

ST BASIL GREEK MELKITE CATHOLIC CHURCH
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SUNDAY 4TH AFTER EASTER
Saturday, May 1 and Sunday, May 2, 2021

PARISH SERVICES

Holy Liturgy: Monday-Friday 8:30AM
Holy Liturgy: Saturday 4:30PM, Sunday 11:00AM
Matins/Orthos: Sunday 9:00AM

Holy Confession: Monday 4-6PM
Vespers: Saturday 3:00PM
Holy Rosary: Sunday 10:30AM

HEALING PRAYERS NEEDED

Prayers needed for our friends MaryAnn Astour, Jean Benoit, Nadia Casab, Jeanette Farewege, Nancy Gazzal, Daniel Klockowski, Jean Murad, Rose Pawlinga, Brian Sagrestano, and Karen Zalatan. Please notify Fr. Shofany in case of illness.

† MEMORIAL MASSES †

THIS SATURDAY, MAY 1

† Eugene Hutchinson, By Cheryl Kopyt & Family
† Julia Nassimos, By Bruce & Sally Hodsoll
† John Gazzal, By Edward & Carmela Nassimos
† William Chanatry, By Janet Chanatry & Family
† John & Joan Stein, By Robert Lalli

THIS SUNDAY, MAY 2

† Eugene Hutchinson, By Cynthia Buck
† Julia Nassimos, By Bruce & Sally Hodsoll
† Abdallah Ghryyeb, By the Hesham & Najwa Marji
† John Gazzal, By David & Pamela Williams
† William Chanatry, By Janet Chanatry & Family
† Archdeacon George Yany, By Edward & Carmela Nassimos

NEXT SATURDAY, MAY 8

† Eugene Hutchinson, By Cynthia Buck
† Julia Nassimos, By Bruce & Sally Hodsoll
† John Gazzal, By Edward & Carmela Nassimos
† Margaret Casab, By daughter Shirley Casab

NEXT SUNDAY, MAY 9

† Eugene Hutchinson, By Cynthia Buck
† Julia Nassimos, By Bruce & Sally Hodsoll
† John Gazzal, By David & Pamela Williams

RECENT RECEIPTS

Weekly Collection April 24/25: \$ 829.00

Memorial Services: \$ 10.00

THE JOURNY OF ST PAUL

THE ACTS OF THE APOSTLES, which our Church reads publicly from Pascha to Pentecost, climaxes with the trial of St Paul and his journey to Rome where he would ultimately be beheaded. The story of his conflict with the Jewish leadership, his arrest and the various hearings which followed is told in Acts, chapters 20 to 28. After what has come to be known as his third missionary journey, St Paul resolved to return to Jerusalem for the pilgrimage feast of Pentecost. Paul traveled south and landed at the port of Caesarea, the Roman military center in the region. There “*a certain prophet named Agabus came down from Judea. When he had come to us, he took Paul’s belt, bound his own hands and feet, and said, ‘Thus says the Holy Spirit, “So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles”’*” (Acts 21:11, 12). Despite this and other warnings Paul was determined to return to Jerusalem.

St Paul’s reputation was well known among the Jews of Jerusalem. His doctrine that Gentiles who became Christians did not need to be circumcised was particularly offensive in their circles. To devalue circumcision and the Jewish dietary laws was “*to forsake Moses*” (Acts 21:21) and undermine the very basis of Judaism. Knowing the animosity of the Jewish leaders, who considered Paul an apostate, St. James and the elders of the Christian community in Jerusalem devised a plan to keep Paul safe. They urged him to “*...do what we tell you: We have four men who have taken a vow. Take them and be purified with them and pay their expenses so that they may shave their heads, and that all may know that those things of which they were informed concerning you are nothing, but that you yourself also walk orderly and keep the Law*” (Acts 21:23, 24). St Paul complied, but “*Jews from Asia, seeing him in the temple, stirred up the whole crowd and laid hands on him, crying out, ‘Men of Israel, help! This is the man who teaches all men everywhere against the people, the Law, and this place; and furthermore, he also brought Greeks into the temple and has defiled this holy place.’*” (For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple” (Acts 21:27-29). St Paul was seized and had to be rescued by the commander of the local garrison.

What followed was a series of hearings which would determine St Paul’s fate, fulfilling Agabus’ prophecy concerning him. As Christ had been tried before the Sanhedrin (the religious leaders), King Herod (the Jewish ruler) and Pontius Pilate (the Roman Procurator), Paul’s trial followed a similar route. He first was tried by the high priests and their council, the Sanhedrin, as recorded in Acts 22. Paul began his defense before the Sanhedrin in Jerusalem by tracing his personal religious history: “*I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the strictness of our fathers’ law, and was zealous toward God as you all are today. I persecuted this Way to the death, binding and delivering into prisons both men and women, as also the high priest bears me witness, and all the council of the elders, from whom I also received letters to the brethren, and went to Damascus to bring in chains even those who were there to Jerusalem to be punished*” (Acts 22:3-5). Paul was then taken to the current Roman governor, Antonius Felix by the Jewish authorities to validate their judgment against Him. Once it was clear that Paul was a Roman citizen, however, he was taken from the Sanhedrin by the Romans. He was not subject to their jurisdiction.

Citizenship in the Roman Empire: While full Roman citizenship was restricted to those born in Rome and its environs, people from associated states were granted a form of Roman citizenship, without some of the rights which full citizens enjoyed. Judaea, however, was a conquered province with none of those rights. Although a Jew, St. Paul had been born in Tarsus, a city of Cilicia, in Asia Minor, and the citizens of Tarsus were eligible for Roman citizenship.

(May2017Leaflets)