

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



SUNDAY 2<sup>nd</sup> AFTER PENTECOST  
Saturday June 22, Sunday June 23, 2019

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**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

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**SPEEDY RECOVERY**

Please continue to pray for our convalescing friends, including Rt. Rev. Edward Kakaty, Archdeacon George Yanni, Jordan Barahmeh, Michael Klockowski, Lawrence Bleiberg, Maggy Attalah, 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 June 15/16: \$ 512.00      St. Paul's Textile: \$117.45      Memorial Offering: \$ 20.00

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† MEMORIAL MASSES †

**THIS SATURDAY, JUNE 22**

† William Chanatry, By Louis & Julie Shkane  
† Salim Ghariba, 66<sup>th</sup> Memorial Anniversary, By Eugene & Doris Hutchinson

**THIS SUNDAY, JUNE 23**

† Fredrick Kopyt, By Carol Chanatry  
† All Victims of Mass Shootings (esp. those in schools and houses of worship) By Robert Lalli

**NEXT SATURDAY, JUNE 29**

† Antoinette Murad, 3<sup>rd</sup> Memorial Anniversary, By Alex Murad  
† Raymond Chanatry, 64<sup>th</sup> Memorial Anniversary, By Eugene & Doris Hutchinson

**NEXT SUNDAY, JUNE 30**

† Fredrick Kopyt, By John & Dana Ata  
† Antoinette Murad, 3<sup>rd</sup> Memorial Anniversary, By Alex Murad

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**\* LOCAL CHURCH'S ANNOUNCEMENTS \***

**Join us for the Solemn Mass and Celebration in Honor of The Sacred Heart of Jesus, Friday, June 28<sup>th</sup> at 7:00 PM Sacred Heart Church 8229 Brewerton Rd Cicero, NY 13039. Reception immediately following in the Church Gathering Area.**

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**\* ANNOUNCEMENT \***

The next Parish Pastoral Council meeting will be held on Mon September 9, 6:30 PM, Rectory Meeting Rm

**THE HOLY SPIRIT'S RELEASING POWER**

OVER THE YEARS words often change their meaning due to the influence of other languages or new developments in the culture. For centuries the English word "meat" referred to all kinds of solid food. Beginning in the fourteenth century it began to take on the modern meaning of animal flesh used for food. Thus, in the King James translation of the Bible, Ps 103:27 reads "*These wait all upon thee; that thou mayest give them their meat in due season.*" In the contemporary revision, the New King James version, this verse is translated, "*These all wait for You that You may give them their food in due season.*"

Another word whose meaning has changed over the centuries is the word *saint*. The form of our English word saint comes from the Latin *sanctus*, or holy one but originally did not refer just to the dead. In the Old Testament this word refers to the Jews, God's chosen people. Thus Ps 148:14 reads, "*He will raise up a horn for His people, a praise for all His saints—for the people of Israel, who are close to Him.*" A person was "a saint" because he or she had a special relationship with God.

In the New Testament the saints are those of every nation who have been joined to Christ in baptism. Thus, when St Paul writes to the Romans he passes on his greetings to "*Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them*" (Rom 16:15). As we often sing in our Liturgy, "all of you who have been baptized into Christ have put on Christ." The deepest relationship to God invite us to put on Christ in this mystery.

**Venerating the Martyrs:** Our tradition of venerating the saints began in the early Church as Christians gave up their lives rather than deny Christ. The martyrs were the first "dead believers" to be counted as saints in the modern meaning of the term. In many places it became customary to serve the Eucharistic Liturgy on the anniversary of a martyr's death, often at his or her place of burial. Writing in c. 400 AD, St Augustine explained this practice as he knew it: "We, the Christian community, assemble to celebrate the memory of the martyrs with ritual solemnity because we want to be inspired to follow their example, share in their merits, and be helped by their prayers. Yet we erect no altars to any of the martyrs, even in the martyrs' burial chapels themselves. "No bishop, when celebrating at an altar where these holy bodies rest, has ever said, 'Peter, we make this offering to you', or 'Paul, to you', or 'Cyprian, to you'. No, what is offered is offered always to God, who crowned the martyrs. We offer in the chapels where the bodies of those he crowned rest, so the memories that cling to those places will stir our emotions and encourage us to greater love both for the martyrs whom we can imitate and for God whose grace enables us to do so..."

"But the veneration strictly called 'worship', or latria, that is, the special homage belonging only to the divinity, is something we give and teach others to give to God alone." (*Treatise against Faustus*).

Why did St Augustine have to explain this practice? Perhaps because some of his readers – even among the Christians themselves – were confusing the veneration of the martyrs with the pagan's worship of their gods and goddesses. Graffiti on the walls of the Roman catacombs are evidence that early Christians asked the martyrs buried there to pray for them. It was not long before Christians who had suffered punishment but had survived were honored as "confessors" who had confessed their faith by the sufferings they endured.

**Holy Ascetics:** When the martyrdom of Christians ceased in the Roman Empire, asceticism became the way believers found to offer their lives to God. By spending their lives in continual prayer and self-denial, ascetics sought to live as if they were dead to the world. The Church came to see them as "angels in the flesh" and make pilgrimages to their cells in order to obtain their blessings. The veneration which believers had for their local ascetics continued after the ascetic's death. Their cells and the places where they were buried (if known) became shrines in which these holy men and women would be honored, and their intercession sought. (*JuneLeaflets*2019)