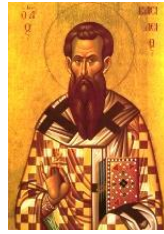


ST BASIL GREEK MELKITE CATHOLIC CHURCH
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Website www.stbasilsutica.org



FIFTEENTH SUNDAY AFTER THE HOLY CROSS
Saturday, January 16 & Sunday, January 17, 2021

WEEKLY SERVICES

Daily Liturgy: Monday-Friday 8:30AM
Holy Liturgy: Saturday 4:30PM, Sunday 11:00AM
Matins/Orthos: Sunday 9:00AM
Holy Confession: Monday 4-6PM
Vespers: Saturday 3:00PM
Holy Rosary: Sunday 10:30AM

SPEEDY RECOVERY

Please continue to pray for our convalescing friends, including Maggy Atallah, Jean Benoit, Nadia Casab, Jeanette Farewege, John & Nancy Gazzal, Daniel Klockowski, Rose Pawlinga, Brian Sagrestano, and Karen Zalatan. Please notify Fr. Shofany in case of illness.

WEEKLY COLLECTIONS. THANK YOU!

Weekly Collection Jan 9/10: \$ 553.00
Fuel & Maintenance Donations: \$ 100.00
St. Pauly Textile: \$ 378.85
Memorial Mass Offerings: \$ 20.00

† MEMORIAL MASSES †

THIS SATURDAY, JANUARY 16

† **Eugene Hutchinson**, By Olga Hutchinson Byrne & Family
† **Julia Nassimos**, By Kevin & Ameena Copeland
† **Jayne Copeland**, By David & Janet George
† **Anthony Thomas**, By the Thomas Family

THIS SUNDAY, JANUARY 17

† **Eugene Hutchinson**, By Dorothy Donneson & Robin Greiner
† **Julia Nassimos**, By Cheryl Kopyt & Family
† **Pierre Kawam**, 18th Memorial Anniversary, By his wife Lorraine and Children
† **Michael Klockowski**, 1st Memorial Anniversary, By the Community of St. Basil

NEXT SATURDAY, JANUARY 23

† **Eugene Hutchinson**, By Olga Hutchinson Byrne & her Family
† **Julia Nassimos**, By Kevin & Ameena Copeland
† **Anthony Thomas**, By the Thomas Family

NEXT SUNDAY, JANUARY 24

† **Eugene Hutchinson**, By Julia & Mary Nassimos
† **Julia Nassimos**, By Cheryl Kopyt & Family

ST BASIL FUEL & MAINTENANCE CONTRIBUTIONS

Sincere acknowledgment to the following parishioners for their monetary donations: (1) Anthony & Sandra Showa, (2) John Kawam, (3) Doris Hutchinson, (4) Michelle Roth, (5) Maryann Astour, (6) Mary Nassimos, (7) Robert Lalli, (8) David & Janet George, (9) Travis & Han Starin, (10) Juan Thomas. Your contribution is very important to the life of St Basil Church. Thank you and many blessings.

MANIFESTATION OF THE HOLY TRINITY

The troparion of the feast sets the tone for our reflection: “At Your baptism in the Jordan, O Lord, the worship of the Trinity was revealed; for the Father’s voice bore witness to You, calling You His beloved Son and the Spirit in the form of a dove confirmed the truth of His word. O Christ God, who have appeared to us and enlightened the world, glory to You!”

The story of this theophany is recorded in the Gospels of Matthew, Mark and Luke. In John’s Gospel, as we shall see, the Baptist alludes to it as he describes the character and mission of Jesus.

The Father’s Voice: Matthew, Mark and Luke all tell of a voice from heaven heard at Jesus’ baptism calling Him “*My beloved Son*” (Mt 3:17; Mk 1:11; Lk 3:22). None of the Evangelists say outright that this was the voice of God, but since their picture of Jesus as the Son of God is clear in the Gospels, we can draw no other conclusion.

In icons of the Theophany this voice is depicted symbolically by the ray of light which originates in a geometric shape – often a semicircle – and rests over the head of Jesus. *The Dove:* All the Evangelists, including John, describe the presence of the Holy Spirit in the form of a dove. In John’s Gospel the Baptist offers his own testimony: “*He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit;’ and I have seen and testified that this is the Son of God*” (Jn 1:33, 34). In icons the dove is enclosed in an aureole, symbol of divine glory, in the midst of the ray representing the Father’s voice.

St John of Damascus compared the dove which appeared at the end of the flood to the dove at Jesus’ baptism. “As, at that time the world was cleansed of sin through the waters of the flood, then the dove brought an olive branch to Noah’s Ark announcing the end of the flood, and peace came to the Earth, so, in like manner the Holy Spirit descends as a dove to announce forgiveness of sins and God’s mercy on the world. Then [it was] an olive branch, now it is our Lord’s mercy.” The graphic presence of the Father (by His voice), the Son (in the flesh) and the Holy Spirit (in the form of a dove) is the first such manifestation of the Holy Trinity in the New Testament. The second such revelation is at the Holy Transfiguration of Christ as His ministry is drawing to a close.

The Lord Jesus: God and Man Christ is clearly Lord in icons of this feast. Several signs of His divinity and preeminence are found in the way He is shown. In Western depictions of His baptism Jesus is often shown with His head bowed and hands folded in prayer. That is never the case in our icons. He is shown standing erect, often with His hand raised in blessing. In some older icons Christ is depicted naked. We are back in the Garden of Eden when Adam and Eve, created in communion with God, are naked and unashamed. The original creation is restored and renewed with the coming of Christ.

“*Once You clothed the shameful nakedness of our forefather Adam; now You are stripped naked of Your own will! You covered the roof of heaven with waters; now You wrap Yourself in the streams of Jordan, only merciful Christ.*” In later icons Christ is depicted with a drape around His waist, which represents the winding sheet in which He was wrapped for burial. The river is often depicted in the shape of a cave, suggesting the tomb in which He was laid. In some icons the water envelops His sacred body which is visible in it. We are thus reminded of the death and resurrection of Christ into which our baptism immerses us.

(Jan2021Leaflets)