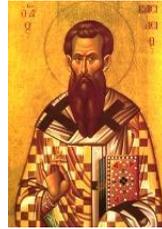


ST BASIL GREEK MELKITE CATHOLIC CHURCH  
901 Sherman Drive, Utica New York 13501  
Phone 315.732.4662 Email [stbasilutica@gmail.com](mailto:stbasilutica@gmail.com)  
Website [www.stbasilutica.org](http://www.stbasilutica.org)



SUNDAY 5<sup>th</sup> AFTER PENTECOST  
Saturday, June 26 & Sunday, June 27, 2021

~~~~~  
**PARISH SERVICES**

**Holy Liturgy:** Saturday 4:30PM, Sunday 11:00AM      **Holy Rosary:** Sunday 10:30AM

~~~~~  
**HEALING PRAYERS NEEDED**

Prayers needed for our friends MaryAnn Astour, Nazmie Barahmeh, Jean Benoit, Nadia Casab, Jeanette Farewege, Nancy Gazzal, Daniel Klockowski, Jean Murad, Rose Pawlinga, John Roth, Brian Sagrestano, and Karen Zalatan. Please notify Fr. Shofany in case of illness.

~~~~~  
**RECENT RECEIPTS**

Weekly Collection June 19/20: \$ 678.00      Memorial Services: \$ 30.00

~~~~~  
**SPECIAL INTENTIONS**

Prayers and intentions to Father Saba Shofany & his family. May our Lord Jesus Christ grant them many years to come in health, prosperity, happiness, and holyness. Amen. Offered by Anthony & Sandra Showa.

~~~~~  
**† MEMORIAL MASSES †**

**THIS SATURDAY, JUNE 26**

† **Julia Nassimos**, By Carol Chanatry  
† **John Gazzal**, By George & Penny Kunkel  
† **John Kakaty**, By Janet Chanatry and family

**THIS SUNDAY, JUNE 27**

† **Julia Nassimos**, By Carol Chanatry  
† **John Gazzal**, By David & Pamela Williams  
† **Archdeacon George Yani & daughter Angela**, By Wael & Olga Barahmeh  
† **Raymond Chanatry, 66<sup>th</sup> Memorial Anniversary**, By Doris Hutchinson & Family

**NEXT SATURDAY, JULY 3**

† **Julia Nassimos**, By Russell Cerminaro  
† **John Gazzal**, By George & Penny Kunkel  
† **John Kakaty**, By Janet Chanatry and family

**NEXT SUNDAY, JULY 4**

† **Julia Nassimos**, By Joseph & Evelyn Aiello  
† **John Gazzal**, By David & Janet George

**THE CHARISMS IN THE EARLY CHURCH**

ON THIS, THE FIFTH SUNDAY after Pentecost we read how Christ healed a paralyzed man (Mt 9:27-35). We also hear St Paul's prescription for healing a paralyzed church: "*Having then gifts differing according to the grace that is given to us, let us use them*" (Rom 12:6). The Church is fully alive, then, when we use the gifts, we have been given. St Paul describes these gifts as *charismata*, a Greek word meaning undeserved favors. We have not earned them – God has given them to us freely in order to build up the Church. The word is sometimes transposed into English as *charism*. In popular use, a charismatic person is one who has a particular gift or flair, usually for leadership or influence.

**Charisms in St Paul:** St Paul then catalogs some of these charisms: "*...if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness*" (vv.6-8). A few of the gifts listed – teaching, giving – are self-evident as they are familiar to anyone active in one of our churches. Most parishes have church schoolteachers, some have youth and adult groups with lay leaders who exercise real teaching ministry. Others of these gifts are less familiar, perhaps none more so than prophecy. When we think of prophecy our minds often turn to the great prophets of the Old Testament: Amos, Isaiah, Jeremiah, and the rest who foretold that God would work on behalf of His people. We particularly think of those who foretold the coming of the Messiah. We don't usually think of prophets in the New Testament, apart from John the Baptist whom the Lord called the greatest of the prophets (see Lk 7:27, 28).

Scripture tells us that there were prophets in the early Church. We read in Acts, "*Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul*" (Acts 13:1). Not only were there prophets, but St Paul (Saul) was one of them.

We tend to equate prophecy with fortune-telling: looking into the future. The early Church had a wider understanding of prophecy. Prophecy was understood as a Spirit-prompted utterance that was rooted in a true revelation whose full meaning was not evident. Thus, Diodoros of Tarsus (+390) described it as "the explanation of things which are unclear, whether future or past, whether present or hidden" (Commentary on Paul). Another Antiochian writer, Bishop Theodoret of Cyr (+466), said that prophecy "does not refer only to the prediction of future events but also to the knowledge of things which have been hidden" (Commentary on the Letter to the Romans). In a thinly disguised attempt at anonymity St Paul tells of "a man" (thought to be himself) who had such an experience. "*I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And I know such a man—whether in the body or out of the body I do not know, God knows—how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter*" (2 Cor 12:2-4).

Many notable Christians have been given to see or hear the hidden things of the Spirit. The last bishop of Alexandria to suffer in the Roman persecutions, St Peter of Alexandria, had such a prophetic vision. He saw Christ clutching to His chest His garment which had been torn in two. When St Peter asked who had torn the Lord's robe, Christ replied "It was Arius." The torn garment was a prophetic symbol of the Church divided by heresy as described in this vision.

**Leadership in the Church:** It may surprise us that there is no mention of the priesthood in St Paul's list of charismatic gifts. In fact, this catalog contains two such references. In v. 7 we are told that "ministry" is one of the Church's charisms. The actual word in Romans is *diakonia*, which appears in some translations as "serving" or "service." Early writers were divided as to its meaning. In Pelagius' Commentary on Romans, we are taught that "Diakonia refers to the office..." of deacon. In St John Chrysostom's Homily on Romans, 21 we read that "The word diakonia is comprehensive, covering everything from the apostleship itself to any spiritual function. It is indeed the name of a particular office, but here it is used in a general sense." (June2021Leaflet)