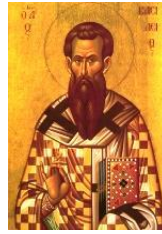


ST BASIL GREEK MELKITE CATHOLIC CHURCH
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SUNDAY OF PENTCOST
Saturday, May 22 & Sunday, May 23, 2021

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

HEALING PRAYERS NEEDED

Prayers needed for our friends MaryAnn Astour, Nazmie Barahmeh, Jean Benoit, Nadia Casab, Jeanette Farewege, Nancy Gazzal, Daniel Klockowski, Jean Murad, Rose Pawlinga, John Roth, Brian Sagrestano, and Karen Zalatan. Please notify Fr. Shofany in case of illness.

RECENT RECEIPTS

Weekly Collection May 15/16: \$ 00.00 Memorial Services: \$ 00.00

† MEMORIAL MASSES †

NEXT SATURDAY, MAY 22

† **Eugene Hutchinson**, By Mary Nassimos
† **Julia Nassimos**, By Catherine Goretsky & Holly Ann Madden
† **John Gazzal**, By Edward & Carmela Nassimos
† **Frederick Kopyt**, By Cheryl Kopyt & children
† **Deceased Members of the Reesh & Kopyt Families**, By their family members

NEXT SUNDAY, MAY 23

† **Eugene Hutchinson**, By David & Susan Heath
† **Julia Nassimos**, By Catherine Goretsky & Holly Ann Madden
† **John Gazzal**, By George & Penny Kunkel
† **Dr. Fayq Ayyash**, By Wael & Olga Barahmeh
† **Wajdy Rehanni**, By Wael & Olga Barahmeh

NEXT SATURDAY, MAY 29

† **Eugene Hutchinson**, By David & Susan Heath
† **Julia Nassimos**, By Catherine Goretsky & Holly Ann Madden
† **John Gazzal**, By George & Penny Kunkel

NEXT SUNDAY, MAY 30

† **Eugene Hutchinson**, By David & Susan Heath
† **Julia Nassimos**, By Rosemary Dougherty
† **John Gazzal**, By David & Pamela Williams

THE PENTECOST FEAST

Fifty days after Passover Jews observe the Feast of *Shavuot*, the Festival of Weeks, which originated as the conclusion of the Spring harvest season in Israel. Between Passover and Shavuot barley, grapes, figs, pomegranates, olives, dates and lastly wheat would be harvested. According to the Biblical command (Deut 8:8) growers would bind the first fruits of each together and bring it as an offering to the temple. At the time of Christ, it was one of the three “pilgrimage festivals” when Jews would come in great numbers to observe the temple rites for the feast. Greek-speaking Jews called this festival *Pentecost*, the “fiftieth day.”

According to Jewish tradition enshrined in the Talmud, Shavuot commemorates the giving of the Ten Commandments at Mount Sinai fifty days after the Exodus. Thus, contemporary Jews often decorate their homes and synagogues with greenery on this feast because of the tradition that Mount Sinai blossomed when the Law was given to Moses.

In the Acts of the Apostles, we read how, in the midst of this festive atmosphere, “*When the Day of Pentecost had fully come, they were all together in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance*” (Acts 2:1-4).

Our Christian festival, also called Pentecost, remembers this event as the fulfillment of Old Testament prophecy and of Christ’s promise before His death and resurrection. The Acts of the Apostles records that, immediately after this manifestation, Peter addressed the curious passers-by by citing Joel 2:28-32 (“*And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh...*”). After recalling the death and resurrection of Christ, Peter went on to say that this prophecy is now fulfilled: “*Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear*” (Acts 2:33).

It was this outpouring of the Spirit which Christ had promised: “*On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.’ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified*” (Jn 7:37).

More especially, in the Byzantine Churches, the Feast of Pentecost celebrates the ultimate manifestation of the Holy Trinity. At the Theophany at Christ’s baptism the Father’s voice bore witness to Christ, confirmed by the presence of the Spirit in the form of a dove. At Pentecost the Father’s gift of the Spirit is manifested *within* those who received Him. No longer observers of the Spirit’s presence, they became temples of the Holy Spirit “*who is in you, whom you have from God*” (1 Cor 6:19).

They Speak with Other Tongues: A much-discussed element in the story of the Spirit’s descent is the so-called gift of tongues: that the apostles “*began to speak with other tongues, as the Spirit gave them utterance*” (Acts 2:4). A number of today’s Pentecostals and Charismatics see speaking in tongues as a sign (if not the sign) of a truly living faith.

The Church Fathers saw this gift in a different light: given “that it may be advantageous to the salvation of unbelievers” (Hippolytus of Rome, *Apostolic Constitutions*). St Cyril of Jerusalem marveled, “What a contrast to their long ignorance in time past to their sudden, complete, varied and unaccustomed exercise of these languages” (*Catechetical Lecture* 17.16). Theodoret of Cyr noted that this gift “... was given to preachers, because of the diversity of languages, so that one who was going to the people of India might bring the divine preaching in the language used by them. And again, when discoursing with Persians and with Scythians, with Romans and Egyptians they would preach the evangelical doctrine in the languages used by each” (Commentary on 1 Corinthians).

(May2021Leaflet)