



**ST BASIL GREEK MELKITE CATHOLIC CHURCH**

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**SUNDAY OF OINTMENT BEARING WOMEN**  
**Saturday, April 29 & Sunday, April 30, 2017**

**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

**SPEEDY RECOVERY**

Please pray for our convalescing members: **MaryEllen Busa, Carol Chanatry, Lorraine Chanatry-Howell, Anne Cragnolin, Edgar Hallak, & Mary Machis.** Notify Fr. Shofany in case of illness.

**WEEKLY OFFERINGS: THANK YOU!**

**Sunday Collection April 22/23: \$ 702.00      Fuel: \$ 25.00**  
**Memorial Services: \$ 270.00      Restaurant Fundraising: \$ 350.00**

**† MEMORIAL MASSES †**

**This Saturday, April 29, 2017**

† **Ida Jweid**, By Samuel Jweid  
† **Col. Fred Chanatry**, By his wife Teresa Chanatry  
† **Basil Stamboly**, By Astour Family

**This Sunday, April 30, 2017**

† **Eugene Nassar**, By Mr. & Mrs. David George  
† **Fred & Gladys Farwege**, By their Cousins  
† **Jannah Jbarah**, By her Family

**Next Saturday, May 6, 2017**

† **Antoinette Murad**, By Alex Murad  
† **Ida Jweid**, By Mary Allan Karrat  
† **Peter Sr. Farwege**, 23rd Memorial Anniversary, By Louis Farwege-Fultz  
† **Basil Stamboly**, By Edward & Carmella Nassimos

**Next Sunday, May 7, 2017**

† **Lois Stamboly**, By her Family  
† **Ida Jweid**, By Mary Allan Karrat  
† **Basil Stamboly**, By Mr. & Mrs. Eugene Hutchinson

**\*\* ANNOUNCEMENT \*\***

➤ **Parish Advisory Council (PAC) meeting will be held on Monday, May 1 at 6:30 PM.**

**FULLNESS OF TIME**

St Paul in his letter to the Galatians uses a term that begs an explanation. “*But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law...*” (Gal 4:4). What is “*the fullness of the time*”? How are we to understand it?

This idea – the fullness of time – was not devised by St. Paul. The Lord Jesus had used it to describe His presence in the world. “*Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel’*” (Mk 1:15).

**Time vs. Time:** The first step in understanding these terms is to realize that, while our English translations use the same word in both passages, these Scriptures actually employ two different words meaning time. The Gospel phrase is “the *kairos* is fulfilled” while St Paul writes of the “*pleroma* of the *chronos*.” In Greek, the word *chronos* refers to chronological time: the days, hours and minutes by which we measure our earthly reality.

**Kairos**, on the other hand, has a different meaning in Greek. It refers to the right or opportune moment, a significant time for an action or a decision. Some translations of Scripture render the word *kairos* as “the appointed time in the purpose of God.” The same word is used at the beginning of the Divine Liturgy when the deacon says to the priest, “It is the time [*kairos*] for us to work for the Lord.” He does not mean, “It’s 10 AM, we’d better start” but “the moment has come for us” to fulfill our role as God’s priestly people.

While St Paul uses the term *chronos*, he uses it in a way that means a time fraught with meaning, in other words, like *kairos*. He speaks of the *pleroma* (fullness) of *chronos*. The word *pleroma* does not mean “full” as a quantity, but as a quality (completeness or perfection). We also use this word in our Liturgy when, after the Great Entrance, the deacon says, “Let us complete our prayer to the Lord. This does not mean, “Let’s finish up” but “Let us make our prayer complete or perfect” through the offering of the gifts we have brought forth. Both terms “*kairos*” and “fullness of *chronos*” thus mean the same thing – it is the right time, the perfected time for God’s plan in the world to be accomplished.

**What Makes This the Opportune Time?** Students of the Scriptures have long reflected on why the First Century of our era was the “right time” for the Incarnation of Christ to bring about our salvation. Many of them note that on a secular level:

Politically, the Roman Empire controlled the Mediterranean world and the civilized areas bordering it. The possibility of safe travel and improved communications brought peoples of the area closer together than ever before. Men from outlying areas were often conscripted, spreading the Roman worldview even beyond the Mediterranean. This also accounts for the number of soldiers, like St George, among the early martyrs.

Culturally, the influence of Greek philosophy and literature provided a more unified world view. The Greek language became the dominant language for trade over a large area, enabling communication with a wide range of peoples. Religiously, belief in the numerous Greek and Roman gods and goddesses offered only local, familial and personal protection. Mystery religions emphasized sacrifices, often bloody, to attain blessings. The philosophically-minded disdained all these religions. The result was a religious void, such as St Paul encountered in Athens (see *Acts* 17: 16-33). To many the appeal of a universal monotheism was strong, even leading some to become proselytes, converts to Judaism, or at least sympathizers with their belief in only one God.

(April2017Leaflets)