



December 12th, 2021

ST. BASIL THE GREAT MELKITE GREEK CATHOLIC CHURCH



Address

15 Skyview Drive
Lincoln, Rhode Island 02865

Tel (401) 722-1345

Parish Website

www.stbasilthegreatchurch.com

Facebook

[https://www.facebook.com/
StBasilTheGreatMelkiteGreek
CatholicChurchRI/](https://www.facebook.com/StBasilTheGreatMelkiteGreekCatholicChurchRI/)

YouTube

<https://bit.ly/3gkl2Uk>

Email

office@stbasilthegreatchurch.com

Office hours

Tue-Fri 9:00 am to 4:00 pm

Divine Liturgies

Tuesday through Friday at 9:00 AM

Sunday

English 9:00 AM
Arabic 11:15 AM

Religious Education

Sunday 10:00 am—11:15 AM

**Pastoral Emergencies
and anointing of the sick**
(401)722-1345

Holy Mysteries

Reconciliation

The Sacrament of Reconciliation will
be available before the Divine
Liturgy or by appointment

Baptism

Please arrange with the pastor

Marriage

A notice of at least 6 months should
be given to the pastor, before the
proposed wedding date to arrange
for the required interview and
instructions



Eleventh Sunday after the Holy Cross Sunday of the Forefathers

الاحد الحادي عشر بعد الصليب أحد الاجداد القديسين

Troparion of the resurrection (4th tone)

The women disciples of the Lord, * having learned from the angel the joyful announcement of the resurrection, * and having rejected the ancestral sentence, * proudly told the apostles: * "Death is despoiled. Christ God is risen, * bestowing to the world great mercy."

طروبارية القيامة باللحن الرابع
إن تلميذات الرب تعلمن من الملاك بشرى
القيامة البهيجة. ونبذن القضاء على الجدين،
وقلن للرسول مفتخرات: لقد سلب الموت،
ونهب المسيح الإله، واهباً للعالم عظيم الرحمة.

Troparion of the Forefathers, (2nd Tone)

Through faith, You have justified Your Ancestors, O Christ our God, and through them You have espoused in advance the Church set apart from the Gentiles. The saints rejoice in glory because, from the seed of these Ancestors, has come forth the glorious fruit, who gave You birth without seed. Through their intercession, O Christ God, save our souls

طروبارية الاجداد باللحن الثاني
بالإيمان بررت الاجداد، وبهم خطبت الكنيسة
التي من الامم. فالقديسون يفتخرون بالمجد،
لأن من زرعهم الثمرة المجيدة التي ولدتك بلا
زرع. فبتضرعاتهم، ايها المسيح الإله خلص
نفوسنا.

طروبارية القديس باسيليوس

لقد ذاع منطقتك في كل الأرض. فانها قد قبلت
كلامك، الذي به بينت العقائد بياناً إلهياً،
وأوضحت طبيعة الكائنات، ونظمت أخلاق
البشر. فيا أيها الأب البار ذو الكهنوت الملوكي،
إنتهل إلى المسيح الإله في خلاص نفوسنا.

Troparion of St Basil

Your voice has sounded all over the earth, that accepted your preaching. You gave a divine explanation of doctrine, and made clear the nature of creatures, and set a rule of life for men. Holy Father, and Kingly Priest, intercede with Christ God to grant us great mercy.



Our church organizations:

MAYA: Organization of Melkite Catholics ages 18 – 26 (and at least 1 year out of high school) under patronage of our bishop, the Most Reverend Nicholas Samra.
<https://melkite.org/maya>

MYO: Provides a common forum for all the young people of St. Basil's Church, and that the Organization initiate, coordinate, and direct religious, social, educational, and humanitarian programs designed to promote the involvement of its membership in the Christian Faith and the Melkite tradition.
www.stbasilthegreatchurch.com/myo.html

NAMW: Promotes and supports vocations to the priesthood and religious life in the United States.
<https://melkite.org/namw>



Kondakion of the Preparation of the Nativity of our Lord

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 angels and the shepherds, glorify Him who chose to be seen as a new-born Babe, while remaining God in all eternity.

Prokimenon and Alleluia

PROKIMENON

Let the Saints triumph in glory and let them sing for joy on their couches.

Stichon: Sing to the Lord and new song: his praise in the assembly of the saints.

Reading from the Epistle of St. Paul to Ephesians

Brethren, walk as children of light (for the fruit of light consists in all goodness and justice and truth), make sure of what is well pleasing to God, and have nothing to do with the fruitless works of darkness, but rather expose them; for of the things they do in secret people are ashamed even to speak. But everything that is exposed is made manifest by the light: for all that is manifest is light. Hence it is said: "Awake, sleeper, and arise from among the dead, and Christ will enlighten you."

See to it, therefore, brethren, that you walk with care, not as the unwise, but as the wise, redeeming the moment, for the days are evil. Be not imprudent, then, but understand what is the Lord's will. And be not drunk with wine, for in such is revelry, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making music in your hearts to the Lord.

Alleluia Your priests, O Lord, shall be clothed with holiness, and your saintly ones shall shout for joy.

Stichon: For the Lord has elected Sion, he has chosen it for his dwelling.

Gospel Luke 14:16-24

The Lord told this parable, "A certain man gave a great supper, and he invited many. And he sent his servant at supper time to tell those invited to come, for everything is now ready. And they all with one accord began to excuse themselves. The first said to him, 'I have bought a farm, and I must go out and see it; I pray you hold me excused.' And another said, 'I have bought five yokes of oxen, and I am on my way to try them; I pray you hold me excused.' And another said, 'I have married a wife, and therefore I cannot come.' And the servant returned, and reported these things to his master. Then the master of the house became angry and said to his servant. 'Go out quickly into the streets and lanes of the city, and bring in here the poor, and the crippled, and the lame, and the blind.' And the servant said, 'Sir, your order has been carried out, and still there is room.' Then the master said to the servant, 'Go out into the highways and hedges, and make them come in, so that my house may be filled. For I tell you that none of those who were invited shall taste of my supper.' For many are called but few are chosen."

نشيد الختام (قنداق) مقدمة ميلاد ربنا يسوع المسيح بالحن الثالث

اليوم العذراء تأتي الى المغارة، لتلد الكلمة الكائن قبل الدهور، ولادة يُعْجَزُ بيانها. فأطربني ايتها المسكونة إذا سمعتي، ومجدي مع الملائكة والرعاة، مَنْ شاء ان يظهر طفلاً جديداً. وهو الاله الذي قبل الدهور.

بروكيمنون وهللويا

مقدمة الرسالة

يفتخر الأبرار في المجد، ويتهجون على مضاجعهم
رنموا للرب ترنيماً جديداً، تسبيحته في محفل الأبرار

فصل من رسالة القديس بولس الرسول الى أهل أفسس

يا إخوة، أسلكوا كأبناء النور. فإن ثمر الروح هو في كل صلاح وبرٍ وحي. مختبرين ما هو مرضي لدى الرب. ولا تشتركوا في أعمال الظلمة التي لا ثمر لها، بل بالحري وبخوا عليها. فإن الأفعال التي يفعلونها سراً بقبح حتى ذكرها. لكن كل ما يوبخ عليه يُعلن بالنور. لأن كل ما يعلن هو نور. لذلك يقول: استيقظ أيها النائم وقم من بين الأموات، فيضيئ لك المسيح. فاحترصوا إذن أن تسلكوا بحذر لا كجهلاء، بل كحكماء مُفتدين الوقت. لأن الأيام شريرة، لذلك لا تكونوا أغبياء، بل افهموا ما مشيئة الرب، ولا تسكروا من الخمر التي فيها الدعارة، بل امتلئوا من الروح. متحاورين فيما بينكم بمزامير وتسابيح وأغاني روحية، مُرنمين ومُرتلين في قلوبكم للرب.

هللويا - كهنتك يا رب يلبسون البر، وأصفياؤك يبتهجون ابتهاجاً

إن الرب اختار صهيون، اصطفاها مسكناً له

انجيل أحد الاجداد القديسين—(لوقا 14: 24-16)

قال الرب هذا المثل: أنسان صنعَ عشاءً عظيماً ودعا كثيرين، وأرسل عبده في ساعة العشاء يقول للمدعوين: هلموا فإن كل شيء قد أُعد. فظفقوا كلهم واحداً فواحداً يعتذرون. فقال له الأول: قد اشتريت حقلاً، ولا بد لي أن أخرج وأنظره، فأسألك أن تعذرني. وقال الآخر: قد اشتريت خمسة قدامين بقر، وأنا ماضٍ لأجرتها، فأسألك أن تعذرني. وقال الآخر: قد تزوجت امرأة، ولذلك لا أستطيع أن آجي. فرجع ذلك العبد وأخبر سيده بذلك. حينئذ غضب رب البيت وقال لبعده: أخرج سريعاً الى شوارع المدينة وأرجعها، وأدخل المساكين والجدع والغُميان والغُرج إلى ههنا. فقال العبد: يا سيده، قد قضي ما أمرت به وبقي أيضاً محل. فقال السيد للعبد أخرج إلى الطرقي والأسبيجة واضطررهم إلى الدخول حتى يمتلئ بيتي. فإني أقول لكم: إنه لا يدوق عشاءي أحد من أولئك الرجال المدعوين. فإن المدعوين كثيرين والمختارين قليلون.





Prayer for the dead

O God of all spirits and of all flesh, who have destroyed death, overcome the devil, and given life to the world: grant, O Lord to the souls of your servants, who have departed from this life, that they may rest in a place of light, in a place of happiness, in a place of peace, where there is no pain, no grief, no sighing. And since You are gracious God and Lover of mankind, forgive them every sin they have committed by thought, or word, or deed, for there is not a man who lives and does not sin: You alone are without sin, your righteousness is everlasting, and your word is true.

For You are the Resurrection and the Life, and the Repose of your departed servants, O Christ our God, and we render glory to You, together with your Eternal Father and your All-holy, Good and Life-giving Spirit, now and always and forever and ever. Amen.



Divine Liturgy Intentions

TODAY, DECEMBER 12, 2021: SUNDAY OF THE FOREFATHERS. COMMEMORATION OF OUR FATHER AMONG THE SAINTS, SPIRIDON THE WONDERWORKER, BISHOP OF TRIMYTHONTHIS OF CYPRUS.

- + **REV. ARCHDEACON GEORGE YANY & ANGELA MAZZONE** by Kawsar Boudjouk & Family.
- + **DAVID SALOME (3 Month Celebration)** by the Family.
- + **MICHAEL MARDO** by his wife Alberta & Family.
- + **MARY KUFFREY BALDO** by her sister, Alberta Mardo.
- + **FREDERICK KOUSSA** by Mrs. Alberta Mardo.
- + **MARY TAHAN** by Mrs. Joan Ray.
- + **YVONNE HAGGAR COLABELLA** by Tony & Myrna Brahimsa.
- + **VICTORIA PROCHNIK** by Marco & Pamela Pacheco & Family.
- + **MARGARET SABBAGH** by Cheryl & Stanley Balon.
- + **REV. ELIAS HOYEK – 31** by Hon. Thomas Lazieh by Hon. Thomas Lazieh & Sons.
- + **MARONITE PATRIARCH ELIAS HOYEK – 1931** by Hon. Thomas Lazieh & Sons.
- + **SISTER ADELIN EL HOYEK** by Hon. Thomas Lazieh & Sons.
- + **CFFD CHIEF RENE R. COUTU (11th Anniv.)** by the Lazieh Family.
- + **WALTER J. "BILL" LEMAY (6th Anniv.)** by his wife, Shirley.

11:15 a.m. DIVINE LITURGY:

- + **JEANNETTE BEATON** by M/M Roger Hultquist & Family.
- + **JOSEPH WARD (Valencia, Venezuela)** by M/M Jeffrey Boudjouk & Family.
- + **ELIAS J. KISHFY** by Mrs. Beatrice Mischler.
- + **JULIA & FRED KISHFY** by M/M Norman E. Kishfy & Family.
- + **LOUIS P. KISHFY** by Gary, Maria, Louis & Jillian Kishfy.
- + **GEORGETTE A. SAGGAL** by Alexander & Constance Kent.
- + **PETER MASHATA** by Eugenie Mashata & Family.
- + **YUSUF & BLANCHE MUSSALLI** by George & Sherine Mussalli & Family.
- + **GEORGE DECKEY** by Terry McMichael.
- + **GEORGEANNA DECKEY** by the Deckey & Mussalli Family.





SACRIFICIAL GIVING: December 5, 2021: Budgets: \$2,424.00: (Envelopes: \$2,421.00, Loose: \$3.00); Stipends: \$165.00 Candles: \$106.00; Addit'l Melkite Diocesan Support: \$12.00; Addit'l Fuel: \$5.00; Religious Education Program: \$229.00.

Please be advised that the weekly bulletin has not been printed due to the COVID-19 guidelines and restrictions, but presently, information is available online, church Facebook page and on YouTube.

TODAY, DECEMBER 12th there will be a special collection taken up for your **FUEL OFFERINGS**. Please help defray the cost of heating the church and rectory as prices have escalated rapidly. Also, we must remember that utilities are more than doubled in our new complex. Your generosity would be greatly appreciated.

GENERAL HOME VISITATIONS, SICK CALLS, HOSPITAL VISITS: Father Ephrem has been fully vaccinated and is now available for these parish services. Just email him at office@stbasilthegreatchurch.com and leave him your message. **PLEASE! NO GRATUITIES!** A cup of coffee or tea is just fine. He looks forward to in-person contact.

Canon Law prohibits accepting stipends or offerings for Liturgies more than one year in advance (rolling calendar) Canon 953. The time within which Liturgies must be celebrated (1 year) begins the day the intention is received. (Canon 955 #2). Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g. every day clergy attire, stipends (Liturgy Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

Presently effective, the schedule of offerings in parishes is now: Liturgies: \$25.00; Funerals: \$300.00; Weddings: \$300.00; Baptisms: \$100.00.

All Liturgy offerings received from Funerals, which exceed more than one year, have had the maximum and minimum celebrations. Surplus ones have been deposited in the Building Fund and placed on the altar and remembered similarly to the customs of spiritual bouquets, perpetual Mass enrollments, & memorial cards, as in chapels, shrines, & monasteries.

May the memories of our beloved deceased rest in peace & be eternal. Many thanks for your understanding and undivided attention in regard to these guidelines and restrictions.

A TIME OF THANKSGIVING FROM FR. DAN: I know Thanksgiving Day was just last week and I hope you all had a joyous and blessed one. Thanksgiving is always for me a reminder to prepare for Christmas with a thankful heart. There is so much to thank God for, beginning with daily Mass. I am not yet ready to join with you for Sunday Liturgy, but I hope to, soon. It is now 8 months since my cancer operation. I had my second MRI and CT scan Monday, and I am cancer free. The next exams will be at the end of March, for the one-year anniversary on Apr. 7. The wound caused by the removal of the tumor and muscle is almost closed, I have much for which to be grateful, starting with the excellent care all these months. I regret that I shall not be able to celebrate St. Barbara with you, but you shall all be in my prayers. Please celebrate and enjoy with thankful hearts. *Fr. Dan.*

O Jesus, Who has said,
"Ask and you shall
receive, seek and you
shall find, knock and it
shall be opened," through
the intercession of the
Theotokos, Your Most
Holy Mother, I knock, I
seek, I ask that my prayer
be granted.

O Jesus, Who has said,
"All that you ask of the
Father in My Name, He
will grant you," through
the intercession of the
Theotokos Your Most
Holy Mother, I humbly
and urgently ask your
Father in your name that
my prayer will be granted.

O Jesus, Who has said,
"Heaven and earth shall
pass away but My word
shall not pass away,"
through the intercession
of the Theotokos Your
Most Holy Mother, I feel
confident that my prayer
will be granted.





Please make **Christmas first and foremost a Spiritual Feast.** Make your peace with God in the Mystery of Confession. Receive Him in Holy Communion. Begin the New Year reconciled to God and determine to worship Him regularly. May Christmas bring a rebirth of grace to you individually, to your family and to the whole Parish Community Together may we “grow to the full maturity of Christ” (Ephesians 4:15) during the year.

CHANGE OF ADDRESS: All the faithful who have recently changed their address or who are planning to do so, please remember to inform the church office at (401) 722-1345. Please also be sure to update new telephone numbers because **there is a cost that the Church has to absorb which adds up slowly but surely.**

BLESS GOD WITH THE GIFTS WITH WHICH HE HAS BLESSED YOU! Those parishioners, who are not worshipping here each week or do not support their Parish on a regular and consistent basis, are really hurting their Parish physically, spiritually, socially, and financially.

PARISHIONERS who miss Sunday attendance at Liturgy for several weeks are missed and unfortunately hurt themselves and the parish on many levels. **Welcome Back** to our parishioners who have been away. Your parish hopes that you will remember your responsibilities

The **CHRISTMAS FAST** for the Melkite Church began **Friday, December 10, 2021.** (The time of this Fast previously was begun on November 15th). Our Diocesan policy at present recommends that we fast from all food and drink from Midnight until Noon each day and abstain from meat and meat products on Wednesdays and Fridays and on Christmas Eve. Let the Holy Spirit lead you in personal preparation for this Holy Season.

FLOWERS: Many parishioners have followed the long tradition of donating poinsettias to the Church for the Christmas Season. If you would like to participate in this tradition, please sign your name on the bulletin board located outside the kitchen and make donation of \$10.00 to Christine Durnin. Since we have a large sanctuary area to cover, we would appreciate your generosity in this regard to enhance the church at this most blessed season.

CHRISTMAS 2021

CHRISTMAS EVE: Friday, December 24th: Divine Liturgy @ 4:00 p.m.; and @ 7:00 p.m. with the Youth Pageant followed by refreshments and holiday greetings in the Cultural Center. Children who are participating should be present at 6:30 p.m. in the Classroom Corridor.

CHRISTMAS DAY DIVINE LITURGY:
Saturday, December 25th will be @ 10:00 a.m.

All Divine Liturgies will be offered for the Spiritual and Temporal Welfare of the parishioners and friends of St. Basil's Community.

REFLECTION: “When you ask me what I am doing today, and I say “nothing,” it does not mean I am free. It means I am doing nothing.”

O Jesus, Who has said,
"Ask and you shall
receive, seek and you
shall find, knock and it
shall be opened," through
the intercession of the
Theotokos, Your Most
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O Jesus, Who has said,
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O Jesus, Who has said,
"Heaven and earth shall
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of the Theotokos Your
Most Holy Mother, I feel
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Let there be no excuses!



In times of old, when one prepared a feast in the land of Palestine, the event was announced long beforehand. The invitations were sent out and acknowledged as accepted. When the day finally came and all things were in readiness, servants were sent to summon again the already invited guests. To have accepted the invitation beforehand and then to refuse it when the day arrived was considered as a very grave insult. In the parable, the master is God, the originally invited guests are the Jews, who throughout their history had awaited the day when God would summon them. But when God did, they tragically refused His invitation. The poor who are gathered from the streets and lands of the city, those who are crippled and blind and lame, are the tax-collectors and the sinners who came forth and welcomed our Lord in a manner in which the Jews never had. Those who were gathered from the highways and along the hedges are the Gentiles, for whom there was still room at God's Feast. It was only when the Jews had refused God's invitation and had left His Banquet Table empty, that the invitation then went out to the Gentiles.

The command in the parable which at times is badly misunderstood, "...compel them to come in, that my house may be filled.", only bespeaks of the great love that God has for all of us, and that He is willing to do everything to save His creation. To this we must add the words of Saint Paul, "The love of Christ controls us" (2 Corinthians 5:14). In the Kingdom of God there is only one compulsion and that is the compulsion of His unceasing Love for us. The parable spoke of the threat to the Jew's who had refused God's invitation, and it brought undreamed of glorious joy to sinners, and outcasts, and to the Gentiles, who had never imagined receiving such a gift. But it also reveals the great truths which are forever without change and yet always new and vital for the today. In the parable the invited guests made their excuses, and the excuses of mankind lamentably continue to be made with little difference even today.

"But they all alike began to make excuses". The servant saw each separately and received their answers individually. There is no reason to believe that they had ever met to frame a plan to collectively insult their host. While not in concert, they had acted in the same fashion. They were of one kind, and although they answered the servant separately, they answered similarly. The Greek text states (apo mias gnomis). While spoken by different individuals and molded by different circumstances, they were all the same type.

Our Lord used symbols to more precisely convey His meaning when it appeared too profound for the people to comprehend. The symbol of the Feast presents us with two distinct avenues. It is to be regarded as the Heavenly Banquet which awaits all who are

summoned and admitted into the Kingdom of God. And it is also to be seen as the Mystical Supper which is offered to us through Holy communion. Christ's followers knew that God's full coming through the "Messiah"

had long been portrayed as a "Feast" for His people at which they would proclaim, "Behold, this is our God for whom we have waited that He might save us. This is the Lord for whom we have waited; Let us rejoice and be glad in His salvation" (Isaiah 25:9).

Dear Friends, we are now in the midst of the Holy Season of Advent. It is a time of great anticipation and preparation. It is a time when God offers us all the joyful opportunity to become renewed. But it is also a time during which we are all too prone to make excuses. Our Lord will be born anew within us and we will be "summoned" to follow the star with the Wisemen, to offer shelter to the Virgin Mary and the Christ-child, to take our place with the shepherds and the animals, and to partake of His Mystical Supper. He will invite us, but we must acknowledge and accept the invitation. There must be no excuses. We cannot truly worship Him unless our adoration finds expression in something more than words. There is an essential truth to an inscription found on the walls of a Medieval Church:

God the Lord speaks to you:

You call me eternal - but you seek me not;
You call me almighty - but you fear me not;
You call me merciful - but you honour me not;
You call me the Light - but you seek me not;
You call me the Way - but you walk me not;
You call me the Truth - but you believe me not;
You call me the Life - but you desire me not;
You call me lovely - but you love me not;
You call me Master - but you serve me not;
If I condemn you, reprove me not.

It is so very often true - And yet is it not a terrible thing that it should be true? How can there be such a hideous gap between the words that come so easily from our lips and the actions of our life? "Please consider me excused." If we truly worship then we must answer the call to serve. Otherwise we will hear the sorrowful, yet condemning voice, "Why do you call Me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46)

Let there be no excuses - Let us all come forth.

"Whosoever is a devout lover of God, let him enjoy this beautiful bright Festival. And whosoever is a grateful servant, let him rejoice and enter into the joy of his Lord" (From the Easter Catechetical Sermon of Saint John Chrysostom).

Let there be no excuses!

دعوة إلى عرس فادي البشرية

وجهه، فقيراً جائعاً قذراً. فدُعي إلى العرس، وقُدِّمَتْ إليه قَبْلَ أَنْ يَدْخُلَ القاعة ثيابُ العرس الجميلة، فأعرض عنها باستهتار ووقاحة، ودخل بثيابه الوسخة، وفي ظنِّه أنه يحقُّ له أن يجلس إلى المائدة مهما كان عليه من قذارة الثياب وعدم الاحترام لمقام الملك صاحب الدعوة.



إنَّ الفكرة الأساسية الواردة في هذا المثل هي أنَّ الله دعا الناس إلى عرس ابنه الأوحد يسوع المسيح فادي البشرية، أي إلى الإيمان به وإلى ممارسة الفضائل المسيحية. وأول من

إنَّ هذا الرجل يمثِّل جماعة المسيحيين الخطاة الذين يعيشون في حال الخطيئة المستمرة ولا يقدِّرون مقام الله حقَّ قدره، ولا يحترمونه، ولا يهابونه، ولا يحفظون للربِّ يسوع آية مكانة في قلوبهم وتفكيرهم واهتمامهم، ولا يعبأون بواجب العيش في حال النعمة المقدَّسة، بل يقضون حياتهم في قذارة الخطيئة، ويرفضون أن يلبسوا بالتوبة ثوب البرارة الجميل.

إنَّ نتيجة استهتارهم بواجبات الدين أنَّهم يُطردون من قاعة العرس المُستنيرة ليلقوا مُقيدين بسلاسل ظلام الهلاك الأبدي: " شدُّوا يَدَيْهِ وَرَجْلَيْهِ واطرحوه في الظلمة البرَّانية فهناك البكاءُ وصريفُ الأسنان ". فلا يكفي أن ينتسب المسيحي إلى الكنيسة انتساباً خارجياً، بل يجب أن يعيش في حال النعمة لكي يحصل على الخلاص الأبدي.

4- فئة الخطاة التائبين

تتألَّف هذه الفئة الرابعة من العاطلين عن العمل والمتسولين والمتسكِّعين في الشوارع والأزقة. لقد فوجئوا بالدعوة إلى العرس، فلبُّوا الدعوة، وأتوا إلى قاعة القصر وقلوبهم ترقص فرحاً، ودخلوها بسكون ورهبة، ولبسوا خلل العرس التي قُدِّمَتْ إليهم وجلسوا إلى مائدة الملك: " فامتلائُ رَذْهُهُ العرس بالجالسين للطعام ".

إنَّ هؤلاء المدعوين يمثِّلون جماعة المسيحيين الخطاة الذين يدعوهم الله إلى أن ينتقلوا من جو الخطيئة إلى جو النعمة. لقد اختبروا في ذواتهم، بسبب الخطايا التي ارتكبوها، نتائج الضعف البشري الأليمة ومعاناة الميل الداخلي القائم فيهم إلى الشرِّ والإثم. فعندما وصلت إليهم دعوة الله إلى التوبة لبُّوا هذه الدعوة على الفور، وتابوا من ذنوبهم، ولبسوا الخلَّة الجميلة، خلَّة النعمة المقدَّسة، واشتركوا في عرس ابن الملك، فشعروا بالفرح العميق يغمر نفوسهم.

إنَّ كلَّ مسيحي مدعوٍّ إلى فرح هذا العرس الأبدي. فعليه أن يُلَبِّي دعوة الله بإيمانٍ وحبٍّ صادق ولا يشوَّه بالخطيئة الخلَّة الجميلة التي لبسها يوم المعمودية، بل يحافظ على جمالها طوال حياته على الأرض، ليتَّكئ إلى مأدبة عرس ابن الملك في الملوكوت السماوي.

التطبيق العملي

1- لقد دعاك الله إلى فرح الإيمان بابنه يسوع المسيح وإلى التمتع بهجة الفضيلة المسيحية والنعمة الإلهية. فلا تبتدِّد من قلبك هذا الفرحة الروحي بارتكاب الخطيئة ولا تشوَّه بها جمال الفضيلة وخلَّة النعمة المقدَّسة التي تزيِّن نفسك.

2- تذكر أنَّ المسيحي الذي يؤمن بيسوع ويحبُّه حباً صادقاً لا يستسلم إلى اللامبالاة ولا إلى الإلحاد ولا إلى الاستهتار، بل يعيش معه بإيمانٍ وحبٍّ عميق. وإذا حدَّث له أن يسقط في الخطيئة فسرعان ما يعود إليه تائباً ليتَّمتَّع بفرح التوبة الصادقة.

3- المسيحي الحقَّ يتوق دوماً إلى التمتع بفرح عرس ابن الملك. فحافظ على فضيلة الرجاء هذه في قلبك.

وجَّهت إليهم الدعوة بواسطة الأنبياء القديسين هم اليهود، ولكنَّهم رفضوها ولم يؤمنوا بيسوع المسيح. فأعرَضَ الله عنهم وجَّه الدعوة إلى غيرهم. إنَّ الذين تلقَّوا الدعوة إلى الإيمان بآبِن الله وسلوك الحياة الفاضلة يولِّفون اليوم أربع فئات هي: فئة اللامبالين بالدين، وفئة المُلحدِّين، وفئة المُستهترِّين بالدين، وفئة الخطاة التائبين. وإليكُم إيضاح هذه الفكرة.

عرس يسوع المسيح

تجسَّد ابن الله يسوع المسيح وأصبح إنساناً وخطبَ الكنيسة وأرادها عروسةً له. فأقام له الله الأب عرساً عظيماً ودعا الناس إلى العرس. إنَّ الدعوة إلى العرس هي الدعوة إلى الإيمان بيسوع المسيح فادي البشر، وإلى سلوك الحياة الفاضلة. إنَّ أوَّل مَنْ وُجِّهَتْ إليهم الدعوة هم اليهود. ولكنَّهم رفضوها وتشدَّدوا في رفضها لأسباب بشرية محضة. فنبذهم الله، وجَّه الدعوة إلى غيرهم من الناس. فهل لبَّى المدعوون الجُدُّ دعوة الله وآمنوا بيسوع المسيح الإيمان الحي وعاشوا عيشة التقوى والفضيلة؟ إنَّ المثل يذكر لنا أنَّ المدعوين جُدُّ أربع فئات. وإليكُم كلمة على كُلِّ منها، كما نراها اليوم في زمننا الحاضر:

1- فئة اللامبالين بالدين

إنَّ هذه الفئة من المدعوين تتَّصف باللامبالاة بشؤون الدين: " ومنهم مَنْ ذَهَبَ إلى حقِّله وتجارته ". إنَّهم المسيحيون بالاسم فقط. إنَّ الله يدعوهم إلى الإيمان الحي وممارسة الفضيلة، ويوجِّه إليهم الدعوة بواسطة الكنيسة. ولكنَّهم لا يعبأون بالدعوة، بل ينصرفون إلى أعمالهم الخاصة انصرافاً كلياً، ذلك لأنَّ الدين لا قيمة له في رأيهم، بل مضيعة للوقت، والوقت قد جُعِل للعمل والتجارة وربح المال.

إنَّ نتيجة لا مبالاة هؤلاء المسيحيين بدعوة الله لهم أنَّ باب الملوكوت يُغلق في وجوههم، فيبقون خارجاً.

2- فئة المُلحدِّين

تتألَّف هذه الفئة من المسيحيين الذين أنكروا إيمانهم واعتنقوا مذهب الإلحاد لأسبابٍ بشرية محضة: " وأمسك الآخرون خَدَمَ الملك فشتموهمْ وقَتَلوهمْ ". إنَّهم لا يقفون من الدين موقف اللامبالين، بل موقف الأعداء، فيُحاربون الدين ويعتبرونه عدوهم اللدود. ويشنُّون الحرب عليه بجميع الوسائل، ومن أبرزها اضطهاد المؤمنين، وسنَّ قوانين شديدة تمنع انتشاره، وإصدار منشورات دعائية لا دينية، والحدُّ من نشاط المؤسسات الدينية، وعرقله معيشة مَنْ بقي متعلِّقاً بأهذاب الدين.

ولكنَّ المثل يقول إنَّ الملك يُجابه عداوة هؤلاء المُتمردِّين بحزمٍ وقوَّة، فيرسل جيوشه ويبسحقهم. إنَّ الملك يمثِّل الله. فسيكون انتصار الله على هؤلاء المُلحدِّين كاملاً ونهائياً عندما يعود المسيح الديان إلى العالم ليحاسِبهم حساباً شديداً على ما أتوه من الإلحاد ونفاق وأعمالٍ شريرة وعداوةٍ لله خالفهم.

3- فئة المُستهترِّين بالدين

يُمثِّل هذه الفئة، في مثل المدعوين إلى العرس، رجُلٌ واحد: " رأى المَلِكُ هناك رجلاً لم يكن لابساً لباسَ العرس ". لقد كان في الشارع يهيم على

تأمل في رموز مغارة عيد الميلاد



ورد ذكر مكان ميلاد المسيح، في إنجيل لوقا: "وَضَعَدَ يَوْسُفُ مِنَ الْجَلِيلِ مِنْ مَدِينَةِ النَّاصِرَةِ إِلَى الْيَهُودِيَّةِ إِلَى بَيْتِ لَحَمَ مَدِينَةِ دَاوُدَ، لِأَنَّهُ كَانَ مِنْ بَيْتِ دَاوُدَ وَعَشِيرَتِهِ، لِيَكْتَتِبَ مَعَ مَرْيَمَ خَطِيبَتِهِ، وَكَانَتْ حُبْلَى. وَبَيَّتَا هُما فِي بَيْتِ لَحَمَ، جَاءَ وَقْتُهَا لِتَلِدَ، فَوَلَدَتْ أَبْنَاهَا الْبِكْرَ وَقَمَّطَتْهُ وَأَضْجَعَتْهُ فِي مِذْوَدٍ، لِأَنَّهُ كَانَ لَا مَحَلَّ لَهُمَا فِي الْفُتْدُقِ." (لوقا 2 : 4-7)

لم يذكر لوقا الإنجيلي المغارة بل المذود، لكن التقليد المعتمد في أورشليم اعتبر إحدى المغائر التي كانت تستعمل كأسطبل حيوانات، مكاناً لولادة المسيح وعلى أساسه شُيِّدت كنيسة المهد في بيت لحم. وأيضاً بعض الآثار التي تعود إلى القرنين الثالث والرابع، تظهر رسماً لميلاد المسيح مع الرعاة والمجوس والرعيان.

+ الثور: إضافة إلى المعنى الوارد في إطار وصف مملكة السلام لدى أشعيا النبي (راجع أشعيا 11،7) يرمز الثور إلى الغذاء المادي الذي لا بد منه للإنسان، لا ليعيش من أجله وإنما ليساعده ليعيش ويتمكن من خدمة الإله الحقيقي، كما يظهر من خلال دوره في تدفئة المسيح-الطفل. كما يرمز إلى العمل كوسيلة للحياة الكريمة وفي هذا يتلاقى أيضاً مع الشخصية اللاحقة: "الحمار".

+ الحمار: وسيلة النقل البري الأساسية لدى عامة الناس. وهو أيضاً رمز الصبر واحتمال المشقات في سبيل الإيمان وفي خدمة المخلص.

+ الخراف: وسيلة للغذاء والتدفئة. وترمز بشكل خاص إلى الوحدة الضرورية في جماعة المؤمنين، التي تحافظ على دفء الإيمان في قلوبهم.

+ الملائكة: يرمزون إلى حضور الله الفعال بين الناس على ألا تعيقه قساوة القلوب وظلمة الضمائر.

اللونان الأحمر والأخضر: اللون الأحمر هو الأول لعيد الميلاد واستخدم من قبل المؤمنين الأوائل لتذكيرهم بالدم الذي سَفِكَ، فالمسيح، بحسب الإنجيل، أعطى حياته من أجل أن يحصل البشر على الحياة. أما اللون الثاني لعيد الميلاد، فهو الأخضر. الذي يرمز للشباب والأمل والحياة وأكثر الألوان غزارة في الطبيعة، والأوراق الإبرية الشكل لشجرة عيد الميلاد تتجه نحو الأعلى وترمز إلى الصلوات المتجهة نحو السماء.

هذه هي العناصر الأساسية والتي يمكن أن تضاف إليها عناصر أخرى وفق الاستخدام المحلي والمناطق، على أن تأخذ بعين الاعتبار أمرين: + الانسجام مع معاني الفقر والبساطة المتجسدة في المغارة. الهدف الأساسي من المغارة ليس الزينة والديكور وإنما اجتماع العائلة حولها للصلوة في زمن الميلاد.

أما المغارة كما نعرفها اليوم، فقام بتجسيد أول مغارة حية (أي تتضمن كائنات حية) القديس فرنسيس الأسيزي، في ميلاد سنة 1223. وانتشرت بعدها بسرعة عادة تشييد المغائر الرمزية في الكنائس وخارجها. والمغارة التقليدية تحتوي على عدة شخصيات إطلاقاً من وصف الإنجيل المشار إليه أعلاه وتتلاقى في رمزيها معاني روحية وأخرى إنسانية:

+ يسوع المسيح طفلاً: وهو صاحب العيد.

+ يوسف ومريم: رمزا الإنسانية كلها حيث الرجل والمرأة هما معاً "صورة الله ومثاله" كما ورد في سفر التكوين: "فخلق الله الإنسان على صورته، على صورة الله خلق البشر، ذكراً وأنثى خلقهم" (تك 1: 27).

+ الرعاة: وهم يمثلون فئة الفقراء والبسطاء كونهم أفقر طبقات الشعب في تلك الأيام. كما أنهم يذكروننا بأن المسيح هو الراعي الحقيقي الذي خرج من نسل الملك داود، الملك الذي وُلِدَ راعياً.

+ المجوس: يمثلون فئة المتعلمين والأغنياء الذين لا قيمة لما يملكونه أو يعلمونه ما لم يقدمهم إلى المسيح، ويذكروننا بالمسيح الذي هو ملك الملوك.

+ النجمة: توضع النجمة في البيوت على رأس شجرة عيد الميلاد، أو زينة على سطح البيوت كإشارة ورمز سماوي للوعد. ونجمة بيت لحم كانت علامة الوعد؛

Following Jesus Kids bulletin



THE CHRISTMAS STORY FROM A CHILD'S PERSPECTIVE // CHRISTMAS EVE 5 PM



More than 2 thousand years ago, Heavenly Father sent the angel Gabriel, a young woman in the city of Nazareth. Gabriel told Mary that she would give birth to a baby who was the Son of God. The baby's name was Jesus. Mary married Joseph, a carpenter. He, too, had been told by an angel that Mary's baby was the Savior. Later, the emperor of Rome commanded everyone to pay a tax. Mary and Joseph journeyed to Bethlehem, the city of their ancestor, King David, to pay the tax. It was time to have her baby, but all the inns were full. Mary and Joseph had to live in a stable. There, Mary gave birth to Jesus. Joseph laid Him in a manger used for feeding horses. That night an angel appeared nearby. The angel told the shepherds that the Savior, Jesus Christ, was born in a manger nearby. That they should find Him in a manger. Many heavenly beings joined the shepherds, praising God and declaring peace on the earth. The shepherds went to the manger, then told others about Him. Later, the Wise Men were led by a star to the place where Jesus was. They worshiped Him and gave Him precious gifts. A time long ago told by prophets had finally come.



LITURGICAL CALENDAR



December



كانون الأول - ديسمبر
2021

| S | M | T | W | T | F | S |
|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 | | | | | |

| S | M | T | W | T | F | S |
|----|----|----|----|----|----|----|
| 1 | | | | | | |
| 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 30 | 31 | | | | | |

Liturgical Symbols:

Abstain from meat

Church Major Feasts

Fast from midnight until noon

Lenten Season

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|---|---|---|---|---|---|
| | | | 1 Holy Prophet Nahum 2 Timothy 4:9-22 Luke 20:1-8 | 2 Holy Prophet Habakkuk Titus 1:5-14 Luke 20:9-18 | 3 Holy Prophet Zephaniah Titus 1:15-2:10 Luke 20:19-26 | 4 St Barbara Galatians 3:23-4:5 Mark 5:24-34 |
| 5 10 th Sunday after Holy Cross الأحد العاشر بعد عيد الصليب Galatians 5:22-6:2 Luke 13:10-17 | 6 St Nicholas of Myra Hebrews 13:17-21 Luke 6:17-23 | 7 St Ambrose of Milan Hebrews 4:1-13 Luke 21:12-19 | 8 Prep of Maternity of Anne, grandmother of our Lord Hebrews 5:11-6:8 Luke 21:5-7, 10, 11, 20-24 | 9 Maternity of Anne Galatians 4:22-27 Luke 8:16-21 | 10 Beginning of the Nativity Fast بدء صوم الميلاد Hebrews 7:18-25 Luke 21:37-22:8 | 11 St Daniel the Stylite Ephesians 2:11-13 Luke 13:19-29 |
| 12 Holy Ancestors of Christ أحد الأجداد القديسين Ephesians 5:8-19 Luke 14:16-25 | 13 St Eustrates and his companions Hebrews 8:7-13 Mark 8:11-21 | 14 St Thyreos and his companions Hebrews 9:8-23 Mark 8:22-26 | 15 St Eleutherios Hebrews 10:1-18 Mark 8:30-34 | 16 Holy Prophet Haggai Hebrews 10:35-11:7 Mark 9:10-15 | 17 Holy Prophet Daniel Hebrews 11:8-16 Mark 9:33-41 | 18 Saturday before the Nativity السبت الذي قبل الميلاد Galatians 3:8-12 Luke 13:19-29 |
| 19 Genealogy of Christ أحد نسب السيد المسيح Hebrews 11:9-10, 32-40 Matthew 1:1-25 | 20 Preparation of the Nativity of our Lord Hebrews 11:17-31 Mark 9:42-10:1 | 21 St Juliana of Nicomedia Hebrews 12:25-27, 13:22-25 Mark 10:2-12 | 22 St Anastasia James 1:1-18 Mark 10:11-16 | 23 Ten Holy Martyrs of Crete James 1:19-27 Mark 10:17-27 | 24 Paramony of Christmas بارمون الميلاد Hebrews 1:1-12 Luke 2:1-20 | 25 Nativity of our Lord Jesus Christ ميلاد سيدنا يسوع المسيح Galatians 4:4-7 Matthew 2:1-12 |
| 26 St Joseph the Betrothed Sunday after the Nativity الأحد الذي بعد الميلاد Galatians 1:11-19 Matthew 2:13-23 | 27 St Stephen Acts 6:8-7:5, 47-60 Matthew 21:33-42 | 28 Holy Martyrs of Nicomedia James 3:1-10 Mark 11:11-23 | 29 Holy Innocents in Bethlehem James 3:11-4:6 Mark 11:22-26 | 30 St Anysia James 4:7-5:9 Mark 11:27-33 | 31 Leave-taking of the Nativity وداع الميلاد 1 Peter 1:1-25, 2:1-10 Mark 12:1-12 | |



Sunday, December 19
after 11:15 a.m. Divine Liturgy

St. Nicholas will be passing out the Christmas gifts to all the children
Food and entertainment will be provided



St. Basil the Great – Melkite Greek Catholic Church

15 Skyview Dr., Lincoln RI



The Festival of Lights!

You are invited to a memorable celebration
for the **Birth of Our Lord and Savior Jesus Christ**
On December 17th, 2021 at 7:00 pm
Chanted by St. Basil's choir

Hot Chocolate and Cookies will be served

CHRISTMAS – NEW YEAR – THEOPHANY

DIVINE LITURGY SCHEDULE



Friday, December 24 – Eve of the Nativity of our Lord, God and Savior Jesus Christ

4:00 p.m. Christmas Eve Festal Divine Liturgy.

7:00 p.m. Christmas Eve Festal Divine Liturgy with Youth Pageant.

Saturday, December 25 – The Nativity of our Lord, God and Savior Jesus Christ

10:00 a.m. Divine Liturgy

Sunday, December 26

10:00 a.m. Divine Liturgy

Friday, December 31

5:00 p.m. Vigil Divine Liturgy **Feast of the Circumcision of Our Lord – St Basil's Feast - New Years' Day**

Sunday, January 2

9:00 a.m. English Divine Liturgy

11:15 a.m. Arabic Divine Liturgy

Thursday, January 6 – Feast of the Theophany

9:00 a.m. Divine Liturgy and the Blessing of the Water.

Sunday, January 9 – Solemnity of the Theophany

9:00 a.m. English Divine Liturgy and the Blessing of the Water.

11:15 a.m. Arabic Divine Liturgy and the Blessing of the Water.

St. Basil the Great Melkite Greek Catholic Church

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NEW YEAR'S EVE

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Name

Total Enclosed

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OFFICE OF VOCATIONS MESSAGE

*Come, take light from the Light
That never fades...*

**Bring the Light to others:
BE A PRIEST!**

Melkite Eparchy of Newton ~ Office of Vocations

1428 Ponce de Leon Ave., NE ~ Atlanta, Georgia 30307

Voice: 404-373-9522 ~ Fax: 404-373-9755 ~ www.melkite.org/vocations ~ E-mail: vocations@melkite.org

Behind and before every vocation to the priesthood or to the consecrated life there is always the strong and intense prayer of someone: a grandmother, a grandfather, a mother, a father, a community....

This is why Jesus said: "Pray therefore the Lord of the harvest," that is, God the Father, "to send out laborers into his harvest" (Mt 9:38). Vocations are born in prayer and from prayer; and only through prayer can they persevere and bear fruit.

- Pope Francis, Regina Caeli Message, Fourth Sunday of Easter, April 21, 2013



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**Apply to Become a Member
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**Most Rev. Nicholas Samra, Eparchial Bishop
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Duties of members:

- ✦ Attend regional and national meetings.
- ✦ Participate in projects for the advancement of the Diocese.
- ✦ Work to promote and expand the Melkite Catholic influence throughout the United States.

**If you would like more information on
being a member, please contact:**

The Order of Saint Nicholas
Mr. George Mussalli and Dr. Sherine Rabbat,
National Chairpersons
Phone: 617-510-5743
Email: sherineandgeorge@yahoo.com





We are pleased to announce

The Daily Divine Liturgy

At St. Elias Chapel (St. Basil the Great Melkite Greek Catholic Church)

Tuesday through Friday at 9:00 A.M.

Sunday Divine Liturgy: English 9:00 A.M - Arabic 11:15 A.M.

The Sacrament of Reconciliation will be available Tuesday - Friday before or after the Divine Liturgy

"I am the resurrection and the life. Those who believe in me, even though they die, will live" John 11:25

Remember me in your Kingdom

You are invited to the Divine Liturgy for the departed
in the Lord in the Hope of Resurrection
On the last Wednesday of the Month at 6:30 pm

أَنَا هُوَ الْقِيَامَةُ وَالْحَيَاةُ. مَنْ آمَنَ بِي وَلَوْ مَاتَ فَسَيَحْيَا. (يو 11: 25)

اذكرني في ملكوتك

أدعوكم إلى القداس الإلهي

من أجل الراقدين على رجاء القيامة

في الأربعاء الأخير من كل شهر الساعة 6:30 مساءً

LITURGY OR MASS INTENTIONS



Divine Liturgy intentions can be scheduled for those who have died, and on the occasion of a birthday, wedding anniversary, for healing for the conversion of sinners, for the grace to face the challenges in life, for the success in a new job, for those serving in the church and country in different levels, for good weather, bountiful harvest, for world peace, in thanksgiving for the blessings received, etc. You can find so many reasons to think about a Mass offering. We offer the Mass for a specific intention because we believe in the immense spiritual value of the Holy Sacrifice of the Mass.

The custom of giving offering to have Liturgies said for specific intentions is a laudable one and should be maintained as much as possible. Church teaching and Canon Law (nos. 942-958) provide important guidelines on how to preserve the dignity and appreciation of this practice. Overall, it should be well noted that Liturgy offerings are never to be viewed as a means of parish fundraising.

COMMEMORATIONS OF THE DEAD: The Apostolic Constitutions refer to the repetition of the Mass on the third, ninth and fortieth days: "Let the third day be observed in remembrance of the dead with psalms, lessons, and prayers, because Christ rose from the dead on the third day. Let the ninth day be observed in remembrance both of the living and the dead, and also the fortieth day, in accordance with mourning customs of the Israelites at the time of Moses' death. Finally, let the anniversary day be observed in memory of the dead."

In contemporary Byzantine practice, the dead are commemorated on the ninth and fortieth days and on the anniversary of their departure from this world.

Formerly under the jurisdiction of the local Latin Ordinaries before the Exarchate was established under the leadership of the late Bishop Justin Najmy of this Parish, all Melkites have been subject to the latter since its erection in 1966. The Constitution of the Melkite Eparchy which is now a sole Diocese since 1976 still acknowledges this definitive protocol. Our parishes follow local discipline in the various customs e.g., clergy attire, stipends (Mass Offerings), etc. except in Liturgy and Ritual. Our relationship with the local Latin Dioceses and Latin pastors must be permeated with a spirit of love and friendship and cooperation.

Effective January 1, 2008, which by-passed us, the schedule of offerings for Masses in parishes is now \$25.00; Funerals: \$300.00; Weddings: \$300.00.

Canon Law prohibits accepting stipends or offerings for Masses more than one year in advance (rolling calendar) Canon 953. The time within which Masses must be celebrated (1 year) begins the day the intention is received (Canon 955 #2.)

May the memories of our beloved deceased be eternal and many thanks for your understanding and undivided attention in regard to these guidelines and restrictions.

ANNOUNCEMENTS



Welcome to

St. Basil The Great Melkite Greek Catholic Church

**Check our website
for Church news and updates at**
www.stbasilthegreatchurch.com

On Facebook
<https://www.facebook.com/StBasilMelkiteChurchRI/>

YouTube
<https://bit.ly/2VJgvnS>

Contact us for information and ideas
office@stbasilthegreatchurch.com



"GOD LOVES THE CHEERFUL GIVER"

2 COR 9:7

Donations are greatly appreciated especially during this pandemic crisis. Please click on the link below to donate.
Thank you and God bless you and yours.

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