

ST BASIL GREEK MELKITE CATHOLIC CHURCH
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SUNDAY OF FATHER JOHN CLIMACUS
Saturday, March 30 & Sunday, March 31, 2019

SEASON OF LENT - 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
Great Compline: Wednesday at 6:00PM
Holy Confession: Every Monday at 4-6PM
Vespers: Every Saturday at 3:00PM
Holy Rosary: Every Sunday at 10:30AM
Akathistos: Friday at 6:00PM

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.

WEEKLY OFFERINGS: THANK YOU!

Weekly Collection March 23/24: \$ 687.00 Fuel Collection: \$ 50.00
Memorial Offering: \$ 150.00 Cheese Sale: \$00.00
Easter Flowers Donation: \$ 340.00

† MEMORIAL MASSES †

THIS SATURDAY, MARCH 30

† William Chanatry, By Fr. Saba & Family
† Patrick W. Parmentier By Robert Lalli

THIS SUNDAY, MARCH 31

† William Chanatry, By Mr. & Mrs. Dan & Cindy Klockowski
† Adel & Bahejeh Giangi, By Their Children

NEXT SATURDAY, APRIL 6

† William Chanatry, By Fr. Saba & Family
† Dr. Todd L. Biegler, By Jeanette Raya Farewege

NEXT SUNDAY, APRIL 7

† William Chanatry, By Gloria Shaheen
† John & Emelda Fanoun, By Sonia Bolos

* ANNOUNCEMENT *

The next Parish Pastoral Council meeting will be held on Mon April 1, 6:30 PM, Rectory Meeting Rm

THANK YOU AND MANY BLESSINGS!

EASTER FLOWERS BEQUEATHING : Sincere thanks to the following parishioners for their monetary donations toward the purchase of St Basil's 2019 Easter flowers: John & Nanacy Gazzal; Julia & Mary Nassimos, in memory of their parents Kareem & Shafiha Nassimos; Carol Chanatry in memory of Alfred Chanatry; MaryAnn Astour, in memory of Andrew Astour, Agnes Astour and James Edward Astour; Mr. & Mrs. Eugene & Doris Hutchinson, in memory of Forgotten Deceased of the parish; Anthony & Sandra Showa; Robert Lalli, in memory of Arlene & Nestor Lalli, Rose & Joseph Cimbalo and Violet Gentile; Mr. & Mrs. David & Janet George, in Memory of Joseph & Mary Kakaty; Juan Thomas, in memory of the deceased members of Thomas Family and the deceased members of the Testa Family; Karen Jweid; Andrew & Robin Astour; John Anthony Kawam & Robert & Laura Zaloom.

CHRIST'S SACRIFICE

The Presence behind the Veil: Describing Christ's sacrifice in terms of the temple ritual, the Epistle to the Hebrews speaks of Christ entering "*the Presence behind the veil*" (Heb 6:19). This depicts heaven in terms of the Jerusalem temple, where the Holy of Holies – which no one could enter except the High Priest on Yom Kippur – was separated from the rest of the temple by a curtain or veil. We see an allusion to this image at the Great Entrance of our Liturgy, when the priest brings the offered bread and wine behind the iconostasis. To enter "*the Presence behind the veil*" alludes to Christ's return to the Father, where He eternally offers His sacrifice for us and it is eternally accepted by the Father. Because His sacrifice is offered and accepted beyond human time, it is possible for us to partake of it continually in the Divine Liturgy. The Liturgy, then, is not a "new" sacrifice but the one sacrifice of Christ, eternally offered and accepted.

In this passage, Christ is called "*the forerunner*" (v. 20), meaning the One who goes before, to prepare a place for us. Christ has entered the presence of the Father offering the sacrifice of His blood for us who follow behind Him. The same reality is depicted elsewhere in agricultural terms when Christ is called "*the first-fruits of those who sleep*" (1 Cor 15:20).

The Promise of Christ's Return: At His ascension Christ's disciples are told by an angel, "*This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven*" (Acts 1:11). Ever since, the members of the Church have been waiting for the return of Christ: "*To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation*" (Heb 9:28). This promise of a second appearance, or second coming, energized the preaching of the Apostles, who placed it at the heart of our faith. As the Nicene Creed professes, we believe that Christ "... shall come again with glory to judge the living and the dead and of His Kingdom there shall be no end." And this faith gives us hope.

Our Hope for Eternal Life: Another dimension is added to this teaching in the First Epistle of St Peter, where God is praised in these words: "*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you*" (1 Pt 1:3, 4).. Putting these images together, we can say that our hope for eternal life in the company of the saints is not wishful thinking but is solidly based on the reality of Christ's sacrificial death and its acceptance by the Father. It is confirmed by Christ's resurrection and becomes ours through our sharing in the Divine Liturgy. As forerunner and first fruits, Christ stands at the head of an endless procession, leading those united to Him beyond the veil into the eternal Holy of Holies. (*MarchLeaflets2019*)