugene Hutchinson**, By Gloria Shaheen  
† **Fr. Andre St. Germain**, By the Community of Saint Basil

**NEXT SATURDAY, AUGUST 15**

† **Eugene Hutchinson**, By Doris Hutchinson & Family

**NEXT SUNDAY, AUGUST 16**

† **Eugene Hutchinson**, By Gloria Shaheen

“I AM THE LIGHT OF THE WORLD” (Jn 8:12). These familiar words of the Lord Jesus reflect one of the most popular images in the Scriptures, but what do they mean? How is Jesus the Light of the world? The rest of this verse sheds light on what is meant here. “*I am the Light of the world. He who follows me shall not walk in darkness but have the light of life.*” Here and in several other places, Jesus is portrayed as **a Beacon**: one who guides along a right path, who illumines the way for us. He is the “Giver of light,” the One bringing light to our hearts. To say that He is light in this way is to talk about what he does.

But there is another way to see Christ as light. He is light, not only because of what He does for us, but because of what He is. “*God is light, and in Him is no darkness at all*” (1 Jn 1:5). God is not described here as light illumining our minds or hearts, but **as He is in Himself**: Light in His innermost being.

Based on the Gospel message, the Church proclaims the Lord Jesus as “Light from Light” (Nicene Creed), the “Joyful Light of the holy glory of the immortal Father, the Heavenly, the Holy, the Blessed: Jesus Christ” (third-century Vespers hymn). As God is Light in Himself, so too the incarnate Christ is the Light of the Father. “*I and the Father are one*” (Jn 10:30).

As far back as the third century, the Fathers used our experience of the sun to illustrate this mystery. Like others before him, St Cyril, the ninth-century teacher of the Slavs, reflected, “Do you see in the heavens the brilliant sphere of the sun and how light is begotten and warmth proceeds from it? God the Father is like the sphere of the sun, without beginning or end. From Him is eternally begotten God the Son, like light from the sun; and just as there comes warmth together with light, the Holy Spirit proceeds. Each one is distinguished separately: the sphere of the sun, the light and the warmth – these are not three suns, but one sun in the heavens. So also, in the Holy Trinity: there are three Persons, but God is one and indivisible.”

**The Light of Mt. Tabor:** Christ was concretely manifested as light at His Transfiguration. “*His face shone like the sun and His clothes became as white as light*” (Mt 17:2) – “*white and glistening*” (Lk 9:29), “*such as no launderer on earth can whiten them*” (Mk 9:3). For a moment, His disciples glimpsed what had been hidden since the Incarnation: the Word of God, radiant with divine glory, in the person of Jesus.

In icons of the Transfiguration, this radiance is depicted by a geometric figure behind the representation of the Lord, called a **mandorla**. While depictions of Christ during His earthly ministry show His head surrounded by a cross and a halo, icons representing Him in moments beyond time and space (e.g. the Transfiguration, the Resurrection, the Dormition) envelop His whole body in this light of glory.

This same figure is found in icons of the conversion of St Paul. Christ, the “radiant Light” was manifested to Saul of Tarsus (St Paul) on the road to Damascus as “*a light from the sky brighter than the sun*” (Acts 26:13). While this light briefly blinded Saul by its brilliance, it ultimately enabled him to see even more clearly “*the mystery which has been hidden from ages and from generations, but now has been revealed*” (Col 1:26).

In the Church, the light experienced by Saul has been identified with the light that shone on Tabor, the Radiant Light of the Father, Jesus Christ. As we sing on the feast of Saints Peter and Paul, “Christ, who had been radiant in light on the mountain, blinded your bodily eyes; but He allowed your soul to see the Trinity” (from the canon, ode 1).

**The “Uncreated Light” of God:** In the Gospels we find two seemingly contradictory understandings of our ability to know God. On the one hand, we are told, “*No one has seen God at any time*” (Jn 1:18). On the other hand, we hear, “*Blessed are the pure in heart, for they shall see God*” (Mt 5:8). In the fourth century St Gregory of Nyssa showed how both statements are true.

He taught that the essence of God was unknowable. Like the sun in the imagery cited above, God in His deepest being is unapproachable. The energies of God – His “Light” and “Warmth” – have been made known to us and we can truly know God in His energies.

(AugustLeaflets2020)