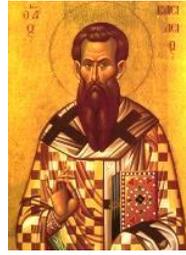


ST BASIL GREEK MELKITE CATHOLIC CHURCH  
901 Sherman Drive, Utica, New York 13501  
Phone 315.732.4662 Email [stbasilsutica@gmail.com](mailto:stbasilsutica@gmail.com)  
Website [www.stbasilutica.org](http://www.stbasilutica.org)



SUNDAY TWELFTH AFTER THE HOLY CROSS EXALTATION  
Saturday, January 19 & Sunday, January 20, 2019

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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 friends, including Maggy Attalah, Nadia Casab, Nancy Gazzal, Rose Pawlinga, , and Jean Benoit. Please notify Fr. Shofany in case of illness.

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**WEEKLY OFFERINGS: THANK YOU!**

Weekly Collection January 12/13: \$ 299.00      Fuel Collection: \$ 20.00  
Funeral and Memorial Masses offering: \$ 260.00      Syrian Cheese Sale: \$40.00  
Confirmation offering : \$25.00

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† **MEMORIAL MASSES** †

**THIS SATURDAY, JANUARY 19**

† **William Chanatry**, By Mary Ann Astour  
† **Joseph E. Kakaty**, 25<sup>th</sup> Memorial Anniversary, By his Children

**THIS SUNDAY, JANUARY 20**

† **William Chanatry**, By Eugene & Doris Hutchinson  
† **Pierre Kawam**, 16<sup>th</sup> Memorial Anniversary, By his wife Lorraine Kawam

**NEXT SATURDAY, JANUARY 26**

† **William Chanatry**, By Eugene & Doris Hutchinson  
† **Edgar Hallak**, By Eugene & Doris Hutchinson

**NEXT SUNDAY, JANUARY 27**

† **William Chanatry**, By Richard Szuba  
† **Edgar Hallak**, By Eugene & Doris Hutchinson

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**\* ANNOUNCEMENT \***

The next Parish Advisory Council meeting will be held on Mon Feb 5, 6:30 PM, Rectory Meeting Rm.

**OUR SALVATION**

**What Does It Mean to Be Saved?** When Western Christians talk about salvation, they often think of it as described in the fourth-fifth centuries by St Augustine and in the eleventh century by Anselm of Canterbury. In their view all mankind was unrighteous and unclean through the original sin of Adam. It was necessary that mankind make atonement through a well-pleasing sacrifice. That sacrifice was made on the cross, by which Christ offered Himself for the sins of Adam and of the entire human race.

**The Cross as an instrument of salvation:** As this view was developed, the West focused increasingly on the Cross. Christ's death was the sacrifice offered to atone for sin and ransom mankind. Some saw the cross as an instrument of the Father's wrath originally meant for us, now taken out on His Son! Others thought of Christ's death as a ransom paid to the devil in whose power mankind had fallen. These views took Western Christians further and further from the thinking of the early Church.

**The Eastern Fathers had a different view of sin and salvation.** Instead of atonement and sacrifice they stressed the loss and restoration of relationship with God as the heart of the question of sin and redemption. The original sin, the sin of Adam, was a break in relationship with God. Adam declines to heed God's warning and eats of the tree, determining for himself what is good rather than heeding God. Going it alone, Adam no longer "walked with God" but hid from Him (Gen 2).

**God deliver the world through Christ:** In Christ, God enters the world to become one with mankind once more and, through this complete and eternal union with Him, to deliver it from eternal death. The Son of God becomes like us in all things except sin and in Him God and man are perfectly united. Once again God is fully in communion with a Man, the Lord Jesus, and through Him with all mankind Since being human means to endure suffering and death, Christ shared in those things as well. What was unique about Christ is that He did not remain in death but, once He had experienced it, He triumphed over it.

And so Christ's death on the cross is not emphasized in the Christian East as a sacrifice to atone for original sin; rather it is as the inevitable consequence of His desire to become one of us. Christ's death on the cross is an unavoidable result of His being fully human because all humans die.

**The Lepers an Icon of Salvation:** As Blessed Theophilact observed, the lepers represent all humanity, scarred by their common affliction but still dear to Christ. "He healed the whole leprous nature of man, when, for every man's sake, He took flesh and tasted of death."

Without a doubt all ten welcomed their cleansing from leprosy; they accepted the gift but ignored the Giver. Only one returned to Christ, glorifying God. He not only received the blessing of health, he also enjoyed a relationship with the Healer. He welcomed, not only the cleansing from leprosy, but also the presence of the One who brings wholeness and salvation to all who accept Him in their lives. His physical healing is the prelude to his communion with Christ, in which is his – and our – salvation. It is not uncommon for people to be asked by some Christians (usually Evangelicals or Pentecostals), "Are you saved?" By this they generally mean something like, "Have you personally appropriated the salvation that comes through Jesus Christ?" Their point is similar to that made by Blessed Theophylact: The ten lepers all were cleansed but only one personally appropriated what Christ had done by returning and glorifying God. (*JanLeaflets2019*)