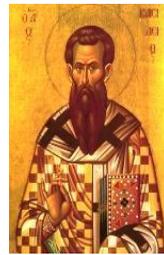


ST BASIL GREEK MELKITE CATHOLIC CHURCH
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Website www.stbasilutica.org



SUNDAY 9TH AFTER PENTECOST
Sunday, August 11, 2019

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**WEEKLY SERVICES**

**Daily Liturgy:** Monday-Friday at 8:30AM  
**Holy Liturgy:** Saturday at 4:30PM, Sunday at 11:00AM  
**Matins/Orthos:** Every Sunday at 9:00AM  
**Holy Confession:** Every Monday at 4-6PM  
**Vespers:** Every Saturday at 3:00PM  
**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, Eugene Hutchinson, 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 August 4: \$ 122.00**  
**Cheese Sale: \$ 540.00**  
**Memorial Offering: \$ 10.00**  
**St. Pauly Textile: \$ 142.14**

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† MEMORIAL MASSES †

THIS SATURDAY, AUGUST 10 NO DIVINE LITURGY

THIS SUNDAY, AUGUST 11 FR. RICHARD DELLOS CELEBRANT

† Frederick Kopyt, By John & Dana Ata

NEXT SATURDAY, AUGUST 17 NO DIVINE LITURGY

NEXT SUNDAY AUGUST 18 FR. JOHN BUEHLER CELEBRANT

† Frederick Kopyt, By John & Dana Ata

† Anne Cragnolin, 3rd Memorial Anniversary, By her son James Cragnolin

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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 THEOTOKOS DORMITION FAST**

The first two weeks of August are observed in the Byzantine Churches as the Fast of the Theotokos, in preparation for the Feast of her Dormition on August 15. In the early Church the Dormition Fast was generally observed in both East and West. Pope St. Leo the Great mentioned it in the mid-fifth century in connection with the seasons of the year: “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast, the Forty Days [Great Lent]; for summer there is the summer fast... [the Apostles’ fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast].”

Today the Coptic, Malankara, and Syriac Churches, as well as the Byzantine, continue to observe this 14-day fast period. In the Armenian and Maronite traditions the Fast lasts for one week rather than two. In the traditional calendar of the Roman Church, August 14 is observed as a day of fasting in preparation for this feast.

**The Summer Pascha:** This Fast period is one of several aspects of this celebration which has earned it the title of the “summer Pascha,” a feast pointing to the ultimate resurrection of all flesh at the last day. Just as the feast of Christ’s resurrection is paired with the feast of the Annunciation (March 25), the Dormition is paired with the feast of Christ’s Holy Transfiguration (August 6). As Pascha is preceded by the Holy Friday evening observance of the Burial of Christ, the Dormition is marked in many places by a comparable burial service for the Theotokos when lamentations patterned after the Holy Week hymns are sung. In some places a burial shroud (epitaphios) with the image of the Dormition is carried in procession as well.

**The Paraclisis to the Theotokos** In the Byzantine Churches of the Mediterranean world the most prominent feature of the Dormition Fast is the celebration of the Paraclisis to the Theotokos, a service invoking the Virgin’s intercession for those we commemorate during the service. It is said that, as the Virgin sensed her approaching death, she prayed continually for her Son’s disciples and for those who would believe their message. And so, as the feast of her Dormition draws near, we ask her prayers for our Church and our loved ones with a similar intensity.

The Paraclisis to the Theotokos is patterned in part on Orthros (Matins), There is an opening psalm, troparia, a Gospel reading, and a canon, concluding with an incensing of the whole church and a solemn veneration of the Virgin’s icon. Intercessory litanies for those whom we are commemorating are interspersed throughout the service.

There are actually two canons used which give their names to the service as a whole. The Small Paraclisis includes the older canon, composed in the ninth century by Theosterictus the Monk. This Paraclisis may be used at any time throughout the year. The Great Paraclisis, which is only sung during the Dormition Fast, was composed in the thirteenth century by the Emperor Theodore II Ducas Lascaris, in exile during the Fourth Crusade. As a rule these two services are sung alternately on successive nights during this Fast (the Great Paraclisis is always sung on Sundays). Neither service is sung on Saturday night or on the eves of the Great Feasts themselves.

**For What Do We Pray?** Our liturgical books indicate that this service is prayed “in times of distress and sorrow of soul.” The opening troparion expresses these emotions: “We will never cease, O Mother of God, although unworthy, to proclaim your power. If you no longer intercede for us, who will deliver us from so many misfortunes? Who would ever have preserved us free until now? We shall never leave you, O Lady, for you always save your servants from all tribulations.” (*August Leaflets* 2014)