

Please remember to pray for the health and protection of our Bishop Nicholas and his reverend clergy, the faithful in this city of Utica and every surrounding country place, the government and the armed forces that they may be upheld and strengthened in every good deed, the parish community of St. Basil the Great Melkite Greek Catholic Church, and for all of the intentions of her faithful, for Jordan Barahmeh and Robert Zaloom.

If you are visiting our church, our parish family is delighted to welcome you here! Please give us the chance to get to know you by joining us for some coffee, pastry, and conversation in the church hall following the Divine Liturgy. If you would like to know more about the Melkite Catholic Church, please visit www.melkite.org or www.godwithusonline.org.

God With Us Online Presents:

A Live Webinar

Wednesdays: December 1st & 8th
8:00-9:00 p.m. ET

REJOICE ALL YE PEOPLES

The Feasts of the Old Testament

As we prepare for the Nativity of the Lord, we turn to the Feasts of the Old Testament, seeking to understand how they foreshadowed the coming of Christ and paved the way for salvation and the restoration of mankind to paradise.

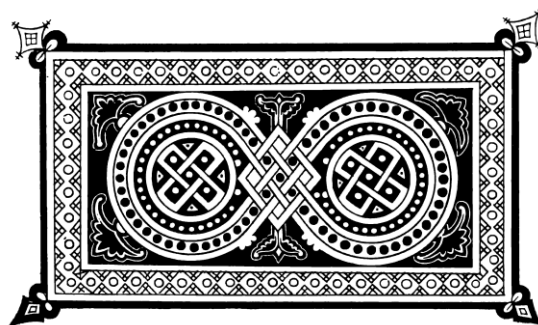
Presented by Rev. Sebastian Carnazzo, Ph.D.

Register at: www.Godwithusonline.org

Let us keep in our prayers Fr. Saba and his family:

Khouria Olga, and his daughters Mirna, Melanie, and Mia.

*“With the Saints grant rest, O Christ God, to the soul of your servant,
in a place where there is no pain, no grief, no sighing, but only everlasting life.”
May his memory be eternal.*



St. Basil the Great

MELKITE GREEK CATHOLIC CHURCH

901 Sherman Drive, Utica, NY 13501

Telephone Number: 1 (315) 732-4662

Email: fatherthomasmoses@gmail.com

Website: stbasilutica.org

PARISH ADMINISTRATOR

Rev. Thomas A. Moses

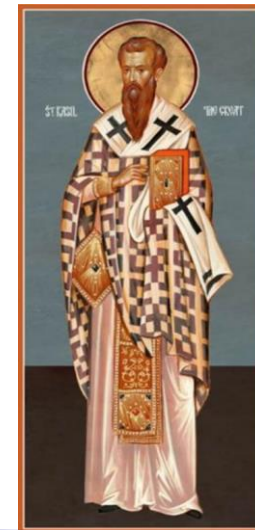
WEEKEND VISITING CLERGY:

Rt. Rev. Philip Raczka Rev. James Koury Rev. Oliver Black

"Enter the Church and repent ... for here is the physician, not the judge.

Here one is not investigated, one receives remission of sins."

- St. John Chrysostom



Monthly Bulletin: November 2021

Parish Advisory & Finance Council:

*Maryann Astour (Chair), Albert Casab, Janet George,
Robert Lalli, Michelle Roth, Anthony Showa, Robert Zaloom*

Parish Secretary: Marcia Reesh

HOLY MYSTERY OF CONFESSION: Before or after any service, or by appointment;

HOLY MYSTERY OF CHRISTIAN ILLUMINATION: Please contact the pastor in advance to arrange for the required baptismal preparation and formation;

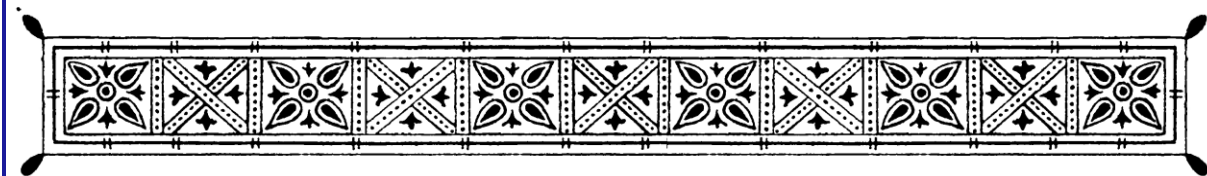
HOLY MYSTERY OF CROWNING: At least six months prior to the proposed wedding date, please contact the pastor to arrange for the required interview and sacramental preparation and formation;

HOLY MYSTERY OF THE ANOINTING OF THE SICK: Please contact the pastor at any time when this sacrament is needed. The pastor will make attempt to provide himself or arrange for another priest to provide the sacrament of anointing;

HOLY COMMUNION FOR THE SICK: Anyone too infirm to attend our services may receive the Eucharist in their home or in a local hospital. Please advise the pastor when the sacrament is needed.

FUNERALS AND MEMORIAL SERVICES: Please contact the pastor to plan arrangements to provide a proper burial and honor the memory of our beloved departed.

Please remember to contact the pastor if a loved one is in the hospital and would like a visit from the priest. The hospitals do not always notify the church!



THE ORDER OF NOVEMBER'S LITURGIES

November 14, 2021:

Troparion of the Resurrection (Tone 8)

Troparion of the Apostle Philip (Tone 3)

O holy Apostle Philip, intercede with the merciful God that He may grant our souls the forgiveness of sins.

Troparion of St. Basil the Great (Tone 1)

Kondakion: Presentation of the Blessed Virgin (Tone 4)

The most pure Temple of the Savior, His most precious bridal chamber, the Virgin, sacred treasure of God's glory, enters today in the house of the Lord, bringing with her the grace of the divine Spirit. Wherefore the angels of God are singing: "Behold the heavenly tabernacle!"

THE PROKIMENON:

Through all the earth their voice resounds
and to the ends of the world their message.

The heavens declare God's glory and the firmament proclaims the work of His hands.

Readings: Acts 8:26-39 and Luke 10: 25-37

November 21, 2021:

Troparion of the Resurrection (Tone 1)

Troparion of the Presentation (Tone 4) 2x

Today is the prelude to God's munificence, and the announcement of the salvation of men: in the Temple of God the Virgin is seen openly, foretelling to all the coming of Christ. Wherefore let us cry out to her with all our strength: "Joy to you, Fulfillment of the Creator's Plan!"

Kondakion: Presentation of the Blessed Virgin (Tone 4)

The most pure Temple of the Savior, His most precious bridal chamber, the Virgin, sacred treasure of God's glory, enters today in the house of the Lord, bringing with her the grace of the divine Spirit. Wherefore the angels of God are singing: "Behold the heavenly tabernacle!"

THE PROKIMENON:

My soul magnifies the Lord,
and my spirit rejoices in God my Savior.

Because He has regarded the lowliness of His handmaid, for, behold, henceforth all generations shall call me blessed.

Readings: Hebrews 8:1-7 and Luke 10:38-42; 11:27-28

Add some verses from the canon of this feast to your prayers during these days saying "Most holy Theotokos, save us" after each verse:

~He who holds all things by His Word heard the prayers of the Just. In His goodness, He delivered them from barrenness and granted them the Cause of our joy.

~Wishing to make His salvation known among all nations, the Lord has chosen the unwedded Virgin from among mankind to be a sign of reconciliation and to re-create the human race.

~Being the dwelling-place of grace in which are stored the treasures of the ineffable plan of God for salvation, O pure Virgin, you partake of the most pure delights in the Temple.

~When it received you as a royal diadem, O Bride of God, the Temple shone with splendor and gave way to the higher things, seeing the prophecies being fulfilled in you.

~Let us keep this spiritual solemnity, O faithful, reverently celebrating the Theotokos who is truly more holy than the heavenly powers.

~O faithful, with spiritual canticles let us sing of the Mother of Light, for today she is seen entering into the Temple of God.

~The spotless Ewe-lamb, the dove without blemish, was presented to the Temple of the Lord, to dwell therein and become the all-pure Theotokos.

~The Temple of God makes her entrance into the Temple of the Law. She is the heavenly Tabernacle from whom the Light of God shines upon us who are in darkness.

~A child in the flesh, but mature in spirit, the holy Ark enters into the Temple of the Lord where she is to be nourished by the grace of God.

~By your prayers, O Woman worthy of our hymns, deliver us who have recourse to you from all temptations endangering our souls, O Mother of Christ our God.

Most holy Theotokos, save us!



- The kontakion summarizes the theology of the feast. Mary is proclaimed by the angels as “the heavenly tabernacle.” The tabernacle was the portable holy place which the Hebrews brought with them in the desert until they reached the Promised Land. It was rendered into a more permanent form as the temple. She, not any building, is the holy place where God dwelled.

- Secondly we are told that Mary entered the temple “bringing with her the grace of the Most Holy Spirit.” People went to the temple to encounter God, to receive His blessings. Mary, instead, brings God’s grace with her. She is proclaimed as “full of grace,” even as a child, by the angels themselves. This feast is thus a celebration of the holiness of Mary, sanctified from her earliest days by the Most Holy Spirit who dwelt in her.

- If there are children in your family, help them design paper tree ornaments, with a design for each day of the Fast. For today’s ornament they might draw or cut-and-paste a temple with the words “Mary is the Temple who held God.” Be sure they can explain their ornament to others.

- Pray the kondakion of this feast:

The most pure Temple of our holy Savior, and the most precious and bright bridal chamber, the Virgin, sacred treasury of the glory of God, openly appears today in the Temple of the Lord, bringing with her the grace of the Most Holy Spirit. Wherefore, the angels of God are singing: “This is the heavenly Tabernacle!”

Most holy Theotokos, save us!

After-feast of the Entrance of the Theotokos: November 22-25, 2021

Each of the Great Feasts in our Church Year has a “fore-feast,” one or more days of preparation, and an “after-feast” which continues the celebration for several days. This after-feast gives us the opportunity to learn more about the feast and its meaning for us.

As we have seen, the birth and early years of the Virgin’s life were described in the Protoevangelion of James, a 2nd-century ‘prequel’ to the Gospel events, as we might call it today. We know that in the first and second centuries AD a number of books were written about Christ and His Mother. Some were accepted by all the local Churches as presenting a true portrait of the Messiah. Others were rejected because the Christ they portrayed was not the one who had been preached by the apostles. In some He was a Gnostic philosopher, in other a magician. We call these “apocryphal gospels” and do not see them as the voice of the Holy Spirit to us.

Still other books, The Protoevangelion of James among them, were revered by the Christians of their day but not considered canonical Scriptures because their content was not at the heart of the apostolic proclamation or the early Creeds. Their subject matter treated things like Jesus’ physical appearance or the early periods of Christ’s life not covered in the Gospels. They may be true, but not central to our faith.

The birth and early years of the Theotokos are important for us because they point to the simple fact that the mother of the Savior is at last with us, beginning our journey to Bethlehem and the celebration of Christ’s birth. The feasts of Mary’s Nativity (Sept 8) and her Entrance into the Temple tell us that Christ’s coming is at hand. They are preludes to the coming of Christ who took flesh in her womb.

November 28, 2021:

Troparion of the Resurrection (Tone 2)

Troparion of St. Basil the Great (Tone 1)

Kondakion: Preparation of the Nativity of our Lord (Tone 3)

Today the Virgin is on her way to the cave where she will give birth in a manner beyond understanding to the Word who is, in all eternity. Rejoice, therefore, universe, when you hear it heralded: with the angles and the shepherds, glorify Him who chose to be seen as a new-born Babe, while remaining God in all eternity.

THE PROKIMENON:

My strength and my courage is the Lord,
and He has been my Savior.

The Lord has chastised me through His teaching, yet He has not delivered me to death.

Readings: Ephesians 6:10-17 and Luke 18: 18-27

LITURGY INTENTIONS

Please, email Fr. Thomas at fatherthomasmoses@gmail.com to request memorial services or prayer intentions for your beloved living or deceased.

Saturday (Nov. 13) 4:30 PM:

Sunday (Nov. 14), 11:00 AM:

For the repose of Rev. Saba Shofany

Sunday (Nov. 21), 11:00 AM:

**For the repose of Rev. Saba Shofany, Mary Kakaty and
Louis Zalatan**

Saturday (Nov. 27) 4:30 PM:

Sunday (Nov. 28) 11:00 AM:

For the repose of Julia Nassimos



It is a great joy for priests and other clergy to work in company with Christ and see Him restore life to others in so many ways through their ministry, as we can imagine in the case of His disciples in the early Church. We are in great need for dedicated priests, deacons, subdeacons and readers to continue this same apostolic ministry and to be fathers and servants to the people of our parishes. Please pray for vocations and encourage any potential candidates you may notice.

Announcements:

Please, email Fr. Thomas to request prayers, intentions and memorials for your loved one and to discuss information missing from or mistaken in this bulletin: fatherthomasmoses@gmail.com.

Pizza Dinner to Follow Saturday Divine Liturgy on November 13th

&

Light Refreshments to Follow Sunday Divine Liturgy on November 14th

Most Rev. Bishop Nicholas J. Samra Will Visit Our Community!

November 21st for Sunday Divine Liturgy

Memorial Service to be Offered

For the Repose of the Soul of Rev. Saba Shofany

There will be no Saturday Divine Liturgy

Please Join Us in the Church Hall for a Luncheon After Liturgy

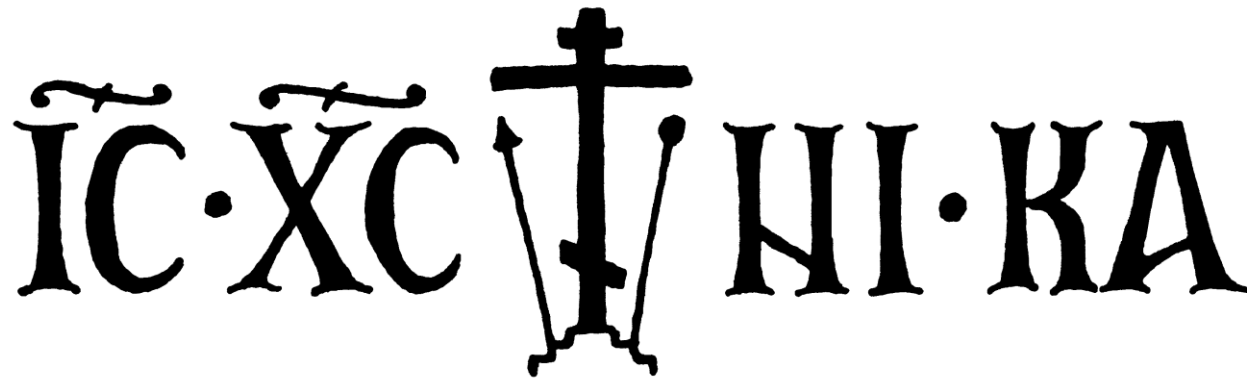
Last Month's Attendance:

Last Month's Collection: \$ 2771.75

The average Sunday envelope donation: \$ 26.50

SERVICES FOR THE MONTH

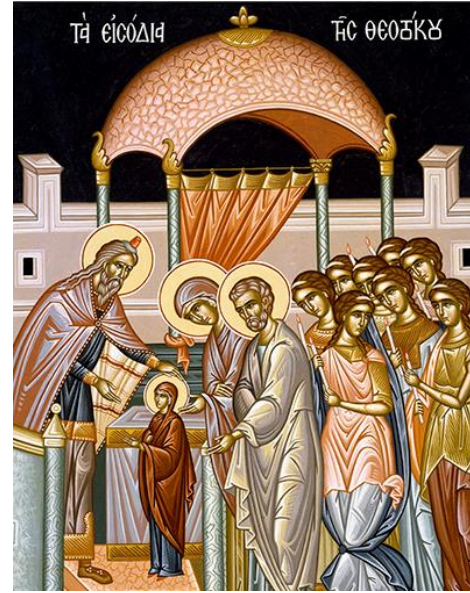
Sat. Nov. 13	4:30 PM	Vigil Divine Liturgy: Fr. Thomas Moses
Sun. Nov. 14	11:00 AM	Divine Liturgy: Fr. Thomas Moses
Sun. Nov. 21	11:00 AM	Divine Liturgy: Bishop Nicholas and Fr. Thomas Moses
Sat. Nov. 27	4:30 PM	Vigil Divine Liturgy: Fr. Philip Raczka
Sun. Nov. 28	11:00 AM	Divine Liturgy: Fr. Philip Raczka



Reading Corner:

Three Stages of the Spiritual Life by Fr. Thomas written for a Blog called Catholic Exchange:

<https://catholicexchange.com/three-stages-of-the-spiritual-life>



**Entrance of the Theotokos into the Temple:
November 21, 2021**

The Entrance of the Theotokos into the Temple, the Great Feast we celebrate today, rests on a story found in a second-century work, The Protoevangelion of James. This work tells of the birth and infancy of the Theotokos and was revered by the Christians of their day but not considered canonical Scriptures because their content was not at the heart of the apostolic proclamation or the early Creeds.

The prayers and icon of this Feast focus on two elements of the Protoevangelion story. In the first, Mary at the age of three is presented to God in the temple at Jerusalem accompanied, as the text reads, “by the daughters of the Hebrews that are undefiled.” There “the priest received her, kissed her and blessed her.” After describing the scene,

the Protoevangelion continues: “And Mary was in the temple of the Lord like a dove that is being nurtured: and she received food from the hand of an angel” (8:1). The image of the Virgin receiving food from an angel, often represented in our icon of the Feast, points to the sacred environment in which Mary was raised and which prepared her for her future role as Theotokos.

The second vignette is usually shown in the upper right hand corner of this icon. There Mary sits in the innermost sanctuary of the temple, the Holy of Holies, ministered to by an angel. According to Jewish Law, no one entered the Holy of Holies: “only the high priest entered the inner room, and that only once a year...” (Heb 9:8). It is unthinkable that a child would be not only allowed there but actually live there as the Protoevangelion avows.

By placing Mary in the Holy of Holies, the Protoevangelion is saying that the way into the Holy Place – the presence of God – now is disclosed. It is Christ, who would be incarnate in the womb of this same Mary the Theotokos. For this reason the story and its celebration have been embraced by the Tradition as affirmations of the Gospel. God’s people will no longer reach heaven via Jerusalem; rather the heavens have been opened to us and God’s temple, the Theotokos, is become for us the way to heaven through her childbearing. Mary is now the temple of the incarnate God, the one for whom the Jerusalem temple was only a prefiguration.