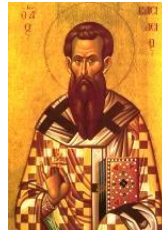


ST BASIL GREEK MELKITE CATHOLIC CHURCH  
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**SUNDAY 11<sup>th</sup> AFTER PENTECOST**  
**Saturday, August 7 & Sunday, August 8, 2021**

**PARISH SERVICES**

**Holy Liturgy:** Saturday 4:30PM, Sunday 11:00AM      **Holy Rosary:** Sunday 10:30AM

**HEALING PRAYERS NEEDED**

Prayers needed for our friends Nazmie Barahmeh, Jean Benoit, Nadia Casab, 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 July 31/August 1: \$ 522.00      Memorial Services: \$ 40.00

**† MEMORIAL MASSES †**

**THIS SATURDAY, AUGUST 7**

- † **Julia Nassimos**, By Tom & Juan Thomas
- † **John Gazzal**, By George & Penny Kunkel
- † **Dr. John Kakaty**, By Mary Nassimos
- † **Jeanette Farewege**, By Basel and Melissa Sabbagh & children

**THIS SUNDAY, AUGUST 8**

- † **Julia Nassimos**, By Tom & Juan Thomas
- † **John Gazzal**, By John & Michelle Roth
- † **Dr. John Kakaty**, By Robert & Laura Zaloom
- † **Jeanette Farewege**, By Donald & Joyce Fedor

**NEXT THURSDAY AUGUST 12 @ 11:00AM**

- † **Jeanette Farewege**, By Michael & Louise Fultz

**NEXT SATURDAY, AUGUST 14**

- † **Julia Nassimos**, By Daniel & Cindy Klockowski
- † **John Gazzal**, By George & Penny Kunkel
- † **Dr. John Kakaty**, By Mary Nassimos
- † **Jeanette Farewege**, By Isabelle Linder
- † **Munzer Rahal**, By Lawrence & Rose Pawlinga

**NEXT SUNDAY, AUGUST 15**

- † **Julia Nassimos**, By Daniel & Cindy Klockowski
- † **John Gazzal**, By John & Michelle Roth
- † **Dr. John Kakaty**, By Joseph M. Zaloom
- † **Jeanette Farewege**, By John & Beverly & Michele Sageer

**THE PROBLEM ST PAUL FACED IN CORINTHY**

There were doctrinal controversies about the resurrection of the body and liturgical abuses as well. Its members were tempted to go along with questionable practices on one hand or to combat them with unchristian methods on the other. Although called to a unity of love, the community was already being divided between rich and poor. No wonder St Paul encouraged his spiritual children to “*Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love*” (1 Cor 16:13, 14).

**The Problems Paul Faced: Disunity:** The Corinthian Church was composed of spiritually immature people, whom St Paul likened to infants: “*I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able* (1 Cor 3:2). Little wonder then that they were unprepared to deal with difficult issues in ways based on the Gospel. Some had degenerated into factions based on who had ‘discipled’ them – Paul or Apollos, a previous elder, or Cephas (Peter) or Christ (see 1 Cor 1:11-15). Others had gone to court against one another (see 1 Cor 6: 1-11). If you can’t settle problems among yourselves, Paul concluded, better to be cheated than to parade your problems before unbelievers. St Paul’s response was to insist on the unity of believers with God and with one another in Christ. He used images of a common field or a building and, most importantly, the human body to illustrate what he knew to be the organic oneness of the Church with the Lord Jesus. It is the Eucharist, he reminded them, which brought about and deepened this unity as symbolized by the sharing of a single loaf: “*For we, though many, are one bread and one body; for we all partake of that one bread*” (1 Cor 10:17).

**The Problems Paul Faced: Moral Laxity:** Paul mentions two major instances of sexual immorality condoned by the Corinthian Christians. The first – “*that a man has his father’s wife*” (1 Cor 5:1) – he says is unmentionable even among unbelievers. While a stepmother is not a blood relative, she is a member of the extended family, an inviolable relationship in the Torah (see Lev18:6-18) and in any traditional society. The second instance mentioned is frequenting prostitutes, a common enough practice in the Roman Empire. St Paul again explains why such a practice is immoral for a Christian. “*Now the body is not for sexual immorality but for the Lord, and the Lord for the body... Do you not know that your bodies are members of Christ? ... Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know that your body is the temple of the Holy Spirit who is in you...*” (1 Cor 6:13-19).

**The Problems Paul Faced: Divorce:** Divorce was commonly practiced in the Roman Empire, and could be initiated by either the husband or the wife. The Lord Jesus had clearly enunciated His principle for marriage: “*For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore, what God has joined together, let not man separate*” (Mt 19:4-6). This is why St Paul says that his teaching on marriage is not his but Christ’s: “*Now to the married I command, yet not I but the Lord: A wife is not to depart from her husband. But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife*” (1 Cor 7:10, 11). St Paul then sets out a principle of his own for cases where a husband or wife becomes a Christian while the partner does not and leaves the spouse as a result. “*If the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases*” (1 Cor 7:15).

**The Problems Paul Faced: Selectivity:** The most fundamental problem St Paul faced was doctrinal. Some believers were choosing to reject belief in the Resurrection. This was the Gospel St Paul had preached to them (see 1 Cor 15:1-8), but not everyone accepted it. “*Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is in vain and your faith is also in vain*” (1 Cor 15:12-15).

(August2021Leaflet)