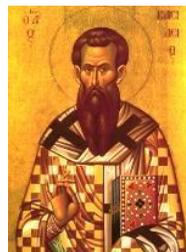


ST BASIL GREEK MELKITE CATHOLIC CHURCH
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SUNDAY OF THE PHARISEE AND THE PUBLICAN
Saturday, February 9 & Sunday, February 10, 2019

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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 February 2/3: \$ 346.00      Fuel Collection: \$10.00**  
**Memorial Offering: \$ 90.00      Syrian Cheese Sale: \$30.00**

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† MEMORIAL MASSES †

THIS SATURDAY, FEBRUARY 9

- † **William Chanatry**, By Richard Szuba
- † **Edgar Hallak**, By Eugene & Doris Hutchinson
- † **Anthony Louis Zalatan, 40th Memorial Day**, By Michelle Zalatan- Roth and Family
- † **James Tebsherany**, By Anthony & Sandra Showa

THIS SUNDAY, FEBRUARY 10

- † **William Chanatry**, By Mrs. Amy Jweid
- † **Father Julien Eliane, 8th Memorial Anniversary**, By Robert Lalli

NEXT SATURDAY, FEBRUARY 16

- † **William Chanatry**, By Mr. Frank Jweid
- † **Jane Wentka**, By Robert Lalli

NEXT SUNDAY, FEBRUARY 17

- † **William Chanatry**, By Mrs. Rosemary Jweid
- † **Edgar Hallak**, By Mrs. Janet Chanatry & Family
- † **Anthony Louis Zalatan**, By Michelle Zalatan- Roth and Family

The next Parish Advisory Council meeting will be held on Mon March 4, 6:30 PM, Rectory Meeting Rm.

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**FEAST OF THE PRESENTATION OF OUR LORD TO THE HOLY TEMPLE**

As might be expected, this feast originated in Jerusalem where the event it remembers took place. It likely began in the era of St Constantine the Great who sponsored the development of Jerusalem as a Christian site. Sermons on this Feast by the bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407) have come down to us.

Egeria, a Spanish nun who visited the Holy Land in 381-384, described what she saw: “The fortieth day after the Epiphany is undoubtedly celebrated here with the very highest honor, for on that day there is a procession, in which all take part, in the Anastasis, and all things are done in their order with the greatest joy, just as at Easter. All the priests, and after them the bishop, preach, always taking for their subject that part of the Gospel where Joseph and Mary brought the Lord into the Temple on the fortieth day, and Symeon and Anna the prophetess, the daughter of Phanuel, saw him, treating of the words which they spoke when they saw the Lord, and of that offering which his parents made. When everything that is customary has been done in order, the sacrament is celebrated, and the dismissal takes place.”

The feast soon spread to Antioch and then, to Constantinople and the whole empire. It became particularly important in the capital during the sixth century when a plague threatened the city. After a solemn procession on this feast, the plague ceased.

When this feast was instituted, the birth of Christ and His baptism in the Jordan were observed on the same day, January 6. The Hypapante was kept 40 days later, on February 14. When a separate feast of the Nativity on December 25 became common, the Hypapante was moved accordingly.

**Light to the Gentiles:** In the Western Church candles are blessed on this feast and a candlelight procession held in honor of the “Light to enlighten the Gentiles.” This practice actually began in Jerusalem, as Egeria attests. When the feast was instituted in Constantinople, the procession was introduced there as well. Today some Slavic Churches bless candles on this day, but the procession has disappeared from the Byzantine feast. THE MIDDLE EAST TODAY IS an ethnic and religious jumble: Mediterranean and European Jews rub shoulders with Eastern and Western Christians, Sunni and Shiite Muslims and innumerable other variations on each of these themes. This is not merely a present-day phenomenon. This is the way things have been throughout the Christian era and even earlier. The Middle East and the entire Mediterranean region have always been home to a rich mix of peoples.

By the time of Christ, archaeologists affirm that there were upwards of 30 Gentile towns in what we call the Holy Land. The area of Capernaum, where the Lord lived as an adult, was called “*Galilee of the Gentiles*” (Mt 4:15) since there was a great number of them there.

During their first years in the Holy Land, strict Jews sought to minimize their dealings with the Gentiles. God’s people were too young in their faith to withstand the cultural pressure of their idolatrous neighbors. When Jezebel, daughter of the king of Sidon married Ahab, the Samaritan king of Israel in the ninth century BC, she promoted the worship of the Phoenician gods and many, including the king, followed her lead. He “*began to serve Baal and worship him. He set up an altar for Baal in the temple of Baal that he built in Samaria. Ahab also made an Asherah pole [i.e. a shrine to the Phoenician fertility goddess] and did more to arouse the anger of the LORD, the God of Israel, than did all the kings of Israel before him*” (1 Kings 16:31-33). (*FebLeaflets2019*)