

ST BASIL GREEK MELKITE CATHOLIC CHURCH
901 Sherman Drive, Utica, New York 13501
Phone 315.732.4662 Email stbasilutica@gmail.com
Website www.stbasilutica.org



SUNDAY 2nd AFTER THE HOLY CROSS EXALTATION
Saturday, September 29 & Sunday, September 30, 2018

~~~~~  
**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

~~~~~  
SPEEDY RECOVERY

Please continue to pray for our convalescing friends, including Fred Ajaeb, Maggy Attalah, Nadia Casab, Nancy Gazzal, Edgar Hallak, Rose Pawlinga, and Lorraine Tedesco. Please notify Fr. Shofany in case of illness.

~~~~~  
**WEEKLY OFFERINGS: THANK YOU!**

**Weekly Collection September 22/23: \$ 405.00**      **Syrian Cheese Sale: \$ 00.00**  
**Memorial Services: \$ 00.00**      **Donations: \$ 50.00**

~~~~~  
† **MEMORIAL MASSES** †

THIS SATURDAY, SEPTEMBER 29

THIS SUNDAY, SEPTEMBER 30

† **Jannah Jbarah**, By her family

NEXT SATURDAY, OCTOBER 6

NEXT SUNDAY, OCTOBER 7

† **David F. Godkin, Jr, 11th Year Memorial Mass**, By Marcia Reesh

~~~~~  
**\* ANNOUNCEMENTS \***

A **PayPal** link is available on our website offering a safe, secure, and confidential option to donate to St Basil, Utica. Please go to [www.stbasilutica.org](http://www.stbasilutica.org), click on the Donation Tab and follow the webpage instructions. Weekly Sunday Bulletins can also be found there; click on the Announcement Tab. Thank you for visiting our page!

**CHRIST PERSECUTION**

IN THE BYZANTINE CHURCHES all four Gospels are read at the Divine Liturgy during the year. St John's Gospel is read from Pascha to Pentecost. On the day after Pentecost we begin reading the Gospel of St Matthew. Selections from this Gospel are read every day for the next eleven weeks. From the twelfth week after Pentecost, this Gospel is read on Saturdays and Sundays while St Mark's Gospel is read on the other days of the week. We interrupt the reading of these Gospels on the Monday after the Exaltation of the Holy Cross, when we begin to read the Gospel of St Luke. This interruption is called the "Lukan Jump" in Byzantine terminology. St Luke's Gospel (along with other passages from Mark) is read until the beginning of the Triodion. In our liturgical books, both the epistles and the Gospels from Pentecost to the feast of the Exaltation are described as "after Pentecost." With the Lukan Jump, the designations change. The epistles continue to be numbered "after Pentecost" while the Gospels are titled "of St Luke."

In popular use, Slavic Churches tend to call the entire period up to the beginning of the Triodion as "after Pentecost." In contrast, Greek Churches number these days after the Gospel being read (e.g. Fourth Sunday of St Matthew or Luke). The Melkite Church popularly follows the practice used in the Syriac Churches of the Middle East, numbering the days or weeks "after the Holy Cross."

**The Gospel of St Luke:** Longest of the four Gospels, Luke is thought to have been written in a Greek Christian environment, possibly in Antioch or Asia Minor. Traditionally Luke has been identified with the friend and traveling companion of St Paul (see 2 Tim 4:11). He is thought to have been born in Antioch and trained as a physician (see Col 4:14). He is thought to have become a disciple of Christ during the Lord's public ministry and to have been numbered among the seventy disciples mentioned in Lk 10. He is traditionally identified as the companion of Cleopas, who encountered the risen Christ on the road to Emmaus (see Lk 24).

It is believed that Luke's Gospel – and its companion work, the Acts of the Apostles – was written after the destruction of Jerusalem in AD 70. It is also thought that his intended audience consisted of Greek-speaking believers, based on his use of the Septuagint, the Greek version of the Old Testament, and patterns familiar to readers of contemporary Greek literature. A fragment from the late second century AD is the oldest manuscript evidence of this Gospel.

The Gospel, of course, tells the story of Christ while Acts tells us about the presence of the Holy Spirit in the apostolic Church. Numerous commentators have pointed out that Luke's work should be considered a trilogy. The first "volume" in this trilogy would be chapters one and two of the Gospel, what some have called an "infancy narrative." This section begins by telling of the conception of St John the Forerunner, then narrates the Annunciation to the Theotokos, the nativity of John, followed by the nativity of Christ. The stories of Christ's circumcision, His encounter with Simeon in the temple and His experience in the temple as a twelve-year old complete this section.

Chapters one and two of Luke are not simply a prelude to the story of the adult Jesus. These chapters are, as it were, a Gospel of its own. In them Luke presents us with the figure of John as the Forerunner, whose conception and birth begin the long-awaited Messianic age. In Byzantine Churches the conception of the Forerunner is celebrated on September 23, introducing both the figure of John and the Cycle of Luke. In previous centuries many Byzantine Churches began the liturgical year with the celebration of this event.

The angel Gabriel, who tells John's father of what is to come, announces that "*Your wife Elizabeth will bear you a son, and you are to call him John ... he will be filled with the Holy Spirit even before he is born. He will bring back many of the people of Israel to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah... to make ready a people prepared for the Lord*" (Lk 1:13-17). Here we see John described as "filled with the Holy Spirit," as "in the spirit and power of Elijah," and as making ready "a people prepared for the Lord." John's essential characteristics, told in narratives throughout the four Gospels, are expressed here in a few words.

(SeptLeaflets2018)