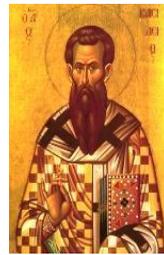


ST BASIL GREEK MELKITE CATHOLIC CHURCH
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Phone 315.732.4662 Email stbasilsutica@gmail.com
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THE BISHOP'S APPEAL

The annual Bishop's Appeal is an essential way in which our parish fulfills its duty to our larger Melkite family throughout the U.S. Our Father and Shepherd, Bishop Nicholas asks every Melkite household in the U.S. to give **at least \$100-\$200 each year** to support our Eparchy in America. By contributing to the Appeal, each of us responds to Christ's call to support our Church and helps to fund its vital works, such as: publishing *SOPHIA* magazine; supporting our seminarians for the Priesthood and Diaconate; providing for our elderly priests; teaching the Faith to our children and young adults; establishing/supporting new missions and outreaches.

Those who give a gift of \$1000 or more will be automatically enrolled in the Order of Saint Nicholas, the charitable society of our Eparchy. It is the holy obligation of every member of our parish to support our Church as you are able. Please send your gift today. May God bless your generosity.

SUNDAY OF THE ORTHODOXY

Saturday, February 29 & Sunday, March 1, 2020

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 Archdeacon George Yany, Nadia Casab, Wael and his son Jordan Barahmeh, Maggy Atallah, Nancy Gazzal, Rose Pawlinga, Julia Nassimos, Jean Benoit and Brian Sagrestano. Please notify Fr. Shofany in case of illness.

WEEKLY OFFERINGS: THANK YOU!

Weekly Collection Feb. 22/ 23: \$ 478.00
Syrian Cheese Sale: \$ 10.00
Fuel Donation: \$ 00.00
Memorial Offering: \$ 480.00
Sacramental Docs. Donation: \$ 50.00

† MEMORIAL MASSES †

THIS SATURDAY, FEBRUARY 29

† **Joseph Nassimos**, By Janet Chanatry and her Family
† **Eugene Hutchinson**, By Anthony & Sandra Showa

THIS SUNDAY, MARCH 1

† **Eugene Hutchinson**, By Debbie Gillihan

NEXT SATURDAY, MARCH 7

† **Joseph Nassimos**, By Julia & Mary Nassimos
† **Eugene Hutchinson**, By John Anthony Kawam

NEXT SUNDAY, MARCH 8

† **Eugene Hutchinson**, By Debbie Gillihan

* ANNOUNCEMENT *

The next Parish Pastoral Council meeting will be held on Mon Mar. 2, 6:30 PM, Rectory Meeting Rm

THE WAYS OF BELIEVERS

Wakefulness and Sleep: St Paul uses several contrasting examples in his epistles to represent the difference between the ways of believers and those of non-believers. Christians are told to be awake rather than to sleep, for *"the night is far spent, the day is at hand"* (v.12).

In the ancient world, sleep was frequently an image of death. As a descent into unconsciousness, sleep foreshadows the end of life. Because it is temporary, however, sleep is also an image pointing to the resurrection. At Christ's resurrection, we are told in the Gospel, *"the graves were opened; and many bodies of the saints who had fallen sleep were raised"* (Mt 27:52). To be asleep is, in effect, to be dead.

Sleep is also an image of inattention when contrasted to watchfulness. The sentry is awake, alert to any danger. Thus St Paul wrote to the Thessalonians, *"Therefore, let us not sleep, as others do, but let us watch and be sober. For those who sleep, sleep at night, and those who get drunk are drunk at night. But let us who are of the day be sober..."* (1 Thess 5:7, 8). Sleep and drunkenness are equally devastating to a sentry who is supposedly on watch.

The need for wakefulness was apparently well known to the Christians of St Paul's day, Writing to the Ephesians, he cites what seems to have been a popular saying, *"Therefore it is said: 'Awake, you who sleep, arise from the dead, and Christ will give you light.' See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil"* (Eph 5:14-16). Believers, like sentries, need to be awake to see the dangers to faith in a godless society and distance themselves from them.

Light and Darkness: The images of sleep and night are connected to another set of images, used even longer to contrast the way of God and the ways of this world. We find the image of light in the midst of darkness representing the coming of the Messiah in the Book of Isaiah: *"The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light had shined"* (Is 9:2). This passage is quoted in Mt 4:16 as fulfilled when the Lord Jesus began His ministry. And, of course, Jesus is, in His own words, the Light of the world

Casting Off and Putting On: The final pair of contrasts St Paul uses here is that of old and new garments. We are to *"Cast off the works of darkness and let us put on the armor of light"* (Rom 13:12). Armor, of course, suggests a soldier dressed for combat and St Paul develops that aspect of the image in Eph 6:11-18. *"Put on the whole armor of God that you may be able to stand against the wiles of the devil"* (v. 11).

Putting-on and taking-off becomes an important rite in the mystery of baptism, where the removal of one's ordinary garments represents the catechumen's willingness to die to sin. The new life in Christ is, of course, represented by the white baptismal garment, the "robe of light," which the newly baptized puts on. (FebLeaflets2020)