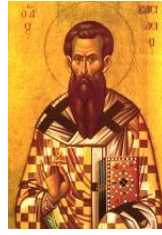


ST BASIL GREEK MELKITE CATHOLIC CHURCH
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4th SUNDAY OF LENT - SUNDAY OF ST. JOHN CLIMACUS
Saturday, March 13 & Sunday, March 14, 2021

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**PARISH SERVICES**

**Holy 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

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HEALING PRAYERS NEEDED

Prayers needed for our friends Maggy Atallah, Jean Benoit, Nadia Casab, Jeanette Farewege, Nancy Gazzal, Daniel Klockowski, Rose Pawlinga, Brian Sagrestano, and Karen Zalatan. Please notify Fr. Shofany in case of illness.

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**RECENT RECEIPTS**

Weekly Collection March 6/7: \$ 702.00      Memorial Services: \$ 110.00  
Fuel Collection: \$ 40.00                      Palm Sunday & Easter Offering: \$ 110.00  
St. Pauly Textile: \$ 127.06

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† **MEMORIAL MASSES** †

THIS SATURDAY, MARCH 13

† **Eugene Hutchinson**, By Ralph & Denise Fusco
† **Julia Nassimos**, By Janet Chanatry & Family
† **Lloyd A. Copp**, By Robert Lalli

THIS SUNDAY, MARCH 14

† **Eugene Hutchinson**, By Ralph & Denise Fusco
† **Julia Nassimos**, By Francis Roy
† **Abdallah Ghryyeb**, By Wael & Olga Barahmeh
† **John Gazzal**, By the Community of St. Basil

NEXT SATURDAY, MARCH 20

† **Eugene Hutchinson**, By Ralph & Denise Fusco
† **Julia Nassimos**, By Janet Chanatry & Family
† **John Gazzal**, By Eddie & Carmella Nassimos

NEXT SUNDAY, MARCH 21

† **Eugene Hutchinson**, By Ralph & Denise Fusco
† **Julia Nassimos**, By Mary Rinko
† **Abdallah Ghryyeb**, By the Hesham & Najwa Marji
† **John Gazzal**, By Keith & Kathy Williams

SPECIAL ACKNOWLEDGMENT

~**PALM SUNDAY & EASTER DONATION** by the Astour Family for their monetary donations in memory of Agnes, Andrew, James, Mary, and Rose Astour; Juan Thomas in memory of the deceased members of the Thomas and Testa Families; John Anthony Kawam; David & Janet George; Travis & Han Stern. Robert Lalli.

~**FUEL CONTRIBUTION** by John & Michelle Roth. David & Janet George.

Thank you and many blessings from the St Basil Community.

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**THE HOLY UNCTION OF RECONCILIATION**

It should not strike us as odd that the mystery of Holy Unction replaced the reconciliation of penitents as the sacramental seal on the Great Fast. We may not be in need of reconciliation after committing serious sins, but our broken human nature is always in need of healing. Since the Wednesday of the Great Week includes the memorial of Christ's anointing by Mary, the sister of Lazarus, in Bethany six days before the Passover (see *Jn 12:1-8*), it became the customary day for offering this mystery to those preparing for Pascha.

**Confronting Our Infirmities:** In the "Trisagion Prayers," which occur in many of our services, we pray the following: "All-holy Trinity, have mercy on us; Lord, forgive our sins; Master pardon our transgressions; Holy One, visit and heal our infirmities for Your name's sake." In this prayer we affirm that we commit *sins* (deliberate rejections of what we know to be God's way) and also *transgressions* (unrecognized or intended offenses). Many people say that if you didn't mean it, then it's not a sin. True, but does that then mean I am not responsible? The children whose ball breaks their neighbor's window didn't mean it, but the window is still broken; is no one responsible? The godly person accepts responsibility for transgressions as well as sins.

The prayer continues by requesting healing for *infirmities*, and it is here that the mystery of Holy Unction is important in our Christian life. Whenever we strive to deal with our passions, as during the Great Fast, we discover how unable we are to live God's way by our own power. We need to throw ourselves at Christ's feet and implore Him as did the blind man on the roadside, "*Son of David, have mercy on me*" (*Mt 9:27*). It is with this disposition that receiving Holy Unction bears the most fruit.

**Exploring the Service:** In its fullest form, the Holy Unction service consists of two parts. The first is a kind of paraklisis or moleben in which we read psalms and sing troparia along with a canon and stikhera seeking God's help: "The whole earth is filled with Your mercy, O Master. Therefore we, who are anointed today with Your precious and divine oil, entreat You with faith that Your mercy beyond understanding be granted to us." (from Ode One). "With the tranquility of Your mercy, O Master, seal the senses of Your servants, making impassible and inaccessible the entrance of all adverse powers" (from Ode Four). "Your seal is a sword against demons, O Savior, and the prayers of Your priests are fire burning the passions of the soul. Therefore, we who are receiving healing faithfully sing Your praises" (from Ode Seven).

In the second part of the service oil is brought forth and, in some Churches, mixed with wine to recall the similar mixture used by the Good Samaritan in Christ's parable (see *Lk 10:25-37*). The oil is blessed; then seven prayers are read, each with an epistle and Gospel. These prayers are offered by seven priests in succession, a reminder of the time when people would be anointed seven days in a row, each day by a different priest. In practice the service may be conducted with as few as one priest and one set of prayers and readings.

At the final prayer the assisting clergy hold the open Gospel book over the head of the people while the presiding priest prays, "I do not lay my sinful hand on the heads of those who come to You in sins, asking for the remission of sins through us, but Your mighty and powerful hand, which is in this, Your holy Gospel...Accept Your servants who are repenting of their sins, overlooking their transgressions."

The priest then anoints the people on the forehead and hands (and sometimes on other parts of the body) saying, "Holy Father, Physician of souls and bodies, forgive, heal and save Your servant" or simply "For the healing of soul and body."

(*March2021Leaflets*)