



ST BASIL GREEK MELKITE CATHOLIC CHURCH

901 Sherman Drive, Utica NY 13501
Fr Saba Shofany, Pastor
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SUNDAY 3RD AFTER PENTECOST
Saturday, June 25 & Sunday, June 26, 2017

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

SPEEDY RECOVERY

Please pray for our convalescing members: **MaryEllen Busa, Carol Chanatry, Lorraine Chanatry-Howell, Anne Cragolin, Edgar Hallak, Mary Machis, & Rose Rawlings.**
Notify Fr. Shofany in case of illness.

WEEKLY OFFERINGS: THANK YOU!

Sunday Collection June 17/18: \$ 275.00 Cheese Sale: \$ 150.00 Memorial Services: \$ 20.00

† MEMORIAL MASSES †

This Saturday, June 24, 2017

† **Antoinette Murad**, By Alex Murad
† **Salim Ghariba, 63rd Memorial Anniversary**, By Eugene & Doris Hutchinson

This Sunday, June 25, 2017

† **Antoinette Murad**, By Alex Murad
† **Jannah Jbarah**, By her Family

Next Saturday, July 1, 2017

† **Antoinette Murad, 1st Memorial Anniversary**, By Alex Murad
† **Raymond Chanatry, 61st Memorial Anniversary**, By Eugene & Doris Hutchinson

Next Sunday July 2, 2017

† **Antoinette Murad, 1st Memorial Anniversary**, By Alex Murad

**** ANNOUNCEMENTS ****

- 1. St Basil **Syrian Braided Cheese Sale** is underway! Spread the word to your family, friends, coworkers, & neighbors! Contact the rectory at 315.732.4662 to place your orders. One braid for \$6, or two for \$10.
- 2. Our next **Parish Advisory Council Meeting** will be held on Mon Sep 11, 6:30 PM in the Meeting Rm.
- 3. **Rosary of the Holy Spirit Classes**, by Fr. Shofany, on Tue evenings at 6:00 PM in the Church.

THE APOSTOLIC TRADITION

While the Apostles lived, they were clearly the ultimate authority among the followers of Christ. They had not only seen the Lord, they were the first chosen by Him as His ambassadors to the world. But when there was no one left who had actually witnessed the life, death and resurrection of the Lord, to whom or to what did the early Christians look for surety in their faith?

Second-generation Christians were counseled to remember what the eye-witnesses (the Apostles) had passed on to them. Thus Timothy, the disciple of St Paul, was advised by his mentor, “*Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus*” (2 Tm 1:13). But where would the next generation of Christians find the teachings of the Apostles? First and second century believers looked to three sources for these teachings: The Apostolic Writings, the Apostolic Churches, and the Apostolic Succession of Church leaders who maintained the faith of the Apostles.

The Apostolic Writings – Over the next few years the core of this Apostolic Tradition would be written down and circulated among the different local Churches. Some books would be recognized as reflecting that tradition by individual Churches or regional synods. They would form what we call the New Testament. Other books would not be included in the canon (the comprehensive list of the accepted books). Some were rejected because the Jesus they portrayed was not the Jesus of the Apostolic Tradition. Today they are called apocryphal gospels and acts. It was only at the end of the third century that the final list of New Testament books would be accepted by all the local Churches then in existence. Other early writings were respected by the Churches and were considered canonical in some Churches, but not in all. One of the oldest is an epistle from “The Church of God which sojourns in Rome to the Church of God which sojourns in Corinth” (1:1), traditionally called “First Clement,” after St Clement I, who was Bishop of Rome from AD 88 to 99, when this work as written. I Clement was not listed in the final canon.

Other early works which were considered Scripture for a time are the first century *Didache* or Teaching of the Twelve Apostles, and the *Protoevangelium of James*, dated to the early second-century.

The Apostolic Churches – In the mid-first century, Christians looked for leadership to the Church of Jerusalem, which later believers would call “the Mother of all the Churches.” In Acts 15:1-29 we read how St Paul’s controversial mission to the Gentiles was discussed by the Apostles and elders of that Church. When the Romans devastated Jerusalem, and destroyed the temple in AD 70, the city’s Christians were scattered.

The Churches in regional centers which boasted connections to the Apostles, such as Alexandria in Egypt, the “See of St Mark,” and Antioch in Syria, “*where the disciples were first called ‘Christians’*” (Acts 11:26), became prominent. By the end of the first century the Church of Rome, where both Peter and Paul had ended their days, had come to be considered “the Church which presides in love” as St Ignatius of Antioch called it in his Epistle to the Romans.

The Apostolic Succession – First century Christians also noted how the Apostles, “... preaching through countries and cities, appointed the first-fruits [of their labors] to be bishops and deacons of those who should afterwards believe, having first proved them by the Spirit... and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry” (1 Clement 42, 44). Thus, the body of bishops came to be known as the “successors of the Apostles,” and the guarantors of apostolic faith in the Churches throughout the world. *(June2017Leaflets)*