

ST BASIL GREEK MELKITE CATHOLIC CHURCH
901 Sherman Drive, Utica, New York 13501
Phone 315.732.4662 Email stbasilsutica@gmail.com
Website www.stbasilutica.org



OUR DEIFICATION

SUNDAY OF THE HOLY RELICS
Saturday, March 16 & Sunday, March 17, 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 9/10: \$ 401.00 Fuel Collection: \$ 20.00
Memorial Offering: \$ 15.00 Cheese Sale: \$90.00

† MEMORIAL MASSES †

THIS SATURDAY, MARCH 16

† William Chanatry, By Mr. & Mrs. Dan Klockowski
† Youseph Sahawneh, By Wael & Olga Barahmeh

THIS SUNDAY, MARCH 17

† William Chanatry, By Mr. & Mrs. Dan Klockowski
† Carmella (Millie) Mercurio, By her daughter Barbara Dunlevy and Family

NEXT SATURDAY, MARCH 23

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

NEXT SUNDAY, MARCH 24

† William Chanatry, By Mr. & Mrs. Dan & Cindy Klockowski
† Victoria Zipko, 20th Memorial Anniversary, By Robert Lalli

* ANNOUNCEMENT *

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

For most of us, our deification, begun sacramentally, blossoms in our spirits when we live with a conscious awareness of God's life in us. Rarely is it manifested in our bodies before the life of the age to come. At the end of this age, however, our bodies will share in our transformation, according to the Scriptures.

With all the drama of apocalyptic literature, 1 Corinthians describes the destiny of our bodies: "*Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed — in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: 'Death is swallowed up in victory'*" (1 Cor 15:51-54).

St Paul describes this change as the corruptible putting on incorruption. The physical decay of death is destined to be reversed, as it were, and the body given a share in the eternal life of grace. The biblical authors themselves could not describe concretely how this will happen. St Paul resorted to imagery: "*But someone will say, 'How are the dead raised up? And with what body do they come?' Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body*" (1 Cor 15:35-38).

In one of the last books of the New Testament to be written, even imagery is abandoned. In 1 John, the apostolic author professes his faith despite his ignorance of details: "*Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure*" (1 Jn 3:2, 3). Somehow, the vision of God will penetrate our bodily nature.

The Icon and Our Transfiguration: The Church's faith in the transformation of our mortal bodies by the vision of God is at the heart of our concept of the icon. The bodies of Christ and of the saints are shown as physical but transfigured. They are of this world, but other-worldly. They may be shown in an earthly setting – a city or a countryside – but even nature is depicted as not of this world. Individual saints are shown on a golden background, representing heavenly glory.

With the rediscovery of classical art in the Renaissance, Western painters moved away from the tradition of iconography, depicting Christ and the saints as naturalistically as possible. In the Eastern Churches, the rules of iconography remain, giving us an image of the transfigured body of the age to come. By a happy coincidence, it was on the First Sunday of the Great Fast, in the year 843 that iconoclasm was decisively defeated, and icons formally restored in Constantinople. As we celebrate this Triumph of Orthodoxy, we cannot fail to see the transfigured bodies in our icons as a reminder that the glory of Christ and the Spirit sacramentally within the believer will one day become physically visible, in the very limbs of the transformed body.

"The mystery of our salvation was once announced by the divinely-inspired prophets. They foretold this illumination for us who have arrived at the last days. By it, we receive knowledge of God, the one God and Lord, glorified in Three Persons; and we serve Him alone. Having one faith and one baptism, we have put on Christ. Wherefore, we confess our salvation in word and in deed, and we restore our likeness to God" *Sticheron at vespers. (MarchLeaflets2019)*