

ST BASIL GREEK MELKITE CATHOLIC CHURCH  
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Website [www.stbasilutica.org](http://www.stbasilutica.org)

1st SUNDAY OF LENT - SUNDAY OF ORTHODOXY  
Saturday, February 17 & Sunday, February 18, 2018

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**WEEKLY SERVICES**

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

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**SPEEDY RECOVERY**

Please continue to pray for our convalescing members, including Lorraine Chanatry-Howell, Nancy Gazzal, Edgar Hallak, Daniel Klockowski, and Rose Pawlinga. Please notify Fr. Shofany in case of illness

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**WEEKLY OFFERINGS: THANK YOU!**

**Weekly Collection Feb 10/11: \$ 391.00**      **Funeral & Memorial Services: \$ 00.00**  
**Syrian Cheese Sale: \$ 10.00**      **St. Pauly Textile (shed): \$ 43.42**

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**† MEMORIAL MASSES †**

**THIS SATURDAY, FEBRUARY 17**

† **Ida McHarris**, By Rosellen M Mattson  
† **Mary Machis**, By Mr. & Mrs. Henry George Murad and Family

**THIS SUNDAY, FEBRUARY 18**

† **Ida McHarris**, By Robert & Ann St. Jermain  
† **Bernadette Schultz**, By Robert Lalli  
† **Pierre Kawam, 15<sup>th</sup> Memorial Anniversary**, By his wife Lorraine Kawam

**NEXT SATURDAY, FEBRUARY 24**

† **Ida McHarris**, By Robert & Ann St. Jermain  
† **Mary Machis**, By Mr. Alex Murad

**NEXT SUNDAY, FEBRUARY 25**

† **Ida McHarris**, By Robert & Ann St. Jermain  
† **Mary Machis**, By Mr. & Mrs. Henry George Murad and Family

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**\* ANNOUNCEMENTS \***

1. Please join us for the St Basil Palm Sunday Luncheon, immediately following 11:00 AM Holy Liturgy on Sunday, March 25. St Basil's original founders will be recognized during the festivities. Marcia Reesh will chair the event, and may be reaching out to you regarding set up, or food/beverage donations.

**\* ANNOUNCEMENTS CONTINUED \***

2. Our Syrian Braided Cheese is now available for purchase. Spread the word to all family and friends of St Basil. One braid for \$6, or two braids for \$10. Please call the Rectory at 315.732.4662.

3. St Basil Parish Advisory Council will meet on Monday, March 12 @ 6:30 PM in the Rectory.

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**THE THEOSIS**

**Our Destiny:** With all the drama of apocalyptic literature, 1 Corinthians describes the destiny of our bodies: *“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this, corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory’” (1 Cor. 15:51-54).*

St Paul describes this change as the corruptible putting on incorruption. The physical decay of death is destined to be reversed, as it were, and the body given a share in the eternal life of grace. The biblical authors themselves could not describe concretely how this will happen. St Paul resorted to imagery: *“But someone will say, ‘How are the dead raised up? And with what body do they come?’ Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body” (1 Cor. 15:35-38).*

In one of the last books of the New Testament to be written, even imagery is abandoned. In *1 Jn.* the apostolic author professes his faith despite his ignorance of details: *“Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure” (1 Jn. 3:2, 3).* Somehow, the vision of God will penetrate our bodily nature.

**The Icon and Our Transfiguration:** The Church's faith in the transformation of our mortal bodies by the vision of God is at the heart of our concept of the icon. The bodies of Christ and of the saints are shown as physical, but transfigured. They are of this world, but other-worldly. They may be shown in an earthly setting – a city or a countryside – but even nature is depicted as not of this world. Individual saints are shown on a golden background, representing heavenly glory.

With the rediscovery of classical art in the Renaissance, Western painters moved away from the tradition of iconography, depicting Christ and the saints as naturalistically as possible. In the Eastern Churches, the rules of iconography remain, giving us an image of the transfigured body of the age to come.

By a happy coincidence, it was on the First Sunday of the Great Fast, in the year 843 that iconoclasm was decisively defeated and icons formally restored in Constantinople. As we celebrate this Triumph of Orthodoxy, we cannot fail to see the transfigured bodies in our icons as a reminder that the glory of Christ and the Spirit sacramentally within the believer will one day become physically visible, in the very limbs of the transformed body.

Because of the Fall, however, we need to be recreated in order for us to reflect God. When we strive to grow in prayer, fasting, almsgiving, and other expressions of devotion, we express concretely our hope for the ultimate re-creation of our nature in Christ.

*(FebLeaflets2018)*